

## ع

The eighteenth letter of the alphabet: called عَيْن. It is [one of the letters termed مَجْهُورَةٌ, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حَلْقِيَّةٌ [or faucial]; these being ع and ح and ه and خ and غ [and أ]; the lowest of which in its place of utterance is ع; wherefore Kh [in the composition of his lexicon entitled "Kitáb el-'Eyn"] and several other lexicographers [after him] began their books with [words having] this letter [in their roots], giving the next place to ح, the next to ه, the next to خ, and the next to غ. (L, TA.) It is substituted for ء [in what is termed the عُنَّة of Temeem]; as in عُن for أَنْ: and for ح; as in عَتِي for حَتِي, and صُبْعٌ for صُبْعٌ: and for غ; as in عَلَامٌ for عَلَامٌ. (MF, TA.) It is never consociated with ح in any word of which the letters are all radicals; unless it be a word compounded of two words, as حَمَلٌ from عَلَى. (Kh, TA.) = [As a numeral, it denotes Seventy.]

## عَب

1. عَب, aor. ٤, (S, Mgh, O, Mṣb,) inf. n. عَب, (S, Mgh, O, Mṣb, K,) He (a man, Mṣb) drank water without taking breath: (O, Mṣb, TA; and T in art. غَشَت: [this is the sense in which it is generally used:]) or he drank water without sipping or sucking in (مِنْ غَيْرِ مَصٍّ): (S, O:) thus, (S, O, Mṣb,) in the manner termed عَب, (S, O,) i. e. عَب, (Mṣb,) the pigeon drinks water, like horses and similar beasts; (S, O, Mṣb;) whereas other birds take it sip after sip: (Mṣb:) or he drank water at once, without interrupting the swallowing: AA says, the pigeon drinks thus; differing from the other birds; for these drink by little and little: (Mgh:) [in like manner also] Esh-Sháfi'ee says, the pigeon is a bird that drinks in the manner termed عَب, and cooes; for it does not drink like other birds, by little and little: (TA:) and it is said in a trad. that the liver-complaint (الْكَبَاد) is occasioned by drinking in the manner termed عَب: (S, O, TA:) or عَب signifies [simply] the drinking water: or the gulping, or swallowing down: or the doing so uninterruptedly: (K, TA:) or the drinking water

in a single stream, without interruption: (TA:) and the drinking with the mouth from a place, or vessel, containing water, not with the hands nor with a vessel: (K, TA:) you say, عَب فِي الْمَاءِ, and عَب فِي الْإِنَاءِ, he so drank of the water, and from the vessel: and [accord. to some] one says of a bird, عَب; not شَرِبَ: (TA:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءَ, but عَبَ فِيهِ مِيزَابَانِ. (Mṣb in art. شَرِبَ.) — عَبٌ فِيهِ مِيزَابَانِ, in a trad. respecting the حَوْض [i. e. Moḥammad's pool], as some relate it, means [Two spouts] were pouring forth into it with an uninterrupted pouring: but accord. to the relation commonly known, the verb is يَغْتِ, [i. e. يَغْتِ in this sense, but يَغْتِ in another sense, as meaning the making a murmuring sound,] with غ and ت. (TA.) — عَبٌ, (K,) [aor., app. تَعَبُ,] inf. n. عَبٌ, (TK,) The bucket made a sound in lading out the water. (K.) — And عَبُّ الْبَحْرِ, inf. n. عَبَابٌ, The sea rose high, with multitudinous waves. (A.) [Accord. to Golius, عَبٌ said of the sea means It had broken waves: but for this he has named no authority.] — And [hence,] عَبُّ عِبَابِهِ † His speech was continual and abundant. (A.) — عَبٌّ [an inf. n., of which the verb, accord. to general analogy, is app. عَبَّ, first pers. عَبَيْتُ, aor. يَعْبُ,] means [The interrupting in swallowing; or] the interrupting the swallowing. (TA.) — عَبٌ, [aor., app., -] said of a plant, It became tall. (S.) — And [said of a man] His face became beautiful, or comely, after having become altered. (TA.)

5. عَبَّ الْعَبِيَّةَ He drank the عَبِيَّة [q. v.]. (L, TA.) — And عَبَّ النَّبِيذَ He persevered, or persisted, in drinking the [beverage called] نَبِيذ. (Lh, K.) And عَبَّ نَبِيذَهُ He swallowed in consecutive portions the نَبِيذ, (A, TA,) and in large quantity. (A.)

R. Q. 1. عَبَّ He was put to flight. (O, K.)

R. Q. 2. عَبَّتُهُ I took it, or devoured it, altogether. (O, K.)

عَبُّ الشَّمْسِ: see the next paragraph. — عَبُّ is said when one orders another to conceal himself. (IAṣr, TA.)

عَبُّ الشَّمْسِ, (O, K, TA,) as some say, (TA,) and عَبُّ الشَّمْسِ, (O, K, TA,) which is the form commonly known and obtaining, (TA,) The light of the sun: (O, K, TA:) or the light of the dawn. (Az, TA.) By عَبُّ شَمْسٍ as a proper name, is meant عَبْدُ شَمْسٍ: ISh says, among Saʿd are بَنُو عَبْدِ الشَّمْسِ; and among Kureysh, بَنُو عَبْدِ الشَّمْسِ. (TA.) [See also عَبُّ قُرٍّ = عَبُّ قُرٍّ is for قُرٍّ, meaning Hail. (K in art. حَبْر.)]

عَبُّ i. q. رُذُنٌ, (O, K,) which means The base (أَصْل) of the sleeve: (S and K in art. رَدَن:) or the fore part of the sleeve of the shirt: (M in that art.:) or the lower part thereof: (M in that art., and Ḥar pp. 149 and 390:) or the sleeve altogether: (M in that art.:) but, as MF says, it is a vulgar word. (TA.)

عَبُّ The berries (حَبُّ) of the كَاكِنَج or كَاكِنَج [thus differently written, from the Pers. كَاكِنَج], (K,) which, accord. to more than one of the leading authorities, is a tree, but is expl. by the author of the K [in its proper art.] as meaning a gum: (TA:) [what is here meant by it is the physalis alkekengi, or common winter-cherry: accord. to Forskål (Flora Aegypt. Arab p. cvi.) the name عَبُّ is applied to the physalis somnifera: and also (pp. cxxi. and cxxii. and 163) to the croton lobatum and croton villosum:] or it is applied by the physicians to the [plant itself called] كَاكِنَج: (O:) or i. q. عَبُّ التَّعَلْبِ; (IAṣr, O, K;) which is said by Ibn-Habīb to be an incorrect appellation, (O, TA,) being correctly عَبُّ, but AM denies that the former is incorrect: (TA:) or i. q. رَأَى; (K;) i. e. the tree called رَأَى: (TA:) or a tree, or plant, (شَجَرَةٌ) of the [kind called] أُغْلَاث: (K:) AHn says, on the authority of Aboo-Ziyád, it is of the أُغْلَاث, and is a tree, or plant, (شَجَرَةٌ) resembling the حَرْمَل [peganum harmala of Linn.], except that it is taller, coming forth in the form of strings, and having pods (سَنَفَةٌ) like those of the حَرْمَل, and sometimes the goats nibble from its leaves and from its pods when they dry up; it has also berries, intensely red, like beads of carnelian, smaller than the نَبَق [or fruit of the lote tree], and larger than the grape; and people seek out

the leaves thereof that have not been rendered foraminous, which leaves are then bruised, and used beneficially as a dressing for maladies attended with pain: the people assert that the jinn, or genii, perforate them in envy of mankind. (O.)

عَبَابٌ Waters pouring forth copiously. (IAar, O, K.) [It may be a pl. of عَبَابٌ (as Golius says), like as قُرْدٌ is of قُرَادٌ.]

عَبَابٌ [a quasi-inf. n., of the class of فَجَارٌ and حَمَادٍ, indecl.]. لَا عَبَابٌ [app. as used in the prov. here following] means لَا تَعَبُ فِي الْمَاءِ (S. [Thus in one of my copies of the S: in the other copy the explanation is written لَا تَعَبُ فِي الْمَاءِ, as though عَبَابٌ were an imperative verbal noun: and so in the O, in which the phrase is written لَا عَبَابٌ: but تَعَبٌ I think a mistranscription.]) The saying إِذَا أَصَابَتِ الظِّبَاءُ الْمَاءَ فَلَا تَشْرَبُ means When the gazelles find water, they do not drink in the manner termed عَبَابٌ; and when they do not find it, they do not prepare to seek it and to drink it: (K, TA; and thus (أَبَابٌ and عَبَابٌ) accord. to the Mz, 40th نوع: but in the CK عَبَابٌ and أَبَابٌ: it is a prov., frequently used by the Arabs in an abridged manner, لا عَاب ولا أَبَاب, as in the works of Meyd and others; (TA;) and is applied to a man who turns from a thing, not needing it. (Meyd.)

عَبَابٌ The main body of a torrent, or flow of water: and the height and abundance thereof: (O, K:) or the waves, billows, or surges, thereof: (K:) and the first portion (O, K) thereof (O) or of a thing: (K:) and the first and main portion of water: and the vehemence of running thereof. (TA.)—[Hence,] عَبَابُهُ: see 1, near the end.—It is said in a trad., إِنَّا حَيٌّ مِنْ مَذْحِجٍ, meaning + [Verily we are a tribe sprung from Medh-hij, the chief of their nobility, or nobles, and the purest, or best, issue] of their ancestry, or [the purest, or best, inheritors] of their ancestral might and glory. (TA: only سَلَفًا in this saying being there explained.) And in a trad. of 'Alee, relating to Abou-Bekr, طَرَتْ بِعَبَابِهَا, expl. voce عَبَابٌ. (TA.) And one says, جَاءُوا بِعَبَابِهِمْ + They came [with their whole company, or] all together. (TA.)—Also A خَوْصَةٌ [or leaf of a palm-tree &c.]. (K.)

عَبِيَّةٌ A certain food, (K,) or sort of food, (TA,) and a beverage, (K, TA,) obtained (TA) from the [species of mimosa called] عَرُوقٌ, of sweet flavour: (K, TA:) or the exudation [or matter exuded in the form of drops] of gum; (عَرُوقٌ) [written in the TA without any syll. signs; in the CK عَرُوقٌ الصَّمِغِ, and so in my MS. copy of the K; but in the latter, the former word has been altered, app. from عَرُوقٌ, which is evidently the right reading;] it is of sweet flavour, and is beaten with [the implement called] مِجْدَحٌ until it becomes thoroughly fit for use (حَتَّى يَنْضَجَ),

[app., from what here follows, over a fire,] and is then drunk: (TA:) or what drops, or distils, of the exudations (مَغْفِيرٌ) of the عَرُوقٌ: or عَبِيَّةٌ اللَّثَى, accord. to ISk, is the infusion (عَسَالَةٌ) of اللَّثَى; (S, TA;) اللَّثَى being a substance which the [plant called] ثَمَامٌ exudes, of sweet flavour; what falls thereof upon the ground is taken, and put into a garment, or piece of cloth, and water is poured upon it, and when it flows from the garment, or piece of cloth, it is drunk, in a sweet state, and sometimes it is made thick; (S;) or اللَّثَى is a substance which the ثَمَامٌ exudes, sweet like نَاطِفٌ [q. v.]; and when any of it flows upon the ground, it is taken, and put into a vessel, or sometimes it is poured upon water, and then drunk, in a sweet state, and sometimes it is made thick: (TA:) [or عَبِيَّةٌ اللَّثَى is a decoction of the matter exuded by a species of ثَمَامٌ; for] AM says, I have seen, in the desert, a species of ثَمَامٌ that exudes a sweet gum, which is gathered from its shoots, and eaten, and is called اللَّثَى: when it has remained for some time, it is found scattered at the foot of the ثَمَامٌ, and is taken with its dust, and put into a garment, or piece of cloth, and cleansed by water poured upon it; then it is boiled over a fire until it thickens; when it is eaten: what flows from it [or the fluid part of it] is called عَبِيَّةٌ: and تَعَبِيَّتٌ عَبِيَّةٌ means "I drank عَبِيَّةٌ." (L, TA.) It is stated in a marginal note in the L, that A'Obeid [is related to have] said that عَبِيَّةٌ is "milk such as is termed رَائِبٌ:" but AM observes that this is a disgraceful mistake, and that A'Obeid is related on the authority of Sh to have assigned this meaning to عَبِيَّةٌ. (TA.)—Also The [shrub called] رَمْتٌ, (K, TA,) on which camels feed, (TA,) when it is in a depressed tract of land. (K, TA.)

عَبِيٌّ A woman of whom a child scarcely ever, or never, dies. (K, K.)

عَبِيَّةٌ and عَبِيَّةٌ, (S, O, K, TA,) [like عَبِيَّةٌ and عَبِيَّةٌ, in the CK (erroneously) without the sheddeh to the ب,] also written عَبِيَّةٌ, with غ, (Abu-l-Hasan 'Alee Esh-Shádhilee,) Pride; haughtiness: (S, O, K:) and glorying. (K.) One says رَجُلٌ فِيهِ عَبِيَّةٌ A man in whom is pride, or haughtiness. (S, O.) And عَبِيَّةُ الجَاهِلِيَّةِ means The pride, or haughtiness, of the people of the Time of Ignorance. (S, O.) عَبِيَّةٌ may be of the measure فُعُولَةٌ or فُعُولَةٌ: if the former, from عَبَابٌ, meaning "the height of water:" if the latter, [originally عَبَوِيَّةٌ,] from عَبَّاهُ, without ء, meaning "he prepared it;" because the proud is characterized by affectation and preparation. (O.)

عَبَابٌ [app. One that drinks in the manner termed عَبَابٌ]. بَنُو العَبَابِ is an appellation of a people of the Arabs who were thus called because they intermixed with the Persians so that their horses drank (عَبَّتْ, K, TA, i. e. شَرِبَتْ, TA) of the water of the Euphrates. (K, TA.)

عَبَبٌ The softness, tenderness, bloom, or flourishing freshness, of youth. (S, O, K.)—And Youth, or youthfulness, in its state of full growth, or maturity: (TA:) or a full-grown, or mature, youth: (O:) or i. q. شَابٌ مُتَمَلِّقٌ, (K, TA,) meaning مُتَمَلِّقُ الشَّبَابِ [i. e. a youth full of the sap, or vigour, of youthfulness]. (TA.)—And A buck-gazelle. (S, O.)—عَبَبٌ التَّصْوِيرِ means Bulky in form, big (جَلِيلٌ) in speech. (TA. [But the addition "big in speech" is app. a mistake, occasioned by an omission or a transposition: see عَبَبَابٌ.])—See also another meaning voce عَبَبَابٌ.—And العَبَبُ, (O, K, TA,) not a mistranscription for الغَبَابُ, (O,) but sometimes pronounced with غ, (TA,) is the name of A certain idol, (O, K, TA,) belonging to Kudá'ah (O, TA) and those dwelling near to them. (TA.) And The place of the idol [app. of the idol above mentioned] (K, TA) is also sometimes thus called. (TA.) See also العَبَبُ. — Also A woollen [garment of the kind called] كَسَا: (S, O:) or a soft كَسَا, (K, TA,) thickly woven, (TA,) of soft camels' hair: (K, TA:) or a soft and thin كَسَا: (Lth, TA:) or a striped كَسَا. (TA.)—And A garment wide, or ample. (O, K.)\*

عَبِيَّةٌ A flock, or small portion, of red [or brown] wool. (O, K.)—And Briskness, liveliness, or sprightliness: and insanity, or madness. (TA voce عَتَّةٌ.)

عَبَابٌ A tall man; (S, O, K;) as also عَبَبٌ. (O, K.)—And A man having an ample throat and chest. (O, K.) One says رَجُلٌ عَبَابٌ قَبْقَابٌ A man having an ample throat and chest, big (جَلِيلٌ) in speech. (O.)—And A youth, or or young man, (TA,) or an ass, (O, [in which this application is confirmed by the citation of a verse wherein the epithet is evidently applied to a swift beast such as the wild ass,]) full-grown, and goodly in make. (O, K, TA.)

عَبَابٌ Abundance of water. (IAar, O, K.) [See also عَبَابٌ.] The ن is said by AM [and in the O] to be augmentative. (TA.) [But it is also mentioned in the K in art. عَبَابٌ.]—And The foremost portion of a torrent; (K in art. عَبَابٌ;) as also عَبَابٌ. (So in some copies of the K and in the TA in that art.)—And A certain plant. (K.)

أَعْبٌ Poor. (O, K.)—And Thick-nosed. (O, K.)

يَعْبُوبٌ A river, or rivulet, that runs in a vehement manner: (S, A, O:) or a rivulet, or streamlet, abounding in water. (K.)—And hence, (A, and Har p. 68,) or from عَبَابُ الْمَاءِ (A, TA) meaning "the vehemence of the running of water," and therefore tropical, (TA,) † A horse that runs much (S, O, TA, and Har ubi supra) and vehemently: (TA:) or a horse that is swift (K, TA) in his running, (TA,) and, (K,) or, as some say, (TA,) long, or tall, syn. طَوِيلٌ: (K, TA:) or a courser easy in his running: or

that takes long, or wide, steps, (K,) in running, or that runs far. (K accord. to different copies.) [Golius, who writes the word **يُعْبِثُ**, gives among its significations that of *A locust that leaps far or rapidly*, as from the K; in a copy of which he probably found **جَرَادٌ** written by mistake for **جَوَادٌ**.] — It is also used as an epithet meaning *Long*, in the saying of Kuss,

عَدْتُ بِسَاحَةِ حَائِرٍ يُعْبِثُ

i. e. [*A palm-tree bearing fruit, by the side of*] a long tract depressed in the middle, with elevated borders, containing water. (TA.) — Also *Clouds*. (K.) — And **الْيُعْبُوبُ** is the name of *A certain idol*. (O.)

عَبَا

1. **عَبَا**, aor. ʿ, inf. n. **عَبٌّ**, *He packed up goods, or utensils; put them one upon another*: (TA:) you say, **عَبَّتُ الشَّيْءَ فِي الْوَعَاءِ** [*I packed the thing in the repository*], aor. as above: and some allow also **عَبَّيْتُ** with teshdeed and **ي** [which is commonly used in the present day]: (Msb:) [and **عَبَّوْتُ** also, inf. n. **عَبُّوْ**:] or **عَبَا**, (S, O, K,) aor. as above, (K,) and so the inf. n.; (S, O;) and **عَبَّ**, inf. n. **تَعْبِيَّةٌ** and **تَعْبِيٌّ**; (S, O, K;) *he prepared, set in order, disposed, or arranged, goods, or utensils*: (S, O, K:) and each, (K,) or the former, (Msb,) or the latter, (S, O,) and **عَبَّى**, with teshdeed and **ي**, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say **تَعْبِيَّةُ الْجَيْشِ**, without ʿ, (S, O,) *he fitted out with the requisite equipage &c.*, (K,) or *prepared*, (O,) or *set in order, disposed, or arranged*, (O, Msb,) or *set in order, disposed, or arranged, in their places, and prepared for war or fight*, (TA,) the horsemen, (S, O,) or the army. (Msb, K, TA.) And **عَبَّاتٌ لَهُ شَرٌّ** *I prepared for him evil, or mischief*. (TA.) — **عَبَّأَ**, (AZ, S, O, K,) aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies *He made*, (K,) or *prepared and made*, (AZ, S, O,) and *mixed, perfume*; (AZ, S, O, K;) and so **عَبَّأَ**, inf. n. **تَعْبِيَّةٌ** and **تَعْبِيٌّ**; and **عَبَّى**. (TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that **عَبَّأَ** signifies *He excited a good, or pleasant, odour*; as rendered by Golius: but this I think doubtful.] — **مَا أَعْبَأُ بِهِ** means *What shall I do with it?* (T, K, TA,) namely, the affair. (T, TA.) **مَا يُعْبَأُ بِكُمْ رَبِّي**, in the Kur [xxv. last verse], is said by Mujáhid to mean *What will my Lord do with you?* but see another explanation of this in what follows. (TA.) — And it signifies also *I do not care for, mind, heed, or regard, him*: (S, O, Msb, K:) or *I do not receive with approbation anything from him, nor anything of his discourse*: (Aboo-Adnán, TA:) or, accord. to Aboo-Is-hák [i. e. Zj], *I do not hold him to be of any weight or worth; do not esteem him*: and he says that **مَا يُعْبَأُ بِكُمْ رَبِّي**, of which an explanation has been given above, means *What weight have ye in the estimation of*

*my Lord?* (TA.) One says also, **مَا عَبَّاتُ بِهِ** *شَيْئًا*, meaning *I did not reckon him as anything; or did not esteem him at all*. (Aboo-Abd-er-Rahmán, TA.) And **مَا عَبَّاتُ لَهُ شَيْئًا** *I did not care for, mind, heed, or regard, him*: (T, TA:) or so **مَا عَبَّاتُ بِهِ**. (Msb.) And **قَدْ عَبَا اللَّهُ عَنْهُ** *God has received with approbation everything from him*. (Aboo-Adnán, TA.) — And **عَبَّأَ لَهُ** *He thought it, or opined it, and held it, or took to it as a tenet*. (O, TA.) — **عَبَّأَ وَجْهَهُ**, aor. ʿ, *His face shone*: (IAqr, TA:) and so **عَبَّأَ**, aor. **يُعْبِثُ**. (K in art. **عَبُو**.)

2: see 1, former half, in two places.

3. **عَبَّأَ** is *syn. with* **الِإِحْتِشَاءُ**: (S, K, TA:) one says, of a woman, **اعْتَبَاتُ بِالْمِعْبَاءِ** [or **اعْتَبَاتُ** alone, as indicated in the S and K, meaning *She stuffed her vulva with the مِعْبَاءُ*, q. v.]. (TA.) — And [**اعْتَبَا** app. signifies *He put together for himself; or grasped; or got, or gained, possession of; property*], one says, **اِحْتَوَيْتُ مَا عِنْدَهُ وَأَمْتَحَرْتُهُ** **وَاعْتَبَاتُهُ وَأَزْدَنْعَتُهُ**. (Ibn-Buzurj, TA.)

**عَبَّ**: see the next paragraph. — Also *The light of the sun*: (IAqr, O, K:) and so **عَبَّ**, (IAqr, O, K, &c.) of the former of which IAqr says that it is not known whether it be a dial. var. of the latter or the original thereof; and he says also that **عَبَّوَةٌ** signifies the same; (TA;) or so **عَبَّوْ**; (TA in art. **عَبُو**;) the pl. of which is **عَبْبِي**: (TA in that art. and in the present also:) so too does **عَبَّ**, (K in art. **عَب**;) accord. to some. (TA in that art.)

**عَبَّ** *A load, or burden*, (S, O, Msb, K, TA,) of goods, or merchandise, &c.; (TA;) or *such as a debt, or some other responsibility that one takes upon himself*: (Lth, TA:) *a weight*, (Msb, K,) of debt, &c., (Msb,) or of anything: (K:) pl. **أَعْبَاءٌ**. (S, O, Msb.) One says, **حَمَلْتُ أَعْبَاءَ الْقَوْمِ**, i. e. [*I bore*] *the weights, or burdens, of debt, &c., of the people, or party*. (Msb.) — And *A half-load; or burden borne on one side of a beast, equiponderant to another on the other side*; syn. **عَدْلٌ**; (S, O, K;) of goods [&c.]: *each of what are termed* **عَبَائِنٌ** pl. as above. (S, O.) — And [hence] *A like*; as also **عَبَّ**: (S, O, K:) pl. as above. (TA.) One says, **هَذَا عَبٌّ هَذَا** *This is the like of this*. (TA.)

**عَبَّأَ**: see the next paragraph. — Also, (K, TA,) applied to a man, (TA,) *Stupid, dull, or heavy*: (K, TA:) like **عَبَّامٌ**. (TA.) [But see **عَبَّأَ**, in art. **عَبَّى**.]

**عَبَّاءَةٌ**, (Msb, K, TA,) as also **عَبَّائِيَّةٌ**, (Msb, TA,) a dial. var., with **ي** in the place of the ʿ, (Msb,) or the ʿ is a substitute for **ي**, (TA,) and **عَبَّأَ**, (K,) or this is a pl., like **عَبَّائَاتٌ**, (Msb,) [or rather the former of these two is a coll. gen. n. of which **عَبَّاءَةٌ** is the n. un.,] *A well-known [sort of woollen garment of the kind called] كِسَاءٌ*,

(L, K, TA,) in which are [generally] stripes; and said to be a **جَبَّةٌ** [q. v.] of wool. (TA.) [See also art. **عَبَّى**: and for a description and representation of the **عَبَّاءَةٌ** now most commonly worn in Egypt and Arabia and Syria, see my “Modern Egyptians.”]

**مَعْبَأٌ** i. q. **مَذْهَبٌ** [as meaning *A way of thinking to which one takes as a tenet*]: (O, K:) from **عَبَّأَ لَهُ** “he thought it,” &c. (O.)

**مِعْبَاءَةٌ** *The piece of rag used by a woman menstruating*. (IAqr, O, K. [See 8.]

عبث

1. **عَبَّثَهُ**, aor. ʿ, (S, A, O, K, \*) inf. n. **عَبْثٌ**, (S, O,) *He mixed, or mingled*, (S, A, O, K,) it. (S, O.) — [Hence,] **عَبَّثَ**, aor. as above, (K,) and so the inf. n., (S, O,) *He made, or prepared*, **عَبَّيْتُ** [q. v.]: (S, O, K:) or so **عَبَّيْتُ**; as also **أَعْبَيْتُهَا**. (O.) One says, **عَبَّثَتِ الْمَرْأَةُ**, meaning *The woman poured out what was moist of the [preparation of curd called] أَقْطُ*, when it was cooked, on what was dry thereof, upon the [mat, or cloth, called] **مَسْرٌ**, or **مَسْرٌ**, [the former accord. to the O and a copy of the S, and the latter accord. to another copy of the S,] in order that what was dry thereof might bear [and not suffer to pass through the **مَسْرٌ**] what was moist. (Aboo-Sá'id El-Kilábee, S, O.) And **عَبَّثَ الْأَقْطُ**, aor. and inf. n. as above, *He dried the أَقْطُ in the sun: or he mixed it with clarified butter: and **عَبَّثَهُ**, with **ع**, is a dial. var. thereof. (TA.) — **عَبَّثَ**, aor. ʿ, (S, Mgh, O, Msb, K,) inf. n. **عَبْثٌ**, (S, Mgh, O, Msb,) *He played, or sported*; (S, Mgh, O, Msb, K;) and *mingled together unprofitable actions*; (Mgh;) or *and did that in which was no profit*; (Msb;) or *he played with that which did not concern him and for which he did not care*. (TA.) You say, **عَبَّثَ بِهِ** *He played, or sported, [or amused himself,] with him, or it*; (TA;) and **عَبَّثَ بِهِ** [which signifies the same]. (Ham p. 710.) — And **عَبَّثَ بِهِ الدَّهْرُ** + [*Fortune made sport with him*]; a phrase alluding to the mutability of fortune. (Msb.) — And **عَبَّثَ فِي مَنَامِهِ**, occurring in a trad., means + *He moved his hands, or arms, in his sleep, like him who is pushing away or taking, or giving or receiving*. (TA.)*

4: see 1, second sentence.

5: see 1, last sentence but two.

**عَبْثٌ** *Play, or sport*, (S, O, TA,) in which is no profit to be reckoned, or of which no account is to be made. (TA.) [See also **عَبَّثَ**, of which it is the inf. n.]

**عَبْثَةٌ**, with the **ب** quiescent, *A single act of* **عَبَّثَ** [or *play, sport, &c.*]. (S, O.)

**عَبَّيْتُ**: see **عَبَّيْتُ**. — Also, in a certain dial., i. q. **مَصْلٌ** [q. v.]: accord. to ISk, this latter

means The fluid that flows from **أقط** when it is cooked]. (L, TA) = Also A certain sweet-smelling plant. (O, K.)

**أَقِطُ** [The preparation of curd called] **عَبِيَّةٌ** whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it: (Aboo-Sá'id El-Kilábee, S, O:) or **أَقِطُ مُعَالِجٌ** [i. e. **أقط** prepared by mixing, or otherwise, app. in the manner described above]: (K: [see also 1, third sentence:]) and **أَقِطُ** and **سَوِيْقٌ** [or meal of parched barley or wheat] mixed with clarified butter, and then eaten: (S, O:) or **أَقِطُ** mixed with clarified butter: and **أَقِطُ** pounded with dates, or with dried dates, and then eaten, and drunk; as also **عَبِيَّةٌ**: (TA:) or it signifies, (K,) or signifies also, (S, O,) **طَعَامٌ** [app. meaning wheat] which is cooked, and in which locusts (**جَرَادٌ**) are put: (S, O, K:) and wheat and barley mixed together: so in the saying, **جَاءَ فُلَانٌ بِعَبِيَّةٍ فِي وَعَائِهِ** [Such a one came with wheat and barley mixed together in his provision-bag]: pl. **عَبَائِثٌ**. (S, O.) — Also † Sheep, or goats, mixed together. (TA.) One says, **ظَلَّتِ الْغَنَمُ عَبِيَّةً** † [The sheep, or goats, became one mixed flock or herd]; and so **بِكَيْلَةٍ وَاحِدَةٍ**: this is when sheep, or goats, meet others and enter among them and become mixed with them: it is a proverb. (S, O.) — And **عَبِيَّةُ النَّاسِ** † The mixed sorts of men or of the people, (S, O, K, TA,) who are not from one ancestor, and who are congregated from various, or sundry, places. (TA.) — And **عَبِيَّةٌ** signifies also † One whose line of ancestors is mixed (AO, S, O, K, TA) and vitiated. (S, O.)

**عَبِيْتُ** One who plays, or sports, much, or often. (K. [In the O written **عَبِيْتُ**, but said in the K to be like **سَبِيْتُ**, perhaps a mistranscription for **سَبِيْتُ**.])

**عَابْتُ** [as part. n. of **عَبْتُ**] Playing, or sporting, (Msb, TA,) with that which does not concern him and for which he does not care, (TA,) and doing that in which is no profit. (Msb.)

**عَصِيفٌ عَوْبَتَانِيٌّ** Flour and clarified butter and dates mixed with fresh milk: so it is said to mean in the following verse:

\* إِذَا مَا الْعَصِيفُ الْعَوْبَتَانِيُّ سَاءَنَا \*  
\* تَرَكْنَاهُ وَأَخْتَرْنَا السَّدِيفَ الْمُسْرَهْدَا \*

[When the mess of flour and clarified butter and dates mixed with fresh milk displeases us, we leave it, and choose the fat camel's hump, or the camel's hump cut in pieces]: (S, O: [see also **عَصِيفٌ**]:) this verse is by Náshireh Ibn-Málik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.)

## عبد

1. **عَبَدَ** **اللَّهَ**, aor. **عَبَدَ**, inf. n. **عِبَادَةٌ** (IKtt, L, Msb,

&c.) and **عُبُودَةٌ** and **عُبُودِيَّةٌ** (IKtt) and **مَعْبُدٌ** and **مَعْبُدَةٌ**, (L,) He served, worshipped, or adored, God; rendered to Him religious service, worship, or adoration: (L:) or he obeyed God: (IKtt:) or he obeyed God with humility or submissiveness; rendered to Him humble, or submissive, obedience: (IAth, L, Msb:) [or, inf. n. **عِبَادَةٌ**, he did what God approved: and, inf. n. **عُبُودَةٌ**, he approved what God did: (see the former of these ns. below:)] the verb is used in these senses only when the object is God, or a false god, or the Devil.

(TA.) = **عَبَدْتُ بِهِ أُوذِيَهُ** I was excited against him to annoy, molest, harm, or hurt, him. (O, K.) — And **مَا عَبَدَكَ عَنِّي** What has withheld thee from me? (IAar, L.) = **عَبَدَ**, aor. **عَبَدَ**, inf. n. **عِبَادَةٌ** and **عُبُودِيَّةٌ**, accord. to Lh and IKtt, but A'Obeyd held that there is no verb to these two ns., He was, or became, a slave, or in a state of slavery: or he was, or became, in a state of slavery, his fathers having been so before him; as also **عَبَدَ**. (L.) — Lth read [in the Kur v. 65]

**وَعَبَدَ الطَّاغُوتُ**; explaining the meaning to be, **عَبَدَ الطَّاغُوتُ** having become an object of worship; and saying that **عَبَدَ**, here, is a verb similar to **فَقَّهَ** and **طَرَفَ**: but Az says that in this he has committed a mistake. (L.) = **عَبَدَ**, aor. **عَبَدَ**, inf. n. **عِبَادَةٌ** (and **عِبَادَةٌ**, or this is a simple subst., L), He was, or became, angry; (Fr, S, O, L, Msb, K;) [and so **تَعَبَّدَ**, in the Deewán of Jereer, accord. to Freytag;] like **أَبَدَ** and **أَمَدَ** and **أَحَنَ**: (Fr:) and he was long angry. (L.) You say, **عَبَدَ عَلَيْهِ** He was angry with him. (Fr.) And El-Farezdaq makes it trans. without a prep., saying **يَعْبُدُنِي**. (L.) — He disdained, or scorned. (AZ, S, O, L.) El-Farezdaq says,

\* **وَأَعْبَدُ أَنْ أَهْجُوَ كَلِيْبًا بِدَارِمٍ** \*

[And I disdain to satirize Kuleyb with Dárim: the former being unworthy to be coupled with the latter even as an object of satire]. (S, O, L.) [See also **عَبَدَ**.] — He denied, disacknowledged, or disallowed. (O, K.) [See, again, **عَبَدَ**.] — He repented, and blamed himself, (O, K, TA,) for having been remiss, or having fallen short of doing what he ought to have done. (TA.) — He mourned, grieved, or was sorrowful. (L.) — He was covetous; or inordinately, or culpably, desirous. (O, K.) And **عَبَدَ بِهِ** He clave, or kept, to it, or him, inseparably. (L.) — And, (O, L, K,) said of a camel, (L.) He was, or became, affected with mange, or scab: (L:) or with incurable mange or scab: (O, L:) or with severe mange or scab. (K.)

2. **عَبَدَهُ**, (S, A, O, Msb, K, \*) inf. n. **تَعْبِيدٌ**; (S, O, K;) and **أَعْبَدَهُ**, (S, A, O, K,) inf. n. **إِعْبَادٌ**; (S;) and **تَعْبَدَهُ**, and **أَعْتَبَدَهُ**, (S, O, K,) and **أَسْتَعْبَدَهُ**; (S, O, Msb, K, \*) He made him, or took him as, a slave; he enslaved him: (S, A, O, Msb, K:) or **عَبَدَهُ** and **أَعْبَدَهُ** (TA) and **تَعْبَدَهُ** and **أَعْتَبَدَهُ** (A) he made him to be as a slave to him, (A, TA.) See also 1, former half. You say [also] **أَسْتَعْبَدَهُ** **الطَّمْعُ** Covetous-

ness made him a slave. (A.) And **أَعْبَدُنِي فُلَانًا** He made me to possess such a one as a slave: (A, O, Msb, K:) so accord. to Lth: but Az says that the meaning of **أَعْبَدْتُ فُلَانًا** as commonly known to the lexicologists is **أَسْتَعْبَدْتُهُ**: he adds, however, that he does not deny the meaning assigned by Lth if it can be verified. (L.) **أَعْبَدَ**, occurring in a trad., or as some relate it, **أَعْبَدَ**, means He took an emancipated man as a slave: i. e. he emancipated a slave, and then concealed the act from him, or confined him, and made him to serve him by force; or he took a freeman, and pretended that he was a slave, and took possession of him by force. (L.) — **عَبَدَهُ** also signifies He brought him under, (namely, a man,) subdued him, or rendered him submissive, so that he did the work of slaves. (AZ, TA.) **عَبَدَ**, inf. n. as above, is *syn. with* **ذَلَّلَ**. (S, O.) [And hence it has also the following significations, among others indicated by explanations of its pass. part. n. below. — He rendered a camel submissive, or tractable. — And He beat, or trod, a road, or path, so as to make it even, or easy to walk or ride upon.] = **عَبَدَ** [as intrans.], inf. n. as above, He departed, taking fright, and running away, or going away at random: (O, K:) or he hastened, or went quickly. (TA.) And **عَبَدَ يَعْدُو** He hastened time after time, running. (TA.) — **مَا عَبَدَ أَنْ فَعَلَ ذَلِكَ**, (inf. n. as above, S,) He delayed not, or was not slow, to do, or in doing, that. (S, O, K.)\*

4. **اعْبَدَ** as trans.: see 2, former half, in four places. = **اعْبَدُوا** They collected themselves together; assembled together. (K.) — **اعْبَدَ الْقَوْمَ بِالرَّجُلِ** The people, or party, beat the man: (O, K:) or collected themselves together and beat him. (TA.) = **أَعْبَدَ بِهِ** His riding-camel became fatigued: (S, O, K:) or perished; or flagged, or became powerless; or stopped with him: (S, O:) or died, or became ill, or went away, so that he was obliged to stop: (L:) i. q. **أَبْدَعَ بِهِ** [q. v.], (S, O, L, K,) from which it is formed by transposition. (TA.)

5. **تَعَبَّدَ** He became, or made himself, a servant of God; devoted himself to religious services or exercises; applied himself to acts of devotion. (S, A, O, L, Msb, K.) And **تَعَبَّدَ بِالْإِسْلَامِ** He became, or made himself, a servant of God by [following the religion of] El-Islám; [i. e. he followed El-Islám as his religion;] *syn. with* **دَانَ بِهِ**. (Msb in art. **دِين**.) = Also, He (a camel) became refractory, and difficult to manage, (K,) like a wild animal. (L.) — See also **عَبَدَ**, first sentence. = **تَعَبَّدَهُ**: see 2, first sentence, in two places. — Also He called him, or invited him, to obedience. (Msb.) = **تَعَبَّدَ الْبَعِيرَ** He drove away the camel until he became fatigued (O, K, TA) and was obliged to stop. (TA.)

8: see 2, former half, in three places.

10: see 2, in two places.

R, Q. 2. **تَعَبَّدُوا** They (a people) went away

in parties in every direction. (TA.) [See **عِبَادِيَّة**.]

**عَبْدٌ**, originally an epithet, but used as a subst., (Sb, TA.) *A male slave*; (S, A, O, L, Mṣb, K;) i. q. **مَمْلُوكٌ**; (L, K;) [but **عَبْدٌ** is now generally applied to a male black slave; and **مَمْلُوكٌ**, to a male white slave; and this distinction has long obtained;] *contr. of حُرٌّ*; (S, A, O, L, Mṣb;) as also **عَبْدٌ**, (L, K,) in which the **ل** is augmentative: (L:) and *a servant, or worshipper, of God, and of a false god, or of the Devil*: (Lth, L, &c. :) [you say **عَبْدُ اللَّهِ** and **عَبْدُ الشَّيْطَانِ** &c. : see also **عَابِدٌ**, which signifies the same; and see the remarks in this paragraph on the pls. **عَبِيدٌ** and **عِبَادٌ** and **عَبْدَةٌ** &c. :] and *a man, or human being*; (M, A, L, K;) as being *a bondman (مَرْبُوبٌ) to his Creator*; (L;) applied to a male and to a female; (Ibn-Hazm, TA;) *whether free or a slave*: (K:) pl. **أَعْبَادٌ** (S, O, Mṣb, K) and **أَعْبَادَةٌ** and **أَعْبَادٌ**, (IKṭṭ, TA,) [all pls. of pauc.,] of which the first is the most commonly known, (Mṣb,) and **عَبِيدٌ** and **عِبَادٌ**, (S, O, Mṣb, K,) which two and the first are the most commonly known of all the many pls. of **عَبْدٌ**, (Mṣb,) **عَبِيدٌ** being like **كَلْبٌ** as pl. of **كَلْبٌ**, a rare form of pl.; (S, O;) or, accord. to some, it is a quasi-pl. n.; accord. to Ibn-Málik, **فَعِيلٌ** occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of **عَبِيدٌ**, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of **حَجِيجٌ** and **كَلْبٌ**; (MF;) [accord. to the general and more approved opinion, it is a quasi-pl. n., and therefore fem. and masc., but most commonly fem.;] and further it should be remarked that the common people agree in making a difference between **عَبِيدٌ** and **عِبَادٌ**, by the former meaning *slaves* [and by the latter meaning *servants* of God and also simply, with the article **ال**, *mankind*], saying, **هَؤُلَاءِ عَبِيدٌ** *these are slaves*, and **هَذَا عَبْدٌ مِنْ عِبَادِ اللَّهِ** [this is a servant, of the servants of God]: (Az, L:) [and a distinction is also made between **عِبَادٌ** and **عَبْدَةٌ**, respecting which see what follows:] other pls. of **عَبْدٌ** are **عَبْدَانٌ**, (S, O, K,) like **تَمْرَانٌ** pl. of **تَمْرٌ**, (S, O,) and **عَبْدَانٌ**, (S, O, K,) like **جَحْشَانٌ** pl. of **جَحْشٌ**, (S, O,) and **عَبْدٌ**, (S, O, K,) like **سُقْفٌ** pl. of **سُقْفٌ**, (S, O,) or this is pl. of **عَبِيدٌ**, like **رُغْفٌ** pl. of **رُغْفٌ**, (Zj,) and is also a pl. of **عَابِدٌ**, (L,) and some read [in the **Ḳur** v. 65] **عَبْدُ الطَّاغُوتِ**, (Akh, S, O,) and **عَبْدٌ** (MF) and **عَبُودٌ** and **عَبْدٌ** and **عَبْدَةٌ**, (IKṭṭ, TA,) the last three of which are also pls. of **عَابِدٌ**: (L:) one says of the worshippers of a plurality of gods, **هُمُ عَبْدَةُ الطَّاغُوتِ** [they are the servants of *Et-Tághoot*]; but the Muslims one calls **عِبَادُ اللَّهِ**, meaning *the servants, or worshippers, of God*: (Lth, L:) [all these are pls. in the proper sense of the term, of the broken class:] and **عَبْدُونَ**, (O, K,) a pl. of

the sound class, adopted because **عَبْدٌ** is originally an epithet: (TA:) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely,] **عَبْدٌ**, (O, K,) accord. to some, who read [in the **Ḳur** ubi suprà] **عَبْدُ الطَّاغُوتِ**, making the former a prefixed noun, as meaning *the servants (عَبْدَر) of Et-Tághoot*; but it is a n. of the measure **فَعْلٌ**, like **حَذْرٌ** and **نُدْسٌ**, not a pl.; the meaning being *the servant (عَابِدَر) of Et-Tághoot*; (Akh, S, O;) and it is also used by poetic license for **عَبْدٌ**; (Fr, T, S, O;) and **عَبْدَانٌ** and **عَبْدَاءٌ** and **عَبْدِيٌّ**; (S, O, K;) or, accord. to some, the last of these signifies *slaves born in a state of slavery*; and the female is termed **عَبْدَةٌ**; and Lth says that **عَبْدِيٌّ** signifies *a number of slaves born in a state of slavery, generation after generation*; but Az says that this is a mistake, that **عَبْدِيٌّ** signifies the same as **عِبَادُ اللَّهِ**, that it is thus used in a trad., and that **عَبْدِيٌّ** is applied in another trad. to poor men of the class called **أَهْلُ الصَّفَةِ**; (L;) and **عَبْدَاءٌ** and **عَبْدَةٌ** and **عَبْدٌ** (IKṭṭ, TA) and **مَعْبُودَةٌ**, like **مَشِيخَةٌ**, (T, O, K,) and **مَعْبُودَةٌ** (Yaḳkoob, S, O, K) and **مَعْبُودِيٌّ**, (IKṭṭ, TA,) and [pl. pl.] **مَعْبُودَاتٌ**, (O, K,) said to be pl. of **مَعْبُودَةٌ**; (TA;) and pl. pl. **عَبِيدُونَ**, (K,) pl. of **أَعْبُدٌ**; (TA;) and **عَبِيدُونَ**, (Es-Suyootee, MF,) app. pl. of **عَبِيدٌ**. (MF.) **ثُمَّ ادْخُلِي فِي عِبَادِي**, in the **Ḳur** lxxxix. 29, means *Then enter thou among my righteous servants*: (Ksh, Bq, Jel:) or it means **فِي حِزْبِي** [among my peculiar party]. (S, O.) — Also † **Ignoble, or base-born**; like as **حُرٌّ** is used to signify “generous,” “noble,” or “well-born.” (Mgh in art. **حُرٌّ**.) — Also *A certain plant, of sweet odour, (O, K, TA,) of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp, or hot, (حَادٌ O, or حَارٌ TA,) in temperament; and when they depasture it they become thirsty, and seek the water*: (O, TA:) so says IAqr. (O.) — And *A short and broad نَصْلٌ [or arrow-head, or spear-head, or blade]. (AA, O, \* K.)*

**عَابِدٌ**: see **عَبْدٌ**.

**عَبْدٌ**: see the paragraph commencing with **عَبْدٌ**, latter half.

**عَبِيدٌ** and **عَابِدٌ** (but the latter is rarely used, Ibn-'Araféh) *Angry*. (L.) And (both words) *Disdaining, or disdainful; scorning, or scornful*. (L.) Accord. to AA, **العَابِدِينَ** in the words of the **Ḳur** [xl.iii. 81], **إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ**, means *The disdainers, or scorners, and the angry*: (S, \* L:) but Ibn-'Araféh rejects this assertion: (TA:) these words are variously explained; as meaning *There is not to the Compassionate a son; and I am the first of the angry disdainers or scorners of the assertion that there is: or, and I am the first of the deniers of this assertion: or, and I am the first of the worship-*

*pers of God according to the unitarian doctrine, or, of the worshippers of God of this people: or if there were to the Compassionate a son, I would be the first of his worshippers: or if there be to the Compassionate a son, I am the first of worshippers; but I am not the first worshipper of God: or, accord. to Az, the best interpretation is one ascribed to Mujáhid; i. e. if there be to the Compassionate a son in your opinion, I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion. (L.)*

**عَبْدَةٌ**: see **عَبْدٌ**, latter half.

**عَبْدَةٌ** [as a subst. from **عَبْدٌ** (q. v.), *Anger*. — *Disdain, or scorn*; (S, O, L, K;) *disdain occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride*: (L:) or *intense disdain or scorn. (A.)* — *Strength*: so in the saying **مَا لِيُثْبِتَكَ عَبْدَةٌ** [There is not any strength to thy garment]. (S, O.) — *Strength and fatness*: (S, O, K:) thus in the phrase **نَاقَةٌ عَبْدَةٌ** [A she-camel possessing strength and fatness]. (S, O.) And one says [also] **نَاقَةٌ عَبْدَةٌ** [if this be not a mistake for the phrase here next preceding] meaning *A strong she-camel*. (L, Mṣb.) — And *Lastingness, or continuance*; syn. **بَقَاءٌ**; (O, L, K, TA;) in some lexicons **نَقَاءٌ**; (TA;) and *strength*. (L.) One says, **لَيْسَ لِيُثْبِتَكَ عَبْدَةٌ** meaning *There is not to thy garment any lastingness, or continuance, and strength*. (Lh, L.) — Also *A stone with which perfume is bruised, or pounded*. (O, L, K.)

**عَبْدِيٌّ** [a rel. n. from **عَبْدٌ**]. **الذَّرَاهِمُ الْعَبْدِيَّةُ** *Certain Dirhems, which were superior to those of late times, and of greater weight*. (O, K, TA.)

**عَبْدِيَّةٌ**, as a subst.: see **عِبَادَةٌ**: — and **عَبُودِيَّةٌ**.

**عَبْدَةٌ**: see **عَبْدٌ**, last quarter.

**عَبْدِيٌّ**: see **عَبْدٌ**, latter half, in two places.

**عَبِيدَةٌ**: } see **عَبْدٌ**, latter half.  
**عَبْدَانٌ**: }

**عَبْدَلٌ**: see **عَبْدٌ**, near the beginning.

**عَبْدَلَاوِيٌّ** and **عَبْدَلَاوِيٌّ** [both post-classical, the latter, which is the more common, said by Forskál to be an appellation of the *Cucumis chate*, which is app. from **عَبْدٌ**, denoting several species of cucumber; but it is] *a sort of melon, [abounding in Egypt, of little flavour, eaten with sugar,] said to be thus called in relation to 'Abd-Allah Ibn-Táhir, a governor of Egypt on the part of El-Ma-moon. ('Abd-El-Lateef: see pp. 52 and 54 of the Ar. text, and pp. 34 and 35, and 125-7, of De Sacy's Transl. and Notes; and see also Forskál's Flora Ægypt. Arab. pp. lxxvi, and 168.) [See also **عَجُورٌ**.]*

**عَبِيدٌ**: see **عَبْدٌ**, first and last quarters.

**عَبِيدٌ** [dim. of **عَبْدٌ**. — And, used as a proper name,] *The son of the desert, or of the waterless*

desert: thus expl. by El-Kanánee to Fr. (O.) — And [hence] **عَبِيدٌ** *The desert, or waterless desert, (Fr, O, K,) that is vacant, or desolate: (K:) or the land that is vacant, or desolate: (El-Kanánee, Fr, O:) or the land that the rain has missed. (O, K.)* And sometimes it is used as meaning † *Great calamity: (TA:) it is said in a prov., وَقَعُوا فِي أُمَّرٍ عَبِيدٍ تَصَابِحَ حَيَاتِهَا* [for *تَصَابِحَ*, lit. *They became, or found themselves, in the desert, &c., of which the serpents were hissing, one at another*], meaning † [they fell] into a great calamity. (Meyd, TA.)

**عِبَادَةٌ** (S, IKtt, A, IAth, L, K) and **عِبُودِيَّةٌ** and **عِبُودَةٌ** (IKtt, K) and **عِبْدِيَّةٌ** (Fr, K) and **عِبْدٌ** and **مَعْبُدَةٌ** (L) [all said by some to be inf. ns., except the fourth,] *Religious service, worship, adoration, or devotion; (L;) obedience: (S, IKtt, A, K:) obedience with humility or submissiveness; humble, or submissive, obedience: (IAth, L:) or عِبَادَةٌ signifies the Doing what God approves: and عِبُودَةٌ, the approving what God does: and the primary signification of عِبُودِيَّةٌ is humility, and submissiveness: (S, A, O:) عِبَادَةٌ is rendered only to God, or a false god, or the Devil. (TA.)*

**عُبُودَةٌ**: see the next preceding paragraph, in two places: — and see **عِبُودِيَّةٌ**.

**العبيدَةُ** *The [portion, or appertenance, of the stomach, of a ruminant, called] فَحْتٌ, (O, K, TA,) also called حَفْتٌ [q. v.]. (TA.)*

**عُبُودِيَّةٌ** *The state, or condition, of a slave; slavery; servitude; (S, O, L, Mṣb;) as also عُبُودَةٌ (S, O, L) and عِبْدِيَّةٌ (O, Mṣb) and عِبْدِيَّةٌ. (L.) — See also عِبَادَةٌ, in two places.*

**عِبَادٌ**: see **عَبْدٌ**, last quarter.

**عِبَادِيْدٌ** and **عِبَائِيْدٌ**, each a pl. having no sing., *Parties of people (S, O, K) going in every direction: (S, O:) and horsemen going in every direction. (K.)* One says, **صَارَ الْقَوْمُ عِبَادِيْدٌ** and **عِبَائِيْدٌ** *The people became divided into parties going in every direction. (S, O.)* And **ذَهَبُوا عِبَادِيْدٌ** and **عِبَائِيْدٌ** *They went away in parties in every direction. (TA.) — Also (both words, K, or the latter [only], TA,) Far-extending roads: (K:) or diverse and far-extending roads: said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.) — Also (or the former [only], TA) Hills such as are called **إِكَامٌ** or **أَكَامٌ** [pls. of **أَكِيَّةٌ**]. (K, TA.) — And one says, **مَرَّ رَاكِبًا عِبَادِيْدَهُ** *He passed, or went away, riding upon the extremities of his buttocks. (O, K.)**

**عِبَادِيْدِيٌّ** (S, O) and **عِبَائِيْدِيٌّ** (O, TA) rel. ns. from **عِبَادِيْدٌ** (S, O) and **عِبَائِيْدٌ** (O, TA) thus formed because the said ns. have no sings., (Sb, S, O, TA,) *Of, or relating to, parties of people going in every direction. (S, O.)*

**عَابِدٌ** *A server, a worshipper, or an adorer, of God: (L:) an obeyer of God with humility, or submissiveness: (L, Mṣb:) [a devotee:] a unitarian: (L:) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c.: (Mṣb:) pl. **عِبَادٌ** and **عِبْدَةٌ** (L, Mṣb) and **عَبْدٌ** and **عَبْدٌ**, all of which are also pls. of **عَبْدٌ** [q. v.]: (L:) [and quasi-pl. n. **عَبْدٌ** (like **أَخْدَمٌ** is of **أَخْدَمٌ**), accord. to a reading of a phrase in the **Kur** v. 65, as expl. by some.] — And *A servant: a meaning said to be tropical. (TA.) — See also عَبْدٌ, in two places.**

**تَعْبِيدَةٌ**: see **عِبُودِيَّةٌ**.

**مَعْبُدٌ**: see **عِبَادَةٌ**: — and see also **مَتَعَبِدٌ**.

**مِعْبَدٌ** *A shovel, or spade, of iron; syn. مِسْحَاةٌ: (K:) pl. مَعَابِدٌ. (TA.)*

**مَعْبَدَةٌ**, and the pl. **مَعَابِدٌ**: see **عَبْدٌ**, last quarter: — and for the former see also **عِبَادَةٌ**.

**مَعْبُدٌ**, applied to a camel, *Rendered submissive, or tractable; broken, or trained; syn. مَذَلَّلٌ: (A, L:) or anointed with tar, (S, O, K,) and rendered submissive, or tractable: (S, O:) or whose whole skin is anointed with tar: (Sh:) or mangy, or scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar: or rendered submissive by the mange, or scab: or affected with the mange, or scab; or with incurable mange or scab. (L. [And, applied to a camel, it has other meanings, which see in what follows.]) [And hence, app.,] **سَفِينَةٌ مَعْبُدَةٌ** *A ship, or boat, tarred: (AO, S, O, L, K:) or smeared with fat, or oil. (AO, L.) — Applied to a road, Beaten; syn. مَذَلَّلٌ; (S, A, O, K:) trodden; (Az, TA;) or travelled by many passengers going to and fro: (TA:) and syn. with مَذَلَّلٌ as applied to other things also. (K.) — And [hence] A wooden pin, peg, or stake. (Az, O, K, TA. [In the CK, المَوْتِدُ is erroneously put for الوَتِدُ.])* So in the following verse of Ibn-Mukbil:*

وَصَمَّتْ أُرْسَانَ الْجِيَادِ مَعْبَدًا  
إِذَا مَا ضَرَبْنَا رَأْسَهُ لَا يَرْتَجِعُ

[And I made a wooden peg to be a guarantee for the ropes of the coursers: when we beat its head, it did not wobble]. (Az, O, TA.) — Also *Honoured, or treated with honour, (L, K,) and served; applied to a camel. (L.)* Thus it has two contr. significations. (K.) — And *A camel left unriden. (O, L.) — And, applied to a stallion [camel], Excited by lust, or by vehement lust. (O, K.) — Also, applied to a country, or tract of land, In which is no footprint, or track, nor any sign of the way, nor water: (O, K:) you say **بَلَدٌ مَعْبُدٌ**. (O.)*

**مَعْبُودِيٌّ** and **مَعْبُودِيَّةٌ**: see **عَبْدٌ**, last quarter.

**مَتَعَبِدٌ** [and **مَعْبُدٌ**] *A place appropriated to religious services or exercises, or acts of devotion. (TA.)*

عبر

1. **عَبْرَةٌ**, aor. **عَبَرَ**, (S, Mgh, O, Mṣb, K,) inf. n. **عَبْرٌ** and **عَبُورٌ**, [the latter of which is the more common,] (S, O, Mṣb, K,) *He crossed it, went across it, or passed over it, (Mgh, Mṣb, K,) from one side thereof to the other; (Mṣb, K;) namely, a river, (S, Mgh, O, Mṣb, K,\*) and a valley, (K, TA,) &c. (S, Mgh.) — [Hence,] **عَبْرَ بِهِ** *the way: see 2. — عَبَرَ السَّبِيلَ, (Mṣb, K,) aor. **عَبَرَ**, inf. n. **عَبُورٌ**, (TA,) He travelled, or passed along, the way, or road; (Mṣb, K,\*) as though he cut it, or furrowed it. (K, \*TK.) — And hence, (TA,) **عَبَرَ**, (aor. as above, S,) † *He died: (S, O, Mṣb, K:) as though he travelled the road of life: or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA.)* A poet says,**

فَإِنْ نَعْبُرُ فَإِنْ لَنَا لَسَاتِ  
وَإِنْ نَعْبُرُ فَتَحْنُ عَلَى نُدُورِ

i. e. † *So if we die, there are others like to us; and if we remain alive, we are waiting for that which must necessarily come to pass, as though we were bound by vows to meet it. (S, O.) —* And **عَبْرَتِ السَّحَابِ**, aor. as above, inf. n. **عَبُورٌ**, *The clouds travelled, or passed along, quickly. (TA.) —* **عَبَرَ الرَّوْيَا**: see 2, in two places. — And [hence, perhaps,] **عَبْرَتِ الطَّيْرِ**, aor. **عَبَرَ**, (O, K,) inf. n. **عَبْرٌ**, (TA,) i. q. **زَجَرْتَهَا** [I augured from the flight, or alighting-places, or cries, &c., of the birds; or I made the birds to fly away in order that I might augur from their flight, &c.]. (O, K.) — And **عَبَرَ الْكِتَابَ**, aor. **عَبَرَ**, inf. n. **عَبْرٌ**, (Aṣ, S, A, \*O, K,\*) *He meditated upon, endeavouring to understand it, or he considered, examined, or studied, (Aṣ, S, O, K,) or he read mentally, (A,) the book, or writing, not raising his voice in doing so, (Aṣ, S, A, O, K,) i. e. in reading it. (K.)* And you say, **عَبَّرَ بَعْضُ الْكِتَابِ بِبَعْضِ**, meaning **عَبَّرَهُ** [i. e. *He considered and compared one part of the book, or writing, with another part, in order to understand it*]. (TA.) — And **عَبَرَ الْمَتَاعَ**, and **الدَّرَاهِمَ**, (K, TA,) aor. **عَبَرَ**, inf. n. **عَبْرٌ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were. (K, TA.)* And you say, **عَبَّرْتُ الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا**, meaning **عَبَّرْتُهَا**, i. e. *I tried, or examined, the dirhems, and found them to be a thousand. (Mṣb.) — See also 8, second sentence. — **عَبَّرَ**, with kear, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (S;) or **عَبَرَ**, inf. n. **عَبْرٌ**; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and **عَبَّرَ**; (A, O, K;) *He shed tears; his eyes, or eye, watered. (S, A, K, TA.)* And **عَبَّرَتْ عَيْنَهُ** *His eye shed tears, or watered; (S, O;) as also عَبَّرَتْ*. (S.) — And **عَبَّرَ**, aor. **عَبَّرَ**, inf. n. **عَبْرٌ**; (AZ, T, O, \*L, TA;) or **عَبَّرَ**, inf. n. **عَبْرٌ**; (K;) [but see above;] *He grieved, or mourned; was sorrowful, sad, or unhappy. (AZ, T, O, L, K, TA.)* **مَا لَهُ سَهْرٌ وَعَبْرٌ** [What aileth him? May he be sleepless by night, and may he grieve, or mourn:]*

is a form of imprecation against a man, used by the Arabs. (TA.) And عَبْرَتْ, inf. n. عَبْرٌ, means *She became bereft of her child, or children, by death.* (A.) [See عَبْرٌ.]

2. عَبْرَهُ بِالْمَاءِ, (Lh, K,) inf. n. تَعْبِيرٌ; (TA;) and عَبْرَهُ بِهَ الْمَاءِ, (Lh, K,) and التَّهْرُ; (TA;) *He made him to cross, go across, or pass over, or he conveyed him across, the water,* (Lh, K, TA,) and *the river.* (TA.) — عَبْرُ الرَّوْيَا, (S, O, Mgb, K,) inf. n. as above; (S, O;) and عَبْرَهَا, (S, A, O, Mgb, K,) [which is less common, but more chaste,] aor. عَبَرَ, (S, O,) inf. n. عَبْرَةٌ (S, A, O, Mgb, K) and عَبْرٌ; (A, Mgb, K;) *He interpreted, or explained, the dream,* (S, A, O, Mgb, K,) and *told its final sequel or result:* (A, O, K;) or the former verb has an intensive signification: (Mgb;) and تَعْبِيرٌ has a more particular [or more restricted] meaning than تَأْوِيلٌ: it is said to be from عَبْرٌ signifying the "side" of a river, because the interpreter of the dream considers the two sides thereof, and meditates upon every particular of it from its beginning to its end. (TA.) In the phrase of the Kur [xii. 43], *إِنْ كُنْتُمْ لِلرُّوْيَا*, the ل is termed التَّعْقِيبُ [the ل of succedaneousness], because it is succedaneous to the connection termed إِضَافَةٌ [i. e. the phrase is succedaneous to *إِنْ كُنْتُمْ عَابِرِي الرُّوْيَا*]: (O, TA:) or it is inserted as an explicative: (Zj, TA:) the phrase is similar to *إِنْ كُنْتُمْ لِلْمَالِ جَامِعًا*. (S, O.) — عَبْرَ عَمَّا فِي نَفْسِهِ, (A, K, TA,) inf. n. as above, (TA,) *He declared, spoke out clearly or plainly, or explained, what was in his mind.* (A, \*K, \*TA.) And *اللِّسَانُ يُعْبِرُ عَمَّا فِي الصُّمْرِ* *The tongue declares, or explains, what is in the mind.* (S, \*O, \*Mgb.) And *عَبْرَ عَنْهُ غَيْرُهُ* *Another spoke, or spoke out, or explained, for him;* (L, K, \*TA;) he (the latter) being unable to say what he would. (L, TA.) And *عَبْرْتُ عَنْ فُلَانٍ* *I spoke for such a one.* (S, O, Mgb.) [Hence, يُعْبِرُ عَنْ كَذَا, said of a word or phrase, *It expresses the meaning of, signifies, or denotes, such a thing.* And *يُعْبِرُ بِهِ عَنْ كَذَا* *The meaning of such a thing is expressed thereby; or such a thing is signified, or denoted, thereby.*] — عَبْرُ الدَّنَانِيرِ, (A,) or *الدَّهَبِ*, (K,) inf. n. as above, (A, K,) *He weighed the deenárs, (A,) or the gold, (K,) deenár by deenár:* (A, K;) or عَبْرُهُ signifies *he weighed it (a thing), or measured it, without extraordinary care:* (K, \*TA:) and *تَعْبِيرُ الدَّرَاهِمِ*, *the weighing of the dirhems collectively, after making divisions of them.* (S, O, TA.) — عَبْرَ بِهِ, (K, TA,) inf. n. as above, (TA,) signifies *أَرَاهُ عَبْرَ عَيْنِهِ* (K, TA, in the CK عَبْرِيهِ,) i. e. *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) Dhu-r-Rummeh says,

عَلَى مَلَقِيَاتٍ يُعْبِرْنَ بِالْغُفْرِ

[Upon swiftly-running mares that show the moun-

*tain kids, in the swiftness of their pace, what makes their eyes to weep from envy].* (TA.) And you say also, *عَبْرَ عَيْنِيهِ*, meaning *He made his eyes to weep.* (TA.) — Also *He destroyed him:* (K, TA:) as though he showed him what would make his eye to weep, or make it hot. (TA.) — And *He caused him to fall into difficulty, or distress.* (A.) And *It (an affair, or event,) was, or became, difficult, or distressing, to him.* (O, K.)

8. *اعتبر* *He became admonished, or reminded; he took warning, or example:* in this sense the verb is used in the Kur lix. 2: and you say, *اعْتَبَرَ بِمَا مَضَى* *He became admonished or reminded, or he took warning or example, by what passed:* (Mgb:) and *السَّعِيدُ مَنْ أَعْتَبَرَ بِغَيْرِهِ* *السَّعِيدُ مَنْ أَعْتَبَرَ بِهِ غَيْرُهُ* [The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning]. (Kull p. 60.) And *عَبْرٌ* [as inf. n. of عَبْرٌ, aor. عَبَرَ,] signifies the same as *اعْتَبَارٌ* [as inf. n. of *اعتبر* in the sense expl. above]: (Fr, O, L, K, TA:) whence the saying of the Arabs, *اللَّهُمَّ اجْعَلْنَا مِمَّنْ يُعْبِرُ الدُّنْيَا وَلَا يُعْبَرُهَا*, (Fr, O, L, TA,) with fet-h to the ب of *يعبر* in the first case, and with damm to it in the second case, (TA,) meaning *O God, make us to be of those who take warning, or example, by the present world, and do not [pass through it or] die quickly, or soon, until they content Thee by obedience:* (Fr, O, L, TA:) in the copies of the K, *مِمَّنْ يُعْبِرُ الدُّنْيَا وَلَا يُعْبَرُهَا*, the former verb with ب [and damm], and the latter with م [and damm]: and in the A is given, as a trad., *اعْبُرُوا* *الدُّنْيَا وَلَا تَعْبُرُوهَا*: but the reading given by Sgh and in the L is pronounced by MF to be the right. (TA.) See also *عَبْرَةٌ*. [And see 10, last sentence.] — Also *He took, or regarded, what he witnessed, or saw, or beheld, as an indication, or evidence, of what was concealed from him:* (O:) *he compared what was unapparent with what was apparent [and so judged of the former from analogy]: or he considered the essential properties of things, and their modes of indication, in order that, by the consideration thereof, another thing, of their kind, might become known.* (Kull p. 60.) See, again, *عَبْرَةٌ*. Ibn-Seereen used to say, *أَعْتَبَرُ الْحَدِيثَ* [I judge by comparison with what has been transmitted by tradition from the Prophet]; meaning I interpret a dream according to what has been transmitted by tradition, like as I do according to the Kur-án; as when a crow is interpreted as meaning an unrighteous man, and a rib as meaning a woman, in imitation of forms of speech used by the Prophet. (O, \*TA.) — See also 1, latter half, in two places. — Also *He accounted, or esteemed, or regarded, a thing, in respect of predicamental order.* (Mgb.) See, again, *عَبْرَةٌ*. — [And *He esteemed a person, or thing; held him, or it, in high estimation or regard.* — And *He took a thing into account, regarded it, or included it in a mental view or an examination.* Hence the phrase *بِأَعْتَابٍ كَذَا* *With regard, or respect, or with regard had, to such a thing; in consideration*

*of such a thing, or of the implication thereof; and having regard, or respect, to such a thing; as also بِأَعْتَابًا كَذَا and بِكَذَا. And بِأَعْتَابٍ وَاحِدٍ* *Considered in one respect; in one and the same light.* Hence also the phrase, *يُعْتَبَرُ كَذَا لِصِحَّةِ الْعَقْدِ* *Such a thing is made a condition [or is taken into account] for the soundness, or validity, of the contract.* (Mgb.) — *اعتبر منه* means *He wondered at him, or it.* (K, TA. In the CK, منه is omitted.)

10. *استعبر* [He desired to cross, go across, or pass over, a river or the like. (See *الغَيْصَاءُ*.)] — *استعبره الرؤيا* *He asked him to interpret, or explain, the dream; (K;) he related to him the dream in order that he might interpret, or explain, it.* (S, O.) — *لَقَدْ أَسْرَعْتَ أَسْتِعْبَارَكَ الدَّرَاهِمَ* is a saying mentioned by As as meaning [Assuredly thou hast hastened] thy drawing forth of the dirhems. (O.) — See also 1, last quarter, in two places. — [Accord. to Golius, *استعبر* is also syn. with *اعتبر* in the first of the senses assigned to the latter above; but for this I do not find any authority.]

عَبْرٌ سَفَرٌ: see عَبْرٌ. — عَبْرٌ أَسْفَارٌ and عَبْرٌ سَفَرٌ: see what here follows.

عَبْرٌ أَسْفَارٌ and عَبْرٌ سَفَرٌ (S, K) and عَبْرٌ أَسْفَارٌ (K) and عَبْرٌ سَفَرٌ and عَبْرٌ سَفَرٌ (TA) *A he-camel, and a she-camel, and camels, like a ship [or ships], i. e. upon which journeys are continually made:* (S:) or *a she-camel that is strong* (K, TA) *to journey, (TA,) [as though] cutting, or furrowing, what she passes over, (K, TA,) and upon which journeys are made:* (TA:) and likewise a man (K, TA) *bold to undertake journeys, vigorous and effective therein, and strong to make them:* and in like manner a he-camel, and camels: (TA:) applied to a sing. and to a pl. (K, TA) and to a fem.: (TA:) and in like manner also عَبْرٌ, applied to a he-camel, (K,) meaning *strong* (O, TA) *to journey;* and so عَبْرٌ, with kesr, [app. pl. of عَبْرٌ,] applied to camels. (TA.) — Hence one says, *إِنَّ فُلَانًا عَبْرٌ بِكُلِّ عَمَلٍ* *Verily such a one is fit, and sufficiently strong, for every work.* (A.) — [Hence likewise] عَبْرٌ signifies *Clouds that travel, or pass along, vehemently [or quickly].* (K.) — See also عَبْرٌ. — And عَبْرٌ and عَبْرَةٌ (S, O, K, TA, in the CK عَبْرَةٌ and عَبْرٌ,) and عَبْرٌ signify *A weeping with grief:* (TA:) or *heat in the eye, causing it to weep:* (S, O:) or *heat of the eye.* (K.) One says, *لَأُمِّهِ الْعَبْرُ*, and *الْعَبْرُ*, (S, A, O, TA,) and *الْعَبْرُ*, meaning *May his mother have weeping with grief:* (TA:) or *heat in the eye, causing it to weep:* (S, O:) or *may his mother be bereft of her child, or children, by death.* (A.) And *أَرَاهُ عَبْرَ عَيْنِيهِ* (K, TA, in the CK عَبْرِيهِ,) *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) And *رَأَى فُلَانٌ عَبْرَ عَيْنِيهِ* *Such a one saw what made his eyes hot.* (S, O.) And *لَيَنْظُرُ إِلَيْهِ إِلَى عَبْرِ عَيْنِيهِ* *Verily he looks at that which he dislikes, or hates, and at which he weeps.* (A.) And

the phrase *وَعَبَّرَ جَارَتَهَا* occurs in the trad. of Umm-Zarā, meaning *And, by reason of her chastity and beauty, a cause of weeping to her fellow-wife.* (TA.) — *عَبَّرَ* also signifies *Women bereft of their children by death*; syn. *تَكَلَّى*: (K, TA:) as though pl. of *عَابِر*. (TA.)

*عَبَّرَ*, (S, O, K, TA, in the CK *عَبَّرَ*), and *عَبَّرَ*, (S, O,) or *عَبَّرَ*, (Kr, A, K, TA, accord. to the CK *عَبَّرَ*.) The *bank, or side*, (S, A, O, K,) of a river, (S, A, O,) and of a valley. (A, K.) En-Nābighah Edh-Dhubayānee says, of the Euphrates,

\* *تَرْمِي أَوَائِيهِ الْعَبْرَيْنِ بِالزَّبَدِ* \*

[*Its waves casting foam upon the two banks.*] (S, O.) And one says, *فُلَانٌ فِي ذَلِكَ الْعَبْرِ* Such a one is upon that side. (TA.) — See also the next preceding paragraph, in three places.

*عَبَّرَ* inf. n. of *عَبَّرَ* [q. v.]. (AZ, T, &c.) — See also *عَبَّرَ*, in two places: — and *عَبَّرَ*.

*عَابِر*; and its fem., with *ة*; see *عَابِر*.

*عَبَّرَ*: see *عَبَّرَ*, in two places.

*عَبَّرَ*: see *عَبَّرَ*. — Also *A tear*: (TA:) or a *tear before it overflows*: or a [*sobbing, or*] *reiteration [of the sound] of weeping in the bosom*: (A, K:) or an *overflowing of tears without the sound of weeping*: (TA:) or a *flowing, or an oozing, of tears*: (S, O:) or *grief without weeping*: (A, K:) pl. *عَبْرَاتٌ* (O, K) and *عَبْرٌ*, (so in the O, [but this, if correct, is a quasi-pl. n.]) or *عَبْرٌ*. (Thus in copies of the K.) Of the first meaning, the following is an ex.:

\* *وَإِنْ شَفَائِي عَبْرَةٌ لَوْ سَفَحْتَهَا* \*

[*And verily my cure would be a tear if I shed it*]: and of the last, the following is an ex.:

\* *لَكَ مَا أَبْكِي وَلَا عَبْرَةٌ بِي* \*

or, as some relate it, *ولا عبرة لي*; and the meaning is, *For thy sake I weep, but there is grief in me for myself*: so says Aṣ: (TA:) or in this saying, which is a prov., *ما* may be redundant, or it may be what is termed *مَصْدَرِيَّة*; and the meaning is, *For thee I weep, or for thee is my weeping, I [myself] having no need of weeping.* (Meyd.)

*عَبْرَةٌ* a subst. from *الِإِعْتِبَارِ*; *An admonition, or exhortation*: (Bḍ in iii. 11): *an admonition, or exhortation, by which one takes warning or example*: (Jel in xxiii. 21:) *a thing by the state, or condition, of which one is admonished, or reminded, and guided, or directed*: (Bḍ in xxiii. 21:) i. q. *إِعْتِبَارٌ* [lit. *a being admonished, or reminded, &c.*; but meaning *a cause of being admonished, &c.*; i. e. *a warning, or an example*]: (Jel in xvi. 68:) or *إِعْتِبَارٌ بِهَا مَضَى* i. e. *اتِّعَاطٌ* and *تَذَكُّرٌ* [meaning, in like manner, *a cause of being admonished, or reminded, by what has passed*]: (Mṣb:) *an indication, or evidence*, (Bḍ and Jel in xxiv. 44, and Bḍ in xvi. 68,) *whereby one passes from ignorance to knowledge*: (Bḍ in xvi. 68:) *a state [of things or circumstances] whereby,*

*from the knowledge of what is seen, one arrives at the knowledge of what is not seen*; as also *إِعْتِبَارٌ*: (B, TA:) and *a wonderful thing [app. such as serves as a warning or an example]*: (A, K:) pl. *عَبْرٌ*. (Mṣb, TA.) — And *The account, or estimation, or regard, in which a thing is held in respect of predicamental order*; as also *إِعْتِبَارٌ*. (Mṣb.)

[Hence the common phrase *لَا عَبْرَةَ بِهِ*, meaning *No regard is due to it.*] — See also *عَبَّرَ*.

*عَبْرِيٌّ*, applied to the [species of lote-tree called] *سَدْر*, means *That grows on the banks of rivers, and becomes large*: (S, O:) an anomalous rel. n. from *عَبَّرَ*: (TA:) [or a regular rel. n. from *عَبَّرَ* as syn. with *عَبَّرَ*:] or, accord. to 'Omárah, *such as is large in the leaves, having few thorns, and taller than the ضَال*: or, as Aboo-Ziyád says, *that has no thorns except such as hurt [not (see سَدْر)];* the thorns [that hurt] being of the *سَدْر* called *ضَال*: he does not say, as others do, that it is that which grows upon the water: some assert that it is also called *عَبْرِيٌّ*, the *ب* being changed into *م*: (O:) or, as some say, *such as has no trunk*; and *such is only of those that are near to the عَبْر* [or bank of a river]: Yaḥkoob says that the terms *عَبْرِيٌّ* and *عَبْرِيٌّ* are applied to the *سَدْر* that *imbibes water*; and that such as does not this is that of the desert, and is the *ضَال*: AZ says that the *سَدْر*, and *such as is large of the عَوْسَج*, are called *عَبْرِيٌّ*; and *عَبْرِيٌّ* is applied to the *سَدْر* that is old. (TA.) [See also *عَبْرِيٌّ*.]

*عَبْرِيٌّ* [Hebrew: and a Hebrew]. *العَبْرِيُّونَ* is an appellation of *The Jews* [i. e. *the Hebrews*]. (O.) — And *العَبْرَانِيٌّ* and *العَبْرَانِيٌّ*, (S, A, K,) or *العَبْرَانِيَّةُ* (O) and *العَبْرَانِيَّةُ*, (O, TA,) [*The Hebrew language*;] *the language of the Jews*. (S, A, O, K, TA.)

*عَبْرَانٌ*; and its fem. *عَبْرَانِيٌّ*: see *عَابِر*, in six places.

*عَبْرِيٌّ*: see *العَبْرَانِيَّةُ* and *العَبْرَانِيٌّ*.

*عَبَّرَ*: see *عَبَّرَ*.

*الشَّعْرَى الْعَبُورُ* [*The star Sirius*;] *a certain bright star*: (TA:) *one of the شَعْرِيَّانِ*, which [in the order of rising] is *after, or behind*, [in the TA, erroneously, "with,"] *الجَوْزَاءَ* [here meaning *Gemini*]: (S, O:) called *العَبُور* because of its having crossed the Milky Way. (S, O, TA.) [See also *الشَّعْرَى* in art. *شَعْر*. — Hence the saying, *عَصَفَتْ دُبُورَهُ وَسَقَطَتْ عَبُورَهُ*, expl. in art. *دُبُر*.]

*عَبِيرٌ* *A certain mixture (Aṣ, S, O, Mṣb, K) of perfumes, (Mṣb, K,) compounded with saffron*: (Aṣ, S, O:) or, (K,) with the Arabs (S, O, TA) of the Time of Ignorance, (TA,) accord. to AO, it means *saffron* (S, O, K, TA) *alone*: but in a trad., mention is made of smearing with *عَبِير* or with saffron; and this shows *عَبِير* to be different

from saffron: (S, O, TA:) I Ath says that it is a *sort of perfumes, having colour, compounded of certain mixtures.* (TA.) [See a verse cited voce *ذَبِيح*; and another cited voce *رُقُوق*.]

*عَبَّرَ*: see the next paragraph, in two places.

*عَبَّرَ* *Speech that passes from the tongue of the speaker to the ear of the hearer.* (TA.) — [And hence, *A passage in a book or writing.*] — [Hence also,] *A word, an expression, or a phrase.* (Kull p. 60.) — And [*An explanation, or interpretation*;] a subst. from *عَبَّرَ عَنْهُ*; as also *عَبَّرَ*, (L, K, TA, [the former only in the CK,]) and *عَبَّرَ* or *عَبَّرَ*, accord. to different copies of the K. (TA.) You say, *هُوَ حَسَنٌ الْعَبَّارَةُ*, and, accord. to the M, *عَبَّارَةُ* also, i. e. *He has a good faculty of explaining, or of diction, or of speaking perspicuously.* (Mṣb.) [And *هَذَا عِبَارَةٌ عَنْ كَذَا* *This is a word, or an expression, or a phrase, for, or denoting, such a thing*; lit., *an explanation of such a thing.*] — Also *A thing that is made a condition*: or *a thing that is made account of, or esteemed, or regarded as being of importance.* (Mṣb.)

*عَبَّرَ*: see *عَبَّرَ*. — Also *An interpreter, or explainer, of dreams.* (TA.)

*عَابِرٌ سَبِيلٌ* *A wayfarer; a passenger; a person passing along a way or road*; (S, O, TA;) *a traveller*: (TA:) or *one who passes through without abiding*: (Mgh:) pl. *عَابِرُو سَبِيلٍ* and *عَبَّارٌ سَبِيلٍ*. (TA.) And *عَابِرُ السَّبِيلِ* *The wayfarer; the passer along the way or road.* (Mṣb.)

*إِلَّا عَابِرِي سَبِيلٍ*, in the Kur [iv. 46], means *Except those who, wanting something in the mosque, and their houses or tents being distant, [merely pass through, or] enter the mosque and go forth quickly*: (TA:) or *except travellers*; for the traveller sometimes wants water [which is found in the mosque]: or, as some say, *except passers through the mosque, not meaning to pray.* (Mgh, TA.) — Hence *عَابِرٌ* signifies † *Dying, or dead.* (TA. [See 1.]) — [And *Passing, or having currency.* Hence,] *لُغَةٌ عَابِرَةٌ* *An allowable form of word or expression*: (S, K, TA:) from *عَبَّرَ* signifying "he passed over" a river. (TA.) — *عَابِرٌ* also signifies *Examining a thing: examining a book, or writing, and considering and comparing one part of it with another, so as to understand it.* (TA.) — Also *Shedding tears*, (S, O,\*) applied to a man, and likewise to a woman: and *عَبْرَانٌ* *weeping*, applied to a man; and so [its fem.] *عَبْرَانِيٌّ* applied to a woman: (S, O:) or *عَبْرَانٌ* signifies *weeping and grieving*, applied to a man; as also *عَبْرٌ*; (K, TA;) and *عَابِرٌ* and *عَبْرِيٌّ* and *عَبْرَةٌ* are applied to a woman in the same sense, (K,) or as meaning *grieving*: (TA:) pl. [of *عَبْرَانٌ* and *عَبْرِيٌّ*] *عَبْرَانِيٌّ*, (K, TA,) like *سَكَارِيٌّ*: (TA:) and *عَيْنٌ* means *a weeping eye.* (O, K, TA.)

*عَبَّرَ*: see art. *عَبَّرَ*.

*مَعْبَرٌ* *A place where a river is crossed; a ferry*:

(Mgh:) a bank, or side, of a river, prepared for crossing: (O, Mṣb, K:) pl. مَعَابِر. (Mgh.)

مَعْبَرٌ A thing upon which, (S, O, Mṣb,) or by means of which, (K,) one crosses a river; (S, O, Mṣb, K;) whether it be a boat [i. e. a ferry-boat], (S, O, Mṣb,) which is also called مَعْبَرَةٌ, (Aṣ, TA,) or a bridge, (S, O, Mṣb,) or some other thing: (TA:) [pl. مَعَابِر.]

مَعْبَرَةٌ: see what next precedes.

عبس

1. عَبَسَ, (S, L, Mṣb,) or عَبَسَ وَجْهَهُ, (A, O, K, TA,) or وَجَّهَهُ, (Bd in lxxvi. 10,) aor. ʾ, inf. n. عَبُوسٌ [app. properly used only when the verb is intrans.] (S, A, O, Mṣb, K) and عَبَسَ [app. only when the verb is trans.]; (A, O, K;) and عَبَسَ, (L, K, TA,) inf. n. تَعْبِيسٌ; (TA;) He frowned; [looked sternly, austere, or morosely;] or contracted his face: (Mṣb:) or he contracted the part between his eyes: (L, TA:) or he grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely; syn. كَلَحَ: (S, A, O, K:) or عَبَسَ has an intensive signification; (S, O, TA;) عَبَسَ وَجْهَهُ meaning he did so much: (S, O:) or عَبَسَ [alone], he had [or made] a hateful face: but when one displays his teeth, or grins, the epithet كَالِحٌ is applied to him: (TA:) and [in like manner] تَعْبِيسٌ signifies تَجَمُّرٌ, (S, O, K,) i. e. he showed a sour, a crabbed, or an austere, face; (TK;) and تَقَطَّبَ [which is syn. with عَبَسَ]. (TA.) — [Hence,] عَبَسَ الْيَوْمَ [for عَبَسَ مِنْ شِدِّ الْيَوْمِ] He who witnessed the day frowned, or contracted his face, &c., (see يَوْمٌ عَبُوسٌ,) means † the day was, or became, distressful, afflictive, or calamitous. (Mṣb.) — عَبَسَتْ said of camels: see 4. — [Hence,] عَبَسَتْ said of a man, He was, or became, dirty, or filthy. (TA.) — And said of a garment, It had dirt, or filth, that had dried upon it. (TA.) — And عَبَسَ الْوَسْخَ فِي يَدِهِ (S, K, TA) and عَلَى يَدِهِ (TA) The dirt, or filth, dried upon his hand, or arm. (S, K, TA.) — And [the inf. n.] عَبَسٌ signifies A slave's voiding his urine in, or on, his bed, when he has a habit of doing so and the effect thereof appears upon his person, (O, TA,) by reason of its muchness, (O,) and upon his bed: (TA:) for doing this he may be returned; (O, TA;) but not if it is little and rare. (O.)

2: see the first sentence above, in two places.

4. أَعْبَسَتِ الْإِبِلُ The camels had dried urine and dung clinging upon their tails; (S, O, K;) as also عَبَسَتْ, inf. n. عَبَسٌ; (A'Obeyd, TA;) whence, (TA,) عَبَسَتْ فِي أُوْبَالِهَا وَأَبْعَارِهَا, [meaning the same,] a phrase occurring in a trad. (O, TA.)

5: see 1, first sentence.

عَبَسٌ [an inf. n.: see 1, latter part; and see also 4. — Also a subst. signifying] Urine and

dung that have clung to the tails of camels, drying thereon, (S, O, K, TA,) and on their thighs; occasioned only by fat: (TA:) and also dung and urine that have clung to the wool of sheep, or to their tails and the inner sides of the roots of their thighs, becoming dry [thereon]; syn. وَذَحٌ: (TA:) or dung and urine that have dried upon the thighs of camels: (Mgh:) or urine and dung that dry upon the tails of sheep or goats and the like: n. un. with ʾ. (Mṣb.)

عَبَسٌ [part. n. of عَبَسَ. — And occurring in the A, art. وَعَب, in the phrase الْمُنَافِقُ عَبَسٌ قَطْبٌ, in which both of the epithets are app. altered in form to assimilate them to وَعَبٌ and لَعِبٌ by which they are there preceded]: see عَبَسَ.

عَبُوسٌ: see عَبَسَ, in two places. — [Hence,] يَوْمٌ عَبُوسٌ † A distressful, an afflictive, or a calamitous, day; (S, Mṣb, TA;) as also يَوْمٌ عَبُوسٌ: (TA:) or a hateful day, on account of which faces frown, or contract themselves, &c.: (O, K:) or a day in which one frowns, or contracts his face, &c. (TA.)

عَبَّاسٌ: see عَبَسَ, in three places.

عَبَّاسِيٌّ: see the next paragraph.

عَابَسٌ [and عَبَسَ, mentioned above,] A man frowning, or contracting his face: (Mṣb:) [grim-faced; or looking sternly, austere, or morosely:] or contracting the part between his eyes; &c.: (TA:) and عَبَّاسٌ one who does so much [or habitually; stern, austere, or morose, in look or countenance; as also عَبُوسٌ and مَعْبُوسٌ]: (Mṣb:) or عَبَّاسٌ and مَعْبُوسٌ signify a man having a hateful face: and عَبَّاسِيٌّ, hateful to encounter or meet; stern, austere, or morose, in countenance. (TA.) — [Hence,] الْعَبَّاسُ signifies The lion; (O, K;) as also الْعَبُوسُ, and الْعَبَّاسُ, (IAṣr, O, K,) and الْعَبَّاسِيُّ, (S, and mentioned in the K in art. عَبَسَ, q. v.,) [accord. to some,] of the measure فَنَعَلٌ, (S,) and الْعَبَّاسِيُّ: (K in art. عَبَسَ:) or the lion from whom other lions flee. (TA.) — See also عَبُوسٌ.

الْعَبَّاسِيُّ and الْعَبَّاسِيُّ: see the next preceding paragraph.

مَعْبُوسٌ: see عَبَسَ, in two places.

عبط

1. عَبَطَ, aor. ʾ, (S, O, Mṣb, K,) inf. n. عَبْطٌ, (S, O, Mṣb, TA,) He (a man) took a thing [app. in a sound, or whole, state; for such a restriction seems to be indicated by what follows, and may have been omitted in the TA by inadvertence]: this is the primary signification. (TA: but only the inf. n. of the verb in this sense is there mentioned.) You say also, عَبَطَهُ الْمَوْتُ, (Mṣb,) or عَبَطَهُ, (K,) and عَبَطَهُ, (Mṣb, K,) Death took him in a youthful, and sound, or healthy, state; not diseased, nor old and weak. (Mṣb, \*

K, TA.) — He slaughtered (S, O, Mṣb) a she-camel, (S, O,) or a sheep or goat, (Mṣb,) or stabbed, or stuck, (نَجَرَ,) a beast, [i. e. a camel,] (K,) in a sound, or healthy, state, (Mṣb,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) [but see عَبِيطٌ,] and in a fat and youthful condition; (K;) as also عَبَطَ. (S, O, K.) And hence † the latter is used to signify † He slew a man for no crime; (O;) he slew a man wrongfully, not in retaliation: (El-Khaṭṭābee:) and † he wounded. (O, TA.) [Hence also,] عَبَطَ, (S,) or عَبَطَ نَفْسَهُ فِي الْحَرْبِ, (O, K,) and بَنَفْسِهِ, (TA,) inf. n. عَبَطٌ, (O,) † He threw himself, not constrained against his will, into war, or fight. (S, O, K, TA.) [And] عَبَطَتْهُ الدَّاهِيَةُ, (S, O,) or الدَّوَاهِي, (K,) † Calamity, or calamities, befell him, (Lth, S, O, K,) without his deserving the same. (Lth, O, K, TA.) — † He made an udder to bleed: (O, K, TA:) or he wounded it, or made it to bleed, by vehement milking, and squeezing; from عَبِيطٌ applied to blood, and signifying “fresh:” or milked it to the uttermost, so that blood came forth after the milk. (L, TA.) And عَبَطَ الْفَرَسَ, (K,) or عَبَطَ عَرَقَ الْفَرَسِ, (O, L, TA,) † He made the horse to run until he sweated. (O, L, K, TA.) — He slit, or rent a garment, or piece of cloth, (S, O, and so in some copies of the K and in the TA,) or a thing, (so in other copies of the K and in the TA,) when it was whole, or sound; (K, TA;) aor. ʾ, inf. n. عَبَطٌ and مَعْبُطٌ. (O.) — † It (a plant, or herbage,) clave the ground. (TA.) — † He dug the ground in a place where it had not been dug before; (IAṣr, O, K;) as also عَبَطَ; (O, K, TA;) which latter also signifies [simply] † he dug the ground. (TA.) — عَبَطَتِ الرِّيحُ وَجْهَهُ † The wind stripped the surface of the ground; (O, K;) as also عَبَطَتْهُ. (K, TA.) — عَبَطَ التُّرَابَ † He (an ass, O, TA) raised the dust (O, K, TA) with his hoofs; (O, TA;) as also عَبَطَهُ. (O, TA.) — عَبَطَ عَرَضَهُ † [He rent his honour, or reputation;] he reviled him; he detracted from his reputation, spoke against him, or impugned his character; as also عَبَطَ عَرَضَهُ: (TA:) عَبَطٌ is † syn. with عَبَّابٌ, (IAṣr, O, K, TA,) from الْعَبِيَّةُ, not from الْعَبِيَّةُ; (IAṣr, TA;) as also عَبَطَ, (K, TA,) i. q. عَبَطَ الْكُذْبَ عَلَيَّ He forged what was false against me; as also عَبَطَهُ. (K.) [See also the latter below.] — Also, aor. as above, It (a garment, or piece of cloth, or a thing, accord. to different copies of the K,) became slit, or rent: thus intrans. as well as trans. (K.)

4: see 1, near the beginning.

8: see 1, in nine places. — عَبَطَ عَلَيَّ الْكُذْبَ † He forged against me what was purely false, without excuse. (S, O, TA.) See also 1, last sentence but one. — [Hence the phrase حَذَفْتُ أَعْبَاطًا, in the Mughnee, voce اِن, expl. in a marginal note in my copy of that work as meaning † It (a letter) is elided for no reason in itself.]

**عَبَطَ** *A pure, an unmixed, lie, without excuse.* (S, O.) — † *I. q. رِيبة* [app. here meaning *A thing that induces suspicion, or evil opinion*]. (TA.)

**مَاتَ عَبَطَةً** *He (a man, S, O) died in a sound, or healthy, state, and being a youth, or young man.* (S, O, Mṣb, K.) — **عَبَطَ** also signifies † *Evil speech of another; detraction; defamation.* (TA.)

**عَبَطَ** *Freedom from anything injurious, except a fracture of a bone, in flesh meat: (Ibn-Buzurj:) or freshness therein, and in blood, and in saffron: (K:) or pureness, or freedom from admixture, and freshness, in blood.* (TA.)

**عَبِطَ**, (A, O, K,) or **عَبِطَةٌ**, (T, S, Mṣb,) and **مُعَبِطَةٌ**, (T, Mṣb, TA.) *A beast, [meaning a camel,] (K,) or a she-camel, (S, TA,) or the second and third applied to a sheep or goat, (T, Mṣb,) stabbed, or stuck, (A, O, K,) or slaughtered, (T, S, Mṣb,) in a sound, or healthy, state, (A,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) and in a fat and youthful condition, (K,) or free from anything injurious except a fracture: (T, Mṣb:) [contr. of **عَارِضٌ** and **عَارِضَةٌ**: (see the latter of these two words:)] pl. **عَبِطٌ** (K) and **عَبِاطٌ**: (O, K:) and **مُعَبِطَةٌ**, also, applied to a sheep or goat, signifies *slaughtered in a sound, or healthy, state.* (TA.) Also **عَبِطَ**, applied to flesh-meat, signifies *the same: (S:) or in a sound, or healthy, state: (Mṣb:) or free from anything injurious, except a fracture of a bone; (T, Mṣb:) so says Ibn-Buzurj: (TA:) or fresh; (O, K:) and so applied to blood, (Mgh, K,) and to saffron: (K:) or, applied to blood, pure; free from admixture; (S, O, Mṣb:) and fresh: (S, O:) also, applied to flesh-meat, fresh, as meaning not cooked: (IAth:) and **مُعَبِطٌ**, applied to the same, not such as a beast or bird of prey has fastened upon, nor affected by disease. (Az, L.) — **عَبِطَ** also signifies *Slit, or rent, (S, O, TA,) when whole, or sound; (TA;) applied to a garment, or piece of cloth; (S, O, TA;) and to leather; &c.; (TA;) and so **مُعَبِطٌ**: pl. of the former, **عَبِطٌ**. (S, O, TA.) — And Dust raised by the hoofs of an ass. (TA.)***

**عَابَطَ** † *A liar.* (TA.)

**عَوْبَطٌ**, (O, K, TA,) like **جَوْهَرٌ**, (O, TA,) [in the CK **عَوْبَطَةٌ**,] *A calamity, or misfortune: (O, K:) pl. عَوَابِطٌ. (TA.) — And The main part, or fathomless deep, of the sea. (K.) Formed by transposition from **عَوْبَطٌ**. (TA.)*

**مُعَبِطٌ**, and its fem.: see **عَبِطٌ**, in three places.

**مُعَبِطَةٌ**: see **عَبِطٌ**.

### عَبَقَ

1. **عَبَقَ** *به الطيب*, [aor. ʿ, ] inf. n. **عَبَقٌ** (S, Mgh, O, Mṣb, K) and **عَبَاقَةٌ** (S, O, K) and **عَبَاقَةٌ**, (O, K,) *The perfume clung to him, or it, (S, Mgh, O, K, TA,) and remained; and so **عَبَقَ** به; (TA;) and the odour of the perfume clung to him,*

or it: (Mgh:) or the odour of the perfume was, or became, perceptible in his garment or his person: and it is said to relate only to fragrant odour. (Mṣb.) — And in like manner one says of a garment, **عَبِقَ بِالْجَسْرِ** [It clung to the body]. (TA.) And **عَبِقَ الشَّيْءُ بِغَيْرِهِ** *The thing clung, or kept, to another.* (Mṣb.) And **عَبِقَ الشَّيْءُ بِقَلْبِي** † *The thing stuck to my heart.* (TA.) And **عَبِقَ بِالْمَكَانِ** *He remained, stayed, dwelt, or abode, in the place.* (O, K.) And **عَبِقَ بِهِ** † *He became attached to him, or it.* (O, K, TA.) [See also **رَضِعَ بِالطَّيِّبِ**.]

2. **التَّعْبِيقُ** signifies **التَّدْكِيَةُ** [used in relation to wine, app. as meaning *The becoming old; though the latter word, thus used, is probably tropical*]. (O, K.) Adeel Ibn-Zeyd says, describing wine,

صَانَهَا التَّاجِرُ الْيَهُودِيُّ حَوْنًا

بِنِ فَادَكِي مِنْ نَشْرَمَا التَّعْبِيقِ

[which seems to be cited as meaning, *The Jewish merchant kept it two years, and the becoming old enhanced its fragrance: but I think that the last word may be more properly rendered the making it to remain long in its jar*]. (O.)

Q. Q. 3. **أَعْبَقَى** *He (a man, S) became cunning, or very cunning: (S, O, K:) or became evil in disposition: (K:) and in like manner signifies **أَبْعَنَى**. (TA.)*

**عَبَقَ**: see what next follows.

**عَبِقَ** *Perfume [clinging to a person or thing, and remaining; and of which the odour clings: (see 1, first sentence:) or] of which the odour is perceptible in the garment or person: (Mṣb:) it is applied as an epithet to an odour; and **عَبِقٌ** also, as the inf. n., meaning **ذُو عَبِقٍ**. (Ham p. 710.) — Applied to a man, *Such that, when he has perfumed himself with the least perfume, it does not leave him for days: and in like manner with ʿ applied to a woman. (Lth, O, K.) — **عَبِقَةٌ لَيْقَةٌ**, applied to a woman, means *Whom every dress and perfume suits.* (TA.) — And the Khuzá'ees, who were the most chaste speakers of Arabic, said **رَجُلٌ عَبِقٌ لَيْقٌ** as meaning **ظَرِيفٌ** [i. e. *A man excellent, or elegant, in mind, manners, and address or speech; and in person, countenance, or garb: &c.*]. (TA.)**

**عَبَقَةٌ** *Feculence (وَضْرُ) of clarified butter, [adhering to the interior] in a skin; (IDrd, S, O, K;) also termed **عَبَكَةٌ**; (IDrd, O, TA;) and **عَبَقَةٌ**, in which the ʿ is asserted by Lh to be a substitute for ب. (TA.) And one says, **مَا فِي التَّنْحِي عِبَقَةٌ**, meaning *There is not aught [remaining] of clarified butter in the skin; (S, O;) as also **عَبَكَةٌ**. (S and O in art. عيك.) — [Hence,] one says also, **مَا بَقِيَ لِهَرِ عِبَقَةٌ مِنْ أَمْوَالِهِمْ**, meaning † [There remained not to them] any relic [of their possessions]. (TA.)**

**عَبِقَانُ رِبْقَانُ**, [in the CK, erroneously, **عَبِقَانُ رِبْقَانُ**,] and with ʿ [affixed to each], applied to a

man, *Evil in disposition: and with ʿ applied to a female: so in the K; but this is inconsistent with what here follows: (TA:) accord. to As, **عَبِقَانُ رِبْقَانُ** and **عَبِقَانَةٌ رِبْقَانَةٌ** are applied to a man, meaning as above; and to the woman in like manner. (O, TA.)*

**رَجُلٌ عَبَاقَةٌ** *A man who sticks to another.* (O, K.)

**عَبَاقِيَّةٌ**, applied to a man, (S, O, K,) *Guileful, or crafty; (K;) cunning, or very cunning; (S, O, K;) evil, or mischievous. (O.) — And A thief, (O, K,) who steals camels, (حَارِبٌ, K,) or who strips people forcibly of their clothes, (حَارِبٌ, O,) who will not refrain from anything: thus expl. by Ish. (O.) — Also A scar caused by a wound in the ball, or most elevated part, of the cheek. (S, O, K.) So in the saying, **بِهِ شَيْنٌ وَعَبَاقِيَّةٌ** [In him is a blemish, a scar &c.], (S,) or **شَيْنٌ وَعَبَاقِيَّةٌ** [a blemish and a scar &c.]. (O.) — And A certain thorny tree, (O, K, TA,) that hurts (O, TA) him who is caught by its thorns; said by AHn to be of the [kind called] **عَضَاهُ**. (TA.)*

**عَبَاقَةٌ** (S, O, K) and **عَبَقَاءٌ** (K) and **عَقْبَانَةٌ**, (S, O,) like **قَعْبَانَةٌ**, (O, K,) *An eagle having sharp talons: (S, O:) or, accord. to IDrd, hard and strong [in the talons]. (O.) [See also art. عقب.]*

### عَبَقَرٌ

**عَبَقَرٌ**: see the following paragraph, in two places.

**عَبَقَرِيٌّ** a rel. n. from **عَبَقَرٌ**, a place which the Arabs assert to be of the lands of the Jinn, or Genii: (S, O, Mṣb:) or a certain place, (K,) in the desert, (TA,) abounding with Jinn: (K:) AO says, We have not found any one who knows where this country is, or when it existed. (TA.) Hence it is applied as an epithet to anything wondered at, or admired, for the skilfulness which it exhibits, or the excellence of its manufacture, and its strength: (S, O:) or to any work great in estimation, and fine, and delicate: (Mṣb:) it is both sing. and pl.; and the fem. is **عَبَقَرِيَّةٌ**: you say, **ثِيَابٌ عَبَقَرِيَّةٌ** [Cloths, or garments, of admirable manufacture]: (S, O:) [or such are so called in relation to a certain town; for] **عَبَقَرٌ** is also a town (M, K) in El-Yemen, (M,) or, accord. to the Mojam, in El-Jezeereh, in which cloths or garments, and carpets, are variegated, or figured, (TA,) and of which the cloths or garments are of the utmost beauty. (K.) — And A kind of carpets, (S, O, K,) variously dyed and figured: upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also **عَبَاقَرِيٌّ**: (K:) and some read **عَبَاقَرِيٌّ** in the Kur lv. 76: (S, O:) as pl. of **عَبَقَرِيٌّ**: (TA:) but this is a mistake; for a rel. n. has no such pl.; (S;) unless it be from a sing. n. of a pl. form, like **حَضَاجِرِيٌّ** from

حَضَاجِرُ, and so be a rel. n. from عَبَاقِرُ: so say the skilful grammarians, Kh and Sb and Ks: Az mentions the reading عَبَاقِرِي, with fet-h to the ق; as though it were a rel. n. from عَبَاقِرُ: Fr says that عَبَقِرِي signifies *thick* [carpets of the kind called] طَنَافِسُ: and also *silk brocade*; syn. زُرَابِي: Kt, that it signifies *what are called* زُرَابِي: Sa'eed Ibn-Jubeyr, that it signifies *excellent* زُرَابِي: (TA:) the n. un. is عَبَقِرِيَّة. (Fr, TA.) — Also *Good, or excellent*; applied to an animal, and to a jewel. (TA.) — *Perfect, or complete*; applied to anything. (K.) — *A pure, unmixed, lie*; (O, K, \*TA;) *that has no truth mixed with it*. (O, TA.) — *A lord, or chief*, (O, K,) of men: (TA:) or (TA, in the K, "and") *one who has none above him*: and *strong*. (K.) You say of a strong man, هَذَا عَبَقِرِي قَوْمٍ: (S, O:) or this means *This is a chief, or lord, of a people*: (As, on the authority of 'Amr Ibn-El-'Alà:) and in a trad. it is said that the Prophet related a dream, mentioning 'Omar, and said, فَلَمَّا رَأَى عَبَقِرِيًا يَفْرِي قَرِيْبَهُ [And I have not seen a chief of a people do his wonderful deeds]. (S, O, TA.) — It is also applied as an epithet denoting superlativeness [of any quality]. (TA.) They even said ظَلُمَ عَبَقِرِي [Excessive, or extreme, wrongdoing]. (S, O.)

عَبَاقِرِي and عَبَاقِرِي: see the preceding paragraph.

عبك

1. عَبَكَهُ, (IDrd, O, K,) aor. ٤, (TA,) inf. n. عَبَكُ, (IDrd, O,) *He mixed it, namely, a thing*, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَكَهُ. (K.) — See also 1 in art. عتك.

عَبَكَةٌ *A morsel of سَوِيْق [or meal of parched barley]*; (S, O;) i. q. حَبَكَةٌ; (S, K;) but this last word was not known to Az on any other authority than that of Lth. (TA in art. حبك.) One says, مَا ذُقْتُ عَبَكَةً وَلَا لَبَكَةً, meaning *I tasted not a morsel of سَوِيْق nor a bit of ثُرَيْد [or crumbled bread moistened with broth]*. (S, O.) — And *Somewhat of clarified butter*; like عَبَقَةٌ: so in the phrase, مَا فِي النِّسْيِ عَبَكَةٌ [There is not aught remaining of clarified butter in the skin]: and hence the saying, مَا أَبَالِيهِ عَبَكَةٌ [I do not care for him as for a little clarified butter; meaning, at all]. (S, O.) And, (K,) accord. to IAqr, (O,) *Feculence (وَضْر) [of clarified butter (IDrd and O voce عَبَقَةٌ) adhering to [the interior of] a skin*. (O, K.) — And *A fragment of a thing*: (K:) or a piece of جَبْس [app. جَبْس, which means *gypsum*, but probably a mis-transcription for جَبْن, i. e. *cheese*]. (TA.) — And *A portion of compacted dung and urine that has clung to the wool, or tail, &c., of a sheep, and dried thereon*. (O.) — And *A paltry, despicable, thing*. (O, K.) Hence the saying, مَا أَغْنَى عَنِّي مَا أَغْنَى عَنِّي [It did not stand me in stead of a paltry

thing; meaning, in any stead]. (TA.) — Also *Impotent in speech or actions; heavy, dull, or stupid*. (IB, K, \*TA.) — And *A knot that remains in a rope when the latter becomes old and worn out*. (AA, O.)

عبل

1. عَبِلَ, [aor. ٤,] (S, O, Mṣb, K,) inf. n. عَبَالَةٌ, (S, O, Mṣb,) *He, or it, was, or became, large, big, bulky, or thick*; (S, O, Mṣb, K;) as also عَبِلَ, aor. ٤, (K,) inf. n. عَبُولٌ; (TK;) and عَبِلَ, aor. ٤, (K,) inf. n. عَبِيلٌ. (TA.) — عَبِيلُهُ, (Az, O, \*K,) [aor., app., ٤, as in other senses of the trans. verb,] inf. n. عَبِيلٌ, (Az, TA,) *He cut it, or cut it off, (Az, O, \*K,) so as to extirpate it*: this is the primary signification [of the trans. verb]. (Az, TA.) عَبِيلَتُهُ عَبُولٌ, (O, K,) [but in the copies of the K erroneously written عَبُولٌ,] said of a man when he has died, (O,) means, (K,) or is like, (O,) شَعَبَتُهُ شَعُوبٌ [Death separated him from his companions; or, accord. to the primary signification of the verb, *death cut him off, or extirpated him*]; (O;) or اشْتَعَبَتُهُ شَعُوبٌ [K. [But correctly as in the O.] — عَبِلَ الشَّجَرَةَ, aor. ٤, (S, O, K,) inf. n. عَبِلٌ, (S, O,) *He removed the leaves from the tree*; (S, O, K;) as also عَبَلَهَا. (CK: but not in my MS. copy of the K, nor in the TA.) — And عَبَلَهُ, (IAqr, O, K,) aor. and inf. n. as above, (TA,) *He repelled it*; (IAqr, O, K;) namely, a thing. (K.) [See also the pass. part. n., below.] — And *He, or it, hindered, prevented, impeded, or withheld, him*; (O, K, TA;) and *diverted him by occupying him otherwise*. (TA.) One says, مَا عَبَلَكُ i. e. *What diverted thee by occupying thee otherwise? and hindered thee, &c.*? (TA.) — And عَبَلْتُ الحَبْلَ, inf. n. عَبَلٌ, *I twisted the rope*. (S, O.) — عَبَلْتُ الشَّيْبَ, (Ks, S, O, K,) aor. ٤, (Ks, O, TA,) inf. n. عَبَلٌ, (TA,) *I put, or made, to the arrow a مَعْبَلَةٌ*. (Ks, S, O, K.) — And عَبَلْتُهُ *I shot him, or shot at him, with a مَعْبَلَةٌ*. (O.) — عَبِلَ بِهِ *He went away with, or took away, him, or it*. (O, K.) — عَبِلَ الشَّجَرُ [app. عَبِلَ, but perhaps a mis-transcription for أَعْبِلَ, q. v.,] *The trees put forth their leaves*: on the authority of Az. (TA.)

2: see the preceding paragraph.

4. اَعْبِلَ *He, or it, was, or became, thick and white*: (K:) originally used in relation to the fore arms. (TA.) — اَعْبِلَ الشَّجَرُ *The trees put forth their [leaves termed] عَبِلٌ*: and *the trees dropped their leaves*: thus having two contr. significations: (O, K:\*) or اَعْبِلَ الأَرطَى *the [trees called] اَرطَى became in the state in which their هَدَبٌ [or عَبِلٌ (q. v.)] were thick, in the hot season, and red, and fit to be used for tanning therewith*: and, accord. to As, اَعْبَلَت الشَّجَرَةَ signifies *the tree dropped its leaves*: (S:) accord. to En-Naḍr, اَعْبَلَت الأَرطَاةُ signifies *the اَرطَاة put forth its leaves*: and also, *dropped its leaves*: (Az, TA:) and ISd mentions, on the authority of AḤn, اَعْبِلَ الشَّجَرُ as meaning *the trees put forth their fruit*; but he says, "I have not found this to be known." (TA.) [See also 1, last sentence.]

عَبِلَ *Large, big, bulky, or thick*; (S, O, Mṣb, K;) as also عَبِيلٌ: (K:) fem. of the former with ة: and pl. [masc.] عَبَالٌ, (S, O, K, TA,) like ضَخَامٌ [pl. of the syn. ضَخْمٌ]: and the pl. of عَبَلَةٌ is عَبَلَاتٌ, (S, O, TA,) [with the ب quiescent,] because it is an epithet. (TA.) It is applied in this sense to anything. (K.) Thus, in a trad., it is applied to a man. (TA.) And one says عَبِلَ الرَّاعِيْنَ *A man large, &c., in the fore arms*. (S, O, Mṣb.) And عَبِلَ الشَّوْيَ *A horse thick in the legs*. (S, O.) And اَمْرَاةٌ عَبِيْلَةٌ *A woman complete, or perfect, in make or formation*. (S, O, Mṣb.) And اَمْرَاةٌ عَبِيْلَةٌ *A large, big, bulky, (Ibn-'Abbád, O,) or thick, woman*. (Ibn-'Abbád, O, K.) And عَبِلٌ applied to a boy, or young man, signifies *Fat*: and [so] عَبُولٌ applied to a woman: pl. of both عَبِيلٌ. (TA.)

عَبِلَ i. q. هَدَبٌ i. e. (S, O) *Any leaves that are [as though they were] twisted, (S, O, K,) not expanded, (K,) [generally meaning slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish,] such as those of the طَرَفَاةُ (S, O, K) and of the اَرطَى and of the اَثَل and the like of these: (S, O:) and, (K,) as some say, (TA,) the fruit of the اَرطَى: (K, TA:) and, (K,) as some say, (TA,) the هَدَبُ thereof, when they have become thick, (K, TA,) in the hot season, and red, (TA,) and fit to be used for tanning therewith: or slender leaves: (K, TA:) or the like of leaves, but not [what are commonly called] leaves: (TA:) or such as are falling thereof; (K, TA;) i. e., of leaves: (TA:) and [in the CK "or"] such as are coming forth (K, TA) thereof: (TA:) thus having two contr. significations. (K, TA.)*

عَبِلَ: see عَبِلَ, first sentence.

عَبَالٌ *The mountain-rose (وَرْدٌ جَبَلِيٌّ) [one of the appellations now applied to the eglantine, or sweet brier, more commonly called the نَسْرِيْن]*: (S, Mṣb, K:) AḤn says, an Arab of the desert informed me that the عَبَالُ is the *rose of the mountain (وَرْدٌ جَبَلِيٌّ), of which is the white, and the red, and the yellow*; (O, TA;) *having a goodly hip (دَلِيْك) [thus correctly written in the O, but afterwards altered to دَلِيْك]* in size and redness like the full-grown, unripe date, which, when it becomes ripe, is sweet, and delicious, like the fresh ripe date, and is sent from one to another as a present: (O:) [n. un. with ة:] عَبَالَةٌ, he says, *has short, curved thorns, its rose is sweet-scented, and it grows so as to compose thickets, (O, TA,) and is depastured, (O,) and it becomes thick, (K,) and staves (O, K) thick and good, (O,) or thick and strong, (TA,) are cut from it*: (O, K, TA:) the staff of Moses is said to have been from it: (K, TA:) or, as AḤn says, the people assert that the staff of Moses was an عَبَالَةٌ. (O.)

عَبُولٌ: see عَبِلَ, last sentence. — عَبُولٌ [said in

the **ك** to be like **صَبُور**, but it is imperfectly decl., as a fem. proper name,] *Death*; or *the decree of death*; syn. **النَيْبَةُ**. (**ك**.) See 1, third sentence: and see also **عَابِلٌ**.

**عَابَلَةٌ**: see **عَابَاتُهُ**.

**عَابِلَةٌ**: see **عَابِلٌ**.

**عَابَلَتْهُ**, with teshdeed to the **ل**, (**س**, **و**, **ك**.) [of a rare form, like **حَمَارَةٌ**, q. v.,] and **عَابَلَتْهُ**, without teshdeed, (**ل**h, **ك**.) *He threw upon him his weight*. (**س**, **و**, **ك**.)

**عَابِلٌ**: see **عَابِلٌ**, last sentence. — **عَابِلَتِي** **عَبُولٌ** is a saying of the Arabs like their saying **شَاجِنَتِي** **شُجُونٌ** [i. e., app., meaning *My separator from my companions is death, or shall be death alone*]. (**ل** in art. **شُجُونٌ**: see **شُجُونٌ**.)

**عَابِلٌ** *Great*, (**ا**a, **و**, **ك**, **ت**a,) *big*, or *bulky*, (**ت**a,) and *strong*. (**ك**, **ت**a.)

**أَعْبَلٌ** *A mountain of which the stones are white*: (**ك**:) or *rough, rugged, or thick, stone, which may be red, and may be white, and may be black*, (**ا**sh, **و**, **ك**\*) and *may be a rugged, high mountain*: (**ا**sh, **و**:) expl. in the **س** as meaning *white stones*; but correctly, as **ا**b says, *white stone*: and **أَعْبَلَةٌ** is an irreg. pl. thereof. (**ت**a.) — And [the fem.] **عَبَلَاءٌ** signifies *A rock*: (**ك**, **ت**a: [in the **ك**q, **أ** should be inserted after **الصَّخْرَةَ**]) or *a white rock*: (**ث**, **س**, **ك**, **ت**a:) or *a white, hard rock*: (**ت**a:) pl. **عَبَالٌ**, like **بَطَاحٌ** pl. of **بَطَاحَةٌ**. (**س**, **ت**a.) And *A white [hill, or eminence such as is termed] أَكْمَةٌ*. (**ت**a.) And *A narrow strip [طَرِيدَةٌ] in the midst of a land, the stones of which are white, resembling the stones from which fire is struck, and sometimes people do strike fire with some of them: they are not what are called مَرَوٌ; [but] resembling بَلُورٌ [i. e. crystal]*. (**ت**a.)

**مَعْبَلٌ** *An implement with which trees are cut [down]*. (**ت**a.)

**مَعْبَلَةٌ** *A broad and long arrow-head*: (**ا**s, **س**, **و**, **ك**:) or *an iron [arrow-head] made broad, and having no عَيْرٌ [or central ridge]*: (**ا**h, **ن**, **ت**a:) pl. **مَعَابِلٌ**. (**و**, **ك**.) [See also **سُرُورَةٌ**. — Also *An arrow having a broad head*. (Freytag, from the Deewán of the Hudhalees.)]

**مَعْبِلٌ** *One having with him مَعَابِلٌ [pl. of مَعْبَلَةٌ] of arrows*. (Ibn-'Abbád, **و**, **ك**.)

**مَعْبُولٌ** [pass. part. n. of **عَبَلَهُ**; as such, *Cut*, &c.: — and] *Repelled*: thus in the following verse, cited by **ا**qar:

- هَا إِنَّ رَمِي عَنَّهُمْ لَمَعْبُولٌ •  
• فَلَا صَرِيحَ الْيَوْمِ إِلَّا الْمَصْقُولُ •

[*Now verily my shooting in defence of them is repelled; so there is no aider to-day but the polished sword*]: the speaker was shooting at his enemy, and the shooting availed not at all; so he fought with the sword. (**و**.)

## عبل

**عَبَلٌ**  
Q. 1. **عَبَلُ الْإِبِلِ** (inf. n. **عَبَلَةٌ**, **ت**q) *He left the camels to pasture by themselves*, (**ل**th, **س**, **و**, **ك**.) and *to go to the water when they pleased*: (**ت**a:) like **أَبَهَلَهَا**; (**س**, **و**;) the **ع** being substituted for the **ا**. (**س**.) — And **عَبَلَةٌ** and **عَبَالٌ** signify *The act of reproving, blaming, or censuring*: (**ك**:) inf. ns. of **عَبَلَهُ** *he reproved him, &c.* (**ت**q.)

**عَبَلٌ**: see **العَبَاهِلَةُ**.

**إِبِلٌ** **عَبَاهِلٌ** (**س**, **ك**\*) and **مُعَبَلَةٌ** *Camels left to pasture by themselves*, (**س**, **ك**.) *without a pastor and without a keeper*. (**ت**a.) — See also the next paragraph.

**العَبَاهِلَةُ**, (**ك**.) or **عَبَاهِلَةُ الْيَمَنِ** (**س**, **و**) and **عَبَاهِلٌ** **الْيَمَنِ** (**و**.) *The kings of El-Yemen who have been established, or confirmed, in their dominion*, (**س**, **و**, **ك**.) *not being displaced therefrom*, (**س**, **و**.) or *and who have not been displaced therefrom*: (**ك**:) [and **س** adds, referring to **العَبَاهِلَةُ**,] **أ**'Obeyd says, and in like manner [it denotes] anything *left to itself, not prevented, or withheld, from doing what it desires*: (**ت**a: [but in this explanation the sing. is evidently put for the pl.]) the sing. of **عَبَاهِلَةٌ** is most probably **عَبَلٌ**, like **قَشَعْرٌ**, of which **قَشَاعِمَةٌ** is a pl.: in the "**Tathkeef el-Lisán**" [of **ا**qar], **العَبَاهِلَةُ** is expl. as signifying *those over whom no one has authority*. (**ت**a.)

**مُعَبَلَةٌ**: see **عَبَاهِلٌ**.

**مُعَبِلٌ** *i. q. مُتَعَبِلٌ* [app. as meaning *One who resists, or withstands; or who is incontinent, or unyielding*]: (**ك**:) and [so in copies of the **ك** and in the **ت**a, but in the **ك**q "or,"] *one who will not be prevented, or withheld, from a thing*. (**و**, **ك**.)

## عبو

1. **عَبَا**, aor. **يَعْبُو**, *His face shone*: (**ك**, **ت**a:) [or so **عَبَا** **وَجْهَهُ**; for] **عَبَا** **وَجْهَهُ** signifies thus accord. to **ا**qar: (**ت**a in art. **عَبَا**:) app. from **عَبٌ** signifying the "light" of the sun; this being originally **عَبُو**. (**ت**a.) — And **عَبُو الْمَتَاعِ** is syn. with **تَعْبِيَتُهُ**, (**ك**, **ت**a,) mentioned by **ا**s, and said by **ا**qar to be of the dial. of El-Yemen, (**ت**a,) signifying *The putting of the goods, or utensils, one upon another*: [or *packing them up in a repository*: as also **عَبُوهُ**: see 1, in art. **عَبَا**:] **ا**drd says, **عَبُوَتُ الْمَتَاعِ** is of the dial. of El-Yemen, syn. with **عَبِيَتُهُ**. (**ت**a in art. **عَبِي**.)

2: see the preceding paragraph, in two places. — And see also art. **عَبِي**.

**عَبٌ** *The light of the sun*; (**ا**qar, **ت**a, and **و**) and **ك** in art. **عَبَا**;) as also **عَبُو**, which is the original form; (**ت**a;) and so **عَبَةٌ**, (**ا**qar, and **و**) and **ك** in art. **عَبَا**.) and **عَبٌ**; (**و** and **ك** in art. **عَبَا**;) and **ا**qar says that **عَبُوَةٌ** signifies the

same: (**ت**a in art. **عَبَا**:) or the *light and beauty* thereof: (**ت**a in art. **عَبِي**:) pl. **عَبِي**. (**ت**a.)

**عَبًا**, applied to a man, [like **عَبَا** mentioned in art. **عَبَا**,] *Heavy, dull, or stupid; or coarse, or rude; and impotent*. (**ا**s, **ت**a.) [But see this word in art. **عَبِي**.]

**عَبُو**: see **عَبٌ**, above.

**عَبُو** *A weight, or load, or burden: or any load, or burden, consisting of a debt, or some other responsibility that one takes upon himself*. (**ت**a.) [See also **عَبِي** (which signifies the same) in art. **عَبَا**.]

**عَبُوَةٌ**: see **عَبٌ**, above.

**عَابِيَةٌ** *Beautiful*; (**ك**, **ت**a;) applied to a woman; from **عَبٌ**, expl. above. (**ت**a.)

## عمى

2. **عَمِيَّتُ الْجَيْشِ**, (**س**, **م**sh, **ب**) inf. n. **تَعْبِيَةٌ** (**س**, **ك**) and **تَعْبِيَةٌ** and **تَعْبِيٌ**; so said **ا**z; but **ا**z said **عَبَاتُهُ**; (**س**;) [see art. **عَبَا**;) *I prepared, or made ready*, (**س**, **ك**\*) or *set in order, disposed, or arranged*, (**م**sh, **ب**) *the army* (**س**, **م**sh, **ك**) *in their places*. (**س**, **ك**.) — See also 2 in art. **عَبُو**.

6. **التَّعَابِي** signifies *The aiding, or assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two parties making bread for this, and the other for another*. (**ك**.)

8. **الإِعْتِيَاءُ**, mentioned here in the **ت**a, as syn. with **الإِحْتِيَاءُ**, see 8 in art. **عَبَا**.

**عَبَا** and **عَبَايَةٌ**, but the former the more chaste, are said to signify, as epithets applied to a man, *Coarse, or rude, heavy, dull, or stupid*, (**ك**\*, **ت**a,) and *impotent*: but this requires correction; for **ل**th mentions **العَبَا**, and **العَبَايَةُ** as used by a poet, and says that they signify *the coarse, or rude, impotent, man*; but **ا**z says that he had not heard **العَبَا** in this sense on any authority other than that of **ل**th, and that he held the right reading in the verse cited as an ex. by **ل**th to be **العَبَايَةُ**, with **ي**, meaning, as also **العَبَايَاءُ**, "the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women." (**ت**a.)

**عَبَا**: see **عَبَايَةٌ**, in two places. — And see also **عَبَا**, above.

**عَبَاةٌ** [app. **عَبَاةٌ**] *The [kind of plant called] سَطَّاحٌ that spreads upon the ground*. (**ت**a.)

**عَبِي** *One's share of the جَزُورٌ [or slaughtered camel for portions of which the players at the game called المَيْسِرُ contend]*. (**ك**, **ت**a.)

**عَبَايَةٌ** and **عَبَايَةٌ** (**س**, **م**gh, **م**sh, **ك**, **ت**a) *A sort of [the kind of garments called] أَكْسِيَةٌ [pl. of كَسَاءٌ], (**س**, **م**gh, **ك**\*, **ت**a,) wide, (**م**gh, **ت**a,) and [generally] having in it large black [or brown] stripes*: (**ت**a:) pl. [of the latter] **عَبَايَاتٌ** (**س**, **م**sh) and **عَبَايَةٌ**, (**م**gh, **م**sh, **ب**) formed by the

elision of the *ā*, (Mṣb,) [or rather this is a coll. gen. n.,] and the pl. of *عَبَاةٌ* is *عَبِيٌّ*, like *عَبِيٌّ*: or, accord. to some, *عَبَاةٌ* is a sing.; for they say that it signifies a sort of *أُخْسِيَّةٌ*, and that its pl. is *أُعْبِيَّةٌ*. (TA.) See *عَبَاةٌ* in art. *عَبَا*. — See also *عَبَا*, above.

عتب

1. *عَتَبَ عَلَيْهِ*, (S, Mgh, O, K,\*) aor. = (S, Mgh, O, K) and *عَتَبَ*, (S, O, K,) inf. n. *عَتَبٌ* (S, Mgh, O, K) and *عَتَبَانٌ* or *عَتَبَانٌ* or *عَتَبَانٌ* or *عَتَبَانٌ* (accord. to different copies of the K) and *مَعْتَبٌ*, (S, O, K,) with which *مَعْتَبَةٌ* and *مَعْتَبَةٌ* are syn., (K,) but these two are simple subst.; (S, O; [see, however, *حَمَصٌ*];) and *تَعْتَبُ عَلَيْهِ*; (S, O, TA;) *He was angry with him*, (S, Mgh, O, K, TA,) *with the anger that proceeds from a friend*. (S,\* Mgh,\* O,\* K,\* TA.) It is said in a trad., *كَانَ يَقُولُ لِأَحَدِنَا عَنِ الْمَعْتَبَةِ مَا لَهُ تَرَبُّتٌ بِمِينَةٍ* [*He used to say of one of us, from a motive of friendly anger, What aileth him? May his right hand (meaning he himself) cleave to the dust: see تَرَبُّتٌ*]. (TA.) — And [sometimes] *عَتَبَ عَلَيْهِ* signifies [simply] *He was angry with him*. (Mgh, TA.)\* A poet says, (S, O, TA,) namely, El-Ghaṭammash (O, TA) Ed-Dabee, (TA.)

- \* *أَحِلَّائِي لَوْ غَيْرَ الْحِمَامِ أَصَابِكُمْ*
- \* *عَتَبْتُ وَلَكِنْ مَا عَلَى الدَّهْرِ مَعْتَبٌ*

(S, O, TA; but in the O, *عَلَى الْمَوْتِ*, and *أَحِلَّاءٌ* as well as *أَحِلَّائِي*, as in the Ḥam p. 406;) meaning [*O my friends, had some other event than the decreed case of death befallen you, I had been angry: [but there is no being angry with fortune:] i. e., had ye fallen in war, we had taken your blood-revenge: but one cannot revenge himself upon fortune.* (TA.) — And *عَتَبَ عَلَيْهِ*, (Mṣb, K,\* TA,\*) aor. = and *عَتَبَ*, (Mṣb, K, TA) and *عَتَبِيٌّ* [an intensive form] (K, TA) and *عَتَبَانٌ* (Az, TA) and *مَعْتَبٌ*, (Mṣb,) signifies also *He reproved, blamed, or censured, him*; (K, TA;) and so *عَاتَبَهُ*, (TA,) inf. n. *مُعَاتَبَةٌ* and *عَاتَبٌ*: (K, TA:) or *he reproved, blamed, or censured, him, in anger, or displeasure.* (Mṣb.) A poet says,

- \* *إِذَا ذَهَبَ الْعِتَابُ فَلَيْسَ وَدٌّ*
- \* *وَيَبْقَى الْوَدُّ مَا بَقِيَ الْعِتَابُ*

[*When reproof departs, there is no love: but love lasts as long as reproof lasts.*] (S,\* O, TA.) *عَتَبٌ* and *عَتَبَانٌ* signify *Thy reproving a man for evil conduct that he has shown towards thee, and from which thou hast desired him to return to what will please thee, or make thee happy.* (Az, TA. [See also the latter word below.]) — *مَا عَتَبْتُ بَابَهُ* means *I did not tread, or have not trodden, upon the threshold (عَتَبَةٌ) of his door*; (A, K, TA;) and so *مَا تَعَتَّبْتُهُ*. (A, TA.) — And [hence,] *عَتَبَ*, aor. = and *عَتَبَ*, inf. n. *عَتَبَانٌ*

(S, O, K) and *تَعَتَّبَ* and *تَعَتَّبَابٌ*, [this last an intensive form,] (K,) † *He (a stallion [camel], TA) limped, or halted: (K, TA:) or knocked his knees together, or had a distortion in a hind leg: or was hamstrung: (TA:) and he (a camel, S, O, or a stallion [camel], TA) walked upon three legs, (S, O, K, TA,) in consequence of his having been hamstrung, (K, TA,) or in consequence of his knees' knocking together, or of his having a distortion in a hind leg; as though he leaped: (TA:) and he (a man) leaped on one foot, or hopped, (S, O, K,) raising the other: (K:) in each of these cases, the beast or man is likened to one walking upon a series of steps, or the like, of stairs, (O, TA,) or of a mountain, or of rugged ground, (TA,) and leaping from one of these to another. (O, TA.) — And *عَتَبَ الْبُرُقُ*, aor. = and *عَتَبَ*, inf. n. *عَتَبَانٌ*, † *The lightning flashed in continued succession.* (TA.) — And *عَتَبَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ*, aor. = [and app. = also], † *He passed [from place to place], and [from saying to saying].* (O, TA.) — And *عَتَبَ الْقَوْمَ فِي السَّبِيلِ* [i. e. *عَتَبَ*, though Freytag assigns this meaning to *عَتَبَ*,] † *The people, or party, turned aside in journeying, and alighted in a place not in the right, or intended, direction.* (Ḥam p. 18. [See also 4 and 8.]) — See also *أُعْتَبَ*, said of a bone.*

2. *تَعَتَّبَ* The making an *عَتَبَةٌ* [meaning a threshold]. (K, TA.) *تَعَتَّبَ الْبَابَ* means *The making a threshold (عَتَبَةٌ) to the door.* (TA.) — [And *The making an عَتَبَةٌ (meaning a step):*] or so *تَعَتَّبَ عَتَبَةً*.] You say, *عَتَّبْ لِي عَتَبَةً فِي هَذَا الْمَوْضِعِ* [*Make thou for me a step in this place*] when you desire to ascend thereby to a place. (O, TA.) — And *The drawing together the حِجْرَةَ* [of the drawers, or trousers, i. e. the tuck, or doubled upper border, through which passes the waist-band], and *folding it, in front: [app. meaning the turning up a portion, drawn together in front, inside the band, to prepare for some active employment:]* (IAth, O, K, TA:) you say, *عَتَّبَ سَرَاوِيلَهُ فَتَشَمَّرَ* [*He drew together the tuck of his drawers, or trousers, &c., and prepared himself for active employment*]: (O and TA, from a trad. :) and the part so drawn together &c. is called the *ثُبَّةٌ*. (IAṣr, O.) — See also *أُعْتَبَ*, said of a bone. — *عَتَبَ* is also said of a man as meaning *He was, or became, slow, tardy, dilatory, late, or backward: in which sense, its ب is thought by ISd to be a substitute for the م in عَتَمَ.* (TA.)

3. *عَاتَبَهُ*, inf. n. *مُعَاتَبَةٌ* and *عَاتَبٌ*, (S, O, Mṣb,) *He reproved him, &c., as expl. above: see 1, in the middle of the paragraph; in two places: (TA:) or عَاتَبَ and مُعَاتَبَةٌ signify two persons' reproving, blaming, or censuring, each other; each of them reminding the other of his evil conduct to him: (Az, TA:) [or the expostulating, or remonstrating, of each with the other:] or, (Kh, T, S, O, Mṣb, K,) as also *تَعَاتَبَ*, (Az,*

T, O,\* K,) and *تَعَتَّبَ*, (Az, K,) the *conversing, or talking, together, as persons confiding in their reciprocal love, and therefore acting presumptuously, one towards another; and reminding one another of their anger, or friendly anger; (Kh, S, O, Mṣb, K;) or desiring to discuss, in a good-humoured way, things by which they had been displeased, and which had occasioned them anger, or friendly anger: (Az, K,\* TA:) the language meant is that of one friend to another. (TA.) — And *مُعَاتَبَةٌ* signifies also *The act of disciplining, training, exercising, or making tractable: it is said in a trad., عَاتَبُوا الْخَيْلَ فَإِنَّهَا تُعْتَبُ* i. e. *Train ye horses for war and for riding, for [they will turn from their evil habits, or] they will become trained, and will accept reproof.* (TA.) — And you say, *عَاتَبَ الْأَدِيمَ*, meaning † *He put the hide again into the tan.* (T in art. *أَدِيمٌ*.) [See an ex. in a prov. cited voce *أَدِيمٌ*.]*

4. *أُعْتَبَهُ*, (K, TA,) inf. n. *إُعْتَابٌ*, with which *عَتَبِيٌّ* [q. v.] is syn.; (TA;) and *أَسْتَعْتَبُهُ*; *He granted him his good will, or favour; regarded him with good will, or favour; became well pleased, content, or satisfied, with him.* (K, TA.) In the following verse of Šā'ideh Ibn-Ju-eiyeh,

- \* *شَابَ الْغُرَابُ وَلَا فُؤَادُكَ تَارِكٌ*
- \* *دَكَرَ الْغُضُوبَ وَلَا عِتَابُكَ يُعْتَبُ*

[*The raven may become hoary but thy heart will not relinquish the remembrance of Ghadoob, nor will the reproof of thee be met with good will*], the last word is expl. by *يُسْتَقْبَلُ بِعَتَبِيٍّ* [meaning as rendered above, or *be regarded with favour, or be met by a return to such conduct as will make thy reprover well pleased with thee*]. (TA.) — [Or] *He made him to be well pleased, content, or satisfied: (S, A, O:) and the former verb is used in a contr. sense [or ironically] in the following verse of Bishr Ibn-Abee-Khāzim,*

- \* *غَضِبْتُ نَمِيمًا أَنْ يُقْتَلَ عَامِرٌ*
- \* *يَوْمَ النَّسَارِ فَأُعْتَبُوا بِالصَّلِيمِ*

[*Temeem were angry because Amir was slaughtered on the day of En-Nisār; so they were made contented by the sword:*] i. e., we contented them by slaughter: (S,\* O,\* TA: [see also the Ḥam p. 196:]) [but the meaning may be, *so they were made to return from their anger by the sword: that عُتِبَ sometimes signifies He was made to return appears from an explanation, in the K, of a phrase in the Kur xli. 23: see 10:] and أُعْتَبِيٌّ and أُسْتَعْتَبِيٌّ signify also *He returned to making me happy, or doing what was pleasing to me, from doing evil to me: (S, O:) or he left off doing that for which I was angry with him, and returned to that which made me to be well pleased with him: (TA:) or the former signifies he removed, or did away with, [my] complaint and reproof; the ى having a privative effect: (Mṣb:) and أُعْتَبَهُ مِنْ شَكْوَاهُ means He caused him to be pleased or contented [and so relieved him from his complaint].* (Ḥar p. 337. [See also*

أشكاه.] — And [hence, app.,] **أَعْتَبَنِي** signifies *He cancelled a bargain, or contract, with me.* (TA.) — **اعتب** and **استعتب** also signify *He returned from doing an evil action, a crime, a sin, a fault, or an offence: or the former signifies he returned from doing evil to do that which made him who reprovved or blamed him, or who was angry with him, to be well pleased with him.* (TA.) It is said in a prov., **مَا مَسِيَ: مَنْ أَعْتَبَ** [He is not an evildoer who returns from his evil conduct]. (TA.) — And **اعتب** (K) and **استعتب** (S, K) likewise signify *He turned away, or turned back, or reverted, from a thing: (S, O, K:) and the latter is also expl. as meaning he turned back from a thing, or an affair in which he was engaged, to another thing, or affair: (S, O, K:) so accord. to Fr, (S, O, TA,) from the phrase **لَكَ الْعُتْبَى** signifying as expl. below (voce **عُتْبَى**) on his authority, (TA.) See also 3. — **أُعْتِبَ** said of a bone that has been set is like **أُتْعِبَ** [meaning *It was caused to have a defect in it, so that there remained in it a constant swelling, or so that a lameness resulted: see **عُتْبَى**: and **تُعْتَابُ** [of which the verb may be either **عُتِبَ** or **عُتِبَ**] has the meaning of its inf. n., **عُتَابٌ**. (TA.)**

5. **تُعْتَبُ عَلَيْهِ**: see 1, first sentence. — Also *He accused him of a crime, an offence, or an injurious action, that he had not committed.* (TA.) — And you say, **لَا يَتُعْتَبُ بِشَيْءٍ** *He is not to be reprovved, blamed, or censured, with anything [i. e. with any reproof &c.]. (K, TA.)* And **لَا يَتُعْتَبُ عَلَيْهِ فِي شَيْءٍ** [No reproof, blame, or censure, is to be cast upon him in respect of anything]. (ISk, O, TA.) — See also 3. — **تُعْتَبُ** also signifies *He kept to, or was constantly at, the **عُتْبَةُ** [or threshold] of the door. (A, TA.)* — And you say, **تُعْتَبَتْ بِأَهْلِهِ**: see 1, latter half.

6: see 3. One says, **بَيْنَهُمْ أُعْتُوبَةٌ** **يَتُعْتَابُونَ بِهَا** [Between them is speech with which they reprove, blame, or censure, one another]. (S.) And **إِذَا إِعْتَابُوا** **تُعْتَابُوا أَصْلَحَ مَا بَيْنَهُمُ الْعِتَابُ** [When they reprove one another in a friendly manner, the reproof rectifies, or sets right, what is amiss between them]. (S.)

8: see 4, latter part: and see also **مُعْتَبٌ**. — **اعتب** *He receded, or retreated, in his way, after proceeding therein for a while; as though in consequence of a difficulty (**عُتْبٌ**) presenting itself. (TA.)* — And **اعتب الطريق** *He quitted the even, or easy, part of the way, and took to the rugged part. (S, O, K.)* — And **اعتب من الجبل** *He ascended the mountain. (S, O, K.)* [In the K is added, “and did not recoil from it:” but this is a portion of the explanation of the verse here following.] El-Hotei-ah says,

- \* إِذَا مَخَارِمُ أَحْنَاءٍ عَرْضْنَ لَهُ
- \* لَمْ يَنْبُ عَنَّا وَخَافَ الْجَوْرَ فَاعْتَبَا

i. e. [When prominences of bends of mountains

present themselves to him,] *he does not recoil from them, [but fears the turning aside,] and so ascends the mountain. (S, O.)* — And **اعتتب** signifies also *He pursued a right, or direct, course, syn. قَصَدَ, (S, IAth, O, K, [perhaps thus expl. in relation to the verse cited above,]) فِي الْأَمْرِ [in the affair]. (K.)*

10. **استعتبه** *He asked him, petitioned him, or solicited him, to grant him his good will, or favour; to regard him with good will, or favour; to become well pleased, content, or satisfied, with him; (S, O, K;) or he desired, or sought, of him that he should return to making him happy, or to doing what was pleasing to him, from doing evil to him. (S.)* And **استعتب**, alone, *He asked, solicited, sought, or desired, good will, or favour; or to be regarded with good will, or favour. (S, Mṣb.)* **وَلَا هُمْ يَسْتَعْتَبُونَ**, in the Kur xvi. 86, and xxx. 57, and xlv. 34, means *Nor shall they be asked to return to what will please God. (Jel.)* And **وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ**, in the Kur xli. 23, means *And if they solicit God's favour, they shall not be regarded with favour: (Jel:) or if they petition their Lord to cancel their compact, [or to restore them to the world, He will not do so; i. e.,] He will not restore them to the world; (O, K, TA;) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form: otherwise, (O, TA,) reading **يَسْتَعْتَبُوا** [and **مُعْتَبِينَ**, as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, *If God cancelled their compact, and restored them to the world, they would not [return from their evil ways, and] act obediently to God: (O, TA:) [for — **استعتبته** also signifies *I asked him, or desired him, to cancel a bargain, or compact, with me. (TA.)* — See also 4, in three places.**

**عُتْبٌ**: see **عُتْبَانٌ**, in four places.

**عُتْبٌ** One who reprovves, blames, or censures, (O, K, TA,) his companion, or his friend, (O, TA,) much, or frequently, (O, K, TA,) in respect of everything, (O, TA,) from a motive of solicitous affection for him, and to give him good advice. (TA.) [See also **عُتَابٌ**.]

**عُتْبَةٌ**: see **عُتْبَةٌ**, in five places. — Also The **دَسَاتِنُ** [or frets] (O, TA) that are bound upon the **عَمُودُ** [meaning neck] (O) of a lute: (O, TA:) [app. as likened to a series of steps:] or the transverse pieces of wood upon the face of a lute, [i. e., app., upon the face of the neck,] from which the chords are extended to the extremity of the lute: (O, K, TA:) or, accord. to IAḡr, the thing [app. the small ridge at the angle of the neck] upon which are [or lie] the extremities of the chords, in the fore part, of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians.] — And The places of ascent of mountains, and of rugged and hard pieces of ground. (TA.) — And Ruggedness of ground. (O, K.) — And The space between two mountains. (TA.) — And The space between the

fore finger and middle finger [when they are extended apart]: (Mṣb in art. **شِبْر**, and K:) or the space between the middle finger and third finger: (S, O, K:) or the [space that is measured by] placing the four fingers close together. (Mṣb ubi suprā.) [See also **بُضْرٌ**, and **رَتْبٌ**.] — Also A bending at the **ضَرْبَةُ** [or part with which one strikes], and a bluntness, of a sword. (TA.) One says, **مَا فِي طَاعَةِ فُلَانٍ عُتْبٌ** + *There is not in the obedience of such a one any bending nor a recoiling. (TA.)* — And A defect in a bone, when it has not been well set, after a fracture, and there remains a constant swelling in it, or a lameness. (TA.) — And An unsoundness (O, K, TA) in an animal's leg, (O, TA,) and + in an affair. (TA.) One says, **مَا فِي مَوَدَّتِهِ عُتْبٌ** + *There is not in his love, or affection, anything mingling with it that vitiates it, impairs it, or renders it unsound. (TA.)*

**عُتْبَةُ** The **أُسْكُفَةُ** [meaning threshold] of a door, (S, A, Mgh, O, Mṣb, K,) upon which one treads: (TA:) or the upper of the two [transverse pieces of wood, of a door-way, whereof each is called **أُسْكُفَةٌ**; i. e. the lintel]: (K:) [for it is said that] the upper [piece of wood] in a door-way is the **عُتْبَةُ**; and the piece of wood that is above this is the **حَاجِبٌ**; (Az, TA in this art. and in art. **حَجَبٌ**;) and the **أُسْكُفَةُ** is the lowest [or threshold]; and the **عَارُضَتَانِ** are the **عَضَادَتَانِ** [or two side-posts]: (TA:) the pl. is **عُتْبٌ** [improperly termed a pl., for it is a coll. gen. n.,] (S, O, K) and **عُتْبَاتٌ**. (TA.) [It is mostly used in the former of the two senses expl. above.] — And [hence,] **عُتْبَةٌ** *A wife is thus termed, (O, K,) metonymically, in like manner as she is termed **نَعْلٌ**, &c. (O.)* — And A step; a single step of a series: (S, O, Mṣb:) or a single step of a series made of wood: (TA:) pl. **عُتْبٌ** [improperly termed a pl., as observed above,] (S, O, Mṣb) and **عُتْبَاتٌ**. (S, O.) — **العُتْبَتَانِ** + [The two thresholds or lintels or steps] termed **الخَارِجَةُ** [or the outer] and **الدَّاخِلَةُ** [or the inner] are two well-known figures of [the science of] **الرَّمَلُ** [i. e. geomancy]. (TA.) — **عُتْبَةُ وَادٍ** The extreme side of a valley, that is next the mountain: (O, TA:) or, as some say, **العُتْبَةُ** [i. e. **العُتْبَةُ**, supposed by Freytag to be **العُتْبَةُ**,] signifies the place of bending of the valley. (Ham p. 18.) — And **عُتْبَةٌ** signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; and so **عُتْبٌ**. (K.) One says, **حَمِلَ فُلَانٌ عَلَى عُتْبَةٍ** *Such a one was incited, urged, induced, or made, to do, or to suffer, a disagreeable, or hateful, thing, of a trying, or an afflictive, kind. (S, O.)* And **حَمِلَ عَلَى عُتْبٍ** **مِنَ الشَّرِّ**, and **عُتْبَةٌ**, *He was incited, &c., to do, or to suffer, a hardship, or difficulty. (TA.)* And **فِي هَذَا الْأَمْرِ** **مَا فِي هَذَا الْأَمْرِ** **عُتْبٌ** **وَلَا رَتْبٌ** *There is not in this thing, or affair, or case, any hardship, or difficulty. (S, O.)* And **عُتْبَاتُ الْمَوْتِ** means *The severities [or pains or agonies] of death. (TA, from a trad.)*

**عُتْبَى** The being well pleased, content, or satis-

*fied*, [with a person,] or the *regarding with good will, or favour*: (M, A, K:) or *good pleasure, content, satisfaction, good will, or favour*: (MA, K, KL:) its primary signification is the *returning of one whose good will, or favour, has been solicited, or desired, to the love of his companion*: (TA:) it is the subst. from *أُعْتَبِنِي* as meaning "he returned to making me happy," &c.; (§; see 4;) a subst. from *الإِعْتَاب*; (Msb;) [i. e.] it is put in the place of *اعتاب*; and [thus] it signifies [the *returning to making one happy, or doing what is pleasing to him, from doing evil to him*: or] the *returning, from doing evil, to that which makes the person who has reproved, or blamed, or been angry, to be well pleased, content, or satisfied*: and [simply] the *returning from doing a crime, a misdeed, an offence, or an evil action*. (TA.) One says, *أَعْطَانِي الْعُتْبَى* *He granted me his good will, or favour*. (A.) And *إِنَّمَا يُعَاتَبُ مَنْ تَرَجَّى عِنْدَهُ الْعُتْبَى* *Only he should be reproved in whom the [finding a disposition to a] return from his evil conduct may be hoped for*. (TA.) And *الْعُتْبَى* is [said to be] used when one does not mean thereby *الإِعْتَاب*, (§, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. *لَكَ الْعُتْبَى لَنْ يَرْضَى بِأَنْ لَا رَضِيَتْ* i. e. *بِأَنْ لَا رَضَاكَ*, as though meaning *Thou shalt have content, or satisfaction, without thy being well pleased; or] I will content thee with the contrary of what thou liest*: and in like manner the corresponding verb is [said to be] used in the verse of Bishr Ibn-Abee-Khazim cited above in the explanations of that verb: (§, O, TA:) [but the prov. here mentioned may be well rendered *thou shalt return from thine evil way against thy wish; for,*] accord. to Fr, *الْعُتْبَى* in the phrase *لَكَ لِعُتْبَى* signifies *the returning, from what one likes, to what he dislikes*: (MF:) and it signifies also [as expl. above] *the returning from doing a crime, a misdeed, &c.* (TA.)

*عُتْبَانٌ* and *عُتْبٌ* and *عُتَابٌ* [all mentioned before as inf. ns.] are said to be *syn. with الإِعْتَاب*: [see 4, and *عُتْبَى*:] it is asserted that you say, *مَا وَجَدْتُ فِي قَوْلِهِ عُتْبَانًا* [meaning *I did not find in what he said any evidence of a return to be favourable, or to do what would be pleasing to me*], when a man has mentioned his having granted you his good will, or favour, and you see not any proof thereof: and some say, *مَا وَجَدْتُ مَا وَجَدْتُ وَلَا عُتْبَانًا وَلَا عُنْدَهُ عُتْبَانًا* [in the like sense]: but Az says, I have not heard *عُتْبَانٌ* nor *عُتْبٌ* nor *عُتَابٌ* in the sense of *الإِعْتَاب*; but *عُتْبٌ* and *عُتْبَانٌ* signify *thy reproving a man for evil conduct, &c.*, as stated above; [see 1;] and *عُتَابٌ* and *مُعَاتَبَةٌ*, *mutual reproving for such conduct*. (TA.) *العُتْبَانُ* *The male hyena*: (Kr, TA:) and *أُمُّ عُتْبَانٍ* and *أُمُّ عُتَابٍ* [the latter of the measure *كُتَابٌ*, accord. to the CK and my MS. copy of the K, but in the TA of the measure *كُتَابٌ*, and therefore *عُتَابٌ*,] *the female hyena*: (K:) said to be so called because of her limping: but ISd says, I am not sure of this. (TA.)

*عُتَابٌ*: see the next preceding paragraph, in five places.

*عُتُوبٌ* One upon whom reproof, blame, or censure, does not operate. (O, K.) *—* And *A road, or way*. (TA, as from the K [in which I do not find it].)

*قَرْيَةٌ عُتْبِيَّةٌ* [A town, or village,] in which is little of good, or of good things. (O, K.)

*عُتَابٌ* One who reproves, blames, or censures, much, or frequently, [in an absolute sense, (see 1,) or] in anger, or displeasure. (Msb.) [See also *عُتْبَانٌ* = *أُمُّ عُتَابٍ*: see *عُتْبَانٌ*.]

*أُعْتُوبَةٌ* [like *أُسْبُوبَةٌ* &c.] A thing [meaning speech] with which one is reproved, blamed, or censured. (O, K.) See 6.

*مُعْتَبَةٌ* and *مُعْتَبَةٌ*: see 1, in three places.

*مُعْتُوبٌ* is for *مُعْتُوبٌ عَلَيْهِ* [i. e. *Reproved, blamed, or censured; &c.*]: Mtr says, it is said to signify *مُفْسِدٌ* [corrupting, rendering unsound, vitiating, &c.]; but I am not sure of it. (Har p. 77.)

*مُعْتَبٌ* [is used, agreeably with analogy, in the sense of the inf. n. of *اعْتَبَبَ*]. El-Kumeyt says,

\* *فَاعْتَبَبَ الشُّوقُ مِنْ فُؤَادِي وَاللَّهِ*  
\* *شِعْرِي إِلَى مَنْ إِلَيْهِ مُعْتَبَبٌ*

[And desire turned away from my heart, and my poetry unto him unto whom was its turning]. (§, O.)

*مُسْتَعْتَبٌ* is used in the sense of [the inf. n. of *اسْتَعْتَبَ*, meaning] *اسْتَرْضَا*: thus in the saying, *وَلَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ* [And after death there is no asking, petitioning, or soliciting, favour of God]: for after death is the abode of retribution, not that of works. (TA from a trad.)

عتد

1. *عُتْدٌ*, [aor. 2,] (O, L, Msb, K,) inf. n. *عُتَادٌ* (O, Msb, K) and *عُتَادَةٌ*, (O, L, K,) It (a thing, L, Msb) was, or became, ready, at hand, or prepared. (O, L, Msb, K.) *—* And *عُتْدٌ*, inf. n. *عُتَادٌ* (L, TA) and *عُتَادَةٌ*, (TA,) It (a thing) was, or became, great, big, or bulky. (L, TA.)

2: see the next paragraph.

4. *اعْتَدَهُ*, (§, O, Msb, K,) inf. n. *إِعْتَادٌ*; (§;) and *عُتْدَهُ*, (§, Msb, K,) inf. n. *تُعْتِيدُ*; (§, K;) *He made it ready, or prepared it*, (§, O, Msb, K,) for a [future] day. (§, O.) The former verb occurs in the Kur xii. 31. (§, O, Msb.) Yaqa'ub says that the [former] *ت* in *أَعْتَدْتُهُ* is a substitute for the [former] *د* in *أَعْدَدْتُهُ*: and some say that *أَعْدٌ* is originally *أَعْتَدٌ*; but others deny this. (L.)

5. *تَعَدَّ فِي صَعْنِهِ* *He was nice, or scrupulously nice and exact, in his work, art, or craft*. (O, K.)

*عُتْدٌ*: see *عُتِيدٌ*. — [Hence,] *فَرَسٌ عُنْدٌ*, as also

*عُنْدٌ*, A horse made ready, or prepared, for running; (§, O, L, K;) of strong make; quick in leaping, or springing; not incongruous, unsound, faulty, or weak, in make; nor lax, or uncompact: (L:) or strong, and perfect in make: (ISK, S, O, K:) or that performs run after run: (O:) or made ready, or prepared, for riding: and applied alike to a male and to a female. (L.)

*عُنْدٌ*: see the next preceding paragraph.

*عُنْدَةٌ* and *عُنْدَةٌ*: see what next follows.

*عُنَادٌ* (§, A, O, L, Msb, K) and *عُنْدَةٌ*, (L, K,) or *عُنْدَةٌ*, (so in the O,) Apparatus; syn. *عُدَّةٌ* [q. v.]; (§, A, O, L, K;) which is said by some to be formed from *عُنْدَةٌ*, but others deny this; (L;) implements, or instruments, or the like; (§, O;) or weapons, beasts, and instruments, or equipage, of war: (L, Msb:) pl. *أَعْنَدٌ* (O, L, Msb, K) and *أَعْنَدَةٌ* (L, Msb) [both pls. of pauc.] and *عُنْدٌ*. (L.) One says, *أَخَذَ لِلْأَمْرِ عُنَادَهُ* *He took his apparatus, or implements, or instruments, or the like, [or he prepared, or provided, himself,] for the affair*: (§, O:) or *he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war*. (Msb.) *—* And sometimes, (§, O,) *عُنَادٌ* signifies also *A large drinking-cup or bowl*: (§, O, K:) i. q. *عُنْفٌ* and *صَعْنٌ* (IAqr, L:) or *a large drinking-cup or bowl (عُنْفٌ) of [wood of the tree called] أُنْلٌ*. (AHn, TA.)

*عُتُودٌ* A yearling goat; (Msb, K;) a young goat that pastures, and is strong, and has become a year old: (§, O, L:) or a kid that has begun to pasture: (L:) or that pastures, and has become strong; (Mgh, TA;) as also *عَرِيضٌ*: or that has become a *جَذَعٌ* [a year old, in the second year]; and such is called *عَرِيضٌ* also; both of which appellations are applied to the male and the female; or such is only termed *عَرِيضٌ*; *عتود* signifying one that has become a *ثَنِيٌّ* [app. meaning in the third year]: (TA:) or that has attained the fit age for procreation: (L:) pl. [of pauc.] *أَعْتِيدَةٌ* and [of mult.] *عِدَانٌ* the latter originally *عُتْدَانٌ*, (§, O, L, Msb, K,) the use of which last form is also allowable. (Msb.) *—* Also [A tree of the species called] a *سِدْرَةٌ*: or a *طَلْحَةٌ*. (O, L, K.)

*عُتِيدٌ* A thing (§, O, L) ready, at hand, or prepared; (§, A, O, L, K;) as also *عُنْدٌ* [q. v.]: pl. [of pauc.] of the latter *أَعْتَادٌ* and [of mult.] *عُنْدٌ*: (Msb:) the former occurs in the Kur l. 22, (O, L,) in this sense: or as meaning *near*: (L:) or as meaning *مُعْتَدٌ*, (O,) i. e. *made ready, or prepared*. (K.)

*عُتِيدَةٌ* A receptacle for perfume (A, Msb) and unguent (A) or unguents: (Msb:) a kind of wooden tray (طَبْلَةٌ), or a small round box (حَقَّةٌ), in which are the perfume of a man, (O, K,) or

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 عَتِدُ;] the ة being affixed to it as being a subst.: (O:) or a طَبْل [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.)

عَتِدُ: see عَتِدُ.

### عتق

1. عَتَقَ, aor. ʔ, inf. n. عَتَقُ [and تَعْتَارُ (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 عَتَقُ], He slaughtered [or sacrificed] (S, O, K, TA) an عَتِيمَةٌ (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 عَتِيمَةٌ;" 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 تَعْتَارٍ [These are days of the sacrificing of the عَتِيمَةٌ]. (S, O.)

2: see above, first sentence.

عَتَقُ Origin, or original state or condition; (S, O, K;) and natural disposition; like عَتَقُ. (O.) One says, هُوَ كَرِيمُ الْعَتْرِ He is of generous origin. (TK.) And it is said in a prov., عَادَتْ إِلَى عَتْرِهَا Lemees [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 عَتَقُ.] — Also A certain plant, (S, O, K,) used medicinally, like the مَرْزَنْجُوش [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 Abou-Ziyád, it is a plant of those termed أَحْرَارُ [pl. of حُرٌّ], having a small round fruit (جَرَوْ) [dim. of جَرَوْ], 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 (جَرَاءُ [pl. of جَرَوْ]), like those of the poppy: (TA as on the authority of AHn:) AHn says, (O,) some assert it to mean the

مَرْزَنْجُوش; (O, TA;) but, he adds, this I have not found to be known: (O:) and some say that it is the عَرَقَج: (TA:) the n. un. is عَتْرَةٌ: (S, O:) AHn says, a desert-Arab of Rabee'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 تَنُّوم, and round fruits (جَرَاءُ), 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] ضَبٌّ, which mumbles it so that it does not increase; whence the saying هُوَ أَذَلُّ مِنْ عَتْرَةِ الضَّبِّ [He is more vile than the عَتْرَةٌ of the ضَبٌّ]: and it is also said, in the K, to signify the مَرْزَنْجُوش, mentioned above as being said to be a signification of عَتْرَةٌ: (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 إِحْرَام: (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 (عَتَائِرُ) sacrificed to it. (O.) — See also عَتِيمَةٌ.

عَتْرَةٌ The stem, or stock, of a tree: on the authority of Abou-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, Mgh, K,) both the dead and the living: (S, K;) or his relations: (Mgh:) 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, Mgh, K;) which is said to be the only meaning of the word known to the Arabs; (Mgh;) 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: (Abou-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 Kúr-án, verse 42]. (TA.) — Also n. un. of عَتْرٌ [q. v.]. (S, O.)

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

to their idols; (Mgh;) 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 رَاضِيَةٌ عَيْشَةٌ, for مَرْضِيَةٌ; (Lth, TA;) or it may be a possessive epithet [meaning عَتْرٌ ذَاتٌ]: (TA:) the pl. of عَتِيمَةٌ is عَتَائِرُ. (Mgh.)

عَاتِرَةٌ: see the next preceding paragraph.

### عتق

1. عَتَقَ, aor. ʔ, inf. n. عَتَقُ; (S, O;) or عَتَقَ, aor. ʔ; and عَتَقُ; The mare, (S, O,) or horse, (K,) preceded, and became safe, or secure: (S, O, K:) [or,] accord. to IDrd, عَتَقَ الفَرَسُ, 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. عَتَقُ] is said to be the turning-point of the art.: and hence, عَتَقَ السَّيْلُ, said of a horse, means He preceded the other horses, and became safe, or secure, from them. (Mgh.) And عَتَقْتُ الشَّيْءَ, aor. ʔ, I preceded the thing. (Mgh.) — عَتَقَ الْعَبْدُ, (S, Mgh, O, Mgh, K,) aor. ʔ, (S, O, Mgh, K,) inf. n. عَتَقُ (S, Mgh, O, K) and عَتَقُ, (K,) or the former is a simple subst. and the latter is an inf. n., (Mgh, K,) as also عَتَاقٌ (S, Mgh, O, Mgh, K) and عَتَاقَةٌ (S, O, Mgh, K,) The slave became free; (S, O;) the slave passed forth from the state of slavery. (Mgh, K.) And sometimes عَتَقُ is used in the place of إِعْتَاقٌ; (Mgh;) and so is عَتَاقٌ in the saying حَلَفَ بِالْعَتَاقِ [He swore by emancipation]: (TA:) but see 4. [Hence,] one says, فَلَانَ مَوْلَى عَتَاقَةً [Such a one is a freed slave]. (S, O, K.) [See also عَتِيقٌ.] — عَتَقْتُ 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 عَتَقْتُ, 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. (Mgh.) — عَتَقَ بَعْدَ اسْتِعْلَاجٍ, 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 عَتَقَ. (K.) — عَتَقَ, said of anything, It attained its utmost point, reach, or degree. (TA.) — عَتَقَتِ الْبُكَرَةُ The young she-camel became free from الفُرْحَةُ [or purulent pustules in the mouth] and العُرَّةُ [i. e. mange, or scab]: until this is the case, she is not reckoned a بُكَرَةٌ: so said an Arab of the desert. (TA.) — عَتَقَ, (Mgh,) or عَتَقَ البَالُ,

(S, O, K,) aor. ٢, (K,) inf. n. عَتَّقَ; (Fr, S, O;) and عَتَّقَ; (K;) *It, (Msb,) or the property, or cattle, (Fr, S, O, K,) became in a good, right, or proper, state.* (Fr, S, O, Msb, K.) — See also 4. — عَتَّقَ الشَّيْءَ, (S, Mgh, O, K,) inf. n. عَتَّقَاةٌ; (S, Mgh, O;) and عَتَّقَ, aor. ٢ (S, O, K) and ٢; (K;) *The thing became old.* (S, Mgh, O, K.) Both of these verbs, in this sense, are said of clarified butter. (TA.) And you say, عَتَّقَتِ السَّمِيرَ; (S, Msb, K;) and عَتَّقَتِ, (Msb, K,) aor. ٢, inf. n. عَتَّقَ and عَتَّقَى; (Msb;) *The wine became old (Msb, K) and good.* (K.) — عَتَّقَتِ عَلَيْهِ يَمِينًا, (S, O, K,) aor. ٢; (S, K;) in one of my copies of the S ٢; and عَتَّقَتِ; (S, O, K;) *The oath was binding on him: (K:) or was old, and binding on him; as though he kept it [long], not violating it.* (S, O.) — عَتَّقَهُ بِفِيهِ, inf. n. عَتَّقَ, *He bit it: (K:) or عَتَّقَ بِفِيهِ he bit with his front teeth: and [simply] he bit: (So in the O:) [both are app. correct; for it is said that] تَعْتِيقٌ signifies the act of biting.* (L, K.)

2: see 4. — عَتَّقَتِ الشَّيْءَ, (S, O,) inf. n. تَعْتِيقٌ, (S, K,) *I made the thing old.* (S, O, K.) \* عَتَّقَتِ زَمَانًا is said of wine (الْخَمْرُ) [as meaning *It was kept long, so that it became old.*] (S, O.) — See also 1, last sentence.

4. اعْتَقَ فَرَسَهُ *He made his mare to hasten, or be quick, [and to precede, (see 1, first sentence,)] and become safe, or secure.* (S, O, K.) — اعْتَقَ الْعَبْدَ *He emancipated the slave; freed him from slavery:* (S, Mgh, O, Msb, \* K:) عَتَّقَهُ in this sense is not known, (TA,) and should not be said, therefore it is said in the Bārī' that one should not say عَتَّقَ الْعَبْدَ, nor should one say اعْتَقَ الْعَبْدَ with the verb in the active form [and making the agent]. (Msb.) — اعْتَقَ الْبِئْرَ *He put the cattle, or property, into a good, right, or proper, state; (Fr, S, O, K;) as also عَتَّقَهُ, inf. n. تَعْتِيقٌ; (O;) and عَتَّقَهُ, (Msb, \* K, TA,) aor. ٢, inf. n. عَتَّقَ. (TA.) — اعْتَقَ قَلْبِيَهُ *He dug his well, and cased it [with stones or bricks], (AA, O, K,) and made it good.* (AA, O.) — اعْتَقَ مَوْضِعَهُ *He took for himself his place (حَاوِزَهُ), so that it became his property.* (O, K.) — اعْتَقَ إِذَا اسْتَقَامَ لَهُ وَأَخَذَ [is expl. by the words] مِنْهُ شَيْئًا [app. as meaning *He took something from his register, or his account or reckoning, when it had become in a right, or correct, state for him.*] (O, TA.) — اعْتَقَ يَمِينَهُ *He made his oath to be inexorable.* (L, TA.)*

عَتَّقَ: see the next paragraph.

عَتَّقَ [mentioned above as an inf. n. and also as a simple subst. (see 1)] *i. q.* نَجَابَةٌ [app. as a quality of a horse and the like, meaning *Generousness, excellence, or swiftness:* see 1, first and second sentences]. (K.) — And *i. q.* كَرَمٌ [Generousness, generosity, or nobility]; (S, Mgh, O, K;) as in the saying, مَا أَبْيَنَ الْعَتَقِ فِي وَجْهِ فَلَانٍ [How manifest is generousness, &c., in the face of such a one!]. (S, O.) — And *i. q.* شَرَفٌ [Highness,

or eminence, of rank or condition]. (K.) — Also *Beauty, or comeliness.* (S, O, K.) — And *The state, or condition, of freedom; contr. of slavery.* (S, O, K.) — [And *Oldness:* in which sense,] accord. to some, عَتَّقَ and عَتَّقَى relate to inanimate things, as wine and dates; and قَدَمَرٌ relates to inanimate things and also to animals. (L, K.) — Also, and عَتَّقَى, *A species of trees from which Arabian bows are made: (AḤn, K:\*) the name being meant to imply the excellence of the bow [made therefrom].* (AḤn.)

عَتَّقَ: see what next precedes.

عَتَّقَى: see the next paragraph, last quarter.

عَتِيقٌ *A horse that precedes, outstrips, or outgoes; as also عَاتِقٌ; or this signifies a horse that precedes, and becomes safe, or secure; (TA; [see 1, first and second sentences;]) or that precedes, outstrips, or outgoes, the [other] horses: (Msb:) and the former, a generous, or an excellent, horse: (Msb, TA:) or a horse swift and excellent; or that excites admiration by his generousness or excellence; syn. رَائِعٌ; (S, Mgh, O, TA:) pl. عَتَائِقُ:* (S, O, Msb:) عَتِيقَةٌ applied to a young she-camel means *generous, excellent, or swift: (TA:) and عَتَائِقُ has this meaning applied to camels, (TA,) or to such as are termed أَرْحَبِيَّاتٍ, (S, O, TA,) and to horses; (K, TA;) or the عَتَائِقُ of horses are the generous, or excellent, thereof; and so of birds; (Mgh;) [the noble thereof, in a sense wider than that in which this epithet is applied in English falconry;] or of birds, such as prey; (S, O, K, TA;) عَتِيقٌ being applied to one of them: (TA:) عَتَائِقُ الطَّيْرِ is also applied [particularly] to eagles: (IAḥr, TA voce عَقَابٌ:) and عَتِيقُ الطَّيْرِ, to the hawk, or falcon: (O, TA:) and عَتِيقٌ signifies anything generous, or excellent; (S;) and anything choice, or best; (S, O, K;) thus applied to a hawk, and dates, and water, and fat: (S;) or العَتِيقُ means *dates [themselves], (AḤn, O, K,) as in a verse of 'Antarah (or of Khuzaz-Ibn-Lowdhán, S, TA) cited voce كَذَبَ, (O,) as a proper name thereof; (K;) or, as some say, the dates termed شَهْرِيزُ; and its pl. is عَتِيقٌ: (TA:) and water [itself]: (K:) and fat [itself]: and accord. to IAḥr, anything that has attained the utmost degree in goodness or badness or beauty or ugliness is termed عَتِيقٌ; pl. عَتَائِقُ. (TA.) — Also Beautiful, or comely: so in the saying, فَلَانٌ عَتِيقُ الْوَجْهِ [Such a one is beautiful, or comely, in respect of the face]. (O, TA.)**

And *امرأة عَتِيقَةٌ means A woman beautiful, or comely; generous, or noble.* (TA.) — And (applied to a man, S, O) *Thin, or fine, or delicate, in his external skin, after having been coarse and rough.* (S, O, K.) — And, applied to a slave, signifying *Freed from slavery, or emancipated;* (S, Mgh, O, Msb, \* K;) as also عَاتِقٌ, and مَعْتَقٌ; (S, O, Msb, K;) and some of the relaters of traditions say مَعْتَوِقٌ, (TA,) but this is not allowable: (Msb, TA:) عَتِيقَةٌ is applied to a female, (S, O, Msb, K,) and عَتِيقٌ also: (Msb:) the pl. of عَتِيقٌ is عَتَائِقُ, (S,

Mgh, O, Msb, K,) and عَتَائِقُ also sometimes occurs, like كَرَامٌ as a pl. of كَرِيمٌ; (Msb;) and the pl. of عَتِيقَةٌ is عَتَائِقُ. (S, O, Msb.) العَتِيقُ is an appellation applied to Eḥ-Siddeek, (S, K,) i. e. (S) to Aboo-Bekr, (S, O, K,) as a surname, (K,) because he was said by the Prophet to be freed (عَتِيقٌ) from the fire [of Hell]: or because of his beauty, or comeliness: (S, O, K:) or he was so named by his mother. (O, K.) — And *Old;* (S, Mgh, O, L, Msb, K;) as also عَاتِقٌ: (S, O:) the former is applied in this sense to anything, even to a man: (S, L:) and the pl. is عَتَائِقُ, which occurs in a trad. applied to the earlier verses of the Qur-án that were revealed at Mekkeh, (L, TA,) and عَتَّقَ, (S, K, \*) or عَتَّقَى, with two dammehs, (Mgh, Msb,) like بُرْدٌ pl. of بُرَيْدٌ, (Msb,) applied to دَرَاهِمٍ, (Mgh, Msb,) عَتَّقَ being [probably] a contraction of عَتَّقَ (like as بُرْدٌ is of بُرَيْدٌ) and in like manner applied to دَنَانِيرٍ, (S,) [and عَتَّقَ occurs in the TA in art. سَمَرٌ, agreeably with general analogy if pl. of عَتَائِقُ,] but عَتَّقَى, with two dammehs and teshdeed, is a mistake. (Mgh.) العَتِيقُ البَيْتُ is an appellation of *The Kaabeh,* (S, O, K,) given to it in the Qur-án [xxii. 30 and 34, as meaning *the Old House,*] (O,) because it was the first house founded upon the earth, (O, K,) as is said in the Qur [iii. 90]: (O:) or [as meaning *the Freed House,*] because it was freed from submersion (O, K) in the days of the Deluge, (O,) being taken up; (TA;) or from the imperious, overbearing, or tyrannical, of mankind; or from the Abyssinians; or because not possessed by any one; (O, K;) and [thus expl.] it is tropical. (TA.) You say قَنْطَرَةٌ عَتِيقَةٌ [An old bridge], (S, O, K,) with ة, (S, O,) and قَنْطَرَةٌ جَدِيدٌ [meaning the contr.], (S, O, K,) without ة, (S, O,) because عَتِيقَةٌ has the meaning of the measure فَاعِلَةٌ, (S, O, K,) but جَدِيدٌ has the meaning of the measure مَفْعُولَةٌ. (S, O.) And رَائِعٌ عَتِيقٌ, (O, K,) without ة, (O,) and عَتِيقَةٌ and عَاتِقٌ [app. meaning *Old wine*]: (K:) and خَمْرٌ عَاتِقٌ and عَتِيقٌ and عَتَائِقٌ *good and old wine:* (K, in a later portion of the art. :) or عَاتِقٌ means *old wine: (S, O, TA:) or long kept in its receptacle: (L, TA:) or of which no one has broken the seal [upon the mouth of its jar]: (S, O, TA:) or that has just attained to maturity: (Z, TA:) Hassán says, [using it as an epithet in which the quality of a subst. predominates,]*

\* كَأَلْسِكِ تَخْلِطُهُ بِمَاءِ سَحَابَةٍ \*  
\* أَوْ عَاتِقِي كَدَمِ الدَّبِيحِ مُدَامِ \*

[Like musk which thou mixest with the water of a cloud, or old wine (&c.) like the blood of the slaughtered animal, made to continue long in its unopened jar]. (S, O, TA: but the last, for تَخْلِطُهُ, has مُخْتَلَطٌ.) — And العَتِيقُ signifies *Wine [itself].* (K.) And [What is termed] الطَّلَاةُ [app. as meaning *expressed juice of grapes boiled until the quantity thereof is reduced to one third or half*]. (K.) — And *Milk.* (K.) —

And A [sort of] male palm-tree, (K, TA,) well known, (TA,) of which the female palm-tree will not shake off, or drop, its fruit (لَا تَنْفُضُ نَخْلَهُ). (K, TA.) — And ثَوْبٌ عَتِيقٌ means جَيِّدُ الْحَبِكَةِ [app. a mistranscription, for جَيِّدُ الْحَبِكِ, i. e. A garment, or piece of cloth, well woven]. (TA.)

عَاتِقٌ: see the next preceding paragraph, in six places. — Also A young bird (S, O, K, TA) above the stage of that which is termed نَاهِضٌ, (S, O, TA,) i. e. of that of which the first feathers have fallen off and strong feathers have grown; (TA:) when it has flown and become independent; (K, TA:) thought by A'Obeyd to be from the meaning of "outgoing," or "outstripping," كَانَهُ يَسْبِقُ [as though it outwent, or outstripped]: (S, O, TA:) or of the young of the sand-grouse (الْقَطَا), or of the pigeon, while not yet firm, or strong, (K, TA,) not advanced in age: (TA:) pl., in this and the following senses, عَوَاتِقُ. (K.)

— And A girl that has attained to the commencement of the state of puberty, (S, O, K,) and become kept behind the curtain in the tent, or house, of her family, (S, O,) and not been separated to a husband: (S, O, K:) said by IAqr to be so called because she has passed forth from the state of childhood, and attained to being marriageable; (O;) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or that has attained to the wearing of the garment called دِرْعٌ, and has passed forth from the state of childhood and of being required to help in the service of her family: (TA:) or such as is between the stages of puberty and middle age: (K:) or a woman who has passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband: (Msb:) pl. as above, and عَتِيقٌ also; the latter occurring in a trad. (TA.) — And A زِقٌ [or wine-skin], (T, S, &c.) of which the wine is good: (T, TA:) or of which the odour is pleasant, because of its oldness: (S:) or wide, (Ibn-Abbád, O, L, K,) and good: or wide as applied to a [leathern water-bag such as is called] مَزَادَةٌ. (TA.) — And A bow (قَوْسٌ) that has become altered in colour; as also عَاتِكٌ: (IF, O:) or عَاتِقَةٌ (S, O, K) and عَاتِقٌ (K) a bow that has become old and red; (S, O, K;) as also عَاتِكَةٌ. (S, O.) — عَاتِقٌ also signifies The part, of the مَنْكِبِ [or shoulder], which is the place of the [garment called] رِدَاءٌ: (S, O, K:) or the part between the مَنْكِبِ and the neck; (Mgh, Msb, K:) which is the place of the رِدَاءٌ: (Msb:) or the part, of the كَتِفِ [properly the shoulder-blade, but app. here meaning, as in some other instances, the shoulder itself], which is the place of the suspensory-cord of the sword: (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Msb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is عَوَاتِقُ (Msb, K, and Ham ubi suprâ,) and عَتِيقٌ. (K.) One says رَجُلٌ

أَمِيلُ الْعَاتِقِ A man bent, or bending, [or sloping,] in [the part which is] the place of the رِدَاءِ. (S, O.) — And [the pl.] عَوَاتِقُ signifies also التَّوَاحِي [The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., نَاحِيَةٌ]. (Ibn-Abbád, O.)

مُعْتَقٌ: see عَتِيقٌ, in the former half.

مُعْتَقَةٌ, applied to wine (خَمْرٌ), Old, (S, O, K,) having been kept (عَتِقْتُ) long. (S, O.) — And البُعْتَقَةُ [as a subst.] A certain perfume, or odoriferous substance; syn. عَطْرٌ; (K;) a sort of عَطْرٌ. (L.)

رَجُلٌ مِعْتَاقٌ الْوَسِيْقَةِ A man who, when he drives away a number of camels that he has captured, renders them secure (S, O) from being overtaken, (O,) and outstrips with them: (S:) from أَعْتَقَ العَيْدِ: (O:) you should not say مِعْتَاقٌ. (S.)

مُعْتَوِقٌ: see عَتِيقٌ, in the former half.

## عتك

1. عَتَكَ بِهِ الطَّيْبُ, (S, O,) aor. ع, inf. n. عَتَكَ, (O,) The perfume stuck to him, or it. (S, O.) — And عَتَكَ الْبَوْلُ عَلَى فَخْدِ النَّاقَةِ The urine dried upon the thigh of the she-camel: (S, O, K:) but as some relate a verse cited as an ex. of the verb in this sense, it is عَبَكَ. (O.) — And عَتَكَ بِهِ, inf. n. as above, He, or it, clave to him, or it. (TA.) — عَتَكَتْ بِالطَّيْبِ She (a woman) daubed, or smeared, herself with perfume. (IDrd, O.) — عَتَكَتِ الْقَوْسُ, aor. ع, inf. n. عَتَكَ and عَتَوَكَ, The bow became red (IDrd, O, K) in its wood (IDrd, O) by reason of oldness. (IDrd, O, K.) — عَتَكَتْ said of a woman, She was, or became, high, or exalted, in rank, condition, or estimation; high-born, or noble. (Ibn-Abbád, O, K.)

قَطِيفَةٌ عَتِكَةٌ [A nappy, or villous, cloth or outer garment,] coherent [in its nap], or matted [therein]: and in like manner, نَعْجَةٌ عَتِكَةُ الصُّوفِ [A ewe having the wool coherent, or matted]. (Ibn-Abbád, O.)

عَاتِكٌ, (K,) or عَاتِكَةٌ, (S,) or both, (IDrd, O,) applied to a bow (قَوْسٌ), Red (IDrd, S, O, K) in its wood (IDrd, O) by reason of oldness: (IDrd, S, O, K:) as also عَاتِقٌ (K in art. عتق) and عَاتِقَةٌ: (S and O and K in that art.): [or] عَاتِكَةٌ, so applied, signifies of a pure, or clear, yellow colour. (Skr, TA.) أَحْمَرُ عَاتِكٌ signifies Intensely red. (Lh, O, TA.) And عَاتِكٌ, alone, Yellow. (TA.) [App. applied therein, in this sense, to a vein or a root (عَرَقٌ, thus without any vowel-sign).] And Pure, or unmixed; applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) And Clear; applied to [the beverage called] نَبِيذٌ: (IDrd, O, K, TA:) or, so applied, old; accord. to Lth with ن, but correctly with ت. (TA in art. عنك.) And i. q.

كُورِمٌ [as meaning Highly esteemed, or excellent, or the like]; (K, TA;) applied to anything, (TA.) — عَاتِكَةٌ applied to a woman means Being, or becoming, red (مُحَمَّرَةٌ [in the CK مُخَمَّرَةٌ]) by reason of perfume; (K, TA;) from عَتَكَتِ الْقَوْسُ [expl. above]: (IKt, TA:) or having a stain of perfume: (TA:) or being, or becoming, yellow from saffron: (R, TA:) or having clearness and redness: or, accord. to Ibn-Saad, lean, or light of flesh; slender and lean; or lean, and lank in the belly: (TA:) or high, or exalted, in rank, condition, or estimation; high-born, or noble: (O, TA:) or, accord. to IAqr, from عَتَكَتْ عَلَى بَعْلِهَا, [said of a woman,] meaning تَشَرَّتْ; but this is said by Th to be correctly عَتَكَتْ, the ت being a mistranscription. (TA.)

عَاتِكِيٌّ A certain kind of cloth or garment, red and yellow, brought from Syria: a rel. n. from [a place called] مَشْهَدُ عَاتِكَةٍ. (TA.)

## عتل

1. عَتَلَهُ, aor. ع and ع, (S, O, K, TA,) as in the Kur xlv. 47 accord. to different readers, inf. n. عَتَلٌ, (TA,) He drew him along, or dragged him, roughly, or violently, (S, O, K,) namely, a man, and likewise a horse, (S, O,) and carried him off or away: (K:) he pushed him, or thrust him, and urged him, driving him along roughly, or violently: (TA:) accord. to ISk, عَتَلَهُ and عَتَلْتَهُ signify the same; (S, O, TA;) i. e. he pushed him, or thrust him, roughly, or violently, to the prison: or العَتْلُ signifies the laying hold upon the clothes at the bosom of a man, and drawing him, or dragging him to thee, and taking him away to prison, or to trial, or affliction. (TA.) And عَتَلُ النَّاقَةِ He led the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) — عَتَلَ إِلَى الشَّرِّ, aor. ع, (K,) inf. n. عَتَلٌ, (S, O, TA,) He (a man, S, O) hastened, or was quick, to do evil, or mischief. (S, \* O, \* K.)

2. تَعْتِيلٌ [app. The making one to quit his place]: see 7.

3. مُعَاتَلَةٌ The act of pushing, or thrusting, one another [app. roughly, or violently]. (TA.)

5: see the next paragraph, in two places.

7. اِنْعَتَلَ He was, or became, drawn along, or dragged, roughly, or violently: (K:) or i. q. اِنْقَادٌ [he suffered himself to be led, &c.]. (Ibn-Abbád, O, TA.) — And اِنْعَتَلَ مَعَكَ; (so in copies of the S and K and in the TA;) or اِنْعَتَلَ مَعَكَ, (so in the O and in one of my copies of the S,) from اِنْتَعَيْلٌ; (O;) I will not quit my place with thee; (S, O, K, TA;) and will not come with thee. (TA.) And لَا اِنْعَتَلَ مَعَكَ شَيْئًا, thus in the handwriting of J in one of the copies [of the S, or اِنْتَعَيْلٌ may be the correct word], I will not come with thee [a span]. (TA.)

عَتَلٌ: see [its n. un.] عَتَلَةٌ, in two places.

**عَتَل** A man (S, O) who hastens, or is quick, to do evil, or mischief. (S, O, K.)

**عَتْلَة** The **بَيْرَم** [i. e. auger, wimble, or gimlet,] of the carpenter. (S, O, K.) — And The **مَجَثَات** [or iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off, as expl. in art. **جَث**, and in the **Ḥam** p. 102]: (S, K: [in one copy of the S, **المَجَثَات** is erroneously put for **المَجَثَات**; and in another of the S, and in some copies of the K, and in the O, **المَجَثَات**:]) pl. [or rather coll. gen. n.] **عَتَل**. (TA.) An iron implement with which young palm-trees, or shoots of palm-trees, and the branches, or shoots, of grape-vines, are cut, or lopped. (TA.) — And An iron thing resembling the head of a [hoe, or the like, such as is called] **فَأْس**, (K, TA,) broad, and having in its lower part a piece of wood; with which earth and walls are dug, or excavated; not curved like the **فَأْس**, but even with the piece of wood: (TA:) or [in the CK “and”] a large, or thick, rod of iron, having a wide head, (K, TA,) like the **قَبِيعة** [or pommel] of the sword, used by the builder, (TA,) with which the wall is demolished. (K, TA.) — And A thick staff (S, O, K, TA) of wood. (TA.) [Now commonly applied to A shoulder-pole by means of which burdens are carried by two men.] — And **عَتَل** signifies Persian bows; one of which is termed **عَتْلَة**: (S, O, K:) or strong bows. (KL.) — Also, i. e. **عَتْلَة**, A large clod of clay, or cohesive earth, that is plucked from the ground (ISH, O, K) when it is ploughed, or turned over. (ISH, O.) — And A she-camel that does not conceive, (S, O, K,) and is therefore always strong. (S, O.) — [It is also a pl. of **عَاتِل**, q. v., voce **عَتِيل**.]

**عَتَل** A great eater, who denies, or refuses to give, (Er-Rághib, L, K, TA, [المَنِيع in the K, as is said in the TA, being a mistake for المَنُوع,]) and draws, or drags, [to him] a thing roughly, or violently; (Er-Rághib, TA;) gross, coarse, rough, or rude: (S, O, K:) occurring in the **Kur** lxviii. 13: (S, O:) or one who recoils from admonition: (Fr, Towsheeh, TA:) or vehement in altercation; gross, coarse, rough, or rude; low, ignoble, or mean, in natural disposition: or, accord. to Ibn-ʿAráf, unkind, churlish, or surly; gross, coarse, rough, or rude; who will not suffer himself to be led to a thing that is good: (O:) or gross, coarse, rough, or rude, and strong; applied to a man and to any beast, and, some say, to anything. (TA.) — Also A thick spear. (S, O, K.) — And A hard mountain. (TA.)

**عَتِيل** A hired man, or hireling; (S, O, K;) so in the dial. of Jedeeleh of Teiyi; (S, O;) as also **عَاتِل**: (TA:) pl. of the former **عَاتِلَاء** (S, O, K) and **عَتَل** also; and of the latter **عَتْلَة**: (TA:) which last pl. also signifies a man's aiders, or assistants: (TA in art. **اَمَل**;) and some say that **عَتِيل** signifies a servant. (O.) — Also A violent, or severe, disease, or malady. (O, K.)

**عَتَال** A porter, or carrier of burdens, for hire [by means of the **عَتْلَة**, or shoulder-pole]. (TA.)

**عَاتِل**: see **عَتِيل**. — Also An aid, or officer, of the prefect of the police: pl. **عَتَل**. (TA.)

**مَعْتَل** Strong to draw along, or drag, roughly, or violently. (S, K, TA.)

عتم

1. The primary signification of the inf. n. **عَتَم** in the [genuine] language of the Arabs is that of Tarrying [or delaying]: and of withholding, or restricting, or limiting, oneself. (TA.) See 2, in three places. [Hence,] one says, **غَرَسْتُ الْوَدِيَّ غَرَسًا** i. e. [I planted the shoots of palm-trees,] and not any of them was slow or tardy [in its growth]. (S.) And **عَتَمْتُ حَاجَتَهُ** The object of his want was, or became, slow or tardy [of accomplishment]; as also **عَتَمْتُ**. (TA.) — **عَتَمَ اللَّيْلُ**, (S, K,) aor. ʾ, (S, TA,) inf. n. **عَتَم**, (TA,) The night was, or became, dark, in the period termed **عَتَمَة**: (S:) or a portion of the night passed; as also **عَتَمَ**: (K:) the latter mentioned by IAar. (TA.) — And **عَتَمَتِ الْإِبِلُ** at nightfall [i. e. at the commencement of the **عَتَمَة**]; as also **عَتَمَتِ** and **عَتَمَتِ**. (K.) — See also 4.

2. **تَعَتَمِر** and **عَتَمِر** signify The being slow, or tardy. (S.) You say, **عَتَمِرَ قَرَاهُ** and **عَتَمِرَ** His entertainment for his guest, or guests, was, or became, slow, or tardy; syn. **أَبْطَأَ** [not **بِه**]: (S, K:) and he delayed it: (TA: [but this, though virtually a correct rendering, is app. not so literally:]) and **عَتَمِرَ** likewise has the former meaning: (K:) or **عَتَمِرَ قَرَى الضَّيْفِ** signifies he delayed the entertainment of the guest. (S.) And **مَا عَتَمِرَ أَنْ فَعَلَ كَذَا** He delayed not, or was not slow, to do, or in doing, such a thing. (S, K, TA.) And **عَتَمِرَ حَاجَتَهُ** He delayed [the accomplishment of] the object of his want. (TA.) — And **عَتَمَ عَتَمَهُ** He refrained, forbore, abstained, or desisted, from it, (S, K,) namely, an affair, (S,) after having made progress therein; as also **عَتَمِرَ**; and **عَتَمِرَ**, aor. ʾ, (K, TA,) inf. n. **عَتَمِر**: (TA:) or this last signifies he withheld himself from doing it, meaning, a thing that he desired: (K:) and **عَتَمِرَ** signifies he delayed to do it. (TA.) And [hence] one says, **ضَرَبَهُ فَمَا عَتَمِرَ**, (S,) and **حَمَلَهُ عَلَيْهِ فَمَا عَتَمِرَ**, (S, K,) i. e. [He beat him, and he attacked him,] and did not withhold, or restrict, or limit, himself, in beating him, [and in attacking him,] (S,) or and did not recede, or draw back, or desist: (K, TA:) the vulgar say, **ضَرَبَهُ فَمَا عَتَبَ**. (S.) — See also 4.

4: see 2, in five places: and see also 1, in three places. — **عَتَمِرَ** (S, Mṣb) from **العَتَمَة** (S) is like **أَصْبَحَ** from **الصُّبْح**; (S, Mṣb;) i. e. it signifies He entered upon the period termed **عَتَمَة**; (Mṣb;) as also **عَتَمِرَ**, inf. n. **عَتَمِرَ**: (TA:) or he journeyed in that period; (K, TA;) and so **عَتَمِرَ** (S, K, TA:) or both signify he became in that period: (TA:) or he brought [his

camels] to the watering-place and [in the CK “or”] he brought [them] back therefrom in that period; (K, TA;) and did any kind of work or action [therein]. (TA.)

8. [**اعْتَمَتِ الْإِبِلُ**], accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as **اسْتَعْتَمَتِ**, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for **اعْتَمَتِ** in this sense, which he has not mentioned.]

10. **اسْتَعْتَمَهُ** He deemed him, or reckoned him, slow, or tardy. (Z, TA.) — **اسْتَعْتَمُوا نَعْمَكُمْ حَتَّى تَفِيضَ** means Delay ye the milking of your camels, or cattle, until the milk shall have collected: (K, TA:) for they used to bring back their camels a little after sunset to their nightly resting-place, and make them to lie down there a while, until, when their milk had collected, after a portion of the night had passed, they roused them and milked them. (TA.) — **استعتمت الإبل**: see 1.

**عَتَمِر** and **عَتَمِر** (S, K, but only the former in some copies of the S,) The wild olive-tree: (S, K, TA:) or such as does not bear anything: or such as grows in the mountains: written by IAth **عَتَمِر**, and expl. by him as the olive-tree: or a species of tree resembling it, growing in the Saráh (السَّرَاة). (TA.)

**عَتَمِر**: see **عَتَمَة**, first sentence: — and see also **عَتَمِر**.

**عَتَمِر**: see **عَتَمِر**.

**عَتَمَة** Slowness, or tardiness: (IB, TA:) hence the saying of a rájiz,

• طَيْفُ الْمَرْ • بِدِي سَلْمَ •  
• يَسْرِي عَتَمِرَ • بَيْنَ الْخَيْمِ •

meaning **يَسْرِي بَطِيئًا** [i. e. A phantom visited (أَلْهَمُ being for أَلْهَمُ) in Dhoo-Selem, journeying by night slowly amid the tents,] the **ع** of **عَتَمَة** [i. e. **عَتَمَة**] being elided. (TA. [But **عَتَمِر** is also mentioned in the TA, in the beginning of this art., not as being originally **عَتَمَة**, but simply as a subst. in the sense expl. above.] — [Also, in its most usual sense,] The first third of the night, after the disappearance of the **شَفَق** [or redness that is seen in the sky after sunset]; (Kh, S, Mṣb, K;) the first part of the night, after the setting of the light of the **شَفَق**: (Mṣb:) or the time of the prayer of nightfall: (S, K:) but the calling of that prayer the prayer of the **عَتَمَة**, as the Arabs of the desert called it, instead of calling it the prayer of the **عَشَاء**, is said to be forbidden in a trad. (TA.) — **عَتَمَة رَجَع** [The **عَتَمَة** of a young camel brought forth in the **رَجَع**, which is the beginning of the breeding-time], (S, K,) meaning the space during which it (i. e. the **رَجَع**) is confined at its evening-feed, (K,) is applied to the moonlight of the night when the moon is four nights old. (S, K.) AZ says, The Arabs say in relation to the moon when it is one night old,

camels from the place of pasturing after their entering upon evening. (ISd, K.)

**عَتَمَ** A she-camel that does not yield her milk copiously except in the period termed **عَتَمَةٌ** (S, K:) or a she-camel abounding in milk, the milking of which is deferred to the latter, or last, part of the night: thus accord. to Az: and that is retarded in the milking; as also **عَاتِمٌ** pl. **عَوَاتِمٌ**: and **عَتُومَةٌ**, as mentioned by IB, on the authority of Th, a she-camel that yields a copious supply of milk. (TA.)

**عَاتِمٌ** Tardy, or late; entering upon, or coming in, the evening; applied to a guest; (S, K:) and to the entertainment for a guest, or guests: (S:) and **مُعْتَمِرٌ**, applied to a guest, signifies [the same, or] entering upon, or coming in, the evening; or, as some say, remaining, staying, dwelling, or abiding. (TA.) And one says, **فُلَانٌ عَاتِمُ الْقَرَى** Such a one is slow, or tardy, in respect of the entertainment for the guest, or guests: (TA:) and in like manner, [but in an intensive sense,] **مُعْتَمِرُ الْقَرَى**. (Har p. 579.) See also **عَتُومٌ**. — **النُّجُومُ الْعَاتِمَاتُ** means The stars that are dark by reason of a dusty hue in the air: (K:) such is the case in drought; for the stars of winter are more bright because of the clearness of the sky: but El-Aashà applies it to the stars of winter. (TA.)

**عَتُومٌ** A camel slow in journeying. (K, TA.) And A man bulky, big-bodied: (K, TA:) but J mentions, on the authority of Aṣ, **عَتُومٌ**, [as meaning a great camel,] with ث. (TA.)

**مُعْتَمِرٌ** } see **عَاتِمٌ**.  
**مُعْتَمَرٌ** }

**عته**

1. **عَتَهُ**, (Mgh, Mṣb, K, and so accord. to copies of the S.) inf. n. **عَتَاهَةٌ** and **عَتَاهِيَةٌ**, (Mgh, Mṣb,) [but see the former of these below,] and **عَتَاهٌ** [app. **عَتَهُ**], (Mgh,) or **عَتَهُ** and **عَتَهُ** and **عَتَاهٌ**; (K:) and (Mṣb, TA.) **عَتَهُ**, (Mṣb, TA, and so in one of my copies of the S in the place of **عَتَهُ**, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by IKṯṯ, (TA,) inf. n. **عَتَهُ**, (Mṣb, TA,) which is mentioned by A'Obeyd as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to **عَتَهُ**) and **عَتَاهٌ**, with fet-ḥ; (Mṣb;) *He* (a man, TA) *was idiotic, or an idiot, i. e. deficient, or wanting, in intellect*; (S, Mgh, Mṣb, K;) or *one who had lost his intellect*; (K;) or *bereft of his intellect, or so in consequence of shame or fear &c.*, syn. **دُهَشَ**; (Mgh, Mṣb, K;) *without diabolical possession, or madness*: (Mgh, Mṣb:) or, accord. to IAṣr, **عَتَهُ** signifies *he* (a man) *was, or became, possessed, or mad*. (Ham p. 680.) [See also **العته**, below.] — **عَتَهُ فِي الْعِلْمِ** *He was, or became, addicted, attached, or devoted, to knowledge, or science, and vehemently desirous thereof*.

(K.) — And **عَتَهُ فِي فُلَانٍ** *He was, or became, addicted to annoying such a one, and mimicking his speech*. (K.)

5. **تَعَتَهُ** signifies *The being, or becoming, or the feigning oneself, possessed, or mad*; syn. **تَجَنَّنَ**: and the being, or becoming, foolish, stupid, unsound in intellect, or deficient therein, and lax, or languid; syn. **رُعُونَةٌ**. (S, K.) [**تَعَتَهُ بِجَارِيَةٍ**, occurring in this art. in the TA, app. means *He was, or became, infatuated by love of a girl, or young woman*.] — Also *The feigning ignorance*. (K.) — And *The feigning oneself unmindful, or heedless*. (K.) One says, **هُوَ يَتَعَتَهُ لَكَ عَنْ كَثِيرٍ** i. e. *He feigns himself unmindful, or heedless, [to thee, of much that thou dost, or] of thee, in much that thou dost*. (TA.) — And *The affecting cleanliness, (K, TA,) and nicety, or refinement*: (TA:) and *the exceeding the usual bounds in dress and eating*. (K, TA.) One says, **كَذَا تَعَتَهُ فِي كَذَا** *He affected nicety, or refinement, and exceeded the usual bounds, in such a thing*. (TA.)

**عَتَهُ** [see 1, first sentence, where it is mentioned as an inf. n.] **العته** is *An evil affection, of essential origin, necessarily occasioning unsoundness in the intellect; so that the person affected therewith becomes confused in intellect; and therefore some of his speech resembles that of the intelligent; and some, that of the possessed, or mad*: it differs from **السفه**; for this does not resemble possession, or madness. (KT.)

**عَتَهُ** and **عَتَيْتِي** (so in the TA as from the K [but not found by me in the latter]) and **عَتَهُ** and **عَتَيْتِي** (so too in the TA, but not as from the K, [though I find these two words without the two preceding in the copies of the K that I have been able to consult,]) *A man who greatly exceeds the usual bounds in an affair*. (K, TA.)

**عَتَيْتِي**: see what next precedes. — It is also a subst. from **تَعَتَهُ**, of the measure **فُعَلِي**: thus in the saying of Ru-beh [which is cited in the Ham p. 680],

**فِي عَتَيْتِي اللَّبِيسِ وَالْتَعِينِ**

[*In affecting cleanliness, or nicety, or refinement, or in exceeding the usual bounds, in dress; and in self-adornment*]. (TA.)

**عَاتَهُ**: see **عَاتَهُ**.

**عَاتَهُ** a subst. from **عَتَهُ** [app. in all its senses; i. e., meaning *Idiocy*; &c.; though it might be supposed, from the manner in which it is mentioned, to be a subst. from **عَتَهُ** in the last only of the senses above assigned to it]; (K, TA;) as also **عَتَاهِيَةٌ**: (TA:) or each is an inf. n. of that verb [q. v.]. (Mgh, Mṣb.) — See also the next paragraph.

**عَتَاهِيَةٌ**: see **عَتَاهَةٌ**. — Also *Foolish, or stupid*: and so **عَتَاهِيَةٌ**; (Akh, S, K, TA;) applied to a man. (TA.) — And, in a pl. sense, *The erring of mankind; and so* **عَتَاهَةٌ**; (K, TA;) which

1. **عَتَهُ**, (Mgh, Mṣb, K, and so accord. to copies of the S.) inf. n. **عَتَاهَةٌ** and **عَتَاهِيَةٌ**, (Mgh, Mṣb,) [but see the former of these below,] and **عَتَاهٌ** [app. **عَتَهُ**], (Mgh,) or **عَتَهُ** and **عَتَهُ** and **عَتَاهٌ**; (K:) and (Mṣb, TA.) **عَتَهُ**, (Mṣb, TA, and so in one of my copies of the S in the place of **عَتَهُ**, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by IKṯṯ, (TA,) inf. n. **عَتَهُ**, (Mṣb, TA,) which is mentioned by A'Obeyd as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to **عَتَهُ**) and **عَتَاهٌ**, with fet-ḥ; (Mṣb;) *He* (a man, TA) *was idiotic, or an idiot, i. e. deficient, or wanting, in intellect*; (S, Mgh, Mṣb, K;) or *one who had lost his intellect*; (K;) or *bereft of his intellect, or so in consequence of shame or fear &c.*, syn. **دُهَشَ**; (Mgh, Mṣb, K;) *without diabolical possession, or madness*: (Mgh, Mṣb:) or, accord. to IAṣr, **عَتَهُ** signifies *he* (a man) *was, or became, possessed, or mad*. (Ham p. 680.) [See also **العته**, below.] — **عَتَهُ فِي الْعِلْمِ** *He was, or became, addicted, attached, or devoted, to knowledge, or science, and vehemently desirous thereof*.

latter signifies also, in a pl. sense, *foolish*, or *stupid*. (TA.)

عَتَاهِيَةٌ: see the next preceding paragraph.

عَاتِهٌ A man addicted to annoying another, and mimicking his speech; (K, TA;) as also عَتِيَةٌ: (TA:) pl. [accord. to analogy, of the latter, but mentioned in the K as of the former,] عَتَاهِيَةٌ. (K, TA.)

عَتِيَةٌ and عَتِيَةٌ } see عَتِهٌ.  
عَتِيَةٌ: }

مَعْتَهٌ Intelligent, and symmetrical in make: and also possessed, or mad, and incongruous in make: thus having two contr. significations. (K, TA.)

مَعْتَوَةٌ Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Mṣb, K;) or one who has lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c.; (Mgh, Mṣb, K;) without diabolical possession, or madness: (Mgh, Mṣb:) also expl. as signifying possessed, or mad; smitten, or afflicted, in his intellect. (TA.)

عتي وعتو

1. عَتَا, aor. يَعْتُو, inf. n. عَتُو (S, Mṣb, K) and عَتِي and عَتِي (S, K) of which عَتُو is the original form, one [i. e. the second] of the two ḍammehs being changed into a kesreh and therefore the و into ي, and then the other ḍammeh being assimilated to the kesreh, (S, TA.) He behaved proudly, (Mṣb, K,) and was immoderate, inordinate, or exorbitant: (K:) he was excessively, immoderately, or inordinately, proud or corrupt or unbelieving: (AO, TA;) and so in a copy of the S as on the authority of A'Obeyd:) or he revolted, recoiled, or was averse, from obedience: (Er-Rāghib, TA:) and تَعْتَيْتُ signifies the same as عَتَوْتُ; (S, K;) or I [disobeyed, or] did not obey; (TA;) and so does عَتَيْتُ; (K, accord. to some copies; but in some, عَتَيْتُ;) or, accord. to J and others, one should not say تَعْتَيْتُ. (TA.) It is said in the Kur [li. 44], فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. But they turned with disdain from obeying the command of their Lord. (Bd, Jel.) — [Hence,] عَتَمَتِ الرِّيحُ † The wind blew immoderately. (IKṭ, TA.) — And عَتَا said of an old man, (S, Mṣb, K, [but in my copy of the Mṣb the الشَّيْخُ is put for الشيخ,]) aor. يَعْتُو, (S, Mṣb,) inf. n. عَتُو (S, Mṣb) and عَتِي (S,) or عَتِي and عَتِي, with ḍamm and also with fet-ḥ, (K,) He became advanced in age, and in a declining state: (S, Mṣb, K:) [or he became dried up; as is shown by what here follows.] It is said in the Kur [xix. 9], accord. to one reading, وَقَدْ بَلَغَتْ مِنْ الْكِبَرِ عَتِيًا (TA,) from عَتَا It became dried up; (Ksh, Jel;) said of wood, or a branch; as also عَسَا: (Ksh:) the meaning here being, [And I have reached] the extreme degree of old age: (Jel:) or dryness, and hardness, or rigidity, in

the joints and the bones; like the dry wood or branch. (Ksh.)

5: see the preceding paragraph.

عَاتِي: see عَاتِي.

عَاتِي a dial. var. of حَتِي (S, K,) of the dial. of Hudheyl and Thaḳeef. (S.)

عَات part. n. of 1; (S, Mṣb, K;) Proud, (Mṣb, K,) and immoderate, inordinate, or exorbitant: (K:) excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving: or revolting, recoiling, or averse, from obedience: (see 1:)] i. q. جَبَّارٌ: (Mgh, TA:) and عَتِي (see 1:) signifies the same: (K:) pl. عَتِي (S, Mṣb, K,) originally [عَتُو] of the measure فُعُول (Mṣb,) the [former] being changed into ي, agreeably with a rule which, Moḥammad Ibn-Es-Sereef says, should be observed in a word of this [class and] measure when it is a pl., though not [generally] when it is an inf. n., (S, TA,) or this is pl. of عَتِي and the pl. of عَات is عَاتَاءُ. (TA.) [See also أَعْتَاءُ, below.] — Also Advanced [and declining] in age: [or dried up: (see 1, last sentence but one:)] pl. عَتِي (Mṣb.) — And نَيْلٌ عَاتِي [a mistranscription, the latter word being correctly عَاتِي] A night intensely dark. (TA.)

أَعْتِي Most [and more] excessive, immoderate, or inordinate, in pride [&c.: see عَاتِي]. (Mgh.)

أَعْتَاءُ [a pl., app. of عَاتِي, like as أَصْحَابٌ is of صَاحِبٌ] applied to men as meaning دُعَارٌ [i. e. Who act corruptly, or vitiously; who transgress the command of God; or who commit adultery or fornication; &c.]. (ISd, K, TA.)

عش

1. عَشْتَهُ (S, K) aor. ٤, (S, Mṣb,) inf. n. عَشْتُ, said of the عَشَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Mṣb, K, TA,) and a garment [&c.]. (TA.) And عَشْتُ, said of wool [&c.], It was eaten, or fretted, by the عَشْتُ [or moth-worm, or moth-worms]. (TA.) — Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَّةٌ), It bit him. (O, K, TA.) And It (a serpent) blew upon him, without biting him, and his hair in consequence fell off. (TA.) — And عَشْتِي (O) inf. n. as above, (K,) He importuned me (O, K\*) by asking. (TA.) [And عَشْتِي signifies the same.]

2: see the next paragraph, in two places.

3. عَاتِي (O) inf. n. مَعَاتِيَةٌ and عَاتِي; (O, K;) and عَشْتُ (O) inf. n. تَعَشْتُ; (K;) He raised his voice with singing: (O:) or he trilled, or quavered, in singing: (K:) or he raised his voice with singing, and trilled, or quavered: (L:) and عَاتِي فِي غِنَائِهِ, inf. n. as above; and عَشْتُ; he trilled, or quavered, in his singing. (TA.)

And عَاتِي is also used to signify The sounding [or ringing] of a bow when its string has been pulled to try its strength: some say that it is like the تَرْتِيمُ [or ringing] of a basin when it has been struck. (O, TA.)

عَشْتُهُ: see عَشْتُهُ.

عَشْتُ i. q. سُوسٌ [i. e. The moth-worm that eats, or frets, wool, or woollen cloths]: (Mṣb:) [and the book-worm, or species of moth-worm that eats books: applied to both of these in the present day: and,] accord. to IḤār, an insect [of the same kind] that clings to skin, or leather, and eats it: (TA:) [and the weevil; i. e.] the kind of worm, or grub, that eats corn; also called سُوسٌ: (M in art. سُوس:) one thereof is termed عَشْتُهُ: (Mṣb:) [i. e.] عَشْتُهُ signifies a سُوسَةٌ [or moth-worm] that eats, or frets, wool: (S, A, O, K:) or a worm, or grub, that attacks wool and cloths (Mgh and Mṣb in art. سُوس) and wheat or other food; (Mgh in that art. S;) also called سُوسَةٌ: (Mgh and Mṣb in that art. S;) and it is said to be the أَرْضَةُ, [generally signifying the wood-fretter, but here meaning] a certain insect that eats wool, and skin, or leather: (Mṣb:) the pl. of عَشْتُهُ is عَشْتُهُ (O) or عَشْتُهُ (K,) or both, (S,) or [rather] عَشْتُهُ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عَشْتُهُ is عَشَاتُ. (Mṣb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِي دَانِقًا وَإِنَّهُ فِيهِ لِأَسْرَعُ مِنَ الْعَشْتِ فِي الصُّوفِ فِي الصَّيْفِ [I give him, every day, of my property, a dāniq (a small silver coin), and verily he is quicker in consuming it than the moth-worm in wool in the summer].

(TA.) And one says, فَلَانٌ عَشْتُ مَالٍ (S, O,) meaning † Such a one is a consumer of property; (PṢ;) like as one says إِزَاءَ مَالٍ (S, O,) meaning “a manager of property.” (PṢ.) [See also عَشْتُهُ below: and عَشْتِيَةٌ.] — أُطْعَمَنِي سَوِيْقًا حَمًّا عَشًّا [He fed me with meal of parched barley or wheat] not moistened and beaten up with anything greasy [such as clarified butter &c.]. (O: in the TA عَشًّا وَعَشًّا.)

عَشْتُهُ: see the paragraph here following.

عَشْتُهُ: see عَشْتُهُ. — It is also an appellation of † An old woman: (S, O, K:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سُوسَةٌ. (TA.) — Also, (O, K, TA,) and عَشْتُهُ (TA,) A woman foul, or obscene, in tongue; (O, K, TA;) despised; obscure, or reputeless: (TA:) and a foolish, or stupid, woman: (O, K:) or, the former signifies, accord. to AZ, a woman obscure, or reputeless; whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, a woman lean, or spare, in body: and in like manner عَشْتُهُ applied to a man: (O:) the pl. of عَشْتُهُ is عَشَاتُ. (TA.)

عَشَاتُ Vipera that eat one another in a time of

drought. (O, K.) — Also pl. of **عُثٌّ**: (Mṣb.) — and of **عُثَّة** or **عُثَّة**. (TA.)

**عُثِيَّة** dim. of **عُثَّة** [n. un. of **عُثٌّ**, q. v.]. (L.) It is said in a prov.,

• **عُثِيَّة تَقْرُومُ جِلْدًا أَمَلَسًا** •

[A little moth-worm gnawing a smooth skin]: applied to a man endeavouring to make an impression, or produce an effect, upon a thing, and unable to do so: (S, O, L, K:\*) and said in contempt of a man and of what the latter says in finding fault with one who is free from faults. (O.)

**عُثَاء** The serpent. (O, K.)

### عثر

1. **عَثَرَ**, aor. 2 (S, A, Mgh, O, Mṣb, K) and 2; (A, Mṣb, K); and **عَثَرْتُ**, aor. 2; and **عَثَرْتُ**, aor. 2; (A, K); inf. n. **عَثَارٌ** (S, Mgh, O, Mṣb, K) and **عَثْرٌ** and **عَثِيرٌ**; (K); said of a man and of a horse, (S, Mṣb,) *He stumbled, or tripped*; [the most usual meaning]; or *he fell upon his face*; syn. **كَبَا** [which has both of these meanings]; as also **تَعَثَّرَ**: (A, K:\*) or [simply] *he fell*; syn. **سَقَطَ**: (Mgh:\*) or one says of a man, (Mṣb on the authority of the Mukhtaṣar el-'Eyn, and TA on the authority of the T,) **عَثَرَ**, (Mṣb, TA,) inf. n. **عَثُورٌ**, (Mṣb,) or **عَثْرَةٌ**; (TA; [perhaps a mis-transcription for **عَثْرٌ**];) and of a horse, **عَثَرَ**, inf. n. **عَثَارٌ**; (Mṣb, TA;) **عَثَرَ** being a measure of inf. ns. of verbs signifying various faults of horses and the like. (TA.) You say, **عَثَرَ فِي ثَوْبِهِ** [*He stumbled, or tripped, upon his garment*]. (S, O, Mṣb.) And **خَرَجَ يَتَعَثَّرُ فِي أَذْيَالِهِ** [*He went forth stumbling, or tripping, upon his skirts*]. (A.) And **عَثَرَ بِهِ فَرَسَهُ فَسَقَطَ** [*His horse stumbled, or tripped, with him, and he fell*]. (S, O.) And it is said in a prov., **الْجَوَادُ قَدْ يَعْثَرُونَ** [*The swift and excellent horse sometimes stumbles, or trips*]: applied to a person by whom a slip that is not of his nature is seen to have been committed. (O.) — [Hence,] **عَثَرَ فِي كَلَامِهِ** and **تَعَثَّرَ** † [*He stumbled, or tripped, in his speech*]. (A.) And **عَثَرَ لِسَانَهُ** † [*His tongue halted, faltered, or hesitated*]. (S, O, TA.) — And [hence, app.,] **عَثَرَ**, (Kr, K, TA,) inf. n. **عَثْرٌ**, (Kr, O, TA,) † *He lied*. (Kr, O, K, TA.) One says, **فَلَانَ فِي الْعَثْرِ وَالْبَاتِنِ**, meaning † [*Such a one is occupied in truth and falsehood [or rather in falsehood and truth]*]. (O, TA.) — And **عَثَرَ عَلَيْهِ**, (S, A, Mgh, O, Mṣb,) aor. 2 (S, O, Mṣb) and 2, (TA,) inf. n. **عَثْرٌ** and **عَثُورٌ**, (O, Mṣb, K, [the latter erroneously written in the CK **عَثُورٌ**]) † [*He stumbled on it; lighted on it by chance; he got, or obtained, knowledge of it; or sight and knowledge of it; became acquainted with it; knew it; or saw it*]; (S, A, Mgh, O, Mṣb, K, TA;) *accidentally, or without seeking*; (TA;) [and so **عَثَرَ بِهِ**; (see an ex. voce **أَشْرَسَ**);] and **أَعَثَرَ** signifies the same; but accord. to the usage of the Qur-án, you say **أَعَثَرْتُ غَيْرِي**: so in the

Kitáb el-Abniyeh of IḲṭṭ. (TA. [See 4.]) You say, **عَثَرَ عَلَيَّ سِرَّ الرَّجُلِ** † *He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]*. (TA.) [Hence,] **فَإِنْ عَثَرَ عَلَيَّ أَنْتَهُمَا أَسْتَحَقُّ إِثْمًا** in the Qur [v. 106], means † *But if it become known, or seen, (Ksh, Mgh, O, Bd, Jel,) that they two have done what has necessitated sin, (Ksh, Bd, Jel,) and deserved its being said of them that they were sinners. (Ksh.)* And **عَثَرَ**, aor. 2, inf. n. **عَثُورٌ**, as expl. by Lth, means † *He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.)* — **عَثَرَ جَدَّهُ**, (K, TA,) aor. 2 and 2, (TA,) means † *His fortune, or good fortune, fell*; syn. **تَعَسَّ**; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) — **عَثَرَ الْعَرْقُ**, (Lh, K,) inf. n. **عَثْرٌ**, (Lh, TA,) *The vein pulsed*. (Lh, K, TA.) — **عَثَرَ بِهِ**: see 4. — [Hence,] **عَثَرَ بِسِمْرِ الزَّمَانِ** † *Time, or fortune, destroyed them*: (TA:\*) or *caused them to be overcome*. (O.)

2: see the next paragraph, in three places.

4. **اعَثَرَهُ** *He caused him to stumble, or trip; or to fall upon his face; [or simply, to fall];* as also **عَثَرَهُ**; (K, TA;) [and so **بِهِ**; (see 1, last sentence, and see also **عَاثُرٌ**, first sentence;)] said of God. (TA.) IAḡr cites as an ex.,

• **فَخَرَجْتُ أَعَثَرُ فِي مَقَادِيرِ جُبَّتِي** •  
• **لَوْلَا الْحَيَاءُ أَطْرَقَتْهُ إِحْضَارًا** •

[*And I went forth, made to stumble, or trip, upon the fore parts of my jubbeh: but for the sense of shame, I had made it to fly, in running*]: accord. to one relation, however, the verb in question, in this verse, is **أَعَثَرُ**. (TA.) And **اعَثَرَهُ اللَّهُ** is syn. with **أَتَعَسَّهُ** [of which see various explanations in art. **تَعَسَّ**]. (TA.) — [Hence,] **اعَثَرَ بِهِ** **عَثَرَهُ**, (A,) † *He impugned his character to the Sultán, (A, O, K,) and sought to make him fall into destruction by means of the latter. (A.)* — And **اعَثَرَهُ عَلَيْهِ** † [*He made him to stumble upon it, or to light on it by chance; or he made him to get, or obtain, knowledge of it, or sight and knowledge of it; to become acquainted with it; to know it; or to see it*]; (S, A, O, Mṣb, K:\*) *accidentally, or without seeking*. (B, TA.) Hence the phrase in the Qur [xviii. 20] **أَعَثَرْنَا عَلَيْهِمْ**; (S, TA;) in which **غَيْرِهِمُ**, the objective complement, is suppressed. (TA.) And **اعَثَرَهُ عَلَى أَصْحَابِهِ** † *He guided him, or showed him the way, to his companions. (A.)* — **اعَثَرَ جَدَّهُ**, and **عَثَرَهُ**, † *He [i. e. God] made his fortune, or good fortune, to fall*. (K. [See **عَثَرَ جَدَّهُ**].) — See also 1, latter half.

5: see 1, in four places.

Q. Q. 1. **عَثِيرُ الْقَوْمِ** [from **عَثَرَ**] *The people, or party, raised the dust, or earth, or bits of dry clay or compact earth, (termed **عَثِيرٌ**), with the extremities of their toes, in walking.* (Kh, Ḥar

p. 488.) **عَثَرَ الطَّيْرُ** [from **عَثَرَ**] *He saw, or beheld, the birds: or he saw that the birds ran: (O:) or he saw the birds running, and augured from them (فَرَجَرَهَا). (K.) [But this addition, **فَرَجَرَهَا**, is evidently taken from an explanation of the words here following.] A poet says,*

• **لَقَدْ عَثَرْتُ طَيْرَكَ لَوْ تَعَيْفٌ** •

[i. e. *Thou sawest, or beheldest, thy birds; &c.: would that thou wouldst augur from them, and take warning*]. (O.) And you say, **عَثَرْتُ الشَّيْءَ**, *I saw, or beheld, the thing*; (L, TA;) and *individuated it*. (TA.)

**عَثَرَ**: see **عَثَرِي**.

**عَثْرٌ** A lie; or falsehood; (K;) as also **عَثْرٌ**. (IAḡr, K.) — Also The Eagle: (K:\*) a meaning also assigned in the K, in art. **عَبْر**, but erroneously, to **عَبْرٌ**. (TA.)

**عَثَرَ**: see the next preceding paragraph.

**عَثْرَةٌ** A stumble, or trip, (Mṣb, TA,) in walking, or going along: pl. **عَثْرَاتٌ**. (TA.) — And [hence,] † *A slip, lapse, fault, wrong action, or mistake*; (S, O, Mṣb, TA;) so called as being a fall into sin or crime. (Mṣb.) One says, **أَقَالَ اللَّهُ عَثْرَتَكَ** † [*May God cancel thy slip, lapse, fault, &c.*]. (A.) And it is said in a trad., **لَا حَالِمٌ إِلَّا ذُو عَثْرَةٍ** i. e. † *There is no one to be characterized as of a forbearing disposition except he be one who has committed a slip, and becomes admonished thereby, distinguishing the occasions of error so as to avoid them [and to make allowance for others who have done the like]*. (TA.) — And † *War, or fight, against unbelievers or others*; because war, or fight, is an occasion of frequent stumbling, or tripping: so in a trad., in which it is said, **لَا تَبْدَأْهُمْ بِالْعَثْرَةِ** † [*Begin not ye with them by war*]; meaning invite ye them first to El-Islám or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.)

**عَثْرَةٌ** Land (أَرْضٌ) without herbage, being high, and overspread with **عَثِيرٌ**, i. e. dust: (O, TA:\*) and said to occur in a trad. as the name of a particular land. (O, K, TA.)

**عَثْرِي** i. q. **عَثْرِي**, (Az, S, O, Mṣb, TA,) as some say; (Mṣb;) i. e., (Az, S, O, TA,) *Such as is watered by the rain (Az, S, K, TA) alone, (S,) of palm-trees, (Az, O, TA,) or of seed-produce: (S:) or such as is watered by water running upon the surface of the ground, (O, Mṣb,) of palm-trees: (Mṣb:) or seed-produce that is watered by torrents and by rain, the water being made to flow thereto in channels: (TA:\*) and **عَثْرٌ** signifies the same: (K, TA:\*) or, accord. to IAḡh, palm-trees (**نَخِيلٌ**) that imbibe with their roots of the rain-water that collects in a part hollowed out in the ground: (TA:\*) the former term is said to be thus applied because what is so called is as though it stumbled upon water without any labour of its owner; regarding it as an irregular rel. n. from **العَثْرُ**: (O, TA:\*) but Abu-l-Abbás [i. e. Th] says that, thus applied, it is*

with teshdeed to the ث [i. e. عَشْرِي], though not in the sense here following. (TA.) — Also † A man who does not occupy himself in seeking the things of the present world nor those of the world to come: (O, K, TA:) occurring in a trad., in which such is said to be the most hateful of mankind to God: (O, TA:) in this sense, sometimes written with teshdeed to the ث, (K, TA,) and thus it is accord. to Sh (O, TA) and IAqr; (TA;) but correctly without teshdeed: (Th, K, TA:) and said by some to be from عَشْرِي applied to palm-trees. (O,\* TA.) One says also, جَاءَ فُلَانٌ عَشْرِيًّا, meaning † Such a one came unoccupied. (O, TA.)

عَشْرًا or عَشَارًا: see عَاشُورٌ, in six places: — and for عَشَارًا see also عَشِيرٌ.

عَشُورٌ [Having a habit of stumbling or tripping, or of falling:] that stumbles, or trips, and falls, much or often. (Har p. 296.)

عَشِيرٌ, (S, O, K,) not عَشِيرٌ, for there is not in the language any word of the measure فَعِيلٌ, with fet-h to the ف, except ضَهِيدٌ, meaning “hardy, strong, or robust,” and this is [said to be] forged, (S, O, [but see ضَهِيدٌ,]) Dust, (MA, O, K,) syn. عَجَارٌ, (O,) or عَجَاجٌ, and تُرَابٌ, (K,) and thus عَشِيرَاتٌ is expl. by Sb; (TA;) or dust rising or spreading; (S, MA;\*) as also عَشِيرَةٌ; (TA;) and عَشَارٌ signifies the same. (MA.) — And Clay, or earth, (K, TA,) or dust, or bits of clay or compact earth, (TA,) which one turns over (K, TA) with the extremities of the feet (K) or of the toes, in walking, or going along, no other mark of the foot being seen: (TA:) and an obscure trace or mark, (K, TA,) said to be more obscure than such as is termed أَثْرٌ: (TA:) and so عَشِيرٌ, with the ي put before [the ث] and with fet-h to the ع in both [of these senses: misunderstood by SM as meaning “and with fet-h to the ع in both words,” i. e. in عَشِيرٌ and عَشِيرٌ]: (K:) or عَشِيرٌ signifies an obscure trace or mark: (S:) and Yaḥkoob mentions the saying مَا رَأَيْتُ وَلَا رَأَيْتُ وَلَا عَشِيرًا [app. meaning I saw not any trace of him nor any obscure trace]: (S, O:) or عَشِيرًا وَلَا عَشِيرًا means, nor clay, or earth, &c., turned over by the extremities of his feet: (TA:) and it is said that عَشِيرًا وَلَا عَشِيرًا means, nor bodily form. (O.) And [it is said that] مَا لَهُ أَثْرٌ وَلَا عَشِيرٌ and مَا لَهُ عَشِيرٌ وَلَا عَشِيرٌ means He is not known to be a pedestrian by the appearing of his foot-mark, nor to be a horseman by his horse's raising the dust. (TA.) [See also Har p. 488.]

عَشِيرَةٌ, and its pl. عَشِيرَاتٌ: see عَشِيرٌ. — One says also عَشِيرَةٌ أَرْضٌ, meaning A land in which is much dust. (TA.)

عَاشِرٌ [Stumbling, or tripping; &c.— And] † A liar. (TA.) — And one says also جَدُّ عَاشِرٌ † [Fortune, or good fortune, in a falling state: (see 1, near the end:)] pl. عَوَاشِرٌ: (TA:) — or this may be pl. of عَاشِرٌ signifying The snare of a

sportsman: — or it may be pl. of عَاشِرَةٌ signifying † An accident that destroys, or causes to be overcome, him whom it befalls: (O:) — or it may be pl. of عَاشُورٌ [q. v.], the ي being suppressed, (O, TA,) by poetic license, in a verse in which it occurs. (TA.)

عَشِيرٌ The substance of a thing; its bodily, or corporeal, form; syn. عَيْنٌ and شَخْصٌ. (T, O, L, K, TA. [In this sense, it is said in the TA to be erroneously written in all the copies of the K عَشِيرٌ, with the ث before the ي; but I find it written عَشِيرٌ in my MS. copy of the K and also in the CK.]) See also عَشِيرٌ, in five places.

عَاشِرَةٌ: see عَاشِرٌ.

عَاشُورٌ A pit dug for a lion or other [animal], (S, A, O,) that he may fall into it, (A,) in order that he may be taken: (S, O:) this is the primary signification: (A:) or a thing that is prepared for one to fall into it: (K:) or, as also عَشَارٌ [i. e. عَشَارٌ or عَشَارٌ (see what follows)], a thing by which one is made to stumble and fall; expl. by مَآ عَشْرٌ بِهِ: (TA:) the pl. is عَوَاشِرٌ; whence, perhaps, عَوَاشِرٌ, by suppression of the ي. (O, TA. [See عَاشِرٌ.]) — [Hence,] † A place of perdition: (TA voce حَاجُورٌ:) or † a cause, or place, of perdition or of death: (A, K:) applied to a land. (K.) You say, وَقَعَ فِي عَاشُورٍ † He fell into a cause, or place, of perdition or of death. (A, TA.) And فَلَانٌ يَقِي صَاحِبَهُ الْعَوَاشِرَ † [Such a one preserves his companion from the causes, or places, of perdition or of death]. (A.) And it is said in a trad., إِنَّ قَرِيْبًا أَهْلَ أَمَانَةٍ مِنْ، † [Verily the tribe of Kureysh are people of fidelity: whoso seeks for them the causes, or places, of perdition or of death, may God lay him prostrate upon his nostrils]: or, accord. to one relation, عَوَاشِرٌ. (O, TA.) — And [hence,] † Difficulty, or distress; as also عَاشُورٌ شَرٌّ: (S, O:) and evil; (K, TA;) like عَاشُورٌ, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art. عذر;) as also عَشَارٌ, (accord. to some copies of the K,) or عَشَارٌ: (thus in other copies of the K and in the TA [in the latter of which it is said to be with kear; and this I think to be the more probably correct; originally an inf. n.]) and عَشَارٌ شَرٌّ is said by Fr to signify the same as عَاشُورٌ شَرٌّ. (TA.) You say, لَقِيتُ مِنْهُ عَاشُورًا, (Aḥ, S, O, TA,) and عَاشَارًا, (TA,) † I experienced from him, or it, difficulty, or distress. (Aḥ, S, O, TA.) And وَقَعُوا فِي عَاشُورٍ شَرٍّ, (Aḥ, S, O, TA,) and عَافُورٍ شَرٍّ, (S, O,) † They fell into difficulty, or distress: (Aḥ, S, O:) or into a confusion of evil and difficulty or distress. (TA.) It is the opinion of Yaḥkoob that the ف in عَافُورٍ is a substitute for the ث in عَاشُورٍ: but Az observes that this is not necessarily the case, as the meaning of difficulty is implied in the root عفر. (TA.) — It is said to signify also A kind of snare (مَصِيدَةٌ) made of bark. (O.) — And A

channel that is dug for the purpose of irrigating thereby a palm-tree such as is termed بَعْلٌ. (O.) — And A well. (K.) — And it may also be used as an epithet [app. meaning Perilous, or destructive]. (ISd, TA.)

عشك

Q. 1. عَشَكَلُ الْهُودِجِ, (K, TA,) inf. n. عَشَكَلَةٌ, (TK,) He adorned the هودج [or women's camel-vehicle] with the kind of pendant termed عَشَكَلَةٌ. (K,\* TA.) And عَشَكَلُ الْهُودِجِ The هودج was [so] adorned. (S.) — And [the inf. n.] عَشَكَلَةٌ signifies A heavy kind of running. (K.) One says, هُوَ يُعَشَكِلُ He runs heavily. (TK.)

Q. 2. تَعَشَكَلُ الْعَدْقُ The عَدْق [or raceme of a palm-tree or of dates] had many شَمَارِيحَ [or fruit-stalks, also called عَشَاكِيْلَ, whence the verb]. (S, TA.)

عَشَكَلٌ and عَشَكَلٌ (S, Mgh, O, Mḥb, K) and عَشَكَلَةٌ (K) i. q. شَمَارِيحَ (S, O, Mḥb, K) and شَمْرُوحَ, (Mḥb,) i. e. [A fruit-stalk of the raceme of a palm-tree; or] a stalk, of a كَبَاسَةٌ, upon which are the ripening dates: (S, O:) or [so in some copies of the K and in the TA, but in other copies of the K “and,”] i. q. عَدْقٌ [i. e. a raceme of a palm-tree or of dates]; (K;) [i. e.] an عَنُقُودٌ of a palm-tree, of which the شَمَارِيحَ is a single branching stalk: (Mgh:) [agreeably with this last explanation and the latter of the two here given from the K, it is said,] and it is, in relation to the palm-tree, like the عَنُقُودٌ in relation to the grape-vine: (S, O:) and in one dial., the ع is changed into ء, so that one says اِنْكَالٌ [and اِنْكَوْلٌ]: the pl. is عَشَاكِيْلَ. (Mḥb.) It is said in a trad., خَذُوا عَشَكَلًا فِيهِ مِائَةٌ شَمَارِيحَ فَاصْرَبُوهُ بِهَا ضَرْبَةً [i. e. Take ye a raceme of a palm-tree in which are a hundred fruit-stalks, and strike him therewith a single stroke]. (O.)

عَشَكَلٌ: see the next preceding paragraph: — and that here following.

عَشَكَلٌ: see عَشَكَلٌ. — Also, (K,) and عَشَكَلٌ, (TA,) † A kind of pendant, of عَيْنٌ [i. e. wool, or dyed wool], or some [other] ornament, (K, TA,) suspended to a هودج [or women's camel-vehicle], (TA,) so as to dangle in the air: (K, TA:) pl. عَشَاكِيْلَ occurring in a verse [by poetic license for عَشَاكِيْلَ]. (TA.)

عَدْقٌ مُعَشَكَلٌ [A raceme of a palm-tree or of dates] having many شَمَارِيحَ [or fruit-stalks]. (TA.) [See also the following paragraph.] — And, by way of comparison [thereto], هودجٌ مُعَشَكَلٌ † A هودج [or women's camel-vehicle] having much wool [in the form of pendants, suspended to it]. (TA.)

عَدْقٌ مُعَشَكَلٌ and مُعَشَكَلٌ [A raceme of a palm-

tree or of dates] having عَنَّاكِيل [i. e. fruit-stalks]. (K.) [See also the next preceding paragraph.]

## عشر

1. عَشِرٌ, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَشِمَتِ الْيَدُ,] aor. ٢, (P, S,) inf. n. عَشِرٌ, (TA,) It became set unevenly, (S, K, TA,) i. e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عَشِرٌ, below,) or] so as to have an unevenness remaining in it: (TA:) or, said of a broken bone, it approached to a state of consolidation, but was not as yet consolidated; and in like manner, a wound: (ISH, TA:) or it was, or became, in a bad state, and wanting in its former strength, or in its form. (TA.) And عَشِرٌ, aor. ٢, inf. n. عَشِرٌ, said of a [broken] bone, signifies [the same, or] It was badly set, so that there remained in it an unevenness. (TA.) And sometimes it is used metaphorically in relation to the sword: so says IJ. (TA. [In a verse there cited as an ex., the verb app. relates to a sword in its scabbard or its case cut in pieces by another sword.] — عَشِرٌ said of a wound means as expl. above: (ISH, TA:) or It became callous, and covered with a skin, but not as yet healed. (K.) — عَشِمْتُه I set it unevenly, [so as to form a node, or protuberance, like a swelling, not so hard as bone, (see the first sentence above,)] namely, a broken bone; (S, K;) the verb being trans. as well as intrans., (S, TA,) like رَجَعٌ and وَقَفٌ. (TA.) — And عَشِمْتُ الْمِرْدَادَةَ (S, K,) inf. n. عَشِرٌ, (TA,) She sewed the مِرْدَادَةُ [or leathern water-bag] not strongly, or not firmly; (S, K;) as also عَشِمْتُهَا; (S, TA;) in the K, erroneously, عَشِمْتُهَا. (TA.)

2. عَشِمُهُ, inf. n. تَعَشِيرٌ, He set it; namely, a [broken] bone. (TA.)

4: see 1, last sentence.

8: see 1, last sentence. — [Hence,] it is said in a prov., إِلَّا أَكُنْ صَنَعًا فَإِنِّي أَعْتَشِرُ, meaning † If I be not skilful, verily I do according to the degree of my knowledge. (S, Meyd.) — عَشِرٌ بِهِ He sought help by means of it; (S, K;) and profited by it, or made use of it. (K.) One says, خُذْ هَذَا فَاعْتَشِرْ بِهِ Take thou this, and seek help by means of it [or profit by it]. (S.) — And اعْتَشِرْ بِيَدِهِ He extended, or stretched forth, his arm, or hand; syn. أَهْوَى بِهَا. (K.)

جَبُرَتْ يَدُهُ inf. n. of 1 [q. v.]. (TA.) — عَشِرٌ عَلَى عَشِرٍ means عَلَى عَقْدَةٍ, (S and O in art. عَقْدٌ,) [i. e. His arm was set and joined unevenly,] so as to form a node, or protuberance, like a swelling, not so hard as bone. (ISK, L in art. اَجْرُ.)

عَشِرٌ, applied to a [broken] bone, Badly set, so as to have an unevenness remaining in it. (TA.) [And عَشِمْتُهَا signifies the same, applied to an arm (يَدٌ); expl. by Golius as applied to a hand, and meaning Distortedly consolidated, on the authority of Meyd.]

عَشِمْتُ: see the next preceding paragraph.

عَشِمَانٌ The young one of the [species of bustard called] حَبَارَى. (S, K.) — And The young one of the [serpent called] نُعْبَانٌ. (AA, K.) And, (K,) some say, (TA,) The serpent, (AA, K,) of whatever species it be: (AA:) or the young one thereof. (AA, Mgh, K.) And أَبُو عَشِمَانَ is a surname of The serpent; (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.)

عَشِمٌ, applied to a camel, Big, or bulky, tall, and thick. (TA.) — See also عَشِمَانٌ.

عَشِيمِي The mild ass; (K, TA;) so called because of his bigness, or bulkiness, and strength. (TA.)

عَشِمَانٌ (in the T, voce دُنْبٌ, written عَشِمَانٌ) A species of tree; (S, K, TA;) said to be the same as the دُنْبٌ [q. v.]; it is a white tree, that grows very tall: n. un. with ٥. (TA.) — Also A certain sort of food, in which locusts are cooked; (K, TA;) of the food of the people of the desert. (TA.)

عَشِيمٌ A great camel. (As, S. [See also عَشِيمٌ.]) And Anything big, or bulky, and strong. (TA.) — And The female elephant: (El-Ghanawee, S;) or the elephant, male and female: (K:) pl. عَشَائِرٌ. (TA.) — And The ضَبُعٌ [i. e. hyena, or female hyena]. (A'Obeyd, S, K.)

عَشِيمٌ Strong; applied to a camel; (AA, S;) and to a mule; and likewise to a shoulder: (IAar, TA:) or, applied to a camel, strong and tall: (K, TA:) or tall and thick: or big, or bulky: (TA:) fem. with ٥: (AA, S, K, TA:) pl. عَشِيمَاتٌ. (TA.) — And The lion: (AA, S, K:) so called because of the heaviness of his tread. (AA, S.)

## عش

1. عَشِنْتُ النَّارَ (S, K,) aor. ٢, (S,) inf. n. عَشْنٌ and عَشَانٌ and عَشُونٌ, (K,) The fire smoked, or sent up smoke; (S, K;) as also عَشِنْتُ. (K.) — And عَشِنْتُ فِي الْجَبَلِ (K,) aor. ٢, inf. n. عَشْنٌ, (TA,) He ascended the mountain: (K, TA:) like عَفِنْتُ: mentioned by Kr. (TA.) — عَشِنْتُ, aor. ٢, (K,) inf. n. عَشْنٌ, (TK,) said of a garment, It became perfumed with the odour of incense, or some substance for fumigation. (K, TA.)

2. عَشِنْتُ الثَّوْبَ I fumigated the garment: (Mgh:) or عَشِنْتُ الثَّوْبَ بِالطِّيبِ She fumigated the garment over the perfume so that it [the perfume] clung to it: (TA:) or عَشِنْتُ ثَوْبِي بِالْبَخُورِ عَشِنْتُ, (S,) inf. n. تَعَشِينٌ, (S, K,) I perfumed my garment with incense, or some substance for fumigation. (K.) — And عَشِنْتُ الْهَرَاءَ بِدُخَانِهَا The woman perfumed herself with her incense, or substance for fumigation. (TA.) — See also 1. — One says also عَشِنْتُ عَلَيْنَا فَلَانَ meaning † Such a one caused confusion, or disorder, or disturbance,

to happen between us, or among us; from عَشَانٌ signifying “smoke:” (A, TA:) [or caused confusion, &c., and excited evil, or corrupt, conduct, between us, or among us: for] تَعَشِينٌ signifies the causing confusion, or disorder, or disturbance, and exciting evil, or corrupt, conduct. (K.)

4. لَا تَعَشِنْ عَلَيْنَا [Do not thou raise a smothering smoke upon us] is said when one kindles a fire with bad, smoking, wood. (TA.)

عَشْنٌ A species of حُوصَةٌ [q. v.] upon which camels, or the like, feed, (K, TA,) when it is succulent; but when it becomes dry, it is useless. (TA.) — And [hence, perhaps,] A good tender and manager, of camels, or the like. (K.) — And i. q. عَشِينٌ [i. e. Wool; or wool dyed of various colours]: (K:) a dial. var. thereof. (TA.)

عَشْنٌ: see عَشَانٌ. — Also A small idol: pl. أَعَشَانٌ: (K:) [it is said that] وَكُنْ signifies “a large idol.” (TA.)

عَشِنٌ Food infected with smoke; as also مَعَشُونٌ. (K.)

عَشَانٌ Smoke; (S, Mgh, Mgh, K;) as also عَشْنٌ: (S, K: [in one of my copies of the S, written with the ٥ quiescent:] mostly used in relation to a substance with which one fumigates: (Mgh, Mgh:) and also expl. as signifying smoke without fire: (TA:) pl. عَوَائِنٌ, (S, K, TA,) deviating from rule, (TA,) like دَوَائِحُنْ pl. of دَخَانٌ, the only other instance of the kind. (S, TA.) — And † Dust (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeyd, and Aboo-Amr Ibn-El-Alà says the like. (Az.)

عَشُونٌ Small long hairs under the part beneath the lower jaw of the camel: (S, K:) [pl. عَشَائِنٌ:] one says بَعِيرٌ ذُو عَشَائِنٍ [a camel having such small long hairs], like as they said, for the مُفْرَقُ of the head, مَفَارِقُ. (S.) And The beard: or the portion thereof that extends beyond the two sides of the cheeks: or the portion that grows upon the chin and beneath it, downwards: or length of the beard: (K:) or the portion of the beard that depends from the chin: (Ham p. 820:) and عَشُونُ اللَّحْيَةِ signifies the extremity of the beard. (TA.) And Certain small hairs at the part in which the he-goat is slaughtered. (TA.) And The رَعَّةُ [or wattle] of the cock. (S and K in art. رَعَتٌ, q. v.) — Also The first of wind and of rain; (S, K;) so says [the Imám] Aboo-Haneefeh: (TA:) or rain generally: or rain while it is between the heaven and the earth: pl. عَشَائِنٌ: (K:) AZ says that العَشَائِنُ signifies the rain that is between the clouds and the earth; like السَّبِيلُ: sing. عَشُونٌ: (S, TA:) and عَشُونٌ signifies the clouds that have fallen upon the earth: and عَشَائِنُ السَّحَابِ the pendent skirts of the clouds: and عَشُونُ الرِّيحِ the trail of the wind when it comes drawing along the dust: pl. as above. (TA.) And The first of anything. (Ham p. 820.)

عَوَائِنُ A lion having much hair. (K.)

عُتُونُ (K, TA) A man (TA) large in the (K, TA.)

مَعْتُونُ : see عُنَّ.

عنى and عنو

1. عَنَا, aor. يَعْنُو, (S, Mṣb, K,) inf. n. عُنُو, (K, TA,) [accord. to the CK عُنُو, but] like سُمُو; (TA;) and عُنِي, aor. يَعْنِي, (S, Mṣb, K,) which is of the dial. of El-Hijáz, and of which the inf. n. is عُنَا; (TA;) and عُنَى, aor. يَعْنَى and يَعْنِي; inf. n. عُنَى and عُنَى; (K, TA;) He acted corruptly; or made, or did, mischief: (S, Mṣb, K:) or did so in the utmost degree: (TA:) عُنَى [in the earth]: (S, TA:) the aor. of one of the dial. vars. occurs in the Kūr ii. 57; &c.: some say that عَنَا, aor. يَعْنَى, [or عُنَى, aor. يَعْنَى,] is formed by transposition from عَانُ, aor. يَعْنَى; (TA:) accord. to Er-Rághib, عَيْتُ and عَيْتُ, or عَيْتُ, and عُنُو are nearly alike; but عَيْتُ is mostly used in relation to that which is perceived by sense; and عُنُو and عُنَى, in relation to that which is perceived by the [mind or] judgment: some say that عُنُو [as also عُنَى] is the acting wrongfully, injuriously, or unjustly; and sometimes does not involve the acting corruptly: (MF and TA in art. عَيْتُ:) Lh says that عُنَى is of the dial. of El-Hijáz, and is the [more] approved form; and عَانُ is of the dial. of the Benoo-Temeem. (TA in that art.) — And عُنَى, aor. يَعْنَى, inf. n. عُنَا, said of the hair of the head, It was, or became, dry and matted, and was long left uncombed. (TA.)

عُنَى Hair: this is its primary signification. (TA.) [See the next paragraph.] — And, metaphorically, † Such as is straggling, of plants, or herbage; as the نَصَى, and the نَهَى, and the صَلْبَان. (TA.) And [hence] one says, شَابَ عُنَى الأَرْضِ † The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.)

عُنُو A long لَهْمَةٌ [or quantity of hair descending below the ear or to the shoulder]: (K:) pl. عُنَى, like رُبَى; (so in some copies of the K;) or عُنَى, like رُبَى; (so in other copies;) or عُنَى; like رُبَى; (so in my MS. copy of the K; [app. taken from the TA; the first of which (i. e. عُنَى) I hold to be the right; (see the paragraph next preceding this;) though SM says what here follows;]) it is correctly عُنَى, like إِلَى; agreeably with what is said in the M, i. e. that العُنَى signifies اللَّيْمَةُ الطَّوَالُ. (TA.)

عُنُو The state of the hair of the head when it has become dry and matted, and has been long left uncombed. (TA.)

عُنَى: see عُنَى.

عَانُ Acting corruptly; or making, or doing, mischief. (Mṣb. [See L.]

عُنَى Having much hair; (S, K;) sometimes applied in this sense to a man. (S.) And Having a thick beard. (TA.) — And The male hyena; (S, K;) as also عُنَى: (S:) and [the fem.] عُنَا the female hyena; (S, K;) because of the abundance of her hair: (S:) and [the pl.] عُنُو, and عُنَى, a number of hyenas together. (TA.) — [The fem.] عُنَا is also an appellation applied to An old woman. (S, TA.) — And the masc. signifies also Thick, gross, or coarse, in size. (TA.) — And Foolish, or stupid, (S, K,) heavy, or dull. (S.) — And One whose colour inclines to blackness. (K.) — And A colour [itself] that inclines to blackness: (K, TA:) or, accord. to the M, العُنَى [perhaps a mistranscription] signifies a colour inclining to blackness, with abundance of hair. (TA.)

عج

1. عَجَّ, (S, A, Mgh, O, &c.,) aor. عَجَّ, (S, Mgh, Mṣb, K,) or عَجَّ; (so in the O; [but this is at variance with a general rule;]) and عَجَّ with kesr to the medial radical [in the first and second persons, عَجَجْتُ and عَجَجْتُ, (TA,) aor. عَجَّ; (K;) inf. n. عَجَجٌ and عَجَجٌ; (S, A, Mgh, O, Mṣb, K;) He cried out, or vociferated; (K, TA;) like ضَجَّ; accord. to Az, supplicating, and begging aid, or succour; (TA;) and (K) he raised his voice; (S, A, O, K;) as also عَجَجَّ; (K;) or this signifies he cried out, vociferated, or raised his voice, repeatedly; (S, O, TA;) and عَجَّ, he raised his voice with the تَلْبِيَةُ [or saying لَبَّيْكَ]: it is said in a trad., أَفْضَلُ الْحَجِّ الْعَجُّ وَالشُّجُّ (S, Mgh, O, Mṣb) i. e. The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the تَلْبِيَةُ (Mgh, O, and Mṣb in art. شَج) and the shedding of the blood of the victims brought for sacrifice to the sacred territory: (Mgh, and Mṣb in art. شَج:) and عَجَجٌ signifies the crying out, or vociferating, and clamouring, of a people, or party. (TA.) — And عَجَّ, aor. عَجَّ, inf. ns. as above, said of a camel, He made a [loud] noise in his braying: and عَجَجَّ he repeated, or reiterated, [such] a noise: and عَجَّ, aor. عَجَّ, inf. n. عَجَجٌ, said of water, it made a sound; and so [or as meaning it made a reiterated sound] عَجَجَّ: and in the same sense the former verb is used in relation to a bow: and also in relation to the [piece of stick or wood called] زَنْد on the occasion of its producing fire: (TA:) and عَجَجَّ said of a camel, when beaten, or heavily laden, he uttered a grumbling cry; syn. رَعَا. (O, K.) — عَجَجَتِ الرِّيحُ, and عَجَجَتْ, The wind was, or became, violent, and raised the dust, (S, O, K, TA,) and drove it along. (TA.) [See also 2.] — And عَجَّتِ الرَّائِحَةُ † [The odour dif-

fused itself strongly, or powerfully]. (A, TA.) — And عَجَّ ثَدْيَهَا, (A,) or عَجَّ ثَدْيَهَا, (TA,) said of a girl, † Her breast, or breasts, began to swell, or become protuberant. (A, TA.) — عَجَّ الْقَوْمُ and عَجَجُوا, (K, TA,) and عَجَجُوا and عَجَجُوا, and عَجَجُوا and عَجَجُوا, as is said in the “Nawádir,” (TA,) mean أَكْثَرُوا فِي فُنُونِهِمُ الرُّكُوبَ, (K, TA,) in one copy فُنُونِهِ: (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْثَرُوا مِنْ فُنُونِ الرُّكُوبِ, meaning The people, or party, practised many modes, or manners, of riding; agreeably with an explanation in the TK: but the case is very perplexing; and is rendered the more so by the facts that this is not in the O, and that what here follows is not in the K nor in the TA, and that I do not find in art. عَج nor in any other art. anything that throws light upon it:] عَجَّ الْقَوْمُ فِي الْوَادِي and عَجَجُوا, and عَجَجُوا and عَجَجُوا, and عَجَجُوا and عَجَجُوا, mean The people, or party, descended into the valley, and trod it much. (O.) — عَجَّ النَّاقَةُ: see R. Q. 1.

2. تَعَجَّجَ, inf. n. تَعَجَّجٌ, The wind raised the dust. (TA.) [See also 1.] — And عَجَجَتِ الْبَيْتَ دُخَانًا, (S, O, and so in a copy of the K,) or مِنَ الدُّخَانِ, (so in other copies of the K,) inf. n. as above, (K,) I filled the house, or tent, with smoke. (K, TA.)

4: see 1, latter half, in three places.

5. تَعَجَّجَ, said of a house, or tent, (S, K,) It was, or became, filled with smoke. (K.)

R. Q. 1. عَجَجَّ: see 1, in four places. — عَجَّ النَّاقَةَ, (S, O, L,) or عَجَّ النَّاقَةَ, (S, O, L, K,) saying عَجَّ, (S, K,) or عَجَّ: (L:) or the former signifies he turned the she-camel to a thing, saying عَجَّ. (TA.) — And [the inf. n.] عَجَجَةٌ signifies The changing of ع into ج when occurring with ع [immediately preceding it]: a practice that obtained among the tribe of Kudá'ah; (S, O;) and accord. to Fr, among the tribe of Teiyi, and some of the tribe of Asad; (TA in art. عَج, q. v.) like as عَجَعَتْ did among that of Temeem: (TA in the present art.) they used to say, هَذَا رَاعٍ خَرَجَ مَعِيَ [This is a pastor who went forth with me]. (S, O.)

عَجَّةٌ A crying out, or vociferating, and clamour, or confusion of cries or noises, of a people, or party. (TA.) — وَحَدَّ اللَّهُ فِي عَجَّتِهِ means [He declared the unity of God] aloud. (TA, from a trad.)

عَجَّةٌ [An egg-fritter, or omelet: so in the present day:] a certain food made of eggs: (S, O, K:) or flour kneaded with clarified butter, (AA, TA,) and then fried, or roasted: IDrd says, it is a sort of food; but what sort I know not: accord. to IKh, it is any food compounded; as

dates and [the preparation of curd called] أَقَطُ (TA:) it is a post-classical word: (K:) [J says,] I think it to be post-classical: (S:) it is of the dial. of Syria. (TA.)

عَجَاجٌ *Dust*: (S, A, O, K:) or *dust raised by the wind*: (TA:) and *smoke*: (S, A, O, K:) عَجَاجَةٌ is a more special term [signifying a portion, or cloud, of dust: and of smoke]: (S, O:) and this latter signifies [also] a dust that buries in it everything; as also هَجَاجَةٌ. (TA.) — Also *Low, vile, base, mean, or ignoble, people*; (Sh, O, K, TA;) *lacking intellect, or understanding*; (Sh, O;) *in whom is no good*: [a coll. gen. n.; for] عَجَاجَةٌ signifies *one of such persons* [as is indicated in the O]. (TA.) And, applied to a single person, *Foolish; stupid; unsound, or deficient, in intellect, or understanding*. (K.)

عَجَاجَةٌ: see the next preceding paragraph, first sentence. [Hence,] one says, فُلَانٌ يُلْفُ عَجَاجَتَهُ [Such a one folds his cloud of dust], meaning, *makes a hostile, or predatory, incursion, or attack, upon the sons of such a one*. (S, O, K.) And لَيْدٌ عَجَاجَتَهُ (O, K) *He laid, or allayed, his [or cloud of dust]*, (O,) meaning *he desisted from that in which he was engaged*. (O, K.) — Also *Many great camels*: (S, O, K:) so accord. to Fr, (S, O,) as mentioned by A'Obeyd: (S:) but Sh says, I know not the word in this sense. (TA.) — See also the next preceding paragraph, second sentence.

عَجَاجٌ *Vociferous, clamorous, sounding much, or noisy*; an epithet applied to anything that has a voice, or sound, or noise, (S, O, K,) as a bow and the wind [&c.]; (S, O;) as also عَجَاجٌ, (K,) this latter mentioned by Lh as applied in this sense to a man: (S:) and the former, applied to a stallion [camel], *vociferous, or noisy, in his braying*: and, applied to a river, *sounding*: (S, O:) or, thus applied, *containing much water*; as though it vociferated by reason of the abundance thereof and of the sound of its copious pouring. (IDrd, TA.) [See a tropical ex. of it voce عَجَاجٌ.] — مَعِيجٌ *A day of violent wind that raises the dust*. (S, O, K.)

عَاجٌ, (S, K,) or عَاجٌ, (L,) *A cry by which a she-camel is chidden*. (S, L, K.) [But the former belongs to art. عوج, q. v.]

عَاجٌ [part. n. of 1], applied to a road, [app. because a crowded road is usually noisy,] means *Full*. (S, O, K.) [Compare عَجَاجٌ applied to a river.]

عَجَاجٌ: see عَجَاجٌ. — Also, applied to a horse, *Generous, or excellent, and advanced in age*. (O, K:) or, accord. to IF, *that runs vehemently*. (O.)

مَعِيجٌ: see عَجَاجٌ, last sentence.

رَبِيعٌ مَعِيجٌ *A mind that raises the dust*: (IAar, TA:) [the pl.] رِبَاحٌ مَعِيجٌ (S, O, K) signifies the *contr. of مَهَابِينٌ*. (S, O.)

عَجِبَ — عَجِبَ  
عَجِبَ 1. عَجِبَ مِنْهُ, (S, O, Mṣb, K,) [and لَهُ, as shown by what follows,] aor. عَجَبْتُ, inf. n. عَجِبٌ; (Mṣb, TA;) and تَعَجَّبَ مِنْهُ, and اسْتَعْجَبَ مِنْهُ, (S, O, Mṣb, K,) which two are syn. each with the other, (S, O, K,) and with the first also; (S, K;) all signify *He wondered at it; i. e. he deemed it strange, extraordinary, or improbable, said of a thing occurring, or presenting itself, to him; (K, TA;) on account of his being little accustomed to it: (TA:) or the first signifies [as above, i. e.] he deemed it strange, extraordinary, or improbable: and تَعَجَّبَ is of two kinds; one is [the wondering] at a thing which one commends, and it means the accounting (a thing) good or goodly, or approving [it], and expressing one's approval of a thing; and the other is at a thing that one dislikes, and it means the deeming [a thing] strange, extraordinary, or improbable, and discommending [it]: (Mṣb:) or, accord. to some of the grammarians, it signifies the mind's becoming affected, or acted upon, by some excessive quality in the thing by which it is so affected; [so that it may be rendered the becoming affected with wonder;] as when one says مَا أَشْجَعَهُ [“how courageous is he!”] and أَسْبَحَ بِهِمْ وَأَبْصَرُوا [“how clearly shall they hear! and how clearly shall they see!”]: (Mṣb, MF, TA:) or it is [the wondering] at a thing of which the cause, or reason, is hidden, and not known: or it is when one sees a thing that pleases him, and thinks that he has not seen the like of it: (L, TA:) [therefore تَعَجَّبَ مِنْهُ may be rendered *he wondered at it, and he admired it:*] accord. to some, it peculiarly relates to what is deemed good or goodly, or approved; [though this is inconsistent with the application of the grammatical term فَعْلُ التَّعَجُّبِ the verb of wonder;] and the subst. derived from it is عَجَبٌ: and اسْتَعْجَبَ relates to what is good or goodly or approved, and to what is otherwise; and the subst. is عَجَبٌ [which is also the inf. n. of عَجِبَ]: or accord. to the A and L, عَجِبَ signifies *he wondered at a thing intensely; or became affected with intense wonder*. (TA.) — [عَجَبًا لِهَذَا, a phrase of common occurrence, (mentioned in the K voce وَيَبُّ, &c.,) is for أَعْجَبُ عَجَبًا لِهَذَا *I wonder greatly, lit. with wondering, at this*. See also an ex. voce عَجِبَ, last sentence but two.] — Of the words in the Kṣur xxxvii. 12, there are two readings, بَلْ عَجِبْتُمْ وَيَسْخَرُونَ and بَلْ عَجِبْتُمْ وَيَسْخَرُونَ: accord. to the former, the meaning is, *Nay, thou wonderest at their conduct, or deemest it extraordinary, [O Mohammad,] and they mock: respecting the latter reading, [which may be rendered *Nay, I wonder, &c.,*] it is observed that عَجِبَ when attributed to God has a meaning different from that which it has when attributed to men: IAth says that, when attributed to God, it is used in a tropical manner, as the causes of things are not hidden from Him: or, accord. to IAmb, the verb here means *I have recompensed them for their wondering at the truth, or their deeming it strange or improbable: and in like***

manner it is said [in the Kṣur viii. 30, وَيَكْتُمُونَ وَيَكْتُمُ اللَّهُ] [lit. “They plot and God plotteth”], meaning, “God recompenseth them for their plotting.” (L, TA.) — It is also said that عَجِبَ when attributed to God [sometimes] means *The being well pleased, content, or satisfied*. (K, TA.) The saying, in a trad., عَجِبَ رَبُّكَ مِنْ قَوْمٍ يَقَادُونَ, means *Thy Lord wonders at a people who will be led to Paradise in chains* [because of their deeming themselves unworthy thereof]; the verb عَجِبَ being here used in a tropical sense: or the meaning is, *thy Lord is well pleased with, and will reward, a people &c.*: and there are other trads. of the same kind. (L, TA.) — عَجِبَ إِلَيْهِ means *He loved, or liked, him, or it*. (L, TA.) [See a verse cited voce عَجِبَ; from which it seems to signify lit. *He, or it, was an object of love to him.*] — عَجِبْتُ, inf. n. عَجِبٌ; and عَجِبْتُ; said of a she-camel, *She was, or became, such as is termed عَجَبَةٌ*. (TA.)

2. عَجَبَهُ, inf. n. تَعَجَّبَهُ, *He caused him to wonder*, (S, O, K, TA,) بِالشَّيْءِ [by the thing]. (TA. [See also 4.]

4. اعْجَبَهُ *It (a thing, or an affair, or event, TA) induced, or excited, him to wonder*. (K, TA. [See also 2.]) In the following saying of Ibn-Kays-er-Ruḳaiyat,

• رَأَتْ فِي الرَّأْسِ مِثْقَالَ شَيْبَةٍ لَسْتُ أُغَيِّبُهَا •  
• فَقَاتَتْ لِي أَبْنُ قَيْسٍ ذَا وَبَعْضُ الشَّيْبِ يُعْجِبُهَا •

the meaning is, [She saw upon my head some hoariness, which I did not hide; and she said to me, “Is this Ibn-Kays?” somewhat of hoariness] causing her to have wonder. (TA.) — And *It (a thing, or an affair, or event, TA) induced in him wonder, or admiration, and pleasure, or joy: (K:) or it excited his admiration, or approval: (Mṣb:) or it pleased, or rejoiced, him.* (TA.) You say, أُعْجِبَنِي هَذَا الشَّيْءُ لِحُسْنِهِ [This thing has excited my admiration, or approval, or has pleased me, for its goodness, or goodliness, or beauty]. (S, O.) And أُعْجِبَنِي حُسْنُهُ [Its goodness, or goodliness, or beauty, excited my admiration, &c.]. (Mṣb.) — And أُعْجِبَ بِهِ *He was excited to wonder, or admiration, and pleasure, or joy, by it; he admired it, and was pleased with it, or rejoiced by it*. (K.) You say, أُعْجِبَ بِنَفْسِهِ, (S, O, Mṣb,) inf. n. إِعْجَابٌ, [which is often used as syn. with عَجِبَ, the corresponding subst.,] (O.) [He admired himself, (lit. was excited to admiration by himself,) was pleased with himself, or was self-conceited, or vain; or] he exalted, and magnified, himself; was haughty, and proud. (Mṣb.) — [مَا أُعْجِبُهُ مَا أُعْجِبُهُ generally signifies *How wonderful is it!*] — مَا أُعْجِبُهُ بِرَأْيِهِ [How greatly does he admire his opinion or judgment! or how greatly is he pleased with it! or how conceited, or vain, or proud, is he of it!] is anomalous [in two respects], (S, O, K,) not to be taken as an example to be imitated; (S, O;)

for the verb here is formed from a passive [and augmented] verb [أُعْجِبَ], like as is the case in مَا أَشْغَلَهُ; whereas it is the primary rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.)

5: see 1, in two places. — One says also, تَعَجَّبَ فِي مَشِيَّتِهِ [app. meaning *He showed self-admiration, &c., in his gait*]. (TA voce تَفَحَّطَ) — تَعَجَّبَنِي signifies [He excited my desire, and invited me, or made me to incline, to ignorant, or foolish, or silly, and youthful, conduct, so that I yearned towards him: or he deceived me, or beguiled me, and captivated my heart]; (O, K, TA;) said of a man: (O, TA;) and تَفَتَّنِي [in the O تَفَتَّنِي, which I think a mistranscription, though I do not find elsewhere in the sense here assigned to it,] signifies the same. (TA.)

10: see 1, in three places.

عَجَبٌ: see عَجَبٌ, in two places: — and see also عَجَبٌ. — Also The root, or base, of the tail: (S, O, K;) or the part of the root, or base, of the tail, of any beast, which the haunch encloses, (Msb, TA,) and which is inserted in the hinder part of the rump: (TA;) or the root, or base, and bone, of the tail: (Lh, TA;) also called the عَصَصُ [q. v.]: (Msb, TA;) or it is the head of the عَصَصُ: (TA;) or the upper part of the عَصَصُ: or the external extremity of the spine; and the عَصَصُ is its internal extremity: (Az, L voce فُحَّحُ:) it is said in a trad., that every part of a man will become consumed, except the عَجَبُ, (TA,) or the عَجَبُ of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together: (O;) i. e. the bone at the lower, or lowest, part of the spine, at the rump; which is the عَجَبُ of beasts: it is said to be like a grain of mustard-seed: or, as Z says in the “Fáik,” it is the bone that is between the buttocks: it is also pronounced عَجَبٌ; and accord. to MF, عَجَبٌ, but no one else says this: and, as El-Khafájee says, it is also called عَجْرٌ and عَجْرٌ and عَجْرٌ, in this case with the three vowel-sounds. (TA.) — Also † The hinder part (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA;) and hence, عَجَبٌ كَثِيبٌ i. e. the thin hinder portion [of a sand-hill, or of an extended and gibbous sand-hill, or of a collection of sand that has poured down]: (TA;) pl. عَجُوبٌ, (S, O,) and perhaps أَعْجَابٌ also in the former sense [and therefore in this likewise]. (TA.)

عَجَبٌ: see عَجَبٌ. — Also a subst. from the phrase أُعْجِبَ بِنَفْسِهِ (S,) or from الإِعْجَابُ; (O;) [i. e. it signifies *Self-admiration; or self-conceitedness; or vanity; and pride*: (K;) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundancy of stupidity, or folly,

which one has turned to what is thus termed. (TA.) [Er-Rághib makes a distinction between عَجَبٌ and تَبَهُ; as will be seen below, voce مُعْجَبٌ.] — Also, and عَجِبْتُ, and عَجِبْتُ, *A man who is pleased to sit with women, (O, K,) and to converse with them, without his doing what induces doubt, or suspicion, or evil opinion: (O;) or with whom women are pleased: (K, TA;) the pl. is perhaps أَعْجَابٌ. (TA.)* — See also عَجَبٌ.

عَجَبٌ: see عَجَبٌ: — and see also عَجَبٌ.

عَجِبٌ [originally an int. n.] (S, O, K) and عَجِبٌ, (accord. to the K,) or عَجِبٌ, (accord. to the TA,) *Wonder; i. e. a deeming strange, extraordinary, or improbable, what occurs, or presents itself, to one, (K, TA,) on account of being little accustomed to it; (TA;) or [the effect, upon the mind, of] the consideration of a thing with which one is not familiar, and to which one is not accustomed: (IAar, TA;) for a distinction between عَجِبٌ and عَجِبٌ, see 1, in the middle of the paragraph: the pl. of عَجِبٌ [in this sense] is [said to be] أَعْجَابٌ; (K;) or it has no pl.: (S, O, K;) [this statement correctly applies to عَجِبٌ as an epithet; for as such it is app. used as sing. and pl., being originally an inf. n.:] but El-Ajjáj has pluralized it, [regarding it in the sense expl. above,] saying,*

- ذَكَرْنَ أَشْجَابًا لَيْنَ تَعْجَبَا
- وَهَجْنَ أَعْجَابًا لَيْنَ تَعْجَبَا

[They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.) عَجِبٌ [may be rendered *O case of wonder!* but properly] means *O wonder come*, for this is thy time: and يَا لَلْعَجِبِ [may also be rendered *O case of wonder!* but properly] means *O [people, or the like, come] to wonder*; the noun signifying the invoked being suppressed. (Har p. 27.) — It is also an epithet applied to a thing, an affair, an event, or a case; one says أَمْرٌ عَجِيبٌ [A wonderful thing or affair &c.]; and so عَجِيبٌ [which is more common in this sense], and عَجَابٌ, and عَجَابٌ: or عَجِيبٌ is syn. with عَجِبٌ; but عَجَابٌ signifies more than عَجِبٌ: (K;) or عَجَابٌ is syn. with عَجِيبٌ, (S, O,) which signifies a thing, (S, O, Msb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Msb, TA;) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. مُعْجَبٌ; (TA;) and عَجَابٌ; signifies more than عَجِبٌ: (S, O, TA;) [it is said that] عَجِبٌ has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has عَجِيبٌ; (S, O, K;) or the pl. of this is عَجَابٌ [respecting which see عَجِيبَةٌ]; (S, O, K;) like as أَفْئِلٌ is pl. of أَفِيلٌ; and تَبَائِعُ, of تَبِيعُ. (S, O.) [Being originally an inf. n., it is used alike as masc. and fem.:] one says قِصَّةٌ عَجِيبَةٌ [meaning *A wonderful story*: and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like عَدْلٌ &c.]. (O.) — [It is

also used as a subst. in a pl. sense, signifying *Wonders*, as meaning *wonderful things*; like the pl. عَجَائِبُ, &c.; and it may be similarly used in a sing. sense for عَجَبٌ شَيْءٌ or عَجَبٌ شَيْءٌ: but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which عَجِبَةٌ is the n. un.; for] one says, مَا عَجِبٌ إِلَّا عَجِبَةٌ مِنَ الْعَجَبِ [Such a one is none other than a wonder of wonders]. (A, TA.) [Hence, also,] أَبُو الْعَجَبِ [lit. *The father of wonders*] is a surname of *Fortune*. (TA.) And it signifies also *The practiser of legerdemain, or sleight-of-hand*; syn. الشُّعُودِيُّ, (A, TA,) or البَشُّعُودِيُّ: (Eth-Tha'álibee, TA in art. شَعْدُ:) and any one who does wonderful things. (A, TA.) And a poet says,

• يَا عَجَبًا لِلدُّهُرِ ذِي الْأَعْجَابِ

[for يَا أَعْجَبُ عَجَبًا O, *I wonder greatly*, lit. *with wondering, at fortune that is ever attended with wonders*]. (TA.) [See also عَجِيبَةٌ.] — Also The quality, in a she-camel, that is denoted by the epithet عَجَبَاءُ [fem. of أَعْجَبٌ, q. v.]; and so عَجِيبَةٌ. (O.)

عَجِبَةٌ: see the last preceding sentence.

عَجِبَةٌ: see عَجِبٌ, last quarter.

عَجَابٌ: see عَجِبٌ, in three places, near the middle of the paragraph: — and see also عَجَابٌ.

عَجِيبٌ: see عَجِبٌ, in four places, near the middle of the paragraph. — Also *Loved, beloved, or an object of love*: so in the following verse, cited by Th:

- وَمَا الْبُخْلُ يَنْهَانِي وَلَا الْجُودُ قَادِرِي
- وَلِكَيْتَهَا ضَرَبْتُ إِلَيْ عَجِيبِي

[And neither does niggardliness forbid me nor liberality lead me; but she is a sort of person, to me, an object of love]: by قَادِرِي, the poet means يَقُودُنِي. (L, TA.)

عَجِيبَةٌ (K) and أُعْجُوبَةٌ (S, O, K) *A wonderful thing; a thing at which one wonders: (S, O, K;\*)* [the pl. of the former, accord. to modern usage, is عَجَائِبُ, mentioned above as pl. of عَجِبٌ: and] أُعْجَابٌ seems to be pl. of أُعْجُوبَةٌ, like as أَحَادِيثٌ is pl. of أَحَدُوثَةٌ: (S, O;) and تَعَجِيبٌ signifies *wonderful things*; syn. عَجَائِبُ; (S, O, K;) and is a word [of a rare form, (see تَبَاشِيرُ)] having no proper sing., (S, O,) like تَعَاشِيْبٌ; (O;) erroneously thought by the author of the “Námoos” [on the Kámoos] to be most probably a mistake for أُعْجَابٌ: (TA;) a poet says,

- وَمِنْ تَعَاجِيبِ خَلْقِ اللَّهِ غَاطِيَةٌ
- يُغْصَرُ مِنْهَا مَلَاحِيٌّ وَغَرِيبٌ

[And of the wonderful things of God's creation is a grape-vine covering the ground (so غَاطِيَةٌ is expl. by IB), whereof grapes of the kinds called مَلَاحِيٌّ

and *عَرَبِيَّة* are pressed for making wine]. (S, O.)

*عَجَاب*: see *عَجِبَ*, near the middle of the paragraph, in two places.

*عَجَبٌ عَجَبٌ* [meaning *Very wonderful or admirable or pleasing*] (S, O, K) is like *نَيْلٌ لَيْلٌ*, the latter word being a corroborative of the former; (S, O;) and one says also [in like manner] *عَجَبٌ عَجَابٌ*. (K.)

*أَعْجَبٌ* [More, and most, wonderful or admirable or pleasing]. — [And the fem.] *عَجَبَةٌ* signifies A female wondered at for her beauty: and also, for her ugliness. (O, K.) = Also, i. e. the former, A thick, or big, or coarse, camel. (O, K.\*) And so the fem. applied to a she-camel: (O, K:) or, so applied, thick in the *عَجَب* [or root, &c.,] of the tail: (TA:) or whereof the hinder part, (O, K,) or the upper portion of that part, (L, TA,) is narrow, and whereof the *جَاعِرَاتَانِ* [q. v.] are prominent: (O, L, K, TA:) the kind of make thus particularized is ugly. (TA.)

*أَعْجُوبَةٌ*: see *عَجِيْبَةٌ*.

*رَجُلٌ تَعْجَابَةٌ* A man of (lit. having, possessing, or endowed with,) wonders, or wonderful things. (O, K, TA.)

*تَعْجَابِيْبٌ*, a pl. without a sing.: see *عَجِيْبَةٌ*.

*مُعْجَبٌ بِنَفْسِهِ*, and *بِرَأْيِهِ*, [Admiring himself, (lit. excited to admiration by himself,) or pleased with himself, and his opinion, or judgment; self-conceited, and conceited of his opinion or judgment,] (S, O, TA,) [or] vain, or proud, [thereof; for] *مُعْجَبٌ* signifies a man vain, or proud, of what proceeds from him, whether good or bad, and of himself, or of a thing [belonging to him, such as his dress or wealth &c.]: but Er-Rághib makes a distinction between *مُعْجَبٌ* and *تَائِبٌ*; saying that the *مُعْجَبٌ* believes himself with respect to the opinion or judgment that he forms of himself indecisively from evidence outweighed in probability; [so that it rather denotes conceit than vanity;] whereas the *تَائِبٌ* believes himself decisively. (MF, TA.)

*مُعْجِبٌ* [Inducing wonder, or admiration, &c.]: see *عَجِبَ*, in the middle of the paragraph: [or] a thing that is very good or goodly or beautiful. (TA.)

### عجر

1. *عَجَرَ عُنُقَهُ*, aor. ʔ, inf. n. *عَجْرٌ*, He bent his neck, (ISk, S, O, K, TA,) and twisted it: said of one who desires not to comply with a command to do a thing: or *عَجَرَ عُنُقَهُ إِلَى كَذَا وَكَذَا* [he bent, and twisted, his neck, turning towards such and such things,] is said of one who is going in a particular direction, and returns from it to a thing behind him which he is forbidden: so in the Nawádir el-Aaráb. (TA.) — And one says, *عَجَرَ بِهِ بَعِيرَهُ* as though meaning His camel returned with him towards his usual associates and his family when he was desiring to ride him in a

particular direction; as also *عَكَرَبَهُ*. (ISk, S, O.) [See also the latter verb.] — And *عَجَرَ الْفَرَسَ*, (S, O,) aor. ʔ, inf. n. *عَجْرٌ* and *عَجْرَانٌ*, (O,) The horse extended [or, accord. to an explanation of the act. part. n. in the L, raised] his tail towards his *عَجْرٌ* [or croup] in running. (S, O.) — And hence, (S,) *مَرَّ الْفَرَسُ بِعَجْرٍ* (S, O, K\*) and *يَعْجُرُ*, (so in one of my copies of the S, and accord. to the TA,) inf. n. *عَجْرٌ* (S, K) and *عَجْرَانٌ*, (K,) The horse went along swiftly, (S, O, K,\*) by reason of briskness, liveliness, or sprightliness, (O,) or from fear and the like: and *مُعَاجِرَةٌ* is syn. with the inf. ns. of *يَعْجُرُ* used in this sense: (K:) [so that one says in like manner *مَرَّ بِعَاجِرٍ*]: and one says also, *عَاجِرُ الرَّجُلِ الرَّجُلُ*, meaning The man ran before the man, fleeing. (O, TA.) — *عَجَرَ*, aor. ʔ, inf. n. *عَجْرٌ*, said of an ass, is syn. with *قَمَضَ* [app. as meaning He raised his fore legs together and put them down together, and beat the ground with his hind legs]: (K, TA:) and a similar action is signified by the phrase *يَعْجُرُ بِرِجْلَيْهِ*, inf. n. *عَجْرَانٌ*, [app. meaning He beats the ground with his hind legs, rearing while doing so], said of a horse. (TA.) = *عَجَرَهُ بِالْعَجْرَاءِ* He beat him, or struck him, with the knotted staff or stick, so that the place struck became swollen; as also *بَجَرَهُ*. (O.) — And *عَجَرْتُ الشَّيْءَ* I clave, or split, the thing. (IKtt, TA.) — And *عَجَرَ عَلَيْهِ بِالسَّيْفِ*, (S, O, K,\*) aor. ʔ, inf. n. *عَجْرٌ*, (K,) He made an assault, or attack, upon him with the sword. (S, O, K,\*) — *عَجَرْتُ عَلَيْهِ*, (Sh, O, K,\*) aor. ʔ, inf. n. *عَجْرٌ*, (K,) is also syn. with *حَجَرْتُ عَلَيْهِ* [meaning I prohibited him from using, or disposing of, his property according to his own free will]. (Sh, O, K,\*) — And *عَجْرٌ* is also syn. with *إِنْحَاحٌ*; in which sense, as in others, its aor. is said in the K to be *يَعْجُرُ*; but this is not the case, for the verb is used only in the pass. form: you say, *عَجِرَ عَلَى الرَّجُلِ*, meaning The man was importuned for his property, or was asked for it by many persons, so that it became little. (TA.) One says *رَجُلٌ عَلَيْهِ مَعْجُورٌ* meaning A man importuned by begging so that all his property has been taken from him. (K, TA.) = One says also, *عَجَرَ الرَّجُلُ بِرَأْيِهِ عَلَى رَأْيِهِ* [app. meaning The man wound his garment upon his head: see 8]. (TA.) — And hence, *عَجَرَ الرَّيْثُ عَلَى أَنْيَابِهِ* † The saliva became dry upon his canine teeth, and stuck. (TA.) = *عَجِرَ*, (S, O, K,) aor. ʔ, inf. n. *عَجْرٌ*, (S,) He (a man, S) was, or became, thick and fat. (S, O, K.) And *عَجِرَ*, (K,) inf. n. *عَجْرٌ*, (S, O,) He (a man, S, O) was, or became, big-bellied, (S, O, K.) — Also He (a horse) was, or became, hard (K, TA) in his flesh. (TA.) And *عَجِرَ*, inf. n. *عَجْرٌ* and *عَجْرَةٌ*, It (a solid hoof, and the belly,) was, or became, hard. (IKtt, TA.) [See also *عَجْرٌ* below.]

3. *عَاجِرٌ*, inf. n. *مُعَاجِرَةٌ*: see 1, in three places.

5. *تَعَجَّرَ* said of the belly (S, O) of a man, (S,) It became wrinkled by reason of fatness. (S, O.)

8. *اعْتَجَرَتْ* She (a woman) bound a *مَعْجَرٌ* [q. v.] upon her head; (S;) she attired herself with the *مَعْجَرٌ*: (O, Mshb:) or with a *خِمَارٌ*: (Mgh:) *اعْتَجَرَتْ* is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed *التَّحْفَانُ*. (TA.) — And *اعْتَجَرَ* He wound a turban round his head: (IF, S, Mgh, O, Mshb:) and he wound a turban (or a piece of cloth, TA) upon his head without turning [a portion of] it beneath his lower jaw; (Az, El-Ghooree, Mgh, K, TA;) as also *اِقْتَعَطَ*: the winding it in which manner [and so wearing it] in prayer, is forbidden: but another explanation, which is, he wound the turban upon his head so as to show the *هَامَةٌ* [or crown of the head], is more probable; as it is from *مَعْجَرٌ*, meaning “a piece of a cloth, like a fillet, wound upon the round of a woman’s head.” (Mgh.) One says, *هُوَ حَسَنُ الْمَعْجَرِ* He is comely in respect of the manner of winding the turban upon the head. (A.) [See also *عَجْرَةٌ*: and see *مُعْتَجِرٌ*.] — One says also *اعْتَجَرَتْ بِغُلَامٍ*, or *بِجَارِيَةٍ*, meaning † She brought forth a boy, or a girl, after she had despaired of her giving birth to a child. (O, K, TA.)

*عَجْرٌ* inf. n. of *عَجَرَ* [q. v.]. (S.) — Also Projection, protrusion, prominence, or protuberance, and elevation. (S, O, TA.) — And Strength, with greatness of body. (TA.)

*عَجْرٌ*: see what next follows.

*عَجْرٌ* and *عَجْرٌ*, applied to a *وَضِيفٌ* [or shank of a beast], (S, O, K,) Thick; (S, O;) as also *أَعْجُرٌ*: (O:) or hard, (K, TA,) and strong; and in like manner applied to a solid hoof, and to a pastern. (TA.) — And for another meaning of the first of the words, see *أَعْجُرٌ*.

*عَجْرَةٌ* A place of projection, protrusion, prominence, or protuberance, and elevation. (A, K, TA.) — [A protuberance; a knob; a lump.] — A knot in wood, (S, Mgh, O, K,) and the like, (K,) or in other things: (Mgh:) or in the veins of the body: (S:) or a knotted vein in the body; and *بُجْرَةٌ*, with which it is coupled, “a knotted vein in the belly,” particularly: (A’Obeyd, TA:) or the former, a thing that collects in the body, like a ganglion (*سَلْعَةٌ*); (As, O, TA;) and the latter signifies the like: (As, TA:) or, as some say, *عَجْرٌ*, which is the pl., signifies the vertebrae of the back: (IAth, TA:) or *عَجْرَةٌ* signifies a tumour, or swelling, or an inflation, in the back; and *بُجْرَةٌ*, the like in the navel. (TA.) [See also *بُجْرَةٌ*.] — Hence, one says, *ذَكَرَ عَجْرَهُ* † He mentioned his vices, or faults, which no one knew save he who tried him, or tested him: (TA:) or his external and internal conditions; what he showed and what he concealed. (IAth, TA.) And *أَفْضَيْتُ إِلَيْهِ بِعَجْرِي وَبُجْرِي* † I revealed to him my vices, or faults, by reason of my confidence in him: (A’Obeyd, O, TA:) or I acquainted him with my whole state, or case; not concealing from him anything thereof. (As, TA.) And *أَحَدَيْتُهُ بِعَجْرِي وَبُجْرِي* † I relate to

him my vices, or faults. (TA.) And يَشْكُو عَجْرَةً *He complains of his vices, or faults, or the like: and of his sorrows: and of what is apparent and what is concealed.* (K, TA. [In the CK, اَبْدَر is put by mistake for اَبْدَى.]) One says also, جَاءَ فُلَانٌ بِالْعَجْرِ وَالْبَجْرِ + i. e. [Such a one uttered] falsehood: or a great, or terrible, thing. (Fr, TA.) [See, again, بَجْرَةٌ — عَجْرَةٌ] also signifies The mark made upon the waist by the running string of the drawers. (A, TA.) To this a poet likens the mark made by a blunt sword. (Aboo-Sa'eed, TA.) — And one says, السِّيفُ فِي فُرْنِدِهِ عَجْرٌ [The sword has, in its diversified wavy marks, what resemble knots]. (TA.)

عَجْرَةٌ A mode of winding the turban upon the head. (S, O.) One says, فُلَانٌ حَسَنُ الْعَجْرَةِ [Such a one is comely in respect of the mode of winding the turban upon the head]. (O. [See also 8.]])

عَجْرٌ: see مَعَجْرٌ.

عَجُورٌ [A species of melon: accord. to Forskål, (Flora Aegypt. Arab., pp. lxxvi. and 168,) this name and عبدلاوى are both applied to the cucumis chate: but accord. to Delile, (Floræ Aegypt. Illustr., no. 922,) the latter name is thus applied; and عَجُور (written by him as though it were عَجُور, but it is without teshdeed,) is the name of the fruit of this species of cucumis while immature; so too says 'Abd-El-Lateef: (see De Sacy's Transl. and Notes, pp. 35 and 127; and p. 54 of the Ar. Text edited by White:) I have, however, found the name عَجُور to be commonly applied to a species different from the عبدلاوى, (which is also called عبدلتى, see art. عبد), as Sonnini asserts it to be, (in his Travels in Upper and Lower Egypt, pp. 574 and 636 of the Engl. Transl., 4to., London, 1800,) and differing therefrom in shape, being, as he describes it, in some instances round, in some instances oval, and in others much elongated: the name is probably derived from the Greek ἀγγούριον (in modern Greek ἀγγούρι), signifying the "water-melon": it is said in the Mṣb that قَتَا is a name of what the [common] people call خِيَار and عَجُور and قُقُوس: but it is said [by some, not by the author of the Mṣb,] that عَجُور signifies large قَتَا [q. v.]. (TA in art. قَتَا.)

أَعَجْرٌ, applied to a man, (S, O,) Thick and fat: (K:) big-bellied: (S, O, K:) a stallion big, or bulky: (S, O:) and a belly, (TA,) and a purse, (S, O,) full: (S, O, TA:) pl. عَجْرٌ. (TA.) See also عَجْرٌ. — Anything having knots: (TA:) and so عَجْرٌ applied to a string, or thread: (Ham p. 815:) and the former, knotty, or having many knots. (TA.) [Hence,] عَجْرَاءٌ [for عَصَا عَجْرَاءٌ] A staff, or stick, knotted, or having knots. (A, O, K.) One says, ضَرَبَهُ بِعَجْرَاءٍ مِنْ سَكْرِ [He beat him, or struck him, with a knotted staff, or stick, of wood of the سَكْر]. (TA.) — It is also applied to a sword [as

meaning Having, in its diversified wavy marks, what resemble knots: see عَجْرَةٌ, and see also the paragraph next following this]. (TA.) — Also Hump-backed. (Fr, O, TA.)

سَيْفٌ ذُو مَعَجْرٍ فِي مَتْنِهِ A sword having what resemble knots [in the diversified wavy marks of the broad side of its blade: see also the next preceding paragraph]. (TA.)

مَعَجْرٌ (S, A, Mgh, O, Mṣb, K) and عَجَارٌ (S, Mṣb, TA, in the O [erroneously] written مَعَجَار,) A piece of cloth (Mṣb, K, TA) which is bound upon the head, (K, TA,) smaller than the رِدَاءٌ, (Mṣb, TA,) and larger than the مِئْنَعَةٌ, (TA,) worn by a woman: (Mṣb:) a thing which a woman binds upon her head: (S:) a piece of cloth, (Lth, Mgh, O, Mṣb, L,) like a fillet, (Mgh, Mṣb,) which a woman winds upon the round of her head, (Lth, Mgh, O, Mṣb, L,) after which she puts on, over it, her [garment, or covering, called] جَلْبَابٌ; (Lth, O, L:) [it is also said that] مَعَجْرٌ signifies a turban: or a turban [wound] upon the head without a turning [of a portion thereof] beneath the jaw: (Ham p. 709:) its pl. is مَعَاجِرٌ: whence الإِعْتِجَارُ. (L, TA.) — And مَعَجْرٌ signifies also A kind of garment, or cloth, of the fabric of El-Yemen, (Lth, K, TA,) used as the لِحَافُ or مِئْنَعَةُ and the رِدَاءُ: pl. as above. (TA.) — And A thing woven of [the fibres of the palm-tree called] لَيْفٌ, like the جَوَالِقُ: (K:) pl. as above. (TA.)

مَعَجْرٌ, applied to a rope, or to a bow-string: see مَجْرَعٌ and مَحْرَدٌ, with which it is syn.

مَعَجُورٌ عَلَيْهِ: see 1, last quarter.

مَعْتَجْرٌ: see 8, of which it is an inf. n.

مَعْتَجِرٌ is expl. as meaning A man wearing his turban as a نِقَابٌ [q. v.], so that [a portion of] it covers his nose [and the lower part of his face]. (Mgh.) [See also its verb, 8.]

عجرف

Q. 2. تَعَجَّرَ He (a camel) took what was not the right course, being refractory, or untractable: (Ham p. 618:) [or he went obliquely, by reason of briskness, liveliness, or sprightliness: or he was as though he were rough, ungentle, or awkward, in going, when tired, and wanting in due care, by reason of speed; and likewise said of a man:] see عَجْرَفِيَّةٌ. — Also He (a man, O) magnified himself (O, K) عَلَيْنَا against us. (O.) And رَجُلٌ فِيهِ تَعَجَّرٌ [A man in whom is self-magnification]. (TA.) — And فُلَانٌ يَتَعَجَّرُ عَلَيَّ (S, O,) or عَلَيَّهِمْ, (K,) Such a one does to me, (S, O,) or to them, (K,) what I, (S, O,) or they, (K,) dislike, or hate, he not fearing, or dreading, anything. (S, O, K.) — And تَعَجَّرَ الْأَمْرَ He ventured upon, or undertook, the affair, not having knowledge in it. (TA.)

عَجْرَفَةٌ: see عَجْرَفِيَّةٌ [which is probably syn. with it in all the senses of the former]. — Also Coarseness, roughness, or rudeness, in speech: and

roughness, ungentleness, or awkwardness, in work. (Lth, K, TA.) — And Audaciousness, with هَوَجٌ [i. e. foolishness, or tallness combined with foolishness or with foolishness and fickleness and hastiness]. (IDrd, K.) And The venturing upon, or undertaking, an affair without having knowledge in it. (TA.)

عَجْرَفِي الْمَشِي [in the CK عَجَزَ فِي الْمَشِي] A camel in whose manner of going is what is termed تَعَجَّرٌ and عَجْرَفَةٌ and عَجْرَفِيَّةٌ, [see the next paragraph,] (Az, K, TA,) by reason of his speed: (Az, TA:) and عَجْرَفِي alone, a camel that does not go in the right direction, by reason of his briskness, liveliness, or sprightliness: fem. with ة. (TA.)

تَعَجَّرْتُ and عَجْرَفْتُ and فِيهِ عَجْرَفِيَّةٌ, said of a camel, He is as though there were in him roughness, ungentleness, or awkwardness, (S, TA,) and want of due care, by reason of his speed: (S, K, TA:) or عَجْرَفِيَّةٌ is a camel's taking to the going with roughness, ungentleness, or awkwardness, when fatigued: (M, TA:) or a camel's going obliquely, by reason of briskness, liveliness, or sprightliness. (Az, TA.) And عَجْرَفِيَّةٌ is also in a man. (AZ, S, O, and K, voce عَرُضِيَّةٌ.) [See also عَجْرَفَةٌ.] عَجْرَفِيَّةٌ ضَبَّةٌ is thought by ISd to mean [The tribe of] Dabbeh's guttural speech (تَقَعَّرُهُمْ فِي الْكَلَامِ). (TA.)

عَجْرُوفٌ A certain small creeping thing, (Lth, S, K,) having long legs; (Lth, TA;) said to be the long-legged نَمَلَةٌ [or ant]: (S:) or the نَمَلٌ [or ant], (Az, TA,) or long نَمَلٌ, (K,) the legs of which raise it from the ground: (Az, K, TA:) or it is larger than the نَمَلٌ. (ISd, TA.) — And A light, or an agile, she-camel. (Ibn-'Abbād, K.) — And An old woman; as also with ة. (El-'Ozeyzee, K.)

عَجَارِفُ الدَّهْرِ (S, K\*) and عَجَارِيْفُهُ The accidents of time, or fortune. (S, K.) — And عَجَارِفُ الْمَطَرِ and عَجَارِيْفُهُ The vehemence of rain (IDrd, K) at its coming: (IDrd:) or عَجَارِفُ الْقَيْثِ The rain's coming with thunder and wind. (Ham p. 750.) — ذُو عَجَارِفٍ and عَجَارِيْفٍ A camel having briskness, liveliness, or sprightliness. (TA.)

عَجَارِيْفٌ: see the next preceding paragraph, in three places.

عجز

1. The primary signification of عَجَزَ [an inf. n. of عَجَزَ] is The being, or becoming, behind, or behindhand, or backward, with respect to a thing; or holding back, hanging back, or abstaining, from it: and its happening at the latter, or last, part, or at the end, of an affair: and hence, in common conventional language, it has the signification shown by the explanation here next following. (Er-Rāghib, B, &c., and TA.) — عَجَزَ, aor. , inf. n. عَجَزَ and مَعَجَزَةٌ and مَعَجَزَةٌ (S, Mgh, O, Mṣb, K) and مَعَجَزٌ, (S, O, Mṣb, K,) which is

agreeable with rule, (S,) and **مَعْجَزٌ**, (S, O, Mṣb, K,) which is extr., (Sb, TA,) and **عَجْزَانٌ** and **عَجُوزٌ**; (O, K;) and **عَجَزٌ**, aor. **عَجَزَ**, (O, Mṣb, K,) inf. n. **عَجِزٌ**, (Mṣb,) said by IKṭṭ to be mentioned by Fr, as of the dial. of some of the tribe of Kays, but by others [and among them Sgh in the O] said to be a bad form, (TA,) or mentioned by AZ, as of the dial. of some of the tribe of Kays-Eylán, but not known to them, and said by IF to be disallowed by IAqr in the sense here immediately following; (Mṣb;) *He lacked strength, or power, or ability; he was, or became, powerless, impotent, or unable.* (S, \* Mṣb, \* K, TA.) You say, **عَجَزَ عَنْ كَذَا**, (S, A, O, Mṣb, TA,) and accord. to some, as shown above, **عَجَزَ عَنْهُ**, (Mṣb, TA,) *He lacked strength, or power, or ability, for, or to do, effect, accomplish, achieve, attain, or compass, such a thing; he was unable to do it:* (S, \* O, \* Mṣb, \* TA:) or † *he was too old to do it.* (A, TA.) And it is said in a trad., (S, \* Mgh,) of 'Omar, (TA,) **لَا تَلْتَمُوا بَدَارَ مَعْجَزَةٍ**, meaning *Remain ye not in a country, or district, or town, where ye are unable to gain your livelihood.* (S, A, Mgh, \* TA.) You say also, **لَا يَسْعَى شَيْءٌ**, † [app. *A thing will not suffice me when it cannot thee*]. (A, TA.) And **جَاؤُوا** † [They came with an army which the earth had not strength to bear, or scarce sufficed to contain]. (A, TA.) — [And **عَجَزَ** also signifies *He, or it, lacked such a thing:* see an ex. voce **عَرَفَ**.] — [Hence,] **عَجَزَتْ**, (S, O, Mṣb, K,) aor. **عَجَزَتْ**, (S, O, K,) or **عَجَزَتْ**, (Mṣb,) inf. n. **عَجُوزٌ** (S, O, K) and **عَجِزٌ**, (TA,) *She (a woman, S, O, Mṣb) became aged;* (S, O, Mṣb, K;) [because the aged lacks strength;] as also **عَجَزَتْ**, aor. **عَجَزَتْ**; (O, K;) and **عَجِزَتْ**, inf. n. **عَجِيزٌ**. (S, O, K.) — **عَجَزَتْ**, aor. **عَجَزَتْ**, (S, O, K,) inf. n. **عَجِزٌ** and **عَجِزٌ**, (S, K,) [or the latter is a simple subst.,] or **عَجِزٌ** and **عَجِزَانٌ**, (O,) *She (a woman, S) became large in the hinder parts, or posteriors;* (S, O, K;) as also **عَجِزَتْ**, inf. n. **عَجِيزٌ**: (Yoo, O, K;) and **عَجِزٌ**, inf. n. **عَجِزٌ**, *he (a man) became large therein:* (Mṣb:) accord. to IAqr, as related by Th, one does not say thus of a man except in this sense. (S, O.) — [Hence,] **عَجَزَتْ الرَّمْلَةُ** † *The piece of sand became high.* (IKṭṭ, TA.) — **عَجَزَ** *He (a man) was importuned for his property:* part. n. **مَعْجُوزٌ**. (O.) — **عَجَزَتْهُ فَعَجَزَتْهُ**: see 3.

2. **عَجَزَهُ**, (Mṣb,) inf. n. **تَعَجِيزٌ**, (S, O, Mṣb, K,) *He attributed, or imputed, to him lack of strength or power or ability; i. e., inability, or impotence:* (S, \* O, \* K, \* TA:) *he asserted him to be, or called him, or made him, (جَعَلَهُ) unable, or impotent.* (Mṣb.) [Compare 4, in a sense given below from the B.] You say also, **عَجَزَ فُلَانٌ رَأَى فُلَانٌ** *Such a one attributed, or imputed, the opinion of such a one to littleness of good judgment, or of prudence;* as though he attributed it to inability. (TA.) — Also *He withheld him, or kept him back, or diverted him, (S, K,) from (عَنْ) a person or thing:* (TA:) [as though he made him unable

to attain his object: compare 4.] — **عَجَزَتْ**, said of a woman: see 1, latter part. — **عَجَزَتْ**, said of a woman: see 1, latter part. — **عَجَزَ دَابَّتَهُ** *He put the حَقِيْبَةُ [q. v.] upon his beast.* (Sgh, TA.) — **عَجَزَ الشَّاعِرُ** *The poet uttered, or wrote, the عَجَزَ, or last foot, of the verse.* (TA.)

3. **عَجَزَهُ**: see **عَجَزَهُ**. — **عَجَزْتُهُ فَعَجَزْتُهُ**, (A, K,) aor. of the latter **عَجَزْتُ**, (TA,) *I contended with him in a race, and I outstripped him.* (A, O, K.) — And **عَجَزَ** (inf. n. **مَعْجَزَةٌ**, TA) *He outstripped, and was not reached; as also عَجِزَ: (A:) or he went away, and was not reached: (S, O, K:) or he fled, and could not be caught.* (Mṣb.) — **عَجَزَ إِلَى ثِقَةٍ** *He inclined to a trusty person, (S, A, O, K,) and had recourse to him for refuge.* (A.) [Hence,] **فُلَانٌ يَعْجِزُ عَنِ الْحَقِّ إِلَى الْبَاطِلِ** *Such a one declines from the truth to falsehood, and has recourse to the latter for protection.* (A, TA.) — And **عَجَزَ الْقَوْمُ** *The people, or company of men, left a thing and began another.* (TA.)

4. **عَجَزَهُ** *He found him to be without strength, or power, or ability; to be unable, or impotent.* (S, O, Mṣb, K.) — *He, or it, made him to be (جَعَلَهُ) without strength or power or ability, to be unable, or impotent; disabled him; or incapacitated him; as also عَجَزَهُ.* (B, TA.) [For an illustration of the latter verb, see its act. part. n., below: and compare 2, in a sense given above from the Mṣb. You say, **عَجَزَهُ عَنِ الْأَمْرِ** *He, or it, rendered him unable to do, effect, accomplish, achieve, attain, or compass, the affair.*] — *He, or it, rendered him (صَوَّرَهُ) unable (TṢ, K, TA) to attain, or overtake, him:* (TṢ, TA:) — and [thus, by an inversion, it also signifies] *he was unable to reach, or overtake, him.* (Lth, TA.) — [It frustrated his power or ability, or his skill, or endeavours.] — *It escaped him, so that he was unable to attain it, or to do it, or to accomplish it:* (S, O, Mṣb, K:) and simply, *he was unable to attain it, or to do it, or to accomplish it.* (TA.) — See also 3.

5. **عَجَزَ البَعِيرَ** *He rode upon the hinder part, or rump, of the camel.* (Yaḥkoob, S, A, O, K.) **عَجَزَ**: see **عَجَزَ**. — Also, [said in the TA to be written by Sgh **عَجَزَ**, but it is written **عَجِزَ** in the O, and is thus accord. to the K,] *A disease in the hinder part of a horse or the like, rendering him heavy.* (O, K.)

**عَجِزٌ** *Old age of a woman: a simple subst.* (TA.) You say, **اتَّقِ اللَّهَ فِي شَبَابِكَ وَعَجِزِكَ** *Fear thou God in thy youth and [thine old age, or] when thou becomest an old woman.* (TA.) [But اتَّقِ is there put for اتَّقِيَ: and in the explanation, تَصِيرُ for تَصِيرِينَ. See **عَجَزَتْ**.] — See also **عَجِزٌ**. — [And see **عَجِزَتْ**.]

**عَجِزٌ**: see the next paragraph.

**عَجِزٌ** (S, A, O, L, Mṣb, K) and **عَجِزٌ** (O, L, Mṣb, K) and **عَجِزٌ** (L, Mṣb) and **عَجِزٌ** (O, L, Mṣb, K) and **عَجِزٌ** (O, L, K) and **عَجِزٌ**, (K,)

but the first form is the most chaste, (Mṣb,) fem. and masc., (S, O, Mṣb, K,) in the first of the following senses, i. e., in the general application; and in the second, or restricted application, fem., but made masc. by the Benoo-Temeem, (Mṣb,) or, accord. to El-Heythamee, fem. only, (TA.) The *hinder part* of a thing; (S, A, O, L, Mṣb, K;) i. e., of anything: (Mṣb:) and particularly the *hinder parts, posteriors, buttock, or buttocks, rump, or croup*, (S, \* O, \*) or *what is between the two hips*, (Mgh, Mṣb,) or *what is after the back*, (TA,) of a man, and of a woman; (S, Mgh, O, Mṣb, TA;) [and of a camel, &c.] and **عَجِيزَةٌ** signifies the same, but of a woman only, (S, O, Mṣb, K,) in its proper application, though sometimes of a man also by way of comparison: (IAth, Mgh, TA:) pl. of **عَجِزٌ**, (S, Mṣb, K,) and of its variants, (Mṣb, K,) **أَعْجَازٌ**, (S, Mṣb, K,) the only pl. form: (TA:) and of **عَجِيزَاتٌ**, **عَجِيزَاتٌ**: they do not say **عَجِيزَاتٌ**, [the regular form of pl. of **عَجِيزَةٌ**,] for fear of confusion [as it is pl. of **عَجُوزٌ** or of **عَجُوزَةٌ**]. (TA.) One says also, **إِنَّمَا نَعْظِيْمَةُ الْأَعْجَازِ** *Verily she is large in the hinder parts:* as though the term **عَجِزٌ** were applicable to every portion thereof. (Lh, TA.) And **رَكِبَ فِي الطَّلَبِ أَعْجَازَ الْإِبِلِ** *He exposed himself, in seeking [a thing], to abasement and difficulty and patient endurance, and exerted unsparingly his power or ability, (K, TA,) not caring for undergoing long night-journeying.* (TA.) Thus expl. in a saying of 'Alee: **لَنَا حَقٌّ إِنْ نَعَطَهُ نَأْخُذُهُ وَإِنْ نَمْنَعَهُ نَرْكَبُ أَعْجَازَ الْإِبِلِ وَإِنْ طَالَ السُّرَى** [There is a right belonging to us: if we be given it, we take it: and if we be refused it, we expose ourselves to abasement, &c., though the night-journeying be long]: (O, \* TA:) or, accord. to Az, he does not mean this, but alludes to others' having precedence in respect of his right, and his being himself kept back from it. (TA.) One also says, **بَنُو فُلَانٍ يَرْكَبُونَ أَعْجَازَ الْإِبِلِ** *The sons of such a one are in a state of abasement, dependents of others: or experience difficulties;* because the rump, or croup, of the camel is a difficult place to ride upon. (A.) And it is said by one of the wise, (Aktham Ibn-Seyfee, T, in TA, art. **دَبِرٌ**), **لَا تَدْبِرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ وَوَلَّتْ**, (TA, in this art., and O,) or **لَا تَتَدَبَّرُوا**, (T, in TA, art. **دَبِرٌ**) † [Think ye not upon the ends of things whereof the beginnings have passed:] meaning, when a thing has passed, make not your minds, or desires, to follow after it, regretting what has passed, but be consoled for it, placing your reliance upon God: (O, TA:) and, as IAth says, it is intended to incite to the consideration of the results, or issues, of affairs before the entering upon them. (TA.) [See also **دَبِرٌ**.] — **أَعْجَازُ نَخْلِ** *The trunks of palm-trees.* (S, O, K.) [See Kur liv. 20 and lxix. 7.] And **أَعْجَازُ الصَّلِيَّانِ** [The stems of the صِلِيَّانِ]. (AHn, M in art. **صَل**.) — **عَجِزٌ** also signifies *The last foot of a verse; contr. of صَدْرٌ*. (TA.) And *The latter hemistich of a verse: the former hemistich is termed صَدْرٌ*. (O.) [And *The last word of a clause of rhyming*

prose. And the latter part of a word.] — See also عَجَزَ. — أَيَّامُ الْعَجْزِ: see عَجُوزٌ.

عَجِزٌ: see عَجَزَ: — and see also عَاجِزٌ.

عَجَزٌ: see عَجَزَ.

عَجْزَةٌ: see the next paragraph.

عَجْزَةٌ The last of the children of a man; (S, O, K;) as also عَجْزَةٌ. (IAqr, O, K.) You say, فَلَانُ عَجْزَةٌ وَلَدٌ أَبُوهُ *Such a one is the last of the children of his parents*; and in like manner you say of a female, and of a plural number: (S, O, TA:) and so, [accord. to some,] وَلِدٌ كِبْرَةٌ أَبُوهُ. (TA.) You say also, وَلَدٌ لِعَجْزَةٍ *He was born after his parents had become old*: and such you term ابْنُ الْعَجْزَةِ. (O, TA.)

عَجُوزٌ i. q. عَاجِزٌ, q. v. (K.) — *An old, or aged, woman*: (S, O, Mṣb, K;) *a woman extremely old*; or *old and weak*: so called because of her inability to do many things: (TA:) [this is the most common signification of the word:] accord. to ISk, (S, O, Mṣb,) you should not say عَجُوزَةٌ; (S, O, Mṣb, K;) or this is bad; (K;) and is said by the vulgar; (S, O;) but IAqr authorizes it; (O;) and IAmb allows it, to demonstrate its being fem.; and Yoo is related to have heard it from the Arabs: (Mṣb:) pl. عَجَائِزٌ, (S, O, Mṣb, K;) or this is pl. of عَجُوزَةٌ; (R, TA;) and عَجِزٌ, (S, O, Mṣb, K;) and عَجِزٌ, a contraction of عَجَزَ, occurring in traditions. (TA.) — *A man's wife, whether old or young*: (Az, O, K,\* TA:) and in like manner, the husband, though young, is called شَيْخٌ. (Az, O, TA.) — *An old, or aged, man*: (O, TA:) *a man extremely old*; or *old and weak*. (TA.) — † *Wine*; (S, O, K;) because of its oldness: (S, O:) or *old wine*. (A, TA.) — *A certain nail in the hilt of a sword*, (IAqr, O, K,) *with which is another nail called الكَلْبُ*. (IAqr, O, TA.) Az approves of this explanation. (O.) — *A sword-blade*. (Lth, S, O, K.) — *A sword*. (O, TA.) — [It has a great variety of other significations; but these are of very rare occurrence, and are therefore to be mentioned (ان شاء الله) in Book II.] — أَيَّامٌ عَجُوزٌ; (S, O, K;) also called أَيَّامُ الْعَجْزِ, because they come in the latter part (عَجَزَ) of winter; but the former is the correct appellation; (MF;) accord. to the usage of the Arabs, *Five days, the names of which are صَبْرٌ and صَبْرٌ and وَبْرٌ and مَطْفِئُ الْجَمْرِ and مَطْفِئُ الظُّعْنِ*; said by Ibn-Kunāseh to be of the الصَّرْفَةِ of نُوءُ [by which is meant the auroral setting of the Twelfth Mansion of the Moon, which, in Central Arabia, about the commencement of the era of the Flight, happened on the 9th of March O. S.: in the modern Egyptian Almanacs, the أَيَّامُ الْعَجُوزِ are said to commence now on the 9th of March N. S., which is now the 26th of February O. S.]: (S, O, TA:) or, accord. to Abu-l-Ghowth, (S,) they are *seven days*, (S, K,) named صَبْرٌ and وَبْرٌ and مَطْفِئُ and المَوْتَمِرُ and المَعْلَلُ and الإِمْرُ and وَبْرٌ

الْجَمْرِ, or مَكْفِئُ الظُّعْنِ: (K:) and some reckon an eighth: but most authors hold these names to be post-classical: (MF:) accord. to Esh-Shereeshee, they are *seven days*; *four of the last [days] of February, and three of the first [days] of March*: (Har p. 295:) during these days blew the wind by which the tribe of 'Ad was destroyed: and they are thus called because they are [in] the latter part (عَجَزَ) of winter; or because an old woman (عَجُوزٌ) of 'Ad concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bḍ in lxix. 7:) or أَمْرٌ and مَوْتَمِرٌ are the names of the last two days; (K in art. امر;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Aḥmar says, (S,) or, accord. to IB, not Ibn-Aḥmar, but Aboo-Shibl 'Aṣim Ibn-el-Aḥrābee, as Th says, on the authority of IAqr, (TA,) or Aboo-Shibl 'Oṣm Ibn-Wahb Et-Temeeme, (O,

كُسِعَ الشِّتَاءُ بِسَبْعَةِ عُمُرٍ  
أَيَّامٍ شَهْتِنَا مِنَ الشَّهْرِ  
فَإِذَا أَنْقَضَتْ أَيَّامَهَا وَمَضَتْ  
صِنٌّ وَصَبْرٌ مَعَ الْوَبْرِ  
وَبِأَمْرِ وَأَخِيهِ مَوْتَمِرٌ  
وَمَعْلَلٌ وَبِمَطْفِئِ الْجَمْرِ  
ذَهَبَ الشِّتَاءُ مَوْلِيَا عَجَلًا  
وَأَتَتْكَ وَاقِدَةٌ مِنَ النَّحْرِ

[The winter is driven away, or is closed, by seven dusty (days), our old woman's days of the month; and when her days come to an end, and Sinn and Sinnabr, with El-Webr, and with Amir and his little brother Mu-temir, and Mo'allil, and with Mut fi-el-Jemr, pass, the winter goes away, retiring quickly, and a burning wind (وَبْرٌ being understood) comes to thee from the first day of the ensuing month, or, accord. to a reading which I find in one copy of the S, from the sea, مِنَ الْبَحْرِ. (S, O, TA.)

عَجِزٌ One who does not come to women [by reason of impotence]: (S, K;) and so عَجِزٌ, (S, TA,) and عَجِيسٌ. (TA.) And A stallion impotent to cover: as also عَجِيسٌ. (IDrd, O, TA.)

عِجَازَةٌ: see إِعْجَازَةٌ. — Also The دَابِرَةٌ [in the CK (erroneously) دَائِرَةٌ, (O, K, TA,) i. e. back-toe, (O, TA,) of a bird. (O, K, TA.)

عَجُوزَةٌ: see عَجُوزٌ.

عَجْزَةٌ: see عَجَزَ, in two places.

عَاجِزٌ Lacking strength, or power, or ability; powerless, unable, or impotent; (K,\* TA;) as also عَجُوزٌ, (K,) and عَجِزٌ and عَجِزٌ: (TA:) pl. of the first [عَاجِزُونَ, and] عَجِزٌ, [or rather this a quasi-pl. n.,] like as خَادِمٌ is of خَادِمُونَ, (TA,) and عَوَاجِزٌ, (O, K,) but this is only in the dial. of Hudheyl, and, applied to men, is anomalous. (O, TA.) You say also, امْرَأَةٌ عَاجِزَةٌ *A woman*

lacking strength, or power, or ability, to do a thing; unable to do a thing. (IAqr, TA.) And it is said in a trad., respecting Paradise, لَا يَدْخُلُنِي إِلَّا سَقَطُ النَّاسِ وَعَجْزُهُمْ [There shall not enter me save the mean of mankind, and] those lacking in intelligence and in power with respect to worldly things. (TA.) — تَوْبٌ عَاجِزٌ † *A garment that is [too] short*: (A, O, TA:) or *narrow, or scanty*. (O.)

عَجْزَاءٌ: fem. عَجْزَاءٌ. — The latter signifies *A woman large in the hinder parts, or posteriors*; (S, O, Mṣb, K;) as also مَعْجِزَةٌ; (TA;) [unless this be a mistake for مَعْجِزَةٌ, from عَجَزَتْ:] or *wide in the belly, heavy in the flesh upon the hips, and consequently large in the hinder parts*. (TA.) — And each, *Having the disease termed عَجْزٌ* [q. v.]. (O, TA.) — And the fem., *An eagle (عَقَابٌ) short in the tail*, (S, O, K, TA,) and *deficient therein*: (TA:) and (some say, O) *having in its tail a white feather*, (O, K,) or *two [white] feathers*: (O:) or *having a whiteness, or a colour differing [from the rest], in its hinder part*: (TA:) and (some say, O) *strong in the دَابِرَةٌ* (O, K, TA, in the CK [erroneously] دَائِرَةٌ,) of the كَفِّ, (K, TA,) i. e. *in the back-toe*: (TA:) so says IDrd. (O.) — رَمْلَةٌ عَجْزَاءٌ † *A high piece of sand*: (S, O, K:) or *an oblong piece of sand producing plants or herbage*: (M, TA:) or *a high oblong piece of sand, as though it were hard ground, not sand heaped up, but fertile*: pl. عَجْزٌ, because it is an epithet. (T, TA.)

إِعْجَازَةٌ *A thing* (S, O, K, TA) *resembling a pillow*, (O, TA,) *with which a woman enlarges [in appearance] her hinder part*, (S, O, K, TA,) *binding it upon that part*, (O, TA,) *in order that she may be thought to be large in her hinder part*, (O, K, TA,) *when she is not so*; (TA;) as also عِجَازَةٌ. (O, K.)

مَعْجِزٌ [act. part. n. of 4, q. v.]. — The words of the Kur [xxix. 21] وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ signifiy, accord. to Fr, *And ye shall not escape in the earth, nor shall those in the heaven escape*: or, accord. to Aboo-Is-hāq, *and ye shall not escape in the earth, nor should ye if ye were in the heaven*: or, accord. to Akh, *and ye shall not escape by fleeing in the earth nor in the heaven*: but Az says that the explanation of Fr is the best known. (L.) — مَعْجِزَةٌ [A miracle performed by a prophet; distinguished from كِرَامَةٌ, which signifies one performed by a saint, or righteous man, not claiming to be a prophet;] *that by which a prophet disables the opponent in a contest*; the مَعْ implying intensiveness; (K;) as defined by the Muslim theologians, *an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge [his claim], in such a manner as renders them unable to produce the like thereof*; (O;) or *an event breaking through, or infringing, the usual course [of nature]* (أَمْرٌ خَارِقٌ لِلْعَادَةِ), *inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest*

the veracity of him who claims to be an apostle of God: (KT:) pl. مُعْجَزَاتُ. (§, O, TA.)

أَعْجَزَ: see مُعْجَزَ: and see also أَعْجَزَ.

مُعْجَزَةٌ A [zone, or waist-belt, such as is termed] مِنْطَقَةٌ: so called because it is next to the عَجَزُ of the person wearing it. (TA.)

مُعْجَزٌ Always lacking strength, or power, or ability; always unable, or impotent. (TA.) = Also A road. (O, K, TA.) [In the TA, المعاجز المبحر is erroneously put for المبحر المبحر.]

مُعْجَزٌ Outstripped. (Z, TA.) — And Importuned by begging. (IAar, K, TA.) See also 1, last sentence but one.

أَعْجَزَ: see مُعْجَزَ.

مُعْجَزٌ [act. part. n. of 2]: see مُعْجَزٌ. = Also, (TA,) or مُعْجَزَةٌ, (Yoo, TA,) A woman becoming aged: (TA:) or becomes aged. (Yoo, TA.)

مُعْجَزٌ act. part. n. of 3 [q. v.]. — In the Kur xxii. 50 and xxxiv. 5, مُعْجَزِينَ signifies Fighting and contesting with the prophets and their friends, to render them unable to perform the command of God: (Ibn-'Arāfeh, O, K:) or opposing: or striving to outstrip, or gain precedence: (TA:) or opposing, (K,) [and] striving to outstrip or gain precedence: (O, K:) or imagining that they will render us unable to attain them, or that they will escape us; (Zj, K:) for they imagined that they were not to be raised from the dead, and that there was no Paradise nor Hell: (Zj, O, TA:) but some read مُعْجَزِينَ, meaning, withholding, or keeping back, or diverting, the followers of the Prophet from him and from belief in the signs or miracles: or attributing impotence to the followers of the Prophet. (TA.)

### عجس

1. عَجَسَ, (K,) [aor. -,] inf. n. عَجَسٌ, (§, O,) He grasped it; (§, O, K;) namely, a thing [such, for ex., as a bow]: (§) [and he grasped it hard; for] عَجَسٌ signifies also the grasping a thing hard. (TA.) — And عَجَسَهُ عَنْ حَاجَتِهِ, aor. as above, (O, K,) and so the inf. n., (O,) He, or it, withheld him from the object of his want; (O, K;) as also عَجَسَهُ: (TA:) and عَجَسَهُ is likewise said of a radical, or hereditary, evil quality, meaning It withheld him from generous actions; (Sh, O, K;) as also عَجَسَهُ and عَجَسَهُ. (Sh, O.) And عَجَسَنِي عَنْكَ It (an affair, or event,) withheld me from thee. (AO, O.) And عَجَسَ بِهِمْ He withheld them; and he held them back, or made them slow or tardy: (Sh, O, K:\*) and one says, عَجَسَتْ بِي الرَّاحِلَةُ The riding-camel kept me back, or made me slow or tardy. (TA.) — عَجَسَ and عَجَسَ alone signify He was, or became, slow, tardy, late, or backward: (TA:) and the latter signifies [likewise] he was, or became, behind, or backward;

or he remained behind, or held back. (O, TA.) — And one says of a she-camel, عَجَسَتْ بِهِ, (O, K,) aor. as above, (K,) and so the inf. n., (TA,) meaning She turned aside, or away, with him from the road, by reason of her briskness, liveliness, or sprightliness; (O, K, TA;) and so عَجَسَتْ; and, as written by El-Urmawee, عَجَسَتْ. (TA.)

2: see what next precedes.

5: see 1, in six places. — عَجَسَ also signifies He reckoned, or esteemed, his judgment, or opinion, weak. (Sh, O,\* TA.) — And He upbraided him, or reproached him, for a thing, or an affair, (IDrd, K, TA,) which he had commanded him to do. (IDrd, TA.) — And عَجَسَ عَجَسًا He searched repeatedly after the knowledge of his (i. e. another's, §, O) affair, or case. (§, O, K.) Hence, in a trad., فَيَتَعَجَسُ فِي قُرَيْشٍ And he seeks repeatedly after you among Kureysh. (TA.) — And عَجَسَتْ الْأَرْضُ عَجَسًا Rains fell, one after another, upon the earth, or land, (§, O, K, TA,) and bore heavily upon it. (TA.) = العَجَسُ العَجَسُ The man went forth in a last portion, before daybreak, (عَجَسَةٌ, O, or عَجَسَةٌ, K, [but see what follows,]) of the night: (O, K:) El-Marrār Ibn-Sa'eed El-Fak'asee says, describing his travelling-companions,

وَإِذَا هُمْ آرْتَحَلُوا بِلَيْلٍ حَابِسٍ  
أُخْرَى النَّجْمُ بِعَجَسَةٍ الْمُتَعَجِّسِ

[And when they departed in an impeding night, in the last period of the appearance of the stars, in a last portion of the night of him who goes forth at that time]. (O: in which عَجَسَةٌ is thus written, with fet-h and damm, and with مَعَا above them.) [It is also said in the O (immediately after this verse), and likewise in the K and TA (in neither of which is the verse cited), in all of them probably from one and the same source, that الْمُتَعَجِّسُ means المُتَشَبِّهُ; and it is added in the TA that this has been mentioned in its place: but it is not mentioned in its proper art. in the O nor in the K nor in the TA; and it is evidently a mistranscription, for المُتَشَبِّهُ, part. n. of أَشَبَّهَ (q. v. voce أَشَبَّهَ), and therefore I have rendered الْمُتَعَجِّسُ as above.]

عَجَسَ and عَجَسَ and عَجَسَ The handle, or part that is grasped by the hand, of a bow; (§, O, K, TA;) which is the part, thereof, that is the place of the arrow; as AHn says, the thickest place therein; (TA;) as also عَجَسَ [lit. the place of grasping]. (§, O, K.) — And, (K,) or the first of these words, (§, O,) A portion of the middle of the night; (§, O, K;) as though from the عَجَسُ of the bow; [whence] one says, مَضَى عَجَسُ مِنَ اللَّيْلِ [A portion of the middle of the night passed]: (§, O:) or the last part of the night: (Lth, O, K:) or the blackness of the night &c. (TA.) [See also عَجَسَةٌ.] — And see عَجَسَ.

عَجَسَ: see the next preceding paragraph.

عَجَسَ: see عَجَسَ. [It is of the dial. of Hudheyl. (Freytag, from the Deewān of the Hudhalees).] — Also The part, of an arrow, that is below, or exclusive of, the feathers. (TA.)

عَجَسَةٌ: see 5, last sentence but one.

عَجَسَةٌ, with damm, A period (سَاعَةٌ) of the night. (O, K, TA.) And The blackness of night. (IAar, TA. [See also عَجَسَ.]) And see 5, last sentence but one, in two places.

عَجَسَةٌ: see 5, last sentence but one.

عَجَسٌ Pouring rain, (§, O, K, TA,) that does not clear away. (TA.) And Clouds (سَعَابٌ) heavy [with rain], (O, K,) not passing away. (O.)

عَجِسٌ, applied to a stallion, (§, K, TA.) Impotent to cover; (TA;) that will not impregnate: (§, K, TA:) as also عَجِيزٌ. (§.) And both signify also A man who does not come to women [by reason of impotence]. (TA in art. عَجَز.) — See also what next follows.

عَجِيسٌ, (O,) and سَجِيسٌ, (O,) both of which words are written in the K in this art. like سَجِيسٌ, with a reference to art. سَجَسَ, but the latter of them is correctly عَجِيسٌ, in the dim. form, (TA,) mean I will not come to thee ever; (§, O;) or while time lasts. (TA.) And one says also, لَا آتِيكَ عَجِيسُ الدَّهْرِ I will not come to thee to the end of time. (TA.)

عَجَسٌ Strong in the عَجَسُ, i. e. the middle. (O, K.) [To what this epithet is applied is not said.]

عَجَسَ: see عَجَسَ.

عَجَسَ see 5, last two sentences.

### عجف

1. عَجِفَ, (Fr, §, O, Mṣb, K,) aor. -, inf. n. عَجْفٌ; (§,\* O,\* Mṣb, K;\*) and عَجَفَ; (Fr, §, O, Mṣb, K;) He, i. e. [a beast, or] a horse, (Mṣb,) or they, i. e. cattle, (مال, Fr, §, O,) became lean, meagre, or emaciated; (§;) lost his, or their, fatness or plumpness: (O, K:) or became weak. (Mṣb.) [See also عَجِفَ, below.] عَجِفَ نَفْسُهُ, or عَجِفَ الدَّابَّةُ, see 4. — عَجِفَ عَجْفًا, aor. -, inf. n. عَجِفَ and عَجُوفٌ, He withheld himself from the food, though desiring it, preferring that one who was hungry should have it; (O, K;) or (K) he left the food, though desiring it, (O,) in order that he who was eating with him might become satisfied in stomach; (O, K;) as also عَجِفَ, inf. n. عَجِيفٌ. (K.) And عَجِفَ نَفْسَهُ عَلَى فُلَانٍ [He restrained himself for such a one] means he chose that such a one should have the food in preference to himself. (§.) عَجُوفٌ also signifies The leaving, or relinquishing, food, (IAar, O, K, TA,) with desire for it. (TA.) And [hence, app.,] The withholding

oneself from evil acts or dispositions. (TA.) — And **عَجَفَ نَفْسَهُ**, (L, K,) aor. ʾ, inf. n. **عَجَفٌ**, (L, TA,) *He constrained himself to be forbearing.* (L, K, TA.) You say, **عَجَفَ نَفْسَهُ عَلَيَّ** **عَجَفٌ**, (O, K,) aor. ʾ, inf. n. **عَجَفٌ** [and app. **عَجُوفٌ** also], (O,) *He bore, or endured, what proceeded from such a one, and did not punish him.* (O, K.) And **عَجَفَ نَفْسَهُ عَلَى الْمَرِيضِ**, (O, K,) aor. and inf. n. as above, (O,) *He constrained himself to exercise patience toward the sick man in tending him in his sickness; as also **عَجَفَ بِنَفْسِهِ عَلَيْهِ**.* (O, K.) — And **عَجَفَ عَجَفٌ** [being app. understood] *He withdrew himself, or became aloof, from such a one.* (K.)

2: see 1. — **التَّعْجِيفُ** also signifies *The eating less than what would satisfy the stomach.* (S, O, K.) — And One's transferring his food to another before satisfying his stomach, by reason of drought, or dearth. (IAḡr, TA.) — And *The feeding on bad food, and being lean, meagre, or emaciated.* (TA.)

4. **اعجفه**, (S, O, Mḡb,) or **اعجف الدابة**; (O, K;) and **عَجَفَهُ**, (O, Mḡb,) or **عَجَفَ الدابة**; (O, K,) aor. ʾ (O, Mḡb, K) and ʾ, (O, K,) inf. n. **عَجَفٌ**; (O, Mḡb;) *He rendered him, (S, O, Mḡb,) i. e. a horse, (Mḡb,) or he rendered the beast, (O, K,) lean, meagre, or emaciated, (S, O, K,) or weak.* (Mḡb.) — **اعجفوا** *They became in the state, or condition, of having their cattle lean, meagre, or emaciated.* (O, K.) And *They confined their cattle, by reason of hardness and straitness [of circumstances].* (TA.) — See also 1, last sentence but one.

5. **تعجف** *The being in a difficult and hard state or condition.* (TA.)

**عَجْفٌ** *Leanness, meagreness, or emaciation; (S;) loss of fatness or plumpness: (O, K;) and thickness, or roughness, and leanness (عراء), of the bones.* (TA.) [See 1, first sentence.]

**عَجِفٌ**: see **أَعَجِفٌ**, in three places.

**عُجَافٌ**, like **غُرَابٌ**, *A sort of dates: (L, K;) or so **عُجَافٌ**, accord. to Lth. (O.)*

**عُجَافٌ** pl. of **أَعَجِفٌ** [q. v.], (S, O, Mḡb, K,) and of its syn. **عَجِفٌ**. (TA.) — Also *The colocynth: (K;) or the grains of the colocynth.* (Ibn-Abbād, O, TA.) — And **حَبُّ عُجَافٍ** *Grain, or grains, not increasing.* (A, TA.) — See also **عُجَافٌ**. — And **العُجَافُ** is one of the names of *Time, or fortune.* (Ibn-Abbād, O, K.)\*

**عَجِيفٌ**: see **أَعَجِيفٌ**, in two places.

**عَجِيفٌ**, like **جَنْدَلٌ**, (K in the present art.) or **عَنْجِيفٌ**, (AA, O and K in art. **عَنْجِيفٌ**), like **قَنْدَلٌ**, (K in the latter art.) and **عَنْجُوفٌ**, *Dry, or tough, by reason of leanness, meagreness, or emaciation, (AA, K in this art., and O and K in art. **عَنْجِيفٌ**), or of disease: thus expl. by AA, and mentioned by IDrd and Az among quadri-*

literal-radical words. (TA.) And *Short, and compact, or contracted [in make or body]: and sometimes applied as an epithet to an old woman: (K:) thus the latter word is expl. by IDrd. (TA.)*

**عُنْجُوفٌ**: see the next preceding paragraph.

**أَعَجِفٌ** *Lean, meagre, or emaciated; (S;) having lost his fatness or plumpness: (O, K;) or weak: (Mḡb;) and **عَجِفٌ** signifies the same, applied to a man and to a woman: and **عَجِيفٌ** also signifies lean, meagre, or emaciated: (TA:) and **مَعْجُوفٌ** [likewise] is syn. with **أَعَجِفٌ**, applied to a camel; (O, K;) as also **مَنْعِيفٌ**, (K, TA,) in some copies of the K erroneously written **مَتَعِيفٌ**: (TA:) the fem. of **أَعَجِفٌ** is **عَجِيفَةٌ**: and the pl. is **عُجَافٌ**, which is irreg., having this form to assimilate it to **سِمَانٌ**, (S, O, Mḡb, K,) or to its like **ضِعَافٌ**, (Mḡb,) and which is applied to males and to females: (O, TA:) the pl. of **عَجِفٌ**, also, is **عُجَافٌ**: (TA:) and the pl. of **عَجِيفٌ**, if this be of established authority, may be **عَجِيفِي**, agreeably with analogy. (MF, TA.) [Hence,] **وَجْهٌ أَعَجِفٌ** and **عَجِفٌ** *A face having little flesh.* (TA.) And **ثُتَّةٌ عَجِفَاءٌ** *A gum having little flesh.* (TA.) And **شَفَتَانِ عَجِفَاوَانِ** *Two thin lips.* (Ks, O, K.) — And **نَضَلٌ أَعَجِفٌ** *A thin, or slender, arrow-head: (S, O, K:) pl. **نَضَالٌ عَجِفَاءٌ**.* (O, K.) — And **أَرْضٌ عَجِفَاءٌ** *Land in which is no good.* (O, K.) And **أَرْضُونَ عَجِفَاءٌ** *Lands not rained upon.* (O.) And **عُجَافٌ** is sometimes used [alone] as signifying *Lands affected by drought: a poet says, describing clouds (سحاب),**

لَقِحَ الْعُجَافُ لَهُ لِسَابِعٌ سَبْعَةٌ

meaning *The lands affected by drought produced herbage by reason thereof at a period of seven days after the rain.* (L, TA.)

**مَعْجُوفٌ**: see **أَعَجِفٌ**. — Also *A rusty, unpolished, sword; or one sullied by remaining long unpolished.* (O, K.)

**مُنْعِيفٌ**: see **أَعَجِفٌ**.

عجل

1. **عَجَلَ**, [aor. ʾ,] (S, Mgh, O, Mḡb, K,) inf. n. **عَجَلٌ** and **عَجَلَةٌ**, (S,\* Mgh, O,\* Mḡb, K,\*) *He hastened, hastened, made haste, or sped; he was, or became, hasty, speedy, quick, or expeditious; (S, Mgh, O, Mḡb, K;) as also **تَعَجَّلَ**; (Mgh, Mḡb, K;) and **عَجَلَ**, [app. for **نَفْسَهُ**], inf. n. **تَعَجَّلٌ**; (K;) and **استعجل**; (Mgh, Mḡb;) or this last signifies *he required himself to haste, &c., constraining, or tasking, himself to do so.* (Sb, K.) [See also **عَجَلَ** below.] One says, **عَجَلْتُ لَهُ** [I hastened, &c., to him, or it]. (O.) And **عَجَلْتُ بِهِ** [I was quick, or beforehand, with him]: see 4. (Mgh.) And **عَجَلْتُ إِلَى الشَّيْءِ** I*

*preceded, outwent, or got first, to the thing.* (Mḡb.) — Also i. q. **حَضَرَ** [meaning *It was, or became, present, or ready; said of a price, hire, payment, or the like; contr. of **أَجَلَ**].* (Mḡb.) — And **عَجَلَ مِنْهُ** *He turned aside from him, or it.* (TA.) — [It is also trans., as having, or implying, the meaning of **سَبَقَ**:] see 4.

2. **عَجَلَهُ**, inf. n. **تَعَجَّلٌ**: see 4., in two places. — [It generally relates to some inanimate object.] It is said in the Kṛ [xxxviii. 15], **رَبَّنَا عَجِّلْ لَنَا** **فُتْنًا قَبْلَ يَوْمِ الْحِسَابِ** [O our Lord hasten to us our portion before the day of reckoning]: (TA:) accord. to some, *our portion of punishment: but accord. to Sa'eed Ibn-Jubeyr, it means, of Paradise.* (TA in art. **فُتْنًا**.) And you say, **عَجَلْتُ إِلَيْهِ الْمَالَ** *I brought, or conveyed, hastily, or speedily, to him the property; or hastened its coming to him.* (Mḡb.) And **عَجَلْتُ لَهُ مِنَ الثَّمَنِ كَذَا** *I paid him in advance, of the price, such a sum.* (S, O.) And **عَجَلَهُ مِنَ الْكِرَاءِ كَذَا** *He gave him in ready money, [or promptly, or quickly, or in advance,] of the hire, such a sum.* (Mgh.) And **عَجَلَ لَهُ الثَّمَنَ** *He gave to him [in ready money, or promptly, or quickly, or in advance, the price].* (Mgh.) And **عَجَلَ نَقْدَهُ** [He paid it in ready money, promptly, or quickly]. (ISk, S and K in art. **زَكَا**.) And **بِعْتَهُ تَعَجُّلًا بَتَعَجُّلٍ** [I sold it, or I sold to him, present, or ready, merchandise, for present, or ready, money]. (S voice **نَاجِزٌ**, q. v.) And **عَجَلْتُ اللَّحْمَ**, (S, O,) inf. n. as above, (TA,) *I cooked the flesh-meat in haste.* (S, O.) And **لَوْ عَجَلْتُ بِأَيِّمِكَ الْعَجُولَ**, a prov., [which, app., is properly rendered *Would that thou didst hasten, with thy husbandless woman, the early portion of food called **عَجُولٌ**, or the right reading may be **العَجُولُ**,] meaning **عَجَلَ بِهَا** **الزَّوْجِ** [+hasten thou, with her, i. e. with thy husbandless woman, marriage]. (TA.) One says also **عَجَلْتُمْ** like as one says **لَهَيْتُمْ** [i. e. *Ye supplied, or fed, with the early portion of food called **لَهْنَةٌ**; which is also called **عَجُولٌ**, or **عَجُولٌ**, &c.]. (S, TA. [For **لَهَيْتُمْ**, Golius appears to have read **لَهَيْتُمْ**, which is evidently wrong.]) — **عَجَلَ أَقْطَهُ**, inf. n. as above; and **تَعَجَّلَهُ**; *He made his [preparation of dried curd called] **اقط** into what are termed **عَجَاجِيلٌ**, (K, TA,) pl. of **عَجَالٌ**: (TA:) or you say, **عَجَلْتُ أَقْطِي عَجَاجِيلَ** [I made my **اقط** into **عَجَاجِيلَ**]. (O.) — See also 1, first sentence.***

3. **عَاجَلَهُ** [inf. n. **مُعَاجَلَةٌ**] i. q. **بَادَرَهُ** [He hastened, or made haste, or strove to be first or beforehand, in doing, or attaining, or obtaining, it]; (M and K in art. **بَدَرَ**;) namely, a thing. (M ibid.) And **عَاجَلَ غَيْرَهُ إِلَيْهِ** i. q. **بَدَرَهُ إِلَيْهِ**, (M and K in art. **بَدَرَ**;) like **بَادَرَهُ إِلَيْهِ** [He hastened with another, or vied or strove with him in hastening, to it, or to do, or attain, or obtain, it]. (M ibid.) — [Also *He dealt hastily with him.*] And **عَاجَلَهُ بِذَنْبِهِ** *He punished him for his sin, or crime, or offence, (أَخَذَهُ بِهِ), not granting him any delay.*

(§, TA. [For بِدْنِيهِ, Golius appears to have read بِدْنِيهِ.]

4. **اعجله**, (§, Mgh, Mṣb, TA,) inf. n. **إِعْجَالٌ**; (TA;) and **عجله**, inf. n. **تَعْجِيلٌ**; (§, O, TA;) and **تَعْجَله**; (§;) and **استعجله**; (K, TA;) *He incited, excited, urged, instigated, induced, or made, him to haste, hasten, make haste, speed, or be quick*; (§, Mgh, Mṣb, K, TA;) and *commanded, or bade, him, to haste, &c.* (K.) One says, **أَعَجَلَنِي فَعَجَلْتُ لَهُ** [*He incited me, &c., to haste, &c., and I hastened, &c., to him*]. (O, TA.) And it is said in the *Qur* [xiii. 7], **وَيَسْتَعْجِلُونَكَ**, **وَيَسْتَعْجِلُونَكَ بِالْأَسِيَّةِ قَبْلَ الْحَسَنَةِ** [*And they incite thee to haste with that which is evil before that which is good*]; and [in xxii. 46 and xxix. 53], **وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ** [*And they incite thee to haste with the punishment*]: (TA;) and **استعجل بنفسه** signifies *He hastened himself*. (MA.) — **اعجله** signifies also [*He incited him to haste, &c., by going before him*: and hence it is expl. as meaning also] **سَبَقَهُ** [i. e. *he preceded him, or it; he had, got, or took, precedence of him, or it; he was, or became, beforehand with him, or it; or he anticipated him, or it*]; as also **عجله**; and **استعجله**: (K:) or **استعجلته** signifies *I went before him, or preceded him*, (§, O, TA,) and so *incited him to haste*: (TA:) and **أَعَجَلْتَهُ**, **أَمْرٌ رُبَّمَا**, in the *Qur* [vii. 149], means **أَسْبَقْتَهُ** [i. e. *Have ye anticipated the command of your Lord?*]: (§, O:) or *have ye left [the fulfilment of] the command of your Lord incomplete?* (Ksh, Bḍ;) **عجل** being made to imply, (Ksh,) or as though it were made to imply, (Bḍ,) the meaning of **سَبَقَ**, wherefore it is made trans. like this latter verb; (Ksh, Bḍ;) the phrase meaning **أَعَجَلْتَهُ**, **وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ** (Ksh.) **عَنْ أَمْرٍ رُبَّمَا**, in the *Qur* [xx. 85, lit. *And what caused thee to hasten from thy party?*], means [virtually] **كَيْفَ سَبَقْتَهُ** [i. e. *how is it that thou camest before thy party?*]. (O.) — One says also, **اعجل الشيء**, **عَنْ وَقْتِهِ** [*He did the thing hastily, or hurriedly, before its time*]. (O and K in art. **غرض**.) And **اعجله**, **عَنْ إِدْرَاكِهِ** [*He made it, or did it, hastily, or hurriedly, or he hurried it, before, or so as to prevent, its becoming mature*]. (§ and K\* in art. **فطر**.) And **عجلت** i. e. **أَعَجَلْتَهُ** **عَنْ اسْتِلَالِ سَيْفِهِ** [i. e. *I hurried him, so that he could not draw his sword*]: whence the saying, **رَأَى صَيْدًا فَرَكِبَ فَرَسَهُ وَأَعَجَلَ** [*He saw an animal of the chase, and he mounted his horse, or mare, and was incited by haste so as to be prevented from taking his dart or his whip*]: and the saying, **هَلَكَ الْبَالُ** **عَنْ إِدْرَاكِهَا**, meaning **مَنَعَهُ** [i. e. *The perishing of the cattle, or property, prevented, or precluded, him from paying it*], namely, the **زَكَاةُ** [or *poor-rate*]; which is an instance of the extension of the signification. (Mgh.) — **أَعَجَلْتُ** said of the pregnant, (O,) or of a she-camel, (K,) [as though for **وَلَدَهَا**,] *She brought forth,*

(O,) or *cast*, (K,) *her offspring before its maturity*. (O, K.) — And **اعجل** said of palm-trees, (نخل,) *They had ripe fruit before its full time*. (Mgh.) — And, said of a camel, *He leaped [up] when the rider had mounted him and had not yet become firmly seated upon him*. (TA.) [See **مُعْجَلٌ**.]

5, as intrans.: see 1, first sentence. — Hence, **تَعَجَّلَ الْحَرُّ** *The heat came speedily, or quickly*. (Mgh.) And **تَعَجَّلَ الثَّمَنُ** [*The price was, or became, given in ready money, or promptly, or quickly, or in advance*]. (Mṣb in art. **نض**.) — And **تَعَجَّلَ الشَّيْءُ** *The thing came before its time*. (W p. 83.) — **تَعَجَّلَ مِنَ الْكِرَاءِ كَذَا** (§, Mgh, O) *He took, or received, in ready money, or promptly, or quickly, [or in advance], of the hire, such a sum*. (Mgh.) And **تَعَجَّلَ الْبَالُ** *He took, or received, promptly, or quickly, [or in advance], the property*. (Mṣb.) — **تَعَجَّلْتُ الشَّيْءَ** *I constrained myself to do the thing in haste*. (Ḥam p. 28.) — And **تَعَجَّلْتُ خَرَجَهُ** *I constrained him to hasten [the payment of] his [tax called] خراج*. (TA.) — See also 4, first sentence. — And see 2, near the end.

10, as intrans.: see 1, first sentence. — **اسْتَعْجَلْتُهُ** *I desired, or required, or demanded, his hastening, or speeding, or being quick*. (§, O.) And **استعجل الشيء** *He desired, or required, or demanded, the thing's being speedy, or quick, not waiting patiently until its time, or full time*. (Ḥam p. 665.) See also 4, in six places.

**عجل**: see **عَجَالَةٌ**.

**عجل** *A calf the young one of the بَقَرَةٌ*, (Aboo-Kheyreh, §, Mgh, O, Mṣb, K,) [both *domestic and wild*, which latter is a bovine antelope,] *from the time when his mother brings him forth* (Aboo-Kheyreh, Mgh, TA) *until a month old*; (Aboo-Kheyreh, Mgh, Mṣb, TA;) after which [accord. to some] he is called **بَرْغَزٌ**, when about two months old; and then he is called **فَرْقَدٌ**: (Aboo-Kheyreh, TA;) or he is thus called while *in the first year*, then **تَبِيْعٌ** (§ and Sgh and K in art. **سلخ**), or, correctly, accord. to IB, he is called while in the first year **عجل** and **تَبِيْعٌ**, (TA in that art.,) then **سَالِغٌ**, then **رَبِيْعٌ**, then **سَدِيْسٌ**, then **سَالِغٌ** and so on: (§ and Sgh and K ibid.:) the fem. is with **ة**: (Abu-l-Jarrāḥ, §, O, Mṣb:) pl. of the masc. **عَجَلَةٌ** (Mgh, Mṣb) and **عَجُولٌ** (Mṣb, TA) and, of pauc., **أَعَجَلَةٌ** and **أَعَجَالٌ**; (IB, TA;) [and of the fem. **عَجَلٌ**]; but as to **عَجَالٌ** as a pl., [Mṣr says,] *I have not heard it*: (Mgh:) and **عَجُولٌ** signifies the same as **عجل**; (§, Mgh, O, K;) fem. with **ة**; (TA;) and pl. **عَجَائِلٌ**. (§, Mgh, O, K.)

**عجل** and **عَجَلَةٌ**, both inf. ns. of **عَجَلَ** [q. v.], (Mgh, Mṣb,) are *Syn. with سُرْعَةٌ*; (K;) *contr. of بَطْءٌ*: (§, O:) the latter is expl. by Th as signifying *the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season*;

and as proceeding from the desire of the soul; wherefore it is generally discommended in the *Kur-an*, so that it is said to be from the Devil (TA.) It is said in the *Kur* [xxi. 38], **خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ**, meaning, it is said, *Man is composed of haste*; (O;) so says Fr, and in like manner says Aboo-Is-hāq; (T, TA;) to denote the excess of this attribute in him: (T, O, TA:) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, *haste is created from man*; (Mṣb, TA;) but IJ disapproves this explanation, and also another which will be mentioned in what follows. (TA.) — **عَجَلٌ** signifies also *Food that is hastily prepared, and brought, before the [meal called] غَدَاةٌ has become matured*. (TA.) [See also **عَجَالٌ**.] — Also *Clay, or earth*; *syn. طِينٌ*: (IAḡr, O, K:) or *black mud, or black fetid mud*; *syn. حَمَاءٌ*: and **عَجَلَةٌ** has both of these meanings, i. e. **طِينٌ** and **حَمَاءٌ**: (O, K:) the former of these two significations of **عَجَلٌ** is said by AO to be of the dial. of Ḥimyer; and IAḡr says that it is what is meant in the phrase in the *Kur* [xxi. 38] cited above; but Ibn-ʿArāfeh disapproves this; (O, TA;) and so does Az; and Er-Rāghib says that some expl. it as meaning in this instance *stinking black mud*, but that their saying is nought. (TA.) — See also **عَجَلَةٌ**, in four places.

**عجل**: see the next paragraph, in two places.

**عجل** (§, O, Mṣb, K) and **عاجل** (Mṣb, K) and **عجل** (§, O, K) and **عجول** (§, O) and **عجیل** (K) and **عجلان** (§, Mgh, O, Mṣb, K) *Hasting, hastening, making haste, or speeding*; [thus more properly the first and second, and often the last; the rest generally signifying] *hasty, speedy, quick, or expeditious*: (§, Mgh, O, Mṣb, K:) pls., (K, TA,) all of **عجلان**, (TA,) **عجالي** and **عجالي** and **عجال**; (K, TA;) the first and last of which pls., as pls. of **عجلى** [fem. of **عجلان**], are applied to women (§, O, TA) also: (TA:) **عجل** has no broken pl., nor has **عجل**: (Sb, TA:) ISk says that, for the dim. of **عجل**, they use **عجیلان**, as formed from **عجلان**; though they also form it regularly, saying **عجیل**; but the former is the better. (O, TA.)

**عَجَالَةٌ**: see **عَجَالَةٌ**.

**عَجَلَةٌ** fem. of **عَجَلَ** [q. v.]. (Abu-l-Jarrāḥ, §, O, Mṣb.) — Also *A water-skin, or skin for water and for milk*; *syn. بَقَاءٌ*: (§, O, K:) pl. **عَجَلٌ** and **عَجَالٌ**. (§, O.) — And *A [water-wheel such as is called] دَوْلَابٌ*: (IAḡr, O, K: [see also **عَجَلَةٌ**]:) pls. as above. (K.) — And *A species of plant, (§, O, K, TA,) which extends along the ground, (TA,) also called وَشِيحٌ* [q. v.]: (O, TA:) AHn says of the **وشیح**, on the authority of Aboo-Ziyād, *it grows, at first, from one root, then branches forth upon the surface of the earth, in innumerable branches, every branch having a knot, or joint, (كُتْبٌ) from which knot, or joint, grow other branches; it cleaves to the ground, not rising high; its leaves are like*

those of wheat; and while green, it is called *عَجَلَة*; (O;) and it is the best of pasture, and is not [what is termed] a *بَقْل*: (O, TA:) and it is said to be a tree having leaves and joints, or knots, (*كُطُوب*) and pliant canes, [for *قَضَب* in my original, I read *قَصَب*, (see *وَشِيح*)] long, or elongated, with a fruit like the foot of the domestic fowl, contracted, which, when it dries up, opens; and not having any blossom. (TA.) See also *عَجَالَة*.

*عَجَلَة*: see *عَجَل*, first sentence. — Also [A cart, or wheeled carriage of any kind;] the thing, (S, O,) or *آلَة* [meaning *حَمَل* *آلَة* i. e. instrument of carriage], (K,) that is drawn along by the bull: (S, O, K:) said by Er-Rāghib to be so called because of the quickness of its passing along: (TA:) pl. *عَجَل* [or rather this is a coll. gen. n.] and [pl. of pauc.] *أَعْجَال* (S, O, K) and [of mult.] *عَجَال*. (K.) — And Pieces of wood constructed, (K,) or a piece of wood, (Mṣb,) or a thing that is constructed like the [women's camel-vehicle called] *مِحْفَة*, (Mgh,) upon which burdens are carried: (Mgh, Mṣb, K:) pl. [or coll. gen. n.] *عَجَل*. (Mgh, Mṣb.) — And A [water-wheel such as is called] *مَنْجُون* (S, O) or *دَوْلَاب* (K) upon which water is drawn: (S, O: [see also *عَجَلَة*]:) or a *مَحَالَة* [app. meaning a great sheave of a pulley by means of which camels draw water]: (K:) pl. [or coll. gen. n.] *عَجَل*. (S, O.) — And A piece of wood lying transversely, or horizontally, upon the *نَعَامَة* [or rather *نَعَامَتَان* or two posts] of the well, to which the large bucket is suspended: (El-Kilābee, S, O, K: [see *زُرْنُوق*]:) pl. [or coll. gen. n.] *عَجَل*. (TA.) — And A kind of ladder made from a palm-tree, like the *نَقِير*, (O, K,) which is the trunk of a palm-tree hollowed, and having the like of steps made in it: mentioned in a trad. as the means of ascending to an upper chamber. (O.) — And A small [leathern vessel for water such as is called an] *إِدَاوَة*: and some say, a [leathern water-bag such as is called] *مَزَادَة*. (TA.) — And i. q. *كَارَة نُوب* [app. A garment made up into a bundle]: pl. *عَجَال* and *أَعْجَال*, by the rejection of the augmentative [ة in the sing.]. (TA.) — And A rock [that is as though] growing forth by itself upon rugged, elevated, hard ground. (AA, O.) — See also *عَجَل*, latter half.

*عَجَلَان*: see *عَجَل*, in two places. — [Hence,] *قَوْس عَجَلِي* A bow of which the arrow is quick [in its flight]. (AḤn, K.) — And *عَجَلَان* A certain bird, (S, O, K,) black, but white in the base of the tail, that moves about its tail much, or often; also called *الْقَتَّاح*. (O.) — And *العَجَلَان* is [a name of The month] *شَعْبَان*: so called because of the quickness of its passing away and coming to an end; (L, K; [in the latter of which, in some copies, *وَنَقَادِه* is erroneously put for *وَنَقَادِه*];) i. e. because of its seeming short on account of the fast that follows it. (L.)

*عَجُول*: see *عَجَل*. — Also A she camel distracted, or confounded, or perplexed, having lost her young one; (S, O, K;\*) because of her quickness in her motions, (K, TA,) i. e. in her coming and going, (TA,) by reason of impatience: (K, TA:) and a woman bereft of her child: pl. *عَجُول*, (O, K,) and, accord. to the K, *عَجَائِل*, but correctly *مَعَاجِل*, as in the L, an anomalous pl. (TA.) — And *العَجُول* signifies Death, or the decree of death; syn. *الْمَنِيَّة*: (AA, K, TA:) because it [often] hurries him whom it befalls so as to prevent him from reaching his family. (TA.) — See also *عَجَال*: and see a phrase in the latter half of the second paragraph of this art.

*عَجِيل*: see *عَجَل*.  
*عَجِيل* a dim. of *عَجَل*, q. v. (O, TA.) — See also *عَجَال*.

*عَجَالَة* (S, O, K) and *عَجَالَة* (O, K) and *عَجَل* and *عَجَلَة* (Ibn-'Abbād, O, K) A thing that one takes hastily, or quickly: (S, O, K:) and the first, [or all,] the rider's provision of food whereof the eating does not fatigue, as dates, and meal of parched barley; (Meyd, TA;) because he desires its readiness, for the journeying hurries him so as to prevent his having food prepared with pains: (TA:) and *hasty provision for a guest*. (Har p. 84.) One says, *التَّمْرُ عَجَالَة الرَّاحِبِ* [Dates are the hastily-taken food of the rider]: (S, O:) and so, *التَّيْب* [q. v.]; (S, O;) which is a prov., (S,) said by A'Obeid to be used in urging one to be content with a little of what is wanted when much thereof is unattainable. (Meyd.) — Also, the same four words, The milk which the *مَعْجَل* [q. v.] draws; and so *إِعْجَالَة*: (K:) or this last signifies the milk (S, O, TA) of his camels (TA) which the pastor hastens to bring (S, O, TA) to his family before the [fresh] milking, (S, O,) or when his camels return from the water; and its pl. is *إِعْجَالَات*: (TA:) and *عَجَالَة* signifies the milk which the pastor carries from the place of pasture to the owners of the sheep or goats before the sheep or goats return; this being done only when there is abundance of milk. (IAth, O, TA.)

*عَجَالَة*: see the next preceding paragraph. — Also A certain plant: (K, TA:) said to be the *عَجَلَة* mentioned above. (TA.)

*عَجِيلَة*: see what next follows.

*عَجِيلِي* A certain quick pace; (Aḥ, O, K;) as also *عَجِيلَة*, (K,) and *عَجِيلِي*, mentioned, and thus written, by Ibn-Wellād, like *سَمِيحِي*. (TA.)

*عَجِيلَان* an anomalous dim. of *عَجَل*, q. v. (O, TA.)

*عَجَال* and *عَجُول* A thing with which one hastes [i. e. an early portion of food that one eats] before the [morning-meal called] *غَدَاء*; *لَهْنَة*; *لَهْنَة*; (Th, TA;) and (TA) so *عَجُول*; (K, TA;) or, some say, it is [correctly] *عَجُول*, as above; (TA;) so too *عَجِيل*: (K:) or this last signifies food

that is presented to a party before a preparation has been made for them. (IDrd, O, K.) [See also *عَجَل*.] — Also (i. e. *عَجَال* and *عَجُول*) A *كُف* [or cake of the length and thickness of the hand] of *حَمِس* [or dates mixed and kneaded with clarified butter and with the preparation of dried curd called *أَقَط*, &c.], (K, TA, accord. to several copies of the K *جَمَاع كُف* [which means the same],) or of dates [alone], which is eaten in haste: (K:) or (K, TA, in some copies of the K “and”) a handful of dates kneaded with *سَوِيْق* [or meal of parched barley or wheat], (Ish, O, K, the last in two places,) or *أَقَط*: (Ish, O:) pl. *عَجَائِل*: (TA:) which signifies [also] certain things of *أَقَط*, made in a long form, of the thickness of the hand, (Ish, O, K,) and of the length thereof, like the *عَجَائِل* of dates and *حَمِس*; one of which is called *عَجَال*. (Ish, O.)

*عَجُول*: see the next preceding paragraph, in two places. — And see also *عَجَل*.

*عَجِيلِي*: see *عَجِيلِي*.

*عَاجِل*: see *عَجَل*. [Also *Fleeting*; *quickly transitory*.] — And *Present*; *ready*; (Mṣb;) *not delayed*; (PṢ;) [applied to a price, hire, payment, or the like;] *contr. of أَجَل*; (S, O, K;) as applied to anything. (K.) *عَاجِل بِعَاجِل* [Ready merchandise with ready money] is like *يَد بِيَد*, and *نَاجِز بِنَاجِز*. (TA in art. *نَجِز*.) — And hence, [or because fleeting, or quickly transitory,] *العَاجِلَة* signifies *The present hour or time*: (Mṣb;) and *the present dwelling, abode, world, life, or state of existence*: (TA:) *contr. of الأَجَلَة*, (S, O, TA,) in relation to anything. (TA.)

*أَعْجَل* [More, and most, hasty, speedy, quick, or expeditious: and more, and most, fleeting, or short-lived]. They say, in relation to the affecting of hardness, or strength, and endurance, and to soundness of body, *لَيْتِي وَفَلَانًا يُفْعَلُ بِنَا كَذَا* [Would that such a thing might be done to me and such a one until the more short-lived die]. (O.)

*إِعْجَالَة*: see *عَجَالَة*, last sentence.

*أَعْجَال* [mentioned by Freytag, on the authority of the Deewān of the Hudhalees, as a pl. derived by some from *عَجَل*, and signifying *Little ones* (“parvi”).]

*مُعْجَل* A young camel brought forth before the completion of the year, and living. (K.)

*مُعْجَل* and *مُعْجَل* and *مُعْجَال* A she-camel that brings forth before the completion of the year, and whose young one lives: (K:) or *مُعْجَلَة* and *مُعْجَال* signify the pregnant that brings forth her young before its full time: (O:) or *مُعْجَلَة* signifies a she-camel that casts her young prematurely: (TA:) and *مُعْجَل* applied to a *بَقَرَة* [meaning a cow, either domestic or wild, the latter being a bovine antelope], (S, O, Mṣb, K,)

having a calf, (S, Mṣb, K,) or having her calf with her. (O.) — Also [i. e. the three epithets first mentioned], A she-camel that leaps [up] when the foot is put in her stirrup; as also مُعْجَلَةٌ: (K:) or thus this last word: (O:) or مُعْجَلٌ is so applied, like مُعْجَلَةٌ; and is in like manner applied to a he-camel; meaning that rises and leaps &c. as above. (TA.) — Also, (K,) or مُعْجَلٌ [only], (TA.) A palm-tree that matures its fruit on the first occasion of its bearing. (K, TA.)

مُعْجَلٌ: see the next preceding paragraph. — Also One who brings to his family the إِعْجَالَةٌ (S, O) or عَجَالَةٌ [q. v.]; (K;) as also مُعْجَلٌ: (S, O, K:) or one who brings the إِعْجَالَةَ from the camels pasturing at a distance from their owners. (TA.) — And The pastor who milks the camels once while they are in the pasture. (K.)

مِعْجَالٌ: see مُعْجَلٌ, in four places. — Also sing. of مِعْجَالِي (A, TA) which means, The مُخْتَصِرَاتُ [i. e. nearer, or nearest, (in art. خَصْر erroneously written مُخْتَصِرَاتُ)] of the roads, or ways. (A, O, K, TA.) One says also, أَخَذْتُ مِنَ الطَّرِيقِ مُسْتَعْجِلَةً (O, K, in the CK مُسْتَعْجِلَةٌ) [I took a short cut,] and هَذِهِ مِنَ الطَّرِيقِ مُسْتَعْجِلَاتٌ [These are the short cuts]: both denote nearness and shortness. (O, K.)

مِعْجَالٌ an anomalous pl. of عَجْوَلٌ, q. v. (L, TA.)

مُعْجَلٌ: see مُعْجَلٌ.

المُسْتَعْجِلَةُ and its pl.: see مِعْجَالٌ. — المُسْتَعْجِلَةُ is a name of A certain plant that fattens women; also called العُرْوَةُ البَيْضُ. (K in art. عرق.)

عجم

1. عَجَمَةٌ, (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. عَجِمَ (S, Mṣb, K) and عَجِمُوا (K,) He bit it: (Mṣb, K:) and he chewed it: (Mṣb:) or he chewed it for the purpose of eating or of trial: (K:) or he bit it with the lateral teeth, not with the central incisors: (TA:) or he bit it, namely, a piece of wood, or a stick, or rod, or the like, in order to know whether it were hard or fragile: (S:) or he tried it with his lateral teeth in order that he might know, or prove, its hardness: and he bit it, namely, a gaming-arrow known for winning, between two lateral teeth, in order to make upon it a mark by which he might know it. (TA.) — Hence, (TA,) † He tried, tested, or proved, him. (K, TA.) And عَجِمْتُ عُدَّةً † I tried, tested, or proved his case, and knew his state, or condition. (S, TA.) And عَجِمْتُهُ الْأُمُورَ † Affairs exercised him so as to render him strong for them, and habituated, or inured, to them. (TA.) And Kābeesah Ibn-Jābir says,

- وَعَاجِمْتُ الْأُمُورَ وَعَاجِمْتَنِي
- كَأَنِّي كُنْتُ فِي الْأَمْرِ الْخَوَالِي

[† And I have tried affairs, and they have tried me, as though I were of the generations that have passed away]; meaning, as though I were one of the long-lived, by reason of my many trials. (Ham p. 340.) — [Hence also,] one says, التَّوْرُ يَعْجِمُ قَرْنَهُ † The bull smites the tree with his horn to try, or test, it. (S, K.) — And عَجِمَ السِّيفَ, (S, K,) inf. n. عَجِمَ, (TA,) † He shook the sword to try, or test, it. (S, K.) — مَا عَجِمْتِكَ عَيْنِي means † My eye has not seen thee since such a time; (S, K, TA;) and is said by a man to one with whom his [last] meeting was long past. (TA.) An Arab of the desert is related to have said, تَعَجِمْتُكَ عَيْنِي, meaning † [My eye seems to know thee; or] it seems to me that I have seen thee. (TA.) And one says, رَأَيْتُ فَلَانًا فَجَعَلْتُ عَيْنِي تَعَجِمُهُ i. e. † [I saw such a one,] and my eye seemed to know him, (Lh, S, K, TA,) not knowing him perfectly, as though not certain of him. (TA.) And عَجِمُونِي † They knew me. (TA.) — And [hence, app.,] one says, نَظَرْتُ فِي الْكِتَابِ فَعَجِمْتُ, meaning † [I looked into the book, or writing, and] I did not know surely its letters. (TA.) — See also 4. — عَجِمَ, [aor. 2,] inf. n. عَجِمَةٌ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and [a barbarousness, or vitiousness, therein, especially in speaking Arabic; (see عَجِمَةٌ below;)] i. e. † a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Mṣb.)

2: see 4.

3: see the verse cited in the first paragraph.

4. اعْجَمُهُ He made it (i. e. speech, or language, S, K, or a thing, TA) to want, or be without, or to have a quality the contrary of, clearness, perspicuousness, or distinctness; (S, Mṣb, K, TA;) or [to be barbarous, or vitious, i. e.] to want, or be without, chasteness, or correctness. (K, TA.) Ru-beh says, [in some verses very differently cited in different copies of the S,] of him who attempts poetry without having knowledge thereof,

يُرِيدُ أَنْ يُعْرِبَهُ فَيُعْجِمُهُ

[He desires to make it clear, &c., and he makes it to want clearness, &c.]. (S.) — And He dotted it, or pointed it, (S, K,) namely, a letter, (S,) or a writing; (K;) he removed its عَجِمَةٌ [or want of clearness, &c.] by means of dots, or [diacritical] points, (Nh, Mṣb, TA,) and [the signs called] شُكُلٌ, [but see شُكُلٌ] which distinguished it, namely, a letter, from other letters; the † denoting privation; (Mṣb;) as ISd holds to be the case; (TA;) and so † عَجِمَهُ, (S, K,) inf. n. تَعَجِمَ; (S;) and † عَجِمَهُ, (K,) inf. n. عَجِمَ; (S;) for J's assertion [in the S] that one should not say عَجِمْتُ is a mistake: (K:) this last verb, however, which J thus disallows, is disallowed also by Th, in his Fṣ, and by most of the expositors thereof; and J confined himself to the correct and chaste. (TA.) — And He locked it; namely, a door. (Mṣb.) — نَهَانَا النَّبِيُّ أَنْ نَعْجِمَ التَّوَى طَبْعًا [The Prophet forbade us to make the date-stones to become as though they were chewed and bitten],

(K, TA,) occurring in a trad., means that when dates are cooked for دَبْسٍ, (K, TA,) i. e. for taking their sweetness, (TA,) they should be cooked gently, so that the cooking shall not extend to the stones, (K, TA,) nor produce upon them such an effect as that of their being chewed and bitten, (TA,) and thus spoil the taste of the حَلَاوَةُ, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سَلَاةُ [here meaning the sweet decocture]; (TA;) or because they [the date-stones] are food for the home-fed animals, and therefore they should not be thoroughly cooked, that their taste, (K, TA,) in the Nh their strength, (TA,) may not go away: (K, TA:) or the meaning is, [that he forbade] the cooking the date-stones immoderately, so that they would crumble, and their strength, with which they would be good for the sheep, or goats, would be spoiled. (TA.)

7: see the next paragraph.

10. استعجم He was unable to speak: (TA:) he was silent, mute, or speechless; (K, TA;) said of a man. (TA.) And اسْتَعْجَمَتِ الدَّارُ عَنْ جَوَابِ سَائِلِهَا [The dwelling kept silence from replying to its interrogator]: and Imra-el-Keys says,

- صَمَّ صَدَاهَا وَعَفَا رَسْمَهَا
- وَاسْتَعْجَمَتْ عَنْ مَنْطِقِ السَّائِلِ

[Its echo has become dumb, and its trace has become effaced, and it has become in the state of keeping silence from answering the speech of the interrogator]: he makes استعجمت trans. by means of عن because it is used in the sense of سَكَتَتْ. (TA.) — One says also, اسْتَعْجَمَ عَلَيْهِ الْكَلَامُ (S,) or عَلَيْنَا, (Mṣb,) meaning Speech was as though it were closed against him, or us; or he, or we, became impeded in speech, unable to speak, or tongue-tied; syn. اسْتَسْبَمَ: (S, Mṣb:) and انعجم عليه الكلام; [which means the same;] syn. انغلق and انطبق. (K\* and TA in art. طبق.)

And accord. to the K, one says, استعجم القراءة, meaning He was unable to perform [or continue] the recitation, or reading, by reason of the overcoming of drowsiness: but what is said in the Nh and other works is اسْتَعْجَمْتُ عَلَيْهِ قِرَاءَتَهُ i. e. His recitation, or reading, was cut short, and he was unable to perform [or continue] it, by reason of drowsiness: and it is also expl. as meaning he was, or became, impeded in his recitation, or reading, and unable to perform [or continue] it, as though he became one in whom was عَجِمَةٌ. (TA.) — And استعجم الخبر means The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. اسْتَسْبَمَ, and اسْتَغْلَقَ. (Mṣb in art. بهر.)

عَجْمٌ The young of camels; (S, Mṣb, K, TA;) such as the بَنَاتُ بُونَ and حِقَاقُ and جِدَاعُ: (IAṣr, S, Mṣb, TA:) thus far: (S, Mṣb:) when they have entered upon the state of اِبْتَاءٍ, they are of the جِلَّةِ thereof: (IAṣr, TA:) applied to

the male and to the female: (§, Mṣb, K:) pl. **عُجُومٌ** [app. meaning *young camels of different ages not exceeding the age of the جَدَع*]. (§, K.) — And The root, or base, of the tail; (§, Mṣb, K;) which is the **عُصْبُ**; (§, Mṣb;) as also **عُجْرٌ**; (K;) like **عُجْبٌ** [and **عُجْبٌ**]; (§, Mṣb;) [each] a dial. var. of **عُجْبٌ**; (Mṣb;) or, accord. to Lh, the **م** is a substitute for the **ب** of **عُجْبٌ**. (TA.) — See also **عُجْرٌ**. [Golius and Freytag have assigned to this word a meaning belonging to **عُجْبِيٌّ**.]

**عُجْرٌ**: see the next preceding paragraph: — and that here following.

**عُجْرٌ** [Foreigners, as meaning] others than Arabs; such as are not Arabs; [often used as implying disparagement, like *barbarians*; and often especially meaning *Persians*]; (§, Mgh, Mṣb, K;) as also **عُجْرٌ**, [of which see an ex. in a verse of Lebeed cited voce **رَازِقِيٌّ**]. (§, Mṣb, K;) or this latter may be a pl. of the former: (TA.) **عُجْبِيٌّ** (of which **أَعْجَامٌ** is pl., TA) signifies one thereof; (§, Mgh, Mṣb, K;) one who is of the race of the **عُجْرُ**; (K;) though he may be chaste, or correct, in [the Arabic] speech; (Mgh, K;) the **ي** denoting unity; but it is also the relative **ي**, and thus one may apply to an Arab the appellation **عُجْبِيٌّ** as meaning called thus in relation to the **عُجْرُ**: (Mṣb:) and one says also **رَجُلٌ أَعْجَرٌ** [a man not of the Arabs]: and **قَوْمٌ أَعْجَرٌ** [a people, or party, not of the Arabs]. (K.) — Also The stones of dates (§, Mgh, Mṣb, K) and of the drupes of the lote-tree (Mṣb) and of grapes (Mgh, Mṣb) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Mṣb,) or the similar stones of anything, (K,) or also whatever is in the interior of a thing that is eaten such as the raisin and the like; (§;) and **عُجَامٌ** signifies the same: (K:) the vulgar say **عُجْرٌ**: (Yaḳḳoob, §;) [see also **عُجْرٌ**, in an explanation of which **عُجْرٌ** is evidently, I think, used as meaning the heart (commonly termed **جَمَارٌ** q. v.) of the palm-tree:] the n. un. is **عُجْمَةٌ**, (§, Mgh, Mṣb,) which is incorrectly expl. by AHn as meaning a grape-stone when it germinates. (ISd, TA.) — Also Camels that bite, or chew, the [trees called] **عَضَاهُ** and the tragacanth and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] **حَمِضٌ**. (§.)

**عُجْمَةٌ** sing. of **عُجْمَاتٌ**, (K, TA,) which signifies *Hard rocks* (§, K, TA) protruding (lit. growing forth) in a valley. (TA.) — See also **عُجْمَةٌ**.

**عُجْمَةٌ** (§, Mgh, Mṣb, K, TA) An impotence, or an impediment, or a difficulty, (Mṣb, TA,\*) in speech, or utterance; (§, Mṣb, K, TA;) and [a barbarousness, or vitiousness, therein; i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein, (Mgh, Mṣb,) meaning, in speaking Arabic. (Mgh, Mṣb,\*)

[See also 1, last sentence, where it is mentioned as an inf. n.] — Also, (§, K,) and **عُجْمَةٌ**, (K,) Such as is accumulated, or congested, of sand: or abundance thereof: (K, TA:) or sand rising above what is around it: (TA:) or the last portion of sand. (§ in explanation of the former.)

**عُجْمَةٌ**: see the next preceding paragraph.

**عُجْمَةٌ**, (§, TA,) thus in the L, and thus correctly, (TA,) i. e. **بِالتَّخْرِيكِ**, (§, TA,) but in the K **عُجْمَةٌ**, (TA,) [app. from the same word as signifying “a date-stone,” n. un. of **عُجْرٌ**,] A palm-tree growing from a date-stone. (§, K, TA.)

**عُجْبِيٌّ**, with the **ج** quiescent, Intelligent and discriminating; (K, TA;) applied to a man. (TA.)

**عُجْبِيٌّ**; pl. **أَعْجَامٌ**: see **عُجْرٌ**, first sentence. [The sing. is applied to anything as meaning Of, or belonging to, the **عُجْرُ**.]

**عُجْبِيٌّ** [A speech, or language, foreign to the Arabs]. (TA in art. **رَطْنٌ**.)

**عُجَامٌ**: see **عُجْرٌ**, latter half.

**عُجُومٌ**: see **عُجْمَةٌ**.

**عُجَامَةٌ** A thing that one has bitten, or chewed [like **مَضَاغَةٌ**]. (TA. [The explanation there given is **مَا عَجِمَهُ**: correctly **عَجِمْتُ**].)

**عُجُومَةٌ**: see **عُجْمَةٌ**.

**عُجَامٌ** The large **عُفَّاشٌ** [or bat]; and the **عُفَّاشُ** [which accord. to some signifies the same as **عُفَّاشٌ**; but accord. to others, the large **عُفَّاشٌ**; or the swallow; or a species of the swallows of the mountains]. (K.)

**عُجَامَةٌ**: and **عُجَامَاتٌ**: see what next follows.

**عُجَامَةٌ** [a pl. of which the sing. **عُجَامَةٌ** (a subst. formed from the act. part. n. **عَاجِرٌ**) I do not find mentioned] The teeth. (§, K.) — And Camels; because they bite, or chew, bones; and so **عُجَامَاتٌ**. (TA.)

**عُجْمَةٌ** applied to a she-camel, (AA, §, K,) Strong; like **عُجْمَةٌ**: (AA, §:) or strong to journey; as also **عُجُومَةٌ** (K, TA) and **عُجُومٌ**: (TA:) pl. of the first **عُجْمَاتٌ**. (AA, §.)

**عُجْرٌ** One having an impotence, or an impediment, or a difficulty, in speech, or utterance, (§, Mṣb,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (§;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (§, Mgh, Mṣb, K;) meaning, in speaking Arabic, (§, Mgh, Mṣb, \* K, \*) though he may be an Arab; (§, Mgh, Mṣb;) and **عُجْبِيٌّ** signifies the same, (Mgh, Mṣb, K,) and therefore, if applied to an Arab, it does not imply reproach; (Mṣb; [but it is said in the Mgh that this demands consideration;]) or this latter epithet is applied to a tongue, or speech,

and to a book, or writing, but not to a man unless it be syn. with the former epithet: (§:) the fem. of the former is **عُجْمَاءٌ**: (§, Mgh, Mṣb:) and the dual masc. **أَعْجِمَانٌ** (§) and fem. **عُجْمَاوَانٌ**; (Har p. 226;) and the pl. masc. **أَعْجِمُونَ** (§, Mṣb, TA) and **أَعْجِرٌ** (§, TA) and **عُجْمَانٌ**: (TA:) and the pl. of **عُجْبِيٌّ** is **أَعْجِبِيُونَ**. (Mṣb.) See also **عُجْرٌ**, first sentence, in two places. — Also Dumb; speechless; destitute of the faculty of speech; (K, TA;) unable to speak; and so **مُسْتَعْجِرٌ**: (§, TA:) fem. of the former as above. (TA.) — Hence, (§,) by predominance of its application, (Mgh,) **عُجْمَاءٌ** signifies A beast, or brute; syn. **بَيْهَمَةٌ**; (§, Mgh, K;) and so **مُسْتَعْجِرٌ** [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., [also] as an epithet to a beast, or brute, (**بَيْهَمَةٌ**), for the like reason. (Mṣb.) It is said in a trad., **جَزَعُ الْعُجْمَاءِ جَبَارٌ** [expl. in art. **جَبَرٌ**]. (§, Mgh.) — [Hence also] **فُجْلٌ أَعْجَرٌ** signifies A stallion [camel] that brays in a **شَقِشَقَةٌ** [or faucial bag] to which there is no perforation, so that the sound does not issue from it: and they approve of the sending such among the **شُولُ** [or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets females. (TA.) — The prayer of the daytime is termed **عُجْمَاءٌ** because the reciting [of the Kur-án] therein is inaudible; (§, Mgh, Mṣb, K, TA;) i. e. the prayer of noon and of afternoon; (TA;) and these two together are termed **الْعُجْمَاوَانُ**. (Har p. 226.) — **مَوْجٌ أَعْجَرٌ** means † Waves that do not sprinkle their water, and of which no sound is heard. (§, K.) — And **عُجْمَاءٌ** [or **رَمْلَةٌ عُجْمَاءٌ**?] † A tract of sand in which are no trees. (IAḡr, K.)

**عُجْبِيٌّ**: see the next preceding paragraph, first sentence, in two places. [It is often improperly used for **عُجْبِيٌّ**.]

**أَعْجَبِيٌّ** [A barbarous, or vitious, speech or language]. (TA in art. **رَطْنٌ**.)

**صَلْبُ الْمَعْجَرِ** [lit. Hard in respect of the place of biting, or of chewing. And hence,] applied to a man, (§, K, TA,) as also **صَلْبُ الْمَعْجِمَةِ**, (TA,) † Mighty, strong, resisting, or indomitable, in respect of spirit; (§, K, TA;) such as, when tried by affairs, or events, is found to be mighty, strong, or resisting, and hard, or hardy. (TA.) And **صَلْبَةٌ مَعْجِمَةٌ** † A she-camel having strength, or power, and fatness, and endurance of journeying: (§, K, TA:) or having patience, and soundness, and strength for treading the way with vehemence: [for **الدَّعْكُ** the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read **الدَّعْقُ**.] Sh disapproves of the saying *having fatness*: accord. to IB, the phrase signifies a she-camel such as, when tried, is found to have strength for traversing the desert, or waterless desert; and he says that it does not mean in which is fatness. (TA.)

**مَعَجِرٌ** [pass. part. n. of 4: and also an inf. n. of that verb]. **حُرُوفُ الْمُعْجِرِ**, an appellation of *The letters of the alphabet (الحُرُوفُ الْمُقَطَّعَةُ)* [of the language of the Arabs], most of which are distinguished by being dotted from the letters of other peoples, means **حُرُوفُ الْخَطِّ الْمُعْجِرِ** [the letters of the dotted character]: (S:) or by **الْمُعْجِرِ** is meant **الإعْجَامِ**, it being an inf. n., like **الْمُدْخَلِ** (S, K) and **الْمُنْجَرِجِ** (S), so that the meaning of **حُرُوفُ الْمُعْجِرِ** is [the letters] of which a property is the being dotted: (S, K:) of which explanations, the latter is held by Mbr and IB and others to be the more correct. (L, TA.) — Also, applied to a door, **Locked**. (S, K.)

**مَعْجَبَةٌ**: see **مَعْجَبٌ**, in two places.

**مَعْجَرٌ** [applied to a plant, or herbage, *Much bitten*; or] *eaten [or depastured] until but little thereof has remained.* (IAqr, TA.)

**مُسْتَعْجِرٌ**: see **أَعْجَرٌ**, in two places.

### عجن

1. **عَجَنَهُ**, aor. ʔ and ʔ, [inf. n. **عَجَنٌ**] *He kneaded it; i. e. he bore upon it with his fist, or clinched hand, pressing it; as also ʔ اعتجنه*: (K:) or **عَجَنَتْ**, (S, TA,) or **عَجِنَا**, (Mṣb,) aor. ʔ, (Mṣb, TA, and so in copies of the S,) or ʔ, (so in a copy of the S,) inf. n. **عَجِنٌ**, *she (a woman) made, or prepared, [or kneaded,] عَجِنٌ* [i. e. *dough*]; (S, Mṣb, TA;) as also ʔ اعتجنت, (S, TA,) or **عَجِنَا** ʔ اعتجنت. (Mṣb.) **إِنَّ فَلَانًا لَيَعْجِنُ بِمِرْفَقَيْهِ حَمِيمًا** [Verily such a one kneads with his two elbows by reason of stupidity] is a saying mentioned by Lth. (TA.) — And **عَجَنَ**, said of a man, *He rose bearing upon the ground* (IF, S, Mṣb, K, TA) *with his fist, or clinched hand, (TA,) as though he were kneading (كَأَنَّهُ يَعْجِنُ)*, (IF, Mṣb,) by reason of age (IF, S, Mṣb, K, TA) or fatness. (TA.) It is said in a trad., of Ibn-'Omar, **كَانَ يَعْجِنُ فِي الصَّلَاةِ** i. e. *He used to bear upon his two hands when he rose in prayer, like as does he who kneads dough*: and he said that he had seen the Apostle of God do so. (TA.) And one says of an old man, **عَجَنَ وَخَبَزَ**, which is expl. in the A as meaning † *He became old, or aged*; because such, when he desires to rise, bears upon the outer sides of the fingers of his two hands like the kneader, and upon his two palms like the maker of bread. (TA.) [See also 4, first sentence.] — And **عَجَنَ عَلَى الْعَصَا**, aor. ʔ, inf. n. **عَجِنٌ**, *He (a man) bore, or stayed himself, upon the staff.* (Mṣb.) — And **عَجَنَتْ**, (S, K,) aor. and inf. n. as above, (TA,) *She (a camel) beat the ground with her fore feet in her going along.* (S, K.) And one says of a horse or other animal, **يَعْجِنُ بِرِجْلَيْهِ** [*He beats the ground with his hind feet*]. (S and K in art. قمص.) — **عَجَنَهُ**, (K,) inf. n. as above, (TA,) also signifies *He struck his عَجَانِ*, [q. v.]. (K.)

— **عَجِنَتْ**, aor. ʔ, (S, K, TA,) inf. n. **عَجِنٌ**, (S, TA,) said of a she-camel, (S, K, TA,) [app. signifies *She was, or became, such as is termed عَجِنَةٌ or عَجِنَاءٌ in any of the senses assigned to these epithets: or] she was, or became, fat: (S:) or she had much flesh in the udder, with little milk: (TA:) or she had in her vulva a tumour (K, TA) like a wart, and resembling what is termed عَقْلٌ, (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus. (TA.) [See also the next paragraph.]*

4. **اعجن** *He (A man) was, or became, advanced in age.* (TA.) [See also **وَجَبَزَ** **عَجِنَ**, above.] — And *He rode a fat she-camel.* (K, TA.) — And *He had a tumour in his عَجَانِ* [q. v.]. (K.) [See also 1, last signification.] — And *He begot a stupid child, such as is termed عَجِينَةٌ.* (TA.)

[7. **انعجن** *It (dough) became kneaded*: so accord. to Freytag; but he has not named any authority for this.]

8: see 1, first sentence, in three places.

**عَجِنٌ** *A tumour incident to a she-camel, between her vulva and her anus; which sometimes in consequence thereof become conjoined.* (S.) [See also **عَجِنَتْ** (of which it is the inf. n.), last signification.]

**عَجِينٌ** (S, K) and ʔ **مُعْجِينٌ** (K) *A camel compact, or firm, by reason of fatness; (S, K, TA;) as though consisting of flesh without bone.* (TA.) — For the fem. of the former, with ʔ, see **عَجِنٌ**, in two places.

**عَجَانٌ** [The perineum; i. e.] *what is between the anus and the scrotum: (S, Mṣb:) or the [portion of the] قَضِيبِ [or virga] that is extended from the scrotum to the anus; (K;) or the hinder portion of the penis, extended within the skin: and that of a woman is the وَتْرَةٌ [or intervening part, perhaps so called as being likened to the partition between the nostrils,] that is between the vulva and the anus: (TA:) and the اِسْتِ [or anus itself]: (K:) [see also **عَضْرَطٌ**:] pl. [of pauc.] **أَبْنِ حَمْرَاءَ** and [of mult.] **عَجِنٌ**. (TA.) **العجان** is an appellation used in reviling, applied to one who is not an Arab; (TA in this art.) or meaning *Son of the female slave.* (TA in art. حمر.) — Also *The neck,* (K, TA,) in the dial. of El-Yemen: or, as in the "Nawádir" of El-Kálee, *the part beneath the chin.* (K.)*

**عَجِينٌ** *Kneaded; i. e. borne upon with the fist, or clinched hand, and so pressed; as also ʔ معجون.* (K.) — [Also, as a subst. mentioned in the S and Mṣb &c. as well known.] *Dough; flour kneaded with water.* (MA, KL, &c.) — And *A catamite; as also ʔ عَجِينَةٌ: (IAqr, K:\*) pl. عَجِينٌ: or this means soft, or yielding, persons, of men and of women: (IAqr, K:) and عَجِينٌ and ʔ عَجِينَةٌ are both applied to a man, but only the latter is applied to a woman: applied to a man, meaning *weak in his body and in his in-**

*tellect: (IAqr, TA:) and ʔ عَجِينَةٌ as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) stupid, or foolish; (K, TA;) as also ʔ عَجَانٌ (Lth, S, K.)*

**عَجِينَةٌ**: see the next preceding paragraph, in three places. — Also *A company, an assembly, or an assemblage; syn. جَمَاعَةٌ; as also ʔ مُتَعَجِّنَةٌ [written by Freytag تَعَجِّنَةٌ]: or such as is numerous. (K.)* — **أُمُّ عَجِينَةٍ** is an appellation of *The رَحْمَةُ [or female of the vultur percnopterus]. (K, TA.)*

**عَاجِنٌ** [act. part. n. of **عَجَنَ**: as such signifying *Kneading.* — And hence, as such, signifying also] *Bearing with his hands upon the ground when rising, by reason of age [or fatness: see 1]: (S, Mṣb:) pl. عَجِنٌ, with two dammehs: so in the T. (Mṣb.)* — And, [without ʔ,] applied to a she-camel, [and in a similar sense applied to a horse or other animal, (see 1,)] *Beating the ground with her fore feet in her going along.* (S, TA.) — And also, applied to a she-camel, *In whose womb the young will not rest, or remain.* (K.)

**عَاجِنَةٌ** *The middle of a place.* (K.)

**عَجَانٌ**: see **عَجِينٌ**.

**أَعْجَنٌ**, applied to an udder, *The most scant of udders in milk and the goodliest thereof in appearance.* (TA.) — And [the fem.] **عَجِنَاءٌ**, applied to a she-camel, (S,) *Fat; (S, K;) as also ʔ عَجِنَةٌ: (S:) and, so applied, that has attained the utmost degree in fatness; and so ʔ مُتَعَجِّنَةٌ: and one having little milk: (K, TA:) or having much flesh in the udder, with paucity of milk: and sometimes, one having much milk: (TA:) and one whose udder is pendulous, (K, TA,) by reason of the abundance of the flesh, (TA,) and whose teats cohere, and rise into the upper parts of the udder. (K, TA.)* — Also, i. e. **عَجِنَاءٌ**, (S, K, TA,) and ʔ **عَجِنَةٌ**, (K, TA,) applied to a she-camel, (S, K, TA,) *Having a tumour between her vulva and her anus, which sometimes in consequence thereof become conjoined: (S:) or having in her vulva a tumour, (K, TA,) like a wart, and resembling what is termed عَقْلٌ, (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus: and likewise applied to a ewe and to a cow. (TA.)*

**جَفْنَةٌ** *A [bowl of the kind called] مَعْجُونٌ [probably used for kneading dough therein]. (Fr and IAqr, in TA, voce قَعْرُ.)*

**مَعْجُونٌ**: see **عَجِينٌ**. — [Also, as a subst., *An electuary; any drug, or drugs, mixed up with honey or inspissated juice or sirup; generally applied to such as contains opium, or some other intoxicating ingredient: pl. مَعْجُونٌ.*]

**مُعْجِنٌ**: see **عَجِنٌ**: and **أَعْجَنٌ**: — and see also **عَجِينَةٌ**.

### عجى and عجم

**عَجَاوَةٌ** (S, K, &c.) and ʔ **عَجَاوَةٌ** and ʔ **عَجَابَةٌ**, or ʔ **عَجَاوَةٌ** and ʔ **عَجَابَةٌ**, (accord. to different

copies of the **K**, [but in the TA these two words are expl. only as in another paragraph which will be found below,] *A sort of dates in El-Medeeneh, (S, K,) of the best kind, the palm-tree of which is called لينة*; (S; [or, accord. to Fr and Akh, cited in the TA in art. لون, the term لينة is applied to a palm-tree but not to that of the عجوة];) *said to be from what was planted by the hand of the Prophet*; accord. to IAth, they are larger than the صبحانتي [q. v.], *inclining to blackness*; but accord. to Az, the عجوة in El-Medeeneh are the صبحانية, and there are sorts of the عجوة there that have not the sweetness nor the odour nor the fulness of the صبحانية: (TA:) or the best of dates: (Mgh:) and, in El-Hijaz, the dates that are stuffed (محبشي) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عجوة in the present day]; (K, TA;) they are termed أم التمر [lit. the mother of dates, app. because many persons keep a stock thereof], to which recourse is had, like the [dates called] شبريز in El-Basrah. (TA.)

عجاوة, or عجولة, and عجاية: see the preceding paragraph: — and for the second, see also the paragraph here following, in two places.

العجاية and العجاوة are two dial. vars., each signifying *A piece of the size of a gobbet of flesh, conjoined with a sinew (عصبة) which descends from the knee of the camel to the foot*: (Aḡ, S, TA:) or the عجائتان are two sinews (عصبتان) in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails (أظفار), called السعدانات: and عجاية is a term applied to all sinews (عصب) that conjoin with the solid hoof: (S, TA:) or it signifies certain sinews (عصب) in which are set ossicles resembling the gems that are set in signet-rings, at the pastern of the horse, or similar beast; (K, TA;) when one is hungry, he bruises them between two stones, and eats them; and عجاوة is a dial. var. thereof: (TA:) or any sinew (عصبة) in a fore leg (يد) or in a hind leg (رجل): or a sinew (عصبة) in the interior of the shank (وظيف) of the horse and of the bull: (K, TA:) or, in a horse, the sinew (عقبة) extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed الخطم [a mistranscription, correctly الحظم, which means a certain disease in the leg]: and in a she-camel, a sinew (عقبة) in the interior of her fore leg: and also in a horse, a piece of flesh like a small gobbet: accord. to IAth, العجايات signifies the sinews (أعصاب) of the legs of camels and of horses: (TA:) pl. عجي (S, K) and عجي and عجايا (K) and عجايا and عجائيات. (TA.) — See also the first paragraph.

عد

1. عدته (S, A, O, Mḡb, &c.) aor. 2, (O, Mḡb,) inf. n. عد (S, O, Mḡb, K) and عدته and

تعداد [which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and عدده; (TA;) or this latter has an intensive signification; (Mḡb;) *He numbered, counted, reckoned, or computed, it*: (S, A, O, Mḡb, K:) [and اعده sometimes signifies the same, as is shown by what here follows:] *فَمَا تَكْمُرْ عَلَيْهِمْ مِنْ عِدَّةٍ تَعْتَدُونَهَا* in the Kur xxxiii. 48, means [Then there shall not be for you, as incumbent on them, any عِدَّة (q. v.)] of which ye shall count the number [of the days]: (Bḡ, Jel:) or the meaning is, of which ye shall exact the accomplishment of the number [of the days]: (Ksh, Bḡ:) and Lh has mentioned, as heard from the Arabs, *عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا* and *وَحَادًا* [I counted the dirhems by single pieces], and *أَعَدَدْتُ*, also, followed by the same words; then adding, “I know not whether it [i. e. the latter] be from العَدَد or from العِدَّة” [i. e. whether the meaning be I counted or I prepared or provided, the latter of which is a well-known meaning]: his doubt indicates that *أَعَدَدْتُ* is a dial. var. of *عَدَدْتُ*; but [SM says] “I know it not.” (TA.) *عد* is doubly trans.: you say *عَدَدْتُ لَكَ الْهَالَ* as well as *عَدَدْتُكَ الْهَالَ* [both meaning I numbered, counted, reckoned, or computed, to thee the articles of property]. (TA.) And you say, *عد في قوم* He was numbered, or reckoned, among a people, or party. (S, K.) [And *مَحَاسِنُهُ*, and *عَدَدَهَا*, inf. n. of the former *عد*, and of either *تعداد*, He enumerated, or recounted, his good qualities or actions: a phrase of frequent occurrence.] — [Also He counted, or reckoned, as meaning he accounted, or esteemed, him, or it, good or bad &c.:] one says *عدده حسنا* He counted, accounted, reckoned, or esteemed, him, or it, good, or goodly; syn. *استحسنه*: (S in art. حسن, &c.): and *اعتد* signifies the same as *عد* [in this sense]; whence the saying,

• وَيَعْتَدُهُ قَوْمٌ كَثِيرٌ تِجَارَةً •

[And many people count it, or reckon it, as merchandise]. (Har p. 127.)

2: see above, in two places. — *عدده* also signifies He made it a provision against the casualties of fortune: (S, O, K: see also 4:) so, accord. to Akh, in the Kur civ. 2: or, as some say, he made it numerous: (S, O:) or it may mean he reckoned it (Bḡ and Jel in civ. 2) time after time. (Bḡ.)

3. *عداد* and *مُعَادَة* (inf. n. *عاد* بعضهم بعضًا), app. signifies They enumerated, or recounted, their good qualities or actions, one to another: for *يَوْمَ الْعِدَادِ* is expl. by Sh as meaning *يَوْمَ عَادَ بَعْضُهُمْ بَعْضًا* [i. e. The day of vying, or contending for superiority, in glory, or excellence, &c., and app. of persons enumerating, or recounting, their good qualities or actions, one to another]. (TA.) [See also *عداد*]. — *عادهم الشيء* He shared with them equally in the thing: and *عاد بعضهم بعضًا*

*They shared one with another in the thing; i. e., in anything.* (TA.) [Hence,] one says, *عاد في الميراث* [He shared with him in the inheritance]. (S.) — [The inf. n. *عداد* also signifies The contributing equally, or clubbing, for the purchase of corn, or food, to eat: and a people's having money, or property, divided into lots, or portions, and distributed in shares among them: syn. *بدا*; (T and L in art. *بد* from IAḡr, and O in the present art.;) and *مناهدة*. (T and L in art. *بد* from IAḡr, and O and K in the present art.) [You say, *عاد القوم*: see *باد*.] — *عاد*, inf. n. *مُعَادَة* and *عداد*, said of a malady, and of the pain of a venomous sting or bite, and of insanity, *It intermitted, and returned to him.* (TA.) It is said in a trad., (S, O,) *مَا زَالَتْ أَكَلَةُ مَا زَالَتْ أَكَلَةُ خَيْبَرَ تَعَادُنِي* (S, O, K) *The pain of the poison of the food of Kheyber which I ate has not ceased to return to me at certain periods.* (TA.) And one says, *عادته اللسعة* *The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year.* (S, O, K.)

4. *أعدته*, (Mḡb,) inf. n. *إعداد*, (Mḡb, TA,) with which *اعتد* and *استعداد* and *تعداد* [as inf. n. of 2] are syn., (TA.) *I made it ready, prepared it, or provided it.* (Mḡb, TA.)\* One says, *عاد له الأمر كذا* He made it ready, prepared it, or provided it, for such an affair. (S, O, K.)\* And *أعددت للأمر عدته* [I made ready, prepared, or provided, for the affair, its proper apparatus]. (TA.) Some say that *أعد* is originally *أعدت*; but others deny this. (L in art. *عدت*.) See also 1, former half. — *أعد* is also intrans.: [but when it is used as such, *نفسه* may be considered as understood after it:] see 10.

5. *تعداد* It was, or became, numerous: often used in this sense. — Hence, one says, *همر* *تعدادون على عشرة آلاف* They exceed in number ten thousand; and *تعدادون* signifies the same; (S, O, K;\*) or the latter means they participate, one with another, in such generous qualities as may be shared. (TA.) — See also 10.

6. *تعادوا* They shared, one with another, in a thing. (TA.) See also 5. [And see 3.]

7. *انعد*: see what next follows.

8. *اعتد* It was, or became, numbered, counted, reckoned, or computed. (S, O.) Many of the learned say that *انعد* should not be [thus] used as a quasi-pass. of *عدته*: it is said to be vulgar, or bad. (MF.) — *اعتده*: see 1, first and last sentences. — One says also *اعتد به* (S, O, Mḡb) meaning He included it in a numbering, or reckoning. (Mḡb.) [And hence, He made account of it; accounted it a matter of importance. And *لا يعتد به* No account is made of it, or him; it, or he, is not reckoned, or esteemed, as of any account, or importance: a phrase of frequent occurrence.] — [He made it ready, prepared it, or provided it:] see 4. — See also

10. — **اعْتَدْتُ**, said of a woman, *She observed, or kept, the period of her عِدَّة* [q. v.]. (S, O.)

10. **استعدَّ** (S, O, Mṣb, K,) as also **اعدَّ** and **اعتدَّ** and **تعدَّد**, the last, as well as the first, mentioned by Th, (TA,) *He made himself ready, prepared himself, or became in a state of preparation*, (S, O, K, TA,) **لِلْأَمْرِ** for the affair; (S, O, K, TA;\*) *he prepared, or provided, himself with proper, or necessary, apparatus, or implements, or the like.* (A'Obeyd, Mṣb, &c.) — All except the last are also trans. : see 4.

R. Q. 1. **عَدَّ** (IAqr, O, TA,) inf. n. **عَدَدَةٌ**, (IAqr, O, K, TA,) *He was quick, (IAqr, TA,) or he hastened, and was quick, (O, K,) in walking, or going along, (IAqr, O, K, TA,) &c. (IAqr, TA.)* — [And app. said of the sand-grouse (القَطَا) meaning *It uttered its cry*: see **عَدَّ** below.]

Q. Q. 2. **تَمَعَّدَ**, in which, accord. to Sb, the **م** is a radical letter, because of the rarity of the measure **تَمَعَّلَ**, but others contradict him, (S, K,\*) *He assumed the dress, garb, habit, or external appearance, of the sons of Ma'add, who was the son of 'Adnán, and who is called the Father of the Arabs [because through him all the descendants of Ismá'eel, or Ishmael, trace their ancestry], (S, O, K,) imitating them in their coarseness therein: (K:) or he asserted himself to be related to them: (S, O, K:) or he spoke their language: (TA:) or he affected, or constrained himself, to endure with patience their mode of life: (S, O, K:) or he imitated their mode of life, which was coarse and rude; abstaining from ease and luxury, and from the garb of the foreigners: (S, O:) and he (a boy) attained to the prime of manhood, and became thick, or coarse. (S, O, K.)* 'Omar said, (S, O,) or not 'Omar, but the Prophet, (K,) **اخْشَوْشُوا وَتَمَعَّدُوا**, (S, O, K,\*) i. e. [Lead ye a rough, or coarse, life, and] imitate the mode of life of the sons of Ma'add, &c. (TA.) [See also art. **معد**.] — It is also used by the poet Maan Ibn-Ows for **تَبَاعَدَ** [*He went, or withdrew himself, far away*]: (S, O:) it means thus, and *he went away into the country, or in the land.* (TA.)

**عَدَّ** *A cry by which the mule is chidden; (AZ, O, K;) like عَدَسٌ.* (AZ, O.)

**عَدَّ** and **عَدَّةٌ** *Pustules in the face: (IJ, TA:) or pustules that come forth in the faces of beautiful, or goodly, persons: (O, K:) pl. of the former [and app. of the latter also, which is probably a n. un.,] أعْدَادٌ.* (Marg. note in a copy of the S.)

**عَدَّ** *Multitude, muchness, or abundance, (S, O, K,) in a thing. (K.) One says, إِنْهَمَ لَدَوُّو عِدَّ، وَبِقِصِي (in one of my copies of the S and in the O لَدَوُّ، and in the other of my copies of the S and in the O قِصِي.) [Verily they are many, or numerous]. — [It is also an epithet, signifying] Water having a continual increase; (S, O, K;) that does not cease; as the water of a spring; (S, O, Mṣb, K;) and of a well: (S, O, Mṣb:) or copious water of the*

*earth: or spring-water; rain-water being called كَرَعٌ: (TA:) or old water, that does not become exhausted: (IDrd, TA:) or an old well; (M, O, K;) said in the M [and O] to be from حَسَبٌ عِدَّ: (TA: [but see this in what follows:]) or in the dial. of Temeem, much water; but in the dial. of Bekr Ibn-Wáil, little water: (AO, TA:) or well-water, whether little or much; so accord. to a woman of Kiláb; opposed to that of the rain: accord. to Lth, a place which men make, or prepare, wherein much water collects; but Az says that this is a mistake: (TA:) pl. أعْدَادٌ. (S, A, O.) — And حَسَبٌ عِدَّ † *Old nobility or the like: (M, A, O:) accord. to IDrd, from عِدَّ applied to old water that does not become exhausted. (TA. [This derivation is probably correct: but see above.])* — See also **عَدِيدٌ**. — And see the paragraph here following.*

**عِدَّةٌ** *Apparatus, equipments or equipage, accoutrements, furniture, gear, tackle or tackling, (S, O, L, Mṣb,) that one has prepared for the casualties of fortune, (S, O, L,) consisting of property and weapons, (S, O,) or of property, or weapons, or other things, (Mṣb,) or of implements, instruments, tools, or the like, and of beasts: (L:) accord. to some, formed from عَدَّةٌ [q. v.]; but others deny this: (L in art. **عَدَّ**:) pl. عِدَدٌ. (Mṣb.) One says, أَخَذَ لِلْأَمْرِ عِدَّتَهُ and عَتَادَهُ [*He took, for the affair, his apparatus, &c.; or he prepared, or provided, himself for the affair*]: both signify the same. (S, O.) — Also, (S, O,) and **عَدَّ**, this latter of the dial. of Temeem, (A'Obeyd, Mṣb,) *A state of preparation.* (A'Obeyd, S, O, Mṣb.) One says, كُونُوا عَلَى عِدَّةٍ *Be ye in a state of preparation.* (S, O.) — See also **عَدَّ**.*

**عِدَّةٌ** an inf. n. of 1 [q. v.]. (TA.) — And *A number collected together; a number collectively.* (TA.) You say, رَأَيْتُ عِدَّةَ رِجَالٍ *I saw a number of men collected together.* (TA.) And **عِدَّةٌ** *أنْفَذْتُ كُتُبَ I transmitted a number of letters together.* (S, K, TA.) — **عِدَّةُ الْمَرْأَةِ** *The days of the menstruation of the woman, (S, O, Mṣb, K, TA,) which she numbers, when she has been divorced, or when her husband has died; [until the expiration of which she may not marry again; the period being, in the case of a divorced woman, not pregnant, that of three menstruations]; or [in the case of a pregnant woman] the days of her pregnancy; or [in the case of a widow not pregnant] four months and ten nights: (TA:) or the woman's waiting the prescribed time after divorce, or after the death of her husband, until she may marry again: (Mṣb:) and the days of the woman's mourning for a husband, and of abstaining from the wearing of ornaments &c.; (K, TA;) whether it be a period of months or of menstruations, or the period completed by her giving birth to offspring in her womb, which she has conceived by her husband: (TA:) pl. عِدَدٌ. (Mṣb.) One says, انْقَضَتْ عِدَّتُهَا *Her عِدَّة ended, (S, TA.) from the period of the death of her husband, or of his divorcing her. (TA.)* — **عِدَّةُ الرَّجُلِ** *means The man's term of life ended: pl. عِدَدٌ. (TA.)* — And one says, فَلَانٌ إِنَّمَا يَأْتِي أَهْلَهُ العِدَّةُ *Such a one comes to his wife, or family, only once in the month, or in the two months. (O, L.)* See also **عِدَادٌ**, in two places.*

**عَدَّ** a subst. from **عَدَّ** “he numbered it;” as also **عَدِيدٌ**: (S, O, K:) [originally] *What is numbered, counted, reckoned, or computed: (O, Mṣb, K: [in the CK, a و is inadvertently omitted after the explanation of this meaning:]) [and hence,] a number; (Mṣb;) and عَدِيدٌ is syn. therewith [in this sense, as will be seen in what follows]; (A;) a quantity composed of units; and therefore not [properly] applicable to one; but accord. to the grammarians, one belongs to the predicament of العَدَدُ because it is the root thereof, and because it implies quantity, for when it is said “How many hast thou?” it is as proper to answer “One” as it is to answer “Three” &c.: (Mṣb:) pl. أعْدَادٌ. (TA.)* **عَدَّ** **مَا أَكْثَرَ عَدِيدَهُمْ** means *عَدَّهُمْ* [i. e. *How great is their number!*]. (A.) Zj says that **عَدَّ** is sometimes used in the sense of an inf. n.; as in the phrase in the KUR [xviii, 10], **سِنِينَ عَدَدًا**: but many say that it is in this instance used in its proper sense, meaning **مَعْدُودَةٌ** [i. e. *numbered*], and is made masc. because **سِنِينَ** is syn. with **أَعْوَامٌ**. (Mṣb.) In the phrase **وَأَخَصَّى كُلَّ شَيْءٍ عَدَدًا**, in the KUR [lxvii, last verse], it is used in its proper sense of **مَعْدُودًا**, and is put in the accus. case as a denotative of state; or it is used in this case as an inf. n. (IAth, O.) — It signifies also *The years of a man's life, which one numbers, or counts.* (IAqr, O, K. [In the CK, after the words **وَالْعَدَدُ الْمَعْدُودُ**, a و should be inserted.]) Hence the phrase **رَقَّ عَدَدُهُ** *The years of his life, which he numbered, became few, the greater part having passed.* (IAqr, O.)

**عَدَّ**: see the next paragraph.

**يَوْمَ الْعِدَادِ** an inf. n. of 3 [q. v.]. (TA.) — **يَوْمَ الْعِدَادِ** [as expl. by Sh: see 3, first sentence. — Also] *The day of giving: (S, O:) العِدَادُ signifies العِدَّةُ (S, O, K) in this phrase. (S, O.)* — And i. q. **يَوْمَ الْعَرْضِ** [which generally means *The day of the last judgment*]. (TA.) — And one says, **لَقِيتُ فَلَانًا فِي يَوْمِ عِدَادٍ** meaning *I came to such a one on a Friday (يَوْمَ حُمُعَةٍ), or on a Minor Festival (يَوْمَ فِطْرِ), or on a Great Festival (يَوْمَ أَضْحَى).* (O, K, TA.) — And **عِدَادٌ** **لَقِيتُ فَلَانًا عِدَادًا** (O, K, TA.) — And **عِدَادُ الشُّرْبَا**, and **لِي الشُّرْبَا**, (S, O, K,) or **عِدَادُ الشُّرْبَا الْقَمَرِ**, and **لِي الشُّرْبَا الْقَمَرِ**, (TA,) meaning *I met such a one once in the month: (S, O, K:) because the moon makes its abode in الشُّرْبَا [the Pleiades, its third Mansion,] once in every month: (S, O:) IB [understood the meaning to be, once in the year; for he] asserts that, correctly, J should have said, because the moon is in conjunction with الشُّرْبَا once in every year, and that is on the fifth day of [the Syrian month] Ádhár [corresponding to March O. S.], agreeably with what is said in a verse of Ibn-Heláhil which will be*

found cited in what follows: but [this verse evidently relates to what was the case in its author's time; for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] الثريا once in every month. (L, TA.) [Accord. to some,] one says, لَا آتِيكَ إِلَّا عِدَادَ الْقَمَرِ الثُّرَيَّا, meaning *I will not come to thee save once in the year: because the moon makes its abode in الثريا but once in the year:* (A:) and مَا يَأْتِينَا فَلَانٌ إِلَّا عِدَادَ الثُّرَيَّا الْقَمَرِ, and مَا يَأْتِي قِرَانَ الْقَمَرِ الثُّرَيَّا, meaning *Such a one comes not to us save once in the year: and إِلَّا مَا أَلْقَاهُ إِلَّا مَا أَلْقَاهُ الثُّرَيَّا الْقَمَرِ*, and عِدَّةُ الثُّرَيَّا الْقَمَرِ, and إِلَّا عِدَادَ الثُّرَيَّا الْقَمَرِ, meaning *I do not meet him save once in the year:* (TA:) [but these explanations are probably founded upon a want of due consideration of a statement which here follows:] after citing this verse of Aseed, or Useyd, or Useiyid, [written in the TA اسيد,] Ibn-Holáhil, or Ibn-El-Holáhil, [thus differently written in different places,]

- إِذَا مَا قَارَنَ الْقَمَرَ الثُّرَيَّا
- لِثَالِثَةِ فَقَدْ ذَهَبَ الشِّتَاءُ

[When the moon is in conjunction with the Pleiades in a third night, then winter has departed], A Heyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with الثريا only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter. (TA.) — And عِدَادٌ and عِدَّةٌ (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify *A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten:* (S, O, K:\*) *a paroxysm of pain occurring at a certain period:* (A:) *a paroxysm such as that of a tertian, or quartan, fever; and the pain of poison which kills at a certain period: and the regular period of the return of a fever is called its عِدَاد.* (TA.) One says, عِدَادُ اللِّسْعَةِ لِعِدَادِ The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year. (S, O, K.) And بِهِ مَرَضٌ عِدَادٌ He has a malady that intermits and returns. (A.) And عِدَادُ السَّلِيمِ is said to signify *A period of seven days from that on which the person has received a venomous sting or bite: when it has expired, his recovery is hoped for: as long as it has not expired, one says, هُوَ فِي عِدَادِهِ.* (A, TA.) [See also 3.] — And *A day, or night, when the family of a person deceased assemble together to wail for him.* (ISk, TA.) — And *A touch of insanity or diabolical possession:* (S, O, K:) or *an affection resembling insanity or diabolical possession, that takes a man at certain times.* (Az, TA.) One says, بِالرَّجُلِ عِدَادٌ In the man is a touch of insanity [&c.]. (S, O.) — And *The twanging of a bow;* (S, O,

K:\*) and so عَدِيدٌ. (O, K.) — See also the next paragraph, in five places: — and see عَدِيدَةٌ.

عَدِيدٌ: see عَدَدٌ, in three places. — Also *A man who introduces himself into a tribe, to be numbered, or reckoned, as belonging to it, but has no kindred in it:* (Msb:) or عَدِيدٌ قَوْمٌ signifies *one who is numbered, or reckoned, among a people,* (K, TA,) *but is not with them* (معهم [app. a mis-transcription for منهم of them]); as also عِدَادٌ (TA.) One says, فَلَانٌ عَدِيدٌ بَنِي فَلَانٍ (S, Mgh, O, Msb,) and مِنْ عِدَادِهِمْ (Msb,) *Such a one is numbered, or reckoned, among the sons of such a one.* (S, Mgh, O, Msb.) And فِي بَنِي عِدَادُهُ فَلَانٌ He is numbered among the sons of such a one in the ديوان [or register of soldiers or pensioners]. (S, O, K.) And فِي عِدَادِ أَهْلِ أَهْلٍ فَلَانٌ Such a one is numbered, or reckoned, among the people of goodness, or of wealth. (S, O.) — And *A like, or an equal; [originally, in number;]* (A, O, K;) as also عَدْدٌ and عِدَادٌ (IAqr, O, K:) pl. of the first عِدَادٌ; and of the second and third عِدَادٌ. (TA.) One says, هَذِهِ الدَّرَاهِمُ عَدِيدٌ هَذِهِ These dirhems are equal to these. (A, TA.) And هُمُ عَدِيدُ الْحَصَى وَالْتَرَى They are equal in multitude, or quantity, to the pebbles and the moist earth; (S, O, TA;) i. e. they are innumerable. (TA.) The saying of Aboo-Duwád, describing a mare,

- وَطِيبَةٌ كَبْرَاوَةَ الْأَعْرَابِ لَيْسَ لَهَا عِدَائِدٌ

Th explains by saying that he likens her to the staff of the wayfarer, because of her being smooth, as though عِدَائِد here meant knots: [so that, accord. to him, we should render the verse thus: *And compact in make, or swift and excellent, like the staff of those who go far away with their camels to pasture, having no knots:*] but Az says that the meaning is, [like Hírávet-el-Azáb (a celebrated mare)], *having no equals.* (TA.) — See also عِدَادٌ, last sentence but one.

عَدِيدَةٌ *A lot, portion, or share:* (IAqr, O, K:) like عَدِيدَةٌ: (IAqr, O:) pl. عِدَائِدٌ; (IAqr, O, TA;) with which عِدَادٌ is syn.: and عِدَائِدٌ signifies also *property divided into shares; and an inheritance [so divided].* (TA.) Lebeed says,

- تَطِيرُ عِدَائِدُ الْأَشْرَاكِ شَفْعًا
- وَوِثْرًا وَالزَّعَامَةَ لِلْغُلَامِ

*The portions of property and inheritance of the sharers fly away in the course of time, two together and singly; but the lordship, or mastery, is still remaining for the boy:* (IAqr, TA:) or the poet means *those who share with him* [i. e. with the boy] (مَنْ يُعَادُهُ) in the inheritance: or it (عِدَائِد) is from عِدَّةُ الْمَالِ [i. e. what one prepares for a future time, of property]: (S, O:) for عِدَائِد, in this verse, some read عِدَائِدٌ. (L in art. عِد [q. v.]) [See also زَعَامَةٌ.]

عِدَانٌ and عِدَانٌ The time, or period, of a thing; (IAqr, K, TA;) as in the phrase *أَنَا عَلَى عِدَانِ ذَلِكَ* I was at the time, or period, of that; (IAqr, TA;) and in the saying *جِئْتُ عَلَى عِدَانِ تَفْعَلُ ذَلِكَ* I came at the time of thy doing that; (TA;) and thus in the saying *كَانَ ذَلِكَ عَلَى عِدَانِ فَلَانٍ* That was in the time of such a one: (S, O:) or the first, and best, or most excellent, part, (K, TA,) and the most, (TA,) of a thing; (K, TA;) accord. to Az, from أَعَدَّهُ “he prepared it;” and so in the saying *كَانَ ذَلِكَ فِي عِدَانِ شَبَابِهِ* and *كَانَ ذَلِكَ عَلَى عِدَانِ عِدَانِ مُلْكِهِ* [That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. عِدِين.] — عِدَانٌ as a contraction of عِدْدَانٌ: see عَتُودٌ, of which it is a pl.

عَدْعَةٌ inf. n. of عَدَعٌ [q. v.]. (IAqr, O.) — And *The cry, or crying, of the sand-grouse (القطا):* (A'Obeyd, O, K:) app. onomatopoeic. (A'Obeyd, O.)

جَيْشٌ أَعْدٌ *An army in the most complete state of preparation, or equipment.* (TA, from a trad.)

مَعْدٌ The side (ISd, TA) of a man and of a horse &c.: (L in art. معد [in which it is fully explained]:) المَعْدَانِ signifies the places of the two boards of the saddle (S, O, A, K, TA) upon the two sides of the horse. (A, TA.) One says, عَرَّقَ مَعْدَاهُ [The parts of his sides beneath the two boards of the saddle sweated]. (A, TA.)

الْبَيْسَةُ الْمَعْدِيَّةُ *The mode of dress of the sons of Ma'add, which was coarse and rude.* (S, from a trad. [See Q. Q. 2.]

مَعْدُودٌ [meaning *Numbered, counted, reckoned, or computed,*] is applied to any number, little or large; but مَعْدُودَاتٌ more particularly denotes few; and so does every pl. formed by the addition of ا and ت, as ذُرِّيَّاتٌ and حَمَامَاتٌ; though it is allowable to use such a pl. to denote muchness. (Zj, TA.) الأَيَّامُ الْمَعْدُودَاتُ signifies *The days called أَيَّامُ التَّشْرِيقِ*; (S, Mgh, O, Msb, K;) *the three days next after the day of the sacrifice [which is the tenth of Dhu-l-Hijjah]; thus called because they are few.* (TA.) And one also says ذُرَاهِمٌ مَعْدُودَةٌ [lit. *Numbered, or counted, dirhems*] as meaning *a few dirhems.* (TA.)

المَعْدِيُّ is the dim. of المَعْدِي, (S, O, K,) meaning *He whose origin is referred to Ma'add,* (S, O, TA,) and is originally المَعْدِيَّةُ, then المَعْدِيُّ, and then المَعْدِيُّ, (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ي after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ي that denotes the dim.: (S, O, K:) it is thus pronounced in the prov., أَنْ تَسْمَعَ بِالْمَعْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ [Thy hearing of the Mo'eydes is better than thy seeing him]: (Ks, S, O:) or تَسْمَعُ بِالْمَعْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ, (K, TA,) which means the same, the ع

in **تَسْمَعُ** being pronounced with *ḡamm* because **أَنْ** is suppressed before it; but some pronounce it with *naṣb*, regarding **أَنْ** as understood, though this is anomalous: (TA:) or **تَسْمَعُ بِالْمَعْيَدِي لَا** **أَنْ تَرَاهُ**; as though meaning *hear thou of the Mo'eydee, but do not see him*: (ISk, Ṣ, O, K:) of which three variants, the second is that which is best known: so says A'Obeyd: (TA:) the prov. is applied to him who is of good repute, but whose outward appearance is contemned. (Ṣ, O, K, TA. [See also Freytag's Arab. Prov. i. 223.]

**مُعْتَدٌ بِهِ** A thing included in a numbering, or reckoning. (Mṣb.) [And hence, A thing of which account is made; that is accounted a matter of importance. See the verb.]

**مُسْتَعَدَاتٌ** is used in a verse of Ibn-Muḡbil as meaning *The legs of a she-camel*. (AA, TA voce **أَطَامِيرٌ**, q. v.)

**عدس**

1. **عَدَسٌ فِي الْأَرْضِ** (AA, Ṣ, O, K,) aor. , inf. n. **عَدَسٌ** (AA, O, K) and **عَدَسَانٌ** and **عَدَسَانٌ** (Ibn-Abbád, O, K) and **عَدَسُونَ** (O, K,) *He went away [or journeyed] into, or in, or through, the country, or land*. (AA, Ṣ, O, K.) One says, **عَدَسَتْ بِهِ الْمَنِيَّةُ** (Ṣ, O) i. e. [Death] took him away. (O.) And El-Kumeyt says,

- \* **أَكَلْنَاهَا هَوَلُ الظَّلَامِ وَلَمْ أَرْزُلْ**
- \* **أَخَا اللَّيْلِ مَعْدُوسًا ۖ إِيَّيْ وَعَادِسًا ۖ**

or **عَلِيٌّ**, as some relate it, (O, [and thus, instead of **إِيَّيْ**, in one of my copies of the Ṣ,]) meaning [I constrain them (referring to camels mentioned in a preceding verse) to bear the terror of the darkness, and I cease not to be, as a nightfarer,] *journeyed to by night [and journeying]*. (Ṣ, O.) [It is added in the Ṣ, as though to indicate another meaning, **وَعَدَسٌ نَعْفَةٌ فِي حَدَسٍ**; and in the O and K, **وَالْعَدَسُ الْحَدَسُ**; (in the O with **أَيْضًا** between these two inf. ns.;) but accord. to the TA, the meaning intended by this is, *The going away into, or in, the country, or land*: see, however, what here follows.] — **العَدَسُ** also signifies *The treading hard, or vehemently*, (**بَشْدَةً** **الْوَطْءُ**, Ṣ, O, K, TA,) *upon the ground*; and so **الْحَدَسُ**. (TA.) — And *i. q.* **الْكَدْحُ** [app. as meaning *The working, or labouring; or toiling, or labouring hard*]; (Ṣ, O, K, TA;) as also **الْحَدَسُ**. (TA.) — And, accord. to IKṭṭ, **عَدَسٌ**, said of a man, signifies **قَوِيٌّ عَلَى الشَّرِّ** [He was strong to do evil, or mischief: but I think it probable that the right explanation is, **عَلَى السَّبْرِ** or **عَلَى الشَّرِي**, i. e. *to journey, or to journey by night*: see **عَدَسُونَ**]. (TA.) — **عَدَسٌ**, aor. , (AA, O, K,) inf. n. **عَدَسٌ**, (TA,) also signifies *He served [another]*; syn. **خَدَمَ**. (AA, O, K.) — And **عَدَسَ الْهَالِ**, inf. n. **عَدَسٌ**, *He pastured the cattle, or camels &c.* (Ibn-Abbád, O, K,

TA.) And **هُوَ يَعْدِسُ عَلَيْهِ** *He pastures for him*. (Ibn-Abbád, O.) — **عَدَسَ بِهِ** (O, K,) and **عَدَسَهُ**, (IKṭṭ, O,) *He said to him* (i. e. to a mule, O) **عَدَسٌ** [q. v.]. (IKṭṭ, O, K.) — **عَدَسٌ**, *He had an eruption of the small pustule called عَدَسَةٌ [q. v.]. (K, O, TA.)*

[Ṣ. **عَادِسٌ** *He journeyed continually*. (Freytag, from the Deewán of Jereer.)]

**عَدَسٌ** *A cry by which one chides a mule*, (IDrd, Ṣ, IKṭṭ, O, K,) *to urge him*: (IKṭṭ;) sometimes, by poetic license, it is made decl.: (L, TA:) the vulgar say **عَدُ** [app. **عَدُ**]. (TA.) — Hence, (TA,) sometimes, (Ṣ, O,) it is also used as a name for *The mule*; (Ṣ, O, K;) like as the ass is [sometimes] called **سَأُ سَأُ**, which is [originally] a cry whereby one chides an ass; and there are other instances of the same kind. (TA.)

**عَدَسٌ** [*Lentils*]; *a well-known grain*; (Ṣ, O, K;) also called **عَلَسٌ** and **بُنَسٌ**: (TA:) n. un. with *ḡ*. (O, K.) — **عَدَسُ الْمَاءِ** *A certain plant* [of which I have not found any description]. (See art. **سَاجٌ**, last sentence.)

**عَدَسَةٌ** *A small pustule*, (Lth, Ṣ, O, K,) *resembling the عَدَسَةُ [commonly so called, i. e. the single grain of lentil], (Lth, TA,) *which comes forth* (Lth, O, K) *in the body* (Lth, K) *in a man*, (Ṣ, O,) *dispersedly, like the طَاعُونُ* [or plague], (Lth, TA,) *of which it is said to be a kind*, (Lth, O, TA,) *and kills*, (Lth, O, K,) *or sometimes kills*, (Ṣ,) *or generally kills*, (Lth, TA,) *few recovering from it*: (Lth, O:) it was feared by the tribe of Kureysh, as being transitive. (O.)*

**عَدَسِيَّةٌ** *A soup made by boiling yellow lentils in water, till nearly dissolved, and then adding red vinegar, coriander, and salt*. (Ibn-Jezleh, quoted, from Channing, by Greenhill, in his Transl. of Er-Rázeé on Small-pox and Measles.) — It is now applied also to *Bats' dung*; which is used in medicine, administered internally; and also applied externally, mixed with vinegar, to tumours: so says Forskål in his Descr. Animalium, p. iii.: but he there states **عَدَسِيَّةٌ** to be an appellation of the bat itself.]

**عَدَسُونَ**, applied to a female, [and app. to a male also,] *Bold, or daring*; (Ibn-Abbád, O, K, TA;) *strong to journey*. (TA.) And **عَدَسُونَ السَّرِي** *Strong to journey* (Ṣ, O, K) *by night*; as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (Ṣ, O:) or **عَدَسُونَ اللَّيْلِ**, as meaning *strong to journey by night*, is applied to a man and to a woman and to a camel. (TA.)

**عَادِسٌ**: see the verse cited in the first paragraph.

**مَعْدُوسٌ**: see the verse above mentioned. — Also *Having an eruption of the small pustule termed عَدَسَةٌ*. (K, O, TA.)

**عذف**

1. **عَذَفَ**, aor. , inf. n. **عَذَفٌ**, *He ate*. (Ṣ, O,

K.) In the dial. of Rabee'ah with *ḡ*. (Ṣ, O, K, \* in art. **عذف**.)

5. **مَا تَعَدَدْتُ الْيَوْمَ** *I have not tasted a little to-day, far less much*. (El-'Ozeyzee, O, K.) [See also 5 in art. **عذف**.]

**عَذْفٌ**: see **عَذُوفٌ**. — Also *A small quantity of fodder, or provender*. (L, K.) — And *A small gift*. (IF, O, K.) One says, **أَصَبْنَا مِنْ مَالِهِ عَذْفًا** [in the TA **مَالِهِ** i. e. [We obtained from his property] a small gift. (IF, O.)

**عَذْفٌ**: } see the paragraph here following.  
**عَذَائٌ** }

**عَذُوفٌ** *Anything that is tasted*: (Ṣ, O, K:) or *the least of what is eaten and of what is drunk*: (Ḥam p. 448:) pl. **عَذُوفٌ**. (K, TA.) One says, **مَا دَقْنَا عَذُوفًا**, (Ṣ, O,) or **مَا دَقْتُ عَذُوفًا** [I, or we, have not tasted, or did not taste,] *anything*; (Ṣ, O, K;) as also **عَذُوفَةٌ** (O, K,) and **عَذَائًا**, and **عَذْفًا**, (Ṣ, O, K,) and **عَذْفًا**. (K.) And **بَاتَتِ الدَّابَّةُ عَلَى غَيْرِ عَذُوفٍ** i. e. [The beast passed the night] *without fodder, or provender*. (Ṣ, O, K, \*) Of the dial. of Mudār: (Ṣ:) or pronounced by Rabee'ah with *ḡ*; and by the rest of the Arabs with *ḡ*. (AA, O.)

**عَذُوفَةٌ**: see the next preceding paragraph.

**عدل**

1. **عَدَلَ** (Ṣ, O, Mṣb, K,) aor. , (Mṣb, K,) inf. n. **عَدَلٌ** (Ṣ, O, \* Mṣb, K, \* TA) and **مَعْدَلَةٌ** (Ṣ, O, \* Mṣb, K, \*) and **مَعْدَلَةٌ** (Ṣ, \* Mṣb, K, \*) and **عَدَائَةٌ** and **عَدُولَةٌ** (K, \* TK,) *He acted equitably, justly, or rightly*. (Ṣ, O, Mṣb, K.) So in the phrase **عَدَلَ فِي أَمْرِهِ**, [He acted equitably, &c., in his affair,] inf. n. **عَدَلٌ**. (Mṣb.) And so in the phrase **عَدَلَ عَلَيْهِ فِي الْقَضِيَّةِ** [He acted equitably, &c., towards him in the judgment]: (Ṣ, O:) and **عَدَلَ عَلَى الْقَوْمِ**, [he acted equitably, &c., towards the people, or party,] inf. n. **عَدَلٌ** and **مَعْدَلَةٌ** and **مَعْدَلَةٌ**. (Mṣb.) **لَنْ تَسْتَطِيعُوا أَنْ** **تَعْدِلُوا بَيْنَ النِّسَاءِ**, [Ye will not be able to act with perfect equity between women], in the Kṣur [iv. 128], is said to mean, in respect of love, and of **جَمَاعٍ**. (TA.) [See also **عَدَلٌ** below.] — **وَأَنْ** **تَعْدِلَ كُلُّ عَدَلٍ**, in the Kṣur [vi. 69], means *And if it would ransom with every [degree of] ransoming*: (T, Ṣ, O, Mṣb, TA:) AO used to say, *and if it would act equitably with every [degree of] equitable acting*; but Az says that this is a blunder. (TA.) [See, again, **عَدَلٌ** below.] — **عَدَلٌ** signifies also *He declined, deviated, or turned aside or away*; and particularly from the right course: thus having a meaning nearly agreeing with that assigned to **عَدَلٌ** in the last sentence of this paragraph. [ **بَلْ هُمْ قَوْمٌ يَعْدِلُونَ**, in the Kṣur [xxvii. 61], means [Nay but they are a people] *who decline, or deviate, from the truth, and from the right course*; i. e., who disbelieve. (O.) And one says, **عَدَلَ عَنْهُ**, aor. , inf. n. **عَدَلٌ** and [more com-

monly] **عُدُولٌ**, *He declined, deviated, or turned aside or away, from him, or it.* (K.) And **عَدَلَ** **عَنِ الطَّرِيقِ** (S, O, Mṣb,) inf. n. **عُدُولٌ**, (Mṣb,) *He declined, &c., from the road, or way;* (S, O, Mṣb;) as also **عَدَلَ** **عَنْهُ** **انْعَدَلَ**. (S, O, K.) And **عَدَلَ** **عَنِ الطَّرِيقِ** *The road declined, or deflected.* (K.) And **عَدَلَ** **الفَحْلَ** (S, O, K) **عَنِ الإِبِلِ** (S, O) *The stallion left, left off, or desisted from, covering the she-camels;* (S, O, K;) and so **عَدَلَ** **عَنِ الصَّرَابِ** **انْعَدَلَ**. (TA.) [And the like is said in the S and Mṣb and TA.] And **عَدَلَ** **إِلَيْهِ** inf. n. **عُدُولٌ**, *He returned to him, or it.* (K.) — **عَدَلَهُ**: see 2, in two places. — **عَدَلَ** **عَادِلًا** **فَلَانًا** **بِفَلَانٍ** *He made such a one to be equal, or like, to such a one;* (K;) [and] so **عَادِلُهُ** **بِهِ**: (S:) or, accord. to some, **العَدْلُ** signifies *the rating a thing as equal to a thing of another kind so as to make it like the latter.* (TA.) One says, **عَدَلْتُ** **هَذَا** **هَذَا** **بِهَذَا** *I made this to be like and to stand in the stead of, this.* (Mṣb.) And **عَدَلَ** **بِرَبِّهِ** (El-Aḥmar, TA,) aor. **عَدَلَ**, (S, O, TA,) inf. n. **عَدْلٌ** and **عُدُولٌ**, [غيره being understood,] *He made another to be equal with his Lord, and worshipped him.* (El-Aḥmar, TA.) **عَدَلَ** **بِرَبِّهِ** **يَعْدُونَ** in the Kur [vi. 151, and accord. to some in vi. 1], means *Attributing a copartner, or copartners, to their Lord.* (O. [And the like is said in the S and Mṣb and TA.]) — **عَدَلْتُ** **أَمْتَعَةَ** **الْبَيْتِ** *I made the goods, or furniture, of the house, or tent, into equal loads, [so as to counterbalance one another,] on the day of departure, or removal.* (TA.) And **عَدَلَ** **بَيْنَ الشَّيْئَيْنِ** **عَادِلًا** (S, O, TA) *He made an equiponderance to subsist between the two things.* (TA.) — **عَدَلَ** **فَلَانًا** **يَعْدُلُ** **فَلَانًا** *Such a one is equal to such a one.* (TA.) And **عَدَلَهُ** *He, or it, is like him, or it.* (Fr, S, O.) [Hence] one says, **مَا يَعْدُلُكَ عِنْدَنَا شَيْءٌ** *Nothing stands with us in thy stead.* (TA.) And **عَدَلَهُ**, aor. **عَدَلَ**, (K,) inf. n. **عَدْلٌ**, (TA,) *It was, or became, equiponderant to it;* as also **عَادِلُهُ**, (K,) inf. n. **مُعَادِلَةٌ**. (TA.) And [hence] **عَدَلَهُ** **فِي الْمَحْمِلِ** (K,) and **عَادِلُهُ**, (TA,) *He rode with him in the [vehicle called] محمِل [so as to counterbalance him].* (K, TA.) — And **عَدَلَ**, aor. **عَدَلَ**, inf. n. **عَدْلٌ**, signifies also *He turned a thing from its course, direction, or manner of being.* (TA.) You say, **عَدَلْتُ** **فَلَانًا** **عَنْ طَرِيقِهِ** *I turned such a one from his road, or way.* (TA.) And **لَا تَعْدَلُ** **سَارِحَتِكُمْ** *Your pasturing cattle shall not be turned away, nor prevented, from pasturing.* (TA, from a trad.) And **عَدَلَ** **الفَحْلَ** (K, TA) **عَنِ الصَّرَابِ** (TA) *He removed the stallion, or made him to withdraw [or desist], from covering.* (K, TA.) And **عَدَلْتُ** **الدَّابَّةَ** **إِلَى مَوْضِعٍ كَذَا** *I turned the beast to such a place.* (TA.) [See also two meanings assigned to this verb in the next paragraph, third sentence.] — **عَدَلَ**, [aor. **عَدَلَ**,] inf. n. **عَدَالَةٌ** (S, O, Mṣb) and **عُدُولَةٌ**, (Mṣb,) *He (a man, S, O, i. e. a witness, Mṣb) was, or became, such as is termed عدل [q. v.].* (S, O, Mṣb.) — **عَدَلَ**, aor. **عَدَلَ**, inf. n. **عَدْلٌ**, *He acted wrongfully, unjustly, injuriously, or tyrannically.* (Mṣb.)

2. **عَدَلَهُ**, inf. n. **تَعْدِيلٌ**, i. q. **أَقَامَهُ**, (K,) meaning *He made it to be conformable with that which is right;* (TK;) namely, a judgment, or judicial decision. (K, TK.) — *He made it straight, or even; namely, a thing; as, for instance, an arrow;* (TA;) *right, or in a right condition; direct, or rightly directed;* (S, O, Mṣb, K, TA;) and so **عَدَلَهُ**. (O, K.) Hence, **فَعَدَلْتُكَ** and **فَعَدَلْتُكَ**, accord. to different readers, in the Kur [lxxxii. 7, which I would rather render *And hath made thee symmetrical*]: (O:) or the latter means *and hath turned thee from unbelief to belief;* (IAgr, O, TA;) or, accord. to Fr, *and hath turned thee to whatever form He pleased, beautiful or ugly, tall or short: but Az says that the former reading was the more pleasing to Fr, and is the better.* (TA.) — *He made it equal;* (Mgh, Mṣb, K, TA;) namely, a pair of scales, or a weight, (K, TA,) and a measure, &c. (TA.) Hence, **قِسْمَةُ التَّعْدِيلِ** i. e. *The division of a thing [in an equal manner] with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility.* (Mṣb.) You say, **عَدَلَ** **القَسَامَ** **الْأَنْصِيَةَ** **لِلشَّرِكَاءِ** i. e. *[The divider of inheritances] made equal the shares [for distribution among the participators].* (TA.) — **عَدَلَ** **الشَّعْرَ** *He made the poetry, or verse, to be right in measure.* (TA.) — **تَعْدِيلٌ** **أَرْكَانِ الصَّلَاةِ** means *The making the limbs, or members, to be still, in the bowing of the head and body, and in the prostration, and in the standing between these two acts, and in the sitting between the two prostrations.* (Mgh.) — **عَدَلَهُ** signifies also *He attributed to him (i. e. a witness, Mṣb) what is termed عَدَالَةٌ [inf. n. of عدل];* (O, Mṣb;) *described him as possessing that quality;* (Mṣb;) *pronounced him to be veracious, and good, or righteous;* (K;) *pronounced him to be such as is termed عدل [q. v.]:* (TA:) **تَعْدِيلُ** **الشُّهُودِ** is *the pronouncing the witnesses to be عدول [pl. of عدل].* (S.) — **عَدَلَ** **أَمْرَهُ**: and **عَدَلْتُ** **بَيْنَهُمَا**: see 3. — **عَدَلَ** **حَتَّى** **شَرِبَ** **عَدْلًا** *He drank until he became full:* (Aboo-Adnán, O, TA:) or *until his belly became like the [load called] عدل.* (K.)

3: see 1, in four places. One says, **يُعَادِلُ** **فِي** **الْوِزْنِ** *[It is equal in weight; is equiponderant].* (IF, Mṣb.) And **يُعَادِلُكَ** **فِي** **الْوِزْنِ** **وَالْقَدْرِ** *[He is equal to thee in weight and in size: as one who rides with thee in a محمِل].* (S.) **يُعَادِلُهُ** **فِي** **الْقِيَمَةِ** **وَالْمَنْفَعَةِ** *[It is equal to it in value and utility].* (Mṣb.) — And **عَادَلْتُهُمَا** **عَلَى** **نَاصِيحَتَيْنِ** *He bound them two upon the two sides of a camel [or of a camel used for carrying water for irrigation, so that they counterbalanced each other] like the [two loads called] عِدْلَانِ.* (TA.) — And **فَلَانٌ** **يُعَادِلُ** **أَمْرَهُ**, and **يُقَسِّمُهُ**, (O, and so accord. to a copy of the S,) or **يُقَسِّمُهُ**, (so in another copy of the S,) inf. n. **عَدَالٌ**, *Such a one wavers, or vacillates, [in his case] between two affairs, hesitating which of them he shall do.* (S, O.) And **هُوَ** **يُعَادِلُ** **هَذَا** **الْأَمْرَ** *He is in a state of entanglement*

*in this affair, and does not execute it:* (K:) *he is in doubt respecting it.* (TA.) And **عَادِلٌ** **أَمْرَهُ** *He paused [in his case], hesitating between two affairs, which he should do; as also عدله inf. n. تَعْدِيلٌ: and hence, in the trad. of the معراج [or ladder by which Mohammad is related to have ascended from Jerusalem to Heaven], فَعَدَلْتُ بَيْنَهُمَا [And I paused in hesitation between them two]; meaning that they were equal in his estimation, and he could not make choice of either of them.* (TA.) And **عَادَلْتُ** **بَيْنَ** **أَمْرَيْنِ** **أَيُّهُمَا** **أَتِي** *I wavered, or vacillated, between two affairs, hesitating which of them I should do.* (TA.) **العِدَالَةُ** is *The doubting respecting two affairs: and one says, أَنَا فِي عِدَالٍ مِنْ هَذَا الْأَمْرِ, I am in doubt respecting this affair, whether I should do it or leave it undone:* (TA:) or **العِدَالُ** is *the considering deliberately respecting the case of two affairs that have occurred to one, when one knows not to which of them he should betake himself.* (IAgr, K.) And *The case of one person's saying "There is in it something remaining" and another's saying "There is not in it anything remaining."* (S, O.) And one says, when he wavers, or vacillates, between two affairs, hesitating which of them he shall do, and then a right opinion occurs to him, and he determines upon that which is the more fit in his estimation, **قَطَعْتُ** **العِدَالُ** **فِي** **أَمْرِي** **وَمَضَيْتُ** **عَلَى** **عَزْمِي** *[I cut short wavering in my affair, and executed my determination].* (TA.) — And **عَادِلٌ** signifies also *It became crooked, or bent.* (K.)

5. **تَعَدَّلَ** *It became, or was rendered, straight, or even; syn. تَقَوَّمَ.* (Mṣb in art. قوم.) — And **تَعَدَّلْتُ** **الْمَتَاعَ** **بِكَذَا** *The value of the commodity was equal to such a thing; syn. قَامَ **الْمَتَاعُ** **بِكَذَا.*** (Mṣb in art. قوم.)

6. **تَعَادَلَا** *The being, or becoming, equal.* (Mṣb.) You say, **تَعَادَلَا** *[They two became equal].* (M and K voce تَبَاوَأَ, q. v., in art. بَوَأ.) — [Also *The being, or becoming, intermediate in quality.*]

7: see 1, former half, in two places.

8. **اعتدل** *It was, or became, right, or in a right condition; direct, or rightly directed; straight, or even; (S, O, Mṣb, TA;) equal; (as a pair of scales, or a weight, and a measure, &c.; TA;) equable, or uniform; (Mṣb, TA;) [symmetrical, proportionate,] suitable in itself [or in its parts].* (K.) The saying, cited by Sh,

\* **وَأَعْدَلْتُ ذَاتَ السَّنَامِ الْأَمِيلِ** \*

means *And she that had an inclining hump became straight [and erect] in her hump by reason of fatness.* (TA.) And one says **جَارِيَةٌ** **حَسَنَةٌ** **فِي** **الِإِعْتِدَالِ** *A girl, or young woman, goodly in respect of stature [or proportion].* (A, TA.) And **اعتدل** **الشَّعْرَ** *The poetry, or verse, was, or became, measured, and right in its feet.* (TA.) — Also *It was, or became, of a middling sort, in quantity, or quality;* (K, TA;) as a body between tallness and shortness, and water between the hot and the

cold; and [moderate, or temperate,] as a day of which the air is pleasant. (TA.)

**عَدْلٌ** *Equity, justice, or rectitude; contr. of جور*; (S, O, Mṣb, K, TA;) i. e. *i. q. قَصْدٌ*, in affairs; (Mṣb;) and *قِسْطٌ*; (S, M, Mgh, &c., in art. قِسْط;) and *سَوِيَّةٌ*; (O, K;) and *اِسْتِقَامَةٌ*; (IAṣr, K;) and *a thing that is established in the minds as being right*; (K, TA;) as also *مَعْدَلَةٌ* (S, O, Mṣb, K) and *مَعْدَلَةٌ* (S, Mṣb, K) and *عَدَالَةٌ* and *عَدْوَةٌ*; (K:) or, as some say, it is the *mean between excess and falling short*: and Er-Rāghib says, it is of two sorts: one is *absolute, such that reason requires the inference of its goodness*; and this will not at any time be abrogated, nor described as a mode of transgression; as the doing good to him who does good to thee, and the abstaining from harming him who abstains from harming thee: and the other is *such as is known to be عدل by the law*; and this may be abrogated sometimes; as retaliation, and fines for wounds and maimings, and the taking the property of the apostate; and this is what is meant by the saying in the Kṣur [xvi. 92], *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ* *equality in recompensing, if good, with good, and if evil, with evil, and the requiting of good with more good, and of evil with less evil*: [see also 4 in art. حَسَن:] and he says of *عَدَالَةٌ* and *مَعْدَلَةٌ*, that each is a term requiring the inference of equality, and is used with a regard to correlation. (TA.) One says, *بَسَطَ الْوَالِي عَدْلَهُ* and *مَعْدَلَتَهُ* (S, O) and *مَعْدَلَتَهُ* (S) [The governor, or ruler, largely extended his equity, or justice]. And *فُلَانٌ مِنْ أَهْلِ الْمَعْدَلَةِ* (S,) or *الْمَعْدَلَةِ* (O,) i. e. *من أهل العدل* [Such a one is of the people of equity, &c.]. (S, O.) *وَأَشْهَدُوا* and *ذَوِي عَدْلٍ مِنْكُمْ*, in the Kṣur [lxv. 2], is said by Sa'eed Ibn-El-Museiyib to mean *ذَوِي عَقْلٍ* [i. e. *And make ye to be witnesses two persons of intelligence from among you*: but this rendering I think questionable]. (TA.) — Also *Repayment, requital, compensation, or recompense*. (K.) — And *Ransom*, (S, O, Mṣb, K, TA,) when regard is had therein to the meaning of equality, or equivalence. (TA.) This is [said to be] the meaning in the phrase of the Kṣur [v. 96], *أَوْ عَدْلُ ذَلِكَ صِيَامًا* [Or the ransom thereof by fasting: but this is generally expl. as meaning or the like thereof of fasting; (see عدل); i. e., in lieu of feeding a number of poor men, one shall fast the like number of days]. (S, O.) And so [accord. to some] in the saying, occurring in a trad., *لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ* [of which see various explanations (including three renderings here following) in art. صَرْف]. (O, Mṣb.) — And *Measure*; syn. *كَيْلٌ*. (K.) So in the phrase *أَعْطَاهُ بِالْعَدْلِ* [He gave him by measure]. (TK.) — And *An obligatory act or divine ordinance*. (En-Naḍr, O, K.) — And *A supererogatory act*. (O, K.) — Also *One who acts equitably, justly, or rightly*; and so *عَادِلٌ*; (K, TA:) or the latter signifies thus: (S, O:) and the former [particularly] sig-

nifies a man *approved and satisfactory in testimony*; originally an inf. n.; (S, O, TA;) *whose testimony is approved and available*; (Mṣb;) a man *whose testimony is allowable, or legally admissible*, as also *عَادِلٌ*; a man *whose saying, and whose judgment, or judicial decision, are approved*; and, accord. to Ibrāheem, one *from whom a thing occasioning doubt, or suspicion, or evil opinion, has not appeared*: being originally an inf. n., it means *ذُو عَدْلٍ*: or, accord. to IJ, it is an intensive epithet, as though meaning *possessing every kind of عدل*: (TA:) one says *رَجُلٌ عَدْلٌ*, (S, O, Mṣb, K,) and *عَدْلَةٌ* and *عَدْلٌ*, (Mṣb, K,) the latter mentioned by IJ, (TA,) and *عَدْلَانِ* and *رَجُلَانِ عَدْلَانِ*, (Mṣb, TA,) and *قَوْمٌ عَدْلٌ* (S, O, Mṣb, K) and *نِسْوَةٌ عَدْلٌ* (TA) and *عَدُولٌ*, (S, O, Mṣb, K,) *عَدُولٌ* being pl. of *عَدْلٌ*, (S, O, Mṣb,) or of *عَادِلٌ*, (K,) and *عَدْلٌ* used in a pl. sense being a quasi-pl. n. of *عَادِلٌ*, (M, K,) like *تَجْرٌ* [of *تَاجِرٌ*] and *شَرْبٌ* [of *شَارِبٌ*]; (M, TA;) or *عَدْلٌ* and *رَجَالٌ عَدْلٌ* mean *نِسْوَانٌ ذَوَاتُ عَدْلٍ* and *رَجَالٌ ذَوُو عَدْلٍ*. (TA.) — *الْعَدْلُ* as one of the names of God means *He whom desire does not cause to incline, or decline, so that he should deviate from the right course in judgment*. (TA.) — And one says, *هَذَا عَدْلٌ* *بَيْنَهُمَا*, meaning *This is intermediate in quality between them two, not in the utmost degree of goodness nor in the extreme degree of badness*. (Mgh.) And *مَكَانٌ عَدْلٌ بَيْنَ فَرِيقَيْنِ* [A place equidistant, or midway, between two parties]. (S in art. سَوَى.) — See also *عَدْلٌ*, throughout the greater part of the paragraph. — *عَدْلٌ* is also the name of a certain chief of the [body of armed men called] *شُرَطٌ*, (S, O,) or *شُرَطَةٌ*, (K,) of a *تَبَعٌ* [or King of El-Yemen], who, when he desired the slaughter of a man, delivered him to this person; (S, O, K;) whereupon the people said, *وَضَعَ عَلَيَّ عَدْلٌ* [He has been consigned to the hands of Adl]; (S, O;) and this was afterwards said of anything of which one despaired. (S, O, K.) [Meyd mentions *عَدْلٌ* *عَلَيَّ*, as a prov., without *وَضَعَ*; see Freytag's Arab. Prov. ii. 80.]

**عَدْلٌ** The *like* (IAṣr, Zj, O, K) of a thing; (IAṣr, O;) as also *عَدْلٌ*; syn. *مِثْلٌ*; (IAṣr, Zj, O, K;) and *نَظِيرٌ* [which signifies the same, or the equal]; and so *عَدِيلٌ*; (K:) or, accord. to Er-Rāghib, *عَدْلٌ* and *عَدِيلٌ* are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the Kṣur [v. 96], *أَوْ عَدْلُ ذَلِكَ صِيَامًا* [mentioned voce عدل]; and *عَدْلٌ* and *عَدِيلٌ*, in relation to what is perceived by the sense, as things weighed and things numbered and things measured: Ibn-Ámir, however, read *أَوْ عَدْلُ ذَلِكَ*; and Ks and the people of El-Medeeneh, with fet-ḥ [i. e. *عَدْلٌ*]: (TA:) or *عَدْلٌ*, with kesr, signifies *the like of the thing in kind*, (Mgh, Mṣb,) or *in quantity, or measure, or the like*, (Mṣb,) or also *in quantity,*

or *measure, or the like*, (Mgh,) and IF says, in *weight*; (Mṣb;) and *عَدْلَةٌ*, with fet-ḥ, (Mgh, Mṣb,) *its like*, (Mgh,) or *what will stand in its stead*, (Mṣb,) of a thing *different in kind*, (Mgh, Mṣb;) whence the phrase of the Kṣur *أَوْ عَدْلُ ذَلِكَ صِيَامًا* [mentioned above]; *عَدْلٌ* being originally an inf. n.: (Mṣb:) Akh says, *الْعَدْلُ*, with kesr, signifies *المِثْلُ*; and *الْعَدْلُ*, with fet-ḥ, is originally an inf. n., but is made a subst. to denote *المِثْلُ* in order to distinguish it from the *عَدْلُ* of goods or commodities [which will be expl. in what follows]: Fr says, *الْعَدْلُ*, with kesr, is *the like (المِثْلُ)*, as in the saying *عِنْدِي عَدْلٌ غُلَامِكَ* [I have the like of thy boy or young man] and *عَدْلٌ شَاتِكَ* [the like of thy sheep or goat]; but you say *الْعَدْلُ*, with naṣb [i. e. fet-ḥ] to the *ع*, when you mean *the [equal in] value, of what is different in kind*; though sometimes it is pronounced with kesr by some of the Arabs, app. by an error on their part: (S, O:) or some allow one's saying *عِنْدِي عَدْلٌ غُلَامِكَ* as meaning *I have the like of thy boy or young man*, [and app. *عَدْلَةٌ* also,] and *عَدْلَةٌ* with fet-ḥ only as meaning *his value*: (TA:) but Zj says that *الْعَدْلُ* and *الْعَدْلُ* both signify *the like*, whether it be of the same kind or of a different kind; and if one make a mistake, he should not say that some of the Arabs have erred: (O:) the pl. (S, O, K) of *عَدْلٌ*, by common consent, (S, O,) is *أَعْدَالٌ*, (S, O, K,) and [that of *عَدِيلٌ* is] *عَدَائِلٌ*. (K.) — Also *The half of a load*, (K, TA,) such as is on either of the two sides of the camel; (TA;) or a *burden [borne on one side of a beast, counterbalancing another on the other side, or] made equiponderant to another burden*: (Az, TA:) pl. [of pauc.] *أَعْدَالٌ* and [of mult.] *عَدُولٌ*: (Sb, K:) and *عَدِيلٌ* signifies *the equal of a person in weight and measure or size or the like* (S, K, TA) in the [vehicle called] *مَعْجَلٌ*: (TA:) Sb says that it signifies *a human being that is the equal of another [in weight]*; distinguishing it from *عَدْلٌ*, which, he says, is applied only to goods, or commodities: (IB, TA:) [but] *عَدِيلَتَانِ* signifies *two sacks (غُرَارَتَانِ)*; because each counterbalances, or is equiponderant to, the other. (TA.) Hence one says of the *عَدُولُ* of an evil judicial decision, *مَا هُمُ عَدُولٌ وَلَكِنْ عَدُولٌ* [meaning *They are not witnesses whose testimony is approvable, but equalized loads of merchandise*]. (TA.) And [hence also] one says, *وَقَعَ الْمُصْطَرِّعَانِ عَدْلِيَّ بَعْجِرٍ*, meaning *The two [men wrestling] fell together, neither of them having thrown down the other*. (TA. [See also *عَدْلٌ*].)

**عَدْلٌ** The *equalizing of the [two burdens, or half loads, called] عَدْلَانِ*. (IAṣr, O, K.)

**عَدْلَةٌ**: see what next follows, in two places.

**عَدْلَةٌ** Men who pronounce witnesses to be *veracious, and good, or righteous*; (AZ, IAṣr, O, K, TA;) as also *عَدْلَةٌ*; (K;) and the former is also applied to a man *who does so*: (AZ, O, TA:\*) or the former is applied to a single per-



poor, needy, or destitute; (Kr, S, Mṣb, K;) as also **عَدِمَ**. (TA.)

7. **انعدم** in the phrase of the Muslim theologians **وَجِدَ الشَّيْءَ قَانَعَدَمَ** [meaning *The thing existed, and became non-existent,*] is a barbarism. (K,\*TA.)

**عَدِمَ**: see the next paragraph.

**عَدِمَ** and **عَدِمَ** are inf. ns. of the trans. verb **عَدِمَ**, (S, M, K,) or the latter is a simple subst., (Mṣb,) and each signifies, as also **عَدِمَ**, *Lack, or want, as meaning non-possession; or loss; [of a thing, and of a quality, or faculty, &c.;] and by predominance of application, lack, &c., of property or wealth; (K, TA;) and departure thereof; and paucity thereof; (TA;) or poverty, neediness, or destitution. (S in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also Non-performance of an act; and non-observance of a duty &c. And Lack, or want, as meaning non-existence; and absence; or the state of being lost.]*

**عَدِمَ**: see **عَدِمَ**.

**عَدِمَ**: see **عَدِمَ**.

**أَرْضَ عَدَمَاءَ** Land such as is termed **بَيْضَاءَ**; (K, TA;) i. e., without, as though [meaning] lacking, plants, or herbage. (TA.) — And **شَاةُ عَدَمَاءَ** A sheep, or goat, of which the head is white and the rest differing therefrom. (K.)

**عَدَائِرَ**: see **عَدَائِرَ**.

**عَدِيمٌ** Not having, being without, lacking, wanting, not finding, or having lost: one says, **هُوَ عَدِيمٌ** He is one not having, without, lacking, &c., the likes [or like]; and **عَدِيمٌ الْمَعْرُوفِ** [destitute of goodness, gentleness, beneficence, &c.]: and **هِيَ عَدِيمَةٌ الْمَعْرُوفِ** [She is destitute of goodness, &c.]. (TA.) — And **عَدِيمٌ**, (S, Mṣb, K;) as also **عَدِمَ**, (K,) and **عَدِمَ**, (S,) and **عَدِمَ**, (Mṣb, TA,) which last occurs in a trad. as meaning the poor who has become, by reason of the pressure of his want, as though himself were not existing, or lost: **عَدِيمٌ** signifies having no property; as also **عَدِمَ**: and having nothing: it is of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**: and its pl. is **عَدَمَاءَ**; erroneously said in the K to be pl. of **عَدِمَ**. (TA.) — Also **عَدِيمٌ**; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And **عَدِيمٌ**; demented. (IAḡr, Az, K,\*TA.)

**عَدَائِرَ**, (K, and so in copies of the S,) or **عَدَائِرَ**, (so accord. to other copies of the S,) A sort of fresh ripe dates found in *El-Medeeneh*, (S, K,) that are late [in ripening], (K,) or that come the last of fresh ripe dates. (S.)

**عَدِمَ**: see **عَدِمَ**, in two places.

**عَدِمَ** [Lacking, wanting, not found, not existing, or lost: see **عَدِمَ**, of which it is the part. n.]. — **يَكْسِبُ الْمَعْدُومَ** means *He is fortunate, or*

possessed of good fortune; [properly,] he attains what others are denied. (K.) It is said in a trad., **إِنَّكَ تَكْسِبُ الْمَعْدُومَ وَتَطْعِمُ الْمَأْدُومَ**. (M and TA in art. **أَدِيمَ**: expl. voce **عَدِيمَ**.) — See also **عَدِيمَ**.

### عدن

1. **عَدَنَ بِهِ**, (Mgh, Mṣb, K,) aor. = and **عَدِنَ**, inf. n. **عَدِنَ** and **عَدُونٌ**, (Mṣb, K,) *He remained, stayed, dwelt, or abode, in it,* (Mgh, Mṣb, K,) namely, a place, (Mgh, Mṣb,) or a country, or town. (K.) Whence, (Mṣb, K,) or from **عَدَنَتْ** said of camels as expl. in what follows, (S,) **جَنَاتُ عَدَنٍ**, (S, Mṣb, K,) [applied to Paradise,] meaning *Gardens of abode,* (S, Mṣb,) or *gardens of perpetual abode.* (TA.) And **عَدَنْتُ الْبَلَدَ** means *I took for myself the country, or town, as a home, or settled place of abode.* (S.) — And **بِمَكَانٍ كَذَا عَدَنَتْ الْإِبِلُ** (S, Mṣb, TA) aors. as above, (Mṣb, TA,) and so the inf. ns., (TA,) *The camels kept to such a place, not quitting it: (S:) or remained, or stayed,* (Mṣb, TA,) *in such a place, in the pasturage,* (TA,) or *pasturing upon the [plants, or trees, called] حَمِضٌ* (Mṣb, TA:) or **عَدَنَتْ الْإِبِلُ فِي الْحَمِضِ** *the camels found the حمض to be wholesome (استمراثة) [for استمراثة], and increased, or fattened, thereon, and kept thereto: (K, TA:) accord. to AZ, the verb is used of camels only in relation to the حمض: or, as some say, it is in relation to anything: (TA:) and the epithet عَادِنٌ (S, K,) without ة, (TA,) is applied to a she-camel of which this verb is used; (S, K;) and its pl. is **عَوَادِنٌ**. (TA.) — **عَدَنَ الْأَرْضَ**, aor. =, (K,) inf. n. **عَدِنَ**, (TA,) *He dunged, or manured, the land; as also عَدَنَهَا. (K.) — And **عَدَنَ الشَّجَرَةَ**, (K,) inf. n. **عَدِنَ**, (TA,) *He marred the tree with an axe or the like.* (K.) — **عَدَنَ الْحَجَرَ**, (K,) inf. n. **عَدِنَ**, (TA,) *He pulled out the stone (K, TA) with the فأس [meaning hoe]. (TA.) — See also Q. Q. 1.***

2. **عَدَنَ الْأَرْضَ**: see 1, near the end. — Also, inf. n. **تَعَدِنَ**, *He smote the ground بِالْمَعْدِنِ*, i. e. with the **صَافُورٌ** [or pickaxe], (K, TA,) *to put it in a good state [app. for cultivation, by breaking it up]. (TA.) — عَدَنَ الْغُرْبَ* *He added a piece, called عَدِينَةٌ, in one side of the hide of which the غُرْبُ [or large leathern bucket] was made, to render it of full dimensions, it being [too] small. (ISH, TA.) [And probably, He added to the غُرْبُ an عَدِينَةٌ (q. v.) of any kind.] — And عَدَنَ said of a drinker, He became full. (K.)*

Q. Q. 1. **عَدِنَتْ النَّخْلَةَ**, (K accord. to the TA, and so in the TA in art. **عَوَدٌ**, as on the authority of Az,) or **عَدِنَتْ**, (so in the CK and in my MS. copy of the K,) *The palm-tree became such as is termed عَدِينَةٌ (K, TA) i. e. tall [&c., n. un. of عَدِينَانٍ, mentioned in art. عَوَدٌ]. (TA.)*

**عَدِنِي** *Of, or belonging to, [the place called]*

**عَدَنَ** [in *El-Yemen*]: — hence, **عَدْنِيَّاتٌ** meaning *Highly-prized garments*: and an epithet applied to **رِبَاطٌ** [pl. of **رِبَاطَةٌ**] worn by young women, or girls: — and hence likewise **عَدِنِي** is an epithet applied to a man as meaning *Generous in natural dispositions*: (TA:) [or this may be from what next follows:] — **عَدِنِي** signifies also *One who weaves [the garments called] الثِّيَابُ الْعَدْنِيَّةُ* in *Neysáboor* [app. from **عَدِنِي**, which, as is said in the TA, is in *Neysáboor*]. (TA.)

**عَدَانٌ** A place of **عَدُونٌ** [i. e. of remaining, staying, dwelling, or abiding, of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) — Also *The shore of the sea*: (S, K:) but in the phrase **بَعْدَانَ السَّيْفِ** in a verse of Lebeed, it is said that he meant **عَدَنَ** [of *El-Yemen*], adding the **ل** by poetic license; or some other place: (S:) Sh says that it there means a place on the shore of the sea: and AHeyth related it with **كسر** to the **ع**. (TA.) And (K, TA) accord. to IAḡr (TA) it signifies *The side of a river.* (K, TA.) — And *A period of seven years*: one says, **مَكَّنُوا عَدَانًا** [They tarried during a period of seven years], (K, TA,) and **عَدَانَيْنِ** i. e. *fourteen years.* (TA.)

**عَدَانَةٌ** A company (AA, K, TA) of men: (AA, TA:) pl. **عَدَانَاتٌ**: (AA, K, TA:) or this latter signifies *parties, or distinct bodies, of men*: (S, TA:) and accord. to IAḡr **رَجَالٌ عَدَانَاتٌ** means *men remaining, staying, dwelling, or abiding.* (TA.) — See also what next follows.

**عَدِينَةٌ** A piece, or patch, in the bottom, or lower part, of a leathern bucket; (S, K;) as also **عَدَانَةٌ**: (K:) or *at the extremities of the loops of the [leathern water-bag called] مَزَادَةٌ: (AA, TA:) or any piece that is added in the [large leathern bucket called] **غُرْبٌ**, like the **بَنْيَقَةُ** in the shirt: (ISH, TA:) pl. **عَدَانِينَ**. (S, K.)*

**عَدَانٌ**, signifying *A time*, [as also **عَدَانٌ**] is said by some to be of the measure **فَعْلَانٌ** [a mistranscription for **فَعْلَانٌ**] from **عَدِنَ**; but Fr held it to be more probably of the measure **فَعْلَانٌ** from **عَدِنَ** and **عَدِنَ**, in the place of which [i. e. in art. **عَدِنَ**] it has been mentioned. (TA.)

**عَدُونِي** *Swift*; (K, TA;) applied to a camel: (TA:) or *strong, robust, or hardy*; (K, TA;) so applied: (TA:) or *whose origin is referred to a certain stallion, (K, TA,) named عَدُونٌ*; (TA;) or *to a certain land, (K, TA,) so named.* (TA.)

**عَادِنٌ** [act. part. n. of 1:] as an epithet applied to a she-camel; pl. **عَوَادِنٌ**: see 1, latter half.

**عَدَانٌ** (S, K) meaning *Tall palm-trees* (S) [or the tallest of palm-trees &c. (see art. **عَوَدٌ**)] has been mentioned in the portion appropriated to words of which the last radical letter is **د**, (S, K,) as being of the measure **فَعْلَانٌ**: (TA:) or they are so called because of their long remaining;

the word being of the measure **قَيْعَال** from **عَدَن** **بِالْمَكَانِ**: (Ham p. 712:) [it is a coll. gen. n.:] n. un. with ة. (S, O, K, all in art. **عود**.)

**مَعْدِن**, (S, Mgh, Mṣb, K, &c.,) and accord. to some **مَعْدَن** also, but this is not of established authority, (TA.) *A mine; i. e. a place of the origination of the جَوَاهِر [meaning native ores] of gold and the like: (K:) the place of the origination of anything, (Lth, Mṣb, K, TA,) as of gold, and of silver, and of other things: (Lth, TA:) or the gold, and silver, [and any other metal or mineral, such as is of value,] created by God in the earth: (Mgh:) so called because the people thereof remain there (S, Mgh, Mṣb, K) always, (K,) summer and winter; (S, Mgh, Mṣb;) or because the native ore created therein by God has remained fixed in it; (Mṣb; [and the like is said in the Mgh and K;]) or, as some say, from **عَدْنْتُ الْحَجَر** meaning "I pulled out the stone:" (Ham p. 81:) the pl. is **مَعَادِن**. (TA.) It signifies also *A place of fixedness of anything.* (S, TA.) And **مَعَادِن** signifies also *Origins, or sources.* (TA.) [Hence the saying,] **هَجَرَ مَعْدِن** **تَمْر** [Hejer is famous as the place of production of dates]. (S in art. **بضع**.) And [hence] one says, **هُوَ مَعْدِنٌ لِلْخَيْرِ وَالْكَرَمِ** [He is a natural source of goodness and generosity], meaning that he was created with a disposition thereto. (TA.) [And **هُرُ كِرَامِ الْبَعَادِنِ** + They are generous in respect of their origins: see a verse cited voce **إن**, p. 107.]*

**مَعْدِن** **صَافُور** [or pickaxe], (K, TA,) resembling a **فَأَس**. (TA.)

**عَرَبٌ مَعْدِنٌ** [A large leathern bucket] having a piece, or patch, called **عَدِينَة**, sewed upon its bottom, or lower part, (S, K,) in consequence of its having been rent in that part. (S. [See also 2.]) And **خُفٌّ مَعْدِنٌ** A boot having a piece added at the end of the shank, so as to widen it. (TA.)

**مَعْدِنٌ** One who extracts the masses of stone from a mine, seeking to find in them gold and the like, (K, TA,) after having then broken them in pieces. (TA.)

[**مَعْدِنِي**, also pronounced **مَعْدِنِي**, *Of, or belonging to, a mine; mineral; and metallic.* — And *A mineral; and a metal:* pl. **مَعْدِنِيَّاتٌ**.]

عدو

1. **عَدَا**, (Mgh, K,) first pers. **عَدَوْتُهُ**, (Mṣb,) aor. **يَعْدُو**, (Mgh, Mṣb,) [inf. n. **عَدُو**.] *He passed from it, (Mgh, Mṣb, K,) namely, a thing, or an affair, (K,) to another, (Mgh, Mṣb,) and left it; (K;) and **عَدَا عَنْهُ** signifies the same; (K;) as also **تَعَدَاهُ**; (S, \*K;) and in like manner one says, **تَعَدَيْتُهُ**, inf. n. **تَعْدِيَةٌ**; (Mṣb;) [but I do not find this elsewhere, and think that correctly one should say, **عَدَيْتُ عَنْهُ**; agreeably with what here follows:] the saying **عَدَى عَنْ هَذَا***

means *Leave thou this, and turn from it to another*; and is app. from the phrase **عَدَى هَمَّكَ إِلَى غَيْرِهِ** [Turn thy anxiety to other than him, or it]; the objective complement being altogether left out, so that the verb becomes as though it were intrans.; and there are many instances similar to this in the language: (Har p. 478:) one says, **عَدَيْتُ عَنِّي الْهَمَّ** *I turned away from me anxiety*: and [hence] you say to him who has pursued you, **عَدَى إِلَى غَيْرِي**, meaning *Turn thou the beast upon which thou art riding towards other than me*: (TA:) and **عَدَى عَمَّا تَرَى**, meaning *Turn thou thine eye from what thou seest.* (S.) [See an ex. of the first of these verbs in the Ham p. 125.] One says also, **عَدَاهُ الْأَمْرُ** and **تَعَدَاهُ** *The thing, or affair, passed from him.* (TA. [See an ex. in the first paragraph of art. **عدم**].) And the Arabs say, **إِنَّ الْجَرَبَ** **إِنَّ الْجَرَبَ**, meaning *Verily the mange, or scab, passes from him that has it to him that is near to him so that the latter becomes mangy, or scabby.* (Mṣb.) And **مَا عَدَا فَلَانَ أَنْ صَنَعَ** [app. meaning *Such a one did not leave, or, accord. to an explanation of the verb in a similar phrase in Har p. 333, did not delay, his doing such a thing.*] (S.) Accord. to Er-Rághib, **الْعَدُو** primarily signifies *Transition*; [whence what here precedes;] or *the going, or passing, beyond, or the exceeding, a limit, or the usual limit: and incompatibility to coalesce.* (TA.) — And [hence,] **عَدَاهُ**, aor. as above, [inf. n. **عَدُو**.] *He went, or passed, beyond it; exceeded it; or transgressed it.* (S, TA. \*) So in the saying **عَدَا طَوْرَةَ** [He went, or passed, beyond his proper limit; exceeded it; or transgressed it]: and in like manner, **عَدَى** and **تَعَدَاهُ** signify *He went, or passed, beyond, &c., what was true, or right; and so **عَدَى الْحَقَّ**, and **فُوقَ الْحَقِّ**. (TA.) **أَمَّا عَدَا مَنْ بَدَأَ**, a saying in which the vulgar erroneously omit the interrogative **أ**, means *Does not he transgress that which is right who begins by acting injuriously?* (TA.) And it is said **عَدَا** **فَحَرَزَ** **القَارِصَ** [What was biting to the tongue attained to an excessive degree, so that it became acid: meaning that the affair, or case, became distressing. (S in art. **قرص**.) — And **عَدَا عَلَيْهِ**, inf. n. **عَدُو** and **عَدَا** (S, Mgh, Mṣb, K) and **عَدُو** (S, Mṣb, K) and **عَدَوَانٌ** (ISd, Mṣb, K) and **عَدَوَانٌ** (ISd, K) and **عَدَوِي**; (K;) and **تَعَدَى**, and **تَعَدَى**; (S, Mṣb, K;) *He acted wrongfully, unjustly, injuriously, or tyrannically, against him; (S, Mṣb, K;) and transgressed against him, or exceeded the proper limit against him: (S, Mṣb:) [and he acted aggressively against him; agreeably with an explanation of the inf. n. of the last of these verbs in what follows: (see an ex. in a verse cited voce **ربح**);] or he acted with excessive wrongfulness, &c., against him: (Mgh:) and **تَعَدَى** signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, **أَعْدَيْتُ فِي مَنْطِقِكَ** *Thou hast deviated from that which is right in***

*thy speech*: (S, TA:) **الْإِعْتِدَاءُ** is *the exceeding what is right*; and it is sometimes *in the way of aggression*; and sometimes *in the way of requital*; and instances of the usage of its verb in both of these manners occur in the Kur ii. 190: (Er-Rághib, TA:) the first and third of the inf. ns. of **عَدَا**, mentioned above, occur in the Kur vi. 108 accord. to different readings: (S, TA:) and [it is said that] **الْعَدَوَانُ** signifies *sheer, or unmixed, wrongful or unjust or injurious or tyrannical conduct*: (S:) or, as some say, *the worst of [such conduct, i. e., of] the الإِعْتِدَاءُ, in strength, or deed, or state or condition.* (TA.) — **عَدَا عَلَيْهِ** *He acted corruptly towards him.* (TA.) — **عَدَا عَلَى الْقِمَاشِ** *He had his property stolen, and was wronged.* (TA.) And **عَدَا عَلَى الْقِمَاشِ**, inf. n. **عَدَا** [said in the TA to be like **سَحَابٌ**, but in the CK **عَدَا**,] and **عَدَوَانٌ** and **عَدَوَانٌ**, (K, TA,) but in the M written with damm and fet-ḥ [i. e. **عَدَوَانٌ** and **عَدَوَانٌ**, (TA,) said of a thief, *He stole the قِمَاش [meaning goods, or utensils and furniture]. (K, TA.)* And **عَدَا فِي ظَهْرِهِ** *He stole what was behind him*: (A in art. **ظهر**;) [or he acted wrongfully in respect of what was behind him: for] **لِصِّ عَادِي ظَهْرٍ** is expl. by the words **عَدَا فِي ظَهْرٍ فَسَرَقَهُ** [so that it app. means *A thief who has acted wrongfully in respect of what was behind one, and stolen it.*] (O and K in that art.) — **عَدَا عَلَيْهِ**, (K, TA,) inf. n. **عَدُو**, (TA,) signifies also *He leaped upon him, or it.* (K, TA.) — **عَدَا**, (K,) or **عَدَا فِي** **عَدُو**, (Mṣb,) aor. **يَعْدُو**, (Mṣb, K,) inf. n. **عَدُو** (S, Mgh, Mṣb, K) and **عَدَا** and **عَدُو** and **عَدَوَانٌ** and **تَعَدَاهُ**, (K,) signifies **أَحْضَرَ** [i. e. *He ran; or rose in his running*]; (S, \*K, TA;) said of a man and of a horse: (TA:) or *he went a pace nearly the same as that termed هَرَوَلَةٌ, (Mṣb, TA,) *not so quick, (TA,) or which is not so quick, (Mṣb,) as that termed جَرِي: (Mṣb, TA:) or *he went a pace less quick than **شَدٌّ** and more so than **مَشِي***: (TA in art. **سعى**;) or [he went quickly, or swiftly; for] **السَّرْعَةُ** **الْعَدُو**: (Mgh:) [or rather he ran, whether gently or moderately or vehemently: that it often signifies *he ran vehemently* is shown by the prov. **أَعْدَى مِنْ سُلَيْكٍ** *More vehement in running than Suleyk, who is said to have outstripped fleet horses; and by numerous exs.:*] and **عَدَى** signifies the same as **عَدَا**, denoting a quick pace. (TA in art. **هبص**.) — And [hence, perhaps,] **عَدَا الْبَاءُ**, aor. **يَعْدُو**, + **عَدَاهُ عَيْنَ الْأَمْرِ**. (TA.) — **عَدَاهُ**, (S, K,) inf. n. **عَدُو** and **عَدَوَانٌ**; as also **عَدَاهُ**; (K;) signifies *He, or it, diverted him; or turned him away, or back; (S, K;) and occupied him so as to divert him; (K;) from the thing, or affair.* (S, K.) You say, **عَدَتْ عَوَادٌ**. (S, TA. See **عَادِيَةٌ**, voce **عَدَوَانٌ**: and see also the last sentence of the first paragraph of art. **عود**.) — **عَدَانِي مِنْهُ** — **عَدَانِي مِنْهُ** means **بَلَّغْنِي** [i. e., app., *Evil, or mischief, reached me from him, or it.*] (TA. [See a signi-**

fiction of 4.) = عَدَيْتَ لَهُ signifies *I hated him, or it.* (ISd, K.) = عَدَا is also a verb by which one makes an exception, with مَا [preceding it] and without مَا: (S, K:) you say, جَاءَنِي جَائِنِي الْقَوْمَ مَا عَدَا زَيْدًا [The people, or party, came to me, except Zeyd]; and جَاءُونِي عَدَا زَيْدًا [which means the like]; putting what follows it in the accus. case; the agent being implied in it: (S:) [see this expl. in what has been said of خَلَا as used in the same manner:] accord. to MF, it is a verb when what follows it is put in the accus. case; and when what follows it is put in the gen. case, it is a particle, by common consent: (TA: [and the like is said in the Mughnee; i. e., that it is similar to خَلَا in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb:] one says, رَأَيْتَهُمْ عَدَا أَخَاكَ and مَا عَدَاهُ, meaning مَا خَلَا [i. e. *I saw them, except thy brother*]: and sometimes it governs the gen. case without مَا: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [مَا], you make it to govern the accus. case as meaning لَيْلًا and you make it to govern the gen. case as meaning سَوَى. (TA.

2. عَدَاهُ (S, K,) inf. n. تَعْدِيَةٌ (K,) *He made him, or it, to pass [from a thing, or an affair, to another: see 1, first sentence]: (S, K:) and he made it to pass through, and go beyond; syn. أَنْقَذَهُ. (K.)* — Hence تَعْدِيَةُ الْفِعْلِ, a phrase of the grammarians, [generally meaning † *The making the verb transitive,*] as in خَرَجَ زَيْدٌ فَأَخْرَجْتُهُ [Zeyd went forth and I made him to go forth]. (TA.) — See also 1, first quarter, in seven places: — and again, in the latter half, in two places.

3. عَادَاهُ (K, TA,) inf. n. مُعَادَاةٌ (S, K, TA,) [*He treated him, or regarded him, with enmity, or hostility:*] the verb in this phrase is that of which the epithet is عَدُوٌّ, and the subst. is عِدَاوَةٌ. (K, TA.) [It is perhaps from one of the three phrases next following]. — عَادَى الشَّيْءَ signifies *He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof; syn. بَاعَدَهُ. (TA.)* And you say, فَلَانَ لَا يُعَادِينِي وَلَا يُوَادِينِي, meaning لَا يُجَابِينِي وَلَا يُجَابِينِي [app. *Such a one will not make me to be, or become, remote, or aloof, from him, nor will he comply with me: but يُوَادِينِي لَا properly signifies he will not take from me the دِيَّةَ, or bloodwit.*] (TA.) And عَادَ رَجُلًا عَنِ الْأَرْضِ *Draw away thy leg, or foot, from the ground.* (TA.) And عَادَى الْأَدَاةَ عَنِ الْبَعِيرِ *He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact with the camel [so as to render it bearable by him].* (ISh, TA in art. غَلِقَ.) — عَادَى شَعْرَهُ *He took [something] from his hair: or he raised it, (K, TA,) in washing it: or he neglected it, and did not oil it, or anoint it: or he subjected it time after time*

*to the purification termed وَضُوعٌ, and to washing.* (TA.) — عَادَى الْوِسَادَةَ *He folded the pillow.* (TA.) — عَادَى الْقَدْرَ *He lowered one of the three stones upon which the cooking-pot rested, in order that it (the pot) might incline upon the fire.* (TA.) — عَادَى بَيْنَ الصَّيْدَيْنِ (S, K,) inf. n. عِدَاةٌ (S, K) and مُعَادَاةٌ (K,) *He made a succession, of one to the other, between the two animals of the chase, (S, K,) by throwing down one of them immediately after the other, (S,) in one طَلْقٍ [or heat]. (S, K.)* Imra-el-Kays says, [describing a horse,]

• فَعَادَى عِدَاةً بَيْنَ نُورٍ وَنَجْعَةٍ •  
• دِرَاكًا وَلَمْ يَنْضَحْ بِمَاءٍ فَيُغْسَلِ •

[*And he made a succession, of one to the other, between a wild bull and a wild cow, by running down one after the other in a single heat, overtaking uninterruptedly, and not breaking out with water (i. e. sweat) so as to become suffused therewith.*] (S. [See EM p. 49.]) In like manner also عَادَى بَيْنَ رَجُلَيْنِ means *The piercing, or thrusting, two men, one after the other, uninterruptedly.* (TA.) — And عَادَيْتَهُ [sometimes] signifies *I vied, or contended, with him in running; i. q. حَاضَرْتُهُ, from الحَضْرُ. (A in art. حَضَرَ.)*

4. أَعَادَى الْأَمْرَ *He passed from, or beyond, another, to the thing, or affair: so in the K.* (TA.) But in the M it is said, أَعَادَاهُ الدَّاءَ signifies *The disease passed from another to him.* (TA.) And one says, أَعَادَى فَلَانًا مِنْ خَلْقِهِ, or مِنْ عِلَّةٍ بِهِ, or جَرَّبَ (S, TA,) i. e. *Such a one made somewhat of his natural disposition, or of a disease, or malady, that was in him, or of mange, or scab, to pass [from him] to such a one; [or infected him therewith; (see two exs., in a verse and a hemistich, cited in the first paragraph of art. جَنَى);] and أَعَادَاهُ بِهِ signifies the same: and أَعَادَى صَاحِبَهُ *He made his companion to acquire the like of what was in him.* (TA.) And يُعَادَى is said of the mange, or scab, &c., meaning *It passes from him that has it to another; (S, K;) and in like manner one says of a disease, يَتَعَادَى: (Nh, TA:) but it is said in an explanation of a trad., لَا يُعَادَى شَيْءٌ شَيْئًا [i. e. *A thing (meaning disease) does not pass by its own agency to a thing.*] (S, TA.) [Therefore] one says, of the mange, or scab, [or the like,] عَادَاهُ اللَّهُ *God made it to pass from him that had it to one that was near to him, so that he became affected therewith.* (Mgh.) — One says also, of a man, قَدَّ عَادَى النَّاسَ بِشَرِّهِ *He has made evil, or mischief, to cleave to men.* (TA.) — See also 1, near the middle, in two places. — عَادَاهُ عَلَيْهِ *He aided, or assisted, him, (S, Mgh, Mgh, K,) and strengthened him, (K,) against him; (S, Mgh, Mgh, K;) and avenged him of him; (S, Mgh;) namely, one who had wronged him. (S, Mgh, Mgh.)* And عَادَاهُ *He (a judge) heard his accusation against another, and commanded to bring his adversary.* (Mgh.) — عَادَاهُ (S, Mgh, K, TA,) namely, a horse, (S, TA,) and also a man, (TA,) [*He made***

*him to run, whether gently or moderately or vehemently: or, as sometimes used,] he made him, (K, TA,) or desired him, (S,) to go the pace termed حُضْرٌ: (S, K, TA:) or he made him to go a pace nearly the same as that termed هَرَوَلَةٌ, (Mgh, TA,) not so quick, (TA,) or which is not so quick, (Mgh,) as that termed جَرِيٌّ: (Mgh, TA: [see 1, latter half:]) and استَعَادَاهُ signifies the same. (S.)*

5: see 1, first quarter, in two places: and see 4. — [Hence تَعَادَى said of a verb, *It was, or became, transitive.*] — تَعَادَى الْحَقُّ: and تَعَادَى عَلَيْهِ: see 1, second quarter, in two places. — تَعَادُوا *They found milk, (K, TA,) which they drank, (TA,) and it rendered them in no need of wine: (K, TA:) so in the copies of the K; but correctly, of flesh-meat, as in the M. (TA.) — And They found pasturage for their cattle, and it rendered them in no need of purchasing fodder. (K, TA.) — And تَعَادَى مَهْرَ فُلَانَةٍ *He took, or received, the dowry, or bridal gift, of such a woman.* (K.)*

6. تَعَادَى الْقَوْمَ *The people, or party, became affected, [or infected,] or smitten, (S, TA,) one with the disease of another, or one with the like of the disease of another: (S:) or died, one after another, (S, TA,) in one month, and in one year. (TA.)* And تَعَادَتِ الْإِبِلُ *The camels died in great numbers.* (TA.) — And تَعَادَى الْقَوْمَ عَلَيَّ بِنَصْرِهِمْ *The people, or party, came upon me consecutively with their aid, or assistance.* (TA.) — One says also, تَعَادَى الْقَوْمَ (S, K) from الْعِدَاوَةُ (S) meaning *The people, or party, treated, or regarded, one another with enmity, or hostility.* (K.) — And تَعَادَى مَا بَيْنَهُمْ (S, K) *The case, or affair, that was between them became in a bad, or corrupt, state, (S,) or complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them.* (K.) — And تَعَادَى الْبَكَانَ *The place was, or became, dissimilar in its several parts; and uneven.* (TA.) And [hence] one says, وَجَعٌ مِنْ تَعَادَى الْوِسَادِ بِعُنُقِي *In my neck is a pain from the unevenness of the pillow from] the uneven place.* (TA.) — And تَعَادَى *He, or it, was, or became, distant, remote, far off, or aloof, (S, K, TA,) عَنْهُ from him, or it. (S, TA.) — They vied, competed, or contended for superiority, in going the pace termed الْعَدْوُ [meaning in running]. (K, TA.)*

8: see 1, second quarter, in three places. — الْإِعْتِدَاءُ in supplication [to God] is *The exceeding the limits of the [Prophet's] rule, or usage, that has been transmitted from generation to generation.* (TA.)

10. الْإِسْتِعْدَاءُ signifies *The asking, or demanding, of aid, or assistance, (Mgh, Mgh,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Mgh:) and also the act of aiding, or assisting. (Mgh.)* You say, اسْتَعَادَهُ *He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Mgh) aid, or assistance, (S, Mgh, Mgh, K,) عَلَيْهِ against him, (S, Mgh, Mgh,) namely, one who wronged him:*

(Mgh, Mṣb:) [or,] accord. to El-Khuwáreem (who derives it from *العَدِيّ* signifying *الرجالة* *الذين يُعدون* (الذين يُعدون) استعدى [or *استعدى القاضى*] means *he asked, or demanded, of the judge, that he should make his foot-messengers to run in quest of his antagonist and to bring him, for the purpose of exacting from him his right, or due.* (De Sacy's Chrest. Arabe, sec. ed., iii. 100. [And an explanation similar to this, but not a similar derivation, is indicated in the Mgh by an explanation of *أعداه*, q. v.] — See also 4, last sentence.

*عدا*, as a verb, or a preposition, or both, denoting an exception: see 1, last sentence.

*فعل كذا عدوا* an inf. n. of 1 [q. v.]. — *فعل كذا عدوا* means *He did thus openly, or publicly.* (TA.)

*عدا*: see *عدى*: — and see also *عداء*.

*عدى* [or *عدا*]: see *عدوة*, in two places: and *عاد*, last sentence.

*عدى*: see the next paragraph. — [It is also a pl. of *عدو*, q. v.]

*عدى* The stones of a grave; as also *عدى*: (KL:) [i. e.] the broad stones with which the [oblong excavation called] *لحد* is covered over: (AA, TA:) or a thin stone with which a thing is concealed, or covered over; as also *عداء*; (K, TA:) the latter written in [a copy of] the M *عداء*, like *سحاب*; but [the former explanation seems to be the more correct, for] it is added in the K that one thereof is termed *عدو*; and accord. to this, the word expl. above [or each of the two words expl. above] is a pl. (TA. [See also *عدوة*].) — And *Any piece of wood that is put between two [other] pieces of wood.* (K, TA.) — See also *عدوة*, in two places: and *عاد*, last sentence: — and *عدوا*: — and *عداء*. — [It is also a pl. of *عدو*, which see in two places. —] And *عدى* is used as a prefixed n. for *عدة* as syn. with *وعد*. (Fr; S and L in art. *وعد*, q. v.)

*عدوة* [inf. n. un. of *عدا*: pl. *عدوات*. — Hence the saying, *السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ*, expl. voce *بداء*, in art. *بدو*. See another reading of this saying voce *عدوان*.] — [Hence also,] one says, *له عَدْوَةٌ شَدِيدَةٌ* *He has a vehement run of the kind termed عدو*, inf. n. of *عدا*. (Mṣb) — *عدوة الأمد* means *The extent of the eyesight.* (TA.) And one says, *هُوَ مِثْلِي عَدْوَةٌ الْقَوْسِ* [app. meaning *He, or it, is at the distance of a bow-shot from me*]. (TA.) — See also *عدوة*. — *عدا* is used in poetry as a pl. of *عدوة* [app. *عدوة*, but in what sense is not shown]. (TA.)

*عدوة* and *عدوة*, (S, Mṣb, K,) the former of the dial. of Kureysh and the latter of the dial. of Keys, (Mṣb) and *عدوة*, (K,) all mentioned by ISd, (TA.) The *side of a valley*; (S, Mṣb, K;) as also *عدى*; (K;) which last likewise signi-

fies [absolutely] a *side, or lateral part or portion*; and so *عدى*; (K, TA; [see both voce *عاد*, last sentence;]) thus in the M; (TA;) and the pl. is *أعداء*; (K, TA;) or this last signifies [particularly] the *sides of a valley, and so do عدى* and *عدى*: (TA:) the pl. of *عدوة* and *عدوة* is *أعداء* and [of *عدوة*] *أعداء* also. (S.) — And *عدوة* signifies also *An elevated place*; and so *عدوة*: (AA, S, K:) pl. [as above, i. e. of both] *أعداء* and [of the former] *أعداء* [also]. (K. [In some copies of the K, the latter pl. is written *أعداء*; in the CK *أعداء*; but it is correctly *أعداء*, as above, thus in my copies of the S; and perhaps *أعداء* may also be a pl., i. e. of *عدوة*, being thus written accord. to the TA in copies of the S.] — And *A place far extending*: (K, TA:) mentioned by ISd. (TA.) — See also *أعداء*. — [Reiske, as stated by Freytag, has expl. *عدوة* as signifying "Atrium, impluvium domus:" but this the former has app. done from his having found *عدوة* erroneously written for *عذرة*.] — *عدوة* signifies also *The kind of plants, or herbage, termed خلة*; i. e., in which is sweetness. (TA.)

*عدوة*: see *عدوة*, in three places: — and see also *أعداء*. — [Freytag states, as from the Deewán of the Hudhalees, that, accord. to some, it signifies *A stone with which a grave, or a well, is covered*: and that the pl. is *أعداء*: this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly *أعداء*: see *عدى*, first sentence.] — *أمر عدوة* [app. *أمر عدوة*, or perhaps *أمر عدوة*], signifies *Remote affairs.* (TA.)

*عدوى* *Mange, or scab, or other disease, that passes, or is transitive, from one to another*; (S, K, TA;) *a transitive disease*; and such is said to be the *جرب*, and the *برص*, and the *رمد*, and the *حصبة*, and the *جدام*, and the *وباء*, and the *جدري*. (Kull p. 259.) You say, *لَا تَقْرِبْهُ مِنْهُ* *Do not thou bring him near to him, for in him is a disease such as the mange, or scab, that is transitive from one to another.* (TK.) — And *The transition of the mange, or scab, or other disease, from him that has it to another*: (S, K, TA, TK:) the subst. from *يعدو* said of the mange, or scab, expl. above, as meaning "it passes" &c. (Mṣb. [See 1, first quarter.]) It is said in a trad., *لَا يَعدى شَيْءٌ؟* i. e. *لا عدوى*, i. e. *لا يَعدى شَيْءٌ* [A thing (meaning disease) does not pass by its own agency to a thing]; (S;) or [lit.] *there is no transition of the mange, or scab, or other disease, from him that has it to another.* (TK.) — And i. q. *فساد* [i. e. *Badness, corruptness, unsoundness, &c.*]. (K, TA. [In the CK erroneously written in this sense *عدوى*; which, however, being an inf. n. of *عدا* in the phrase *عدا عليه*, q. v., may be correctly used as having the same, or nearly the same, meaning.] So in the saying, *به عدوى* [In him, or it, is badness, &c.]. (TK.) — Also *A demand that one makes upon a*

*prefect, or governor, [or judge,] to aid, or assist, him against him who has wronged him, i. e. to inflict penal retribution on him, (IF, S, Mṣb,) for his wrongdoing to him. (IF, Mṣb.) — And Aid, or assistance, against a wrongdoer, (S, Mgh, TA,) required of a judge, for the bringing into his presence the antagonist: and also applied to a signet, or a [sealed] piece of clay, given by the judge as a token to denote the summoning of him whose presence is required. (Mgh.)*

*عدوا* (S, K) and *عدا* and *عداء* (K) *Distance, or remoteness, (S, K, TA,) as also عدى, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَانَتْ عَدَاؤُهُمْ* *Their distance, or remoteness, one from another, and their separation, was, or became, long. (TA.) — Also (i. e. the first and second and third words) Occupation, or business, that turns one away, or back, from a thing: (K, TA:) or عدوا* signifies *a custom, or habit, of occupation or business: (TA:) and عدوا الشغل, the hindrances, or impediments, of occupation or business: (S, TA:) and one says, وَأَنَا فِي عَدَاؤِ عَنكَ* i. e. [Thou camest to me when I was engaged] in an occupation that diverted [me from thee]: (so in one of my copies of the S:) the pl. of *عدا* is *عدا*: (TA:) *عدا الدهر* means *the accidents, or casualties, of time or fortune, that divert [or intervene as obstacles] by occupying or busying: (S:) and you say, عَدَتْ عَوَادٌ*, [lit.] meaning *Things, or events, turning away, or back, turned, or have turned, away, or back; [but this phrase, when followed by ذون or بين, I would rather render, simply, obstacles occurred, or have occurred;] (S, TA;) thus in the latter of two verses cited voce حَبَّ. (S.) — عدوا الدهر* means *The shifting, and varying, of time or fortune. (TA.) — And عدوا الشوق* *What has severely affected, distressed, or afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.) — And عدوا* signifies also *A مركب [i. e. beast, or saddle, or thing on which one rides,] that is not easy: (K:) or, accord. to As, a place where he who sits thereon is not in a state of ease: and one says, جِئْتُ عَلَى مَرْكَبِ ذِي عَدَاؤِ* i. e. [I came upon a beast, or saddle, &c.,] that was not easy: (S:) and *جِئْتُ عَلَى فَرَسِ ذِي عَدَاؤِ*, the last word imperfectly decl., i. e. [I came to thee upon a horse] that was not easy: (TA:) and *جَلَسَ عَلَى عَدَاؤِ* *He sat upon an uneven thing or place; (M, TA;) the last word imperfectly decl., as is said by ISd. (TA.) — Also Dry, hard, land; (K, TA;) sometimes occurring in a well when it is dug; and sometimes it is stone, from which the digger turns aside: and one says, أَرْضٌ ذَاتُ عَدَاؤِ*, meaning *land that is not even, or plain; not easy to walk or ride or lie upon: or, as some say, it means a rough, rugged, place: or an elevated place upon which the camel lies down and then reclines thereon upon his side, having by his side a depressed place, which causes him to tend downwards, in consequence whereof he becomes in*

the state termed *تَوْهَنٌ*, [weak, or languid, and unable to rise,] i. e. in the condition of extending his body towards the low place while his legs are upon the *عُدْوَاءَ*, which is the elevated, so that he is unable to rise, and dies. (TA.) — And [it is said that] *انَاخَةُ قَلِيلَةَ* [app. *انَاخَةُ قَلِيلَةَ*, meaning *A little, or brief, making of a camel to lie down upon the breast, as is done on the occasions of mounting and dismounting &c.*]. (TA.)

*عُدْوِيٌّ* and *عُدْوِيٌّ* [are rel. ns. of which only the fem. forms are mentioned, in what here follows]. *عُدْوِيَّةٌ* and *عُدْوِيَّةٌ* are rel. ns. of *عُدْوَةٌ* as meaning “the kind of plants, or herbage, termed *خَلَّةٌ*,” the former reg. and the latter irreg.; and *عَوَادٍ* [pl. of *عَادٍ* or of *عَادِيَّةٌ*] is a possessive epithet [from the same], without the relative *ي*: [all are app. applied to camels, as meaning *Having for their pasture the plants, or herbage, called عُدْوَةٌ*, above mentioned: but it is immediately added,] and *عُدْوِيَّةٌ* and *عُدْوِيَّةٌ* applied to camels signify *that pasture upon the [plants called] حَمِيضٌ*: (TA:) and *عَادِيَّةٌ* and [the pl.] *عَوَادٍ*, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to camels as meaning *abiding among the [trees called] عَصَاهُ*, not quitting them, and not pasturing upon the *حَمِيضٌ*; and so is [the pl.] *عَادِيَّاتٌ*. (TA in another portion of this art.) [See also *عَادِيَّةٌ*, in art. *عدو*.]

*عُدْوِيٌّ*, being a rel. n. of *عُدْوَةٌ*, see in art. *وعد*.

*عُدْوِيَّةٌ* The herbage of the *صَيْفٌ* [q. v., here app. meaning *spring*], after the departure of the *رَبِيعٌ* [q. v., here app. meaning *winter*]: (S, K:) it is applied to the young trees which then become green and are depastured by the camels: (S:) or, as some say, the [plants, or herbage, called] *رَبَلٌ* [q. v.]. (TA.) — And The young ones of sheep or goats. (K.) — And Female infants [of the age] of forty days; (K, TA; [in the CK, *نَبَاتٌ* is erroneously put for *نَبَاتٌ*];) but when their [hair termed] *عَبْقَةٌ* has been cut off, this appellation is no longer applied to them: so says Lth; but Az pronounces him to have erred: (TA:) or it is with *غ* (K, TA) and *د*, both dotted, or only the former of them dotted, and one of them is called *عُدْوِيٌّ* [or *عُدْوِيٌّ*, or *عُدْوِيٌّ* or *عُدْوِيٌّ*]: thus in the M, and thus accord. to Az. (TA.)

*عُدْوَانٌ* [expl. in the S as signifying *Sheer or unmixed, wrongful or unjust or injurious or tyrannical conduct,*] is an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]; (ISd, Mṣb, K;) as also *عُدْوَانٌ*. (ISd, K.)

*يَعْدُو*, applied to a wolf, (S, K,) means *يَعْدُو عَلَى النَّاسِ* [i. e. *That acts aggressively against men*]; (S, TA;) i. q. *عَادٍ* [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast

of prey by the Prophet: (Mgh:) one says *سَبَّحَ عَادٍ* and *سَبَّحَ عَادِيَّةً*. (Mṣb.) [In the S, immediately after the words *يَعْدُو عَلَى النَّاسِ*, it is added, and hence their saying, *السلطان ذو عدوانٍ وذو بدوانٍ*; and thus I find the saying cited as from the S in arts. *عدو* and *بدو* of the PS: but I think that *عَدْوَانٌ* and *بَدْوَانٌ*, here, are mistranscriptions for *عَدَوَاتٌ* and *بَدَوَاتٌ*, as I find them written in my copies of the S and TA in the arts. above mentioned: see *عُدْوَةٌ*, above; and see *بَدَاءٌ* in art. *بدو*, where it seems to be clearly shown that *بَدَوَاتٌ* is correct, as pl. of *بَدَاءَةٌ*.] — Also, (S, K, and Ham p. 81,) and *عَدَاءٌ*, (Mgh, Mṣb, K, and Ham ubi supra,) *That runs vehemently, or much*; (S, Mgh, Mṣb, K;\*) i. q. *كَثِيرٌ العَدْوِ*, (S, TA,) or *شَدِيدٌ العَدْوِ*, (Ham;) applied to a horse: (Mgh, and Ham:) [and to a man:] *الشَّدِيدَةُ*, in the K, is a mistake for *الشَّدِيدَةُ*, meaning *الشَّدِيدُ العَدْوِ*. (TA.)

*عَدَاءٌ* an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]. (S, Mgh, Mṣb, K.) — And, as also *عَدَاءٌ*, *A single طَلَقٌ* [or *heat*; i. e., *a single run, at once, to a goal, or limit*]; (K, TA;) of a horse. (TA.) — And *عَدَاءٌ كُلِّ شَيْءٍ*, (S, K,) as also *عَدَاءٌ*, (K, TA,) [the latter written in the CK *عَدَاؤُهُ*, but] the former is with the lengthened *ا* and the latter with the shortened *ا*, (TA,) and *عُدْوَةٌ* and *عُدْوَتُهُ* and *عُدْوَتُهُ*, (K,) signify *طَوَارُهُ*, (S, K,) i. e. [The equal, of anything, in breadth and length; or] *what is coextensive with anything in its breadth and its length.* (S, TA.) One says, *لَزِمْتُ عَدَاءَ الطَّرِيقِ*, or *النَّهْرِ*, or *الجبلِ*, meaning *طَوَارُهُ* [i. e. *I kept to the tract coextensive in its breadth and its length with the road, or the river, or the mountain*]. (TA.) — See also *عُدْوَاءٌ*, first and third sentences. — And see *عُدْوَةٌ*, and *عُدْوِيٌّ*.

*عَدَاءٌ*: see the next preceding paragraph: — and see also *عُدْوِيٌّ*.

*عَدُوٌّ* An enemy, contr. of *وَلِيٌّ*, (S,) or of *صَدِيقٌ*, (K,) or of *صَدِيقٌ مُوَالٍ*; (Mṣb;) an epithet, but resembling a subst.: (S:) [and (like our word “enemy” in military parlance) *a hostile party*: for] it is used alike as sing. and pl. and masc. and fem.; (Mṣb, K;) as is said in the “*Muḥ-taṣar el-'Eyn*”: (Mṣb:) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is *أَعْدَاءٌ*; (S, Mṣb, K;) and the pl. of *أَعْدَاءٌ* is *أَعَادٍ*; (Mṣb, K;\*) and *عُدْوِيٌّ* and *عُدْوِيٌّ* are also pls. of *عَدُوٌّ*; (S, Mṣb, K;) [each improperly termed in the K *اسْمٌ جَمْعٌ*; for *فِعْلٌ* and *فِعْلٌ* are measures of pls., not of quasi-pl. ns.]; the former said by ISk to be the only pl. of this measure among epithets; (S, Mṣb;\*) and *عَدَاءَةٌ*, with *ḍamm* and with *ḍe*, is another pl.; (Th, S, Mṣb;) and is pl. of *عَادٍ*, (K, TA,) which is *syn. with عَدُوٌّ*; (S, K, TA;) as in the saying of

a woman of the Arabs, *أَشْبَتْ رَبَّ الْعَالَمِينَ عَادِيكَ* [May the Lord of the beings of the universe make thy enemy to rejoice at thy affliction]: (S, TA:) the fem. form of *عَدُوٌّ* is *عُدْوَةٌ*, (S, Mṣb,) which is said by Az to be used when the meaning of an epithet is intended: (Mṣb:) it is said by ISk, (S, TA,) and in the “*Bari*,” (Mṣb,) that there is no instance of the measure *فَعُولٌ* in the sense of *فَاعِلٌ* but its fem. is without *ة*, except *عُدْوَةٌ*, (S, Mṣb, K,) in the phrase *هَذِهِ عُدْوَةٌ اللَّهِ* [This woman is the enemy of God]: accord. to Fr, *عُدْوَةٌ* has the affix *ة* to assimilate it to *صَدِيقَةٌ*; for a word is sometimes formed to accord with its contr.: (S, TA:) AZ says that he heard certain of the tribe of 'Okeyl say, [of some women,] *أَوْلِيَاؤُهُ* and *عَدَوَاتُ اللَّهِ* and *هُنَّ وَلِيَّاتُ اللَّهِ* and *أَعْدَاؤُهُ* [i. e. *They are the friends of God and the enemies of God*]. (Mṣb.) [The pl.] *عُدْوِيٌّ* signifies also *Persons distant, or remote, one from another*: (ISd, K, TA:) and (K) *strangers, or foreigners*: (ISk, S, K, TA:) and *such as are distant, or remote, in respect of relationship; or not relations*: (TA:) as well as *enemies*: (M, TA:) *كَلَامٌ عَدَاءٌ*, which is added in the K after *وَالغَرَبَاءُ*, should be *وَالأَعْدَاءُ*. (TA.)

*عُدْوِيٌّ* is a pl. [or rather a quasi-pl. n.] of *عَادٍ*, q. v. (S, TA.)

*عَدَاؤُهُ* Enmity, or hostility; (S, K, TA;) like *مُعَادَاةٌ* [inf. n. of *عَادَ*, q. v.]. (TA.)

*عَدَاءٌ*: see *عَدْوَانٌ*, last sentence.

*عَادٍ* [act. part. n. of *عَدَا*, q. v. — As such particularly signifying] *Acting wrongfully, unjustly, injuriously, or tyrannically; transgressing, or exceeding the proper limit*: (Mṣb, TA:) pl. *عَادُونَ*. (Mṣb.) Hence the saying, *لَا أَشْبَتْ اللَّهَ بِكَ عَادِيكَ* [i. e. *May God not make to rejoice at thy affliction] him who acts wrongfully to thee*. (TA.)

[And hence the phrase *لَيْسَ عَادِي ظَهْرٍ*, expl. in art. *ظهر*.] See also *عَدْوَانٌ*. And see *عَدُوٌّ*, with which it is syn. — Also *Seizing, or carrying off, by force; or snatching at unawares*. (TA.) And *العَادِي* signifies [particularly] *The lion*; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) — *عُدْوِيٌّ* is a pl. of *عَادٍ*, [or rather a quasi-pl. n.,] like as *عَزْيِيٌّ* is of *عَازٍ*; as such signifying *Runners upon their feet*: (S, TA:) or *a company of men*, (K, TA,) in the dial. of Hudheyl, (TA,) *that run to the fight* (K, TA) and *the like*: (TA:) or *the first, of the footmen, [or foot-soldiers,] that charge, or assault*; (K, TA;) because they run quickly: (TA:) like *عَادِيَّةٌ*, (K, TA,) of which the pl. is *عَوَادٍ*, (TA,) in both senses: or this signifies the *horsemen*; (K, TA;) i. e. *the first, of the horsemen, that charge, or assault, in a hostile, or predatory, incursion, especially*; (TA;) or *horses making a hostile, or predatory, incursion*; and hence [the pl.] *العَادِيَّاتُ* in the Kur c. 1. (TA in

the supplement to this art.) And accord. to El-Khuwāzme, **عَدِي** particularly signifies The foot-messengers of the sovereign, and of the judge, who are made to run in quest of one against whom an accusation has been made, and to bring him, for the purpose of exacting from him the right, or due, of his accuser. (De Sacy's Chrest. Arabe, sec. ed., iii. 100.) = **عَادِي العَوَادِي**, a phrase used by a poet, is expl. by IAar as meaning The hardest, or most pressing, or most severe, of occupations that turn one away, or back, from a thing. (TA.) = See also **عَاد** and its fem. **عَادِيَة** voce **عُدْوِي**. = **عَادِيَا اللُّوحِ** signifies طَرَفَا [The two extremities, or two sides, of the tablet or the like]; (K, TA;) each of them being called **عَادِي** [i. e. **عَادِي اللُّوحِ**, or a mistranscription for **عَاد**], like **عَدِي** [i. e. **عَدِي** or **عَدِي**, both mentioned above, voce **عُدْوَة**, as meaning, absolutely, a side, or lateral part or portion]. (TA.)

**عَادِيَة** [fem. of **عَاد**, q. v. = As a subst., it signifies] Wrongdoing, injustice, injuriousness, or tyranny; and evil, or mischief; (S, TA;) as in the saying **دَفَعْتُ عَنْكَ عَادِيَة فُلَانٍ** [I repelled, or have repelled, from thee the wrongdoing &c., and the evil, or mischief, of such a one]: (S:) it is an inf. n. [or rather a quasi-inf. n.] like **عَاقِبَة**: and signifies also sharpness, or hastiness, of temper; and anger. (TA.) Also The harm, or hurt, of poison. (Har p. 304.) = See also **عُدْوَا**, in three places. = **عَوَادِي الكَرْمِ**, (K, TA,) of which **عَادِيَة** is the sing., (TA,) signifies The grape-vines that are planted at the feet, or roots, of great trees. (K, TA.)

**أَعْدَى** [a noun denoting the comparative and superlative degrees, and having several different significations]. **أَعْدَى مِنَ الجَرَبِ** More transitive, or wont to pass from one to another, than the mange, or scab, is a prov. (Meyd.) And **أَعْدَى مِنَ التُّوْبَاءِ** is another prov., having a similar meaning [i. e. More wont to pass from one to another, or, as we commonly say, more catching, than yawning]; (Meyd;) for when a man yawns in the presence of others, they become affected as he is. (TA in art. **نَاب**.) = **أَعْدَى مِنَ الذُّئْبِ** is also a prov., and may mean More wrongful, or more inimical, or more vehement in running, than the wolf. (Meyd.) **أَعْدَى مِنْ سَيْدِكَ**, another prov., (expl. in the latter half of the first paragraph,) is from **العُدْو**. (Meyd.) = **هُوَ أَعْدَى شَيْءٍ** [app. meaning It is the most effectual thing to aid, or assist, or to avenge; **أَعْدَى** in this case being irregularly formed from the augmented verb in the phrase **أَعْدَاهُ عَلَيْهِ**]. (TA in art. **ادو**: see **أَدَى** in that art.)

**تَعَاد** Uneven places, (K, TA,) dissimilar in their several parts: occurring in this sense in a trad. (TA.) Aš mentions the saying **نِمْتُ عَلَى مَكَانٍ مَتَعَادٍ**, meaning [I slept upon] a place dissimilar in its several parts; uneven: and **هَذِهِ أَرْضٌ مَتَعَادِيَة** This is land having in it burrows,

and [trenches, or channels, such as are termed] **أَخَاقِي تِ**. (S, TA.)

**مَا لِي عَنْ فُلَانٍ مَعْدِي** means There is not for me any going beyond such a one to another, nor any stopping short of him. (S.)

**مَعْدُو**: see what next follows.  
**مَعْدُو** and **فُلَانٌ مَعْدِي عَلَيْهِ** (S, K\*) mean [Such a one is] treated wrongfully, unjustly, injuriously, or tyrannically: (K:) the **ي** in **مَعْدِي** is substituted for **و** because the latter [in this case] is deemed difficult of utterance. (S.)

**مَتَعَادٍ**; and its fem., with **ة**: see **تَعَادٍ**.

عذب

1. **عَذَّبَ**, (S, O, Mšb, K, TA,) aor. **عَذَّبَ**, (TA,) inf. n. **عَذْوَبَة**, said of water, (S, O, Mšb, K, TA,) [and app. of wine or other beverage, and of food, (see **عَذْب**)] It was, or became, sweet: (S, O, TA:) or it was, or became, easy and agreeable to be drunk or swallowed. (Mšb.) [See also 12. — Freytag has also assigned to it a meaning belonging to **أَعَذَّبَ**, q. v.] = **عَذَّبَ**: see 4, in two places. = And see also 2, last sentence. = **عَذَّبَ**, inf. n. **عَذْب**, is mentioned by Golius as signifying “*Quisquiliis aut lente palustri obducta fuit*,” and in a similar manner by Freytag; by both as said of water, and as on the authority of the K: but I find, in the K, no ground for this, except an explanation of **عَذْب**, q. v., of which ISd knew not a verb.]

2. **عَذَّبَهُ**, inf. n. **تَعَذِّيبٌ**, He punished, castigated, or chastised, him: (S, O, Mšb, K:) [and he, or it, tormented, or tortured, him:] originally, he beat him: then, he punished him in any painful manner. (Mšb.) It is said in a trad., **إِنَّ المَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ** [Verily the dead will be punished for his family's weeping for him]: the reason of which is probably this; that the Arabs used to charge their families to weep and wail for them; therefore the dead is obnoxious to punishment for his having done this. (IAth, TA.) And the verb is used metaphorically in relation to that which has not sensation: a poet says,

لَيْسَتْ بِسَوْدَاءَ مِنْ مَيِّتَاءَ مُظْلَبِيَة  
وَلَمْ تُعَذَّبْ بِإِدْنَاءِ مِنَ النَّارِ

[It (app. wine) is not black, from Meythā, dark-coloured; nor has it been mulled (such seems to be here the meaning of the verb) by being put near to fire, or by being boiled]. (L, TA.) [See also **مُعَذَّبَة**]. = See also 4, in two places. = **عَذَّبَ سَوْطُهُ**, and **هَدَّبَهُ**, [perhaps a mistranscription for **عَذَّبَهُ**, for accord. to Golius, this last and the first here mentioned are expl. by Z in the sense here following.] He put an **عِلَاقَة** [i. e. an **عَذْبَة**] to his whip: so in the A. (TA.)

4. **اعذَّب القَوْمَ** The people, or party, became in the condition of having sweet water. (K, TA.) [Freytag has erroneously assigned this meaning to

**عَذْب**.] = And **اعذَّب**, (O, TA,) inf. n. **إِعْذَابٌ**, (K, TA,) He abstained, or desisted, (O, K, TA,) from a thing; (TA;) and, (K, TA,) in like manner followed by **عَنْ**, (TA,) he left, quitted, or relinquished, (K, TA,) a thing: (TA:) and **استعذَّب**, (K, TA,) likewise followed by **عَنْ**, (TA,) signifies the same: (K, TA:) and **عَذَّبَ**, (K, TA,) as inf. n. of **عَذَّبَ**, (MF, TA,) signifies the abstaining, &c., (K, MF, TA,) from a thing: and [particularly] the abstaining (of a man, and of an ass, and of a horse, TA) from eating, by reason of intense thirst; (K, TA;) being neither fasting nor breaking fast; (TA;) and so **عَذْوَبٌ** as inf. n. of the same verb. (MF, TA.) = And **اعذبه**, (S, O,) inf. n. **إِعْذَابٌ**; (K;) and **عَذَّبَهُ**, (O,) inf. n. **تَعَذِّيبٌ**; (K;) and **عَذَّبَهُ**, (O,) inf. n. **عَذْبٌ**; (K;) He prevented, hindered, withheld, restrained, or forbade, him, (S, O, K,\*) from [doing] the thing, or affair. (S, O.) One says, **أَعَذَّبْتُ نَفْسَكَ عَنْ كَذَا** Withhold, or restrain, thyself from such a thing. (S, O.) = **اعذبه** [He deprived it of its **عَذْب**; i. e.] he removed from it, (S, O, K,) namely, water, (K,) or a watering-trough, or tank, (S, O,) the floating particles that were upon it, (S, O,) or its [green substance termed] **طَحْلَب**, (K,) or both of these: (TA:) and **تَعَذَّبَ** [in like manner] signifies the removing of what is termed **عَذْب**. (Bd in ii. 6.)

8. **اعتذَّب** He made [the] two ends (**عَدْبَتَيْنِ**) of his turban to hang down behind. (O, K, TA.)

10. **استعذَّب الماءَ** He reckoned, or esteemed, the water sweet. (O, Mšb, TA.) = And He sought sweet water: you say, **استعذَّب لِأَهْلِهِ** he sought sweet water for his family. (TA.) = And He drank the water sweet. (TA.) = And He drew sweet water. (S, O, K,\*) One says, **يُسْتَعَذَّبُ لِفُلَانٍ مِنْ بئرِ كَذَا** i. e. [Sweet water] is drawn for such a one from such a well. (S, O.) = And **استعذَّب لهُ الماءَ** He brought to him sweet water. (TA.) = See also 4.

12. **اعذوب**, like **احلولى**, said of water, It was, or became, sweet, [like **عَذْب**], or very sweet. (Lb, TA.)

**عَذْبٌ** Sweet water: (S, O:) or water, (Mšb,) or wine, or beverage, and food, (K,) that is easy and agreeable to be drunk or swallowed: (Mšb, K:) pl. **عَذَابٌ** (O, Mšb, TA) and **عَذْوَبٌ**. (TA.) You say **وَكِيَّةٌ عَذْبَةٌ** [A well of sweet water]: and **مَاءٌ عَذْبٌ** [sweet water]: and also **مَاءَةٌ عَذْبَةٌ** [a sweet water]: and **مَاءٌ عَذَابٌ** [sweet water or waters], using a pl. epithet in this last case because **مَاءٌ** is a coll. gen. n., of which **مَاءَةٌ** is the n. un. (TA.) And Aboo-Heiyeh En-Nemerees says, describing water,

لَهُ غَلَلٌ بَيْنَ الإِجَامِ عَذْوَبٌ

[Having sweet water permeating amid the reed-beds, or the thickets]: he uses **غَلَلٌ** as a coll. gen. n., and therefore pluralizes the epithet. (L,

TA.) — One says also نَسَاءٌ عَذَابُ النَّسَائِيَا [Women sweet in respect of the front teeth]. † [Women sweet in respect of the front teeth]. (A.) — And إِنَّهُ لَعَذْبُ اللِّسَانِ † [Verily he is sweet in respect of the tongue]; likening his tongue to the water that is termed عَذْبٌ. (Lh, TA.) — Also A sort of trees; (K, TA;) the same that is called عَذْبٌ [q. v.]. (TA.)

عَذْبٌ, (S, O, K,) [a coll. gen. n.] of which, in all its senses, the n. un. is عَذْبَةٌ, (K, TA,) Motes, or particles of rubbish or the like, (S, O, K, TA,) floating upon water. (TA.) [In this sense, it is said in the S and O that عَذْبَةٌ is its sing. or n. un.] One says مَا ذُو عَذْبٍ Water abounding with such motes or particles. (S, O. See also عَذْبٌ.) And عَذْبَةٌ has the same meaning as the n. un. of عَذْبٌ in this sense: (K:) and signifies likewise, as also عَذْبَةٌ and عَذْبَةٌ, (L, K,) this last mentioned by IAAr, (L,) [the green substance called] طُحْلُبٌ (L, K, TA) and عَرْمَضٌ and the like, (L, TA,) or طُحْلُبٌ and دُمْنٌ, floating upon water. (TA.) — And What comes forth next after the foetus from the womb. (O, K.) — Also A sort of trees, (AHn, O, K,) of the shrub-kind: (AHn, O:) the same that is called عَذْبٌ. (TA.) — And The pieces of rag that women hold when wailing for the dead; as also مَعَاذِبٌ, (O, K,) pl. of مَعْدَبَةٌ [or probably مَعْدَبَةٌ, like its syn. مِثْلَةٌ, originally مِثْلَةٌ], or, accord. to AA, an anomalous pl. of [the n. un. of عَذْبٌ, i. e.] عَذْبَةٌ: (O:) one of such pieces of rag is also called مِعْوَزٌ, as well as عَذْبَةٌ. (TA.) — And Straps, or thongs: (S, O:) or the extremities thereof; as also عَذْبَاتٌ. (TA.) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O,

- غَضْفٌ مَهْرَتُهُ الْأَشْدَاقِ ضَارِبَةٌ
- مِثْلُ السَّرَاحِينِ فِي أَعْنَاقِهَا الْعَذْبُ

[Having pendulous ears, wide in the sides of the mouth, habituated to the chase, resembling wolves, with straps, or thongs, or the extremities thereof, upon their necks]. (S, O, TA.) — Also, (K,) or عَذْبَةٌ, in this and other senses following, (S, O, Mṣb, &c.) [the former evidently wrong, the latter (as is said in the K) being its n. un. in all its senses,] The string with which a balance, or pair of scales, is raised. (S, O, Mṣb, K.) — And The end, or extremity, of a whip; (Mgh in art. ثَمَرٌ, and Mṣb;) its tail; also called its ثَمَرَةٌ: (Mgh ubi suprâ:) or its عِلَاقَةٌ, (TA in the present art.) which means the [suspensory] thong in the handle thereof: (TA in art. عِلْقُ:) or [it may have both of these significations, for it is said that it is] one of the عَذْبَتَانِ of a whip. (S, O.) — The end, or extremity of anything. (A, K.) — The extremity of the tongue; (S, O, Mṣb;) its [tip or] narrow extremity: (TA:) pl. عَذْبَاتٌ. (Mṣb.) One says الْحَقُّ عَلَى عَذْبَاتِ الْأَسْتَبْهَرِ [Truth is on the tips of their tongues]. (A, TA.) — The extremity of the penis of a camel: (ISd, K, TA:) or the extremity of a camel's penis thin

in the fore part. (TA.) — The part that hangs down of the [thong called] شَرَاكٌ [q. v.] of a sandal. (O, TA. [See also دُؤَابَةٌ.]) — A piece of skin which is hung behind the hinder part (مُؤَخَّرَةٌ, O, K, or مُؤَخَّرَةٌ, CK) of the [camel's saddle called] رَحْلٌ, (O, K,) from its upper portion; (O;) also termed دُؤَابَةٌ. (TA in art. ذَاب.) — And عَذْبٌ [accord. to the TA, but correctly عَذْبَةٌ, (see 8,)] The portion [i. e. end] of a turban, that is made to hang down between the shoulders. (TA.) — And the same, [correctly عَذْبَةٌ, as is shown by what follows,] A piece of rag [or strip of linen or the like, called in French cravate,] that is bound upon the head of a spear. (TA.) One says, حَفَقَتْ عَلَى رَأْسِهِ عَذْبُ الْعَذْبِ (A, TA) i. e. خَرِقُ الْأَلْوَبِيَّةِ [The cravates fluttered over his head]. (A.) — And عَذْبَةٌ signifies also A branch of a tree; (S, O, Mṣb;) and so عَذْبَةٌ. (TA.)

عَذْبٌ (K, TA) and ذُو عَذْبٍ (TA) Water overspread by [the green substance termed] طُحْلُبٌ: (K, TA:) or abounding therewith, and with motes, or particles of rubbish or the like: (TA:) [or the latter signifies as expl. before: see عَذْبٌ, third sentence:] عَذْبٌ is thought by ISd to be a possessive epithet, [meaning ذُو عَذْبٍ,] because he found no verb belonging to it. (TA.) — عَذْبٌ is also syn. with عَظْبٌ meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَظْبُ.)

عَذْبَةٌ: see عَذْبٌ. — Also A certain tree, that kills camels, (O, K, TA,) if they eat thereof. (TA.) — And A well-known medicine. (K, TA. [In some copies of the K, دَاءٌ, or “disease,” is put for دَوَاءٌ, accord. to the TK, as observed by Freytag.]

عَذْبَةٌ, and its pl. عَذْبَاتٌ: see عَذْبٌ, in nine places. — The pl. above mentioned signifies also The legs of a she-camel. (TA.)

عَذْبَةٌ: see عَذْبٌ, fourth and last sentences. — Also What is taken forth from طَعَامٌ [i. e. wheat, or corn in general,] and thrown away; (Lh, K, TA;) being the worst thereof; also termed عَذْرَةٌ. (Lh, TA in art. عَذْرُ.) — And Pasturage, or herbage: so in the phrase مَاءٌ مَا بِهِ عَذْبَةٌ (O,) or مَاءٌ لَا عَذْبَةَ فِيهِ [Water where is no pasturage, or herbage]. (TA.) — It is also expl. in copies of the K as signifying, with the article, مَا أَحَاطَ مِنَ الدَّرَّةِ: but the right explanation is مَا أَحَاطَ بِالدَّرَّةِ [app. meaning The ridge of earth that surrounds a sown piece of ground to retain the water for irrigation (see دَبْرُ)], as in the M and L &c. (TA.)

عَذْبِيٌّ, (thus in my copies of the S,) or عَذْبِيٌّ, (O, K, TA,) with the pointed ذ, accord. to AA, mentioned in the T in art. عَدَبٌ, as written with the unpointed ذ, and here said in the K to be syn. with عَذْبِيٌّ, (TA,) Generous in natural dispositions. (AA, S, O, TA.)

أَصَابَهُ عَذَابٌ عَذْبِيٌّ, (O, K, TA,) with kear to the ع and fet-ḥ to the ذ, (O, TA,) like بَلْغِيٌّ, (K, TA, in the CK عَذْبِيٌّ like بَلْغِيٌّ,) and أَصَابَهُ الْعَذْبُونَ, (O, TA,) [May the punishment that will not be remitted befall him, or] may his punishment not be remitted: (O, K, TA:) so says Ibn-Buzurj. (O, TA.)

عَذَابٌ Punishment, castigation, or chastisement, [or] such as serves to give warning to others than the sufferer, or to restrain the offender from repeating the offence; syn. عَقُوبَةٌ, (S, O,) or نَكَالٌ: (K, and Ksh and Bḍ in ii. 6:) so termed from عَذَبَ “he prevented” &c.; because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done: (MF, TA:) [it generally signifies any corporal punishment:] and, by an extension of the original signification, any [infliction of] pain that disgraces, or puts to shame: (Ksh and Bḍ ubi suprâ:) originally, beating: afterwards used to signify any painful punishment: [torture; or torment:] and metaphorically applied to † an affair, or event, that is difficult, distressing, afflicting, or troublesome; whence the saying, السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ [Travel is a portion of that which is difficult, &c.; or of torment]: (Mṣb:) in the Kur xxiii. 78, it means hunger, or famine: (Zj, O, TA:) the pl. is اَعْدَابَةٌ: (Zj, K, TA:) the author of the K says in art. نَهْرٌ [voce نَهَارٌ] that it has no pl.: [and it seems to be doubted whether it have a pl. because it is properly an inf. n. though its verb in the un-augmented form is not used:] but MF observes that if it be a name for that whereby one is prevented [from repeating an offence], as hunger, or famine, agreeably with what Zj says, there is no reason why it should not have this pl. (TA.)

عَذُوبٌ: see عَادِبٌ, in seven places.

عَذَابَةٌ The womb; thus mentioned by Az, on the authority of El-Mundhiree and AHeyth, with the pointed ذ; (O, TA;) i. q. عَذَابَةٌ. (K, TA.)

عَادِبٌ and عَذُوبٌ, applied to a horse or the like, &c., (S, O,) Such as is standing still, or stopping from fatigue, (قَائِمٌ, S,) that will not eat nor drink: (S, O:) or abstaining, or that abstains, from eating, by reason of intense thirst; (K, TA;) applied to a man, and an ass, and a horse: but Az says that the assertion respecting these two epithets that they signify [a horse, &c.] that neither eats nor drinks is more correct than the assertion respecting عَذُوبٌ that it signifies [one] that abstains from eating by reason of his thirst: also, that عَادِبٌ signifies any animal, but generally a horse and a camel, that will not eat anything: accord. to Th, this and عَذُوبٌ signify a horse or the like standing still, or stopping from fatigue, (قَائِمٌ,) that raises his head, and will not eat nor drink; and the former, that passes a night without eating anything: (TA:) the pl. of عَادِبٌ is عَادِبُونَ, like as سُجُودٌ is a pl. of سَاجِدٌ: and the pl. of عَذُوبٌ is عَذُوبٌ, and, accord. to

A'Obeyd, عَذُوبٌ [like as هَجُودٌ is pl. of هَجُودٌ]: Az says that this is a mistake, for a word of the measure فَعُولٌ does not form a pl. of the measure فَعُولٌ; but [SM says] this is an extr. instance; and he who preserves an authority in his mind is an evidence against him who does not. (TA.) One says, بَاتَ عَذُوبًا, meaning *He passed the night without eating or drinking anything*; because abstaining therefrom. (O.) — عَذِيبٌ signifies also [Unsheltered;] *having no covering between him and the sky*; (O, K;) and so عَذُوبٌ. (K, TA.) El-Jaadee says, describing a wild bull (ثور وحشي) [a species of bovine antelope] that had passed the night alone, tasting nothing,

- قَبَاتَ عَذُوبًا ۖ لَيْسَاءَ كَأَنَّهُ
- سَهَيْلٌ إِذَا مَا أَقْرَدْتَهُ الْكَوَاكِبُ

[And he passed the night exposed without shelter to the sky, as though he were Canopus when the other stars have left him solitary]. (TA.)

الإعْذَابَانِ [The two most sweet things;] saliva (الرَّبِيقُ, S, O, K, or الرُّضَابُ, A) and wine: (S, A, O, K: [for, in the amorous language of the Arab, the sweetness of the saliva of his beloved is often praised:]) or food and coitus. (K.)

لِجَامٍ مُعَذِّبٍ *A bridle that withholds from going away in a headlong manner.* (O.)

مُعَذِّبَةٌ [or مُعَذِّبَةٌ?]: see عَذِبٌ.

مُعَذِّبَةٌ [for خَبِرٌ مُعَذِّبَةٌ] *Wine mixed [with water, or with some other thing or things].* (A, TA.) — And مُعَذِّبٌ [app. مُعَذِّبٌ] is applied by the vulgar to Fresh ripe dates soaked with water. (TA voce مَنقُوشٌ) — سَوْطٌ مُعَذِّبٌ *A whip having an عِلَاقَةٌ [or عَذْبَةٌ] attached to it.* (TA.)

إِمْرَأَةٌ مُعَذَّابُ الرِّيقِ *A woman whose saliva is pleasant to be swallowed, and sweet.* (TA.)

عذر

1. عَذَّرَهُ, aor. ʔ, inf. n. عَذَّرٌ (S, O, Mṣb, K) and عَذَّرٌ (S, O, K) and عَذَّرِي (O, K) and مُعَذِّرَةٌ and مُعَذِّرَةٌ (K) [all of which are also used as simple substs.]; and اَعَذَّرَهُ; (S, O, Mṣb, K;) *He excused him; freed, cleared, or exempted, him from blame; exculpated him: (Mṣb:) or he accepted his excuse: properly, عَذَّرْتُ signifies I cancelled evil conduct.* (TA.) [See also عَذَّرٌ below.] You say, عَذَّرْتُهُ فِيمَا صَنَعَ (S, O, Mṣb) *I excused, or exculpated, him for what he did.* (Mṣb.) And in a trad. of El-Miḥdád it is said, لَقَدْ أَعَذَّرَ اللَّهُ إِلَيْكَ, i. e. *Verily God hath excused thee, and exempted thee from the obligation to fight against the unbelievers; for he had become extremely fat, and unable to fight.* (TA.) And you say [also], عَذَّرَهُ عَنِ الشَّيْءِ *He excused him for, or from, the thing.* (MA.) [And accord. to Golius, عَذَّرَهُ عَلَى الشَّيْءِ, as well as فِي الشَّيْءِ; but he has not mentioned his authority: see an

explanation of عَذَّرِي, from which the former phrase was perhaps derived by him.] And عَذَّرْتُهُ مِنْ فُلَانٍ [I excused him, or held him excusable, for his conduct to such a one]; meaning, I did not blame him, but I blamed such a one. (S, TA.) And مَنْ يَعْذِرُنِي مِنْهُ *Who will excuse me, or make my excuse, if I requite him* (Mṣb, TA) *for his action, (Mṣb,) or for his evil action, (TA,) and will not blame me* (Mṣb, TA) *for it? (Mṣb:) or who will excuse me with respect to his case, and will not blame me for it? (Mṣb.)* [And a similar ex. is mentioned in the TA with فِي in the place of مِنْ.] — [Hence,] عَذَّرَ (Az, S, IKṭṭ, O, Mṣb, K,) aor. ʔ; (O, TA;) and اَعَذَّرَ (S, IKṭṭ, Mṣb, K,) inf. n. اِعْذَارٌ; (TA;) *He was vitious, or faulty, and corrupt: (Mṣb:) or he was guilty of many crimes, sins, faults, offences, or acts of disobedience, (S, O, Mṣb, K,) so as to render him excusable who punished him.* (TA.)

It is said in a trad., نَنْ يَهْلِكُ النَّاسُ حَتَّى يَعْذِرُوا, (O, and so in some copies of the S and K,) or يَعْذِرُوا, (so in other copies of the S and K,) both of which readings are the same in meaning, (TA,) i. e. [Men will not perish, or die,] *until they are guilty of many crimes, or sins, &c.; (S, O, Mṣb, K;) meaning, (accord. to A'Obeyd, S, O,) until they deserve punishment, so as to render excusable him who punishes them.* (S, A, O, TA.) And you say, اَعَذَّرَ مِنْ نَفْسِهِ, meaning *He placed himself within the power of another.* (TA.) — And اَعَذَّرْتُهُ *I aided him, or assisted him, against an enemy.* (Mṣb.) — عَعَّرَ, inf. n. عَعْرٌ, *He cut, or cut off.* (TA: but only the inf. n. of the verb in this sense is there mentioned.) — And [hence, probably, as is implied in a passage in the TA, (see عَذَّرَةٌ,)] عَذَّرَ, aor. ʔ, (S, O, Mṣb, K,) inf. n. عَذَّرٌ; (S, Mṣb;) and اَعَذَّرَ; (S, O, Mṣb, K;) both as expl. by A'Obeyd; (S;) † *He circumcised a boy, (S, O, Mṣb, K,) and in like manner a girl; (S, O, Mṣb;) but when a girl is the object, خَفَضَ is more common. (S, O.) — عَذَّرَ الْفَرَسَ بِالْعِذَارِ, aor. ʔ and ʔ; and اَعَذَّرَهُ; *He fastened, or bound, the horse's عِذَارٌ [q. v.]: (S, O, K:) and اَعَذَّرَ الْفَرَسَ he bridled the horse; syn. اَلْجَمَهُ; (K, TA;) as also اَعَذَّرَهُ, and اَعَذَّرَهُ: (TA:) or اَعَذَّرَهُ, (K,) or اَعَذَّرَهُ, (thus in the TA,) he put to him [or upon him] an عِذَارٌ; (K, TA;) and so اَعَذَّرَهُ, aor. ʔ and ʔ, inf. n. اَعَذَّرٌ: (Mṣb:) and اَعَذَّرَ اَللِّجَامَ he put to the لِّجَامِ [i. e. bridle or bit] an عِذَارٌ. (TA.) — And it is said in the Tahdheeb of IKṭṭ that اَعَذَّرْتُ الْفَرَسَ, inf. n. اَعَذَّرٌ, signifies *I cauterized the horse in the place of the عِذَارِ: — and also اَعَذَّرَهُ عَلَى عِذَارِهِ [an explanation in which there seems to be a mistranscription or an omission, or both; perhaps correctly اَعَذَّرْتُ عَلَى عِذَارِهِ] I put upon the horse his عِذَارِ; a meaning given above]; and اَعَذَّرْتُهُ is a dial. var. thereof. (TA.) — عَذَّرَ said of a camel means *He was branded with the mark called عِذَارٌ. (TA.) — [Hence, app., the phrase عَذَّرَهُ بِاللَّوْمِ + He branded him with blame; like حَطَّمَهُ بِاللَّوْمِ, q. v.] — عَذَّرَهُ, from اَلْعِذْرَةُ, He (God, S)****

*caused him (i. e. a child, TA) to be affected with the pain, in the fauces, termed عِذْرَةٌ: and عَذَّرَ He was, or became, affected therewith: (S, K, TA:) inf. n. عَذَّرٌ and عِذْرَةٌ. (IKṭṭ, TA.)*

2. عَذَّرَ, inf. n. تَعَذَّرِي, *He was without excuse; (K, TA;) as also اَعَذَّرَ, (K, TA,) inf. n. مُعَاذَرَةٌ: (TA:) he affected to excuse himself, but had no excuse: he excused himself, but did not adduce an excuse [that was valid]. (TA.) [See also 8.] — And He was remiss, wanting, deficient, or defective, (S, O, Mṣb, TA,) in an affair, (S, Mṣb,) *setting up an excuse [for being so]; (O;) fell short, or did less than was incumbent on him, (S, O, Mṣb, TA,) in it; (S, Mṣb;) did not exert himself, or act vigorously, in it; (Mṣb, TA;) causing it to be imagined that he had an excuse when he had none. (Bq in ix. 91.) You say, قَامَ فُلَانٌ قِيَامَ تَعَذَّرِي, Such a one acted remissly, falling short, or doing less than was incumbent on him. (TA.) And it is said in a story of the Children of Israel, نَبَاهِرُ أَحْبَارِهِمْ تَعَذَّرُوا, Their learned men forbade them remissly: the inf. n. being here put in the place of the act. part. n. as a denotative of state; as it is in جَاءَ مَشِيئًا. (O, TA.) [See also 4.] — Also † *He made, or prepared, a feast, (O, K,) such as is termed اِعْذَارٌ [q. v.] (O) or اِعْذَارٌ: (K:) and he invited to a feast such as is thus termed. (K.) [Accord. to the TA, these are two distinct significations of the verb. See, again, 4.] — عَذَّرَ الْفَرَسَ: see 1, latter half, in two places. — عَذَّرَ عَنِّي بَعِيرَكَ, (S, O,) and اَعَذَّرَهُ عَنِّي, (O,) *Brand thy camel with a brand different from that of mine, in order that our camels may be known, one from the other. (S, O.) — عَذَّرَ الْغُلَامُ The hair of the boy's عِذَارٌ (K, TA) i. e. of his cheek (TA) grew. (K, TA.) — عَذَّرَ الدَّارَ (inf. n. as above, TA) *He effaced the traces of the house, or dwelling. (K, TA.) — عَذَّرَهُ, (S, O, K,) inf. n. as above, (S, O,) *He defiled, or besmeared, it (a thing, K) with عِذْرَةٌ [or human dung]. (S, O, K.)******

3: see 2, first sentence. [And see also the last clause of the last paragraph of this art.]

4. اَعَذَّرَ: see 1, in five places from the commencement. — Also *He had an excuse; [or he was, or became, excusable;] (S, O, K;) and so اَعَذَّرَ. (S, O, K.) It is said in a prov., اَعَذَّرَ مَنْ أَنْذَرَ [He has an excuse, or is excusable, who warns]. (S. [See also below: and see art. نذر.] It is held by some in the present day that the † in اَعَذَّرَ, in this phrase, has a privative effect, and that the meaning is, *He deprives of excuse who warns: but for this I have not found any authority.]* And Lebeed says, (S, O, TA,) addressing his two daughters, (O, TA,) and telling them to wail and weep a year for him after his death, (TA,)*

- إِلَى الْحَوْلِ ثُمَّ أَسْرَ السَّلَامِ عَلَيْكُمَا
- وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ أَعْتَذَرَ ۖ

[Until the end of the year: then the name of peace be on you both: for such as weeps a whole

year has become excusable]. (S, O.) You say also, *أَعَذَّرْتُ عِنْدَ السُّلْطَانِ* I got excuse of the Sultan [or ruling power]. (TA.) — And He manifested an excuse; (K, TA:) in which sense, *عَذْرٌ* is said to be its inf. n., as well as *إِعْذَارٌ*; but the former is correctly a simple subst. (TA.) And He pleaded that by which he should be excused. (TA.) [See also 8.] — He did that by which he should be excused. (TA.) — He did that in which he should be excused: hence the saying of Zuheyr,

• سَتَمْنَعُكُمْ أَرْمَاحُنَا أَوْ سَنَعْدِرُ •

[Our spears shall prevent you, or shall defend you,] or we will do that in which we shall be excused. (S, O: but in the latter, *وَتَمْنَعُكُمْ*.) — And He exceeded the usual bounds, (A, Mgh, O,) or went to the utmost point, (TA,) in excuse, (A, Mgh, O, TA,) i. e. in being excused. (A.) So in the saying *أَعَذَّرَ مَنْ أَنْذَرَ* [He exceeds the usual bounds in rendering himself excused who warns]. (A, Mgh, O. [See also above, third sentence.]) And it is said in a trad., *لَقَدْ أَعَذَّرَ اللَّهُ إِلَى مَنْ* [He hath freed himself from the imputation of injustice to an extraordinary degree, or to the utmost point, to him who hath attained sixty years of age:] i. e. He hath left him no plea for excuse [for his sins], since He hath granted him respite for all this length of time and he hath not excused himself. (TA.) [As *اعذر* is here followed by *إِلَى*, I do not think that this explanation is meant to show that the *ل* has a privative effect, and that the verb signifies “he deprived of excuse.”] — [Hence,] *He exerted himself, acted vigorously, took extraordinary pains, or exceeded the usual bounds, [so as to render himself excused,]* (S, O, Mṣb, K, TA,) *في الأمر* in the affair; (S, O, Mṣb;) as, for instance, in eating, in relation to which it occurs in a trad., wherein one is enjoined to do so when eating with others, [app. meaning with guests and with a host,] such having been the custom of the Prophet; for, when he ate with others, he was the last in eating. (TA.) [Hence also,] *أَعَذَّرْتُ إِلَيْكَ* I took extraordinary pains, or exceeded the usual bounds, in exhortation and precept to thee. (TA.) — And He was remiss, wanting, deficient, or defective; he fell short, or did less than was incumbent on him; feigning (*يُرِي* [in the CK, erroneously, *يُرِي*]) that he was doing the contrary: as though the verb bore two contrary significations. (K.) [See also 2.] — Also *I. q. أَنْصَفَ*: (O, K:) you say, *أَنْصَفْنِي مِنْهُ* i. e. *أَعَذَّرْنِي مِنْ هَذَا* or obtain for me, my right, or due, from this person]: and hence the saying of the Prophet to Abou-Bekr, respecting 'Aisheh, *أَعَذِّرْنِي مِنْهَا إِنْ* [Obtain thou for me my right, or due, from her if I discipline her, or chastise her]: (O:) or this means *undertake thou to excuse me [for my conduct to her &c.]:* (TA:) and the Arabs say, *أَعَذَّرَ فُلَانٌ مِنْ نَفْسِهِ* [Such a one became bound to render an excuse for his conduct to himself; (see *عَذِيرٌ*);] meaning *such a one was destroyed by himself.* (Yoo, TA.) — As signifying *He circumcised*: see 1, latter half. It is said in a trad.,

*كُنَّا إِعْذَارَ يَوْمٍ وَاحِدٍ*, meaning *We were circumcised in one day.* (TA.) — Also † *He made a feast on the occasion of a circumcision,* (AZ, Mṣb, K, TA,) *لِلْقَوْمِ* for the people, or party: (K:) *he prepared such a feast*: from the same verb signifying “he circumcised.” (TA.) [See also 2: and see *إِعْذَارٌ* as a subst.] — *اعذر الفرس* and *اللجأ*: see 1, latter half, in five places. — And *أَعَذَّرَ عَنِّي بَعِيرَكَ*: see 2, near the end. — *أَعَذَّرَ عَلَيَّ نَصِيكَ* *Make a mark upon thy share.* (O.) — *اعذر في ظهره* *He beat him* (O, K) with whips (O) so as to make a mark, or marks, upon his back. (O, K.) And *ضَرَبَهُ حَتَّى أَعَذَّرَ مَتْنَهُ* *He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger.* (TA.) And *ضَرَبَ فَأَعَذَّرَ* (S, O, K,) in the Tahdheed of *إِكْفَرْتَهُ*, (TA,) *He* (a man) *was beaten so that he was at the point of death.* (S, O, K, TA.) And *أَعَذَّرَ مِنْهُ* *He had wounds inflicted upon him so that fear was excited for him in consequence thereof.* (O.) And *أَعَذَّرَ بِهِ* *He, or it, left a scar upon him.* (O, TA.) — And *أَعَذَّرْتُ الدَّارَ* and *فِي الدَّارِ* *I made a mark, or marks, in, or upon, the house, or dwelling.* (O.) — *اعذر* also signifies *He* (a man, TA) *voided his ordure.* (O, K.) — And *اعذرت الدار* *The house, or dwelling, had in it much عَذْرَةٌ [or human ordure].* (S, O.)

5. *تعذر*: see 8, in three places. — Also *He went backwards; drew back; remained behind; or held back*: (K:) or *he held back, or withheld himself, for a cause rendering him excused.* (TA voce *تَعَذَّرَ*, q. v.) — And *He fled.* (K.) You say, *تَعَذَّرُوا عَلَيْهِ* *They fled from him, and abstained from aiding, or assisting, him, or held back from him.* (O.) — And *He resisted, and was difficult*: it is said in a trad., [respecting Moḥammad,] *كَانَ يَتَعَذَّرُ فِي مَرَضِهِ* *He used to resist, and be difficult, in his malady.* (TA.) — And *تَعَذَّرَ الْأَمْرُ* (O, K, TA) *The affair was not direct in its tendency; (K, TA;) i. e. (TA) it was, or became, difficult*: one says, *تَعَذَّرَ عَلَيْهِ الْأَمْرُ* *The affair was, or became, difficult to him.* (O, Mṣb, TA.) [And *The affair was, or became, impracticable, or impossible.*] — *تَعَذَّرَ الرَّسْمُ* *The رسم [i. e. trace, or relic, of an abode, or of a place of sojourning, &c.] became effaced;* (S, O, K;) as also *اعذر*: (S, O, K:) or *became altered and effaced*: and *اعذرت المنازل* *the places of alighting, or abode, had their traces, or remains, effaced.* (TA.) — And *تعذر* (from *العذرة*, S, O) *He, or it, became defiled, or besmeared,* (S, O, K,) *with عَذْرَةٌ [or human ordure].* (K.)

8. *اعذر*, (S, O, Mṣb, &c.,) inf. n. *اعْتَذَرَ*, (S, O, TA,) and [quasi-inf. ns.] *عَذَّرَ* and *مَعَذَّرَ*; (TA;) and for *اعذر* one says also *اعذّر*, aor. *يَعَذِّرُ*, inf. n. *إِعْذَارٌ*; and it is allowable to say

*اعذّر*, aor. *يَعَذِّرُ*; but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to *اعْتَذَرَ*, then to *اعذّر*, then to *اعذّر*; and in the latter case, to *اعْتَذَرَ*, then to *اعذّر*, then to *اعذّر*, then to *اعذّر*, and then to *اعذّر*;] *He excused himself; he adduced, or urged, an excuse, or a plea, for himself;* (Fr, S, O, TA;) as also *تَعَذَّرَ*. (S, O, K.) [See *عَذْرٌ*.] You say, *اعذر إليّ* [He excused himself to me;] *he begged me to accept his excuse;* (Mṣb;) and AZ says, I have heard two Arabs of the desert, one of the tribe of Temeem and one of the tribe of Keys, say, *إِلَيّ تَعَذَّرْتُ* in the sense of *اعْتَذَرْتُ* [i. e. *I excused myself to the man*]. (TA.) And *اعذر من ذنبيه* (S, O, TA) and *تَعَذَّرَ* (TA) [He excused himself, or urged an excuse, for his crime, sin, or misdeed: or] *he asserted himself to be clear of his crime, sin, or misdeed.* (TA.) And *اعذر* *عن فعله* [من فعله] *He showed, or manifested, his excuse for his deed.* (Mṣb.) [It is said that] the primary meaning of *الإعذار* is *The cutting a man off from the object of his want, and from that to which he clings in his heart.* (TA.) [Hence, perhaps, one says *اعذر* meaning *He excused himself for not complying with a claim, or request.*] — See also 4, in two places, near the beginning. — Also *He did not adduce an excuse.* (Fr, TA.) [Thus it has two contr. significations. See also 2.] — Also *He complained,* (O, Mṣb, K,) *منه* of him, or it. (Mṣb.) — And *اعتذرت المياه* *The waters stopped, ceased, or became cut off.* (O, K.) — See also 5, last sentence but one, in two places. — And *اعذر* *العمامة* *He made the turban to have two portions [its two ends] hanging down behind.* (O, K.) — And *الإعذار* signifies also *The act of devirginating.* (S, O. [See *عَذْرَةٌ*].)

10. *استعذر من فلان* *He asked, or desired, to be excused if he should lay violent hands upon such a one [or requite him for an evil action]; he said, من عذيري من فلان.* (A, TA.) It is said in a trad. of the Prophet, *اسْتَعَذَّرَ أَبُو بَكْرٍ مِنْ عَائِشَةَ* i. e. *He said to Abou-Bekr, Undertake thou to excuse me for my conduct to 'Aisheh if I discipline her, or chastise her.* (O, TA.) — And one says to him who has neglected the giving information of a thing, (A, TA,) or to him who reproves thee for a thing before giving thee any command, or order, or injunction, respecting it, (O, TA,) *وَاللَّهِ مَا اسْتَعَذَّرْتُ إِلَيْكَ وَلَا اسْتَنْذَرْتُ* *By God, thou didst not offer to me excuse, nor didst thou offer warning.* (A, O, TA.)

*عَذْرٌ* (Mṣb, K) and *عَذْرٌ* (Mṣb) and *عَذْرَةٌ* (S, O, K) and *عَذْرِي* (S, Mṣb) and *مَعَذْرَةٌ* (S, O, Mṣb, K) and *مَعَذْرَةٌ* and *مَعَذْرَةٌ* (K) [all as simple substs., but all except the third and the last mentioned also as inf. ns.,] *An excuse; an apology; a plea whereby one excuses himself [or another]:* accord. to the B, *عَذْرٌ* [as a subst. from *اعْتَذَرَ* or from *اعذّر*] is of three kinds;

the saying "I did it not;" and the saying "I did it for such a cause," mentioning what might exempt him from being culpable; and the saying "I did it, but will not do it again," or the like; which third kind is the same as توبة: (TA:) the pl. of عذر is أعذار; (Mṣb, K;) and that of عذرة is عذَر; (O;) and that of معذرة is معاذِر, and, irregularly, معاذير; (TA:) and عذير, of which عذِر (Ksh,) or عذِر (Bd,) may be pl., is syn. with [عذر and] معذرة; (Ksh and Bd in lxxvii. 6;) and معذار is [likewise] syn. with عذر. (Bd in lxxv. 15.) It is said in a prov., المعاذير مكاذب [Excuses are lies]. (TA.) And it was said by Ibráheem En-Nakha'ee, إن المعاذير يشوبها الكذب [Verily excuses, lying mixes therewith]. (S, O.) — عذرا أو نذرا, in the Kṣur [lxxvii. 6], or عذرا أو نذرا (Bd,) means For excusing or terrifying; the two ns. being inf. ns.: or for excuses or warnings; the two ns. being pls., of عذير in the sense of معذرة and of نذير in the sense إنذار: or such as excuse and such as warn; the two ns. being pls. of عاذِر and منذِر: (Ksh, Bd:) or, accord. to Th, both mean the same. (TA.) [See also نذر.] — And the Arabs say, أعذر ولا تنذر i. e. أعذر ولا تنذر [app. meaning Do that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn, and put in fear]. (TA in art. نذر.) — عذر also signifies Success; or the attainment, or accomplishment, of one's wants, or of a thing: (IAḡr, O, K:) and victory, or success in a contest. (O, K.) One says, with respect to a war or a battle, لمن العذر Whose is the success, or victory? (O.) — See also عذرة, in five places: and see عذار, last quarter.

عذِر [an epithet of which I find only the fem., with ة, mentioned]. دار عذرة means A house, or dwelling, of which there are many traces, or relics. (O.) — And أرض عذرة Land that does not yield herbage freely, and if it give growth to anything, this soon becomes blighted. (O and TA in art. عشر.)

عذِر: see عذر, in three places. — Also pl. of عذار [q. v.]. (S, O, Mṣb, K.)

عذرة The virginity, maidenhead, or hymen; syn. بكارة, (S, Mgh, Mṣb, K,) or قضة; so called from عذر signifying the "act of cutting," because a girl's hymen (حاتم عذرتها) is rent when she is devirginated; (Lḥ, Az, TA;) العذرة being that whereby a girl is a virgin: (Lḥ, TA:) [and عذِر perhaps signifies the same: (see an ex. voce أذير; and see also the next sentence here following:)] pl. عذِر. (Mṣb.) — And Devirgination of a girl [or woman]: (Lḥ, K:) [and عذِر is used in the same sense:] one says, فلان عذِر أبو عذرها (S, A, O, K) and أبو عذرتها (TA) † [lit. Such a one is the father, i. e. the author, of her devirgination]; meaning such a one is he who devirginated her. (S, A, O, K, TA.) And [hence]

one says also, هو أبو عذِر هذا الكلام [He was the first utterer of this speech]. (A.) And ما أنت بذى عذِر هذا الكلام † Thou art not the first utterer of this speech. (S, O, TA. [But see an assertion of Sb cited voce شعر.]) — And The [part in the external organs of generation of a girl or woman termed] بظر [q. v.]; (K;) the place of a girl where the operation of circumcision is performed: so called from عذر signifying the "act of cutting." (Lḥ, Az, TA.) [See also العاذِر.] — And The prepuce of a boy: (O, K:) so accord. to Lḥ, who does not say whether it be so called before or after it has been cut off: said by others to be the portion of skin which the circumciser cuts off. (TA.) — And Circumcision; syn. حتان. (K.) One says, دنا وقت عذرة الصبي The time of the circumcision of the boy drew near. (TK.) — And A sign, or mark; syn. علامة; (O, K, TA;) as also عذِر. (TA.) See also عذار, last quarter. — And The hair upon the withers of a horse: (S, O, K:) and, (K,) accord. to Aḡ, (S, O,) a lock, or small quantity, of hair: (S, O, K:) and the ناصية [or forelock of a horse]; (K;) the hair of the ناصية of a horse: (A:) or, accord. to some, the mans of a horse: (TA:) pl. عذِر: (S, O, TA:) which is said by some to mean hairs [extending] from the back of the head to the middle of the neck: (TA:) and, as pl. of عذرة, a sign, mark, or token, that is tied to the forelock of a horse that outstrips, [as a preservative] from the [evil] eye. (Ḥam p. 795.) — And العذرة is the appellation of Five stars at the extremity of the Milky Way: (S, O, K:) or, as some say, below Sirius, and also called العذارى, [app. the star of Canis Major (which is called by our astronomers "adara," often written "adard,") with four other neighbouring stars,] which rise [aurorally] in the midst of the heat: (TA:) and, (O, K, TA,) as some say, (O, TA,) العذرة is a star at the time of the [auroral] rising of which the heat becomes intense; (O, K, TA;) [app. the star η of Canis Major (which is called by our astronomers "aludra");] it rises [aurorally, in Central Arabia, in the latter part of July O.S.,] after Sirius and before Canopus, and is accompanied with intense heat, without wind, taking away the breath. (O, TA.) — Also (i. e. العذرة) Pain in the fauces, (Mgh, K,) [arising] from the blood; (Mgh;) as also العاذِر, (K, accord. to the TA,) or العاذِر; (thus in some copies of the K, and thus accord. to the CK;) or pain of the fauces, (S, O, K,) in a part near the uvula, (S, O,) [arising] from the blood: (S, O, K:) it is said to be a small swelling, or pustule, that comes forth in the خرم [app. meaning the uvula, as being a projection from the soft palate,] which is between the fauces and the nose: it is incident to children, at the time of the [auroral] rising of العذرة, i. e. the star that rises after Sirius, mentioned above; and on the occasion thereof, a woman has recourse to a piece of rag, which she twists tightly, and inserts into the nose so as to pierce that place, whereupon there issues from it black blood, and sometimes it becomes ulcerated; and this piercing is called العذِر: then they sus-

ended to the child some such thing as the [amulet termed] عوذة. (TA. [See 1 in art. دغر.]) — It also signifies The place of the pain above mentioned, (S, O, K,) which is near the uvula. (S, O.)

عذرة: see عذر, in two places: and see also 8. [Accord. to analogy, it signifies A mode, or manner, of excusing.]

عذرة Human dung or ordure; (S, \* O, \* Mṣb, K, TA;) as also عاذِر (IAḡr, IDrd, O, L, K, TA) and عاذرة: (O, K:) pl. of the first [which is the most common] عذرات, (Mṣb,) and of † the second عذِر. (IAḡr, TA.) — And hence, (S, O, Mṣb, K, TA:) † The court, or yard, (فناء,) of a house: (S, O, Mṣb, K, TA:) so called because the human ordure (العذرة) used to be cast in it: (S, O, Mṣb:) or, accord. to Aḡ, this is the primary signification; what is before mentioned being so termed because cast in the فناء; like as it is termed غائط because cast in the غائط, which means "a depressed piece of ground;" (Har p. 403;) [and] thus says A'Obeyd: pl. as above: (O, TA:) and معاذِر [pl. of † معذِر which lit. signifies a place of human dung or ordure] is syn. with عذرات as meaning أفنية [pl. of فناء]. (Ḥam p. 677, q. v.) It is related of 'Alee that he reproved some persons, and said, ما لكم لا تنظفون عذراتكم (A, \* O, TA) i. e. † [What aileth you that ye will not cleanse] the courts, or yards, of your houses? (TA.) And in a trad. (O, TA) of the Prophet (O) it is said, اليهود أتتن خلق الله عذرة (A, O, TA,) which may mean † [The Jews are the most stinking of God's creatures] in respect of the court, or yard, of the house: or in respect of ordure. (TA.) And it is said in a prov., إنه لبرئ الساحة بئرى العذرة [lit. Verily he is clear in respect of the court, or yard, of the house; app. meaning, clear of disgrace]. (TA.) — Also † A place where people sit (K, TA) in the court, or yard, of the house. (TA.) — And † The worst of what comes forth from wheat or corn (طعام), (Lḥ, O, K, TA,) and is thrown away, (Lḥ, TA,) when it is cleared; (O;) as also عذبة. (Lḥ, TA.)

عذرى: see عذر, in two places.

عذراء A virgin: (S, O, K:) used as an epithet: you say جارئة عذراء a virgin girl: (TA:) and ذات عذرة امرأة عذراء, meaning ذات عذرة accord. to IAḡr alone, so called لضيقها, from عذِر عليه: (TA:) pl. عذارى and عذارات [with the art. العذارى, and thus written in the S and O and K] (S, O, K, TA) and عذراوات, (S, O, K,) like صكارى [etc.]. (S, O.) — [Hence,] العذراء † [The sign Virgo;] the sign السنبلة: or الجوزاء [which is an evident mistake]. (K.) — And العذارى † Certain stars, described above: see عذرة, latter half. — And أصابع العذارى † A sort of grapes, black and long, like acorns; likened to the dyed fingers of virgins. (TA.) — And ذرة عذراء † A

pearl not bored. (A, O, K, \*TA.) — And **مَدَّةٌ** عَذْرَاءٌ: A sand upon which one has not trodden (A, O, K, \*TA) nor ridden, because of its height. (TA.) — And **العَذْرَاءُ**: A kind of collar by means of which the hands, or arms, are confined together with the neck: (T, O, TA:) or such as is put upon the throat of a man and has not been put upon the neck of any one before: (TA:) or a thing of iron by means of which a man is tortured in order to make him confess an affair, or the like; (K, TA;) as, for instance, for the purpose of extorting property &c.: pl. **عَذَارِي**. (TA.) [Compare the term "maiden" applied to an instrument for beheading.] — Also a name of [El-Medeeneh,] the City of the Prophet: (K, TA:) because of its not having been abased. (TA.)

**عَذَارٌ** A certain appertenance of a horse or the like; (§, O;) i. e. the part, (T, M, Mgh,) or strap, (Mgh,) of the bridle, (T, M, Mgh, Mgh,) that lies, (T,) or extends down, (M, K,) upon the cheek, (M, Mgh, Mgh, K,) or two cheeks, (T,) of the horse (T, M, Mgh, Mgh, K) or the like: (T, Mgh, Mgh:) the **عَذَارَانِ** are the two straps upon the two cheeks of the horse, on the right and left: (IDrd in his Book on the Saddle and Bridle:) or, as some say, the **عَذَار** is the two straps of the bridle that meet at the back of the neck: (TA:) [thus it signifies either of the two cheek-straps, or, accord. to some, the two cheek-straps together, that compose the headstall:] some say that it is called by the name of its place; but the converse is the case accord. to others: (TA:) [and **عَذَارُ الرَّسَنِ** signifies the appertenance, of the halter, corresponding to the cheek-strap, or cheek-straps, of the bridle or headstall: (see a verse of Ibn-Mukbil cited voce **رَسَنٌ**)] pl. **عَذْرٌ**, (§, O, Mgh, K, [in the CK **عَذْرٌ**]) like as **كُتَبٌ** is pl. of **كُتَابٌ**. (Mgh, TA.) It is said in a trad., **لَلْفَقْرِ أَزِينٌ لِلْمُؤْمِنِ**, **عَذَارٌ** [Verily poverty is more ornamental to the believer than a beautiful cheek-strap, or headstall, upon the cheek of a horse]. (TA.) **قَرَسٌ قَصِيرٌ الْعَذَارِ** [A horse short in the cheek-strap, or headstall,] implies commendation, as denoting width of the lip. (TA, voce **عِنَانٌ**.) And **عَذَارٌ** signifies also The thing that connects the leading-rope (**حَبَلُ الْخَطَامِ**) to the head of the he-camel (K, TA) and of the she-camel. (TA.) And A halter; syn. **رَسَنٌ**: (Mgh:) and **مُعَذَّرٌ** signifies a halter (**رَسَنٌ**) having a double **عَذَارٌ** (**دُوْ عَذَارَيْنِ**). (TA.) One says, **فَلَانٌ شَدِيدُ الْعَذَارِ** + Such a one is strong in respect of determination. (A, TA.) And **فَلَانٌ خَلِيعُ الْعَذَارِ** + Such a one is weak in respect of determination; [or is a person who has thrown off restraint;] like a horse that has no bridle upon him, and that therefore falls upon his face. (TA. [See also art. **خَلَعَ**]) And **خَلَعَ عَذَارَهُ** + [He threw off restraint; or] he persisted in error: (§, O:) or he departed from obedience, and persisted in error: (TA:) or he broke off from his family, or disagreed with them, and wearied them by his wickedness; syn. **تَشَاظَرَ**; as also **مُعَذَّرَهُ** **خَلَعَ**:

(A:) or the latter means he did not obey a director in the right course: (A, TA:) or, in the former phrase, (TA,) **عَذَارٌ** means + shame; (K, TA;) **خَلَعَ عَذَارَهُ** meaning he divested himself of shame; like as a horse casts off his **عَذَار**, and becomes refractory, overcoming his rider and running away with him. (TA. [See, again, art. **خَلَعَ**]) And **لَوَى عَنْهُ عَذَارَهُ** + He disobeyed him. (A, TA.) — Also + The two sides of the beard: (K:) or either side thereof; (Mgh, TA;) the two sides thereof being called **عَذَارَا اللَّحْيَةِ**, (Mgh,) or **العَذَارَانِ**, (TA,) because they are in the place [corresponding to that] of the **عَذَار** of the horse or the like: (Mgh, \*TA:) or the hair, of a boy, that grows evenly in the place of the **عَذَار**: (§:) or the hair, of the beard, that descends upon the two jaws: (Mgh:) or a man's hair that grows in the place of the **عَذَار**: (O, TA:) the line of the beard: (TA:) or the hair, of a man, that is in front of the ear, and between which and the ear is a whiteness: (Har pp. 208-9:) and the part, of the face, upon which grows the hair in a lengthened form in front of the lobula of the ear [extending] to the base of the jaw. (Har p. 495.) — And + The cheek; as also **مُعَذَّرٌ**: (K:) which latter [properly] signifies the place of the **عَذَار**, (A, TA,) or the place of the **عَذَارَانِ**. (§, O.) You say, **فَلَانٌ طَوِيلُ الْمُعَذَّرِ** + Such a one is long in the place of the **عَذَار**. (A, TA.) — And + A mark made [on a camel (see **مُعَذَّرٌ**)] with a hot iron in the place of the **عَذَار**; (§, O, K;) as also **عُذْرَةٌ**: (K:) or on the back of the neck, extending to the temples: so in the Tedh-kireh of Abou-Alee; but the former explanation is the better known: El-Ahmar mentions **عُذْرٌ** as meaning one kind of the marks made with a hot iron. (TA.) — Also + The two sharp sides or edges, (K,) or [rather] either of these, for both together are called the **عَذَارَانِ**, (TA,) of a **نَصْلٌ** [i. e. of the iron head of an arrow or of a spear &c.]. (K, TA.) — And + Either side of a road, (A,) and of a valley, (A, TA,) and of a wall. (TA.) — And + A row of trees, (TA,) or of palm-trees. (A.) — And + An elongated tract of sand. (A.) The dual as used in a verse of Dhu-r-Rummeh means + Two elongated tracts (**جَبَلَانِ** [in the CK **جَبَلَانِ**]) of sand: (§, O, K, TA:) or the two sides thereof: (TA:) or two roads (**طَرِيقَانِ**). (§, O, K, TA.) — And + A rugged tract of ground, (O, K, TA,) and [a tract] of sand, (TA,) lying across in a wide plain: (O, K, TA:) pl. **عُذْرٌ**. (TA.) — See also **إِعْذَارٌ**. — It also signifies Resistance, or refusal; from **التَّعَذُّرُ**. (TA.)

**عَذِيرٌ**: see **عُذْرٌ**, in two places. — Also i. q. **عَاذِرٌ** [act. part. n. of 1, Excusing; an excuser; &c.]. (K.) You say, **مَنْ عَذِيرِي مِنْ فُلَانٍ** Who will excuse me, or make my excuse, or be my excuser, if I requite such a one (Mgh, TA) for his action, (Mgh,) or for his evil action, (TA,) and will not blame me (Mgh, TA) for it? or who will excuse me with respect to the case of such a one, and not blame me for it? (Mgh: [see **فُلَانٌ مِنْ فُلَانٍ** **عَذَرْتَهُ**]:

and see also 10:] or who will aid me, or assist me, against such a one, or to defend myself from him? (Mgh;) who will be my aider, or assistant, against such a one? (TA:) for **عَذِيرٌ** is also said to signify an aider, or assister, against an enemy. (Mgh, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeï, demanding of the people that they should excuse him for laying violent hands upon him. (TA.) [It is a phrase by which one asks for permission to retaliate, or punish, &c.] And one says also, **عَذِيرِكَ مِنْ فُلَانٍ**, meaning Bring him who will excuse thee [for what thou hast done, or doest, or wilt do, to such a one]; (§, O, TA;) i. e. bring him who will blame him and will not blame thee. (§, O.) And **عَذِيرِكَ إِيَّائِي مِنْهُ** Bring thine excuse of me [for what I have done, &c., to him]. (TA.) A poet (Dhu-l-Işba' El-Adwānee, O, TA) says,

\* **عَذِيرَ الْحَيِّ مِنْ عَدْوَا** \*  
\* **نَ كَانُوا حَيَّةَ الْأَرْضِ** \*  
\* **بَعَى بَعْضٌ عَلَى بَعْضٍ** \*  
\* **فَلَمْ يَرَعُوا عَلَى بَعْضٍ** \*  
\* **فَقَدْ أَضْحَوْا أَحَادِيثَ** \*  
\* **بِرَفْعِ الْقَوْلِ وَالْخَفْضِ** \*

(§, \*O, \*L, TA) [Bring an excuse for the tribe, for what they have done to 'Adwān, i. e., one to another; for the tribe of 'Adwān were rent by intestine wars, in which Dhu-l-Işba' took a prominent part; (see the Essai sur l' Histoire des Arabes by Caussin de Perceval, vol. ii. p. 262;) therefore we may render the phrase, bring an excuse for the tribe, 'Adwān, regarding مَنْ as redundant in this instance, like as it is in **فَأَجْتَبُوا** **الرَّجْسَ مِنَ الْأَوْثَانِ**, in the Kur xxii. 31; and then proceed thus: they were the serpent of the earth (meaning cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge, as expl. in art. **حَيٌّ** in the TA): but some acted wrongfully against some, and were not regardful of the rights of some: so they became subjects of talk uttered by the raising of speech and the lowering thereof]: he means, bring an excuse for what some of them have done to some by mutual hatred and slaughter, some of them being not regardful of some; after their having been the serpent of the earth, which every one fears. (L, TA.) — Also A state, or condition, (حال,) which one desires, or seeks after, for which, or on account of which, he is to be excused (**يُعَذَّرُ** **عَلَيْهَا**): (§, O, K, TA:) [and in one of my copies of the § is added, **إِذَا فَعَلَهَا**, as though by حال were here meant an action:] pl. **عُذْرٌ**, sometimes, in poetry, contracted into **عُذْرٌ**. (§, O.) El-Ajzaj said, (§, O, TA,) in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, "What is this that thou repairst?" (TA.)

\* **جَارِي لَا تَسْتَكْبِرِي عَذِيرِي** \*  
\* **سَعِي وَإِشْفَائِي عَلَى بَعِيرِي** \*  
(§, O,) or, as some relate it, **سَعِيرِي وَاشْفَائِي**, (O.)

[i. e. *O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable (or rather my excusable purpose), my work (or my journeying), and my benevolent care for my camel;*] meaning *بِأَجَابَةٍ*, [and suppressing *بِأَجَابَةٍ*] and apocopating [جارية]. (S, O. [In the TA, *بِأَجَابَةٍ* is put for *بِعَبْرَةٍ*].) — See also *عَازِرٌ* and *عَازِرٌ*.

*عَذِيرَةٌ* [A disposition to excuse]. One says, *مَا عَذِيرَةٌ عِنْدَهُمْ عَذِيرَةٌ*, meaning [They have not a disposition to excuse; or] they do not excuse. (O.) [See also *عَذِيرَةٌ*.] — See also *عَازِرٌ* and *عَازِرٌ*. — Also *I. q. عَذِيرَةٌ* [app. as *syn. with رَغِيدَةٌ*]. (O, TA.)

*عَذُورٌ* † *Evil in disposition*; (S, O, K, TA, and Ham p. 417;) as though needing to excuse himself for his evil-doing; (Ham *ibid.*;) *vehement in commanding and forbidding*, (Ham p. 469,) and *in spirit*. (K.) [Clamorous. (Freytag, from the Deewán of Jereer.)] — Applied to an ass, *Wide in the جَوْفِ* [i. e. belly, or chest], (S, O, K,) and *فَحَّاشٍ* [app. meaning *very loud*]. (K.) — And, applied to dominion, (*مَلِكٌ*, O, TA, in the copies of the K erroneously written *مَلِكٌ*, TA, [in which and in the O exs. are cited showing the former to be right,]) *Wide, or ample*: (O:) or *strong*, (K, TA,) and *nide, or ample*. (TA.) — [Also, accord. to Golius, from the Destoor el Loghah, *An agile animal*. — And Freytag adds, from the Deewán of Jereer, *عَذُورَةٌ* as signifying *Brisk* (“alacris”).]

*عَازِرٌ*: see *عَذِيرٌ*; and *عَذُرٌ*, latter half. — *عَازِرَةٌ*, [fem. of *عَازِرٌ*], as an epithet applied to a woman: see the fem. of *مَعْدُورٌ*. — Also *A scar, or mark of a wound*; (S, O, K;) and so *عَذِيرَةٌ*, (O, and thus in copies of the S,) or *عَذِيرٌ*. (TA, and so in a copy of the S.) One says, *تَرَكَ بِهِ عَازِرًا* *He, or it, left upon him a scar, or mark of a wound*. (TA.) And the same is said of rain, meaning, *It left upon him, or it, a mark*. (TA.) — See also *عَذْرَةٌ*, in two places. — And *العَازِرُ* signifies *The vein whence flows the blood of what is termed الاستحاضة*: [see 10 in art. *حيض*]: (S,\* O,\* Mṣb, K,\*): a dial. var. of *العَازِلُ*, or an instance of mispronunciation: (S, O:) or it may be so called because it serves as an excuse for the woman. (TA.)

*عَازِرَةٌ*, as a subst.: see *عَذْرَةٌ*.

*عَازِرٌ* *A brand, or mark made with a hot iron, like a line*: pl. *عَوَازِيرٌ*. (S, O.) — And *لَقِيْتُ مِنْهُ عَازِرًا* is a saying mentioned by Aṣ, as meaning *I experienced, from him, or it, evil*: *عَازِرٌ* being a dial. var. of *عَازِرٌ*, or an instance of mispronunciation. (S, O.) — *العَازِرُ* also signifies *What is cut off from the place of circumcision of a girl [which place is termed her عَذْرَةٌ]*. (O, TA.) — See also *عَذْرَةٌ*, last quarter.

*عَازِرَةٌ*: see *عَذْرَةٌ*, last quarter.

*عَازِرٌ*, (AZ, S, A, O, Mṣb, K,) originally an

inf. n., (S, O, Mṣb,) and *عَذِيرَةٌ* (S, A, O, K) and *عَذِيرٌ* (A, K) and *عَازِرٌ* (K,) *A repast, or food, prepared on the occasion of a circumcision*; (AZ, S, A, O, Mṣb, K;) or *on some joyful occasion*: (Mṣb:) and the last of these words likewise signifies *a repast, or food, prepared on the occasion [of the completion] of a building*: and also *a repast, or food, which one prepares, and to which he invites his brethren, on the occasion of the acquisition of something new*: (O, K:) and accord. to the K, all the other words mentioned above also have, app., the former, or perhaps the latter, of these two meanings, as well as the meaning first mentioned above, which is the most common. (TA.)

*مَعْدُرٌ*; pl. *مَعَادِرٌ*: see *عَذْرَةٌ*, second sentence.

*مُعْتَذِرٌ*: see *مُعْتَذِرٌ*, in two places.

*مَعْدِرَةٌ* and *مَعْدِرَةٌ* and *مَعْدِرَةٌ*; and the pl. *مَعَادِرٌ*: see *عَذُرٌ*, in five places: and for the first, see also 8.

*مُعْتَذِرٌ* [properly signifying *The place of the عَذَارِ* or of the *عَذَارَاتِ*]: see *عَذَارٌ*, in four places.

*مُعْتَذِرٌ* and *مُعْتَذِرٌ* and *مُعْتَذِرٌ*: see *مُعْتَذِرٌ*, in six places.

*مَعَادِرٌ* sing. of *مَعَادِيرٌ*, (O, K,) which signifies [*Excuses, or apologies*;] *pleas, allegations, or arguments*: (K, TA: see *عَذُرٌ*, in two places:) — and also, (K, TA,) in the dial. of El-Yemen, (TA,) *Veils, curtains, or coverings*. (O, K, TA.) The saying in the Kur [lxxv. 14 and 15], *بَلِ الْإِنْسَانِ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَادِرُهُ* is expl. as meaning [*Nay, the man shall be witness against himself, though he throw*] his veils or coverings [over his offences]: (TA:) or (accord. to Mujáhid, S, O), [*though he offer his excuses*; or] *though he dispute respecting it* (S, O, TA) *with every plea by which he may excuse himself*. (TA.)

*مَعْدُورٌ* *Excused; freed, cleared, or exempted, from blame; exculpated*. (Mṣb.) — And [hence, perhaps,] *مَعْدُورَةٌ* applied to a woman signifies *مُسْتَحَاضَةٌ* [q. v. in art. *حيض*]: and sometimes one says *عَازِرَةٌ*; as meaning *having an excuse*: (Mṣb:) the latter is said to be used in the sense of *مُسْتَحَاضَةٌ*; but it requires consideration; (O, TA;) as though it were of the measure *فَاعِلَةٌ* in the sense of *مَفْعُولَةٌ*, [i. e. in the sense of *مَعْدُورَةٌ* as meaning *excused*,] from *إِقَامَةُ الْعَذْرِ*. (TA.) — [Golius assigns to *مَعْدُورٌ* the meaning of “*Voti impos;*” as on the authority of the KL; in which, however, I do not find it.] — Also † *Circumcised*. (S, A, O, Mṣb.) — And *A camel branded with the mark called عَذَارٌ*. (TA.) — And [A child] *affected with the pain, of the fauces, termed عَذْرَةٌ*. (S, O, K.)

*مَعَادِرٌ*: see its pl. in the last clause of the following paragraph.

*مُعْتَذِرٌ* One excusing himself, whether he have,

or have not, an excuse: (TA:) the person to whom this epithet is applied may be a speaker of truth, and he may be not a speaker of truth: (Mṣb, TA:) and so *مُعْتَذِرٌ*, which, as applied to a speaker of truth, signifies *having an excuse*, like *مُعْتَذِرٌ*, (S, O, K,) [of which it is a variation,] for the *ت* is changed into *د*, and this is incorporated [into the radical *د*], and its vowel is transferred to the *ع*, like as is the case in *يَخْضِبُونَ*; (S, O;) and *مُعْتَذِرٌ* is also allowable, (S, O, TA,) and also *مُعْتَذِرٌ*; (S, O;) but [it is said that] *مُعْتَذِرٌ* applied to him who does not speak truth, (S, O, K,) being [originally] of the measure *مَفْعَلٌ*, [not a variation of *مُعْتَذِرٌ*,] (S, O,) means *falling short, or doing less than is incumbent on him*, (S, O, K,) *excusing himself* (S, O) *without having any [real or valid] excuse*. (S, O, K.) In the Kur ix. 91, I'Ab read *الْمُعْتَذِرُونَ* [instead of the more usual reading *الْمُعْتَذِرُونَ*], (S, O, K,) and so did Yaḥkoob El-Hadrámeé, (Az, TA,) from *عَذَرَ*; the former asserting that it was so revealed; app. considering *مُعْتَذِرٌ*, with *teshdeed*, to apply to one not speaking truth, (S, O, K,) meaning *pretending to excuse himself, without having any real excuse*; (S, O;) and *مُعْتَذِرٌ* to mean *having an excuse*: (S, O, K:) Ibn-Abee-Leylâ and Tá-ooṣ read *الْمَعَادِرُونَ*, as meaning *those striving, or labouring, in seeking excuse*. (O.)

عذو

1. *عَذِبٌ*: see what here follows.

Q. Q. 1. *عَذِبَةٌ*, (O, Mṣb, K,) inf. n. *عَذِبَةٌ*, (S, Mṣb,) *Alvum ejecit, ventumve per anum emisit, in coitu*: (S, O, Mṣb, K:) or *semen emisit ante congressum*: (K:) or *semen in coitu non emisit*: (TA:) and *عَذِبٌ*, aor. *عَذَبَ*, inf. n. *عَذِبٌ*, signifies the same: (Mṣb:) or there is no verb derived from *عَذِبُوتٌ*, because it denotes a natural quality: (O, K:) so says El-Mufaḍḍal Ibn-Selemeḥ, in his book on the errors in the 'Eyn: but the rule is only one which applies in most instances, of which this is not one; for the former of these words is of established authority, mentioned by Ibn-Málik and others of the leading lexicologists. (TA.)

*عَذِبٌ* the subst. [or abstract n.] from *عَذِبٌ*. (Lth, K.)

*عَذُوبٌ*: see what follows.

*عَذِيبُوتٌ* (S, O, Mṣb, K) and *عَذِيبُوتٌ* (Th, L, K) and *عَذُوبٌ* (Ibn-'Abbád, O, K) *Qui alvum ejecit, ventumve per anum emittit, in coitu*: (S, O, Mṣb, K:) or *qui semen emittit ante congressum*: (K:) or *qui semen in coitu non emittit*: (TA:) and so with *ة* applied to a woman: (S, O, Mṣb:) pl. *عَذِيبُوتُونَ* [masc.] and *عَذَائِبُ* and *عَذَائِبُ*; (Lth, O, K;) the last contr. to rule. (TA.)

عذو

1. *عَذَفٌ*, (S, K) aor. *عَذَفَ*, (K,) inf. n. *عَذْفٌ*, (IDrd, S, O,) *He ate*: (S, O, K:) as also with

د: (IDrd, O:) the former of the dial. of Rabe'e'ah. (S, O.)

5. † **تَعَذَّفْتُ عَذْوَةَ** *I tasted a portion the least in quantity of what is eaten and of what is drunk.* (Ham p. 448.) [See also 5 in art. **عذف**.]

**عَذْفٌ**: see **عَذْوٌ**.

**سَرَّ عَذَافٍ** *Deadly poison*: (O, K:) formed by transposition from **زُعَافٍ**: (O:) mentioned by Ya'qoob and Lh. (TA.)

**عَذْوٌ** and **عَذْوٌ** are syn.; (IDrd, O, K;) signifying *Food of man and of beast*; (IDrd, O;) [or *food and drink*; (see **عذوف**);] and in like manner the dial. vars.: with **ذ** in the dial. of Rabe'e'ah, and with **د** in the dials. of the rest of the Arabs. (K.) One says, **مَا ذُقْتُ عَذْوًا**, and † **عَذْفًا** [&c.] i. e. [*I have not tasted, or did not taste,*] anything. (S, O.) And **بَاتَتْ الدَّابَّةُ عَذْوًا** [like **عَذْوٌ**, q. v.]. (S, O.)

**عَذْوَةٌ** [i. q. **عَذْوَةٌ** &c.]: see 5 [and see also **عَذْوٌ** and **عَذْوٌ**].

**عَاذَفٌ** [as act. part. n. of **عَذَفٌ** should signify *Eating*: but see what here follows]. Ibn-'Abbád says, (O,) **مَا زِلْتُ عَاذِفًا مِّنْذُ الْيَوْمِ** means *I have not tasted anything [to-day]*. (O, K.)

### عذق

1. **عَذَقَ الشَّاةَ**, (S, O, K,) aor. <sup>2</sup>, inf. n. **عَذَقٌ**, (S, O,) *He appended to the sheep, or goat, a sign whereby the latter might be known, termed* † **عَذَقَةٌ** (S, O, K) and † **عَذَقَةٌ** (K,) *being a flock of wool*, (S, O,) *differing in colour from the animal*: (S, O, K:) some particularize the animal to which this is done as being a goat: (TA:) and † **عَذَقَهَا** signifies the same. (S, K.)

Hence the saying, **مَنْ عَذَقَتْ بِهِ الْأَعْمَالُ أُعْلِقَتْ** + [The person to whom offices of administration are assigned, to him hopes are made to cling]. (Har p. 489.) — Hence also, (O, TA,) **عَذَقَ الرَّجُلَ**, (S, O,) or **عَذَقَهُ بِشَرٍّ** or **بِقَبِيحٍ**, (K,) † *He reproached him, or upbraided him, with a thing that was bad, evil, abominable, or foul*, (S, O, K, TA,) and *stigmatized him with it*, (S, O, TA,) so that he became known thereby. (TA.) — And **عَذَقَهُ إِلَى كَذَا** i. e. **نَسَبَهُ إِلَيْهِ** [commonly meaning **نَسَبَ إِلَيْهِ كَذَا** + *He attributed, or imputed, to him such a thing*]. (Ibn-'Abbád, O, K.) — **عَذَقْتُ النَّخْلَةَ** *I cut off the branches of the palm-tree*: (S, O:) and [in like manner one says] † **عَذَقْتُ**, with teshdeed to denote muchness [of the action] or multiplicity [of the objects]. (S.) — **عَذَقٌ** said of the [species of sweet rush called] **إِدْجِرٌ**, *It put forth its fruit*; as also † **أَعَذَقٌ**: (S, O, K:) or the latter, accord. to IAth, *it had عَذْوٌ* [pl. of **عَذْوٌ**] and **شُعَبٌ** [pl. of **شُعْبَةٌ**, i. e. *bunches, or sprigs*]: or, as some say, *it blossomed*. (TA.) And, said of the [species of tree, or plant, called] **سَخْبِرٌ**, *It grew tall*. (IAth, O, TA.) — **عَذَقَ الْفَحْلُ عَنِ الْإِبِلِ**, (O, K,) aor. <sup>2</sup>, (K,) inf. n. **عَذَقٌ**, (TA,) *The stallion*

[camel] *repelled from the [she-] camels, and drew them together*. (O, K.) — And **عَذَقَ الْبَعِيرُ** *The camel voided his dung in a thin state*. (Ibn-'Abbád, O, K.)

2: see the preceding paragraph.

4. **اعذق**: see 1, first sentence. — Also *He (a man) had many عَذْوٌ*, i. e. *palm-trees*, pl. of **عَذْوٌ**. (O.) — And **اعذقت النخلة** *The palm-tree had many أعذاق*, i. e. *racemes, or bunches of dates*, pl. of **عَذْوٌ**. (O.) — See also 1, latter half.

8. **اعتدق بكرة من إبله** *He made a mark, or sign, upon a young female of his camels, for his riding her before she had been trained*: (O, K:\*) [the K has **لِيَقْتَضِبَهَا** in the place of **لِيَقْتَضِبَهَا**, which latter is the reading in the O, and is evidently the right:] the mark, or sign, is termed † **عَذَقَةٌ**, as mentioned by Az. (TA.) — And **اعتدقه بكذا** means *he distinguished him particularly, peculiarly, or specially, by such a thing; or he particularized him, or particularly or peculiarly or specially characterized him, thereby*; (O, K;) namely, a man. (K.) — And **اعتدق** *He made [the] two ends of his turban to hang down behind*; (IAth, O, K;) like **اعتذب**. (TA.)

**عَذْقٌ** *A palm-tree with its fruit*: (S, O, K:) so called by the people of El-Hijáz: (TA:) or [simply] *a palm-tree*: (Mgh, Mshb:) pl. [of pauc.] **أَعَذَقٌ** and [of mult.] **عَذَاقٌ** (K, TA) [the latter erroneously written in the CK **عَذَقٌ**] and **عَذْوٌ**. (O: in which no other is mentioned.) [The dim. is † **عَذِيقٌ**:] hence the saying, **أَنَا عَذِيقُكَ** [expl. in art. **رجب**]. (S, O.) — And *Certain dates of El-Medeeneh*. (CK.) It is applied to several sorts of dates; of which are those called **عَذْقُ أَبِي الْحَبِيبِ**, (Mshb,) or **عَذْقُ أَبِي عَذِيقِ**, (Mgh,) and **عَذْقُ أَبِي طَابٍ** and **عَذْقُ أَبِي زَيْدٍ** [mentioned in art. **طوب**]: so says AHát: (Mshb:) or **عَذْقُ أَبِي طَابٍ** is the name of a sort of palm-trees in *El-Medeeneh*. (K in art. **طوب**.)

**عَذْقٌ** *A raceme of a palm-tree, or of dates*; (S, Mgh, O, Mshb, K, TA;) i. e. *the base thereof*, (TA,) *together with the fruit-stalks [and fruit]*; (Mshb, TA;) *when ripe*: (TA:) pl. **أَعَذَاقٌ** (O, Mshb, K) and **عَذْوٌ**. (K.) — Hence, (TA,) † *Might; or high, or elevated, rank or condition*; syn. **عَزٌّ**. (O, K, TA.) So in the saying, **فِي بَنِي فُلَانٍ عَذْقٌ كَهَيْلِ** † *In the sons of such a one is might, &c., that has attained its utmost point*; and so **عَذَقَ يَانِعٌ**. (O, TA.) — Also *A bunch of grapes*: (Lth, O, K:) or *when what was upon it has been eaten*. (Ibn-'Abbád, O, K.) — And *A branching portion of a plant*: (Lth, O:) and *any branch having branchlets*. (Lth, O, K.)

**عَذِقٌ**, applied to a man, i. q. **لَيْقٌ**: (O, K:) so in the phrase **عَذِقٌ بِالْقُلُوبِ** [app. meaning *Congenial with hearts*]. (O, TA.) — Applied to perfume, *Fragrant*. (O, K.) — **نعجة عذقة** *A ewe having goodly wool*: one should not say **عَذِقَةٌ**. (Ibn-'Abbád, O.)

**عَذَقَةٌ** and **عَذَقَةٌ**: see 1, first sentence: and for the former, see also 8.

**عَذَقَةٌ** *The fruit of the [species of tree, or plant, called] سَخْبِرٌ*. (IAth, O.)

**عَذِيقٌ** dim. of **عَذْوٌ**, q. v.

**عَاذِقٌ** *One who undertakes the affairs of palm-trees, the fecundating of them, and the adjusting of their racemes of fruit, and disposing them properly for the cutting off*. (TA.)

**هُوَ مَعَذُوقٌ بِالشَّرِّ** † *He is stigmatized with evil*. (TA.)

### عذل

1. **عَذَلَهُ**, (S, Mshb,) aor. <sup>2</sup>, (S, O, Mshb) and <sup>3</sup>, (Mshb,) inf. n. **عَذَلٌ**, (S, O, Mshb, K,) *He blamed him, or censured him*; (S, O, Mshb, K:\*) [and † **عَذَلَهُ** *he did so much; for*] **تَعَذَّلَ** is like **عَذَلٌ**, signifying *مَلَامَةٌ* (K, TA,) [and **تَعَذَّلَ** is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Kays, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) **سَبَقَ السَّيْفُ الْعَذْلَ** [*The sword preceded the censure*] is a prov. [expl. voce **سَجَنٌ**]. (TA.) Accord. to IAth, [**عَذَلَهُ** may signify as above; or *he afflicted, annoyed, or hurt, him*; for he says,] **الْعَذْلُ** signifies **الإِحْرَاقُ**; [perhaps meaning **الإِحْرَاقُ** **بِاللِّسَانِ**; for SM adds,] as though the censurer burned (**يُحْرِقُ**) by his **عَذْلٌ** the object thereof: (TA:) [or it may mean also *he burned him*; for Sgh says,] and **الْعَذْلُ** signifies also **الإِحْرَاقُ**. (O.)

2: see the preceding paragraph.

5: see 8, in two places.

6. **اعتادلوا** *They blamed, or censured, one another*. See the last sentence in this art.

8. **اعتذله** *He blamed, or censured, himself*: (S, O, Mshb:) or i. q. **قَبِلَ الْمَلَامَةَ** [*he admitted, or accepted, blame, or censure*]; as also † **تَعَذَّلَ**: (K:) [or, accord. to SM,] one says, **اعتذله الرجل** and † **تَعَذَّلَ** as meaning **قَبِلَ مِنْهُ الْمَلَامَةَ وَأَعْتَبَ** [*i. e. he admitted, or accepted, blame, or censure, from the man, and reverted*; but I think that the right reading is **الرجل**, and that **منه** should be erased]. (TA.) — Also *He shot, or cast, a second time*; (ISk, O, K;) having shot, or cast, and missed: (ISk, O:) or, accord. to the A, *he blamed himself for having missed, and therefore shot, or cast, a second time, and hit*. (TA.) — And i. q. **أَعْتَزَرَ** [perhaps said of a man, and meaning *He kept to the course, or right course, in running, or walking, &c.*: but more probably, I think, said of a horse, meaning *he went along overcoming his rider, in his running, not complying with his desire when he pulled him in*]: (K:) accord. to AA, said of a horse as meaning *he went quickly, after slowness, and strove, or exerted himself*. (O.) — And **اعتذله يومنا** + *Our day became intensely hot*; as though it had been remiss, and made amends for its remissness by excess, blaming itself for what had proceeded from it: (A, TA.)

**عَدْلٌ** *Blame, or censure*: a subst., as distinguished from the inf. n. **عَدَلٌ**. (O, K.)

**أَيَّامَ عَدْلٍ**: see **مُعْتَدَلَاتٌ**, in two places.

**عَدَلَةٌ** One who blames, or censures, others much or often; (S, O, K.) an epithet like **ضَحْكَةٌ** and **هَزَاةٌ**; (S;) [and **عَدُولٌ** is used in the same sense, agreeably with analogy, but is perhaps post-classical;] as also **عَدَالٌ**; (K;) and this last with **ة** is applied in this sense to a woman. (TA.) Hence the prov., **أَنَا عَدَلَةٌ وَأَخِي خَدَلَةٌ** [lit. *I am one who blames others much, and my brother is one who constantly abstains from rendering aid, and neither of us is a son of a female slave*; but expl. as] meaning *I blame my brother, and he abstains from aiding me*. (TA.)

**عَدُولٌ** } see the next preceding paragraph.  
**عَدَالٌ** }

**عَدَالَةٌ** A man who blames, or censures, [very] much or often: the **ة** is added to render it [more] intensive. (O, TA.) — [Also fem. of **عَدَالٌ**, q. v.] — And **العَدَالَةُ** is an appellation of **الاست** [i. e. the *podex*, or the *anus*]. (O, K.)

**عَادِلٌ** *Blaming, or censuring; or a blamer, or censurer*: (TA:) pl. **عَدَلَةٌ** and **عَدَالٌ** and **عَدَلٌ**; (K, TA;) all pls. of **عَادِلٌ**: the fem., applied to a woman, is **عَادِلَةٌ**; and the pl. of this is **عَوَادِلٌ**, and **عَادِلَاتٌ** is allowable. (TA.) — And **العَادِلُ** signifies † *The vein from which flows the blood called that of الاستِحَاضَةُ* [inf. n. of **اُسْتَحِيضَتْ**, q. v.; in art. **حَيْضٌ**]; (S, O, Mṣb, K, TA;) as though it were so called because the woman becomes liable to be blamed by her husband; the blaming being attributed to the vein by reason of its being the cause thereof: (O:) and sometimes it is called **العَادِرُ** [q. v.]: (Mṣb, TA:\*) the pl. is **عَدَلٌ**, like **شَرْفٌ** pl. of **شَارِفٌ**. (TA.) — **عَادِلٌ** was *The name of [the month] شَعْبَانٌ in the Time of Ignorance*: (K,\* TA:) or of **شَوَّالٌ**; (K, TA;) but the former has been pronounced to be the right: (TA:) [see **شَهْرٌ**]: the pl. is **عَوَادِلٌ**. (K, TA.)

**مُعَدَّلٌ** A man much blamed, or censured, for his excessive munificence. (S, O, K.)\*

**أَيَّامَ مُعْتَدَلَاتٍ** † *Intensely hot days*; (S, O, K, TA;) as also **عَدَلٌ**; (K;) as though they blamed one another; one saying to another, “I am hotter than thou, and why is not thy heat like my heat?” (TA:) or, accord. to IAqr, **عَدَلٌ** signifies *the hot days*. (O.) And **مُعْتَدَلَاتٌ سَبِيلٌ** † *Certain intensely hot days that come before the [auroral] rising of Suheyl [i. e. Canopus], or after it; so called as [though] meaning that they blame one another (عَدَلٌ), and bid one another to be intensely hot or to desist from heat: and also called مُعْتَدَلَاتٌ [q. v.], with the unpointed د, as being equal in intensity of heat*. (TA.)

عدو

1. **عَدَا الْبَلَدَ**, aor. **يَعْدُو**, *The country, or town, was good, or pleasant, in respect of its air*. (IAqr, K, TA.) — And you say, **عَدَوَاتِ الْأَرْضِ** (AZ, K, TA) and **عَدِيَّتِ (ك) الْعَدَاةِ** or **الْعَدَاةِ**. (So accord. to different copies of the K [in which what immediately precedes app. indicates that the meaning is, *The land was such as is termed عَدَاة, in the best degree*; so that **الْعَدَاةُ** or **الْعَدَاةُ**, the former of which is the reading in the T, is the inf. n.: but accord. to the TK, **عَدَوَاتِ الْأَرْضِ**, having for its inf. n. **عَدَاوَةٌ**, and **عَدِيَّتِ**, having for its inf. n. **عَدِيٌّ**, mean, without any addition, **عَدَاوَةٌ** i. e. *the land was the best of what is termed عَدَاة*.)

10. **اسْتَعْدَيْتُ الْمَكَانَ** [I found that] *the place was suitable to me* (K, TA) *in its air*, (TA,) and *I deemed it good, or pleasant*. (K, TA. [Mentioned in art. **عَدِيٌّ**; but more properly belonging to the present art.; though both of these arts. are intimately connected, each with the other.]

**عَدِيٌّ** [or **عَدَاٌ**]: see the next paragraph.

**عَدَاةٌ** and **عَدِيَّةٌ**, (S, K, TA,) the latter written in [some copies of] the K, erroneously, **عَدِيَّةٌ**, (TA,) *Land good (S, K) in its soil, (S,) remote from water and from tainted air: (K:) or land good in its soil, and fertile: or remote from men: or remote from water and from tainted air and from pestilence: or remote from the [sunken waters, or the watery beds of sand or earth, called] أَجْسَاءٌ, and from the waters that ooze from the ground: or not having in it [plants of the kind called] حَمِيضٌ, nor near to a region thereof: (TA: [see also **عَدِيٌّ**, in art. **عَدِيٌّ**]:) pl. of the former **عَدَوَاتٌ** (S, K) and [coll. gen. n. of the same, app. when used as a subst., which may generally be the case,] **عَدِيٌّ** [or **عَدَاٌ**]. (TA.) [See also **عَدِيٌّ**, again, in art. **عَدِيٌّ**.] — And **عَدَاةٌ** signifies also *A خَامَةٌ [or portion that grows forth upon a single stalk, or fresh or juicy bunch or plant, &c., (see art. **خَيْرٌ**)] of seed-produce*. (TA in art. **عَدِيٌّ**.)*

**عَدِيَّةٌ**: see the next preceding paragraph.

**عَدَوَانٌ** *Brisk, lively, or sprightly; light, or active; not having great forbearance nor أَصَانَةٌ* [app. as meaning *firmness, or soundness, of judgment*]: fem. with **ة**: or, as some say, it is with **غ**. (TA.)

**عَدْوِيَّةٌ**: see **عَادِيَّةٌ**, below.

**عَدَاةٌ** the subst. from **عَدَاةٌ** [app. signifying *The quality, or condition, of land that is termed عَدَاة*]. (TA in art. **عَدِيٌّ**.)

**عَادِيَّةٌ** and **عَدْوِيَّةٌ**, and **عَوَادِيٌّ** [the pl. of the first], applied to camels, *Being in a place of pasture that has not in it [plants of the kind called] حَمِيضٌ*. (K and TA in art. **عَدِيٌّ**.) [See also **عَدُوٌّ**, voce **عَدُوٌّ**, in art. **عَدُوٌّ**.]

عدي

1. **عَدِيٌّ**, aor. **يَعْدِي**, [inf. n. **عَدِيٌّ**], *It was, or became, such as is termed عَدِيٌّ*, said of seed-produce, and of herbage, and of palm-trees. (Mṣb.) See also 1, in art. **عَدُوٌّ**.

10: see art. **عَدُوٌّ** [with which the present art. is intimately connected].

**عَدِيٌّ**: see the next paragraph, in two places.

**عَدِيٌّ** (S, Mṣb, K) and **عَدِيٌّ** (IAqr, Mṣb, K) *Such as is not watered but by the rain, of seed-produce, (S, Mṣb, K, TA,) and of herbage, (Mṣb,) and of palm-trees: (Mṣb, TA:) [app. used as epithets and as substs.: see also **عَثْرِيٌّ**: and see **بَعْلٌ**]: and **عَدِيٌّ** and **عَدِيٌّ**, the latter of the measure **فَعِيلٌ**, are applied as epithets to the same in the same sense: the pl. of **عَدِيٌّ** is **أَعْدَاءٌ**. (Mṣb.) — And **عَدِيٌّ الْكَرْزِ** *Herbage, or pasturage, that is remote from the رَيْف [or land of sown fields and of seed produce &c.], and that grows from the rain*. (TA.) — And **عَدِيٌّ** signifies also *A place that gives growth to plants, or herbage, in winter and summer, without the melling forth of water*. (Lth, TA.) — And *Any place not having in it [plants of the kind called] حَمِيضٌ (K, TA) nor land that exudes water and produces salt; (TA;) as also **عَدِيٌّ**. (K.) — And i. q. عَدَاةٌ: [perhaps in the sense last expl. above: (see the latter in art. **عَدُوٌّ**)] pl. **أَعْدَاءٌ**. (TA.)**

**عَدِيٌّ** } see the next preceding paragraph.  
**عَدِيٌّ** }

عر

1. **عَرَّتِ الْإِبِلُ**, aor. **عَرَّتْ**, (S, O, K) and **عَرَّتْ**, (K,) inf. n. **عَرٌّ**; (S;) *The camels were, or became, mangy, or scabby, or affected with the mange or scab; (S, O, K;\*) as also **تَعَرَّعَتْ**; (O, K;\*) and **عَرَّتْ**: (K:\*) or this last verb signifies *they (the camels) had purulent pustules, like the [cutaneous eruption called] قُوبَاءٌ [q. v.], coming forth dispersedly in their lips (S, O) and their legs, (S,) and discharging a fluid resembling yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady: (S, O:) or the same verb signifies, (IKṭṭ, K,\* TA,) and so the first, and † the second, (K,\*) said of young, or unweaned, camels, *they had purulent pustules in their necks: (IKṭṭ, K,\* TA:) and all the three verbs, said of camels, signify *they had a disease which caused their fur to fall off, (K, TA,) so that the skin appeared and shone*. (TA.) — **عَرَّ الْبَدَنَ**, said of the mange, or scab, signifies *It attached the body*. (B, TA.) — **عَرَّ**, aor. **عَرَّ**, inf. n. **عَرَّةٌ**, said of a bird, *It muted, or dinged*. (S, O.) — **عَرَّ**, (S, Mgh, TA,) aor. **عَرَّ**, (S, TA,) inf. n. **عَرٌّ**; (O;) and **عَرَّرَ**, inf. n. **تَعَرِيرٌ**; (S, O;) *He manured land: he dinged it: (Mgh, TA:) he manured it with****

human ordure. (TA.) — And [hence] **عَرَّه**, (Mgh, Mṣb,) aor. ʔ, (Mṣb,) *He defiled, or besmeared, him, or it, (Mgh, Mṣb,) with عَرَّة, i. e. dung such as is called سِرْقِين, (Mgh,) or with a thing. (Mṣb.)* — And **عَرَّه بِشَرِّ** † *He sullied, or bespattered, him with evil, by charging him therewith; aspersed him; or charged, or upbraided, him with evil: (S, O, K, TA.)* from **عَرَّ** signifying “he dunged” land; or, accord. to A’Obeyd, it may be from **عَرَّ** signifying “mange,” or “scab:” and † *he wronged him, or treated him unjustly or injuriously; and reviled him; and took his property. (TA.)* — And [in like manner] **هُوَ يَعْرِ قَوْمَهُ** † *He brings against his people, or party, an abominable, or evil, charge, (يُدْخِلُ عَلَيْهِمْ مَكْرُوهًا,) aspersing them with it. (S, O.)* † *He disgraces, or dishonours, his people, or party. (TA.)* — And **عَرَّه**, aor. ʔ, † *He applied to him a surname, or nickname, that disgraced him, or dishonoured him: and عَرَّه † He received, or became called by, such a surname or nickname. (TA.)* — And **عَرَّه**, (S, O, K,) aor. ʔ, (TA,) inf. n. **عَرَّ**, (K,) † *He did to him an abominable, or evil, thing: (K:) he displeased him; grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. (S, O, K.)* — And **عَرَّه** also signifies *It (a thing that he disliked, or hated, and that distressed him,) befell him; syn. عَرَّاهُ, meaning دَهَاهُ. (Ksh in xlvi. 25. [In Bd, اغراه; app. a mistranscription for عَرَّاهُ.]* — Also, (O, Mṣb, K,) aor. ʔ, (O, TA,) inf. n. **عَرَّ**; (O, K;) and **اعْتَرَّه**, (Mṣb, K,) and **اعْتَرَّ بِهِ** (K;) and **اعْتَرَّاهُ** and **عَرَّاهُ** likewise; (Mṣb, TA; [see art. عَرَّو.]) *He addressed, or applied, himself to obtain favour, or bounty, of him, without asking; (Mṣb, K;) he came to him, and sought his favour, or bounty; or seeking his favour, or bounty: (O, TA:) or he went round about him, seeking to obtain what he had, whether asking him or not asking him. (TA, as implied in an explanation of مُعْتَرِّ.* — And **عَرَّه** *He alighted at his abode as a visiter and guest. (IKṯṯ, TA.)* — See also 3.

2: see the preceding paragraph, former half.

3. **عَارَّ**, (S, O, K,) aor. **يُعَارُّ**, (S,) inf. n. **عَارَّ** (S, O, K) and **مُعَارَّة**; (K;) and, (S, O, K,) as some say, (S, O,) **عَرَّ**, aor. ʔ, (S, O, K,) or ʔ, (thus in the L,) inf. n. **عَارَّ**, (S, O, K,) with **كسَر**; (K;) [in one of my copies of the **عَارَّ**; but **عَارَّ**, which would be agreeable with analogy, I do not find;] *He (an ostrich [said of the male only]) cried; uttered a cry or cries: (S, O, K:) like as they say of a female ostrich زَمَرَتْ: (S, O:\*) IKṯṯ cites an assertion that it is عَارَّ, aor. يَعُورُ. (TA.)*

4. **اعْرَتِ الدَّارَ** *The house had in it عَرَّة [i. e. dung, or human ordure], (S,\* O, K,\*) or much thereof; like اَعْدَرَتْ. (TA.)*

6. **تَعَارَّ** *He awoke from his sleep, (S, A, O,) in*

*the night, with a sound, or cry, (S, O,) or speaking, or talking: (A:) he was sleepless, and turned over upon the bed, by night, speaking, or talking, (A, K,) and with a sound, or cry, and, as some say, stretching. (TA.)* A’Obeyd says that some derive it [as Z does] from **عَرَّارٌ**, signifying the “crying” of a male ostrich; but that he knows not whether it be so or not. (TA.)

8: see 1, near the end of the paragraph.

10. **اسْتَعْرَهُمُ الْجَرَبُ** *The mange, or scab, appeared and spread among them. (S, O,\* K.)* [See also 8 in art. سَعَر.]

R. Q. 2. **تَعْرَعَرَتْ**: see 1, first quarter, in two places.

**عَرَّ** *The mange, or scab; (S, A, Mgh, O, K;) as also عَرَّ (K) and عَرَّة (IF, Mṣb, K) and عَرَّة: (IF, Mṣb, and so in a copy of the A:) see also عَرَّ: or عَرَّ has this signification; but عَرَّ, with damm, signifies purulent pustules in the necks of young, or unweaned, camels: and a certain disease, in consequence of which the fur of the camel falls off, (K, TA,) so that the skin appears and shines; as some say: (TA:) or purulent pustules, like the [cutaneous eruption called] قَوْبَاءَ [q. v.], which comes forth in camels, dispersedly, in their lips (S, O) and their legs, (S,) discharging a fluid which resembles yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady. (S, O.)* En-Nábigah says, (addressing En-Noṣmán Ibn-El-Mundhir, O,)

• فَحَمَلْتَنِي ذَنْبَ امْرِئٍ وَتَرَكْتَهُ •  
• كَذِي الْعَرِّ يَكْوَى غَيْرَهُ وَهُوَ رَائِعٌ •

[And thou hast charged me with the crime, or offence, of a man other than myself, and left him like that which has the disease called عَرَّ, another than which is cauterized while he is pasturing at pleasure]: he who says **العَرَّ**, in relating this verse, errs; for cauterization is not practised as a preservative from the mange, or scab. (IDrd, S, O.) — [Hence, app.] † *A vice, or fault, or the like. (Har p. 366.)* [See also عَرَّة.] — And † *Evil, or mischief. (Har ibid.)* One says, **لَقِيتُ مِنْهُ شَرًّا وَعَرًّا** † [I experienced from him, or it, evil and mischief: the two nouns being synonymous: and the latter of them also an inf. n. of عَرَّه, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phrase **عَرَّ وَعَرَّ** voce **دَفِينٍ**.] — See also عَارَّ.

**عَرَّ**: see **عَرَّ**, in three places: — and see **عَرَّة**.

**عَرَّ**: see **عَرَّ**.

**عَرَّ**: see **عَرَّ**. — Also *Madness, or such as is caused by diabolical possession, affecting a man: you say, عَرَّه بِهِ In him is madness, &c. (S, O.)* — *Dung, such as is called بَعَر, and سِرْقِين, (S, O,) or سِرْقِين, (Mgh,) [i. e. dung of horses or other solid-hoofed animals, and of camels, sheep*

and goats, wild oxen, and the like,] and that of birds; (S, O, K;) as also **عَرَّ**: (O, K:) and human ordure. (O, K.) It is said in a trad., **لَعَنَ اللَّهُ بَائِعَ الْعَرَّةِ وَمَشْتَرِيهَا** i. e. [God has cursed, or may God curse, the seller of] **سِرْقِين** [or perhaps the meaning may be human ordure, and the buyer thereof]. (Mgh.) — *Dirt, or filth. (Mṣb.)* — † *Filthiness in the natural dispositions. (O.)* — † *A thing that exposes its author to disgrace; a vice, or fault, or the like. (O, Mṣb, TA.)* See also **مَعَرَّة**. [And see **عَرَّ**, voce **عَرَّ**. Hence,] **عَرَّةُ التَّسَاءُ** † *That which disgraces women; their evil conversation or behaviour, with others. (TA.)* — As an epithet applied to a man, (S, O, Mṣb,) † *Dirty, or filthy; as also عَارُورٌ and عَارُورَةٌ: (S, O:) [or] having an intensive signification [as though meaning “dirt,” or “filth,” itself]: (Mṣb:) † a man who is the disgrace of the people [to whom he belongs]: (K:) a man sullied, or bespattered, with evil. (IDrd, O.)* And one says, **فُلَانٌ عَرَّةُ أَهْلِهِ** meaning † *Such a one is the worst of his family. (TA.)* — Also † *The act of doing an abominable, or evil, thing, to another. (K.)*

**عَرَّ** and **عَرُورٌ** *Manginess, or scabbiness: (K:) or, accord. to some, mange, or scab, itself; like عَرَّ. (TA.)*

**عَرَّارٌ** *A certain plant, of sweet odour, (S, O,) intensely yellow and wide in the blossom; (O;) i. e. بَهَارُ الْبَرِّ [q. v., i. e. buphthalmum, or ox-eye; which is called by both of these names in the present day]: (S, O, K:) accord. to IB, the wild narcissus (التَّرْجِسُ الْبَرِّيُّ): (TA:) and said by some to be a sort of tree [or plant] to which the complexion of a woman is likened: (Ham p. 548:) n. un. with ة: (S, O, K:) IAṣr says that the عَرَّارَةُ is like the بَهَارُ; having wood, [or arborescent, app. meaning that it is the buphthalmum arborescens, the flower of which is intensely yellow, agreeably with what is said of it in the O,] having a sweet odour, and growing only in plain land. (O.) — Also, i. e. like سَحَابٌ [in measure], *Retaliation of slaughter or of wounding or of mutilation; syn. قُوْدٌ: and anything that is slain in retaliation for another (كُلُّ شَيْءٍ بَاءَ بِشَيْءٍ): (K, TA:) of any such thing one says, هُوَ لَهُ عَرَّارٌ [It is one slain in retaliation for it]. (TA.)* [This latter meaning is app. taken from the prov. **بَاءَتْ عَرَّارٌ بِكَحْلٍ**, relating to two cows; mentioned in art. بَوَأ.]*

**عَرَّ**: see **عَرَّ**.

**عَرِيْرٌ** *A stranger (Az, S, Z, O, K) among a people: (O, K:) occurring, in the accus. case, in a trad., in which some read غَرِيْرًا, with the pointed غ; and some say that the right reading is غَرِيْرًا, i. e. مُلْصَقًا [here meaning “an adherent”]: but Hr and IAṯh agree with Az [and the S] and Z and the [O and] K. (TA.)*

**عَرَّعَرٌ** *The tree called سُرُو [which is the common,*

or evergreen, cypress; but the former name is generally applied in the present day to the juniper-tree; (S, O, K;) a Pers. word: (K:) it is a kind of great tree, of the trees of the mountains: (O:) some say that it is the [tree called] *سَاسِر*, and also [said to be] called *شيزى*: others, that it is a great kind of mountain-tree, evergreen, called by the Persians *سَوو*: (TA:) AHn says that he had been informed by an Arab of the desert, of the people of the Saráh (السَّوَاة), who are possessors of the *عَرَعَر*, that it is the *أبهل* [q. v., a name now applied to the juniper-tree, like *عَرَعَر*; and particularly to the species thereof called the *savin*]; and he adds that he knew it in his own country, and afterwards saw it in the province of Kazween, cut for firewood from the mountains thereof, in the borders of Ed-Deylem; whence he knew that his informant was well acquainted with it, for those mountains are places of growth of the *أبهل*: (O:) he says that it has a fruit like the *نَبَق* [or fruit of the lote-tree called *سِنْدَر*], first green, then becoming white, then becoming black until it is like *حَمَر* [or charcoal, &c.], and sweet, when it is eaten: (TA:) n. un. with ة. (O, TA.)

*عَرَعَر*: see *عَرَعَر*, in art. *عَرَعَر*.

*عَار* A camel having the mange, or scab; as also *أَعْرَ*; (A'Obeyd, S, O;) which latter [in some of the copies of the K written *عَر*] is applied in this sense to a man; and *مَعْرُورٌ* to a camel: (K:) or this last signifies having, or affected with, the disease called *عَر*. (S, O, K.) — See also *مَعْرُورٌ*.

*عَرَّة* and *عَارُورَةٌ*: see *عَرَّة*.

*أَنْتَ شَرٌّ مِنْهُ وَأَعْرُ*: see *عَارٌ*. — One says also, *أَنْتَ شَرٌّ مِنْهُ وَأَعْرُ*, [meaning †Thou art worse than he, and more evil: the two nouns being synonymous, like *شَرٌّ* and *عَرٌّ*]. (TA.)

*مَعْرَةٌ* A place of *عَر*, i. e. mange, or scab: this is the primary signification. (TA.) — Hence, *المَعْرَةُ* The region of the sky that is beyond the Milky Way (*المَجْرَةُ*) in the direction of the North Pole; so called because of the multitude of the stars therein; (O, TA;) like as the sky is called *الجُرْبَانَا* because of its numerous stars; these being compared to scabs on the body of a man: (TA:) and to this and the *مَجْرَةُ* a man alluded, when, being asked respecting the place where he alighted and abode, he informed the inquirer that he alighted and abode between two tribes, (O, TA,) great and numerous; (O;) saying, *نَزَلْتُ بَيْنَ الْمَعْرَةِ وَالْمَجْرَةِ* [I have alighted between the *مَعْرَةُ* and the *مَجْرَةُ*]: (O, TA:) or, as some say, (O,) *المَعْرَةُ* is the name of a certain star, or asterism, [which is] below the *مَجْرَةُ* [or Milky Way, app. meaning when the latter, as viewed from Arabia, is seen stretching across the sky above the North Pole]. (O, K.) — [Hence likewise, app.,] *مَعْرَةٌ* signifies

also † A cause of reviling, or of being reviled; syn. *مَسِيئَةٌ*: (TA:) a crime, or sin; syn. *إِثْمٌ*; (S, O, Mṣb, K;) and *جَنَابَةٌ*; (TS, L, TA; in the copies of the K *جَنَابَةٌ*; [and thus in the O;] but this is a mistake; TA;) and *جُرْمٌ*; (TA;) as also *عَرَّةٌ*: (K:) or a crime, or sin, [that is noxious] like the mange, or scab: (L, TA:) a foul, or an abominable, thing: (O, TA:) a cause of grief or vexation: (Mgh, Mṣb:) annoyance, or hurt; or a thing by which one is annoyed or hurt; syn. *أَذَى*; (Sh, Mgh, K;) or *أَذِيَّةٌ*: (O:) displeasing, grieving, or vexing, conduct: (Mgh, Mṣb:) and i. q. *شِدَّةٌ* [app. as meaning violence, or the like]. (O: there mentioned between the significations of *إِثْمٌ* and *أَذِيَّةٌ*.) Also † The slaying unexpectedly, (S,) or the fighting, (O, K,) of an army, without the permission of the commander: (S, O, K; [omitted in one of my copies of the S:]) or the alighting of an army among a people, and eating of the produce of their fields without knowledge (Sh, O, TA) of the commander: (O:) or an army's oppressing, or assaulting, those by whom they pass, whether Muslims, or unbelievers with whom terms of peace have been made, and afflicting them in respect of their women under covert and their possessions by conduct not permitted to them. (TA.) — And † A debt, fine, or mulct, which one is obliged to pay: and a fine for homicide: (K, TA:) thus expl. by Moḥammad Ibn-Is-hāq Ibn-Yesār: (TA:) or a thing that one dislikes, or hates, relating to fines for homicide; of the measure *مَفْعَلَةٌ* from *عَر* signifying "mange," or "scab." (Th, TA.) — And † The changing of the face in colour by reason of anger: (O, K, TA:) Az says that it is thus mentioned by Abu-l-'Abbās with teshdeed to the *ر*; but if it be from *تَمَعَّرَ وَجْهَهُ*, not from *العَر*, it is without teshdeed. (O, TA.)

*مَعْرُورٌ*: see *عَارٌ*. — Also, with ة, applied to a palm-tree (*نَخْلَةٌ*), [and to land (*أَرْضٌ*),] Dunged with *عَرَّةٌ* [q. v.]. (TA.) — And, without ة, † A man sullied, or bespattered, with evil; or aspersed: (S, Mṣb:) and wronged, or treated unjustly or injuriously; and reviled; and deprived of his property. (TA.)

*مَعْرُورٌ* One who addresses, or applies, himself to obtain favour, or bounty, without asking; (IAb, S, O, Mṣb, K;) one who comes to another, and seeks his favour, or bounty; or seeking his favour, or bounty; as also *عَارٌ*: or one who goes round about another, seeking to obtain what the latter has, whether asking him or not asking. (TA.) And A guest visiting. (Mṣb.) And A poor man. (K, TA.) It occurs in the Kṣur xxii. 37: accord. to some, having the last of these meanings: accord. to others, the first thereof. (TA.)

عرب

1. *عَرَبٌ لِسَانُهُ*, [aor. ء,] inf. n. *عَرَبَةٌ*, His tongue [or speech] was, or became, Arabic, (S, O,) or chaste Arabic. (Mṣb.) — See also 4, first sentence, in three places. — *عَرِبَ*, aor. ء, inf. n. *عَرَبٌ*, He (a man) became disordered in the

stomach by indigestion. (TA:) And *عَرِبَتْ مَعْدَتُهُ*, inf. n. as above, His stomach became in a corrupt, or disordered, state, (S, O, Mṣb, K,) from being burdened. (TA.) — Also, (O, K,) inf. n. as above, (TA,) said of a camel's hump, (O, TA,) It became swollen and purulent. (O, K, TA.) — And, said of a wound, (S, O, K, TA,) It became corrupt: (TA:) or it broke open again; or became recrudescient: (S, O:) or it had a scar remaining after it had healed. (K.) — Said of a river, It abounded with water. (K.) And *عَرِبَتِ الْبُيُوتُ* The well contained much water; or its water became abundant. (K.) — And, (K, TA,) inf. n. *عَرَبٌ* (O, K, TA) and *عَرَابَةٌ*, said of a man, (TA,) He was, or became, brisk, lively, or sprightly. (K, TA.) — *عَرَبَ*, (O, K,) aor. ء, (K,) inf. n. *عَرَبٌ*, (TK,) He ate (O, K) food. (TK.)

2. *عَرِبَ*, (S, O,) inf. n. *تَعَرَيْبٌ*, (S,) He (an Arab) arabicized a foreign word; spoke it, or pronounced it, agreeably with the ways of Arabic speech; (S;) as also *أَعْرَبَ*, (S, O, TA) inf. n. *إِعْرَابٌ*. (TA.) — And He taught another the Arabic language. (TA, from a trad.) — See also 4, in fourteen places. — The inf. n. signifies also The showing, or declaring, one's saying, (K, TA,) and one's deed, (TA,) to be bad, evil, abominable, or foul. (K, TA.) One says, *عَرِبَ عَلَيْهِ* He showed him, or declared to him, that his saying, and his deed, was bad, &c.; and upbraided him for it. (TA.) And *فَعَلْتُ كَذَا وَكَذَا فَمَا عَرِبَ عَلَيَّ أَحَدٌ* I did so and so, and no one upbraided me; or charged me with having acted disgracefully. (AZ, TA.) And *عَرِبَ عَلَيْهِ فِعْلُهُ*, (S, O,) and *قَوْلُهُ*, (TA,) He showed him, or declared to him, that his deed was bad, evil, abominable, or foul, (S, O,) and so his saying. (TA.) *تَعَرَيْبٌ* is The saying to a man who has uttered what is foul, or erroneous, "It is not so, but so;" telling him what is more correct. (Sh, TA.) And The replying against a speaker; (K, TA;) and so *إِعْرَابٌ*. (TA.) One says, *عَرِبَ عَلَيْهِ* He replied against him, denying or disallowing or disapproving what he said: (S:) or he prevented, hindered, or forbade, him: or he did so, and denied or disallowed or disapproved [what he said or did]. (TA.) [See what next follows.] — Also The treating medically, to remove his disease, one whose stomach is in a corrupt, or disordered, state. (O, K.) [In both, *التَعَرَيْبُ* is expl. as meaning *الذَّبُّ بِالْعَرَبِ* i. e. *المَعْدَةُ*. Freytag has strangely rendered the verb as signifying "agrotum reddidit aliquem stomachi corruptio.") Az says that *التَعَرَيْبُ* followed by *عَلَى* and having for its object him who says what is disapproved may be from this. (TA.) — Also The lopping a palm-tree; or pruning it by cutting off some of its branches. (S, O, K, TA.) — And The scarifying a horse or similar beast in the parts of the skin next the hoofs and then cauterizing those parts: (K, TA:) or the cauterizing a horse in several places in those parts, and then gently scarifying them without producing any effect upon the sinews, or tendons, (AZ, O, TA,) in order to strengthen the

parts, (Az, TA,) or in order that the hair may become strong: (O:) or *عرب الفرس* signifies he made an incision in the bottom of the horse's hoof; and the verb implies that, by this operation, what was concealed becomes apparent to the eye, so that one knows the state of the hoof, whether it be hard or soft, sound or diseased. (L, TA. See also 1 in art. بزغ.) — Also, the inf. n., The getting, or procuring for oneself, an Arabian horse. (TA. [See also 4, near the end.]) — And The taking, or making, for oneself, an Arabian bow. (O, K.) — Also the drinking much clear, or limpid, water, (O, K,) which is termed *عرب*. (O.) — *عرب البقرة*, (K,) or *أعربها*, (O,) He rendered the cow desirous [of copulation]; said of a bull. (O, K.) — And *عرب*, (Fr, Mgh, O,) inf. n. *تعرب*; (Fr, O, K;) and *أعرب*, (Fr, Mgh, O, Msb,) inf. n. *إعرب*; (Fr, Mgh, K;) and *عربن*; (O, and S and K in art. عربن;) He gave what is termed an *عربون* (O, Msb, K) or *عربان* (Fr, Mgh) [i. e. an earnest], *في كذا* [in the case of such a thing], (O,) or *في بيعه* [in the case of his purchase]. (Msb.) One says, *أعربوا* *في الدار أربعمائة* They paid in advance, as an earnest, in the case of the house, four hundred [dirhems]. (L, TA.) It is related in a trad. that *الإعرب* in buying and selling is forbidden: (Mgh, O, TA:) this is said by Sh to mean A man's saying to another, *If I do not purchase this for so much, thou shalt have such and such of my property.* (O, TA.)

3. [The following ex. is given of the inf. n. of this verb.] One says, *ما أوتيتي أحد من معاربه*, (O,) or *أوتيتي أنا*, (TA,) meaning, (O, TA,) app., (TA,) [No one has been given what such a one has been given, or what I have been given, of] the means of coitus [with women]. (O, TA.)

4. *أعرب*, (AZ, Msb, TA,) [for *الكلام* *أعرب*, like *افصح* for *الكلام* *افصح*,] inf. n. *أعرب*, (A, K,) He spoke clearly, plainly, distinctly, or intelligibly, (AZ, A, Msb, K, TA,) in Arabic; (Msb;) as also *تعرب*, and *استعرب*; said of a foreigner, or one [previously] not clear, plain, distinct, or intelligible, in speech: (AZ, Msb, TA:) and *عرب*, aor. *عرب*, inf. n. *عرب* and *عروب*, accord. to Th, and *عربة* and *عرابة* [which accord. to general analogy would be *عرابة* and *عروبية*]; (TA;) or *عرب*, aor. *عرب*; (Msb;) [likewise] signifies he spoke clearly, plainly, or distinctly, after being barbarous, or vitious, in speech: (Msb, TA:) and *عرب* he spoke without incorrectness; (Msb;) and [so *أعرب*, for] *إعرب* signifies the committing no error in speech: (K, TA:) and the expressing of meanings clearly, plainly, distinctly, or perspicuously, by words. (TA.) [*عرب*, also, has a similar meaning: it is said in a trad., *كانوا يستحبون أن يلقنوا الصبي حين يعرب أن يقول لا إله إلا الله سبع مرات* used to like teaching the boy,] when he spoke distinctly, or articulately, [to say "There is no deity

but God" seven times.] (TA.) And one says, *أعرب الكلام*, and *أعرب به*, meaning He made the speech [that he spoke] clear, plain, distinct, or perspicuous. (TA.) And *أعرب بحجته* He declared, or spoke out clearly or plainly, his argument, plea, allegation, or the like, without fearing any one. (S, O.) And *أعربت الشيء* and *أعربت* *عنه*, and *أعربت عنه* and *أعربت عنه*, which last, accord. to Fr, is better than *أعربته* and *أعربتته*, I made the thing clear, plain, distinct, or manifest. (Msb.) And *أعرب عما في ضميره* He declared, or spoke out clearly or plainly, what was in his mind. (TA.) And *أعرب عنه لسانه*, and *أعرب عنه*, His tongue made clear, or plain, or spoke clearly, or plainly, for him: and *أعرب في قلبه لسانه* His tongue tells plainly, or declares, what is in his heart. (Az, TA.) It is said in a trad., *التيب تعرب عن نفسها*, (S,) or *الأيبر*, and *أعرب*, accord. to different relaters, but some say the former only, (Msb,) i. e. [She who has become a widow, or been divorced, &c., or she who has no husband, whether she be a virgin or not, or not being a virgin,] shall speak out plainly for herself [when demanded in marriage]: (S, Msb:) or *التيب يعرب عنها لسانها*, so accord. to Ikt, (O,) or *أعرب عنها*, (Mgh, O,) so accord. to A'Obeyd, but, as Iamb says, both are dial. vars. of which neither is preferable to the other; and the meaning is [she who has become a widow, &c., her tongue] shall declare for her. (O.) One says also, *أعرب عن الرجل* He spoke out, or explained, for the man. (TA.) And *أعربت عن القوم* I spoke for the people, or party; (Fr, S, Mgh, O, K;) and *أعربت عنهم*; (Fr, Mgh, TA;) as also *أعربت له*; but the former in this sense is better known. (Mgh.) And *أعرب عنه*, and *أعرب عنه*, He pleaded his cause. (TA.) And *أعرب عن حاجته* He spoke and pleaded for the object of his want. (A.) — *أعرب* also signifies He was, or became, chaste, uncorrupt, or free from barbarousness, in speech; although not an Arab. (Msb.) And *أعربت له الكلام*, inf. n. *أعربت له*; as also *أعربت له*, inf. n. *أعربت له*; I made the speech [that I spoke] clear, or plain, to him, so that there was in it no barbarousness. (TA.) And *أعرب منطقه*, (S, O,) inf. n. *أعرب*, (K,) He made his speech free from error, or incorrectness. (S, O, K.) And *أعربت الحرف* I made the [i. e. word] clear, or plain: or the *حرف* in this case denotes privation, and the meaning is *I removed its* *عرب*, [app. *عرب*, from this word as inf. n. of *عرب* used in relation to the stomach &c.,] i. e. vagueness. (Msb.) And *أعرب كلامه* He made his speech free from error, or incorrectness, in [what is termed] *الإعرب* [here meaning what grammarians generally intend thereby, namely, desinential syntax, or the science of the various inflections of words, literal or virtual, by reason of the various governing words]. (S, O.) [*أعرب* is also used by grammarians as meaning He declined a word; and *أعرب* as meaning It was

declined, or declinable; in these senses opposed to *بنى* and *بنى*, inf. n. *بناء*: and the former also as meaning He analyzed grammatically, or parsed, a sentence: and the inf. n. of the verb (act. and pass.) in these senses is *إعرب*.] — See also 2, first sentence: — and again in the first third part of the paragraph. — *إعرب* also signifies The making [a person] to revert from, or relinquish, foul speech; (K, TA;) and so *تعرب*. (TA.) — And The speaking foul, or obscene, language; as also *تعرب*, and *استعرب*: (O, K:) thus it bears two contr. significations. (K, TA.) One says of a man, *أعرب* [i. e.], (S, O,) or *أعرب في كلامه*, (Msb,) He spoke foul, or obscene, language. (S, O, Msb.) [Golius and Freytag have assigned this meaning to *تعرب* also: the latter of them as from the S and K; in neither of which do I find it.] — And The act of copulating: or the speaking of that act in an oblique, or indirect, manner. (K.) — And *أعرب*, (S, O,) inf. n. *أعرب*, (K,) He had a child born to him of Arabian complexion, or colour. (S, O, K.) — And He possessed, or acquired, or sought to acquire, horses, or camels, of pure Arabian race. (TA. [See also 2, in the middle of the latter half; and see *معرب*.]) — And *أعرب* signifies One's knowing a horse of pure Arabian race from one of mean race by his neighing. (K.) And A horse's being known by his neighing to be of pure Arabian race, free from any admixture of other than Arabian blood: (K, TA:) [or his making himself to be known as such by his neighing; for] *أعرب* means he (a horse) neighed, and was consequently known to be of Arabian race. (A.) — And The making a horse to run. (K.) Accord. to Fr, one says, *أعرب على فرسه*, meaning He made his horse to run: but he adds that some say *أعرب*. (O.) — And *أعرب* signifies The taking as one's wife a woman such as is termed *عروب* [q. v.]. (K.) — *أعرب سقى القوم* means The people's watering [of their camels], having been at one time on alternate days, and another time on the fourth day after that of the next preceding watering, then became, and continued to be, of one uniform way. (S, O.) — See also 2, last four sentences.

5. *تعرب* He assimilated himself to the Arabs. (S.) He (a man not of genuine Arabian descent) introduced himself among the Arabs, and spoke their language, and imitated their manner or appearance; [he became a naturalized, or an insidious, Arab; (see *العرب*);] as also *استعرب*. (Az, TA.) — He became an Arab of the desert; (S, Mgh;) he returned to the desert, (Az, Mgh, TA,) after he had been dwelling in a region of cities or towns or villages and of cultivated land, and joined himself to the Arabs of the desert. (Az, TA.) Hence, *تعرب بعد هجرته* He became an Arab of the desert [after his flight, or emigration, for the sake of El-Islám], (S, Mgh,) returning to the desert. (Mgh.) — He dwelt, or abode, in the desert. (O, K.) — See also 4, first sentence. — *تعربت لزوجها* She acted in an amorous manner, or with amorous dalliance, and mani-

fested love, to her husband. (A, TA.) — Respecting a meaning assigned to **عَرَبٌ** by Golius and Freytag, see 4, latter half.

10. **استعرب**: see 5: — see also 4, first sentence: — and the same again in the latter half of the paragraph. — **استعرب جرباً**, said of a camel, *He was affected with mange, or scab, which began in his armpits and groins or similar parts, and his lips, and appeared upon the general extent of his skin.* (O.) — And **استعربت**, said of a cow, *She desired the bull.* (O, K.)

Q. Q. 1. **عَرَبٌ**: see 2, near the end.

**عَرَبٌ** is *syn. with* **إِعْرَابٌ** in the sense of **إِفْصَاحٌ** [but app. as a subst. (not an inf. n.) meaning *Clear, plain, or distinct, speech.*] (TA.) — And *syn. with* **عِرَابَةٌ**, q. v. (TA.) — And *syn. with* **عَرَبٌ** as [inf. n. of **عَرَبٌ**, and] meaning **نَشَاطٌ** [i. e. *Briskness, liveliness, or sprightliness.*] (O, K.)

**العَرَبُ**: see **العَرَبُ**, first sentence.

**عَرَبٌ** *Such as is dried up, of the [species of barley-grass called] بَهْمَى* (S, O, K:) or of any herb, or leguminous plant: n. un. with **ة**: or **عَرَبٌ** signifies *the prickles of the بَهْمَى*. (TA.)

**العَرَبُ** (S, A, Mgh, O, Mṣb, K, &c.,) as also **العَرَبُ** (S, O, Mṣb, K,) *A certain people, or nation; [the Arabs, or Arabians;] (S, O;) the contr. of العَجْمُ (A, Mṣb, K, TA) and العَجْمُ; (TA;) the inhabitants of the cities, or large towns, (S, A, O, K,) or of the Arabian cities and towns or villages: (Mgh:)* [but now, on the contrary, generally applied to those who dwell in the desert:] or *those who have alighted and made their abode in the cultivated regions, and have taken as their homes the Arabian cities and towns or villages, and others also that are related to them: (Az, Mṣb:)* or [accord. to general usage] *an appellation of common application [to the whole nation]: (T, K:)* [and in the lexicons and lexicological works applied to the *desert Arabs of pure speech:*] it is of the fem. gender: (Mṣb, K:) and **العَرَبُ** has two pls., namely, **العَرَبُ**, with two dammehs, and **الأَعْرَبُ** [which is a pl. of pauc.]: (Mṣb:) the rel. n. [which serves as a sing.] is **عَرَبِيٌّ** (S, O, K: [عَرَبِيٌّ in the CK is a mistake:]) accord. to Az, (TA,) this appellation is applied to a man of *established Arab lineage, even if he be not chaste, or correct, in speech.* (Mṣb, TA.) The dim. of **العَرَبُ** is **العَرَبِيُّ** (S, O,) without **ة**, (O, TA,) an extr. word [with respect to analogy, as the undiminished noun is fem.]: (TA:) a poet (Abu-l-Hindee, whose name was Abd-El-Mu-min, son of Abd-El-Kuddoos, O, TA) says,

• وَمَتْنُ الصَّبَابِ طَعَامُ الْعَرَبِ •  
• وَلَا تَشْتَبِهْهُ نَفْسُ الْعَجْمِ •

[And the eggs of dabbs are food of the little Arabs; but the souls of the Foreigners do not desire them]: in which he uses the dim. form to imply respect, or honour, like as it is used in the

saying **أَنَا جُدَيْلِيَّةُ الْمُحْكَمِ وَعَدَيْقِيَّةُ الْمَرْجَبِ** [expl. in art. **جَدَل**]. (S, O.) — **العَرَبُ الْعَارِبَةُ** (in which the latter word is used as a corroborative of the former as in **لَيْلٌ لَيْلٌ**, S, O) and **العَرَبُ الْعَرَبِيَّةُ** (S, A, O, Mṣb, K) and **العَرَبُ الْعَرَبِيَّةُ** (O) and **العَرَبُ الْعَرَبِيَّةُ** (K) and **العَرَبُ الْعَرَبَاتُ** (CK [but this I do not find in any other copy of the K]) are appellations of *The pure, or genuine Arabs: (S, A, O, K:)* or *those who spoke the language of Yaarub Ibn-Kaḥṭān; which is the ancient language: (Mṣb:)* and **العَرَبُ الْمُسْتَعْرَبَةُ** (S, O, Mṣb, K,) as also **العَرَبُ الْمَتَعْرَبَةُ** (S, O, K,) is an appellation of *The insittitious [or naturalized Arabs]; (K:)* *those who are not pure, or genuine, Arabs: (S, O:)* or *those who spoke the language of Ismā'eel [or Ishmael] the son of Ibrāheem [or Abraham], i. e., the dialects of El-Hijāz and the parts adjacent thereto: (Mṣb:)* and the appellation of **العَرَبُ الْمُسْتَعْرَبَةُ** is thought by Az to apply [also] to *people not of pure Arabian descent, who have introduced themselves among the Arabs, and speak their language, and imitate their manner or appearance.* (TA.) [The former division is most reasonably considered as consisting of the extinct tribes ('Ad, Thamood, and others mentioned in what follows); or of these together with the unmixed descendants of Kaḥṭān, whose claims to the appellation of genuine Arabs are held by many to be equally valid: and the latter division, as consisting of those whose origin is referred, through Ma'add and Adnān, to Ismā'eel (or Ishmael), whose wife was descended from Kaḥṭān. What I find in the TA, on this subject, is as follows.] The former of these two divisions consisted of nine tribes, descendants of Irem [or Aram] the son of Sām [or Shem] the son of Nooh [or Noah]; namely, 'Ad, Thamood, Umeiyim, 'Abeel, Ṭasm, Jedees, 'Imleek [or Amalek], Jurhum, and Webāri; and from them Ismā'eel [or Ishmael is said to have] learned the Arabic language: and the **العَرَبُ الْمَسْتَعْرَبَةُ** are [said to be] the descendants of Ismā'eel, the descendants of Ma'add the son of Adnān the son of Udd: so says Abu-l-Khaṭṭāb Ibn-Diḥyeh, surnamed Dhun-Nesebeyn: or the former division consisted of seven tribes, namely, 'Ad, Thamood, 'Imleek, Ṭasm, Jedees, Umeiyim, and Jāsīm; the main portion of whom has become extinct, some remains of them, only, being scattered among the [existing] tribes: so says IDrd: and the appellation of **العَرَبُ الْعَارِبَةُ** is also given to the descendants of Yaarub the son of Kaḥṭān [only]. (TA.) [It should be observed, however, that the appellation of **العَرَبُ الْمَسْتَعْرَبَةُ** is, by those who hold the extinct tribes above mentioned as the only genuine Arabs, applied to the unmixed descendants of Kaḥṭān; and **العَرَبُ الْمَسْتَعْرَبَةُ**, to those who are held to be the descendants of Ismā'eel: thus in the Mz, 1st نوع.

Also, it should be observed that the appellation of **العَرَبُ الْعَارِبَةُ**, in the conventional language of Arabic lexicology, is often applied to the Arabs of the classical ages, and the later Arabs of the desert who retained the pure language of their ancestors, indiscriminately: it is thus applied by writers quoted in the Mz (1st نوع) to all the

descendants of Kaḥṭān, and those of Ma'add the son of Adnān (through whom all the descendants of Ismā'eel trace their ancestry) who lived before the corruption, among them, of the Arabic language.] — **العَرَبُ الْإِعْرَابُ** is the appellation given to *Those [Arabs] who dwell in the desert; (S, Mgh, O, Mṣb, K:)* *such as go about in search of herbage and water; and Az adds, whether of the Arabs or of their freedmen: he says that it is applied to those who alight and abide in the desert, and are neighbours of the dwellers in the desert, and journey, or migrate, with them, to seek after herbage and water: (Mṣb:)* it is not a pl. of **العَرَبُ**, not being like **الْإِنْبِطَاطُ**, which is pl. of **النَّبِطُ**; (S, O;) but is a [coll.] gen. n.: (S:) **الْإِعْرَابُ** occurs as its pl. (S, O, K) in chaste poetry: (S:) it has no sing. [properly so termed]: (K:) the rel. n. is **أَعْرَابِيٌّ** (S, O,) which is applied to a single person; (Mṣb:) as also **بَدَوِيٌّ**: (TA:) Az says, if one say to an **أَعْرَابِيٌّ**, **يَا عَرَبِيٌّ**, he is pleased; and if one say to an **أَعْرَابِيٌّ**, **يَا عَرَبِيٌّ**, he is angry. (TA.) — Authors differ as to the cause why the **عَرَبُ** were thus called: some say, because of the perspicuity of their speech, from **إِعْرَابٌ**: others, that they were so called from Yaarub the son of Kaḥṭān, who is said to have been the first that spoke the Arabic language; his original language having been, as asserted by IDrd, [what the Arabs term] Syriac; though some say that Ismā'eel was the first that spoke the Arabic language; and some, that Yaarub was the first that spoke Arabic, and that Ismā'eel was the first that spoke the pure Arabic of El-Hijāz, in which the **قُرْآنُ** was revealed: others say that the **عَرَبُ** were so called from **العَرَبَةُ**, the name of a tract near El-Medeeneh, or a name of Mekkeh and the adjacent region, where Ismā'eel settled, or the same as Tihāmeḥ [as is said in the Mgh, in which this is pronounced to be the most correct derivation], or the general name of the peninsula of Arabia, which is also called **العَرَبَاتُ** [as is said in the Mṣb]: but some say that they were so called in like manner as were the **قُرْسُ** and the **رُومُ** and the **تُرْكُ** and others, not after the name of a land or other than a land, but by the coining of the name, not a term expressive of a quality or a state or condition &c. (TA.) [If the country were called **العَرَبَةُ**, an inhabitant thereof might be called, agreeably with analogy, **عَرَبِيٌّ**; and then, the people collectively, **العَرَبُ**: but I think that the most probable derivation is from the old Hebrew word **עֲרַב**, meaning "a mixed people," which the Arabs assert themselves to have been, almost from the first; and in favour of this derivation it may be reasonably urged that the old Himyeritic language agrees more in its vocabulary with the Hebrew and Phœnician than it does with the classical and modern Arabic.] — See also **عَرَبَةٌ**. — And see **عَرَبٌ**. — [It also app. signifies + *Vagueness* (considered as an unsoundness) in a word; from the same as inf. n. of **عَرَبٌ** used in relation to the stomach &c.:] see 4, latter half.

**عَرَبٌ** [part. n. of **عَرَبٌ**, q. v.: as such signifying]

*Having the stomach in a bad, or corrupt, state.* (O, K.) And *مَعْدَةٌ عَرَبِيَّةٌ* *A stomach in a bad, or corrupt, state, (S, O, TA,) from being burdened.* (TA.) — Also, and *عَرَبٌ*, (O, K,) the former of which is the more common, (TA,) and *عَرَبٌ*, (O, K,) *Abundant water, (O, K,) such as is clear, or limpid.* (K.) And *نَهْرٌ عَرَبٌ* (TA) and *عَرَبٌ* and *عَرَبِيَّةٌ* (K) *A river containing abundance of water.* (K, TA.) And *بَيْتٌ عَرَبِيٌّ* *A well containing much water.* (K.) — *عَرَبِيَّةٌ* applied to a woman: see *عَرُوبٌ*, in four places. — *العَرَبُ* and *العَرَبَاتُ*: see *العَرَبُ*, first quarter.

*عَرَبِيَّةٌ*: see *عَرَابَةٌ*.

*عَرَبَةٌ* *A river that flows with a vehement, or strong, current.* (S, O, K.) — And *i. q. نَفْسٌ* [The soul, mind, or self]. (S, O, K.) [It is thought to occur in a pl. sense, without ة, as a coll. gen. n., in the following sense, quoted in the S immediately after the explanation above.] A poet says, (S,) namely, Ibn-Meiyádeh, (O,)

\* *لَمَّا أَتَيْتَكَ أَرْجُو فَضْلَ نَائِلِكُمْ*  
\* *نَفَحْتَنِي نَفْحَةً طَابَتْ لَهَا الْعَرَبُ*

[When I came to thee, hoping for the redundancy of your bounty, thou gavest me a gift with which the souls were pleased]: (S, O:) thus related by some, and expl. as meaning *طَابَتْ لَهَا النَّفُوسُ*: but the [approved] relation is, *طَارَتْ بِهَا الْعَرَبُ* [+ which the Arabs made to fly upon the wings of fame], i. e. *حَدَّثَتِ الْعَرَبُ النَّاسَ بِهَا* [meaning † of which the Arabs talked to the people]. (O.) — Also sing. of *عَرَبَاتٌ* (TA) which is the name of *Certain stationary vessels that used to be in the Tigris.* (K, TA.) — [As meaning *A wheel-carriage of any kind* (which is commonly called in Egypt *عَرَبِيَّةٌ*) it is post-classical.]

*العَرَبُ*: see *العَرَبُ*, first quarter: and see *عَرَبَانٌ*.

*عَرَبٌ*: see *عَرَبٌ*.

*عَرَبِيٌّ* and *العَرَبُ العَرَبِيَّةُ*: see *العَرَبُ*, first quarter. — *لَا تَنْقُشُوا فِي حَوَاتِيكُمْ عَرَبِيًّا*, (Mgh, O, K, TA,) in a trad., or, as some relate it, *العَرَبِيَّةُ*, (TA,) means *Engrave not on your signets* *مُحَمَّدٌ رَسُولُ اللَّهِ*; (Mgh, O, K, TA;) because this was engraved on the Prophet's own signet: (O, TA:) as though he had said, *نَبِيًّا عَرَبِيًّا* [an Arabian prophet]; meaning himself. (O, K, TA.) Omar said, *لَا تَنْقُشُوا فِي حَوَاتِيكُمْ الْعَرَبِيَّةَ* [Engrave not on your signets Arabic]: and Ibn-'Omar disapproved of engraving on a signet words from the Kur-án. (Mgh, O, TA.) [*عَرَبِيٌّ* the *الْوَجْهِ* often occurs in post-classical works as meaning *Having an Arab face*; i. e. *long-faced*; opposed to *تُرْكِيٌّ* *الْوَجْهِ*.] — See also *عَرَابٌ*, in two places. — Also *A white barley, the ears of which are bifurcate* [so I render, agreeably with the *تُرْكِيٌّ*, *سُنْبُلَةٌ*

[*حَرْقَانٌ*]: (K, TA:) *it is wide, and its grain is large, larger than the grain of the barley of El-'Irak, and it is the best of barley.* (TA.)

*العَرَبِيَّةُ* *The Arabic language*; (S, TA;) *the language of the Kur-án.* (Mgh.) *Qatádeh* says that the tribe of *Qureysh* used to cull, or select, what was most excellent in the dialects of the Arabs, [in the doing of which they were aided by the confluence of pilgrims from all parts of the country,] so that their dialect became the most excellent of all, and the *Kur-án* was therefore revealed in that dialect. (TA.) See also *عَرُوبِيٌّ*, in two places. — And see *عَرُوبَةٌ*.

*عَرَبَانٌ* [written in the TA without any syll. signs, but it is app. thus, fem. *عَرَبَانَا* (like *حَيْرَانَا* fem. of *حَيْرَانٌ*), whence, probably, the appellation *العَرَبُ العَرَبَانُ*,] *A man chaste, uncorrupt, or free from barbarousness, in speech*: so in the *Tow-sheeh*. (TA.) [See also *عَرَبِيٌّ*.]

*عَرَبَانٌ* and *عَرَبَانٌ*: see what next follows.

*عَرَبَانٌ* and *عَرَبَانٌ* (Mgh, O, Mgh, K) and *عَرَبَانٌ*, mentioned on the authority of *Ibn-Es-Seed*, as of the dial. of *El-Hijáz*, and *عَرَبَانٌ*, mentioned by *AHei*, but this last is a vulgar word, and is disallowed by *Lb*; (TA;) as also *أَرَبَانٌ* and *أَرَبَانٌ*; (Mgh, O, Mgh, K;) [*An earnest, or earnest-money*;] *a portion of the price, whereby a bargain is ratified*; (K, TA;) *a thing that is paid by the purchaser of a commodity, (Mgh, O, Mgh,) or by the hirer of a thing, (Mgh,) on the condition that if the sale (Mgh, O, Mgh) or hire (Mgh) have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed*; (Mgh, O, Mgh;) called by the vulgar *رَبُونٌ*: (O:) it is forbidden in a trad., (Mgh, O, TA,) and by most of the lawyers, but allowed by some: (TA:) *عَرَبَانٌ* is said by *Aq* to be a foreign word arabicized, (Mgh,) and so say many authors; though it is said by some of the expositors of the *Fq* to be from *التَّعْرِيبُ* signifying “the making clear, plain,” &c.; *أَرَبَانٌ* being also derived from *أَرَبَةٌ* signifying “a knot:” (TA:) and [it is said that] the *ن* in *عَرَبَانٌ* and *عَرَبَانٌ* may be augmentative or radical, because one says *كَذَا* and *أَعْرَبُ فِي كَذَا* and *عَرَبَنُ*. (O.) — [Hence,] *أَلْقَى عَرَبُونَهُ* + *He ejected his excrement, or ordure.* (O, K, TA.)

*عَرَبَانٌ*: see *عَرُوبَانٌ*.

*عَرَابٌ* *The fruit of the species of tree called* *حَزْرَبٌ* [q. v.], *of the bark of which [tree] ropes are made*: (O, K, TA:) [*beads which are used in prayer are made thereof, (Freytag, from the Deewán of the Hudhalees,) i. e., of the berries thus called, and [the fruit] is eaten by the apes, or monkeys, and sometimes, in a case of hunger, by men*: n. un. with ة. (O, TA.)

*عَرَابٌ* *Horses of pure Arabian race*; (Mgh, K;) opposed to *بَرَادِينٌ*; (S, O, Mgh;) also termed *عَرَبٌ* and *مَعْرَبَةٌ*, (K,) which last

[erroneously written in the CK *مَعْرَبَةٌ*] is fem. of *مَعْرَبٌ*, signifying a horse having no strain of admixture of other than Arabian blood: (Ks, S, O:) one of such horses is [also] termed *عَرَبِيٌّ*: (Mgh, Mgh;) by the pl. *عَرَابٌ*, they distinguish beasts from human beings. (Mgh.) — And *إِبِلٌ عَرَابٌ* (S, O, Mgh, K) and *عَرَابٌ* (TA) *Camels of pure Arabian race*; (K;) opposed to *بَحَاتِيٌّ*. (S, O, Mgh.) — And *بَقَرٌ عَرَابٌ* *A goodly sort of oxen, of generous race, with short and fine hair, smooth, or sleek, (Mgh,) having even backs, and thick hoofs and hides*: one of which is termed *عَرَبِيٌّ*. (TA voce *دَرَبَانِيَّةٌ*.)

*عَرُوبٌ* *A woman who manifests love to her husband*; (IAq, S, O, K, TA;) and is obedient to him; (IAq, TA;) as also *عَرُوبَةٌ*: (TA:) and (so in the O and TA, but in the CK “or”) a woman disobedient to her husband; (IAq, O, K, TA;) unfaithful to him by unchastity; corrupt in her mind: (IAq, O, TA:) as though having two contr. meanings; [the latter meaning] from *عَرَبٌ* [a mistranscription for *عَرَبٌ*] signifying “corruptness” of the stomach: (O:) or *who loves him passionately, or excessively*: or *who manifests love to him, evincing passionate, or excessive, desire*: [lit., evincing that; meaning what is expressed by the words immediately preceding it; for otherwise this last explanation would be the same as the first; and as I have rendered it, it is nearly the same as an explanation in the *Expos. of the Jel* (lvi. 36), *manifesting love to her husband, by reason of passionate, or excessive, desire*:] (K:) and (so in the TA, but in the CK “or”) a woman who is a great laugher: and *عَرُوبَةٌ* and *عَرَبَةٌ* signify the same: (K:) the pl. of the first is *عَرُوبٌ* (S, O, K) and *عَرُوبٌ*; (TA;) and the pl. of *عَرَبَةٌ* is *عَرَبَاتٌ*: (K:) *IAth* says that *عَرَبَةٌ* signifies a woman who is eager for play, or sport: and *عَرُوبٌ*, he adds, is pl. of *عَرَبِيٌّ*, which signifies a woman of goodly person, who manifests love to her husband: and it is also said that *عَرُوبٌ* signifies women who use amorous gesture or behaviour, and coquettish boldness, with feigned coyness or opposition: or who make a show of, or act with, lasciviousness: or passionately loving: and *عَرُوبَةٌ* and *عَرُوبٌ*, accord. to *Lh*, signify a woman passionately loving, and lascivious. (TA.)

*عَرَبِيٌّ* *i. q. مَعْرَبٌ*, which means, accord. to *Az*, *A man chaste, uncorrupt, or free from barbarousness, in speech.* (TA.) — [Hence,] *مَا بِالْأَدَارِ عَرَبِيٌّ* (S, O, K) and *عَرَبِيٌّ* (K) + *There is not in the house any one*: (S, O, K:) used [in this sense] as applying to either sex, but only in a negative phrase. (TA.) — See also *عَرُوبٌ*, latter half.

*العَرَبِيُّ*: see *العَرَبُ* (of which it is the dim.), second sentence.

*عَرَابَةٌ*: see *عَرَابَةٌ*. — Also *Coitus*. (TA.) — And *A bag with which the udder of a sheep, or goat, is covered*: pl. *عَرَابَاتٌ*. (IAq, O, K.)

عَرَابَةٌ (S, O, K) and عَرَابَةٌ (O, TA) and عَرَبَةٌ (O) or عَرَبٌ (TA) *Foul, or obscene, speech or talk*; (S, O, K, TA;) like عَرَابٌ and تَعَرِبٌ. (K.)

عَرُوبَةٌ: see عَرُوبٌ, in two places. — عَرُوبَةٌ (O, K) and العَرُوبَةُ (K) and (O) يَوْمُ العَرُوبَةِ (S, O) *Friday*; (S, O, K;) an ancient name of that day (S, O, TA) in the Time of Ignorance: (TA:) accord. to some, it is most chastely without the article; (TA;) thus it occurs in old poetry of the Time of Ignorance; (O;) and it is thought to be not Arabic; (TA;) and said to be arabicized from the Nabathæan أَرُوبَا: (Har p. 340, q. v. v.) accord. to others, the article is inseparable from it; and its meaning, accord. to Ibn-En-Nahhās is *the manifest and magnified*, from أَعْرَبَ “he made clear, plain,” &c.; or accord. to an authority cited in the R, its meaning is *mercy*. (TA.) [See art. اَبْجَد.]

عُرُوبَةٌ (S, K) and عُرُوبِيَّةٌ (K) *The quality of being Arabian*: (S, K, TA:) each [said to be] an inf. n. having no verb. (TA. [But see عَرَبٌ at the commencement of this art. and under أَعْرَبَ.]) And عَرَبِيَّةٌ is used [in the same sense] as denoting the quality of a horse such as is termed عَرَبِيٌّ. (TA.)

عُرُوبِيَّةٌ a name of *The seventh heaven*: (IAth, K, TA:) or, accord. to Suh, it is عَرَبِيَّةٌ, corresponding to جَرَبِيَّةٌ, which is a name of “the seventh earth;” (TA in this art. ;) or these two words are with the article اَل. (TA in art. جَرَب.)

عُرُوبِيَّةٌ: see عُرُوبَةٌ.

عَرَابٌ *One who makes عَرَابَاتٍ* (pl. of عَرَابَةٌ) i. e. *bags to cover the udders of sheep or goats*. (IAar, O, K.)

عَرَبَرَبٌ i. q. سَمَاقٌ [i. e. *Sumach*]. (O, TA.)

عَرَبَرَبِيَّةٌ i. q. سَمَاقِيَّةٌ [app. meaning *A cooking-pot in which food prepared with sumach is cooked*]. (O.)

العَرَبُ العَرَابِيَّةُ: see عَرَبٌ. — عَرَابَةٌ and عَرَابٌ: in two places.

أَعْرَبٌ *More, or most, distinct or plain* [&c.]. (TA.)

الأَعْرَبُ is a pl. of العَرَبُ [q. v.]. (Msb.) — See also عَرَابٌ, in two places.

الأَعْرَابُ: } see العَرَبُ, latter half.  
أَعْرَابِيٌّ: }

مُعَرَّبٌ: see عَرَبِيٌّ, in two places: — and see عَرَابٌ. — Also *One who has horses of pure Arabian race*: (S, O:) *one who has with him a horse of such race*: and *one who possesses, or acquires, or seeks to acquire, horses, or camels, of such race*. (TA.)

أَسْمَرُ مُعَرَّبٌ [An arabicized noun;] a noun received by the Arabs from foreigners, indetermi-

nate, [i. e. significant of a meaning, (as is said in the Mz, 19th نوع,)], such as اِبْرَيْسَمُ [meaning “silk”], and, if possible, accorded to some one of the forms of Arabic words; otherwise, spoken by them as they received it; and sometimes they derived from it: but if they received it as a proper name, it is not termed مُعَرَّبٌ, but أُعْجِمِيٌّ, like اِبْرَاهِيْمُ and اِسْحَاقُ. (Msb.) [مُعَرَّبٌ alone is also used in this sense, as a subst.: and as such its pl. is مُعَرَّبَاتٌ: thus in the Mz, ubi suprâ; and often in lexicons &c.]

العَرَبُ المُتَعَرَّبَةُ and } see العَرَبُ, each in three  
العَرَبُ المُسْتَعَرَّبَةُ: } places.

عَرِيدٌ

Q. 1. عَرِيدٌ, inf. n. عَرِيدَةٌ, *He showed illnature, or an evil disposition, and behaved unsociably, towards his cup-companion*. (TK.) One says, هُوَ يُعَرِّدُ عَلَيَّ أَصْحَابِي عَرِيدَةَ السُّكَّرَانِ *He behaves in an annoying manner towards his companions as does the drunken*. (A.) Accord. to some, this verb is from عَرِيدٌ as signifying “a red and malignant, or noxious, serpent.” (TA.)

عَرِيدٌ: see عَرِيدٌ: — and مُعَرِّدٌ. — Also *Rough ground*. (K.)

عَرِيدَةٌ *Illnature, or evil disposition*. (S, A, O, K.) [See the verb of which it is the inf. n., above.]

عَرِيدٌ (S, O, K,) quasi-coordinate to جَرْدَحَلٌ (S, O,) and عَرِيدٌ (K,) *A serpent that blows but does not hurt*; (S, O, K;) accord. to Aboo-Kheyreh and ISH, (TA,) or Sh, (O,) *a serpent of a red colour with dusky and black specks*, (O, TA,) *always appearing among us*, (O,) *that does not hurt*, (TA,) or *that seldom injures small or great*, (O,) *unless it be hurt*: (O, TA:) or *a red and malignant, or noxious, serpent*; (O, K;) for a man, in some verses cited by IAar, likens himself, in his treatment of his enemies, to this serpent; and how should he describe himself as a serpent that blows at the enemies and does not hurt them? (TA:) and, (K,) or the former word, accord. to Sh, (O,) *the male viper*: (O, K:) and the former, accord. to Th, *a light, or an active, serpent*: (L:) or so عَرِيدٌ: (TA:) or this last signifies the *serpent* [absolutely]. (IAar, O, K.) — Also the former word, (O, K,) and the latter, (K,) i. q. شَدِيدٌ [app. as meaning *Vehement, or the like*], applied to anything: (O, K:) accord. to Ibn-'Abbád, the latter is applied in this sense to anger. (O.) — Also both words, (K,) or, accord. to Ibn-'Abbád, the latter, (O,) *Custom, habit, or wont*: (O, K:) but app. mistranscribed for عَرِيدٌ. (TA.) — And one says, رَكِبْتُ عَرِيدِي (K, TA,) or عَرِيدِي, (Ibn-'Abbád, O,) meaning *I went without pausing, or waiting, for anything*: (Ibn-'Abbád, O, K, TA:) or *I followed my own opinion*. (TA in art. عَصَد.)

عَرِيدٌ: see what follows, in two places.

مُعَرَّبٌ (IDrd, S, A, O, K) and عَرِيدٌ (IDrd, O, K) *One who behaves in an annoying manner* (S, A, K) *towards his cup-companion*, (S, K,) or *towards his companions*, (A,) *in his intoxication*; (S, A, K;) as also عَرِيدٌ: and the first and second, a man *who behaves in an evil, or a mischievous, manner, towards another or others*: (TA:) or the second signifies *having much evilness of disposition, or manners, in intoxication*. (Har p. 453.)

عَرِينٌ

Q. 1. عَرِينَةٌ *He gave him what is termed an earnest, or earnest-money*. (S, TA: mentioned as a quadriliteral-radical word, and also in art. عَرَب, q. v.)

عَرِينَانٌ and عَرِينَانٌ: } see art. عَرَب.  
عَرِينُونَ and عَرِينُونَ: }

عَرْتَبٌ

العَرْتَبَةُ a dial. var. of العَرْتَمَةُ; (S, O;) *The nose: or the soft, or pliable, part thereof: or the [depression termed] دَائِرَةٌ beneath the nose, in [or above] the middle of the lip*, (K, TA,) i. e., *of the upper lip, next the nose*: (TA:) or *the extremity of the partition between the nostrils*: (K:) [J says,] I asked an Arab of the desert, of the tribe of Asad, whereupon he put his finger upon the extremity of the partition between his nostrils. (S.)

عَرْتَنٌ

Q. 1. عَرْتَنٌ *He tanned a hide with [the plant, or tree, called] عَرْتَنٌ or عَرْتَنٌ &c.* (TA.)

عَرْتَنٌ (S, K,\*) [in the K it is not clear whether this be thus or عَرْتَنٌ,] and عَرْتَنٌ (S, K,) and عَرْتَنٌ, [thus accord. to copies of the K,] with عَرْتَنٌ (K, TA,) and with kesr to the ت, (TA, [which may mean that it is عَرْتَنٌ and عَرْتَنٌ or only the latter, but what is meant in the K is evidently عَرْتَنٌ,] originally عَرْتَنٌ, like قَرْنَفُلٌ, (Kh, S, K,) and عَرْتَنٌ, or both and عَرْتَنٌ, as also عَرْتُونٌ (K,) *A species of plant*, (S,) or *tree*, (K,) *rough, resembling the عَوْسَجُ [or box-thorn], except that it is bigger, full and luxuriant in the branch, and not having tall stems*, (TA, [see also عَرْتَنَةٌ, of which the same is said,] with which, (S, K, TA,) it being [first] cooked, (TA,) one tans, (S, K, TA,) and the hide tanned there-with becomes red. (TA.)

عَرْتُونٌ: } see the next preceding paragraph.  
عَرْتَنٌ: }

مُعَرْتَنٌ *A hide tanned with عَرْتَنٌ or عَرْتَنٌ &c.* (S, K.)

عَرَجٌ

1. عَرَجٌ (S, A, O, K,) aor. ٤, (S,) inf. n. عَرُوجٌ (S, O, K) and مَعْرَجٌ (O, K,) *He ascended, or*

mounted: (S, A, O, K.) So in the saying *عَرَجَ فِي الدَّرَجَةِ* and *فِي السُّلْبِ* [He ascended, or mounted, the stair, or the series of steps, and the ladder]. (S, O.) And *عَرَجَ فِي الشَّيْءِ*, and *عَلَيْهِ*, aor. <sup>2</sup> and <sub>2</sub>, inf. n. *عُرُوجٌ*, He ascended, or mounted, upon the thing. (TA.) And *عَرَجَ بِهِ* means He was taken up to a high place; as, for instance, *إِلَى عَنَانَ السَّمَاءِ* [to the clouds of Heaven]. (Ham p. 87.) — And *عَرَجَ الشَّيْءُ* The thing became high, or elevated. (TA.) — *عَرَجَ*, (S, O, Mṣb, K,) with fet-ḥ to the ر, (O,) aor. <sup>2</sup>, inf. n. *عَرَجٌ*; (Mṣb; [accord. to the O *عَرَجٌ*];) or *عَرَجٌ* and *عَرَجٌ* and *عَرَجٌ*; (K;) He limped, or had a slight lameness, (S, O, Mṣb, K,) and walked like the lame, (S, O,) by reason of some accident that had befallen him (S, O, Mṣb, K) in his leg or foot, (S, O, K,) not naturally, (S, K,) or not by reason of a chronic ailment: (Mṣb:) or *عَرَجٌ*, aor. <sup>2</sup>; and *عَرَجٌ* and *عَرَجٌ*; inf. n. *عَرَجَانٌ*; he walked like the lame, with a limping gait, by reason of some accident. (L.) — And *عَرَجَ*, (S, O, Mṣb, K,) aor. <sup>2</sup>, (Mṣb, K,) inf. n. *عَرَجٌ* (S, O, Mṣb, K, TA) and *عَرَجَةٌ*, (TA,) He was lame, walked lamely, or limped, (S, O, Mṣb, K,) naturally, (S, O, K,) or by reason of a chronic ailment: (Mṣb:) or he became lame. (TA.) [See also *عَرَجٌ* below.] — *عَرَجٌ* also signifies The setting of the sun: or its inclining towards the place of setting: (S, O, K:) inf. n. of *عَرَجَتْ*. (TK.) — And *عَرَجَ*, inf. n. *عَرَجٌ*, He (a camel) emitted his urine indirectly: said of the male only, when the hind girth is bound upon him [so as to press upon his sheath]: like *حَقَبَ*. (TA.)

2. *عَرَجَ*, inf. n. *تَعَرَجَ*, He made (a building, or structure, S, O, and a river, or rivulet, TA) to incline. (S, O, K, TA.) — *عَرَجْتُ عَنْهُ* I turned from it, and left it, or forsook it; as also *عَرَجْتُ عَنْهُ*. (Mṣb.) — And *عَرَجَ عَلَيْهِ* He bent, or inclined, to, or towards, him, or it. (TA.) You say, *مَرَّ بِهِ فَمَا عَرَجَ عَلَيْهِ* [He passed by him, or it,] and did not bend, or incline, to him, or it. (A.) [But this may be otherwise rendered, as is shown by what follows.] — *عَرَجٌ* also signifies He remained, stayed, abode, or dwelt; (K, TA;) as also *تَعَرَجَ*. (T, TA.) You say, *عَرَجَ بِالْمَكَانِ* He remained, stayed, &c., in the place. (TA.) And *عَرَجَ عَلَى الشَّيْءِ*, (O,) inf. n. as above, (S, A,) He remained, stayed, or abode, intent upon the thing; (S, A, O;) as also *عَرَجَ عَلَيْهِ*. (O.) See also *عَرَجَةٌ*, in two places: and see 2 in art. *عوج*. And *عَرَجْتُ عَلَى الشَّيْءِ* means I did not pause, or stop, at the thing: (Mṣb: [and the like is said in the Mgh:]) or I did not care for it, or regard it. (TA in art. *دبر*.) And *عَرَجَ عَلَى الْمَنْزِلِ* (S, O, K,) and *تَعَرَجَ*, (S, K,) He confined his camel that he rode at the place of alighting or

abode, (S, O, K,) and remained, or stayed: (S, O:) or *تَعَرَجَ* signifies the confining the camel that one rides, remaining, or staying, for one's travelling-companions or for some object of want: and *عَرَجَ النَّاقَةَ* means he confined the she-camel. (TA.) — See also 4.

4. *اعرجه* He (God) rendered him lame. (S, O, K.) — And He gave him a herd of camels such as is termed *عَرَجٌ*. (S, K.) — And *اعرج* He had, or possessed, a herd of camels such as is termed *عَرَجٌ*: (O, TA:) thus in the L and other lexicons: in the K, *إِبِلٌ عَرَجٌ* is erroneously put for *عَرَجٌ مِنَ الْإِبِلِ*. (TA.) [This signification is erroneously assigned by Freytag to 2: and so is that next preceding it by him and by Golius.] — Also He entered upon the time of the setting of the sun; and so *عَرَجَ*, (O, K,) inf. n. *تَعَرَجَ*. (O.)

5. *تعرج* It (a building, or structure,) inclined. (S, O.) — See also 2, in three places: and see *عَرَجَةٌ*, in two places.

6. *تعارج* [He pretended to be lame;] he imitated the gait of a lame person. (TA.)

7. *انعرج* It (a thing, S, Mṣb) bent or inclined; (S, O, Mṣb, TA;) and so a road: (TA:) and it was, or became, curved, or crooked. (Mgh.) You say, *انعرج بنا الطريق* [The road bent, or inclined, with us]. (A.) And *انعرج عن الطريق* He declined from the road: (Mgh:) and *انعرج الركاب عن الطريق* [The company of riders declined from their road]. (A.) See also 2, second sentence.

R. Q. 3. *اعرئج في أمره* He strove, or exerted himself, in his affair. (O, K.)\*

*عَرَجٌ* and *عَرَجٌ* A herd of camels consisting of about eighty: (S, O, K:) or from seventy to eighty: (TA:) or from eighty to ninety: (K:) or a hundred and fifty and a little above that number: (AO, S, O, K:) or from five hundred to a thousand: (Aṣ, S, O, K:) or more than two hundred, and near a thousand: (AHát, TA:) or a thousand: (TA:) or many camels: (AZ, TA:) pl. *أَعْرَاجٌ* [a pl. of pauc.] (S, O, K) and *عُرُوجٌ*. (K.)

*عَرَجٌ*: see *أَعْرَجٌ*, in two places.

*عَرَجٌ*: see *عَرَجٌ*.

*عَرَجٌ* inf. n. of *عَرَجَ*: (Mṣb, TA:) [as a simple subst.,] Natural lameness; (S, O, K;) as also *عَرَجَةٌ*, which is likewise an inf. n. of *عَرَجَ*. (TA.) One says, *مَا أَشَدَّ عَرَجَهُ* [How great is his natural lameness!]: not *أَعْرَجَهُ*; for from that which signifies a colour, or a quality in the body, one does not derive the form *أَفْعَلَهُ*. (S, O.) — Also A river, or rivulet: and a valley: because of their bending, or inclining. (TA.)

*عَرَجٌ* A camel that emits his urine indirectly:

(O, K, TA:) an epithet applied to the male only. (TA.) [See 1, last sentence.]

*عَرَجَةٌ*: see the next paragraph, in two places.

*عَرَجَةٌ*: see *عَرَجٌ*. — Also, (TA in this art.,) or *عَرَجَةٌ*, like *جَدَعَةٌ* and *قَطَعَةٌ*, (TA in art. *جدع*.) The place, or seat, of lameness, in the leg, or foot. (TA.) — And you say, *مَا لِي عِنْدَكَ عَرَجَةٌ*, and *عَرَجَةٌ*, and *عَرَجَةٌ*, and *عَرَجَةٌ*, and *تَعَرَجٌ*, There is not for me any remaining, staying, abiding, or dwelling, or, as some say, any confining, or place of confinement, [of my beast,] with thee, or at thy abode. (L, TA.) And *عَرَجَةٌ*, (S, O,) and *عَرَجَةٌ*, (S, O,) and *عَرَجَةٌ*, (S, O,) [i. e., as is implied in the S, There is not for me any confining of my camel that I ride, and remaining, or staying, at it: or] there is not for me any bending, or inclining, to, or towards, him, or it. (O.)

*عَرَجَةٌ*: see the next preceding paragraph, in two places.

*عَرَجَةٌ*: see *عَرَجَةٌ*.

*عَرَجَةٌ*: see *عَرَجَةٌ*, in two places.

*عَرَجَانٌ* [mentioned in the L as an inf. n.,] The gait of him who is naturally lame. (S, K.)

*عُرُوجٌ*, mentioned in the A and Mgh and Mṣb in this art.: see art. *عرجن*.

*عَرَجٌ*: see *أَعْرَجٌ*, in two places.

*عَرِيجٌ* High, or elevated. (TA.) — And An affair not firmly, solidly, or soundly, executed. (S, O, K.)

*العَرِيجَاءُ* [dim. of *العَرِيجَاءُ* fem. of *العَرِيجُ*; and therefore, if without the article *ال*, imperfectly decl.;] *The هَاجِرَةُ* [or midday; or midday in summer, or when the heat is vehement; &c.]. (O, K.) — And The coming, of camels, to water one day at noon, and one day in the morning between daybreak and sunrise: (Aṣ, S, O, K:) or their coming to water in the morning between daybreak and sunrise, then returning from the water and remaining the rest of the day in the pasturage, and the next night and day, and coming to the water again at night, then returning from the water, and remaining the rest of the night in the pasturage, and the next day and night, then coming to the water in the morning between daybreak and sunrise: this is one of the descriptions of *رَفَهُ*: or, as some say, their coming to water thrice every day; but this is strange. (TA.) — Also A man's eating but once every day. (K.) One says, *فُلَانٌ يَأْكُلُ الْعَرِيجَاءَ* Such a one eats but once every day. (O, TA.)

*عَارِجٌ* Limping, or having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him. (Mṣb.) — Also i. q. *غَائِبٌ* [i. e. Absent, &c.]: (O, K.)

thus written, with the pointed غ; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly غائب, with the unpointed ع, [i. e. being, or becoming, faulty, &c.; or making, or causing, to be faulty, &c.; or blaming, &c.]; as in the L. (TA.)

أَعْرَجُ *Lame*, (S, Mṣb, K,) by nature, (S, K,) or by reason of a chronic ailment: fem. عَرَجَاءُ: (Mṣb:) pl. عَرَجَانٌ and عَرَجَانٌ. (S, K.) — الأَعْرَجُ is an appellation of *The crow*; (O, K;) [and] so الأَعْوَرُ الأَعْرَجُ: because of its hopping, or leaping in going, as though shackled. (A, TA.) — And العَرَجَاءُ is an appellation of *The female hyena*: (S, O, K:) pl. عَرَجٌ: the male is not called أَعْرَجٌ. (TA.) And عَرَجٌ, determinate, and imperfectly decl., means *The female hyenas*, so called as though they were a قَبِيلَةٌ [or tribe]; (Sh, O, K;) and so عَرَجٌ, likewise determinate, and imperfectly decl.: (K:) or, accord. to IAḡr, in the phrase عَرَجٌ أُنثَى in a verse of Aboo-Muk'it El-Asadee, the poet makes the latter word, which is a pl., imperfectly decl. because he means التَّوْحِيدَ وَالْعَرَجَةَ; as though he regarded it as a sing. [proper] name: (L: [i. e., accord. to Ibn D, because he uses عَرَجٌ as a sing. proper name, curtailed by poetic license from العَرَجَةَ: if so, this last word seems here to signify a personification of lameness:]) and accord. to him (i. e. IAḡr), one says عَرَجٌ هَذِهِ, meaning *This is the female hyena* [not hyenas]; the latter word imperfectly decl. (O.) — الأَعْرَجُ is also an appellation of *A certain deaf, malignant serpent*. (TA.) [See also the next paragraph.] — And العَرَجُ signifies *Three nights of the first part of the lunar month*: [perhaps in allusion to the curved aspect of the moon; though on this ground it might also be applied to three nights of the last part:] mentioned on the authority of Th. (TA.)

الأَعْرَجُ [dim. of الأَعْرَجُ] *A certain deaf serpent*, (O, K, TA,) of the most malignant of serpents, (TA,) that will not admit of being charmed, and that leaps up like the viper: (O, K:) accord. to Ish, a certain broad serpent, having a single broad leg; like the [serpent called] أُصَلَّةُ: IAḡr says, it springs upon the horseman so as to become with him on his saddle: (O:) the word has no fem. form: (Lth, O, K:) [but] the pl. is الأَعْرَجَاتُ. (O, K.)

مَعْرَجٌ: see مَعْرَجٌ, in two places.

مَعْرَجٌ: see the next paragraph.

مَعْرَجٌ (S, A, O, K) and مَعْرَجٌ and مَعْرَجٌ, (S, O, K,) the second and third allowable accord. to Akh, like مَرْقَاةٌ and مَرْقَاةٌ, (S, O,) *A ladder, or series of steps or stairs*: (S, A, O, K:) or, with the article ال, [but most commonly the first of these with ال,] *a thing resembling a دَرَجَةٌ* [i. e. ladder, or series of steps or stairs], upon which the

souls ascend when they are taken [from their bodies]: it is said that there is nothing more beautiful than it; so that when the soul sees it, it cannot refrain from making its exit [from the body]: (TA:) hence لَيْلَةُ الْمَعْرَاجِ [the Night of the Ladder; in which Moḥammad is related to have ascended from Jerusalem to Heaven, after having been conveyed to the former from Mekkeh upon the beast named البَرَقَ]: pl. مَعْرَاجٍ and مَعْرَاجٍ, like مَفَاتِيحٌ and مَفَاتِيحٌ. (S, O.) Also, مَعْرَجٌ, (L, Mṣb, TA,) *A place of ascent*: (L, Mṣb, K, TA:) and the way whereby the angels ascend: (TA:) pl. مَعْرَاجٍ, (Mṣb, TA,) [in both senses, i. e.] this signifies *places of ascent*: (S, A, O:) and in the Kur lxx. 3, the *places of ascent of the angels*: or it there means *benefits, or favours*: (O:) and مَعْرَجٌ is [said to be] like مَعْرَجٌ [in meaning, though this is a loose explanation]. (Mṣb.)

مَعْرَجٌ *A garment, or piece of cloth, having upon it curving stripes or lines*. (O, K.)

مَعْرَجٌ: see art. عرجن.

مَنْعَرَجٌ, (S, O, K, TA,) or مَنْعَرَجٌ, (Mṣb,) or the latter is wrong, (TA,) *A place of bending, or inclining*, (S, O, Mṣb, K,) of a valley, to the right and to the left. (S, O, Mṣb.)

مَنْعَرَجٌ: see what next precedes.

عرجن

Q. 1. عَرَجَتْهُ *He struck him, or beat him, with an عَرَجُونٌ* [q. v.]. (S, K.) And عَرَجَتْهُ بِالْعَصَا *He struck him, or beat him, with the staff, or stick*. (TA.) — And *He figured it* (i. e. a garment, or piece of cloth,) with the forms of عَرَجِينِ, pl. of عَرَجُونٌ. (K.) — And *He smeared, or rubbed over, him, or it, with blood, or with saffron, or with خَضَابٌ* [i. e. henned, or the like]. (K.)

عَرَجُونٌ *A raceme of a palm-tree, or of dates*; syn. عَدْقٌ: or, when it has become dry and curved: (K:) or the base, or lower part, (أَصْلٌ, S, K, and also A and Mgh and Mṣb in art. عرج [because the ن is therein regarded as augmentative],) of the عَدْقُ (S, K) or كِبَاسَةٌ [which signifies the same as عَدْقُ], (A, Mgh, Mṣb,) which curves, and from which the fruit-stalks are cut off, and which then remains upon the palm-tree, dry: (S:) or the عُودُ [meaning main stem] of the كِبَاسَةُ: (Th, K:) Az says, it is yellow and broad: [but it is the contrary of broad in comparison with its length:] and in the Kur xxxvi. 39, the moon when it has become slender [in appearance, towards the end of the lunar month,] is likened to the old عَرَجُونٌ, in respect, as ISd says, of its slenderness and curvature: (TA:) [in the TA-voce سَبَاطَةٌ, the pl. عَرَجِينِ is strangely used as meaning the fruit-stalks of the raceme of a palm-tree:] بَنَاتُ عَرَجُونٍ signifies *the fruit-stalks of a raceme of dates*: (T in art. بنى:) [it is said

that] the ن of عَرَجُونٌ, though this word imports the meaning of اِنْعِرَاجٌ [or “a state of bending”], is shown to be radical by the word مَعْرَجَةٌ, occurring in a verse of Ru-beh, and also by the fact that there is no verb of the measure فَعْلَنَ. (TA. [But عَشْرَنَ and سَبْعَنَ, though these are said to be post-classical, and, accord. to some, عَلُونٌ, may be mentioned, and perhaps some others, as being of this measure.]) — Also *A certain plant*, (K, TA,) white, accord. to Th, (TA,) like the فَطْرٌ [or toadstool], resembling the فِقْعُ [a white and soft sort of كَمْرٌ], (K, TA,) which dries, having a round form: or a species of the كَمَاءُ, of the measure of a span, or a little less than that; good, or pleasant, while fresh: (TA:) pl. عَرَجِينِ. (K.)

مَعْرَجَةٌ, occurring in a verse of Ru-beh, (TA,) *A garment, or piece of cloth, in which are [figured] the forms of عَرَجِينِ* [pl. of عَرَجُونٌ]. (A and TA in art. عرج.)

عرد

1. عَرَدَ, (AḤn, S, O, K,) aor. 2, inf. n. عَرُودٌ, (AḤn, S, O,) *It* (a plant, and a canine tooth, &c.) *came forth, and became high, or tall*: (S, O, K:) or *it* (a plant) *came forth, and became high, or tall, and hard*: (AḤn, TA:) and *it* (a canine tooth, and a plant,) *came forth altogether, and became hard and erect*: *it* (a camel's tush) *became thick and strong*: and *it* (a tree) *came forth: or became crooked: or became thick and great*; as also عَرَدَ الْحَجَرَ, (TA.) = عَرَدَ الْحَجَرَ, (K,) aor. 2, inf. n. عَرَدٌ, (TA,) *He threw the stone far*. (K, TA.) — عَرَدَ بِحَاجَتِنَا [app. عَرَدَ] *He did not accomplish our want*. (TA.) = عَرَدَ: see the next paragraph, in two places.

2. عَرَدَ, inf. n. تَعَرِيدٌ, *He* (a man, S) *fled*; (IAḡr, S, O, K;) as also عَرَدَ, aor. 2. (IAḡr, O, K.) *He drew back, or drew back in fear*, عَنْ قَرْنِهِ *from his adversary*: or *he went away quickly, being put to flight*. (TA.) *He* (a man) *quitted the road*: (O, K:) or *he quitted the right direction of the road, and turned aside from it*. (TA.) And عَرَدَ عَنْهُ *He turned aside, and went to a distance, or far away, from him, or it*. (A.) — *It* (a star) *rose high*: and also *it inclined to set after it had culminated*: (O, K:) [or] *it set*. (A.) *It* (water) *rose high*. (A.) — And *He, or it, descended, or alighted*. (MF.) — عَرَدَ السَّهْمَ فِي الرَّمِيَةِ *The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side*. (Aboo-Nagr, O, K.) — And عَرَدَ, inf. n. تَعَرِيدٌ; (TA;) or عَرَدٌ; (thus in the O, as on the authority of IAḡr;) *He* (a man, TA) *became strong in body after disease*. (IAḡr, O, TA.)

4: see 1.

[5. تَعَرَدَ *He was put to flight*: (Freytag, from the “Fákíhet el-Khulafá,” p. 93, l. 27:) probably post-classical.]

**عَرْدٌ** A thing, (S, O,) or anything, (TA,) *hard*: (S, O:) or *strong, hard, and erect*: (Lth, O, K:) or *thick*; (As, AHn, O;) as also **عَارِدٌ** and **عَرْدٌ** [correctly **عَرْدٌ**] and **عَرِيدٌ** [evidently a mistranscription for **عَرْدٌ**] and **عَرْدٌ**: (AHn, O:) and **عَرْدَدٌ**, (S, O, K,) quasi-coordinate to **سَفْرَجَلٌ**, (S, O,) and **عَرْدَدٌ**, (K, TA,) with two dammehs, (TA, in the CK **عَرْدَدٌ**), the ن being a substitute for د, (TA,) and **عَرْدٌ** (O, K) and **عَرْدٌ**, (K,) signify *hard*, (S, O, K,) or *hard and strong*, applied to anything: (TA:) and **عَرْدٌ**, applied to a spear, and a bow-string, signifies *strong*: (Fr, TA:) and **عَرْدٌ**, in measure like **تُرْنَجٌ**, applied to a bow-string, (Sb, S, O,) *thick*; (Sb, S;) or *strong and thick*; as also **عَرْدٌ**; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, **إِنَّهُ لَعَرْدٌ مَعْرُزٌ الْعُنُقِ** [Verily he is hard, or strong, or thick, in respect of the base of the neck]. (Lth, O, TA.) — [Hence,] The penis: or a hard and strong penis: (TA:) or a penis distended and erect (O, K, TA) and hard: pl. **أَعْرَادٌ**. (TA.) — And The ass: (O, K:) so called because of the thickness of his neck. (TA.) — And [it is said to signify] The base of the neck. (K.) [But this I think doubtful: see a saying mentioned above (in this paragraph), from a mistranscription of which it may have originated.]

**عَرْدٌ**: see **عَرْدٌ**, in two places. In the phrase **عَرَادٌ عَرَادٌ**, the latter word may be added to give intensiveness to the signification, or it may be used by poetic license for **عَارِدٌ**. (TA.)

**عَرْدٌ**: see **عَرْدٌ**, in four places.

**عَرَادٌ** The elephant: (O, K:) because of his thickness and bulkiness. (TA.) — And Courageous, and hard, or sturdy; (O, K;) applied to a man. (TA.) — And A staff by means of which the horse and the camel are tied. (O, K.)

**عَرَادٌ**, applied to a plant, *Thick and hard*. (AHn, O, K.) — And A certain plant, (S, O, K,) of the kind termed **حَمِيضٌ**, (S,) *hard and erect*: (TA:) or a certain herb, said to be [of the kind termed] **حَمِيضٌ**, eaten by the camels, growing in sands and sand-plains: or, as some say, it is [a sort] of the **نَجِيلٌ** [q. v.] that grows in good and salubrious land, remote from water: n. un. with ة: Az says, I have seen the **عَرَادَةُ** in the desert, [a plant] having hard wood, spreading branches, and no scent. (L.) — See also **عَرَادَةٌ**.

**عَرِيدٌ** Distant, or remote: (K:) of the dial. of El-Yemen. (TA.) — And Custom, habit, or wont. (Lh, K.) One says, **مَا زَالَ ذَلِكَ عَرِيدَهُ** That ceased not to be his custom, habit, or wont. (Lh, TA.) [See also **عَرِيدٌ**.]

**عَرَادَةٌ** A single locust: (K: [if so, **عَرَادٌ** probably signifies locusts; as a coll. gen. n.:]) or a female locust. (S, O.) — And A state, or condition. (S, O, K.) You say, **فَلَانَ فِي عَرَادَةِ خَيْرٍ**

Such a one is in a good state, or condition. (S, O.)

**عَرَادَةٌ** A certain thing, smaller than the **مَنْجَبِيْقٌ**, (S, O, K, TA,) but resembling it; (TA;) [i. e. an engine of war, app. similar to that called by the Romans onager;] that casts a stone to a long distance: (Ham p. 307:) pl. **عَرَادَاتٌ**. (TA.)

**عَرْدٌ**: see **عَرْدٌ**, in three places.

**عَرْدَدٌ**: see **عَرْدٌ**.

**عَارِدٌ**: see **عَرْدٌ**. — Also Separate; syn. **مَنْتَبِدٌ**.

(K.) In the saying (S, O, K) of a rájiz, (S,) of a man of the Benoo-Asad, (O,) or of Hajl, (As, O, K, TA, in the CK Hajal,) a freedman of the Benoo-Fezárah, describing a male camel, [and the sutures of his skull,] (As, O, K,) or it is of Aboo-Mohammad El-Fak'asee, (IB, TA.)

تَرَى شَوْوْنَ رَأْسِهِ الْعَوَارِدَا

(IB, O, K) not **رَأْسَهَا**, as in the S, (IB, K,) the last word [pl. of **عَارِدٌ**] means *separate* (**مَنْتَبِدَةٌ**) one from another: or *rugged* (**غَلِيظَةٌ**): (K:) or *rising high, or elevated*. (S, O.)

**عَرْدٌ**, applied to a bow-string, [like **مَعْرَدٌ**], i. q. **مَعْرَعٌ** [q. v.] and **مَعْرَجٌ**. (ISb, TA in art. **مَعْرَعٌ**.)

**عَرْدٌ** نَيْبٌ مَعْرِدٌ A high mountain-top. (O, TA.)

### عرس

1. **عَرَسَ بِهِ**, (S, O, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. **عَرَسٌ**, (TA,) He kept, or clave, to him or it; (S, O, Mgh, K;) as also **أَعْرَسَهُ**. (O, K.)

From this, and from another signification of the same verb, which see below, **عَرَسٌ** is said [by some] to be derived. (Mgh.) You say, **عَرَسَ الرَّجُلُ بِقَرْنِهِ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ عَرَسٌ بِأُمِّهِ**, (TA,) or **أُمُّهُ**, (Mgh,) The child kept to his mother. (Mgh, TA.) And **عَرَسَ الشَّرُّ بِهِمْ** Evil clung, or stuck fast, to them, and continued. (TA.) — [Hence, perhaps,] **عَرَسَ الشَّيْءُ** [or, perhaps, **الشَّرُّ**], inf. n. as above, The thing [or evil or mischief] became vehement, or severe, or distressful. (TA.) — **عَرَسَ**, aor. ʿ, inf. n. **عَرَسٌ**, He (a man) was, or became, fatigued: (TA:) or **عَرَسَ**, (IKt), or **عَرَسَ عَنِ الْجَمَاعِ**, (Mgh,) he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation; syn. **كَلَّ**, (Mgh,) and **أَعْيَا**, (IKt, Mgh,) **عَنِ الْجَمَاعِ**. (IKt.) From this, and from another signification of the same verb, mentioned above, **عَرَسٌ** is said [by some] to be derived. (Mgh.) — Also He was, or became, confounded or perplexed, and unable to see his right course; syn. **دَهَشَ**: (S, O, K:) and so **عَرَسَ**. (TA.) — And **عَرَسَ عَنَّهُ** He held back, or refrained, from him, or it, through comardice. (TA.) — And **عَرَسَ عَرَسٌ** i. q. **أَمْتَعَهُ** [i. e. What he had was

unattainable, or difficult of attainment, to me]. (IAar, O, K. [In the CK, **عَلَى** is put for **عَلَى**].)

**عَرَسَ الْبَعِيرَ**, (S, O, K,) aor. ʿ (S, O, TA) and ʿ, (TA,) inf. n. **عَرَسٌ**, (S, O,) He bound the camel's fore shank to his neck, (S, O, K,) while he was lying down, (S, O,) with the rope called **عَرَسٌ**: (S, O, K:) or, as some say, he bound the neck of the camel to both of his fore legs. (TA.)

2. **تَعَرَسُوا**, (Mgh, K,) inf. n. **تَعَرَسٌ**; (S, Mgh, O, Mgh;) and **أَعْرَسُوا**; (S, O, K;) but the former is the more common; (K;) the latter, rare; (S, O;) They alighted (S, Mgh, O, Mgh, K) during a journey, (S, Mgh, O, Mgh,) in the last part of the night, (S, Mgh, O, K,) for a rest, (S, O, Mgh, K,) and made their camels lie down, and took a nap, or slight sleep, (TA,) and then departed, (S, Mgh,) and continued their journey, at daybreak: (TA:) [see also 2 in art. **عَوَّه**:] or they journeyed all the day, and alighted in the first part of the night: (TA:) or they alighted (AZ, Mgh, TA) in a usual place of resort (TA) at any time of the night or day. (AZ, Mgh, TA.)

[Hence,] **لَيْلَةُ التَّعَرَسِ** The night in which the Apostle of God slept: (O, K:) the story of which is well known, in the biographies of him and in the traditions. (TA.) [It was when he was returning from the siege and capture of Kheyber: he halted in the latter part of the night, and unintentionally slept until the time of the prayer of daybreak had passed. See "Mishcât ul-Masâbih," vol. i., p. 146.] — See also 4. — **عَرَسٌ**, inf. n. as above, It (a chamber) had an **عَرَسٌ** [q. v.] made to it. (TA.)

4. **أَعْرَسَ** He made, or prepared, a marriage-feast. (S, O, Mgh, K, TA.) — [He became a bridegroom.] And **أَعْرَسَ بِأَهْلِيهِ**, (S, O, K,) or **بِأَمْرَاتِهِ**, (Mgh, Mgh,) He had his wife conducted to him on the occasion of the marriage; syn. **بَنَى** **بِهَا**, (T, S,) or **بَنَى عَلَيْهَا**; (Mgh, O, K;) as also **عَرَسَ بِهَا**; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Mgh;) and he abode with his wife during the days of and after that event: (TA:) [and] he went in to his wife (IAth, Mgh) [a signification which may be meant to be included in the explanation **بَنَى عَلَيْهَا** or **بَنَى بِهَا** on the occasion of that event; meaning, he compressed her; **وَطَأَ** being thus called **أَعْرَسٌ** because it is a consequence of **أَعْرَسَ** [properly so termed]: (IAth:) the phrase also signifies [simply] he compressed his wife. (S, TA.) — See also 2: — and see **بِهِ**.

5. **تَعَرَسَ لِأَمْرَاتِهِ** He manifested, or showed, love, or affection, to his wife, (A, Ibn-Abbád, O, K,) and kept to her. (TA.) [App. originally signifying He behaved like a bridegroom (**عَرَسٌ**) to his wife.]

**عَرَسٌ** A wall which is placed between the two [main lateral] walls of the winter-chamber, not reaching to the further end thereof, (S, O, K, TA,) then the beam is laid from the inner extremity of that wall to the further end of the

chamber, (TA,) and it is roofed over, (S, O, K, TA,) i. e. the whole chamber is roofed over: what is between the two walls [above mentioned] is [called] a سَهْوَةٌ [q. v.], and what is beneath the beam [app. with what is screened by the middle wall from the portion (of the chamber) in which is the entrance] is the مَسْدَعُ: (TA:) this is done for the sake of more warmth, and only in cold countries: (S, O, K, TA:) and it is called in Pers. بِيَجَه [correctly بِيَجَه]: (S, TA:) and عَرِشٌ is [said to be] a dial. var. thereof. (TA.)

عُرْسٌ (Az, S, Mgh, K) and عُرْسٌ (Az, S, K) subst. from أَعْرَسَ as signifying "he had his wife conducted to him on the occasion of his marriage," and "he went in to her:" (Az, TA:) The ceremony of conducting a bride to her husband: (Mgh:) or the ministration, or performance, of a marriage, and of the ceremony of conducting the bride to her husband: (TA:) or [simply] marriage: or coitus: syn. نِكَاحٌ: (K, TA:) because this is the real thing intended by الإِعْرَاسُ: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only: as masc., its pl. is أَعْرَاسٌ; and as fem., its pl. is عُرْسَاتٌ. (Mgh.) Hence [the trad.], إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَبَيْتِهِ إِذَا دُعِيَ عَرَسٍ فَلْيَجِبْ When any one of you is invited to a marriage-feast, or a feast given on the occasion of the conducting of a bride to her husband, let him consent. (Mgh.) — And hence, (Az, TA,) A marriage-feast: (A'Obeyd, Az, S, O, K:) or a feast made on the occasion of conducting a bride to her husband: (Mgh:) in this sense it is masc.: (Mgh:) or masc. and fem.: (S, O:) or fem., and sometimes masc. (Az, TA.) A rājiz says,

• إِنَّا وَجَدْنَا عُرْسَ الْحَنَاطِ  
• نَبِيْمَةً مَذْمُومَةَ الْحَوَاطِ

[Verily we found the marriage-feast of the wheat-seller to be mean, discommended for the managers: see also حَوَاطَةٌ. (Az, S, O, TA.) Pl. as above, i. e., أَعْرَاسٌ and عُرْسَاتٌ. (S, O, K.) [See an ex. voce عُرْسٌ. — [And hence,] A state of rejoicing. (IB, voce مَأْتَرٌ, q. v.) — The dim. is [عُرْسِيٌّ] without  $\delta$ ; which is extr., [accord. to those who hold it to be fem. only,] for [accord. to them] it should have  $\delta$ , being a fem. n. of three letters. (TA.)

عُرْسٌ A man's wife: (S, Mgh, O, Mgh, K:) and a woman's husband: (O, Mgh, K:) pl. (in both senses, TA) أَعْرَاسٌ: (S, O, Mgh, K, TA:) the dual, عُرْسَانِ, is sometimes applied to the male and female, (S, O,) or husband and wife: (TA:) and to a male and female ostrich: (IB:) and the sing., to the mate of the lion: (S, A, O, K:) and the pl. is applied, metaphorically, by Málík Ibn-Khuweylid El-Hudhalee, to lions. (TA.) — ابنُ عُرْسٍ [The weasel; and a weasel,] a certain small animal, (Lth, S, O, Mgh, K,) well known, (TA,) resembling the rat (الفأرة), (Mgh,) smaller than the cat, (Lth, O, TA,) having the lower lip cleft (أَشْتَرٌ), and very short ears, as though they were amputated, (Lth, O, K,) and having a

canine tooth; (TA;) called in Persian رَاسُو: (S, Mgh:) the name is determinate and indeterminate: (TA:) pl. بَنَاتُ عُرْسِيٍّ, (S, Mgh, K,) applied to the males and the females; (O, K;) like as you say ابْنُ أَوَى and ابْنُ مَخَاضٍ and ابْنُ لَبُونٍ and ابْنُ مَاءٍ, and in the pl. بَنَاتُ أَوَى, and بَنَاتُ مَخَاضٍ and بَنَاتُ لَبُونٍ and بَنَاتُ مَاءٍ; or, accord. to Akh, you say بَنَاتُ عُرْسِيٍّ and بَنُو عُرْسِيٍّ, like بَنَاتُ نَعَشِيٍّ and بَنُو نَعَشِيٍّ. (S, O.)

عُرْسٌ One who quits not the place of conflict, by reason of courage. (TA.) — العُرْسُ The lion: (O, K:) because he keeps to the preying upon men; or because he keeps to his covert, or retreat. (O, \*TA.) — Also Confounded, or perplexed, and unable to see his right course; syn. دَهَشٌ. (S, O, K.)

عُرْسٌ: see عُرْسٌ.

عُرْسِيٌّ A certain dye; (K;) a certain colour of dye, likened to the colour of the ابنُ عُرْسٍ [or weasel]. (S, O.)

عُرْسٌ: see 1, last sentence.

عُرْسٌ A bridegroom: and a bride: i. e., a man, and a woman, during the period of their أَعْرَاسٍ or أَعْرَاسٍ [thus differently written in different MSS.]; (S, A, O, Mgh, K;) or when the one goes in to the other: (IAth:) you say رَجُلٌ عُرْسٌ [a bridegroom, vulgarly, in the present day, عُرْسِيٌّ] and امْرَأَةٌ عُرْسٌ [a bride, vulgarly, in the present day, عُرْسَةٌ]: (S:) and عُرْسٌ is a dial. var. of the same: (IAth, TA:) pl. masc. عُرْسٌ (S, O, Mgh, K) and أَعْرَاسٌ: (TA;) and pl. fem. عُرْسَاتٌ. (S, O, Mgh, K.) [See عُرْسٌ, in two places.] It is said in a prov., كَادَ الْعُرْسُ يَكُونُ أَمِيرًا [The bridegroom was near to being a prince]. (S: in the O, مَلِكًا.) The dim. is عُرْسِيٌّ, without the addition of  $\delta$  to distinguish the fem., because of the fourth letter. (TA.) — [Hence,] عُرْسَاتٌ: Verses of which the words are marked with diacritical points: for, as Esh-Sheereshee says, the Arabs used to adorn the bride by speckling her cheeks with saffron: opposed to أَيْبَاتٌ عَوَاطِلَ. (Har p. 610.) — [Hence also,] عُرْسَاتُ الإِبِلِ + The high-bred of camels. (A.)

عُرْسِيٌّ } see the next preceding paragraph.  
عُرْسَةٌ }

عُرْسِيٌّ and عُرْسَةٌ, [the latter the more common,] A thicket: (L:) the covert, or retreat, of the lion, (S, O, K, TA,) in a thicket. (TA.) [It is said in a prov.,]

• كَمَبْتَعِي الصَّيْدِ فِي عُرْسَةِ الْأَسَدِ  
[Like the seeker of game in the covert of the lion]: from a verse of Et-Tirimmáh. (Z, O. [See Freytag's Arab. Prov., ii. 360.] (TA.) — Also the former, The place of growth [or origin] of the stock of a man, among his people. (TA.)

عُرْسَةٌ: see the next preceding paragraph.

مَعْرَسٌ: see what next follows.

مَعْرَسٌ (S, O, K) and مَعْرَسٌ (O, K,) [the former of which is the more common,] A place where people alight (S, O, K) during a journey, (S,) in the last part of the night, for a rest, (S, O, K,) and make their camels lie down, and take a nap, or slight sleep, (TA,) after which they depart, (S,) and continue their journey, at day-break: (TA:) or a place where people alight in the first part of the night, after journeying all the day: or a usual place of resort where people alight at any time of the night or day. (TA.) — Also the former, A chamber (بَيْتٌ) having an عُرْسٌ [q. v.] made to it. (S, O, K.)

عرش

1. عَرَشَ, aor.  $\epsilon$  and  $\epsilon'$ , (S, O, K,) inf. n. عُرْشٌ, (S, O,) He constructed, or built, what is called an عُرْشٌ; (K;) as also  $\epsilon$  اعرش; (Zj, K;) and  $\epsilon'$  عَرَشَ, (K,) inf. n. تَعْرِيشٌ: (TA:) or he built a building of wood. (S, O.) — عُرْشُ الْبَيْتِ (K,) aor.  $\epsilon$  and  $\epsilon'$ , inf. n. عُرْشٌ and عُرُوشٌ, (TA,) He built the house, or the like. (K.) — عُرْشُ الْكُرْمِ: see 2. — عُرْشُ الْبَيْتِ, (A, K,) aor.  $\epsilon$  and  $\epsilon'$ , (K,) inf. n. عُرْشٌ, (S, A, O,) He cased the well with stones to the height of the stature of a man in the lowest part, and the rest of it with wood: (K:) or he cased the well with wood, after having cased the lowest part thereof with stones to the height of the stature of a man. (S, O.) — عُرْشٌ فَلَانًا (K, TA,) aor.  $\epsilon$ , inf. n. عُرْشٌ, (TA,) He struck such a one in the عُرْشِ, (K, TA,) i. e. base, (TA,) of his neck. (K, TA.)

2. عَرَشَ, inf. n. تَعْرِيشٌ: see 1. — Also  $\epsilon$  He (a bird) rose, and shaded with his wings him who was beneath him. (TA.) — عَرَشَ الْعُرْشُ He made the عُرْشُ [q. v.: or perhaps we should read العُرْشُ]. (TA.) — عُرْشُ الْبَيْتِ, (O, K,) inf. n. as above, (TA,) He roofed the house, or the like; (O, K, TA;) and raised the building thereof. (TA.) — عُرْشُ الْكُرْمِ, (S, O, Mgh, K,) inf. n. as above, (S, O, TA,) He made an عُرْشٌ for the grape-vine: (Mgh:) or he raised the shoots of the grape-vine upon the pieces of wood [made to support them]; as also  $\epsilon'$  عَرَشَهُ, (Zj, O, K,) aor.  $\epsilon$  and  $\epsilon'$ , inf. n. عُرْشٌ and عُرُوشٌ; (K;) or both signify he made an عُرْشٌ for the grape-vine, and raised its shoots upon the pieces of wood; (TA;) and  $\epsilon'$  اعرشه signifies the same as عَرَشَهُ: (Zj, O, TA:) or عَرَشَهُ signifies he bent the pieces of wood upon which its branches, or shoots, were trained. (TA.)

4. اعرش: see 1. — اعرش الكرم: see 2.

5. تَعَرَشْنَا We pitched our tent, or tents. (A, TA.) — تَعَرَشَ بِالْبَلَدِ He became fixed, settled, or established, in the country, or town. (AZ, O, K.)

8. اعرش He made, or took, for himself an عُرْشٌ. (O, K.) — اعرش العنب The grapes mounted (S, O, K) upon the عُرْشِ, (O, K,) or,

as in the Mufradát, upon their عريش, (TA,) or upon the عراش [which may be a pl. of عريش, like عراش, or perhaps it is a mistranscription for this last word]: (S: so in two copies:) and in like manner, اعترش العنب العريش: (L, TA: [expl. by علاه على العراش, which seems to be a mistake for علاه على العريش:] and اعترشت اعترش العريش القصبان على العريش The branches, or shoots, mounted upon the عريش. (A, TA.)

عرش A booth, or shed, or thing constructed for shade, (مظلة,) mostly made of canes, or reeds; (K;) and sometimes, (TA,) made of palm-sticks, over which is thrown ثمار [a species of panic grass]; (Mgh, TA;) as described by Az, on the authority of the Arabs; (TA;) and such is meant by the عرش of Moses: (Mgh:) a thing resembling a house, or tent, made of palm-sticks, over which is put ثمار; as also عريش: (Mgh:) a booth, or shed, syn. خيمة, (K, TA,) made of wood and ثمار; (TA;) as also عريش: (S, A,\* O, K;) and such is meant by the عريش of Moses; (A;) and sometimes the عريش was made of palm-sticks, with ثمار thrown over them: (TA:) both signify a thing, (S, O,) or a house, or the like, (K,) used for shade: (S, O, K:) pl. of the former, عروش (ISd, Mgh, Msh, K) and عرش and اعراش [which is a pl. of pauc.] and عرشة: (K:) or عرش is pl. of عريش, (S, ISd, O, Msh,) not of عرش: (ISd:) or it is also pl. of عريش: (K:) and عروش is also a pl. of عريش, which is a pl. of عريش. (L.) Hence The houses of Mekkeh, (S, A, Mgh, O, Msh,) in which the needy of its inhabitants dwelt, (Mgh,) or its ancient houses, (K,) were called العروش, (S, A, Mgh, O, Msh, K,) and العرش, (S, Msh,) and العرش; (O, K;) because they were of poles, or sticks, set up, and shaded over: (S, O, Msh:) or Mekkeh itself was called العرش: (Az, O, L, K:) or it was called العرش, with fet-ḥ, and العريش: (Az, L, K:) and its houses were called العرش, and العروش. (K.) And hence, (S, O, Msh,) the saying in a trad., (S, O,) i. e., the saying of Saad, (K, TA,) when he heard that Mo'awiyeh forbade the performing conjointly the greater and minor pilgrimages, (TA,) تَمَعْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَلَانَ كَافِرًا بِالْعُرْشِ, (S, O, K,\*), or بِالْعُرُوشِ, (S, TA,) i. e., [We performed conjointly the greater and minor pilgrimages with the Apostle of God, (God bless and save him,)] when such a one, meaning Mo'awiyeh, was abiding (O, L, K) in his state of unbelief, (L,) in Mekkeh; (L, K;) i. e. in the houses thereof: (O, L:) or, as some say, was hiding himself in the houses of Mekkeh. (L.)—A house [in an absolute sense]; a dwelling, or place of abode: (Kr, TA:) pl. عروش (TA) [and عروش].—A [building of the kind called] قَصْر. (K.)—The wood upon which stands the drawer of water: (K:) or a structure of wood built at the head of the well, forming a shade: [pl. عروش:] when the

props are pulled away, the عروش fall down. (TA.) [عرش in relation to a well has also another meaning; which see below.]—The wooden thing [or trellis] which serves for the propping of a grape-vine. (TA.) [But this is more commonly called عريش, q. v.]—The roof of a house or the like: (S, Mgh, O, Msh, K:) pl. عروش. (A.) So in a trad., where a lamp is mentioned as suspended to the عرش: (O, TA:) and in another, in which a man relates that he used, when upon his عرش, to hear the Prophet's reciting [of the Kur-an]. (TA.) And so it has been expl. as occurring in the phrase of the Kur [ii. 261 and xxii. 44], خَاوِيَةً عَلَى عُرُوشِهَا Having fallen down upon its roofs: meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them: (O, TA:) but some consider على as here meaning عَنْ [from]. (TA.)—[Hence, app.] العرش is applied to The عرش of God, which is not definable: (A, K:) I'Ab is related to have said that the كُرْسِي is the place of the feet and the عرش is immeasurable: and it is said in the Mufradát of Er-Rághib that the عرش of God is one of the things which mankind know not in reality, but only by name; and it is not as the imaginations of the vulgar hold it to be; [namely, the throne of God;] for were it so, it would be a support to Him; not supported; whereas God saith [in the Kur., xxxv. 39], "Verily God holdeth the heavens and the earth, lest they should move from their place; and if they should move from their place, no one would hold them after Him:" or, as some say, it is the highest sphere; [or the empyrean;] and the كُرْسِي is the sphere of the stars: and they adduce as an indication thereof the saying of Moḥammad, that the seven heavens and earths, by the side of the كُرْسِي, are nought but as a ring thrown down in a desert land; and such is the كُرْسِي with respect to the عرش: and this assertion is mentioned in the B, but without approval: (TA:) [it appears, however, to be most commonly accepted:] or a red sapphire, which glistens with the light of the Supreme. (A, K.) [Hence the saying,] مِنْ الْعُرْشِ إِلَى الْفَرْضِ meaning, [From the highest sphere, or the empyrean, to] the earth. (A.)—Also The سِرِير [or throne] (S, A, O, Msh, K) of a king; (S, A, O, K;) the seat of a sultán; [perhaps as being likened to the عرش of God; or, more probably, from its being generally surmounted by a canopy; or] because of its height. (Er-Rághib.) [Hence,] the phrase اسْتَوَى عَلَى عُرْشِهِ means He reigned as king. (A, TA.)—And [hence, also,] Certain stars in advance of السَّمَاءِ الْأَعْلَى [which is Spica Virginis]; (TA;) [app. those meant by what here follows;] عرش signifies four small stars [app. γ, δ, ε, and η, of Virgo, regarded as the seat of Bootes, the principal star of which is called السَّمَاءِ الرَّامِيعِ, being described as] beneath العَوَاء [which is a name of Bootes and also of the four stars mentioned above], and also called عَجَزُ الْأَسَدِ [the

rump of Leo, the figure of which was extended by the Arabs far beyond the limits which we assign to it]. (S, O, K.)—And عرش الجوزاء [The seat of Orion; applied by our astronomers to α of Lepus; but described as] four stars, of which two are on the fore legs and two on the hind legs, of Lepus. (Kzw.)—And عرش الثريا Certain stars near الثريا [or the Pleiades]. (T, TA.)—عرش also signifies The جَنَازَة; (O, K, TA;) i. e., the bier of a corpse. (O, TA.) And hence, as some say, the expression in a trad., اهْتَزَّ الْعُرْشُ لِمَوْتِ سَعْدِ بْنِ مَعَاذٍ, meaning The bier rejoiced [lit. shook] at the death of Saad Ibn-Mo'adh; i. e., at carrying him upon it to his place of burial: (O, K,\* TA:) but there are other explanations, for which see art. هز. (TA.)—The wood with which a well is cased after it has been cased with stones (S, O, K) in its lowest part (S, O) to the height of the stature of a man: (S, O, K:) pl. عروش. (S, O.) [Another meaning of the same word in relation to a well has been mentioned before.]—† The nest of a bird, such as is built in a tree, (K,) [app. as being likened to a booth.]—The angle, or corner, or strongest side, syn. رُكْن, (Ks, Zj, K,) of a house, (Ks, Zj,) or [other] thing: (K:) pl. عروش. (Ks, Zj.) Accord. to some, the phrase in the Kur [ii. 261, mentioned above], خَاوِيَةً عَلَى عُرُوشِهَا, means Empty, and fallen to ruin upon its أَرْكَان [or angles, &c.]. (Ks, Zj, O.)—[Hence,] † The head, or chief, who is the manager or regulator of the affairs, of a people, or company of men: (K:) likened to the عرش of a house. (TA.)—[Hence also,] † The means of support of a thing, or an affair. (A, O, K.) Hence the saying, ثَلَّ عُرْشُهُ, (O, K,) meaning † His means of support became taken away: (TA:) or he perished: (A:) or he was slain; as also † ثَلَّ عُرْشُهُ: (IDrd, in M, art. ثل:) or his might, or power, departed: (TA:) or his affairs, or state, became weak, and his might, or power, departed. (S, O. [See also art. ثل.] [For عرش also signifies]—† Might, or power: (Er-Rághib, K:) regal power; sovereignty; dominion: (IAgr, Er-Rághib, K:) from the same word as signifying the throne, or seat, of a king. (Er-Rághib.)—And The protuberant part (S, O, K) in, (S, O,) or of, (K,) the upper surface of the foot, (S, O, K,) in which are the toes; (S, O, TA;) as also † عرش: pl. [of pauc.] اعراش and [of mult.] عرشة: (O, TA:) and the part between the عِير [or prominent bone] and the toes, of the upper surface of the foot; as also † عرش: (Ibn-'Abbád, O, K:) pls. the same as last mentioned above: (K:) or † عرش signifies the upper surface of the foot; and its lower surface is called the أَخْبِص. (IAgr.)

عرش, both as a sing. and as a pl.: see عرش, last sentence, in three places:— and the same paragraph, first and second sentences, in four places: and see ثَلَّ عُرْشُهُ in the latter part of the same paragraph.—عرشان signifies Two oblong portions of flesh in the two sides of the neck, [app.

the two sterno-mastoid muscles,] (S, A, O, K, TA.) between which are the vertebrae [of the neck]: (TA:) or in the base of the neck: (K:) or the base [itself] of the neck: so in the phrase **ثَلَّ عُرْشِيَه**: (IDrd and M in art. ثَل, q. v.:) or the **أَخْدَعَانِ** [or two branches of the occipital artery], (TA, as from the K, [in which I do not find it,]) which are (TA) [in] the two places of the cupping-vessels: (K, TA:) or the **أَخْدَعَانِ** are in the **عُرْشَانِ**: (Ibn-'Abbád, O:) or the **عُرْشِ** is a vein in the base of the neck: (Th, O:) or the **عُرْشَانِ** are [app. the two greater cornua of the os hyoides, which forms a support to the tongue; two bones in the **لَبَاة** [meaning furthest part of the mouth], which erect the tongue. (Ibn-'Abbád, O, K.) It is related in a trad., respecting the slaying of Aboo-Jahl, that he said to Ibn-Mes'ood, **خُذْ عُرْشِيَّ سَيْفِي فَأَجْتَرِ بِهِ رَأْسِي مِنْ عُرْشِيَّ** [Take thou my sword, and cut with it my head from my **عُرْشَانِ**]. (O, TA.) — And † **The ear**: (K:) or † **the two ears**: because near to the **عُرْشَانِ** [properly so called]: hence the saying, **نَفَثَ فِي عُرْشِيَه** † **He spoke secretly to him, or with him.** (A, A, O.) — And **The extremity of the hair of the mane of a horse**: (IDrd, O, K:) or so **العُرْشِ**. (TA.) — Also, (K,) or **العُرْشِ**, (TA [and thus accord. to a verse there cited,]) **The bulky she-camel**; as though her chest were cased like a well. (K, TA. [See L.]

**عُرْشِ**: see **عُرْشِ**, first and second sentences, in several places. — Also, (K,) or **عُرْشِ كَرْمِ**, (S, Mgh, Mṣb,) [The trellis of a grape-vine;] the structure made for a grape-vine, of sticks, or pieces of wood, in the form of a roof, upon which are put the branches, or shoots, of the vine; (K, TA;) [also, but less commonly, called **عُرْشِ**]; the structure made for a grape-vine to rise upon it; (Mgh;) the elevated structure upon which a grape-vine spreads itself: (Mṣb:) pl. **عُرْشَانِ**, (Mgh, Mṣb,) [and perhaps **عُرْشَانِ** also: see 8.] — Also, **عُرْشِ**, **A thing resembling a هُوْدُج**, (S, O, K,) but not [exactly the same as] it, made for a woman, who sits in it upon her camel: (S, O:) so called as being likened in form to the **عُرْشِ** of a vine: (Er-Rághib:) or **عُرْشِيَه**, with **ة**, is the same as **هُودُج**; and its pl. is **عُرْشَانِ**, (Mṣb,) which signifies the same as **هُودُج**. (ISh, A.) — And **An enclosure of the kind called حَظِيرَة**, made for beasts, to protect them from the cold. (TA.)

**عُرْشِيَه**: see the next preceding paragraph.  
**عُرْشَانِ** *Grape-vines.* (TA.)  
**عُرْشَانِ مَعْرُوشَاتِ** [Grape-vines furnished with, or trained upon, **عُرْشَانِ**, or trellises, pl. of **عُرْشِ**]. (S.) — **بَيْتٌ مَعْرُوشَةٌ** [A well cased with what is termed an **عُرْشِ**]. (S.) — Hence, (O,) **مَعْرُوشِ الْجَنْبَيْنِ** A camel large in the sides. (O, K.)

عرص

1. **عَرَصَ**, [aor. ʿ,] (Fr, Th, S, O,) inf. n. **عَرَصَ**,

(S, A, O, K,) **He** (a man, Fr, S, O, and a cat, Th,) **was, or became, brisk, lively, or sprightly**; (Fr, Th, S, A, O, K;) as also **عَرَصَ**, (Fr, Th,) said of a man, (Fr,) and of a cat. (Th.) — **He** (a man) **leaped, jumped, sprang, or bounded**; as also **عَرَصَ**. (Lh.) — **عَرَصَ الْقَوْمَ** *The company of men played, or sported, and advanced and retired, urging, or pushing, [one another] from behind*: (TA:) and **عَرَصَ** **he** (a child, T, Mṣb) **played, or sported, and was very joyful, or glad, and very brisk, lively, or sprightly.** (T, O, Mṣb, K.) — **عَرَصَ الْبَرْقَ**, (IDrd, A, O, K,) aor. ʿ, inf. n. **عَرَصَ** and **عَرَصَ**, (IDrd, O, TA,) **The lightning gleamed, or glistened, much**: (A:) or **was, or became, in a state of commotion, or agitation; quivered; flickered**; (IDrd, O, K;) as also **عَرَصَ**: (TA:) and in like manner, **عَرَصَ السَّيْفَ**, inf. n. as above, **The sword vibrated, or quivered**: (TA:) and **عَرَصَ جِلْدَهُ** **His skin quivered, or quaked**; (K, TA;) as also **عَرَصَ**. (TA.) — Also **عَرَصَ**, aor. ʿ, said of a camel, (O, K, TA,) or other [animal], (O, TA,) **He struggled, or quivered, (اضْطَرَبَ, O, K, TA,) with his hind legs**; (O, TA;) as also **عَرَصَ**. (O, K.) — And **عَرَصَتِ السَّيَاةُ**, (AZ, S, O, K,) or **السَّحَابَةُ**, as in some copies of the S, (TA,) aor. ʿ, (AZ, S, O, K,) inf. n. **عَرَصَ**, (AZ, S, O, TA,) or **عَرَصَ**, (as in one copy of the S,) **The sky, or cloud, lightened continually.** (AZ, S, O, K.) — **عَرَصَ**, (S, O,) inf. n. **عَرَصَ**, (S, O, K,) said of a tent or house, (تَبَّتْ, S, O, K,) and of a plant, (تَبَّتْ, O, K,) **Its odour became foul, (S, O,) and stinking, (TA,) or altered, (K,) from the dew (التَّدَا).** (S, O, K.)

4: see 1, last sentence but two.

5. **عَرَصَ** **He remained, stayed, dwelt, or abode.** (K.) The imperative of the verb in this sense is mentioned by IAqr. (O.)

8: see 1, in five places.

**عَرَصَ** I. q. **عَرَصَ** (O, K, TA) meaning as expl. in art. **عَرَصَ**: (TA:) or **a piece of wood which is laid across a chamber when they desire to roof it: then they lay upon it the ends of the short pieces of wood**: (A'Obeyd, O, TA:) occurring in a trad., mispronounced by the relaters **عَرَصَ**. (O, K, TA.) — See also **عَرَاَصَ**, in two places.

**عَرَصَ**: see **عَرَاَصَ**, in two places.

**عَرَصَة** *The court, or open area, (سَاحَة,) of a house; (T, Mṣb;) i. e., a spacious vacant part, or portion, thereof, in which is no building; (Mṣb;) so called because the children play, or sport, &c., (يَعْتَرِصُونَ,) therein: (T, Mṣb:) or any spacious piece of ground between houses, in which is no building: (S, O, K:) or any distinct piece of ground in which is no building; accord. to Eth-Tha'álibe, in his book entitled "Fikh el-Loghah:" (Mṣb:) or any open space in which is no building: (A, TA:) or the ground of a house, where it is built; and any chamber of a house, in which one sits, not in the upper part: (A:) pl. **أَعْرَاصَ** (K) and **عَرَاَصَ** and **عَرَصَاتَ**. (S, A, O, Mṣb, K.)*

**عُرُوصُ** *A she-camel having a pleasant odour when she sweats.* (IAqr, O, K.)

**عَرَاَصُ** *Clouds (سَحَابٌ) having thunder and lightning: (S, O, K:) or having thunder and lightning, without which they are not thus called, in which the lightning is in commotion, or flickering, and which overshadow and approach so as to become like a roof: (O, TA:) or of which the lightning does not cease: (Lh, TA:) and (K) that gleam, or glisten, much, (A, K,) with lightning: (A:) or that lighten at one time, and become concealed at another: (TA:) or which the wind carries to and fro. (O, TA.) — Lightning in a state of commotion, or agitation; quivering; flickering; as also **عَرَصَ** and **عَرَصَ**: (K:) or vehemently so, (IDrd, O, TA,) and vehement in its thunder: (TA:) or that gleams, or glistens, much: or that lightens at one time, and becomes unapparent at another; as also **عَرَصَ** and **عَرَصَ**. (Ibn-'Abbád, O.) — A pliant spear, (AA, S, O, K, TA,) that vibrates, or quivers, when shaken: (S, O, TA:) and so applied to a sword: (AA, S, O, K:) or, applied to a spear, it signifies of which, when it is shaken, the head glistens; from **عَرَصَ الْبَرْقَ**. (Ibn-'Abbád, O, TA.)*

**مَعْرُوصُ** *Flesh-meat laid in the عَرُوصَة [q. v.] to dry: (S, O, K:) or cut in pieces: (Fr, O, K:) or laid in, or upon, the live coals, so that it becomes mixed with the ashes and not well and thoroughly cooked: (Lth, O, K, TA:) Az says that this last explanation, the like of which has also been given on the authority of ISk, is more pleasing to him than that of Fr. (O, TA.) [See also **مَعْرُوصُ**, with ض.] — Also **A camel whose back has become submissive, but not his head**: (Ibn-Habeb, O, K:) because they used [sometimes] to ride without bridling. (TA.)*

**المَعْرُوصُ** *The هَلَال [or new moon, or moon when near the change].* (Ibn-'Abbád, O, K.)

عرصف

Q. 1. **عَرَصَفَهُ** **He pulled it, (Lth, O, L, K,) namely, a thing, (O,) so that he slit it, or divided it lengthwise.** (Lth, O, K.)

**عَرَصَفُ** *A certain plant, called in ancient Greek كَمَائِيَطُوس [i. e. χαμαιίπτως, the chamæpitys, or ground-pine], (K, TA,) by which name it is commonly known to the physicians, who say, (TA,) when a mixture of some of its leaves with hydromel is drunk for forty days, it cures the sciatica; and when for seven days, it cures the jaundice.* (K, TA.)

**عَرَصَافُ** *One of the عَرَاصِيفِ of the [camel's saddle called] رَحْلٌ [or قَتَبٌ], (S, O,) which are four pegs, or pins of wood, that unite, or conjoin, the heads of [the curved pieces of wood called] the أَحْتَاءُ of the قَتَبِ; in the head of each حَنْوُ are two pegs, or pins of wood, bound with [the sinens called] عَقَبٌ, (S, O, K,) or with [pieces of] the skins of camels; and in it [or appertaining to the same part] are the ظَلِيفَاتُ; (S, O;) and they are*

also called the *عَصَائِر*, which is formed from *عَصَاف* by transposition: (S and O in art. *عَصَاف*;) or, (K,) accord. to Aq, (O,) they are the two pieces of wood (O, K) that bind, (O,) or are bound, (K,) between [the upright piece of wood called] the *وَاسِط* [in the fore part] of the *رَجُل* and its *آخِرَة* [which is in its hinder part]; on the right and left. (O, K.) — The *عَرَصَات* of the [kind of saddle called] *إِكْكَاف*, also called its *عَرُصُوف* and its *عَصْفُور*, is a piece of wood bound between [or conjoining] the anterior [curved pieces called] *حَنْوَان*. (S, O, K.) — And, [so in the O, but in the K “or,”] accord. to Az, (O,) *عَرَصَات* signifies a whip made of [the sinews called] *عَقَب*; (O, K;) as also *عَرَقَات*. (O.) And, (O, K,) accord. to Lth, (O,) *عَقَب*; (O, K;) mostly applied to the *عَقَب* of the two sides and of the two elongated portions of flesh between which is the backbone: (O:) or, (K,) accord. to IDrd, as also *عَرَقَات*, (O, TA,) a fascicle (*حُصْلَة*) of *عَقَب* and of thongs, (O, TA,) upon a *قَبَّة* [q. v.], with which the [women’s camel-vehicle called] *هُودَج* is bound, or made fast. (TA.)

*عَرُصُوف*: see *عَرَصَات*. — *عَرُصُوفَانِ* signifies two sticks (*عُودَانِ*) inserted in the *دُجْرَانِ* of the plough, (Ibn-Abbád, O, K,) forking; the *دُجْر* being the piece of wood upon which is bound the iron [or share] of the plough, (Ibn-Abbád, O.) — The *عَرَاصِيف* of the hump of the camel are the extremities of the *سَنَانِ* [pl. of *سَنِين*, q. v.] of his back; (Ibn-Abbád, O, K;) sing. *عَرُصُوف*: (Ibn-Abbád, O:) or what are upon the *سَنَانِ*; and also called the *عَصَائِر*; and ISd says, I think that the *عَرَاصِيف* is a dial. var. thereof. (L, TA.) — The *عَرَاصِيف* of the *خُرطُور* [or nose, or fore part of the nose, &c.] are certain bending bones in the [part called] *خَيْشُور* [q. v.]. (Ibn-Abbád, O, K.)

## عرض

1. *عَرَضَ*, aor.  $\text{عَرَضَ}$ , inf. n. *عَرَضُ*, [instead of which, as a simple subst., *عَرَضٌ* is generally used,] and *عَرَاضَة*, *It was, or became, broad, or wide*; (S, O, Mṣb, K, TA;) as also *اعْرَضَ*, (A, TA,) which occurs in this sense in two exs. following. (TA.) [And in like manner, *استعرضَ* *It grew, or spread, wide*; said of a tree; opposed to *حَالَ*; occurring in the TA in art. *بَهَل*.] It is said in a prov., *أَعْرَضَتِ الْقَرْفَةُ* (S, O, TA [but in two copies of the S, I find the verb in this instance written *اعرضت*, and in the O *اعرضت*, and I do not know that the reading in the TA, which seems to be the common one, is found in any copy of the S,]) *Suspicion became, or has become, wide*; syn. *اتَّسَعَت*: (TA:) used when it is said to a man, “Whom dost thou suspect?” and he answers, “The sons of such a one,” referring to the whole tribe. (S, O, TA.) [See Freytag’s Arab. Prov. ii. 112, where another reading is mentioned, which, by what he says, is shown to be *أَعْرَضَتِ الْقَرْفَةُ* *Thou hast made suspicion wide.*] In ano-

ther prov. it is said, *أَعْرَضَ نُوبُ الْمَلِكِيسِ* (IAq, A, TA, and K in art. *لَيْسَ*) and *المَلِكِيسِ* (IAq, and K in art. *لَيْسَ*) and *المَلِكِيسِ* (TA in art. *لَيْسَ*) i. e. *صَارَ ذَا عَرَضٍ*, (A, TA,) and *عَرَضَ*, and *اتَّسَعَ*; (Sh;) [meaning the same as the prov. before mentioned;] used with reference to him whose suspicion has become wide; (IAq, and TA in art. *لَيْسَ*;) i. e. with reference to him who suspects many persons (IAq, Az, and K in art. *لَيْسَ*) of a theft; (IAq, Az, and TA in that art. ;) or of saying a thing: (TṢ, and TA in that art. ;) or when thou askest a person respecting a thing and he does not explain it to thee. (TA in that art.) [See, again, Freytag’s Arab. Prov. ii. 100, where it is said that *أَعْرَضَ نُوبُ الْمَلِكِيسِ* app. means *The garment of the suspected appeared, or has appeared*: but that another reading is *عَرَضَ*, meaning *became, or has become, wide*.] *عَرَضَ*, aor.  $\text{عَرَضَ}$ , (Fr, S, O, Mṣb, K,) inf. n. *عَرَضٌ*; (TA;) and *عَرَضَ*, (Aq, TṢ, K,) aor.  $\text{عَرَضَ}$ , (Fr, K,) or  $\text{عَرَضَ}$ , like *حَسِبَ*, aor.  $\text{عَرَضَ}$ , deviating from the general rule; (Aq, TṢ;) *It (a thing) appeared, or became apparent, or showed itself to him*; (S, O, Mṣb, K;) [but in some copies of the K, instead of the explanation *ظَهَرَ عَلَيْهِ وَبَدَأَ*, we find *ظَهَرَ عَلَيْهِ وَبَدَأَ*, which is a mistake;] as also *اعْرَضَ*, (Fr, S, O, Mṣb, K,) which is a deviation from a general rule, being quasi-pass. of *عَرَضَ*, which see below; (S, O, Mṣb, K;) [lit.] *it showed its breadth, or width*. (O, TA.) You say, *اعْرَضَ لَكَ الشَّيْءُ* *The thing appeared to thee from afar*. (TA.) And *عَرَضَتْ لَهُ الْغُورُ*, and *عَرَضَتْ*, (AZ, S, O, K,) *The ghoul appeared to him*. (K.) The Arabs say, of a thing, *عَرَضَ* and *اعْرَضَ* and *اعترضَ* and *اعترضَ*, using these verbs as syn.; (Sh;) [app. as meaning *It showed, presented, or offered, itself*, (lit. *its breadth, or width, or its side*, see 5,) to a person: the first and last also often signify, and the others sometimes, *he obtruded himself in an affair; interfered therein*:] IKt disallows *اعْرَضَ* in the sense of *اعترضَ*, as not having been found by him: (TA:) [but] an instance of the former of these two verbs used in the sense of the latter of them occurs in the phrase *إِذَا أَعْرَضَتْ لِلنَّاطِرِينَ* [app. meaning *When she shows, or presents, herself to the lookers*], in a poem by one of the tribe of Teiyi. (Sh.) — *عَرَضَ* and *الخَيْرُ* in a copy of the Mṣb,] inf. n. *عَرَضٌ*; (TA; [in one place in the TA *عَرُوضٌ* there referring to *الخَيْرُ*, which is app. a mistranscription;]) and *اعْرَضَ*; (S, O, K, TA;) *Good* [i. e. *the doing of good*] *hath become within thy power, or practicable to thee, or easy to thee*. (S, O, K, TA.) And *اعْرَضَ لَكَ الظَّبْيُ* *The gazelle hath exposed to thee its side*; (TA;) or *hath put its side in thy power*, (S, O, K, TA,) *by turning it towards thee*: (O, TA:) said to incite one to shoot it, or cast at it. (S, O.) Or *اعْرَضَ لَكَ*, said of an animal of the chase, or other thing, signifies *It hath put in thy power, [or exposed to thee,] its breadth, or width*: (A:) or *اعْرَضَ لَكَ* signifies it (a thing) *became within his power, or*

*practicable to him, or easy to him*; lit., *it showed its side [to him]*. (Mgh.) [In the TA, I find *أَعْرَضَ فِي الشَّيْءِ* expl. as signifying *He had the width of the thing in his power*: but *في*, here, seems to be a mistake for *لَهُ*.] A poet, also, says *أَمَكْنِي أَعْرَضِي* addressing a woman; meaning *أَمَكْنِي* [Empower thou; i. e. grant thou access]. (S.) — *عَرَضَ لَهُ*, aor.  $\text{عَرَضَ}$ ; (Aq, S, K, TA;) and *عَرَضَ*, aor.  $\text{عَرَضَ}$ ; (TA;) are also said of an event, (Aq, TA,) or of a disease, and the like, (S, K, TA,) such as disquietude of mind, and a state of distraction of the mind or attention; (TA;) [meaning *It happened to him; it befell him; it occurred to him; was incident to him*;] and also of doubt, and the like. (TA.) [So, too, is *اعترضَ*.] You also say, *عَرَضَهُ عَارِضٌ مِنَ الْحَمَى وَنَحْوَهَا* [An occurrence of fever, and the like, happened to him, or befell him]. (S.) And *اعترضَ الْبَدَنُ* [It befell the body] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. *عَرَضَ*) — *عَرَضَ لَهُ*, aor.  $\text{عَرَضَ}$ ; (Mṣb, TA;) and *عَرَضَ لَهُ*, aor.  $\text{عَرَضَ}$ ; (Mṣb;) *He intervened as an obstacle to him, preventing him from attaining his desire, (Mṣb, TA,\*) or from seeking to attain his desire, and from going his way*; (TA;) as also *اعترضَ لَهُ*. (Mṣb.) You say also, *عَرَضَ لَهُ أَشَدُّ الْعَرِضِ*, and *اعترضَ لَهُ*, *He opposed himself to him (قَابِلَهُ بِنَفْسِهِ) with the most vehement opposition of himself*. (TA.) See also 5, second sentence. One should not say, *عَرَضْتُ لَهُ*, with teshdeed, in the sense of *اعترضتُ لَهُ*. (Mṣb.) You also say, *عَرَضَ عَارِضٌ*, meaning [An obstacle intervened, or prevented; lit.] *an intervening thing intervened; a preventing thing prevented*. (TA.) And *سَرَتْ فَعَرَضَ لِي فِي الطَّرِيقِ عَارِضٌ مِنْ جِبَلٍ وَنَحْوِهِ* *I journeyed, and there opposed itself to me, so as to prevent my going on, an obstacle consisting in a mountain, and the like; as also* *اعترضَ*: whence the *اعتراضات* [or objections] of the lawyers; because they prevent one’s laying hold upon the evidence. (Mṣb.) And *عَرَضَ لَهُ الشَّيْءُ فِي الطَّرِيقِ* *The thing intervened as an obstacle to him in the way, preventing him from going on*. (TA.) And *عَرَضَ الشَّيْءُ* *The thing stood up and prevented*; [or *stood in the way, or presented itself as an obstacle; or opposed itself*]; as also *اعترضَ*. (TA.) [And *The thing lay, or extended, breadthwise, or across, or athwart*; like *اعترضَ*, q. v.] And *عَرَضَ الشَّيْءُ دُونَ الشَّيْءِ* *The thing intervened as an obstacle in the way to the thing*; syn. *حَالَ*. (S, O.) — *مَا عَرَضْتُ لَهُ*, aor.  $\text{عَرَضْتُ}$ ; and *مَا عَرَضْتُ لَهُ*, aor.  $\text{عَرَضْتُ}$ ; signify *مَا تَعَرَضْتُ*: see 5: or, as some say, *I did not, or have not, become exposed to his reviling, or evil-speaking, by reviling, or speaking evil, of him*. (Mṣb.) [See also *عَرَضَ عَرَضَهُ*, below.] — *عَرَضَ لَهُ* also signifies *He went towards him*; (TA in art. *نَحْوُ*;) and *عَرَضَ عَرَضَهُ* and *عَرَضَهُ* [the same, i. e.] *نَحَا نَحْوَهُ*; (K;) as also *عَرَضَ لَهُ*. (TA.) — In the saying of El-Kumeiyt,

قَابِلُغَ يَزِيدُ إِنْ عَرَضْتُ وَمُنْدِرًا

he means [And convey thou to Yezzed,] if thou

pass by him, [and to Mundhir: or perhaps, if thou go to him: or if thou present thyself to him.] (S.) — **عَرَضَ** (L, K,) aor. ʔ, inf. n. **عَرَضٌ**, (L, TA,) *The horse went along inclining towards one side: (K, TA:) or ran inclining his breast and head: (L, TA:) and ran inclining his head and neck; (K; [in which only the inf. n. of the verb in this last sense is mentioned;]) the doing of which is approved in horses, but disapproved in camels. (TA.) [See also 3, and 5.] — **عَرَضَ** (K,) inf. n. **عَرَضٌ**, (TA,) *The camel ate of the أغراض, i. e. of the upper parts of the trees [or shrubs]. (K.) — عَرَضَتْ*, said of a she-camel, *A fracture, (S, O, K,) or some injurious accident, (S, O,) befell her; (S, O, K;) as also عَرَضَتْ*; (O, K;) but the former is the more approved: (TA:) and **عَرَضَ لَهَا** a disease, or a fracture, befell her. (TA, from a trad.) Also, said of a sheep, or goat, (شاة,) *It died by disease. (K.) And عَرَضَ الشَّاءُ* *The sheep, or goats, burst, or became rent, from abundance of herbage. (K.) And عَرَضَ*, (IKṯṯ,) inf. n. **عَرَضٌ**, (K,) *He (an animal, IKṯṯ, or a man, K, [but it is said in the TA that there is no reason for this restriction,]) died without disease. (IKṯṯ, K.) — عَرَضَ بِسَلْعَتِهِ* i. q. **عَارَضَ بِهَا**. (K.) See 3, in two places. [And under the same, see a similar phrase.] — **عَرَضَ** *He (a man, S, O) came to العروض, i. e. Mekkeh and El-Medeeneh, (S, O, K, TA,) and El-Yemen, (TA,) and what is around them. (S, O, K, TA.) — عَرَضَ الشَّيْءُ*, (S, Mṣb, K,) aor. ʔ, inf. n. **عَرَضٌ**, (Mṣb,) *He made the thing apparent; showed it; exhibited it; manifested it; exposed it to view; presented it; (S, O, Mṣb, K;) unfolded it; laid it open: and also he mentioned it: (Mṣb:) [lit. he showed its breadth, or width, or its side: and hence it also signifies he made the thing to stand as an obstacle, عَارَضَ دُونَ شَيْءٍ in the way to, or of, a thing.] You say, عَرَضَ لَهُ الشَّيْءُ* *He made apparent, showed, exhibited, manifested, or exposed to view, to him the thing; (S, O, K;) unfolded it, or laid it open, to him. (S, TA.) And عَرَضَ كُنَّا* *or proposed, to him, such a thing, or such a case: (K,\* TA:) [and he asked, or required, of him, with gentleness, the doing of such a thing; for] العَرْضُ signifies طلبٌ بِلَيْنٍ (Mughnee and K, voce الأ), or طلبٌ بِلَيْنٍ وَتَأْدِيبٌ. (Mughnee voce لَوْلَا.) And عَرَضْتُ الْمَتَاعَ لِلْبَيْعِ* [*I showed, exposed, presented, or offered, the commodity for sale; or] I showed the commodity to those desirous of purchasing it. (Mṣb.) The phrase عَرَضَ عَلَيْهِ الْمَتَاعَ [He showed, or offered, to him the commodity] is used because the person shows to the other the length and breadth of the thing (طَوْلُهُ وَعَرْضُهُ), or because he shows him one of its sides (عَرْضًا مِنْ أَعْرَاضِهِ). (Mgh.) [Hence,] it is said in a trad. of Hodheyfeh, **تَعَرَّضَ الْفَتَنَ عَلَى الْقُلُوبِ**, *عرض الحصير*, which means, accord. to some, that **فتن** [Temptations, &c.,] will be [displayed and] *embellished to the hearts of men like [as] the ornamented and variegated garment called حصير [is displayed and embellished]: (B, TA in art.***

حصير:) or the meaning is, that they will be laid and spread upon the hearts like the حصير: (IAth, TA in the present art.:) and some say that by this last word is here meant a certain vein extending across upon the side of a beast, towards the belly. (TA in art. حصر.) [Hence also,] **عَرَضَ سَابِرِي** [*A slight exhibition: (see art. سبر:)] so in the proverbs by A'Obeyd, in the handwriting of Ibn-El-Jawáleeḳee: (TA:) or عَرَضَ سَابِرِي: (TA, and so in a copy of the S in this art.:) or **عَرَضَ سَابِرِي**. (O, TA, and so in a copy of the S in this art.) With this agrees in meaning the saying, **عَرَضَ عَلَيَّ سَوْمَ عَالَةَ** [*He offered to me in the manner of offering water to camels taking a second draught: see also arts. سوم and عل; and see Freytag's Arab. Prov. ii. 84]. (TA.) You say also, عَرَضْتُ الْجَارِيَةَ عَلَى الْبَيْعِ [*I showed, or displayed, or exposed, or offered, the girl for sale]: (S, O, TA:) and in like manner الْمَتَاعَ [the commodity]. (TA.) And عَرَضْتُ لَهُ ثَوْبًا, **عَرَضْتُ لَهُ مِنْ حَقِّي ثَوْبًا**; (S, O;) and **عَرَضْتُ لَهُ مِنْ حَقِّي ثَوْبًا**; (S, O, K,) or **مَتَاعًا**, (TA,) this meaning, [as also the former phrase,] *I gave to him a garment, or piece of cloth, [or a commodity,] in place of his due: (S, O, K;) and in like manner, عَرَضْتُ بِهِ. (El-Umawee, TA.) And **عَرَضْتُ الْبَعِيرَ عَلَى الْحَوْضِ**, which is an instance of inversion, meaning *I showed the watering-trough to the camel: (S, O, Mṣb:) [or it agrees in meaning with the phrase] عَرَضْتُ النَّاقَةَ عَلَى الْحَوْضِ, and **أَعْرَضَهَا**, [as rendered] *He offered to the she-camel to drink [at the watering-trough]. (L, TA.) And عَرَضَهُمْ عَلَى السِّيفِ [lit. *He exposed them to the sword; (see also 2;) meaning] he slew them (S, A, O, Mṣb, K) with the sword. (Mṣb.) And عَرَضَهُمْ عَلَى السُّوطِ *He beat them with the whip; he flogged them. (K,\* TA.) And عَرَضَهُمْ عَلَى النَّارِ *He burned them. (A, TA.) And عَرَضْتُ الْعَسَلَ عَلَى النَّارِ* *I cooked the honey [upon the fire] to separate it from the wax. (Mṣb.) [And عَرَضَ نَفْسَهُ لِلْهَلَاكِ* *He exposed himself to destruction.] — عَرَضَ* also signifies *The bringing a man before a judge, and accusing him. (IAḳr, in TA, art. عقب.) [And The presenting, or addressing, a petition, &c., with عَلَى or لِ before the word signifying the person to whom it is presented or addressed.] — One says also, مَا يَعْزُضُكَ لِفُلَانٍ, (S, [so in two copies,] and O,) or **مَا يَعْزُضُكَ**, (L, TA,) with fet-h to the ع and damm to the ر, (L,) the verb being coordinate to **نَصَرَ**: (TA:) [app. meaning *What causeth thee to present thyself to such a one?]: Yaḳkoob disallows one's saying مَا يَعْزُضُكَ لِفُلَانٍ, with teshdeed. (S, O, TA.) [But the latter of these two verbs has a signification nearly allied to that which is here assigned to the former, and exactly agreeing with one mentioned before. See 2.] — **عَرَضَ الْجَنْدَ**, (S, Mṣb,) and **عَرَضَ الْجَنْدَ**, (S, O,) or **عَرَضَ عَيْنَ**, (A, K, B, except that in the A and B we find الجَيْشِ in-**********

stead of الجند,) aor. ʔ, (Mṣb,) inf. n. **عَرَضٌ**, (Yoo, S,) *He made the army, or body of soldiers, to pass by him, and examined their state, (S, O, K,) what it was: (S, O:) [i. e. he reviewed them:] or he made them to pass before him in review, that he might know who was absent and who was present: (A, B:) or he caused them to come forth, and examined them, that he might know them: (Mṣb:) and you say also, اعترضهم, (S, O, K,) meaning [the same, or] *he made them to pass by him, or before him, and examined them, one by one, (K, TA,) to see who were absent from those who were present. (TA.) You say also, اعترضه [*He examined the commodity, and the like thereof, having it displayed before his eye]. (Th.) [See also عَرَضَ.] — عَرَضْتُ الْكِتَابَ, (S, O, Mṣb,) aor. ʔ, inf. n. **عَرَضٌ**, (Mṣb,) *I read, or recited, the writing, or book: (O, TA: [in the S it is unexplained, but immediately followed by عَرَضْتُ الْجَنْدَ عَرَضَ الْعَيْنَ:] or I recited it by heart, or memory. (Mṣb.) — عَرَضَ عَرَضَهُ, aor. ʔ; (TA;) and **اعترضه**; (A, TA;) [perhaps originally signified *He examined his grounds of pretension to respect, or the like: and then became used to express a frequent consequence of doing so; i. e.] he spoke evil of him; reviled him; detracted from his reputation: (A, TA:) or he corresponded to him, or equalled him, in grounds of pretension to respect: (TA:) [the former seems to be the more probable of the two meanings; for it is said that] **اعترض فلانًا** signifies *he spoke evil of such a one; reviled him; detracted from his reputation; (Lth, S, O, K;) and annoyed him. (Lth, TA.) — عَرَضَ الشَّيْءُ, (K,) aor. ʔ, inf. n. **عَرَضٌ**, (TA,) *He hit the side (عَرْض) of the thing. (K.) — عَرَضَ الْعُودَ عَلَى السِّيفِ*, (S, O, Mṣb, K,) and **عَرَضَهُ عَلَى الْإِنَاءِ**, (S, O, K,) aor. ʔ and ʔ, (S, O, Mṣb, K,) in both phrases, (O, K,) [J says, in the S, app. referring, not, as SM thinks, to the latter of the two phrases, but to the meaning, "this, only, with damm,"] *He put the stick breadthwise, across, athwart, or crosswise, (مَعْرُوضًا, TA, or بِالْعَرْضِ, Mṣb, TA, both meaning the same, TA,) upon the vessel, (Mṣb, TA,) [and so the sword upon his thigh: and عَرَضَ الرَّمْحَ] — عَرَضَ signifies the same.] — **عَرَضَ**, aor. ʔ, [and probably ʔ also,] inf. n. **عَرَضٌ**; and **عَرَضَهُ**, inf. n. **تَعْرِيزٌ**; (TA;) *He turned, or placed, the spear sideways; contr. of سَدَدَهُ. (S, in art. سد, relating to the former verb; and L, in the same art., relating to the latter verb.) — **عَرَضَ الرَّامِي الْقَوْسَ**, inf. n. **عَرَضٌ**, *The archer laid the bow upon its side on the ground, and then shot with it. (TA.) — The saying of Aboo-Kebeer El-Hudhalee, cited, but not expl., by Th,*********

فَعَرَضْتُهُ فِي سَاقِ أُسْنِيهَا

is thought by ISd to mean *And I made its (the sword's) breadth to become concealed in the thigh of the fattest of them. (TA.) — عَرَضَهُ* *He fed him: (Fr, TA:) [or he offered, or presented, to him food: for] عَرَضُوا* signifies *They were fed: and they had food offered, or presented, to them. (L, TA.) [See also 2, in the last quarter.] —*

عَرَضَ الحَوْضَ and القِرْبَةَ *He filled the watering-trough and the water-skin.* (K.) — عَرَضَ الشَّوْكَ: see 8, near the end. — عَرَضَ بَعِيرَهُ, inf. n. عَرَضٌ, *He branded his camel with the mark called عَرَضٌ;* (S;) and so عَرَضَهُ: (S, TA:) and عَرَضَ البَعِيرَ, inf. n. as above, *The camel was branded with that mark.* (K.) — عَرَضْتَهُ, (K,) aor. 2, (TA,) inf. n. عَرَضٌ, (K, TA,) *I defrauded, or deceived, him in selling.* (K.) — عَرَضَ, (K,) or لَهُ, (A, TA,) inf. n. عَرَضٌ, (K,) *He was, or became, mad, or insane, or possessed by jinn or by a jinnee:* (A, K:) or *he was, or became, affected, by a touch, or stroke, from the jinn.* (TA.)

2. عَرَضَهُ, inf. n. تَعَرِضٌ, *He made it (a thing) broad, or wide;* (S, K;) as also اعرضه, (Lth, S, K,) inf. n. اعراض. (TA.) — See also 1, near the end, in three places. — تَعَرِضٌ also signifies *The speaking obliquely, indirectly, obscurely, ambiguously, or equivocally; contr. of تَصْرِيحٌ;* (S, Mgh, Msb, K;) as when thou ashest a man, “*Hast thou seen such a one?*” and he, having seen him, and disliking to lie, answers, “*Verily such a one is seen:*” (Msb:) or the making a phrase, or the like, to convey an allusion, or an indication not expressly mentioned therein; as when you say “*How foul is niggardliness!*” alluding to such a one’s being a niggard (تَعَرِضٌ بِأَنَّهُ): differing from كِنَايَةٌ, which is the mentioning of the consequence and meaning that of which it is the consequence; as when you say “*Such a one has a long suspensory cord to his sword, and has many ashes of the cooking-pot;*” meaning that he is tall of stature, and one who entertains many guests: (Mgh:) [but many hold these two words to be identical in meaning.] You say, عَرَضْتُ لِفُلَانٍ and بِفُلَانٍ, i. e. *I said something [in the manner explained above], meaning such a one.* (S, Msb.) [See also an ex. voce كَلَامٌ.] ‘Omar defined [or rather explained] التَعَرِضُ بِالْفَاحِشَةِ [*The making an allusion to that which is foul, or obscene*] by the instance of a man saying to another “*My father is not an adulterer, nor is my mother an adulteress.*” (O, TA.) Or, accord. to the early authorities, عَرَضٌ signifies *He used a phrase susceptible of different meanings, or an equivocal phrase, by which the hearer understood a meaning different from that which he (the speaker) intended:* or, accord. to the later authorities, as Et-Teftézanee, *he mentioned a thing by a proper or tropical or metonymical expression, to signify some other thing, which he did not mention;* as when one says, “*I heard him whom thou hatest praying for thee, and making good mention of thee;*” meaning in his praying for the Muslims in general. (El-Munáwee, in explaining the trad. إِنَّ فِي المَعَارِضِ الخ. which see below, voce مَعَارِضٌ.) تَعَرِضٌ with respect to the demanding of a woman in marriage in [the period of] her عِدَّةٌ, [during which she may not contract a new marriage,] is the using language which resembles a demand of her in marriage, but does not plainly express it; as the saying to her “*Verily thou art beautiful,*” or “*Verily there*

is a desire for thee,” or “*Verily women are of the things that I need:*” and تَعَرِضٌ is sometimes made by the quoting of proverbs, and by the introducing of enigmas in one’s speech. (TA.) [When followed by عَلَى, it signifies *The making an indirect objection against a person or saying &c.*] — Also عَرَضَ, (S, O,) inf. n. as above, (K,) *He wrote indistinctly;* (S, O, K;) *not making the letters distinct, nor the handwriting rightly formed or disposed.* (TA.) — تَعَرِضٌ also signifies *The making a thing to be exposed [or liable] to another thing.* (K. [It is there expl., with the article ال prefixed to it, by the words أَنْ يَجْعَلَ الشَّيْءَ عَرَضًا, or الشَّيْءُ عَرَضًا, accord. to different copies; the latter (which see, last sentence but one,) app. the right reading; meaning مَعْرُوضًا, whichever be the right; for an inf. n. may be used in the sense of a pass. part. n.; and many a word of the measure فَعْلٌ is used in that sense, as, for instance, خَبَطَ and نَفَضَ and هَدَمَ. That I have rightly rendered the above-mentioned explanation in the K is indicated by what here immediately follows.]) Hence the trad. مَا عَظُمَتْ نِعْمَةُ اللَّهِ عَلَى عَبْدٍ إِلَّا عَظُمَتْ مَوَؤُنَةُ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ المَوَؤُنَةَ فَقَدْ عَرَضَ تِلْكَ النِّعْمَةَ لِلزُّوَالِ [*The blessing of God upon a servant, or man, hath not become great but the burden of other men upon him hath become great; and he who doth not take upon himself that burden causeth that blessing to be exposed to cessation.*] (O, TA.) You also say, عَرَضْتُ فَلَانًا لَكَذَا فَتَعَرَّضَ هُوَ لَهُ, [*I caused such a one to expose himself, or I exposed him, to such a thing, and he exposed himself, or became exposed, to it,*] (S, O,\*) i. e. عَرَضْتُهُ عَرَضًا. (O.) See also 1, last quarter. — Also *The giving a thing in exchange for, as an equivalent for, or in the place of, another thing.* (TA.) — And *The act of bartering, or selling, a commodity for a like commodity.* (K, TA.) See 3, in two places. — And *The giving what is termed an عَرَاضَةٌ:* (TA:) and the feeding with what is so termed: (K:) or the giving food of what is so termed. (S.) [See also 1, near the end.] It is said in a trad., respecting a company of travelling merchants making presents to Moḥammad and Abou-Bekr, عَرَضُوهُمَا ثِيَابًا بِيضًا, [*They gave to both of them white garments, or pieces of cloth.*] (L.) And you say, عَرَضُوهُم مَحْضًا, [*They gave them to drink [unmixed] milk.*] (TA.) And عَرَضُونَا, [*Give ye to us food of your عَرَاضَةٌ; your wheat, or corn, which ye have brought.*] (S, TA.) — عَرَضَ المَاشِيَةَ, inf. n. تَعَرِضٌ, *He made the cattle to have such pasturage as rendered them in no need of being fed with fodder.* (TA.) — عَرَضَ, (IAqr, O,) inf. n. تَعَرِضٌ (K,) also signifies *He became possessed of عَارِضَةٌ [i. e. courage, or courage and energy], (IAqr, O, K,) and strength, or power, (IAqr, O,) and a faculty of speech, (IAqr, O, K,) or, as in the Tekmileh, and power of speech.* (TA.) — And *He kept continually to the eating of عَرَضَانِ* (O, K, TA, [in the O عَرَاضِ,]) pl. of عَرِضٌ. (TA.) — See also 4, last sentence.

3. [عارضه has two contr. significations, which are unequivocally expressed by saying عَارِضَهُ عَارِضَهُ and عَارِضَهُ بِالخِلَافِ. (See عَانَدَهُ.) Thus one says,] عَارِضَهُ, (Msb,) inf. n. مَعَارِضَةٌ, (TA,) *He opposed him [being opposed by him].* (Kull p. 342.) — And [*He vied, competed, or contended for superiority, with him; emulated, rivalled, or imitated, him;*] *he did like as he (the latter) did.* (Msb, TA.) You say also, عَارِضْتَهُ بِبَيْتِل مَا صَنَعَ, (S, O,) or بِبَيْتِل صَنِيعِهِ, (K,) *I did to him like as he did:* (S, O, K:) whence المَعَارِضَةُ [in trafficking, as will be seen below]: as though the breadth (عَرَضٌ) of the action of the one were like the breadth of the action of the other. (O, K.) And عَارِضَهُ بِمَا صَنَعَهُ *He requited him for that which he did.* (L.) — [Hence] مَعَارِضَةٌ also signifies *The selling a commodity for another commodity; exchanging it for another; as also عَرَضٌ:* (TA:) and [in like manner] تَعَرِضٌ, the act of bartering, or selling a commodity for a like commodity. (K, TA.) You say, عَارِضٌ بِسِلْعَتِهِ, and عَرَضٌ بِهَا, (K, TA,) aor. 2, inf. n. عَرَضٌ; (TA;) *He exchanged his commodity; giving one commodity and taking another:* (TA:) and عَرَضَ لَهُ عَرَضًا *he sold his commodity for another commodity.* (TK.) Also عَارِضُهُ بِالْبَيْعِ (M and L in art. بَد) and بَاعَهُ مَعَارِضَةً (S and K in that art.) [*He bartered, or exchanged commodities, with him.*] And أَخَذْتُ هَذِهِ السِّلْعَةَ عَرَضًا *I took this commodity giving another in exchange for it.* (TA.) And when persons demand blood of other persons, and they [the latter] do not retaliate for them, they [the latter] say, نَحْنُ نَعْرِضُ مِنْهُ [*We will give a compensation for it*]: and they [the former] accept (اعترضوا) the bloodwit. (L.) — You say also, عَارِضْتُهُ فِي البَيْعِ فَعَرَضْتُهُ [*I vied with him in endeavouring to defraud, or deceive, in selling, or buying,*] and *I defrauded, or deceived, him therein.* (K, TA.) And عَارِضُهُ بِالْمَجْدِ [*He vied, or competed, or contended, with him, or emulated him, or rivalled him, in glory, or honour, &c.*]: (L and K in art. مَجْد:) and in like manner عَارِضُهُ بِالْفَخْرِ. (K in art. فخر.) See 6. — عَارِضُهُ, (O, K,) or عَارِضُهُ فِي السَّبِيلِ, (A,) *He went along over against him; or on the opposite side to him;* (S, A, O, K;) in a corresponding manner; (TA;) [each taking the side opposite to the other.] — [Hence, عَارِضُهُ as signifying *It (a tract &c.) lay over against him.* Also as *syn. with عَنْهُ*.] See 4. — [Hence also,] عَارِضٌ, (S, O, K,) inf. n. مَعَارِضَةٌ, (TA,) *He took to one side (S, O, K\*) of the way, or ways, (accord. to different copies of the K,) while another took to another way, so that they both met.* (TA. [See 3 in arts. خَزَم and زَم.]) El-Ba’eth says,

• مَدَحْنَا لَهَا رَوْقَ السَّبَابِ فَعَارِضَتْ •  
• جَنَابَ الصَّبَا فِي كَاتِرِ السَّرَّاعِمَا •

[cited in the S, voce رَيْقٌ, but with رَيْقٌ, in the place of رَوْقٌ, and there ascribed to Lebeed,]

meaning, accord. to ISk, [We praised to her the first part of youth, and thereupon] she took to the side of *الصبا* [or youthful foolishness, and amorous dalliance], or, as another says, she entered with us into it, in a manner not open, but making it appear to us that she was entering with us; *جانب الصبا* meaning *جَنِبَهُ*. (TA.) — *عارض الجنازة* He came to the bier, or the bier conveying the corpse, intermediately (*مُعَرِّضًا*), in a part of the way, not following it from the abode of the deceased: (O, K, TA.) said of Moḥammad, in a trad. respecting the funeral of Aboo-Tālib. (O, TA.) — *عارض المرأة*, inf. n. *عَرَّضَ* and *مُعَارَضَةٌ*, He came in to the woman [indirectly, or] unlanfully; (Sgh, K, TA;) i. e. without marriage and without possession [of her as his slave]. (Sgh, TA.) Hence the saying, *جاءت بولد عن عراض* and *جاءت بولد عن عراض* She brought forth a child in consequence of a man's having so come in to her: (K:) or a child whose father was unknown. (A, O, TA.) [Hence also,] *عارضه ابن مَعَارِضَةٍ* i. q. *سَفِيحٌ*; (O, K;) i. e. A son the offspring of fornication. (O, TA.) — *الجوزاء تمر على جنب وتعارض النجوم*, inf. n. *مُعَارَضَةٌ*, [Orion passes along towards one side, and is oblique in its course with respect to the other stars;] i. e. it is not direct [in the disposition of its stars, particularly of the three; conspicuous stars of the belt, with respect to its course] in the sky. (Aq, S, O.) [See also 5.] — *عارض الريح*, said of a camel, (TA,) [He turned his side to the wind;] he did not face the wind nor turn his back to it. (A, TA.) — *نظر إليه معارضة* He looked at him, or towards him, *sideways*, or *obliquely*. (A, TA.) You say also, *نظر عن معارضة* [He looked sideways, or obliquely]. (TA in art. *خزر*.) And you say of a she-camel, *تمشي معارضة للنشاط* [She goes obliquely by reason of briskness, liveliness, or sprightliness]. (S, K.) [See again 5, latter half.] — *عارض الشيء بالشيء* He compared the thing with the thing. (Mḡb.) You say, *عارض الكتاب*, (S, O, K,) inf. n. *مُعَارَضَةٌ* and *عَرَّضَ*, (TA,) He compared, or collated, the writing, or book, (S, O, K,) *يكتاب آخر* with another writing, or book. (S, O, TA.) And *كتب كتابا عن معارضة* [He copied, or transcribed, the writing, or book]. (K in art. *نسخ*.) — And *المعارضة* is syn. with *المداورة* [probably as meaning *The reading, or studying, with another*]. (TA.) — *عارض الناقة عراضا* [He covered the she-camel agreeably with her desire] is said when the stallion is offered to her, and if she desire he covers her, but otherwise he does not: (S, O, TA:) in the K it is said, if he desire her; which is wrong: (TA:) this is because of her generous quality. (S, O, TA.) — And *لقحت عراضا* She (a camel) conceived by a stallion, she not being of the camels among which he was sent. (AO, TA.) — See also 8, near the end.

4. *عارض*: see 1, first sentence; and in thirteen places after that, as far as the break after the words "grant thou access." — Also *He went wide* (S, O, Mḡb, K) and *long*; (S, O, K;) *في الشيء*

[in the thing]; (Mḡb;) and *في الكاوم* [in generous actions]. (TA.) — *عارض عنه*, (S, O, Mḡb, K,) inf. n. *إِعْرَاضٌ*, (S, O,) He turned away from, avoided, shunned, and left, it; (S, O, Mḡb, K;) lit. he took a side (*عَرَضًا* i. e. *جَانِبًا*) other than the side in which it was: (Mḡb:) or he turned his back upon it: (IAth, TA:) and [in like manner] *عارضه* he turned aside, or away, from him; avoided him; shunned him; (S, O, K;) lit. he became aside with respect to him. (TA.) — *أعرضت بولدها*: see 2, first signification. — *أعرضت بولدها* She (a woman) brought forth her children broad [in make]; expl. by the words *عَرَّضًا* *وَلَدْتَهُمْ*; (S, O, K;) [not meaning *عَرَّضًا*, (see 3), as Freytag, deviating from Golius, has understood it; unless SM be in error; for he says that] the last word in this explanation is pl. of *عَرِضٌ*. (TA.) — *أعرض المسألة* He put, or expressed, the question broadly; (Mḡh;) widely; (Mḡh, TA;) largely. (TA.) — *أعرض الناقة على الحوض*: see *عَرَضَ*, latter half. — *أعرض العرضان* He put for sale the *عرضان* [pl. of *عَرِضٌ*, q. v.]. (O.) — And (O) *أعرض العرضان*. (S, IKḡ, O.) — [And app. *He circumcized a boy*: or so *مُعَرِّضٌ*: see *عَرَضَ*.]

5. *تعرض*: see *عَرَضَ*, near the beginning, where these two verbs, and *أعرض* and *اعترض*, are said to be used as syn.; [app. as meaning *It showed, presented, or offered, itself, to a person*; lit. *it showed, or presented, its breadth, or width*; or, as *تعرض* is expl. in the EM p. 19, *it showed its عرض*, i. e. *side*: this, or *it*, or *he*, *presented, or offered, or exposed, its, or his, side*, seems to be the primary signification of *تعرض*, and of *اعترض*, as well as of *عَرَضَ*; and is of frequent occurrence: and all (as mentioned voce *عَرَضَ*) signify also *he obtruded himself in an affair*; *interfered therein*. — [Hence,] *He opposed himself to him*; *he offered opposition to him*; or *he attacked him*; said of a man, and of a beast of prey, or noxious reptile, and the like; as also *تعرض* and *اعترض*: this signification also is of frequent occurrence. (The lexicons passim.) — [Hence also,] *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it*; [as though he set himself over against the object to which the verb relates;] syn. *تصدى*. (Lth, Lh, S, O, Mḡb, K.) So in the saying, *تعرض لمعروفهم* and *تعرض لمعروفهم* [He addressed himself, &c., presented himself, betook himself, advanced, came forward, or went forward, or attempted, to obtain their favour, or bounty]: and *المعروف* and *تعرض للمعروف* [He addressed himself, &c., to obtain favour, or bounty; and] *he sought, or demanded, it*: (Az, Mḡb;) and [so] *تعرض للمعروف*. (Mḡb in art. *عر*.) [See also *تعرض له*.] So too in the saying, *تعرضوا لتفضلات رحمة الله* [Address ye yourselves, &c., to become objects of the effusions of the mercy of God]; (O, K, TA;) occurring in a trad. (TA.) And hence the saying, *تعرض في شهادته* *لقد أعرضت* He addressed himself, &c., (تصدى) in his

testimony, to the mention of such a thing. (Mḡb.) It is likewise syn. with *تصدى* in the saying, *تعرض لي فلان بمكروه* [Such a one addressed himself, &c., or attempted, to do me an abominable, or evil, action; or opposed himself to me with an abominable, or evil, action]. (Lth.) [In like manner also you say,] *يتعرض للناس بالشر* [He addresses himself, &c., to do to men evil; or he opposes himself to men with evil or mischief]. (S, K.) And *ما تعرضت له بسوء* [I did not address myself, or have not addressed myself, &c., to do to him evil]: and *ما عرضت* and *ما عرضت* are said to signify the same. (Mḡb.) [See 1.] You say also, *تعرضت أسألهم* [I addressed myself, &c., to ask them]. (S, O.) And *فلان يتعرض*, and *يتضرع*, *Such a one came asking, or petitioning, to another, for a thing that he wanted*. (Fr, in S, art. *ضرع*.) — And *تعرض الرفاق* He asked the companies of travellers for what are termed *عراضات* [pl. of *عَرَضَةٌ*, q. v.]. (TA.) — *تعرض لكذا* [also signifies *He exposed himself, or became exposed, to such a thing*]. (S.) See 2, latter portion. — Also *تعرض*, [from *عَرَضَ*] *He, or it, turned aside; turned from the right course or direction*; syn. *تَعَوَّجَ*; (S, K, TA;) and *زأغ*: (TA:) *his, or its, course, or march, was, or became, indirect, or oblique*. (L, TA.) You say, *تعرض الجمل في الجبل* *The camel went to the right and left*, [in, or upon, the mountain,] on account of the difficulty of the road, or way. (S, O, K.) And *تعرضت الإبل المداير* *The camels went along the routes* (*في المداير*) [*في المداير* being in the accus. case because *في* is understood, not that the verb is trans.] *to the right and left*; (A;) i. e., *alternately to the right and left*. (T in art. *ثنى*.) [See a verse cited voce *تصدف*, and its explanation.] *Dhu-l-Bijádeyn*, being guide to the Apostle, addressing his she-camel, said,

- *تعرضي مدارجا وسومي*
- *تعرض الجوزاء للنجوم*
- *هذا أبو القاسم فاستبهي*

(S, O) *Go thou along routes to the right and left, avoiding the rugged acclivities, [and continue thy course, or as expl. in the TA, art. *سوم*, pass along quickly,] (TA,) like as *الجوزاء* [Orion] passes along in the sky obliquely, or indirectly, in the disposition of its stars [with respect to the other stars: (see 3, towards the end:) this is *Abu-l-Kásim*; therefore go thou right]. (IAth, TA.) — *اعترض*, q. v. (TA.) *تعرض الفرس في رصنه* — You say also, of a camel, *يعترض في سيره* [He inclines towards one side, in his march, or course; or goes obliquely, or inclining towards one side]. (K: and so in one copy of the S: in another copy of the S, *يتعرض*. [See also 3, last quarter.] — *تعرض* also signifies *It (a thing) became infected, vitiated, or corrupted*; and in this sense it is said of love: (TA:) [as though it turned from the right course, or direction; a signification mentioned before; and thus it is expl. in the S,*

as occurring in the phrase *تَعَرَّضَ وَصَلَهُ*, in the Mo'allakah of Lebeed; or, thus used, it signifies] it (a person's attachment to another) became altered, so as to cease. (EM p. 149.)

6. *تَعَارَضَا* They opposed each other. (Ibn-Ma'roof, in Golius. [The verb is very often used in this sense.]) — They fought, or combated, each other. (MA.) — They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other: (TA in art. *تَبَرَّى*.) syn. *تَبَارَيَا*. (K in that art.)

8. *اعترض*: see *عَرَضَ*, near the beginning, where these two verbs and *تعرض* and *اعرض*, are said to be used as syn., app. in the senses expl. there and in the beginning of 5. — [Hence,] *اعترض عليه* He opposed, resisted, or withstood, him, or it; syn. *امتنع*. (MA.) [See 1 in art. *شَف*, in two places.] — See also 5, second sentence. — And see from *عَرَضَ لَهُ* as signifying "it happened to him" as far as the end of the sentence explaining *اعترض الشيء ذون الشيء*. *اعترض* signifies [It lay, or extended, breadthwise, across, transversely, athwart, sideways, obliquely, or horizontally: or so as to present an obstacle: or so intervened in any manner; as shown in the part last referred to, above: or rather it has both of these meanings; and in the former sense it is used, in the TA, art. *حر*, in describing the direction of an asterism, opposed to *انتصب*: or, in other words,] it (a thing, S) became, (K,) or became an obstacle, (*صَارَ عَارِضًا*, S, O,) like a piece of wood lying across, or athwart, or obliquely, (*مُعْتَرِضًا*), in a channel of running water, (S, O, K,) or a road, (O, L,) and the like, preventing persons from passing along it. (L.) It is also said [of a collection of clouds appearing, or presenting itself, or extending sideways, or stretching along in the horizon like a mountain; see *عَارِضَ*: and] of a building, or other thing, such as a trunk of a palm-tree, or a mountain, lying in a road: and as this prevents the passengers from passing along the road, it is used as signifying *He, or it, prevented, or hindered*: (O, K:) it is quasi-pass. of *عَرَضَهُ*. (K, TA.) [And hence,] *اعترض عن امرأته*, (O, TA,) not *اعترض*, as the K seems to indicate, (TA.) *He was prevented from going in to his wife, by an obstacle that befell him, arising from the jinn, or genii, or from disease*: (O, K, TA:) occurring in a trad. (TA.) — [Hence,] *اعتراض* which is forbidden in a trad. [respecting horse-racing] signifies A man's coming intermediately with his horse, in a part of the course, and so entering among the [other] horses. (O, L, K.) [See also *عَارَضَ الجِنَاةَ*.] — [And hence,] *اعترض الشهر* He commenced [the observances of] the month not from the beginning thereof. (S, O, K.) — *اعتراض الجملة* The clause intervened parenthetically. — *اعترض عليه* He interposed in an argument, or the like, objecting against him something, by way of confutation]. And *اعترض على* *He attributed to any one an error in respect of a saying or an action.* (Har

p. 687.) — *اعترض الفرس في راسه* The horse was perverse, untoward, or intractable, [in his halter,] to his leader; (S, A, O, K;) as also *تعرض*. (TA. [See *مُعْتَرِضٌ*].) And *اعتراض* in a man is The appearing and engaging in what is vain, or false, and refusing to obey the truth. (TA.) — *اعترضه* He faced him, and advanced towards him: (Har p. 420:) and *اعترض عَرَضَهُ* and *عَرَضَهُ* [has nearly, if not exactly, the same signification]: see *عَرَضَ*. And *اعتراض* also signifies The coming in upon any one: or entering upon an affair. (Har p. 687.) — *اعترض له* often means *He presented himself, or advanced, or came forward, to him: and he addressed or betook himself, or advanced, or went forward, to it; namely, an action; like تعرض* *تعرض له*: see its syns. *تَبَرَّى* and *انْتَبَرَى*. — See also 5, second sentence. — *اعترض له بسهم* He advanced towards him with an arrow, and shot at him, and slew him. (S, O, K.) — *اعترض للمعروف*: see 5. — *يعترض في سببه*: see 5, near the end. — *اعترض* He rode while reviewing the army, or body of soldiers, or making them to pass by him and examining their state, (S, O, K,) *على الدابة* upon the beast: (S, O.) — *اعترض الجند* The army, or body of soldiers, was reviewed: (Mgh, L:) quasi-pass. of *عَرَضَ الجند* [which signifies the same as the phrase next following]. (O, L, TA.) — *اعتراض الجند*: and *المتاع ونحوه* and *اعترضه على عينه*: see *عَرَضَ*, last quarter. — *اعترض عَرَضَهُ*: and *اعترض فلاناً*: see *عَرَضَ*, last quarter. — *اعترض البعير* He rode the camel while refractory, or untractable, (S, O, K,) as yet. (K.) And *اعترض العروص* He took the untrained she-camel in her untrained state. (TA. [In the original of this explanation is a mistranscription, which I have rectified in the translation; *اخذعا* for *أخذها*].) — [Hence, app.,] *اعترض فلان الشيء* Such a one undertook the thing, or constrained himself to do it, it being difficult, or troublesome, or inconvenient. (IAth.) — *اعترض الشوك* (K, TA) *He ate the thorns*: and *عَرَضَ الشوك*, aor. 2, inf. n. *عَرَضَ*, he took and ate of the thorns: both said of a sheep or goat, or rather of a camel: (TA:) and [in like manner] one says of a camel, *عَارِضَ الشوك* and the camel that does so is said to be *عَارِضٌ*. (S, O, K.) — See also 10, in five places. — *اعترض منه* [He accepted an equivalent, or a substitute, or compensation, for it]. You say, *كان على فلان نقد فأعترضته* [Such a one owed a debt of money, and I demanded it of him when it was difficult for him to pay it, and I accepted an equivalent, &c., for it]: and *اعترضوا منه*, referring to blood, when retaliation has been refused, means they accepted [قبِلُوا, for which *اقبلوا* has been substituted by the copyists in the L and TA,] the bloodwit [as a compensation for it]. (L.)

10. *استعرض*: see *عَرَضَ*; second sentence. — *قدفت استعرضت الناقة بالبحير* [in the thing]; (Mgh;) and *في الكاوير* [in generous actions]. (TA.) And *عَرَضًا* [He

came fat and plump. (TA.) — *استعرضه* He asked him to show, or exhibit, to him what he had. (S, TA.) — *استعرض الجارية* He asked to show, or display, to him the girl on the occasion of sale. (Mtr, in Har p. 557.) — *استعرضها* He came to her from the direction of her side. (TA.) — [Hence, *استعرضه* also signifies, and so *اعترضه*, *He betook himself to him or it, or he took him or it, or he acted with respect to him or it, without any direct aim, at random, or indiscriminately: and hence the phrases here following.*] *استعرض الناس الخوارج* and *اعترضوهم* The people went forth against the Khárijees not caring whom they slew. (Mgh.) And *لا بأس بأن يعترضوا من لقوا* [There will be no harm to them] in their taking without distinguishing who and whence he is him whom they find, and slaying. (Mgh.) And *يستعرض الخارجي الناس* (S, O, K, TA) in any possible manner, and destroys whomsoever he can, (TA,) without inquiring respecting the condition of any one, (S, O, K, TA,) Muslim or other, (S, O, TA,) and without caring whom he slays. (TA.) And *واشتره ممن أعرضه* [Take thou it at random, or indiscriminately, and buy it of him whom thou findest, and ask not respecting him who made it]. (S, K.) And *استعرض من أقبل ومن أدبر* [He acted indiscriminately, giving to him who advanced and to him who retired]. (S.) And *استعرض العرب* Ask thou whom thou wilt of the Arabs respecting such and such things. (S.) You say also, of land (أرض) in which is herbage, *استعرضها المال* and *يعترضها* [The camels, or the like,] depasture it [app. at random] when traversing it. (K.)

*عرض* Breadth; width; contr. of *طول*; (S, Mgh, O, Mgh, K;) and *i. q. سعة*; (K;) the mutual distance of the edges or sides of a thing: (Mgh:) primarily relating to corporeal things, but afterwards used in relation to other things: [see *عريض*:] (TA:) this word as signifying the contr. of *طول* is the common source of derivation of the other words of this art., notwithstanding their multitude: (O:) pl. [of pauc.] *أعراض* (IAar, TA) and of mult. *عروض* and *عروض*. (TA.) It is said in the Kur [lvii. 21, *وجنة عرضها*] *And a paradise whereof the breadth, or width, is like the breadth, or width, of the heaven and the earth*: and in iii. 127, [ *عرضها السموات والأرض*] [the breadth, or width, whereof is as the heavens and the earth]: and Ibn-'Arafah observes that when the *عرض* is described as being much, it indicates that the *كول* is much, for the latter is more than the former. (O, TA.) You say also, *عَرَضَ عَرَضَهُ*, and *عَرَضَهُ*. *He went towards him*: [lit. towards his breadth, and his side.] (K.) And *ذهب عرضاً وطولاً* [He went wide and long]; (S, Mgh, K;) and *في الشيء* [in the thing]; (Mgh;) and *في الكاوير* [in generous actions]. (TA.) And *عَرَضًا* [He

cut it breadthwise, or across, or crosswise]. (§ in art. قط, &c.) And **قَطَعَ الْوَادِي عَرْضًا** [He crossed the valley]; (§ and ك in art. جَزَع &c.); and in like manner, **الْأَرْضُ** [the land]. (ك in that art.) And **وَضَعَ الْعُودَ عَلَى الْإِنَاءِ بِالْعَرْضِ** [He put the stick upon the vessel breadthwise, or across, or crosswise]; (Mṣb); *i. q.* **مَعْرُوضًا**. (TA.) — [In geography, The latitude of a place.] — The middle, or midst, of a thing: or **عَرْضُ الشَّيْءِ** signifies the thing itself. (TA.) See also **عَرْضُ**, former half, and in three places towards the end. = A mountain; (§, ك); as also **عَارِضٌ**: (§, O, ك); or the former, the lowest part, or base, (سَفْح), thereof; (§, ك); as also **عَرْضٌ**: (O, ك); and (so in the §, but in the ك “or”) the side thereof; (§, ك); as also **عَرْضٌ**: (TA.) or the place whence, or whereby, (مِنْهُ), a mountain is ascended: (ك); and **عَارِضٌ**, a lofty mountain: (TA.) pl. of the first, **أَعْرَاضٌ** and **عُرُوضٌ**. (§, TA.) = A collection of clouds: (ك); or a collection of clouds that obstructs the horizon: (§, ك); [see also **عَرْضٌ** and **عَارِضٌ**:] pl. **عُرُوضٌ**. (TA.) = + An army: (O, ك); or a great army: (§, TA.) and **عَرْضٌ** also has the former signification: (ك); or the latter: (TA.) so called as being likened to a mountain; or to the clouds that obstruct the horizon: (§, TA.) pl. **أَعْرَاضٌ**. (TA.) — **جَرَادٌ عَرْضٌ** + Numerous locusts; (§, O, ك); likened to the clouds that obstruct the horizon; (TA.) as also **عَرْضٌ**: (ك); pl. of the former, **عُرُوضٌ**: (TA.) and **عَارِضٌ** also signifies a multitude of locusts; (§, O, TA.) and of bees: (TA.) as in the saying, **مَرَّ بِنَا عَارِضٌ قَدْ مَلَأَ الْأَفْقَ** [There passed by us a multitude of locusts, or of bees, which had filled the horizon]: (§, O, TA.) so says Aboo-Naṣr Aḥmad Ibn-Ḥātim. (§, O.) = A valley. (IDrd, ك). See also **عَرْضٌ**. — [As inf. n. of **عَرَضَ**, it occurs in the phrases **عَرْضَ الْجُنْدِ** and **عَرْضَ الْعَيْنِ**: see **عَرْضَ عَيْنٍ**.] You say also, **نَظَرَ إِلَيْهِ عَرْضَ عَيْنٍ** (Th, A) He looked at, or examined, him, or it, having him, or it, before his eye; *i. q.* **عَرَضَهُ عَلَى عَيْنِهِ**. (TA.) And **رَأَيْتُهُ عَرْضَ عَيْنٍ** I saw him, or it, obviously; nearly. (TA.) [See also an ex. voce **عَيْنٍ**.] — [يوم العَرْض] is an appellation of The day of the last judgment. = A compensation; a substitute; a thing that is given or received or put instead of another thing: so, accord. to some, in the Kur iii. 127, quoted above: [but this is strange:] and so in the phrase **عَرْضُ هَذَا التَّوْبِ كَذَا وَكَذَا** [The compensation, or substitute, for this garment, or piece of cloth, is such a thing, and such a thing: but not necessarily; for **عَرْضُ** in this phrase may have the meaning first assigned to it above]. (TA.) See also what next follows. — A commodity; or commodities, or goods; syn. **مَتَاعٌ**: (§, O, Mṣb, ك); as also **عَرْضٌ**; accord. to كز; (ك); which is the contr. of **عَيْنٌ**: (Mgh.) and the former, anything except silver and gold money, or dirhems and denars, (§, Mṣb, ك,) which are termed **عَيْنٌ**: (§, Mṣb); or any worldly

goods or commodities except silver and gold money: (Mgh, O, TA.) but **عَرْضٌ**, which see below, has a more comprehensive signification; everything that is termed **عَرْضٌ** being included in **عَرْضٌ**, whereas everything that is termed **عَرْضٌ** is not **عَرْضٌ**: (TA.) the pl. of **عَرْضٌ** is **عُرُوضٌ**, (Mṣb,) which A'Obeid explains as signifying the commodities, or goods, whereof none are meted in a measure nor weighed, and which are not animals, and do not consist in **عَقَارٌ** [or immovable property]. (§, O, Mṣb.) You say, **اشْتَرَيْتُ الْمَتَاعَ بِعَرْضٍ** I bought the commodity for a commodity like it. (§, O.) = **جَعَلَ الشَّيْءَ عَرْضًا لِلشَّيْءِ**, or **عَرْضًا**, accord. to different copies of the ك; see 2, in the latter half of the paragraph. = **عَرْضٌ** also signifies Madness; insanity; or possession by jinn, or by a jinnee. (K, TA.) [See 1, last sentence.] = **مَضَى عَرْضٌ** *An hour, or a portion, of the night passed; syn. سَاعَةٌ*. (K, TA.) = See also **عَرْضٌ**, with the unpointed ص.

**عَرْضٌ** A side; a lateral, or an outward, part, or portion; syn. **جَانِبٌ**, (§, Mgh, O, Mṣb, ك,) and **نَاحِيَةٌ**, (§, O, Mṣb, ك,) from whatever direction one comes to it, (§, O,) and **شُقٌّ**: (§, Mgh); and so **عَرْضٌ**; syn. **نَاحِيَةٌ**; of anything: (TA.) and **عَارِضٌ**, or **عَارِضَةٌ**, (accord. to different copies of the ك,) or both; (TA.) syn. **نَاحِيَةٌ**: (ك, TA.) and **عُرُوضٌ**; syn. **نَاحِيَةٌ**: (§, A, O, ك); and **عَارِضٌ**; syn. **نَاحِيَةٌ**, and **شُقٌّ**: (§, O, ك); [or] this last is pl. of **عَرْضٌ**; (§gh, ك); or, accord. to the M, of **عَرْضٌ** as signifying the contr. of **طَوْلٌ**: and **أَعْرَاضٌ** is pl. [or is another pl.] of **عَرْضٌ**; and is also pl. of **عَرْضٌ** in the sense expl. above. (TA.) You say, **عَرْضُ السَّيْفِ** The side, or flat, (صَفْح), of the sword. (ك.) And **عَرْضُ الْعُنُقِ** The two sides of the neck: (ك); or each side of the neck. (TA.) [See also **عَارِضٌ**.] And **عَرْضًا أَنْفَ الْبَعِيرِ** The beginning of the part of the bone of the camel's nose which slopes downwards, in both its edges. (Az, TA.) And **نَظَرَ إِلَيْهِ بِعَرْضِ وَجْهِهِ** He looked at him with the side of his face [turned towards him]. (§, O.) And **نَظَرَ إِلَيْهِ عَنْ عَرْضِ** and **عَرْضِ** He looked at him from one side. (§, O, ك.) And **خَرَجُوا يَضْرِبُونَ عَنْ عَرْضِ** (§, O, ك) They went forth smiting the people from one side, in whatever manner suited, (§, O,) not caring whom they smote. (§, O, ك.) And **أَضْرِبْ بِهِ عَرْضَ الْحَائِطِ** Strike thou with it indiscriminately any part that thou findest of the wall: (§, O, Mṣb, TA.) or the side thereof. (TA.) And **أَلْقِ فِي أَيِّ أَعْرَاضِ الدَّارِ شَيْئًا** Throw thou it in any side, or quarter, of the house which thou wilt. (TA.) And **خُذْهُ مِنْ عَرْضِ النَّاسِ**, and **عَرْضِهِمْ**, Take thou him from any side of the people which thou wilt. (TA.) And **أَوْصَى أَنْ يَنْفِقَ عَلَيْهِ مِنْ عَرْضِ مَالِهِ** He enjoined that he should expend upon him, or it, of any part of his property indiscriminately. (Mgh.) And **عَرْضُ الْعَشِيرَةِ**

Such a one is of the collateral class of the kinsfolk, or tribe; not of the main stock thereof. (Mgh.) And **عَرَضَ عَرْضَهُ**, He went towards him: [lit. towards his side.] (ك.) See also **عَرْضٌ**, near the beginning. And **أَخَذَ فِي عُرُوضٍ مِنَ الطَّرِيقِ** (§, \* ك) He took to one side of the way. (§, \* TA.) And **خَذَ فِي عُرُوضٍ سِوَى هَذِهِ** Take thou to a side other than this. (A.) And **أَخَذَ فُلَانٌ فِي عُرُوضٍ مَا تُعْجِبُنِي** (§, A) Such a one took to a way and side not pleasing to me. (§.) [عُرُوضٌ, it will be observed, is fem.] And **سَرَتْ فِي عِرَاضِهِ** I went along over against him. (A.) And **سَرْنَا فِي عِرَاضِ الْقَوْمِ** We went along not facing the people, or company of men, but coming to them from their side. (TA.) And Aboo-Dhuyb says,

• أَمْنِكَ بَرَقَ أَيْبَتُ اللَّيْلِ أَرْقُبُهُ •  
• كَانَهُ فِي عِرَاضِ الشَّامِ مِصْبَاحُ •

(§, \* TA,) i. e. [Is there lightning proceeding from thee, which I pass the night watching, as though it were a lamp] in the side, or region, of Syria? (§.) — See also **عَرْضٌ**, as signifying the “lowest part, or base, of a mountain;” and the “side thereof.” [And see **شُقٌّ**, last sentence but one.] — The middle, or midst, of a river or rivulet or the like, (O, ك,) and of the sea, (ك,) and of men or people, and of a story or tradition; and **عَرْضٌ** signifies the same, of men or people, &c.: (TA.) and the former, the main part of men or people; as also the latter; and of a story or tradition; (ك); as also **عِرَاضٌ**, (TA, and so in some copies of the ك,) and **عِرَاضٌ**. (TA, and so in some copies of the ك.) You say, **رَأَيْتُهُ فِي عَرْضِ النَّاسِ** I saw him among the people: (§, O); and some of the Arabs say, **رَأَيْتُهُ فِي عَرْضِ النَّاسِ**, meaning **فِي عَرْضِ**; (Yoo, §, O, TA;) or meaning **I saw him in the midst of the people**; (TA;) or, as also **فِي عَرْضِ النَّاسِ**, in the middle portions of the people; or, as some say, in the surrounding portions of the people. (Mṣb.) And **فُلَانٌ مِنَ عَرْضِ النَّاسِ** Such a one is of the common people, or vulgar. (§, ك, \*) — **كُلِّ الْعَبْنِ عَرْضًا** [Eat thou cheese indiscriminately; or] take thou cheese at random, or indiscriminately, and buy it of him whom thou findest, not asking respecting him who made it, (Aṣ, §, O, ك,) whether it be of the making of the people of the Scriptures, or of the making of the Magians. (Aṣ, §, O.) = **نَاقَةٌ عَرْضُ أَسْفَارِ**: and **عَرْضَةُ**: see **عَرْضَةُ**, last two sentences but one. = **أَعْرَاضُ الْكَلَامِ**: see **مَعْرَاضٌ**. [But whether **اعراض** in this phrase be pl. of **عَرْضٌ**, or whether it have any sing., I know not.] — See also **عَرْضٌ**.

**عَرْضٌ**: see **عَرْضٌ**, first signification. — Also The side of a valley, and of a بلد [i. e. country or the like, or town or the like]: (ك; [in the CK, بلد is in the nom. case, which I think a mistake:] or (as some say, TA) a part, region, quarter, or tract, (ك, TA,) and the low ground or land, (TA,)

of, or pertaining to, either of these: (K, TA:) pl. **أَعْرَاضٌ**. (TA.) — A valley in which are towns, or villages, and waters: (O, K:) or in which are palm-trees: (K:) or a valley containing many palms and other trees: (TA:) or any valley in which are trees: (S, O:) [see also **عَرَضٌ**, explained as applied to a valley:] pl. as above, (S,) and **عُرُضَانٌ**. (TA.) — **أَعْرَاضُ الْحِجَازِ** The towns, or villages, of El-Hijáz: (K:) or these, (TA,) or the **أَعْرَاضُ**, (S, O,) are certain towns, or villages, [with their territories; i. e. certain provinces, or districts;] between El-Hijáz and El-Yemen: (S, O, TA:) and some say that **أَعْرَاضُ الْمَدِينَةِ** is applied to the towns, or villages, that are in the valleys of El-Medeeneh: (TA:) or the low lands of its towns, or villages, where are seed-produce and palm-trees: so says Sh: (O, TA:) the sing. is **عَرَضٌ**. (K.) — And **عَرَضٌ**, (S, O,) or **أَعْرَاضٌ**, (K,) which is its pl., (TA,) signifies [The trees called] **أَرَاكٌ** (S, O, K) and **أَثَلٌ** (S, O) and **حَمِضٌ**. (S, O, K.) — Also A great cloud, (K, TA,) appearing, or presenting itself, or intervening, (**يَعْتَرِضُ**) in the horizon. (TA.) [See **عَرَضٌ** and **عَارِضٌ**, which signify nearly the same.] = *I. q.* **عَرَضٌ**, q. v., as signifying † An army: (K:) or a great army: (TA:) — and as signifying † Numerous locusts. (K.) = One's self; syn. **نَفْسٌ**; (S, O, Mṣb, K;) i. e. **نَفْسٌ رَجُلٍ**. (IKt.) You say, **أَكْرَمْتُ عَنْهُ**. (IKt.) You say, **عَرَضِي** I preserved myself from it. (S, O.) And **عَرَضِي** Such a one is [pure in respect of himself; or] free from reproach; (S, O;) or from fault, or vice, or the like. (S, Mṣb.) And in the same sense it occurs in the saying of Abud-Dardà, **أَقْرِضْ مِنْ عَرَضِكَ لِيَوْمٍ فَفَرِّكْ** [Lend thou from thyself for the day of thy poverty: but see art. **قَرَضٌ**]: and in other instances. (TA.) — The body; syn. **جَسَدٌ**, (IAḡr, S, O, K,) or **بَدَنٌ**: (IKt, Az:) pl. **أَعْرَاضٌ**. (Az, S.) So in the description of the people of Paradise, (Az, S,) in a trad., (Az,) **إِنَّمَا هُوَ عَرَقٌ يَجْرِي مِنْ أَعْرَاضِهِمْ** [It is only sweat which flows from their bodies]. (Az, S, O.) — The skin. (Ibráheem El-Harbee, O, K.) — Any place of the body that sweats: (O, K:) so in the trad. cited above: (TA:) or any part of the body such as the arm-pit and the groin and the like. (A'Obeyd.) — The odour of the body, (S, O, K,) and of other things, (S, O,) whether sweet or foul. (S, O, K.) You say, **عَرَضِي طَيِّبٌ** [Such a one is sweet in respect of odour], and **عَرَضِي مُتَنِنٌ** [foul in respect of odour]; and **عَرَضِي خَبِيثٌ** **سَقَاً** a stinking water-skin, or milk-skin; from A'Obeyd. (S, O.) — A man's honour, or reputation, (**جَانِبُهُ**) which he preserves from impairment and blame, both as it relates to himself and to his **حَسَبٌ** [or grounds of pretension to respect on account of the honourable deeds or qualities of his ancestors, &c.]: (IAth, O, K:) or whether it relate to himself or to his ancestors or to those of whose affairs the management is incumbent on him: (K:) or a subject of praise, and of blame, of a man, (Abu-l-Abbás,

IAth, O, K,) whether it be in himself or in his ancestors or in those of whose affairs the management is incumbent on him: (IAth:) or those things by the mention whereof with praise or dispraise a man rises or falls; which may be things whereby he is characterized exclusively of his ancestors; and it may be that his ancestors are mentioned in such a manner that imperfection shall attach to him by reason of the blaming of them: respecting this there is no disagreement among the lexicologists, except IKt [whose objection see in what follows]: (Abu-l-Abbás, O:) or (accord. to some, S) grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c., (**حَسَبٌ**, S, Mṣb, K,) and eminence, or nobility, (**شَرَفٌ**) in which one glories. (K.) You say, **فُلَانٌ كَرِيمٌ الْعَرِضِ** Such a one is generous, or noble, in respect of **حَسَبٌ**: and **هُوَ ذُو عَرِضٍ** he is a possessor of **حَسَبٌ**; and of **شَرَفٌ**. (TA.) — Sometimes, Ancestors are meant by it. (A'Obeyd, K.) Thus you say, **شَتَمَ فُلَانٌ عَرِضَ فُلَانٍ**, meaning Such a one spoke evil of the ancestors of such a one. (A'Obeyd.) And **فُلَانٌ جَرِبُ الْعَرِضِ** Such a one is base, or ignoble, in respect of ancestry. (TA.) IKt disallows this signification, asserting **عَرِضٌ** to have no other signification than those of a man's **نَفْسٌ** and his **بَدَنٌ**: (O, TA:) but IAmb says that this is an error; as is shown by the saying of Aboo-Miskeen Ed-Dárimée,

\* **رَبِّ مَهْزُولٍ سَيِّئِ عَرِضُهُ**  
\* **وَسَيِّئِ الْجِسْمِ مَهْزُولِ الْحَسَبِ**

in which **عَرِضٌ** cannot be syn. with **بَدَنٌ** and **جِسْمٌ**, for, were it so, it would involve a contradiction; the meaning being only Many a person meagre in respect of his body is noble [or great] in respect of his ancestry; [and fat in respect of the body, meagre in respect of grounds of pretension to honour on account of the honourable deeds or qualities of his ancestors, &c.]: and by Moḥammad's using the expression **وَعَرِضُهُ** and **دَمُهُ**; for if **عَرِضٌ** were [here] syn. with **نَفْسٌ**, it had sufficed to say **دَمُهُ** without **عَرِضُهُ**. (O, TA.) — Also A natural disposition that is commended. (IAth, K.) — And A good action. (TA.) — Also One who speaks evil of men (**يَعْتَرِضُهُمْ**) falsely; (O, K;) applied to a man: and so with **عَرِضٌ** applied to a woman: (O, K:\*) so too **عَرِضٌ** applied to a man, and with **عَرِضٌ** to a woman. (TA.)

**عَرِضٌ** A thing that happens to, befalls, or occurs to, a man; such as disease, and the like; (S, O, K;) as **عَرِضٌ** of mind, and a state of distraction of the mind or attention: or a misfortune, such as death, and disease, and the like: (TA:) or an event that happens to a man, whereby he is tried: (Aḡ:) or a thing that happens to a man, whereby he is impeded; such as disease, or a theft: (Lḡ:) or a bane, or cause of mischief, that occurs in a thing; as also **عَارِضٌ**: (TA:) [both signify also an accident of any kind:] pl. **أَعْرَاضٌ**. (TA.) — A thing's befalling, or hitting, unexpectedly. (O, K.) [I follow the reading of the

O, which is that of the K as given in the TA, and of my MS. copy of the K, **أَنْ يُصِيبَ الشَّيْءُ**, **أَنْ عَلَى غَرَّةٍ**; in preference to that in the CK, **أَنْ أَصَابَهُ سَهْمٌ**, **أَنْ تُصِيبَ الشَّيْءُ عَلَى غَرَّةٍ**.] You say, **سَهْمٌ عَرِضٌ** (S, A, O, K\*) and **سَهْمٌ عَرِضٌ**, (A, TA,) and **حَجَرٌ عَرِضٌ** (S, O) and **حَجَرٌ عَرِضٌ**, (TA,) [A random arrow, and a random stone, or] an arrow, and a stone, aimed at another, hit him: (S, O, K:) such as hits, or falls upon, a man without any one's shooting it, or casting it, is not thus termed. (L.) And **مَا جَاءَكَ مِنَ الرَّأْيِ عَرَضًا خَيْرٌ** i. e. [The opinion] that comes to thee without consideration, or thought, [is better than that which comes to thee forced.] (TA.) And **عَلِقْتُهَا عَرَضًا** I became attached to her (S, O, K) accidentally, or unintentionally, (S, O,) in consequence of her presenting herself to me (ISk, S, O, K) as a thing occurring without my seeking it. (ISk.) [See an ex., in a verse of 'Antarah, cited in the first paragraph of art. **زَعَمَ**; and another, in a verse of El-Aashà, cited in the first paragraph of art. **عَلِقَ**.] — A thing that is not permanent: (Mgh, O, B, K:) so in the conventional language of the Muslim theologians: (Mgh:) opposed to **جَوْهَرٌ**: (TA:) or hence metaphorically applied by the Muslim theologians to † a thing that has not permanence unless in, or by, the substance; [i. e., in the language of old logicians, an accident; an essential, and an accidental (as meaning a non-essential), property, or quality; or what modern logicians call a mode; whether it be, in their language, an essential mode or an accidental mode; which latter only they term "an accident;"] as colour, and taste: (B:) or, in the conventional language of the Muslim theologians (**الْمُسْتَكْلِمُونَ** [expl. in the TA as signifying "the philosophers," from whom, however, they are generally distinguished]), a thing that subsists in, or by, another thing; (O, K;) as colours, and tastes, and smells, and sounds, and powers, and wills: (O: [and the like is said in the Mṣb:]) or, in philosophy, a thing that exists in its subject, or substance, and ceases therefrom without the latter's becoming impaired or annihilated; and also such as does not cease therefrom: the former kind being such as tawinness occasioned by an altered state of the body, and yellowness of complexion, and motion of a thing moving; and the latter kind, such as the blackness of pitch, and of [the beads called] **سَبِجٌ**, and of the crow. (L.) — [Hence, An appertenance of any kind. — Hence also,] The frail goods (**حَطَامٌ**) of the present world or state; (Aḡ, O, K;) and what a man acquires thereof: (Aḡ, O:) [so called as being not permanent:] or worldly goods or commodities, (AO, Mṣb,) of whatever kind, are thus called, with fet-h to the ر: (AO:) and any property or wealth, little or much, (S, O, K,) is thus called, (K,) or is called **عَرِضٌ الدُّنْيَا**. (S, O.) See also **عَرِضٌ**, expl. as signifying "a commodity," or "commodities" or "goods." One says, **الدُّنْيَا عَرِضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ** [The world is a present frail good: the righteous and the unrighteous eat thereof]: (S, O, TA:) i. e. it has

no permanence: a trad. related by Sheddád Ibn-Ows. (TA.) And in another trad. related by the same, it is said, **لَيْسَ الْغِنَىٰ عَنِ الْعَرَضِ** [Richness is not from the abundance of worldly goods: richness is only richness of the soul]. (O, TA.) One says also, **قَدْ فَاتَهُ الْعَرَضُ**, (Yoo, S, L,) and **الْعَرَضُ**, but the former is the more approved, (L,) [The property, &c., (but see another meaning below,) had escaped him], which is from **عَرَضَ الْجِنْدُ**, [see **عَرَضَ**], like as one says **قَبِضًا قَبِضًا** and **قَدْ آتَاهُ فِي الْقَبْضِ** (Yoo, S:) [which seems to indicate that **عَرَضَ** properly signifies **مَعْرُوضٌ**, like as **قَبِضٌ** signifies **مَقْبُوضٌ**].—**Booty; spoil.** (O, K.) So in the Kur ix. 42: (O:) or it there signifies — i. q. **مَطْلَبٌ** [app. meaning *A thing sought, or desired; an object of desire; rather than a place where a thing is sought*]. (TA.) — I. q. **طَمَعٌ** [app. meaning *A thing that is eagerly desired, or coveted: and also eager desire; or covetousness*]. (AO, O, K.) So explained by some as occurring in the saying **عَرَضَ الْعَرَضُ**, mentioned above. (TA.) And the following verse is also cited as an ex.,

• **مَنْ كَانَ يَرْجُو بَقَاءَهُ لَا نَفَادَ لَهُ**  
• **فَلَا يَكُنْ عَرَضَ الدُّنْيَا لَهُ سَجَانًا**

[Whoso hopeth for continuance without cessation, let not the eager desire of worldly goods be to him a cause of anxiety]. (O, TA.) — **A gift.** (TA.) See also **عَرَضَةُ**. — **عَرَضُ الْوُجُودِ** signifies **عَرَضٌ** [app. meaning *It is in the condition of possibility of existence*], for **عَلَى** seems to be here used in the sense of **فِي**, as in some other instances]; from **أَعْرَضَ لَهُ** meaning “it became within his power,” &c. (Mgh.) And one says, **هُوَ بَعْرَضٍ** [He is exposed, or liable, to perish]. (Mgh voce ضياع.) — **جَعَلَ الشَّيْءَ عَرَضًا لِلشَّيْءِ**, or **عَرَضًا**, accord. to different copies of the K: see 2, in the latter half of the paragraph, in two places.

**عَرَضٌ**, (L, TA,) in the K, erroneously, **عَرَضٌ**, (TA,) **A certain manner of going along**, (K, TA,) **towards one side**, (TA,) **approved in horses, but disapproved in camels.** (K, TA.) — **نَظَرَ إِلَيْهِ عَنْ** (K, TA.) — **رَأَيْتَهُ فِي عَرَضِ النَّاسِ**: see **عَرَضٌ**.

**عَرَضَةٌ** is of the measure **فَعْلَةٌ** in the sense of the measure **مَفْعُولٌ**, like **قَبِضَةٌ**; (Bd, ii. 224;) and is applied to **A thing that is set as an obstacle in the way of a thing**: (Bd, TA:) and also to **a thing that is exposed to a thing**: (Bd:) or that is set as a butt, like the butt of archers. (TA.) You say, **جَعَلْتُ فُلَانًا عَرَضَةً لِكَذَا**, meaning **نَصَبْتُهُ**; (S, O, K;\*) i. e. *I set such a one as an obstacle to such a thing: or as a butt for such a thing.* (TA.) And **هُوَ لَهُ دُونَهُ عَرَضَةٌ** *He is an obstacle to him intervening in the way of it.* (S, O.) And **فُلَانٌ عَرَضَةٌ لِلنَّاسِ** *Such a one is [a butt to men; i. e.] a person whom men cease not to revile: (S, O, Msh, K:) or a person to whom men address themselves to do evil, and whom they*

**revile.** (Az, TA.) And **هُرْضَعَاءُ عَرَضَةٌ لِكُلِّ مُتَنَابِلٍ** *They are weak persons; persons who offer themselves as a prey to any one who would take them.* (TA.) And it is said in the Kur [ii. 224], **وَلَا تَجْعَلُوا لِلَّهِ عَرَضَةً لِيَأْتِيَكُمْ أَنْ تَبْرُوا وَتَتَّقُوا وَتَصْلِحُوا بَيْنَ النَّاسِ**, (S,\* &c.,) meaning **نَصَبًا**; (S, TA;) admitting the two significations of **an obstacle and a butt**: (TA:) i. e. *And make not God an obstacle between you and that which may bring you near unto God, &c.: (O, K:) or make not God an obstacle to the performance of your oaths to be pious (O, Bd) and to fear God and to make reconciliation between men: or make not God an obstacle, because of your oaths, to your being pious &c.: (Bd:) or make not the swearing by God an obstacle to your being pious [&c.]: (Fr:) and Zj says the like of this: (L:) or عَرَضَةٌ signifies intervention with respect to good and evil; (Abu-l-'Abbás, O, K;) and the meaning is, do not intervene by swearing by God every little while so as not to be pious &c.: (O, K,\* TA:) or make not God an object of your oaths, by ordinary and frequent swearing by Him, (Bd,) or a butt for your oaths, like the butt of archers, (TA,) in order that ye may be pious &c.; for the habitual swearer emboldens himself against God, and is not pious &c.: (Bd:) or, as some say, the meaning is *make not the mention of God a means of strengthening your oaths.* (TA.) You say also, **لَكَ عَرَضَةٌ** as meaning *This is a thing prepared for thy common, or ordinary, use.* (O, TA.) — **A purpose; an intention; or an object of desire, or of endeavour; [as though it were a butt;] syn. هِمَّةٌ.** (S, O, K.) Hassán says, (S, O,) i. e. Ibn-Thábit, (O, TA,)*

• **وَقَالَ اللَّهُ قَدْ بَسَّرْتُ جُنْدًا**  
• **هُرْ الْإِنْتِصَارَ عَرَضَتَهَا لِلْقَاءِ**

[And God said I have prepared an army: they are the Anshár; whose purpose, or the object of whose desire, is conflict with the unbelievers]. (S, O, TA. [In one copy of the S, in the place of **بَسَّرْتُ**, I find **أَعَدَدْتُ**, which signifies the same.]) — **A pretext; an excuse.** (MA.) — One says also, **عَرَضَةٌ لِنَاكَ**, (S, O,) or **عَرَضَةٌ لِنَاكَ**, (S, O, K,) *Such a one is possessed of the requisite ability and strength for that*: (S, O, K:) and **عَرَضَةٌ لِلشَّرِّ** *possessed of strength to do evil, or mischief: and in like manner عَرَضَةٌ is applied to two things, and to more.* (TA.) And **فُلَانَةٌ عَرَضَةٌ لِلزَّوْجِ** (S, O, K) *Such a female is possessed of sufficient strength for the husband; [i. e., to be married;] (TA;) or نَاقَةٌ عَرَضَةٌ لِلنِّكَاحِ *A she-camel having strength enough for [going upon] the stones.* (S, O, K.) And [in like manner] **نَاقَةٌ عَرَضٌ لِلسَّفَرِ** *A she-camel having strength sufficient for journeys.* (S, O, K.\*.) And **عَرَضٌ هَذَا الْبَعِيرِ السَّفَرِ وَالْحَجَرِ** (S, O, K) *The strength of this camel is sufficient for journeying and for going over stone.* (IB.) — **عَرَضَةٌ** also signifies **A kind of trick, or artifice, in wrestling,** (S, O, K,) by which one throws down men. (S, O.)*

**عَرَضِيٌّ** [in the CK **عَرَضِيٌّ**] **A kind of cloths or garments.** (S, O, K.) — And **Certain of the apartments (مَرَاتِقُ, O, K) and chambers (O) of the house: a word of the dial. of El-'Irák: (O, K:\*) unknown to the Arabs.** (O.)

**عَرَضِيٌّ** **A camel that goes obliquely, or inclining towards one side, because not yet completely trained: (S, O, K:) or submissive in the middle part [or body, so as to be easy to ride, but] difficult of management: and perverse, untoward, or intractable: and with ة, a she-camel not completely trained: (TA:) or difficult to manage; refractory.** (S, O, K.) See also **عَرُوضٌ**. — One who does not sit steadily, or firmly, upon the saddle; (IAar, O, K;) **inclining at one time this way, and at another time that way.** (IAar, O.)

**بِالْعَرَضِيَّةِ**, and **بِالْعَرَضِيَّةِ**, the latter from Lh, **He goes sideways.** (TA.)

**عَرَضِيَّةٌ**: see what next precedes. **Refractoriness, and a random or heedless manner of going, by reason of pride: in a horse, the going sideways: and in a she-camel, the state of being untrained: (TA:) and in a man, [so expressly shown in the S and TA; but in the CK, قَبِلٌ is erroneously put for فَيْكُ;] what resembles roughness, ungentleness, or awkwardness; want of due care, by reason of haste; (syn. عَجْرَفِيَّةٌ;) and pride; and refractoriness.** (AZ, S, O, K.) — [See also **عَرَضِيٌّ**.]

**عَرِضِيٌّ**, with fet-ḥ to the ر; (O;) or **عَرِضِيٌّ**, like **زَمِيٌّ**; (K;) **Briskness, liveliness, or sprightliness.** (IAar, O, K. [See also **عَرِضَةٌ**].) — And [app. for **عَرِضِيٌّ**] meaning also **Brisk, lively, or sprightly.** (TA. [See, again, **عَرِضَةٌ**].)

**عَرِضٌ**; fem. with ة: see **عَرِضٌ**, last sentence.

**عَرِضَةٌ** **An oblique course or motion: (A'Obeyd, L, TA:) and briskness, liveliness, sprightliness: and عَرِضَةٌ signifies the same.** (TA. [See also **عَرِضِيٌّ**].) One says, **يَمِشِي الْعَرِضَةَ** and **عَرِضِيٌّ** *He goes along with a proud gait, (S, O, K,) inclining towards one side, (S, O,) by reason of his briskness, liveliness, or sprightliness.* (S, O, K.) And **تَعَدُّو الْعَرِضَةَ** and **الْعَرِضَةَ** and **الْعَرِضَاتُ** [perhaps correctly **الْعَرِضَاتُ**] *She (a mare) runs in a sidelong manner, one time in one direction and another time in another.* (O, TA.) And **يَعْدُو الْعَرِضَةَ** *He (a man) runs so that he outstrips.* (L, TA.) And **نَظَرْتُ إِلَى فُلَانٍ عَرِضَةً** *I looked towards such a one from the outer angle of my eye.* (S, O, K.\*.) The dim. of **عَرِضِيٌّ** is **عَرِضِيْنٌ**; the ن being retained because it is a letter of quasi-coordination, and the ي suppressed because it is not such. (S, O.) — Also, [app. for **عَرِضَةٌ**], **A she-camel that goes along obliquely, (S, O, K,) by reason of briskness, liveliness, or sprightliness: pl. عَرِضَاتٌ.** (S, O. [See, again, **عَرِضِيٌّ**].) But A'Obeyd disallows the application of this epithet to a she-camel. (TA in

art. عرض.)—And A woman that has become broad by reason of her fatness and plumpness. (TA.)

عَرَضِيٌّ: see the next preceding paragraph, in three places.

عَرَضِيٌّ: see عَرَضِيٌّ, in four places: — see also عَرَضِيٌّ, in the latter half of the paragraph.

عَرَضِيٌّ: see عَرَضِيٌّ, in the first sentence, and again, in four places, in the latter half of the paragraph. — أَخَذَ فِي عَرَضِيٍّ كَلَامِهِ He began to say the like of that which he [another] had said: or, as in the O, he matched him, and equalled him, by saying the like of what he had said. (TA.) [See also عَرَضِيٌّ.] — Also A certain brand; (S, O, K;) or, (K,) accord. to Yaakoob, (S, O,) a line upon the thigh of a camel, crosswise; (S, O, K;) or upon the neck, crosswise. (Ibn-Er-Rummánee, TA.) — And An iron with which the feet of a camel are marked in order that his foot-prints may be known. (O, K.)

عَرَضِيٌّ: see عَرَضِيٌّ, first sentence, and three of the examples which follow it, near the middle of the paragraph: — see also عَرَضِيٌّ, in the sentence commencing with "The side of the cheek." — Also A road in a mountain: (S:) or in the side, or lowest part, (عَرَضِيٌّ) of a mountain, (O, K,) or, as some say, a part thereof lying across, or obliquely, (مَا أَعْتَرَضَ مِنْهُ, TA,) in a narrow place: (O, K:) and a road down a descent, or declivity: (TA:) or [simply] a road: (Ham p. 346:) pl. عَرَضِيٌّ (TA) and أَعْرَاضِيٌّ. (Ham ubi suprâ.) Hence the phrase in a trad. of Aboo-Hureyreh, فَأَخَذَ فِي عَرَضِيٍّ آخَرَ + And he took another way of speech. (TA.) — The place that is over against one, or on the opposite side to one, as he goes along. (S, O, K.) — A she-camel that takes to a side, or tract, different from that which her rider would traverse; for which reason this epithet is applied to her: (O:) or that goes to the right and left, and does not keep to the road: (IAth:) or that has not been trained: (S, O, K:) or that has received some training, but is not thoroughly trained: (ISk:) or such as is termed عَرَضِيَّةٌ, stubborn in the head, but submissive in her middle part; that is loaded; and then the other loaded camels are driven on; and if a man ride her, she goes straight forward, and her rider has not the power of exercising his own free will [in managing her]. (Sh.) To such a camel, 'Omar likened a class of his subjects. (TA.) And 'Amr Ibn-Ahmar El-Báhilee says,

أَحِبُّ ذُلُولًا أَوْ عَرُوضًا أَرُوضَهَا

[I make a submissive one to go the pace termed عَرُوضًا, or an untrained one I train]; meaning that he recites two poems; one of which he has made easy, and the other whereof is difficult:

J gives a different reading, أُسِيرُ عَسِيرًا, meaning أُسِيرُ; with the same explanation that is given above, of the former reading. (IB, O.) — A camel, (S, O, TA,) in the K, erroneously, a

sheep or goat, (TA,) that eats the thorns (S, O, K, TA) when herbage is unattainable by him. (S, O.) — And i. q. عَتُودٌ [A yearling goat, &c.]. (TA.) [See also عَرِيشٌ.] — Also i. q. كَثِيرٌ, (Ibn-Abbád, O, K,) [as meaning A large quantity or number] of a thing [or of things], (K,) [or large in number,] as in the phrase حَتَّى عَرُوضٌ [A tribe large in number]. (Ibn-Abbád, O.) — And Clouds; syn. سَحَابٌ; (Ibn-Abbád, O, K;) and غَمِيمٌ. (K.) — And Food. (Fr, O, K.) — عَرُوضٌ كَلَامٌ The meaning, or intended sense, of speech; syn. قَمُوحَةٌ, (ISk, S, O, K,) and مَعْنَاهُ: (ISk, S, O:) as also كَلَامٌ مَعْرَاضٌ (K,) of which the pl. is مَعْرَاضِيٌّ and مَعْرَاضِيٌّ. (TA.) One says عَرَفْتُ ذَلِكَ فِي عَرُوضِ كَلَامِهِ [I knew that in the intended sense of his speech]; (ISk, S, O;) and فِي مَعْرَاضِ كَلَامِهِ; (A, O;) and in like manner, مَعْرَاضِ كَلَامِهِ: (L, TA:) and عَرَفْتَهُ فِي عَرَفْتَهُ فِي مَعْرَاضِ كَلَامِهِ and فِي نَحْنِ كَلَامِهِ signify the same. (Mṣb.) [See also مَعْرَاضِيٌّ.] — هَذِهِ السَّأَلَةُ عَرُوضٌ هَذِهِ This question is the like of this. (TA.) [See also عَرِيشٌ.] — عَرُوضٌ also signifies The transverse pole or piece of wood (عَرِيشَةٌ) which is in the middle of a tent, and which is its main support. (Aboo-Is-hák.) — And hence, (Aboo-Is-hák,) The middle portion [or foot] of a verse; (Aboo-Is-hák, O;) for the بِمِثْلِ of poetry is constructed after the manner of the بِمِثْلِ inhabited by the Arabs, which is of pieces of cloth; and as the عَرُوض of the latter is the strongest part, so should that of the former be; and accordingly we see that a deficiency in the ضَرْبِ is more frequent than it is in the عَرُوضِ: (Aboo-Is-hák:) the last foot of the first half or hemistich (S, K) of a verse; (S;) whether perfect or altered: (K:) some make it to be the طَرَاتِقُ of poetry, and its عَمُودُ: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K:) or sometimes masc.: (L:) the pl. is أَعْرَاضِيٌّ; (S, O, K;) contr. to rule, as though pl. of أَعْرَاضِيٌّ; and one may use as its pl. أَعْرَاضِيٌّ. (S, O.) — Also [The science of prosody, or versification;] the science of the rules whereby the perfect measures of Arabic verse are known from those which are broken; (Mṣb;) the standard whereby verse is measured: (S, O, K:) because it is compared (يُعَارَضُ) therewith: (S, O:) or because what is correct in measure is thereby distinguished from what is broken: (K:) [in which some other reasons are added, too futile, in my opinion, to deserve mention: I think it more probable that عَرُوض is used by a synecdoche for شِعْرٌ, as being the most essential part thereof; and then, elliptically, for عِلْمُ الْعَرُوضِ, which is the more common term for the science:] it is fem.; and has no pl., because it is a gen. n. (S, O.) — See also عَرِيشَةٌ; second and two following sentences. — عَرُوضٌ is a name of Mekkeh and El-Medeeneh, (S, O, Mṣb, K, TA,) and El-Yemen, (Mṣb, TA,) with what is around them. (S, O, K, TA.)

عَرُوضٌ [thus app., but written without any

vowel-sign to the ع,] The quality, in a she-camel, of being untrained. (L, TA. [See عَرُوضٌ, near the beginning.])

عَرِيشٌ Broad, or wide; (S, Mgh, O, Mṣb, K;\*) as also عَرِيشٌ; (S, O, K;) like as one says كَبِيرٌ and كَبِيرٌ: (S, O:) fem. of the former, (S, Mṣb,) and of the latter, (S, K,) with ة: (S, Mṣb, K:) the pl. of عَرِيشٌ is عَرِيشَاتٌ, like as كَرَامٌ is pl. of كَرِيمٌ. (Mṣb.) You say, قَوْسٌ عَرِيشَةٌ and عَرِيشَةٌ [A broad, or wide, bow]. (S.) And عَرِيشَاتٌ, (TA,) or أَرِيشَاتٌ, in which the latter word is in the accus. case as a specificative, (S, O, TA,) meaning Camels whose foot-marks are broad. (S, O, TA.) And فَلَانٌ عَرِيشٌ الْبَطَانُ + Such a one is rich; or in a state of competence: (A, TA:) or possessed of much property. (S, O, K, TA.) [See also art. بَطْن.] And عَرِيشٌ الْقَفَا + Fat: (TA:) or + stupid. (Mgh.) And عَرِيشٌ الْوَسَادِ + Sleepy: (TA:) or + stupid, dull, or wanting in intelligence. (Mṣb in art. وَسَد.) عَرِيشٌ دُعَاءٌ, occurring in the Kṣur [xli. 51], means + Large, or much, prayer, or supplication: (K, TA:) or in this instance we may say long. (L.) — Also A goat (Aṣ, O, K) that is a year old, (K,) or about a year old, (Aṣ, O,) and that takes [or crops] of the herbage (Aṣ, O, K) and trees [or shrubs] (Aṣ, O) with the side of his mouth: (K:) or (O, K) such as is termed عَتُودٌ [q. v.], (S, O,) when he rattles, and desires copulation: (S, O, K:) or a [young] goat above such as is weaned and below such as is termed جَذَعٌ [q. v.]: or such as has pastured and become strong: or such as is termed جَذَعٌ: or a young goat when he leaps the female: it is applied only to a male; the female is termed عَرِيشَةٌ: with the people of El-Hijáz it means peculiarly such as is gelded: it is also applied to a gazelle that has nearly become a ثَنِي [q. v.]: (TA:) pl. عَرِيشَانٌ and عَرِيشَانٌ. (S, O, K.)

عَرِيشَةٌ A present: what is brought to one's family: (S, O, K:) called in Persian آوَرْدُ: (S:) a present which a man gives when he returns from his journey: (TA:) such as a man gives to his children when he returns from a journey: (Sgh, TA:) and what is given as food by the bringer, or purveyor, of wheat, or corn, of the said wheat, or corn: (S, O, K:) what a person riding gives as food to any one of the owners of waters who asks him for food. (Aṣ.) You say, اشْتَرِ عَرِيشَةً لِأَهْلِكَ Purchase thou a present to take to thy family. (S, O.) And سَأَلْتُهُ عَرِيشَةً [I asked him for a present of property] فَلَمْ يُعْطِنِيهِ [and he did not give it to me]. (L.) [See also Ham p. 103, l. 8.]

عَرُوضِيٌّ Of, or relating to, prosody, or the art of versification. A prosodist.]

عَرِيشٌ dim. of عَرِيشِيٌّ, q. v., voce عَرِيشَةٌ. (S, O.)

أَعْرَاضٌ عَرُوضَاتٌ Places in which grow عَرُوضَاتٌ [pl. of

عرض i. e. the [trees called] **أرناك** and **أرناك** and **عريض**. (TA.)

**عريض** Forward; officious; meddling; a busy-body: (TA in art. **تبع**;) one who addresses himself to do evil to men. (S, O, K.)

**عريض** [Showing its breadth, or width; (see **عرض**, first signification;) or] having its side apparent: (TA:) and [in like manner] **معرض**, q. v., anything showing its breadth, or width: [or its side:] (TA:) [and hence, both signify appearing. (See again **عرض**.)] — A collection of clouds appearing, or presenting itself, or extending sideways, (**معرض**;) in the horizon; (S, O, K;) overpeering: (TA:) or a collection of clouds which one sees in a side of the sky, like that which is termed **جلب**, except that the former is white, whereas the latter inclines to blackness, and is narrower than the former, and more distant: (AZ:) or a collection of clouds that comes over against one (**معرضا**) in the sky, unexpectedly: (El-Báhilee, O:) or a collection of clouds that appears, or presents itself, or extends sideways, (**يعترض**;) in the sky, like as does a mountain, before it covers the sky, is called **عريض** **سحاب**, and also **حبي**: (As, O:) pl. **عوارض**. (TA.) [See also **عرض** and **عرض**.] In the phrase **عريض** **مطرنا**, in the Kur [xlvi. 23], **مطرنا** means **مطرنا** **لنا**; for as being determinate it cannot be an epithet to **عريض**, which is indeterminate: and the like of this the Arabs do only in the instances of nouns derived from verbs; so that you may not say **هذا رجل غلامنا**. (S, O.) — See also **عرض**, in the sentence commencing with “A mountain,” in two places: — and again, shortly after. — A gift appearing (As, S, O, K) from a person. (As, S, O.) [See an ex. voce **عائض**.] — [Happening; befalling; occurring: an occurrence; as a fever, and the like. (See **عرض له**.)] A bane, or cause of mischief, that occurs in a thing; as also **عرض**, q. v. (TA.) And **عرضة** **شبهة** A doubt, or dubiousness, occurring, or intervening, in the mind. (TA.) In the saying of 'Alee, **يفتح الشك في** **عرضة** **من شبهة**, the word **عرضة** may perhaps be an inf. n., [or a quasi-inf. n.,] like **عاقبة** and **عافية**: (TA:) [so that the meaning may be *Doubt makes an impression upon his heart at the first occurrence of dubiousness.*] — Whatever faces one, of a thing: (TA, and so in some copies of the K: in other copies of the K, this signification is given to **عرضة**;) or anything facing one. (O.) — Intervening; preventing: an intervening, or a preventing, thing; an obstacle: (TA:) a thing that prevents one's going on; such as a mountain and the like. (Msb.) [Its application to a cloud, and some other applications to which reference has been made above, may be derived from this signification, or from that next preceding, or from the first.] — I. q. **عرض**, in the first of the senses assigned to this latter above; as also **عرضة**. (The former accord. to some copies of the K: the latter accord. to others: but

both accord. to the TA.) — What appears, of the face, (K,) or of the mouth, accord. to the L, (TA,) when one laughs. (L, K, TA: but in some copies of the K, and in the O, this signification is given to **عرضة**.) — The side of the cheek (K, TA) of a man; (TA;) as also **عرضة**; (O, L, K;) the two sides of the two cheeks of a man being called the **عارضان**, (Msb, TA,) or the **عارضتان**: (S:) the two sides of the face: (Lh, O, K:) or the side of the face; as also **عرض**; the two together being called the **عارضان**: (Lh, TA:) or this last signifies the two sides of the mouth: or the two sides of the beard: pl. **عوارض**. (TA.) **خفيف العارضين** means *Light, or scanty, in the hair of the two sides of the cheeks*, (S, O, Msb,) and of the beard; (O;) being elliptical. (Msb.) But in a certain trad., in which a happy quality of a man is said to be **خفة عارضيه**, the meaning is said to be *His activity in praising and glorifying God; i. e. his not ceasing to move the sides of his cheeks by praising and glorifying God.* (IAth, on the authority of El-Khattábee; and O.) — The side of the neck; (K;) the two sides thereof being called the **عارضان**: (IDrd, O:) pl. as above. (TA.) [See also **عرض**, near the beginning.] — The tooth that is in the side of the mouth: (TA; and K, as in some copies of the latter; but in other copies, this signification is given to **عرضة**;) pl. as above: (K:) or the side of the mouth; (S;) and so, as some say, **عوارض**; (TA;) [meaning the teeth in the side of the mouth; for] you say **امرأة نقيّة العارض**, (S,) and **العوارض**, (TA,) a woman clean in the side of the mouth: (S, TA:) and Jereer describes a woman as polishing her **عارضان** with a branch of a beshámeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Abou-Naqr says, the teeth that are after the central incisors, which latter are not of the **عارض**: or, accord. to ISk, **عارض** signifies the canine tooth and the **ضرس** [or bicuspid] next thereto: or, as some say, what are between the central incisor and the [first] **ضرس** [which is a bicuspid]: (S, O:) some say that the **عارض** are the central incisors, as being [each] in the side of the mouth: others, that they are the teeth next to the sides of the mouth: others, that they are four teeth next to the canine teeth, and followed by the **أضراس**: Lh says that they are of the **اضراس**: others, that they are the teeth that are between the central incisors and the **اضراس**: and others, that they are eight teeth in each side; four above, and four below. (TA [from the O &c.]) — **عارض** as applied to a she-camel, or a sheep or goat: see the paragraph next following. — Giving a thing, or the giver of a thing, in exchange, for (من) another thing. (TA.) — A reviewer of an army, or of a body of soldiers, who makes them to pass by him, and examines their state. (S.) — See also the next paragraph; last three sentences.

**عارضة**: see **عارض**, in eight places, from the sentence commencing with **شبهة عارضه**. — A want; an object of need: (S:) and [in like manner] **عروض** a want, or an object of need,

that has occurred to one: (S, O, K:) pl. of the former **عوارض**. (S.) **عروض** has the signification above assigned to it in the saying, **فلان ركوض فلان ركوض** [Such a one is running without any want that has occurred to him]. (S, O. [In the K, in the place of **ركوض**, we find **ركوض**, which I think a mistake.]) [In Freytag's Arab. Prov. i. 555, we find **ركوض في كل عروضة**, which is expl. as meaning *Running swiftly in every region*; and said to be applied to him who disseminates evil, or mischief, among men.] — A she-camel having a fracture or a disease, (S, O, K,) for which reason it is slaughtered; (S;) as also **عارض**: (O, K:) and in like manner, a sheep or goat: (TA:) pl. **عوارض**. (S.) It is opposed to **عبيط**, which is one that is slaughtered without its having any malady. (S, O.) One says, **بنو فلان** **لا يأكلون إلا العوارض** [The sons of such a one do not eat any but camels such as are slaughtered on account of disease]; reproaching them for not slaughtering camels except on account of disease befalling them. (S, O.) — **عوارض**, applied to camels, also signifies *That eat the [trees called] عضاء*, (S, L,) wherever they find them. (L.) — [A thing lying, or extending, across, or athwart; any cross piece of wood &c.: so in the present day.] — The [lintel, or] piece of wood which holds the **عضادتان** [or two side-posts], above, of a door; corresponding to the **أشكفة** [or threshold]; (S, L;) the upper piece of wood in which the door turns. (O, K. [In some copies of the latter, this signification is erroneously given to **عارض**.] The **عضادتان** of a door are also [said to be] the same as the **عضادتان**. (TA, voce **عتبة**.) — A [rafter, or] single one of the **عوارض** of a roof: (S, O, K: [but in some copies of the last, and in the TA, this signification is erroneously given to **عارض**]) the **عوارض** of a house are the pieces of wood of its roof, which are laid across; one of which is called **عارضة**: and **عارض** [a mistranscription for **عوارض**] also signifies the **سقائف** [or pieces of wood which form the roof] of a [vehicle of the kind called] **محمل**. (L.) — Also, (S, and so in some copies of the K,) or **عارض**, (as in other copies of the K,) or both, (TA,) **Hardiness**: (S, K, TA:) and this is what is meant by its being said, in [some copies of] the K, that **عارض** is also syn. with **عارضة**; (TA;) [for in some copies of the K, after several explanations of **العارض**, we find **والعارضه** **والعريض** **والسنة** **والسنة** **التي في عرض الفير**; whereas, in other copies, the **و** before **السنة** is omitted:] **courage**; or **courage and energy**: (S, K, TA:) **power of speech**: (S:) **perspicuity, or chasteness, of speech**; and **eloquence**: (K, TA:) or the former signifies **intuitive knowledge** (**بديهة**): or **determination, resolution, or decision**: (A:) and the **trimming of speech or language, and the removal of its faults**: and **good judgment**. (TA.) You say, **فلان ذو عارضة** (AZ, IDrd, S, O, TA) *Such a one is possessed of hardiness*; (S, TA;) as also **ذو عارض**; (TA;) and of **courage, or courage and energy**; and of **power of speech**: (S:) or of **eloquence**,

(AZ, IDrd, O,) and perspicuity, or chasteness, of speech. (IDrd, O.) And فَلَانٌ شَدِيدُ الْعَارِضَةِ (Kh, O, TA;) as also Such a one is hardy; (Kh, O, TA;) as also شَدِيدُ الْعَارِضِ; (TA;) and courageous, or courageous and energetic. (Kh, TA.)

أَعْرَاضُ الْكَلَامِ: see مَعْرَاضٌ. — مَعْرَاضٌ is pl. of عَرَضٌ and of عَرِضٌ and of عَرِضٌ and of عَرِضٌ. — أَعْرَاضُ الشَّجَرِ means *The upper parts of the trees* [or shrubs]. (K.)

مَعْرَضٌ The place of the appearance, [or occurrence,] and of the showing, or exhibiting, or manifesting, and of the mentioning, and of the intending, or purposing, of a thing. (Msb.) You say, قَتَلْتُهُ فِي مَعْرَضِ كَذَا I slew him in the place of the appearance [or occurrence &c.] of such a thing. (Msb.) And ذِكْرُ اللَّهِ إِنَّمَا يَكُونُ فِي مَعْرَضِ التَّعْظِيمِ The praise and glorification of God is only in the place [or case] of the appearance, [or of the manifesting,] and of the intending, or purposing, of magnifying. (Msb.) [And hence, مَعْرَضٌ كَذَا, also signifies *In the time, or case, or on the occasion, of the appearance, &c., of such a thing.* And *In the state, or condition, or manner, which is indicative of such a thing:* thus virtually agreeing with the phrase فِي مَعْرَضِ كَذَا, q. v. infra.] — Also *A place for the sale of slaves or beasts.* (MA.) — And *Pasturage that renders the cattle in no need of their being fed with fodder.* (TA.)

مَعْرَضٌ Anything showing its breadth, or width; [or its side; as also عَارِضٌ.] (TA. See the latter word.) [And hence, *Appearing, as also the latter.*] And i. q. مَعْرَضٌ [app. as signifying *Presenting itself; or occurring.*] (Sh.) And Anything putting its breadth, or width, [or side, (as is shown by an explanation of أَعْرَضُ,) in one's power. (TA.) You say, الشَّيْءُ مَعْرَضٌ لَكَ, meaning *The thing is in thy power; apparent to thee; not offering resistance to thee.* (IAth, O.)\*

— And طَأَّ مَعْرَضًا حَيْثُ شِئْتَ [Tread thou or] put thy feet where thou wilt, fearing nothing, for it is in thy power to do so. (S, O.) — إِذَا نَ مَعْرَضًا (occurring in a saying of 'Omar, K, or, as some relate it, دَانَ مَعْرَضًا, K in art. دِينَ,) means *He bought upon credit, or borrowed, or sought or demanded a loan, [doing so (TA)] of whomsoever he could, (AZ, S, A, Mgh, O,) not caring what might be the consequence: (S, O:) or addressing himself to any one who came in his way: (Sh, K:) or turning away from such as said Thou shalt not buy on credit, or borrow: (IAth:) or avoiding payment: (TA:) or from any quarter that was easy and practicable to him, without caring, (O, K,) and without being perplexed: (O:) or he incurred the debt without caring for not paying it, or for what might be the consequence: (Aq:) or he contracted a debt with every one who presented himself to him: (K in art. دِينَ:) Sh says that the making مَعْرَضًا to signify مُمَكِّنًا is improbable; because it is in the accus. case as a denotative of state with respect to [the agent implied in the verb] إِذَا نَ; and if you explain it as meaning he took it from him who enabled him, then*

مَعْرَضًا applies to him whom he accosts, for he is the مُمَكِّنُ; [he suggests also, that the meaning may be *he bought upon credit, or borrowed, largely; for*] he adds that مَعْرَضًا may be from أَعْرَضَ ثَوْبُ الْهَلْبَسِ, signifying اتَّسَعَ and عَرَضَ. (TA.) — أَرْضٌ مَعْرَضَةٌ, (K, TA, [the former only in the CK,]) means *Land wherein is herbage which the camels, or the like, depasture [app. at random] when traversing it.* (O, K.) — See also مَعْرَضٌ, last sentence.

مَعْرَضٌ Garments in which girls are displayed: (S:) or a garment in which a girl is displayed: (O, K:) or a garment in which girls are displayed on the wedding-night; which is the goodliest of their apparel, or of the goodliest thereof: (Msb:) and a garment in which a girl is shown, or displayed, to the purchaser: (TA:) or the shirt in which a male slave, and a girl, is shown, displayed, exposed, or offered, for sale. (Har p. 129.) [And hence, مَعْرَضٌ كَذَا, + *In the guise of such a thing, used tropically, virtually agreeing with the phrase مَعْرَضٌ كَذَا in a sense expl. above.*] See also مَعْرَاضٌ, last sentence but one.

مَعْرَضٌ [pass. part. n. of 2, q. v.] Camels (نَعَمٌ) branded with the mark called عَرَاضٌ. (S, O, K.) — Also *Flesh-meat not well and thoroughly cooked: (ISk, S, O, K:) occurring in a verse (S, O) of Es-Suleyk Ibn-Es-Sulakeh, (O,) as some relate it; but accord. to others it is with ص; (S, O;) and this latter is the more correct. (O.)* — مَعْرَضَةٌ *A virgin before she is veiled, or concealed: for she is once exhibited to the people of the tribe in order that some one or more may become desirous of her, and then they veil her, or conceal her. (TA.)*

مَعْرَضٌ [act. part. n. of 2, q. v.] A poet describes a she-camel carrying dates, and having outgone the other camels, so that the crows, or ravens, alighted upon her, and ate the dates, as being مِنْ مَعْرَضَاتِ الْغُرَبَانِ, as though she were of those feeding the crows, or ravens, of what is termed عَرَاضَةٌ, q. v. (S.) — Also the circumciser of a boy: (K:) [or] so مَعْرَضٌ. (O.)

مَعْرَاضٌ An arrow having no feathers (Aq, S, Mgh, O, Msb, K) nor head, (Aq) slender at the two extremities, and thick in the middle, (O, K,) being in form like the wooden implement wherewith cotton is separated from its seeds, or is separated and loosened [by striking therewith the string of a bow], (O, TA,) which goes sideways, (Mgh, [in the O and TA, مُسْتَوِيًا, app. a mistranscription, for مُسْتَعْرِضًا,]) striking with its عَرَضٌ [or middle part, unless this be a mistake for عَرَضٌ, or side], (Mgh, [in my copy of which, عَرَضٌ is without any vowel-sign,] and K,) not with its extremity: (Mgh, K:) sometimes, it strikes with its thick middle part in such a manner that it breaks and crushes what it strikes so that it is like the thing that is beaten to death; and if the object of the chase be near to it, it strikes it with the place of the head thereof: if it make a hole, the game smitten with it may be eaten; but not

if "it strike with a middle part (بِعَرَضٍ). (O, TA.) — *An oblique, indirect, obscure, ambiguous, or equivocal, mode of speech; as when thou askest a man, "Hast thou seen such a one?" and he, having seen him, and disliking to lie, answers, "Verily such a one is seen:" (Msb:) from عَرَضَ [q. v.]: (Msb, El-Munáwee: the latter in explaining a trad., q. v. infra:) i. q. تَوْرِيَةً [signifying as above; or the pretending one thing and meaning another; or the using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning to which it applies but which is contrary to the obvious one]; the original meaning of which is concealment: (Msb:) or language whereof one part resembles another in the meanings: (O, TA: [in the TA immediately follows the exemplification cited above, from the Msb; whence it seems that this explanation is itself somewhat of a مَعْرَاضٌ, meaning what it does not clearly express:]) المَعَارِضُ فِي الْكَلَامِ [thus, with the pl. form, in two copies of the S, and in the TA,] signifies التَّوْرِيَةُ بِالشَّيْءِ عَنِ الشَّيْءِ [the pretending, or making believe, a thing instead of another thing]: (S:) and مَعَارِضُ الْكَلَامِ and مَعَارِضُهُ signify the same as مَعَارِضُهُ. (TA.) [مَعَارِضٌ is a contraction of مَعَارِضٌ, like as مَعْرَضٌ is said to be of مَعْرَاضٌ when syn. therewith.] It is said in a prov., (S,) a trad., (TA,) إِنَّ فِي المَعَارِضِ لِنَدْوَحَةٍ عَنِ الْكَلْبِ [Verily, in oblique, indirect, obscure, ambiguous, or equivocal, modes of speech is ample scope, freedom, or liberty, (سَعَةٌ, S,) to avoid lying; or, as is said in the L in art. نَدَحَ, that which renders one in no need of lying]. (S, Msb.) One says also, فِي عَرَفْتُهُ مَعْرَاضٍ كَلَامِهِ, expl. voce عَرَوْضٌ which see in three places, and فِي مَعْرَضٍ كَلَامِهِ, rejecting the †: this latter is said by some of the learned to be a metaphorical expression, from مَعْرَضٌ signifying the "garment in which girls are displayed," as though the meaning were † [I knew it] in the form, or manner, and guise, and mould, of his speech; but this does not obtain in all kinds of speech; for it may not be said in cases of reviling; indeed it would be bad, in these cases, to use as a metaphor the garment of adornment; therefore the proper way is to say that مَعْرَضٌ is a contraction of مَعْرَاضٌ. (Msb.) One also says الأَلْفَاظُ المَعَارِضُ المَعَانِي: [Words are the robes of meanings]: and this phrase also is [said to be] taken from مَعْرَضٌ signifying the "garment in which a girl is displayed;" because words adorn meanings. (TA.)*

مَعْرَاضٌ A camel that does not go straightly in the file, or series, but takes to the right and left: (A:) or a she camel such as is termed عَلُوقٌ; that makes a show of affection with her nose [by smelling her young one], (تَرَاهُ بِأَنْفِهَا,) and refuses to yield her milk. (AA, O, K.)

عَارِضٌ, q. v. — سَحَابٌ مَعْرَضٌ فِي الْأُنْفِ فَلَانٌ [جملة مَعْرَضَةٌ] — A parenthetic clause. —

**مُعْتَرِضٌ فِي خُلُقِهِ** [*Such a one is habitually cross, or perverse, in his disposition, in every case,*] is said of a man when everything of his affairs displeases thee. (TA.) — **مُعْتَرِضٌ هَوَى** *Love that befalls at first sight, and captivates the heart at once unless it quit it quickly as it seized it quickly.* (Ham p. 551.)

**عرضن**

**عَرَضَنِي** and **عَرَضَنِيَّ** and **عَرَضَنِيَّ** and **عَرَضَنِيَّ** and its dim. **عَرَضِنِيَّ**: see art. **عرض**.

**عرطب**

**عَرُطْبَةٌ** The lute: (S, O, \*K, \*) or the [*kind of mandoline called طَبُور*: (O, K, \*)] or the [*Persian lute, called بُرْبُط*: (O, \*)] or the drum: (S, K, \*) or the drum that is contracted in the middle: (O, \*) or the Abyssinian drum: (K, \*) also pronounced with dāmm [i. e. **عَرُطْبَةٌ**] (K, TA) in the first two senses. (TA.)

**عرف**

1. **عَرَفَهُ**, (S, O, Mgh, K, &c.,) aor. ʔ, (O, K, \*) inf. n. **مَعْرِفَةٌ** (S, O, K, \*) and **عَرَفَانٌ** (S, O, Mgh, K, \*) and **عَرَفَانٌ** (K, \*) and **عَرَفَةٌ**, (Mgh, K, \*) or **مَعْرِفَةٌ** is a simple subst., (Mgh, \*) *He knew it; he had cognition of it; or he was, or became, acquainted with it; syn. عَلِمَهُ: (K, \*) or *he knew it (عَلِمَهُ) by means of any of the five senses; (Mgh, \*) [and also, by mental perception:]* Er-Rāghib says, **المَعْرِفَةُ** is the perceiving a thing by reflection, and by consideration of the effect thereof [upon the mind or sense], so that it has a more special meaning than **العِلْمُ**, and its contr. is **الِإِتْكَارُ**; and one says, **فَلَانٌ يَعْرِفُ اللَّهَ وَرَسُولَهُ** [*Such a one knows God and his apostle*], but one does not say **يَعْلَمُ اللَّهَ**, making the verb [thus] to have a single objective complement, since man's **مَعْرِفَةُ** [or knowledge] of God is [the result of] the consideration of his effects, without the perception of his essence; and one says, **اللَّهُ يَعْلَمُ كَذَا**, but not **يَعْرِفُ كَذَا**, since **المَعْرِفَةُ** is used in relation to **عِلْمٌ** [or knowledge] which is defective, to which one attains by reflection: it is from **عَرَفْتُهُ** meaning *I found, or experienced, its عَرَفٌ* i. e. *odour*; or as meaning *I attained its عَرَفٌ* i. e. *limit*: (TA, \*) it is said in the B that **المَعْرِفَةُ** differs from **العِلْمُ**, in meaning, in several ways: the former concerns the thing itself [which is its object;] whereas the latter concerns the states, or conditions, or qualities, thereof: also the former generally denotes the perceiving a thing as a thing that has been absent from the mind, thus differing from the latter; therefore the contr. of the former is **الِإِتْكَارُ**, and the contr. of the latter is **الجَهْلُ**; and the former is the knowing a thing itself as distinguished from other things; whereas the latter concerns a thing collectively with other things: (TA in art. **علم**;) and sometimes they put **اعترف** in the place of **عرف**; (S, O, \*) [i. e.] **اعترف الشيء** signifies **عرفه**:*

(Mgh, K, \*) and so, sometimes, does **استعرفه**. (Har p. 486.) — And **عَرَفٌ** is also used in the place of **اعترف** [in the first of the senses assigned to the latter below]. (S, O, \*) See the latter verb, in four places. — **عَرَفَهُ** also signifies *He requited him.* (O, K, \*) Ks read, (O, K, \*) and so five others, (Az, TA, \*) in the Kur [lxvi. 3], (O, \*) **عَرَفَ بَعْضُهُ**, meaning *He requited her, namely, Hafṣah, for part [thereof, i. e.] of what she had done:* (Fr, O, K, \*) and he did so indeed by divorcing her: (Fr, TA, \*) or it means *he acknowledged part thereof:* (K, \*) but others read **عَرَفَ بَعْضُهُ**, which, likewise, has the former of the two meanings expl. above: (Bḍ, \*) or this means *he told Hafṣah part thereof.* (Fr, O, Bḍ, \* TA. [See also 2.]) As first expl. above, this phrase is like the saying to him who does good or who does evil, **أَنَا أَعْرِفُ لِأَهْلِ الْإِحْسَانِ وَأَعْرِفُ لِأَهْلِ الْإِسَاءَةِ**, (O, \*) or **لِلْمُحْسِنِ وَالْمُسِيءِ**, (K, \*) [*I know how to requite the doer of good and the doer of evil,*] i. e. the case of the doer of good and that of the doer of evil are not hidden from me nor is the suitable requital of him. (O, K, \*) **لَا أَعْرِفُكُمْ عِنْدَ رَسُولِ اللَّهِ** occurs in a trad., meaning *I will assuredly requite thee for it in the presence of the Apostle of God so that he shall know thy evil-doing:* and is used in threatening. (TA, \*) **عَرَفَ الْفَرَسَ**, (S, O, K, \*) aor. ʔ, (O, \*) inf. n. **عَرَفٌ**, (O, K, \*) *He clipped the عَرَفٌ* [i. e. mane] of the horse. (S, O, K, \*) **عَرَفْتُ عَلَى الْقَوْمِ**, aor. ʔ, inf. n. **عَرَفَةٌ**, *I was, or became, عَرِيفٌ over the people, or party; i. e., manager, or orderer, of their affairs; as also عَرَفْتُ عَلَيْهِمْ: (Mgh, \*) or **عَرَفٌ**, inf. n. **عَرَفَةٌ**, signifies *he was, or became, an عَرِيفٌ*; (S, O, K, \*) as also **عَرَفٌ**, aor. ʔ; (K, \*) i. e., *a نَقِيبٌ*: (S, O, \*) and when you mean that he acted as an **عَرِيفٌ**, you say, **عَرَفَ عَلَيْنَا سِنِينَ**, aor. ʔ, inf. n. **عَرَفَةٌ**, [*he acted over us as an عَرِيفٌ during some years,*] like **كَتَبَ**, aor. ʔ, inf. n. **كِتَابَةٌ**. (S, O, K, \*) **عَرَفَ لِلْأَمْرِ**, aor. ʔ, *He was patient in relation to the affair, or event;* (K, \*) as also **اعترف**, (O, K, \*) as some say. (O, \*) And **عَرَفَ عِنْدَ الْمُصِيبَةِ** *He was patient on the occasion of the affliction, or misfortune.* (TA, \*) — And **عَرَفٌ** *He was, or became, submissive, or tractable;* (Ibn-'Abbād, O, TA, \*) and so **اعترف**, (IAḡr, O, K, \*) said of a man, (IAḡr, O, \*) and of a beast that one rides. (O, \*) **عَرَفٌ**, inf. n. **عَرَفَةٌ**, *He (a man) was, or became, pleasant, or sweet, in his odour.* (TA, \*) And **اعترف**, said of food, *It was sweet in its عَرَفٌ*, i. e. *odour.* (TA, \*) **عَرَفٌ** *He (a man, TA) made much use of perfume.* (IAḡr, O, K, \*) — And **He relinquished, or abstained from, perfume.** (IAḡr, O, \*) **عَرَفٌ**, (S, O, K, \*) inf. n. **عَرَفٌ**, (K, TA, \*) accord. to one or more of the copies of the K **عَرَفَانٌ**, (TA, \*) *He (a man, S, O) had a purulent pustule, termed عَرَفَةٌ, come forth in the whiteness [or palm] of his hand.* (S, O, K, \*)*

2. **تَعْرِيفٌ** signifies *The making to know;* syn. **إِعْلَامٌ**: (S, O, K, TA, \*) [or rather it has a more restricted signification than the latter word, as is indicated in the preceding paragraph:] and in

this sense its verb may have two objective complements: one says, **عَرَفَهُ الْأَمْرَ** *He made him to know the affair, or case;* syn. **أَعْلَمَهُ إِيَّاهُ**: [or *he acquainted him with it; or told him of it:*] and **عَرَفَهُ بَيْتَهُ** *He made him to know, or acquainted him with, the place of his house, or tent;* syn. **أَعْلَمَهُ بِمَكَانِهِ**: (TA, \*) [and] one says **بِهِ عَرَفْتُهُ**, meaning *I made him to know it by means of any of the five senses [or by mental perception; as also of the five senses]* [or *by mental perception; as also of the five senses*]. (Mgh, \*) See also 1, former half. And see 4. — Also *The making known; contr. of تَنْكِيرٌ.* (O, K, \*) **عَرَفَ بَعْضُهُ**, in the Kur [lxvi. 3], has been expl. as meaning *He made known part thereof.* (TA, [For other explanations, see 1.]) And **عَرَفْتُهُ بِزَيْدٍ** means *I made him known by the name of Zeyd;* like the phrase **بِزَيْدٍ سَمِيئَةً**. (Sb, TA, \*) — [Hence, *The explaining a term: and an explanation thereof:* thus used, its pl. is **تَعْرِيفَاتٌ**: it has a less restricted meaning than **حَدٌّ**, which signifies the “defining,” and “a definition.” — And *The making a noun, or a nominal proposition, determinate.* — Hence also,] *The crying a stray-beast, or a beast or some other thing that has been lost;* (S, TA, \*) *the mentioning it [and describing it] and seeking to find him who had knowledge of it.* (TA, \*) — And [hence likewise,] **عَرَفَهُ بِذَنْبِهِ** *He branded him, or stigmatized him, with his misdeed.* (TA, \*) — Also *The rendering [a thing] fragrant;* (S, O, \* K, \* TA, \*) from **العَرَفُ**: (S, \*) and the *adorning [it], decorating [it], or embellishing [it].* (TA, \*) **عَرَفْنَا لَهُمْ**, in the Kur [xlvi. 7], is said to mean *He hath rendered it fragrant [i. e. Paradise (الْجَنَّة)] for them:* (S, O, \*) or it means *He hath described it to them so that, when they enter it, they shall know it by that description, or so that they shall know their places of abode therein:* (O, \*) or *He hath described it to them, and made them desirous of it:* (Er-Rāghib, TA, \*) [and the like is said by Bḍ, \*)] or *He hath defined it for them so that there shall be for every one a distinct paradise.* (Bḍ, \*) — One says also, **عَرَفَ رَأْسَهُ بِالذَّهْنِ** *He moistened the hair of his head abundantly with oil, or with the oil;* syn. **رَوَاهُ**. (TA, \*) — And **عَرَفَ طَعَامَهُ** *He made his food to have much seasoning, or condiment.* (TA, \*) — Also *The halting [of the pilgrims] at 'Arafāt.* (S, O, K, \*) You say, **عَرَفُوا**, (S, Mgh, O, Mgh, \*) inf. n. as above, *They halted at 'Arafāt;* (Mgh, Mgh, \*) or *they were present at 'Arafāt.* (S, O, \*) And [hence], in a post-classical sense, *They imitated the people of 'Arafāt, in some other place, by going forth to the desert and there praying, and humbling themselves, or offering earnest supplication;* (Mgh, \*) or *by assembling in their mosques to pray and to beg forgiveness:* (Har p. 672:\*) the first who did this was Ibn-'Abbās, at El-Baṣrah. (Mgh, and Har ubi suprā, \*) And **عَرَفَ بِالْهَيْدَى** *He brought the animal for sacrifice to 'Arafāt.* (Mgh, \*) — **عَرَفَ الشَّرَّ بَيْنَهُمْ** *He excited evil, or mischief, between them, or among them:* the verb in this phrase being formed by permutation from **أَرَشَ**. (Yaḡkoob, TA, \*)

4. **اعرف فلاناً** *He told such a one of his misdeed, then forgave him; and so* **عرفه**. (TA.) — **اعرف** (said of a horse, §, O) *He had a long عرف [or mane]*. (§, O, K.) — See also 1, near the end.

5. **تعرف** *It was, or became, known.* (Har p. 6.) — And **تعرف إليه** *He made himself known to him; (TA;)* [and so **استعرف**; for] you say, **أَتَيْتُ مُتَنَكِّرًا ثُمَّ اسْتَعْرَفْتُ** [I came disguising myself, or assuming an unknown appearance, then] **أَتَيْتُ فُلَانًا** [I made known who I was: (L:)] and **أَتَيْتُ فُلَانًا فَاسْتَعْرَفْتُ إِلَيْهِ حَتَّى يَعْرِفَكَ** [Come thou to such a one and make thyself known to him, that he may know thee]. (§, O, K.\*) [See also 8.] — [Hence,] one says, **تَعَرَّفَ إِلَى اللَّهِ بِالْعِبَادَاتِ وَالْأَدْعِيَةِ** [He made himself known to God by religious services and prayers]. (Er-Rāghib, TA.) And **تَعَرَّفَ إِلَى اللَّهِ** occurring in a saying of the Prophet to Ibn-'Abbās, [may be rendered *Make thyself known to God by obedience in amplex of circumstances, then He will acknowledge thee in straitness: or*] means *render thou obedience to God [&c., then] He will requite thee [&c.]*. (O.) — **تعرفه** [He acquainted himself, or made himself acquainted, with it, or him; informed himself of it; learned it; and discovered it: often used in these senses: for an instance of the last, see **تَدَرَّسَ**: it is similar to **تَعَلَّمَهُ**, but more restricted in meaning. — And] *He sought the knowledge of it: (Har p. 6:)* [or he did so leisurely, or repeatedly, and effectually:] you say, **تَعَرَّفْتُ مَا عِنْدَ فُلَانٍ** *I sought leisurely, or repeatedly, after the knowledge of what such a one possessed until I knew it.* (§, O, K.\*) — And **تَعَرَّفَ الْمَكَانَ**, and **فِي الْمَكَانِ**, *He looked at it, endeavouring to obtain a clear knowledge thereof, in the place; syn. تَأَمَّلَهُ بِهِ.* (TA.) — **تعرف** is also expl. in the KL by the Pers. words **بصرف كاری کردن**, app. meaning *The acting with عرف i. e. goodness, &c.:* but Golius has hence rendered the verb "convenienter opus fecit."

6. **تعرفوا** *They knew, or were acquainted with, one another.* (§, O, K.) — And *i. q.* **تَفَاخَرُوا** [i. e. *They vied, competed, or contended for superiority, in glorying, or boasting, or in glory, &c.;* or simply *they vied, one with another*]: it occurs in a trad., or, as some relate it, with **ز**; and both are expl. as having this meaning. (TA.)

8. **اعترف به** *He acknowledged it, or confessed it,* (§, Mgh, O, Mṣb, K,) namely, a misdeed, (§, O,) or a thing; (Mgh, Mṣb;) and so **به عرف** and **له**, namely, his misdeed [&c.]; (K;) [for] sometimes they put **عرف** in the place of **اعترف**; (O;) and so **عرفه**: (Ksh and Bḍ and Jel in xvi. 85:) **عرفان** (occurring in the K voce **شكر** &c.) means *The acknowledgment, or confession, of beneficence; thankfulness, or gratitude:* and one says, **لأحد يصرعني** (§, O, TA) i. e. **ما أعترف**, (§, O,) meaning *I do not acknowledge [any one that will throw me down];* this was said by an Arab of the desert. (TA.) — **اعترف إلي** *He acquainted me with his name*

and condition. (K.) And **اعترف له** *He described himself to him in such a manner as that he would certify himself of him thereby.* (TA.) [See also 5.] — **اعترف** also signifies *He described a thing that had been picked up, and a stray-beast, in such a manner as that he would be known to be its owner.* (TA.) — And you say, **اعترفت القوم**, (§, O,) or **فلاناً**, (K,) *I asked the people, or party, (§, O,) or such a one, (K,) respecting a subject of information, in order that I might know it.* (§, O, K.) — See also 1, former half. — And see 1, last quarter, in two places.

10. **استعرف** [*He sought, or desired, knowledge; or asked if any had knowledge; of a person or thing: a meaning clearly shown in the M by an explanation of a verse cited in art. بلو, conj. 8, q. v.*] — **استعرف إليه**: see 5. Also *He mentioned his relationship, lineage, or genealogy, to him.* (TA.) — **استعرفه**: see 1, former half.

12. **اعرورق** *He (a horse, TA) had a mane* (**عرف**). (§, O, TA.) — **اعرورق الفرس** *He (a man, O) mounted upon the mane (عرف) of the horse.* (O, K. [In the CK, **علا عرفه** is erroneously put for **عرفه** على عرفه.] — And **اعرورق** (said of a man, K) + *He rose upon the اعرف* [pl. of **عرف**, and app. here meaning the wall between Paradise and Hell: (see the Kṣur vii. 44:) probably used in this sense in a trad.]. (Ibn-'Abbād, O, K.) — Said of the sea, † **Its waves became high**, (§, O, K, TA,) *like the عرف [or mane]:* and in like manner said of the torrent, † **It became heapy and high.** (TA.) — Said of blood, † **It had froth** (O, K) *like the عرف [or mane]*. (O.) — Said of palm-trees (نخل), † **They became dense, and luxuriant, or abundant, or thickly intermixed, like the عرف [or mane] of the hyena.** (O, K, TA.) — And, said of a man, † **He prepared himself for evil, or mischief,** (§, O, K, TA,) and **raised his head, or stretched forth his neck, for that purpose.** (TA.) [See also 12 in art. **عرف**.]

**عرف** *An odour, whether fragrant or fetid,* (§, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise: (TA:) and **عرفه** signifies [the same, i. e.] **ريح** (K, TK) and **رائحة**. (TK.) One says, **ما أطيب عرفه** [*How fragrant is its odour!*]. (§, O.) And **لا يعجز منك السوء عن عرف السوء** [*The bad hide will not lack the fetid odour*]; (§, O, K;) a prov.; (§, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, K;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Kṣur [lxxvii. 1], **والمرسلات عرفا**, [as meaning *By the winds that are sent forth with fragrance,*] instead of **عرفا**. (TA.) — Also *A certain plant: or the ثمام [or panic grass]: (K:)* or a certain plant, not of the [kind called] **حوض**, nor of the [kind called] **عصاه**; (Ibn-'Abbād, O, L, K;) of the [kind called] **ثمام**. (Ibn-'Abbād, O, L.)

**عرف** [*Acknowledgment, or confession;*] a subst.

from **الإعتراف**, (§, O, K, TA,) as meaning **الإقرار**. (TA.) Hence, (§, O,) you say, (K,) **له على ألف عرفا**, meaning **اعترافا** [i. e. *A thousand is due to him on my part by acknowledgment, or confession*]; (§, O, \* K;) the last word being a corroborative. (§, O.) — Also *i. q.* **معروف**; (§, O, Mṣb, K;) as also **عارفة**, (§, O, K,) of which the pl. is **عوارف**; (O, K;) **عرف** being contr. of **نكر**, (§, O, K,) and **معروف** being contr. of **منكر** [as syn. with **نكر**]; (§, Mgh, O, K;) i. e. *Goodness, or a good quality or action; and gentleness, or lenity; and beneficence, [favour, kindness, or bounty,] or a benefit, a benefaction, or an act of beneficence [or favour or kindness]: (Mṣb:)* **عرف** is also expl. as signifying *liberality, or bounty;* (K, TA;) and so **عرف**, which is a dial. var. thereof: (TA:) and *a thing liberally, or freely, bestowed; or given: (K:)* and **معروف** is expl. as signifying *liberality, or bounty, when it is with moderation, or with a right and just aim: [and sometimes it means simply moderation:] and sincere, or honest, advice or counsel or action: and good fellowship with one's family and with others of mankind: it is an epithet in which the quality of a subst. predominates: (TA:)* and signifies *any action, or deed, of which the goodness is known by reason and by the law; and منكر signifies the contr. thereof.* (Er-Rāghib, TA.) It is said in the Kṣur [vii. 198], **وأمر بالعرف**, (O,) meaning [And enjoin thou goodness, &c., or] *what is deemed good, or approved, of actions.* (Bḍ.) And you say, **أولاه عرفا**, (§, O,) or **عارفة**, (TA,) meaning **معروفا** [i. e. *He did to him, or conferred upon him, a benefit, &c.*]. (§, O, TA.) **وللمطلقات** **متاع بالمعروف** [in the Kṣur ii. 242] means [And for the divorced women there shall be a provision of necessaries] *with moderation, or right and just aim, and beneficence.* (TA.) And **قول معروف** **ومغفرة خير من صدقة يتبعها أذى** [in the same, ii. 265,] means *Refusal with pleasing [or gracious] speech, (Bḍ, Jel, TA,) and prayer [expressed to the beggar, that God may sustain him,] (TA,) and forgiveness granted to the beggar for his importunity (Bḍ, Jel) or obtained by such refusal from God or from the beggar, (Bḍ,) are better than an alms which annoyance follows (TA) by reproach for a benefit conferred and for begging. (Jel.)* And **من كان فقيراً فليأكل** **من كان فقيراً فليأكل** [in the same, iv. 6,] means [And such as is poor, let him take for himself (lit. eat)] *according to what is approved by reason and by the law, (TA,) or according to his need (Bḍ) and the recompense of his labour. (Bḍ, Jel.)* — **العرف**, in lexicology, signifies *The commonly-known, commonly-received, or common conventional, language; common parlance, or common usage: mostly meaning that of a whole people; in which case, the epithet العام is sometimes added: but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms حقيقة عرفا and مجاز عرفا, expl. in arts. حق and جوز.* See also **متعارف**: and see **عادة**. — Also *The عرف of the horse; (§, O;) [i. e. the mane;] the hair*

(Mgh, Mṣb, K) that grows on the ridge (Mṣb) of the neck of the horse (Mgh, Mṣb, K) or similar beast; (Mṣb); as also **عُرْفٌ**: (K:) [see also **مَعْرَفَةٌ**:] or the part, of the neck, which is the place of growth of the hair: [see again **مَعْرَفَةٌ**:] and the part, of the neck [of a bird], which is the place of growth of the feathers: (TA:) [or the feathers themselves of the neck; used in this sense in the K and TA in art. **بهرل**, as is shown by the context therein:] and the [comb or] elongated piece of flesh on the upper part of the head of a cock; to which the **بَطْر** of a girl is likened: (Mṣb:) pl. **أَعْرَافٌ** [properly a pl. of pauc.] (O, TA) and **عُرُوفٌ**. (TA.) **أش** used it in relation to a man, explaining the phrase **جَاءَ فُلَانٌ مُبْرِنًا لِلشَّرِّ** as meaning **جَاءَ نَافِثًا عُرْفَهُ** [i. e. + Such a one came as though ruffling the feathers of his neck to do evil, or mischief]. (TA.) And [hence] it is said in a trad., **جَاءُوا كَأَنَّهم عُرْفٌ** + [They came as though they were a mane], meaning, following one another. (TA.) And one says, **جَاءَ القَوْمُ عُرْفًا** + [The people, or party, came] one after another: like the saying, **طَارَ القَطَا عُرْفًا** + [The sand-grouse flew] one after another. (K.) And hence, **وَالْمُرْسَلَاتُ عُرْفًا**, (S, O, K,) in the **Kur** [lxxvii. 1], a metaphorical phrase, from the **عُرْف** of the horse, meaning † [By the angels, or the winds, that are sent forth] consecutively, like [the several portions of] the **عُرْف** [or mane] of the horse: (S, O:) or the meaning is, sent forth **بِالمَعْرُوفِ**, (S, O, K, TA,) i. e. with beneficence, or benefit: (TA:) [for further explanations, see the expositions of Z and Bḍ or others: and see also art. **رسل**:] some read **عُرْفًا** [expl. in the next preceding paragraph]. (TA.) — [Hence also,] † The waves of the sea. (K, TA.) — And † Elevated sand; as also **عُرْفٌ** and **عُرْفَةٌ**: pl. (of the last, TA) **عُرُوفٌ** and (of the first, TA) **أَعْرَافٌ**: (S, O, K:) and all signify likewise † an elevated place: (K:) and the first, † the elevated, or overtopping, back of a portion of sand, (K, TA,) and of a mountain, and of anything high: and † an elevated portion of the earth or ground: and [the pl.] **أَعْرَافٌ** † **حَرَثٌ** [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] **فُلُجَانٌ** [pl. of **فَلَجٌ**] and **قَوَائِدٌ** [pl. of **قَائِدٌ**]. (TA.) — [The pl.] **الأَعْرَافُ**, (S, O, K,) mentioned in the **Kur** [vii. 44 and 46], (S, O,) is applied to † A wall between Paradise and Hell: (S, O, K:) so it is said: (S, O:) or the upper parts of the wall: or by **الأَعْرَافِ** may be there meant **أهل النار وأهل الجنة** [i. e., app., and possessing knowledge of the people of Paradise and of the people of Hell: for it seems that **مُحْتَوُونَ**, or the like, is to be understood before **على**]. (Zj, TA.) [And hence it is the name of The Seventh Chapter of the **Kur-án**.] By **أَصْحَابُ الأَعْرَافِ** [The occupants of the **اعراف**], there mentioned, are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter: or prophets: or

angels. (Zj, TA.) — See also **عُرْفَةٌ**. — [The pl.] **أَعْرَافٌ** also signifies † The higher, or highest, (K, TA,) and first, or foremost, (TA,) of winds; (K, TA;) and likewise of clouds, and of mists. (TA.) — And **عُرْفٌ** signifies also, (Aṣ, O, K,) in the speech of the people of El-Baḥreyn, (Aṣ, O,) A species [or variety] of palm-trees; (Aṣ, O, K;) and so [the pl.] **أَعْرَافٌ** (O, K) is expl. by IDrd: (O:) or when they first yield fruit, or edible fruit, or ripe fruit; (K, TA;) or when they attain to doing so: (TA:) or a [sort of] palm-tree in El-Baḥreyn, also called **بَرْشُومٌ**; (K, TA;) but this is what is meant by **أش** and IDrd. (TA.) — And The tree of the **أُتْرُج** [i. e. citrus medica, or citron]. (K.) — Also pl. of **عُرُوفٌ**: — and of **عُرْفَةٌ** and **عُرُوفٌ**. (K.)

**عُرْفٌ**, with kear, is from the saying, **مَا عُرِفَ** **عُرْفِي**, (S, O,) which means *He did not know me save at the last, or lastly, or latterly.* (S, O, K.) — And it signifies *Patience.* (IAṣr, O, K.) A poet says, (namely Aboo-Dahbal El-Jumaḥee, TA.)

• قُلْ لِابْنِ قَيْسِ أَخِي الرُّقِيَّاتِ  
• مَا أَحْسَنَ العِرْفِ فِي المَصِيبَاتِ

[Say thou to the son of Keys, the brother of Er-Rukeiyat, How good is patience in afflictions!]. (IAṣr, O, TA.)

**عُرْفٌ**: see **عُرْفٌ**, in three places.

**عُرْفَةٌ** A question, or questioning, respecting a subject of information, in order to know it; (K, TA;) as also **عُرْفَةٌ**. (K, TA.) — See also **عُرْفٌ**. — Also A purulent pustule that comes forth in the whiteness [or palm] of the hand. (ISK, S, O, K.)

**عُرْفَةٌ**: see **عُرْفٌ**, latter half. — Also An open, elongated, tract of land, producing plants, or herbage. (O, K.) — Also, (O, K,) and **عُرْفٌ**, (TA,) A limit (O, K, TA) between two things: (K:) [like **أُرْفَةٌ**:] pl. of the former **عُرُوفٌ**. (O, K, TA.)

**عُرْفَةٌ** [an inf. n.] I. q. **مَعْرَفَةٌ**. (O, K.) [See 1, first sentence. In the O, it seems to be regarded as a simple subst.] — See also **عُرْفَةٌ**.

**دُو الحِجَّةِ** **يَوْمَ عُرْفَةَ** The ninth day of [the month] **الحِجَّةِ** [when the pilgrims halt at **عُرْفَات**]: (S, Mgh, O, Mṣb, K:) the latter word being without tenween, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Mṣb,) and not admitting the art. **ال**. (S, O, Mṣb.) — See also the next paragraph.

**عُرْفَاتٌ** The place [or mountain] where the pilgrims halt (Mgh, O, Mṣb, K) on the day of **عُرْفَةَ** [above mentioned], (O, K,) [described by Burckhardt as a granite hill, about a mile, or a mile and a half, in circuit, with sloping sides, rising nearly two hundred feet above the level of the adjacent plain,] said to be nine miles, (Mṣb,) or twelve miles, (K,) from **Mehkeh**; (Mṣb, K;) said by J to be a place in, or at, **Minè**, but incor-

rectly, (K, TA,) unless thereby be meant *near Minè*; (TA;) also called by some **عُرْفَةٌ**; (Mgh, Mṣb;) but the saying **نَزَلْنَا عُرْفَةَ**, (S, O, K,) or **نَزَلْتُ بِعُرْفَةَ**, (Mṣb,) [We, or I, alighted at **عُرْفَةَ**,] is like a post-classical phrase, (S, O, K,) and (S, O) it is said to be (Mṣb) not genuine Arabic: (S, O, Mṣb:) **عُرْفَاتٌ** is a [proper] name in the pl. form, and therefore is not itself pluralized: (S, O, K:) it is as though the term **عُرْفَةٌ** applied to every distinct portion thereof: (TA:) as Fr says, it has, correctly, no sing.; (S, O;) and it is determinate as denoting a particular place; (Sb, S, O, K, TA;) and therefore not admitting the article **ال**; (Sb, TA;) differing from **الرَّيْدُونَ** [because this is a proper name common to a number of persons]: you say, **هَؤُلَاءِ عُرْفَاتٌ حَسَنَةٌ** [lit. These are Arafat, in a good state], putting the epithet in the accus. case because it is indeterminate [as a denotative of state, like **مُصَدِّقًا** in the saying **وَهُوَ الحَقُّ مُصَدِّقًا لِمَا مَعَهُ** in the **Kur** ii. 85]: (S, O:) it is decl. **مُصْرُوفَةٌ** [more properly **مُعْرَبَةٌ**] because the **ت** is equivalent to the **ي** and **و** in **مُسْلِمِينَ** and **مُسْلِمُونَ**, (S, O, K,) the tenween becoming equivalent to the **ن**, therefore, being used as a proper name, it is left in its original state, like as is **مُسْلِمُونَ** when used as a proper name: (Akh, S, O, K:) [i. e.,] it is decl. in the manner of **مُسْلِمَاتٌ** and **مُسْلِمَاتٌ**, the tenween being like that which corresponds to the masc. pl. termination **ن**, not the tenween of perfect declinability, because it is a proper name and of the fem. gender, wherefore it does not admit the article **ال**. (Mṣb.) **عُرْفَاتٌ** was thus named because Adam and Eve knew each other (**تَعَارَفَا**) there (IF, O, K, TA) after their descent from Paradise: (TA:) or because Gabriel, when he taught Abraham the rites and ceremonies of the pilgrimage, said to him “Hast thou known?” (**أَعْرَفْتَ**), (O, K,) and he replied “I have known” (**عُرْفْتُ**): (K:) or because it is a place sanctified and magnified, as though it were rendered fragrant (**عُرْفٌ** i. e. **طَيِّبٌ**): (O, K:) or because the people know one another (**يَتَعَارَفُونَ**) there: or, accord. to Er-Rághib, because of men’s making themselves known (**تَعَرَّفَ العِبَادُ**) there by religious services and prayers. (TA.)

**عُرْفِيٌّ** Of, or relating to, **العُرْفُ** as meaning the commonly-known or commonly-received or conventional language, or common parlance, or common usage. Hence **عُرْفِيَّةٌ عُرْفِيَّةٌ** and **مَجَازٌ عُرْفِيٌّ**, expl. in arts. **حق** and **جوز**.]

**عُرْفِيٌّ** Of, or relating to, **عُرْفَاتٌ**. (O, K.)

**عُرْفَانٌ** (O, K,) accord. to Th, A man (O) who acknowledges, or confesses, a thing, and directs to it, or indicates it; (O, K;) thus expl. as an epithet, though Sb mentions his not knowing it as an epithet; (O;) occurring in a poem of Er-Rá’ee, and expl. by some as the name of a companion of his: (O, K:\*) and **عُرْفَانٌ** signifies the same; (K;) but this is said by Sb to be a word

transferred from the category of proper names. (O.) — Also the latter, (O,) or both, (K,) *A small creeping thing that is found in the sands of 'Alij and of Ed-Dahnâ: (O, K:) or a large [sort of locust, or the like, such as is termed] جَنْدَبٌ, resembling the جَرَادَةُ, (AHn, K, TA,) having a crest (لَهُ عَرْفٌ), (AHn, TA,) not found save upon [one or the other of two species of plants, i. e.] a رُمْتَةٌ or an عُنْظَوَانَةٌ: (AHn, K, TA:) but AHn mentions only the latter form of the word, عَرْفَانٌ. (TA.)*

عَرُوفٌ: see عَارِفٌ, in two places.

عَرِيفٌ: see عَارِفٌ, first sentence. — [Hence,] *One who knows his companions: pl. عَرَفَاءٌ. (O, K.) The chief, or head, (Mgh, K, TA,) of a people, or party; (K, TA;) because he knows the states, or conditions, of those over whom he acts as such; (Mgh;) or because he is known as such [so that it is from the same word in the last of the senses assigned to it in this paragraph]; (K;) or because of his acquaintance with the ordering, or management, of them: (TA:) or the نَقِيب [or intendant, superintendent, overseer, or inspector, who takes cognizance of, and is responsible for, the actions of a people], who is below the رَئِيسُ: (S, O, K:) or the manager and superintendent of the affairs, who acquaints himself with the circumstances, of a tribe, or of a company of men; of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (IAth, TA:) or the orderer, or manager, of the affairs of a people, or party; as also عَارِفٌ: (Msb:) pl. as above: (S, IAth, Msb:) it is said that he is over a few persons, and the مُنَكَّبُ is over five عَرَفَاءَ, then the أَمِيرُ is over these. (Msb.) It is said in a trad. that the عَرَفَاءَ are in Hell, as a caution against undertaking the office of chief, or head, on account of the trial that is therein; for when one does not perform the duty thereof, he sins, and deserves punishment. (TA.) — [It is now used as meaning *A monitor in a school, who hears the lessons of the other scholars.*] — See also مَعْرُوفٌ, with which it is syn.*

عَرَفَةٌ The holding, and the exercising, of the office of عَرِيفٌ. (S, Mgh,\* O, Msb,\* K. [An inf. n.: see 1, in the middle of the latter half.]

عَرُوفَةٌ: see عَارِفٌ, in two places.

عَرَأَفٌ *A كَاهِنٌ [or diviner]: (S, O, Msb, K:) or the former is one who informs of the past, and the latter is one who informs of the past and of the future: (Msb:) or, accord. to Er-Rághib, [but the converse of his explanation seems to be that which is correct,] the former is one who informs of future events, and the latter is one who informs of past events. (TA.) Hence the saying of the Prophet, that whoso comes to an عَرَأَفٍ and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) — And (Msb) *An astrologer, (IAth, Mgh, Msb,) who lays claim to the knowledge of hidden, or invisible, things, (IAth, Mgh,) which God has made to belong exclusively to Himself: (IAth:) and this is**

[said to be] meant in the trad. above mentioned. (Mgh.) — And *A physician. (S, O, K.) — And One who smells [for يَسْمُرُ I read يَشْمُرُ] the ground, and thus knows the places of water, and knows in what country, or district, he is. (ISh, in TA, art. حَزَى.)*

عَارِفٌ and عَرِيفٌ are syn., (S, O, K,) like عَالِمٌ and عَلِيمٌ, (S, O,) signifying *Knowing*; [&c., agreeably with the explanations of the verb in the first quarter of the first paragraph of this art.]; as also عَرُوفَةٌ, (S, O, K,) but in an intensive sense, which is denoted by the ة, (S, O, TA,) meaning [knowing, &c., much, or well; or] *knowing, or acquainted with, affairs, and not failing to know [or recognise] one that has been seen once; (TA;) as in the phrase, رَجُلٌ عَرُوفَةٌ بِالْأُمُورِ [A man much, or well, acquainted with affairs]. (S, O.) — For the first, see also عَرِيفٌ. — It also signifies particularly [Skilled in divine things;] possessing knowledge of God, and of his kingdom, and of the way of dealing well with Him. (TA.) — See also مَعْرُوفٌ. — Also, the first, [Patient; or] *very patient, or having much patience; syn. صَبِيرٌ; (AO, S, O, K;) and so عَرُوفٌ; (S, O, K;) of which latter the pl. is عَرَفٌ. (K.) One says, أَصِيبَ فُلَانٌ فَوْجَدَ عَارِفًا [Such a one was smitten, or afflicted, and was found to be patient]. (S, O.) And حَبَسْتُ نَفْسًا عَارِفَةً, meaning صَابِرَةٌ [i. e. I restrained a patient soul, or mind]: (O, TA:) like the phrase صَبِرْتُ عَارِفَةً in a verse of 'Antarah [cited in the first paragraph of art. صَبِر]. (S,\* O.) And نَفْسٌ عَرُوفٌ means [A soul, or mind,] enduring; very patient; that endures an event, or a case, when made to experience it. (TA.) عَوَارِفٌ [is pl. of عَارِفَةٌ, and] means *Patient she-camels. (IB, TA.)***

عَارِفَةٌ as a subst.; pl. عَوَارِفٌ: see عَرِفٌ, first quarter, in two places.

عَوْرِيفٌ [dim. of عَارِفٌ, i. e. signifying *One possessing little knowledge &c.*]. One says of him in whom is a sin, or crime, مَا هُوَ إِلَّا عَوْرِيفٌ [He is none other than one possessing little knowledge]. (TA.)

عُرْفٌ is mentioned in "the Book" of Sb as used in the phrase هَذَا أَعْرَفٌ مِنْ هَذَا [meaning *This is more known than this*]: irregularly formed from مَعْرُوفٌ, not from عَارِفٌ. (ISd, TA.) —

Also *A thing having what is termed عُرْفٌ [i. e. a mane, or the like]: (S, O, K:) fem. عَرَفَاءٌ: pl., masc. and fem., عُرْفٌ. (K.) It is applied to a horse, (Mgh, K, TA,) meaning *Having a full mane, or much hair of the mane. (Mgh, TA.)* And to a serpent (O, K) such as is termed شَيْطَانٌ [which is described as having an عُرْفٌ]. (O.) And the fem. is applied to a she-camel, (K, TA,) meaning *High in the hump: or resembling the male: or long in her عُرْفٌ [or mane]: (TA:) or having what resembles the عُرْفٌ by reason of her fatness: or having, upon her neck, fur like the عُرْفٌ. (Ham p. 611.) — The fem.**

is also used as meaning *The ضَبُعٌ [i. e. hyena, or female hyena], because of the abundance of its hair (S, O, K, TA) of the neck, (O, K, TA,) or because of the length of its عُرْفٌ. (TA.) — And one says سَنَامٌ أَعْرَفٌ *A long, or tall, camel's hump, having an عُرْفٌ. (TA.)* And جَبَلٌ أَعْرَفٌ + *A mountain having what resembles the عُرْفٌ. (TA.)* And قَلَّةٌ عَرَفَاءٌ + *A high mountain-top. (TA.)* And حَزْنٌ أَعْرَفٌ + *High rugged ground. (TA.)**

مَعْرُوفٌ (S, O, K) [in one of my copies of the S written مَعْرُوفٌ] and مَعْرُوفٌ also (Ham p. 47) sing. of مَعَارِفٌ, which means *The face [and faces], and any part thereof that appears; as in the saying امْرَأَةٌ حَسَنَةُ الْمَعَارِفِ [A woman beautiful in the face, or in the parts thereof that appear]; (S, O, K;) because the person is known thereby: (TA:) or, as some say, no sing. of it is known: (Har p. 146:) and some say that it signifies the beauties, or beautiful parts, of the face. (TA.)* Er-Rá'ee says,

مُتَلَقِّمِينَ عَلَى مَعَارِفِنَا

تَثْبِي لِهِنَّ حَوَاشِي الْعَصَبِ

[*Muffling our faces, or the parts thereof that appeared, we fold, or folding, to them the selvages of the عَصَبُ (a sort of garment).] (S, O: but the latter has مُتَلَقِّمِينَ.) And one says, حَيَّا اللَّهُ الْمَعَارِفَ, meaning [May God preserve] the faces. (O, K.) And قَدْ هَاجَتْ مَعَارِفُ فُلَانٍ *The features of such a one, whereby he was known to me, have withered, like as the plant withers: said of a man who has turned away, from the speaker, his love, or affection. (TA.)* And هُوَ مِنَ الْمَعَارِفِ *He is of those who are known; [or of those who are acquaintances;] (O, K;) as though meaning مِنْ الْمَعَارِفِ, i. e. of those having faces [whereby they are known]: (O:) or مَعَارِفُ الرَّجُلِ means *Those who are entitled to the man's love, or affection, and with whom he has acquaintance; [and simply the acquaintances of the man;] and is pl. of مَعْرُوفَةٌ. (Har p. 146.)* مَعَارِفُ الْأَرْضِ means *The faces, and known parts, of the land. (TA.)***

مَعْرُوفَةٌ The place [or part] upon which grows the عُرْفٌ [or mane]; (S, Mgh;) the place of the عُرْفُ of the horse, (O, K, TA,) from the forelock to the withers: or the flesh upon which grows the عُرْفُ. (TA.) But the phrase مَعْرُوفَةُ الدَّابَّةِ means *The cutting [or taking] of somewhat from the عُرْفُ of the beast. (Mgh.)*

مَعْرُوفَةٌ a subst. [signifying *Knowledge, cognition, cognizance, or acquaintance; &c.: as such having for its pl. مَعَارِفٌ, meaning sorts of knowledge:*] from عَرَفَهُ signifying as expl. in the beginning of this art.: (Msb:) or an inf. n. therefrom. (S, O, K.) — See also مَعْرُوفٌ, last sentence but one. — [In grammar, *A determinate noun; opposed to نَكْرَةٌ.*]

مَعْرُوفٌ [pass. part. n. of 2, q. v. =] *Food rendered fragrant. (TA.) — And Food put part*

upon part [app. so that the uppermost portion resembles a mane or the like (عُرْف)]. (TA.) [Golius, as on the authority of J, and hence Freytag, assign to it a meaning belonging to مُعْرَق.] — Also The place of halting [of the pilgrims] at عَرَقات. (S, O, K.) — And in a trad. of IAb, the phrase بَعْدَ الْمَعْرِفِ occurs as meaning After the halting at عَرَقة [or rather عَرَقات]. (TA.)

مَعْرُوفٌ [Known: and particularly well, or commonly, known]. عَارِفٌ and أَمْرٌ مَعْرُوفٌ (O, Mṣb, K, TA,) accord. to Lth, but the latter is disapproved by Az, having not been heard by him on any other authority than that of Lth, (O, TA,) [though there are other similar instances well known, (see أَمْرٌ, and دَافِقٌ,)] signify the same [i. e. A known affair or event &c.]; (O, Mṣb, K, TA;) as also عَرِيفٌ. (Mṣb, TA,) — [Hence, in grammar, The active voice; opposed to مَجْهُولٌ.] — See also عُرْفٌ, former half, in seven places. عَرَفٌ Land having a fragrant أرضٌ مَعْرُوفَةٌ [or odour]. (TA.) — رَجُلٌ مَعْرُوفٌ A man having a purulent pustule, termed عَرَفَةٌ, come forth in the whiteness [or palm] of his hand. (S.)

مَعْتَرِفٌ [part. n. of 8, q. v.]. 'Omar is related to have said, أَطْرَدُوا الْمُعْتَرِفِينَ, meaning [Drive ye away] those who inform against themselves [or confess or acknowledge the commission] of something for which castigation is due to them; as though he disliked their doing so, and desired that people should protect them. (TA.)

مُعْتَارِفٌ [applied to language, or a phrase, or word, means Known by common conventional usage]. One says, هُوَ مُعْتَارِفٌ بَيْنَهُمْ It is known [by common conventional usage] among them. (MA. See also عُرْفٌ.)

عَرَفٌ

عَرَفٌ A certain plant, (S,) or a sort of trees [or shrubs], (K,) growing in plain, or soft, land: n. un. with ة: (S, K;) it is said to be of the trees [or shrubs] of the صَيْف [meaning either spring or summer], soft, or pliable, dust-coloured, and having a rough produce like the حَسَك [or prickly heads of thistles and similar plants]: (TA:) Aboo-Ziyád says, (O, TA,) as related by AHn, (O,) that it is of sweet, or pleasant, odour, dust-coloured, inclining to greenness, having a yellow blossom; (O, TA;) and when it becomes aggregated and abundant in a place, that place is called حَوْمَانٌ: (O:) it has no grains nor thorns: (O, TA:) it and the ثَمَارٌ and the ضَعَةٌ grow in plain, or soft, land, and on the mountain; and none of these has thorns: its firewood is the best of firewood in odour, and the quickest in taking fire and in blazing: (O:) AHn [also] says, certain of the Arabs of the desert informed me that its root is wide, occupying a [considerable] piece of ground; and it sends forth many shoots, proportionate to the root, without leaves, [but see خَوْصٌ,] being only slender shoots, at the extremities whereof are [buds, or the like, such as are termed] زَمْعٌ, at the

heads of which appears a yellow substance like hair: and he says that, accord. to the ancient Arabs of the desert, it occupies a space like that of a man sitting, becomes white when it dries up, has a yellow produce, is eaten in the fresh and dry state by the camels and sheep or goats, and its flame is intensely red, whence one says, كَانَ لِحْيَتَهُ عَرَفَةٌ or عَرَفٌ [As though his beard were the blazing, or flaming, of an 'arfajeh or of 'arfaj].

(TA.) The fire of the عَرَفٌ is called نَارُ الرَّحْمَتَيْنِ [The fire of the two walks]; because he who kindles it walks to it, and when it burns up he walks from it: (T, TA:) or because it quickly blazes and quickly subsides; so when it blazes they walk from it, and when it subsides they walk to it. (O. [See also art. زحف.]) When the greenness of plants appears in it, it is termed عَرَفَةٌ خَاضِبَةٌ. (Aboo-'Obeyd El-Bekree, TA.) When it has been rained upon, and its stalk has become soft, one says ثَقَبَ عَوْدَ الْعَرَفِ: when it has become somewhat black, قَبِلَ: when a little more so, ارْقَطَ: when more so, أَدْبَى: and when its خَوْصٌ are perfect, أَخَوْصٌ. (AA, TA.) — كَمِنَ الْغَيْثِ عَلَى الْعَرَفَةِ [Like the benefit conferred by the rain upon the 'arfajeh], meaning its falling upon it when dry, and causing it to become green, is a prov., said, accord. to AZ, to him upon whom thou hast conferred a benefit and who says to thee, Dost thou confer a benefit upon me? (TA.) — نَى الْعَرَفَةِ signifies A certain mode of coitus. (O, K.)

عَرَافٌ Sands in which is no road. (O, K. [In the latter it is expl. as though it were a proper name.]

عَرَفٌ

عَرَفٌ [A species of mimosa; called by Forskål mimosa örfota; (see his Flora Ægypt. Arab., pp. cxxiii. and 177;)] a sort of trees of the [description termed] عَضَاهُ (S, O, K,) which exudes [the gum called] مَغْفُورٌ, and of which the fruit [the gum called] عَرَفَةٌ (S:) it has a gum of disagreeable odour; and when bees eat it, somewhat of its odour is found in their honey: (TA:) AHn says that, accord. to Aboo-Ziyád, it is of the عَضَاهُ, and spreads upon the ground, not rising towards the sky, and has a broad leaf, and a sharp, curved thorn; it is of those trees of which the bark is stripped off and made into well-ropes; (O, TA;) and there comes forth from its fruit (بَرْمٌ) what is termed عُلْفَةٌ, [i. e. a pod,] resembling a bean, (O, TA,) which is eaten by the camels and the sheep or goats: (O:) it is said by another, or others, that its fruit (بَرْمَةٌ) is called فَتْلَةٌ, and is white, as though fringed with cotton; (O, TA;) like the button of the shirt, or somewhat larger: (O:) Aboo-Ziyád [further] says, (TA,) it is compact in its branches; has no wood that is useful like other wood; and has abundance of gum, which sometimes drops upon the ground until there are, beneath the trees, what resemble great mill-stones: Sh says that it is a short tree, the branches of which are near together, having many

thorns; its height is like that of a camel lying down; it has a small, diminutive leaf; grows upon the mountains; and the camels eat it, particularly desiring the upper extremities of its branches: (O, TA:) [the word is a coll. gen. n.:] the n. un. is with ة. (O, K.)

إِبِلٌ عَرَفِيَّةٌ Camels that eat the [kind of trees called] عَرَفٌ. (TA.)

عَرَقٌ

1. عَرَقَ الْعَظْمَ (S, O, Mṣb, K,) aor. 2, (S, O, Mṣb,) inf. n. عَرَقٌ (S, O, Mṣb, K) and مَعْرَقٌ; (S, O, K; [see an ex. of the last voce عَارَقٌ;]) and تَعْرَقُهُ; (S, O, K;) He ate off the flesh from the bone, (S, O, Mṣb, K, TA,) taking it with his fore teeth: (TA:) and one says also تَعْرَقُ اللَّحْمَ [meaning as above]: (Lh, TA in art. نَسِ:) and اعْتَرَقَ الْعَظْمَ is likewise said to signify as above. (TA.) — عَرَقْتُ مَا عَلَى الْعُرَاقِ I pared off what was on the bone, of flesh, with a مَعْرَقٌ, i. e. a large, or broad, knife or blade. (TA.) — And [hence,] عَرَقَتَهُ السَّنُونُ, aor. as above, i. e. [The years, or droughts, or years of drought,] took from him [his flesh, or rendered him lean]; namely, a man. (TA.) — تَعْرَقَتُهُ السُّخُوبُ, also, signifies the like, i. e. [Afflictions, or calamities,] took from him [his flesh, &c.]. (TA.)

أَيَّامٌ أَعْرَقُ بِي عَامِ الْمَعَاصِيرِ

cited by Th, he expl. as meaning In the days when the year of the مَعَاصِيرِ took away my flesh: i. e., when the dirt, consequent upon drought, reached my مَعَاصِيرِ [or wrists]; المَعَاصِيرِ being here used by poetic license for المَعَاصِرِ: but ISd says, "I know not what this explanation is." (L.) And عَرَقٌ, inf. n. عَرَقٌ, signifies He (a man) was, or became, emaciated, or lean. (K.) — تَعْرَقُ is also used in relation to other than material objects; as the strength and patience of camels, which are meant by خِلَالِهِنَّ [“their properties” or “qualities,” in this case being pl. of خَلَّةٌ,] in the phrase يَتَعْرَقُونَ خِلَالِهِنَّ [They exhaust, or wear out, their properties, or qualities, of strength and patience], in a verse cited by IAar, describing camels and a company of riders. (TA.) — [Hence, app.,] طَرِيقٌ يَعْرِقُهُ النَّاسُ (K, TA) A road which men travel [as though they pared it]. (TA.) — عَرَقَ فِي الْأَرْضِ (S, O, K,) aor. 2, (S, O, TA,) not 2, as seems to be required by the method of the K, (TA,) inf. n. عَرُوقٌ (S, O, TA) and عَرَقٌ, (TA,) He (a man, S, O, TA) went away into the country, or in the land; syn. ذَهَبَ [which, followed by فِي الْأَرْضِ, often means he went into the open country, or out of doors, to satisfy a want of nature]. (S, O, K, TA.) — عَرَقَ الْمَزَادَةَ (K, TA,) and السُّفْرَةَ, aor. 2, inf. n. عَرَقٌ, (TA,) He made to the مَزَادَةَ [or leathern water-bag], (K, TA,) and to the سُفْرَةَ [or round

piece of skin in which food is put and upon which one eats], (TA,) what is termed *عَرَقٌ* [q. v.]. (K, TA.) = *عَرَقٌ*, (S, O, Mṣb, K,) aor. ʔ, inf. n. *عَرَقٌ*, (Mṣb,) *He sweated.* (S, O, K.) — And [hence, app.,] *عَرِقٌ*, inf. n. *عَرِقٌ*, said of a wall, *It became moist*: [or it exuded moisture:] and in like manner one says of earth, or land, when the dew, or rain, has percolated in it (*تَسَّحَ فِيهَا*) so that it has met the moisture thereof. (TA.) — [It is also said in the TA, in the supplement to this art., that *عَرَقَتْ إِلَيْهِ بِخَبْرٍ* means *ندبت*: but I think that the phrase is correctly *عَرَقَتْ إِلَيْهِ بِخَبْرٍ*; and the explanation, *ندبت*: meaning *I did to him good*: see art. *ندو* and *ندى*.] — And *عَرِقٌ*, (O, K,) inf. n. *عَرِقٌ*, (TA,) signifies also *He was, or became, heavy, sluggish, lazy, or indolent.* (O, K.) = *عَرِقٌ*, inf. n. *عَرِقَةٌ*, *It had root*: and *he was of generous origin.* (MA.) [See also 4, latter half.]

2: see 4, third sentence. — *عَرَقَ الشَّرَابَ*, (S, O, K,) inf. n. *تَعَرَّقِي*, (S, O,) *He mixed the wine, [with water,] not doing so immoderately*: (S, O:) or *he put a little water into it*; as also *اعرقه*; (K;) or the latter signifies *he put into it some water, not much*: (S:) [but] accord. to Lḥ, *أَعْرَقْتُ* signifies *I filled the cup of wine*: or, accord. to IAqr, *عَرَقْتُ الكَأْسَ* signifies *I put little water to the cup of wine*; and so *أَعْرَقْتُهَا*: but the former of these two phrases is also expl. as meaning *I mixed the cup of wine*; whether with little or much water not being specified: (TA:) and *تَعَرَّقْتُ الخَمِيرَةَ* signifies *I mixed [with water the wine, or portion of wine]*. (Ḥam p. 561.) — *عَرَقَ فِي الدَّلْوِ*, (S, O, K, TA,) inf. n. as above; (O, K;) and *اعرق فيها*; (O, K, TA;) *He put into the bucket less water than what would fill it*, (S, O, K,) on the occasion of drawing: (S, O:) or *he put little water into the bucket*; and so *في السَّقَاءِ* [into the skin]: (TA:) and *عَرِقَ فِي الإِنَاءِ* *Put thou less than what would fill it into the vessel.* (S.) — *تَعَرَّقَتْ وَوَعَرَّتْ* *Thou madest a sign with a thing, that had nothing to verify it, [or madest a false display, or a vain promise,] and didst little.* (IAqr, TA in this art and in art. *برق*.) = *عَرَقَ الفَرَسَ*, (O, TA,) inf. n. as above; and *اعرقه*; (TA;) *He made the horse [to sweat, or] to run in order that he might sweat, and become lean, and lose his flabbiness of flesh.* (O,\* TA.) = See also 4, again, in three places.

4: see 1, former half. = *اعرقه عرقاً* *He gave him a bone with flesh upon it, or of which the flesh had been eaten.* (TA.) — And [hence, app.,] *مَا أَعْرَقْتُهُ شَيْئاً* and *مَا عَرَقْتَهُ* *I gave him not anything.* (O, TA.) — And *اعرقه* *He gave him to drink pure, or unmixed, wine; or wine with a little mixture [of water]*. (Ḥam p. 561.) — See also 2, in four places. = *اعرق الفرس*: see 2, last sentence but one. = *اعرق الشجر*, (S, O, K,) and *التبأت*, (S,) *The trees, (S, O, K,) and the plants, (S,) extended their roots into the earth;*

(S, O, K,\* TA;) in the K, *اشتدَّت* is erroneously put for *امتدَّت*, and so [in one place] in the O; (TA;) as also *تعرق*, said of trees, (M, O, TA,) and *عرق*, (M, TA,) and in like manner, *اعترق*, and *استعرق*, said of trees, i. e., *struck their roots into the earth*, as in the A: (TA:) [but accord. to Mṣr,] in the phrase *رَجُلٌ لَهُ شَجَرَةٌ تَعَرَّقَتْ فِي* *مِلْكِ غَيْرِهِ*, meaning [A man of whom a tree] *whereof the root crept along beneath the ground [into the property of another], in [one of the books of which each is entitled] “the Wāki’āt,”* *تعرقت* should correctly be *عَرَقَتْ*. (Mgh.) — [Hence,] one says, *أَعْرَقَ فِيهِ أَعْمَامَهُ وَأَخْوَالَهُ* [His paternal uncles and his maternal uncles implanted, or engendered, in him, by natural transmission, a quality, or qualities, possessed by them, or what is termed a strain]; (S, O, TA; [in which the meaning is indicated by the context;]) and so *عرق*. (L, TA.) [See also the saying *ضربت عرق* in the second quarter of the first paragraph of art. *ضرب*.] And *أعرق*, (S, O, [agreeably with the context in both, in like manner as it is with explanations of phrases here preceding,]) or *أعرق*, (K, [but I know nothing that is in favour of this latter except a questionable explanation of *مُعَرَّقٌ* which will be mentioned below, voce *عَرِيقٌ*,]) said of a man, and likewise of a horse, (S, O,) *He was, or became, rooted (عَرِيقاً), (S, O, K,) i. e. one having a radical, or hereditary, share (لَهُ عَرِقٌ), in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the verb when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; meaning he had a strain of, i. e. an inborn disposition to, generousness or nobleness, and also meanness or ignobleness]. (S,\* O,\* K.) [See an ex. in a verse cited voce *طاب*, in art. *طيب*. And see also the last form of 1 (*عَرِقٌ*) in the present art.] = *أعرق* also signifies *He (a man, S, O) went, or came, (صَارَ, S, or أَتَى, K,) or journeyed, (سَارَ, O,) to El-Ṭrāk*: (S, O, K:) and *اعترقوا* *They entered upon, or took their way in or into, the country of El-Ṭrāk.* (Th, TA.)*

5: see 1, former half, in four places: = and 2, former half: = and 4, former half, in two places. = *تَعَرَّقْ فِي ظِلِّ نَاعِي* *Walk thou in the shade of my she-camel, and profit by it, little and little.* (TA.) = *صَارَعَهُ فَتَعَرَّقَهُ* *He wrestled with him, and took his head beneath his armpit and threw him down.* (K.)

8: see 1, first sentence: = and 4, former half: = and the same, last sentence. = *اعترق الناقة* *He took the she-camel and tied the cord called *حَطَامَرٌ* [or halter, or the like].* (TA.)

10. *استعرق* *He exposed himself to the heat in order that he might sweat*: (IF, O, K:) *he stood in a place on which the sun shone, and covered himself with his clothes [for that purpose].* (Z, TA.) = See also 4, former half. = *استعرت الإبل* *The camels pastured near to the sea or a*

*great river, i. e., in a place of pasture such as is termed *عَرَقٌ*: so says AZ: or, as AHn says, the camels came to a piece, or tract, of land, such as is termed *عَرَقٌ*, i. e., one exuding water and producing salt and giving growth to trees.* (TA.)

Q. Q. 1. *عَرَقْتُ الدَّلْوِ*, inf. n. *عَرَقَةٌ*, *I bound, or tied, upon the leathern bucket the two cross-pieces of wood called the *عَرَقَاتَانِ*.* (S.)

*عَرَقٌ* (S, O, Mṣb, K) and *عَرَقٌ* (K) [the latter also a pl.] *A bone of which the flesh has been taken*: (S, O:) or *a bone of which the flesh has been eaten*: (Mṣb, K:) or *a bone of which most of the flesh has been taken, some thin and savoury portions of flesh remaining upon it*: (TA:) or the former signifies *a bone upon which is flesh*: and one upon which is no flesh: or, as some say, *whereof most of that which was upon it has been taken, some little remaining upon it*: (Mgh:) or, as some say, *a piece of flesh-meat*; as also *عَرَقَةٌ*: (TA:) or *عَرَقٌ* signifies *a bone with its flesh*: and *عَرَقٌ*, *a bone of which the flesh has been eaten*: (K:) thus they are correctly expl. accord. to Ez-Zejjājee; and the like is said by AZ respecting *عَرَقٌ*: (TA:) but accord. to A'Obeyd, this signifies *a piece of flesh-meat*; and IAmb says that this is the right explanation, because the Arabs say *أَكَلْتُ العَرَقَ*, and they do not say *أَكَلْتُ العَظْمَ*: (Ḥar p. 26:) [or, app., the *flesh-meat* of a bone: and likewise the *portions*, of trees, that are cropped by camels: (see *عَرَامٌ*):] the pl. (of *عَرَقٌ*, S, Mgh, O) is *عَرَقَاتٌ*, (S, Mgh, O, K,) which is extr., (IAth, K,) a pl. of a measure of which, as that of a pl., there are few instances, (ISk, S, O,) [see an ex. voce *جَنَاحٌ*,] and *عَرَقَاتٌ*, also, (IAqr, K,) which is more agreeable with analogy. (IAqr, TA.) — Also *A road which men travel [as though they pared it] so that it becomes plainly apparent*: (K,\* TA:) an inf. n. used as a subst. [properly so termed]. (TA.) — See also *عَرَقٌ*, near the end.

*عَرَقٌ* *A certain appertenance of a tree*; (S, Mgh, O, Mṣb, K;) *the root thereof*; or *the part thereof that is beneath the ground*; (MA;) or *its branching roots [collectively]*: (TA:) pl. [of mult.] *عَرَقَاتٌ* (S, O, Mṣb, K) and *عَرَقَاتٌ* and [of pauc.] *أَعْرَاقٌ*. (K.) — It is said in a trad., *لَيْسَ لِي دِي عَرَقِي*, (S, Mgh, O, Mṣb,) i. e. *عَرَقِي* *لِي* *عَرَقِي*, (S, Mgh, O, Mṣb,) meaning † [There is no right pertaining] to him who plants, (S, Mgh, O, Mṣb,) or sons, (S,) in land, (Mgh, Mṣb,) or in land which another has brought into cultivation (S, O, Mṣb) after it has been waste, (S, O, Mṣb,\*) wrongfully, in order that he may have a claim to that land: (S, Mgh, O, Mṣb:) the epithet being tropically applied to the *عَرَقِي*, (Mgh, Mṣb,) as it properly applies to the owner thereof: (Mgh:) but some, in relating this trad., say *عَرَقِي* *ظَالِمِي*, making the former noun to be a prefix to the latter, governing it in the gen. case. (O.) — The roots of the *أَرَطِي* (*عَرَوَاتُ الأَرَطِي*) are long, red, penetrating into the moist earth, succulent, compact, and dripping with water: and to them, in

a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA.) — العروقُ also signifies *A certain plant with which one dyes*: (S, O:) or العروقُ الصُّفْرُ, *a certain plant used by the dyers, called in Pers. زردچوبه [or زرد چوب]*, (K, TA,) i. e. *yellow wood*: (TA:) or *z. q. الهود*: or الماميرانُ (K,) or الماميرانُ الصبغى: (TA:) or الكركمُ الصغبرُ: (K:) all which are nearly alike. (TA. [See also بهذلة الحطاطيف, voce بهقل.]) — And العروقُ الحمرُ *Madder*, (الفوه, K, TA,) with which one dyes. (TA.) — And العروقُ البيضُ *A certain plant that fattens women; also called المستحجلة*. (K.) — [عروقٌ seems sometimes to signify *Straggling plants or stalks, spreading like roots*: see جنية. — And it signifies also *Sprouts from the roots of trees*: see عسلوج. — And عرقٌ signifies also *The root, origin, or source, of anything*: (K, TA:) and the *basis* thereof. (TA.) [And particularly *The origin of a man, considered as the root from which he springs*: hence عرقُ الترى is said to be applied by Imra-el-Kays to Adam, as the root, or source, of mankind; or to Ishmael, as, accord. to some, the root, or source, of all the Arabs: (see “Le Diwan d’Amro’l-kais,” p. 33 of the Ar. text, and p. 103 of the Notes:) and the pl.] أعراقٌ signifies the *ancestors of a man*. (Har p. 634.) [And *A quality, or disposition, possessed by a parent or by an ancestor or by a collateral of such person, considered as the source of that quality or disposition in a descendant or in a collateral of a descendant: and such a quality, or disposition, when transmitted; a strain; i. e. a radical, a hereditary, an inborn, or a natural, disposition: and a radical, or hereditary, share in some quality or the like*: pl. أعراقٌ.] One says, تداركه أعراقٌ خبيرٌ [Good qualities or dispositions possessed by a parent or by an ancestor or by a collateral of such a person, or strains of a good kind, extended to him]; and أعراقٌ شرٌ or سوءٌ [evil qualities or dispositions &c., or strains of an evil kind]. (TA.) And العرقُ دئاسٌ [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. دس, q. v.) And عرقت فيهم عرقٌ سوءٌ [i. e. عرقت, or, accord. to more common usage, أعرقت, meaning *She implanted, or engendered, in them, or among them, an evil strain, or radical or hereditary disposition*]. (TA in art. ضرب.) And عرقٌ في الكرمِ [He has a radical, or hereditary, share in generosity or nobleness of origin]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, عرقٌ في الموتِ [He has a radical, or hereditary, share in death]; meaning that he will inevitably die. (O. [See also عريقٌ.]) — [Hence, app., *A little, or modicum, or small quantity or admixture, of something*]. One says, فيه عرقٌ من حموضة, and ملوحة, i. e. *In it is a little, or a modicum, of acidity, and of saltness*. (TA.) And عرقٌ في الشرابِ [In the wine is a small quantity [or admixture] of water]. (S, O, K.) — Also *A cer-*

tain appertenance of the body; (O, Mṣb, K, TA;) i. e. the *hollow [canal] in which is the blood*; (TA;) [a *blood-vessel; a vein, and an artery*: also any duct, or canal, in an animal body: and sometimes, though improperly, a *nerve*: or any one of the appertenances of the body that resemble roots: pl. [of mult.] عروقٌ (O, Mṣb, K) and عراقٌ (K) and [of pauc.] أعراقٌ. (Mṣb, K.) [Hence it may be applied to *A spermatic duct*: and hence, app.,] عنيكُم, عنيكُم, meaning + [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse: or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion. (T\* and TA in art. حسر.) — عروقُ الأرضِ means *The pores through which exudes the moisture of the earth*. (TA.) — And (i. e. عروق الارض) z. q. شحمة الأرضِ [the significations of which see in art. شحمر]. (TA.) — عرقٌ also signifies *The body*. (K, TA.) Thus in the saying, إنه لخبثُ العرقِ [Verily he is corrupt, or impure, in respect of the body]. (TA.) — And *Milk*. (K.) One says, ناقتك دائمة العرقِ, meaning *Thy she-camel has a constant flow, or abundance, of milk: or has constant milk*. (TA.) [See also عرقٌ, first quarter.] — And *Numerous offspring*: (IAḡr, K:) or *milk and offspring*; as in the saying, ما أكثر عرقِ إبلِك وغنيتك [How abundant are the milk and offspring of thy camels and thy sheep or goats!]. (TA.) [See, again, عرقٌ, first quarter.] — Also *Salt land that gives growth to nothing*. (K.) — And (K) *A piece, or tract, of land exuding water and producing salt*, (AḤn, K,) that gives growth to trees, (AḤn, TA,) or that gives growth to the [species of tamarish called] عرقاء: (K:) a signification the contr. of that in the next preceding sentence. (TA.) — And *A mountain that is travelled, or traversed*: (TA:) or a *mountain that is rugged, and extending upon the earth*, (K, TA,) debarring one by reason of its height, (TA,) and not to be ascended, because of its difficult nature, (K, TA,) but not long. (TA.) And *A small mountain* (K, TA) apart from others. (TA.) Thus it has two contr. significations. (K.) — And *A thin حبل [or elongated and elevated tract (not حبل as in the CK)] of sand extending along the ground*: (K, TA:) or an *elevated place*: pl. عروقٌ. (K.) — See also عراقٌ, latter half, in two places. — عرقٌ مَضَّةٌ and علقٌ مَضَّةٌ (the latter of which is that commonly known, TA) signify *A thing of which one is tenacious; (O;) a thing held in high estimation, of which one is tenacious*, (S and K and TA in art. مَضن,) and for which people vie in desire: (TA in that art. :) but [said to be] used only in a case of negation: one says, ما هو عندي بعرقٍ مَضَّةٌ, meaning *It is not, in my estimation, a thing of any value, or worth*. (TA.)

عرقٌ *Sweat; i. e. the moisture, or fluid, that exudes (S, O, K, TA) from the skin of an animal; (K, TA;) or the water of the skin, that runs from the roots of the hair: a gen. n.; having*

no pl.; (TA;) or no pl. of it has been heard: (Mṣb:) Lth says, I have not heard a pl. of العرقُ; but if it be pluralized, it should be, accord. to analogy, أعراقٌ. (O, TA.) — It is metaphorically used [in a similar sense] in relation to other things than animals. (K.) [Thus] it signifies *The [exuded] moisture of a well*: (K:) and in like manner of earth, or land, when the dew, or rain, has percolated in it (تسح فيها) so that it has met the moisture thereof. (TA.) — And *The ديس [or honey] of dates*; (K;) because it flows, or exudes, from them. (TA.) — And *Milk*; because it flows in the ducts (عروق) [thereof] until it comes at the last to the udder: (K:) or *milk at the time of bringing forth*; as in the saying, ما أكثر عرقِ غنيتك *How abundant is the milk of thy sheep, or goats, at the time of their bringing forth!* (AZ, O.) [See also عرقٌ, latter half.] — And (K) *The offspring of camels*: (S, O, K:) so in the saying, ما أكثر عرقِ إبلِه [How numerous are the offspring of his camels!]. (S, O.) [See, again, عرقٌ, latter half.] — And *Advantage, profit, utility, or benefit*: (O, K, TA; in [several of] the copies of the second of which, التفع is erroneously put for التفع: TA:) and *a recompense, or reward*: (K, TA; in some copies of the former of which, التراب is erroneously put for التواب: TA:) or *a little thereof*; (K, TA;) likened to عرقٌ [as meaning “sweat”]. (TA.) — عرقُ الخلالِ means *A thing that one gives, or yields, for friendship*: (S, O, TA:) or *a reward for friendship*. (TA.) A poet says, namely El-Hārith Ibn-Zuheyr, describing a sword named النون (O, TA,) belonging to Málík Ibn-Zuheyr, which Ḥamal Ibn-Bedr took from him on the day when he slew him, and which El-Hārith took from Ḥamal when he slew him, (TA,)

\* وَيُخْبِرُهُمْ مَكَانَ النُّونِ مِنِّي \*  
\* وَمَا أُعْطِيَتْهُ عَرَقُ الْخِلَالِ \*

[And he shall tell them the place of En-Noon, from me, and that I was not given it as a reward for friendship]; meaning, that I took this sword by force. (O, TA. [In the S, the former hemistich of this verse is given differently, and, as is said in the TA, erroneously.]) — لقيت من فلان عرقَ القرية (which is a prov., TA) means [I experienced from such a one] *hardship*, as expl. by Aḡ, who says that he knew not the origin thereof, (S, O,) or *difficulty, or distress*, as expl. by IDrd: (O:) and it is said that the عرق [or sweat] is of the man, not of the قرية [or water-skin]; and the origin of the saying is, that water-skins (قرب) are [generally] carried only by female slaves that bear burdens, and by him who has no assistant; but sometimes a man of generous origin becomes poor, and in need of carrying them himself, and he sweats by reason of the trouble that comes upon him, and of shame; (S, O;) wherefore one says, تَجَشَّمتُ لك عرقَ القرية [expl. in art. جشمر], (S,) or جَشَّمتُ إيلك عرقَ القرية [likewise expl. in art. جشمر]: accord. to Ks, the meaning is, *I have*

suffered fatigue, and imposed upon myself difficulty, for thee, [or in coming to thee,] so that I have sweated like the sweating of the water-skin: or, accord. to A'Obeyd, I have imposed upon myself, in coming to thee, what no one has attained, and what will not be; because the قربة does not sweat: (O:) عَرَقُ القربة is a metonymical expression for hardship, and difficulty, or distress; because, when the قربة sweats, its odour becomes foul: or because it has no sweat; therefore it is as though one imposed upon himself an impossible thing: or it means the benefit of the قربة; (which is the flowing of its water, TA;) as though one imposed upon himself such a task that he became in need of the water of the قربة, i. e. of journeying to it; or it means a سَفِيغَة [or plaited suspensory] which the carrier of the قربة puts over his chest [when carrying the قربة on his back]: (K:) accord. to IAar, it signifies the suspensory (مَعْلَق) by means of which the قربة is carried; as also عَلَقَهَا; (O, TA;) the ر being substituted for ل: (TA: see art. ر:) but he says also that عَرَقُ القربة means one's sweating with the قربة by reason of the difficulty, or trouble, of carrying it; and عَلَقَهَا, that by which it is tied, or bound, and then suspended: (L, TA:) the former is also said to signify the عَرَق [q. v.] of the قربة, that is sewed around it: (TA:) or it means that one has imposed upon himself difficulty, or trouble, or fatigue, like that of the carrier of the قربة, who sweats beneath it by reason of its heaviness. (K.) — عَرَقُ also signifies A heat; i. e. a single run, or a run at once, to a goal, or limit. (S, O, K.) One says, جَرَى الفرس عَرَقًا or عَرَقَيْن The horse ran a heat or two heats. (S, O.) — Also A row of horses, and of birds, (S, O, Mṣb, K,) and the like; (S, Mṣb;) and any things disposed in a row; (S, O, K, TA;) as also عَرَقَة; (TA;) or this latter is the n. un. [app. signifying one of such as compose a row]: (S:) pl. أَعْرَاقُ and عَرَقَاتُ. (Mṣb.) [See an ex. in a verse of Tufeyl cited in art. صدر, conj. 5; also cited in the present art. in the S and O.] — And Any row of bricks, crude and baked, in a wall: one says, عَرَقَة [The builder built a row of bricks and two rows thereof]: (K, TA:) pl. أَعْرَاقُ. (TA.) — And Roads in mountains; as also عَرَقَة, (K, TA,) with fet-h and then sukoon. (TA.) — And Foot-marks of camels following one another: (K, TA:) n. un. عَرَقَة. (TA.) [See an ex. of the latter voce طَرَقُ.] A poet says,

وَقَدْ نَسَجْنَ بِالْفَلَاةِ عَرَقًا

[And they had woven in the desert, or waterless desert, foot-marks in their following one another]. (TA.) — And A plait of palm-leaves (S, O, Mṣb, K) &c. (S, O) before a زَبِيل [so in the S and O] or زَبِيل [so in the K, both meaning the same, i. e. a basket,] is made therewith: (S, O, K:) or a زَبِيل itself: (K:) or hence (S, O) it signifies also (S, O, Mṣb) a زَبِيل (S, O) or [what is called] a مَكْتَل (Mgh, Mṣb) and زَبِيل, (Mṣb,) of large size, woven of palm-leaves, (Mgh,) capable of

containing fifteen times as much as the measure termed صَاع, as some say, (Mgh, Mṣb,) or thirty times as much as that measure: (Mgh:) also pronounced عَرَقُ. (K.) — [And A suspensory of a زَبِيل: see حَتِي, in art. حَتِي. (A similar meaning has been mentioned above, in this paragraph.)] — See also عَرَقَة. — And Raisins. (K. [But this is said in the TA to be extr.: and I think it to have been probably taken from some copy of a lexicon in which زَبِيل has been erroneously written for زَبِيل.]])

عَرَقُ مَلْبَسِ القربة Milk of which the flavour is corrupted by the sweat of the camel upon which it is borne; (S, O, K;) the skin containing it being bound upon him without any preservative between it and his side. (S, O.)

عَرَقَة: see عَرَقُ.

عَرَقُ a pl. of عَرَاق [q. v.]. (Lth, AZ, S, &c.) — It is also expl. by IAar as meaning People of soundness in religion. (TA.)

عَرَقَة: see عَرَقُ: — and see also عَرَقُ, last quarter.

عَرَقَة: see عَرَقَة, in four places.

عَرَقَة: see عَرَقُ, last quarter, in three places. — Also The piece of wood, or timber, that intervenes between the [or any] two rows of bricks of a wall. (S, O, K, TA. [سَاقِي, in this explanation in the CK, is a mistake for سَاقِي, with ف.]) — And The border (طَرَة) that is woven in the sides of the [tent called] فُسْطَاط. (S, O.) See also عَرَقَة, last sentence. — And The دَرَة [or whip], with which one beats, or flogs. (K.) — And The plaited thong with which a captive is bound: pl. عَرَقَاتُ and [coll. gen. n.] عَرَقُ: (K:) or عَرَقَاتُ signifies [simply] plaited thongs (نُسُوع). (S, O.)

عَرَقَة, (S, O, K,) which is agreeable with general analogy, and عَرَقُ, (K, TA,) which is not so, but which is used by some in the same sense as the former, (TA.) A man who sweats much. (S, O, K, TA.)

عَرَقُ, originally عَرَقُو: see عَرَقُو, of which it is a coll. gen. n.

[عَرَقِي, said by Reiske to signify The inner and thin skin in the egg of an ostrich, is evidently a mistake for عَرَقِي.]

عَرَقَة: see عَرَقُو: — and the paragraph here following, in two places: — and see also عَرَاقُ.

عَرَقَة (O, K) and عَرَقَة and عَرَقَة (K) A root, race, stock, or source; syn. أَصْلُ: (O, K:) or a source of wealth or property: or the main portion of the root of a tree, from which the عَرُوق [or minor roots] branch off: (K:) or, as some say, عَرَقَة has this last meaning; or, as others say, عَرَقَة. (Lth, O.) They said, اسْتَأْصَلَ اللهُ عَرَقَاتِهِمْ and عَرَقَاتِهِمْ; if they pronounced the first letter with fet-h, they so pronounced the last

letter [before the pronoun]; and if they pronounced the former with keas, they thus pronounced the latter, regarding the word as pl. of عَرَقَة: (K:) or, accord. to Lth, the Arabs are related to have said, اسْتَأْصَلَ اللهُ عَرَقَاتِهِمْ, meaning شَاقَتَهُمْ [i. e. May God utterly destroy their race, stock, or family], pronouncing the ت with naḥ because regarding the word as [a sing.] like سَعْلَة; or holding it to be pl. of عَرَقَة, but pronouncing the ت thus like as they do in saying رَأَيْتَ بَنَاتَكَ: it is said, however, that this is a mistake; that only he should pronounce it thus who makes the word to be a sing. like سَعْلَة. (O.) [The saying is a prov., mentioned by Meyd, who adds another reading, namely, عَرَقَاتِهِمْ, holding this to be from عَرَقَة meaning "the طَرَة that is woven around the فُسْطَاط:" and Freytag, in his Lexicon, adds also عَرَقَاتِهِ, with naḥ, as on the authority of Meyd; in whose "Proverbs" I do not find it.]

عَرَقَان [accord. to general analogy without tenween and having for its fem. عَرَقِي, or accord. to the dial. of the Benoo-Asad with tenween and having for its fem. عَرَقَانَة,] Sweating. (Mṣb.)

عَرَقُو الدَّلْوِ is thus, (S, O, K,) with fet-h to the ع, (S, O,) like تَرَقُو, (K,) and should not be pronounced with damm to the first letter; (S, O, K;) and عَرَقَاتُ signifies the same; (K, TA; [in the CK, erroneously, عَرَقَاتُ; but expressly stated in the TA to be with fet-h and then sukoon;]) i. e. The piece of wood that is put across the دَلْو [or leathern bucket, from one part of the brim to the opposite part]: (TA:) the عَرَقَاتَان being the two pieces of wood that are put athwart the دَلْو [to keep it from collapsing and for the purpose of attaching thereto the well-rope], like a cross: (Aḥ, S, O, K:) pl. عَرَاقِي; (S, O, K;) and if you pluralize it by suppressing the ة [of the sing., or rather if you form from it a coll. gen. n.], you say عَرَقِي, originally عَرَقُو, (S, O, L,) then عَرَقِي, and then عَرَقُ. (L.) — العَرَقَاتَان also signifies The two pieces of wood that connect the وَاسِط [or fore part] of the [camel's saddle called] رَحْل and the مَوْخَرَة [or hinder part thereof]: (S, O, K:) or, accord. to Lth, two pieces of wood which are upon the عَضْدَان [q. v.], on the two sides of the [camel's saddle called] قَتَب. (O.) — ذات العَرَاقِي means + Calamity, or misfortune: (S, O, K, TA:) for it is [properly] the دَلْو [or leathern bucket]; and الدَّلْو is one of the names for calamity: one says, لَقِيتُ مِنْهُ ذَاتَ العَرَاقِي [I experienced from it, or him, calamity]: (TA:) or, as some say, it is from what here follows. (S, O, TA.) — عَرَاقِي signifies Such [eminences of the hind called إِكَامِر (pl. of أَكَمَة or أَكَمَر)] as are very rugged, not to be ascended unless with difficulty, or trouble: (S, O, TA:) or عَرَقُو signifies any أَكَمَة extending upon the earth, [in form] as though it were the heap over a grave, (Lth, O, K,) elongated: (Lth,

O:) an *أَكْبَة* that extends, not high, but overtopping what is around it, near to the ground or not near, and varying in different parts so that one place thereof is soft and another place thereof rugged; being only a level portion of the earth overtopping what is around it: (ISh, TA:) and *العِرَاقِي* is also said to signify continuous, or connected, *إِكَامَر*, that have become as though they were one long *جُرْف* [or abrupt, water-worn bank or ridge] upon the face of the earth. (TA.) — *العِرَاقِي* signifies also *The collar-bones* (*التَّرَاقِي*), in the dial. of El-Yemen. (L, TA.)

*عِرَاقِيَّة*, meaning *A thing* [i. e. a close-fitting cap, generally of cotton, to imbibe the sweat,] which is worn beneath the turban and the [cap called] *قَلَنْسُوَة*, is a post-classical word. (TA.)

*عِرَاق*: see *عِرْق*, in four places. — Also, and *عِرَاقَة*, i. q. *نُطْفَة* (O, K) [app. meaning *Clear water*, whether much or little; or a little water remaining in a bucket or skin]: (K:) or, accord. to the L, the former word is pl. [or rather a coll. gen. n.] of the latter in this sense: (TA:) and *عِرَاقَة* signifies the same. (K.) — And *A copious rain*: (K:) or so *عِرَاقَة* [only]. (TA.) — And *عِرَاقُ العَيْث* *The herbage that has come forth after the rain*. (Ibn-'Abbád, A, O, K.)

*عِرَاق* *The double suture that is in the lower part of the* [leathern water-bag called] *مَزَادَة* and *رَاوِيَة*; (Lth, O, K;) and this is of the firmest kinds of suture therein: (Lth, O:) or the suture that is in the middle of the *قِرْبَة* [or water-skin]: (TA:) or the piece [or strip] of skin that is put upon the place where the two extremities, or edges, of the [main] skin meet when it is served in, or upon, the lower part of the *مَزَادَة*: (K:) or the appertenance of the *قِرْبَة*, and of the *مَزَادَة*, &c., which is [a strip of skin] doubled and then served [thereon thus] doubled: (Msb:) or, accord. to AZ, the [piece of] skin that is doubled, and then served upon the lower part of the [water-skin or milk-skin called] *سَقَاء*: (S:) and, (K,) accord. to Ag, (S, O,) i. q. *طِبَابَة*; (S, O, K;) i. e. the piece of skin with which the punctures of the seams are covered: (S, O: see also *عِرْق*, latter half: [and see *طِبَابَة*]:) pl. *عِرْق* (Lth, AZ, S, O, K, TA) and *عِرْق* (TA) and *أَعِرْقَة*; (Lth, O, TA;) the last a pl. of pauc. (Lth, O.) And *عِرَاقُ السُّفْرَة* signifies *The suture surrounding the* [round piece of skin called] *سُّفْرَة* [q. v.]. (K.) — Also *Nearness, together, of the stitch-holes in a skin or hide*: [so I render *تَقَارُبُ الحُرُزِ*; reading *الحُرُزِ*: and it seems to mean also *uniformity thereof*: for it is added,] hence the prov., *لِأَمْرِهِ عِرَاقٌ*, meaning † *His affair is uniform, right, or rightly disposed*. (TA.) — Also *The side, or shore*, (Lth, O, K,) of water, (K,) or of a sea, or great river, along the whole length thereof. (Lth, O, K.) [It is said in the K that *عِرْق* is pl. of *عِرَاق* in this sense: but afterwards, that the pl. of the latter in all its senses is *أَعِرْقَة* also; to which the TA adds *عِرْق*.] And accord. to AZ, *Any pasturage adjacent to a great*

river or a sea. (TA.) And *عِرَاقُ النَّهْرِ* (K,) or *الرَّكِيْب*, (TA,) *The border of the rivulet* [for irrigation] (K, TA) by which the water enters a *حَائِط* [i. e. garden, or garden of palm-trees surrounded by a wall], (TA,) from its nearest to its furthest extremity. (K, TA.) — Also *The قَطْر* [app. meaning *side* (but see this word)] of a mountain, by itself; [or so, perhaps, *جَبَل*]; and so *عِرْق* [or *عِرْقُ جَبَل*]. (Ibn-'Abbád, O, K.) — And, as also *عِرْق*, *Remains of the* [plants, or trees, called] *حَمِيض*. (K.) — *عِرَاقُ الدَّارِ* *The court, or yard, in front, or extending from the sides, of the house*. (IB, K.) — *عِرَاقُ الأُذُنِ* *The circuit, or surrounding edge, of the ear*. (K.) — *عِرَاقُ الظُّفْرِ* *The flesh surrounding the nail*. (K, TA.) — *عِرَاقُ الحَسَا* *The intestines that are above the navel, lying breadthwise, or across, in the belly*. (K.) — And *عِرَاق* signifies also *The inside of feathers*. (AA, K.) — *The عِرَاقَانِ* of the horse's saddle are *The two edges of the دَقْتَانِ*, at the fore part of the saddle and its hinder part. (IDrd, TA voce *قَرَبُوس*, q. v.) — [Also *A pace, or rate of going*.] One says in relation to a horse, on the occasion of drawing forth the sweat, and of careful tending, and fattening, *أَحْمِلُهُ عَلَى العِرَاقِ*, meaning [Urge, or make, thou him to go] *the vehement pace and the inferior pace*. (Ibn-'Abbád, O, TA.) — *العِرَاقِي* is the name of *A certain country*, (S, O, Msb, K,) well known, (Msb, K,) extending from 'Abbádán to El-Mowzil in length and from El-Kádiseeyeh to Hulwán in breadth; (K;) masc. and fem.: (S, O, Msb, K;) said to be so named because upon the *عِرَاق*, i. e. "side," or "shore," of the Tigris and Euphrates: (O, K;) [in which, and in other works, several other supposed derivations are mentioned, but such as I think too fanciful to deserve notice:] accord. to some, it is arabicized, (S, O, Msb, K,) from a Pers. appellation, (S, O,) i. e. from *إِيرَانِ شَهْر*, (Ag, O, K, TA,) of which the meaning is [said to be] "having many palm-trees and [other] trees;" (K;) but [SM justly says,] in my opinion the meaning requires consideration. (TA.) — *العِرَاقَانِ* is an appellation of *El-Basrah and El-Koofeh*. (S, O, K.)

*عِرِيْق*, (S, O, K,) applied to a man and to a horse, means [Rooted, i. e.] *having a radical, or hereditary, share*, (له عِرْق, S, O,) in generosity or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the epithet when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; or having a strain of, i. e. an inborn disposition to, generosity or nobleness, and also meanness or ignobleness]. (S, O, K.) And you say also *فِي الكَوْمِ* [Such a one is rooted, &c., in generosity or nobleness and in meanness or ignobleness]; and *لَهُ فِي الكَوْمِ* *إِنَّهُ لَمَعْرُقٌ* *لَهُ فِي الكَوْمِ* [the part. n. being formed] on the supposition of the suppression of the augmentative letter [in its

verb, which is *أَعْرَقُ*]: (TA:) and in like manner, (S, O, TA,) in a trad., (O, TA,) a man of whom there is no living ancestor between him and Adam is said to be *لَهُ فِي المَوْتِ مُعْرَقٌ* (S, O, TA) i. e. *Made to have a radical, or hereditary, share* (*عِرْق*) *in death*; (O, TA;) meaning that he will inevitably die. (S, O, TA.) [In the Ham p. 438, *مَعْرُقٌ* is expl. as syn. with *عِرِيْق*: but in the verse to which this explanation relates it is evidently employed in the sense of the act. part. n. of *أَعْرَقُ* as used in the phrase *وَأَخْوَالُهُ وَأَعْمَامُهُ وَأَعْرَقُ* q. v.] — *عِرَاقٌ غَلَامٌ عِرِيْقٌ* means [A boy, or young man,] *slender, or spare, and light of spirit*. (TA.)

*عِرَاقَة*: see *عِرَاق*, in two places.

*عِرَاقِي* *Of, or belonging to, the country called العراق*. (Msb.) — *إِبِلٌ عِرَاقِيَّةٌ* means *Camels that pasture upon what are termed عِرَاق*, i. e. remains of the [plants, or trees, called] *حَمِيض*: (K, TA:) or, app., accord. to Az, *camels of, or belonging to, العراق* as meaning *the waters of Benoo-Saad-Ibn-Málik and Benoo-Mázin*: or, as some say, *of, or belonging to, the عِرَاق* as meaning *the side, or shore, of water*: and it is also said that the epithet in this phrase is a rel. n. from *العِرْق* [thus in my original, without any syll. sign and without explanation]. (TA.)

*عِرَاقَة*, with teshdeed [to the ر], *A thing* [app. a cloth for imbibing the sweat] that is put beneath the *تَكْلَة* [app. meaning *pad*] of the *سَرَج* [or horse's saddle] and the *بُرْدَة* [q. v.]. (TA.) [The word *تَكْلَة*, which I have not found anywhere except in this instance, I can only suppose to be an arabicized word from the Pers. or Turkish *تَكَلْتُو*, which is commonly pronounced by the Turks *تَكَلْتِي*, with ك and ي, and which means *a pad, or a piece of felt, put beneath the saddle to prevent its galling the beast's back*.]

*عَارِقٌ* [act. part. n. of *عَرَقَ*]. A poet says,

- أَكْفُ بَسَائِي عَنِ صَدِيقِي فَإِنْ أَجَا •
- إِلَيْهِ فَبِأَيِّ عَارِقٍ كَلَّ مَعْرُق •

[I restrain my tongue from my friend; but if I be compelled to have recourse to him in a case of need, I am one who gnaws to the utmost: *مَعْرُق* being here an inf. n.]. (S, O: mentioned in both immediately after the explanation of *عَرَقْتُ العَظْمَ*.) — And [the pl.] *العَوَارِقُ* signifies *The أَضْرَاسُ* [i. e. *teeth, or lateral teeth, &c.*]: (K:) an epithet in which the quality of a subst. predominates. (TA.) — And *The سِنُون* [i. e. *years, or droughts, or years of drought*]; so called *لِأَنَّهَا تَعْرُقُ الإِنْسَانَ*, (K, TA, in some copies of the K, الأَسْنَانَ) i. e. because they take from the man [his flesh, or render him lean]. (TA.)

*أَعْرَقُ لَيْلَة فِي السَّنَة*, *The night, in the year, most abundant in milk*. (O.) — *أَعْرَقٌ* is also a comparative and superlative epithet signifying *More, and most, rooted in a quality or faculty*: regularly

formed from عَرَق, or irregularly from أُعِرِق: but perhaps post-classical. (See De Sacy's "Anthol. Gram. Arabe," p. 183, lines 1 and 3, of the Ar. text; and p. 441 of the Notes, in which he has expressed his opinion that it signifies "qui a jeté de plus profondes racines.")

مَعْرُق an inf. n. of 1 in the sense first expl. in this art. (S, O, K.) = [And a noun of place, signifying *A place of sweat or of sweating of an animal; such as the armpit and the groin: pl. مَعَارِق. — Hence,] مَعَارِقُ الرَّمْلِ i. q. أَبَاطُهُ [i. e. + The places where the main body of the sand ends, and where it is thin, not deep]: likened to the مَعَارِقُ of the animal. (TA.) — And مَعْرُق [thus in my original; perhaps مَعْرُق, as denoting "a place of sweat," like مَمْطَرٌ from المَطَرُ; or مَعْرُق, as being likened to a utensil, like مَمْطَرٌ, and as being in form agreeable with many words denoting articles of dress;] signifies *An innermost garment for imbibing the sweat, lest it should reach to the garments of pride [i. e. the outer garments].* (TA.)*

مَعْرُق Wine (شَرَاب) having a little water put into it; (S, K;) and so مَعْرُق, (S, O, K,) applied to طَلَاء [which likewise signifies wine, or thick wine, &c.]; (S, O;) and مَعْرُوق, (K,) of which last no verb has been mentioned: (TA:) or مَعْرُقَةٌ signifies wine (خَمْر) pure, or unmixed: or having a little mixture [of water]. (Ham p. 561.) = See also عَرِيقٌ, in three places.

مَعْرُق: see عَرِيقٌ. = [Accord. to Reiske, as mentioned by Freytag, it signifies *Rain that appears to the people of El-Yemen from the region of El-'Irak.*] = تَرَكْتُ الحَقَّ مَعْرُقًا means *Thou hast left the truth apparent, or manifest, between us.* (TA.)

مَعْرُق An iron implement, or a knife, or broad knife, or broad blade, with which one pares a bone with some flesh upon it, removing the flesh. (TA.) = See also مَعْرُق.

مَعْرُق: see مَعْرُوق, in four places: = and see مَعْرُق.

مَعْرُوق A bone of which the flesh has been [eaten or] thrown from it. (TA.) — And A man having little flesh; (K;) and so مَعْرُوقُ العِظَامِ; (S, O, K;) and مَعْرُوقٌ, (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK مَعْرُوقٌ, which does not accord with any of the explanations of its verb,]) and مَعْرُوقٌ العِظَامِ; (TA;) and مَعْرُقٌ, and مَعْرُقٌ العِظَامِ. (K.) And A horse having no flesh upon his قَصَب [meaning bones of the legs]; as also مَعْرُوقٌ. (TA.) And مَعْرُوقُ الخَدَيْنِ, applied to a horse, in which the quality denoted thereby is approved, *Having no flesh in the cheeks:* (TA:) and مَعْرُقٌ الخَدَيْنِ a man having little flesh in the cheeks: (S, O:) and مَعْرُقُ القَدَمَيْنِ, (K and TA in art. نَهَس,) and الكَعْبَيْنِ, a man having little flesh upon the feet, and upon the

ankle-bones: (TA in that art. :) and مَعْرُقٌ applied to a horse signifies مَضْمَرٌ [i. e. rendered lean, or light of flesh, probably by being made to sweat, agreeably with an explanation of the latter epithet, and thus radically differing from مَعْرُوقٌ and مَعْرُقٌ]. (TA.) = See also مَعْرُق. = And see عَرِيقٌ.

مَعْرُقٌ and مَعْرُقٌ: see مَعْرُوق; the former in two places.

## عرق

Q. 1. عَرَقَ الدَّابَّةَ He hocked, houghed, hamstringed, or cut the hock-tendon of, the beast. (S, A, O, K.) = And عَرَقَهُ He raised his hocks, (namely, a camel's, O,) in order that he might stand up: (O, K:) he assisted him (i. e. a camel) to stand up, by raising [his hocks]. (TA.) Thus the verb has two contr. meanings. (K.) — And عَرَقْتُ + He practised artifice, craft, or cunning. (O, K.) One says, إِذَا أَعْيَاكَ غَرِيبُكَ فَعَرَقْتُ + [When thy debtor wearies thee,] practise artifice, &c. (AA, O, TA.)

Q. 2. تَعَرَّقَ He mounted a beast from behind. (O, TA.) — And + He took his course along the narrow roads, or ways, of the mountain, which are called عَرَاقِب. (S, O, K.) — And تَعَرَّقَ + He pursued a way hidden from his adversary: said when one adopts another and easier course of speech. (TA.) — And تَعَرَّقَ + He turned away, or declined, from the affair. (K.) — إِذَا مَطَّلَ تَعَرَّقَ وَإِذَا وَعَدَ + [When he puts off the fulfilment of his promise, he acts like Akrab (a man notorious for putting off the fulfilment of his promises); and when he promises, he acts like 'Orkoob] (A, TA) is a prov. (TA. [See the following paragraph, last sentence but one.]

عَرُقُوب [The tendo Achillis, or heel-tendon;] a certain tense, (T, A, Mgh, Mṣb,) or thick, (K,) or thick and tense, (S, O,) tendon, (T, S, A, Mgh, O, Mṣb, K,) behind the two ankle-bones, (T, A, Mgh, Mṣb,) above the heel; (S, O, K;) the thing that conjoins the shank and the foot; (Aṣ, TA;) in a human being: (S, O, K:) pl. عَرَاقِب. (TA, &c.) The saying of the Prophet, وَيَلِ لِلْعَرَاقِبِ مِنَ النَّارِ [Woe to the heel-tendons from the fire of Hell] means, to him who neglects the washing of them (Mgh, Mṣb) in the [ablution termed] وُضُوء. (Mṣb.) — [In a beast, it is in some instances applied to The hock, or hough; i. e.] the عَرُقُوبُ of a beast is that which, in its hind leg, corresponds to the رُكْبَةُ [or knee] in its fore leg: (S, O, K:) [in other instances, it is applied to the tendo of the hock, or hough; i. e., to the hamstring; for, as] Aṣ says, in every quadruped, the عَرُقُوبَانِ are in the hind legs, and the رُكْبَتَانِ in the fore legs; (S, O, TA;) and the عَرُقُوبُ of the horse is the tendo that conjoins the part wherein meet the وَطِيف [here meaning the metatarsus] and the سَاق [here meaning the tibia]: (TA: [he says "of the horse," instead of using a more comprehensive

term, app. because he is describing that animal:]) it is, in a quadruped, the tendo that [corresponds to that which in a human being] is behind the two ankle-bones, between the joint of the foot and the shank: in a human being it is a little above the heel. (TA, from an explanation of a trad. [This last explanation evidently employs terms according to their applications in the comparative anatomy of quadrupeds and human beings, and therefore requires the words which I have supplied. That عَرُقُوب, in relation to a beast, signifies the hock-tendon is well known: and that it also signifies the hock itself is shown by a usage of the verb عَرَقَ (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce (R. رُكْبَةُ.) [It is an evil thing that has compelled thee to have recourse to the marrow of a hock] (K, TA) is a prov. (TA) applied to him who seeks to obtain a thing from a mean, or sordid, person; (K, TA;) for the عَرُقُوب has no marrow. (TA.) And one says, فَلَانَ يَضْرِبُ العَرَاقِبَ وَيَقْرَعُ الظَّنَابِيبَ [Such a one smites the hock-tendons of camels to slaughter them, and strikes the shins of camels to make them lie down that he may mount them in haste]; meaning that he entertains guests and gives aid, or succour. (A.) — عَرُقُوبُ الأَسَدِ is a name of The Thirteenth Mansion of the Moon. (Kaw: see العَوَالِي, in art. عَو.) — طَيْرٌ عَرُقُوبٌ is an appellation given to Any bird from which one augurs evil to camels, because it mounds them in the hocks or hock-tendons (يَعْرُقِبُهُا). (Meyd, TA.) The Arabs say that when the bird called أُخَيْل [q. v.] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare: and accord. to the [O and] K, طَيْرٌ العَرَاقِبِ is an appellation of The [bird called] شَعْرَاق [which is said in the S &c. to be the same as the أُخَيْل]; and [Sgh and SM add that] they regard it as of evil omen. (TA.) — عَرُقُوبُ القَطَا means The سَاق [or shank] of the قَطَا [or sand-grouse]. (S, O, K.) To this a thing is hyperbolically likened to denote its shortness: one says يَوْمٌ أَقْصَرُ مِنْ عَرُقُوبِ القَطَا [A day shorter than the shank of the qatà]: (L, TA:) and a poet says, (S, &c.) namely, El-Find Ez-Zim-manee, (O, L, TA,) or, accord. to Seer, Imra-el-Kheys Ibn-'Abis, (IB, L, TA,)

وَنَيْلِي وَفَقَاهَا كَعَرَاقِبِ قَطَا طَحَلِ \* [And my arrows, with their notches, like the shanks of ash-coloured sand-grouse]. (S, O, L, TA.) — عَرُقُوبٌ also signifies + A turning, or bending, part of a valley: (K:) or a part of a valley in which is a great turning or bending. (S, O.) And A road in a mountain: (K:) or a narrow road in a mountain: or a road in a deep valley, in which only one can walk. (TA.) And [the pl.] عَرَاقِبُ, + The prominences, or projecting parts, of mountains: (O, K, TA:) and the most distant, or far-extending, roads, or ways, thereof: (Abou-Kheyreh, O, TA:) for [in travelling mountains,] you follow the most easy way, wherever it be: (Abou-Kheyreh, TA:) or the narrow roads or ways, in the hard and elevated parts, of moun-

tains. (S, O, K.) And [hence, app.,] عَرَاقِبُ الْأُمُورِ † Great and difficult affairs: (S, O, K.) as also عَرَاقِبَهَا. (S, O.) — And A mountain always crowned with clouds, not rained upon. (TA.) — Also † Artifice, craft, or cunning; or a stratagem, or trick. (O, K. [See Q. 1, last signification.]) — And † Knowledge (عَرَفَان) of an argument, a plea, an allegation, or a proof. (O, K.) — Also the name of a certain man of the Amalekites, (S, O, K, TA,) or, (so says Ibn-El-Kelbee, O,) of the Benoo-Abd-Shems-Ibn-Sa'ad, (Jm, O, TA,) but this is said to be of no authority, (O,) or of El-Ows, (Jm, TA,) the greatest liar of his time, (K,) proverbial for breach of promises: (S, O:) El-Ashja'ee (whose name was Jubeyhà, O, K) says,

- وَعَدْتَ وَكَانَ الْخُلْفُ مِنْكَ سَجِيَةً
- مَوَاعِيدَ عَرَقُوبٍ أَخَاهُ بِبَيْتَرِبِ

(S, O, K, TA) i. e. † Thou promisedst, but breach of promise was an inherent quality of thee, like the promises of 'Orkoob to his brother in Yetreb; which is in El-Yemàneh; or, as some relate it, بَيْتَرِبِ, i. e. El-Medeeneh, or, as some say, the land of the Benoo-Sa'ad; but the former is the more correct. (TA. [See also Har p. 160.]) And one says, هُوَ أَكْذَبُ مِنْ عَرَقُوبٍ يَتَرِبِ † [He is more mendacious than 'Orkoob of Yetreb]. (A, TA.)

عرك

1. عَرَكَهُ (S, O, K,) aor. 2, (S,) inf. n. عَرَكَ, (S, O,) He rubbed it, or rubbed and pressed it, or did so well; syn. دَلَكَهُ; namely, a thing; (S, O;) such as a skin or hide, or a tanned skin or hide, and the like. (TA.) — And [He wore it away by scraping, &c.]; he scraped, rubbed, chafed, or fretted, it, until he erased, or effaced, it. (K.) — Hence, عَرَكَ بِجَنِبِهِ مَا كَانَ مِنْ صَاحِبِهِ, aor. and inf. n. as above, meaning † [He acted] as though he scraped, &c., [with his side,] what had proceeded from his companion, until he erased, or effaced, it: (TA;) [like as a camel allays an itching by rubbing with his side the trunk of a tree: i. e. he bore, or endured, what proceeded from his companion: for] يَعْرُكَ الْأَذَى بِعَرَكِهِ means يَحْتَمِلُهُ [i. e. † He bears, or endures, annoyance, or molestation; or forgives it, and feigns himself neglectful of it]. (O and K in explanation of عَرَكَهُ.) — And عَرَكَتِ الْقَوْمَ فِي الْحَرْبِ, inf. n. as above, † [I fretted, or ground, or crushed, the party in the war, or battle.] (S, O.) And عَرَكَتُمُ الْحَرْبَ i. q. دَارَتْ عَلَيْهِمُ † [i. e., lit., The war, or battle, revolved upon them like the mill or mill-stone; meaning fretted, or ground, or crushed, them]. (TA.) Zuheyr says,

- فَتَعْرُكُكُمْ عَرَكَ الرَّحَى بِثِقَالِهَا
- وَتَلْفَعُ كِشَافًا ثُمَّ تَنْتَجُ قَتِيرًا

(O) meaning † And it, i. e. war, will fret [or grind or crush] you, as the mill with its skin put beneath it, upon which the flour falls, frets [or grinds] the grain; and it, i. e. war, will conceive two

years, one after the other; then bring forth, and give birth to twins: he makes war's destruction of them to be like the mill's grinding of the grain, and the various evils that are engendered from war to be like children. (EM pp. 123-4.) — عَرَكَ أَذَنَهُ (MA,) inf. n. عَرَكَ, (MA, KL,) He rubbed, or rubbed and pressed, [or generally, as now used, he wrung, or twisted,] his ear. (MA, KL.) — عَرَكَ ظَهْرَهَا, aor. and inf. n. as above, He felt her back, namely, that of a she-camel, &c., doing so much or often, to know her state of fatness: (TA:) and عَرَكَ السَّنَامَ He felt the hump, to know if there were in it fatness or not. (S, O, TA.) — عَرَكَ الْبَعِيرُ جَنْبَهُ (S, K, \*) inf. n. as above, (TA,) The camel made an incision, or a cut, in his side with his elbow, (K, TA,) and rubbed it, or rubbed and pressed it, (TA,) so as to reach to the flesh, (K, TA,) cutting through the skin: (TA:) in which case the epithets عَارِكٌ and عَرَكَتٌ are applied to the camel. (K.) [See also عَرَكَ below, which indicates another meaning.] — عَرَكَهُ (Lh, K, TA,) aor. and inf. n. as above, (Lh, TA,) also signifies † He put upon him evil (Lh, K, TA) and misfortune: (K, TA: [the CĶ has حَمَلَ عَلَيْهِ الشَّرَّ وَالذُّهْرَ, meaning evil and misfortune assailed him, instead of عَلَيْهِ الشَّرَّ وَالذُّهْرَ, as in other copies of the K and in the TA:]) and, as some say, عَرَكَهُ بِشَرٍّ signifies he did evil to him, or brought evil upon him, repeatedly. (TA.) — عَرَكَ الدَّهْرَ فَلَانًا † Time, or fortune, rendered such a one experienced; or trained, or disciplined, and reformed, or improved, him. (K, TA.) — عَرَكَ الْإِبِلَ فِي الْحَمِضِ He left the camels amid the plants termed حَمِضٌ, to obtain thereof what they wanted. (Lh, K.) — عَرَكَتِ الْهَائِشَةَ التَّبَاتِ The cattle ate the plants, or herbage. (K.) — عَرَكَتِ said of a woman, (S, O, K,) or of a girl, or young woman, (Lh, TA,) aor. 2, (S, O,) inf. n. عَرَوُكَ (S, O, K) and عَرَكَتِ (O, \* K) and عَرَكَتِ (K,) She menstruated; (S, O, K;) as also عَرَكَتِ. (K.) — عَرَكَتِ (K,) [aor. 2,] inf. n. عَرَكَتِ (TA,) He was, or became, such as is termed عَرَكَ [q. v.]; strong, or vehement, in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation. (TA.)

3. عَارَكَهُ (TA,) inf. n. مَعَارَكَتُهُ (S, O, K, TA) and عَارَكَتِ (TA,) He fought him; contended with him in fight, or battle: (S, \* O, \* K, \* TA:) مَعَارَكَتُهُ signifies the act of fighting; and thrusting at and wounding, one another, in fight, or battle. (KL.) — And عَارَكَ signifies also, in relation to camels, The pressing, or crowding, one another, at, or to get to, the water. (TA.) [See also this word below. And see 8.]

- 4: see 1, last sentence but one.
- 6: see the next paragraph.
- 8. اعتركوا (S, O,) or اعتركوا في المعركة (S, O,) [and تعاركووا, mentioned by Freytag, (K, TA,)]

and agreeable with analogy, but I do not find any authority for it,] They pressed, straitened, or crowded, one another, (S, O, TA,) and rubbed, or rubbed and pressed, one another, (TA,) or strove together, and fought one another, (K, TA,) in the place of fight, or battle; (S, O, K, TA;) and فِي الْخُصُومَةِ [in altercation]. (TA.) — And اعتركت الإبل في الورد The camels pressed, or crowded, one another, in the coming to water. (K.) [See also 3.] — اعتركت معركة (Ibn-'Abbád, O,) or بمعركة (K,) said of a woman [menstruating] She stuffed her vulva with a piece of rag. (Ibn-'Abbád, O, K.)

عَرَكَ, [originally an inf. n.,] accord. to El-'Adebbes El-Kináneeh, i. q. حَازٌ, i. e. An incision, or a cut, made by the elbow [of a camel], in the arm, [probably a mistake for in the side, (see 1, near the middle of the paragraph,)] so as to reach to the flesh, cutting through the skin, by the side of the callous protuberance upon the breast. (O.) [See also حَازٌ, in art. حَز.] — [Hence, app.,] دُو عَرَكَينِ, as used by a poet, [the dual, it seems, being put for the sing. for the sake of the rhyme, as it ends a verse,] is a metaphorical term for The vulva of a woman; the عَرَكَ in its primary sense being in the camel. (TA.) — Also The dung of beasts or birds of prey. (O, K.) — And Herbage trodden and eaten. (TA.)

عَرَكَ Fishermen; (AA, S, MA, O, K;) as also عَرَكَتُهُ; (MA; [but this I do not find elsewhere;]) and عَرُوكُ: (O, K:) one of whom is called عَرَكَيٌّ (AA, S, MA, O, K,) meaning a fisherman who holds in his hand an iron implement having five prongs: (MA:) عَرَكَ and عَرَكَيٌّ being like عَرَبٌ and عَرَبِيٌّ: (AA, S, O:) [i. e. عَرَكَيٌّ is the n. un.:] accord. to the K, عَرَكَ and عَرُوكُ are pls. of عَرَكَيٌّ; but I Ath says that عَرُوكُ is pl. of عَرَكَ: (TA:) hence عَرَكَ is used as meaning sailors, or mariners, (AA, S, O, K,) because they fish, not as being [properly] a name for them: (AA, S, O:) Zuheyr says,

- تَغْشَى الْحَدَاةَ بِهِمْ حُرَّ النَّكِيْبِ كَيْبًا
- يُغْشَى السَّفَائِنَ مَوْجَ اللَّجَّةِ الْعَرَكَ

[The camel-drivers cover with them the middle of the elevated expanse of sand like as the seamen cause the waves of the deep to cover the ships]: but AO related this verse otherwise, saying مَوْجِ, in the nom. case, and making الْعَرَكَ to be an epithet applied to the مَوْجِ as signifying الْمَلَّاطِرِ [as though the meaning were, like as the colliding waves of the deep cover the ships with their surf]. (S, O.) — Also i. q. صَوْتُ [A sound, noise, voice, &c.]; and so عَرَكَ. (S, O, K.) — It is also the subst. denoted by the phrase عَرَكَ الْإِبِلَ فِي الْحَمِضِ [q. v., app. as meaning The act of leaving camels amid the pasturage termed حَمِضٌ, to obtain thereof what they want; a meaning given in the O as an explanation of عَرَكَتُهُ, which is perhaps in this instance a mistranscription]. (K.)

**عَرِكٌ** A man who throws down, or prostrates, his antagonists much, or often; syn. **صَرِيحٌ**; (S, O;) in the K and in some of the copies of the S **صَرِيحٌ**, like **أَمِيرٌ**; [which is app. a mistranscription;] (TA;) **strong, or vehement**, (S, O, K, TA,) in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation; (TA;) as also **مُعَارِكٌ**: (K, TA:) pl. of the former **عَرِكُونَ**. (S, O, K, TA: in the CK **عَرِكُوا**.) = **رَمَلٌ عَرِكٌ** and **مُعَرَّوْرٌ** Sand, or sands, intermingling; (IDrd, O, K;) as also **عَرِيكٌ**, (L, TA,) which last epithet is erroneously applied in the K to the word **رَجُلٌ** instead of **رَمَلٌ**, as is also in one instance **مُعَرَّوْرٌ** [in the CK in this latter instance written **مُعَرَّوْرٌ**]. (TA.) = See also **عَرِكٌ**.

**عَرِكَةٌ** as meaning *A war, or battle*, is post-classical. (TA.) — **لَقِيْتَهُ عَرِكَةً**, (S, O, K,) and **عَرِكَاتٌ**, and **عَرِكَتَيْنِ**, (TA,) and **عَرِكَاتٌ**, (S, O, K,) mean *I met him once*, (S, O, K,) and *time after time*, and *twice*, (TA,) and *several times*: (S, O, K:) the noun not being used otherwise than adverbially. (TA.)

**عَرِكَةٌ**: see **عَرِكٌ**.

**عَرِكَةٌ**, (O, K,) and **عَرِكَةٌ لِلذَّاءِ بِجَنِيهِ**, a phrase used by 'Aishah in describing her father, (O,) † *One who bears, or endures, annoyance, or molestation; or who forgives it, and feigns himself neglectful of it*. (O, K. [See 1, third sentence.]

**عَرِكِيٌّ**: see **عَرِكٌ**, in two places. = **عَرِكِيَّةٌ** A virtuous, or an immoral, or unrighteous, woman; or an adulteress, or a fornicatress. (O, K.) — And *A thick, gross, coarse, or rude, woman; as also عَرِكَايَةٌ*. (K, TA. [The latter thus expl. in the O, and, as is said in the TA, on the authority of Ibn-'Abbád: in my MS. copy of the K written **عَرِكَايَةٌ**; and in the CK, **عَرِكَايَةٌ**].)

**عَرِكَايَةٌ**: see the next preceding paragraph.

**عَرَاكٌ** an inf. n. of 3 [q. v.]. (TA.) [Hence,] one says, **أَوْرَدَ إِبْلَهُ الْعَرَاكَ**, (S, O, K,) or, as in the "Book" of Sb, **أَرْسَلَهَا الْعَرَاكَ**, (TA,) *He made his camels to come, or go, to the water together*; (S, O, K;) the last word being in the accus. case after the manner of inf. ns.; (S, O;) originally **عَرَاكًا**; then they prefixed **ال**, which does not change it from its proper state of an inf. n.: (S, O, K:) it is like the phrases **مَرَرْتُ بِهِمُ الْجَمَاءَ** and **الْعَرَاكَ** and **الْحَمْدَ لِلَّهِ** and **الْجَمَاءَ الْغَفِيرَ** are in the accus. case as denotatives of state; and **الْحَمْدَ لِلَّهِ** as the inf. n.: but Sb says that they prefix **ال** to the inf. n. that is in the place of the denotative of state. (TA.) [See also a similar phrase voce **حَقٌّ**: and see a verse cited voce **رِفْقَةٌ**.]

**عَرَوُكٌ**, applied to a she-camel, (S, O, K,) *i. q.*

**شُكُوكٌ**; (S, O, TA;) *i. e. (TA) Whose fatness is not known unless by feeling her hump: or of whose hump one doubts whether there be in it fat or not: pl. عَرُوكٌ. (K.)*

**عَرِيكٌ**: see **عَرِكٌ**.

**عَرَاكَةٌ** What is drawn from the udder before the first **فَيْقَةٌ** [or milk that collects in the udder between two milkings], (K,) and before the second **فَيْقَةٌ** collects: also termed **عَلَاكَةٌ** [perhaps a mistranscription for **عَلَالَةٌ**] and **دَلَاكَةٌ**. (TA.)

**عَرِيكَةٌ** A camel's hump: or the remainder thereof: (K:) or **عَرِيكَةُ السَّنَامِ** signifies *what remains of the hump*: (ISK, S, O:) so called because the purchaser feels that part (**يَعْرِكُهُ**) to know the fatness and strength [of the animal]: (TA:) pl. **عَرَاكٌ**; which is said by some to signify *the humps with the backs*. (O.) — [Hence, in phrases here following,] † *Nature; natural, native, or innate, disposition or temper or the like*; (S, O, K;) and *soul, spirit, or mind*. (K.) One says, **فَلَانٌ لَيْنُ الْعَرِيكَةِ** † *Such a one is easy, or gentle*, (S, O, K, TA,) in natural disposition, (K, TA,) *submissive, tractable*; (S, O, TA;) *one whose pride, or haughtiness, has been broken, or subdued*; (K, TA;) *having little contrariness and aversion*: and **شَدِيدُ الْعَرِيكَةِ** *strong in spirit, incomplicant, or resisting*: (TA:) and **لَانَتْ عَرِيكَتُهُ** *His pride, or haughtiness, became broken, or subdued*: (S, O:) originally relating to the camel; for they used to betake themselves to the camel when he had the disposition of refusing to be ridden or mounted, and incomplicance, and cut [a part] in his hump, it being high, difficult to ride upon; and when this was done, he became quiet, and was rendered inclinable, and the part of him that was the place of riding became easy to sit upon; so one said, **قَدْ لَانَتْ عَرِيكَتُهُ**. (Har pp. 566-7.) One says also **رَجُلٌ مَيِّمُونَ الْعَرِيكَةِ**, meaning [A man fortunate, happy, or blest, in natural disposition, or] *in mind*. (TA.)

**عَرَكْرَكٌ**: see 1, latter half. — Also *A thick, strong camel*. (S, O, K.) See also **مُعَرَّكٌ**. — And the fem, with **ة**, *A fat she-camel*: pl. **عَرَكْرَكَاتٌ**. (TA.) — And † *A bulky, corpulent woman*: (S, O:) or a woman *ugly, or unseemly, (رَسْحَانَةٌ) fleshy, (K, TA,) bulky, or corpulent, (TA,) and foul*; (K, TA;) as being likened to the camel. (TA.) — And the masc., applied to a **رَكْبٌ** [or pubes] (T, O, K) of a woman, (T, TA,) *Large, or big*. (T, O, K.) = See also **عَرِكٌ**, last sentence.

**عَارِكٌ**: see 1, latter half. — Also (without **ة**) *A woman menstruating*; (S, O, K;) and so **مُعَرَّكٌ**: (K:) pl. of the former **عَوَارِكٌ**. (O.)

**مُعَرَّكٌ** and **مُعَرَّكَةٌ** and **مُعَرَّكَةٌ** and **مُعَرَّكَةٌ** *A place [or scene] of battle, or fight*: (S, O, K:) pl. [of the first and second and third] **مُعَارِكٌ**. (TA.) It is said in a trad., **ذَمِرَ السُّوقِ فَإِنَّهَا مِعْرَكَةٌ** † **الشَّيْطَانِ وَبِهَا تَنْصَبُ رَأْيَتُهُ** [Discommend

*thou the market; for it is the battle-ground of the Devil, and in it is set up his banner*]: meaning that it is the dwelling of the Devil, and his place of alighting to which he repairs and which he frequents, because of the unlawful doings and the lying and the usury and the violence that occur therein. (IAth, TA.) And it is said in another trad., **مُعَرَّكٌ † الْهَيَايَا مَا بَيْنَ السَّبْتَيْنِ إِلَى السَّبْعِينَ** † [The space of the conflict of the decrees of death is that between the ages of sixty and seventy]. (O, TA.)\*

**مُعَرَّكٌ**: see **عَارِكٌ**.

**مُعَرَّكَةٌ** and **مُعَرَّكَةٌ**: see **مُعَرَّكٌ**, in three places.

**مِعْرَكَةٌ** A piece of rag with which a woman stuffs her vulva (O, K) when menstruating. (O.)

**مُعَرَّكٌ** [Much rubbed, or much rubbed and pressed: &c.: see 1].

\* **أَصْبِرُ مِنْ ذِي ضَاغِطٍ مُعَرَّكٍ**

[More patient than a camel, such as has a **ضَاغِطٌ** much rubbed, or much rubbed and pressed]: or, as some relate it, **عَرَكْرَكٌ**, meaning a camel strong and thick: the **ضَاغِطٌ** is a tumour in the armpit of a camel, like a bag, straitening him: the saying is a proverb. (Meyd. [See also Freytag's Arab. Prov. i. 737—9.]

**مَعْرُوكٌ** **مَاءٌ** Water to which there is a pressing or crowding together [of camels]. (S, O, K.) — **أَرْضٌ مَعْرُوكَةٌ** Land which the cattle (S, O, K) pasturing at their pleasure (S, O) have rubbed and pressed [with their feet] (**عَرَكْتَهَا**) so that it has become barren. (S, O, K.) — And **رَجُلٌ مَعْرُوكٌ** † *A man pressed with petitions*. (TA.)

**مُعَرَّوْرٌ**: } see **عَرِكٌ**; the former in two places.  
**مُعَارِكٌ**: }

**مُعْتَرَّكٌ**: see **مُعَرَّكٌ**, in two places.

#### عوم

1. **عَوَمٌ**, aor. **عَوَمَ** and **عَوَمَ**, (S, Mṣb, K,) inf. n. **عَوَامَةٌ** (S, K) and **عَوَامٌ** (S, Mṣb, K) and **عَوَمٌ**; (CK;) and **عَوَمٌ**, aor. **عَوَمَ**, (Mṣb, K,) inf. n. **عَوَمٌ**; (Mṣb;) and **عَوَمٌ**; (K;) [in which the inf. ns. mentioned above follow this last form of the verb;] and so in a copy of the S in the place of **عَوَمٌ**, with **يَعَوَمُ** only for the aor.;) *He was, or became, evil in disposition, or ill-natured, and very perverse or cross or repugnant*; (S, Mṣb, K;\*) and *sharp*: (Mṣb:) or *vehement, or strong*: (K:) said of a boy, or child: (S:) or of a man: and, said of a boy, or child, (or so [particularly] **عَوَمٌ**, inf. n. **عَوَامَةٌ** and **عَوَامٌ**, TA,) *he behaved insolently and unthankfully, or ungratefully*; syn. **أَشْرٌ**, or **مَرِيحٌ**, or **بَطْرٌ**; [all of which signify the same;] or *he was, or became, bad, corrupt, or wicked*; **عَلَيْنَا** [to us]. (K, TA.) And accord. to IAṣr, **عَوَمٌ**, aor. **عَوَمَ**, signifies *He was, or became, ignorant*; as also **عَوَمٌ**, and **عَوِمٌ**. (TA.) [See also **عَوَامٌ**, below.] — **عَوِمٌ** said of a bone, [app. when burnt,] aor. **عَوِمَ**, (K, TA.)

inf. n. عَوْمٌ, accord. to the copies of the K̄ i. q. قَتَرَ, but correctly قَتَّرَ [i. e. *It exhaled its scent, smell, or odour*]. (TA.) — عَوْمٌ فَلَانًا (K̄, TA.) inf. n. عَوْمًا (TA.) *He treated such a one with illnature, and exceeding perverseness or crossness or repugnance.* (K̄, TA.) — عَوْمَ الْعَظْمِ (S, K̄) aor. 2 and 3, inf. n. عَوْمٌ; (S;) and تَعَوْمُهُ; (S, K̄;) are like عَرَقَهُ and تَعَرَقَهُ; (S;) [i. e.] both signify *He stripped off the flesh from the bone [with his fore teeth, eating it]*. (K̄.) — And in like manner, (S,) عَوْمَتِ الْإِبِلَ الشَّجَرَ *The camels [cropped the trees; or] obtained [pasture] from the trees.* (S, K̄.) — And عَوْمَ أُمِّهِ (K̄, TA.) inf. n. عَوْمٌ (TA.) *He (a child) sucked the breast of his mother;* (K̄, TA.) and so اِعْتَمَرْتُ نَدَى أُمِّي (TA.)

2. تَعْرِيْرٌ The act of mixing. (K̄.) One says, *He mixed it with it.* (TK̄.)

3. مُعَارَمَةٌ The contending in an altercation, disputing, or litigating; and occasioning فِتْنَةٌ (i. e. conflict, or discord, or the like,) with another; syn. مُخَاصِمَةٌ; and مُفَاتِنَةٌ. (TA.)

4. اِعْرَمَهُ *He brought upon him, meaning he induced him to do, a deed [of an evil nature] that he had not committed.* (Ḥam p. 707.)

5. تَعَوْمُ الْعَظْمِ: see 1, latter half.

8. اِعْتَمَرْتُ الْقَتْنَ *The being, or becoming, hard to be borne, severe, or distressing, said of فِتْنٍ [i. e. trials, or conflicts and factions, &c.].* (TA.) — اِعْتَمَرْتُ, said of a mare, *She went at random, heedlessly, or in a headlong manner, not obeying guidance; and deviated from the right course.* (Ḥam p. 277.) — And, said of a mother, *She sought one who would suck her breast: or she sucked the milk from her own breasts and spirted it forth from her: a poet says,*

لَا تَلْغِبَنَّ كَأَمِّ الْغُلَا  
مِرْإِلًا تَجِدُ عَارِمًا تَعْتَوِرُ

[in my original لا تلغين; for which I have substituted what I think to be the right reading: i. e. *Do not thou become wearied like the mother of the boy if she find not a sucker of her breast, seeking for such: or] he means, if she finds not one who will suck her, she contrives, and milks her own breasts, and sometimes she sucks it [i. e. the milk] and spirts it forth from her mouth: accord. to IAḡr, this is said to him who imposes upon himself the task of doing that which is no part of his business: or, accord. to Az, the meaning is, be not thou like him who censures, or satirizes, himself, when he finds not whom he may censure, or satirize.* (TA.) — See also 1, last sentence.

عَوْمٌ Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat. (K̄.) And The remains of the cooking-pot: (K̄, TA.) or the dirt of the cooking-pot; as also عَوْمًا (TA.)

عَوْمٌ The quality, in anything, of being of two colours: a leopard has this quality: (Th, TA.)

or, as also عَوْمَةٌ, blackness mixed with whiteness, in anything: or the quality of being speckled with blackness and whiteness, without largeness of every speckle: and a whiteness in the lip of the sheep or goat: (K̄:) or thus the latter word: (S, TA:) and likewise the quality of being speckled with black, in the ear thereof. (TA.) Also (i. e. عَوْمٌ) The quality, in a collection of small cattle, of consisting of sheep and goats. (S.) — See also عَوْمَةٌ.

عَوْمٌ: see عَارِمٌ, in two places. — Also A dam; syn. مَسْتَاةٌ: (S, TA:) [or rather dams, agreeably with what here follows:] a pl. [or coll. gen. n.] (K̄) having no sing. [or n. un.]: (S, K̄:) or its sing. [or n. un.] is عَوْمَةٌ (S, Mḡb, K̄,) which signifies, (Kr, K̄, TA,) as also عَوْمَةٌ (Kr, TA,) a dam (مَسْتَاةٌ, Kr, or سَدٌ, K̄) that is raised across a valley, or torrent-bed: (K̄:) or عَوْمٌ signifies [dams such as are termed] أَحْبَاسٌ [pl. of حَبْسٌ] constructed in valleys, or torrent-beds, (AHn, K̄, TA,) in the middle parts of these: (AHn, TA:) in each of which senses it is said to be used in the K̄ur xxxiv. 15: (TA:) or it there signifies a torrent of which the rush is not to be withstood: (Mḡb:) and a violent rain, (K̄, TA,) that is not to be endured: thus, accord. to some, in the K̄ur: (TA:) and the male of the [species of rat called] جُرْدٌ (K̄, TA,) which is the خُلْدُ, so, Az says, is there meant accord. to some: (TA:) and, (K̄, TA,) as some say, in that instance, (TA,) it is the name of a certain valley (K̄, TA) in El-Yemen: so says Az. (TA.)

عَوْمَةٌ: see عَوْمٌ: — and see also عَوْمَةٌ. — Also A helmet of iron. (TA.)

عَوْمَةٌ A quantity of reaped corn or grain, collected together, (S, Mḡb, K̄,) trodden out, (S, K̄,) to be winnowed, (S,) not yet winnowed, (K̄,) or that is trodden out, then winnowed: (Mḡb:) said by some to called only عَوْمَةٌ; but correctly عَوْمَةٌ, as is shown by its having for its pl. [or rather coll. gen. n.] عَوْمَرٌ, as in an ex. cited by J [in the S]; حَلَقَةٌ and حَلَقٌ being anomalous: (IB, TA:) and عَوْمَرٌ, of which the pl. is عَوْمَرٌ, signifies the same; (Mḡb;) or عَوْمَرٌ signifies heaps of reaped wheat and of barley. (TA.) — And A place in which sand is collected: (S, K̄:) pl. عَوْمَرَاتٌ. (IB, TA.) — And it is said to signify جُنُودٌ مِنْ دِمَالٍ [app. meaning A heap of dung such as is termed دِمَالٌ, q. v.]. (TA.) — See also عَوْمَرٌ. — Also Flesh-meat. (Fr, K̄, TA: omitted in the CK̄.) One says, اِنَّ جَزْوَرَكُمُ لَطَيِّبُ الْعَوْمَةِ *Verily your slaughtered camel is savoury in respect of the meat.* (Fr, TA.) — And The odour of cooked flesh-meat. (K̄.) — Also a pl. of عَارِمٌ [q. v.]. (TA.)

عَوْمَةٌ: see عَوْمَرٌ. — [It is also said, by Golius, on the authority of Meyd, to signify A vineyard.]

عَوْمِيٌّ is a dial. var. of وَاللَّهِ وَاللَّهِ (IAḡr, K̄, TA,) as also [عَوْمِيٌّ وَاللَّهِ, and] حَرَمِيٌّ وَاللَّهِ: one says, اِنَّ عَوْمِيَّ وَاللَّهِ لَأَفْعَلَنَّ كَذَا *Verily, or now surely, by God, I will indeed do such a thing.* (IAḡr, TA.)

عَوْمَرٌ, [mentioned in the first sentence of this art. as an inf. n.,] (S, Mḡb, Mḡb, K̄,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mḡb,) or of a man, (K̄,) signifies *Evilness of disposition, or illnature, and exceeding perverseness or crossness or repugnance;* (S, Mḡb, K̄;) and *vehemence, and strength;* (Mḡb, TA;) and *sharpness;* (Mḡb;) and *annoyance, or molestation:* (K̄:) [and] the quality of quitting the right course, and exorbitance. (Ḥam p. 277.) — Hence, in a trad. of 'Omar, metaphorically used as meaning † Sharpness and strength of [the beverage termed] نَبِيذٌ made of raisins. (Mḡb.) — And *Numerousness of an army,* (S, K̄,) and *sharpness, and vehemence, thereof.* (K̄.) — Also *Ignorance.* (Fr, TA.) — And The عُرَاقُ [app. meaning flesh-meat] of a bone: and likewise [i. e., app., portions that are cropped by camels] of trees. (S, K̄.) [See عُرَاقٌ, voce عُرُقٌ.] One says مِنْ عَوْمَرٍ أَكْرَمٌ *More evil in disposition than a dog over a piece of flesh-meat of a bone.* (TA.) Or, accord. to Az, العَوْمَرُ signifies, (TA,) or it signifies also, (K̄,) *What falls of the bark of the [thorn-tree called] عَوْسَجٌ:* (K̄, TA:) but others explain it in a general manner, saying that عَوْمَرُ الشَّجَرَةِ signifies the bark of the tree. (TA.) — See also عَوْمَرٌ.

عَوْمِرٌ A calamity, or misfortune: (K̄, TA:) because of its hardness, or pressure. (TA.) — See also عَوْمَرٌ, last two sentences.

عَوْمِيٌّ is [app. a rel. n. signifying *Of, or relating to, ignorance; being*] said by Fr to be from عَوْمَرٌ signifying “ignorance.” (TA.)

عَارِمٌ and عَوْمَرٌ (S, Mḡb, K̄,) applied to a boy, or child, (S,) or to a man, (K̄,) *Evil in disposition, or illnatured, and very perverse or cross or repugnant;* (S, Mḡb, K̄;\*) and *sharp:* (Mḡb:) or *vehement, or strong:* (K̄:) and, applied to a boy, or child, *insolent and unthankful, or ungrateful: or bad, corrupt, or wicked:* the former epithet, applied to a man, signifies also *abominable, or evil:* (TA:) and so its fem. pl. عَارِمَاتٌ (S, TA,) applied by a rájiz as an epithet to creeping [ticks, or similar insects, such as are termed] أَنْبَارٌ [pl. of نَبْرٌ]: (S:) and عَوْمَرٌ is said (Mḡb, TA) by IAḡr (TA) to signify ignorant: (Mḡb, TA:) عَارِمَةٌ is pl. of عَارِمٌ, and is applied as an epithet to boys, like عَقْفَةٌ [pl. of عَاقٌ]. (TA.) — [Hence,] لِسَانُ عَارِمٍ *A vehement tongue.* (TA.) [See an ex. voce شَكِيٌّ.] — And يَوْمٌ عَارِمٌ *A day vehemently cold:* (TA:) or *a day cold in the utmost degree:* (K̄, TA:) and in like manner لَيْلٌ عَارِمٌ [a night vehemently cold: &c.]: and [the pl. in this sense is عَوْمَرٌ:] اللَّيَالِي الْعَوْمَرُ signifies the vehemently-cold nights. (TA.) — Also [Suching the breast; or] a sucker of the breast: so in a verse cited above: see 8. (TA.) — مَا عَارِمٌ هُوَ بَعَارِمٌ عَقْلٌ see expl. voce عَارِمٌ.

عَوْمَرٌ Hard, strong, or vehement; (K̄, TA;) applied to anything. (TA.) — And *Numerous;* applied to an army; (S, K̄, TA;) or, as some

say, to anything. (TA.) — And, applied to a man, *Having a strong degree of عُجْمَة* [i. e. impotence, or difficulty, in speech, or utterance; or barbarousness, or vitiousness, therein; or in speaking Arabic].

عَرْمَة [More, and most, evil in disposition, or illnated, &c.]: see an ex. voce عَرْمَة. — Also [Having the quality termed عَرْمَة and عَرْمَة: fem. عَرْمَاء: and pl. عَرْمَاء: i. e.] *having in it blackness and whiteness*: [&c.:] (S, K, \*TA) the eggs of the sand-grouse are عَرْمَة; (S, K, \*TA); they are meant by this word in a verse of Aboo-Wejzeh Es-Saadee: (TA:) and عَرْمَاء is applied to a serpent; (S); and means *a serpent speckled with black and white*; (K, TA); pl. عَرْمَاء. (TA.) And i. q. اَبْرَص: (K, TA) and, some say, اَبْرَص: [the former meaning *Speckled*: and the latter, and sometimes the former also, *leprous*:] fem. عَرْمَاء. (TA.) Applied to a sheep or goat, *Having a whiteness in the lip*: fem. as above: (K): [but] it occurs in a trad., applied to a ram, as meaning *white, with black specks*. (TA.) And *Coloured* (K, TA) *with two colours*. (TA.) Hence عَرْمَة + [Time, or fortune, of two sorts]. (TA.) — [Hence also,] applied to a collection of small cattle, *Consisting of sheep and goats*. (S, K). — And *Uncircumcized*: pl. عَرْمَان, and pl. pl. عَرْمَانِين, (K, TA), which is mentioned by AA as an epithet applied to men, syn. with قَلْبَان [a pl. of اَقْلَب]. (TA.) — Also a sing. of عَرْمَان signifying *Tillers, or cultivators, of land*, syn. اَكْرَة, [in the CK اَكْرَة (which is a sing.),] (Az, K, TA), and so is عَرْمَان, in the copies of the K, erroneously written عَرْم [in some of them عَرْم and in others عَرْم]. (TA.) — And عَرْمَة and عَرْمَان, the latter more agreeably with analogy, are likewise pls. of عَرْمَان signifying *Places of seed-produce*. (TA.)

## عَرْمَض

Q. 1. عَرْمَض, inf. n. عَرْمَضَة and عَرْمَض, (Lh, O, K), *It (water) became overspread with عَرْمَض* [q. v.]; (Lh, O); i. q. طَحَلَب. (K.)

عَرْمَض (Lth, S, O, K) and عَرْمَض (IDrd, K, TA, written in the O عَرْمَض) i. q. طَحَلَب; (S, O, K); i. e. *The green substance that comes forth from the bottom of water, so as to overspread it*; (S, O, L); also called تَوْبُ الْمَاء; [O; in the L, and in one copy of the S, تَوْبُ الْمَاء, which is a mistake;] accord. to AZ; (S, O); the green substance like خَطْمِي [or marsh-mallow], which is upon water; (Lh); a soft green substance, like loosened and separated wool, upon stale water; so says Lth, and he adds his opinion that it is vegetative: (TA:) n. un. with ة. (K.) — Also the former, (O, K), and عَرْمَض, (El-Hejeree, K), *A sort of trees, of those called عَضَاء*, (Lth, O, K), *having thorns like the beaks of birds; the hardest thereof in the wood*: (Lth, O); or the former, (O, K), as some assert, (AHn, O), the small of the اَرَاك (AHn, O, K) and of the سِدْر

and of all trees that never become great: (K:) or small trees of those called سِدْر, that do not become large nor tall, of which the thorns are like the beaks of birds; the hardest thereof in the wood, and the best for bows: (IAar, O): or certain small trees: or the small of the عَضَاء: or the small of all trees: n. un. with ة. (O.)

عَرْمَض: see the next preceding paragraph.

عَرْمَض inf. n. of 1: — and i. q. عَرْمَض, q. v.

عَرْمَض [so in the TA, agreeably with the verb; but in my two copies of the S, عَرْمَض:] *Water overspread, or becoming overspread, with عَرْمَض*. (S, TA.)

## عَرْن

1. عَرْن البَعِير, aor. - (S, K) and عَرْن, (K), inf. n. عَرْن, (S, TA), *He put the wooden thing called عَرْن [q. v.] into the nose of the camel*. (S, K). — And عَرْن, like عَنِي, *He (a camel, TA) had a complaint of his nose arising from the عَرْن* [above mentioned]. (K). — عَرْن السَّهْم, (K), [aor. ء,] inf. n. عَرْن, (TA), *He bound, or wound, a sinew upon the socket of the head of the arrow*. (K). — And عَرْن, (K), aor. ء, (TK), inf. n. مَرُون, (TA), is syn. with مَرْن, (K), inf. n. مَرُون, (TA), i. e. *He became accustomed, or habituated*; as in the phrase عَرْن عَلَى الشَّيْء [he became accustomed, or habituated, to the thing]. (TK). — عَرْنَت الدَّار, (so in copies of the K), or عَرْنَت, (so accord. to the TK), inf. n. عَرْن, *The house, or dwelling, or abode, was, or became, distant, or remote, (K, TA), and in a quarter, or direction, that he who loved it did not desire*. (TA.) — عَرْنَت, (S, K), aor. ء, inf. n. عَرْن, (TA), said of the hind leg of a horse, or similar beast, (S), or said of such a beast itself, (TK, [and this is plainly indicated in the K,]) *It had the disease termed عَرْن* (S, K) and عَرْنَة and عَرْنَان. (K). — And عَرْن, aor. -, inf. n. عَرْن, is said of a camel as meaning *He had the disease termed عَرْن* expl. below on the authority of ISk. (S.)

[2. عَرْن الرَّمْح is app. said, as meaning *He nailed its head to the shaft of the spear*: see the pass. part. n., مَعْرَن, below.]

4. اَعْرَن *He (a man) continually ate what is termed عَرْن, meaning cooked flesh-meat*. (IAar, K, \*TA). — And *He had the shanks of his young weaned camels much cracked or chapped*. (K). — And *He had the حَكَّة, [i. e. mange, or scab, or dry mange or scab], (K, TA), or, as ISk says, purulent pustules (قَرَح) that arise in the neck and occasion a scratching or scraping, (TA, [see عَرْن,]) among his camels*. (K, TA.)

عَرْن: see the next paragraph, latter half: — and see also عَرْنَة, last sentence but one.

عَرْن *A callousness in the hind leg of a horse or similar beast, above the pastern, in the hinder*

part thereof; and it is what is called شَقَاق [q. v.]: and, as ISk says, *purulent pustules (قَرَح) that arise in the neck of a camel, in consequence of which he scratches, or scrapes, himself, and sometimes he lies down against the stem of a tree and scratches, or scrapes, himself therewith; and its cure, he says, is the burning of fat upon him*: (S:) and an eruption like pustules, or purulent pustules, in the necks of young weaned camels, in consequence of which they scratch, or scrape, themselves: (IB, TA:) or, as also عَرْنَة and عَرْنَان, *a certain disease in the hinder part of the hind leg of a horse or similar beast, (K, TA), like an abrasion in the skin, (TA), causing the hair to fall off: or a cracking, or chapping, (K, TA), incident to horses, (TA), in their fore legs and their hind legs: or a callousness that arises in the pastern of a horse (K, TA) or similar beast, and in the place of its fetlock, in the hinder part, and a شَقَاق [q. v.] that betides it from the kicking against a mountain or stone*. (TA.) — Also *The foul smell, or foulness [of the hands] with the smell, of flesh-meat and its grease; syn. عَرْن: (K): so in the saying, اَجِدْ رَائِحَةَ عَرْنٍ بِدَيْتِكَ [I perceive the odour of the foulness of thy hands with the smell of flesh-meat and its grease]: (IAar, TA): or عَرْن signifies the odour of flesh-meat that has عَرْم [i. e. grease, or gravy]: and also i. q. عَرْم [itself, q. v.]. (TA.) And *The odour of cooked flesh-meat; (Kr, K); as also عَرْن. (K). And A mark, or relic, [or soil,] of broth upon the hand of the eater. (El-Hejeree, TA.) And Cooked flesh-meat: (IAar, K): or, as some say, *flesh, or flesh-meat, in an absolute sense. (TA.) — And Smoke. (K). — Also A species of tree, with which one tans. (K). Dioscorides asserts the عَرْن to be A plant having leaves resembling those of the small lentil, except that they are longer than they, and having a stem about a span tall, and a red flower, and a small root; growing in neglected, or uncultivated, places: a poultice of its leaves with olive-oil is sudorific; its bruised leaves applied as a poultice act as a discutient to wounds and inflamed pustules; and taken in a beverage, or sirup, they cure the dribbling of the urine. (Avicenna, i. e. Ibn-Seenà, book ii. p. 235.)***

عَرْن the masc. epithet applied to a horse, or similar beast, signifying *Having the disease termed عَرْن* [q. v.]: (TA:) the fem. epithet having this meaning is عَرْنَة; with which عَرُون is syn. (K, TA.) — Also *One who keeps close to the يَاسِر [or slaughterer, or superintendent of the slaughtering and of the division, of the camel for the game called المَيْسِر], in order that he may eat of the slaughtered camel. (K.)*

عَرْنَة: see عَرْن, former half. — عَرْنَتَان signifies *Two specks, or spots, above the eye of a dog*: so in a trad. in which men are commanded to kill every dog that is entirely black having عَرْنَتَان. (TA.)

عَرْنَة *One who prostrates, or throws down, his antagonists much, or often; with whom one cannot cope*: (S, K, TA: [in the CK, الصَّرِيح is

erroneously put for **الصَّرِيح** (: accord. to IB, as signifying **صَرِيح**, it is used in commendation: Fr says that when a man is *one who prostrates, or throws down, his antagonists much, or often, abominable, wicked, or crafty, [with whom one cannot cope,]* it is said that he is **عَرْنَةٌ لَا يَطَاقُ**. (TA.) — Also A man *coarse, rough, or rude, and niggardly.* (TA.) — And One *who serves houses, or tents.* (TA.) — Also The roots of the **عَرْتَن**, (AA, S, TA, in the K, erroneously, of the **عَرْنِين**, TA,) *which is a plant used for tanning.* (S in art. **عَرْتَن**.) — And The wood of the **ظَمِيخ**, (S, K,) *a species of tree, (S, TA,) having the form of the **ذَنْب** [or plane-tree], (TA,) with which skins for water or milk are tanned, (S, K,) and from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried: accord. to ISk, [but, the same is also said of the **عَوَسَج**,] it is a species of tree resembling the **عَوَسَج** [or box-thorn], except that it is bigger than it, full and luxuriant in the branch, and not having tall stems: (TA:) or it is called **عَرْنٌ**, [which is a coll. gen. n.,] and **عَرْنَةٌ** is the n. un. (AA, T in art. **ظَمِيخ**.) And [it is also expl. as signifying] The piece of wood of the beaters and mashers and whiteners of clothes upon which the beating is performed with that which is called the **مِجْنَةَ**. (IKh, TA.)*

**عَرْنِين** The first part or portion of anything. (S, Mṣb, K.) — And hence, (Mṣb,) [particularly,] the first [or upper] part [i. e. the bridge] of the nose, beneath the place where the eyebrows come together; the place of what is termed **الشَّمْر**: (S, Mṣb, TA:) or the head of the nose: (TA:) or the hard part of the bone of the nose: (K:) or it signifies, (K,) or is sometimes applied to, (Mṣb,) the nose, (Mṣb, K,) altogether: (K:) pl. **عَرْنِين**. (TA.) One says, **هَرَمُ شُرِّ الْعَرْنِينِ** [They are high in respect of the noses, or of the bridges thereof; often meaning † they are haughty, or disdainful]. (S, Mṣb.) And one of the learned has used it metaphorically, saying,

\* وَأَصْبَحَ الدَّهْرُ ذُو الْعَرْنِينِ قَدْ جُدِعَا \*  
[lit. And nosed fortune became mutilated in the nose; by nosed being app. meant † haughty, or disdainful; and by mutilated in the nose, † marred, or abased]. (TA.) Hence also, **عَرْنِينُ السَّحَابِ** *The first of the rains of the clouds.* (TA.) — And † A noble chief: (K, TA:) **عَرْنِينٌ** signifies † the chiefs, (S, TA,) and nobles, (TA,) of a people, or party, (S,) or of the people, or of men. (TA.)

**عَرَانٌ** A piece of wood, or stick, which is inserted in the partition between the nostrils of a camel (S, K) of the species called **بُخْتِي**. (S. [See also **حَشَائِش**].) — And (hence, as being likened thereto, TA) The wooden thing [app. meaning the pin, or axis,] of the sheave of a pulley, (S, K, TA,) by which the **حُطَّاف** [or iron thing in which is the pin whereon the sheave turns]

is made firm: (S, TA:) pl. **أَعْرِنَةٌ**. (TA.) — And A nail; (S, K, TA;) accord. to El-Hejeree, that conjoins the spear-head and the shaft. (TA.) And A horn. (K.) — Also Trees occupying an extended, or oblong, tract. (TA.) — And Roads: in this sense a pl. having no singular. (TA.) — See also **عَرِين**. — And see **عَرْنٌ**, former half. — Also Distance, or remoteness, (S, K,) of a house, or dwelling, or abode. (S.) — And [hence,] **دَارٌ عَرَانٌ** (TA) and **دَارٌ عَارِنَةٌ** (S) A distant, or remote, house or dwelling or abode; (S, TA;) and **دِيَارٌ عَرَانٌ** and **دِيَارٌ عَارِنَةٌ** distant, or remote, houses &c.; (K, TA;) **عَرَانٌ** being an inf. n. used as an epithet [and therefore applicable to a pl. and to a fem. as well as a masc. sing.]: ISd says, it is not in my opinion a pl., as the lexicologists hold it to be. (TA.) — Also Fight, or conflict. (K.)

**عَرُونٌ**: see **عَرْنٌ**.  
**عَرِينٌ** A collection of trees, (S, Mṣb, K, TA,) tangled, or luxuriant, or abundant and dense; a thicket, wood, or forest: (TA:) this is the primary signification; (S, Mṣb, TA;) whether there be in it a lion or not. (TA.) And [particularly] A collection of thorn-trees, (K, TA,) and of such as are called **عَضَاهُ**; whether there be a lion therein or not. (TA.) — And [hence,] as also **عَرِينَةٌ**, The covert, or place of resort, of the lion, (S, Mṣb, K,) and of the hyena, as also **عَرَانٌ**, and of the wolf, and of the serpent: and the former signifies also the burrow of the [lizard called] **ضَبٌّ**: pl. **عَرْنٌ**. (K, TA.) — And (hence, TA) **عَرِينٌ** signifies also † An open, or a wide, space, in front, or extending from the sides, of a house, [in this case meaning a yard,] and of a town, as, for instance, in this latter case, of Mekkeh, occurring in this sense in a trad., likened to the place of resort of the lion, because of its resistibility. (TA.) — And (hence also, TA) † Eminence, or nobility; and might, strength, or resistibility. (K, TA.) — Also Such as is dry and broken of the [trees called] **عَضَاهُ**. (K.) — And Flesh: (S, K:) so it is said to signify. (S.) — And The prey of the lion, or the like. (K.) — And The cry of the [dove called] **فَاخِنَةٌ**: (K, TA:) so in the T in art. **عَزْهَل**. (TA.)

**عَرِينَةٌ**: see the next preceding paragraph.  
**عَرَانِيَّةٌ** The crests, or upper parts, of waves, rising high; as in the phrase, **مَاءٌ ذُو عَرَانِيَّةٍ**, (S, TA,) meaning water having many and high waves or billows or surges; (TA;) used by Adee Ibn-Zeyd in describing the flood of Noah: (S:) or the middle, and main body, or deepest part, of the sea: and the flow, or extending, of a torrent. (K.)

**عَرَانٌ** A seller of the wood called **عَرْنَةٌ**. (TA.)  
**عَارِنٌ**: see its fem., with ة, voce **عَرَانٌ**, last sentence but one, in two places. — **العَارِنُ** The lion: (K:) [app. a possessive epithet, meaning **ذُو الْعَرِينِ**: but he is said to be thus called] because of his abominable nature, and his strength. (TA.)

**مُعَرَّنٌ** A spear having its head nailed [to the shaft] with the nail called **عِرَانٌ**. (S, K.) — See also the following paragraph.

**مَعْرُونٌ** A camel having the wooden thing called **عِرَانٌ** [q. v.] put into his nose. (TA.) — Also, applied to a **سِقَاءٌ** [or skin for water or milk], Tanned with the wood called **عَرْنَةٌ**; (S, K, TA;) and so **مُعَرَّنٌ**. (TA.) And, so applied, Tanned with the tree called **عَرْنٌ**. (TA.)

عرو

1. **عَرَاهُ**, (S, Mgh, Mṣb, K,) aor. **يَعْرُوهُ**, (S, Mṣb, K,) inf. n. **عَرُوٌ**; (S, Mṣb;) and **اعْتَرَاهُ**; (Mṣb, K;) He came to him, (S, Mgh, K,) syn. **أَتَاهُ**, (S, Mgh,) and **أَلْتَمَّ بِهِ**, (S,) or **غَشِيَهُ**, (K,) or he repaired to him, syn. **قَصَدَهُ**, (Mṣb,) seeking (S, Mgh, K) his beneficence, or bounty, (Mgh, K,) or for the purpose of seeking his gift, or aid: (Mṣb:) or both signify [simply] he, or it, came to him; syn. **جَاءَهُ**: (Ham pp. 24 and 109:) or **عَرَوْتُهُ**, also, signifies [simply] I came to him; syn. **غَشِيْتُهُ**; and so **عَرَيْتُهُ**: (K in art. **عَرَى**:) and one says, **عَرَوَةٌ شَدِيدَةٌ** and **عَرَى الرَّجُلِ عَرِيَّةٌ شَدِيدَةٌ** [app. He came to the man, or upon him, with a vehement coming; for it seems that **الرَّجُلُ** is meant, and that **عَرِيَّةٌ** and **عَرَوَةٌ** are inf. ns. of un.]: (TA, immediately after what here next precedes:) and **عَرَا**, aor. **يَعْرُوهُ**, also signifies [simply] he sought [&c.]: and hence the saying of Lebeed in a verse cited in art. **تَارٌ** [q. v., conj. 8]: (S, \*TA:) the pass. part. n. is **مَعْرُوٌّ**. (S, Mṣb.) One says also, **فَلَانَ تَعْرُوهُ الْأَضْيَافُ** and **تَعْتَرِيهِ** i. e. Such a one, guests come to him; syn. **تَغَشَاهُ**. (S, TA.) And **اعْتَرَانِي هَذَا الْأَمْرُ** and **اعْتَرَانِي** This affair, or event, came upon me; syn. **غَشِيْتَنِي**. (S.) And **عَرَاهُ الْأَمْرُ**, (Mṣb, TA,) aor. **يَعْرُوهُ**, The affair, or event, came upon him (**غَشِيَهُ**), (TA,) and befell him; (Mṣb, TA;) as also **اعْتَرَاهُ**. (Mṣb.) And **عَرَاهُ الْمَهْمُورُ** and **اعْتَرَاهُ** The hard, or difficult, affair, or event, befell him. (Mgh.) And **عَرَهُ** signifies the same. (Ksh in xlvi. 25.) [And in like manner **اعْتَرَاهُ** said of a malady, and of diabolical possession, &c., It befell, or betided, him; attached him; or occurred, or was incident or incidental, to him.] And **عَرَاهُ الْبُرْدُ** The cold smote him. (TA.) — See also 2. — **عَرَى** He (a man, S) was, or became, affected with what is termed the **عُرْوَاءُ** [q. v.] of fever: (S, K, TA:) and El-Farábee has mentioned, in the “Deewán el-Adab,” among verbs of the class of **فَعَّلَ**, aor. **يَفْعَلُ** from **العُرْوَاءُ**: (Har p. 406:) ISd says that the verb mostly used is the former, and its part. n. is **مَعْرُوٌّ**: but some say that the verb [i. e. **عَرَيْتَ**, imperfectly written in my copy of the TA, but cleared from doubt by its being there added that the part. n. is **مَعْرُوٌّ**] is said of a fever, as meaning it came with a shivering,

or trembling. (TA.) — Also, *He* (a man) *was, or became, affected with the tremour of fear.* (TA.) — One says also, *عَرِيَ إِلَى الشَّيْءِ*, meaning † *He felt a want of the thing (اِسْتَوْحَشَ إِلَيْهِ) after having sold it.* (K, TA.) And *عَرِيَتْ إِلَى* † *مَالٍ لِي أَشَدَّ الْعُرْوَاءِ*, meaning † *My soul followed [most vehemently, or I felt a most vehement yearning towards,] property that belonged to me after having sold it.* (TA.) And *عَرِيَ هَوَاهُ إِلَى كَذَا* † *He yearned towards, or longed for, such a thing.* (TA.)

2. *عَرِيَ الْقَمِيصَ* *He put button-loops (عُرَى [pl. of عُرْوَةٌ] to the shirt; as also اعراه. (TA.) — And عَرِيَ الْمِزَادَةَ*, thus, with teshdeed, in copies of the K, agreeably with the Tekmileh, or *عَرِيَ* [or *عَرَا*], without teshdeed, as in the M, (TA,) *He put a loop-shaped handle (عُرْوَةٌ) to the مزادة [or leathern water-bag]. (K, TA.)*

4. *اعراه نَخْلَةً* (S, K) *He assigned to him (i. e. a man in need, S) a palm-tree as an عَرِيَّة [q. v.; accord. to some, belonging to art. عَرِيَ], (S, Mṣb,) for him to eat its fruit: (Mṣb:) [i. e.] he gave to him the fruit of a palm-tree during a year. (S; and K in art. عَرِيَ.) = اعراه صَدِيقَهُ* *His friend went, or removed, far away from him, and did not aid him. (S.) And اعروا صَاحِبَهُمْ* *They left their companion (K, TA) in his place; and went away from him. (TA.) [But these two significations seem rather to belong to art. عَرِيَ.] = See also 2. = اعري، intrans., He (a man) was, or became, fevered, or affected with fever. (TA. [From عُرْوَةٌ.]) — And اعرينا* *We were, or became, affected by a cold night [such as is termed عَرِيَّة عَرِيَّة]: or we came to experience the cold of evening. (TA.) One says, اَهْلَكَ فَكُنْ اعريت i. e. [Betake thyself to thy family, for thou hast reached the time when] the sun has set and the evening has become cold. (S.)*

8. *اعتراه*: see 1, in six places. — Also *i. q. اَصَدَّ عَرَاهُ* *i. e. نَاحِيَتَهُ [app. as meaning He repaired to his region, or quarter; or his vicinage]. (TA.) — And i. q. خَبَلَهُ [He, or it, rendered him possessed, or insane; or unsound in his intellect, or in a limb or member]. (TA.)*

10. *استعري الناس* *The people ate the fresh ripe dates (S, K, the latter in art. عَرِيَ), فِي كُلِّ وَجْهِ (عَرِيَ) [in every direction]: from العَرِيَّة. (S.)*

*عَرَا*, (T, S, K, TA,) mentioned in the K in art. *عَرِيَ*, but accord. to Az, thus written with l, as belonging to the present art., (TA,) *i. q. نَاحِيَةٌ* [as meaning *A region, or quarter; or a vicinage*]; (K in art. *عَرِيَ*;) and so *عُرْوَةٌ*, (K in art. *عُرْوَةٌ*;) of which the pl. is *أَعْرَاءٌ*; (TA;) and *جَنَابٌ* [which likewise signifies *a vicinage*; and *a place of alighting or abode*; &c.; and also has the two meanings here following]; as also *عَرَا*; (K in art. *عَرِيَ*;) this last and *عَرَا* both signify *a yard*, syn. *فِنَاءٌ*; (S;) and *a court*, syn.

*سَاحَةٌ*; (T, S;) as also *عُرْوَةٌ*. (T, TA.) One says, *نَزَلَ فِي عَرَاهُ* [or *بِعَرَاهُ* and *بِحَرَاهُ* (S in art. [حَرَى]) meaning *نَاحِيَتِهِ* [i. e. *He alighted, or descended and abode, in his region, or quarter, or his vicinage*]: (TA:) or *نَزَلَ بِعَرَاهُ* and *عُرْوَتِهِ* i. e. [he alighted, &c.,] in his court. (Az, TA.)

*عُرْوَةٌ*: see *عُرْوَةٌ*.

*عُرْوَةٌ*: see *عَرَا*: — and see also *عُرْوَةٌ*. — Also One who is not disquieted, or rendered anxious, or grieved, by an affair: (K:) [or] *أَنَا عُرْوٌ مِنْهُ* [i. e. *خَلُوٌّ*] *from it: (S:) but it is held by ISd to belong to art. عَرِيَ: (TA:) the pl. is أَعْرَاءٌ; (K, TA;) which is said in the Tekmileh to signify persons who are not disquieted, or rendered anxious, or grieved, by that which disquiets, &c., their companions. (TA.) = And A company of men: [pl. as above:] one says, *بِهَا أَعْرَاءٌ مِنَ النَّاسِ* [In it are companies of men]. (TA.)*

*عَرَا*: see *عَرَا*. — Also *Vehemence, or intensesness, of cold: (S, K; mentioned in the latter in art. عَرِيَ:) originally عُرْوَةٌ. (TA.)*

*عُرْوَةٌ*: see *عَرَا*, in two places.

*عُرْوَةٌ* primarily signifies *A thing by means of which another thing is rendered fast, or firm, and upon which reliance is placed: (TA:) or it is metaphorically applied in this sense; from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Mṣb.)\* — The عُرْوَةٌ of a shirt, (S, M, Mṣb,) or of a garment, (K,) is well known; (S, Mṣb;) i. e. [A button-loop, or loop into which a button is inserted and by means of which it is rendered fast;] the thing into which the زر [or button] thereof enters; (M, TA;) the sister of the زر thereof; (K;) as also *عَرِيَ*, accord. to the copies of the K, or *عَرِيَ*, accord. to some of them; and with kesr; but correctly with damm and with the ر quiescent [i. e. *عُرْوَةٌ*] as in the Tekmileh; and also with kesr [i. e. *عُرْوَةٌ*]; as though these two were pls. [or rather coll. gen. ns.] of *عُرْوَةٌ* [i. e. *عُرْوَةٌ* and *عُرْوَةٌ*]: (TA:) the pl. is *عُرَى*: (Mṣb:) *عُرَاوِي* [i. e. *عُرَاوِي*] as pl. of *عُرْوَةٌ* is vulgar. (TA.) — [The pl.] *عُرَى* also signifies [in like manner] *Certain [well-known] apperturances [i. e. loops] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. لَا تُشَدُّ الْعُرَى إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ [The loops of loads shall not be made fast for the purpose of journeying save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of El-Aḳṣà at Jerusalem: see also similar trads. in art. ضرب (first paragraph, sec. col.,) and in art. عمل (conj. 4)]. (TA.) — The عُرْوَةٌ of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is The [loop-shaped] handle: (K, TA:) [so too is that of the leathern water-bag: (see 2:)] that of the mug is [also called] its أُذُن. (Mṣb.) — The عُرْوَةٌ of the**

*فَرْج [or vulva of a woman] is The flesh of its exterior, (K, TA,) or an external flesh, (so in some copies of the K,) which is, or becomes, thin, and turns to the right and left, with [or at] the lower part of the بَطْن [here meaning the clitoris]; (K, TA;) each of what are termed عُرْوَاتَان [i. e. the nymphæ]. (TA.) — And عُرْوَةٌ signifies also A collection of [the trees called] عَضَاهُ and of [those called] حَمِيضُ that are depastured in the case of drought: (K:) or especially a collection of عَضَاهُ upon which men pasture [their beasts or cattle] when they experience drought: or such as remain of عَضَاهُ and of حَمِيضُ and are depastured in the case of drought; and it is not applied to any trees but these, unless to any trees that have remained in the صَيْف [here app. meaning spring, having survived the winter]: (TA:) also tangled, or luxuriant, or abundant and dense, trees, among which the camels pass the winter, and whereof they eat: (K:) and (as some say, TA) trees of which the leaves fall not in the winter, (K, TA,) such as the أَرَاكُ and the سِدْر: (TA:) or trees that remain incessantly in the earth, not going: (S:) or such as suffice the camels, or cattle, throughout the year: (TA:) or shrubs of which the lower portions remain in the earth, such as the عَرْفَجُ and the نَصِيٌّ and the several kinds of خَلَّةُ and حَمِيضُ; so that when men experience drought, the cattle gain the means of subsistence; thus accord. to Az: or pasture that remains after the [other] herbage has dried up; because the cattle cling thereto, or eat thereof in the winter, (تَعْتَلِقُ بِهَا) and are preserved thereby; wherefore they are also called عُلُقَةٌ: (Mgh: [but for عُلُقَةٌ in my copy of that work, I have substituted عُلُقَةٌ as being evidently the right word:] [see also عُنْدَةٌ, in the last quarter of the paragraph, in two places:] the pl. is *عُرَى*. (S, TA.) — Also The environs of a town [where people pasture their cattle]. (K, TA.) One says, *رَعَيْنَا عُرْوَةً مَكَّةَ* i. e. [We pastured our cattle] in the environs of Mekkeh. (TA.) — And the pl., *عُرَى*, signifies † *A company, or party, of men by whom one benefits, or profits; as being likened to the trees [so called] that remain [throughout the winter]: (TA:) or a company, or party, of men is likened to the trees thus called. (S.) — And the sing., † Such as is held in high estimation, or in much request, of camels, or cattle, or other property; as an excellent horse; (K, TA;) and the like. (TA.) — عُرْوَةُ الصَّعَالِيكِ means † *The stay, or support, of the صَعَالِيكِ [i. e. poor, or needy]: and [hence] is the name [or a surname] of a well-known man. (TA. [See صَعْلُوكُ.]) — العُرْوَةُ الْوُثْقَى signifies The firmest thing upon which one lays hold: (Bḍ in xxxi. 21: [see also ii. 257, where the same phrase occurs:] and is [said to be] the saying “There is no deity but God:” from العُرْوَةُ [in the first of the senses assigned to it above, as is indicated in the Mṣb in relation to a similar phrase here following; or] as signifying “the trees that have a lower portion remaining in the earth, as the نَصِيٌّ and the عَرْفَجُ &c.;” as expl.***

above. (TA.) And **أَوْثَقُ عَرِيٌّ** [The firmest of things upon which one lays hold], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Mṣb.) — And **العروّة** is a name of *The lion*. (S, Mgh, K.)

**عروّة** *A tremour, or shivering*: (Mz, 40th نوع:) or the access of a fever, on the occasion of the first tremour, or shivering, thereof. (S, K.) — [And accord. to Freytag, it occurs in the Deewān of the Hudhalees as meaning *The coming of a hero, and the tremour thence arising in others.* — And *A feeling of yearning, or longing*:] see 1, last sentence but one. — And *The low voice* (syn. **حس**) of the lion. (K.) — And *The interval from the sun's becoming yellow to the night, when cold wind springs up*, (M, \*K, TA,) i. e., the north, or northerly, wind. (TA.)

**عري** an epithet applied to a palm-tree such as is termed **عريّة** [q. v.]: one says **نَخْلَةٌ عَرِيٌّ** (S, Mṣb,) the latter word without **ة**; like as one says **امْرَأَةٌ قَتِيلٌ**. (Mṣb.) — And **رِيحٌ عَرِيَّةٌ** (S, K) and **عَرِيٌّ** (K) *A cold wind*. (S, K: mentioned in the K in this art. and also in art. **عري**.) And one says also, **إِنَّ عَشِيَّتَنَا هَذِهِ لَعَرِيَّةٌ** [Verily this our evening is cold]. (El-Kilābee, S.) And **لَيْلَةٌ عَرِيَّةٌ** *A cold night*. (TA.)

**عريّة** [as a subst.] *A palm-tree which its owner assigns to another*, (S, Mgh, Mṣb, K,\*) *who is in need*, (S, Mgh,) *for him to eat its fruit* (S, Mgh, Mṣb, K\*) *during a year*: (S, Mgh, K:) and of which what was upon it has been eaten: (K:) so some say: or *that does not retain its fruit, this becoming scattered from it*: (TA:) and *one that has been excluded from the bargaining on the occasion of the selling of palm-trees*: (K:) so some say: (TA:) the pl. is **عَرَايَا**: (S, Mgh, Mṣb:) it is said that on the occasion of the prohibition of **المزانة**, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the **عَرَايَا**, because a needy man, attaining to the season of fresh ripe dates, and having no money with which to buy them for his household, nor any palm-trees to feed them therefrom, but having some dried dates remaining of his food, would come to the owner of palm-trees, and say to him, "Sell to me the fruit of a palm-tree," or "of two palm-trees," and would give him those remaining dried dates for that fruit: therefore license was conceded in respect of that fruit when less than five **أَوْسُقٌ** [pl. of pauc. of **وَسْقٌ**, q. v.]: (Nh, TA: [and the like is said, but much less fully, in the Mgh; and somewhat thereof in the S:]) the word is of the measure **فَعِيْلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, because the person to whom it is assigned repairs to it (S, Nh, \*Mgh, Mṣb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from **عَرِيٌّ**, aor. **يَعْرِي**, (Nh, TA,) in which case the word is of the measure **فَعِيْلَةٌ** in the sense of the measure **فَاعِلَةٌ**; or because it is as though it were divested of its fruit: (Mgh:)

the **ة** is affixed because the word is reckoned among substs., like **نَاطِحَةٌ** and **أَكِيْلَةٌ**. (S, Mṣb.)

[It is mentioned in the K in art. **عري**. See also **عري**, above.] — Also **A مَكْتَلٌ** [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. **عري**. [In the CK, **المَكْتَلُ** is erroneously put for **المَكِيلُ**].)

[**عَرَاوَةٌ**, expl. by Freytag as signifying "oleris species" &c., is a manifest mistake for **عَرَاوَةٌ**, n. un. of **عَرَاوٌ**, q. v.]

**عَرِيٌّ** act. part. n. of **عَرَاهُ** in the first [and in others also] of the senses assigned to it above. (Mṣb.) En-Nābighah says,

- **أَتَيْتُكَ عَرِيًّا خَلَقًا ثِيَابِي**
- **عَلَى خَوْفٍ يَظُنُّ بِي الظنون**

meaning *I came to thee, or have come to thee, as a guest* [or *seeking thy beneficence, with my clothes old and worn out, in fear, various thoughts being thought of me*]. (S; one of my copies of which has **يَظُنُّ** instead of **يَظُنُّ**.)

**أَعْرَوَانٌ** (so in copies of the K and accord. to the TA, in the CK **أَعْرَوَانٌ**.) *A certain plant*: (K, TA:) or *one of which the leaves fall not in the winter*. (CK.)

**مُعَرِّيٌّ** An epithet applied to a **فَرَسٌ** as meaning *Having what is termed عَرَوَةٌ [q. v.] (K, TA) or *what are termed عَرَوَاتَانِ*. (TA.)*

**مَعْرُوٌّ** pass. part. n. of **عَرَاهُ**, q. v. (S, Mṣb.) — And part. n. of **عَرِيٌّ**, q. v. (ISd, TA.)

عري

1. **عَرِيٌّ** (S, MA, Mgh, Mṣb, K) **مِنْ ثِيَابِهِ** (S, MA, Mgh, Mṣb,) aor. **يَعْرِي**, (S, Mṣb,) inf. n. **عَرِيٌّ** (Mgh, Mṣb, K, and so in some copies of the S, accord. to other copies of which it is **عَرِيٌّ**, and also with **كسر** to the **ع**, as stated in the TA, [the **عَرِيٌّ** commencing the art. in the CK is a mistake for **العَرِيٌّ**], and **عَرِيَّةٌ**, (Mṣb, K,) *He* (a man, Mṣb, TA) *was, or became, naked, nude, bare, or without clothing*; (K, TA;) or *bare of his clothes*: (MA:) and **تَعْرِيٌّ** signifies the same: (MA, K:) [or rather] the latter is quasi-pass. of **عَرَاهُ** [and therefore is more correctly rendered *he was made naked, &c.*; or *made bare of his clothes, or denuded thereof, or divested*; or *he made himself naked, &c.*; or *denuded himself of his clothes*]. (S.) [And sometimes it means *He was, or became, bare of clothing, or of his clothes, except one, or more, of his inner garments*: and in like manner, **تَعْرِيٌّ**, *he was made, or he made himself, bare of clothing, or of his clothes, except one, or more, of his inner garments*.] — And [hence] one says also, **عَرِيٌّ مِنَ اللَّحْمِ** [The body was, or became, bare of flesh, or lean]. (TA.) — And **عَرِيٌّ مِنَ الْعَيْبِ**, aor. as above, **† He, or it, was, or became, free from fault,**

*defect, or blemish*: part. n. **عَرِيٌّ** [if not a mis-transcription for **عَارٌ**]. (Mṣb.) And **عَرِيٌّ مِنَ** **الْأَمْرِ** **† He was, or became, free from the affair**: and **عَرِيٌّ مِنْ هَذَا الْأَمْرِ** **† He is not, or does not become, free from this affair**: and hence, **لَا يَعْرِي مِنَ الْمَوْتِ أَحَدٌ** [No one will be exempt from death]. (TA.) — **عَرِيَّتُهُ** *I came to him*; syn. **عَشِيَّتُهُ**; like **عَرَوْتُهُ** [q. v.]. (K.)

2: see 4. — [Hence,] one says also, **عَرَاهُ مِنْ** **الْأَمْرِ** **† He freed him from the affair**. (TA.) — And **عَرِيَّتُهُ** **† I left it**; or *let it alone*; i. e., anything. (TA.)

3. **نَحْنُ نَعَارِي** *We ride the horses not saddled*. (K, TA.) [See also 12.]

4. **اعراه** (S, MA, Mṣb, K) **مِنْ ثِيَابِهِ** (Mṣb,) or **مِنْ الثَّوْبِ** and **الثَّوْبِ** (MA,) or **مِنْ الثِّيَابِ** (K); and **عَرَاهُ** (S, MA, Mṣb, K,) inf. n. **تَعْرِيَّةٌ**; (S, K;) *He denuded him, made him bare, or divested him*, (S, \*MA, Mṣb, \*K,) *of his clothes*, (Mṣb,) or *of the clothes*, (MA,) or *of the garment*. (K.) — And **اعراه** signifies also *He plucked out the hair of his* (a horse's) *tail*; like **أَعَارَهُ**: mentioned by IKṭṭ and others. (TA in art. **عير**.) — See also three other significations (two of which seem to belong to this art.) in art. **عرو**. — **اعري** as intrans. *He* (a man, TA) *journeyed in* [a bare and wide tract, or] *what is termed عَرَاءٌ [q. v.]: and *he remained, stayed, dwelt, or abode, therein*. (K, TA.) And *He remained, stayed, dwelt, or abode, in the lateral, or adjacent, part or tract (بالشاحية)*. (TA.) And **أَعْرَيْتُ** signifies also*

**اجْتَنَبْتُ** [app. as meaning *I was, or became, distant, remote, far off, or aloof*; or *I went, or removed, or retired, or withdrew myself, to a distance, or far away*; though I do not know **اجتنبت** used otherwise than as trans.]; as also **استَعْرَيْتُ**, and **اعتريت**: mentioned by Sgh. (TA.)

5: see the first paragraph, in two places.

8: see 4, last sentence.

10: see 4, last sentence: — and see 10 in art. **عرو**.

12. **اعروري الفرس**, (S, K,) or **الدابة**, (Mgh, Mṣb,) *He rode the horse, or the beast, without a saddle*, (S, Mgh, Mṣb, K, \* and Ham p. 42,) and *having nothing beneath him*: (Ham:) the verb being of the measure **أَفْعُوْعَلٌ**, (S, TA,) a measure of which there is no other trans. v. except **احْتَوَيْتُ**. (TA.) — Hence the usage of the verb in the saying of Taābbaṭa-Sharrā,

- **يَظَلُّ بِمَوْمَاءَ وَيَمْسِي بِغَيْرِهَا**
- **جَحِيشًا وَيَعْرَوِي ظُهُورَ الْمَهَالِكِ**

**† He passes the day in a waterless desert, and enters upon the evening in another than it, alone, and he ventures upon [the surfaces of] the places of perdition without anything to protect him from them**. (Ham ubi suprā.) [See also an ex. of the

act. part. n. in a verse cited in the second paragraph of art. **دوم**. — **اعرورى السراب الآكام** means **رَكِبَهَا** [i. e. † *The mirage surmounted the hills, or mounds*]. (TA.) — And **اعرورى أمراً** **قَبِيحاً** † *He ventured upon, or did, an evil, or a foul, thing*; (S, K;\*) syn. **رَكِبَهُ**, (S,) or **أَتَاهُ**, (K,) or both. (TA.) — And **اعرورى** signifies also † *He journeyed by himself, alone, in the earth, or land*. (K.)

**عَرَى** *A hard and elevated, or an elevated and plain, part, or tract, of the earth, that is apparent, or open*: pl. **أَعْرَاءٌ**. (TA.) [**عَرَاءٌ**, also, (q. v.), has a similar meaning, and the same pl.] — And i. q. **حَائِطٌ** [*A wall; or a wall of enclosure; or one that surrounds a garden: or a garden, in general; or a garden of palm-trees, surrounded by a wall*]. (TA.) — See also **عَرَا** in art. **عرو**: and in the same paragraph see its syn. **عَرَاة**.

**عَرَى**: see 1, last quarter.

**عَرَى** *A horse not having a saddle upon him*; (S, Mṣb, K;) and so **مَعْرُورٍ** and **مَعْرُورِي** (TA:) or *not having upon him a saddle nor a saddle-cloth, or housing*; as also **مَعْرُورِي**; but **مَعْرُورٍ** signifies *riding without a saddle and without a saddle-cloth, or housing*: (Mgh:) or **عَرَى** [as also **مَعْرُورِي**] signifies *not having upon him a saddle nor any furniture*: (TA:) **عَرِيَانٌ** is not applied as an epithet to a horse, nor is **عَرَى** to a man: (Mgh, Mṣb, TA:) the latter is an inf. n. used as an epithet, and then made a subst., having a pl., (Mṣb, TA,) which is **أَعْرَاءٌ**. (S, Mgh, Mṣb, TA.)

**العَرِيَّة**, and **العَرِيَّة**, and **العَرِيَّة**, and **العَرِيَّة**, (K, TA,) or, as in the M, **العَرِيَّة**, and **العَرِيَّة**, and in like manner in the A, **العَرِيَّة** and **العَرِيَّة** being [there] said to be like **العَرِيَّة** and **العَرِيَّة** in measure and in meaning, (TA,) signify **حَسَنَةُ المَجْرَدِ**, (K, TA,) i. e. [*A girl, or young woman, beautiful in respect of what is unclad of her person; or] beautiful when she is unclad*: (TA: [see also **جُرْدَةٌ**: the CK, for **العَرِيَّة** and **العَرِيَّة**], has **العَرِيَّة** and **العَرِيَّة** أي **العَرِيَّة** and **العَرِيَّة** (of which the sing. is **مَعْرَى**, TA) signifies *the hands or arms, and the feet or legs, and the face*, (S, K, TA,) as being *the parts that are seen*, (K, TA,) of a woman: (S, TA:) so in the saying, **مَا أَحْسَنَ مَعَارِي هَذِهِ المَرَاة** [*How beautiful are the hands or arms, &c., of this woman!*]: (S, TA:) or, as some say, *the parts where the bones appear [as distinct] from the flesh*: or, some say, *what are necessarily made to appear, of a woman*: and, some say, *the عَوْرَةَ* [or *pudenda* of a woman]: and the **فَرْج** [or *vulva*]. (TA.)

**العَرِيَّة**: see the next preceding paragraph.

**عَرِيَانٌ** and **عَارٍ** *Naked, nude, bare, or without clothing*; (S,\* MA, Mgh,\* Mṣb,\* K, TA;) ap-

plied to a man: (Mṣb, TA:) fem. **عَرِيَانَةٌ** (S, MA, Mgh, &c.) and **عَارِيَّةٌ**, (MA, Mgh, Mṣb, &c.,) applied to a woman: (S, Mṣb:) the pl. of **عَرِيَانٌ** is **عَرِيَانُونَ**; (K;) and the pl. of **عَارٍ** is **عَارِيَاتٌ**, (Mṣb, K,) and that of **عَارِيَّةٌ** is **عَارِيَاتٌ**. (Mṣb.) [Also, sometimes, *Bare of clothing, or of his clothes, except one, or more, of his inner garments*.] See also **عَرَى**. — **عَرِيَانٌ** applied to sand, † *An extended and gibbous tract (نَقَاً), or such as is accumulated and congested (عَقْدٌ, in the CK عَقْدٌ), of sand, having no trees upon it*. (ISd, K, TA.) — Applied to a plant, or to herbage, † *Such as has become apparent*. (TA.) — **عَرِيَانٌ** is an appellation applied to † *A wife*: but in the A it is implied that it is used as denoting anyone who will not conceal a secret. (TA.) — **عَرِيَانٌ** applied to a horse signifies † *Light, or active, and quick; tall; and long in the legs*. (K, TA. [Expl. in the K and TA by the words **مَقْلَصٌ طَوِيلٌ**; to which is added in the TA **القَوَائِمُ**: the first of these words I find written, in copies of the K, only **مَقْلَصٌ**; but it is correctly **مَقْلَصٌ**].)

**عَرَاءٌ** [is app. a subst. signifying *Nakedness, or bareness, or the like*: for **عَرَاءُ العِظَامِ مِنَ السَّخْمِ** occurs in the TA, in art. **عجف**, evidently as meaning *Leanness of the bones*. — Also] *A wide, or spacious, place or tract of land*, (S, M, Mṣb, K,) in which is nothing that hides, or conceals, (S, Mṣb,) or in which nothing will be hidden, (M, TA,) or in which one will not be hidden by anything; (K;) occurring in the Kur xxxvii. 145 [and lxviii. 49]: (S:) or the vacant surface of the earth or land, or of a wide space of land: (TA in this art. :) or a tract such as is termed **أَعْرَاءٌ** [q. v.]: (TA in art. **جهر**:) pl. **أَعْرَاءٌ**. (K.) [In the TA in art. **جهر** the pl. is said to be **أَعْرِيَّة**. See also **عَرَى**.]

**عَارٍ**; and its fem., with ة: see **عَرِيَانٌ**, in three places. — [Hence,] **عَارِي الأَشَاجِعِ**: see **أَشَجَعُ**. **عَارِي التَّنْدُوتَيْنِ** means *Having no flesh on the two paps*. (TA.) — And [hence] one says, **الحَقُّ عَارٍ** † *The truth is [naked, i. e.] manifest*. (TA in art. **عجز**.)

**طَرِيْقُ اعرورى** [thus I find the latter word, like the verb (12), and without any syll. signs, perhaps a mistranscription, and, if so, it may be correctly **عَرُورِي**, of the measure **فَعُوْعَلٌ**, like **سَجُوجِي** &c.,] *A rugged road*. (TA.)

**العَرِيَّة**; and its pl., **العَارِي**: see **العَرِيَّة**. — [The pl.] **مَعَارٍ** [with the article **العَارِي**] signifies also † *Places that do not give growth to plants, or herbage*. (K.) — And † *Beds, or the like*; syn. **فِرَاشٌ**, (K, TA,) pl. of **فِرَاشٌ**. (TA.) And in this sense, (TA,) **مَعَارِي** occurs for **مَعَارٍ**, by poetic license. (S, TA.)

**العَرِيَّة**: see **العَرِيَّة**.

**العَرِيَّة** and **العَرِيَّة**: see **العَرِيَّة**, in three places.

— The former signifies also *That [camel or beast] which is left to pasture by itself, and upon which no burden is put*. (TA.)

**مَعْرُورِي**: see **عَرَى**, in three places.

**مَعْرُورٍ**: see **عَرَى**, in two places.

## عز

1. **عَزَّ**, aor. ʔ, inf. n. **عَزَّ** (AZ, S, A, O, Mṣb, K) and **عَزَّةٌ**, (AZ, S, K,) or the latter is a simple subst., (Mṣb,) and **عَزَّازَةٌ**, (S, K,) *He was, or became, mighty, potent, powerful, or strong*; (TA, in explanation of **عَزَّ**;) and so **تَعَزَّزَ**; or the latter signifies *he made himself so; he strengthened himself*; syn. **تَقَوَّى**: (Mṣb:) and the former, *he became so after being low, or mean, in condition*; (AZ, S, A, K;) as also **عَزَّ**, sec. pers. **عَزَّرْتُ**, aor. ʔ: (Mṣb:) *he was, or became, high, or elevated, in rank, or condition, or state; noble, honourable, glorious, or illustrious*; (S,\* A,\* K,\* TK; and TA in explanation of **عَزَّ**;) as also **تَعَزَّزَ**. (S,\* K,\* TK.) [**عَزَّ وَجَلَّ**, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him, or to Whom, belong might and majesty, or glory and greatness*.] — You also say, **عَزَّزْتُ عَلَيْهِ**, (S, O, K,) aor. ʔ, (O, K,) meaning, **كَرَمْتُ عَلَيْهِ**, (S, O, K,\*) i. e., *I exceeded him in nobleness, or generosity*. (TK.) — And **عَزَّ**, [aor. ʔ, inf. n. **عَزَّ** and **عَزَّةٌ** and app. **عَزَّازَةٌ** also,] *He magnified, or exalted, himself*: (TA:) † *he was disdainful, scornful, or indignant, in a blamable manner*. (TA, in explanation of **عَزَّةٌ**; q. v. infra.) [See also 5.] — *He resisted, or withstood*: (TA, in explanation of **عَزَّ**;) *he was indomitable, invincible; not to be overcome*. (B and TA, in explanation of **عَزَّةٌ**, q. v. infra.) And **عَزَّ الشَّيْءُ**, aor. ʔ, *The thing was, or became, [difficult, or hard; as also **أَعْتَزَّ**, (occurring in the TA, coupled with **تَعَسَّرَ**, in an explanation of **مَنَعَ**, in art. **منع**), and **تَعَزَّزَ**: and] impossible, insuperable, or unattainable: or so, as Es-Sarakustee says, **تَعَزَّزَ**. (Mṣb.) — And **عَزَّ**, (S, O, K,) aor. ʔ, inf. n. **عَزَّ** and **عَزَّةٌ** and **عَزَّازَةٌ**, (S, O,) *It (a thing, S, O, K, meaning anything, TA) was, or became, rare, scarce, hardly to be found*. (S, O, K.) — [And hence, *He, or it, was, or became, dear, highly esteemed, or greatly valued*.] — **عَزَّ عَلَى أَنْ تَفْعَلَ**, (S, Mgh, O, Mṣb, K,) aor. ʔ (Mgh, O, Mṣb, K) and ʔ (Fr, Mgh, O, K,) [the second pers. of the pret. being **عَزَّزْتُ** and **عَزَّرْتُ**,] the latter aor. the more chaste, (O,) means *Thy doing so distressed, or hath distressed, or afflicted, me; or, emphatically, distresses, or afflicts, me*; syn. **أَشْتَدَّ**, (S, Mgh, O, Mṣb, K, TA,) and **حَقَّقَ**, (S, O, K, TA,) and **شَقَّى**: (TA:) a phrase [often, but not always,] alluding to a loathing of the action, or indignation thereat. (Mṣb.) In like manner also you say, **عَزَّ عَلَى كَذَا** *Such a thing**

distressed, or afflicted, me. (S.) And **عَزَّ عَلَيَّ أَنْ** *It distressed, or afflicted, me to displease thee.* (A.) And **عَزَّ مَا أَتَكَ ذَاهِبٌ**, like **عَزَّ مَا أَتَكَ ذَاهِبٌ** [or **عَزَّ مَا أَتَكَ ذَاهِبٌ**, meaning *It is distressing that thou art going away*]. (TA.) And one says to a man, Dost thou love me? and he replies, **لَعَزَّ مَا**, i. e., **لَشَدَّ مَا**, (A, O, K,) and **لَحَقَّ مَا**, (A, TA,) meaning *It distresses me, what thou sayest; or it has distressed me.* (TK.) You say also, **أُعِزَّتْ بِمَا أَصَابَكَ** *I was, or am, distressed by what befell, or hath befallen, thee.* (S, O, K.) And **أُعِزَّتْ عَلَيَّ بِمَا أَصَبْتُ بِهِ** *That by which thou hast been afflicted distresses me:* (S, O:) [or *how doth it distress me!*] so in a trad. of 'Alee; when he beheld Talhah slain, he said, **أُعِزَّتْ عَلَيَّ** *[It distresses me, or how doth it distress me! O Aboo-Mohammad, that I see thee prostrated upon the ground beneath the stars of heaven].* (TA.) [A similar ex. is given in the A; without **ب** prefixed to **أُن**.] — **عَزَّ** also signifies *He was, or became, weak:* thus having two contr. meanings. (Msb.) — **عَزَّهُ**, aor.  $\dot{z}$ , (S, A, O, K,) inf. n. **عَزَّ**, (S, O, TA,) *He overcame him, or conquered him:* (S, A, O:) *he overcame him in argumentative contest;* (K, TA;) as also **عَزَّوْهُ**, (K,) inf. n. **عَزَّوْهُ**; (TA;) and so **عَزَّوْهُ فِي الْخَطَابِ**: (Jel in xxxviii. 22, and TA:) or this last signifies *he became stronger than he therein;* (TA;) or *he strove with him to overcome therein;* as also **عَزَّوْهُ فِيهِ**, (S, K,) inf. n. **مُعَاوَةٌ**: (O, TA:) in the Kur xxxviii. 22, some read **عَزَّوْهُ**; and others, **عَزَّوْهُ**; and you say, **عَزَّوْهُ**, meaning, *he strove with me to overcome, and I overcame him:* and **مُعَاوَةٌ** signifies *the contending together in argument:* (TA:) you say also of a horse, **عَزَّوْهُ فَارِسُهُ** [*he overcame his rider, or gained the mastery over him*]. (S and K in art. **جمع**) It is said in a prov., (S,) **مَنْ عَزَّ بَرٌّ** *He who overcomes takes the spoil.* (S, A, O, K.) And in another prov., (S,) **إِذَا عَزَّ أَخُوكَ فَبُنْ** (Th, S, O, K) *When thy brother overcomes thee, and thou art not equal to him (لَمْ تَقَاوِمُهُ) be thou gentle to him:* (Az, O, K, TA:) or *when thy brother magnifies and exalts himself against thee, abase thyself:* (Th, TA:) or, accord. to Aboo-Is-hāq, what Th says is a mistake; the right reading being **فَبُنْ**, with **كسر**, and the meaning, *when thy brother is hard, or severe, to thee, treat thou him with gentleness, or blandishment; not فَبُنْ, with **دamm**, which is from **الهُوَانُ**: but ISd approves and justifies the reading given by Th. (TA.) [See also 10.] — **عَزَّهُ**, aor.  $\dot{z}$ , inf. n. **عَزَّ**, also signifies *the same as عَزَّوْهُ* (Msb, TA\*) and **أَعَزَّهُ**, (TA,) in a sense pointed out below: see 2, in two places. (Msb, TA.) — [And hence,] with the same aor. and inf. n., *He aided, or helped, him.* (IKht, TA.) — **عَزَّوْهُ**, (O, K,) aor.  $\dot{z}$ , (O,) *The water flowed.* (O, K.) — And **عَزَّتِ الْقَرْحَةُ**, (O, K,) aor.  $\dot{z}$ , (O,) *The قرحة [i. e. wound, or pustule,] discharged**

what was in it. (O, K.) — **عَزَّتْ**, aor.  $\dot{z}$ , inf. n. **عَزَّتْ** and **عَزَّوْهُ**; (S, O, K;) and, (K,) accord. to IAqr, (O,) **عَزَّوْهُ**, (O, K,) inf. n. **عَزَّوْهُ**; (O, TA;) *She (a camel, IAqr, S, O, K, and a ewe or goat, IAqr, O) was narrow in the orifices of the teats;* (S, O, K;) as also **عَزَّتْ**, (S, O, K,) and **عَزَّتْ**: (S, K:) or **عَزَّتْ**, [which is of a very uncommon form, (see **دَمَّرَ**, last sentence,)] *she (a ewe, or goat,) became scant in her milk.* (IKh, TA in art. **لب**.)

2. **عَزَّوْهُ**, (inf. n. **تَعَزَّوْهُ**, TA,) *He rendered him mighty, potent, powerful, or strong; he strengthened him;* (S, Msb, TA;) **بِأَخْرَ** by, or by means of, another; (Msb;) as also **عَزَّوْهُ**, (S, Msb, TA,) aor.  $\dot{z}$ , inf. n. **عَزَّوْهُ**; (Msb;) and **عَزَّوْهُ**: (O, TA:) the agent is God, (S, TA,) and a man: (Msb, TA:) *He (God, S, TA) rendered him mighty, potent, powerful, or strong, after he had been low, or mean, in condition;* (K, TA;) as also **عَزَّوْهُ** [which is the more common in this sense, and as signifying *He rendered him high, or elevated, in rank or condition or state, or noble, honourable, glorious, or illustrious*]. (S, K, TA.) In the Kur [xxxvi. 13], some read, **فَعَزَّوْنَا بِثَالِثٍ**; (S, TA;) and others, **فَعَزَّوْنَا بِثَالِثٍ**; meaning *And then we strengthened [them] by a third.* (S, O, TA.) [See also an explanation of a verse cited voce **عَزَّوْهُ** in art. **عَزَّى**.] — **عَزَّوْهُ**, (S, O, K,) and **عَزَّوْهُ**, (O, K,) inf. n. **تَعَزَّوْهُ**, (K,) *The rain made the earth compact, or coherent, (S, O, K, TA,) and hard, so that the feet did not sink into it.* (TA.) — **عَزَّوْهُ**, (inf. n. as above, TA,) *He treated them with hardness, severity, or rigour; not with indulgence.* (A, TA.)

3. **عَزَّوْهُ**, inf. n. **مُعَاوَةٌ**: see **عَزَّوْهُ**, in three places.

4. **عَزَّوْهُ**: see 2, in two places. — Also *He loved him:* (AZ, O, K:) but Sh reckons this weak. (O.) — **عَزَّوْهُ**: and the verb of wonder **أُعِزُّوْهُ**: see **عَزَّوْهُ**, in three places. — **عَزَّتْ** said of camel and of a ewe: see 1, last sentence. — Also *She (a cow) had difficult gestation, (S, O, K,) or, accord. to IKht, bad gestation.* (TA.) — And *She (a goat, and a ewe,) manifested her pregnancy, and became large in her udder:* (AZ, O, K:) or, as some say, i. q. **أَصْرَعَتْ** [q. v.]. (O.) — And **عَزَّوْهُ** *He became, (S, O, K,) and journeyed, (TA,) in ground such as is termed عَزَّوْهُ* [q. v.]. (S, O, K, TA.)

5. **تَعَزَّوْهُ**: see 1, first quarter, in four places. [It is sometimes changed to **تَعَزَّى**.] It is said in a trad., **مَنْ لَمْ يَتَعَزَّوْهُ بِعِزِّ اللَّهِ فَلَيْسَ مِنَّا** [*Such as does not strengthen himself by the strength of God, he is not of us*]; expl. by Th as meaning *he who does not refer his affair to God is not of us.* (TA.) [See another reading voce **تَعَزَّى**, in art. **عَزَّى**.] You say also, **تَعَزَّوْتُ عَنْهُ**, meaning *I constrained myself to endure the loss, or want, of him, or it, with patience; originally تَعَزَّوْتُ, meaning, *I exerted my strength or energy [to divert myself from him, or it]; like تَطَلَّيْتُ* for **تَطَلَّيْتُ**. (TA.)*

[But see art. **عَزَّى**.] — *He magnified and hardened himself; he behaved in a proud and hard manner, towards others.* (TA.) — **تَعَزَّوْهُ** *He gloried, or prided himself, in, or by reason of, him [or it];* (TA;) as also **تَعَزَّوْهُ**; (O, TA;) [and **تَعَزَّوْهُ**.] — **تَعَزَّوْهُ لَحْمُ النَّاقَةِ** *The flesh of the she-camel became hard, or tough.* (S, A, O, L, K.) — **تَعَزَّوْتُ** said of a camel and of a ewe: see 1, last sentence.

8. **تَعَزَّوْهُ** *He reckoned himself strong, or mighty, &c., (عَزَّوْهُ) by means of him;* (S, K;) [as also **تَعَزَّوْهُ**.] — See also 5. — And see 1, in two places.

10: see 8, and 5. — **أَسْتَعَزَّوْهُ فَلَانَ بِحَقِّي** *Such a one overcame me.* (S, TA.) And **أَسْتَعَزَّوْهُ**, (A, O,) or **أَسْتَعَزَّوْهُ عَلَيْهِ**, (O, K,) *The disease became violent, or severe, to him, and overcame him.* (O, K.) And **أَسْتَعَزَّوْهُ** *He was overcome by disease or any other thing:* (S, O:) or, accord. to AA, *he (a sick man) became in a state of violent, or severe, pain, and his reason was overcome.* (S.) You say also **أَسْتَعَزَّوْهُ** *God caused him to die.* (O, K.) And **أَسْتَعَزَّوْهُ** *He died.* (O, TA.) — **أَسْتَعَزَّوْهُ** said of sand, (S, A, O, K,) and of other things, (S,) also signifies *It held together, or cohered, (S, A, O, K,) and did not pour down.* (S, O, K.)

R. Q. 1. **عَزَّوْهُ**: see 1, latter half.

**عَزَّوْهُ** *He was brought without any means of avoiding it;* (A, O, K;) *willingly or against his will:* (TA:) [as though originally signifying *by being overcome and despoiled.*]

**عَزَّوْهُ** *Might, potency, power, or strength;* (TA;) as also **عَزَّوْهُ**: (S, O, TA:) and especially *after lonness, or meanness, of condition;* as also **عَزَّوْهُ** the latter word: (AZ, S, A, Msb, and K, in explanation of **عَزَّوْهُ**:) *high, or elevated, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness; syn. رَفَعَةٌ;* (TA;) *contr. of ذَلٌّ;* (S, A, O;) [as also **عَزَّوْهُ** the latter word: see **عَزَّوْهُ**.] **بِعِزِّي**, and **بِعِزِّكَ**, [*By my might, &c., and by thy might, &c., such and such things have happened,*] like **بِعِمْرِي** and **بِعِمْرِكَ**, are bad phrases of the people of Esh-Shihr. (TA.) — [Self-magnification; self-exaltation: see **عَزَّوْهُ**.] and **عَزَّوْهُ** [or **عَزَّوْهُ** signifies the same: and also,] **عَزَّوْهُ** [*disdainfulness; scornfulness; indignation;* (O, TA;) *of a blameable kind;* as in the Kur ii. 202. (TA.) — *The quality, or power, of resisting, or withstanding; resistibility:* (TA:) and **عَزَّوْهُ** [signifies the same: and] *the quality, in a man, of being invincible, or not to be overcome:* (B, TA:) and both signify [*difficulty, or hardness: and*] *impossibility, insuperableness, or unattainableness, of a thing.* (Msb.) — [Rareness; scarceness; as also **عَزَّوْهُ**: see **عَزَّوْهُ**.] — *The act of overcoming; conquest; superior power or force;*

(TA;) as also **عَزَّة** (S, O, TA:) and the latter has this signification especially in relation to an argumentative contest. (K.) = **مَطَرٌ عَزٌّ** Vehement rain: (S, K:) or copious rain: (IAar, AHn, O, TA:) or mighty, great, rain, that causes the plain and the mountain to flow. (TA.) And **عَزٌّ سَيْلٌ** An overpowering torrent. (A, TA.)

**عَزَّة** The female young one of a gazelle. (S, O, K.)

**عَزَّة**: see **عَز**, throughout.

**عَزَز**: see **عَزَّاز**. = Also The state of being narrow in the orifices of the teats; and so **عَزَّازٌ**. (TA. [See I, last sentence.])

**عَزَّازٌ** Hard ground: (S, O, K:) or hard, rugged ground, but only in the borders of a tract of land: (TA:) or a hard place, that quickly flows [with rain]; (Kzz, TA;) as also **عَزَزٌ**: (TA:) or, accord. to ISh, rugged ground, upon which the rain quickly flows, in plains, and [particularly] such as are bare or barren, and the acclivities of mountains and [hills or eminences such as are termed] **أَكْطَام**, and the elevated parts (**ظُهُور**) of [the high grounds termed] **قِفَاف**. (TA.) = See also **عَزَز**.

**عَزُوزٌ** Narrow in the orifices of the teats; (S, A, O, K:) applied to a she-camel, (S, O, K,) and to a ewe, (O,) and to a she-goat. (TA.) One says of a niggardly man possessing much property, **فَلَانٌ عَزُوزٌ لَهَا دَرَجَمٌ** + [Such a one is like a she-goat narrow in the orifices of the teats, that has much milk]. (TA.)

**عَزِيزٌ** Mighty, potent, powerful, or strong, [in an absolute sense; as also **عَزٌّ**, accord. to the Msh; and especially,] after lowness, or meanness, of condition: (S, A, Msh:) [high, or elevated, in rank or condition or state; noble, honourable, glorious, or illustrious: see **عَزَّ**:] rough in manners or behaviour: (TA: [see **ذَلِيلٌ**, which signifies, sometimes, the contr. of this:]) [proud: disdainful; scornful; indignant: see **عَزَّ**:] resisting; withstanding; indomitable; invincible; not to be overcome; applied to a man: (TA:) [difficult, or hard: and impossible, insuperable, or unattainable: see **عَزَّ**:] rare; scarce; hardly to be found: (S, K:) [and hence, dear, highly esteemed, or greatly valued: hence, also, applied to a word or phrase, rare, or extraordinary, in respect of usage or analogy or both:] and **عَزَّزٌ** also signifies the same as **عَزِيزٌ** [mostly in the first of the senses expl. above, or in a similar sense]: (S, O, K:) and **عَزَّى** the same as **عَزِيزَةٌ** [app. as meaning noble, or the like], (O, K, TA,) applied to a woman: (TA:) the pl. of **عَزِيزٌ** is **عَزَّازٌ** (S, O, K) and **أَعَزَّة** (S, Msh, K) and **أَعَزَّاء** (S, K;) but one does not say **عَزَّازَةٌ**, on account of the reduplication, which is disliked. (TA.) — **مَلِكٌ أَعَزٌّ** signifies the same as **عَزِيزٌ** [A mighty, potent, powerful,

or strong, King; or a glorious King]. (TA.) And El-Farezdaq says,

• إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا  
• بَيْتًا دَعَائِمُهُ أَعَزٌّ وَأَطْوَلُ

[Verily He who raised the heaven built for us a tent of which the props are strong and tall]: meaning, **عَزِيزَةٌ طَوِيلَةٌ**: like the phrase in the Kṛur [xxx. 26], **وَهُوَ أَهْوَنُ عَلَيْهِ** [meaning **هَيِّنٌ**]: not implying excess, accord. to ISd, because **أَل** and **مِنْ** supply each other's places [and one or the other of these, or a noun in the gen. case expressed or understood after the epithet, is necessary to denote excess: see **أَكْبَرُ**]. (TA.)

— **العَزِيزُ**, as a name of God, signifies *The Mighty*, (TA,) *who overcomes* (O, TA) *everything*: (TA:) or *He who resists, or withstands, so that nothing overcomes Him*: (Zj, TA:) or *The Incomparable, or Unparalleled*. (TA.) — It also signifies *The King*; because he has the mastery over the people of his dominions: (O, K:) and especially *the ruler of Misr together with Alexandria*; (K, TA;) a surname; like **التَّجَاشِي** applied to the King of the Abyssinians, and **قَيْصَرُ** to the King of the Romans. (TA.) —

**وَإِنَّهُ لَكِتَابٌ عَزِيزٌ**, [said of the Kṛur, in that book, xli. 41, means *And verily it is a mighty book: meaning, inimitable: or] defended, or protected, (Bd, Jel,) from being rendered void and from being corrupted: (Bd:) or of great utility; unequalled. (Bd.)* **الْكِتَابُ الْعَزِيزُ**, *The mighty book*, is an appellation often given to the Kṛur-ān.] — **عَزِيزٌ** signifies *Great might, or the like: or might, or the like, that is a cause of the same to a person*. (TA.) — It is said in the Kṛur [v. 59],

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةَ عَلَى  
الْمُؤْمِنِينَ أَعِزَّةَ عَلَى الْكَافِرِينَ  
[God will bring a people whom He will love and who will love Him,] gentle to the believers, rough in manners, or behaviour, to the unbelievers: (TA:) or submissive to the believers, though they be [themselves] mighty, or noble, proud to the unbelievers, though they be [themselves] inferior to them in highness of rank and in grounds of pretension to respect. (Az, TA.) — [And one says, **هُوَ الْعَزِيزُ** **هُوَ عَزِيزٌ**: expl. voce **أَل** (p. 75). And **هُوَ عَزِيزٌ** **أَمْرًا**: see **صَلَبٌ**. And **عَزِيزَةٌ عِنْدَ نَفْسِهَا** **عَزِيزٌ** also signifies *Severe, difficult, distressing, or grievous*; (see an ex. voce **عَنْتٌ**;) and so **عَزَّزٌ**, fem. **عَزَّاءٌ**:] you say, **سَنَةٌ عَزَّاءٌ** **مَنْ حَسَنَ مِنْهُ الْعَزَّاءُ** [He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him]. (A.) = **حَبُّ الْعَزِيزِ** [The small tubercles that compose the root of the cyperus esculentus, which have a sweet and pleasant taste, and which women eat with the view of acquiring fatness thereby: and also that plant itself: both are thus called in the present day].

(TA voce **سُقَيْطٌ**, &c.)

**عَزَّازَةٌ** A small water-course of a valley, shorter than a **مِذْنَبٌ** [q. v.]. (AA, TA.) — See also **مَعَزُوزَةٌ**.

**عَزِيزَةٌ** [fem. of **عَزِيزٌ**, q. v. — Also] An eagle: so in a verse of Abou-Kebeer El-Hudhalee: but as some relate that verse, it is **عَزِيبَةٌ**, (K, TA,) i. e. "that has gone far from the seeker:" (TA:) or **عَرِيبَةٌ**, (TA, and thus in the CK,) expl. by Skr as meaning "black" (**سَوْدَاءٌ**) [as though for **عَرِيبَةٌ**, fem. of **عَرِيبٌ**: but the word **سَوْدَاءٌ** immediately follows it in that verse]. (TA.)

**عَزِيزَى** and **عَزِيزَا** The extremity of the hip, or haunch, of a horse: (S, O, K, TA:) or the part between the root of the tail and the **جَاعِرَةٌ** [q. v.]: (TA as from the K [in which I do not find it]): or the former, a *sineu inserted in the rectum, extending to the hip, or haunch*: (Abou-Málik, TA:) dual of the former **عَزِيزَيَانِ**, and of the latter **عَزِيزَاوَانِ**. (S, O, TA.)

**عَزَّى**: see **أَعَزَّ**, in four places: and **عَزِيزٌ**.

**عَزَّاءٌ** [fem. of **أَعَزَّ**, q. v., last sentence: — and] i. q. **مَعَزُوزَةٌ**, q. v. (TA.)

**أَعَزٌّ** [More, and most, mighty, potent, powerful, or strong: &c.: see **عَزِيزٌ**, of which it is the comparative and superlative form: and see an ex. voce **أَل** (p. 75): and another in a verse cited in art. **صَب**, conj. 6]. It is related in a trad. of Abou-Bekr, that he said to 'Aisbeh, **إِنَّ أَحَبَّ إِلَيَّ النَّاسِ إِلَيَّ غَنِيٌّ أَنْتَ وَأَعَزَّهُمْ فَقْرًا أَنْتَ**, meaning, *Verily the one of mankind whose richness is most pleasing to me art thou; and the one of them whose poverty is most distressing to me art thou*.

(Mgh.) The fem. of **أَعَزَّ** [as a noun of excess] is **عَزَّى**: (S, ISd, O, K;) like as **فُضْلَى** is of **أَفْضَلٌ**. (ISd.) [But see what follows.] — **العَزَّى** was the name of A certain idol, (S, O, K,) belonging to Kureysh and Benoo-Kinaneh: (S, O, TA:) or a certain gum-acacia-tree, (**سَمْرَةٌ**) which the tribe of Ghatafán (S, O, K) the son of Saqđ the son of Keys' Eilán (TA) used to worship; (S, O, K;) the first who took it as an object of worship was Dhálim the son of As'ad; above Dhát-Yrk, nine miles towards El-Bustán, (O, K, TA,) at [the valley called] **En-Nakhleh Esh-Shámeeyeh**, (O, TA,) near Mekkeh; or, as some say, at **Et-Táif**: (TA:) he, (K,) Dhálim, (O,) or they, (S,) built over it a house, (S, O, K,) and named it **بُسْ**, (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, **بَسَاءٌ**; (TA;) and they appointed to it ministers, (S, TA,) like those of the Kaqbeh; (TA;) and they used to hear in it a voice: (O, K, TA:) but Moḥammad sent to it Khálid Ibn-El-Weleed, (S, O, K,) in the year of the conquest [of Mekkeh], (O, TA,) and he demolished the house, (S, K,) and slew the [chief] minister, (TA,) and burned the gum-acacia-tree: (S, O, K:) or, as is related on the authority of IAb, a certain she-devil, who used to come to three gum-acacia-trees (**سَمْرَاتٌ**) in Baṭn-Nakhleh, against whom Moḥammad, when he conquered Mekkeh,



O, Mgh, K;) and if **عُزِبَ** be applied to a man, **عُزِبَ**, may by rule be applied to a woman; and the pl. of **عُزِبَ** is **عُزِبَاتٌ**: (Mgh:) or, accord. to Zj, **عُزِبَةٌ** is a mistake of Abu-l-'Abbás [i. e. Th], and **عُزِبَ** is used as an epithet of a man and of a woman, like as is **عُزِبَ**, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MF, however, denies that we have any authority for calling **عُزِبَ** an inf. n.: he considers it to be a simple epithet, like **عُزِبَ** &c.; and if used in the fem. sense without the termination **ة** otherwise than by poetic license, to be an anomalous epithet, like **عُزِبَ**, which is applied alike to a man and to a woman: the phrase **عُزِبَانِ** **رَجُلَانِ** is also mentioned: and the saying **إِنَّهُ لَعُزِبٌ لَزِبٌ** [in which the latter epithet is merely an imitative sequent corroborative of the former], and **إِنَّهَا لَعُزِبَةٌ لَزِبَةٌ**: and **عُزِبَ** is said to be [also] a quasi-pl. n. [of **عُزِبَ**], like as **عُزِبَ** is of **عُزِبَ**. (TA.)

**عُزِبَةٌ** and **عُزُوبَةٌ** The state of having no wife or husband; celibacy. (S, K. [Each said in the S and K to be a simple subst.: but see 1, near the end.])

**عُزِبَ** A man who has gone away to a distance (**عُزِبَ**, as in some copies of the K), or who goes away to a distance (**يُعُزِبُ**, as in other copies of the K), from his family and his cattle, or camels &c. (K, TA.) — And Cattle, or camels &c., at a distance from the tribe: heard by Az in this sense from the Arabs: (TA:) or a herd of camels, and the like of sheep or goats, that go away to a distance from their owners in the pasturage: (K, TA:) and **إِبِلٌ عُزِبٌ** camels that do not return in the evening to the tribe: **عُزِبٌ** thus used is pl. (or a quasi-pl. n., TA) of **عُزِبَ**, like as **عُزِبَ** is of **عُزِبَ**. (S, K, TA.) — See also **عُزِبَ**. — And see **عُزِبَ**, near the middle.

**عُزُوبَةٌ** A land in which one has to go far for pasturage; (O, K;) in which the pasturage is little: (TA:) the **ة** is to render the signification intensive. (O.)

**عُزُوبَةٌ**: see **عُزِبَةٌ**.

**عُزِبَ** Distant, or remote: (Mgh, TA:) applied in this sense to herbage: (S, K:) or, applied to herbage, such as has not been depastured at all, nor trodden: and, accord. to the A, only such as is in a desert in which is no seed-produce: (TA:) and it is likewise applied to meadows (**رُوضٌ**) [app. as meaning distant, or remote]; as also **عُزِبَ**. (A, TA.) In the following saying,

- وَصَدْرُ أَرَاخِ اللَّيْلِ عَازِبٌ هَمِيهِ
- تَضَاعَفَ فِيهِ الْحُزْنُ مِنْ كُلِّ جَانِبٍ

‡ [In many a bosom whose remote (or long-past) anxiety night has brought back, grief has multiplied from every quarter], it is used metaphorically. (A.) And [in like manner,] in a trad. of 'Atikeh,

### قَبْنٌ هَوَاءٌ وَالْحُلُومُ عَوَازِبٌ

means † And they are devoid of reason, the intellects [being] far away: **عَوَازِبٌ** here being pl. of **عَازِبٌ**. (L, TA.) And [in a similar manner,] **عَوَازِبُ الْأَطْبَارِ** [in which **عَوَازِبٌ** is pl. of **عَازِبَةٌ**] is applied as an epithet to women whose husbands are absent: (S and O and TA, from a verse of En-Nábigah Edh-Dhubyanee: [for the lit. meaning, see 1, latter half:]) — [for **عَازِبٌ** signifies also Absent; and concealed. (Mgh.) — It is also applied to sheep or goats, (**شَاءٌ**, O, TA, and **غَنَمٌ**, O,) and to camels, (**إِبِلٌ**, O,) meaning Remote in the pasturage, (O, TA,) that do not return in the evening, (O,) or that do not repair to the place of alighting and abode [of their owners] in the night: (TA:) and [in like manner] **عُزِبَ** is applied to cattle, or camels &c., (**مَالٌ**, A, O, TA,) meaning that go away to a distance from their owners. (O.) See also **عُزِبَ** [which, thus applied, is a quasi-pl. n. of **عُزِبَ**]. And **عَازِبَةٌ** is likewise applied to camels (O, K) as meaning That go far away to pasture: (O, K:\*) so in the prov. **إِنَّهَا أَشْتَرَيْتُ الْغَنَمَ حَذَارَ الْعَازِبَةِ** [I only bought the sheep, or goats, in fear of loosing those that go far away to pasture]: said by a man who had camels, and sold them, and bought sheep, or goats, lest they [the camels] should go far away to pasture; and his sheep, or goats, did so: (O, K:) it is applied to the case of him who acts with gentleness [or precaution] in the easiest of affairs, and has unexpected difficulty, or trouble, inseparable from him. (O.) — See also **عُزِبَ**, in three places. — And see **عُزِبَةٌ**.

**عُزُوبٌ** An old woman: (O, K:) so called because of the long period that has elapsed since her marriage. (TA.)

**عُزِبَ**; and the fem. **عُزِبَاتٌ**: see **عُزِبَ**.

**عُزِبَ** One who goes away from his family with his camels. (Az, TA.) [See also **عُزِبَ** and **عُزِبَ** &c.] — And Seeking distant herbage, such as is termed **عُزِبَ**. (TA.) — And One whose camels go away to a distance in the pasturage, not to return in the evening. (S, TA.)

**عُزِبَةٌ** A female slave: (O, K:) or, accord. to Th, applied only to a woman that has not a husband: (TA:) pl. **عُزِبَاتٌ**, for which **عُزِبَاتٌ** occurs in a verse of Aboo-Khirash El-Hudhalee. (O.) — See also **عُزِبَةٌ**.

**عُزِبَ** A herd of pasturing camels taken to pasture at a distance (**عُزِبَ بِهِ**) from the place of abode. (S, O, K:\*)

**عُزِبَةٌ** (A, O, K) and **عُزِبَةٌ** and **عُزِبَةٌ** (K) † A man's wife, (A, O, K,) to whom he resorts, and who undertakes the preparing of his food and the taking care of his implements, utensils, accoutrements, or furniture. (O.)

**عُزِبَ**: see what follows, in two places.

**عُزِبَةٌ** A man who goes away to a distance with

his cattle, or camels &c., (S, A, O, K,) from others, in the pasturage; (S, O;) as also **عُزِبَ**: (A, O, K:) accord. to Az, the former is the only epithet of the measure **مُعَازِلَةٌ**, except **مُعَازِلَةٌ**, which is sometimes used; [but in the TA, **مُعَازِلَةٌ** and **مُعَازِلَةٌ** also are mentioned;] the **ة** in **عُزِبَةٌ**, he says, is added to give intensiveness to the signification, and to imply praise; the meaning being, in his opinion, a man who frequently betakes himself, with his cattle, or camels &c., pasturing at a distance from others, to the places where rain has fallen, and to the uncropped herbage produced thereby; and he adds that the **ة** is affixed to a masc. epithet to imply praise or blame when intensiveness is meant. (TA.) The two epithets above are also expl. as applied to a man who pastures his camels at a distance from the abode of the tribe, not repairing to them to rest. (TA.) [See also **عُزِبَ** &c.] — Also, (S, O, K, TA,) or **عُزِبَ**, (A, TA,) † A man who has been long without a wife, (S, A, O, K, TA,) so that he has no need of one. (TA.) — See also **عُزِبَ**.

### عزب

1. **عُزِرَ**, aor. **عُزِرَ**, inf. n. **عُزِيرٌ**, He prevented, hindered, withheld, or forbade, him; (Mgh, O, K, TA;) and turned him away, or back; (Mgh, O, TA;) **عُزِرَ عَنِ الشَّيْءِ** from the thing: this is the primary signification, from which others, mentioned in the next paragraph, are derived. (TA.) See 2, in eight places. — And **عُزِرْتُ الْبَعِيرُ**, inf. n. **عُزِيرٌ**, I tied a cord upon the **عُزِيرٌ** [app. meaning the upper parts of the nostrils] of the camel, and then put medicine into his mouth. (O, TA.) — And **عُزِرَ الْمَرْأَةُ**, (TA,) inf. n. as above, (K,) He compressed the woman. (K, TA.)

2. **عُزِرَ**, (O, TA,) inf. n. **عُزِيرٌ**, (S, O, K, TA,) He disciplined, chastised, corrected, or punished, him; (S, O, TA;) meaning he did to him that which should turn him away, or back, from evil, or foul, conduct. (Ibraheem Es-Seree, O, TA.) — And hence, (S,) He inflicted upon him a beating, or flogging, less than that prescribed by the law; (S, M, Mgh, O, Mgh, K;) as also **عُزِرَ**, inf. n. **عُزِيرٌ**: (TA: but only the inf. n. of the latter verb in this sense is there mentioned:) because it prevents the criminal from returning to disobedience: but whether this meaning belong only to the conventional language of the law or be implied in the proper signification, is disputed: (TA:) or he beat, or flogged, him with the utmost vehemence: (M, K:) or **عُزِيرٌ** signifies [simply] the act of beating. (A.) And one says, **عُزِرَ**, meaning He beat him moderately; not exceeding the ordinary bounds. (TA in art. **عُزِرَ**.) — Also He constrained him against his will, **عُزِرَ** **عَلَى** **الْأَمْرِ** to do the thing, (O, K, TA,) and taught him by forbidding him to return to the doing of that which was at variance therewith; and so **عُزِرَ**: (IAr, O:) and he taught him the **عُزِيرُ** and **أَحْكَامُ** [or obligatory statutes or ordinances of God]; (O;) and

or التَّعْزِيرُ (Az, L,) or العَزْرُ (K,) signifies the teaching [one] (Az, L, K) religion, (Az, L,) or بَابُ الدِّينِ [i. e. the declaration of belief in the unity of God and in the mission of Mohāmmad] and the فَرَائِضُ and أَحْكَامُ. (L, K.) — And He blamed, censured, or reproved, him; as also عَزَّرَهُ, aor. ʔ, inf. n. عَزَّرَ. (K.) — And He aided, or assisted, him; as also عَزَّرَهُ, inf. n. as above: (K,\* TA:) and he strengthened him; (K,\* TA;) and so عَزَّرَهُ, inf. n. as above. (TA.) He aided him against his enemy, or enemies, by repelling the latter; (O, TA;) as also عَزَّرَهُ, aor. ʔ and ʔ, but the former is the more chaste, inf. n. as above: (O:) or he did so time after time: or with the sword. (O, TA.) — And He treated him with reverence, veneration, respect, or honour; (S, A, O, Mṣb, K;) and so عَزَّرَهُ, aor. ʔ and ʔ, inf. n. as above. (O.) — Also He abased him; rendered him abject, vile, despicable, or ignominious: thus it has two contr. significations. (B, TA.) — And He loaded him, namely, an ass. (S.)

عَزْرَائِيلُ, as some write it, or, as others, عَزْرَائِيلُ, [The Angel of Death;] a certain angel, well known. (MF.)

عِزَارٌ A species of trees. (S, O, L, K.) — أَبُو الْعِزَارِ the surname of A certain long-necked bird, which one always sees in shallow water, (S, O, K,\*) called the سَبَّيْطَرُ: (S, O:) or it is the كُرْكِي [or Numidian crane]. (K.)

عزف

1. عَزَفَ عَنِ الشَّيْءِ, aor. ʔ and ʔ; inf. n. عَزَفَ and عَزَيْفَ [or عَزُوفُ?], He turned away, or back, from the thing: (Mṣb:) [or] عَزَفَتْ نَفْسِي عَزُوفٌ, aor. ʔ (S, O, K) and ʔ, (S, O) inf. n. عَزُوفٌ (S, O, K) and عَزَفَ, and عَزَفَ, which is a contraction of عَزُوفٌ, (TA, the last from a verse of Umeiyeh Ibn-Abee-ʿAīdh,) My soul abstained from it, relinquished it, or forsook it, (S, O, K, TA,) after having been pleased with it; (TA;) and turned away, or back, from it; (S, O, K, TA;) namely, a thing: (S, O:) or became averse from it. (IDrd, O, K,\* TA.) — And عَزَفَ نَفْسَهُ عَنِ كَذَا He withheld, or restrained, himself from such a thing. (TA.) — عَزَفَ, (S, O, Mṣb,) aor. ʔ, (Mṣb,) inf. n. عَزَفَ (S, O, Mṣb) and عَزَيْفَ, (Mṣb,) He played with, or upon, the musical instruments called مَعَازِفَ: (S, O, Mṣb:) and he sang: (S, O:) and عَزَفَ signifies [particularly] the beating of tambourines; whence the saying in a trad., of ʿOmar, مَرَّ بِعَزْفٍ دَقٍّ [He passed by the beating of a tambourine], whereupon he said, “What is this?” and they said “A circumcision,” and he was silent: and it signifies also any playing. (TA.) — And عَزَفَتِ الْجَنُّ (S,) aor. ʔ, (S, O, K,) inf. n. عَزَيْفَ (S) and عَزَفَ, (TA,) The jinn, or genii, uttered, or made, the sound termed عَزَيْفَ, expl. below. (S, O,\* K,\*) — And عَزَفَتِ الْقَوْسُ, inf. n. عَزَفَ and عَزَيْفَ, The

bow [twanged, or] made a sound. (AHn, TA.) — عَزَفَ, aor. ʔ, (IAḡr, O, K,) inf. n. عَزَفَ, (TA,) He (a man, IAḡr, O) continued occupied in eating and drinking. (IAḡr, O, K.) — عَزَفَ said of a camel, The head of his windpipe heaved (نَزَتْ حَنْجَرَتُهُ) on the occasion of death: (Ibn-Abbād, O, K:) app. a dial. var. of عَسَفَ [q. v.]. (TA.)

4. اعزف He heard the عَزَيْفَ of the sands, (IAḡr, O, K, TA,) and of the winds, expl. below, voce عَزَيْفَ. (TA.)

6. اعزفوا They recited, one to another, poems of the metre termed رَجَزٌ, [which are usually chanted,] and satirized one another: or they vied, competed, or contended for superiority, one with another, in glorying, or boasting, or in glory, or excellence. (TA.)

12. اعزوف للشر He prepared himself for evil, or mischief. (Lh, TA.) [Perhaps a mistranscription; for اعزوف, q. v.]

عَزَفَ: see عَزَيْفَ, in two places. — See also مَعَازِفَ. [Freytag explains it as meaning also A person from whom we are averse; whom we do not love: from the Deewān of the Hudhalees.]

عَزَفَ The pigeons called طُورَانِيَّةٌ (O, K,) i. e. wild pigeons; (S and TA in art. طُور;) which have a cooing cry. (TA in the present art.)

عَزَفَ عَنِ أَمْرٍ Abstaining from an affair, (O, K,\*) relinquishing it, or forsaking it, and turning away, or back, from it: or averse from it: (K:) [i. e.] عَزُوفٌ is syn. with عَزَيْفَ, as also عَزُوفَةٌ [but in an intensive sense because of the affix ة], and عَزَيْفَ; all as epithets applied to a man. (Ham p. 675.) You say رَجُلٌ عَزُوفٌ عَنِ اللَّهْوِ عَنِ التَّهْوِ عَنِ التَّهْوِ A man not desirous of play, or sport. (TA.) And عَزُوفٌ عَنِ النِّسَاءِ Not desirous of women. (TA.) And عَزُوفٌ, alone, signifies One hardly, or not at all, constant in true friendship. (TA.)

عَزَيْفَ [mentioned above as an inf. n.] A sounding, or an emission of sound: (Mṣb:) [and particularly] the low, or faint, or humming, sound of the jinn, or genii, that is heard by night in the deserts; as also عَزَفَ [which is likewise mentioned above as an inf. n.]: (O, K:) or a sound heard in the night, like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn. (TA.) عَزَفَ الرِّيَّاحِ means The sounds of the winds; (S, O, K;) and عَزَيْفَ الرِّيَّاحِ means [the same; or both mean] the confused and continued sound [or the rustling or murmuring] of the winds. (TA.) And one says also عَزَيْفَ الرَّعْدِ (S, O, K) The confused and continued sound [or the rumbling] of the thunder. (S.) And عَزَيْفَ الرِّمَالِ (IAḡr, O, K) The sound of the sands; a certain sound therein; but what it is [or what is its cause] is not known: it is said to be [the sound of] the falling of portions thereof, one upon another. (TA.) — See also عَزُوفٌ.

عَزُوفَةٌ: see عَزُوفٌ.

عَزَايفَ Clouds (سَحَابٌ) in which is heard the عَزَيْفَ (i. e. confused and continued sound [or rumbling], S) of thunder. (S, O, K,\*) And Rain sounding, or sounding vehemently; syn. مَجَلْجَلٌ. (TA.) And Sand causing a sound [such as is termed عَزَيْفَ (q. v.)] to be heard; as also عَزَايفَ. (TA.)

عَزَايفَ: see عَزُوفٌ. — Also Playing with, or upon, the musical instruments called مَعَازِفَ: and singing. (S, O, K.) — [And, applied to a jinn, Uttering, or making, the sound termed عَزَيْفَ: pl., masc. and fem., عَزَايفَ.] A poet says, in relation to the sound of the jinn,

وَإِنِّي لِأَجْتَابُ الْفَلَاةَ وَبَيْنَهَا

عَزَايفَ جِئَانٍ وَهَامَ صَوَاخِدٍ

[And verily I cross the waterless desert when amid it are nightly hummers of the jinn, and hooting owls]. (TA.) — See also عَزَايفَ.

مَعَزَفَ and مَعَزَفَةٌ: see what follows.

مَعَازِفَ Musical instruments; (S, O, K;) pulsatile instruments of music; (Mgh, Mṣb,\*) accord. to some of the lexicologists, (O,) such as the lute and [mandoline called] طَنْبُورٌ (O, K, TA) and the like of these (O) and the tambourine &c.: (TA:) sing. عَزْفٌ, (Lth, Az, Mgh, O, Mṣb, K,) as is transmitted from the Arabs; (Lth, Az, Mgh, O, Mṣb;) the pl. being irreg., (Mṣb, TA,) like مَلَامِيحٌ and مَشَابِيهُ, pls. of لَمِيحَةٌ and سَبِيحَةٌ; (TA;) or the sing. is مَعَزَفٌ and مَعَزَفَةٌ, (K,) which are applied to a sort of musical instrument having many strings; (Lth, O;) or the former of these signifies a sort of طَنْبُورٌ made by the people of El-Yemen, (Mgh, Mṣb, TA,) now called قَبُوسٌ; (TA;) or the lute. (Mṣb, TA.)

عزق

1. عَزَقَ الْأَرْضَ, aor. ʔ, (S, O, Mṣb, K,) inf. n. عَزَقٌ, (S, O, Mṣb,) He clave, or furrowed, the earth, or land, with the implement called مَعَزَقَةٌ (S, O, Mṣb, K) and مِعْرَقٌ. (S, O, K.) — And He dug the earth until the water came forth from it. (TA.) — The verb is [said to be] used only in relation to the earth, or land. (S, O, Mṣb, K.) [But] لَا تَعَزِقُوا occurs in a trad. as meaning Cut not ye (لَا تَقْطَعُوا). (TA.) — العَزَقُ metonymically used as meaning The act of eating is post-classical. (TA.)

2. عَزَقْتُ الْقَوْمَ, inf. n. تَعَزِقُ, I routed, or defeated, and slew, the people, or party. (TA.)

4. اعزق He worked with the مَعَزَقَةَ [q. v.]. (TA.)

عَزَقٌ: see the next paragraph.

عَزَقٌ Winnowers of wheat (مُدْرُوا حِنْطَةً) [origi-

nally مُنْزَرِيَا, in the CK مُنْزَرُوا). (O, K, TA.) [See also what here follows.] — And Men evil in dispositions: (O, K, TA:) sing. [app. in the former sense as well as in this] † عَزَلُ: (TA:) or this latter signifies, (K,) or signifies also, (TA,) like † مُتَعَزِّقٌ, difficult in disposition: (K, TA:) or hard, and niggardly, and difficult in disposition. (Lth, TA.)

مِعْزِقٌ: see the next paragraph. — Accord. to IAar, The مِر, i. e. handle, of the [implement called] مِحْرَاتٌ [q. v.]. (L, voce مِخِينُ.)

مِعْزِقَةٌ The implement with which the earth, or land, is cloven, or furrowed; (S, O, Mṣb, K;) [a kind of hoe,] resembling the قَدُومُ, or larger than this; as also † مِعْزِقٌ: (S, O, K:) accord. to IDrd, the implement with which the earth, or land, is cloven, or furrowed; whether it be a فَأْسٌ [meaning hoe], or a مِسْحَاةٌ [i. e. spade], or a سِنَّةٌ [i. e. ploughshare]: and he says, it is a بَيْلَةٌ [from the Pers. بَيْلَه meaning a kind of mattock or hoe] which is curved [in its blade]: and some say that it is [particularly] a فَأْسٌ [i. e. hoe] with two extremities to its [iron] head: (TA:) [it is applied in the present day to a kind of hoe with a broad blade:] pl. مِعْزِيقٌ. (O, TA.) — And, (K,) accord. to IAar, (O,) The forked, or pronged, implement with which wheat is winnowed. (O, K; and L and TA voce حِفْرَاةٌ.)

أَرْضٌ مِعْزُوقَةٌ Land cloven, or furrowed, (S, TA,) with the مِعْزِيقَةَ, (S,) for sowing, or cultivating. (TA.)

مُعْزِقٌ: see عَزَقٌ.

IF says that there is no word with ع and ز and ق that is of well-founded authority. (O.)

### عزل

1. عَزَلَهُ, (S, O, Mṣb, K,) aor. ʾ, (Mṣb, K,) inf. n. عَزَلَ, (Mṣb, TA,) He put it, or set it, apart, away, or aside; removed it; or separated it; (S, O, Mṣb, K;) i. e., a thing; عَنِ غَيْرِهِ [from another thing, or from other things]. (Mṣb.) — And hence, He removed, deposed, or displaced, him, namely, an agent, or a deputy, from his office, or exercise of authority. (Mṣb.) Or عَزَلَهُ عَنِ الْعَمَلِ He removed, deposed, or displaced, him [from the agency, or administration, or government]. (S, O, TA.) And † عَزَلَهُ, (K, TA,) inf. n. عَزَلٌ, (TA,) signifies the same as عَزَلَهُ. (K, TA.) [In like manner also اعزل is said by Freytag to signify Semovit, followed by عن, as on the authority of the K; in which I do not find it.] And عَزَلَ He was, or became, removed, deposed, or displaced, [from his office, &c.], (S, O, Mṣb,) used as quasi-pass. of عَزَلَهُ; in which sense † اعزل is [said to be] not used, because in it [i. e. عَزَلَهُ] no labour, or exertion, is implied. (Mṣb.) — عَزَلَ said of the مُجَامِعِ means Paulò ante emissionem,

[penem suum] extraxit, et extra vulvam semen emisit. (Az, \* Mṣb, TA.) You say, عَزَلَ عَنْهَا, (S, O, K,) the pronoun referring to the man's female slave, (S, O,) inf. n. عَزَلَ, (Az, Mgh, O, TA,) [vaguely expl. as] meaning He did not desire her [having] offspring; as also † اعْتَزَلَهَا: (K:) the motive being that the woman might not conceive. (Az, TA.) — عَزَلَ, aor. ʾ, (TA,) inf. n. عَزَلَ, (Mgh, \* TA,) He (a horse) had his tail inclining to one side, (Mgh, TA,) by habit, not naturally: (TA:) when it inclines to the right side, the Arabs deem it unlucky. (Z, TA.) [See also عَزَلَ below.]

2: see the preceding paragraph.

5: see 8, in four places.

6. تَعَازَلُوا They went apart, away, or aside; removed; or separated themselves; each from other, or one party from another. (K, TA.)

7: see 1: and see also the paragraph here following, in two places.

8. اعْتَزَلَهُ and † تَعَزَلَهُ both signify the same, (S, O, TA,) i. e. He went apart, away, or aside; removed; or separated himself; from him, or it: (O, TA:) and so اعْتَزَلَ عَنْهُ and عنه † تَعَزَلَ: (TA:) or اعْتَزَلْتُ النَّاسَ and † تَعَزَلْتُهُمْ I went apart, away, or aside; removed; or separated myself; from men, or the people; [withdrew from association, or communion, with them; seceded from them;] and left, forsook, or quitted, them: and both verbs are sometimes used intransitively: (Mṣb:) [i. e.] اعْتَزَلَ and † تَعَزَلَ [used alone sometimes] signify he went apart, away, or aside; &c.; as also † انْعَزَلَ: (K, TA:) [the last omitted in this place in the CK; but mentioned afterwards, voce تعازلوا:] and they said, † انْعَزَلَ عَنِ النَّاسِ meaning he went apart, or aside, from men, or the people: (Mṣb:) and one says, of a pastor, يَعْزَلُ بِمَا شِئْتَهُ وَيَبْرَعَاهَا بِمِعْزَلٍ † مِنَ النَّاسِ, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people. (S, O.) وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزِلُونِ [xlv. 20], means, accord. to Ibn-'Arāfeh, [And if ye believe me not,] leave me on equal terms, not being against me nor for me. (O.) [And you say, اعْتَزَلَهُ إِلَى غَيْرِهِ He withdrew himself from him to another: see Har p. 245.] And اعْتَزَلَهَا, expl. above, as syn. with عَزَلَ عَنْهَا: see 1. And يَعْزَلُ الْحَرْبَ [He withholds himself, or keeps aloof, from war, or battle]: said of him who has no weapon. (TA.)

عَزَلَ What is brought to the treasury of the state in advance, not weighed, nor picked so as to have the bad put forth from it, to the time of the falling-due of the instalment: (O, K, TA:) [for the second of the last three words of the explanation, which are correctly إِلَى مَجَلِّ التَّجْمِيرِ, the O has مَجَلٍ; the CK, مَجَلٍ; and my MS. copy of the K, محل, without any vowel-sign and without the sheddeh:] from Ibn-'Abbād; (O;) and thus in the L. (TA.)

عَزَلَ: see the next paragraph.

عَزَلَ inf. n. of عَزَلَ [q. v.]. (TA.) — Also The state, or condition, of not having with one any weapon; and so † عَزَلَ: (K, TA:) [the latter, by reason of an ambiguity in the K, misunderstood by Freytag as syn. with عَزَلَ in the sense in which this is expl. in the CK:] they are two dial. vars., like شَغَلَ and شُغِلَ, and بَحَلَ and بَحُلَ. (TA.) — And A deficiency in one of the حُرُوقَتَانِ [app. meaning, in the crest of one of the two hip-bones]. (IAar, O, K.) — And The hinder part of an ass: so in the saying, اقْرَعِ عَزَلَ حِمَارِكَ [Strike thou the hinder part of thy ass]: (O, K:) said to the driver of the ass. (O.)

عَزَلَ: see اعْزَلَ, in three places.

عَزَلَةٌ a subst. (S, Mṣb) signifying A going apart, away, or aside; removal, or separation of oneself; (S, \* L, Mṣb, \* K;) [a withdrawing of oneself from association or communion; or secession: and it seems to be sometimes used in a sense similar to that of اعْتِكَافٌ; for] one says, العَزَلَةُ عِبَادَةٌ [app. meaning Retirement, or self-seclusion, is a mode of religious service]. (S, L, TA.)

العَزَلَةُ The حُرُوقَةُ [app. meaning the crest of the hip-bone]. (K.)

عَزَلَاءٌ [originally fem. of اعْزَلَ; a subst. signifying] The lower mouth [or spout or outlet] of the [leathern water-bag called] مَزَادَةٌ; (S, Mgh, O, Mṣb;) the part where the water pours forth from the رَأْوِيَةُ [a word here, as in many other instances, used as syn. with مَزَادَةٌ,] and the like of this, (K, TA,) such [for instance] as the قَرْبَةُ, in the bottom thereof, where the water contained in it is drawn forth: Kh says that to every مزادة there are عَزَلَاوَانٌ [dual of عَزَلَاءٌ], in the bottom thereof: but it is said in the M that the عَزَلَاءُ is thus called because it is in one of the خُصْمَانِ [meaning the two lower corners] of the مزادة; not in its middle; nor is it like its mouth, in which it receives the water: (TA:) [the mouth, by means of which this kind of water-bag is filled, is in the middle of the upper edge; and the عَزَلَاءُ, in every instance that I remember to have seen, is in the hinder of the two lower corners, and is tied round with a thong: (see مَزَادَةٌ in art. زيد:)] the pl. is عَزَالٌ (S, Mgh, O, Mṣb, K, \* written with the article العَزَالِي, and in the K [improperly] عَزَالِي without the article,) and عَزَالِي also (S, O, Mṣb, K) is allowable; (S, O;) and † العَزَائِلُ occurs in a trad. for العَزَالِي; these two words being like الشَائِكُ and الشَائِكِي. (TA.) — [Hence,] El-Kumeyt says, [describing clouds (سَحَابَ),]

• مَرَّتُهُ الْجَنُوبُ فَلَمَّا أَكْفَهَرُ •  
• زَحَلَّتْ عَزَالِيَهُ الشَّمَالُ •

† [The south wind drew them forth; and when they became black and dense and accumulated, the north wind loosed their spouts; i. e. caused the rain to pour forth]. (S, O.) And one says of a cloud (سَحَابَةٌ), (Mgh, TA,) when it discharges

its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) *أَرْحَتْ عَزَالِيهَا* † [It loosed its spouts], (Mgh,) or *قَدْ حَلَّتْ عَزَالِيهَا* [it has loosed its spouts], and *أُرْسَلَتْ عَزَالِيهَا*, (TA,) which [means the same and] is said [also] of the sky (السَّمَاءُ) by way of indicating the vehement falling of the rain, this being likened to its descent from the mouths [meaning spouts] of the مَزَادَة [or rather of the مَزَاد or مَزَايِد]. (Msb.) — And [hence also,] *العزلة* signifies † *The است* [i. e. the anus; as being an outlet; and as being closed by means of a sphincter, like as the *عزلة* properly thus termed is closed by means of a thong tied round it]. (O, K.)

*عزلة* is a word used by the vulgar in the sense of *عزل* [app. as inf. n. of *عزله*, q. v.]. (TA.)

*عزال* Weakness; syn. *ضعف*. (L, K, TA: in the CK *ضعيف*.) — It is also a vulgar term for The goods, or furniture and utensils, of the house or tent. (TA.)

*العزلاين* [a dual of which the sing. is not mentioned] *The two feathers that are at the extremity of the tail of the eagle*: (Ibn-'Abbād, O, K:) pl. *أعزلة*. (Ibn-'Abbād, O.)

*العزائل*, for *العزالي*: see *عزلاء*.

*العزائل*: see *المعتزلة*.

*أعزل* Sand (رَمْلٌ) separate, or cut off, (IAqr, O, K,) from other sands. (IAqr, O.) — Also A man not having with him any weapon; (S, O, K;) as also *عزّل*, (O, K,) occurring in a trad.; (O;) and *معزّال*, (K,) or this signifies not having with him a spear; (S,\* K;) and the first is sometimes expl. as having this particular meaning: (TA:) pl. of the first, (S, O, K,) and of *عزّل*, (K, TA,) *عزّل* and *عزّلان* and *عزّل*, (S, O, K,) which is anomalous, but made to accord with *حسّر*, pl. of the epithet *حاسر*, because nearly like it in meaning, (R, MF,) and *أعزّال*, (K,) or or this is pl. of *عزّل*, (O, TA,) and *معزّيل*, (IJ, K,) which is anomalous, (TA,) and this is pl. of *عزّال* (S, O, K,) also. (K.) Hence, the epithet *الأعزّل* is applied to one of the *سِمَاكَانِ* (S, O, K, TA,) i. e., to one of the two stars of which each is called *السّمَاك* [q. v.]; (TA;) because, unlike [the other *سِمَاك*, i. e.] *الرّامح*, it has no star [near] before it that is regarded as its weapon; (S,\* O,\* K,\* TA;) or because in the days of its rising [aurorally] there is no cold nor wind. (O, K.) — And A bird that cannot fly. (MF, TA.) — And Clouds (سَحَابٌ) in which is no rain. (S, O, K.) — And A horse having his tail inclining to one side, (S, Mgh, O, K,) by habit, (S, O, K,) not naturally. (S, O.) [See *عزّل*.] Hence the saying, *أَعُوذُ بِاللّٰهِ مِنَ الْأَعْزَلِ عَلَى الْأَعْزَلِ* i. e. [I seek protection by God] from a [or the] man having with him no weapon, upon a [or the] horse of which the *عَسِيب* [or bone of the tail, or part of

the tail where the hair grows,] is crooked. (TA.) — And [app. as an epithet applied to an ass or the like,] *Deficient in one of the حَرْقَتَانِ* [which seems here to mean, in the crest of one of the two hip-bones]. (IAqr, O, K.) — And The share, of flesh-meat, of an absent man: (IAqr, O, K:\*) pl. *عزّل*. (IAqr, O.)

*مَعزِلٌ* A place of removal, or separation of oneself: so in the saying, *كُنْتُ بِمَعزِلٍ عَنْ كَذَا وَكَذَا* [I was in a place, and hence in a state, of removal, or separation, of myself, from such and such things; I was aloof therefrom]. (TA.) See 8. *وَكَانَ فِي مَعزِلٍ*, in the K̄ur [xi. 44], means *And he was aloof from the ship* [i. e. the ark], or from the religion of his father. (O, TA.) And one says, *أَنَا عَنْ هَذَا الْأَمْرِ بِمَعزِلٍ* [I am aloof from this affair]. (S, O.) And *فَلَانَ عَنِ الْحَقِّ بِمَعزِلٍ* Such a one is aloof from the truth. (Msb.)

*مَعزَالٌ* A pastor who goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people: (S, O:) or a pastor apart from others (K, TA) with his camels depasturing the herbage not previously pastured upon and seeking successively the places where rain had fallen: in this sense not an epithet of discommendation, for the doing thus is an act of the courageous and valiant of men: (TA:) pl. *مَعزَالِ*. (S.) — And One who alights apart, or aloof, from the company of travellers; (K, TA; [من السّفَرِ in the CK should be السّفَرِ];) who alights by himself; in which sense it is an epithet of discommendation. (TA.) — And One who separates himself from the players at the game called *الميسر*, by reason of meanness. (S, O, K.) — And One who is alone in his opinion, having no one to share with him in it. (TA.) — See also *أعزّل* in two places. — Also *Weak and stupid*. (S, O, K.)

*مَعزُولٌ* [pass. part. n. of *عزّله*; Put, or set, apart, away, or aside; &c.]. *أَنَّهُمْ عَنِ السَّمْعِ لَمَعزُولُونَ* [that he should surely do such a thing]: in the K̄ur [xxvi. 212], means *Verily they are debarred, or precluded, from hearing* [the speech of the angels]. (TA.)

*المَعزِلَةُ* A sect of the *قَدْرِيَّة* [q. v.], who asserted that they seceded from what were in their estimation the two parties of error, the people of the *سُنَّة* and *خَوَارِج*: (O, K:) [therefore they were thus called, i. e. the Seceders:] or they were thus called by *El-Hasan* (K, TA) *Ibn-Yesār El-Basree* (TA) when *Wāṣil Ibn-'Aṭā* and his companions withdrew from him to one of the columns of the mosque, [agreeably with a common practice of lecturers in a mosque, each of them seating himself on the ground at the foot of a column, while his hearers, with him, seated also on the ground, form a ring,] and he (i. e. *Wāṣil*, TA) began to establish the dictum of the condition between the two conditions, that the committer of a great sin is not a believer absolutely (K, TA) nor an unbeliever absolutely (K, TA, but not in the CK,) but be-

tween the two conditions: (K, TA:) and they are also called *العزّال*. (TA.)

عزم

1. *عَزَمَ عَلَيْهِ*, (S, Msb, K,) aor. -, (Msb, K,) inf. n. *عَزَمَ* (S, Msb, K) and *عَزَمَ* (S, K) and *عَزَمَةٌ* (TA) and *عَزَمَانٌ* (K) and *عَزِيمَةٌ* and *عَزِيمٌ* (S, K) and *مَعزِمٌ* and *مَعزِمٌ*; (K;) and *عَزَمَهُ*; (Msb, K;) both signify the same; (IB, TA;) and *اعتزّم* *عَلَيْهِ*, (S, K,) and *اعتزّمه*; and *اعتزّم* [app. *تعزّم* *عَلَيْهِ*, but accord. to the *تَعَزّمَهُ*; (K;) [He determined, resolved, or decided, upon it, or upon doing it, namely, an affair;] he desired to do it, and decided, or determined, upon it; (S, K;) he settled, or determined, his heart, or mind, firmly (*عَقَدَ ضَمِيرَهُ*) upon doing it: (Msb:) or he strove, laboured, or toiled, in it, namely, an affair; or exerted himself or his power or efforts or endeavours or ability therein: (K:) or so *عَزَمَ*: (TA:) or *عَزَمَ*, inf. n. *عَزِيمَةٌ* and *عَزَمَةٌ*, signifies also he strove, &c., in his affair: (Msb:) and *عَزَمَ الْأَمْرَ* signifies he made the affair to have, or take, effect; and settled it firmly: (Har p. 3:) or, accord. to *K̄tr*, he so settled it, and confirmed it. (Id. p. 105.) [See also *عَزَمَ* and *عَزِيمَةٌ*, below.] *وَلَمْ نَجِدْ لَهُ عَزْمًا* [And we found him not to have] a quality of deciding an affair. (S.) [*قَدْ أَحْزَمْتُ لَوْ أَعَزَمْتُ*, a prov.: see expl. in art. *حزم*.] — One says also, *عَزَمَ الْأَمْرَ*, meaning *عَزَمَ عَلَيْهِ*: (K, TA:) and hence, in the K̄ur [xlvi. 23], *فَإِذَا عَزَمَ الْأَمْرَ* [And when the affair is determined upon]: or the meaning may be, *فَإِذَا عَزَمَ أَرْبَابُ الْأَمْرِ* [and when the disposers of the affair determine upon it]: but accord. to *Zj*, the meaning is, *and when the affair is serious, or earnest*, and the command to engage in fight becomes obligatory. (TA.) — *عَزَمَ عَلَى الرَّجُلِ* means *He conjured the man*: (S,\* K, TA:) or he commanded him, or enjoined him, earnestly: *لَيَفْعَلَنَّ كَذَا* [that he should surely do such a thing]: (TA:) or *عَزَمْتُ عَلَيْكَ* means *I make thy informing me to be a decided thing in which there shall be no exception*: and one says also, *عَزَمْتُ عَلَيْكَ إِلَّا* [virtually meaning *I conjure thee to do such a thing*]; as though one said, *By Allah, I demand not of thee [aught] save [thy doing] this*: so says *M̄tr*, referring to “the Book” of *Sb*. (Har pp. 21 and 22. [But *إِلَّا* is there, inadvertently, put for *إِلَّا*.]) — And one says, *عَزَمَ الرَّاقِي* *عَزَائِمَهُ*, meaning charms, or spells, [for the cure of a disease, &c.]; (K, TA;) as though he conjured the disease [&c.]: and in like manner, *عَزَمَ الْحَوَاةُ* [The serpent-charmer recited charms, or spells,] is said when he draws forth the serpent; as though he conjured it. (TA.) [See an ex. voce *دَاد*, in art. *دود*. — Hence, *عَزَمَ* is used in the present day as meaning *He invited to an entertainment*. — And *Freytag* mentions its occurring often in the book entitled *بغية المستفيد* *في مدينة زيد* as signifying *He went, or tended,*



**عزّة** *A party of men* (S, Mṣb, K) such as is termed *عَضْبَةٌ* [i. e., as expl. in the O in art. *عصب*, who league together to defend one another], (K, TA,) above, or exceeding, [such as compose] a *حَلْفَةٌ*: (TA:) or, accord. to Er-Rāghib, a company of men who assert their relationship, one to another, either by birth or by the leaguing together for mutual aid: (TA:) [for] the *ḥ* is a substitute for the final radical letter which is *و*: (Mṣb:) or, as some say, it is from *عزى* signifying "he was, or became, patient;" as though they were a company who took patience by one another's example: (TA:) [for, accord. to J.] the *ḥ* is a substitute for *ى*: (S:) the pl. is *عزُون* (S, Mṣb, K) and *عزُون* and *عزى*, but they did not say *عزات*: (S:) hence *عزِين* in the *Kur* lxx. 37, (S, TA,) [expl. as] meaning *companies in a state of dispersion*: (TA:) or *separate, or sundry, parties*: pl. of *عزّة*, which is [said to be] originally *عزوة*, from [the inf. n.] *العزوّ*: as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship: (Ksh, Bd:) *عزُون* is expl. by Et-Ṭarasoossee as meaning *companies coming in a state of dispersion*. (Mṣb.) One says, *في الدار عزون*, meaning [In the house, or abode, are] several sorts of men. (Aḡ, S.)

**عزوة**: see *عزّة*, below, in two places: — and also in art. *عزى*.

**عزوى**, which is of the dial. of the tribe of Mahrah Ibn-Ḥeydān, but disapproved, (IDrd, TA,) is a word expressive of desire for one's becoming favourably inclined; [as though meaning *Mercy on me!* or *I cry mercy*;] and so *تعزى*: (K, TA:) or a word expressive of the being, or becoming, favourably inclined; [as though meaning *Mercy on thee!*] and so *يعزى*, (IDrd, TA,) which is of the dial. of the people of Esh-Shihr, a bad word: (TA in art. *عزى*.) *مَا كَانَ يَعزى*, (K and TA in that art., in the CK *يعزى*), a saying of that people, (TA,) [app. meaning *Mercy on thee!* (or the like) *it was not thus, or such a thing was not,*] is like the saying *لعمري كذا* ["By my life," or "by my religion," &c.]. (K, TA.)

**عزوان** *A certain tribe of the Jews, or Genii*. (ISd, K, TA.)

**عزّا** a subst. [signifying *The assertion of relationship of son to a particular person*] from *اعتزى* or *تعزى*; (S, Mṣb, TA; see an ex. above, voce *اعتزى*;) and so *عزوة*: (TA:) one says, *إنّه* *لحسن العزوة* and *العزبة* also, meaning [Verily he is good in respect of] *the assertion of relationship [of son; i. e. he asserts his relationship to a good father]*. (K, TA.) — See also art. *عزى*.

**عزى**

1. *عزى*, (Mṣb, K, and *Ḥam* p. 369,) aor. *عزى*, (Mṣb,) inf. n. *عزّا*; (K;) and *عزى*, (*Ḥam* ubi Bk. I.)

suprà,) or *عزّا*, inf. n. as above; (*Ḥam* p. 125;) *He was, or became, patient, or enduring*, (Mṣb, K, and *Ḥam*;) or *commendably so*, (K,) of that which befell him. (Mṣb.) — *عزاه إلى أبيه*, first pers. *عزّته*, aor. *عزّى*, inf. n. *عزّى*: see 1 in art. *عزو*. — [Hence,] *عزيت الحديث*, aor. *أعزّيه*, *I traced up, or ascribed, or attributed, the tradition [إلى] to the original relater thereof*; syn. *أسندته*. (Mṣb, TA.)

2. *عزّا*, inf. n. *تعزّية* (S, Mṣb, K, TA) and *تعزّا*, (TA,) *He enjoined [or exhorted] him to be patient, or enduring*, (S, K, TA,) or *to have comely patience*; (K, TA;) i. q. *أساه* [q. v.]: (S, M, K, TA, all in art. *اسو*;) [and hence, *he consoled him*; often used in this sense:] or *he said to him, أحسن* *الله عزّاك*, meaning *May God grant thee comely patience*. (Mṣb.) [You say, *عزّا عنه* *He enjoined, or exhorted, him to endure with patience the death of him*; or *the loss, or want, of it*: and hence, *he consoled him for the death of him*; in which sense, *عزّا فيه* is also now used.] — See also *عزّا*, below.

3. *تعزى* *He took patience*; or *constrained himself to be patient, or enduring*; syn. *تصبر*, (S, Mṣb, TA,) and *تأسى* [q. v.]; (TA;) the sign of doing which is the saying, *إنّا لله وإنا إليه راجعون*, [Verily to God we belong, and verily unto Him we return]. (Mṣb.) It is said in a trad., [as some relate it,] *من لم يتعز بعزّا الله فليس منا*, expl. by some as meaning *Such as does not constrain himself to be patient [with the patience of God, he is not of us]*. (TA. [See another reading voce *تعزّر*].) And you say, *تعزّيت عنه*, meaning *I constrained myself to endure with patience the loss, or want, of him, or it*: [and hence, *I consoled myself for the loss, or want, of him, or it*: held by some to be] originally *تعزّزت*, meaning *I exerted my strength or energy [to divert myself from him, or it]*; like *تظنّنت* for *تظنّنت*. (TA in art. *عز*.) You say also *تعزى به*, meaning *I took patience, or constrained myself to be patient, by reflecting upon him, or it*; or *he took example by him, or became consoled by his example*, meaning the example of a person who had suffered in like manner and had been patient]. (S in art. *اسو*.)

4. *تعزّوا* *They enjoined [or exhorted] one another to be patient, or enduring, or to have comely patience*. (K, TA.) [And hence, *They consoled one another*.]

5: see art. *عزو*; to which, as well as to the present art., this verb belongs. *الإعزازة* [often] signifies *الإدعاء والشعار في الحرب* [i. e. *The asserting one's relationship by saying "I am such a one the son of such a one;" and the call, or cry, by means of which to know one another; in war*: see 8 (last sentence but one) in art. *دعو*; and see also *شعار*]. (K in this art.)

*عزّا* *Patient, or enduring; or having comely patience*. (K.)

*عزّة*, held by some to belong to this art.: see art. *عزو*.

*عزّية*: see *عزّا* in art. *عزو*.

*عزّا* *Patience, or endurance*; (S, K;) and *عزوة* signifies the same, as in the saying *هو حسن العزوة* [He is comely in respect of patience or endurance]: (*Ḥam* p. 369:) or *patient endurance of the loss of anything*: (TA:) or *comely patience or endurance*; (K, TA;) as also *تعزوة* accord. to the copies of the K, but correctly *تعزّية* [inf. n. of 2, as though for *تعزّية النفس* i. e. *self-enjoinment, or self-exhortation, to be patient or enduring*, as is indicated by what follows]: an Arab of the desert, whose brother had slain a son of his, is cited by the author of the *Ḥamāseh* as saying, [on his brother's being brought to him that he might retaliate upon him, (see *Ḥam* p. 100,)]

أقول للنفس تأسّا وتعزّية

إحدى يدي أصابتي ولم ترد

[I say to the soul, i. e. to myself, *enjoining patience and enjoining endurance, One of my two hands has smitten me, not desiring, or not meaning, to do so*]: (TA:) *تأسّا* is [syn. with *تأسية*, inf. n. of *أسى*] from *الإسوة*: and *التعزّية* [signifies as rendered above; or] is derived from *العزاز*, i. e. "the hard ground," and means *the strengthening of the heart*: or it is from *عزّوه إلى أبيه*; because the afflicted remembers his ancestors who have gone before him; and he means, *I enjoin the soul to endure his loss with patience, becoming consoled by the example of others whose sons have been slain*. (*Ḥam* ubi suprā.) — *عزّا* is also a quasi-inf. n.; like *عطاء*, meaning *إعطّا*, from *أعطى*: (TA:) or a subst. [signifying *Enjoinment, or exhortation, to be patient*: and hence, *consolation*: and, as often used in the present day, the state, or ceremony, of mourning, when relations and friends come to console the bereaved:] from *عزّيت*; like *سلام* from *سلم*, and *كلام* from *كلّم*. (Mṣb.) — See also art. *عزو*.

*عزّى* *Very patient or enduring*. (*Ḥam* p. 125.)

*تعزى*: see *عزوى*, in art. *عزو*.

*معزى* [A place of consoling: and hence a place of weeping for a dead person, because relations and friends go thither to console the bereaved]. (A. [There used as an explicative adjunct to *مناحة*].)

*يعزى*: see *عزوى* (in art. *عزو*) in two places.

**عس**

1. *عس*, (S, A, O, Mṣb, K,) aor. *عس*, (S, A, O, Mṣb,) inf. n. *عس* (S, O, Mṣb, K) and *عسس*; (S, O, K;) and *اعتس*; (S, O, K;) *He went round-about, patrolled, or went the rounds, by night*, (S, A, O, K,) *to guard the people*: (TA:) *he made search by night after suspicious persons, or persons to be suspected*, (S, A, O, Mṣb, K,) and *investi-*

gated, or discovered, their opinions, or sentiments : (TA:) he went to and fro; syn. اِخْتَلَفَ. (Ham p. 320.) It is said in a prov., كَلْبٌ عَسَّ خَيْرٌ مِنْ رَابِضٍ (S, O,) or كَلْبٌ رَابِضٌ (S, O,) or, as some relate it, عَاسٌ, and رَابِضٌ; (TA;) [A dog that has gone the rounds by night is better than a dog that has lain down; or a dog going the rounds &c.;] said for the purpose of urging to make gain: meaning that he who occupies himself in business is better than he who lacks power or ability: (TA:) or, as some relate it, كَلْبٌ عَسَّ خَيْرٌ مِنْ اَسَدٍ [a dog that has gone the rounds by night is better than a lion that has hidden himself]; alluding to the superiority of the weak who occupies himself in making gain over the strong who holds back. (O, TA.) You also say of a wolf, (S, O, K,) and of any beast of prey, (TA,) عَسَّعَسَ, meaning, He went roundabout by night, (S, O, K, TA,) seeking for prey: (TA:) and عَسَّعَسَ he (a wolf, TA) sought for prey (S, O, K, TA) by night: (S, TA:) and عَسَّعَسَ he [a man] sought, sought after, or sought to gain, sustenance: (S, O, K:) and عَسَّعَسَ he (a wolf, AA, S) smelt [app. to find prey]. (AA, S, O, K.) = عَسَّعَسَ عَسَّعَسَ (S, L, K,) aor. 2, inf. n. عَسَّعَسَ (L, TA.) His tidings were slow, or tardy. (S, L, K, TA.) [In the O, عَسَّعَسَ.] — عَسَّعَسَ, aor. 2, She (a camel) yielded little milk, though her milk had collected in her udder since the next previous milking. (TA.) — And عَسَّعَسَ, aor. 2, inf. n. عَسَّعَسَ, She (a camel) grumbled much on being milked. (TA.) Hence, عَسَّعَسَ دَرَّتْ عَسَّعَسَ She yielded her milk unwillingly. (IDrd, O, K, TA.) — And عَسَّعَسَ (S, O, K,) aor. 2, (S, O, TA,) inf. n. عَسَّعَسَ (TA,) She (a camel) pastured alone. (S, O, K.) — And عَسَّعَسَ عَسَّعَسَ He was parsimonious to me with his wealth. (AA, TA.) = عَسَّعَسَ (A,) aor. 2, (S, A,) inf. n. عَسَّعَسَ; (A;) and عَسَّعَسَ; (S, K, TA;) He sought, or sought for or after, him [or it]: (S, A, K:) or the latter, he sought, or sought for or after, it (a thing) by night. (TA.) You say, ذَهَبَ يَعْصُ صَاحِبُهُ He went away seeking his companion. (A.) And اِعْتَسَسْنَا الْاِبِلَ فَمَا وَجَدْنَا عَسَّعَسًا وَلَا قَسَّعَسًا We sought for the camels, or sought for them by night, and found not any trace. (TA.) And اِلْتَاكَرَ يَعْصُ فُلَانٌ يَعْصُ Such a one traces footsteps. (A.) And يَعْصُ الفُجُورِ He follows vice, immorality, or unrighteousness. (A.) = عَسَّعَسَ الْقَوْمَ (O, K,) aor. 2, inf. n. عَسَّعَسَ (TA,) He fed the people, or party, with somewhat little in quantity. (O, K, TA.)

8: see عَسَّعَسَ, in three places: — and عَسَّعَسَ, in four places. — You say also, اِعْتَسَسَ بَدَدًا كَدًّا He trod such a country, and knew its tidings. (TA.) — And اِعْتَسَسَ النَّاقَةَ He sought to obtain the she-camel's milk. (TA.) — And اِعْتَسَسَ الْاِبِلَ He entered into the midst of the camels, and stroked their udders in order that they might yield their milk. (O, K.)

R. Q. 1. عَسَّعَسَ اللَّيْلَ: see عَسَّعَسَ. The

night came on: (AO, IAqr, Mgh:) or came on with its darkness; (TA;) its darkness came on: (IDrd, S, O, K:) or departed: (IDrd, O, K:) or it has this last meaning also; (AO, IAqr, Mgh;) bearing two contr. significations: (Ktr, AHát, Mgh:) or was dark; meaning, all the night: (IAqr:) Fr says that, in the Kur [lxxxii. 17], عَسَّعَسَ وَاللَّيْلَ إِذَا عَسَّعَسَ, accord. to all the expositors, signifies and by the night when it departeth: but that some of his companions asserted the meaning to be when its commencement approacheth, and it becometh dark: like as you say عَسَّعَسَ السَّحَابُ (S, O,) which signifies the clouds approached the earth: (Fr, S, O, K:) or this is only said when it is in the night, with darkness and lightning. (Lth, O, TA.)

R. Q. 2. تَعَسَّعَسَ: see عَسَّعَسَ, in two places.

جِيءَ بِالْمَالِ مِنْ عَسَّعَسٍ وَبَسَّعَ (S, O, K) [Bring thou the property] from where it is and where it is not: (TA:) i. q. مِنْ حَسَّعٍ وَبَسَّعَ: (S, O, K, TA:) which means thus: (TA in art. حَسَّعَ:) or whence thou wilt: (S, O, K, TA, ibid.:) or from any, or every, quarter. (TA ibid.)

عَسَّعَسَ A [drinking-cup or bowl, of the kind called] قَدَحٌ: (TA:) or a large قَدَحٌ (S, A, Mgh, O, L, Mgh, K,) from which two or three or more [men] may satisfy their thirst; (L, TA;) larger than the عَمْرُ; (L, voce رَفْدٌ;) though this is greater in height; (TA;) and larger than the قَعْبُ; (IAqr, in TA, voce قَعْبُ;) but not so large as the رَفْدُ: (S, O:) pl. عَسَّعَسَ (S, A, Mgh, O, Mgh, K) and عَسَّعَسَةٌ (TA) and [pl. of pauc.] اِعْسَّعَسَ (IAth, Mgh.) — Hence, one says, هُوَ عَسَّعَسٌ عَلَى ظَهْرِ الْعَسَّعَسِ, meaning + It is apparent, manifest, or conspicuous, to thee. (O in art. ظَهَرَ.) = And The penis. (O, K.)

عَسَّعَسَ: see عَسَّعَسَ.

عَسَّعَسَ Slowness, or tardiness. (TA.) = Also, [in the CK, erroneously, عَسَّعَسَ,] Covetous merchants or traders: (IAqr, O, K, TA:) accord. to [some of] the copies of the K, it signifies حَرَصَاءَ and تُجَّارًا; but the conjunction should be omitted. (TA.) = And Large vessels. (IAqr, O, K.)

عَسَّعَسَ A trace, footstep, vestige, or the like: see 1, latter part. (TA.)

عَسَّعَسَ A seeker: (TA:) [see عَسَّعَسَ:] or a seeker, or pursuer, of prey, or game, (S, O, K, TA,) by night, or at any time; applied to a wolf, or to any beast of prey: (TA:) or a wolf, or, as some say, any beast of prey, that seeks much for prey by night; as also عَسَّعَسَ and عَسَّعَسَ and عَسَّعَسَ: (TA:) and hence, (S,) each of the last three, (S, O, K,) as well as the first, (K,) a wolf: (S, O, K:) and the first (عَسَّعَسَ), a dog that pursues much, and will not eat. (TA.) = Also A she-camel that yields little milk: (Ibn-Abbád, O, K:) or that will not yield her milk until she becomes remote from men: (O, K:) and one that, when she is roused to be milked,

goes along awhile, then goes roundabout, and then yields her milk: (O, K, TA:) and one evil in disposition when milked, (O, K, TA,) that grumbles much, (O, TA,) and goes aside from the other camels: (TA:) and one that kicks the milker, and spills the milk: (TA:) and one whose udder is stroked to try if she have milk or not. (O, K.) Also A she-camel that pastures alone; (AZ, S, O, K;) like قَسَّعَسَ. (AZ, S, O.) And A she-camel that seeks after bones, and eats the flesh upon them تَرْتَمِبُهَا [in the TK erroneously تَرْتَمِبُهَا]. (Ibn-Abbád, O, K.) — Also A woman who does not care for, or mind, her approaching men: (O, K:) or, accord. to Er-Rághib, who ventures upon that which occasions suspicion, or evil opinion. (TA.) — And A man in whom is little, or no, good or goodness; or who does little good. (O, K.) — And One who is slow, or tardy. (TA.)

عَسَّعَسَ: see عَسَّعَسَ.

عَسَّعَسَ: } see عَسَّعَسَ; each in two places.  
عَسَّعَسَ: }

عَسَّعَسَ: see عَسَّعَسَ, in two places. = Also The سَرَابُ [or mirage]. (O, K.)

عَسَّعَسَ Hedge-hogs: because of their often going to and fro by night. (S, O, K.)

عَسَّعَسَ One who patrols, or goes the rounds, by night, (S, A, O, Mgh, K,) for the Sultan, (Mgh,) to guard the people: (TA:) who makes search by night after suspicious persons, or persons to be suspected, (S, A, O, K,) and investigates, or discovers, their opinions, or sentiments: (TA:) and any seeker of a thing: (A:) used as a sing. and pl.: or it is a quasi-pl. n. also; being, without idghám, [i. e., in its original form, عَسَّعَسَ,] like بَاقِرٌ and جَامِلٌ: (TA:) or the pl. is عَسَّعَسَ (S, A, O, Mgh, K,) or this is a quasi-pl. n.; (TA,) and عَسَّعَسَ, like حَجَجِجَ (O, K,) [or this is also a quasi-pl. n.,] and عَسَّعَسَ and عَسَّعَسَ. (TA.) [See طَائِفٌ.]

عَسَّعَسَ A place where a thing is sought, or to be sought; syn. مَطْلَبٌ. (S, O, K.) ISd cites, as an ex., from El-Akhtal,

مُعَفَّرَةٌ لَا يُكْنَهُ السِّيفُ وَسَطِبَا  
إِذَا تَرِيكُنْ فِيهَا مَعَسَّعَسَ وَطَالِبٌ

[Defiled with dust, the sword will not reach the middle of it if there be not in it a place where something is to be sought and a seeker]. (TA.) You say also, هُوَ قَرِيبٌ الْمَعَسَّعَسِ [He, or it, is near as to the place where he, or it, is to be sought]. (TK.)

### عَسَب

1. عَسَبَ النَّاقَةَ, aor. 2, inf. n. عَسَبَ, He (the stallion) covered, or compressed, the she-camel. (Mgh, Mgh, TA.) [See also عَسَبَ below.] — And one says, الكَلْبُ يَعْصِبُ The dog chases the bitches with the desire of coupling. (TA.) — And عَسَبَهُ فَحَلَهُ, aor. and inf. n. as above, He let him

his stallion to cover for hire. (S.) [See also 4.] — And عَسَب, aor. and inf. n. as above, *He gave hire for a stallion's covering.* (A,\* K.) You say, عَسَبْتُ الرَّجُلَ, inf. n. as above, *I gave the man hire for a stallion's covering.* (Mgh.)

4. اَعْبَهُ جَمَلَهُ *He lent him his he-camel [app. for covering].* (Lh, TA.) [See also 1.] — عَسَب said of a wolf, *He ran, and fled.* (O, K.)

10. اسْتَعْسَبَهُ جَمَلَهُ *He asked, or demanded, or desired, of him, the loan of his he-camel [app. for covering].* (TA.) — اسْتَعْسَبَتْ *She (a mare) desired the stallion.* (S.) And اسْتَعْسَبَ *He (a dog) became excited by lust: you say, فَلَانَ يَسْتَعْسِبُ فَلَانٌ كَلْبٌ* Such a one becomes excited by lust like as does the dog. (TA.) — And اسْتَعْسَبَتْ *My soul disliked, or hated, him, or it.* (O, K.)\*

عَسَبٌ A stallion's covering, or compressing: (S, A, Mgh, O, K:) [in this sense an inf. n.: (see 1:)] also used, metaphorically, as relating to a man: (TA:) or (so in the A and K; but in the S, "and, it is said," his sperma; (S, A, K, TA); that of a horse or of a camel; in which sense it has no verb: (TA:) or his progeny: and offspring; syn. وَلَدٌ; (A, O, K;) [app. of human beings; for it is added by SM that,] in this sense, it is, accord. to some, tropical. (TA.) One says, قَطَعَ اللَّهُ عَسَبَهُ, (A, TA,) meaning [God cut short, or may God cut short,] his progeny, (A,) or his sperma and his progeny. (TA.) And Kutheiyir says, describing mares that had cast abortively their offspring,

• يُغَادِرْنَ عَسَبَ الْوَالِقِيِّ وَنَاصِحِ •

• تَخْضُ بِهِ أُمَّ الطَّرِيقِ عِيَالَهَا •

[They leave behind them the offspring of El-Waliquee and Nāsīh: the hyena appropriates them to her dependants for maintenance]: (O, TA:) والقي and ناصح were two horses; (O;) two stallions; and أم الطريق is the hyena. (TA.) — Also The hire of covering, for كِرَاءَ عَسَبٍ; (Mgh, Mgh, TA;) the hire that is taken for a stallion's covering: (S, O, TA:) so in a trad. in which it is said that عَسَبُ الْفَحْلِ is forbidden. (S, Mgh, O, Mgh, TA.)

رَأْسُ عَسَبٍ A head that has remained long without being combed and anointed. (O,\* K,\* TA.)

عَسَبَةٌ: see عَسِبْتُ, last sentence.

يَعْسُوبٌ: see عَسُوبٌ.

عَسِيبٌ A palm-branch from which the leaves have been removed: (T, Mgh, TA:) or a straight and slender palm-branch from which the leaves have been stripped off: and one upon which leaves have not grown: (K:) or the part, of a palm-branch, a little above the كَرْبِ [or lower, thick, and broad, portions,] upon which no leaves have grown; that [or those parts] upon which leaves have grown being termed سَعْفٌ: (S, O:) pl. [of mult.] عَسَبٌ, (O, Mgh, TA,) with two dammehs,

(TA,) and عَسِبَانٌ (Mgh, TA) and عَسِبَانٌ and عَسُوبٌ and [of pauc.] أَعْسِبَةٌ. (TA.) It is said of the Prophet, in a trad., قُبِضَ وَالْقُرْآنُ فِي الْعَسَبِ وَالْقَضِيرِ وَالْكَرَائِفِ [He was taken, i. e. he died, while the Kur-an was written only upon leafless palm-branches, and skins, or white skins, and stumps of palm-branches]. (O, TA.)\* — Also The bone of the tail; and so عَسِيبَةٌ: (K:) or the slender part thereof: (TA:) or the part where grows the hair thereof, (K, TA,) i. e. of the tail: (TA:) or عَسِيبُ الذَّنْبِ signifies the part, of the skin and bone of the tail, where the hair grows. (S, O, TA.) — And The outer [here meaning upper] part of the human foot: and likewise [i. e. the shorter side, or app., accord. to some, the shaft (see ظَهْرٌ as used in relation to a feather),] of a feather, lengthwise. (K.) — And A cleft, or fissure, in a mountain; as also عَسْبَةٌ. (K.)

عَسِيبَةٌ: see the next preceding paragraph.

يَعْسُوبٌ The king of the bees: (S, O, K:\*) the male bee. (A, O,\* K.) — And hence, (S, O,) † The lord, or chief, of his people: (S, A, O:) or a great chief; as also عَسُوبٌ; (K;) or this signifies [simply] a lord, or chief, like يَعْسُوبٌ: (O:) pl. يَعْسَابٌ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), ضَرَبَ يَعْسُوبٌ الدِّينَ بِذَنْبِهِ; (A, O, TA;) in which, accord. to Ag, يعسوب الدين means the chief of men in respect of religion at that time; (TA;) or it means the leader of the religion: (T and TA in art. ضَرَبَ:) and it is said that ضَرَبَ بِذَنْبِهِ here means shall quit the faction, or sedition, and its party, with his partisans in religion; by ذَنْبِهِ being meant his followers; and by ضَرَبَ, shall go away through the land, journeying, or warring in the cause of the religion: or, as Z says, ضَرَبَ بِذَنْبِهِ means † shall remain, and be firm, together with his religious followers; and accord. to Aboo-Sa'eed, the same is said of the locust, when it lays its eggs, thrusting its tail into the ground; and the meaning here is, † shall remain firm until the people shall return to him, and the religion become manifest, and spread abroad. (TA. [See also ضَرَبَ and ذَنْبٌ.]) — Also † Gold; so called because it is that by means of which an affair is managed, or ordered: and [in a larger sense] a thing to which one has recourse for protection or the like; as in a saying of 'Alee, in which wealth is termed the يعسوب of the unbelievers or of the hypocrites. (TA.) — And A certain flying thing, smaller than the locust; (Ag, A'Obeyd, K;) or larger; (K;) and having a long tail: (TA:) or a certain flying thing, longer than the locust, that does not contract its wings when it alights; to which a horse is likened for the slenderness of its body: (S, O:) or a kind of moth, or the like, (فَرَأَشَةٌ) of a greenish colour, that flies in the [season called] رُبَيْعٌ. (IAth, TA.) [Golius explains it as "Insectum oblongum, quaternis pennis volucre, mordella Gazæ, seu orso-dacna Aristot." — And A species of حَجَلِ [or partridge]. (O, K, TA.) — And A blaze, or

white mark, on a horse's face, (K, TA,) of a long shape, terminating before it extends as far as the upper parts of the nostrils; or extending upwards along the bone of the nose, wide and straight, until it reaches the lower part of the even portion of the forehead, whether it be little or much, if it do not reach as far as the eyes: (TA:) or a white line, or stripe, of the blaze, extending downwards until it touches the fore part of the nose and mouth. (En-Nadr, A'Obeyd, Az, O.) — And (accord. to Lth, O) أَوَّارَةٌ [or what we term a feather] in the part of the flank of a horse where the rider strikes it with his foot: (O, K, TA:) but Az says that this is a mistake, and that the correct meaning is that given above on the authority of A'Obeyd. (TA.) — The عِ in يَعْسُوبٌ is augmentative; because there is no Arabic word of the measure فَعْلُولٌ except صَعْفُولٌ. (S, O.)

عَسَج

1. عَسَجَ, (K,) aor. عَسَجَ, (L, TA,) inf. n. عَسَجٌ (L, TA, and so in some copies of the S, in other copies of the S and in the O عَسَجَ [which is wrong,]) and عَسَجَانٌ and عَسَجَانٌ, (O, L, TA,) *He [a camel] stretched out his neck in going along [quickly: or went a pace quicker than that termed الونَجُ, but not so quick as that termed الونَجُ:]* see وَنَجَ. (S, O, L, K, TA.) — And عَسَجَ, aor. عَسَجَ, inf. n. عَسَجَانٌ, *He (a beast) limped, halted, or was slightly lame:* so in the M. (TA.) — An Arab of the desert said, when the lion was desiring to devour him, and he [the lion] therefore betook himself to a tree [or shrub] of the species termed عَسَجَانٌ,

• يَعْجِسُنِي بِالْحَوْتَلَةِ • يَبْصُرُنِي لَا أَحْسِبُهُ •

meaning [He conceals himself, to seize me, by means of the 'owsajeh: thinking that I shall not see him: the transpositions in the verse being app. meant to be understood as occasioned by the terror of the man; for the words of the explanation may be read so as to have the same metre as those of the verse]. (TA.) — عَسَجَ الْهَالِ, [aor. عَسَجَ,] *The camels became diseased from pasturing upon the [shrubs called] عَسَجَانٌ.* (O, K, TA.)

9. اعْسَجَ, inf. n. اعْسَجَانٌ, *He (an old man) went away bent by reason of age.* (O, K.)

عَسَجٌ A certain pace, or manner of going, of camels. (TA.) [See 1, first sentence.]

عَسَجَةٌ A portion of the night. (O.)

عَاسِجٌ [part. n. of عَسَجَ]. Dhu-r-Rummeh says, describing his she-camel,

• وَالْعَيْسُ مِنْ عَاسِجٍ أَوْ وَاسِجٍ حَبِيًّا •  
• يَنْحَرُونَ مِنْ جَانِبَيْهَا وَهِيَ تَنْسَلِبُ •

[And the reddish, or yellowish, or dingy, white camels, of a sort that goes the pace termed عَسَجَ, or

of a sort that goes the pace termed *عَسَج*, with a quick running, are struck with the feet on their sides, but she outstrips]: he means, the camels go swiftly, struck with the feet in their course, but do not overtake my she-camel. (S, O.)

*عَوَسَج* [The lycium, or box-thorn; of several species; but now particularly applied to the lycium *Europæum* of Linn.: accord. to Sprengel (Hist. rei herb. p. 252, as stated by Freytag), applied to the *zizyphus spina Christi*, which is the *rhamnus spina Christi* of Linn.; but this is the *سِدْر*:] a species of thorn: (S, O, K:\*) certain trees of the thorn-kind, (L,) having a round red fruit [or berry] like the carnelian-bead, (O, L,) which is sweet, and is eaten: (O:) or a species of thorn-trees having a bitter red fruit in which is acidity, called *مَضَع*: (Msb:) or certain trees having many thorns, and of several species, whereof is one that produces a red fruit, called *مَضَع*, in which is acidity: (T:) when it grows large, it is called *غَرْقَد*: (O, Msb:) and because of the softness of its wood, the women of the Arabs of the desert make of it spindles for spinning wool: (O:) the n. un. is with *ة*: (S, O, Msb: [in the K, *عَوَسَج* is termed the pl. of *عَوَسَجَة*:]) and it is said that the pl. of the n. un. is *عَوَاسِج*: (TA:) ISd says, the genuine *عَوَسَج* is short between the knots, hard in the wood, small in the leaves, and does not grow large, and this is the best sort: thus says AHn: (L:) some say that it is the *عليق* [i. e. *عليق*, q. v.]: Dioscorides says, it is a tree that grows in tracts that exude water and produce salt, having erect thorny branches, and leaves somewhat long, overspread with a moist viscous substance: and there is another species, whiter than this: and another species, of which the leaves are blacker than those of the former, and wider, inclining a little to redness, and its branches are long, their length being about five cubits, and having more numerous thorns, and weaker, and less sharp, and its fruit is wide and thin, as though it were in sheaths: and the *عوسج* has a fruit like the *توت* [or mulberry], which is eaten: it grows mostly in cold, or cool, countries. (Avicenna [Ibn-Seenà], book ii. p. 232. [In this extract from Dioscorides, in the original, are some unimportant words which I have passed over, including two imperfectly printed, and unintelligible: and what is said in it respecting the fruit I think doubtful, as being inapplicable to the fruit of the box-thorn.]

*مِعَسَاج* an epithet applied to a camel [app. meaning *That stretches out his neck much in going along: or that goes the pace termed عَسَج much or well*]. (S, O, K.)

## عَسَجَد

*عَسَجَد*, an instance of a quadrilateral-radical word without any letter of the kind termed *ذَوْنَقِي*: (S, O, TA:) the letters of this kind being six; three pronounced with the tip of the tongue, namely, *ر* and *ل* and *ن*; and three labial,

namely, *ب* and *ف* and *م*; (TA;) Gold: (S, O, K:) and (as some say, O, TA) any gems, such as pearls and *يَاقُوت* [or sapphires]. (O, K.) — Also A large, or bulky, camel: (O, K:) a small one is called *لَطِيم*. (TA.) — And, accord. to AZ, A certain stallion-camel. (O.) See also the following paragraph.

*عَسَجَدِيَّة* Large weaned camels: (O, K:) small ones are called *لَطِيمَة*. (TA.) — And, (O, K,) accord. to El-Mufaddal, (TA,) Camels on which kings ride; [and particularly] certain camels which were decked, or adorned, for *En-Noamán* (S, O, K, TA) *Ibn-El-Mundhir*; or, accord. to AO, camels on which kings ride, which bear [fine housings or the like, of the kind of stuff called] *دِق* [q. v. voce *دَقِيْق*] of great price: (TA:) and, (O, K, TA,) by El-Mázinee, (TA,) it is said to signify (O, TA) camels that carry gold; (O, K, TA;) but IAar rejected this assertion: (O:) it is said (O, TA) by Naar, on the authority of Aar, (TA,) to be a [fem.] rel. n. from the name of a certain market in which is *عَسَجَد*, i. e. gold: (O, TA:) IAar relates, on the authority of El-Mufaddal, that it is a rel. n. from the name of a certain stallion of generous race, called *عَسَجَد*; and he is said to have been called *العَسَجَدِي* also: (TA:) in the T, (TA,) or by AO, (O,) it is said that *العَسَجَدِي*, (O, TA,) or *العَسَجَدِيَّة*, (O,) was a horse or mare (*فَرَس*) of the offspring of *Ed-Deenáree* (O, TA) *Abu-l-Humeys Ibn-Zád-er-Rá-kib*: (TA:) in the K, *العَسَجَدِيَّة* is said to have been [the name of] a mare (*فَرَس*) of the offspring of *Ed-Deenáree*. (TA.)

## عَسْر

1. *عَسْر*, aor. *عَسَرَ*, inf. n. *عَسِر* (S, A, O, Msb, K) and *عَسَر* (S, A, K) and *عَسَارَة* (Msb, K) [and *عَسْرِي* and *مَعْسَرَة* and *مَعْسَرَة* and *مَعْسَرَة* and *مَعْسَرَة* (see *عَسْر* below)]; and *عَسِر*, aor. *عَسَرَ*, inf. n. *عَسِر*; (S, O, Msb, K;) and *تَعَسَّر*, (A, O, Msb, K,) and *تَعَسَّر*, (K,) and *تَعَسَّر*; (A, O, Msb, K;) It (an affair, or a thing, S, A, O, Msb) was, or became, difficult, hard, strait, or intricate. (S, A, O, Msb, K, TA.) You say, *عَسَرَ عَلَيْهِ*, (TA,) and *عَسِر*, (S, O,) and *تَعَسَّر*, and *تَعَسَّر*, and *تَعَسَّر*, (K,) It was, or became, difficult, hard, strait, or intricate, to him. (S, O, K.) — *عَسَرَ مَا فِي الْبَطْنِ*, (as in the CK and a MS. copy of the K,) or *عَسِر*, (accord. to the TA,) What was in the belly would not come forth. (K.) You say *عَسَرَ عَلَيْهِ مَا فِي الْبَطْنِ* What was in his belly would not come forth. (TA.) — See also 4. *عَسِر*, (Msb,) or *عَسِر*, (IKtt, TA,) or *عَسِر*, (TK,) inf. n. *عَسِر* and *عَسَارَة* (Msb, IKtt, TA) and *عَسِر*, (IKtt, K,) He (a man) had little gentleness, (Msb, IKtt,) *في الأمور* [in the execution of affairs]; (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or illnated. (K, TK.) — *عَسِرَ عَلَيْهِ*, (A, and so in the CK and a MS. copy of the K,) or *عَسِر*, (as in the TA,) inf. n. *عَسِر*, (TA,)

He acted contrarily, or adversely, to him; opposed him; (A, K;) as also *عَسِرَ*, (K,) inf. n. *عَسِر*: (TA:) and *عَسِرَ عَلَيْهِ* also signifies he straitened him. (Sb, O, TA.) — *عَسِرَ الزَّمَانُ*, (so in the CK and in a MS. copy of the K,) or *عَسِرَ*, (so in the TA,) Time, or fortune, became severe, rigorous, afflictive, or adverse, (K,) *عَلَيْنَا* to us. (TA.) — *عَسِرَتِ النَّاقَةُ* and *عَسِرَتْ* The she-camel was untrained. (O.) — And *عَسِرَتْ*, (K, TA,) and *عَسِرَتْ بِذَنْبِهَا*, (S, O, TA,) aor. *عَسَرَتْ*, inf. n. *عَسَر* (S, O, K, TA) and *عَسِرَ*, (O, K, TA,) She (a camel) raised her tail, after conception, to show the stallion that she was pregnant: (S, O, TA:) and [as also, app., *عَسِرَتْ*, or *عَسِرَتْ بِذَنْبِهَا*, inf. n. *عَسِر*, (see *عَسِرَ* نَاقَة, voce *عَسِرَ*,)] she (a camel) raised her tail in her running. (K, TA.) [In the former case, the action denotes repugnance to the stallion: in the latter, a degree of refractoriness: in both, difficulty.] — *عَسِرَ الْغَرِيمَ*, aor. *عَسَرَ* and *عَسَر*, (S, O, Msb, K,) inf. n. *عَسِر*; (S, O;) and *عَسِرَ*; (O, Msb, K;) He demanded the debt of the debtor, it being difficult to him to pay it: (S, O, Msb, K:\*) and he took it of him, it being difficult to him to pay it, and was not lenient towards him until he was in easy circumstances. (TA.) — *عَسَرَهُ*, (A, TA,) and *عَسَرْتَهُ*, (S, TA,) He forced, or compelled, him, against his wish; [عَسَرَ عَلَى الْأَمْرِ to do the thing;] i. q. *عَسَرَهُ*, (A, TA,) and *عَسِرَتْ*, (S, O, TA.) — *عَسِرَتْ*, (TK,) or *عَسِرَتْ*, (K, TA,) aor. *عَسَرَتْ*, (TK,) inf. n. *عَسِر*, (S, Mgh, O, Msb, K,) He, (a man, TK,) and she, (a woman, TK,) was left-handed. (S, Mgh, O, Msb, K.) — *عَسِرْتَنِي*, (O, L, and K, and so in a copy of the S,) aor. *عَسَرْتَنِي*, (L, TA;) and *عَسِرْتَنِي*, (K,) or *عَسِرْتَنِي*, (L and TA, and so in a copy of the S,) aor. *عَسَرْتَنِي*; (TA;) He came on my right side. (S, O, L, K, TA.)

2: see 1, in four places: and see 4.

3. *عَسَرَهُ*, (K,) inf. n. *مَعَسَرَة*, (S, O,) He treated him, or behaved towards him, with hardness, harshness, or ill-nature; (S, O, K:\*) *مَعَسَرَة* is the contr. of *مَيَاسَرَة*. (S, O.)

4. *عَسِرَ*, (S, K, &c.) inf. n. *إِعْسَار*, (Kr, Mgh, &c.) and, accord. to Kr, *عَسِر*; but correctly, the former is an inf. n., and *عَسِرَة* is a simple subst.; [as is also *عَسِر*;] (TA;) He was, or became, in a state of difficulty; possessing little power or wealth: (TA:) he became poor: (Mgh, Msb, K:) he lost his property. (S, O.) *عَسَار* in the sense of *إِعْسَار* is a pure mistake. (Mgh.) — *عَسِرَتْ* She (a woman) had, or experienced, difficulty in bringing forth; (Lth, S, O, K;) as also *عَسِرَتْ*. (O, TA.) You say, in praying for a woman in labour, *أَيْسَرَتْ وَأَذْكَرَتْ* (Lth, A) May she have an easy birth, and may she bring forth a male child: (Lth, O:) and in the contr. case you say, *أَعْسَرَتْ وَأَتَتْ* [May she have a difficult birth, and may she bring forth a female child]. (Lth, A, O, TA.) — And in like manner, She (a

camel) had difficulty in bringing forth, her young one sticking fast at the time of the birth. (O, TA.) — And She (a camel) did not conceive during her year [after she had been covered]; (K, TA;) as also عَسْرَتْ, in the pass. form. (TA.) = اعسر الغريم: see عَسْر.

5. تَعَسَّرَ: see 1, in two places. — It (spun thread, غَزَل, in the K قول [speech], but this is a mistake, TA) became entangled, so that it could not be unravelled; as also تَعَسَّرَ, with the pointed غ: so accord. to Lth, as related by Az, who confirms it as of the language of the Arabs: but Sgh, in the TS [and O], says, You say of a thing, when it has become difficult, استعسر and تَعَسَّرَ; but of spun thread, when it has become entangled, so that it cannot be unravelled, تَعَسَّرَ, with the pointed غ; not with the unpointed ع, unless using a forced, or constrained, mode of speech. (TA.)

6. تَعَاَسَرَا [They were difficult, or hard, each with the other; they treated, or behaved towards, each other with hardness, harshness, or illnature;] they disagreed, each with the other; said of a buyer and seller, and of a husband and wife; (TA;) تَعَاَسَرَا is the contr. of تَبَاَسَرَا: (S, O:) see KUR lxxv. 6. (TA.) — See also 1, in two places.

8. عَسْرَتْ in the sense of اقتصرت: see عَسْرَتْ. — عَسْرَتْ He rode the she-camel before she was trained, (S, A, O,) while she was difficult to manage: (A:) or he took her in the first stage of her training, while yet difficult to manage, and attached her rein to her nose, and rode her. (K.) — Hence, اعتسر الكلام: He uttered the speech without premeditation; without measuring and preparing it in his mind. (Az, A.) — اعتسر من مال ولده He took of the property of his son, or child, or children, against the wish of the latter: (S, O, K:) so occurring in a trad., with س; from الاعتسار signifying “the act of forcing, or compelling:” but accord. to one relation of that trad., it is with ص. (TA.)

10: see 1, in two places. — استعسرت He sought, or desired, or demanded, that in which he experienced, or would experience, difficulty. (O, K.)

عَسْرُ, or العَسْرُ: see عَسْرُ, in two places.

عَسْرُ and عَسْرٌ (S, A, O, K) and عَسْرٌ (S, A, K) and عَسْرٌ [respecting which, as well as some other words here mentioned, see below, in this paragraph, and see what is said of its contr. ميسور, voce يسر,] and عَسْرَةٌ and مَعْسَرَةٌ and عَسْرِي and عَسْرِي [all of which are app. inf. ns., of 1, q. v.,] (K) Difficulty; hardness; straitness; intricacy; contr. of يسر. (S, A, O, K.) — 'Eesà Ibn-'Omar observes that every noun of three letters of which the first is with damm and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as عَسْرٌ and عَسْرٌ, and زَحْرٌ and زَحْرٌ, and حَلْمٌ and حَلْمٌ. (S, O.) — It is said in the KUR [lxv. 7], سَيَجْعَلُ اللَّهُ بَعْدَ عَسْرٍ يُسْرًا [God will give,

after difficulty, ease]. (O, TA.) And again, فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا [And verily with difficulty shall be ease: verily with difficulty shall be ease]: on reciting which, Ibn-Mes'ood said, لَنْ يَغْلِبَ عُسْرُ يُسْرَيْنِ [A difficulty will not predominate over twofold ease], which, says Abu-l-'Abbás, is meant as an explanation of the words of the KUR immediately preceding it, agreeably with a rule mentioned by Fr [and applying to most cases, but not to all]: for العسر being mentioned, and then repeated with ال, the latter is known to be the same as the former; and يسرا being mentioned, and repeated without ال, the latter is known to be different from the former. (O, TA.) — It is also said, لَوْ دَخَلَ الْعَسْرُ جَحْرًا لَدَخَلَ الْيُسْرَ عَلَيْهِ [If difficulty were to enter a burrow in the ground, ease would enter upon it]. (TA.) — As to مَعْسُورٌ, it is the contr. of ميسور, and both are inf. ns.: (S, O:) or they are put in the places of عَسْرٌ and يسر: (TA:) or accord. to Sb, they both are epithets; for he holds that there is no inf. n. of the measure مَفْعُولٌ; and the saying دَعَهُ إِلَى ميسوره وَإِلَى مَعْسُورِهِ is expl. as signifying Leave thou him to a thing in which he experiences ease, and to a thing in which he experiences difficulty: and مَعْقُولٌ is also expl. in like manner. (S, O.) [In like manner also,] بَلَّغْتَ مَعْسُورًا فَلَانَ [may be expl. as signifying I effected a thing in which such a one experienced difficulty; meaning I treated such a one with hardness, harshness, or illnature; being] said when thou hast not treated the person of whom thou speakest with gentleness, graciousness, courtesy, or civility. (O, TA.) You also say, [using ميسور and its contr. ميسور as epithets,] خُذْ ميسوره وَدَعْ مَعْسُورَهُ [Take thou what is easy thereof, and leave thou what is difficult thereof]. (A.) — عَسْرٌ also signifies Poverty: (Msb:) and عَسْرَةٌ, [the same: or] littleness of possessions, of property, of wealth, or of power: (S, TA:) and عَسْرَةٌ and مَعْسَرَةٌ, [the same: or] difficulty, and poverty; contr. of ميسرة: (O, TA:) both inf. ns.: (O:) and عَسْرِي, [the same: or] difficult things, affairs, or circumstances; (TA;) contr. of يسري: (S, O, TA:) and fem. of عَسْرٌ, applied to a thing, or an affair, or a circumstance. (TA.) — جيش العسرة [The army of difficulty] is an appellation given to the army of Tabook; because they were summoned to go thither during the intense heat of summer, (O, K,) and in the season of the ripening of the fruit, (O, TA,) so that it was hard to them; (O, K;) and because the Prophet never warred before with so numerous an army, amounting to thirty thousand. (O, TA.) — فَسَنيسرُهُ لِلْعَسْرِي, in the KUR [xcii. 10], signifies, as some say, [We will smooth his way] to punishment, and a difficult case. (O, TA.)

عَسْرٌ (S,) or العَسْرُ, (O, K,) A certain tribe of the Jinn, or Genii; (S, O, K;) as also عَسْرٌ (S,) or العَسْرُ: (O, K:) or the first, (S, O,) or second and last, (K,) a land inhabited by Jinn. (S, O, K.)

عَسْرٌ: see عَسْرٌ.

عَسْرٌ Difficult, hard, hard to be done or accomplished, hard to be borne or endured, distressing, strait, or intricate; (S, O, Msb, K;) applied to an affair, or a thing; (S, O, Msb;) as also عَسِيرٌ. (S, A, O, Msb, K.) — حَاجَةٌ عَسْرٌ, and عَسِيرٌ, (K,) or عَسِيرٌ and عَسِيرَةٌ, (L,) A want difficult of attainment. (L, K.) — يَوْمٌ عَسْرٌ, (K,) and عَسِيرٌ, (S, K,) and عَسْرٌ, (K,) A difficult day; a day of difficulty; (S;) a hard, distressful, or calamitous, day: or an unfortunate, or unlucky, day. (K.) — رَجُلٌ عَسِيرٌ A man having little gentleness in [the execution of] affairs: (Msb:) or hard in disposition; or illnatured. (K.) [See 1.] — نَاقَةٌ عَسِيرٌ, (S, A, O,) or عَسِيرَةٌ, (as in one copy of the S,) A she-camel not trained: (S, A, O:) or نَاقَةٌ عَسِيرٌ and عَوَسْرَانَةٌ and عَسْرَانَةٌ [and app. عَسْرَانَةٌ] (K) or عَوَسْرَانَةٌ (Lth, Az, S, O, L) and عَسْرَانَةٌ (Lth, Az, TS, O, L) and عَسْرَانَةٌ, (Lth, Az, TS, O,) but what Lth says is not agreeable with the usage of the Arabs, (Az, TS, O,) a she-camel that is ridden, (Lth, Az, S, O, TA,) or laden, (TA,) before she has been trained: (Lth, Az, S, O, TA:) or that has been taken in the first stage of her training, while yet difficult to manage, and had her nose-rein attached, and been ridden: (K:) and the epithet applied to a he-camel is عَسِيرٌ, (K, TA,) or عَسْرٌ, (CK,) and عَسْرَانٌ (Lth, Az, and so in some copies of the K,) and عَسْرَانٌ (Lth, Az, TA, and so, in the place of the form immediately preceding, in some copies of the K,) and عَسْرَانِي (TA) and عَسْرَانِي (K, TA) and عَوَسْرَانِي. (S, O.) — Also نَاقَةٌ عَسِيرٌ A she-camel that raises her tail in her running; as also عَابِرٌ: (K:) or the latter, raising her tail after conception: (TA:) [see 1:] and [its pl.] عَوَابِرٌ, applied to wolves, that are agitated in their running, and shake the head, and contort (تَكْسِرُ) their tails, (S, TA,) by reason of briskness. (TA.) And نَاقَةٌ عَوَسْرَانِيَةٌ A she-camel that is wont to raise her tail when she runs, (TS, O, K,) by reason of sprightliness. (O, TA.) In the L, instead of عَسِيرٌ, preceding نَاقَةٌ, we find تَكْسِيرٌ. (TA.) — Also, عَسِيرٌ, (Lth, O, K,) or عَسِيرَةٌ, (S,) accord. to Lth, (TA,) A she-camel not conceiving during her year [after having been covered]: (Lth, S, O, K:) but Az says that this explanation by Lth is not correct, and that نَاقَةٌ عَسِيرٌ signifies, as expl. above, “a she-camel that is ridden before she has been trained;” and so Az explains it; and ISk says the same. (TA.)

عَسْرٌ: see عَسْرٌ.

عَسْرَةٌ: see عَسْرٌ, in three places.

عَسْرَةٌ: see عَسْرٌ, last sentence.

عَسْرِي: see عَسْرٌ, in three places: and see also عَسْرٌ.

عَسِيرٌ and عَسِيرَةٌ: see عَسْرٌ, throughout.

عَابِرٌ; and [its pl.] عَوَاسِرٌ: see عَسِرٌ, latter half.

عَسْرَانَةٌ and عَوَسْرَانِيٌّ and عَوَسْرَانِيَّةٌ: see عَسِرٌ; the last in two places.

عَسْرَانَةٌ and عَسْرَانٌ and عَسْرَانِيَّةٌ and عَسْرَانِيٌّ and عَسْرَانِيَّةٌ and عَسْرَانِيٌّ: see عَسِرٌ.

أَعْسَرٌ [More, and most, difficult, hard, strait, or intricate; contr. of أَيْسَرٌ;] applied to a thing, or an affair, or a circumstance: fem. عَسْرِيٌّ. (TA.) — Applied to a day, i. q. عَسِرٌ, q. v.; (K; ) unfortunate, or unlucky. (O.) — A left-handed man; one who works with his left hand; (S, O, Mgh, K; ) one whose strength is in his left hand or arm, and who does with that what others do with the right: (TA:) fem. عَسْرَاءٌ: (K:) and pl. عَسْرَانٌ, (O, TA,) like as سُوْدَانٌ is a pl. of أُسُوْدٌ, (TA,) and عَسْرٌ. (O.) None is stronger in casting or shooting than the أَعْسَرُ. (TA.) — أَعْسَرُ يَسْرُ A man who uses both his hands [alike]; ambidextrous; an ambidexter: (S, O, K; ) fem. عَسْرَاءٌ: (TA:) you should not say [of a man that he is] أَعْسَرُ أَيْسَرٌ; (S, TA; ) nor of a woman that she is عَسْرَاءٌ يَسْرَاءٌ. (TA.) — العَسْرَاءُ, fem. of الأَعْسَرُ, The left hand or arm. (TA.) — حَمَامٌ أَعْسَرٌ A pigeon, or pigeons, having a whiteness in the left wing. (S, O.) And عَقَابٌ عَسْرَاءٌ An eagle whose feathers on the left side are more numerous than those on the right: (S, O, K; \*) and (S, O, K) some say (S, O) having, in its wing, white primary feathers. (O, K.) And عَسْرَاءٌ A white primary feather; (O, K; ) and so عَسْرَةٌ. (S, O, K; in one of my copies of the S written عَسْرَةٌ.)

مَعْسِرٌ A man who presses his debtor, and straitens him, or puts him in difficulty. (T, TS, O, K.) [See 1, latter half].

مَعْسِرَةٌ and مَعْسِرَةٌ: see عَسِرٌ; each in two places.

مَعْسُورٌ: see عَسِرٌ, in four places.

### عسف

1. عَسَفَ (Mgh, TA,) [aor. ٢,] inf. n. عَسْفٌ, (TA,) He did the affair [or he acted in it] without consideration; (Mgh, TA; \*) and تَعَسَّفَ and عَسَفَ have the like meaning: (Mgh, TA:) whence what next follows. (Mgh.) — عَسَفَ الطَّرِيقَ He travelled the road not following a right direction: (Mgh:) [or you say,] عَسَفَ عَيْنَ عَسْفٍ (O, K,) aor. ٢, (K,) inf. n. عَسْفٌ; (TA;) and تَعَسَّفَ, and عَسَفَ; (O, K;) he declined from the road, (O, K, TA,) and journeyed without direction and without pursuing a right course: (TA:) or عَسَفَ الطَّرِيقَ (K, TA) he travelled the road, (K, TA,) seeking an object of want, (TA,) without direction: (K, TA:) and تَعَسَّفَهُ, and تَعَسَّفَهُ, he travelled it without aiming at and hitting upon a right course: (TA:) and عَسَفَ الفَلَاةَ, (Mgh,) or المَفَاذَةَ, inf. n. as above, (TA,) he traversed, or crossed, the desert, or waterless

desert, without direction, (Mgh, TA,) and without any travelled road; as also عَسَفَ: (Mgh:) or عَسَفَ signifies the taking a course not along the road, (S, IATH, O, TA,) and without knowledge: (IATH, TA:) this is said by IATH to be the primary meaning: (TA:) or, accord. to IDrd, the primary meaning is the travelling the road without direction: (O:) and عَسَفَ الإِعْتِسَافَ signifies the taking a course at random, without direction and without knowledge. (Ham p. 613.) And one says, بَاتَ يَعْصِفُ اللَّيْلَ, inf. n. as above, He passed the night journeying therein without direction, seeking a thing. (Mgh.) And عَسَفَ [alone] signifies The going round about by night seeking an object of quest, or desire. (O, K.) [See also 2, and 4.] — Hence, i. e. from the frequent usage of the verb in its primary sense, عَسَفَ فُلَانٌ فُلَانًا, meaning Such a one treated, or used, such a one wrongfully, unjustly, injuriously, or tyrannically; (O;) as also تَعَسَّفَهُ: (O, K;) and عَسَفَ السُّلْطَانَ (O, K) i. e. [The Sultán, or ruling power,] acted wrongfully, unjustly, &c.: (K:) inf. n. as above. (IATH, Mgh, TA.) — And [hence,] عَسَفَ فُلَانَةٌ He violated such a woman. (TA.) — And الدَّمْعُ يَعْصِفُ الجَفُونَ + The tears are copious so that they flow in other than their [proper] channels. (A, TA.) — And عَسَفَهُ, aor. and inf. n. as above, He took him, or it, with strength, or force. (Mgh.) — And عَسَفَهُ He took him as a servant, (O, K, TA,) or an عَسِيفٌ; (TA;) as also عَسَفَهُ. (O, K, TA.) — عَسَفَ عَلَيْهِ and لَهُ He worked, or wrought, for him [as a hired servant]. (K.) One says, كَرَّمَ أَعْسَفَ عَلَيْكَ (O) or لَكَ (TA) i. e. [How long shall I] work for thee, (O, TA,) and earn, or gain, for thee, going repeatedly to and fro for thee like him who goes round about in the night seeking an object of quest, or desire? (TA.) — And عَسَفَ ضِعْفَتَهُم (K,) aor. as above, (O,) He kept, minded, or managed, their estate, and ordered its affairs in their stead, (O, K, TA,) and went to and fro occupied in that which should put it [or keep it] in a good, or right, state. (TA.) — عَسَفَ signifies also The breathing of death. (O, K.) And عَسَفَ, (O, K,) aor. ٢, inf. n. عَسْفٌ (O, TA) and عَسُوفٌ, (TA,) said of a camel, (O, K,) He was at the point of death, and had [the affection, or disease, termed] عَسْفٌ: or, as some say, he had the affection, or disease, termed عُدَّة [q. v.]: (O:) or he was at the point of death by reason of the [affection, or disease, termed] عُدَّة, and began to breathe [or pant] so that his حَنْجَرَةٌ [or head of the windpipe] became convulsed. (K.) [See also عَزَفَ.]

2. تَعَسَّفَ The journeying without any sign of the way and without track; (TA;) and so تَعَسَّفَ. (TA in art. سَمِت: see a verse cited in the first paragraph of that art.) [See also 1, and 4.] — عَسَفَهُ, inf. n. as above, He fatigued, or jaded, him, (O, K, TA,) namely, his camel, (O, TA,) by journeying. (TA.)

4. اعسف He journeyed by night, [going at random, in a headstrong and reckless manner,] like

the weak-sighted she-camel that beats the ground with her fore feet as she goes along, not guarding herself from anything. (IAgr, O, K, TA.) [See also 1, and 2.] — And He punished his young man with hard work. (IAgr, O, K.) — Also He (a man, O) had his camel taken with the breathing of death, (IAgr, O, K,) termed العسف. (IAgr, O.) — And He kept to drinking from the large cup or bowl [termed عسف]. (IAgr, O, K.)

5: see 1, first quarter, in three places: and see 2. — عَسَفَ in language is from العَفَاةُ, [and the like,] expl. above: (Mgh:) it signifies [in its general application The using, or use of, a discommendable license in language: and particularly vague, or vagueness of, expression; or] the making language to accord with [or to bear] a meaning which it does not plainly indicate. (KT.) — See also 1, third quarter. — [Hence,] one says, وَقَعَ عَلَيْهِ السَّيْفُ فَتَعَسَّفَهُ i. e. [The sword fell upon him, and] hit the bone that was the main stay of the limb, falling short of the joint. (TA.)

7. انعسف It bent, or inclined; syn. انعطف. (O, K.) Hence, (TA,) Aboo-Wejzeh says,

وَأَسْتَبَقْتُ أَنَّ الصَّلِيفَ مُنْعَسِفٌ

meaning [And she knew, or became sure, that] the side of the neck [was bending, or inclining]. (O, TA.)

8: see 1, in six places.

عَسْفٌ [inf. n. of 1, q. v. passim. — Also] A large drinking-cup or bowl; (S, O, K, TA;) like عَسُوفٌ: pl. عَسُوفٌ. (TA.)

عَسْفَاتٌ: see what next follows.

عَسْفٌ, in a camel, as expl. by As on the authority of an Arab of the desert, is [The suffering experienced] when the حَنْجَرَةٌ [or head of the windpipe] is convulsed (تَرْجَفُ, O, or تَقْبُضُ, i. e. تَرْجَفُ, S) by the breathing (S, O) at death: (O:) they say that it is to camels like نَزَاعٌ to man.

(TA.) One says of a she-camel, بِهَا عَسْفٌ (O, K) and عَسْفَاتٌ (K,) meaning In her is the suffering expl. above: (O:) or the [affection, or disease, termed] عُدَّة (O, K) occasioning her to be at the point of death and to breathe [or pant] so that her حَنْجَرَةٌ is convulsed. (K.)

عَسُوفٌ Travelling without following a right direction; [as also عَابِسٌ; and, app., in like manner, عَسِيفٌ, but in an intensive sense, occurring in a verse of Esh-Shenfarà, (see De Sacy's Chrest. Ar., sec. ed., ii. 359-60,) but not found by me in any of the lexicons:] pl. عَسُوفٌ, like as رَسُلٌ is pl. of رَسُولٌ. (Mgh.) Applied to a she-camel as meaning That goes along at random, heedlessly, or in a headlong manner, not obeying a guide to the right course, and that is not turned by any thing. (TA.) — And [hence,] Acting wrongfully, unjustly, injuriously, or tyrannically; syn. جَانِرٌ: (TA:) or one who acts wrongfully, &c., much, or often; syn. ظَلُومٌ: (S, Mgh, O, K, TA:) and عَسْفٌ also has the former [or rather the latter]

meaning. (TA.) — And One who takes with strength, or force; and so, but in an intensive sense, عَسَافٌ. (Mṣb.)

عَسِيفٌ A hired man; a hireling: (S, Mgh, O, Mṣb, K:) or a slave who is held in light, or mean, estimation, or in contempt: (O, L, TA:) in the K, الْمُسْتَعَانُ بِهِ is erroneously put for بِهِ الْمُسْتَهَانَ بِهِ, the reading in the O and L: (TA:) a poet says, (O,) namely, Nubeyh Ibn-El-Ḥajjāj, (TA.)

\* أَطَعْتُ النَّفْسَ فِي الشَّهَوَاتِ حَتَّى \*  
\* أَعَادَتْنِي عَسِيفًا عَبْدًا عَبْدًا \*

[I obeyed the soul in respect of appetites until it rendered me a despised bondman, a slave of a slave]: (O, TA:) it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, from عَسَفَ لَهُ meaning "he worked for him;" or in the sense of the measure مَفْعُولٌ, from عَسَفَهُ meaning "he took him as a servant:" (K: [and the like is said in the O:]) pl. عَسَافًا (S, Mgh, O, Mṣb) and عَسَفَةٌ, which latter is anomalous. (TA.)

عَسَافٌ: see عَسُوفٌ, last two sentences.

عَسِيفٌ: see عَسُوفٌ, first sentence.

عَاسِفٌ: see عَسُوفٌ. — Also, applied to a she-camel, (Abou-Yoosuf, S, O, K,) without ة, (O,) as well as to a he-camel, (TA.) At the point of death, and having [the affection, or disease, termed] عَسَافٌ: or, as some say, having the affection, or disease, termed غُدَّةٌ [q. v.]: (O:) or at the point of death by reason of the غُدَّةٌ, and beginning to breathe [or pant] (Abou-Yoosuf, S, K) so that the حَنْجَرَةٌ [or head of the windpipe] becomes convulsed. (K.)

هُوَ رَاكِبٌ التَّعَاسِيفِ means He is one who has no known place of aim, or pursuit: (Mṣb in art. رَكِبَ:) the last word is app. pl. of تَعَسَافٌ, which is of a form common to trilateral-radical verbs, in general. (Mṣb in the present art.)

مَعَسِيفٌ A place in which one travels without direction: (O, TA:) [in which is no sign of the way nor any track: pl. مَعَاسِيفٌ:] one says, أَخَذُوا مَعَاسِيفَ فِي مَعَاسِيفِ الْبِيدِ [They took their way in the tracts of the deserts, or of the waterless deserts, in which one travels without direction]. (TA.)

مَعَسُوفَةٌ, applied to a woman, Violated. (TA.)

مُنْعَسِفٌ part. n. of 7, q. v. (O, TA.)

عسكر

Q. 1. عَسَكَرَ الرَّجُلُ [The man collected an army]. (S.) — عَسَكَرْتُ الشَّيْءَ I collected the thing. (Mṣb.) — عَسَكَرَ الْقَوْمُ The people collected themselves together, (K,) بِالْمَكَانِ in the place: (TA:) or the people fell into difficulty, distress, or adversity: (K:) or into dearth, scarcity, or drought. (TA.) — عَسَكَرَ اللَّيْلُ The night became densely dark. (O, K.)

عَسَكَرٌ, a Pers. word arabicized, (Ibn-El-Jawá-leekee, Mgh, Mṣb, K,\*) from لَشَكَرَ, (Mgh, TA,) An army: (S, A, O, Mṣb:) pl. عَسَاكِرُ. (A, O.)

You say, الْعَسَاكِرُ مُقْبِلُونَ, and مُقْبِلُونَ, The army is coming, and are coming. (Th, TA.) — A collection. (A, K.) — A large number, or quantity, of anything: (A, K:) as, of men, and of camels or other property, and of horses, and of dogs. (TA.) — The camels or sheep or goats of a man, collectively. (Az, O, TA.) You say, إِنَّهُ لَقَلِيلٌ الْعَسَاكِرُ Verily he has few beasts. (TS, O, TA.)

— † The darkness of night. (TA.) — عَسَاكِرُ الْهَمِّ † Anxieties, coming one upon another, consecutively. (O, TA.) — See also مُعَسَكَرٌ. — [Hence,] عَرَفَةُ وَمِنَى الْعَسَاكِرَانِ Arafah and Minè (S, A, O, Mṣb, K:) because places of assembling. (Mṣb.)

عَسَاكِرَةٌ Difficulty, distress, or adversity: (S, O, K:) and dearth, scarcity, or drought. (K.) Ṭarafeh says, (S, 164)

\* عَلَّ فِي عَسَاكِرَةٍ مِنْ حَبِيبَا \*  
i. e., He became in a state of difficulty, or distress, by reason of love of her. (S, O.)

مُعَسَكَرٌ Collected together. (Mṣb.) — And The place where an army collects itself; (S,\*) Mṣb;) as also عَسَاكِرٌ. (TA.)

مُعَسَكَرٌ Collecting an army; or a collector of an army. (S,\*) Mṣb.)

عسل

1. عَسَلَ الطَّعَامَ, aor. ٤ and ٥, (S, O, K,) inf. n. عَسَلٌ, (TA,) He made, or prepared, the food with عَسَلٌ [i. e. honey]: (S, O:) or, as also عَسَلَهُ, (K, TA,) inf. n. تَعَسِيلٌ, (TA,) he mixed the food with honey, (K, TA,) and made it pleasant and sweet. (TA.) — [Hence,] عَسَلَهُ † He made him an object of eulogy. (IAṣr, K, TA.) And † He (i. e. God) made him an object of love to men. (K, TA.) Accord. to an explanation by the Prophet, of a saying of his in which it occurs, † He (i. e. God) granted him, or permitted him, (O, TA,) i. e. disposed him, (TA,) to do a good deed, before his death, so that those around him were pleased with him, and eulogized him; the good deed being likened to honey. (O, TA.) — And He fed him with honey. (TA.) See also 2.

2. عَسَلَ الطَّعَامَ, inf. n. تَعَسِيلٌ: see 1, first sentence. — عَسَلْتَهُمْ, (S, O, K,) inf. n. as above, (S, O,) I furnished them with عَسَلٌ [i. e. honey] for travelling-provision; (S, O, K;) as also عَسَلْتَهُمْ. (K.) — And عَسَلَ الرَّجُلُ, inf. n. as above, He made the man's condiment to be عَسَلٌ [or honey]. (TA.) — And the Arabs say, عَسَلُوا ضَيْفَكُمُ, meaning Divert ye your guest with something [whereby to allay the craving of his stomach] before the [morning-meal called] غَدَاةٌ; like تَجَوُّهُ and تَجَوُّهُ &c. (El-Umawee, TA in art. لِهَج.)

— And عَسَلَتِ النَّحْلُ The bees made honey. (TA.) — [And, accord. to Freytag, عَسَلٌ signifies He collected honey: but for this he names no authority.] — عَسَلْتُ مِنْ طَعَامِهِ, inf. n. عَسَلٌ, [in form] like حَلَبْتُ, inf. n. حَلَبْتُ, He tasted his food. (AA, O, K.) — عَسَلٌ, said of a spear, aor. ٤, inf. n. عَسَلَانٌ (S, O, K) and عَسَلٌ [correctly عَسَلٌ] and عَسُولٌ, (K,) It quivered: (S, K:) or quivered much. (K.) [In the CK, عَسَلَا and عَسَلَانَا are put for

عَسَلَا and عَسَلَانَا.] — And عَسَلَ said of water, inf. n. عَسَلٌ and عَسَلَانٌ, (K, TA,) both with fet-ḥ to the س, (TA, [but the former in the CK is with the س quiescent,]) It became agitated (K, TA) and rippled, (TA,) being put in a state of commotion by the wind. (K, TA.) — And عَسَلَ said of a wolf, (S, O, K,) or of a horse, (K,) or of a fox, (TA,) inf. n. عَسَلٌ and عَسَلَانٌ, (S, O, K, TA, [but both in the CK with the س quiescent,])

He went the pace termed عَنَقَى, or حَبَبَ, [i. e., with wide steps,] and quickly: and in like manner said of a man: (S, O:) or he was in a state of agitation in his running, and shook his head, (K, TA,) going along quickly: (TA:) or عَسَلَانٌ signifies the shaking of the limbs in running; and is mostly used in relation to the wolf: (Er-Rāghib, TA:) and, as some say, عَسَلَ الْفَرَسُ and عَسَلَانُهُ signify the horse's being vehement, or ardent, (أَنْ يَضْطَرِمَ,) in his running, bending down his head, and having his back even: and عَسَلَ الطَّرِيقَ, said of a fox, occurs in a verse of Sá'ideh Ibn-Ju-eiyeh, for

عَسَلَ عَنِ الطَّرِيقِ [app. a mistranscription for عَسَلَ فِي الطَّرِيقِ], like the phrase دَخَلْتُ الْبَيْتَ [for دَخَلْتُ فِي الْبَيْتِ]. (TA. [See what next follows.]) One says also, of a guide, عَسَلَ بِالْمَفَازَةِ, (K, TA,) or فِي الطَّرِيقِ, (Ham p. 353,) He went quickly, (K,) or went with wide steps, like the wolf, (TA,) [in the desert, or waterless desert, or in the way]. عَسَلَ الْفَرَسُ (S, K) and عَسَلَ الْفَرَسُ, (K,) occurring in a trad., means Keep thou to going along quickly; (S, K, TA;) from عَسَلَانٌ signifying the going along of the wolf and the quivering of the spear: or, as some say, by عَسَلَ is here meant عَسَلَ النَّحْلِ [the honey of bees]. (TA. See also art. كَذَب.) — عَسَلَ بِالشَّيْءِ, (O, TA,) with kesr [to the س], (O,) like عَلِمَ, (TA,) or عَسَلَ بِالشَّيْءِ, (so in two copies of the S, [in one of my copies of the S omitted,]) inf. n. عَسَلٌ, with fet-ḥ to the س, (O,) or عَسُولٌ (S, TA) and عَسَلٌ, (TA,) He kept, or clave, to the thing. (S, O, TA.)

2. عَسَلَ الطَّعَامَ, inf. n. تَعَسِيلٌ: see 1, first sentence. — عَسَلْتَهُمْ, (S, O, K,) inf. n. as above, (S, O,) I furnished them with عَسَلٌ [i. e. honey] for travelling-provision; (S, O, K;) as also عَسَلْتَهُمْ. (K.) — And عَسَلَ الرَّجُلُ, inf. n. as above, He made the man's condiment to be عَسَلٌ [or honey]. (TA.) — And the Arabs say, عَسَلُوا ضَيْفَكُمُ, meaning Divert ye your guest with something [whereby to allay the craving of his stomach] before the [morning-meal called] غَدَاةٌ; like تَجَوُّهُ and تَجَوُّهُ &c. (El-Umawee, TA in art. لِهَج.)

— And عَسَلَتِ النَّحْلُ The bees made honey. (TA.) — [And, accord. to Freytag, عَسَلٌ signifies He collected honey: but for this he names no authority.] — عَسَلْتُ مِنْ طَعَامِهِ, inf. n. عَسَلٌ, [in form] like حَلَبْتُ, inf. n. حَلَبْتُ, He tasted his food. (AA, O, K.) — عَسَلٌ, said of a spear, aor. ٤, inf. n. عَسَلَانٌ (S, O, K) and عَسَلٌ [correctly عَسَلٌ] and عَسُولٌ, (K,) It quivered: (S, K:) or quivered much. (K.) [In the CK, عَسَلَا and عَسَلَانَا are put for

10. اسْتَعَسَلُوا They sought, or demanded, or asked for, عَسَلٌ [i. e. honey], (S, O, K,) as a gift. (K.)

عَسَلٌ: see عَسَلٌ, below. — عَسَلٌ لَهُ means

تَعَسَا لَهُ [i. e. *May he stumble and fall*; &c.; (see art. *تعس*); *عَسَلًا* being app. an inf. n., of which, in this sense, the verb is not mentioned]: (O, K:) [or *may he be reviled*; for] it is said that *عَسَلُ* signifies *the reviling in blaming*. (TA.)

*عَسَلُ* (O, K) and *عَسِيلٌ* (O) i. q. *إِذَاؤُهُ*; (O, K, TA.) i. e. *A good manager and pastor of cattle, or camels &c.*: the pl. of *عَسَلٌ* is *أَعْسَالٌ*. (TA.) — And *هَذَا عَسَلٌ هَذَا* means *This is the like of this*: and so *عَسَنَهُ*. (O.)

*عَسَلٌ* [*Honey*]; the fluid that is discharged from the mouths of bees, (K, TA.) when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into *عَسَلٌ*, which they eject from their mouths: (TA: [in which, and in the K, several other explanations are added, too fanciful to deserve notice:]) the word is masc. and fem.; (S, O, Mgh, K;) in most instances fem.: (S, O, Mgh:) *عَسَلَةٌ* signifies a portion, or somewhat, thereof; (S, Mgh, O, TA;) being the n. un.: (TA:) the dim. is *عَسَلَةٌ*, with *ة*, because *عَسَلٌ* is mostly fem., or as meaning *عَسَلَةٌ*; (S, O, Mgh;) or it is the dim. of *عَسَلَةٌ*: (Mgh:) the pl. of *عَسَلٌ* is *أَعْسَالٌ* [a pl. of pauc.] and *عَسَلٌ* and *عَسَلٌ* and *عَسُولٌ* and *عَسَلَانٌ*; (AHn, K;) and these pls. are used when one means sorts of *عَسَلٌ*. (AHn, TA.) — [It is also used tropically for *تَوْرٌ*, i. e. *Flowers, or blossoms*; because honey is made therefrom. (See *جَرَسٌ*). — And it is applied also to *† The sweet, thick, inspissated, or melligenous, juice of fruit*: and it signifies [particularly] *† the juice that flows from fresh ripe dates*; (O, K, TA;) because of its sweetness. (O.) [See also *دِبْسٌ*.] — Also *† The gum of the*

[species of mimosa called] *عُرْفُطٌ* [q. v.]; (O, K;) because of its sweetness. (O.) And *عَسَلُ اللَّبْنِي* is *† The gum that flows from the species of tree called اللَّبْنِي*, having no sweetness; (O;) a thing [or substance], (M, TA,) or a certain odoriferous substance, (K,) that exudes from the species of tree above mentioned, (M, K, TA,) i. e. *النَّبِيَّةُ* [generally applied to *storax, or styrax*], (TA in art. *لَبْنٌ*) used for fumigation, and called by the vulgar *لَبَانٌ*. (K.) [See art. *حصو* and *حصي*.] And *عَسَلُ الرِّمْتِ* is *A white thing* [or substance, a species of manna,] that comes forth from the [shrub called] *رِمْتٌ* [q. v.], resembling *جُمان* [i. e. *pearls, or silver beads like pearls*]. (K, TA.) — Also *† A good, or righteous, deed, the eulogy for which is deemed sweet*. (AZ, O.) See *عَابِلٌ*. — And *عَسَابٌ* [app. as meaning *ripples*] of running water, (IAqr, O, K,) [arising] from the blowing of the wind. (IAqr, O.) — [In one place in the CK, *العَسَلُ* is erroneously put for *العَسَلُ*: see *عَسَلٌ*, below.]

*عَسِلٌ*, (S, O, TA,) in the K erroneously said to be like *أَمِيرٌ*, i. e. *عَسِيلٌ*, (TA,) applied to a man, (K,) *Vehement in beating*, (S, O, K,) *quick in the raising*, (*سَرِيْعٌ رَفِيعٌ*, O, and so in copies of the S,)

or *in the falling*, (*وَرَفِيعٌ*, so in a copy of the S,) or *in the returning*, (*وَرَجِعٌ*, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.)

*عَابِلٌ*: see *عَابِلٌ*.

*مَضْرِبٌ عَسَلَةٌ* n. un. of *عَسَلٌ* [q. v.]. — [*مَضْرِبٌ عَسَلَةٌ* is a euphemism for *† The place of injection of sperma*: and hence it means *† the source from which one springs; origin; ancestry, or parentage*; &c.] One says, *مَا لِفلَانٍ مَضْرِبٌ عَسَلَةٌ* i. e. *† [Such a one has no source] of kindred (نَسَبٌ)*, (S, O,) nor of cattle or property (*مَالٌ*). (S in art. *ضَرْبٌ*.) And *مَا أَعْرَفَ لَهُ مَضْرِبَ عَسَلَةٍ* meaning *أَعْرَافُهُ* [i. e. *† I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage*]: (S, O, K:) or *† his origin, and any wife from whom he has sprung*. (A, TA.) And *مَا تَرَكَ لَهُ مَضْرِبَ عَسَلَةٍ* *† He reviled him so that he demolished his parentage, and denied his origin, or rank or quality*. (Z, TA.) And *كُلُّ ضَرْبَةٍ عَسَلَةٌ*, said respecting his mother by an Arab of the desert, meaning *† Every child that she has brought forth is from a manly sire*. (A, TA.) And *عَلِمَ فلَانٌ عَسَلَةَ بَنِي فلَانٍ* *† Such a one knew the whole company, and case, or condition, [or origin,] of the sons of such a one*. (O.)

*عَسَلِيٌّ* A thing of the colour of *عَسَلٌ* [i. e. *honey*]. (TA.) — [Hence,] *عَسَلِيُّ الْيَهُودِ* *The distinctive mark, or sign, [which has sometimes been a honey-coloured turban, at other times a girdle, or some other article of attire, of the same colour,] of the Jews*. (S, Mgh, O, K.)

*عَسَالٌ*: see *عَابِلٌ* — and see also *عَسَالٌ*.

*عَسِيلٌ* The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, TA, *كَمِيْنَسِيَّةٌ* in the K being a mistake for *مَكْنَسَةٌ*, TA,) with which he gathers together the perfume; (S, O, TA;) it is a hair-broom, with which he sweeps up the perfume from his paved floor: (TA:) or a feather with which [the compound of perfumes called] *غَالِيَةٌ* is detached, or displaced: (Fr, IAqr, O, K:) pl. *عَسَالٌ*. (TA.) A poet says,

فَرِشْنِي بِخَيْرٍ لَا أَكُونَنَّ وَمِدْحَتِي

كَنَاحَتِ يَوْمًا صَخْرَةً بِعَسِيلِ

[Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hever, one day, of a rock with a hair-broom, or a feather, of a seller of perfumes]: he means, *كَنَاحَتِ صَخْرَةً يَوْمًا*, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA.) [One of my copies of the S has *أَكُونَنَّ*; the O, *أَكُونَا*; and each of my copies of the S has *صَخْرَةً*; and one of them, *يَوْمًا*.] — And *The pizzle of an elephant*, (S, O, K,) and *of a camel*: pl. as above. (K.) — See also *عَسَلٌ مَالٍ*. — And see *عَسِيلٌ*.

*عَسَلَةٌ* dim. of *عَسَلٌ*, q. v.: or of its n. un. — [Hence,] *† i. q. نُطْفَةٌ* [i. e. *The sperma of a man and of a woman*]: or the *مَاءٌ* [meaning *sperma*] of a man. (K, TA.) — And *† The deliciousness*, (S, Mgh, O, Mgh, TA,) or *sweetness*, (Mgh, K, TA,) of *جَمَاعٌ*; as being likened to *عَسَلٌ* [i. e. *honey*]. (S, O, Mgh, K, TA.) Thus, (Mgh, O, Mgh, TA,) or as expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desired to be divorced from a husband in order that she might return to a former husband, *لَا حَتَّى تَذُوْقِي عَسَلَتَهُ وَيَذُوْقَ عَسَلَتِكَ*. (Mgh, O, Mgh, TA.) [See 1 in art. *ذُوْقٌ*.] — And *العُسَيْتَانِ* signifies *العُضْوَانِ* [meaning *The male and female genital organs*]; because means of experiencing delight. (Z, TA.)

*عَسَالٌ*: see *عَابِلٌ*. — Also, (S, O, Mgh, K,) and *عَابِلٌ*, (Mgh, K,) and *عَسُولٌ*, (K,) A spear that quivers, (S, O, Mgh,) by reason of pliability: (Mgh:) or [so the second, but the first and last,] a spear that quivers much. (K.) And *رِمَاحٌ عَسَالَةٌ* [*Spears that quiver much*]. (A in art. *زَعْبٌ*). — See, again, *عَابِلٌ*.

*عَسَالَةٌ* [as a subst.] *Bees*. (S, O, K.) — And *The شُورَةٌ of bees*; (K, TA;) i. e. *the thing, such as a رَاقُودٌ* [q. v.] &c., in which bees make honey. (TA.) [See also *مَعَسَلَةٌ*.]

*عَابِلٌ* A gatherer of honey (S, O, K) from the hive (S, O) or from its place; as also *عَسَالٌ*, (K.) [And *نَحْلٌ عَوَابِلٌ* *Bees occupied in gathering honey*: see a verse of Aboo-Dhu-eyb cited in art. *خَلْفٌ*, conj. 3.] — Also, as a possessive epithet, A place in which is honey. (TA.) One says *خَلِيَّةٌ عَابِلَةٌ* (S, O, TA) A hive containing honey. (TA.) — Also an epithet applied to a man, (O, K,) said by Az to be as though it were for *ذُو عَسَلٍ*, (O,) meaning *† Having a good, or righteous, deed attributable to him, for which the eulogy of him is deemed sweet*: (Az, O, K;) and (O, K) accord. to IAqr, (O,) a good, or righteous, man; as also *عَسُولٌ*; (O, K;) the former said by him to be an instance of the measure *فَاعِلٌ* in the sense of *مَفْعُولٌ بِهِ* [as meaning *† made an object of eulogy*: see 1, second sentence]: (O:) pl. of both *عَسَلٌ*, (O, K,) accord. to him. (O.) — See also *عَسَالٌ*. — *العَابِلُ* also signifies *The wolf*; [because of his manner of running; (see 1, latter half;)] (S, O, K;) and so *العَسَالُ*; (TA;) and *أَبُو عَسَلَةٍ* (O, K) and *أَبُو عَسَلَةٍ*, with *ع* and *غ*: (O:) pl. of the first *عَسَلٌ* and *عَوَابِلٌ* (S, O, K) [and *عَابِلَاتٌ* is mentioned by Freytag as signifying *wolves* from the Deewán of the Hudhalees].

*عَسَلٌ* A swift she-camel; (S, K;) as also *عَسَلٌ*: (K, TA: [the *العَسَلُ* in the CK, as syn. with *العَسَلُ*, is a mistranscription:]) the *ن* in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure *فَعْلٌ* from [the inf. n.] *العَسَلَانُ*; not, as Moḥammad Ibn-

Habeeb asserts it to be, syn. with **عَسَسَ**, and of the measure **فَعْلَلٌ**, with the **ل** augmentative. (IJ, TA.)

**أَعْسَالٌ** *i. q.* [أَسَالٌ and] **أَسَانٌ**: so in the saying **هُوَ عَلَى أَعْسَالٍ مِنْ أَبِيهِ** [He is of a semblance and of characteristics and natural dispositions which are those of his father]. (O, K.)

**تَعْسِيلَةٌ** *A light sleep*: but this is a vulgar [post-classical] word. (TA.)

**مَعْسَلَةٌ** *i. q.* **خَلِيَّةٌ** [q. v., i. e. The habitation of bees, whether it be a manufactured hive or a hollow in the trunk of a tree or in a rock, in which they deposit their honey]. (K.) [See also **عَسَالَةٌ**.]

**مُعَسَّلٌ** *Made [or preserved] with عَسَلٌ [i. e. honey]*: applied as an epithet in this sense to **رَنْجَبِيلٌ** [or ginger]. (S, TA.)

**حَدِيثٌ مَعْسُولٌ** + **سَوِيَّةٌ** [or (as we say) **هَوِيَّةٌ**] *Sweet [or (as we say) honeyed] talk or discourse.* (TA.) And **جَارِيَةٌ مَعْسُولَةٌ الْكَلَامِ** + **أَخِيَّةٌ** *A girl, or young woman, sweet in speech, beautiful in expression, pleasing in the modulation of the voice.* (TA.) And **مَعْسُولٌ الْمَوَاعِيدِ** + **صَادِقٌ** *Vercacious, or faithful, in promises.* (TA.)

عسلج

Q. 1. **عَسَلَجَتِ الشَّجَرَةُ** *The tree put forth its عَسَالِجِ, or soft and green rods or twigs or shoots [&c.: see عَسْلُوجٌ].* (S, K.)

**عَسْلُوجٌ**: see **عَسْلُوجٌ**, in four places.

**رَقِيقٌ** [app. meaning *Thin, or unsubstantial*], (Ibn-Abbád, O, K.) *i. e. in which are flour and water*: (Ibn-Abbád, O:) or *good, sweet, or pleasant*. (O, K.)

**عَسْلَاجٌ**: see the following paragraph.

**عَسْلُوجٌ** *A branch, or twig, or shoot*: (Msb:) or *a branch, or twig, or shoot, that is a year old*: (Lth, O:) or *a rod, or twig, or shoot, of recent growth*: (TA:) or *any plant that comes forth green, twisting, or wreathing, and soft, before it assumes other colours*: (AHn, O:) or, as also **عَسْلُوجٌ**, (S, O, K,) and **عَسْلَاجٌ**, (O,) *a soft and green rod or twig or shoot* (S, O, K) *of a tree, and of a grape-vine, when it first grows forth*: (S, O:) or all signify a branch, or twig, or shoot, until a year old: (M, TA:) or **عَسْلُوجٌ** signifies a soft, or tender, branch or twig or shoot: (TA:) the pl. of **عَسْلُوجٌ** is **عَسَالِجٌ**: (Msb:) and this is said to signify a certain [sort of] white thing, that comes forth in the **صَيْفِ** [meaning either *spring* or *summer*], and stretches along like the **خَمِزْرَانٌ** [or kind of cane called rattan], soft, or supple, and bending: (O:) it is [also] said to signify the **عُرُوقِ** of trees, i. e. the **نُجُومِ** thereof [meaning the *sprouts from the roots* (see art. **نَجْمٌ**)] that shoot forth in the year: and certain things that spread upon the

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surface of the earth, like **عُرُوقٌ** [or roots], and are green: or a certain plant upon the banks of rivers, bending and inclining by reason of softness, or tenderness, or luxuriance: and, as used by the vulgar, rods, or twigs, or shoots, of recent growth. (L.) — Also + A boy, or young man, hot-headed, and light, or active, in spirit. (IAar, O.) And **الْقَوَامِ** (O) + **أَخِيَّةٌ** *soft, or tender, girl or young woman.* (O, K, TA.) And **قَوَامٌ عَسْلُوجٌ** + **أَخِيَّةٌ** *A soft, or tender, figure, or person*: (O, K:) the latter word, used in this sense by El-Ajjáj, said to be a contraction of **عَسْلُوجٌ**. (TA.) And **شَبَابٌ عَسْلُوجٌ** + **أَخِيَّةٌ** *A perfect state of youthfulness.* (TA.)

عسر

1. **عَسِرَ**, aor. **عَسَرَ**, (Msb, K,) inf. n. **عَسِيرٌ**, (S, \*Msb, K,\*) *It (a man's hand, and his foot,) was, or became, distorted*, (S, \*Msb, K,) [or, accord. to the K, app. said of a man, meaning *he was, or became, distorted in his hand, and his foot, and thus in the TK,*] *in consequence of rigidity in the wrist, and ankle.* (S, \*Msb, K,\*) [See also **عَسِيرٌ** below.] — **عَسِرَ**, aor. **عَسَرَ**, (S, Msb, K,) inf. n. **عَسِيرٌ**, (S, Msb,) *He coveted.* (S, Msb, K.) [It is trans. by means of **عَسِرَ**.] One says, **لَا يَعْصِرُ فِيهِ** [He will not covet it]. (S.) And **أَمْرٌ لَا يَعْصِرُ فِيهِ** *A thing, or an affair, the contending with which for the mastery, and the mastering of which, will not be coveted.* (S, K.) — Also, inf. n. **عَسِيرٌ** and **عُسُورٌ**, *He gained, or earned; or he sought sustenance; syn. كَسَبَ; (K, TA;) for himself; or for his family, or household*: (TA:) accord. to Fr, **الْعَسِيرُ** signifies **الِإِكْتِسَابُ** [i. e. *the gaining, or earning; or the seeking sustenance*]; (S;) [and] so signifies **الِإِعْتِسَامُ**. (TA.) — **عَسِرَ فِي الْأَمْرِ**, (S, K,) aor. **عَسَرَ**, (S,) *He strove, laboured, or toiled; or he exerted himself, or put himself to labour; in the affair.* (S, K,\*) — And **عَسِرَ**, (K,) or **عَسِرَ** **بِنَفْسِهِ**, (S,) **وَسَطَ الْقَوْمِ**, *He plunged into the midst of the people, or party, so that he mixed with them, not caring whether it were in battle or not*: (S, K, TA:) or, accord. to some, it is peculiarly in war, or battle; one says, **عَسِرَ**, aor. **عَسَرَ**, inf. n. **عَسِيرٌ**, meaning *he went at random, heedlessly, or in a headlong manner, without consideration, into war, or battle, and threw himself into the midst of it, not caring.* (TA.) — **عَسِمَتْ عَيْنُهُ** *His eye shed tears* (**ذَرَفَتْ** [in the CK **ذَرَفَتْ**]): and (some say, TA) *had foul matter in its inner angle* (**غَبِضَتْ** [in the CK **غَبِضَتْ**]); as also **عَسِمَتْ**: or *had its lids closed, one upon the other.* (K, TA.)

4. **عَسَرَ يَدَهُ** *He, or it, rendered his hand rigid [and app. distorted: see 1, first sentence].* (K.) — **عَسَرَ** **أَعْسَهُ** *He gave to him.* (TA.) — See also 1, last sentence.

8. **أَعْسَمْتُهُ** *I gave him what he coveted from me.* (S, TA.) — And **الِإِعْتِسَامُ** signifies **الِإِكْتِسَابُ** [expl. above]: see 1. (TA.) — Also *The sheep's, or goats', bringing forth, and the pastor's coming and putting to every one of them her young one.*

(S, K.) [Accord. to the TK, one says, **أَعْتَسَمَتِ الشَّاةُ**, (using **الشَّاةُ**, as is sometimes done, in the sense of the coll. gen. n. **الشَّاءُ**, or the former may be a misprint for the latter,) meaning *The sheep, or goats, brought forth, &c.*] — And *The taking and wearing an old and worn-out sandal, or boot.* (K.) [Accord. to the TK, one says, **اعْتَسَمَ النُّعْلُ**, or **النُّعْلُ**, meaning *He took the sandal, or the boot, in an old and worn-out state, and wore it.*]

**عَسِيرٌ** [mentioned above as an inf. n.] signifies *A rigidity in the wrist, and ankle; in consequence of which the hand, and foot, became distorted*: (S, K:) or, as some say, *a rigidity in a man's wrist*: (TA:) or *a distortion in the hand, or arm, in consequence of a rigidity in the wrist, or in the elbows.* (Mgh.) — See also **مُعَسِيرٌ**.

**عَسِيٌّ** *One who gains, or earns, much for his family, or household.* (TA.)

**عُسُورٌ** *One who toils, or works laboriously, or who seeks gain or the means of subsistence, for his family, or household; as also عَسِيرٌ: pl. [of the former, and perhaps of the latter also,] عَسِيرٌ.* (K.) — And *A she-camel that has many young ones.* (K.)

**عَسِيرٌ**: see the next preceding paragraph.

**أَعْسَرٌ** *Having a distortion of the hand, and of the foot, in consequence of rigidity in the wrist, and ankle; applied to a man: and so عَسَمَاءٌ applied to a woman.* (S, Msb, K. [See also **عَسِيرٌ**].) — And *An ass slender in the legs.* (TA.)

**مُعَسِيرٌ** *A thing that is, or that is to be, coveted; syn. مَطْمَعٌ; (S, TA;) as also عَسِيرٌ; or this latter signifies coveting, or covetousness; and عَسِيرٌ, with ش, is a dial. var. of it.* (TA in this art. and in art. **عَشِيرٌ**.) So the former signifies in the saying **مَا لَكَ فِي بَنِي فُلَانٍ مُعَسِيرٌ** [There is not for thee, in the sons of such a one, anything that is, or is to be, coveted]. (S.) [Freytag has written this word **مُعَسِيرٌ**, as from the K, in which I do not find it; and has expl. it as signifying *desire*.]

عسو

1. **عَسَا** **الْعُودُ**, aor. **يَعْسُو**, inf. n. **عَسُوٌّ** and **عَسَاءٌ**, *The wood, or stick, was, or became, dry and hard*: (As, S:) and **عَسَا النَّبَاتُ**, (Kh, S, K,) inf. ns. as above, (K, TA,) *the plant was, or became, thick, or coarse, or rough*, (Kh, S, K,) and *dry, (K,) and hard*: (TA;) as also **عَسِيَ**, (Kh, S, TA, [in the CK, in art. **عَسَى**, erroneously written **عَسَى**]) a dial. var. of the former, (Kh, S,) inf. n. **عَسَا**. (TA.) — And **عَسَتْ يَدُهُ**, aor. **يَعْسُو**, inf. n. **عَسُوٌّ** (El-Ahmar, S, Msb, TA) and **عَسِيَ**, (Msb,) *His hand became thick, or coarse, or rough, from work.* (El-Ahmar, S, Msb, TA.) — **عَسَا** said of an old man, aor. **يَعْسُو**, (As, S, Msb, K,) inf. n. **عَسِيَ**, (As, S,) or **عَسُوٌّ**, (Msb,) or both, and **عَسَاءٌ** and **عَسُوٌّ**; (K;) and **عَسِيَ**, (Kh, S, K,) inf. n. **عَسَا**; (K;) *He became aged, or ad-*

vanced in age, (Mṣb, K,) and (Mṣb) in a declining state (Ṣ, Mṣb) by reason of age: like عَتَا. (Ṣ.) [See also an explanation of عَتَا more agreeable with the first and second of the significations mentioned in this paragraph.] — And اللَّيْلُ عَسَا *The night became intensely dark*: (K:) but عَسَا is more known [in this sense]. (TA.)

عَسُو *Wax, or wax-candles*. (K.)

عَسَا *Dates while green and small*: (Ṣ:) said in the K, in art. عَسَى, and [before] by Hr as is stated in the handwriting of Aboo-Zekereeya, to be correctly with ع; but mentioned by Sb in the "Book of Palm-trees," and by AHn in the "Book of Plants," as being with ع and غ. (TA.) — [Also, as stated by Freytag on the authority of Dmr, *The female locust*.]

عَسُوَة *Age; old age*. (TA. [See 1.])

عَاسٍ [part. n. of 1;] *Thick, coarse, or rough*. (TA.) — And *The fruit-stalk of the raceme of a palm-tree*: (A'Obeyd, Ṣ, and TA in art. عَسَى:) of the dial. of Belhārith Ibn-Kaṣb. (TA.) — And (TA) *Palm-trees* (نَحْلٌ). (K, TA, both in art. عَسَى.)

أَعْسَاءُ [a pl. of which the sing. is not mentioned;] *Hard [hollows, or cavities, in stone, or in rugged ground, that retain the water of the rain, such as are termed]* أَرْزَانٌ. (TA.)

### عسى

1. عَسَى is [said by some to be] one of the verbs of appropinquation, implying eager desire, or hope, and fear, and not perfectly inflected, for it is applied in the form of the preterite to that which occurs in the present: one says عَسَى زَيْدٌ [meaning, accord. to what has been said above, *Zeyd is near to going forth*, though generally otherwise expl., as will be shown in what follows], and عَسَتْ فُلَانَةٌ أَنْ تَخْرُجَ [*Such a woman is near to going forth*]; زَيْدٌ being the agent of عَسَى, and أَنْ يَخْرُجَ being its objective complement and meaning الخُرُوجُ: and one says also, عَسَيْتُ أَنْ أَفْعَلَ ذَلِكَ [as meaning, accord. to what here precedes, *I am near to doing that*], and عَسَيْتُ, with kesr, agreeably with readings [in the Kṣur xlvii. 24], قَبْلَ عَسَيْتُمْ, with kesr and fet-ḥ; and one says to a woman, عَسَيْتِ أَنْ تَفْعَلِي ذَلِكَ; and [to women,] عَسَيْتِنَّ; but one does not use the form يَفْعَلُ thereof, nor the form فَاعِلٌ; (Ṣ;) both of which [however] are mentioned [as used] by the author of the "Inṣāf:" (IAḵ p. 88:) [or, accord. to Fei,] عَسَى is a preterite verb, [used in the sense of the present,] aplastic, not perfectly inflected, of the verbs of appropinquation, implying hope, and eager desire, and sometimes opinion, and certainty; and it is incomplete [i. e. non-attributive], and complete [i. e. attributive]: the incomplete has for its predicate an aor. mansoob by means of أَنْ, as in the saying, عَسَى زَيْدٌ أَنْ يَقُومَ, meaning زَيْدٌ قَارِبٌ

الْقِيَامِ [*Zeyd is near to standing*], the predicate being an objective complement or having the meaning of an objective complement: or, as some say, the meaning is لَعَلَّ زَيْدًا أَنْ يَقُومَ, i. e. [virtually, but not literally,] *I eagerly desire, or I hope, that Zeyd may be performing the act of standing*: [but see عَلَّ and لَعَلَّ in art. عَل, as well as what follows in this paragraph after the explanation of the next ex.:] the complete is such as occurs in the saying, عَسَى أَنْ يَقُومَ زَيْدٌ [meaning, accord. to what is said above, *Zeyd's standing is near to being a fact*]; the agent being literally a phrase composed of a subject and an attribute because أَنْ is here what is termed قِيَامٌ [so that عَسَى أَنْ يَقُومَ زَيْدٌ is equivalent to قِيَامٌ مَصْدَرِيَّةٌ [Zeyd]: (Mṣb:)] — [in the MA and PṢ and TḲ &c., عَسَى is expl. as meaning *It may be that*; and this, or simply *may-be*, or *may-hap*, or *perhaps*, I regard as the preferable rendering; as being virtually the meaning in all cases: for عَسَى زَيْدٌ أَنْ يَقُومَ, in which it is used as an incomplete verb, however it may be rendered, virtually means *It may be that Zeyd is, or will be, standing*; or *may-be Zeyd* &c.: and عَسَى أَنْ يَقُومَ زَيْدٌ, in which it is used as a complete verb, virtually means the same, though more properly rendered *Zeyd's standing may be a fact*: its usages are various, and have occasioned much dispute respecting its grammatical character and its meaning or meanings; as will be shown by what here follows:] — it is [said to be] a verb unrestrictedly, or a particle unrestrictedly: (K:) [but this statement seems to have originated from a mistranscription: IHsh says,] it is a verb unrestrictedly: not a particle unrestrictedly, contrary to the opinion of Ibn-Es-Sarrāj and Th; nor when it has an affixed pronoun, as in عَسَاكَ, contrary to an opinion of Sb, ascribed to him by Seer: (Mughnee:) it denotes hope in the case of that which is liked, and fear in the case of that which is disliked; as in the saying in the Kṣur [ii. 213], وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ [But it may be that ye dislike a thing when it is good for you, and it may be that ye like a thing when it is evil for you]: (Mughnee, K:\*) — it is used in various ways; one of which is the saying, عَسَى زَيْدٌ أَنْ يَقُومَ [mentioned above], respecting the analysis of which there are different opinions: that of the generality is, that it is like كَانَ زَيْدٌ يَقُومُ [inasmuch as عَسَى is here an incomplete verb]; but this is deemed dubious, because the predicate [عَسَى أَنْ يَقُومَ] is rendered by an inf. n., and the subject [زَيْدٌ] is a substance; to which several replies have been made; one being that a prefixed noun is meant to be understood, either before the subject, so that the meaning is, عَسَى أَمْرٌ زَيْدٌ الْقِيَامِ [*It may be that the case of Zeyd is, or will be, the performing of the act of standing*], or before the predicate, so that the meaning is عَسَى زَيْدٌ صَاحِبُ الْقِيَامِ [*It may be that Zeyd is, or will be, the performer of the act of standing*]; and another reply is, that it is of the class of زَيْدٌ عَدْلٌ and

عَسَى [meaning عَادِلٌ and صَائِرٌ, for أَنْ يَقُومَ is equivalent to an inf. n., and an inf. n. may be used in the sense of an act. part. n.]; and another is, that أَنْ is here redundant, which reply is [said to be] nought, because ان has rendered the aor. mansoob, and because it seldom falls out [from the phrase, though it should be remarked that لَعَلَّ, which is said in the Mughnee to be like عَسَى in meaning, is generally followed by a simple aor. and sometimes by أَنْ and an aor.]: another opinion respecting the analysis of the phrase is, that عَسَى is a trans. verb, like قَارِبٌ in meaning and in government, [agreeably with the explanations mentioned above from the Ṣ and Mṣb,] or intrans. like مِّنْ قَرَبٍ with the preposition suppressed; and this is the opinion of Sb and Mbr: the opinion of the generality is, that it is an incomplete verb [like كَانَ in the phrase كَانَ زَيْدٌ يَقُومَ, mentioned above], and that أَنْ and the verb following it compose a substitute of implication supplying what is wanting in the two preceding portions of the sentence: — the second way of using it is, the making it to have أَنْ and the verb following this for its object, [as in عَسَى أَنْ يَقُومَ زَيْدٌ, mentioned above], so that it is a complete verb: — the third and fourth and fifth are when it is followed by a simple aor., [being in this case likened to كَادَ, (Ṣ, K, TA,)] or an aor. with س prefixed, or a single noun; as in عَسَى زَيْدٌ يَقُومُ [*It may be that Zeyd stands, or will stand*] and عَسَى زَيْدٌ سَيَقُومُ [*It may be that Zeyd will stand*] and عَسَى زَيْدٌ قَائِمٌ [*It may be that Zeyd is standing*]; the first whereof is one of which there are few exs., such as the saying,

عَسَى الْكَرْبُ الَّذِي أُمْسَيْتَ فِيهِ  
يَكُونُ وَرَأَهُ فَرَجٌ قَرِيبٌ

[*It may be that the state of anxiety in which thou hast become (or, as some relate it, أُمْسَيْتَ i. e. I have become,) is such that after it will be a near removal thereof*]; and the third is one of which there are fewer exs., [and which is said in the Ṣ to be not allowable,] such as the saying,

أَكْثَرَتْ فِي الْعَدْلِ مِلْحًا دَائِمًا  
لَا تَكْثُرَنَّ إِلَيَّ عَسَيْتُ صَائِمًا

[or, as some relate it, عَسَيْتُ, which is more common, i. e. *Thou hast been profuse in censuring, persisting constantly: be not thou profuse: verily it may be that I am, or shall be, abstaining*]; and as to the prov., عَسَى الْغَوِيْرُ أَبُوْسَا [expl. in art. أَبُوْسَا, and of which it is said in the K that the verb therein is used in the manner of كَانَ, and in the Ṣ that the phrase is extr., that أَبُوْسَا is there put in the place of the predicate, and that there sometimes occurs in provs. what does not occur elsewhere], the right opinion is that يَكُونُ is suppressed before أَبُوْسَا; and [in the latter of the two verses cited above] أَكْثُرَنَّ is suppressed before صَائِمًا; because thus the primary usage is preserved, and because what is hoped is the person's being an abstainer, not the abstainer him-

self; and as to the second of the three modes of using عَسَى last mentioned above, with س prefixed to the aor., it is very extr.: — the sixth way of using it is the saying عَسَانِي and عَسَاكَ and عَسَاهُ, which is rare: in this case, accord. to Sb, it is used in the manner of نَعَلَ, as governing the subject in the accus. case, and the predicate in the nom.; the predicate being sometimes expressed, in the nom. case, as in the saying,

- فَعَلَتْ عَسَاهَا نَارُ كَأْسٍ وَعَلَّهَا
- تَشْكِي فَاتِي نَحْوَهَا فَأَعُوذُهَا

[And I said, *May-be it is the fire of Ka-s*, (for I suppose that كَأْس is here a proper name, that of a woman, daughter of El-Kelhabeh El-'Oranee,) and perhaps she has a complaint, (تَشْكِي being for تَشْكِي,) so I will come towards her, and visit her]: — the seventh way is the saying, عَسَى زَيْدٌ, mentioned by Th; which is to be explained on the ground that عَسَى is here an incomplete verb, and that its subject is the ضَمِيرُ الشَّانِ [i. e. أَنَّهُ] is suppressed, the meaning being, *It may be that the case is this, Zeyd is standing*, the nominal proposition being the predicate. (Mughnee. [Several other statements in that work, respecting عَسَى, I have omitted, as being refuted therein, or as being of little or no importance.]) — It also denotes opinion, (Mghb,) or doubt, (K, TA,) and certainty: (Mghb, K, TA:) the last is meant in the saying of Ibn-Mukbil,

- ظَنِّي بِهِمْ كَعَسَى وَهُمْ بِتَنُوفَةٍ
- يَتَنَازَعُونَ جَوَائِزَ الْأُمْسَالِ

[My opinion of them is like an expression of certainty while they, in a desert, or in a desert destitute of water or of herbage and water, &c., are contending in reciting current proverbs instead of attending to the wants of themselves and their camels]. (S, TA.) — As uttered by God, it is expressive of an event of necessary occurrence, (S, K,) in the whole of the Kur-án, except the saying, [in lxvi. 5,] عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ [It may be that his Lord, if he divorce you, will give him in exchange wives better than you]. (S.) — هَلْ عَسَيْتُمْ with what follows it, in the Kur [ii. 247], means [virtually] *Are ye near to fleeing?* (K:) some read thus; and some, عَسَيْتُمْ. (TA.) — عَسَى النَّبَاتُ [erroneously written in the CK عَسَى]: see the first sentence in art. عَسُو.

4. عَسَى بِهِ means *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (Lh, K, TA.)

عَسَى أَنْ تَفْعَلَ means *بالْحَرِيِّ* [i. e. *It is suitable, fit, or proper, that thou shouldst do such a thing*]. (K. [In the CK, and likewise in the TK, erroneously, بِالْعَسِيِّ and بِالْحَرِيِّ.]) عَسَا: see art. عَسُو.

هُوَ عَسَى بِهِ: see what next follows.

هُوَ عَسَى بِهِ *He is adapted or disposed by nature, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy, for it or of it; as also عَسَى بِهِ* (K, TA:) but one should not say عَسَى. (TA.) [See also مَعَسَاة.]

عَسُو: see art. عَسُو.

مَعَسَاةٌ A girl thought to have attained puberty: (Lh, TA:) or a girl near to attaining puberty. (K.)

مَعَسَاةٌ is from عَسَى, like مَثَنَةٌ from إِنَّ: you say, هُوَ مَعَسَاةٌ لِلْخَيْرِ, meaning *He is a person [fit, or proper,] for one's saying of him, good*: (A and TA in art. ان:) and إِنَّهُ لَمَعَسَاةٌ [It may be that he will do good]: (A and TA in art. ان:) and إِنَّهُ لَمَعَسَاةٌ بِكَذَا, meaning *مَخْلَقَةٌ* [i. e. *Verily he is adapted or disposed by nature, apt, meet, suited, &c., for such a thing*]: (K, TA:) and in like manner, without variation, it is used in speaking of a female, and of two persons, and of a pl. number. (TA.)

مُعَسِبَةٌ A she-camel of which one doubts whether there be in her milk or not: (IAar, K, TA:) or whose milk has stopped and it is hoped that it will return. (Er-Rághib, TA.)

عش

1. عَشَّ (TK,) inf. n. عَشٌّ (K,) *He (a bird) kept to his عش [or nest in a tree].* (K, TK.)

2. عَشَّشَ, inf. n. تَعَشَّشَ, *He (a bird) made for himself a nest in a tree; (S, O, K;) as also اعْتَشَّ, (A, K,) or اعْتَشَّ عَشَّهُ, (O,) inf. n. اعْتَشَّاشٌ. (TA.)*

— It is said in a trad., (A, K,) in the story of Umm-Zarā, (O, TA,) لَا تَمَلُّا بَيْتَنَا تَعَشَّشَا, meaning *She will not be unfaithful with respect to our food, or wheat, by hiding somewhat in every corner, (A, O, K,) like birds that make their nests in sundry places, (O,) so that it becomes like the nest of the bird in a tree, (A, O,) or so that it becomes like the place where the birds make their nests in a tree. (K.)* [See another reading in the first paragraph of art. عَش.] — You say also, of a person greatly erring, and obstinately persevering in evil, عَشَّشَ عَشَّشَ, [The devil hath made a nest in his heart]. (TA in art. فَحَص.) — عَشَّشَ الخُبْزُ *The bread became mouldy, or spoiled and overspread with greenness, (S, A, O, K,) and dried up. (S.)* — عَشَّشَ الخُبْزُ *He left the bread until it became mouldy, or spoiled and overspread with greenness [and dried up]. (A.)*

3: see the next preceding paragraph.

عَشَّ: see the paragraph here following.

عَشٌّ The nest of a bird, formed of what it collects together, (S, A, Mgh, O, Mgh, K,) of slender pieces of sticks, (S, A, O, K,) &c., (S, O,) or of fragments of sticks, (Mgh, Mghb,) in which it lays its eggs, (Mgh,) in a tree, (S, A, Mgh, O, Mgh, K,) in the branches thereof; (S, A, O, K;) as also عَشٌّ: (A, K:) but if in a mountain, (S, O,

Mghb,) or a building, (Mghb,) or a wall or the like, (S, O,) it is called وَكْرٌ, and وَكْنٌ; and if in the ground, أَفْحُوصٌ, (S, O, Mghb,) and أُدْجِي: (S, O:) or the nest of a raven or other bird, upon a tree, when it is dense, or compact, and large: (Lth, T:) pl. [of pauc.] أُعَشَّاشٌ (S, Mghb) and [of mult.] عَشُوشٌ and عَشَّشَةٌ (S, Mgh, Mghb) and عَشُوشٌ. (TA.) [See also عَشَّشٌ.] It is said in a prov., quoted in a خُطْبَةٌ of El-Hájjáj, (O, TA,) لَيْسَ هَذَا بِعَشِّكَ فَادْرَجِي [+ *This is not thy nest, or] thou hast no right in this; therefore go thy way*: (A, O, K:\*) addressed to him who alights in a place of abode not befitting him: (A, TA:) or to him who raises himself above his rank: and to him who applies himself to a thing not of his business to do: and to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA.) And in another prov., (TA,) تَلَمَّسْ أُعَشَّاشَكَ + *Seek thou, or seek thou repeatedly, after pretexts, and [causes for] false accusation, in thy family (O, L, K, TA) and those belonging to thee: (TA:)* [not in others: (see Freytag's Arab. Prov., i. 235:)] nearly like the former proverb. (TA.) [In the CK, تَلَمَّسْ is erroneously put for تَلَمَّس.]

عَشَّيْبَةٌ and عَشَّيْبِيَّةٌ } see art. عَسُو.  
عَشَّيْبَانٌ and عَشَّيْبَانٌ }

عَشَّشَ (IAar, S,) or عَشَّشَ, as written by Sgh, (TA,) or both, (O, K,) *A nest such as is called عش, when heaped up, one part upon another. (IAar, S, O, K.)*

مَوْضِعٌ كَذَا مَعَشَّشَ الطُّيُورِ [Such a place is the place where the birds make their nests in the branches of trees]. (S, O, K:\*)

عشب

1. عَشَبَتِ الْأَرْضُ and عَشَبَ المَوْضِعُ: see 4. — عَشَبٌ said of bread, (Yaqqoob, TA,) *It was, or became, dry. (Yaqqoob, K, TA.)* — And عَشَبَ, [so in the TA, app. عَشَبٌ] inf. n. عَشَابَةٌ and عَشُوبَةٌ, said of a man, *He became dry, or tough, by reason of leanness. (Yaqqoob, TA.)*

2: see what next follows.

4. عَشَبَ المَوْضِعُ; and عَشَبَ, aor. ٤, inf. n. عَشَبٌ; *The place produced its [herbs, or herbage, of the kind termed] عَشَبٌ: (Mghb:) and in like manner, (Mghb,) عَشَبَتِ الْأَرْضُ, (S, O, Mgh, K,) and عَشَبَتِ, (Mghb,) and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] عَشَبَتِ, (TA,) *The land produced عَشَبٌ. (S, O, K.)* [See also 12. After the mention of بَلَدٌ عَاشِبٌ in the S and O, it is said in the former that for the verb one does not say otherwise than عَشَبَتِ الْأَرْضُ, and in the latter that one does not say عَشَبَ البَلَدُ.] — And عَشَبَ القَوْمَ *The people, or party, lighted on, or found, عَشَبٌ; (S, O, K;) as also عَشُوبٌ القَوْمَ [but**

probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, **أَعَشَبْتَهُ** [Thou hast found fresh herbage: alight]. (O.) — See also 5. — **سَأَلْتَهُ فَأَعَشَبَنِي** [I asked him and] he gave me an old she-camel, (S, O, K, TA,) i. e. what is termed **عَشْبَةٌ**. (TA.)

5. **تَعَشَّبَتِ الإِبِلُ** The camels fed upon [herbs, or herbage, of the kind termed] **عُشْبٌ**; and [accord. to the TA as a distinct meaning] became fat (K, TA) therefrom; (TA;) as also **أَعَشَبْتَهُ** accord. to the K, but this latter is wrong, being correctly **أَعَشَبْتَهُ**, as in the parent-lexicons. (TA.)

8: see what next precedes.

12. **اعْتَشَبَتِ الأَرْضُ** The land produced abundance, or much, of [herbs, or herbage, of the kind termed] **عُشْبٌ**; this verb having an intensive signification, like **اخشوشن** [q. v.]. (S, O, TA.) [It is erroneously mentioned in the K as syn. with **أَعَشَبْتَهُ**.] — See also 4.

**عُشْبٌ** [a coll. gen. n.], n. un. with **ة**; (TA;) Fresh, green, juicy, soft, or tender, herbs or herbage, (S, A, O, Mṣb, K,) in the first part of the [season called] **رَبِيعٌ** [i. e. **رَبِيعُ الكَلْبِ**, which begins in January and ends in March, O.S.]: (Mṣb:) not termed **حَشِيشٌ** until drying up: (S, O:) or, in the opinion of the generality of the lexicologists, **عُشْبٌ** is applied to such as is fresh and to such as is dry: (ISd, TA voce **حَشِيشٌ**;) or the first, or earliest, of herbage, (**سَرَعَانَ الكَلْبِ**), in the **رَبِيعِ**, that [afterwards] dries up, and does not remain; the term **كَلْبٌ** being applied by the Arabs to **عُشْبٌ** and to other kinds: and **عُشْبٌ** is applied to fresh, green, juicy, soft, or tender, herbs or leguminous plants, of the desert, that come forth in the **رَبِيعِ**: and under this term are included those that are hard and thick, which are termed the **ذُكُورُ** thereof; as well as to those that are slender and soft, which are termed the **أَحْرَارُ** thereof: or, accord. to AHn, whatever is destroyed by winter, and grows again from the stocks, or roots, thereof, or the seed: he says also that it is applied to such [herbage] as is uninterrupted; as opposed to **تَعَشَّبٌ**: or, accord. to Th, it is applied to the mature; as so opposed. (TA.) — **عُشْبَةُ الدَّارِ** [The green herb of the dwelling] means that which grows in the **دِمْنَةُ** [or patch of ground which people have blackened by their cooking and where their cattle have staled and dunged] of the dwelling, surrounded by fresh, or green, herbs, in a white [or clean] part of the ground, and good soil: and hence, † **هَجِيئَةُ** [or woman whose father is a free man, or an Arab, and her mother a slave]; an appellation like **خَضْرَاءُ الوَضْرِ** [app. lit. meaning "The green herb that grows in the place where the water with which skins have been washed, or the like, is poured out:" but IbrD thinks that it may be a mistranscription for **خَضْرَاءُ الدَّمَنِ**]. (TA.) — [**عُشْبُ الدَّبِ** is Egyptian toad-flax; *antirrhinum Aegyptiacum*; the name of which is written by Forskål (Flora Aegypt. Arab., pp. lxxviii. and 112),

**عُشْبُ الدَّبِ** and *Asjib ed dīb* and *Aeschib ed dīb*.]

**عِيَالُ عَشْبٍ** A family, or household, among whom is none little, or young. (S, O, K.) — See also **عَشْبَةٌ**.

**عَاشِبٌ**; fem. with **ة**: for the latter see **عَاشِبٌ**.

**عَشْبَةٌ** An old she-camel (**نَابٌ كَبِيرَةٌ**) [mistranslated by Golius and Freytag "dens exertus magnus"]; (S, O, K; [see 4;]) as also **عَشْبَةٌ**. (S, O.) And An old ewe, advanced in age. (K.) Also An old man bent with age. (K.) A man, and an old woman, bent, and slender, and advanced in age: (Lh, L, TA:) or a decrepit old man and old woman. (S, O.) A short man; (O, K;) as also **عَشِيبٌ**. (K.) And A woman short, and ugly, or despicable; (O, K, TA;) and so applied to a man; (TA;) or so **عَشِيبٌ** applied to a man. (O.) And A man dry, or tough, by reason of leanness. (Yaḥkoob, TA.)

**عَشِيبٌ**; and its fem., with **ة**: see **عَاشِبٌ**, in three places. — And see also **عَشْبَةٌ**.

**عَاشِبَةٌ** The state of having, or producing, [herbs, or herbage, of the kind termed] **عُشْبٌ**, (S, O,) or much thereof. (K.)

**بَلَدٌ عَاشِبٌ** (S, A, O) and **مُعَشِبٌ**, (A,) and **مَوْضِعٌ عَاشِبٌ** (Mṣb) and **مَكَانٌ عَشِيبٌ** (S, O,) and **رَوْضٌ عَاشِبٌ** and **مُعَشِبٌ**, (TA,) and **أَرْضٌ عَاشِبَةٌ** (Mṣb, K) and **عَشِيبَةٌ** (S, O, Mṣb, K) and **عَشِيبَةٌ** (Mṣb, K) and **مُعَشِبَةٌ**, (S, Mṣb,) but some do not say **عَشِيبٌ**, (Mṣb,) [A country, and a place, and meadows, and land,] having, or producing, [herbs, or herbage, of the kind termed] **عُشْبٌ**, (S, A, O, Mṣb,) or much thereof. (K. [See also **مِعْشَابٌ**.]) — And **بَعِيرٌ عَاشِبٌ** A camel feeding upon **عُشْبٌ**. (S, O.)

**تَعَاشِبٌ** Scanty, and scattered, or disunited, [herbs, or herbage, of the kind termed] **عُشْبٌ**: a word [of an extr. form (see **تَبَاشِيرٌ**) and] having no sing.: (S, O:) or scattered, or disunited, portions thereof: (AHn, K, TA:) or different kinds of herbage: in the saying of a seeker of herbage, **عُشْبٌ وَتَعَاشِبٌ وَكَمَاةٌ شَيْبٌ تُشِيرُهَا بِأَخْفَافِهَا التَّيْبُ**, it means scattered, or disunited, **عُشْبٌ**: (AHn, TA:) or **عُشْبٌ** not yet mature. (Th, TA.) [See **عُشْبٌ** as opposed thereto.]

**مُعَشِبٌ** and its fem.: see **عَاشِبٌ**, in three places.

**أَرْضٌ مِعْشَابٌ**, and **أَرْضُونَ مِعْشَابٌ**, [Land, and lands,] having, or producing, much herbage [of the kind termed] **عُشْبٌ**: (K,\* TA:) **مِعْشَابٌ** is pl. of **مِعْشَابٌ**, or it has no proper sing. (TA.) [See also **عَاشِبٌ**.]

## عشر

1. **عَشَرَ**, (K,) aor. **عَشَرَ**, as is expressly stated by the expositors of the Fṣ and by others, but F,

confounding two usages of the verb, says **عَشَرَ**, (TA,) inf. n. **عَشْرٌ**, (TA,) He took one from ten. (K.) — And **عَشَرَهُمُ** He took one from among them, they being ten. (Mṣb.) — And **عَشَرَهُمُ**, (S, K,) aor. **عَشَرَ**, (S, O, TA,) accord. to the K, but this is at variance with other authorities, as mentioned above, (TA,) inf. n. **عَشْرٌ**, (K,) or **عَشْرٌ**, with damm, (S, O,) the former correct, but the latter is preferred by MF, who quotes it from the Expositions of the Fṣ, (TA,) and **عَشْرٌ**; (K;) and **عَشَرَهُمُ**, (O, K,) inf. n. **تَعَشِيرٌ**; (TA;) He took from them the **عَشْرُ** [i. e. the tenth, or, by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth,] of their several kinds of property. (S, O, K.) And in like manner you say, (TA,) **عَشَرَ الحَالِ**, (Mṣb, TA,) aor. **عَشَرَ**, inf. n. **عَشْرٌ** and **عَشْرٌ**; (Mṣb;) and **عَشَرَهُ**; (TA;) He took the **عَشْرُ** of the property. (Mṣb, TA.) It is said in a trad., respecting women, **لَا يُعْشَرْنَ**, meaning, They shall not have the tenth of the value of their ornaments taken. (TA.) — **عَشَرَ**, aor. **عَشَرَ**, He added one to nine. (L, K.) [In the TA and CK, this signification is connected with the first mentioned above, at the commencement of this art., by **أَوْ**, instead of **وَ**, which latter is evidently the right reading.] — And **عَشَرَهُمُ**, aor. **عَشَرَ**, (S, O, Mṣb, K,) inf. n. **عَشْرٌ**, (S, O, Mṣb,) He became the tenth of them: (S, O, Mṣb, K;) or he made them ten by [adding to their number] himself. (TA.) [See also 2: and see Q. Q. 1.]

2: see 1, in two places. — **عَشَرَهُمُ**, (O, Mṣb, TA,) inf. n. **تَعَشِيرٌ**, (TA,) also signifies He made them ten, by adding one to nine. (O, Mṣb, TA. [See **وَحَدَهُ**].) And **اعشَرَ العَدَدَ** He made the number ten. (TA.) — **عَشَرَ المَصْحَفِ**, inf. n. **تَعَشِيرٌ**, He put, in the copy of the Kur-án, [the marks called] the **عَوَاشِرُ** [pl. of **عَاشِرَةٌ**]. (S, O, K,\*) — **اَللّٰهُمَّ عَشْرُ عَشْرٍ حَطَايَ** O God, write down ten good deeds for every one of my steps. (Lh, TA.) — **عَشَرَ لَإِمْرَأَتِهِ**, or **عِنْدَهَا**, He remained ten nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce **سَبَعٌ**.) — **عَشَرْتُ**, (S, Mṣb, K,) [in the CK **عَشَرْتُ**,] inf. n. **تَعَشِيرٌ**; (S;) and **عَشَرْتُ**; (K;) She (a camel) became what is termed **عَشْرَاءُ**; (S, K;) she completed the tenth month of her pregnancy. (Mṣb.) — And **عَشَرُوا** Their camels became such as are termed **عَشْرَاءُ** [pl. of **عَشْرَاءُ**]. (O.)

— See also 4. — **عَشَرَ القَدَحِ** He broke the **قَدَحٌ** [or drinking-bowl] into ten pieces. (O, TA.) — And [hence, app.,] **عَشَرَ الحُبِّ قَلْبَهُ** + Love emaciated him [as though it broke his heart into ten pieces]. (TA.) — And **عَشَرَ**, (A, K,) inf. n. **تَعَشِيرٌ**, (S, O, K,) He (an ass) brayed with ten uninterrupted reciprocations of the sound. (S, A, O, K,\*) They assert that, when a man arrived at a country of pestilence, he put his hand behind his ear, and brayed in this manner, like an ass, and then entered it, and was secure from the pestilence: (S,\* O, TA:) or he so brayed at the gate of a city where he feared pestilence, and conse-

quently it did not hurt him. (A.) — Also *He* (a hyena) *cried, or howled, in the same manner.* (A.) And *He* (a raven) *croaked in the same manner.* (K.)

3. *عاشروا*, (K,) inf. n. *مُعَاشَرَةٌ*, (S, O, Mṣb, K,) *He mixed with him; consorted with him; held social or familiar intercourse, or fellowship, with him; conversed with him; or became intimate with him; syn. خَالَطَهُ.* (S, O, Mṣb, K.) [See also 6.]

4. *اعشروا*: see 2. — *اعشروا* They became ten. (S, O.) — *اعشرت*, said of a she-camel: see 2. — Also *She* (a camel) *completed ten months from the time of her bringing forth.* (TA.) — Also, or *عشرت*, *She brought forth her tenth offspring.* (TA in art. بكر.) — And the former, said of camels, *They came to water on the tenth day, counting the day of the next preceding watering as the first.* (O.) — And *عاشروا* *He was, or became, one whose camels came to water on the tenth day, counting the day of the next preceding watering as the first; expl. by the words وَرَدَّتْ إِلَيْهِ عَشْرًا*, (S, TA,) or *العشور*. (TA.) — And *He came to be within [the period of] the [first] ten [nights] of Dhul-Hijjah* (في عشر ذي الحجة). (T, TA.) — And *عاشرونا منذ لرتلتني* We have had ten nights pass over us since we met. (L, TA.)

6. *تعاشروا* They mixed; consorted; or held social or familiar intercourse, or fellowship; one with another; conversed together; or became intimate, one with another; syn. *تخالطوا*; (S, O, Mṣb, K;) as also *اعتشروا*. (TA.)

8: see what next precedes.

Q. Q. 1. *عشروته* *He made it twenty*: an extr. word [with respect to formation, and post-classical, like *سبعن*, q. v.]. (K, TA.) [In the CK, *عشروته*, and expl. there as signifying *I made it twenty*: but this is evidently a mistranscription.]

*عشور* fem. of *عشورة* [q. v.].

*عشور* (S, O, Mṣb, K) and *عشور* (TA) *A tenth; a tenth part; one part of ten parts; as also عشير* and *مِعشَار*; (S, O, Mṣb, K;) which last is [of a form] not used [to denote a fractional part] except as applied to the tenth part (S, O) and [in the instance of *مرباع* applied to] the fourth part: (O:) or, as some say, *مِعشَار* is the *tenth of the tenth* [i. e. a hundredth part]: and as some say, *مِعشَار* is the *tenth of the عشير*, which latter is the *tenth of the عشور*; so that, accord. to this, the *مِعشَار* is *one of a thousand*; for it is the *tenth of the tenth of the tenth*: (Mṣb:) [in the TA, “and as some say, *مِعشَار* is pl. of *عشير*, which latter is pl. of *عشور*”: but this is evidently a mistake:] the pl. of *عشور* is *أعشَار* (Mṣb, K) and *عشور*; (K;) and that of *عشير* is *أعشِيرَاء*: (S, O, Mṣb:) it is said in a trad., *تسعة أعشراء الرزق في التجارة وجزء منها*, i. e. [Nine tenths of the means of subsistence consist in merchandise, and one part of them consists in] the increase of animals. (S, A,\*

O.)\* — *أخذ عشر أموالهم* [means *He took the tenth, or tithe, or by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth, of their several kinds of property.*] (S, K.) [See 1, and see *عشَار* — *عشور* [as a pl. of which the sing. is not mentioned], applied to she-camels, *That excern into the udder* (تؤزل) *a scanty ذرة* [or quantity of milk (in the CK ذرة)] *without its collecting [and increasing].* (O, K.)

*عشور* A period of eight days between [camels'] *twice coming to water*; for they come to water on the tenth day [counting the day of the next preceding watering as the first]; and in like manner, the term for every one of the periods between two waterings is with *kesar*: [see *ثلث*]: (S, O:) or *camels' coming to water on the tenth day [after the next preceding period of abstinence, i. e., counting the day of the next preceding watering as the first]: or on the ninth day [not counting the day of the next preceding watering; for it is evident that these two explanations are virtually one and the same]; (K;) as in the Shems el-Uloom, on the authority of Kh, where it is added that they keep them from the water nine nights and eight days, and then bring them to water on the ninth day, which is the tenth from [by which is meant including] the former [day of] watering: (TA:) after the *عشور*, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, *هي تبرد عشرا وغيا*, and *عشرا وربعا*, [and so on,] to the twentieth [day counting the day of the next preceding watering as the first]; (Aṣ;) and then you say, that their period between two waterings is *عشوران*, (Aṣ, S, O,) i. e., *eighteen days*; (S, O;) and when they exceed this, they are termed *جوازير* [meaning “that satisfy themselves with green pasture so as not to need water”]. (Aṣ, S, O.) — Also *The eighth young one, or offspring.* (A in art. ثلث.) — And *A piece that is broken off from a cooking-pot, (K, TA,) or from a drinking-cup or bowl, (TA,) and from anything; (K, TA;) as though it were one of ten pieces; (TA;) as also عشارة*, (K, TA,) which signifies *a piece of anything*: (O, TA:) pl. of the former, *أعشَار* [and pl. pl. *أعشِير*]; (TA;) and of the latter, *عشارات*. (O, TA.) — [Hence, app.,] *برمة أعشَار* *A cooking-pot, or one of stone, broken in pieces*: thus [we find the latter word] occurring in the pl. form [and used as an epithet]. (S, O.) And *قدر أعشَار* *A cooking-pot broken into ten pieces*: (K:) or *a large cooking-pot, of ten pieces joined together by reason of its largeness*: (A:) or *a cooking-pot so large that it is carried by ten men, (K,) or by ten women*: (TA:) or [simply] *a cooking-pot broken in pieces*; not derived from anything: (TA:) pl. *أعشِير*, (A,) and *أعشِير*. (A, K.) And *جفن أعشَار* [A scabbard of a sword, or a sword-case,] *broken in pieces.* (O.) And *قلب أعشَار* [† A broken heart.] (S, K.) And *أعشَار جزور* *The portions of a slaughtered camel [for which players at the game called الميسر contend, and which are**

ten in number; not seven, as is said in one place in the TA. In Har p. 579, *اعشَار* in this case is said to be pl. of *عشور*; but I think that we have better reason for regarding it as a pl. of *عشور*]. (Az, S, O, K.) Imra-el-Keys says,

• وَمَا ذَرَقْتَ عَيْنَاكَ إِلَّا لِتَضْرِبِي  
• بِسَهْمَيْكَ فِي أَعْشَارِ قَلْبٍ مُقْتَلٍ

[And thine eyes did not shed tears but that thou mightest play with thy two arrows for the portions of a heart subdued and killed by the passion of love]: he means, by the two arrows, the two called *الرقيب* and *المعنى*; to the former of which are assigned seven portions, and to the latter, three; so that both together gain all the portions; for the slaughtered camel is divided into ten portions: therefore he means that she has played for his heart with her two arrows, [alluding to the glances shot from her eyes,] and gained possession of it altogether: (Az, S, O:\*) [see also a verse cited voce *رقيب*:] or accord. to some, he means that his heart had been broken, and then repaired like as cooking-pots are repaired: but Az says that the former explanation, which is mentioned by Th, pleases him more. (TA.) Hence the saying, *صرب في أعشاره ولم يرض بمِعشاره* [He played for all the portions of it, and was not content with the fifth of it]; meaning he took the whole of it. (A.) — And *أعشَار* alone means *Cooking-pots that boil the ten portions [of a جزور]*. (Har. p. 579.) — *أعشَار* also signifies *The primary feathers of the wing of a bird*; (S, O, TA;) and so *عواشِر*. (TA.)

*عشور* Three nights of the [lunar] month, [the tenth, eleventh, and twelfth,] after the *تسع* [q. v.]. (S, O.) — Also [The *asclepias gigantea* of Linnaeus; or *gigantic swallow-wort*;] *a species of tree [or shrub] in which is a substance answering the purpose of tinder, (K,) like cotton, (TA,) than which there is nothing better wherein to strike fire, and with which cushions are stuffed, (K,) on account of its softness*: (TA:) [see *رأ*, in art. *روأ*:] accord. to AḤn, (TA,) *a large species of tree [or shrub], of the kind called عضاء, having a sweet gum, (AḤn, S, O,\*) and milk, (O,) and broad leaves, growing up high, (AḤn,) from the flowers and shoots of which, (AḤn, K,) or from the joints of the branches and from the places of the flowers whereof, (O,) there comes forth a well-known kind of sugar, (AḤn, O,\* K,) in which is somewhat of bitterness, (O, K,) called سكر العشور*; (AḤn, TA;) [or this is a kind of red sugar, which falls like dew upon this tree; (Golius, from Ibn-Maaroof and the Mj;)] *it produces also bladders, resembling the شقائق [or faucial bags] of camels, in which they bray, [blowing them out from their mouths, with a gurgling sound,] (AḤu, TA,) [and] like the bladder of the smaller قناد [q. v.]; (S, O;) and it has a blossom like that of the دقلى, tinged, [but with what hue is not said,] and shining, and beautiful in appearance, as well as a fruit: (AḤn, TA:) n. un. with *ة*: and pl. [of this*

latter] **عَشْرٌ** [or rather this is a coll. gen. n.] and **عَشْرَاتٌ**. (S, O.) [See also **سَلَعٌ**.]

**عَشْرٌ**: see **عَشْرٌ**.

**عَشْرَةٌ** *Social, or familiar, intercourse; fellowship; i. q. مَخَالِطَةٌ*; (O, \*K;) or a subst. from the latter word. (S, Mṣb.) Sometimes it governs as a verb, [like the inf. n.,] accord. to some grammarians, as in the following ex.:

• **بِعَشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ** •

[By thine associating with the generous thou wilt be reckoned as one of them]. (IAḵ p. 211.)

**عَشْرَةٌ** [Ten;] the first of the **عُقُود**; (A, K;) with **ة**, (Mṣb,) and with fet-ḥ to the **ش**, (TA,) for the masc.; (Mṣb, TA;) and **عَشْرٌ**, without **ة**, (Mṣb, TA,) and with one fet-ḥah, (TA,) for the fem. (Mṣb, TA.) You say, **عَشْرَةٌ رِجَالٌ** [Ten men]: and **عَشْرٌ نِسَاءٌ** [ten women]. (S, O, Mṣb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put **عَشْرَةٌ**; and for the latter, **عَشْرٌ**: and in Freytag's lexicon we find **عَشْرٌ** instead of **عَشْرَةٌ**.] **عَشْرَاتٌ** [is the pl. of **عَشْرَةٌ**: and also] signifies *Decimal numbers*. (M in art. ست.) The vulgar make **عَشْرٌ** masc., as meaning a number of days, saying **العَشْرُ الْأَوَّلُ**, and **العَشْرُ الْأَخِيرُ**; but this is wrong [unless thereby they mean to speak of nights with their days, as will be shown by what follows]: the month consists of three **عَشْرَاتٍ**; namely, **العَشْرُ الْأَوَّلُ** [The first ten nights, with their days], pl. of **أُولَى**; and **العَشْرُ الْوَسْطَى** [The middle ten nights, with their days], pl. of **وَسْطَى**; and **العَشْرُ الْأَخِيرُ** [The last, lit. the other, ten nights, with their days], pl. of **أُخْرَى**; or **العَشْرُ الْأَوَّاحِرُ** [The last ten nights, with their days], pl. of **أَحْرَةٌ**. (Mṣb.) [**العَشْرُ الْأَوَّاحِرُ** is also especially applied to *The last ten nights of Ramadán*, with their days: and **عَشْرٌ ذِي الْحِجَّةِ** to *The first ten nights of Dhul-Hijjah*, with their days: and **العَشْرُ**, alone, to *The first ten nights of El-Moharram*, with their days.] The Arabs also said, **سَرْنَا عَشْرًا**, meaning *We journeyed ten nights*, with their days; making the fem. [لَيَالٍ] to predominate over the masc. [أَيَّامٍ]; as is the case in the **Ḳur** ii. 234. (Mṣb.) And **أَيَّامُ الْعَشْرِ** is used for **أَيَّامُ الْعَشْرِ** [The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of **عَشْرَةٌ** and **عَشْرٌ**, voce **خَمْسَةٌ**. And respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **عَشْرَةٌ** is imperfectly decl., see **ثَلَاثَةٌ**.] — **عَشْرٌ** is also applied to *A portion, or paragraph, of the Ḳur-án properly consisting of ten verses*; but it is often applied to *somewhat more, or less, than what is considered by some, or by all, as ten verses*, either because there is much disagreement as to the divisions of the verses or for the sake of beginning and ending with a break in the tenour of the text: (see **عَاشِرَةٌ**;) pl. **أَعَشَارٌ**. These divisions have no mark to distinguish them in some MSS.: in others, each is marked by a round ornament at the end;

or by the word **عشر**, or the letter **ع**, over, or over against, the commencement.] — When you have passed the number ten, you make the masc. fem., and the fem. masc. [to nineteen inclusively]: in the masc., you reject the **ة** in **عَشْرَةٌ**; and from thirteen to nineteen [inclusively], you add **ة** to the former of the two nouns; and [in every case] you pronounce the **ش** with fet-ḥ; and you make the two nouns one noun, [and, as such,] indecl., with fet-ḥ for the termination: (TA:) you say, **أَحَدٌ عَشْرٌ** [Eleven], (S, O, Mṣb,) [and **اِثْنَا عَشْرٌ** [Twelve], and **ثَلَاثَةٌ عَشْرٌ** [Thirteen], and so on; (Mṣb, TA;) with fet-ḥ to the **ش**; and in one dial. with sukoon [**عَشْرٌ**, &c.]; (Mṣb;) or the former only: (S, O:) and, as ISk says, some of the Arabs make the **ع** quiescent, [as many do in the present day,] saying **أَحَدٌ عَشْرَ**, and so on to **تِسْعَةٌ عَشْرَ** [inclusively] except in the instance of **اِثْنَا عَشْرَ** and **اِثْنَيْ عَشْرَ**, because of the quiescence of the **ا** and **ي**; and Akh says that they make the **ع** quiescent because the noun is long and its vowels are many: (S, O:) in the fem., you add **ة** to the latter of the two nouns, and reject the **ة** in the former of them, and make the **ش** in **عَشْرَةٌ** quiescent: you say **إِحْدَى عَشْرَةٌ**, (TA,) [and **اِثْنَا عَشْرَةٌ**,] and so on to **تِسْعَ عَشْرَةٍ** [inclusively]: and if you choose, you say **إِحْدَى عَشْرَةَ**, [ &c.,] with kesr to the **ش**: the former is of the dial. of the people of El-Hijáz, [and is the more common,] and the latter is of the dial. of the people of Nejd: (S, O, TA:) but fet-ḥ to the **ش** in this case is unknown to the grammarians and lexicologists, as Az says, though an instance has been adduced in an unusual reading of the **Ḳur** ii. 57, and another in vii. 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is *manṣoob*, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-ḥ,] in the cases of **rafa** and **naḡb** and **khafḍ**, except that of twelve; for **اِثْنَا** and **اِثْنَيْ** are decl. [i. e. you say, in a case of **naḡb** or **khafḍ**, **اِثْنَى عَشْرَ** and **اِثْنَيْنِ عَشْرَةَ**]. (TA.) — [In the same manner also **عَشْرٌ** and **عَشْرَةٌ** are used in the ordinal compounds.]

**عَشْرَاءٌ** A she-camel that has been ten months pregnant, (S, Mgh, O, Mṣb, K,) from the day of her having been covered by the stallion: she then ceases to be [of those] called **مَخَاضٌ**, and she is called **عَشْرَاءٌ** until she brings forth, and also after she has brought forth, (S, O,) or when she has brought forth, at the completion of a year: or when she has brought forth she is termed **عَائِدٌ**: (TA:) or that has been eight months pregnant: or, applied to a she-camel, i. q. **نُفَسَاءٌ** applied to a woman: (K:) it is applied also to any female that is pregnant, but mostly to the female of the horse and camel: (IAth:) it is the only sing. word of this measure, which is a pl. measure, except **نُفَسَاءٌ**: (MF:) the dual is **عَشْرَاوَانٍ**: (S, O, TA; in one copy of the **Ṣ** **عَشْرَاوَانٍ**;) and pl. **عَشْرَاوَاتٌ**; (S, O, K, TA; in one copy of the **Ṣ**, and in the **CK** **عَشْرَاوَاتٌ**;) but some disallow

this; (MF;) and **عِشَارٌ**; (S, O, Mṣb, K;) like as **نُفَسَاءٌ** is pl. of **نُفَسَاءٌ**; (Mṣb;) and **عِشَارٌ**: (K in art. **نُفَسٌ**;) or **عِشَارٌ** is applied to she-camels until some of them have brought forth and others are expected to bring forth. (K.) Some say that **عِشَارٌ** have no milk; though El-Farezdaq applies this term to camels that are milked, because of their having recently brought forth; and it is said that camels are most precious to their owners when they are **عِشَارٌ**. (TA.) **عِشَائِرٌ**, as pl. of **عِشَارٌ**, which is pl. of **عِشَارَةٌ**, signifies *Gazelles that have recently brought forth*. (O.)

**مَلْبَنٌ عَشْرِيٌّ** Milk of camels that feed upon the **عَشْرٌ**, q. v. (TA.)

**عِشْرُونَ** Twenty; twice ten: (K:) applied alike to a masc. and a fem.: (Mṣb:) you say **عِشْرُونَ رِجَالًا** [Twenty men], and **عِشْرُونَ أُمَّرَأَةً** [Twenty women]: the noun following it being in the accus. case as a specificative: (TA:) it is decl. with **و** and **ي** [like a pl. formed by the addition of **و** and **ن**]; (Mṣb;) and when you prefix it to another noun, making it to govern the latter in the gen. case, you drop the **ن**, (S, Mṣb,) and say, **عِشْرُو زَيْدٍ** [The twenty of Zeyd], (Mṣb,) and **عِشْرِيٌّ** [Thy twenty], (S, O, Mṣb,) and **عِشْرِيٌّ** [My twenty], changing the **و** into **ي** [in this last case], because of the letter following it, and then incorporating: (S, O:) so says Ks; but most disallow this mode of prefixing in the case of a decimal number [of this kind]. (Mṣb.) [It signifies also *Twentieth*.] It is not a pl. of **عَشْرَةٌ**, (so in a copy of the **Ṣ** and in the **O** and in the **TA**,) or **عَشْرٌ**, (so in another copy of the **Ṣ**,) [or perhaps the right reading is **عِشْرٌ**, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of **عَشْرَةٌ**, or of **عَشْرٌ**, it would signify at least three times ten:] some hold it to be a pl. of **عَشْرٌ**, saying, (TA,) as **عِشْرٌ** signifies camels' coming to water on the ninth day, they do not say **عِشْرَانٍ** [for twenty], but they say **عِشْرُونَ**, (in the **K**, **عِشْرُونَ وَقَالُوا**;) but the correct reading seems to be **عِشْرِينَ**: **عِشْرُونَ**: TA: [in the **CK** it is more incorrect, **عِشْرُونَ** making eighteen days to be **عِشْرَانٍ**, and the nineteenth and twentieth a portion of the third **عِشْرٌ**; and so, [regarding the portion as a whole,] forming the pl. **عِشْرُونَ**; (K, \*TA;) agreeably with a well-known license, which allows the calling two and a part of the third a pl.: (TA:) this is the opinion of Kh and IDrd and some others: but J and most of the lexicologists hold that **عِشْرُونَ** is not a pl. of **عَشْرَةٌ** nor of **عَشْرٌ** nor of any other word, and their opinion I hold to be correct, applying as it does to the other similar nouns of number. (MF.)

**عَشَارٌ** Ten and ten; [or ten and ten together; or ten at a time and ten at a time;] (MF;) changed from **عَشْرَةٌ**, (S,) or rather **عَشْرَةٌ عَشْرَةٌ**; as also **مَعَشَرٌ**; (MF;) [for which reason, and its

having the quality of an epithet, each is imperfectly decl.] You say, جَاؤُوا عَشَارَ عَشَارٍ (S, M, O, L, K,) and مَعَشَرَ مَعَشَرَ (M, O, L, K,) and عَشَارَ once, and مَعَشَرَ once, (M, L, TA.) They came ten [and] ten. (S, M, O, L, K.) MF says that the repetition is manifestly wrong; but it is allowed by the M and L, as well as the K; [and is for the purpose of corroboration;] and مَعَشَرَ مَعَشَرَ is also authorized by the TŞ. (TA.) A'Obeyd says that more than أَحَادٌ and ثِنَاءٌ and ثَلَاثٌ and رَبَاعٌ has not been heard, except عَشَارٌ occurring in a verse of El-Kumeyt. (O, TA.) [But حُمَاسٌ is mentioned in the K.]

عَشِيرَةٌ: see عَشِيرٌ, in three places. — Also A certain measure of land, a tenth of the قَفِير (O, Mşb, K,) which is the tenth of the جَرِيب [q. v.]: (O, TA:) pl. أُعَشِيرَاءُ. (TA in art. جَرِيب.) — And An associate; i. q. مُعَاشِرٌ. (S, O, Mşb, K.) — And A husband; (S, O, Mşb, K;) because he and his wife are associates, each of the other. (S, O.) العَشِيرُ means They are ungrateful to the husband. (Mşb.) — And A wife. (Mşb.) — And A relation. (K.) — And A friend. (K.) Pl. عُشِيرَاءُ. (K.) — See also عَشِيرَةٌ. — Also The cry of the ضَبُع [or hyena, or female hyena]: (K:) in this sense, a word not derived. (TA.)

عَشَارَةٌ; and its pl.: see عَشَرٌ.

عَشَارِيٌّ A garment, or piece of cloth, (A, K,) ten cubits long. (S, A, Mgh, O, K.) — And A boy ten years old: fem. with ة. (TA.)

عَشَوْرَاءُ and عَشَوْرَى: see عَشَوْرَاءُ.

عَشِيرَةٌ A man's kinsfolk: (Bd and Jel in ix. 24:) or his nearer or nearest relations, or next of kin, by descent from the same father or ancestor: (K:) or a small sub-tribe; a small portion, or the smallest subdivision, of a tribe, less than a فَصِيلَةٌ: (TA voce شَعْبٌ, q. v.): or a tribe; syn قَبِيلَةٌ; (S, O, Mşb;) a man's قَبِيلَةٌ; (K;) as also عَشِيرٌ, without ة: (TA:) or a community, such as the Benoo-Temeem, and the Benoo-Amr-Ibn-Temeem: (Ish:) a word having no proper sing.: (Mşb:) accord. to some, from عَشْرَةٌ: accord. to others, from عَشْرَةٌ, the number so called: (Bd ubi suprâ, and MF:) pl. عَشَائِرٌ (Mşb, K) and عَشِيرَاتٌ (Mşb.) [See also مَعَشَرَ.] — عَشَائِرٌ is also a pl. of عَشْرَاءُ [q. v., last sentence]. (O.)

عَشَارٌ (S, O, Mşb, K) and عَاشِرٌ (O, Mşb, K) and مَعَشِرٌ (TA) One who takes, or receives, the عَشْر [q. v.] of property. (S, Mşb, K.) Where the punishment of the عَشَار, or عَاشِر, is mentioned in traditions, as where it is said that the عَاشِر is to be put to death, the meaning is, he who takes the tenth as the people in the Time of Ignorance used to do: such is to be put to death because of his unbelief; or because, being a Muslim, he holds this practice to be lawful: but such as performed

the like office for the Prophet and for the Khaleefs after him may be thus called because of the relation of what he takes to the tenth, as the quarter of the tenth, and the half of the tenth, and as he takes the tenth wholly of the produce that is watered [only] by the rain, and the tenth of the property in merchandise [of foreigners, and half the tenth of that] of non-Muslim subjects. (TA.) [There is either a mistake or an omission in the last part of the statement above, in the TA, which I have rectified by inserting "of foreigners" &c.]

عَاشِرٌ: see عَشَارٌ. — One says also, صَارَ عَاشِرَهُمْ, [meaning He became the tenth of them]. (S, Mşb, K.)

عَاشِرَةٌ The circular sign which marks a division of an 'ashr (عَشْر) in a copy of the Kur-án: (O, L, K:) a post-classical term: (O, L:) pl. عَوَاشِرٌ. (S, K.) — And عَوَاشِرُ الْقُرْآنِ means The verses that complete an عَشْر of the Kur-án. (K.) — And إِبِلٌ عَوَاشِرٌ Camels coming to water after an interval of eight days; (S, O;) on the tenth day [counting the day of the next preceding watering as the first]: or on the ninth day [not counting the day of the next preceding watering: see عَشْرٌ]. (K.) — For another signification of the pl., عَوَاشِرٌ, see عَشْرٌ, last sentence. — عَاشِرَةٌ is a proper name of The ضَبُع [i. e. hyena, or female hyena]; a determinate noun: [but it has for] pl. عَاشِرَاتٌ. (O.)

عَاشَوْرٌ: see what next follows.

عَاشَوْرَى and عَشَوْرَاءُ (Mşb, K) and عَاشَوْرَى (Mşb, K) and عَشَوْرَى (K) and عَاشَوْرٌ (Mşb, K,) or يَوْمَ عَاشَوْرَاءُ (S, O, and K in art. تَسَع, &c.) or يَوْمَ الْعَاشَوْرَاءُ (S in that art., &c.) and يَوْمَ عَشَوْرَاءُ (S, O,) The tenth day of the month El-Moharram: (S, Mşb, K:) or the ninth thereof, (K,) accord. to some; but most of the learned, of old and late times, agree that it is the former; (Mşb in art. تَسَع;) and AZ says that by the ninth may be meant the tenth; after the same manner as the term عَشْرٌ, relating to camels' coming to water, is [said to be] applied to a period of nine days, [but means the coming to water on the tenth day, counting the day of the next preceding watering as the first,] as Lth says, on the authority of Kh. (TA.) Few nouns of the measure فَاعُولَاءُ have been heard. (Az, TA.)

مَعَشِرٌ A company, or collective body, (Az, S, O, Mşb, K,) of people, (S,) consisting of men, exclusive of women; like نَفَرٌ and قَوْمٌ and رَهْطٌ; (Az, Mşb;) having no proper sing.: (Az:) or any company, or collective body, whose state of circumstances is one; a community; as the مَعَشِر of the Muslims and that of the Polytheists: (Lth:) or a great company, or collective body; so called [from عَشْرَةٌ,] because they are many; for عَشْرَةٌ is that large and perfect number after which there is no number but what is composed of the units comprised in it: (MF:) or the family of a man: or jinn (i. e. genii) and mankind: (K:) [or the

author of the K may mean, or jinn: and also mankind:] in the Kur [vi. 130, and lv. 33], we find the expression يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ; but this means O معشر consisting of the jinn and of mankind: and [vi. 128], يَا مَعْشَرَ الْجِنِّ, without the mention of الإنس: (MF:) pl. مَعَاشِرٌ. (S, Mşb.) [See also عَشِيرَةٌ. — مَعَشِرٌ: see عَشَارٌ, in four places.

مَعَشِرَةٌ: A woman who has completed her full time of pregnancy. (TA.)

مُعَشَّرٌ pass. part. n. of 2, q. v. See also مُنْتَلَتْ.

مُعَشَّرٌ: see عَشَارٌ. — Also One whose camels have brought forth: and one whose camels have become عَشَار [pl. of عَشَرَاءُ]. (O, K.)

مُعَشَّرٌ: see عَشْرٌ. — Also A she-camel whose milk is abundant (K, TA) in the nights of her bringing forth. (TA.)

عشرون

Q. 1. عَشْرَقٌ, said of a plant, or of herbage, and [عَشْرَقَتْ] said of land, It became green. (Ibn-'Abbád, O, K.)

عَشْرَقٌ A certain plant, (S, K,) of the [kind of plants called] أَغْلَاتٌ, the grain of which is good for the piles, and for generating milk, and blackens the hair, (K,) or the leaves whereof, which are like those of the عَطْلِم, intensely green, blacken the hair when it is dressed therewith, and cause it to grow: (TA:) n. un. with ة: (K:) Aboo-Ziyád says, it is of the [kind of plants called] أَغْلَاتٌ, and is a tree [or plant] that spreads upon the ground, having thick [in the TA wide] leaves, and not having thorns, and is scarcely, or never, eaten by anything but the goats, which take some little thereof, except its grain, for this is eaten: some of the Arabs call it فَنَّا; and when a grain thereof falls upon the ground and dries, it becomes red as though it were a bit of red wool: sometimes, he says, the women use its leaves in combing and dressing their hair, which it blackens, and causes to grow: he says also, an Arab of the desert, of Rabe'e'ah, informed me that the عَشْرَقَةٌ rises upon a short stem, then spreads into many branches, and bears numerous fruits, which are long, broad pods, in every one of which pods are two rows of grains exactly like the stones of raisins, and these are eaten while fresh, and are cooked, and are pleasant in taste; and when the wind blows, those pods become in a state of commotion, being suspended by slender stalks, so that they make a rustling sound, and you hear, in the valley in which they are found, a low and confused sound, which frightens the camels; and the serpents do not make their abode in that valley, fleeing from the sound: its leaves are like those of the عَطْلِم, intensely green; and its grain is white, pleasant to the taste, easily broken, unctuous, and hot; good for the piles: Aboo-Ziyád also says that the عَشْرَق and سَنَّا [i. e. senna] are like each other, except that the leaves of the latter are thin; also, that an Arab of the desert, of the Benoo-Asad,

told him that the blossom of the *عشرق* inclines to whiteness; and that the places of its growth were said by some to be the rugged tracts: (O:) Az says that it is a herb of which the leaves and produce are like those of the *غار* [or bay], except in being larger: IAqr, that it is a red plant, of sweet odour, used by the brides: and IB, from Aq, that it is a cubit in height, having small grains, and, when dry, producing a sound by reason of the passage of the wind: (TA:) [Forskål (in his Flora Aegypt. Arab. pp. cxi. and 86) mentions it as a species of cassia:] *عشارق* is pl. of *عشرفة*, or of the gen. n. *عشريق*. (TA.)

Quasi *عشرن*

Q. Q. 1. *عشرونه*: see art. *عشر*.

### عشق

1. *عَشِقَ*, aor. ʿ, (S, O, Mṣb, K, [accord. to the TA, said in the Mṣb to be like *ضرب*, but in my copy of the Mṣb it is correctly said to be of the class of *تعب*]) inf. n. *عَشِقُ* and *عَشِقْ*, (S, O, K,) the latter mentioned by Fr, and said by Ibn-Es-Sarráj to be thus by poetic license, and with two fet-hahs because two kesrehs are rare in nouns, (S, O,) or the former is a simple subst., and the latter is the inf. n., (Mṣb,) [and app. *مَعْشَقُ* also,] *He loved* (another, S, O, K) *excessively*; (IF, S, O, Mṣb, K;) [or *passionately*; or *with amorous desire*; or, agreeably with explanations of *عَشِقُ* below, *admiringly*; or *with blindness to defects in the object of his love*; or *with a disease of the nature of melancholia*;] and *تَعْشَقُ* as trans. is *syn. with عَشِقُ* as such. (TA.) [See also *عاشق*.]

— And *عَشِقَتْ* said of a she-camel, *She was, or became, vehemently desirous of the stallion*. (AA, TA.) — And *عَشِقَ بِهِ* *He, or it, stuck to him, or to it*; (O, K;) as also *عَشِقَ بِهِ*. (O.)

[2. *عَشَقَهُ* is used in the present day as meaning *He made him to be affected with عشق*; but is probably post-classical.]

5. *عَشِقَتْ* *He affected عشق*: (S, O, K:\*) [in the K, *تَعْشَقَهُ*, in which the pronoun app. refers to *العشيق*, is erroneously put for *تَعْشَقُ*:] or *he showed, or exhibited, عشق*. (KL.) And *He was, or became, عاشق*. (KL.) — See also 1.

*عَشِقُ* (IF, S, O, Mṣb, K) [generally held to be an inf. n.] and *مَعْشَقُ* [likewise app. an inf. n.] (O, K) *Excessive love*; (IF, S, O, Mṣb, K;) [or *passionate love*; or *amorous desire*:] or *attachment to women*: (IF, Mṣb:) or the lover's admiration (*عَجَب* [for *عَجَب* in the CK is a mistranscription for *عَجَب*] of the beloved; and it may be in chasteness and in immorality; (K;) or *عَشِقُ* may be in chasteness and *حُب* may be in immorality; (TA:) or *blindness of the sense to the faults, or defects, of the beloved*: or *a disease of the nature of melancholia* (*مَرَضٌ وَسْوَاسِيٌّ*), which one procures to himself by making his thought to

*exercise absolute power over the approval of certain forms*: (K:) Th, being asked respecting *العشيق* and *العشيق*, which of them is the more commendable, said, *العشيق*, because in *العشيق* is excess: (TA:) [see also *حُب*:] Ibn-Seenà, [whom we commonly call Avicenna,] in a treatise on *العشيق*, [regarding it as meaning *natural propension*,] says that it is not peculiar to the human species, but pervades all existing things of the celestial and the elemental and the vegetable and the mineral and the animal, and that its meaning is not perceived nor known, and is rendered more obscure by explanation thereof: (MF, TA:) it is said in the A that *العشيق* is derived from *العشقة*, which means the [plant commonly called] *نبلاب*, because it twines upon trees, and cleaves to them. (TA.)

*عَشِقُ* The *نبلاب* [a species of *dolichos*, the *dolichos lablab* of Linn.]; one of which is called *عَشَقَةٌ*: IDrd says, the [common] people assert that the *عَشَقَةٌ* is the *نبلاب*: (O:) accord. to Zj, (TA,) *عَشَقَةٌ* signifies a certain tree [or plant] that becomes green, and then becomes slender and yellow: (K, TA:) and *عَشِقُ* is its pl. [or rather the coll. gen. n.]: (K:) and Kr says that with the post-classical authors it is the *نبلاب*. (TA.) — Also The [tree called] *أراك*. (TA.)

*عَشِقُ*, with two dammehs, A camel that keeps to the female which he covers and which desires none but him. (IAqr, TA.) — And Men who trim, or dress, or put into a good or right state, the sets [so I render *غروس*, as pl. accord. to general analogy of *غرس*] of sweet-smelling plants. (IAqr, O, K.)

*عَشِيقُ العلى* *i. q. عاشق*, q. v. (TA.) — *عَشِيقُ العلى* is a metaphorical expression like *عَدِيْنُ العلى* [meaning *Excessive lover of eminence*]. (TA in art. *عَدِن*.) — Also *i. q. مَعْشَوُقٌ* [Loved excessively, &c.]. (TA.)

*عَشِيقٌ* Affected with much عشق; (ISk, S, O, K;) applied to a man. (ISk, S, O.)

*عاشقٌ* Loving excessively; [or passionately;] &c.; (Mṣb, K;) [or an excessive, or a passionate, lover;] as also *عَشِيقٌ*: (TA:) the former applied to a man and to a woman, (Mṣb, K,) and *عاشقةٌ* also is applied to a woman: (K:) they said *امْرَأَةٌ عاشقٌ لِرِزْوَجِهَا* [A woman excessively, or passionately, loving to her husband]; (Fr, S, O;) and sometimes they said *عاشقةٌ*: (O:) pl. *عَشَائِقُ* (TA) [and *عَشَقٌ*, mentioned in the O as an epithet applied to eyes (*عَيُون*), by Ru-beh]: it is asserted that the *عاشق* is thus called from *العشقة* meaning the *نبلاب*, because of his becoming dried up: (O, TA:) or from *عَشِقَ بِهِ*, because of his cleaving to the object of his love. (TA.) — [Hence,] *عاشقٌ حَرَقُوْصٌ* an appellation of *The insect called حرقوص* [q. v.]; because of its entering into the فرج of the virgin girl. (IB, TA voce *حرقوص*.)

*عَشِقُ*: see *عَشِقُ*.

*مَعْشَوُقٌ*: see *عَشِيقٌ*.

### عشو

1. *عَشَا*, (TA, and so accord. to some copies of the K,) first pers. *عَشَوْتُ*, (S,) aor. *يَعْشُو*, (TA,) inf. n. *عَشُو* and *عَشُو*; (KL;) as also *عَشَى*, like *رَضَى* [i. e. having for its aor. *يَعْشَى*, but the inf. n. is app. *عَشَا*, as in the similar sense expl. in the next sentence]; (TA, and so in my MS. copy of the K;) *i. q. تَعْشَى*, (S, K, TA,) [which is more commonly used than either of preceding verbs, and] which signifies *He ate the [evening-meal, or evening-repast, or supper, i. e. what is called the] عَشَاءَ*. (Mṣb, K, TA.) And *عَشَيْتَ* *الإِبِلَ*, (ISk, S, K, TA,) aor. *تَعْشَى*, inf. n. *عَشَا*, (ISk, S, TA,) *i. q. تَعْشَيْتَ* [i. e. *The camels ate the evening-pasture, or evening-feed, called the عَشَاءَ*]. (ISk, S, K, TA.) — And *عَشَاهُ*, (K,) first pers. *عَشَوْتُهُ*, (S, Mṣb,) aor. *يَعْشَوُهُ*, (S, TA,) inf. n. *عَشُوهُ*; (K, TA;) and inf. n. *عَشَى* also, (TA, and thus in some copies of the K,) thus correctly, as in the M, *عَشَانَا* in [some of] the copies of the K being a mistake for *عَشِيْنَا*, the aor. being also *يَعْشِيهِ*; (TA;) *i. q. عَشَاهُ*, (S, Mṣb, K, TA,) [which is more commonly used than either of the preceding verbs,] inf. n. *تَعْشِيَةٌ*, (S,) i. e. *He fed him* (namely, a man, Mṣb, or a horse, or a camel, S) *with the [evening-meal, or supper, or the evening-pasture or evening-feed, i. e. what is called the] عَشَاءَ*; (S, Mṣb, K;) as also *اعشاهُ*: (K:) and *عَشَا الإِبِلَ*, (K, TA,) like *دَعَا* [i. e. having for its aor. *يَعْشُو*]; (TA;) and *عَشَاهَا*; *He pastured the camels by night*. (K, TA.) — *عَشَوْتُهُ* also signifies *I repaired, or betook myself, to, or towards, him, or it, by night*: and hence *عَاشَى* is applied to any one repairing, or betaking himself, to or towards [an object]. (S.) — And *عَشَوْتُ إِلَى النَّارِ*, aor. *أَعْشُو*, inf. n. *عَشُو*, *I sought to be directed, or guided, or I directed, or guided, myself, by weak eyesight, to the fire*: (S:) or *I looked at the fire, or endeavoured to see it, and repaired, or betook myself, to it, or towards it; and I saw it, or looked towards it trying whether I could see it, and sought to be directed, or guided, to it by its light*: (Har p. 535:) El-Ḥotei-ah says,

• مَتَى تَأْتِيَهُ تَعْشُو إِلَى ضَوْءِ نَارِهِ •  
• تَجِدُ خَيْرَ نَارٍ عِنْدَهَا خَيْرَ مَوْقِدٍ •

[When thou comest to him, looking with blinking eyes towards the light of his fire and seeking to be guided by it thereto, thou findest the best fire, and at it is the best kindler]; meaning *مَتَى تَأْتِيَهُ عَاشِيَا*; using the marfooḥ verb between two verbs whereof each is mejzooḥ because the verb in the future tense when it occurs in the place of a denotative of state is marfooḥ: (S:) or *عَشَا النَّارَ* and *إِلَى النَّارِ*, inf. n. *عَشُو* and *عَشُو*; as also *عَاشَى النَّارَ* and *بِالنَّارِ*; signifies *he saw the fire by night from*

afar, and repaired, or betook himself, to it, or towards it, seeking to light himself thereby, (K, TA,) and hoping to obtain thereby guidance and good. (TA.) — And عشا عِن النَّارِ He turned away and went from the light of the fire. (TA.) — And عَنْهُ I went, or turned, from him, or it, to another: whence, it is said, the saying in the Kur [xl.iii. 35], وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ [And such as turns from the admonition of the Compassionate]. (S. See another explanation of this saying in what follows.) [This and other meanings expl. below are app. from what here next follows.] — يَعِشِي, aor. يَعِشِي, (S, Mṣb, K,) dual يَعِشَانِ, not يَعِشَوَانِ, (S,) inf. n. عَشَا, (S, Mṣb, K,) He was, or became, weak-sighted: (Mṣb:) or he did not see by night, but saw by day: (S:) or he had bad sight by night and by day: or he was, or became, blind: [said of a man, and of a beast of the equine kind, and of a camel, and of a bird: (see عشا, below:)] and عَشَا, aor. يَعِشُو, signifies the same: (K:) or the two verbs differ in meaning; so as that وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ, in the Kur xliii. 35, thus read by some, means † And such as is blind to the admonition of the Compassionate, i. e., to the Kur-án; but مَنْ يَعِشْ, as others read, † such as feigns himself blind: (Ksh and Bḍ:\*) [see also 6: and see another explanation of the latter reading, above: or] يَعِشَا signifies also he (a man, TA) did as does the أَعِشَى [q. v.]. (K, TA.) One says also, عِشَى مِنَ الشَّيْءِ, aor. يَعِشُو, [thus in my original, but the pret. is app. يَعِشِي, and the aor. يَعِشِي,] meaning He lacked strength of sight to perceive the thing. (TA.) And عِشَى عِشَى like عَمِيَ in measure and in meaning [i. e. † He was, or became, blind to his right, or due]. (TA.) And لَا يَعِشَى إِلَّا بَعْدَ مَا يَعِشُو is one of their sayings, meaning [app. He will not become weak-sighted except] after his eating the [evening-meal called the] عَشَاءَ: (TA:) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Ḥar p. 52. [العشا is there written in one instance for العشاء.]) — عِشَى عَلَيْهِ, inf. n. عَشَا, means He wronged him; treated him wrongfully, injuriously, unjustly, or tyrannically: (K, TA:) mentioned by ISd. (TA.)

2: see 1, former half, in two places. One says, عَشَى إِبْلِكَ وَلَا تَعْتَرَّ, (Meyd, TA,) or عَشَى وَلَا تَعْتَرَّ [a prov., meaning Pasture thy camels by night, and be not negligent, or be not made to desire what is vain, or false]. (S. [See Freytag's Arab. Prov., ii. 92.]) And عَشَيْتُ الْإِبِلَ عَنِ الْوَرْدِ I pastured the camels with the [evening-pasture called] عَشَاءَ, so that they might come to the water having satisfied themselves with food: and in like manner one says, ضَحَيْتُهَا عَنْهُ. (A and TA in art. ضحو and ضحى.) And عَشَى رَوَيْدًا Pasture thou the camels in the evening (عَشِيًّا) gently: and in like manner one says, ضَحَّ رَوَيْدًا. (A, TA.) And hence, عَشَى عَنِ الْأَمْرِ (inf. n. تَعَشِيَّةٌ, K) † He acted gently, or deliberately, in the affair: (A and TA in art. ضحو and ضحى, and S\* and K\* Bk. I.

in the present art.:) and in like manner, ضَحَى عَنْهُ. (A and TA in the former art., and S\* in the present art.) — See also the next paragraph. [Hence,] عَشَى الطَّيْرَ, inf. n. تَعَشِيَّةٌ, He kindled a fire for the birds in order that they might become dim-sighted (لِتَعَشَى) and consequently be captured. (M, K.)

4: see 1, former half. — [Hence, app.,] أَعِشَى also signifies † He gave. (K.) — And أَعِشَاهُ He (God) rendered him أَعِشَى [i. e. weak-sighted, &c.: and in like manner one says † عَشَاهُ: see 2, last sentence; and see also Ḥar p. 52].

5: see 1, first quarter, in two places. One says also, تَعَشَى بِهِ He fed himself with it [in the evening, or] in the time called the عَشَاءَ: and [in like manner] تَتَعَشَاهُ is said of camels [as meaning they feed themselves with it, or pasture upon it, in the evening]. (TA.) And when one says to thee, تَعَشْ [Eat thou the evening-meal], thou sayest, مَا بِي مِنْ تَعَشٍ, (S,) or مَا بِي مِنْ تَعَشٍ, (TA,) [I have no desire for eating the evening-meal; see 5 in art. غدو;] and not مَا بِي عَشَاءَ, (S,) or not مَا بِي مِنْ عَشَاءَ. (TA.) — See also 6. — And تَعَشَاهُ signifies also He gave him an عِشْوَةٌ [or عِشْوَةٌ, i. e. a firebrand]. (TA.)

6. أَعِشَى He feigned himself أَعِشَى [i. e. weak-sighted, &c.; and so † تَعَشَى as used by Bḍ in xliii. 35]. (S, TA.) — And [hence] † He feigned himself ignorant, (K, TA,) عَنْ كَذَا [of such a thing], as though he did not see it; like تَعَامَى. (TA.)

8. اعْتَشَى He journeyed in the time of the عَشَاءَ [or nightfall]: (K, TA:) like اهْتَجَرَ meaning “he journeyed in the time of the هَاجِرَةٌ.” (TA.) — See also 1, latter half.

10. اسْتَعَشَاهُ He found him to be deviating from the right course, or acting wrongfully, injuriously, unjustly, or tyrannically, وَجَدَهُ جَائِرًا, K, TA, in some copies of the K حَائِرًا, [in respect of the right, or due, of his companions]. (TA.) — And اسْتَعَشَى نَارًا He guided himself by means of a fire. (K.)

عِشْوٌ A bowl (قَدَح) of milk which is drunk at the time when the sheep, or goats, return from the pasture in the evening or afternoon, or after that time. (K.)

عِشَا: see عَشَاءَ.

عِشَى inf. n. of عِشَى: (S, Mṣb, K:) [used as a simple subst., Weakness of sight: or sightlessness by night with ability to see by day: or] badness of sight by night and by day; as also † عِشَاوَةٌ: (K:) it is in human beings, and beasts of the equine kind (دَوَابِّ), and camels, and birds; as is said in the M: (TA:) or it is darkness that happens to the eye: (Er-Rághib, TA:) or blindness; (K, TA;) i. e. absolute destitution of sight. (TA.)

عِشَى applied to a he-camel, and عِشِيَّةٌ applied to a she-camel, That exceeds the other camels in the [evening-pasture, or evening-feed, called] عَشَاءَ;

each after the manner of the possessive epithet, having no verb. (TA. [And عِشَى is said to have a similar meaning.]) — See also أَعِشَى.

عِشْوَةٌ Darkness, (K, TA,) in [any part of] the night and in the سَحَر [or period a little before day-break]; (TA;) as also † عِشْوَانٌ: (K:) or the first of the darkness of the night: (AZ, TA:) or the period between the beginning and [the end of] the [first] quarter of the night: (AZ, S, K:) thus in the saying, مَضَى مِنَ اللَّيْلِ عِشْوَةٌ [A period between the beginning &c. of the night passed]: and one says also, أَخَذْتُ عَلَيْهِمُ بِالْعِشْوَةِ, meaning [I laid hold upon them] in the blackness of night: (AZ, S:) the dim. is عِشِيَّةٌ. (AZ, TA.) In the saying, جَاءَ عِشْوَةٌ, meaning [i. e. He came at nightfall], it [is an adv. n. which] may not be used otherwise than thus: you may not say, مَضَتْ عِشْوَةٌ. (TA.) — العِشْوَةُ [app. العِشْوَةُ] as meaning العِشَاءَ, like الغدوة [app. الغدوة] as meaning الغدَاءَ, is vulgar. (TA.) — Also The venturing upon, or embarking in, an affair that is not clear; as also † عِشْوَةٌ and † عِشْوَةٌ: (S, K:) one says, عِشْوَةٌ وَأَوْطَأْتَنِي عِشْوَةٌ and عِشْوَةٌ, meaning [Thou hast made me to venture upon, or embark in,] a confused and dubious affair: this is when you tell him of a thing by means of which you have made him to fall into perplexity or trial. (S.) — حَبَابُ عِشْوَاتٍ, occurring in a trad., see expl. in art. حَبط.

عِشْوَةٌ: see عِشْوَةٌ. — Also, (S, K, TA,) and † عِشْوَةٌ, (K, TA,) A fire which one sees by night from afar, and to which, or towards which, he repairs, or betakes himself, seeking to light himself thereby: (K, TA:) or (TA) a firebrand (شُعْلَةٌ مِنْ نَارٍ). (S, TA.)

عِشْوَةٌ: see عِشْوَةٌ: — and see also عِشْوَةٌ.

عِشْوَى A state of perplexity, and of having little guidance: so in the saying, إِنَّمَا لَيْ عِشْوَى أَمْرِهِمْ, i. e. Verily they are in a state of perplexity, &c., in respect of their case, or affair]. (TA.)

عِشْوَى Of, or relating to, the [time called] عِشِيَّةٌ [or عِشَى, q. v.]. (S.)

عِشْوَانٌ A species of dates: (IDrd, K, TA:) or of palm-trees, (K, TA,) of such as are late in bearing. (TA.)

عِشِيَانٌ, (S, K, TA,) originally عِشْوَانٌ, like غَدِيَانٌ [q. v.] which is originally غَدْوَانٌ, (TA,) A man (S) eating the [evening-meal, or evening-repast, i. e. what is called the] عَشَاءَ; (S, K, TA;) as also † عِشَى. (TA.)

عِشَاءَ The meal, or repast, (S, Mṣb, K,) of the عِشَى [or nightfall], (S, Mṣb,) or of the عِشَى [or late part of the evening, &c.]; (S, K, TA;) [i. e. supper, in a general sense;] opposed to غَدَاءَ; (S;) as also † عِشَى: (K: [in the CK, 259

العشى is erroneously put for العشي:] and in like manner both are used in relation to camels [as meaning their evening-pasture, or evening-feed: see an ex. voce عتمة, and another voce أقعس]: (S, TA:) pl. of the former أعشية; (K, TA;) to which is added, in [some of] the copies of the K, and عشي; but this is correctly عشي, [or عشا, as in some copies,] and commences another sentence. (TA.)

عشا [The time of nightfall; i. e.] the first, or beginning, of the darkness (Msb, K) of night: (Msb:) [this is the sense in which it is generally used, and always when it is used as applied to one of the five times of the divinely-appointed acts of prayer; صلاة العشاء, and elliptically العشاء alone, meaning the prayer of nightfall:] or it is [the time] when the sun has disappeared: (Az, TA:) or [the time] from sunset (K) [i. e.] from the prayer of sunset (Msb, TA) to the عتمة [or darkness after nightfall]; (Msb, K, TA;) [and this is what is meant by its being said that it is] syn. with عشي: (S:) or [the time] from the زوال [meaning the declining of the sun from the meridian] to the rising of the dawn: (S, K:) so some assert, and they cite, as an ex.,

- \* غَدَوْنَا غَدْوَةً سَحَرًا بَلِيلَ
- \* عِشَاءً بَعْدَ مَا انْتَصَفَ النَّهَارَ

[We went early in the morning, a little before daybreak, in a period between the declining of the sun from the meridian and the rising of the dawn, after the daytime had become halved]: (S, TA:) [sometimes] the Arabs said, أَقْبَلْتُ العِشَاءَ, meaning العِشِيَّة; and هَذَا العِشِيَّةُ, meaning العِشَاءَ. (Msb voce صَوْتُ العِشَاءَانِ means The time of sunset and the عتمة [or darkness after nightfall]: (IF, S, Msb, K: [compare יְעֲרִיבִי in Exodus xii. 6 and xvi. 12:] this is accord. to the saying that the عِشَاءَ is from the prayer of sunset to the عتمة. (TA.)

عشا: see عشاوة.

عشي [The late part of the evening: or the evening: or the afternoon: i. e.] the last, or the latter, part of the day; (Mgh, Msb, K, TA;) as also عشيّة: (K, TA:) this is the meaning commonly known: (Mgh:) or [the time] from the prayer of sunset to the عتمة [or darkness after nightfall]; (S, Msb, TA;) like عشا; (Msb;) and so عشيّة: you say, أَتَيْتُهُ عِشِيَّ أَمْسٍ and عِشِيَّةً [I came to him late in the evening, or in the time between sunset and nightfall, &c., of yesterday]: (S, TA:) or عشي has the meaning expl. in the K [and mentioned above]; but عشيّة relates to one day: and one says, جِئْتُهُ عِشِيَّةً [I came to him late in an evening, &c.] and عِشِيَّةً [late this evening, &c.], and أَتَيْتُهُ العِشِيَّةَ I came to him in the عشيّة [or late part of the evening, &c.] of this day; and أَتَيْتُهُ عِشِيَّ غَدٍ [I

will come to him in the late part of the evening, &c., of to-morrow (in my original اتيته, an obvious mistranscription,)] without ة when relating to the future; and أَتَيْتَكَ عِشِيَّ [I came to thee in the late part of an evening, &c.]; and أَتَيْتُهُ بِالْغَدَاةِ العِشِيَّ i. e. [I came to him early in the morning and late in the evening, &c., meaning,] every عشيّة [or عشي] and غداة: (TA:) or, as some say, عشيّة is a sing. [or n. un.] and عشي is its pl. [or a coll. gen. n.]: and, as IAMB says, sometimes the Arabs make عشيّة masc., as meaning عشي: (Msb:) or عشي signifies the time between the declining of the sun [from the meridian] and sunset: (Az, Mgh, Msb, TA:) or [the time] from the declining of the sun [from the meridian] to the صباح [app. here, as generally, meaning morning]: (Er-Rāghib, Msb, TA:) and sometimes it means the night: (TA:) the pl. is عشايا and عشيات, (K, TA,) the former of which [is pl. of عشيّة, like the latter, or perhaps of عشايا also, and] is originally عشايبو, then عشايب, then عشايب, then عشايب, and then عشايا: (TA:) the dim. of عشي is عشان, irreg., as though formed from عشان, and its pl. is عشيات; and another form of its dim. is عشيشان, pl. عشيشات: and the dim. of عشيّة is عشيّة, pl. عشيشات: (S, TA:) one says, لَقِيتُهُ عِشِيَّةً [another form of dim., properly meaning I met him in a short period of a late part of an evening, &c.], and [in like manner] عِشِيَّانًا, and عِشِيَّانًا [in some copies of the K عشانًا], and عِشِيَّةً [accord. to the Mgh meaning عشا], and عِشِيَّات, and عِشِيَّانَات. (K.) صَلَاتَا العِشِيَّيْنِ [The two prayers of the afternoon] means the two prayers of the ظهر and the عصر; (Az, Mgh, Msb, K;) because they are in the latter part of the day (في آخر النهار), after the زوال [or declining of the sun from the meridian]. (TA.) In the phrase عِشِيَّةً أَوْ ضَاهَاً [i. e. A late part of an evening, &c., or its early portion of the forenoon, meaning or an early portion of the forenoon of the same civil day], in the Kur lxxix. last verse, the ضحي is prefixed to [the pronoun referring to] the عشيّة because the ضحي and the عشيّة belong to the same [civil] day, [for this day is reckoned as the period from sunset to sunset,] (Ksh Bd, Jel,\*) and also [by a kind of poetic license, for the sake of the rhyme, i. e.] because ضحاها occurs as a فَاصِلَةٌ [q. v.]. (Jel.) — عشي also signifies, (K, TA,) and so does عشيّة, (K,) Clouds (K, TA) coming late in the evening or at eventide (عشياً). (TA.) — And the former, as an epithet applied to a camel, That continues long eating the عشا [i. e. evening-pasture, or evening-feed]: fem. with ة. (K. [See also عشي.])

عشيّة: see عشي, in ten places.

عشيّة dim. of عشاوة, q. v.

عشيان, pl. عشيات: see عشي, in two places. عشيشة and عشيشات, pls. عشيشات and عشيشات: see عشي; the latter in two places.

عشيشان and عشيشيان, pl., of the latter عشيشات: see عشي.

عاش: see عشيان. The fem., عاشية, applied to camels, means Eating the [evening-pasture, or evening-feed, called the] عشا. (ISk, S, K.) It is said in a prov., العاشية تهيج الآبئة [Such as are eating the عشا excite such as desire not, or refuse; or she that is eating &c.]: i. e., when the camels that desire not, or refuse, the عشا see those that are eating it, they follow them, and eat it with them. (S. [See also Freytag's Arab. Prov. ii. 83.]) And [the pl.] العواشي, (S, K, TA,) [when indeterminate, عواش,] as an epithet in which the quality of a subst. predominates, (TA,) signifies Those (S, K, TA) camels, and sheep or goats, (K, TA,) that are pasturing by night. (S, K, TA.) — See also I, former half. — [Hence,] عاشية signifies also Anything [meaning any man or animal] looking and repairing, by night, towards the fire of a person who entertains guests. (TA.)

عشاوة Weak-sighted: (Msb:) or sightless by night, but seeing by day: (S:) or having bad sight by night and by day: and so عشي: (K:) fem. عشاوة, (S, Msb, K,) applied to a woman; (S, Msb;) [the masc. being applied to a man, and either masc. or fem. to a beast of the equine kind, and a camel, and a bird, (see عشا)] and dual masc. عشانين (TA) and fem. عشاوانين: (S, TA:) [and pl. عشي.] — The fem. عشاوة also particularly signifies A she-camel that sees not before her, (S, K, TA,) [or that has weak sight,] and therefore strikes everything with her fore feet, (S, TA,) not paying attention to the places of her feet [on the ground]. (TA.) [Hence] one says, رَكِبَ فُلَانٌ العِشَاوَةَ, meaning † Such a one prosecuted his affair without mental perception, or without certainty. (S, TA.) And خَبَطَهُ خَبَطٌ عِشَاوَةً (K, TA) † He did it [at random, or] without aim; thus accord. to the M: (TA:) or he ventured upon it without mental perception, and without certainty: (K, TA:) or, as some say, he took it upon himself without his endeavouring to ascertain the right course; the doing of which is sometimes, or often, attended with error: it is a prov., applied to him who goes at random and does not care for the result of his conduct. (TA. [See also I in art. خبط.]) — And عِقَابٌ عِشَاوَةٌ An eagle that cares not how it beats the ground, and where it strikes with its talons. (TA.) — See also the fem. voce عشاوة.

عشيشة A place in which one eats the evening-meal, or supper.]

Quasi عشي

عشي: and عشي, &c.: see in art. عشو.

عص

عَصَصَ and عَصَصَ : see عَصَصَ.

عَصُوصُ : see what next follows.

عَصَصَ (S, Mgh, O, Mṣb, K) and عَصَصَ (O, Mṣb) and عَصَصَ (IAḡr, Mgh, O, K) and عَصَصَ (IAḡr, K, TA) and عَصَصَ and عَصَصَ (IAḡr, O, K) and عَصُوصُ (L, TA) The [caudal bone called the] عَجَب [q. v.] of the tail; (Zj in his "Khalk el-Insán," S, Mgh, O, Mṣb, K;) which is felt by him who feels for it; (Zj ubi suprâ;) i. e., the [os coccygis, or] tail-bone; (S;) the small bone between the two buttocks: (Mgh:) or that of which the upper part is the عَجَب, and its lower part the ذَنْب : or the internal extremity of the spine; and the عَجَب is its external extremity: (Az, in L, voce قُحْفُح:) it is said to be the first part that is created, and the last that wastes away: (S, O:) or i. q. قُحْفُح [q. v.]: (IAḡr, O voce عَكْدَةُ:) pl. عَصَاعُص. (Mṣb, TA.) — Also عَصَصَ (Mgh, IAth) and عَصَصَ (Mgh) What is in the middle of the آتِيَة [or tail, or fat of the tail,] of the sheep; (Mgh;) [i. e.,] flesh-meat in the interior of that part: (IAth, TA:) this is what the doctors of practical law mean by this word in speaking of sales: (Mgh:) pl. as above. (IAth, TA.) — Also عَصَصَ + A man (IF, O) compact and strong in make. (IF, O, K.) — Also, (Ibn-'Abbád, K,) or ضَيْقُ العَصَصِ, (O, L, TA,) + A man (Ibn-'Abbád, L,) unpropitious, or mean, or hard, (L, K, TA,) having little, or no, good, or goodness. (Ibn-'Abbád, O, L, K, TA.)

عَصَصَة Pain of the عَصَصِ. (O, K.)

عَصُوصُ : see عَصَصَ.

عصب

1. عَصَبَ, aor. -, (K,) inf. n. عَصَبُ, (S, A, Mgh, O, K,) He twisted [a thing], or wound [it] round: (A, K, TA:) this is the primary signification: (TA:) and he folded [it]; (A, K;) or he folded [it] tightly: (S, O, TA:) and he bound [it], or tied [it]: (A, Mgh, K, TA:) عَصَبُ denotes the binding, or tying, a thing with another thing, lengthwise, or [more commonly] around. (O.) See also 2, first sentence. [And see مَعْصُوب.] — He twisted, or spun, thread. (K, TA.) And He put together thread, and bound it, previously to dyeing it. (TA.) — عَصَبُ الكَبِشِ, (S, O, Mṣb, K,\*) aor. as above, (K,) and so the inf. n., (S, Mṣb, K,) He bound, or tied, (tightly, TA) the testicles of the ram, in order that they might fall, without his extracting them: (S, O, Mṣb, K:) and in like manner one says of a goat, (K,) and of other beasts. (TA.) — عَصَبُ النَّاقَةِ, (O, Mṣb, K,\*) aor. as above, (K,) and so the inf. n., (Mṣb, K, TA,) and عَصَابُ also; (TA;) and اعْتَصَبَهَا; (O, K;) He bound the thighs of the she-camel, (Mṣb, K, TA,) or the lower parts of her nostrils, (TA,) with a cord,

(Mṣb, TA,) in order that she might yield her milk copiously: (Mṣb, K, TA:) and (O) عَصَبَ فَخَذَ النَّاقَةِ [He bound the thigh of the she-camel] for that purpose. (S, O.) [See عَصُوب.] Hence one says, أُعْطِيَ عَلَى الْعَصَبِ † He gave by means of force. (TA.) And مِثْلِي لَا يَدِرُّ بِالْعَصَابِ † Such a one as I am will not give by means of force. (A, TA.) — عَصَبَتِ فَرْجَهَا She (a woman) bound her vulva with a bandage. (Mṣb.) — عَصَبَ الشَّجَرَةَ, (S, O, K,) aor. -, inf. n. عَصَبُ, (K,) He drew together the branches of the tree (S, O, K, TA) that were straggling, (K, TA,) by means of a rope, (TA,) and then beat it, (S, O, K, TA,) in order that its leaves might fall. (S, O, TA.) [Golius assigns this signification also to عَصَبَ, as on the authority of the S, in which I do not find it.] El-Hājjāj said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) لَأُعْصِبَنَّكَ السَّلْمَ (S) or السَّلْمَةَ (TA) [I will assuredly draw you together and beat you as one does the selem or the selemeh]. The سَلْمَةَ is a tree of the kind called عَضَاهُ, having thorns, and its leaves are the قَرْطُ with which hides are tanned: [but see قَرْطُ:] the removal of the leaves with the hand being difficult on account of the many thorns, its branches are drawn together and bound tightly with a rope; then the beater pulls them towards him, and beats them with his staff; whereupon the leaves become scattered for the cattle and for him who desires to gather them. (TA.) Or this is done, (S, O, TA,) accord. to A'Obeyd, (S, O,) only (TA) when they desire to cut down the selemeh, that they may get at the stock. (S, O, TA.) [Hence,] one says, فُلَانٌ لَا تُعْصَبُ سَلْمَاتُهُ [Such a one will not have his selemehs bound round with a rope, and beaten]: a prov., applied to a strong, mighty man, not to be subdued nor abased. (A, TA.) And one says also of winds, تَعْصِبُ الشَّجَرَ عِنْدَ دُرُوجِهَا فِيهِ, † [They compress the branches of the trees, as though they bound them round, in their passage among them]: and such winds are termed عَصَابُ. (O.) And عَصَبَ القَوْمِ, aor. -, inf. n. عَصَبُ, † It (an affair, or event,) drew the people together, and became severe to them. (Az, TA.) — عَصَبَ صَدْعَ الزُّجَاجَةِ بِضَبَّةٍ مِنْ فِضَّةٍ He (a smith) repaired the crack of the glass vessel by putting round it a band of silver. (O, TA.) — عَصَبَ بِرَأْسِ قَوْمِهِ العَارِ † He made disgrace to befall his people [as though he bound it upon the head of their chief or upon the head of each of them]. (O.) It is related in a trad. respecting the battle of Bedr, that 'Otbah the son of Rabe'e'ah said, اِرْجِعُوا وَلَا تُقَاتِلُوا وَأَعْصِبُوا بِرَأْسِي † [Return ye, and fight not; and bind it upon my head]; meaning attach and attribute to me the disgrace that will befall you for relinquishing the battle and inclining to peace. (IAth, TA.) And it is said in another trad., قَوْمُوا بِمَا عَصَبَكُمْ بِهِ † Fulfil ye the obligations with which He (meaning God) has bound you; or which He has imposed upon you and attached to you; by his commands and

prohibitions. (TA.) — عَلَى عَصَبِ الشَّيْءِ and عَصَبَ الشَّيْءِ, aor. -, inf. n. عَصَبُ and عَصَابُ, He grasped the thing with his hand. (K, TA.) A poet, cited by IAḡr, says,

وَكُنَّا يَا قُرَيْشَ إِذَا عَصَبْنَا \*  
يَجِيءُ عَصَابَنَا بِدَمٍ عَيْبِطِ \*

[And we were, O Kureysh, when we grasped our opponents, such that our grasping brought fresh blood]; عَصَابَنَا meaning our grasping those whom we opposed with the swords. (TA.) — And عَصَبَ, aor. -, inf. n. عَصَبُ, He clung, or kept, to a thing. (K.) One says, عَصَبَ المَاءِ He kept to, or by, the water. (IAḡr, TA.) And عَصَبَ الرَّجُلِ عَصَبَ بَيْتِهِ The man remained, or stayed, in his house, or tent, not quitting it. (O, TA.) — And He went round, encompassed, or surrounded, a thing. (K.) It is said in a trad., of the angel Gabriel, on the day of Bedr, قَدْ عَصَبَ رَأْسَهُ العِبَارُ The dust had overspread, [or surrounded,] and clung to, his head: or, as some relate it, قَدْ عَصَرَ ثَنَابِيهِ العِبَارُ; and if this be not a mistake, the latter verb is syn. with the former: ب and م being often interchangeable: (L, TA:) the latter phrase means, as also with عَصَبَ, the dust had stuck to his two central incisors. (TA in art. عَصِر.) And Ibn Aḡmar says,

إِذْ عَصَبَ النَّاسَ شَمَالَ وَقُرَّ \*

[وقُرَّ being for وَقُرَّ] i. e. When north wind and cold environ me. (L, TA.) And one says also, عَصَبَ العِبَارُ بِالجَبَلِ The dust encompassed, or surrounded, the mountain. (L, TA.) And عَصَبُوا بِهِ They encompassed, or surrounded, him: (S, A, Mgh, O, TA:) and they encompassed, or surrounded, him, looking at him: (S, O:) and, (Mṣb, K,) as also عَصَبُوا, (K,) aor. of the former -, (Mṣb, K,) and inf. n. عَصَبُ, (Mṣb,) and aor. of the latter -, (K,) they assembled around him (Mṣb, K) for fight or defence. (Mṣb. For another explanation of عَصَبَ and عَصَبَ, see 12.) And عَصَبَ القَوْمِ بِالنَّسَبِ i. q. أَحَاطُوا بِهِ [app. meaning The people, or party, included, or comprehended, the relations, or kinsmen; for النَّسَبُ is often used for ذَوُو النَّسَبِ]. (Mṣb.) And عَصَبَتِ الإِبِلُ بِالمَاءِ The camels surrounded, or encircled, the water. (S, O.) — عَصَبَ الرِّيقِ بِفِيهِ, (S, O, K, TA,) aor. -, inf. n. عَصَبُ; (K, TA;) and عَصَبَ, aor. -; (TA;) The saliva became dry in his mouth. (S, O, K, TA.) And عَصَبَ الرِّيقِ فَاهُ The saliva by its drying made his mouth dry: and the saliva adhered to his mouth. (TA.) Aboo-Moḡammad El-Faḡ'asee says,

يَعْصِبُ فَاهُ الرِّيقُ أَيَّ عَصَبِ \*  
عَصَبَ الجَبَابِ بِشَفَاهِ الوَطْبِ \*

[The saliva makes his mouth dry, with what a drying! as the drying of the spume of camels' milk on the lips of the skin]. (S, O.) And عَصَبَ فُوهُ, aor. -, inf. n. عَصَبُ, His mouth, with



And *Saliva that sticks and dries in the mouth*: whence the saying, *لَفِظَ فُلَانٌ عَصَبَهُ*, meaning † *Such a one died.* (T and TA in art. لَفِظَ.) = And *A light, or an active, and sharp-headed, boy, or young man*; (IAḡr, TA;) [and] so *عَصَبٌ*. (IAḡr, TA in art. عَصَبُ.)

*عَصَبٌ* and *عَصَبٌ* and *عَصَبٌ* (K, TA) *Certain trees that twine round other trees, having weak leaves*; (TA;) the *kind of tree called تَبْلَابٌ* [*dolichos lablab* of Linn.]; (K;) said by Sh to be a *kind of plant that twines round trees, i. q. تَبْلَابٌ*: [coll. gen. ns.:] the ns. un. are *عَصَبَةٌ* and *عَصَبَةٌ* and *عَصَبَةٌ*: (TA:) accord. to Abu-l-Jarrāh, (O, TA,) *عَصَبَةٌ* signifies a *certain thing* [app. meaning *plant*] that *twines about a قَتَادَةٌ* [or *tragacanth*], (O, K, TA,) thus, correctly, in many copies of the K, but in some قَتَاةٌ, and in some قَتَاةٌ, both of which are wrong, though some assert the latter to be correct, (TA,) *not to be pulled off from it but with an effort*: (O, K, TA:) [see *عَطْفَةٌ*:] one says of a man strong in struggling for the mastery, *عَصَبَةٌ لَوْيَتْ بِعَصَبَةٍ* + [*A tragacanth twined about by a leblāb*; the strong man being app. likened to a tragacanth, and his antagonist to a leblāb]: (TA:) and in a trad. of Ez-Zubeyr Ibn-El-'Owwām, he is related to have said,

• عَلِقْتُهُمْ بِرَبِي خُلِقْتُ عَصَبَةً •  
• قَتَادَةٌ تَعَلَّقَتْ بِنُشْبَةٍ •

(O, TA:) he puts *عصبة* for *علقة*, [evidently, I think, a mistranscription for *علقا*, (see *نُشْبَةٌ*, in its proper art., for a confirmation,)] the meaning being *علقة* *علقة لخصومي* [in which for *علقة* I read *علقا*]; then he likens himself to a tragacanth in respect of his excessive tenaciousness; for *عصبة* means “by the help of a thing of great tenaciousness:” [or *نُشْبَةٌ* may be here an inf. n., i. e. of *نُشِبَ*: the meaning of the verse may therefore be, *I clung to them: verily I have been created a grasper, and a tragacanth that has clung by means of a strong holdfast, or that has clung with great tenaciousness:*] (TA:) Sh explains *عَصَبَةٌ* (O, TA) with damm on the authority of Ed-Deenawaree [i. e. AHn], and *عَصَبَةٌ* with fet-h on the authority of AA, (O,) as meaning a *certain plant that twines about a tree, and is called تَبْلَابٌ*; and *نُشْبَةٌ* as meaning a man who, when he sports with a thing *عَبَثَ بِشَيْءٍ* [but probably the right reading is *شَبِثَ بِشَيْءٍ* or *تَشَبَّثَ* i. e. *clings to a thing*], hardly, or never, quits it. (O, TA.)

*عَصَبٌ* [The *sinews, or tendons*; though the following explanation seems rather to denote the *ligaments*;] the *أَطْنَابُ* of the joints, (S, O, Mḡb, K, TA,) which connect and bind together the structure thereof, in man and in others, such as the ox-kind, and sheep or goats, and gazelles, and ostriches; so says AHn; (TA;) i. q. *عَقَبٌ*: (S and K &c. in art. عَقَبُ:) or *such as are yellow of the اطناب* (Mgh, Mḡb) of the joints; the *عَقَبُ* being the white: (Mgh:) [it is also used as

meaning *ligaments*: (see an ex. of its n. un. in an explanation of *الصدقتان*, voce *صَدَفٌ*;) and sometimes it means *nerves*: (see a usage of its pl. voce *صَرَعٌ*;) it is a coll. gen. n.:] the n. un. is with *ة*: (S, O, TA:) and the pl. is *أَعْصَابٌ*. (S, Mgh, O, Mḡb.) — And † *The best* (in a pl. sense) *of a people or party*. (K.) — See also *عُصْبٌ*.

*عَصَبٌ* Flesh, or flesh-meat, having many *عَصَبٌ* [i. e. *sinews, or tendons*]. (TA.)

*عَصَبَةٌ* n. un. of *عَصَبٌ* as syn. with *عُصْبٌ* [q. v.]. (TA.)

*عَصَبَةٌ* n. un. of *عَصَبٌ* [q. v.]. (TA.) — And *A party, or company, of men* (AZ, S, O, Mḡb) *who league together to defend one another*; (O; [See also *عَصَبَةٌ*;]) *in number from ten to forty*; (AZ, S, O, Mḡb;) or, *about ten*: (IF, Mḡb;) or accord. to Akh, *a company [of men]*; as also *عَصَابَةٌ*; having no sing.: (O;) or † the latter, (S, O, Mḡb,) or each, (K,) signifies a *company, or an assemblage, of men, and of horses*, (S, O, Mḡb, K,) or of horses with their riders, (TA,) and of birds, (S, O, Mḡb, K,) and of other things, (TA,) *in number from ten to forty*, (K, TA,) or the former *from three to ten, or consisting of forty, or of seventy*, but said to be originally applied to an unlimited number: its pl. is *عَصَابٌ*: (IAth, Mḡb, TA:) and the pl. of *عَصَابَةٌ* is *عَصَابٌ*. (S, O, Mḡb, TA.) It is said in a trad. of 'Alee that the *أبدال* are in Syria; and the *نُجَبَاءُ*, in Egypt; and the *عَصَابُ*, in El-'Irāk; meaning, by the last, *Companies assembled for wars*: or a *company of devotees*, because coupled with the *أبدال* and the *نُجَبَاءُ*. (TA.)

*عَصَبَةٌ* A mode, or manner, of binding, or winding round, one's head with a turban or the like. (L, TA.)

*عَصَبَةٌ* n. un. of *عَصَبٌ*. (S, &c. [See the latter word in the paragraph headed by it and also voce *عُصْبٌ*].) — Also *A man's people, or party, who league together for his defence*: (K, TA: [see also *عَصَبَةٌ*;]) thus accord. to the leading lexicologists. (TA.) — And *The heirs of a man who has left neither parent nor offspring*: and [particularly], with respect to the [portions of inheritances termed] *فَرَائِضُ* [pl. of *فَرِيضَةٌ* q. v.], *all such as have not a فَرِيضَةٌ named, and who receive if there remain anything after [the distribution of] the فَرَائِضُ*: (K, TA:) thus accord. to those who treat of the *فَرَائِضُ*, and accord. to the [other] lawyers: (TA:) or the *relations by the side of the males*: this is the meaning of what is said by the leading lexicologists: (Mḡb:) or, as is said by Az, a man's *heirs consisting of male relations*: (Mḡb, TA:) or his *sons, and relations on the father's side*: (S:) so called because they encompass him; the father being a *طَرَفٌ* [i. e. an extremity in the right line], and so the son, and the paternal uncle being a *جَانِبٌ* [i. e. a collateral relation], and so the brother: (Az, S, TA:) or a man's *relations on the father's side*; (Mgh, TA;) because they encompass him and he is strength-

ened by them: (TA:) afterwards it became applied to a single person as well as to a pl. number, and both a male and a female: (Mgh:) or the lawyers apply it to a single person when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property; and in the language of the law it is applied to a female in certain cases relating to emancipation and inheritances, but not otherwise either in the proper language or in the language of the law: (Mḡb:) and *عُصْبَةٌ* is used as its inf. n. [meaning the *state of being persons, or a person, to whom the term عَصَبَةٌ is applied*]; (Mgh:) it is said [by Az] in the T, “I have not heard any sing. of *عَصَبَةٌ*: accord. to analogy it should be *عاصبٌ*, like as *طالِبٌ* is sing. of *طَلْبَةٌ*.” (TA: [and the like is also said in the Mgh: in the Mḡb it is said that *عَصَبَةٌ* is pl. of *عاصبٌ*, like as *كُفْرَةٌ* is pl. of *كافرٌ*;]) the pl. is *عَصَابَاتٌ*. (Az, S, TA.)

*عَصَبِيٌّ* One who aids his people, or party, against hostile conduct: or who is angry [or zealous] for the sake of his party, and defends them: [or one who invites others to the aid of his party, or to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or one who leagues with others: or one who defends others: or a partisan; a person of party-spirit; or one zealous in the cause of a party: (see *عَصَبٌ*, and see the paragraph next following this:)] occurring in a trad. (TA.)

*عَصَبِيَّةٌ* [The quality of him who is termed *عَصَبِيٌّ*: i. e., of him who aids his people, or party, against hostile conduct: or of him who is angry, or zealous, for the sake of his party, and defends them: or of him who invites others to the aid of his party, and to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or of him who leagues with others: or of him who defends others: or partisanship; party-spirit; or zeal in the cause of a party: or (as expl. by De Sacy, Chrest. Ar., sec. ed., i. 411,) a strong attachment, which holds several persons closely united by the same interest or the same opinion: see *عَصَبٌ*, and see the paragraph next preceding this]. (S, K, TA.)

*عَصَابٌ* A cord with which the thigh of a she-camel is bound in order that she may yield her milk copiously. (S.) — See also *عَصَابَةٌ*, in two places.

*عُصْبٌ* A she-camel that will not yield her milk copiously unless her thigh, (S, O,) or thighs, (A, K,) be bound with a cord: (S, A, O, K:) or unless the lower parts of her nostrils be bound with a cord, and she be then urged to rise, and not loosed until she is milked. (AZ, TA.) — And *A woman having little flesh in her posteriors and thighs: or light in the hips, or haunches*. (Kr, K.)

*عَصِيبٌ* Lights [of an animal] bound round with guts, and then roasted, or broiled: (S, O, K:) pl. [of pauc.] *أَعْصِبَةٌ* (K) and [of mult.] *عُصْبٌ*. (S, O, K.) And *Such as are twisted, of the guts of a sheep or goat*. (TA.) And its pl. *عُصْبٌ*, *Guts*

of a sheep or goat, folded, and put together, and then put into one of the winding guts of the belly. (L, TA.) — Also, and **عَصَبٌ** A vehement, or severe, day: (Fr, S, O, K:) or a vehemently-hot day: (Fr, K:) and the former is in like manner applied to a night (لَيْلَةٌ), without *ē*: (TA:) and **عَصَبٌ** the latter signifies also a cold, and very cloudy, day, in which nothing is seen of the sky. (Abu-l-Alā, L, TA.)

**عَصَابَةٌ** A thing with which another thing is bound, or wound round; as also **عَصَابٌ** (K, TA) and **عَصَبٌ**: (L, TA:) or a thing with which the head is bound, or wound round; (S, A, Mgh, O, TA;) and **عَصَابٌ** signifies a thing with which a thing other than the head is bound, or wound round; (A, TA;) anything, such as a piece of rag, or a fillet, or bandage, with which a broken limb, or a wound, is bound, is termed thus, i. e. **عَصَابٌ**: (L, TA:) and **عَصَابَةٌ** signifies also a turban; syn. **عِمَامَةٌ**: (A, Mgh, Mṣb, K, TA:) or this [in the TA by mistake written **عِمَامَةٌ**] signifies a small thing that serves as a covering for the head, [such as a kerchief or a fillet,] being wound round it; and what is larger is termed **عِمَامَةٌ**: ('Ináyeh of Esh-Shiháb, MF, TA:) or whatever is bound, or wound, round the head, whether it be a turban or a kerchief or a piece of rag: (TA, from an explanation of a trad. :) and **عَصَبٌ** [likewise] signifies a turban, and anything with which the head is bound, or wound round: (S, O:) the pl. of **عَصَابَةٌ** is **عَصَائِبٌ**. (Mgh, TA.) El-Farezdaq says,

- وَرَكِبَ كَأَنَّ الرِّيحَ تَطْلُبُ مِنْهُمْ  
• لَهَا سَلْبًا مِنْ جَذْبِهَا بِالْعَصَائِبِ

[And a company of riders in such a state that it seemed as though the wind desired to take for itself spoil from them, by its dragging away the turbans]: he means that the wind untwisted their turbans by its violence, as though it despoiled them thereof. (TA.) — And [hence] **عَصَابٌ** + **عَصَابٌ** a crown. (A, TA.) — See also **عَصَبٌ**, latter half. — And see **عَصْبَةٌ**, in four places. — And for the pl. applied to winds, see 1, former half.

**عُصُوبَةٌ**: see **عَصْبَةٌ**, near the end.

**عَصَبٌ**: see **عَصَبٌ**, in two places.

**عَصَابٌ** A venter, or spinner, of thread, or yarn; syn. **عِزَالٌ**. (AA, S, O.)

**عَصَابٌ** **فُوهٌ** His mouth is dry from the drying up of the saliva: and **عَصَابٌ** **رَجُلٌ** A man in whose mouth the saliva has dried up. (TA.)

**عَصَبٌ**, (S, O, TA,) accord. to the author of the **ك** **عَصَبٌ**, like **مُعْتَصِبٌ**, in all its senses there explained, but accord. to others like **مُعْتَصِمٌ**, (TA,) One having his waist bound round in consequence of hunger; (S, O;) one who binds round his body (**يَتَعَصَّبُ**) with pieces of a garment or of cloth, by reason of hunger; (K, TA;) one who, in consequence of leanness occasioned by hunger,

binds round his belly with a stone [placed under the bandage: see **مُعْتَصِبٌ**]: (TA:) or, accord. to A'Obeyd, one whose property, or cattle, years of drought, or sterility, have eaten up: (S, O:) [or] it signifies also a poor man. (K, TA.) — And **تُرْبَانٌ**; attired with a turban; (O, L, TA;) [as also **مُعْتَصِبٌ**.] — And [hence] **عَصَابٌ** + **عَصَابٌ** a chief; (K;) one made a chief. (Az, L, TA. [See 2.]) — And [hence] **عَصَابٌ** + **عَصَابٌ** a crowned king; as also **مُعْتَصِبٌ**: (A, TA:) because the crown encircles the head like a turban. (Az, TA.)

**مُعْتَصِبٌ**: see the next preceding paragraph.

**مُعْتَصِبٌ** [Twisted, or wound round: and folded, or folded tightly: and bound, or tied: see 1, first sentence. — And hence,] **عَصَابٌ** + **عَصَابٌ** Firm, or strong, in the compacture of the flesh. (S, O.) You say **عَصَابٌ** **رَجُلٌ** + **عَصَابٌ** [A man firm, or compact, in respect of make]; (S, A, O;) strongly, or firmly, knit, or compacted; not flabby in flesh. (TA.) And **عَصَابَةٌ** **جَارِيَةٌ**, meaning **عَصَابٌ** **حَسَنَةٌ** i. e. **عَصَابَةٌ** **مَجْدُولَةٌ** + [A girl, or young woman, goodly in respect of compacture; well compacted in respect of make]. (S, O.) — And **عَصَابٌ** + **عَصَابٌ** a slender, or an elegant, sword. (K.) — And **عَصَابٌ** + **عَصَابٌ** Hungry, having his belly bound round: (A:) or [simply] hungry; in the dial. of Hudheyl: (S, O:) or very hungry: (K:) or one whose bowels are almost dried up by hunger: an epithet said to be applied to a hungry man because he binds round his belly with a stone [within the bandage] on account of his hunger: it is said to have been the custom of any hungry man, among the Arabs, to bind his belly with a bandage, under which he sometimes put a stone. (TA.) — And **عَصَابٌ** + **عَصَابٌ** a letter (**كِتَابٌ**); thus called because bound round with a thread, or string: so in the saying, **عَصَابٌ** **رَدٌّ** **عَلَيَّ** [A letter came to me]. (A, TA.)

**مُعْتَصِبٌ**: see **مُعْتَصِبٌ**, in two places.

**عَصَابٌ** **رَجُلٌ** A strong, or sturdy, man. (TA.)

## عص

1. **عَصَدَهُ**, (S, O, K,) aor. **عَصَدَ**, (O, K,) inf. n. **عَصْدٌ**, (S, O,) He twisted it; turned, or wreathed, it round or about; contorted it; wound it; or bent it; (S, O, K;) as also **عَصَدَهُ**. (K.) — [Hence,] **عَصَدَ** **العَصِيدَةَ**, aor. **عَصَدَ**, (S, O, L, Mṣb,) inf. n. as above; (Mṣb;) and **عَصَدَهَا**; (O, L, Mṣb;) He stirred about and turned over the **عَصِيدَةَ** with a **مِعْصَدٌ**, or **مِعْصَدَةٌ**; (O,\* L, Mṣb;\*) he made, or prepared, the **عَصِيدَةَ**. (L.) — And **عَصَدَ** **عُنُقَهُ**, [and app. **عَصَدَ** alone, (see **عَصَدَ**)] aor. **عَصَدَ**, inf. n. **عَصُودٌ**, He (a camel) bent his neck towards his withers in dying. (TA.) — **عَصَدْتُهُ** **عَصَدْتُهُ** (O, K,\*) inf. n. **عَصَدَ**, (O,) I made him to do the thing against his will. (O, K,\*) — **عَصَدْتُهُمُ** **العَصَاوِيدُ** Clamours such as are raised in trial, or affliction, assailed them. (Lth, L.) — **عَصَدَ** said of an arrow, It wound, or turned, in its course, not going directly towards the butt.

(L.) — And **عَصَدَ**, (S, O, K,) aor. **عَصَدَ**, (K,) inf. n. **عَصُودٌ**; (S, O, K;) as also **عَصَدَ**, aor. **عَصَدَ**; (K;) said of a man, (TA,) He died. (S, O, K.)

4: see above, first and second sentences.

Q. Q. 1. **عَصُودُوا**, (O, K,) inf. n. **عَصُودَةٌ**; (TA;) and **عَصُودُوا**; (O, K;) They cried out, (O, K,) and fought one another: (K;) and **عَصُودُوا** the latter, they raised a clamour, and became in a state of confusion. (TA.)

Q. Q. 2. **عَصُودُوا**: see Q. Q. 1, in two places.

**عَصِيدٌ** Twisted; turned, or wreathed, round or about; contorted; wound; or bent; as also **مِعْصُودٌ**. (TA.)

**عَصِيدَةٌ** is well known; (K;) [as being a sort of thick gruel, consisting of] wheat-flour moistened and stirred about with clarified butter, and cooked; (L;) one stirs it about, and turns it over, with a **مِعْصَاوِطٌ**, [i. e. stick, or the like,] (also called **مِعْصَادٌ** and **مِعْصَدَةٌ**, L,) so that no part of it that has not been turned over remains in the vessel; (IF,\* S, O, Mṣb;\*) and hence it is thus called: (IF, Mṣb:) [it is also commonly made with boiling water, flour, clarified butter, and honey:] accord. to El-Mufaḍḍal, it is properly thus called when it is so thick that it may be chewed. (TA voce **عَصِيدَةٌ** [q. v.: see also **عَصِيدَةٌ**].)

**عَصُودٌ** A long day: (IAḡr, K:) and so **عَطُودٌ** and **عَطْرُدٌ**. (L in arts. **عَطِدٌ** and **عَطْرُدٌ**.) — And all signify A high mountain. (L in arts. **عَطِدٌ** and **عَطْرُدٌ**.)

**عَصُودٌ**: see the next paragraph, in two places.

**عَصُودٌ** Evil, or mischief, arising from slaughter; or mutual reviling; or clamour; so in the phrase, **عَصُودٌ** **فِي عَصُودٍ** [I left them in a state of evil, &c.]: (TA:) or clamour and confusion in war or altercation; as also **عَصُودٌ**: (M, TA:) or clamour in trial or affliction: (Lth, TA:) or a formidable, or terrible, case; (S, K;) so in the phrase, **عَصُودٌ** **فِي عَصُودٍ** [They fell into a formidable, or terrible, case]: (S:) and **عَصُودٌ** **فِي عَصُودٍ** [They are in a formidable, or terrible, case]: (K:) or you say, **عَصُودٌ** **فِي عَصُودٍ** They are in trials, or afflictions, and altercations. (TA.) — Also, and **عَصُودٌ**, A man, and a woman, difficult, or stubborn, hard, and evil, or mischievous: (O, K:) applied to a woman, evil, or mischievous: (O;) or very evil or mischievous. (TA.) [Pl. **عَصَاوِيدٌ**.] You say, **عَصَاوِيدٌ** **فِي الْحَرْبِ** A people who cleave to their adversaries in war, (O, K,) and will not quit them. (O.) — And **عَصَاوِيدٌ** **الْكَلَامِ** Distorted language; (O, K;) [as though] heaped together, one part upon another. (TA.) And **عَصَاوِيدٌ** **الظُّلَامِ** Confused (O,\* TA) and dense darkness. (O,\* K, TA.) And in like manner **عَصَاوِيدٌ** is used in relation to camels: (K:) one says, **عَصَاوِيدٌ** **الْإِبِلِ** The camels came pressing, or crowding, one upon another: (S, O:) and accord. to Ibn-'Abbād, came in a state of dis-

persion. (O.) — عَصَاوِيدٌ signifies also *Thirsty*, (ISH, O, K,) applied to camels. (ISH, O.) — And عَصَاوِدٌ signifies A *fatiguing* approach, (O, K,) or night-journey, (O,) to water. (O, K.)

عَصَدٌ A camel *bending his neck towards his withers in dying*. (S, O, K.)

مِعْصَدٌ and مِعْصَدَةٌ: see عَصِيدَةٌ.

مِعْصُودٌ: see عَصِيدٌ.

عصر

1. عَصَرَهُ, (S, Mṣb, K,) aor. ʔ, (O, Mṣb, K,) inf. n. عَصَرَ; (S, Mṣb;) and ʔاعتصره; (S, O, Mṣb, K;) [He pressed it, or squeezed it, so as to force out, i. e. he expressed, its juice, sirup, honey, oil, water, or moisture;] he extracted, or fetched out by labour or art [i. e. by pressure or wringing], (Mṣb, K,) its water, or juice, or the like, (Mṣb,) or what was in it, (K,) namely, what was in grapes, (S, Mṣb, K,) and the like, (Mṣb, K,) of things having oil, or sirup, or honey: (TA:) or

عَصَرَهُ signifies he performed that act himself; (K;) as also ʔعصره, inf. n. تَعَصِيرٌ: (Sgh, TA:) or the latter, he superintended the pressing thereof, i. e., of grapes: (O:) and ʔاعتصره, he had it done for him: (K:) or this last, he did it for another, or others: (Mgh, as implied by an explanation of مِعْصَرٌ:) and ʔاعتصر ʔعصيراً he prepared expressed juice or the like. (S, O.) [See also 8 below.] عَصْرٌ is used as a contraction of عَصْرٌ. (S, O.) — [Hence,] عَصَرَ الثَّوْبَ, inf. n. as above, He wrung out the water of the garment, or piece of cloth; he forced out its water by wringing it. (Mṣb.) — And عَصَرَ الدَّمْلَ لِتَخْرُجَ مِدَّتُهُ [He squeezed, or pressed, the pustule in order that its thick purulent matter might come forth]. (Mṣb.) — And عَصَرَ حَلْقَهُ [He squeezed his throat]. (Mgh and Mṣb in art. حَنْق.) — And عَصَرَ, aor. ʔ, † He took, or collected, the produce of the earth: from the same verb in the first of the senses expl. above: and hence, accord. to Abu-l-Ghouth, in the Kṣur [xii. 49], وَفِيهِ يَعْصِرُونَ † And in it they shall take, or collect, the produce of the earth: (S:) or the meaning is, and in it they shall press grapes, or olives, or the like: or they shall milk the udders. (Bd.) [And there are other explanations, which see below.] — عَصُرُوا, (S, IKṭṭ, O,) or ʔأعصروا, (O, K,) They were rained upon; they had rain; syn. مُطِرُوا, (S, O,) or ʔأمطروا [which is less correct]. (IKṭṭ, K.) Hence, in the Kṣur [ubi suprā], accord. to one reading, وَفِيهِ يَعْصِرُونَ [And in it they shall have rain]. (S, O.) [See also above, and below.] — عَصَرَهُ also signifies He saved him; preserved him: and hence, in the Kṣur [ubi suprā], accord. to one reading, وَفِيهِ يَعْصِرُونَ [And in it they shall be saved, or preserved]. (Bd.) — Hence also, perhaps, the other reading, وَفِيهِ يَعْصِرُونَ And in it they shall aid, or succour, one another. (Bd.) — See also 8, last quarter, in two places. — Also, عَصَرَهُ, (O, TA,) inf. n. عَصَرَ, (O, K, TA,)

It [or he] withheld, hindered, or prevented, him: (O, K, TA:) one says, مَا عَصَرَكَ What withheld, hindered, or prevented, thee? (O, TA.) And He refused, and withheld, it; (K, TA;) namely, anything. (TA.) [See also 8, which signifies the same.] — And عَصَرَهُ, (K,) aor. ʔ, inf. n. عَصَرَ, He gave (O, K, TA) to him. (K, TA.) Thus it has two contr. significations. (IKṭṭ, TA.) Ṭarafah says,

• لَوْ كَانَ فِي أَمْلَاكِنَا أَحَدٌ •  
• يَعْصِرُ فِينَا كَالَّذِي تَعْصِرُ •

(S, O, TA, but in the S with مَلِكٌ in the place of أَحَدٌ,) i. e. [If there were, or would that there were, among our kings one] giving to us the like of what thou givest: (TA:) and another reading is, مِثْلُ مَا تَعْصِرُ; (O;) and it is expl. (by A'Obeid, TA) as meaning, doing to us benefits (O, TA) like as thou dost: (O:) but Aboo-Sa'eed relates it thus;

• يَعْصِرُ فِينَا كَالَّذِي تَعْصِرُ •

i. e. يَصَابُ مِنْهُ [app. from عَصَرَ signifying "he pressed" grapes and the like; and thus meaning, †from whom is gotten, among us, like what is gotten from thee; or, as it may be less freely rendered, who has his bounty drawn forth, among us, like as thou hast thine drawn forth]; and he disallowed the reading [يَعْصِرُ and] تَعْصِرُ. (TA.) See also 8, first quarter. — See also 4, second sentence: — and last two sentences. — And see the paragraph here following.

2: see 1: — and see also 4, second sentence. — عَصَرَ الزَّرْعَ, inf. n. تَعَصِيرٌ; (K, TA;) but in the Tekmileh written عَصَرَ الزَّرْعَ, without teshdeed; (TA;) The corn put forth its glumes: (K, TA:) app. from عَصَرَ meaning "a place of protection." i. e. [the rudiments of its ears] became protected in its glumes. (TA.)

3. عَصَرَ, inf. n. مُعَاَصِرَةٌ and عَصَارٌ, He was contemporary with such a one: or he attained to, or reached, the time of such a one. (O, TA.) Hence the saying, الْمُعَاَصِرَةُ وَالْمُعَاَصِرُ لَا يَنْصِرُ [The being contemporary is an occasion of hard, or harsh, treatment; and the contemporary will not render reciprocal aid to his fellow]. (TA. [But I have substituted معاصرة for معاصرة, which latter seems to have been written by mistake for the former.]) — See also 8, last quarter.

4. اعصر He (a man, TA) entered upon the time called العَصْرُ: (K, TA:) and also he entered upon the evening, or last part of the day; like اقصر. (TA.) — And اعصرت, (S, Mṣb, K,) and ʔعصرت, (K,) so in all the copies of the K, but in a copy of the Tahdheeb of IKṭṭ ʔعصرت, without teshdeed, (TA,) † She (a girl, S, Mṣb, or woman, K) attained the عَصْرُ of her youth, (TA,) or [simply] attained the period of her youth, (K,) and arrived at the age of puberty: (K, TA:) or entered upon the time of puberty, and began to have the menstrual discharge; (S, O;) because of her womb's

being pressed; (O;) or as though she entered upon the عَصْرُ of her youth: (S, O, TA:) or she attained the age of puberty: (S, IKṭṭ:) or she had the menstrual discharge: (Mṣb:) or she entered upon the time of that discharge: (K:) or she approached that time; for, said of a girl, it is like رَاهَقٌ said of a boy; accord. to Abu-l-Ghouth el-Aṣrābee: (S:) or she approached the age of twenty: (K:) or she became confined in the house, (K,) and had a retreat (عَصْرٌ) appointed for her, (TA,) at the time of her having the menstrual discharge: (K:) or she brought forth; (K;) in which sense it is of the dial. of Azd. (TA.) The woman, or girl, is termed مِعْصِرَةٌ (S, O, Mṣb, K) and ʔمِعْصِرَةٌ, with ة: (IDrd, O, TA:) pl. مِعَاصِرٌ (S, K) and مِعَاصِيرٌ. (K.) — اعصرت السَّحَابُ † The clouds were at the point of having rain pressed forth from them by the winds. (O, and Bd in lxxviii. 14. [But see مِعْصِرٌ.]) — اعصروا: see 1. — اعصرت الريح, (O, TA,) and ʔعصرت, (TA,) The wind brought what is termed إِعْصَارٌ [q. v. infra]. (O, TA.) And you say also, عَصَرَتِ الرِّيحُ بِالثَّرَابِ فِي الْهَوَاءِ [The wind raised the dust into the air in the form of a pillar]. (TA.)

5. تعصّر: see 7: — and 8, latter half. — I. q. تَعَصَّرَ [it was, or became, difficult, strait, or intricate]. (TA.) — † He wept. (A.)

7. اعصر quasi-pass. of 1 in the first of the senses expl. above; [It became pressed, or squeezed, so that its juice, sirup, honey, oil, water, or moisture, was forced out; its juice, or the like, became extracted, or fetched out by labour or art, i. e. by pressure or wringing;] (S, O, Mṣb, K;) as also ʔتعصّر. (S, O, K.) — You say also, اعصر الخناق في حلقه [The strangling-rope, or the like, became compressed upon his throat]. (TA in art. حَنْق.)

8. اعتصره: see عَصَرَهُ, in three places. — [Hence, app.,] اعتصر † He voided his ordure. (O, K, TA.) [See the act. part. n., below.] — And اعتصر بالماء † He swallowed the water by little and little in order that some food by which he was choked might be made to descend easily in his throat. (S, O, K.) — And اعتصر ماله † He extracted, or extorted, his property from his hand; or possession: (S, Mṣb, TA:) from the same verb as syn. with عَصَرَ expl. in the beginning of this art.: (Mṣb:) he took forth his property for a debt or for some other reason: (K, TA:) and اعتصر, † he took; (K;) as also ʔعصر, aor. ʔ: (TA:) † he took of, or from, a thing: (TA:) † he got, and took, of, or from, a thing: (S, as implied in an explanation of the act. part. n.): † he got a thing from a person: (L:) or, accord. to El-'Itreefee, † he took the property of his son for himself; or he suffered the property of his son to remain in his (the latter's) possession: you do not say اعصر فلان مال فلان [such a one took for himself the property of such a one] unless he be a relation to him: [you say so of a father:] and of a boy you say, اعصر ماله أبيه, meaning, † he

took the property of his father. (TA.) [See **اعتصر**.] And **اعتصر العصار** [or **المال**? **اعتصر**.] i. e. † *The extorter, or exacter, extorted, or, exacted the property*. (A, TA.) — Also **اعتصر**, † *He took back a gift*: (A, Mgh, L, TA:) in the K, the inf. n. is expl. by **انتجاع العطية**; but in the L, the verb is expl. by **ارتجاع العطية**, [and in like manner in the A and Mgh,] and **رجع فيها**: (TA:) † *he revoked, recalled, or retracted, the gift*; syn. **ارتجع**, (Mgh, O,) and **استرد**. (Mgh.) Hence the trad. of 'Omar, **الوالد يعتصر ولده فيما**, i. e., † *The father may take from his child what he has given him*; [but it is not for the child to take from his father what he has given him.] (Mgh, O.) But as to the trad. of Esh-Shaḥbee, **يعتصر الوالد على ولده** [† *The father may take back what he has given to his child*], the verb is made trans. by means of **على** because it implies the meaning of **يرجع عليه**, and **يعود عليه**: (IAth, Mgh, O:\*) or this latter trad. means, *the father may forbid his child his property, and withhold it from him*: (S:) and [in like manner] the former trad., *the father may withhold his child from giving his property, and forbid it to him*: (TA:) for **اعتصر** also signifies *he prevented, hindered, withheld, or refused*; syn. **منع**. (K, TA.) Hence, **اعتصار الصدقة** [The withholding, or refusing, the poor-rate]. (TA.) [See also L.] — **اعتصر** also signifies † *He was niggardly, or avaricious*, (K, TA,) **اعتصر به**: (S, A, K;) and **اعتصر به**, (S, K,) or **إليه**: (O;) and **اعتصر به**, inf. n. **عصر**: (TA;) and **عاصره**: (A;); † *He had recourse to him for refuge, protection, or preservation*; (S, A, K;) and **سأله**, *asked, aid, or succour, of him*. (A.) In the K̄ur [xii. 49], **وفيهم تعصرون** [sic], which is one reading, is expl. by Lth as signifying *And in it ye shall have recourse for refuge, or protection*; but Az disapproves of this: (TA:) [the common reading] **وفيهم يعصرون**, accord. to AO, (so in one copy of the S,) or A'Obeyd, (as in another copy of the S,) signifies *and in it they shall be safe*; from **عصرة** signifying “a cause, or means, of safety”: (S:) or *they shall be safe from trial, or affliction, and shall preserve themselves by plenty, or fruitfulness*. (TA.)

**عصر** [which is the most common form] and **عصر** (S, A, O, M̄sb, K) and **عصر** (S, A, O, K) and **عصر** (A, O, K) i. q. **دهر** [as meaning *Time*; or a time; or a space or period of time]; (S, A, O, M̄sb, K;) or *any unlimited extent of time, during which peoples pass away and become extinct*; (Esh-Shihāb, in the “Sharḥ esh-Shifā;”) [a succession of ages:] such is said by Fr to be its meaning in the K̄ur ciii. 1: (TA:) pl. (of pauc., O) **أعصر** (O, K) and **أعصار**: (K;) and [of mult.] **عصور** (S, O, K) and **عصر**. (K.) You say, **عصرت ما فعلته عصراً**, and **بعصرت**, *I did it not in its time*. (A.) And **جاء نكراً يجرى لعصر** *He came,*

*but he came not at the [proper] time of coming*. (AZ, O, K: but AZ relates it without **لكن**. TA.) And **نام وما نام لعصر** (K,) or, accord. to AZ and Sgh and the author of the L and others, **نام عصراً**, (TA,) *He slept, but hardly, or scarcely, slept*. (AZ, K, &c.) And **نام فلان ولم ينام عصراً**, and **بعصرت**, *Such a one slept, but slept not during a [considerable period of] time, or day*; (A;) agreeably with other significations, here following. (TA.) — **عصر** also signifies *An hour, or a time, (ساعة,) of the day*. (K̄atādeh, O.) — *A day*: (K:) [or *day, as opposed to night*:] and *a night*: (K:) [or *night, as opposed to day*:] also *the morning, before, or after, sunrise*; syn. **غداة**: and *the afternoon*; or *evening*; or *last part of the day*; until the sun becomes red; as also **عصر**, (IDrd, K.) Hence, **العصران** *The night and the day*: (O, TA:) or *night and day*: (M̄sb:) and *the morning, before, or after, sunrise, and the afternoon or evening*; or *the first part of the day and the last part thereof*; **الغداة والعشي**. (ISk, S, O, M̄sb.)

[See also الأبروان.] A poet says,

وَأَمَطْلُهُ الْعَصْرَيْنِ حَتَّى يَمْلُئِي  
وَيَرْضَى بِنَصْفِ الدِّينِ وَالْأَنْفِ رَاغِمًا

[And I put him off, delaying the payment of his debt, morning and evening, or from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling]: meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it: (ISk, S:) or, accord. to Sgh, the right reading (instead of **والانف راغم**) is **في غير نائل** [without liberality]: and the verse is by 'Abd-Allah Ibn-Ez-Zubeyr El-Asadee. (TA.) — Hence also (S, O) **صلاة العصر**, (S, O, M̄sb,) and **صلاة العصر**, (O, TA,) fem. only, and simply **العصر**, [and **العصر**], masc. and fem., (M̄sb,) [The prayer of afternoon; the time of which commences about mid-time between noon and nightfall; or accord. to the Shāfi'ees, Mālikees, and Ḥambelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon; and accord. to the Ḥanāfees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow: its end being sunset, or the time when the sun becomes red:] so called because performed in one of the **عصران**, i. e., in the last portion of the day: (O:) also called **الصلاة الوسطى** [accord. to some], because it is between the two prayers of the day [that of day-break and that of noon] and the two prayers of the night [that of sunset and that of nightfall]: (Abu-l-'Abbās:) pl. [of pauc.] **أعصر**; and [of mult.] **عصور**. (M̄sb.) [And hence likewise,] **العصران** is applied in a trad. to *The prayer of day-break and that of the evening*; one being made predominant over the other; (M̄sb, TA;) as is the case in **القمران** applied to the sun and the moon; (TA;) or they are so called because they are performed at the two extremities of the **عصران**, meaning the night and the day; (M̄sb, TA;)

but the former is the more likely. (TA.) [See an ex. of the dim., **العصير**, voce **مرفقة**, in art. **رهق**.]

— You say also, **جاء فلان عصراً**, meaning *Such a one came late*. (Ks, S, O.) — See also **عصير**. — **عصر** also signifies † *Rain from the [clouds called] معصرات. (K.) — Also A man's [near kinsfolk such as are termed his] **رهط** and **عشيرة**: (O, K, \* TA:) or his **عصبة** [q. v.]. (TA.)*

**عصر**: see **عصر**, in four places. — And see also **عصر**.

**عصر**: see **عصر**.

**عصر**: see **عصر**, in three places. — Also A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge: (S, O, K:) and a cause, or means, of safety; syn. **منجاة**: (S, K:) as also **عصر** (K) and **عصرة** (S, O, TA) and **معصرت** (O, K) and **معصرت** (TA) and **عصر**, from which **عصر** is said to be contracted, (TA,) [and **عصيرة**.] You say,

مَعْتَصِرِي زَيْدٌ وَعَصِيرِي  
وَعَصْرِي زَيْدٌ وَعَصْرِي  
[Zeyd is my refuge]. (A.) — Also *Dust*; or *dust raised and spreading*; syn. **غبار**: (S, O, K:) or *vehement dust*; (TA;) which latter is also the signification of **عصار** and **عصرة**: (O, K, TA:)

or this last, or, accord. to some, **عصرة**, has the former signification. (L.) It is said in a trad., **مرت امرأة متعطية لذيلها عصر**, (S, O,) or **عصرة**, or, as some relate it, **عصرة**, (L,) *A perfumed woman passed by, her skirt having a dust proceeding from it*, (S, A, L,) occasioned by her dragging it along [upon the ground], (L,) or occasioned by the abundance of the perfume: (A:) or **عصرة** may mean † *an exhalation of perfume*: (L, TA:\*) [for] it has this meaning also: (IDrd, O:) but accord. to one relation, it is **عصار**, (L,) which also signifies *dust raised by wind*. (TA.)

**عصر**: see **عصر**: — and see **عصر**.

**عصرة** [app., *A thing from which water or the like may, or may almost, be expressed, or wrung out*]. You say, **بل المطر ثابته حتى صارت عصرة**, *The rain wetted his clothes so that their water was almost wrung out*. (TA.) — See also **عصر**, in four places. — Also i. q. **دنية**: one says, **هؤلاء دنية** i. e. **دنية** [These are sons of our paternal uncle, or the like, closely related], exclusively of others: (S, O:) and so **قصرة**. (TA.)

**عصرة**: see **عصر**, in three places.

**عصار**: see **عصار**.

**عصار**: see **عصر**, and **عصار**.

**عاصر**: see **عاصر**.

**عصير** i. q. **معصور** [Pressed, or squeezed, or wrung, so that its juice, sirup, honey, oil, water, or moisture, is forced out]; (K;) as also **عصر**. (TA.) See also **عصار**, in two places.

**عصار** *Expressed juice or the like; what flows*

(S, O, Mṣb, K) from grapes and the like, (Mṣb, K) of things having oil or sirup or honey, (TA,) on pressure or squeezing or wringing; (IDrd, S, O, Mṣb, TA;) [an extract; but properly, such as is expressed;] as also **عَصِيرٌ** (Mgh, Mṣb, K) and **عَصَارٌ**; (K;) or, as some say, **عَصَارٌ** is a pl. of [or rather a coll. gen. n. of which the n. un. is] **عَصَارَةٌ**. (TA.) — Also *What remains of dregs, after pressing to force out the juice or the like.* (S, O, TA.) — Also *The choice part, or the refuse,* (**نَقَابَةٌ** [which has these two contr. significations]) of a thing. (TA.) — Also † *The produce* (IF, A, O) of a land. (A.) — **وَلَدٌ فُلَانٍ عَصَارَةٌ كَرِيمٌ** and **مِنْ عَصَارَاتِ الْكَرِيمِ** [means † *The children of such a one are of generous race, or of generous disposition.*] (A.) — **رَجُلٌ كَرِيمٌ الْعَصَارَةِ** (K) and **الْمُعْتَصِرِ** (S, O, K) and **الْمُعْتَصِرِ** (K) † *A man generous, or liberal, when asked.* (S, O, K.) And **مَنْعِ الْمُعْتَصِرِ** † *One with whom one cannot take refuge, or whose protection is unobtainable.* (TA.) And **كَرِيمٌ الْعَصِيرِ**, (O, L,) or **كَبِيرٌ الْعَصِيرِ**, not **كَرِيمٌ الْعَصْرِ** as in the [O and] K, (TA.) † *Of generous race.* (O, L, K.) [See also **عَنْصَرٌ**.]

**عَصِيرَةٌ**: see **عَصْرٌ**, in two places.

**عَصَارٌ** *A presser of [grapes or] oil [and the like].* (MA, KL.) — [And hence, † *An extorter, or exacter.*] See 8, former half.

**عَاصِرٌ** act. part. n. of 1. — **لَا أَفْعَلُهُ مَا دَامَ لِلزَّيْتِ عَاصِرٌ** [I will not do it as long as there is an expresser of the oil of the olive]; i. e., ever. (S, O.) — **عَوَاصِرٌ** [as though pl. of **عَاصِرٌ** or of **عَاصِرَةٌ**] *Three stones with which grapes are pressed so as to force out the juice, (K,) being placed one upon another.* (TA.) — **عَاصِرٌ** and **عَاصِرٌ** † *One who takes of the property of his child without the latter's permission.* (TA.) — **فُلَانٌ عَاصِرٌ** † *Such a one is tenacious, or avaricious.* (TA.)

**عَنْصَرٌ** (S, O, Mṣb, K) and **عَنْصَرٌ** (S, O, K) the former of which is the more commonly known, but the latter [accord. to my copy of the Mṣb **عَنْصَرٌ**, but this I regard as a mistake of the copyist,] is the more chaste, (TA.) *Origin; syn. أَصْلٌ*: (S, O, Mṣb, K:) *race, lineage, or family*: (Mṣb:) *rank or quality, nobility or eminence, reputation or note or consideration, derived from ancestors, or from one's own deeds or qualities; syn. حَسَبٌ*: (S, O, K:) pl. **عَنْصَارٌ**. (Mṣb.) You say **فُلَانٌ كَرِيمٌ الْعَنْصَرِ** [Such a one is of generous origin, or race, &c.,] like as you say **كَرِيمٌ الْعَصِيرِ**. (L.) — *An element (أَصْلٌ) [of those] whereof are composed the material substances of different natures; [an element considered as that from which composition commences:] it is of four kinds; namely, fire, air, earth, and water.* (KT.) [But this application belongs to the conventional language of philosophy. See also **مَادَّةٌ**, and **جِسْمٌ**.]

**عَوَاصِرٌ**: see **عَاصِرٌ**.

**إِعْصَارٌ** *A whirlwind of dust [or sand], resembling a* Bk I.

*pillar; a wind that raises dust [or sand] between the sky and the earth, and revolves, resembling a pillar; called also by the Arabs a زُوْبَعَةٌ; of the masc. gender; (Mṣb;) a wind that raises the dust [or sand], and rises towards the sky, as though it were a pillar; (S, O;) a wind that blows from the ground, (K, TA,) and raises the dust [or sand], and rises (TA) like a pillar towards the sky; (K, TA;) called by the people a زُوْبَعَةٌ: (TA:) unless it blow in this manner, with vehemence, it is not thus called: (Zj, TA:) [see **عَمُوْدٌ**:] a wind that rises into the sky: (AZ:) or a wind that raises the clouds, (S, O, K,) with thunder and lightning: (S, O:) or in which is fire: (K:) mentioned in the Kur ii. 268: (S, O:) or in which is **عَصَارٌ**, which signifies *vehement dust*, (K,) or this latter word signifies *dust raised into the air, by the wind, in the form of a pillar* (**مَا عَصَرَتْ بِهِ** **الرِّيْحُ مِنَ التُّرَابِ فِي الْهَوَاءِ**): (TA:) [see also **عَصْرٌ**:] pl. **أَعَاصِيرٌ**, (Mṣb, TA,) and **أَعَاصِرٌ** [occurring in poetry]. (Ham p. 678.) — **إِنْ كُنْتُ إِذَا رِيحًا فَقَدْ لَأَقَيْتَ إِعْصَارًا** [If thou be a wind, thou hast met with a whirlwind of dust like a pillar] is a prov. of the Arabs, (O, TA,) relating to a man in whom is somewhat of power and who meets with one superior to him, (O,) or to a man who meets his adversary with courage. (TA.) — And one says, **وَعْدُهُ إِعْصَارٌ** [His promising is unprofitable like a whirlwind of dust]. (A, TA.)*

**عَصَارَةٌ**: see **كَرِيمٌ الْعَصِيرِ**.

**مُعَصِرَةٌ** and **مُعَصِرٌ**: see 4, near the end. — **مُعَصِرَاتٌ** signifies † *Clouds*; (Az, K;) so called because they press forth water: (Abou-Is-hāk, TA:) this explanation is most agreeable with what is said in the Kur lxxviii. 14, because the winds called **أَعَاصِيرٌ** [pl. of **عَصَارٌ**] are not of the winds of rain: (Az, TA:) or *clouds at the point of having rain pressed forth from them by the winds*: (Bd in lxxviii. 14; and TA:\*) or *clouds ready to pour forth rain*: (TA:) or *clouds pressing forth rain*: (S, O:) or *clouds that flow with [or ooze forth] rain but have not yet collected together*; like as **مُعَصِرٌ** is applied to a girl who has almost had the menstrual discharge but has not yet had it: (Fr, TA:) or *winds ready to press forth the rain from the clouds*: (Bd, ubi suprā:) or *winds having* **أَعَاصِيرٌ**; (Bd, ubi suprā; and TA;) i. e., dust. (TA.)

**مُعَصِرٌ** (K, TA) and **مُعَصِرَةٌ** (S, O, TA) *The thing in which grapes (S, O, K) and olives (S) are pressed, to force out their juice (S, O, K) and oil. (S.)* [See also **مِعْصَارٌ**.]

**مِعْصِرَةٌ** *A place in which grapes and the like are pressed, to force out their juice or the like.* (K,\* TA.)

**عَصْرٌ**: see **عَصْرٌ**.

**مِعْصَارٌ** *That in which a thing is put and pressed, in order that its water, or the like, may flow [or ooze] out.* (K,\* TA.) [See also **مِعْصِرٌ**.]

**مِعْصُورٌ**: see **عَصِيرٌ**. — Also † *A tongue dry* (O, TA) *by reason of thirst.* (TA.)

**مُعْتَصِرٌ**: see **عَصْرٌ**, in two places: — and see **عَصَارَةٌ**, in two places.

**مُعْتَصِرٌ**: *One who expresses the juice of grapes, to make wine, for another or others.* (Mgh.) [But see 1.] — † *Voiding ordure*: (Mgh, K,\* TA:) from **عَصْرٌ**, or from **عَصْرٌ** signifying “a place of refuge or concealment.” (TA.) — And † *One who gets, and takes, of, or from, a thing.* (S, O.)

عصف

1. **عَصَفَتِ الرِّيْحُ**, aor. ʔ, (S, O, Mṣb, K,) inf. n.

**عَصَفٌ** and **عُصُوفٌ**, (O, Mṣb, K,) *The wind blew violently, or vehemently; as also* **عَصَفَتْ**; (S, O, Mṣb, K;) the latter of the dial. of Benoo-Asad. (S, O.) — Hence, (TA,) **عَصَفٌ** signifies also † *The being quick, or swift*; (Lth, O, TA;) and so **عَصَافٌ** and **تَعْصُفٌ**: (TA:) and is used in relation to anything: (Lth, O:) **عَصَفٌ** signifying † *He, or it, was quick, or swift.* (K.) One says, of a she-camel, **تَعْصَفُ بِرَاكِبِهَا** † *She goes quickly, or swiftly, with her rider*; (Sh, S, Z, O, TA;) likening her to the wind in the swiftness of her course. (Z, TA.) And **عَصَفَتْ** **عَصَفٌ** † *She (a camel) was, or became, quick, or swift, in going along*: (TA:) and **عَصَفٌ** said of a horse, **عَصَفَ**, or **عَصَفَ**, *he went, or passed, along quickly, or swiftly*; (S, O, K;) like **احْصَفَ**, (O,) of which it is [said to be] a dial. var. (S.) — [Hence, also,] **عَصَفَتِ الْحَرْبُ بِالْقَوْمِ**, (O, K,\* TA,) aor. **تَعْصَفُ بِهِمْ**, (S, O, TA,) † *War, or the war, carried off, and destroyed, the people, or party*; (S, O, K, TA;) as also **عَصَفَتْ** **بِهِمْ**, (O, K,) which is [said to be] the more correct. (O, TA.) — And **عَصَفٌ** signifies † *It (a thing) inclined, or declined.* (K.) [See **عَاصَفٌ**, last sentence.] — **عَصَفَ عِيَالَهُ**, (Ibn-'Abbād, O, K, TA,) and **لِعِيَالِهِ**, (Ibn-'Abbād, O,) aor. ʔ, (K,) inf. n. **عَصَفٌ**, (S, O,) *He gained, or earned, or he sought sustenance, (Ibn-'Abbād, S, O, K, TA,) for his household, or family*; (Ibn-'Abbād, O, K, TA;) and so **عَصَفَ لِعِيَالِهِ**; (Lh, S,\* O,\* TA;) like as one says **صَرَفَ** and **اصْطَرَفَ**: and some add, in explaining **عَصَفَ عِيَالَهُ**, and *he sought for his household, or family; and exercised for them art, or skill, in the management of affairs.* (TA.) — **عَصَفَ الزَّرْعَ**, (S, O, K, TA,) aor. ʔ, inf. n. **عَصَفٌ**, (TA,) *He cut, or clipped, the corn before its attaining to maturity*; (S, O, K, TA;) i. e. *he cut off its leaves that were inclining in its lower part, in order to lighten it; for if he did not thus, it would lean: or he cut it from its stalks.* (TA.)

4: see 1, in five places. — **عَصَفَ** (said of a man, S, O) *He died, or perished.* (S, O, K.) — And *He (a man) deviated, declined, or wandered, from the road, or way.* (TA.) — **عَصَفَتِ الْإِبِلُ** *The camels went round about the well, eager for the water, raising the the dust,* (En-Nadr, O, K,)

and spreading it, around. (En-Nadr, O.) =  
 اعصف الزرع *The corn, or seed-produce, put forth*  
 its عصف [q. v.]: (S, O, K:) or its عصف became  
 long: or it attained to the time for its being cut,  
 or clipped. (TA. [See 1, last sentence.])

5: see 1, second sentence.

8: see 1, last sentence but one.

10. استعصف الزرع *The corn, or seed-produce:*  
*produced its culm, or jointed stalk.* (TA.)

عصف *The herb (بقول) of corn, or seed-produce:*  
 (Fr, S, O, K:) and (TA) the leaves, or blades, of  
 corn, or seed-produce; (MA, Mgh, TA;) as also  
 عصف; each a pl. of عصف: (MA: [or rather  
 عصف is a coll. gen. n. of which عصف is the pl.  
 and عصف is the n. un.]) or the leaves, or  
 blades, that are upon the stalk of corn, or seed-  
 produce, and that dry up and crumble; as also  
 عصف and عصف and عصف: or the leaves,  
 and what is not eaten, thereof: in these three  
 different senses it is expl. as used in the Kur  
 lv. 11: (TA:) or it there means the stalk, or  
 stem, of corn: (Fr, S voce ربحان:) or straw;  
 (Jel, TA;) and so الزرع عصف; (M voce  
 تبن;) or الزرع عصف: (so in copies of the K  
 voce تبن:) and عصف signifies straws: (IAgr,  
 TA:) or عصف signifies dry leaves, like straw:  
 (Bd in lv. 11:) or corn, or seed-produce, or  
 barley, cut while green, for fodder; syn. قصب:  
 (En-Nadr, TA:) or leaves of corn, or seed-pro-  
 duce, that are cut, and eaten while fresh: or the  
 leaves of the ears of corn; as also عصف: or  
 what are cut thereof; as also عصف: or both  
 signify the leaves, of corn, that incline in its lower  
 part, and which one cuts off, in order that it  
 may become lightened: or the former signifies the  
 ears, themselves, of corn: and the pl. is عصف.  
 (TA.) كعصف مأكول, in the Kur [cv. last  
 verse], means *Like corn of which the grain has*  
*been eaten and the straw thereof remains:* (El-  
 Hasan El-Basree, S, O, K:) or like leaves of which  
 the contents have been taken and which remain  
 without any grain therein: (O, K:) or like عصف,  
 (O,) or leaves, (K,) which the beasts have eaten:  
 (O, K:) or, as Sa'eed Ibn-Jubeyr is related to  
 have said, like barley growing or growing forth  
 [that has been eaten]. (TA.) — And IAgr says,  
 (O, TA,) [the pl.] عصف, (O, K, TA,) with  
 damm to the ع, (TA,) [in the CK, erroneously,  
 عصف,] signifies *Handfuls of reaped corn;* syn.  
 كدر [a coll. gen. n. of which the n. un. is كدر]:  
 (O, TA:) in the copies of the K, كدر; and in  
 the L, كد. (TA.) — And accord. to IAgr,  
 (O,) عصف signifies also *Wines;* syn. خمور.  
 (O, L, K. [In the CK خمرة; and in the TA,  
 as from the K, خمير.]])

عصف [as an inf. n. un. of I signifies *A gust, or*  
*strong puff, of wind.* — And hence,] † The odour,  
 (K,) or fragrance (فغمة) of odour, (Z, TA,) or  
 exhaled odour, (IF, O,) of wine: (IF, Z, O, K,

TA:) likened to the عصف of wind. (Z, TA.) =  
 See also عصف, in three places.

عصفان *A seller of تبن [i. e. straw, or straw*  
*that has been trodden, or thrashed, and cut].*  
 (IAgr, O, TA.)

عصف: see عاصف. — Hence, (Z, TA,) † *Swift;*  
 applied to a she-ostrich, and to a she-camel (S,  
 O, K, TA) that goes swiftly with her rider; (S,  
 O, TA;) likened to the wind in the swiftness of  
 her course: (Z, TA:) pl. عصف: (TA:) and  
 † عاصف is applied in like manner to a she-camel  
 as meaning *swift;* (Sh, TA;) and so too is  
 † عصف. (TA.)

عصف: see عاصف: = and see also عصف, in  
 two places.

عصاف *What has fallen from the ears of corn,*  
 [app. when they are trodden, or thrashed, con-  
 sisting] of the straw, (S, O, K, [but in the CK  
 التبن is put in the place of التبن,]) and the like.  
 (S.) See also عصف. Also *What the wind has*  
*carried away.* (TA.)

عصيفة *The combined leaves in which are the*  
*ears of corn:* (S, O, K, TA:) or the leaves that  
 open from around the fruit: or the heads of the  
 ears of wheat. (TA.) See also عصف, in three  
 places.

عاصف *ربح* (S, O, Mgh, K) and عاصفة (O,  
 Mgh, K) and عصف [but this app. has a more  
 intensive meaning] (S, O, K) [and عصف as  
 used in "Fakihet el-Khulafa" p. 196 line 18 but  
 not found by me in this sense in any lexicon] and  
 عصف (S, O, K) and عصف (S, O, Mgh, K)  
*Wind blowing violently, or vehemently:* (S, O,  
 Mgh, K:) pl. of the first عواصف, and of the  
 second عاصفات; (Mgh;) and of the last two  
 † عاصف and † عاصف; and † عاصفات [pl. of  
 عاصفة] which signifies winds that raise the  
 clouds and the winds. (TA.) — One says also  
 عاصف يوم, (Fr, S, O, Mgh,) because of the  
 violent blowing of the wind therein, (Fr, O,  
 Mgh,) عاصف in this case being an instance of  
 فاعل in the sense of مفعول فيه, (S, O,) like as  
 one says يوم بارد, (Fr, O,) or like نائم; the  
 meaning being, *A day in which the wind blows*  
*violently, or vehemently:* (S, O:) this is the mean-  
 ing in the phrase في يوم عاصف (Fr, O, K) in  
 the Kur [xiv. 21]: or this phrase may mean  
 في يوم عاصف الريح [in a day violent, or vehe-  
 ment, in respect of the wind], because the wind is  
 mentioned in the former part of the sentence.  
 (Fr, O.) — See also عصف. — عاصف also signi-  
 fies † An arrow turning aside, or declining, from  
 the butt; (El-Mufaddal, O, K, TA;) pl. عصف;  
 a tropical meaning: (TA:) and anything in-  
 clining, or declining. (El-Mufaddal, O, K.)

عصف, and the fem., and pls.: see عاصف, in  
 five places: — and for the fem., see also عصف.

مكان مصنف *A place abounding with corn, or*  
*seed-produce:* (Lh, S, L:) or with straw. (Lh, L.)

## عصر

Q. 1. عصف *He dyed a garment, or piece of*  
*cloth, with عصف.* (S, O, Mgh, K.)

Q. 2. عصف *It (a garment, or piece of cloth,)*  
*became dyed with عصف.* (S, O, K.)

عصف [Safflower, or bastard saffron; i. e.,  
 cnicus, or carthamus tinctorius;] a certain dye,  
 (S, O,) or plant, (Mgh, K,) well known, (O, Mgh,)  
 with which one dyes, (M,) the first juice (سلافة)  
 of which is called جريال, (TA,) and one of the  
 properties of which is that it causes tough meat  
 to become thoroughly cooked, so as to fall off from  
 the bone, (K, TA,) when somewhat thereof is  
 thrown into it: (TA:) its seed is called قوطر:  
 (K:) there are two kinds of it; one of the culti-  
 vated land, and one of the desert; and both grow  
 in the country of the Arabs: (M, TA:) it is an  
 Arabicized word. (Az, TA.)

عصفور (S, O, Mgh, K, &c.) and عصفور, (Ibn-  
 Rasheek, MF,) but the latter is not an approved  
 form, because there is no chaste word of the  
 measure فَعْلُول, (MF, TA,) [The sparrow;] a  
 certain bird, (S, O, K,) well known; (Mgh:)  
 accord. to AHat, the same that is called the تار;  
 the male black in the head and neck, the rest of it  
 inclining to ash-colour, with a redness in the wings;  
 the female inclining to yellowness and whiteness:  
 (O:) the word is masc.: (TA:) fem. with ة:  
 (S, O, K:) pl. عصافير. (Mgh.) Accord. to Ham-  
 zeh, it is so called because it was disobedient,  
 and fled, وقر. (MF, TA.) [This, I believe,  
 is said to have been the case when the beasts and  
 birds &c. were summoned before Adam, to be  
 named by him. See the Kur ii. 29—31.] —  
 [It is also applied to Any passerine bird. And  
 hence,] عصفور الجنة [The passerine bird of Para-  
 dise; meaning] the swallow; syn. الخطاف. (ISd  
 in TA art. عطف, and IB in TA art. ووط.) —  
 [Also, sometimes, Any small bird.] — طارت

عصافير رأسه [lit., *The sparrows of his head flew;*]  
 is a prov., meaning † he became frightened; as  
 though there were sparrows upon his head when  
 he was still, and they flew away when he was  
 frightened: (Meyd:) [or he became light, or in-  
 constant: or he became angry: like طار طائر:  
 (see طائر:)] or he became aged. (TA.) — نقت  
 عصافير بطنه [lit. *The sparrows of his belly cried,*]  
 (K,) like نقت صنادع بطنه, alluding to the intes-  
 tines, is also a prov., (TA,) meaning † he was, or  
 became, hungry. (K, TA.) In like manner also  
 one says, لا تأكل حتى تطير عصافير بطنك, mean-  
 ing † Eat thou not until thou be hungry. (TA.)  
 — أصافير المنذر is an appellation of † Certain  
 excellent camels, that belonged to kings: (S, O, K:)  
 or certain excellent camels that belonged to En-  
 Noqman Ibn-El-Mundhir were called أصافير  
 النعمان. (T, TA.) — عصفور also signifies *The*

male locust. (O, K.) = And *The chief, or lord.* (IAar, O, K.) — And *The king.* (K.) = Also *A portion, (S, O,) or small portion, (K,) of the brain, (S, O, K,) beneath the فَرْخ of the brain, (TA,) as though separated therefrom: (S, O, TA:) between the two is a pellicle. (S, O, K.) — And A certain vein in the heart. (IF, O.) — And A prominent bone in the temple of the horse, (S, O, K,) on the right and on the left; both being called عَصْفُورَانِ. (S, O.) — And The place whence grows the forelock [app. of the horse]. (M, K.) — And A narrow blaze extending downwards from the blaze on the forehead of the horse, not reaching to the muzzle. (O, K.) — The عَصَافِير of a camel's hump see expl. voce عَرُصُوفُ. = And عَصْفُورٌ signifies also *A piece of wood in the [kind of camel-vehicle called] هُوْدُج, uniting the extremities of certain [other] pieces of wood therein; [perhaps what unites the outer extremities of two long pieces of wood which project horizontally from the lower part of the هُوْدُج, from the two extremities of either side;] (K;) having the form of the [kind of saddle called] إِكَّاف: (L:) or the pieces of wood which are in the [kind of camel's saddle called] رَحْل, by which the heads of the [curved pieces of wood called the] أَحْنَاء are fastened [together]: (K:) and the wood by which are fastened the heads of the [kind of saddle called] قَتَب: (K:) the pl. is عَصَافِير: or the عَصَافِير of the قَتَب are its عَرَاصِيف, from which عَصَافِير is formed by transposition; and they are four pins of wood which are put between [or rather which unite or conjoin] the heads of the أَحْنَاء of the قَتَب; in each حَنْو are two of these pins, fastened with sinews or with camel's skin; and in it [or appertaining to the same part] are the ظَلْفَات: (S, O:) or the nails which unite the head of the قَتَب: (IDrd:) or the عَصْفُور of the [kind of saddle called] إِكَّاف is its عَرُصُوف, from which latter word the former is formed by transposition; and it is a piece of wood fastened between [or rather uniting or conjoining] the anterior حَنْوَانِ. (S, O.) In a trad. it is said that it is unlawful to cut or shake off aught from the trees of El-Medeeneh, except for the عَصْفُور of a قَتَب, or to supply a sheave of a pulley, or for the handle of an iron implement. (S.) — Also *A nail of a ship.* (O, K.)**

عصل

1. عَصَلَ العُودَ, (K, TA,) aor. 2, inf. n. عَصَلٌ, (TA,) *He made the عود [or piece of wood, or branch, or the like,] crooked: = and عَصَلَ, aor. 2, [inf. n. عَصَلٌ, q.v.,] It was crooked naturally [or originally]: thus in the K: or, as in some copies, [and among them my MS. copy, and the CK,] the latter verb has this meaning: and it is added, فَإِنْ كَانَ أَعْوَجَاجَهُ بِهِ قُلْتَ عَصَلَ تَعَصِيلاً meaning that this last verb signifies *it became crooked of itself, i.e., by some accident of its growth.* (TA.) And عَصَلَ, aor. 2, [inf. n. عَصَلٌ,] signifies also *It was crooked, with hardness: (K, TA:) and it was crooked and strong or hard; said of the**

canine tooth of a camel; as is the case only when he has become advanced in age: and, said of the same, [simply,] *it became strong or hard; as also* عَصَلَ. (TA.) Also, said of a horse, *He had that twisting of the tail which is signified by the term عَصَلَ expl. below. (K, \*TK.) = عَصَلَ, (K, TA,) aor. 2, inf. n. عَصَلٌ, (TK,) said of a man, and of other than man, (TA, [in the TK said of a boy,]) also signifies *He urined; made water: (K, TA: [in the CK, مال is erroneously put for بال:] it occurs in a trad. as said of a fox that made water upon the head of an idol. (TA.)**

2. عَصَلَ: see 1. — Also, inf. n. تَعَصِيْلٌ, *It (an arrow) twisted when shot. (TA. [But see مَعَصَلٌ.] — Also, (AA, O,) inf. n. as above, (AA, O, K,) said of a man, (AA, O,) He was, or became, slow, dilatory, late, or backward. (AA, O, K.)*

4: see 1.

Q. Q. 4. أَعْصَلَ *He grasped, or laid hold upon, his staff.* (IKh, O, K.)

عَصَلَ: see the next paragraph.

عَصَلَ [inf. n. of عَصَلَ, q. v.:] *A twisting in the عَصِيب [or bone, or slender part, or part where the hair grows,] of the tail (S, O, K) of the horse, (K,) so that a portion of the inner side upon which is no hair appears, (S, O,) or so that it hits [the flesh of the part of the thigh that is called] his كَادَة and [the flesh upon the socket of the hip, or the vein in the thigh, that is called] his فَائِل. (K, TA. [In the CK, قَائِلَة is erroneously put for فَائِلَة.] And Crookedness with hardness: (K:) or crookedness and strength or hardness of a canine tooth. (S, O.) = Also sing. of أَعْصَلَ signifying *The intestines into which the food passes from the stomach; (A, S, O, K;) and it (the sing.) is also pronounced عَصَلَ. (K.) — And Wreathed, or twisting, and curved, sands: occurring in this sense in a trad. (TA.) — And Certain trees which, when the camel eats thereof, cause him to void thin dung: (S, O:) or the trees called دِفْلَى [q. v.]: (K:) or certain trees resembling the دِفْلَى, which the camels eat, and after which they drink water every day: or, as some say, [trees of the kind called] حَمَض that grow upon, or at, the waters: (TA:) a single tree thereof is called عَصَلَة. (S, O, K. [See also عَصَلَة, in art. عَصَلَ.] [Accord. to Forskål (Flora Aegypt. Arab. pp. cxiv. and 110) now applied to a species of *Ocimum* which he terms *serpyllifolium.*]**

عَصَلَ: see أَعْصَلَ, in three places. — Also An arrow crooked in [the portion called] its مَتْن [q. v.]. (TA.) — And شَجَرَة عَصَلَة *A crooked tree, (S, O, TA,) that cannot be straightened by reason of its hardness. (TA.)*

عَاصِلٌ, applied to an arrow, *Strong, or hard.* (K, \*TA.)

العَصَلَة and العَصَلَة, and العَصَلَة and العَصَلَة,

(S, O, K, [in the O, and a second time in the K, mentioned in art. عَصَلَ,]) *What is called (S, O, K) by the physicians (S, O) الإِسْقَالُ, (S, O, K,) pronounced with إِمَالَة [i. e. el-iskélu, notwithstanding the ق, which is generally an obstacle to إِمَالَة], and in some of the books of the physicians written with ي, [i. e. الإِسْقِيلُ,] (O,) or only known to them as thus pronounced; (TA;) [i. e. scilla, or squill; particularly the officinal squill;] i. q. البَصَلُ البَرِّي; (O, K;) also called بَصَلُ الفَاغِرِ; (K;) [see art. بَصَلَ;] and a vinegar is prepared from it: (S, TA:) IAar says that it is a certain plant in the deserts, of which they assert that longing pregnant women desire it and eat it, and that it is what is called البَصَلُ البَرِّي: AHn says, it consists of leaves like the leek, appearing extended and lank: and in one place he says, it is a certain tree [or plant] of the plain, or soft, tracts, growing in places of water and moisture, in like manner as does the مَوْزَة [?], and it has a blossom like that of the white سَوْسَن [or lily], of which the bees eat, and make honey; and the oxen, in cases of drought, eat its leaves, which are mixed for them in the fodder: (TA:) it is good for the alopecia, and hemiplegia (الفَالِج), and sciatica; and the vinegar thereof, for chronic cough, and asthma, and the rattles; and strengthens the weak body: (K:) the pl. is عَصَالٌ. (S, O.) — أَخَذَ طريقَ العَصَلِ (S, O) and طريقَ العَصَلِ (S,) [He entered upon, or took to, the road of العَصَلِ and العَصَلَ,] a road from El-Yemámeh to El-Basrah, is said of a man as meaning † he went astray: (S, O:) but AHát says that he asked Aq respecting طريقَ العَصَلِ, and he pronounced the latter word with fet-h to the ص; adding that it should not be pronounced with damm; and that the saying originated from El-Farezdaq's mentioning, in his poetry, a man who went astray in this road. (O.) One says also, سَلَكَ طريقَ العَصَلِ, meaning † He pursued that which was false, vain, or futile. (TA.)*

العَصَلَة and العَصَلَة: see the next preceding paragraph.

أَعْصَلَ, applied to a horse, *Having a twisting of the عَصِيب [of the tail, such as is termed عَصَلَ, expl. above]: pl. عَصَالٌ, (K, \*TA,) which is extr.; or, in the opinion of ISd, this is pl. of عَصَلَ. (TA.) And Crooked, with hardness; as also عَصَلَ; (K, TA;) both applied to anything: (TA:) pl. as above. (K, TA.) And [simply] Crooked; applied in this sense to a canine tooth; and to an arrow: pl. عَصَلٌ: (K, TA: [in the CK and in my MS. copy of the K, وَكَيْتَابٍ وَلِنَابٍ وَالْأَعْوَجُ وَالسَّهْمُ المَعْوَجُ or [the pl.] عَصَلٌ is applied in this sense to arrows: and أَعْصَلَ applied to a canine tooth signifies crooked and strong or hard; (S, O, TA;) and عَصَلَ likewise signifies crooked and strong or hard, and old; applied to the canine tooth of a camel, because*

it is thus only when the camel has become advanced in age: and the former, applied to an arrow, signifies also *scanty in the feathers*. (TA.) — Also *Crooked in the shank*, (S, O, K, TA,) *dry, or tough, in the body*: (TA:) pl. *عَصَلٌ*: (K:) and the sing., applied to a man, [simply,] *dry, or tough, in the body*; and so [the fem.] *عَصَلَةٌ* applied to a woman: (TA:) or this, thus applied, signifies *having no flesh upon her*, (K, TA,) and *dry, or tough*: (TA:) and [the pl.] *عَصَلٌ* is applied to camels as meaning *lank in their bellies*. (O.) — Also (K, TA, in the CK “or”) *Keeping, or clinging, to a thing, and favourably inclined to it*. (K, TA.) — And *أَمْرٌ أُعْصِلُ* † *An affair, or a case, that is hard, troublesome, or distressing*. (TA.)

*مُعْصِلٌ* One who is *hard upon his debtor*. (O, K.)

*مُعْصِلٌ* An arrow that *twists when it is shot*: (S, O, K:) or, accord. to Alee Ibn-Hamzeh, it is correctly *مُعْصِلٌ*, with the pointed *ض*; from *عَصَلَتْ* meaning “the egg twisted, or became difficult [to be excluded], in her inside.” (TA.)

*مُعْصِلٌ* A stick, or staff, with a *crooked, or bent, head, with which one reaches, or takes hold of, [or draws towards him,] the branches of a tree*. (IDrd, O, K.) And The [kind of goff-stick called] *صَوْلَجَانٌ* [q. v.]; as also *مُعْصِلٌ*. (O, K.)

*مُعْصِلٌ*: see what next precedes.

## عصر

1. *عَصَرَ*, aor. ʔ, (K, TA,) inf. n. *عَصْرٌ*, (TA,) i. q. *مَنَعَ* [as meaning *He, or it, prevented, or hindered*: or, as is generally the case, *defended, or protected*]: (K, TA:) this is [said to be] the primary signification: (TA: [but see *عَصِيَّةٌ*:]) and *he, or it, preserved, or kept*; syn. *وَقَى*: (K, TA:) and *it withheld (أَمَسَكَ) a thing*. (TA.) One says, *عَصَمَهُ الطَّعَامُ* [for *عَصَمَهُ مِنَ الْجُوعِ*] *The food prevented him, or defended him, from being hungry*. (S, K.) And *عَصَمَهُ اللَّهُ*, (Mgh, Mšb, TA,) aor. as above, (Mšb, TA,) inf. n. *عَصَمَةٌ*, (Mgh,) or this is a simple subst., (Mšb,) and the inf. n. is *عَصْرٌ*, (TA,) *God defended, or protected, him*; (TA;) or *preserved him*; (Mgh, Mšb, TA;) or *مِنَ الشُّؤْمِ* [from evil], (Mgh,) or *مِنَ الْمَكْرُوهِ* [from what was disliked, or hated]. (Mšb.) And *عَصَمْتُهُ* I [defended, or protected, him; or] *preserved him*. (S.) — And [hence,] *عَصَرَ الْقِرْبَةَ*, (K, TA,) aor. ʔ, inf. n. *عَصْرٌ*, (TA,) *He put, or made, to the water-skin, an عَصَامٌ*; (K, TA;) as also *أَعَصَمَهَا*: (ISK, S, K, TA:) or the latter signifies, (TA,) or signifies also, (K,) *he bound it with the عَصَامُ*, (K, TA,) i. e. the [tie called] *وَكَاةٌ* [which is bound round its head to confine the contents]. (TA.) — *عَصَرَ إِلَيْهِ*: see 8. — *عَصَرَ*, aor. ʔ, (S, K,) inf. n. *عَصْرٌ*, (S, K)

signifies also *اِحْتَسَبَ* [i. e. *he gained, or earned; or he sought means of subsistence*]. (S, K.) — *عَصَرَ ثَنِيَّتَهُ الْغَبَارُ* means *The dust stuck to his central incisor*; like *عَصَبٌ* [q. v.]. (TA.) — *عَصَرَ*, aor. ʔ, (K, TA,) inf. n. *عَصْرٌ*, (S, TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,] *He was such as is termed عَصْرٌ*. (K, TA.)

4. *اعصَرَ* *He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it, lest his horse, or his camel, should throw him down*; [or rather *اعصر بشئ* has this meaning, or *he laid hold, or fast hold, upon a thing, or clung to it*;] and in like manner one says *به اعصَرَ*, and *استعصَرَ به*; (S;) *اعصَرَ به* is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], *وَأَعْتَصَمُوا بِحَبْلِ اللَّهِ* [expl. in art. *حبل*]: (TA:) and [hence, likewise,] *اعصَرَ بِحَبْلِهِ* signifies *به تَمَسَكَ* [meaning *He held fast by his covenant*]. (Mgh.) One says also, *اعصَرَ بِالْبَعِيرِ* *He laid hold upon one of the cords, or ropes, of the camel, (K, TA,) lest the camel should throw him down*. (TA.) And *اعصَرَ بِالْفَرَسِ* *He laid hold upon the mane of the horse, (K, TA,) lest his horse should throw him down*. (TA.) And *اعصَرَ بِفِلَانٍ* *He laid upon such a one*: (K:) or *اعصَرَ بِصَاحِبِهِ* *He clung to his companion*. (S.) — And [hence,] *He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ* from evil; as also *اعصَرَ*, and *استعصَرَ*. (Ham p. 810.) — Also *He was not firm [in his seat] upon the back of the horse*. (K.) — *اعصَرَ فُلَانًا* *He prepared for such a one, (S, K,) in the camel's saddle, and in the horse's saddle, (S,) a thing upon which he might lay hold, (S, K,) lest he should fall*. (S.) — *اعصَرَ الْقِرْبَةَ*: see 1, latter half.

7. *انعصَرَ* *He became [defended, or protected, or] preserved*; quasi-pass. of *عَصَمَهُ*. (S.)

8: see 4, first sentence, in three places. [Hence,] *اعصَرَ بِاللَّهِ* *He held fast, or clung, unto God*: (Jel in iii. 96:) or, *to his religion*: or *he had recourse to God for protection, in, or in respect of, the concurrences, or combinations, of his affairs*: (Bd ibid:) *he confided in, or relied upon, God*, (Bd and Jel in xxii. last verse,) *in, or in respect of, the concurrences, or combinations, of his affairs, not seeking aid from any but Him*: (Bd ibid:) or *he defended, or preserved, himself, or he refrained, or abstained, (أَمْتَنَعَ,) by the grace of God, (S, Mšb, \* K,) from disobedience*. (S, K. [See also 10.]) And *عَصَرَ إِلَيْهِ* signifies the same as *اعصَرَ بِهِ*. (K.) See also 4, latter half. — *اعْتَصَمَتْ*, said of a girl, or young woman, [from عَصَامٌ,] *She applied collyrium to her eyes*. (El-Muärrij, TA.)

10. *استعصَرَ*: see 4, in two places. — Also *He defended, or preserved, himself, or he refrained, or abstained*; syn. *أَمْتَنَعَ*. (TA. [See also 8.])

*عَصَرَ* (S, K) and *عَصِرٌ* (K) and *عَصِيرٌ* (S, K)

*A relic, and a trace, of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and خَضَابٌ [i. e. hinnà (حَنَاء) and the like, with which one dyes, or tinges, the hair &c.], and the like: (S, K:) and عَصْرٌ is also expl. as signifying a trace of anything such as *ورس* [q. v.] or saffron or the like. (TA.) As says, I heard an Arab woman of the desert say to her fellow-wife, *أُعْطِنِي عَصْرَ حَنَائِكَ*, meaning [Give me] what thou hast wiped off and cast away of thy حَنَاءُ (S, TA\*) after thy dyeing of thy hands with it. (TA.) — *عَصْرٌ* is also a pl. of *عَصَامٌ* [q. v.]. (TA.)*

*عَصْمَةٌ*: see *عَصِيَّةٌ*.

*عَصْرٌ*: see *عَصْرٌ*. — Also a pl. of *عَصَامٌ* [q. v.]. (Mšb.)

*عَصِيَّةٌ* A قِلَادَةٌ [meaning collar for a dog]; (S, K;) as also *عَصِيَّةٌ*; (K, K, &c.) resembling a bracelet: (Er-Rághib, TA:) pl. (of the latter, TA) *عَصْرٌ*, and pl. pl. *أَعْصُرٌ* and *عَصِيَّةٌ* [in the CK *عَصِيَّةٌ*, but, as is said in the TA, with *kesr* and then *fet-h*], and pl. pl. *أَعْصَامٌ*; (K;) or this last, which is said in the S to be pl. of *عَصِيَّةٌ*, and thought by ISd to be formed from *عَصِيَّةٌ* after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is *عَصْرٌ*, like as *أَعْدَالٌ* is of *عَدْلٌ*, is correctly pl. of *عَصْرٌ*, which is pl. of *عَصِيَّةٌ*, (IB, TA,) of which *أَعْصِيَّةٌ* is also a pl. [of pauc.]. (TA.) And *أَعْصَامٌ* signifies also The straps (عَدَبَات) that are upon the necks of dogs: and the sing. is *عَصِيَّةٌ*, and, (K, TA,) some say, (TA,) *عَصَامٌ*, (K, TA,) with *kesr*, [in the CK *عَصَامٌ*,] mentioned by Lth. (TA.) [Hence,] one says, *وَدَعْتُهُ إِلَيْهِ بِعَصْمَتِهِ*, and *بِعَصَامِهِ* [i. e. *I gave it to him altogether*]; like as one says, *بِرَمْتِهِ* [q. v.]. (TA.) — Also The quality denoted by the epithet *أَعْصُرٌ* [q. v.]: (S, K:) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAAr says, it is in cloven-hoofed animals in the fore legs; and in the crow, in the shanks; and sometimes, he says, it is in horses. (TA.)

*عَصِيَّةٌ* [mentioned in the Mgh as an inf. n., but said in the Mšb to be a simple subst.,] primarily (TA) signifies *مَنَعَ* [as meaning *Prevention, or hindrance*: or, as seems to be indicated by most of its subordinate applications, *defence, or protection*]: (S, K, TA:) or, as some say, its primary signification is the act of *tying, or binding*; and hence the meaning of *مَنَعَ*: or, accord. to Zj, it primarily signifies *حَبْلٌ* [i. e. *a rope, or cord*]; and accord. to Mohammad Ibn-Neshwán El-Himyeree, *سَبَبٌ* and *حَبْلٌ* [which mean the same]. (TA.) *Defence, or protection, (TA,) or preservation, (S, Mšb, K,) [in an absolute sense, and] as an act of God, (Mšb, TA,) from that which would cause destruction of a man. (TA.) عَصِيَّةٌ* signifies God's preservation of the prophets;

first, by the peculiar endowment of them with essential purity of constitution; then, by the conferring of large and highly-esteemed excellences; then, by aid against opponents, and rendering their feet firm; then, by sending down upon them tranquillity (السَّكِينَةُ, q. v.), [see the Kur ix. 26, &c.,] and the preservation of their hearts, or minds, and adaptation to that which is right. (Er-Rághib, TA.) — Also [A defence as meaning] a defender from a state of perdition and from want: so in a saying of Aboo-Tálib, in praise of the Prophet, cited voce ثِيَابُ. (TA.) — And A faculty of avoiding, or shunning, acts of disobedience, [or of self-preservation therefrom,] with possession of power to commit them: (El-Munáwee, TA.) [or,] as used by the Muslim theologians, inability to disobey: or a disposition that prevents [disobedience], not such as constrains [to act]. (MF, TA.) — عَصْمَةُ النَّكَاحِ means The tie, or bond, of marriage: [also called, in the present day, عَصْمَةُ الْمَرْأَةِ i. e. the woman's matrimonial tie or bond, which is in her husband's hand, or power: a term used by the lawyers:] one says, بِيَدِهِ عَصْمَةُ النَّكَاحِ i. e. [In his hand, or power, is] the tie, or bond, of marriage: pl. عَصَمٌ: whence, in the Kur [ix. 10], وَلَا تَمْسِكُوا وَلَا يَعْصِرِ الْكَوَافِرِ [And hold ye not to the matrimonial ties, or bonds, of the unbelieving women; meaning divorce ye such women: but the common reading is وَلَا تَمْسِكُوا, which signifies the same]. (TA.) — See also عَصْمَةٌ.

عَصَامٌ The tie of a قِرْبَةِ [or water-skin]; (S, Mṣb;) [i. e.] its [tie called] وَكَاءٌ [which is bound round the head to confine the contents]: (TA:) and the strap that is used for the carrying thereof: (S, Mṣb:) or a cord that is used for the tying, or binding, of the leathern bucket and of the water-skin and of the [leathern vessel for water called] إِدَاوَةٌ: and the loop-shaped handle that serves for the suspending of the [bag, or other receptacle, for travelling-provisions or for goods or utensils &c. called] وَعَاءٌ (K): and anything that serves for the protection, or preservation, of a thing: (TA:) pl. [of pauc.] أَعْصِمَةٌ and [of mult.] عَصَمٌ, (K, TA,) or عَصِيرٌ, (Mṣb, and so in some copies of the K,) and عَصَامٌ, like the sing., of the class of دَلَّاصٌ: (AZ, K:) but Az states, as what had been heard [app. by him] from the Arabs, respecting the عَصِيرُ of [the leathern water-bags called] مَزَادٌ, that they are the cords that are fixed in the loops of the pairs of water-bags, and with which they are tied when they are bound upon the back of the camel; after which the [rope called] رِوَاءٌ is bound over them: they are erroneously said by Lth to be the طَرَائِقُ [app. meaning borders] of the extremity of the مَزَادَةُ [or leathern water-bag], at the place of the كَلْبِيَّةُ [or kidney-shaped piece of leather to which a loop is sewed]. (TA. [See also حُضْرٌ.]) Mention is made, in a trad., of a place where a camel was shackled with عَصِيرٌ, as meaning that its abundance of herbage confined him so that he would not go away in search of

pasturage. (TA.) — Also The cord, or bond, of the [vehicle called] مَحْمُولٌ (K, TA,) which is bound at the extremity of [each of the transverse pieces of wood called] the عَارِضَانِ [correctly عَارِضَتَانِ], in the upper part of each of these: [for,] as Lth says, there are two of such cords, or bonds: and Az says that the عَصَامَانِ of the مَحْمُولِ are like those of the [pair of leathern water-bags called] مَزَادَتَانِ. (TA.) — And The slender part of the end of the tail; (M, K;) and عِضَامٌ is a dial. var. thereof: (TA: [but see the latter:]) or the tail with its hair and its عَيْبِبُ [q. v.]: (ISH, TA:) pl. أَعْصِمَةٌ. (K.) — See also عَصْمَةٌ, in two places. — Also Collyrium: (K, TA:) mentioned on the authority of El-Muárrij: so called because it defends and strengthens the eye. (TA.)

عَصُورٌ Edacious; voracious; (K, TA;) applied to a she-camel; (TA;) and عَيْصُورٌ signifies the same, (K, TA,) applied to a human being, male and female; (TA;) the latter occurring in the saying of a rájiz, applied to an old woman, (S, TA,) and said to have this meaning, (S,) but as some relate it, the word is there with ض; (S, TA;) and عَيْصُورٌ signifies thus accord. to Kr, applied to a woman: عَيْصُورٌ, however, is of higher authority: (TA in art. عَضِيرٌ:) عِضَامٌ also signifies the same, applied to a man. (TA.) — Also A female whose family, or household, have become numerous. (Az, TA.)

عَصِيرٌ see عَصْرٌ. — Also Sweat: (K:) or, accord. to Lth, rust [that is an effect] of sweat. (TA.) — And Dirt, and urine that dries, upon the thighs of camels, (K, TA,) so as to become like the road, in thickness. (TA.) — And Black hair that grows beneath the fur of the camel when it falls off إِذَا أَتَسَلَّ [perhaps a mistranscription for إِذَا أَتَسَلَّ]. (K.) — And The leaves of trees. (IB, TA.)

عِصَامِيٌّ [a rel. n. used as meaning Of the class of 'Isám; and hence, self-ennobled]. عِصَامٌ is the name of a chamberlain of En-Nozmán Ibn-El-Mundhir: and [in relation to him] it is said in a prov., كُنْ عِصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا (S, K, TA,) [the former clause meaning Be thou of the class of 'Isám, i. e. be thou self-ennobled, and] the latter clause meaning and be not of those who glory in old and wasted and crumbling bones, [i. e. in their ancestors,] (TA,) alluding to his saying, [so in the S and K and TA, but correctly the saying of En-Nábighah, (see Har p. 297,)]

- نَفْسُ عِصَامٍ سَوَدَتْ عِصَامًا
- وَعَلَّمَتْهُ الْكِبْرَ وَالْإِقْدَامَا

[The soul of 'Isám ennobled 'Isám, and taught him the art of attack, and boldness]. (S, K, TA.)

And [hence] one says also, فَلَانٌ عِصَامِيٌّ وَعِظَامِيٌّ i. e. Such a one is noble in respect of soul, or self, and of origin. (A, TA.)

عَاصِرٌ [act. part. n. of عَصَرَ, signifying] Defending [&c.], or a defender [&c.]. (TA.)

عَاصِرُ الْيَوْمِ مَنْ أَمَرَ اللَّهُ, in the Kur [xi. 45], may mean There is no defender [this day from the decree of God]: (TA:) or the meaning may be, no [person] defended: or no possessor of defence: (S, TA:) so that عَاصِرٌ may be an instance of, فَاعِلٌ in the sense of مَفْعُولٌ: (S:) or it may thus be a possessive epithet. (TA. [See also دَافِعٌ.]) — [Hence,] الْعَاصِمَةُ is a name of El-Medeeneh. (K.) — أَبُو عَاصِرٍ is an appellation of The meal of parched barley or the like (السُّوَيْقُ). (S, K.) And also The food called سَبْجَانِ [q. v.]. (K.)

عِصَامٌ see عَصُورٌ.

عَيْصُورٌ see عَصُورٌ. — Also A woman who sleeps long, and speaks angrily when she is roused. (TA.)

أَعْصِرُ A gazelle, and a mountain-goat, having in his arms, (Aṣ, T, S, K,) or in one of them, (AO, S, M, K,) a whiteness, (S, K,) the rest of him being red or black: (K:) or a goat white in the fore legs, or in the fore leg: (Az, TA:) fem. عَصِيَاءٌ: (S, K:) and pl. عَصِيرٌ. (S.) — And A horse white in the fore leg: (Aṣ, TA:) or having a whiteness in one of his fore legs, above the pastern: (ISH, TA:) or having a whiteness in his fore shanks: (Ham p. 18:) or having a whiteness in one of his fore legs, (S, TA,) but not in his hind legs, (TA,) little or much; in which case he is termed أَعْصِرُ الْيَمْنَى or أَعْصِرُ الْيُسْرَى [white in respect of the right fore leg or of the left]: when the whiteness is in both of his fore legs, he is termed أَعْصِرُ الْيَدَيْنِ [white in respect of the two fore legs]; unless having a blaze in his face, in which case he is termed مَحْمُولٌ, not أَعْصِرٌ; (S, TA;) though a blaze in his face does not cause him to be termed مَحْمُولٌ when the whiteness is in one fore leg. (S.) — And A crow having a white feather in its wing; (S, K;) [in some copies of the K, in its two wings;] i. e., in one of its wings: (TA:) because the wing of the bird corresponds to the fore leg [of the beast]: (S, TA:) or white in the wings: (ISH, IATH, TA:) or white in the legs: (TA:) or red (أَحْمَرٌ) in the legs and beak; (Az, K, TA;) and this is said by Az to be the correct explanation; [but] he adds that the Arabs term بَيَاضٌ [i. e. whiteness] حَمْرَاءٌ [which properly signifies redness], saying of a woman of white complexion that she is حَمْرَاءٌ: [so that by the last of the foregoing explanations of أَعْصِرٌ applied to a crow is app. meant white in the legs and beak:] the Prophet is said to have explained this epithet, thus applied, as meaning of which one of the legs is white: (TA:) some say that الْغُرَابُ الْأَعْصِرُ is like الْبَيْضُ الْأَنْوَقُ and الْبَيْضُ الْعُقُوقُ, applied to anything that is rarely found: (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.)

مَعْصِرٌ The part, of the fore arm, which is the place of the bracelet; (S, Mṣb, K;) [the wrist: pl. مَعْصِرٌ:] in a citation from a poet (voce عَرَقٌ), الْمَعْصِيرُ is used by poetic license for الْمَعْصِرُ. (L in art. عَرَقٌ.) — And The يَدُ [meaning arm];

(K, TA;) used in this sense in a verse of El-Aqshà. (TA.) = Also, thus without the article ال, a name for *The she-goat*; which is called to be milked by one's saying *مِعْصَرٌ مِعْصَرٌ*, with the last letter quiescent. (K.)

*مِعْصَرٌ* A place of defence, protection, or preservation. (Ksh and Bd in xi. 45.)

## عصو

1. *عَصَاهُ*, (K, TA,) aor. *يَعْصُوهُ*, (TA,) inf. n. *عَصُو*, (TK,) *He struck him, or beat him, with the staff or stick or rod (بالعصا):* (K, TA:) or *عَصَوْتُهُ بِالْعَصَا* *I struck him, or beat him, with the staff* &c. (S.) — And *عَصَى بِهَا* *He took it, i. e. the staff &c.:* and *عَصَى بِسَيْفِهِ* *he took his sword as one takes the staff:* or *he struck, or beat, with it as one does with the staff;* as also *عَصَا*, aor. *عَصَا*, inf. n. *عَصَا*: or you say *عَصَوْتُ بِالسَّيْفِ* and *عَصَيْتُ بِالْعَصَا* [in the CK *عَصَيْتُ*]: or the reverse of this: or each of these verbs followed by *بالسيف* and *بالعصا*: (K, TA:) all these phrases are mentioned by the leading lexicologists and by ISd in the M: (TA:) or you say *عَصَى بِالسَّيْفِ*, aor. *عَصَا*, inf. n. *عَصَا*, meaning *he struck with the sword*. (S.) [See also 5.] — *عَصَانِي فَعَصَوْتُهُ*: see 3. — [See also 2.] = *عَصَوْتُ الْقَوْمَ*, (K, TA,) aor. *أَعْصُوهُمْ*, (TA,) *I collected together the people, or party, for good or for evil*. (K, TA.) [This seems to be regarded by some as the primary signification; (see *عَصَا*;) but, I think, without good reason.] — And *عَصَوْتُ الْجُرْحَ*, (S, K,) inf. n. *عَصُو*, *I bound the wound*. (S, K.) = *عَصَا*, inf. n. *عَصُو*, also signifies *It was, or became, hard*: as though for *عَسَا*; the *س* being changed into *ص*. (TA.) = And *عَصَا*, aor. *يَعْصُو*, said of a bird, *It flew*. (TA.)

2. *عَصَاهُ الْعَصَا*, inf. n. *تَعْصِيَةٌ*, *He gave him the staff* [or *staff, &c.*]. (K. [Accord. to Golius, *عَصَاهُ*; evidently a mistake, for *عَصَاهُ* is not mentioned by him.]

3. *عَصَانِي فَعَصَوْتُهُ* *He contended with me in striking, or beating, (K, TA,) or, as in the M, he acted roughly towards me, and opposed me, or contended with me, (TA,) with the عصا [or staff, &c.], and I overcame him [therein].* (K, TA.)

4. *اعصى* *It (a grape-vine) put forth its عيدان عصي* (S, K, TA) or *عصى* [i. e. rods]. (TA.)

5. *تَعْصَى* *He struck, or beat, with the عصا [or staff, &c.].* (Mgh.) And *تَعْصَى بِالْعَصَا* *He made use of the عصا [or staff, &c.]: and he struck, or beat, with it.* (Mgh.)

8. *اعتصى عَلَى الْعَصَا* *He leaned, or he supported, or stayed, himself, upon the عصا [or staff, &c.].* (S, Mgh.) — And *يَعْتَصِي بِالسَّيْفِ* *He makes use of the sword as a staff.* (S, and TA in this art. and in art. *عصى*.) — And *اعتصى الشجرة* *He cut a staff, or stick, or rod, (عصا), from the tree.* (K.)

*عَصَا* i. q. *عُودٌ* [as meaning *A staff, or stick, or*

*rod*]: (K:) originally *عَصُو*, and accordingly its dual is as below: said to be thus called because the fingers and hand are put together upon it [to grasp it], from the saying *عَصَوْتُ الْقَوْمَ* “I collected together the people, or party;” as related by As from some one or more of the Basrees: (TA:) of the fem. gender: (S, Mṣb, K:) it is said in a prov., *العَصَا مِنَ الْعَصِيَّةِ* [lit. *The staff is from the little staff*; the dim. having the affix *ة* because it is the dim. of a fem. n.]; (S;) [or] *العَصَا* in this prov. is the name of a mare of Jedheemeh [mentioned voce *ضَلَّ*], and *العَصِيَّةُ* is that of her dam; meaning that part of the thing, or affair, is from part; (S, K, TA;) and said when one is likened to his father; or meaning that the big thing is in its commencement small: (TA: [see also Freytag's Arab. Prov. i. 17:]) it is not allowable to say *عَصَا*; nor to affix *ة*: (As, TA:) one says, *هَذِهِ عَصَايَ أَتَوَكَّلُ عَلَيْهَا* [This is my staff; I support, or stay, myself upon it]: Fr says that the first incorrect speech heard in El-Irák was the saying, *هَذِهِ عَصَاتِي*: (S:) the dual is *عَصَوَانِ*: (S, Mṣb:) and the pl. [of mult.] is *عَصِيٌّ*, (S, Mṣb, K,) [originally *عَصُو*], of the measure *فُعُولٌ*, (S, Mṣb,) and *عَصِيٌّ*, (S, K,) in which the *ع* is with *kesr* because of the *kesrah* following it, and [of pauc.] *أَعْصَى* (S, Mṣb, K) and *أَعْصَاءٌ*, (K,) or this last is agreeable with analogy, but has not been transmitted, (ISK, Mṣb,) and is disallowed by Sb, who says that *عَصِيٌّ* was used in its stead. (TA.) — [Hence various sayings, here following. —] *ألقى عَصَاهُ* [lit. *He threw down his staff*;] meaning *he stayed, (S, Mṣb, K, TA,) and rested, (Mṣb,) and ceased from journeys, (S,) having reached his place*: (K, TA:) a prov.; (S, TA;) applied to him to whom an affair has become suitable and who has therefore kept to it: (TA:) or *he made firm his tent-pegs, and pitched his tent, or stayed*; (K, TA;) like him who has returned from his journey. (TA.) And *رَفَعَ عَصَاهُ* [He took up his staff] means *he ceased from staying [in a place at which he had alighted; he departed]*. (Har p. 454.) — *لَا تَرْفَعِ عَصَاكَ عَنْ أَهْلِكَ* [Put not thou away thy staff, or stick, from thy family, or thy wife,] denotes [the practice of] discipline. (S. [See art. *رفع*, p. 1122, col. 3.] — *هُمُ عَبِيدُ الْعَصَا* [They are the slaves of the staff] means *they are [persons] beaten with the staff*. (K, TA.) It is said in the A, *النَّاسُ عَبِيدُ الْعَصَا* [Mankind are the slaves of the staff], meaning that they are dreaded by reason of their doing harm [and are therefore to be kept in awe]. (TA.) — And *مَا هُمْ إِلَّا عَبِيدُ الْعَصَا* [They are none other than the slaves of the staff] is said of persons regarded as low, base, or vile. (TA.) — *إِنَّهُ تَيْنُ الْعَصَا* [Verily he is one whose staff is supple] means *he is gentle, a good manager of that whereof he has the charge*: (S, K:\*) accord. to ISd, alluding to the beating little with the *عصا*. (TA.) And *إِنَّهُ ضَعِيفُ الْعَصَا* [Verily he is one

*whose staff is weak*], meaning *تُرْعِيَةٌ* [i. e., *one who performs well the act of keeping or tending, or of pasturing or feeding, camels*]: (S:) or *one who beats the camels little (K, TA) with the عصا*: and such is commended. (TA.) And *صَلِيبٌ الْعَصَا* and *صَلْبٌ* [One whose staff is hard], i. e. *one who is ungentle with the camels, beating them with the عصا*: and such is discommended. (TA.) See an ex. in a verse of Er-Rá'ee cited voce *صَلْبٌ*. — *قَرَعَهُ بِعَصَا الْهَلَامَةِ* [He struck him with the staff of censure] means *he exceeded the usual bounds in censuring him*. (TA.) — See also 1 in art. *قرع*. — *فَلَانٌ يَصْلِي عَصَا فُلَانٍ* [Such a one straightens the staff of such a one by turning it round over the fire] means *such a one manages, orders, or regulates, the affairs of such a one*. (TA.) — *لَا تَدْخُلْ بَيْنَ الْعَصَا وَوَلِحَاتِهَا* [Enter not thou between the staff and its peel] means *intermeddle not thou between two close friends*; (see Freytag's Arab. Prov. i. 153;) or] *enter not thou into that which does not concern thee*. (TA.) And *قَشَرْتُ لَهُ الْعَصَا* [I peeled for him the staff] means *I discovered to him what was in my mind*. (TA.) — *شَقَّ الْعَصَا* [lit. *The splitting of the staff*] means *the contravening of the collective body [or the community] of El-Islám [i. e. of the Muslims]*: (K, TA:) and also *the disuniting of the collective body of the tribe*: (TA:) or *عَصَا شَقَّ* means *he separated himself from, and he contravened, the collective body [or the community]*: (Mṣb:) and [it is said that] the primary signification of *العصا* is *the state of combination and union*: (TA:) this is the meaning in the saying, respecting the *خَوَارِجُ* [see *خَارِجِيٌّ*] + *قَدْ شَقُّوا عَصَا الْمُسْلِمِينَ*, [They have made a schism in the state of combination and union, or in the communion, of the Muslims]. (S, TA.) [Hence,] their saying *إِيَّاكَ وَقَتْلَ الْعَصَا* means *Beware thou of slaying or being slain in making a schism in the communion of the Muslims (فِي شَقِّ عَصَا الْمُسْلِمِينَ)*. (TA.) And one says, *انْشَقَّتِ الْعَصَا* (S, TA) [The staff became split], meaning, *disagreement, or discord, befell*. (TA.) And *طَارَتْ عَصَا بَنِي فُلَانٍ شَقًّا* [lit. *The staff of the sons of such a one flew in splinters*], a prov., meaning *the sons of such a one became scattered in various directions*. (Meyd.) — *عَصَا الْعَبْدِ* [The stick of the slave] is *the thing with which one stirs the مَلَّةَ [or hot ashes wherein bread is baked]*. (TA.) — *العصا* signifies also *the bone of the shank*; (K, TA;) as being likened to the *عصا* [properly so called]. (TA.) And [the pl.] *العصى*, + *The bones that are in the wing*. (S.) And [the same, or] *العصى*, + *Certain stars, having the form of the عصا [or rather of عصى]*. (TA. [But what stars these are, I have not been able to determine.]) — Also, (i. e. *العصا*), *The tongue*. (K.) [Perhaps as being likened to a staff because used in chiding.] — And *The woman's [muffler, or head-covering, called] عَصَا الرَّاعِي*. (K.) — *عَصَا الرَّاعِي* [The pastor's rod; an appellation of knot-grass; a species of polygonum, p. aviculare;] the *بطباط*

[i. e. بَطْبَاط, but the former name is the better known]; *male and female, the former of which is the more potent*: asserted by Dioscorides to be diuretic, and a remedy for him who suffers suppression of the urine. (Ibn-Seenā, whom we call Avicenna, book ii. p. 229.)

عَصِيَةٌ dim. of عَصَا, q. v.

العاصي: see عاص in art. عصى.

عصى

1. عَصَاهُ, aor. يَعْصِيهِ, inf. n. عَصَى and مَعْصِيَةٌ (S, Mṣb, K, TA) and عَصِيَانٌ, (TA, and so in some copies of the S,) or this last is a simple subst., (Mṣb,) *He* ([for instance] a slave, Mṣb, TA) *disobeyed him, or rebelled against him*, (S, K, TA,) i. e., his master; (Mṣb, TA;) as also عَصَاهُ, (S, Mṣb, K, TA,) inf. n. مَعْصَاةٌ; (TA;) and استَعْصَى عَلَيْهِ, (S,) meaning *he opposed him, or resisted him, and did not obey him, [or he rebelled against him,] namely, his prince, or commander.* (TA.) [See also an ex. of the first in a verse cited voce زَجُّعُ.] فَلَانَ يَعْصِي الرِّيحَ [زَجُّعُ] means † *Such a one faces the quarter from which the wind blows, not opposing his side to the wind.* (TA.)

3: see the preceding paragraph.

5. عَصِي It (an affair) *was, or became, difficult*; syn. اِعْتَصَصَ: (K, TA:) said by some to be originally تَعَصَّصَ; like تَقَضَّى and تَقَضَّى. (TA.)

6. تعاصى [occurs in the S and TA, voce تَحَسَّسٌ, as meaning *He feigned disobedience, or rebellion*: and in the A and TA, voce تَشَاغَبَ, as meaning *he manifested incompletion*].

8. اِعْتَصَتِ التَّوَاتُةُ *The date-stone was, or became, hard.* (S, K.)

10: see the first paragraph.

عَصِيَانٌ [mentioned above as an inf. n., but accord. to the Mṣb a simple subst.,] *Disobedience, or rebellion*; contr. of طَاعَةٌ. (S, K.)

عَصِي: see what follows, in two places.

عاص and عَصِيٌ *Disobeying, or rebelling; or disobedient, or rebellious*: (S, K:) [both are mentioned in the S and K as though syn.: but] † the latter is an intensive epithet [and therefore has the latter signification, or means *very disobedient or rebellious*]: the pl. of the former is عَصَاةٌ. (Mṣb.) — *The young camel when it disobeys its mother, and does not follow her.* (TA.) — And it signifies also † *The vein that will not cease bleeding*: (S, K, TA:) belonging to this art. and to art. عَمُو: (TA: mentioned in art. عَمُو in the K:) pl. العَوَاصِي. (S.)

عَض

1. عَضَّتْهُ, and عَضَّتْ عَلَيْهِ, (S, O, Mṣb, K,) and عَضَّ بِهِ, (S, O, Mṣb,) third pers. عَضَّ, (S,) aor. عَضَّ,

(S, Mṣb, K,) i. e. يَعَضُّ, (ISk, S, O,) imp. عَضَّ [i. e. عَضَّ and عَضَّ] and اِعْضَضُ, (TA,) inf. n. عَضَّ (Mgh, O, Mṣb, K) and هَضِيضٌ (O, K) and عَضَّضٌ, (TA, [see also عَضَّضٌ, below,]) [I bit it; or] *I seized it, or took hold of it, with my teeth,* (A, Mgh, Mṣb, K,) and pressed it therewith; (TA;) namely, a thing, (A,) or a morsel of food: (S, Mṣb:) or *with my tongue*; (A, K;) as, for instance, a serpent does; but not a scorpion; for this latter stings: (TA:) accord. to the Book of Verbs by IKṭṭ, one also says عَضَّضْتُ, aor. عَضَّضْتُ: (Mṣb:) and [it has been asserted that] one says, (Mṣb, K,) though rarely, (Mṣb,) عَضَّضْتُ, aor. عَضَّضْتُ: (Mṣb, K:) it is said in the S [and O] that ISk cites AO as asserting that عَضَّضْتُ, with fet-ḥ [to the first ض] is a dial. var. [which obtained] among [the tribes of] Er-Ribāb: but, IB says, this is a mistranscription; for what ISk says, in the book entitled “El-Isḫāḥ,” is, عَضَّضْتُ بِاللُّقْمَةِ فَأَنَا أَعَضُّ بِهَا عَضَّضًا قَالَ, with [the pointed] and [the unpointed] ص: to which [says SM] I add, that thus it is found in the handwriting of Aboo-Zekereyā and of Ibn-El-Jawāleekē, in the “Isḫāḥ” of ISk, and they expressly assert that what is in the S is a mistranscription. (TA.) — عَضَّ الفرس على لجامه [The horse champed his bit]. (Mṣb.) — It is said in the Kur [iii. 115], وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ † [And when they are alone, they bite the ends of the fingers by reason of wrath, or rage, against you]: meaning that, by reason of the vehemence of their hatred of the believers, they eat [or rather bite] their hands in wrath, or rage. (O, TA.) You say also, عَضَّ عَلَى يَدِهِ غَيْظًا † [He bit his hand in wrath, or rage], when a man is inordinate in his enmity. (TA.) In like manner, it is said in the Kur [xxv. 29], وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ † [And the day when the wrong-doer shall bite his hands]; meaning, in repentance and regret. (O, TA.) And it is said in a prov., عَضَّ عَلَى شِبْدَعِهِ, i. e. لِسَانِهِ † [He bit his tongue]: applied to the clement, or forbearing. (O, TA.) One says also, عَضَّ بِالْخَمْسِ, meaning *He bit the fingers.* (Ḥam p. 790.) — عَضَّ فِي الْعِلْمِ بِنَاجِدِهِ † *He confirmed his knowledge; made it sound.* (Mgh.) — Moḥammad said, عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي عَضُّوا عَلَيْهَا بِالتَّوَجُّدِ, meaning † [Keep ye to my course of conduct, and the course of conduct of the orthodox Khaleefehs after me:] *cleave ye, or hold ye fast, thereto.* (Mgh,\* Mṣb.) And you say, of a man, عَضَّ بِصَاحِبِهِ, (S, O, K,) aor. عَضَّ, (S,) inf. n. عَضِيضٌ (S, O, K) and عَضَّ, (TA,) † *He kept, or clave, to his companion*; (S, O, K;) *he stuck to him*: (TA:) and عَضَّهُ has the same, which is said to be the primary, signification; (TA;) or this signifies *he seized him with his teeth*, because the doing so is a means of cleaving. (IAth, TA.) You say also *عضضت بيالي*, [so in the TA, without any vowel-signs to the verb,] inf. n.

عَضُّوا and عَضَّاهُ, [to agree with which, the pret. by rule should be عَضَّضْتُ,] † *I clave, or held fast, to my property.* (TA.) And عَضَّ فَلَانَ بِالسِّتْرِ † *Such a one kept, or clave, to evil, or mischief, and did not leave it.* (A, TA.) — عَضَّهُ, (Aboo-Is-hāk, TA in art. هَمَز,) or عَضَّهُ بِلِسَانِهِ, (A, TA,\*) inf. n. عَضَّ, (TA,) † *He defamed him; spoke evil of him; or backbit him.* (Aboo-Is-hāk, ubi suprā; A, TA.) — عَضَّ التِّقَافُ بِأَنَابِيِبِ الرُّمُحِ, and عَضَّ عَلَيْهَا, inf. n. عَضَّ, † *The straightening-instrument held fast to [or pinched] the internodal portions of the spear.* (TA.) — عَضَّهُ الْقَتَبُ, inf. n. عَضَّ, † [The camel's saddle hurt him] as though it bit him. (IB.) — عَضَّهُمُ السِّلَاحُ † [The weapon, or weapons, wounded them]. (O, TA.) — عَضَّهُ الأُمُورُ † *The thing, or affair, was, or became, severe, or distressing, or afflictive, to him.* (A, TA.) And you say also, عَضَّتْهُ الحَرْبُ, (A, O) and عَضَّتْ بِهِ † *War, or the war, was, or became, severe to him.* (Ḥam p. 628. See an ex. voce رَحِيمٌ.) عَضَّ الزَّمَانُ and عَضَّ الحَرْبُ signify † *The severity, or rigour, of time, or fortune, and of war*: or in these two cases, the former word is with ظ: (K:) or, accord. to IKṭṭ and others, عَضَّ and عَضَّ are two dial. vara. (TA.) And عَضَّ, aor. عَضَّ, inf. n. عَضِيضٌ, signifies also † *He, or it, was, or became, strong, or hard*; syn. اِسْتَدَّ and صَلَبَ: (IKṭṭ, TA:) app. said of a man: (TA:) [or, thus used, it has a more comprehensive meaning; for] it is said in the S that عَضَّضْتُ, addressed to a man, signifies † *thou becamest, or hast become, such as is termed عَضَّ* [q. v.]; and the like is said in the A; and Sgh adds [in the O] that its inf. n. is عَضَّاهُ. (TA.) — عَضَّتْهُ الأَسْفَارُ † *Travels rendered him experienced, or expert.* (A, TA.) And one says, † عَضَّتْهُ الأُمُورُ بِأَضْرَابِهَا وَأَكَلَتْهُ حَتَّى عَرَفْتَهُ † [The management of affairs rendered him experienced so that they taught him]. (A in art. جرس.)

2. عَضَّهُ, inf. n. تَعَضُّيضٌ, [He bit him, or it, much, or frequently,] a word of the dial. of Temeem. (TA.) You say, فَلَانَ يَعَضُّ شَفْتَيْهِ, *Such a one bites (يَعَضُّ) his lips much, or often, by reason of anger.* (S.) And, of an ass, عَضَّضَتْهُ الحُمُرُ *The asses bit him much, (O, K,) and lacerated him with their teeth.* (O.) — [And hence,] عَضَّضَ *He jested with his girl, or young woman.* (IAqr, O, K.) — Also عَضَّضَ, (inf. n. as above, IAqr,) † *He drew water from a well such as is termed عَضُّوُصٌ.* (IAqr, O, K.) — And *He fed his camels with [the provender termed] عَضَّ.* (IAqr, O, K.)

3. عَضَّضَتِ الدَّوَابُّ, (K,\* TA,) inf. n. عَضَّضَ (S, K) and مَعْصَاةٌ, (S,) *The beasts bit one another.* (S,\* K,\* TA.) And in like manner you say, هُمَا يَتَعَضَّضَانِ † *They two bite each other.* (S.) —

[Hence the saying,] عَاضَ الْقَوْمُ الْعَيْشَ مِنْذُ الْعَامِ عَاضَهُمْ قَاشْتَدَّ عَضَاهُمْ i. e. عَيْشُهُمْ [app. meaning *The people, or company of men, have grappled with life during this year, and their life has been strait, or difficult, or hard.*] (S.) [See عَيْشٌ عَضَاهُمْ.]

4. أَعَضَّتُهُ الشَّيْءَ I made him to bite the thing; or to seize it, or take hold of it, with his teeth. (S, O, K.) — It is said in a trad., مَن تَعَزَّى مِنْ بَعْرَاءِ الْجَاهِلِيَّةِ فَأَعَضَّوهُ بِهِنَ أَبِيهِ وَلَا تَكُنُوا (S, Mgh, K) i. e. *Whoso asserteth his relationship [of son] in the manner of the people of the Time of Ignorance, meaning by saying, in crying out for aid or succour, يَا لَوْلَانِ, (Mgh and Mṣb in art. عزو,) and exclaiming, أَنَا فَلَانُ بْنُ فَلَانٍ, (Mṣb,) say ye to him مَعَضَّ بِأَيِّرِ أَبِيكَ, (Mgh, O, L, Mṣb,) or اعضض أير أبيك, (K.) [Bite thou the أير of thy father,] and use not a metonymical term for it, by saying هِنَ for أير. (Mgh, O, L, K.) — [I made my sword to wound him;] أَعَضَّتُهُ سَيْفِي + I smote him with my sword. (S, O, K.) And أَعَضَّ السَّيْفُ بِسَاقِ الْبَعِيرِ † [He made the sword to wound the thigh, or shank, of the camel]. (A, TA.) And أَعَضَّ الْمَحَاجِرَ قَفَاهُ (Lh, A, O\*) † He made the cupping-instruments to cleave to the back of his neck. (Lh.) — أَعَضَّتِ الْبَيْتْرُ † The well became such as is termed عَضُوضٌ. (S, O, K.) — أَعَضُّوا Their camels ate [the provender called] عَضٌ: (S, O, K.) and their camels pastured upon [the trees called] عَضٌ, (S, O,) or عَضَاضٌ. (L.) — And اعضت الأرض The land abounded with عَضٌ, (S, O,) or عَضٌ, (K,) or both. (TA.)*

6: see 3.

عَضٌ The provender, or fodder, of the people of the cities or towns; such as the dregs of sesame-grain from which the oil has been expressed, and crushed date-stones: (S, O, TA:) or dough with which camels are fed: (AḤn, O, K:) and [the trefoil called] قَتَّ (AḤn, O, K,) i. e. فِصْفِصَةٌ: (AḤn, O:) and barley and wheat, not mixed with any other thing: (AA, O, K:) or date-stones (K, TA) crushed, (TA,) and قَتَّ, (K, TA,) with which camels are fed: (TA:) and thick, or coarse, trees [or shrubs] remaining in the earth; (AA, O, K:) as also عَضَاضٌ: (AA, O:) or date-stones (K, TA) crushed, (TA,) and dough: (K, TA:) and barley (K, TA) with one of those two things; (TA;) but Alee Ibn-Ḥamzeh disallows its application to date-stones: (IB, TA:) or thick, large firewood, collected: (K, TA:) and dry herbage (K, TA) with which beasts are fed. (TA.) [See an ex. in a verse cited in art. صلب, conj. 2.] — See also the next paragraph, last sentence, in two places.

عَضٌ [is of the measure فَعْلٌ, in the sense of the measure فَاعِلٌ in some cases, and in the sense of the measure مَفْعُولٌ in other cases; but appears to have only tropical significations]. — † A lock that will scarcely open; or that is not near to opening; expl. by لَا يَكَادُ يَنْفَتِحُ: (S, A, O, K:)

or that will not open. (TA.) — † One who keeps close to his property: (TA:) a man who improves his means of subsistence and his property, attends closely to it, and manages it well: (L:) or a manager of property: (K:) or عَضٌ مَالٌ signifies one who manages property well: (A:) or who manages property vigorously. (S, O.) — † Niggardly, tenacious, or avaricious: (K, TA:) for a man's keeping close to his property generally causes him to fall into niggardliness: or such a person is likened to a lock that will not open. (TA.) — † Evil in disposition; (Lth, O, K, TA;) bad, wicked, or malignant. (TA.) — † A strong man; (IAḥr, T, A, K;) as also عَضَعُضٌ. (IAḥr, T, TA.) It is said in the A that الْعَضِضُ and الْعَضُ signify الشَّدِيدُ: and in one place in the K, that الْعَضِضُ signifies الْعَضُ الشَّدِيدُ: and by Sgh, in his two books, [the O and TṢ,] as on the authority of IAḥr, that الْعَضَعُضُ signifies الْعَضُ الشَّدِيدُ: but the correct reading is that which is given in the T, with which other lexicons agree. (TA.) — † Having strength, or power, sufficient for a thing. (K.) You say, هُوَ عَضٌ سَفَرٍ † He has strength, or power, sufficient for travel: (S, A, O:) he is rendered experienced, or expert, by travels: of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ. (A, TA.) And عَضٌ قِتَالٍ † Having strength, or power, sufficient for fight. (TA.) — † An equal in courage, or generally; or an opponent, or adversary; syn. قَرْنٌ: (O, K:) of another; (TA;) as also عَضِضٌ. (TA.) [See the latter, below.] — † Cunning, or intelligent, or skilful and knowing, and contentious; in the sense of the measure فَاعِلٌ, because such a person defames, or speaks evil of, or backbites, others: (A, TA:) † understanding and knowing obscure, or abstruse, things: (A, TA:) † eloquent, and cunning or intelligent or skilful and knowing: (S, O, K:) and [simply] † cunning; syn. دَاهٍ; applied to a man: (S, O:) or † very cunning; syn. دَاهِيَةٌ: (K:) pl. [of mult.] عَضُوضٌ (O, K) and [of pauc.] أَعَضَاضٌ. (TA.) — Also i. q. شَرَسٌ, i. e. (AZ, S, O) Such as are small, of thorny trees, (AZ, S, O, K,) as the شَبْرَمُ and حَاجٌ and شَبْرِيْقٌ and لَصْفٌ and عَثْرٌ and the smalley قَتَادٌ (AZ, S, O) and كَلْبَةٌ and نَعْرٌ [app. a mistranscription]; (AZ, TA;) as also عَضٌ, (K, TA,) accord. to AḤn: (TA:) or the طَلْحُ and عَوْسَجٌ and سَمْرٌ and سِيَالٌ and شَبَّانٌ and سَمْرٌ and عَرْفَطٌ and سَرْحٌ and كَنْهَبِلٌ and كَنْهَبِلٌ and سَمْرٌ and سِيَالٌ and عَوْسَجٌ and عَرْفَطٌ and سَمْرٌ and سِيَالٌ and عَوْسَجٌ are of the trees called عَضَاهُ [q. v.]. (AZ, TA.)

عَضَةٌ [A bite]. (A and TA voce صَمْرٌ, q. v.)

عَضَاضٌ (Ibn-Buzurj, S, A, O, K) and عَضُوضٌ (Ibn-Buzurj, S, O, K) and مَعَضُوضٌ (Ibn-Buzurj) A thing to be bitten (Ibn-Buzurj, S, A, O, K) and eaten. (S, O, K.) You say, مَا أَتَانَا مِنْ عَضَاضٍ, and عَضُوضٍ, and مَعَضُوضٍ, He

brought not to us anything that we might bite. (Ibn-Buzurj.) And مَا عُنْدَنَا عَضُوضٌ and عَضَاضٌ, We have not what is to be bitten and eaten. (S, O.) And مَا ذُقْتُ عَضَاضًا I have not tasted a thing to be bitten. (A.) — Also عَضَاضٌ, Trees [or shrubs] that have become thick, or coarse: (K:) or plants that have become thick, or coarse, and dry, or tough, and hard. (TA.) See also عَضٌ. — See also the next paragraph, in two places.

عَضَاضٌ, (ISk, S, Mṣb, K,) with kesr, (S, Mṣb,) like كِتَابٌ, (K,) or عَضَاضٌ, (Sb, A,) like سَكَابٌ, (A,) a subst., like سِيَابٌ, not an inf. n., (Sb,) and عَضِضٌ, (ISk, S, Mṣb,) The act, or fault, of biting, (S, Mṣb, K, TA,) in a beast, (ISk, A, TA,) or a horse. (Mṣb, K.) You say (Yaḥkoob, S, TA) to the purchaser of a beast, when selling it, (TA,) بَرَأْتُ إِلَيْكَ مِنَ الْعَضَاضِ, and عَضِضِي, (Yaḥkoob, S, O, TA,) i. e. [I am irresponsible to thee for] its biting men; (TA;) or مِنْ عَضَاضٍ هَذِهِ الدَّابَّةِ [for the biting of this beast]. (A.) And عَضَاضٌ دَابَّةٌ ذَاتٌ عَضِضٍ and عَضَاضٌ [A beast having a fault of biting]. (TA.) — عَضَاضٌ عَضِضٌ † Such a one endures distress, or affliction, with patience. (S, O, K.)

عَضُوضٌ A horse that bites; (S, O, Mṣb;) [i. e. that has a habit of biting; or that bites much; as the form of the word indicates;] and a camel; as also عَضَاضٌ. (TA.) — † A bow having its string cleaving, or sticking, to its كَيْدٌ [or handle]. (A, O, K. [Omitted in the TA.]) — † A woman narrow in the فَرْجِ, (O, K, TA,) so that the ذَكَرٌ will not penetrate into it; (TA;) as also تَعَضُوضَةٌ: (K:) the latter is thought by Az to have this signification. (O, TA.) — † A well that is deep, or having its bottom distant, (S, A, O, L, K,) and narrow, (S, O,) from which one draws by means of the سَانِيَةٌ: (S, O, L;) as though it bit the water-drawer by the distress which it occasions him; (A;) and in like manner a water; (L;) and waters; as also عَضِضٌ: (“Nawádir” of AA:) or a well distressing to the water-drawer: (TA:) or a well having much water: (O, K:) pl. عَضُوضٌ, (as in some copies of the S and K, and in the O and TA,) or عَضُوضٌ, (as in other copies of the S and K,) and عَضَاضٌ. (K.) — † Severe; grievous; distressing; afflictive: applied to time, or fortune; (S, A, O, K;) and to war. (TA.) — † Unjust, or tyrannical, rule, or dominion; (A, O, K, TA;) as though the subjects thereof were bitten; (O, TA;) an intensive epithet. (TA.) — † A calamity; a misfortune. (O, L, K, TA.) — See also عَضَاضٌ, in three places.

عَضِضٌ: see عَضَاضٌ, in three places. — † An associate; a companion: or an equal in age: syn. قَرِينٌ: (O, K:) of another. (O, TA.) See also عَضٌ. — Applied to waters, i. q. عَضُوضٌ, q. v. (“Nawádir” of AA.) — In the A and K, written by mistake for عَضَعُضٌ, as mentioned above, voce عَضٌ. (TA.)

عَضَّضَ: see عَضَّضَ, first signification.

عَضَّضَ: see عَضَّضَ.

عَاضُ A camel that feeds upon the trees called عَضُّ. (ISk, S, O.)

تَعَضُّوسٌ A sort of black dates, (S, O, K,) sweet, (K,) very sweet, the place of origin of which is Hejer: (S, O:) n. un. with ة: (S, O, K:) which latter is said by AHn to be a date of a colour like that of the spleen, large, succulent, melliferous, luscious: and [also a tree producing such dates; for] he mentions his having been told that the تَعَضُّوسَةُ bears, in Hejer, a thousand pounds, of the weight of the pound of El-'Irāq. (O.)

تَعَضُّوسَةٌ n. un. of تَعَضُّوسٌ [q. v.]. — See also عَضُّوسٌ, third signification.

مَعَضٌّ [lit. A place in which to bite. — And hence,] i. q. مُسْتَمْسِكٌ † [A place in which, or on which, to lay hold: and a thing on which to lay hold]. (S, A, O, Mṣb.) So in the saying مَا لَنَا مَعَضٌّ فِي الْأَرْضِ † [There is not for us, in the earth, any place in which, or on which, to lay hold; meaning, in which to settle]. (A, TA.)

And in the saying مَا لَنَا فِي هَذَا الْأَمْرِ مَعَضٌّ † [There is not for us, in this affair, anything on which to lay hold]. (S, O, Mṣb, TA.)

مُعَضٌّ One whose camels feed upon [the trees called] عَضُّ (S, O) [and upon عَضُّ also: see the verb]. — And أَرْضٌ مُعَضَّةٌ Land abounding with [the trees called] عَضُّ (S) [and with عَضُّ].

حَبَارٌ مُعَضِّضٌ An ass bitten much by other asses, (O, K,) and lacerated with their teeth. (O.)

مَعَضُّوسٌ [pass. part. n. of 1; Bitten: &c.] — See also عَضَّضَ, in two places.

### عضب

1. عَضَبَهُ (S, O, Mṣb, K,) aor. ʾ, (Mṣb, K,) inf. n. عَضَّبَ (S, A, O, &c.) He cut, or cut off, him, or it. (S, A, O, Mṣb, K.) مَا لَهُ عَضَبُهُ meaning [What aileth him?] may God cut off (O, TA) his arm and his leg, or his hand and his foot, (O,) or his arms and his legs, or his hands and his feet, is a form of imprecation used by the Arabs. (TA.) And hence, (O,) one says, إِنَّ الْحَاجَةَ لِيَعَضِبَهَا طَلِبَهَا قَبْلَ وَقْتِهَا † Verily the seeking of the object of want before its time assuredly cuts it off, or precludes it, and mars it: a prov. (O, TA.) And إِنَّكَ تَعَضِّبُنِي عَنْ حَاجَتِي † Verily thou cuttest me off from [the attainment of] the object of my want. (TA.) — And [hence] † He reviled him; (A, \* K;) and (A) so عَضَبَهُ بِلِسَانِهِ (S, A, O.) — And He beat him, or struck him, (O, K,) with a staff, or stick. (O.) — And He thrust him, or pierced him, (K,) with a spear. (TK.) [But in the O and TA, هُوَ أَنْ تَشْغَلَهُ is expl. by the words عَضَبْتُهُ بِالرَّمْحِ; and the meaning app. is, I occupied him so

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as to divert him with the spear; though this meaning would be expressed more agreeably with usage by saying هُوَ أَنْ يَشْغَلَهُ عَنْكَ; or rather هُوَ أَنْ تَشْغَلَهُ عَنْكَ, which, I think, is the right reading.] — And It (disease, O) rendered him weak, or infirm: (S, O:) and (O) deprived him of the power of motion. (A, \* O, K.) You say, عَضَبْتَهُ الزَّمَانَةَ, aor. as above, (O, TA,) and so the inf. n., (TA,) meaning [Disease of long continuance, or want of some one or more of the limbs,] deprived him of the power of motion: and AHeyth says, it [in the O هُوَ (so that it does not refer to الزَّمَانَةَ), and in the TA العَضْبُ] is السَّلْبُ and الخَيْلُ and العَرَجُ [a state of privation of the power of motion, and unsoundness, and lameness; app. meaning that these are the effects denoted by the phrase عَضَبْتَهُ الزَّمَانَةَ]. (O, TA.) — See also 4. عَضَّبَ (O, K,) aor. and inf. n. as above, (K,) signifies also He returned (O, K) عَلَيْهِ [against him]. (O.) — عَضَّبَ, said of a ram, (K,) or عَضَبْتَهُ, said of a شَاةٌ [i. e. sheep or goat, male or female], (S, O, Mṣb,) aor. ʾ, (Mṣb, K,) inf. n. عَضَّبَ (S, O, Mṣb,) He, or she, had the inner [part of the] horn broken: (S, O, Mṣb, K:) or had one of the horns broken. (S, O, Mṣb.) — العَضْبُ is mostly used in relation to the horn: but sometimes, in relation to the ear: (A'Obeyd, TA:) one says of a شَاةٌ [expl. above], and of a she-camel, عَضَبْتَهُ, inf. n. عَضَّبَ, meaning He, or she, had her ear slit, or had a slit ear: (Mṣb:) [or had half, or a third, of the ear cut off; for] accord. to IAar, العَضْبُ in relation to the ear is when half, or a third, thereof has gone. (O.) — عَضَّبَ, aor. ʾ, inf. n. عَضَّبَهُ (S, O, K) and عَضَّبَ (O, K,) said of a man's tongue, † It was, or became, sharp in speech; (S, O, \* K, TA;) being likened to a sharp sword. (O.)

3. عَاضِبُهُ i. q. رَادَهُ [He endeavoured to turn him from, or to, a thing]. (O, K.)

4. اِعْضَبَ (Fr, S, O, Mṣb, K, \*) inf. n. اِعْضَابٌ (K;) and اِعْضَبَ (Fr, O, K,) aor. ʾ, inf. n. اِعْضَبَ (K;) He rendered a شَاةٌ [i. e. sheep or goat, male or female], (Fr, S, O, Mṣb, K,) and a she-camel, (Mṣb, K,) such as is termed عَضْبَاءُ. (Fr, S, O, Mṣb, K.)

7. اِنْعَضِبَ It (a horn) became cut, or broken, off. (TA.)

عَضْبٌ A sharp sword; (S, O, Mṣb;) an inf. n. (Mṣb, TA) used as a subst. [properly so termed], (Mṣb,) or as an epithet (TA) applied to a sword as meaning sharp: (TA:) or it signifies a sword. (K.) — And † A tongue sharp in speech; (S, TA;) likened to a sharp sword: (TA:) and so applied to a man; (K;) or so عَضْبُ اللِّسَانِ (O.) — And, applied to a boy, or young man, (O, K, TA,) † Light-headed: (K:) or light, or active, sharp-headed, light in body; (IAar, O, TA;\*) as also عَضْبٌ. (IAar, TA.) — And † The offspring of the cow when his horn comes forth, (Aḡ, O, K, TA,) which is after he is a year old: (Aḡ, O, TA:) or, accord. to Et-Tāfīfee, when his horn is [or can be] laid hold upon: fem.

with ة: after that, he is termed جَدَعٌ; then, تَنَبَّى; then, رَبَّاعٌ; then, سَدَسٌ; then, تَمَرٌ; and when all his teeth are grown, عَمَرٌ. (O, L, TA.)

عَضْبٌ inf. n. of عَضَّبَ [q. v.]. (S, &c.) — Also A fracture in a spear. (TA.)

عَضَابٌ † A man who reviles much. (S, A, O.)

عَضْبَاءُ applied to a ram, and the fem. عَضْبَاءُ applied to a شَاةٌ [i. e. sheep or goat, male or female], Having the inner [part of the] horn (which is called the مَشَاشُ, AZ, S, O) broken: (AZ, S, O, Mṣb, K; and so in the Mgh as applied to a شَاةٌ:) or having one of the horns broken. (S, O, Mṣb.) — And the masc. applied to a camel, (Mṣb, TA,) and the fem. applied to a she-camel (S, O, Mṣb, K) and to a شَاةٌ [expl. above], (S, Mgh, Mṣb, K,) Having a slit ear. (S, Mgh, O, Mṣb, K.) The she-camel of the Prophet, called العَضْبَاءُ, was not slit-eared; this being only her surname: (S, IAth, Mgh, O, Mṣb, K:) or, accord. to some, the fewer number, she was slit-eared: (IAth, TA:) or her name was taken from the epithet عَضْبَاءُ applied to a she-camel as meaning “short in the fore leg.” (Z, TA.) — And the fem. is applied to a horse's ear as meaning Of which more than a fourth part has been cut off. (K.) — And, applied to she-camel, Short in the fore-leg; as mentioned above: (Z, TA:) and the masc., (O, K,) applied to a man, (O,) short in the arm. (O, K.) — Also the masc., applied to a man, † Who has no aider against an enemy, (S, O, K,) nor brethren: (O:) and one whose brother has died: or who has no brother, nor any one [beside]. (K.)

مَعَضُّوبٌ Weak, or infirm. (S, O, K.) And Crippled, or deprived of the power of motion, by disease, or by a protracted disease. (A, Mgh, O, Mṣb, K.) — And مَعَضُّوبُ اللِّسَانِ Impotent in tongue; having an impediment in his speech. (TA.)

### عضد

1. عَضَدَهُ (S, O, Mṣb, K,) inf. n. عَضْدٌ (Mṣb,) He hit, or hurt, his عَضْدُ [or upper arm, between the elbow and the shoulder-blade]; (S, O, Mṣb, K;) i. e., a man's. (Mṣb.) — And, aor. as above, (S, A, &c.) and so the inf. n., (Mṣb,) † He aided, or assisted, him; (S, A, O, Mṣb, K;) he was, or became, an عَضْدٌ i. e. aider, or assistant, to him: (Mṣb:) thus used, it is doubly tropical; for عَضْدٌ primarily [and properly] relates to the arm, then it was metaphorically applied to signify an aider, or assistant, then they formed the verb in this meaning, and it obtained so extensively as to become a حَقِيقَةٌ عَرَفِيَّةٌ [i. e. a word so much used in this tropical sense as to be, in the said sense, conventionally regarded as proper]; therefore it is not mentioned by Z [in the A] as tropical; (TA;) and عَاضَدَهُ (K, \* TA,) inf. n. مَعَاضِدَةٌ (S, A, O, TA,) likewise signifies he aided him against another. (S, \* K, \* TA.) — Also, عَضَدَهُ, He (a camel) took him (another camel) by his عَضْدُ [i. e. arm], and threw him down. (L.) — عَضَدَهُ فِي الْعَضْدِ [He bound it, or

attached it, upon the **عضد** (or upper arm)]; namely, a thong, or the like; (O, K, TA;) such, for instance, as an amulet. (TA.) — **عَضَدُ الدَّابَّةِ**, aor. ٢, [thus I find it in this instance,] inf. n. **عَضُوْدٌ** [in the TA **عضد**,] *He walked by the side [as though by the **عضد** (or arm)] of the beast, (L, Mṣb,) on the right or left, (Mṣb,) or sometimes on its right and sometimes on its left, not quitting it. (L.) — **عَضَدُ الرِّكَايِبِ**, (L, K,) aor. ٢, inf. n. **عَضَدٌ**, (L,) *He came to the camels, or other beasts, used for riding, from the tracts, or parts, surrounding them, and gathered them together. (L, K.)\** — See also 4. — **عَضَدُ الشَّجَرِ**, aor. ٢, (S, Mgh, O, &c.) inf. n. **عَضَدٌ**, (Mgh, Mṣb,) † *He cut, or lopped, the trees (S, Mgh, O, Mṣb, K\*) with a **مِعْضَدٌ**; (S;) as also **استعضده**. (Hr, O, K.)\** — And **عَضَدُ الشَّجَرَةِ** † *He scattered the leaves from the tree for his camels. (Th, TA.)* — **عَضَدَةُ القَتَبِ**, (O, K,) inf. n. **عَضَدٌ**, (TA,) *The saddle galled and wounded him; namely, a camel. (O, K.)* — **عَضِدٌ**, (L, K,) a verb like **عَنِى**, (K,) *He had a complaint of his **عضد** [or upper arm]. (L, K.)* And in like manner are formed verbs relating to all other members, or parts of the body. (L.) — **عَضِدٌ** *He (a camel) had the disease termed **عَضِدٌ** [q. v.]. (S, O, K.)**

2: see 4, in two places.

3: see 1, second sentence.

4. **اعضد البطر**, and **عضد**, *The moisture of the rain reached [or penetrated] to the [measure of the] **عضد** [or upper arm]. (L.)* — **رَمَى فَأَعَضَدَ**; as also **عضد**, inf. n. **تَعْضِيْدٌ**; [and app. **عَضَدٌ** likewise, said of an arrow; (see its part. n. **عَاضِدٌ**);] † *He shot, or cast, and it [i. e. the arrow or other missile] went to the right and left (O, K) [or fell on the right, or left, of the butt: see **عَاضِدٌ**].*

5: see 8.

6. **تعاوضوا** † *They aided, or assisted, one another. (O, Mṣb, K.)*

8. **اعتضده** *He put it, or placed it, (i. e. a thing, S,) upon (فى) his **عضد** [or upper arm]: (S, O, K:) [or] he placed it under his arm; as also **تعضده**; syn. **اِحْتَضَنَهُ**. (A.)* — **اعتضد** † *He became strong; or he strengthened himself. (TA.)* — **اعتضد به** † *He asked, begged, or desired, aid, or assistance, of him. (S, A, O, K.)*

10. **استعضده**: see 1, last quarter. — Also *He gathered it; namely, fruit; (O, K;) he cut it off and gathered it from a tree, to eat it. (Hr, O.)\**

**عضد**: see **عَضَدٌ**, first sentence: — and **عَضَادٌ**.

**عَضُدٌ** }  
**عَضُدٌ** } see **عَضَدٌ**, first sentence.

**عَضُدٌ** *A certain disease in the **أَعْضَادُ** [or arms (pl. of **عَضُدٌ**)] of camels, (S, O, K,) on account of which they are slit [in those parts]. (S, O.)* — And † *What is cut, or lopped, of trees; (S, O,*

**K;)** as also **عَضِيْدٌ** (TA) and **مِعْضُوْدٌ**: (S, O:) or **العَضْدُ** signifies *what is cut, or lopped, from trees; or the leaves that are made to fall by beating trees, and used as food for camels; as also **عَضِيْدٌ**: (TA:) or the leaves scattered off from a tree for camels. (Th, TA.)* — See also **عَضَدٌ**, first sentence: — and again, near the middle, in two places.

**عَضُدٌ**, (S, O, Mṣb, K,) which is the most common form of the word, (TA,) and **عَضِدٌ**, (S, O, Mṣb, K,) of the dial. of Asad, (O, Mṣb,) and **عَضْدٌ**, (AZ, O, Mṣb, K,) of the dial. of Tiháneh, (AZ, TA,) or of El-Hijáz, (Mṣb,) and **عَضْدٌ**, (Th, TA,) and **عَضْدٌ**, (S, O, Mṣb, K,) of the dials. of Temeem and Bekr, (O, Mṣb,) and **عَضْدٌ**, (S, O, Mṣb, K,) and **عَضْدٌ**, (K,) the last three of which are said to be contractions of the first or second, or variants thereof formed to assimilate them to other words preceding them; (TA;) all masc. and fem.; (L;) or fem. only; (Lh, TA;) or masc. in the dial. of Tiháneh; (AZ, L;) or fem. in the dial. of Tiháneh, and masc. in the dial. of Temeem; (AZ, Mṣb;) i. q. **سَاعِدٌ**, (S, L,) i. e. [The upper arm, or upper half of the arm,] from the elbow to the shoulder-blade, (S,) or the part between the elbow and the shoulder-blade, (L, O, Mṣb, K,) of a human being: (L:) [and in a beast, the arm; (see **أَبْضَهُ** &c.);] in this case like **ذِرَاعٌ**: pl. **أَعْضَادٌ** and **أَعْضَادٌ**, (Mṣb,) or only the latter, (L,) which is used in a poem of Sá'ideh Ibn-Ju-eiyeh as meaning the legs of bees. (TA.) **مَلَأَ مِنْ شَحْمِ عَضِدِي**, in the story of Umm-Zarā, means † *He filled with fat, not peculiarly my **عضد**, but my whole body; for when the **عضد** becomes fat, the whole body becomes so. (O, L.)* — [Hence,] **عَضِدٌ** [in the CK **العَضْدُ** is erroneously put for **العَضْدُ**] signifies also † *An aider, or assistant; (L, K, TA;) and so [app. any of its variants mentioned above, and] **عَاضِدٌ** (TA) and **عَضَادَةٌ**. (L, TA.)* And it is also used for [its pl.] **أَعْضَادٌ**; as in the **Kur** xviii. 49, in which the sing. form is said to be employed for the sake of agreement with the other verses [preceding and following], that they may all end with singulars: (TA:) but one also says, **هَمٌّ عَضِدِي** and **أَعْضَادِي** † [They are my aiders, or assistants]. (O, K, TA.) And one says, **فُلَانٌ عَضِدِي**, meaning † *Such a one is my support, or stay. (Mṣb.)* And **فَتَّ فِي عَضِدِهِ** † *He broke some of the intentions, purposes, or designs, of his aiders, or assistants, (or of the people of his house, TA,) and separated, or dispersed, them from him: (O, K:) or he sought to injure him by diminishing, or impairing, [in number or power,] the people of his house; (T and O in art. فت;) and in like manner, **فَتَّ فِي أَعْضَادِهِ**. (TA in the present art.) And **فَتَّ فِي عَضِدِي وَهَدَّ رُكْبَتِي** † *He broke my strength, and dispersed, or separated, my aiders, or assistants: (TA in art. فت:)* [for] **عَضِدٌ** signifies also † *Strength, because the part so called, of a man, is a mean of strength to him. (L.)* **سَتَشُدُّ عَضْدَكَ بِأَخِيكَ**, in the **Kur***

[xxviii. 35], means, accord. to Zj, † *We will aid thee, or assist thee, by thy brother. (L.)* — Also † *The side of the armpit; and so **عَضْدٌ**. (L.)* And † *A side of a road; (O, L; [in this sense written in the TA **عَضْدٌ**];) as also **عَضَادَةٌ**. (L.)* † *The side, or quarter, from which the wind blows. (L.)* † *A side; or a lateral, or an outward, or adjacent, part, or portion; a quarter, region, or tract; (O, L, K;) of a house, and of anything: pl. **أَعْضَادٌ**. (L.)* [Hence,] **عَضْدُ الرِّكَايِبِ** † *The tract, or part, surrounding the camels, or other beasts, used for riding. (L.)* One says, **أَمْلِكُ أَعْضَادَ الإِبِلِ** † [lit. *Have thou possession of the tracts adjacent to the camels*], meaning *direct thou aright the course of the camels, so that they may not wander away to the right and left. (A.)* — Also, and **عَضْدٌ**, (L,) and **أَعْضَادٌ**, (S, L, K,) which last is a pl. of the two preceding words, as is also **عَضُوْدٌ**, (L,) † *A raised enclosing border, or such borders, of built work, (S, O, L, K,) &c., (S, L,) of a watering-trough or tank, and of a road, &c., (K,) or of anything, (S, O,) such as the **أَعْضَادُ** of a watering-trough or tank, which are stones, (S,) or broad and thin stones, (L,) set up around the brink; (S, L;) also called **عَضْدٌ**; extending from the place whence the water flows into it, to its hinder part: (L:) or **عَضْدٌ** signifies the two sides of a watering-trough or tank: (IAṣr, L:) or its side: (O, TA:) and its **أَعْضَادُ** are its sides: and the **أَعْضَادُ** of a portion of sown land that is separated from the parts adjacent to it by ridges of earth, for irrigation, are its raised borders that confine the water; (A;) **أَعْضَادُ المَزَارِعِ** signifying the [raised] boundaries between the portions of sown land. (En-Nadr, L.) — **عَضْدٌ** (O, K, in the CK **عَضْدٌ**) is also syn. with **عَضِيْدٌ**, (K,) or **عَضِيْدَةٌ**, (O,) as signifying † *A row of palm-trees: (O, K:) the first of these words is mentioned by Hr as occurring in a trad., and is thus expl.: but others say that it is **عَضِيْدٌ**, (TA,) which, accord. to Aṣ, signifies a palm-tree having such a [low] trunk that one can reach from it [the fruit or branches]; (S, TA;) and the pl. is **عَضْدَانٌ**: (S, K:) he adds that when it exceeds the reach of the hand it is called **جَبَارَةٌ**. (S, TA.) — **عَضْدَا شِرَاكٍ** and **عَضْدَا التَّعْلِ** † [and **عَضْدَا شِرَاكٍ** signifies † *The two branches of the شِرَاكٍ of the sandal, described voce **أُذُنٌ**, q. v.;] the two appertences, of the sandal, that lie upon the foot. (L.)* — **عَضْدَا الرَّحْلِ** † *The two pieces of wood that are attached to the fore part of the camel's saddle, (L,) or to the lower portions of its fore part (the **وَابِطُ**): (Lth, O, L:) or, accord. to AZ, the upper portions of the **ظَلْفَتَانِ** [a mistake for the **حِنَوَانِ**] of the camel's saddle, next [the pieces of wood called] the **عَرَايِي**; below them being the **ظَلْفَتَانِ**, which are the lower parts of the **حِنَوَانِ** of the **وَابِطُ** and of the **مَوْخِرَةَ**. (O, L.) [See **ظَلْفَةٌ**. In a similar manner, also, the term **عَضْدَانِ** is used in relation to a horse's saddle: see **قُرْبُوسٌ**.] — See also **عَضَادٌ**.***

**عَضُدٌ** *Having a complaint of his عَضُدٌ [or upper arm].* (O, K.) — A camel having the disease termed **عَضُدٌ**. (TA.) — One that has drawn near, or approached, to the **عَضْدَانِ** [i. e. the two sides] (O, TA) of the watering-trough, or tank. (O, K.) — A male [wild] ass that has drawn together the she-asses (الأثْن) from their several quarters (مِنْ جَوَانِبِهَا); as also **عَاضِدٌ**: (O, K.) the former occurs in a verse of El-Akhtal, describing a sportsman shooting at [wild] asses. (O.) — **عَضْدَةٌ يَدٌ** An arm of which the **عَضُدٌ** [or portion between the elbow and the shoulder-blade] is short. (ISk, S, O, K.) And **عَضُدٌ عَضْدَةٌ** A short upper arm. (TA.) — See also **عَضُدٌ**, first sentence. — And see **عَضَادٌ**.

**عَضُدٌ**: see **عَضُدٌ**, first sentence.

**عَضَادٌ** and **عَضَادٌ** A woman thick and ugly in the **عَضُدٌ** [or upper arm]: (Fr, O, \*K:) or, as some say, short. (TA.) And the former, applied to a man and to a woman, signifies Short: (O, K:) or this epithet is applied to a woman, and **عَضُدٌ** and **عَضُدٌ** and **عَضُدٌ** are applied in this sense to a man. (L.) And **عَضَادٌ**, [in the CK and my MS. copy of the K **عَضَادٌ**, but it is] like **رَبَاعٌ**, applied to a boy, or young man, Short, compact, of moderate dimensions, (O, K, TA,) firm in make. (TA.) — **عَضَادٌ نَاقَةٌ** A she-camel that does not come to the watering-trough, or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (O, L:) such is also termed **قَدُورٌ**. (L.)

**عَضَادٌ**: see **مِعْضَدٌ**, in three places. — Also A mark made with a hot iron upon the **عَضُدٌ** [or arm] of a camel, (Ibn-Habeb, S, O, TA,) cross-wise. (Ibn-Habeb, TA.)

**عَضِيدٌ**: see **عَضُدٌ**, in two places: — and see **عَضُدٌ**, latter half, likewise in two places.

**عَضَادَةٌ**: see **عَضُدٌ**, in three places. — **عَضَادَتَانِ** also signifies † The two sides, (L,) or wooden side-posts, of a door, (S, O, L,) which are on the right and left of a person entering it. (L.) One says, **وَقَفَا كَأَنَّهَا عَضَادَتَانِ** † They two stood still as though they were two side-posts of a door. (A.) And **فَلَانٌ عَضَادَةٌ فَلَانٌ** † Such a one is the close attendant of such a one; not quitting him. (A.) [See also **عَنْجَةُ الْهُودِجِ**, in art. **عَنْجٌ**.] — Also The two sides of a buckle and the like: each of them is called **عَضَادَةٌ**. (L.) — And The two sides [or branches] of a bit. (Az, TA voce **قَيْقَبٌ**.) — And Two pieces of wood in the yoke that is upon the neck of a bull that draws a cart or the like: the piece that is in the middle is called **الْوَابِطُ**. (O, L.)

**عَضِيدَةٌ**: see **عَضُدٌ**, latter half.

**عَضَادِيٌّ** (S, O, Mgh, K) and **عَضَادِيٌّ** (O, Mgh, K) and **عَضَادِيٌّ** (O, K) A man large in the **عَضُدٌ** [or upper arm]. (S, O, Mgh, K.)

**عَاضِدٌ**: see **عَضُدٌ**, former half: — and see also **عَضُدٌ**. — Also A he-camel that takes the **عَضُدٌ** [or arm] of a she-camel, and makes her lie down that he may cover her. (S, O, K.) — And One who walks by the side of a beast, (O, K,) on the right or left thereof. (O.) — And † An arrow that falls on the right or left of the butt: pl. **عَوَاضِدٌ**. (Mgh.) — **عَاضِدَانِ** † Two rows of palm-trees upon [the two sides of] a river, or rivulet: and [the pl.] **عَوَاضِدٌ** palm-trees growing upon the sides of a river. (L.) — And A cutter, or lopper, of trees. (TA.)

**أَعَضُدٌ** A man (S) slender in the **عَضُدٌ** [or upper arm]. (S, O, K.) And **عَضُدٌ** shorter than the other; (O;) short in one of his **عَضْدَانِ**. (K.)

**مِعْضَدٌ** An amulet that is bound upon the **عَضُدٌ** [or upper arm]; as also **عَضَادٌ**: (TA:) and **مِعْضَادٌ** signifies a thong, or the like, (O, K,) such as an amulet, (TA,) which thou bindest, or attachest, (**عَضْدَتَةٌ**) upon the **عَضُدٌ**; (O, K;) called in Pers. **بَازِدَبَدٌ**. (TA.) Also, (O, K,) **مِعْضَدٌ** (S, O, Mgh, K) and **مِعْضَادٌ** and **عَضَادٌ** (O, K) An armlet, or bracelet for the arm; syn. **دَمْلَجٌ**; (Lh, S, O, Mgh, K;) which is thus called because it is [worn] upon the **عَضُدٌ**, like a **مِعْضَدَةٌ**: (Lh, TA:) pl. of the first **مِعْضَادٌ**. (A.) — And An instrument with which trees are cut, or lopped; (O, K;) as also **مِعْضَادٌ**: (TA:) anything with which this is done: described by an Arab of the desert as a heavy iron instrument in the form of a reaping-hook, with which trees are cut, or lopped: (AHn, TA:) **مِعْضَادٌ** also, (TA,) or **عَضَادٌ**, (O, K,) signifies an iron instrument like a reaping-hook, (O, K, TA,) without teeth, having its handle bound to a staff or cane, (TA,) with which the pastor draws down the branches of trees to his camels, (O, K, TA,) or his sheep or goats: (TA:) and **مِعْضَدٌ**, a sword which is commonly, or usually, employed for cutting, or lopping, trees; (S, Mgh, O, Mgh, K;) and so **مِعْضَادٌ**; (S, O, K;) which also signifies a sword wherewith a butcher cuts bones. (O, K.)

**مِعْضَدَةٌ** A purse for money; (O, K;) the thing that the traveller binds upon his **عَضُدٌ** [or upper arm], and wherein he puts the money for his expenses. (Lh, TA.)

**مِعْضَدٌ** † A garment having some figured, or embroidered, work on the place of the **عَضُدٌ** [or upper arm] (S, O, K) of its wearer: (S, O:) or marked with stripes in the form of the **عَضُدٌ**: (TA:) or of which its figured work is in its sides: (Lh, TA:) or i. q. **مُضَلَّعٌ** [q. v.]. (A, TA.) — **إِبِلٌ مِعْضَدَةٌ** Camels branded upon the **عَضُدٌ** [or arm] with the mark called **عَضَادٌ**. (S, O, L.) — In a description of the Prophet, as related by Yahya Ibn-Ma'een, the epithet **مِعْضَدٌ** is applied to him, meaning **Firmly made**: but accord. to the relation commonly retained in the memory, it is **مُقْضَدٌ** [q. v.]. (TA.)

**بُسْرٌ مِعْضَدٌ** + Dates beginning to ripen on one side. (S, O, K.)

**مِعْضَادٌ**: see **مِعْضَدٌ**, in five places.

**مِعْضُودٌ**: see **عَضُدٌ**.

**يَعْضِيدٌ** [a word of a very rare measure (see **يَعْقِيدٌ**)] A certain herb, or leguminous plant; (S, O, K;) also called **طَرَحْشُفُوقٌ**, (S, O, TA, [and hence supposed by Golius to be the taraxicon, with which the description has little agreement,] in the T **تَرَحْشُفُوقٌ**, TA,) this being an Arabicized word from [the Pers.] **تَلَخْ كُوكٌ**: accord. to Aboo-Ziyad, it is a herb, or leguminous plant, of those termed **أَحْرَارٌ**, bitter, and having a yellow blossom, desired by the camels and the sheep or goats, and liked also by the horses, which thrive upon it; and it has a viscous milk: (O:) it is a herb, or leguminous plant, of which the blossom is more intensely yellow than the **وَرَسٌ** [q. v.]: or, as some say, it is of the class of trees (مِنَ الشَّجَرِ) [but this term **شَجَرٌ** is often applied to small plants]: and some say that it is of the herbs, or leguminous plants, of [the season called] the **رَبِيعِ**, having in it a bitterness: thus in the M. (TA.)

عضرط

**عَضْرُطٌ** (A'Obeyd, S, O, K) and **عَضْرُطٌ** (K) The **عِجَانُ**, (A'Obeyd, Ibn-'Abbád, S, O, K,) which is [the **perinæum**, i. e.] what is between the anus and the genitals; (A'Obeyd, S, TA;) so in the dial. of Hudheyl; also called **عَضْرُطِيٌّ**: (Ibn-'Abbád, O:) and, (O, K,) some say, (O,) the **أَسْتُ** [or anus itself]; (O, K;) as also **عَضْرُطِيٌّ**: (K:) and, (O, K,) accord. to IAqr, (O,) the [caudal bone called] **عُضْعُصٌ**: (O, K:) or [the meaning is that first expl. above, i. e.] the line [or seam] that extends from the penis to the anus; (K;) as in the M. (TA.) One says, **فَلَانٌ أَهْلَبُ الْعَضْرُطِ** Such a one is a person having much hair (S, O) of the part between the anus and the genitals, (S,) [or of the anus,] or of the body. (O.)

**عَضْرُطٌ** and **عَضْرُوطٌ** and **عَضَارُطٌ** One who acts as a servant for the food of his belly: and a hired man: pl. **عَضَارِطٌ** and **عَضَارِطَةٌ** and **عَضَارِطَةٌ**: (K:) or **عَضْرُوطٌ** has the former of these significations; and the pl. is **عَضَارِطٌ** and **عَضَارِطَةٌ**: (Lth, O:) and the former, (S,) or each, (O,) of these two pls. signifies followers, (S, O,) and the like of them; (S;) and the sing. is **عَضْرُطٌ** and **عَضْرُوطٌ**: (S, O:) and accord. to Aq, **عَضَارِطٌ** signifies hired men; as also **عَضَارُطٌ**; of which latter the sing. is **عَضَارُطٌ**. (O.) Also, [i. e. the three sings. above mentioned,] (K,) or **عَضْرُطٌ**, (Lth, O, TA,) with kesr, (TA,) The base, low, ignoble, mean, or sordid, (Lth, O, K, TA,) of men. (Lth, O, TA.) And **قَوْمٌ عَضَارِطٌ** means **صَعَالِيكٌ** [i. e. Poor, or needy, persons: or thieves, or robbers]. (TA.)

عَضْرُطٌ : see عَضْرُطٌ : = and see also عَضْرُطٌ.

عَضْرُطٌ ; pl. عَضَارِيطُ and عَضَارِطَةٌ : see عَضْرُطٌ.

= Also The *oesophagus*, or *gullet*, (مَرِيءُ الْحَلْقِ), which is the head of the stomach, adherent to the *حَلْقُومٌ*, red, oblong, and white in its interior. (Ibn-'Abbád, O, K.) — And العَضَارِيطُ signifies [app. The axillary artery with its branches;] the veins that are in the arm-pit, between the two portions of flesh. (Ibn-'Abbád, O, K.)

عَضَارِطٌ : see عَضْرُطٌ.

عَضَارِيطِيٌّ : see عَضْرُطٌ, in two places. — Also A flabby vulva. (K, TA.)

### عضرط

عَضْرُوطٌ The عَضْرُوطُ (K,) [i. e.] a small creeping thing called عَسْوَدٌ, white, soft, or smooth, to which the fingers of girls are likened, found in the sands, and called by some عَضْفُوطٌ and عَضْفُوطٌ, of which the pls. are عَضْفَائِيطُ and عَضْفَائِيطٌ : (Lth, O:) or the male of the [species of lizard called] عَضْلَةٌ ; (S, O, K;) and it is (O, K) said to be (O) one of the animals ridden by the *jinn*, or *genii* : (O, K:) pl. عَضْرَافٌ and عَضْرُوفَاتٌ : (Lth, O, K:) dim. عَضْرِيفٌ and عَضْرِيفٌ. (S.)

### عضل

1. عَضَلَهَا (Aḡ, S, O, Mḡb, K,) aor. ʔ and ʔ ; (Aḡ, S, O, Mḡb;) or it is مُعَضَّلَةٌ (K,) i. e. the aor. is ʔ and ʔ and ʔ, the first of which is the most chaste and most known, and the second is mentioned by such as IKḲḏ and ISd, whereas the last is unknown and there is no reason for it; (MF;) or the author of the K may mean by this that the verb is like نَصَرَ and صَرَبَ and عَلِمَ, not مَنَعَ as one might understand it to mean at first sight; (TA; [but I do not find that any one has mentioned عَضَلَهَا;]) inf. n. عَضَلٌ (Aḡ, S, O, Mḡb, K) and عَضَلٌ and عَضَلَانٌ ; (Fr, O, K;) and عَضَلَهَا (K, TA,) inf. n. تَعَضِيلٌ ; (TA;) He prevented, withheld, or debarred, her from marrying, (Aḡ, S, O, Mḡb, K, [الزَّوْجُ in the CK being a mistake for الزَّوْجُ,]) wrongfully; (K;) i. e., a woman, (K,) or his husbandless woman, (S, O,) or a woman highly esteemed by him. (Mḡb.) The primary signification of العَضَلُ is *The act of straitening*; (O;) or *preventing, withholding, or debarring*; and *straitening*. (Ḥam p. 466.) — عَضَلَهُ عَلَيْهِ : see 2. — عَضَلَهُ بِهِ : see 4. — عَضَلَتْهُ, inf. n. عَضَلٌ, I struck his عَضَلَةٌ [i. e. muscle]. (TA.) = عَضَلٌ (S, O, K,) aor. ʔ, (K,) inf. n. عَضَلٌ, said of a man, (S, O,) [He was, or became, muscular, musculous, or branny;] he had many عَضَلَاتٌ (S) or عَضَلٌ (O, K) [i. e. muscles]: or he was large in the عَضَلَةٌ [or muscle] of his shank. (K.)

2: see 1, first sentence. — عَضَلَهُ عَلَيْهِ, inf. n. تَعَضِيلٌ ; (S, O, TA;) or عَضَلٌ عَلَيْهِ (K, TA,)

inf. n. عَضَلٌ ; (TA;) He straitened him (S, O, K, TA) in his affair, (S, O,) and intervened as an obstacle between him and that which he desired. (S, O, TA.) — عَضَلْتُ الشَّيْءَ The thing was, or became, strait. (TA.) — عَضَلْتُ (S, O,) or عَضَلْتُ بَوْلِدَهَا (K,) inf. n. تَعَضِيلٌ ; (S;) and عَضَلْتُ ; (K;) said of a woman, (S, O, K,) and of a ewe or goat, (S, O,) She had her child, or young one, sticking fast [in her vagina], (S, O, TA,) and not coming forth easily, (S, O,) or so that part of it came forth and part did not, thus remaining : (TA:) or she had difficulty in bringing forth her child, or young one : (K, TA:) and in like manner one says of a hen (K, TA) بَيَضَهَا (TA,) and of others : (K, TA:) عَضَلْتُ [said of any bird] meaning the egg twisted, or became difficult [to be excluded] in her inside : (TA in art. عَصَل:) or عَضَلْتُ بَوْلِدَهَا, said of a woman, means her child became choked in her vulva, and did not come forth nor go in [or back]: (Abou-Málik, TA:) and عَضَلَهَا وَلِدَهَا, occurring in a trad., said of a gazelle, means Her young one made her to be such as is termed مَعْضَلَةٌ, by sticking fast in her belly, not coming forth. (IAth, TA.) — And [hence,] عَضَلَتْ الأَرْضُ بِأَهْلِهَا : The land became choked with its people, (S, O, K, TA,) by reason of their multitude. (TA.) And عَضَلُ الْبَيْتَانِ † The place became strait, (K, TA,) with them. (TA.) — See also 4. — عَضَلَتْ النَّاقَةُ The she-camel became fatigued in consequence of travelling, and being ridden, and from any work. (TA.)

4. اعضل It (an affair) was, or became, hard, strait, or difficult, syn. اشْتَدَّ ; (S, O, Mḡb;) and as though it were closed against one, syn. اسْتَعْلَقَ. (S, O.) You say, اعضل به الأمر, (K, TA,) and به عَضَلٌ (IDrd, O, K,) and به عَضَلٌ (TA, and Ḥam p. 258,) and اعضله (K, TA,) The affair was, or became, hard, strait, or difficult, to him, syn. اشْتَدَّ ; (IDrd, O, K, TA, and Ḥam ubi suprà;) and as though it were closed against him, syn. استعلق. (TA.) — And اعضلني فلانٌ, (S,) or اعضل بي (O,) Such a one's affair, or case, wearied me. (S, O.) Hence the phrase, in a trad. of 'Omar, اعضل بي أهل الكوفة (O,) i. e. [The people of El-Koofeh have caused that] the means of effecting my object in their affair, or case, have become strait to me, (O, TA,) and the treating them with gentleness has become difficult to me : (TA:) from عَضَلٌ (O, TA,) as applied to a disease, (O,) or as meaning a "hard," or "difficult," affair, "which one will not undertake," or "[be able to] manage." (TA.) One says of a disease [such as is termed عَضَالٌ], اعضل الأطباء, and تعاضلهم, It overcame the physicians, (K, TA,) and wearied them. (TA.) — See also 2.

5: see the next preceding paragraph.

Q. Q. 4. اعضالت الشجرة The tree had many branches, and was tangled, or luxuriant, or dense. (S, K.) But [its part. n.] مَعْضَلَةٌ, applied to branches, in a verse cited by J [in the S], is said by

Az to be correctly مَعْضَلَةٌ, meaning نائمة [app. a mistranscription ناعمة i. e. soft, &c.]. (TA.) See Q. Q. 4 in arts. عطل and عطل.

عَضَلٌ, applied to a man, Very cunning; or possessing much intelligence or sagacity, or much intelligence mixed with craft and forecast. (IAḡr, K, TA.) — And Very bad, evil, foul, or unseemly; as also مَعْضَلٌ ; (IAḡr, K, TA;) applied to a thing. (IAḡr, TA.)

عَضَلٌ : see عَضَلَةٌ. — Also, (O, K, TA,) accord. to the context in the S, (K, TA,) and as written in all the copies, (TA,) with damm to the ع, but it is only with fet-h to that letter and to the ض, (K, TA,) and thus it is written by IAḡr and other leading lexicologists, (TA,) The [large species of rat called] جَرَدٌ : (S, O, K;) or, accord. to IAḡr, the male of the فَارٌ [or rat]: (TA, and T in art. فَار:) pl. عَضَلَانٌ. (Abou-Naḡr, S, O, K.) [See also عَضَلٌ.]

عَضَلٌ (S, O, K,) and accord. to the ك عَضَلٌ, but correctly عَضَلٌ (TA,) applied to a man, (S, O,) [Muscular, musculous, or branny;] having many عَضَلَاتٌ (S) or عَضَلٌ (O, K) [i. e. muscles]: or large in the عَضَلَةٌ [or muscle] of his shank. (K) — And عَضَلَةٌ, applied to a woman, Compact in flesh, and unseemly, or devoid of beauty. (TA.) — See also عَضَالٌ.

عَضَلَةٌ A calamity, or misfortune: pl. عَضَلٌ (S, O, K) and عَضَلٌ [which latter may be a coll. gen. n.]. (K.) One says, إِنَّهُ لَعَضَلَةٌ مِنَ الْعَضَلِ, Verily it is a calamity of the calamities [meaning a great calamity]. (S, O.)

عَضَلَةٌ (S, O, K) and عَضِيَّةٌ (K) [A muscle; or any of what are termed the voluntary muscles; i. e.] any tendon, or sinew, with which is thick flesh; (K;) or any collected and compact flesh upon a tendon or sinew: and particularly of the shank: (S, O:) pl. عَضَلٌ (S, O, K,\*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] عَضَلَاتٌ. (S.) — Also the former, accord. to AA, A certain tree resembling the دَفْلِيٌّ, which the camels eat, after which they drink water every day: but Az says that he thinks it be عَصَلَةٌ, [n. un. of عَصَلٌ, q. v.,] with the unpointed ص; and what he says is correct. (O.)

عَضَلٌ : see عَضَلٌ.

عَضَالٌ, applied to a disease, (S, O, Mḡb, K,) Severe, or distressing, (S, O, Mḡb,) that wearies the physicians; (S, O;) as also عَضَلٌ and عَضِيلٌ : (O:) or wearing and overcoming: (K:) or, so applied, hateful, that attacks suddenly, and is not slow to kill; the treatment of which wearies the physicians: (Sh, TA:) or that frustrates the ability of the physicians, there being no cure for it. (IAth, TA.) And in like manner it is applied to an affair [as meaning That wearies him who would perform it]: (S, O:) or meaning hard, or difficult, which one will not undertake, or [be able to] manage; and in like manner

مُعْضِلٌ [or مُعْضِلٌ]: or, as some say, the affair [that is hard, or difficult,] is termed عَضَالٌ in its first state; and معضل [i. e. مُعْضِلٌ or مُعْضِلٌ] when it is obligatory. (TA.) And حَلْفَةٌ عَضَالٌ means A hard, or severe, oath, in which is no exception: (K:) or, accord. to IAqr, in the phrase حَلَفْتُ عَضَالًا, the latter word signifies a wonderful calamity; and the phrase means I swore an oath that was a severe calamity. (TA.)

عَضِيلٌ: see the next preceding paragraph.

عَضِيَّةٌ: see عَضَلَةٌ.

عَضِيلٌ Base, ignoble, or mean; narrow [or illiberal] in disposition. (O, K.)

مُعْضِلٌ, applied to an affair, [Hard, strait, or difficult; (see its verb, 4, first sentence;)] such that one cannot find the way to perform it. (S, O.) See also عَضَالٌ, in two places. — And see مُعْضِلٌ: — and عَضَلٌ.

مُعْضَلَةٌ [as a subst.] sing. of مُعْضَلَاتٌ (TA) which signifies Hard, or distressing, events: (S, O, K, TA:) and معضلة [app. accord. to the context مُعْضَلَةٌ] a hard, or difficult, or strait, calamity. (Ham p. 258.) Also, and مُعْضَلَةٌ, An affair, or a case, that is strait in respect of the ways of getting out therefrom. (TA.) [Hence,] أَعُوذُ بِاللَّهِ مِنْ كُلِّ مُعْضَلَةٍ تَيْسَ لَهَا أَبُو حَسَنِ (O, TA,) or, as some relate it, مُعْضَلَةٌ (TA,) is a saying of 'Omar, (so in the O, but in the TA "in the trad. of Ibn-'Omar,") who meant thereby [I seek protection by God from] every difficult question or case [for which there is no Aboo-Hasan; meaning, no one such as 'Alee the son of Aboo-Tálib, who was surnamed أَبُو الْحَسَنِ, and was celebrated for his answers to what are termed الْمَسَائِلُ الْبَعْضَلَاتِ, as is related by En-Nawawee, in his Biographical Dictionary (p. 437)]: (O, TA:) أَبُو حَسَنِ, though determinate, is put in the place of that which is indeterminate. (IAth, TA.)

مُعْضَلٌ [from عَضَلَةٌ "a muscle"] Rendered firm, strong, or compact, in make: such, it is said, was the Prophet. (TA.)

مُعْضَلٌ (S, O, K) and مُعْضَلَةٌ (S, O) and مُعْضَلٌ (K) are epithets applied to a woman (S, O, K) and to a sheep or goat (S, O) and in like manner to a hen and to others; (K;) meaning Having her child, or young one, sticking fast [in her vagina], and not coming forth easily: (S, O:) or having difficulty in bringing forth her child, or young one: (K:) [&c.: see 2:] accord. to Lh, مُعْضَلَةٌ signifies whose child, or young one, will not come forth, so that she dies: and Lth says that مُعْضَلٌ is applied to a قَطَاةٌ as meaning whose eggs stick fast [in her]; but Az says that the epithet applied by the Arabs to a قَطَاةٌ is مُطْرِقٌ: (TA:) the pl. applied to sheep or goats is مَعَاضِيلٌ [irreg.]. (O.) — See also عَضَالٌ, in

two places. — مُعْضِلٌ applied to an arrow: see مُعْضِلٌ.

مُعْضَلَةٌ [as a subst.] see مُعْضَلَةٌ, in three places.

مَعَاضِيلٌ: see مُعْضِلٌ.

عَضْر

عَضْرٌ A winnowing-fork; i. e. the wooden implement (S, ISd, K) with prongs (ISd, K) with which wheat is winnowed: (S, ISd, K:) and عَضْرٌ is a dial. var. thereof: (AHn, TA:) pl. أَعْضِرَةٌ and عَضْرٌ, [the former of pauc. and the latter of mult.,] (K, TA,) both anomalous; the true state of the case being that they formed from عَضْرٌ the pl. عَضَارٌ; and from this, أَعْضِرَةٌ and عَضْرٌ, [of which latter, عَضْرٌ is app. a contraction,] like أُمْتَلَةٌ and مُتَلٌ pls. of مِتَالٌ. (TA.) — And The board, (S, K,) i. e. the broad board, (TA,) of the plough, at the head of which is the iron [or share] (S, K, TA) that cleaves the earth: and so عَضْرٌ, accord. to AHn. (TA.) — And The handle, or part that is grasped by the hand, of a bow: (S, K:) and عَضْرٌ is a dial. var. thereof: (AHn, TA:) pl. عَضَارٌ. (K.) — And The [part of the tail called] عَسِيبٌ [q. v.], (S, K, TA,) or the عَكْوَةٌ [or root of the tail where it is bare of hair, S in art. عَكَو], (TA,) of the camel, (S, TA,) or of the horse, (ISd, TA,) or of both: (K:) as also عَضَارٌ (K,) of which عَضَارٌ is a dial. var.: (TA: [but see the latter:]) pl. أَعْضِرَةٌ (S, TA) and عَضْرٌ, [both, accord. to analogy, of the latter sing.,] the former of pauc. and the latter of mult. (TA.) — And A line, or streak, in a mountain, differing from the rest in colour. (K, TA.) — Also Mountain goats. (K.)

عَضَارٌ: see the preceding paragraph.

عَضُورٌ, applied to a she-camel, Hard, or robust, (K, TA,) in her body; strong to journey. (TA.)

عَيْضُورٌ Edacious; voracious; (Kr, K;) applied to a woman: (Kr, TA:) but عَيْضُورٌ is of higher authority [in this sense]. (TA.) — And Having a habit of biting; syn. عَضُوضٌ. (K.)

عَضَه

1. عَضَه, said of a camel, (Msb, K,) or عَضَهتْ, (S, TA,) said of camels, (S,) or of a she-camel, (TA,) aor. عَضَه, (S, Msb, K, TA,) inf. n. عَضَه, (S, Msb, TA,) He, or they, or she, depastured the trees called عَضَاهُ: (S, Msb, K, TA:) or had a complaint of the belly from the eating thereof: and عَضَه, aor. عَضَه, inf. n. عَضَه, he (a camel) ate the عَضَاهُ. (K.) — And عَضَه العَضَاهُ; as also عَضَهها; (so accord. to the copies of the K;) or عَضَه العَضَاهُ, like مَنَع [in form], inf. n. عَضَه; as also عَضَهها, inf. n. تَعَضِيه; (so accord. to the TA;) He cut the trees called عَضَاهُ: (K, TA:) accord. to AHn, (TA,) تَعَضِيه signifies the

cutting of the عَضَاهُ, (S, TA,) and the collecting firewood thereof. (TA.) — عَضَه, aor. عَضَه, inf. n. عَضَه and عَضَه and عَضِيه and عَضِيه, He lied. (K.) And He excited discord, or dissension, and made known discourse in a mischievous manner, or embellished speech with falsehood; or he calumniated; syn. تَمَرَّ; (K, TA;) or بَهَتَ: (TA:) whence the saying, in a trad., أَتَدْرُونَ مَا الْعَضُهُ أَتَدْرُونَ (TA) i. e. [Know ye what is] the reporting of conversation, or of what has been said, from one person to another, to make mischief between them? (El-Jámi' es-Sagheer:) [or,] accord. to IAth, the calumnious speech between men? or, accord. to As, the evil, or foul, speaking? (TA.) And the same verb, (so accord. to my MS. copy of the K,) or عَضَه, (so accord. to other copies and the TA,) He uttered falsehood and calumny; as also اِعْضَه: (K, TA:) [whence] one says, قَدْ اِعْضَه يَا رَجُلٌ Thou hast uttered calumny, O man. (S, TA.) — And عَضَه فَلَانًا (S, K, TA,) [in some copies of the K عَضَه, but it is] like مَنَع [in form], (TA,) inf. n. عَضَه (S, TA) and عَضِيه, (TA,) He calumniated such a one, (S, K, TA,) and said that there was in him what was not. (K, TA.) — And عَضَه, inf. n. عَضَه, He reviled him, or vilified him, plainly [or in coarse language, as is shown by an explanation of it in the R]. (TA.) — And عَضَه, inf. n. عَضَه and عَضَه and عَضِيه and عَضِيه, He enchanted: (K, TA:) because enchantment is a lying, and a causing to imagine that which has no reality: and he divined. (TA.)

2: see 1, former half, in two places.

4. اِعْضَهتْ الأَرْضُ The land abounded with the trees called عَضَاهُ. (K.) — And اِعْضَه القَوْمُ The people, or party, had their camels depasturing the عَضَاهُ. (S, K.) — See also 1, latter half, in two places.

أَرْضٌ عَضِيهٌ: see عَضَه, in three places. — أَرْضٌ عَضِيهٌ (K, TA) and مُعْضِيهٌ (S, K, TA) A land having trees such as are called عَضَاهُ: (TA:) or abounding with such trees. (S, K, TA.)

عَضَه [also pronounced عَضَه] A lie, or falsehood; and a calumny; (Ks, S, K, TA;) as also عَضِيه: (S, TA:\*) the former said by Et-Ṭoossee to be a mistranscription for عَضَه; but it is not so: (IB, TA:) and it signifies also enchantment, (S, K, TA,) and divination: (S, TA:) and its pl., (S, K,) or [rather] the pl. of عَضَه, (thus accord. to the TA and one of my copies of the S,) is عَضُونٌ, like as عَزُونٌ is of عَزَةٌ: (S, K, TA:) whence the saying in the Kur [xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ [Those who pronounced the Kur-án to be lies, or enchantments]: (S, TA:) accord. to Fr, [the sing.] عَضَه is originally عَضِيه, the deficient [radical] letter being ه; (S, TA:\*) for عَضَه and عَضُونٌ in the dial. of Kureysh signify enchantment [and enchantments], and they term the enchanter عَضَه: (S:) or, as some say, the deficient [radical] letter is و, (S, TA,) from عَضِيه الشَّيْءُ meaning فَرَّقَهُ, (S,) or from عَضِيه الشَّيْءُ

meaning *فَرَّقَهُ*; (TA;) because they divided their sayings respecting the *Kur-án*, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, *يَا لِلْعَضِيَّةِ*, with *kesr* to the *ل*, [*O the lie!*] denoting a calling to aid; (S;) or said on an occasion of wondering at a great lie; and with *fet-h* to the *ل* [i. e. *يَا لِلْعَضِيَّةِ*] denoting a calling for aid. (TA.)

*عَضَه*, originally *عَضِيَّة*: see *عَضَاهُ*, in two places. — And see also *عَضَه*, in three places: and art. *عضو*.

*عَضَه*: see *عَضَاهُ*.

*عَضِيٌّ*, applied to a camel, *That depastures the trees called عَضَاهُ*; as also *عَضَاهِي* so applied; (S, K;) and in like manner, applied to camels, *عَضَاهِيَّة*; (S;) the second and third being rel. ns. from *عَضَه*, and therefore irregularly formed, or from *عَضَاهَة*, not from *عَضَاهُ* because this is a pl. or has the meaning of a pl.: (TA:) so too *عَضَوِيٌّ* applied to a camel, (S, K,) and *عَضَوِيَّة* applied to camels, both with *fet-h*, irregular. (S.) [See also *عَضَاهُ*.]

*عَضَاهُ* Any great trees having thorns; these being of two sorts, genuine (*خَالِص*) and not genuine (*غَيْرُ خَالِص*): the former sort are the *عُرْفُ*, the *عُرْفُط*, the *طَلْح*, the *سَلْم*, the *بَدْر*, the *سِيَال*, the *سَمِر*, the *يَنْبُوت*, the greater *قَتَاد*, the *كَنْهَبَل*, the *شَوْحَط*, and the *عَوْسَج*: the other sort are the *نَبَع*, the *شُرْيَان*, the *سَرَاء*, the *نَشْمَر*, the *عَجْرَم*, and the *تَأَلْب*; and these are called the *عَضَاهُ* of bows (*عَضَاهُ الْقِيَاسِ* [i. e. *الْقَيْسِي*] pl. of *قَوْس*): the small thorny trees are called *عَضُ* [q. v.]: and such as are neither *عَضُ* nor *عَضَاهُ*, of thorny trees, are the *شُكَاعِي*, the *حَلَاوِي*, the *حَلَا*, the *كَب*, and the *سَلْج*: (S;) or, as AZ says in the beginning of his book of herbage and trees, *عَضَاهُ* is the general name of certain thorny trees which have different particular names: the genuine *عَضَاهُ* (*العَضَاهُ الْخَالِص*) are those which are large and have strong thorns: such as are small, of thorny trees, are called *عَضُ* and *شُرُوس* [q. v.]: of the *عَضَاهُ* are the *سَمِر*, the *عُرْفُط*, the *سِيَال*, the *قُرْط*, the greater *قَتَاد*, the *كَنْهَبَل*, the *عَوْسَج*, the *بَدْر*, the *غَاف*, and the *غَرْب*: these are the genuine *عَضَاهُ*: and of the *عَضَاهُ* of bows (*عَضَاهُ الْقِيَاسِ* i. e. *الْقَيْسِي*) are the *شَوْحَط*, the *نَبَع*, the *شُرْيَان*, and the *سَرَاء*: (TA voce *عَضُ*): or *عَضَاهُ* signifies any trees having thorns; as the *طَلْح* and the *عَوْسَج*: or, accord. to some, except the *قَتَاد* and the *بَدْر*: (Msb:) or the greatest of trees: or the *حَمِط* [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K:) [*حَبَلَة* and *سِنَّة* are terms applied

to the fruit, or produce, of trees of the kind called *عَضَاهُ*: see the former of those words:] a single tree thereof is called *عَضَاهَة* (S, K) and *عَضِيَّة* and *عَضَه*, (S, Msb, K, [but in the copies of the K the last of these is erroneously written *عَضَه*]) the radical *ع* being rejected in the last, as it is in *سَفَة*; or, accord. to some, the rejected radical letter is *و*; (AAF, S, Msb;\*) opinions differing on this point because of the different forms of the pl.; (AAF, S, TA;) the pl. being *عَضَاهُ* and (of pauc., TA) *عَضَوَاتُ* (AAF, S, K, TA, in the CK *عَضَوَاتُ*) and *عَضُونُ*; (K;) [the second and third of which are pls. of *عَضَه*;] or, accord. to ISd, *عَضَاهُ* may be an instance of the kind of pl. that differs from its sing. [only] in respect of the *ة*, like *قَتَادَة*, of which the sing. is *قَتَادَة*, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were *عَضَه*: (TA:) the dim. [of *عَضَه*] is *عَضِيَّة*. (S, TA.) [Hence,] one says, *فَلَانٌ يَنْتَجِبُ غَيْرَ عَضَاهِهِ* [lit. *Such a one takes the bark of other than his own عَضَاهُ*, to tan therewith]; meaning † such a one arrogates to himself the poetry of another. (S. See a verse cited in art. *نَجَب*.) [See also 1, first sentence.]

*عَضِيَّة*: see *عَضَه*. — And see also *عَضَه*, in two places.

*عَضِيَّة* [dim. of *عَضَه*]: see *عَضَاهُ*.

*عَضَاهِي*; and its fem., with *ة*: see *عَضِيٌّ*.

*عَضَاهُ* applied to a he-camel, as also *عَضَه*, (S,) and *عَضَاهَة* applied to a she-camel, (S, K,) and thus also *عَضَاهُ*, (K,) *Depasturing the trees called عَضَاهُ*; (S, K, TA;) and the pl. [of *عَضَاهُ* and *عَضَاهَة*] in this sense, applied to camels, is *عَوَاضِه*: (S, TA:) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) *عَضَه* has this meaning; (IB, Msb, TA;) but *عَضَاهُ* signifies *having a complaint from eating the عَضَاهُ*: (IB, TA:) or *عَضَه* has the latter meaning, or the former meaning: or, accord. to AHn, *عَضَاهَة* applied to a she-camel signifies *breaking the branches, or twigs, of the عَضَاهُ*. (TA.) [See also *عَضِيٌّ*.] — Also *Enchanting, or an enchanter*; (As, S, K, TA;) in the dial. of Kureysh. (As, S, TA.) See also the last paragraph of this art. A poet says,

\* أَعُوذُ بِرَبِّي مِنَ النَّافِثَا \*  
\* تِ فِي عَقْدِ الْعَاضِيَةِ الْمُعْضِيَةِ \*

[I seek protection by my Lord from the women sputtering upon the knots of the lying enchanter: see art. *نَفَث*, and the *Kur-án* cxiii. 4]: (S, TA:) or, as some relate it, *فِي عَضِهِ* [upon the enchantment]. (TA.) — And *عَاضِهَة* and *حَيَّة عَاضِهَة* A serpent that kills instantly (AO, S, K) when it bites. (AO, S.)

*مُعْضِه*: see its fem. voce *عَضَه*: — and see the verse cited voce *عَاضِه*.

*مُسْتَعْضِهَة* A woman seeking, or demanding, enchantment: hence the trad., *عَنْ اللَّهِ الْعَاضِيَةِ وَالْمُسْتَعْضِهَةِ* [May God curse her who enchants and her who seeks, or demands, enchantment]. (TA.)

### عضو

1. *عَضَا*, aor. *يَعْضُو*, inf. n. *عَضُو*: see 2, in three places. — *الْعَضُو* in the language of the Arabs signifies [also] *السَّحَرُ* [i. e. *عَضُو* is the inf. n. of *عَضَا* signifying *He enchanted*; like *عَضَه* an inf. n. of *عَضَه*: see the last sentence of the first paragraph of art. *عضه*]. (TA.) — And *يَعْضُو* *كَانَ الْجِرَاحُ* occurs in the "Aghánee" of Abu-l-Faraj, in the biographical notice of Et-Tufeyl: [it means *He used to understand, or have skill in, wounds*: for it is added] *عَاضِي* means *He who understands, or is skilled in, wounds*. (TA.)

2. *تَعْضِيَّة* signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also *عَضُو* [in both of these senses]. (K, TA.) You say, *عَضَيْتُ الشَّاةَ*, (S,) or *الذَّبِيحَةَ*, (Msb,) inf. n. *تَعْضِيَّة*, (S,) *I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أَعْضَا*, [i. e. limbs, or members, &c.; *I limbed it, or dismembered it*]: (S, Msb:) and *عَضَا* *الشَّاةَ* *يَعْضُو*, aor. *يَعْضُو*, inf. n. *عَضُو*, *he divided the sheep, or goat, into parts, or portions*. (TK.) And *عَضَيْتُ الشَّيْءَ*, inf. n. as above, *I distributed the thing*: (S:) and *عَضَاهُ*, aor. *يَعْضُو*, inf. n. *عَضُو*, *he distributed it*. (TA.) It is said in a trad., *لَا تَعْضِيَّةَ فِي مِيرَاثٍ إِلَّا فِيهَا أَحْتَمَلُ الْقَسْرَ* [There shall be no distributing in an inheritance, except in the case of that which is susceptible of division]; i. e., what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed, even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them; but it shall be sold, and its price shall be divided among them. (S.)

*عَضُو* and *عَضُو*, (S, Msb, K, &c.,) the former of which is the more commonly known, (Msb, TA.) [A limb, a member, and an organ, of the body; any bone with the flesh entire, or with much flesh; (M, TA;) any entire bone of the body; thus in the Abridgment of the 'Eyn; (Msb;) any flesh that is entire, or much in quantity, with its bone; (K, TA;) a [distinct] portion of the body; (KL;) a part of an animal, such as the head, (Msb in art. *رَأْس*), or the heart, and the brain, and the liver, and the testicles: (Mgh and K in that art.:) and † of a bow: (K in art. *تَبَع*):] pl. *أَعْضَاءُ*. (S, Msb, TA.) One says *عَضُو مِنَ اللَّحْمِ* [A portion of flesh forming a distinct limb or member]. (K voce *خُصْلَة*.) [And *العَضَوَانِ* is used as meaning *The male and female genital organs*; which are also called *العَسَيْتَانِ*: see *عَسَيْتَة*, last sentence.]

*عَضَه* A piece, part, or portion, (Msb, K,) of a thing: originally *عَضُوَّة*: pl. *عَضُونُ*, irreg., like

سُنُون. (Mṣb.) — And *A party, sect, or class*, (K, TA,) of people: (TA:) [pl. as above:] one says, *فِي الدَّارِ عَضُونٌ مِنَ النَّاسِ* *In the house, or place of abode, are [several] parties, sects, or classes, of people:* (S, TA:) so says Aḡ, (S,) or Ks. (TA.) — Also *A lie, or falsehood:* pl. عَضُون. (K.) In this sense, (TA,) as sing. of the last word in the saying in the Kṛ [xv. 91], *الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ*, its deficient [radical] letter is و or ه, as has been mentioned in art. *عضه* [q. v.]: (S, TA:) those who say that it is و regard as an evidence its having for a pl. عَضُونَ; and those who say that it is ه regard as an evidence their saying عِضِينَ. (TA.) — العَضُونُ as meaning *التَّسْحُرُ* [i. e. *Enchantment*, in the CK (erroneously) *التَّسْحُرُ*,] is [said to be] pl. of عَضَةٌ [in the CK عِضَةٌ], with ه. (K. [But see عِضَةٌ, in art. *عضه*.])

عَضُو The state of possessing sufficient clothing and food. (ISd, K.)

عَضَوِي applied to a camel, and عَضَوِيَّة applied to camels: see عَضِي, in art. *عضه*.

عَاضٍ A man possessing sufficient clothing and food. (ISd, K.) — See also 1, last sentence.

عط

1. عَطَّ النَّوْبَ, (S, O, K,) aor. ʔ, inf. n. عَطَّ, (S, O,) *He slit, or rent, the garment, or piece of cloth, lengthwise*, (Lth, S, O, K,) or *breadthwise, without separation*, (Lth, O, K,) but not heard by Mṣr as meaning breadthwise in chaste language; (Ḥar p. 636;) like عَطَّطَهُ; (K;) or this, of which the inf. n. is تَعَطَّطَ (S, O, TA) and تَعَطَّطَاتٌ also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) and اعطَّ النَّوْبَ signifies [the same, or simply] *he slit, or rent, the garment, or piece of cloth.* (TA.) El-Mufaḍḍal is related to have said that he had read in a copy of the Kṛ-an, [in xii. 28,] *فَلَمَّا رَأَى قَبِيضَهُ عَطَّ مِنْ دُبُرٍ* [And when he saw that his shirt was rent in the hinder part]. (O, K.)\*

2: see the preceding paragraph.

5: see what next follows.

7. انعطَّ *It (a garment, or piece of cloth,) became slit, or rent*, (S, O, K,) *lengthwise, or [accord. to some] breadthwise, without separation;* as also تَعَطَّطَ: (K:) or the latter signifies تَشَقَّقَ [as meaning *it became slit, or rent, &c., much, or in several, or many, places;* or is like the former verb but said of several, or many, garments, &c.]. (O.) — Also, said of a stick, or branch, or the like, *It bent without breaking so as to part asunder.* (AZ, O, K.)

8: see 1. — [Hence,] one says, *اعطَّ أَوَائِلَ الْقَوْمِ* † *He clave the foremost persons of the people, or party.* (TA.)

مَلَا حِفِّ [Wrappers of the kind called] عَطُّطُ

[pl. of مَلْحَفَةٌ] *slit, or rent; or slit, or rent, much, or in many places.* (IAḡr, O, K.)

عَطِيْطٌ A garment, or piece of cloth, *slit, or rent, [lengthwise, or, accord. to some, breadthwise, without separation;]* as also مَعَطُوطٌ. (TA.)

مَعَطٌ [A place of slitting or rending &c.]. One says *تَشَقَّقَ وَاسِعَ المَعَطِ* [A rent of which the place of slitting is wide]. (TA.)

مَعَطُوطٌ: see عَطِيْطٌ.

عطب

1. عَطَبَ, (S, A, Mgh, O, Mṣb, K,) aor. ʔ, (A, Mgh, Mṣb, K,) inf. n. عَطَبٌ, (S, \*Mgh, \*O, \*Mṣb,) and مَعَطَبٌ also may be an inf. n. of the same, (Ḥar p. 196,) *He perished, or died:* (S, A, Mgh, O, Mṣb, K:) [Freytag mentions عَطَبَ also in the same sense, as from the K, in which I do not find it:] it is said of a man, and of other than man: in a trad. it is said of seed-produce. (TA.) — And *He (a camel, and a horse,) flagged, or became powerless:* (K, TA:) or *stopped with his master [or rider] from fatigue.* (TA.) — And *عَطَبَ عَلَيْهِ* *He was, or became, violently*, (O,) or *most violently*, (K,) *angry with him.* (O, K.) — الصُّوفُ signifies *لَيْنُ القطنِ* (O, \*K) and الصُّوفُ (O,) and نَعُومَتُهُ: (K:) you say, عَطَبَ, aor. ʔ, (A, O, K,) inf. n. عَطَبٌ and عَطُوبٌ, (O,) *It [i. e. cotton, and wool,] was, or became, soft.* (A, O, \*K. [See also عَطَبٌ, below.]

2. تَعَطَّبَ, (O, K,) inf. n. of عَطَبَ, (TA,) signifies *The brewing (علاج) of beverage, or wine, in order that its odour may become good:* (O, K:) so says Abou-Sa'eed. (O.) The phrase رَجِيحُ مَعَطَّبٍ occurs in a poem of Lebeed, as some relate it; but as others relate it, it is مَقَطَّبٌ, which means “mixed:” (O, TA:) so says Az; and he adds, “I know not what مَعَطَّبٌ is.” (TA.) — Also, in a grape-vine, *The appearing of the knots, or gems, in the places whence grow the bunches of grapes.* (K.)

4. اعطبه *He (a man, Mṣb), or it (calamity, A), destroyed him, or caused him to perish.* (S, A, O, Mṣb, K.)

8. اعطب النار *He took fire in a portion of cotton:* (A:) or *اعطب بعطبة* *he took fire in a piece of rag* (O, K) or *a portion of cotton.* (O.)

عَطْبٌ and عَطَبٌ Cotton: (IAḡr, S, O, K:) and عَطْبَةٌ signifies *a portion thereof*, (S, A, O, TA,) or *of wool.* (TA.) [SM says,] In the T, *العطب* is said to mean *لَيْنُ القطنِ وَالصُّوفِ*, [and so in the O, where it is written العَطْبُ, and said to be with fet-h,] and its n. un. is عطبة; but I have found it written with ḍamm [to the ع]; therefore by لَيْنٌ seems to be meant لَيْنٌ [i. e. *Such as is soft* of cotton and of wool: which I think to be evidently a mistake: see 1]. (TA.)

عَطِبَ [Perishing, or dying]: see an ex., from a poet, voce رَبُّ.

عَطِبٌ: see عَطِبَ.

عُطْبَةٌ: see عَطِبَ. — Also *A portion of rag by means of which fire is taken:* (K:) or *a portion of burning cotton* (S, A, O) or *rag:* (S, O:) so in the saying, *أَجِدُ رِيحَ عُطْبَةٍ* [I perceive the odour of a portion of burning cotton or rag]. (S, A, O.)

عَوُطْبٌ A calamity, or misfortune: (Aḡ, O, K:) from العَطْبُ [inf. n. of عَطِبَ]. (Aḡ, TA.) — And *The main part, or fathomless deep, of the sea:* (Aḡ, K:) likewise from العَطْبُ: (Aḡ, TA:) and so عَوُطْبٌ, (K in art. عيط,) formed by transposition: (TA ibid. :) or *the deepest place in the sea:* (IAḡr, O:) or *a depressed part between two waves.* (IAḡr, O, K.)

أَعَطِبَ *More [and most] soft:* so in the saying, *هَذَا الكَيْشُ أَعَطِبَ مِنْ هَذَا* [This ram is more soft in his wool than this]. (O.)

مَعَطِبٌ A place of perdition or destruction: pl. مَعَاطِبٌ. (S, O, Mṣb.) [See also 1, first sentence.]

مُعْطِرٌ One who scants his household; syn. مُقْتِرٌ. (O, K.)

عطر

عَطْرٌ *Hardness, severity, rigour, or difficulty.* (IDrd, \*O, \*L.)

عَطُودٌ *Hard, severe, rigorous, or difficult:* (IDrd, O, L, K:) applied in this sense to anything: and particularly to a journey: or in this case meaning *distant.* (L.) — *A quick pace, or rate of going:* (S, O, L, K:) and so عَطْرَدَ [q. v.]. (L.) — *A high mountain:* (O, L, K, TA: [in the CK, من الجبال is erroneously put for من الجبال:]) as also عَصُودٌ and عَطْرَدَ. (L.) — *A long day:* (O, K:) a *complete day* (L) or *year:* (Ibn-Abbād, O, K:) a *whole day.* (T, O, L, K.) One says, *ذَهَبَ عَطُودًا* *He went away a whole day.* (O, K.) — *A conspicuous, clear, open, road, along which one goes whithersoever he will.* (Ish, O, L, K.) — *A generous, noble, liberal, man.* (Ibn-Abbād, O, K.) — *A sharpened spear-head.* (Ibn-Abbād, O, K.) — Accord. to [IDrd and] Az [and J], this word is quasi-coordinate to the quinqueliteral-radical class. (TA.)

عطر

1. عَطَّرَتْ, (S, A, O, Mṣb,) aor. ʔ, inf. n. عَطَّرٌ, (S, O, Mṣb,) said of a woman, (S, A, Mṣb,) *She perfumed herself;* (TA;) and تَعَطَّرَتْ, (A, O, Mṣb,) inf. n. تَعَطَّرٌ; (S;) and استعطرت; (A;) [signify the same: also عَطَّرَ he (a man) was sweet in the odour of his body; and عَطَّرَتْ, said of a woman, signifies the same: see the part. n. عَطْرٌ:] and تَعَطَّرَتْ signifies *she (a woman) made use of perfume.* (TA.) [See also 5.]

2. *عطر* *He perfumed a woman* [&c. ; and so, app., *اعطرى*]. (Msb.) — *بطنى عطرى*, (K,) but in other lexicons than the K we find *اعطرى*, (TA,) [occurring in a prov.,] see in art. *سار* [voce *سائر*]. (K.)

4: see 2, in two places.

5: see 1. — It is said in a trad., of Moḥammad; *كَانَ يُكْرَهُ تَعَطَّرَ النِّسَاءَ وَتَشَبَّهَنَّ 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 تعطر, 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.] *اعطار* (A) and [of mult.] *عطور*. (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 الأمانة* *A certain herb*: see *ذئرة*.

*عطر*, applied to a man, (K, TA,) and *عطرة*, applied to a woman, (S, A, O, Msb, 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 *معطرة*, and *مغطير*.] — 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] *كثيرة السواك مطرة* signifies here *كثيرة السواك*. (TA.) — *عطرة* *A she-camel easy of sale in the market*; (O, K;) *that sells herself by her goodliness*; (TA;) as also *عطارة* (O, K) and *معطارة*: (TA:) or a she-camel of generous race, or excellent; (S, O, K;) as also *مغطار* (S, O, TA) and *معطارة* and *مغطرة* [or *مغطرة*?]; (K, TA;) or *مغطرة*: (O:) and *عطرات* and *مغاطر* 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 *مغطير* signifies the same in the saying of El-'Ajjāj, describing the [wild] he-ass and the she-asses,

• *يَتَبَعْنَ جَابًا كَمَدَقِ الْمَغْطِيرِ* •

[*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. *عطير*. (O, K.)

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

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

*مغطرة*: see *عطر*, last sentence.

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

*مغطار* and *مغطارة*: see *مغطير*; each in two places. — and see *مغطير*; and *عطر*, in three places.

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

*مغاطر*: see *عطر*, last sentence.

*مغطرة*: see *عطر*, first sentence.

### عطر

Q. 1. *عطرده 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*; (*العتاد* and *كالعدة*); Ibn-'Abbād, O, K;) and *اجعله لنا عطرودا* signifies the same. (O, K.)

*عطرده* *i. q. عطرود* 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 عطرودا*: see the first paragraph.

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

### عطس

1. *عطس*, aor. : (S, A, O, Msb, K) and *ع*, (S, O, Msb, K,) the former of which is the more approved, and therefore it alone is mentioned in some copies [of the K], (TA,) inf. n. *عطس*, (Msb,) or *عطاس*, (S, A,) or both, (O, K,) or the latter is a simple subst., (TA,) *He sneezed*; expl. by *أنته العطسة*: (A, K:) [properly] said only of a man. (MF, from the "Iktirāh.") It is said in a trad., *كَانَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّأَوُّبَ* [*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 الضبيح*, (S, O, K,) inf. n. *عطس*, (TA,) † *The dawn broke*: (S, K:) or *shone forth*. (A, Msb.) — *عطست به النجوم*, (A, O, K,) and *النجوم*, (A,) *Evil omens brought ill luck upon him*: (A, O:\*) *نجم* and *نجم* are pls. of *نجمة* and *نجم*, 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 *عطس*, alone. (K.) [See also *عطس*.]

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

*عطسة* (S, A, O, K) and *عطاس* (Msb, 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 السَّنُورُ 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, *فلان عطسة فلان*,

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

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

وَقَدْ أُغْتَدِي قَبْلَ الْعَطَسِ بِسَابِحٍ

† [*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 غ. (TA in art. غطس.) — And one says, *أَصَابَتْهُ اللَّجْمُ*, (A, O, K,\*) and العَطُوسُ, (A, TA,) and العَطُوسُ, (A, TA,) [accord. to the A, app. meaning *A portentous event bringing ill luck befell him*: (see L, last sentence:) or] meaning *death [befell him]*: (O, K:) being here made sing.; (A, TA;) and so اللَّجْمُ. (TA.)

عَطَسَ: 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.)

عَطُوسٌ *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.)

العَطَسُ (S, O, Mgh, K) and العَطَسُ, (Lth, S, O, K,) the latter being sometimes used, (S,) or only the former, (Az,) *The nose*: (Lth, S, O, Mgh, K:) pl. مَعَطَسٌ. (TA.)

مَعَطَسٌ *Abased*. (Ibn-Abbád, A, O, K.) You say, *رَدَّوْهُ مَعَطَسًا* *I repelled him abased*. (A.)

عطس

1. عَطَسَ, aor. - , inf. n. عَطَسٌ, (S, O, Mgh, K,) and sometimes مَعَطَسٌ, (TA,) *He thirsted; was thirsty: was in want of drink*; and *it was in want of irrigation*: عَطَسٌ being the contr. of عَطِ. (S, O, TA.) — *He longed, or desired, [lit. thirsted,] to meet with him*: like as they say *ظَمِئَ*. (IDrd, O.) And *شَدِيدٌ* *أَنَا شَدِيدٌ إِلَى لِقَائِكَ* † [*I am vehemently longing, or desiring, to meet with thee*]. (A.) [See also the first paragraph of art. عَمِي.] — عَطَسَهُ 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 فلاناً *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 *أَعطسها*. (TA.)

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

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

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

عَطَسٌ (Mgh, O, Mgh, K) and عطس (K) and عطشان [without and with tenween, as is shown by the two forms of its fem., which see in what follows,] (S, Mgh, O, Mgh) and عطس (TA) *Thirsting; or thirsty*: (S, TA:) or *needing water*: (Mgh:) or you say, *هُوَ عَطْشَانٌ* † [*He is thirsting, or thirsty, now*]; (Lh, K;) and *هُوَ عَطْشَانٌ* † [*He will be thirsting, or thirsty, tomorrow*]; (Lh, O, K;) and *مَا هُوَ بِعَاطِسٍ* † [*He will not be thirsting, or thirsty, after this day*]: (Lh, TA:) fem. [of the first] عَطْشَانَةٌ (O, Mgh, K) and [of the second] عَطْشَانَةٌ (TA) and [of the third] عطشى (S, O, Mgh, K,) which is also used as a pl., (S, K,) and عطشانة: (Lth, O, K:) pl. masc. [of the first and third and fourth, and perhaps of the second also,] عطش (S, O, Mgh, K) and عطاش [which is irregular] and عطشون and [of the second] عطشون (TA) and [of the third] عطاشي: (S, O, K:) pl. fem. عطاش, like the masc., (S, O, K,) and [of the first] عطشات, (Lth, O, K,) but this was ignored by Aboo-Leylâ, (O,) and [of the second] عطشآت (TA) and [of the third] عطشانات. (Lth, O, K.) Accord. to Moḥammad Ibn-Es-Sere, عطشان is originally عطشأ, like صحرأ, the ن being substituted for the fem. ل, as is shown by its plural's being عطاشي like صحرأ: (S, O:) [but there are many similar pls. of epithets of the measure فَعْلَانٌ; as سَكَارِي and غِيَارِي and نَدَامِي and كَسَالِي &c.] You say also عطشان; the latter being an imitative sequent to

the former, not used alone. (S, O.) And إِنَّكَ إِلَى الدَّمِ عَطْشَانٌ † كَأَنَّكَ عَطْشَانٌ † [*Verily thou art thirsting for blood, as though thou wert 'Atshán*]: (A:) this being the name of a sword of 'Abd-El-Muttalib Ibn-Háshim. (A, O, K.) The dim. of عطش is عطشان, as though from عطشان; and عطيش also; but the former is the better. (ISk, O.) — [Hence,] عطشان also signifies † *Longing; or desiring*. (K.) You say, *إِنِّي إِلَيْكَ لِنَعَطْشَانٌ* † [*Verily I am longing for seeing thee*]. (IAar, O.) — مَكَانٌ عَطِشٌ (S, O, Mgh) and عطش (S, O) *A place in which is little water*: (S, O, Mgh:) or *in which is no water*. (Mgh.) — عَطِشَةُ الْوِشَاحِ (A) or عَطِشَةُ الْوِشَاحِ (TA) † [*Such a woman is slender in the waist; or in the belly and flanks; like الْوِشَاحِ*].

عَطِشٌ: fem. عَطِشِي and عَطِشَانَةٌ: see عطش, 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: }  
عَطِيشَانٌ: } dims. of عطش, q. v. (ISk, O.)

عَاطِشٌ: see عطش, in three places.

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

مَعَطِيشٌ *A man whose camels have become thirsty*. (TA.) [See also مَعَطِيشٌ.] — See also مَعَطِيشَةٌ.

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

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

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

مَعَطِيشٌ *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 مَعَطِيشٌ.]

عطف

1. عَطَفَ, (S, Mgh, O, Mgh, K,) aor. - , (O, K,) inf. n. عَطُوفٌ, (Mgh, Mgh,) or عَطْفٌ, (O, TA,) *He, or it, (a man, S, O, or a thing, Mgh,) inclined; (S, Mgh, O, Mgh, K;) or bent*: (MF, TA:) and انعطف also has the former meaning, (Mgh, Mgh, TA,) as in the saying *انعطف نحوه* *i. e. he, or it, inclined towards him, or it*: (TA;) 262

[or the latter meaning;] or *it became inclined*, (Mṣb,) or *became bent*, (§, \*O, Mṣb, K,) or *both*, (TA,) as quasi-pass. of *عَطَفَ*; (§, O, Mṣb, TA;) and *عَطَفَ* likewise has both of these meanings, as quasi-pass. of *عَطَفَهُ*, or [signifies *it became much inclined and bent*, for] *عَطَفَ* is with teshdeed to denote muchness. (TA.) — Hence, (MF, TA,) *عَطَفَ عَلَيْهِ*, (§, Mgh, MA, O, K,) [aor. as above,] inf. n. *عَطَفَ*; (MA, MF, TA;) and *عَطَفَ عَلَيْهِ*; (§, MA, O, K;) [and *عَطَفَ عَلَيْهِ*;] † *He was*, or *became*, *favourably inclined towards him*; or *affectionate*, or *kind*, to him; (MA, PṢ;) *he regarded him*, or *treated him*, with *mercy* or *pity* or *compassion*; (MA, Mgh;) because in *mercy*, or *pity*, or *compassion*, is an inclining towards its object; (Mgh;) i. q. *أَشْفَقَ عَلَيْهِ*; (§, O, K;) and *وَصَلَهُ*, and *بَرَّهُ*. (TA in explanation of the second.) And *عَطَفَتْ عَلَى* *عَطَفَتْ عَلَى*, aor. as above, inf. n. *عَطَفَ*, said of a she-camel, † *She became favourably inclined*, or *compassionate*, towards her young one, and yielded her milk; (Mṣb;) and *عَطَفَتْ عَلَيْهِ* [signifies the same, or *she was made to incline to him*, or to affect him]. (M in art. رَأَى, &c.) — *عَطَفَ عَلَيْهِ* also signifies *He turned*, or *returned*, against him: (§;) or *he charged*, or *made an assault or attack*, upon him, [in battle,] and *turned*, or *returned*, against him: (O, K;) or *he returned against him with that which he disliked*, or *hated*: and to him with that which he desired. (L, referring to a verse of Aboo-Wejzeh Es-Saʿdee cited in art. حِينَ, q. v.) — And *عَطَفَ*, aor. as above, (TA,) inf. n. *عَطَفَ*, (K, TA,) signifies also *He turned away*, or *back*. (K, \*TA.) — And [hence,] *عَطَفَ عَنْهُ* signifies † *the contr. of عَطَفَ عَلَيْهِ* in the first of the senses assigned to this latter above [i. e. it signifies † *He was*, or *became*, *averse from him*; or *disaffected*, or *un-kind*, to him; or *unmerciful*, *unpitying*, or *un-compassionate*, to him]. (MF, TA.) — *عَطُوفٌ* and *عَطْفٌ* [as intrans. inf. ns.] also signify A sheep's, or goat's, *bending the neck*, not by reason of an ailment. (TA.) — And *عَطْفٌ* [app. likewise as an intrans. inf. n.] also signifies *The folding of the extremities of the skirt*, of the facing, or outer side, upon, or against, the lining, or inner side. (TA.) — *عَطَفَهُ*, (Mgh, Mṣb, TA,) [aor. as above,] inf. n. *عَطَفَ*, (Mgh, Mṣb,) *He inclined it*; (Mgh, Mṣb, TA;) namely, a thing; (Mṣb, TA;) as also *عَطَفَهُ*: (Mgh;) or *he bent it*, or *doubled it*, or *folded it*: (Mṣb;) or it signifies also *he bent it*: and *عَطَفَهُ* likewise, inf. n. *عَطَفَ*, has both of these meanings: (TA;) or this latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (§, O, TA:) you say, *عَطَفْتُ الْعُودَ* (§) *I bent* [or *inclined*] *the stick*, or *piece of wood*: (MA, PṢ;) and *عَطَفْتُ الْعِيدَانَ* [I bent, or inclined, the sticks, or pieces of wood]: (§, O;) and *عَطَفْتُ رَأْسَ الْخَشَبَةِ* [I bent, or inclined, much, the head of the piece of wood]. (TA.) One says of a she-gazelle, *عَطَفَتْ إِذَا رَضَتْ* [She inclines, or bends, her neck when she lies down on her

breast]. (O, K.) And one says, *عَطَفَ رَأْسَ بَعِيرِهِ إِلَيْهِ* *He inclined*, or *bent*, or *turned aside*, the head of his camel towards him; inf. n. *عَطَفَ*: (TA;) and *عَطَفَ نَاقَتَهُ* † *He turned aside his she-camel* (عَطَفَهَا) *by pulling her nose-rein in order that she should incline her head*. (Mgh.) And *عَطَفَ الْوَسَادَةَ*, (§, O, K,) aor. and inf. n. as above; (O;) and *عَطَفَ*; (K;) *He bent*, or *doubled*, or *folded*, the pillow, or cushion, (§, O, K,) when leaning with his elbow upon it. (O.) — And [hence] one says, *عَطَفَ اللَّهُ بِقَلْبِ السُّلْطَانِ*, or *عَطَفَ عَلَى رِعْيَتِهِ* † *God made the heart of the Sultan*, or *ruling power*, to be *favourably inclined towards his subjects*; to regard them, or treat them, with *mercy*. (TA.) And *عَطَفَتْكَ عَلَيْهِمُ الرَّحْمَةُ* † [The feeling of relationship, or consanguinity, or the sympathy of blood, caused, or hath caused, thee to be favourably inclined towards them; &c.]. (Ham p. 765.) And *عَطَفَ النَّاقَةَ عَلَى وَلَدِهَا* † [He made the she-camel to incline to, or affect, her young one]. (M in art. رَأَى, &c.; see also *مُعَطَفَةٌ* in this art.) And *تُعَطَفَ عَلَى الْبِئْرِ* † [She (a camel) is made to incline to, or affect, the stuffed skin of a young unweaned camel in order that she may yield her milk, when her young one has died]. (§, O. [See *عَطُوفٌ*].) — And *عَطَفْتَهُ عَنْ حَاجَتِهِ* † *I turned him away*, or *back*, from his object of want. (Mṣb.) — And *عَطَفَ الْمَدْمُجَ* i. e. *القِدْحَ* means *The turning round about*, or *shuffling*, of the gaming-arrow. (§ voce *مَدْمُجٌ*: see a verse there cited.)

2: see 1, latter half, in four places. — *عَطَفْتَهُ*, *تُعَطِفُ*, inf. n. *تُعَطِفُ*, *I made my garment to be to him an عَطْفٌ*, (O, K, TA,) i. e. a *رِدَاءٌ*, [by putting it] upon his shoulders, as men do in the [season of] heat. (TA.)

5: see 1, former half, in three places. — [*عَطَفَ* also signifies *He (a man) affected a bending of his body*; like *تَنَتَّى*, with which it is coupled in the § and O and K in art. *غَوْجٌ*.] — *عَطَفَ بِالْعَطْفِ* *He clad himself* (§, O, K\*) *with the عَطْفُ* (O) [i. e.] *with the رِدَاءُ*; (§;) as also *عَطَفَ بِهِ*. (Ibn-'Abbād, O, K.\*) — Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) *سُبْحَانَ مَنْ تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ* † [I declare, or celebrate, or extol, the absolute perfection] of Him who hath clad Himself with might as with a *رِدَاءٌ* [and (as expl. in the K in art. قول and by Ṣgh) hath predominated thereby]. (IAth, TA.)

6. *عَطَفَ بَعْضُهُمْ عَلَى بَعْضٍ تَعَاطَفُوا* [i. e. † *They were*, or *became*, *favourably inclined*, one towards another; or *affectionate*, or *kind*, one to another; &c.: see 1]. (§, O, K.) — And *تَعَاطَفَ* *He (a man, Lth, O) shook*, or *moved about*, his head, in his gait: (Lth, O, K;) or *he inclined from side to side*, therein: or *he walked with an elegant and a proud and self-conceited gait*. (O, \*K.)

7: see 1, first quarter, in two places.

8: see 5. — [Hence,] *اعْتَطَفَ الْقَوْسَ* *He hung upon himself the bow*, putting its suspensory belt or cord upon his neck or shoulder; (IAṣr, TA;) and so *السَّيْفَ* the sword. (TA.)

10. *اسْتَغَطَفَهُ عَلَيْهِ*, (O, K,) or *اسْتَغَطَفَهُ عَلَيْهِ*, (§, [in which the meaning is indicated by the addition of *فَعَطَفَ*],) signifies *سَأَلَهُ أَنْ يَعْطِفَ عَلَيْهِ* [He asked him to become favourably inclined towards him; to be affectionate, or kind, to him; or to regard him, or treat him, with mercy or pity or compassion]: (O, K;) [or *he sought*, or *endeavoured*, to conciliate to him his affection, or good will:] or *اسْتَغَطَفْتَهُ* signifies *يَسْأَلُهُ أَنْ يَعْطِفَ* [I asked him to incline, or bend: but perhaps *يَعْطِفَ* is a mistranscription for *يَعْطِفَ*]. (Mṣb.) — See also 1, latter half, in two places.

*عَطْفٌ*: see the next paragraph, last sentence, in two places. — [It is used in grammar as meaning *Adjunction* to an antecedent: this is of two kinds; *عَطْفُ الْبَيَانِ* the explicative adjunction, as in *جَاءَ أَخُوكَ زَيْدٌ*; and *عَطْفُ النَّسَبِ* the ordinal adjunction, as in *جَاءَ زَيْدٌ وَعَمْرُو*: (in each of which instances the latter noun is termed *مُعَطُوفٌ*; and the former noun *عَطْفٌ عَلَيْهِ*;) and hence, *حَرْفٌ عَطْفٌ*, meaning a particle of adjunction; or what we commonly call a conjunction; (as *وَ*, and *ثُمَّ*, &c.;) also termed *حَرْفٌ عَاطِفٌ* an adjunctive particle.]

*عَطْفٌ* The side of a human being, from the head to the hip, or to the foot: (Mgh;) and the side of a thing: (Mṣb;) or the dual signifies the two sides of a man, from the part next the head to the hips: (§, O;) and the two sides of the neck of a man: (TA;) and the two sides of anything: (§, O, K;) as relating to a man, (TA,) or a thing, (Mṣb,) the pl. is *أَعْطَافٌ*, [properly a pl. of pauc,] (*عَطَافٌ*, (Mṣb, TA,) and, as relating to a man, *عَطَافٌ* also, and *عَطُوفٌ*. (TA.) Hence the phrase, *هُنَّ عَطَافٌ* [They are more pliant, or pliable; properly as meaning *flexible*, *supple*, *lithe*, or *limber*; but app. here used tropically, as meaning *compliant*: compare *الْحَانِبُ*]. (Mgh.) And *لَيْسَ الْأَعْطَافُ* [Pliant, or pliable, &c.], applied to a horse: (En-Nadr, TA voce *غَوْجٌ*: [see also *عَاجٌ*, in art. *غَوْجٌ*];) and *سَهْلٌ الْمَعْطِفِ* † [and *عَطَافٌ* and *الْمَعْطِفِ*, which signify the same,] so applied. (§ and O and TA voce *غَوْجٌ*.) And [hence, also,] one says, *تَنَى عَنِّي عَطْفُهُ* [lit. *He bent from me his side*], meaning *he turned away from me*. (§, O, K.) And *جَاءَ ثَانِي عَطْفِهِ* *He came in an unstrained, or an easy, or a pleasant and plentiful, state, or condition*: (O, K;) or (K) *عَطْفُهُ* in the Kūr [xxii. 9] means (O) *twisting, or bending, his neck*: (O, K;) or (K) *magnifying himself, or behaving proudly, and turning away* (O, K) from *El-Islām*. (O.) And *لَنْ يَنْظُرَ فِي عَطْفِهِ* [lit. *Such a one looks at his sides*], meaning, *is self-conceited*. (IDrd, O, K.\*) —

Also The *armpit* (Az, O, K, TA) of a man: and his *shoulder*: pl. **عَطُوفٌ**. (Az, TA.) — And The *curved part of each of the two extremities* of the bow; (O, K, TA;) the two being called its **عَطْفَانٌ**. (TA.) One says, **تَعَوَّجَ الْقَوْسُ فِي عَطْفِيهِ**, (O, TA,) in the copies of the K, **تَعَرَّجَ الْفَرْسُ فِي عَطْفِيهِ**, but the former is the right, (TA,) meaning [The bow] bent to the right and left [in the two curved parts of its extremities]. (O, K, TA.) — One says also, **تَنَحَّ عَنْ عَطْفِ الطَّرِيقِ** [i. e. Go thou aside from] the beaten track of the road; as also **عَطْفِيهِ**: (IAar, O, K;) or **عَطْفٌ** signifies a *bending* (Mgh, Mṣb) in a street (Mgh) or road, (Mṣb,) being an inf. n. used as a simple subst.; but the **عَطْف** in a street [or road] is [a bent part, being] of the measure **فَعْلٌ** in the sense of the measure **مَفْعُولٌ**. (Mgh. [See similar instances voce **ذَبَحٌ**].)

**عَطْفٌ**: see **عَطْفَةٌ**. = Also *Length of the edges of the eyelids*, (O, K, TA,) and a *bending* [app. upwards] thereof: (TA:) occurring in a trad.: or the word, as some relate it, is **عَطْفٌ** [q. v.]; (O, TA;) which is of higher authority. (TA.)

**عَطْفَةٌ** [as an inf. n. un.] *An inclining*: hence, in a trad., **كَانَ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةً** [As though their inclining, when they heard my voice, were the inclining of the cows (app. meaning wild cows) towards their young ones]. (O, TA.) — And *A certain bead by means of which women captivate men*; (S, O, K;) as also **عَطْفَةٌ**. (K.) = Also, (K,) or **عَطْفَةٌ**, for which **عَطْفَةٌ** is used by poetic license, (Ish and O, [referring to a verse which will be found at the close of this paragraph, in which verse, however, it is certainly not used as applied to what here immediately follows,]) *A tree to which the **حَبْلَةٌ** [i. e. grape-vine, or branch of a grape-vine,] clings*; (Ish, O, K;) and so **عَطْفَةٌ**, (K,) or thus as written in the “Book of Plants” by AHn, who says that it is thus called because of its bending and twining upon trees: (O: [but this remark seems evidently to show that he means thereby one of the plants mentioned below voce **عَطْفَةٌ** or voce **عَطْفَةٌ**, or perhaps what here follows:]) IB says that the **عَطْفَةٌ** is the **لَبْلَابٌ** [*dolichos lablab* of Linn.]; so called because of its twining upon trees: (TA:) [and this, or what will be found mentioned voce **عَطْفَةٌ** below, may be meant in the following verse:] a poet says,

- تَلَيْسَ حَبْلًا بِدَمِي وَحَيِي
- تَلَيْسَ عَطْفَةً بِفُرُوعِ ضَالٍ

[The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an **عَطْفَةٌ** with, and to, the branches of a wild lute-tree]. (Ish, O, TA.)

**عَطْفَةٌ**: see **عَطْفَةٌ**, in two places. — Also The *extremities* [or *tendrils*] of the vine, that hang therefrom. (K.) — And The *tree* [or *plant*] called **عَصْبَةٌ** [n. un. of **عَصَبٌ**, q. v., said by some

to signify the **لَبْلَابٌ**, mentioned in the next preceding paragraph]. (K.)

**عَطْفَةٌ** *A certain plant which twines upon trees and has no leaves nor branches, fed upon by the oxen* [app. meaning the wild oxen,] (K, TA,) but *injurious to them*: (TA:) some of its **عُرُوقٌ** [app. here meaning root-like stalks] are taken, and twisted, and charmed [by some invocation or otherwise], and cast upon the woman that hates her husband, and she consequently loves him: (K, TA:) so they assert: (TA:) accord. to AA, **عَطْفٌ** signifies *one of the strange kinds of trees of the desert*: (O, TA:) **عَطْفَةٌ** is the n. un. thereof. (TA.) See also **عَطْفَةٌ**.

**قَوْسٌ عَطْفِيٌّ**: see **مَعَطُوفٌ**.

**عَطْفَاءٌ** [as an epithet applied to a **شَاةٌ**, i. e. sheep or goat,] *Having the horn twisted*; like **عَقَصَاءٌ**: occurring in a trad. relating to the poor-rate. (TA. [The masc., **أَعَطَفُ**, I do not find mentioned.])

**عَطَافٌ** and **مِعْطَافٌ** [A garment of either of the kinds called] **رَدَاءٌ** (S, O, K) and **طَيْسَانٌ**, and any garment that is worn like as is the **رَدَاءٌ**, (TA,) and the former also signifies *an إِزَارٌ*: (K:) the two words are like **إِزَارٌ** and **مِزْرٌ**, &c.: and the **رَدَاءٌ** is said to be called **عَطَافٌ** because it falls against the two sides of the man's neck, which are termed his **عَطْفَانٌ**: the pl. [of pauc.] of **عَطَافٌ** is **أَعَطَفَةٌ** and [of mult.] **عَطْفٌ** and **عَطُوفٌ**; (TA;) and **عَطْفٌ** [also] is a pl. of **عَطَافٌ** as meaning an **إِزَارٌ**: (K, TA:) the pl. of **مِعْطَافٌ** is **مِعْطَافٌ**; but Aṣ says that he had not heard any sing. of this pl. (O, TA.) — Hence, (S, O, TA,) **عَطَافٌ** signifies also *A sword*; (S, O, K, TA;) because the Arabs called it [in like manner] **رَدَاءٌ** [q. v.]; (TA;) and so **مِعْطَافٌ**. (K.) — And one says, **السَّيْفُ عَطَافِيٌّ وَإِبَاطِيٌّ**, meaning *I put, or place, the sword upon my side, and beneath my armpit*. (TA in art. **إِبَاطٌ**.)

**عَطُوفٌ**, applied to a bow: see **مُعْطَفَةٌ**. — Applied to a gaming-arrow, (O, K,) of those used in the game called **الْمَيْسِرُ**, (O,) as also **عَطَافٌ**, *That inclines towards, or upon, the other arrows [in the receptacle called the **رَبَابَةٌ**], and comes forth winning, or before the others*: [app. because it is the first upon which the hand falls:] (O, K:) an ex. of the former occurs in a verse of Ṣakhr-el-Gheî cited in art. **خُضٌ**: (O, TA:) [in the TA, in art. **خَوْضٌ**, it is expl. as meaning, in that verse, a borrowed arrow, in the luck of which one has confidence:] or the former, accord. to El-Kutabee, (O,) or each, (K,) signifies the arrow to which is assigned no fine and no gain; (O, K;) it is one of the three **أَعْفَالٌ**; and is called **عَطُوفٌ** because it returns into every **رَبَابَةٌ** with which one plays; and El-Kutabee says that **قَدْحًا عَطُوفًا** in the verse of Ṣakhr is a sing. in a pl. sense: (O:) or, (O, K,) accord. to Skr, (O,) **عَطُوفٌ** signifies *that comes [forth] (يُرْدُ) so in the O, in the copies*

of the **كِرْدٌ**, [which would make this explanation virtually the same as the one immediately following it,] *time after time: or that is repeated, [i. e. repeatedly put into the **رَبَابَةٌ** and drawn forth from it,] time after time: and **عَطَافٌ** signifies a gaming arrow that turns aside from the places whence the [other] arrows are taken (عَنْ مَأْخَذِ الْقِدَاجِ [for which the CK has **عَلَى مَأْخَذِ الْقِدَاجِ**], and becomes alone, by itself. (O, K.) — Also **عَطُوفٌ**, + *One much inclined to favour; or to be affectionate, or kind; and to show mercy or pity or compassion. (O.) + A bestower of favour, or bounty; good in disposition; as also **عَاطِفٌ**; (TA;) of both of which **عَطْفٌ** is pl.; (K, TA;) and **عَطَافٌ** also has this meaning, applied to a man: (Lth, TA:) and also this last, and **عَطُوفٌ**, + *a man who protects, or defends, those who are defeated, or put to flight. (TA.) And + A woman loving to her husband, affectionate to her child or children. (TA.) And + A she-camel that is made to incline to, or affect, (S, O,) or that inclines to, or affects, (so in the copies of the K,) the stuffed skin of a young unweaned camel, [when her young one has died,] and that keeps, or cleaves, to it: (S, O, K:) pl. **عَطْفٌ**. (TA. [See 1, near the end.]) = Also, and **عَاطُوفٌ**, *A مَصِيدَةٌ* [or *snare, trap, gin, or net*], (O, K, TA,) so called because (O, TA) *having in it a piece of wood that bends, or inclines, (O, K, TA,) in its head: (TA:) also called **عَاطُوفٌ**. (TA in art. **عُطْفٌ**.)****

**عَطِيفٌ** + *A woman having no pride; gentle; very submissive or obedient. (AZ, O, K.)*

**عَطَافَةٌ**: see **مُعْطَفَةٌ**: — and see what here follows.

**عَطَافَةٌ** and **عَطَافَةٌ** *A bow*: pl. **عَطَافِيٌّ**. (TA.)

**عَطَافٌ**: see **عَطُوفٌ**, in three places. — **العَطَافُونَ** is like **العَكَارُونَ**, meaning + *They who return to the fight* [after fleeing, or wheeling away]. (TA in art. **عَكَرٌ**.)

**عَاطِفٌ** *A she-gazelle (ظَبِيَّةٌ) inclining, or bending, her neck when she lies down on her breast. (S, O, K.) And **عَاطِفَةٌ** *A sheep or goat (شَاةٌ) bending its neck, not by reason of an ailment. (TA.) — See also **عَطُوفٌ**, latter half. — And see the explanations of the verse of Aboo-Wejzeh Es-Saadee cited in art. **حِينٌ**. — **العَاطِفُ** is applied to *The sixth [in arriving at the goal] of the horses that are started together for a race; (MA, TA, and Ham p. 46;) related as on the authority of El-Muärrij; but Az did not find that those who related this as from him were trustworthy persons, though he was himself trustworthy: (TA:) or the fourth thereof. (Har p. 270.) — See also **عَطْفٌ**.***

**عَاطِفَةٌ** [+ *A bias, or cause of inclining*: pl. **عَوَاطِفٌ**. One says, **مَا يَتَّيْنِي عَلَيْكَ عَاطِفَةٌ مِنْ قَرَابَةٍ** and **قَرَابَةٌ** [+ *A bias of relationship does not incline me towards thee; or no bias of relationship inclines me towards thee. (S, O, TA.) — [And*

hence, as being a cause of inclining,] **العاطفة** signifies [also] *Relationship* [itself]; or *the tie*, or *ties, thereof*; syn. **الرَّحْمَةُ**: an epithet in which the quality of a substantive predominates. (TA.) — [And] † *Affection*, or *kindness*; *mercy*, *pity*, or *compassion*. (MA.)

**عَاطُوفٌ**: see **عَطُوفٌ**, last sentence.

**مُعَطَّفٌ**; and its pl. **مَعَاظِفٌ**: see **مُعَطَّفٌ**. [A *place of inclining*, or *bending*, of the body; whence,] **المُعَطَّفِ** and **المَعَاظِفِ**: see **عَطْفٌ**: [and a *place of flexure*, or *creasing*, of the skin; whence it is said that the pl.] **مَعَاظِفٌ** signifies the *places*, of the body, *that sweat*. (TA in art. **عَرَضٌ**.) [And *A place of doubling*, or *folding*; or *a duplication*, or *fold*, of a garment, or piece of cloth.]

**مِعْطَفٌ**: see **عِطَافٌ**, in three places.

**مُعَطَّفَةٌ**, applied to bows (**قَبِيٌّ**), is with tesheed to denote muchness or multiplicity; (S, O, K, TA;) [so that it may signify either *Much bent*, or, as applied to a number of bows, simply *bent*: but it is said that] the meaning is, *having one of the curved extremities bent towards the other*; and so applied to a single bow (**قَوْسٌ**); as also **عَطُوفٌ**. (TA.) — And in like manner applied to milch camels (**لِقَاحٌ**); [meaning † *Made to incline to*, or *affect*, a *young one*: for] sometimes, or often, they made a number of she-camels to incline to, or affect, a single young one, (**عَطُفُوا** † **عَدَّةَ ذَوْدٍ**), and drew their milk while they were in the condition of doing thus, in order that they might yield it copiously. (S, O, K, TA.)

**قَوْسٌ مَعُطُوفٌ** [Inclined, or bent: &c.]. — **مَعُطُوفَةٌ** *An Arabian bow*, (IDrd, S, O, K, \*) of which the curved extremity is much bent towards it, and which is used for [shooting at] the butts: (IDrd, O, K:) and **قَوْسٌ عَطْفِيٌّ** signifies the same. (TA.) — See also **عَطْفٌ**, in two places.

**مُنْعَطِفٌ** *A place of inclining*, or *bending*; (S, O, Mṣb, K;) [as also **مُعَطَّفٌ**, pl. **مَعَاظِفٌ**;] and so **عِطَافَةُ**: (TA:) you say **مُنْعَطِفُ الْوَادِي** the *place of inclining*, or *bending*, of the valley: (S, O, Mṣb, K:) and **مَعَاظِفُ الْأُودِيَةِ** [the *places of inclining*, or *bending*, of the valleys]. (K voce **كُسُورٌ**.)

### عطل

1. **عَطَلْتُ**, [in my copy of the Mṣb said to be of the class of **قَتَلَ**, perhaps a mistranscription for **قَبَلَ**, but see what is said below of **عَطَلَ** as syn. with **بَطَلَ**, from which it may be inferred that **عَطَلْتُ** is correct in the sense here following as well as **عَطَلْتُ**,] said of a woman, [aor. - ,] inf. n. **عَطَلٌ** (S, O, K) and **عَطُولٌ**; (O, K;) and **تَعَطَّلَتْ**; (S, O, K;) *She had not upon her any women's ornaments*; (K, TA;) and *more not any ornament, or decoration*: (TA:) or *her neck was destitute of necklaces or the like*; (S, O;) as also **استعطلت**:

(Har p. 268:) accord. to Er-Rāghib, **العَطَلُ** signifies *the being destitute of ornament, or decoration*.

(TA.) — And sometimes **العَطَلُ** is used [for **العَطَلُ مِنْ شَيْءٍ**] as meaning *The being destitute of a thing*; though primarily relating to women's ornaments. (S, O.) One says, **عَطَلَ مِنَ الْمَالِ** *He (a man, O) was, or became, destitute [of property]*, and **عَطَلَ مِنَ الْأَدَبِ** [of discipline, or good qualities and attributes, of the mind, &c.]. (O, K.) — And it signifies also *The being destitute of occupation*. (Er-Rāghib, TA.) One says, **عَطَلَ الْأَجِيرُ**, aor. - , like **بَطَلَ**, aor. - , in measure and in meaning [i. e. *The hired man was without occupation*; though it seems that in this sense also, accord. to general usage, the verb is **عَطَلَ**, aor. -]. (Mṣb. [See also 5.] And **عَطَلْتُ الْإِبِلَ** *The camels were without a pastor to tend them*. (Mṣb. [The context there app. indicates that the verb in this case, likewise, is with fet-ḥ to the ط; but I believe it to be more correctly **عَطَلْتُ**].) — And **عَطَلَ**, (O, K,) with kesr [to the ط], (O,) [i. e.] like **فَرِحَ**, (K,) signifies also *He was, or became, large in the body*. (O, K.)

2. **عَطَلَ الشَّيْءُ** and **اعطله** signify the same [app. in all the senses assigned to the former]. (O.) — **أَيْشَهُ** is related, in a trad., to have said respecting a woman who had died, **عَطَلُوهَا**, meaning *Divest ye her of her ornaments*. (S, O.) — [Hence,] **عَطَلَ الْقَوْسَ**, inf. n. **تَعَطِيلٌ**, *He divested the bow of its string*. (TA.) — [Hence likewise, the inf. n.] **التَّعَطِيلُ** signifies [also] *The rendering vacant, void, or unoccupied*, (K, TA,) a place of abode, and the like. (TA.) And *The leaving a thing untended, unminded, or neglected*. (K, TA. [ضِيَاعًا in the CK is a mistake for ضِيَاعًا.]) One says of the frontier of a hostile country, **عَطَلَ**, meaning *It was left without any to defend it*. (TA.) And of subjects one says, **عَطَلُوا**, meaning *They were left without any one to govern them*. (TA.) One says also, **عَطَلْتُ الْإِبِلَ**, inf. n. as above, *I left the camels without a pastor to tend them*. (Mṣb.) **وَإِذَا الْعِشَارُ عَطَلَتْ** [ten months gone with young] shall be left without a pastor, or without being milked [?]; (Jel;) by reason of the terrors of the hour; (O;) i. e. by men's having their minds occupied by the terrors of the day of resurrection. (TA.) And **عَطَلْتُ** is said of lands of seed-produce as meaning *They were left uncultivated*. (TA.) — **التَّعَطِيلُ** signifies also *The making, or leaving, vacant from any work, occupation, employment, or use; free therefrom; unoccupied; or unemployed*. (S, O, K.) One says, **عَطَلْتُ الْأَجِيرَ** *I made the hired man to be unoccupied*. (Mṣb.) And **عَطَلَ الْحَيْلُ مِنَ الْغَزْوِ** (S and K in art. **بَهْوٌ**) [*He freed the horses from service in warfare*]; he did not go to war upon the horses. (TA in that art.) — [Also *The assertion of the tenet, or tenets, of the* **مُعَطِّلُ**, q. v.] — And **تَعَطَّلَ الْحُدُودَ**

means *The not inflicting the [punishments termed] حدود upon him to whom they are due*. (TA.)

4: see 2, first sentence.

5: see 1, first sentence. — **تَعَطَّلَ**, said of a man, (S, O,) *He remained [or became] without work, or occupation*. (S, O, K.) [Said of a man, &c., *He, or it, was, or became, inactive, or inert*. (See **غَشِيَ عَلَيْهِ**.)] — **تَعَطَّلْتُ مِنَ الْإِسْتِقَاءِ بِهَا** is said of a **دَلْوٌ** [or leathern bucket, meaning *It was exempted from, i. e. unused for, the drawing of water therewith*]. (TA.) — And **تَعَطَّلَ** is said of a tent [as meaning *It became vacant*]. (TA in art. **بَهْوٌ**.)

10: see 1, first sentence.

Q. Q. 4. **أَعْطَلَّتِ الشَّجَرَةُ** *The tree had many branches, and was much tangled, or very luxuriant or dense*: so accord. to Az. (TA.) See also Q. Q. 4 in arts. **عَضَلٌ** and **عِظَلٌ**.

**عُطَلٌ**: see **عَطَلَ**, last sentence.

**عَطَلٌ** inf. n. of 1 [q. v.]. (S, O, K.) — Also *The denuded, or unclad, part, or parts, of the body*; syn. **جُرْدَةٌ**: so in the saying **أَمْرَأَةٌ حَسَنَةٌ الْعَطَلِ** [*A woman beautiful in respect of the denuded, or unclad, part, or parts, of the body*]. (TA.) — And *The body, or person*; syn. **شَخْصٌ**; (S, O, K, TA;) particularly, as some say, of a human being; (TA;) like **طَكَلٌ**: (S, O, TA:) pl. **أَعْطَالٌ**. (K.) And one says, **مَا أَحْسَنَ عَطَلَهُ**, meaning [*How beautiful is] his tallness, or justness of stature, and his perfectness [of make]*! (S, O.) — And *The neck*. (K.) — And *Beauty of body*. (TA.) — Also *A stalk of a raceme of a palm-tree*; (S, O;) as also **عَطِيلٌ**, accord. to IDrd: (O:) or the former, (TA,) and † the latter, accord. to IDrd, and accord. to Az, who says that he heard it from the cultivators of palm-trees (**مِنَ النَّخِيلِيْنَ**) in El-Aḥsà, (O,) the *stalk of a raceme of a male palm-tree*, (O, TA,) to which Az adds, *with which the female palm-tree is fecundated*: (O:) or † **عَطِيلٌ** and † **عَيْطَلٌ** signify a *stalk of a طَع [or spadix] of a male palm-tree [with the flowers upon it]*. (K, TA.)

[**عَطَلٌ** is an epithet of which only the fem. (with ة) is mentioned.] — **عَطَلَةٌ** is applied to a she-camel as meaning *Goodly, or beautiful*: pl. **عَطَلَاتٌ**: (S, O:) which is expl. by A'Obeyd in this sense, and not derived by him: held by ISd to be a possessive epithet: (TA:) or the sing., thus applied, *goodly, or beautiful, in body*: (K:) or thus as applied to a woman: and, applied to a she-camel, *perfect in body and tallness*. (TA.)

— Also, applied to a she-camel, i. q. **صَفِيٌّ** [i. e. *Abounding in milk; or whose milk lasts throughout the year*]. (K.) And, applied to a ewe or she-goat, *Abounding much in milk*: (K:) or, accord. to Lth, *that is known in [the appearance of] her neck to be one abounding in milk*. (O.) — And, applied to A **دَلْوٌ** [or leathern bucket], *Having its [thongs called] وَذَمٌ broken*, (O, K, TA,) so that it has become exempted from (**تَعَطَّلَتْ**)

من [i. e. unused for] the drawing of water there-with: (TA:) or that has been left for a time unused, and of which the thongs above mentioned, and the loop-shaped handles, have been broken. (IAth, TA.) Hence the saying of 'Aisheh, describing her father, رَأَبَ النَّأْيِ وَأَوْدَمَ الْعَطَلَةَ [He repaired the reuding, and put وُدَمَ to that bucket of which the وُدَمَ were broken]; meaning that he restored the affairs to their state of order, and strengthened the condition of El-Islám after the apostatizing of men. (O, TA.)

عَطَلٌ and عَاطِلٌ, applied to a woman, (S, O, Mṣb, K,) Having no women's ornaments upon her; (Mṣb, K;) [and] so عَطَلَاءٌ: (IDrd, O:) or whose neck is destitute of necklaces or the like; as also عَطَلٌ: (S, O:) or this last signifies usually having no women's ornaments upon her: (K:) the pl. (of عَطَلٌ, TA) is أَعَطَالٌ and (of عَاطِلٌ, TA) عَوَاطِلٌ and عَطَلٌ. (K, TA.) — [Hence,] أَعَطَالٌ applied to camels, (S, O, K,) Having no halters upon them: (S, O:) or having no collars upon them, nor halters; and so as applied to horses: (K:) and, (Th, K,) applied to camels, (Th, TA,) having upon them no brands: (Th, K:) sing. عَطَلٌ. (K.) [See also عَطَلٌ.] — And, applied to men, Having no weapons with them: (S, O, K:) in this sense, also, pl. of عَطَلٌ. (K.) — عَطَلٌ applied to a bow, Having no string upon it: (S, O, Mṣb, K:) pl. أَعَطَالٌ. (TA.) — And عَطَلٌ and عَطَلٌ [or عطل من الهال and من الأدب (see 1)] signify, applied to a man, Destitute of property and of discipline, or good qualities and attributes, of the mind, &c. (S, O, K.)

عَطَلَةٌ The state of being, or remaining, without work, or occupation; (S, MA, O, K;) a subst. from تَعَطَّلَ. (S, O, K.) One says, هُوَ يَشْكُو الْعَطَلَةَ [He complains of being without work, or occupation]. (TA.) — And هُوَ ذُو عَطَلَةٍ means He is one who has no estate upon which to labour, or work. (TA.)

عَطَلَاءٌ: see عَطَلٌ, first sentence.  
عَطِيلٌ: see عَطَلٌ, latter half, in three places.  
عَاطِلٌ: see عَطَلٌ, first sentence, in two places.  
— [Hence,] أَعْيَابٌ عَوَاطِلٌ † Verses of which the words are without diacritical points: opposed to أَعْيَابٌ عَوَاطِلٌ. (Har pp. 608-10.)

عَاطِلٌ Long (K, TA) in the عَطَلٌ, i. e., (TA,) in the neck, with beauty of body; (K, TA;) applied to a woman: (TA:) or long, or tall, in an absolute sense; and thus as applied to a she-camel and to a horse: (TA:) or long in the neck; (S, O, K, TA;) applied in this sense to a woman, and to a she-camel, (S, O,) and to a horse, (S,) or to any animal: (K, TA:) or tall, with beauty of aspect and fatness; thus as applied to a she-camel: the ي is augmentative. (TA.) It is also a proper name of a certain she-camel. (S, O.) — Also Tall, as applied to a [hill, or mountain, such as is termed] هَضْبَةٌ. (O.) — And

شَجَرٌ عَيْطَلٌ Soft, or tender, trees. (TA.) — See also عَطَلٌ, last sentence.

مُعَطَّلٌ: see the next paragraph, in two places.  
مُعَطَّلٌ [pass. part. n. of 2 (which see for some of its significations)] is applied to Anything left untended, unminded, or neglected; as also مُعَطَّلٌ. (TA.) [Thus] مُعَطَّلُونَ signifies People, or subjects, left without any one to govern them. (TA.) And إِبِلٌ مُعَطَّلَةٌ Camels [left] without a pastor. (S, O, K.) And المِعَطَّلُ What has no owner, of which no use is made, and from which no advantage is derived, of land. (S, O, K.) And بَيْتٌ مُعَطَّلَةٌ (S, O, TA,) and مُعَطَّلَةٌ accord. to one reading [in the Kur xxii. 44], (O, TA,) A well from which water is not drawn, and of the water of which no use is made: (TA:) or it is thus called because [it is one of which] its owners have perished: (S, O, TA:) neglected by reason of the death of its owners. (Jel.)

مُعَطَّلٌ One who asserts that the universe is devoid of an artificer who constructed it skilfully and adorned it: (Er-Rághib, TA:) [but] the مُعَطَّلَةُ of the Arabs were of different sorts: one sort of them disacknowledged the Creator, and the raising and restoring to life, and asserted that nature is that which brings to life and time is that which brings to nought: another sort of them acknowledged the Creator, and the beginning of creation, but disacknowledged the raising and restoring to life: and another sort of them acknowledged the Creator, and the beginning of creation, and a mode of restoration to life, but disacknowledged the apostles, and worshipped idols, and asserted them to be their intercessors with God in the life to come, and performed pilgrimage to them, and sacrificed victims to them, and offered offerings, and sought to advance themselves in their favour by means of religious rites and ceremonies, and legalized [certain things] and prohibited [others]; and these were the generality of the Arabs, except a small portion of them. (Esh-Shahristánee.)

مِعَطَالٌ: see عَطَلٌ, first sentence, in two places.  
مِعَاطِلٌ [a pl. of which the sing. is not mentioned] The parts which are the places of the ornaments of a woman. (IDrd, O, K.)  
[مُعَطَّلَةٌ part. n. of أَعَطَّاتٌ, q. v.: see also Q. Q. 4 in arts. عَضَل and عَطَل.]

عطن

1. عَطَنَتِ الْإِبِلُ (S, Mṣb, K) or عَطَنَتِ الْإِبِلُ عَطْنًا (S, Mṣb, K,) The camels lay down [at the water] after having satisfied their thirst; (S, Mṣb, K;) as also عَطَنَتْ: (K:) and الْعَطُونُ (K, TA,) it is said, (TA,) signifies the resting, or the driving back to the nightly resting-place, a she-camel after her drinking: (K, TA:) or the bringing her back to the عَطْنُ [q. v.], waiting in expectation with her, because she did not drink the first time, (so in the K accord. to the TA, but in the CK, agreeably with the S, this last meaning is

made to relate to 4, q. v.,) then offering her the water a second time: (K, TA:) or it signifies [agreeably with the first explanation above] her satisfying her thirst, then lying down: (K, TA:) in which explanation, in [some of the copies of] the K, ثَمَرٌ تَبْرُكٌ is erroneously put for ثَمَرٌ تَبْرُكٌ. (TA:) عَطَنُوا مَوَاشِيَهُمْ occurs in a trad. as meaning They had rested, or had driven back to the nightly resting-place, their cattle. (TA.) = عَطَنَ الْجَنْدُ, aor. = (S, K) and = (K,) inf. n. عَطْنٌ, (S,) He took عَطْنِي, which is a certain plant, (S,) so says J, but, as 'Alee Ibn-Hamzeli says, it is the غَلَقَةُ, a well-known plant, not the عَطْنِي, that is used for this purpose, (IB, TA,) [or perhaps عَطْنِي is a mistranscription for غَطْنِي, which is said in the K in art. غَلَقٌ to be a syn. of غَلَقَةٌ,] or فَرَثٌ [i. e. the feces thus termed], or salt, and threw the skin into it, and covered it over, in order that its wool might become dissundered and loose; after which it is thrown into the tan: (S:) or, as also عَطَنَهُ, he put the skin into the tan, and left it so that it became corrupt and stinking: (K:) or he sprinkled water upon it, (K, TA,) and folded it, (TA,) and buried it (K, TA) for a day and a night, (TA,) so that its hair (K, TA) or its wool, (TA,) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) or الْعَطْنُ signifies the putting [a skin] into the tan. (Az, TA.) = عَطَنَ, aor. = (S, K,) inf. n. عَطْنٌ, (S,) said of a hide, It became stinking, and its wool fell off, in the process termed عَطْنٌ [expl. above]: (AZ, S, TA:) or it was put into the tan, and left so that it became corrupt and stinking: (K:) or water was sprinkled upon it, (K, TA,) and it was folded, (TA,) and buried (K, TA) for a day and a night, (TA,) so that its hair (K, TA) or its wool (TA) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) and عَطَنَ signifies the same: (S, K:) or this signifies it (a skin) became loose in its wool without becoming corrupt. (AHn, TA.)

2. عَطَنَ, inf. n. تَعَطِينٌ, He made for himself an عَطْنٌ [q. v.]: (K, TA:) like as one says of a bird عَشَّشَ, meaning "he made for himself an عَشٌّ" [i. e. "a nest"]. (TA.) — عَطَنَتِ الْإِبِلُ: see 1, first sentence. = عَطَنَ الْجَنْدُ: see 1, near the middle.

4. عَطَنَ الْقَوْمُ means عَطَنَتِ الْإِبِلُ [The people, or party, had their camels lying down at the water after having satisfied their thirst: see 1, first sentence]. (S, K.) = اعطن الإبل He watered the camels and then made them to lie down [at the water]: (S, TA:) or he confined the camels at the water, and they lay down, after having come to it [and drunk], (K, TA,) in order that they might drink again: (TA:) this the Arabs do only in the intense heats of summer; not when the season becomes cool: (Mṣb:) or they do this only when the asterism of the Pleiades (الثَّرِيَا) rises [auro-

rally, i. e. about the middle of May, O. S.), and men return from the seeking after herbage to the places of waters, or of constant sources of water: they do so only on the day of the camels' coming to the water; and they cease not to do thus [when necessary] until the time of the [auroral] rising of Canopus (سَهْل [i. e. early in August, O. S.]), in the حَرِيف [app. here meaning the period of the rain so called, (see the latter of the two tables in page 1254,)] after which they do it not, but the camels come to the water and drink their draught and return from the water: (Az, TA:) or اعطن الإبل signifies *he brought back the camels to the عطن* [q. v.], *waiting in expectation with them, because they did not drink the first time.* (So in the CK [agreeably with what here follows; but see 1, first sentence].) And one says, اعطن الرجل بغيره *The man brought back his camel to the عطن, waiting in expectation with him, he not having drunk.* (S.)

7: see 1, last sentence.

عَطْنٌ and مَعَطْنٌ (ISk, S, Mgh, Mṣb, K) or مَعَطْنٌ (TA [but this I find not elsewhere]) The usual abiding-place of camels: (K:) and also, (K, TA,) by predominance of usage, (TA,) or only, (Az, Mṣb, TA,) the place of camels, where they lie down, (Az, S, Mgh, Mṣb, TA,) at the water, (Az, S, TA,) or around the water, (Mgh, Mṣb,) or around the watering-trough, (K, TA,) in order that they may drink a second time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings; (S;) and likewise the places of sheep or goats, where they lie down around the water: (ISk, S, Mṣb, K, TA:) pl. of the former أَعْطَانٌ; and of the latter مَعَاظِنٌ; (Az, S, Mgh, Mṣb, K;) which latter pl. is used by the lawyers as meaning [generally] the places of lying down of camels. (Mṣb.) The [space called] حَرِيرٌ [q. v.] of the well of the عطن is said to be forty cubits. (Mgh.) Prayer in the أَعْطَان of camels is forbidden, because the person praying is not secure from being hurt by them, and diverted from his prayer, and defiled by the sprinkling of their urine. (IAth, TA.) ضَرَبَتِ الإبل بعطن [in which الأَرْضُ is understood after الإبل] means *The camels lay down [in a place by the water]:* (S:) or *satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time.* (IAth, TA.) And one says, ضَرَبَتِ النَّاقَةَ بعطن *The she-camel lay down [&c.].* (TA.) And ضَرَبَ النَّاسُ بعطن *The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water];* occurring in a trad.: (TA in art. ضرب:) or *the people satisfied their thirst and then abode at the water.* (K and TA in the present art.) — [Hence] one says, فَلَانٌ وَاسِعٌ العطنِ وأبْدَدَ (S,) or رَحْبُ العطنِ (K, TA,) † *Such a one is a person possessing much wealth; having an ample dwelling or place of abode;* (K, TA;) *endowed with extensive power or strength or might;* or

liberal, munificent, or generous. (S, K, TA.) — And العطنُ signifies العَرْضُ [app. as meaning *Odour*, from the same word as inf. n. of عَطْنٌ said of a hide]: so in the saying of Adeed Ibn-Zeyd, cited by Sh,

\* طَاهِرُ الأَثْوَابِ يَحْمِي عِرْضَهُ \*  
\* مِنْ خَنَا الذِّمَّةِ أَوْ طَمِثَ العَطْنُ \*

[*Pure in conduct, or actions; he guards his honour, or reputation, from unseemliness in respect of that which should be held sacred, or inviolable, or filthiness of odour.*] (TA.)

عَطْنٌ part. n. of عَطْنٌ [q. v.] said of a hide. (S, TA.) [Hence,] أَهْبُ عَطْنَةٌ *Stinking hides.* (TA.)

أَعْطَنَ الإبلَ [q. v., as such signifying *The watering of camels and then making them to lie down at the water: or the confining of camels at the water, where they lie down, after having come to it and drunk.*] (K.) — Also *The place of [the operation termed] عَطْنُ الجِلْدِ* [inf. n. of عَطْنٌ in the phrase عَطْنُ الجِلْدِ, q. v.]. (AZ, TA.)

عَطَانٌ *Feces such as are termed فَرْثٌ, or salt, which one puts in, or upon, a hide, [in preparing it for tanning,] in order that it may not stink.* (K.)

عَطِينٌ i. q. مَعَطُونٌ, q. v., applied to a skin. (K.) — And (hence, TA), as also عَطِينَةٌ, applied to a man, *Stinking* (K, TA) *in the exterior of the skin: or the latter, blamed in respect of some foul affair.* (TA.)

عَطِينَةٌ: see what next precedes.

عَاظِنَةٌ (S, K,) applied to a she-camel, (K,) or to camels, (S, Mṣb,) as also [the pls.] عَوَاطِنٌ (S, Mṣb, K) and عَطُونٌ (K,) but not عَطَانٌ thus applied, (TA,) *Lying down [at the water] after having satisfied her, or their, thirst.* (S, Mṣb, K.) — And عَطَانٌ and عَطُونٌ and عَطْنَةٌ (K, TA) and عَاظِنُونَ (TA) [all pls. of عَاظِنٌ] *Men who have alighted, or descended and abode, in مَعَاظِنِ* [pl. of مَعَطْنٌ]. (K, TA.)

عَطْنٌ; and its pl. مَعَاظِنٌ: see مَعَطْنٌ.

مَعَطُونٌ *A skin prepared for tanning in the manner signified by the phrase عَطْنُ الجِلْدِ*, expl. above; (S, K;) as also عَطِينٌ. (K.)

### عطو

1. عَطَا, [aor. يَعْطُو,] inf. n. عَطُوٌ: see 6, first quarter, in five places. — [Hence] one says طَوِيلٌ لَا تَعْطُوهُ الأيَادِي [High, so that the hands will not reach it]. (TA.) — And عَطُوٌ signifies also *The act of raising the head and the hands* (K, TA) *to take a thing.* (TA.) See also an ex. in a verse cited voce أَنْ, p. 106, first col. [And see عَطُوٌ, and عَاطٌ.] — تَعَاظِنَا فَعَطُونَهُ: see 6.

2. هُوَ يَعْطِينِي (S, K, TA,) with tesheed, (S,

TA,) thus in the M, as well as the S, erroneously written in [some of] the copies of the ك يَعْطِينِي, (TA,) *He serves me, does service for me, or ministers to me;* as also يَعْطِينِي. (S, K, TA.)

You say, مَنْ يَعْطِيكَ i. e. *Who has the office of serving thee?* (TA.) — And عَطَيْتُهُ *I incited him, or made him, to hasten, or be quick.* (Sgh, K.)

3: see 4, in two places: — and see also 2. — عَاطَى الصَّبِيُّ أَهْلَهُ means *The boy wrought for his family, and gave them, or handed to them, what they desired.* (ISd, Z, K, TA.) — And العَاظَاةُ signifies *A man's meeting, face to face, a man having with him a sword, and saying, "Bring near thy sword," and he gives it, and thereupon each acts with the other awhile in a manner resembling the slaying with the edge of the sword* [عَرَّ فُلَانٌ فُلَانًا [see عَرَّ فُلَانٌ فُلَانًا]; they being in a marketplace or a mosque: the doing of which is forbidden. (TA.) — عَاظَيْتُ الأَرْطَالَ means [I joined in mutually, or reciprocally, giving, or presenting, the pints of wine; i. e.] *أَعْطَيْتُ النَّدَامَى وَأَعْطُونِي أَرْطَالَ الخَمْرِ* [I gave, or presented to, me, the pints of wine]. (Har p. 650.)

4. اِعْطَاةٌ (K, MF, TA,) and مُعَاظَاةٌ (S, Mṣb, K) and عَطَاةٌ (K,) *The act of giving, presenting, or offering; or giving with the hand in the way of presenting or offering; syn. مَنَاوَلَةٌ* (S, Mṣb, K, MF, TA) *عَلَى جِهَةِ التَّقْرِيبِ*; and اِعْطَاةٌ has been expl. as *syn. with اِيْتَاةٌ*; but several authors make a distinction between these two words, saying that the latter is sometimes obligatory and sometimes by way of favour, whereas the former is never but by way of sheer favour; as El-Fakhr Er-Rázee says; though most of the leading lexicologists know not this distinction. (MF, TA.) One says, اِعْطَاهُ الشَّيْءَ; and اِيْتَاهُ مُعَاظَاةٌ and عَطَاةٌ; *He gave him, &c., the thing.*

(TA.) And اِعْطَاهُ مَالًا [He gave him, &c., property]. (S.) And اِعْطَيْتُهُ دِرْهَمًا *I gave him, &c., a dirhem.* (Mṣb.) And as the signification of this verb does not depend upon the condition of taking, or receiving, but only upon giving, or delivering, one may say, اِعْطَيْتُهُ فَمَا أَخَذَ [I gave, or delivered, &c., to him, and he did not take, or receive]. (Mṣb.) [See also a verse cited in the first paragraph of art. أَمَرٌ, in which this verb has a single objective complement with بَ redundantly prefixed to it.] — اِعْطَى (S,) inf. n. as above, (K,) signifies also † *He was, or became, tractable, manageable, or submissive;* (S, K, TA;) said of a camel: (S:) and اِعْطَى بِيَدِهِ [lit. he gave his hand, said of a man,] signifies the same: accord. to Er-Rághib, اِعْطَى, said of a camel, primarily signifies *he gave his head, and did not resist.* (TA.) [Hence,] one says to a tractable camel, when his haltering becomes loosed (lit. opened) from his muzzle, اِعْطُ [meaning *Give thy head*]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.) —

مَا أَعْطَاهُ لِلْبَالِ [How large a giver is he of property!] is like the phrase مَا أَوْلَاهُ لِلْمَعْرُوفِ, and مَا أَكْرَمَهُ لِي, anomalous, because the verb of wonder is not formed from the measure أَفْعَلَ, and only what has been heard, of this kind, from the Arabs, is allowable. (§, TA.)

5. تَعَطَّى: see 10. — And see also 6, last quarter, in two places. — Also He hastened, or made haste. (§gh, K.)

6. تَعَاط The act of taking [a thing that is given, presented, or offered, or that is as though it presented, or offered, itself], or taking with the hand; as also عَطَوْ; syn. of both تَنَاوَل. (K.) One says, تَعَاطَهُ He took it, or took it with his hand; syn. تَنَاوَلَهُ: (§:) and هُوَ يَتَعَاطَى كَذَا He takes, or takes with his hand, such a thing; [as, for instance, food, and beverage;] syn. يَتَنَاوَلُهُ: (TA:) and زَيْدٌ دَرَهْمًا عَطَا Zeyd took, or took with his hand, a dirhem; syn. تَنَاوَلَهُ: (Mṣb:) and إِيَّاهُ الشَّيْءُ عَطَوْتُ I took the thing with the hand; syn. تَنَاوَلْتَهُ بِأَيْدِي: (§:) or إِيَّاهُ الشَّيْءُ, [i. e. إِلَى الشَّيْءِ], inf. n. عَطَوُ, He took the thing, or took it with his hand; syn. تَنَاوَلَهُ: and عَطَا He took the vessel, or took it with his hand, (تَنَاوَلَهُ,) before its being put upon the ground. (TA.) — And The taking with the hand (تَنَاوَل) what is not right, or just, or due. (K.) — And The contending in taking. (K.) One says, تَعَاطَوْا الشَّيْءَ They took the thing, or took it with the hand, one from another, and contended together in doing it. (TA.) — [And The contending in giving, presenting, or offering.] One says also, تَعَاطَيْنَا فَعَطَوْتُهُ, (§, K, TA,) aor. أَعْطَوهُ, (TA,) i. e. [We contended in giving, and it may also mean in taking, and] I overcame, or surpassed, him [therein]. (§, K, TA.) — [And simply The giving, presenting, or offering, mutually, reciprocally, or by one to another. See an ex. voce شَبَّر. — And hence, The reciting, one with another, or the vying, one with another, in reciting, verses, or poetry.] One says تَعَاطَوْا الرَّجَزَ بَيْنَهُم (TA and TK in art. رَجَز) † They recited, one with another, [or they vied, one with another, in reciting,] verses, or poetry, of the metre termed رَجَز; as also تَنَازَعُوهُ. (TK in that art.) — And The standing upon the extremities of the toes, with raising the hands to a thing. (K.) And hence, (K, TA,) as some say, (TA,) تَعَاطَى فَتَعَاطَى (K, TA,) in the Qur [liv. 29]: (TA:) for this is said to mean And he stood upon the extremities of his toes, then raised his hands, and smote her: (§, TA.) or this means and he took the sword, (Ksh, Bḍ, Jel,) or the she-camel, (Ksh,) and slew her: (Ksh, Bḍ, Jel:) or and he emboldened himself &c.: (Ksh, Bḍ:) [for] — تَعَاط signifies also The being bold, daring, or courageous, so as to attempt, or venture upon, a thing without consideration or hesitation: (TA:) or, as also تَعَطَّى, the venturing upon, or embarking in, or doing, (K, TA,) a thing, or an affair, (K,) or a bad, or foul, thing or affair: (TA:) or the former is used in relation to that which is

noble, or honourable; and † the latter, in relation to that which is bad, or foul. (K, TA.) And one says, فَلَانَ يَتَعَاطَى كَذَا (§, Mṣb) i. e. Such a one enters into such a thing: (§:) or ventures boldly, daringly, or courageously, upon such a thing, and does it. (Mṣb.) [And Such a one takes, or applies himself, to such a thing; as wine, or the drinking thereof; and gaming: you say, تَعَاطَى الخَمْرَ; and التَّيْسِرَ: see Ksh and Bḍ and Jel in ii. 216.] And تَعَاطَى قَوْلَ الشَّعْرِ He affected to be a poet but was not. (TA in art. شعر.) And تَعَاطَى الْبَلَاغَةَ وَتَيْسَ مِنْ أَهْلِهَا [He affected, or attempted, eloquence, not being of those endowed therewith]. (TA in art. بلغ.)

10. اسْتَعَطَى He asked for a gift; as also تَعَطَّى. (§, K.) And اسْتَعَطَى النَّاسَ بِكَفِّهِ and تَعَطَّى فِي كَفِّهِ He sought, demanded, or asked, [a gift] of men or of the people [with his hand and in his hand]. (M, TA.)

عَطَا: see عَطَا.

عَطُو and عَطُو, applied to a gazelle, (K, TA,) and to a kid, accord. to Kr, who mentions only the first, as though an inf. n. used as an epithet, (ISd, TA,) Stretching itself up towards the trees, to take therefrom; as also عَطُو. (K.) [See also عَاط.]

قَوْسٌ عَطْوِي † A bow that is easy (§, K) and yielding. (§.) [See also مُعْط.]

أَلْقَى فَلَانٌ عَطْوِيًا Such a one voided thin ordure [as an Atawee, meaning] much in quantity: originating from the fact that a man of the Benoo-Ateyeh voided thin excrement on his being flogged. (Z, TA.) — العَطْوِيَّةُ is the appellation of A sect of the خَوَارِج, so called in relation to Ateyeh Ibn-El-Aswad El-Yemamee El-Hanafee. (TA.)

عَطَا and عَطَا A gift, as meaning an act of giving [in an absolute sense, or] of such as is liberal, bountiful, munificent, or generous: (K:) [as signifying the act of giving,] عَطَا is a subst. [i. e. a quasi-inf. n.] from أَعْطَى; (§, Mṣb;) and is originally عَطَاو: and when they affixed to it ة, to denote unity, some said عَطَاة, and some said عَطَاوَة: and in forming the dual, they said عَطَاوَان and عَطَاوَان: (§, TA:) it is used as a quasi-inf. n. in the saying,

أَكْفُرًا بَعْدَ رَدِّ الْمَوْتِ عَنِّي  
وَبَعْدَ عَطَايِكَ الْهَائَةِ الرَّتَاعَا

[Shall I show ingratitude after the repelling of death from me and after thy giving as a bloodwit for me the hundred camels pasturing at large amid abundant herbage?], الْهَائَةِ being governed in the accus. case by عَطَايَكَ: (IAḵ p. 211:) the dim. of عَطَا is عَطَاي. (§, TA.) [See مَحِيي in art. حَى.] — Also [i. e. عَطَا and عَطَا] A gift as meaning a thing that is given; (K;) or so عَطَا; (Mgh;) and (Mgh, K) so عَطِيَّة: (§, Mgh,

Mṣb, K:) or, as some say, عَطَا is a coll. n.; and when the sing. is meant, one says عَطِيَّة: (TA:) the pl. of عَطَا is أَعْطِيَّة [a pl. of pauc.] and أَعْطِيَّات (Mgh, K) which latter is a pl. pl.: (K:) and the pl. of عَطِيَّة is عَطَايَا: (§, Mgh, Mṣb:) and عَطَا has also for a pl. مَعَاطِي, anonymously. (TA.) عَطَا also signifies [A soldier's stipend, or pay; or his allowance; and so عَطِيَّة:] what is given out to the soldier from the government-treasury once a year, or twice; and رَزَق, what is given out to him every month: or the former, every year, or month; and the latter, day by day: or the former, and عَطِيَّة, what is assigned to those who fight: and رَزَق and عَطِيَّة, what is assigned to the poor Muslims when they are not fighting. (Mgh. [See also رَزَق.])

عَطُو: see عَطُو.

عَطِي dim. of عَطَا, q. v. (§, TA.)

عَطَاة and عَطَاوَة: see عَطَا, first sentence.

عَطِيَّة: see عَطَا, latter half, in six places. — [Hence] أَمْرٌ عَطِيَّة The mill, or hand-mill; syn. الرَّحَا. (T in art. امر.)

عَاط A gazelle raising his head to take the leaves [of a tree]. (TA.) [See also عَطُو.] Hence, (TA,) عَاطٌ بِغَيْرِ أُنْوَابٍ (§, Meyd, TA) Taking [or reaching to take] without there being aught of things suspended, (Meyd,) a prov.; (§, Meyd, TA;) applied to him who arrogates to himself that which he does not possess; (Meyd;) or to him who arrogates to himself knowledge that does not regulate him; (TA;) or meaning, taking [or reaching to take] that which is not to be hoped for (§, TA) nor to be taken. (§. [See also art. نَوُط.]) [And عَاطِيَّة is applied to a mare as meaning Raising her head: see شَبَاة (last sentence) in art. شَبُو.]

أَعْطَى [signifying More, and most, excellent in giving is anomalous, being formed from the augmented verb أَعْطَى]: see أَجُوبُ.

مُعْط [Giving, &c.]. When thou desirest Zeyd [i. e. any person] to give thee a thing, thou sayest, هَلْ أَنْتَ مُعْطِيهِ [lit. Art thou my giver of it?], with fet-ḥ and teshdeed to the ي: and in like manner thou sayest to a pl. number, هَلْ أَنْتُمْ مُعْطِيَةٌ, because the ن [of the word مُعْطُونَ] falls out by reason of the word's becoming a prefixed noun, and the و is changed into ي and incorporated [into the pronominal ي], and the ي is pronounced with fet-ḥ because [originally] preceded by a quiescent letter [i. e. the و which is changed into ي]: and to two persons thou sayest, هَلْ أَنْتُمَا مُعْطِيَايَهُ, with fet-ḥ to the ي: and thus you do in similar cases. (§, TA.) — [Hence,] قَوْسٌ مُعْطِيَةٌ † A pliable bow, not rigid nor resisting to him who pulls the string: or, as some say, that has been bent and not been broken. (TA.) [See also عَطْوِي.]

مُعْطًا A man, and a woman, *who gives much*, or *often*: pl. مَعَاطِي and مَعَاطٍ. (Akh, S, K.)

مَعَاطِي [a pl. of مَعَاطٍ and] an anomalous pl. of عَطَاءٌ, q. v. (TA.)

## عطل

1. عَطَلَتِ الكلابُ, aor. 2; and عَطَلَتْ, aor. 2; (K, TA;) inf. n. عَطَلٌ; (TA;) *The dogs mounted, one upon another, (K, TA,) in coitu.* (TA. [See also 3.])

2. عَطَلُوا عَلَيْهِ: see 5.

3. عَاظَلَتْ, (S, TA,) or عَاظَلَتْ فِي السَّاقِ, (O,) inf. n. مَعَاظِلَةٌ and عِظَالٌ, (S, K,) said of dogs, (S, O, K,) and of beasts of prey, (TA,) and of locusts, (S, K,) and of whatever stick fast (S, O, K, TA) in coitu; (TA;) as also عَاظَلْتُ, (S, O, K,\*) and عَاظَلْتُ, (O, K,\*) said of locusts (O) &c.; (K;) [and so عَاظَلْتُ; (see 5 below;)] *Cohæserunt in coitu.* (S, O, K, TA.) — And عَاظَلَهُ is said of anything as meaning *It mounted upon it, or overlay it.* (El-Ámidee, TA.) — العِظَالُ signifies التَّضْيِيقُ [i. e. *The introducing into verses a hemistich, or a verse, or more, of another poet; &c.: see more in art. ضَمِنَ.*] (S, O.) One says, عَاظَلَ فِي الْقَافِيَةِ, inf. n. عِظَالٌ, meaning ضَمِنَ [i. e. *He introduced into the ode a hemistich, &c.*] (K.) And فَلَانَ لَا يُعَاظِلُ فِي الْقَوَائِي [Such a one does not, or will not, introduce into verses &c.]. (S.) 'Omar said, of the best of poets, لَا يُعَاظِلُ الْكَلَامَ, meaning *He does not make one part of the language to accord in meaning with another, [so I render نَمَّ يَحْمِلُ نَمَّ يَحْمِلُ عَلَى بَعْضٍ, (see art. حَمَلَ), i. e. he does not make use of tautology,] nor does he utter that which is a repetition, or that which is disapproved, (الرَّجْعُ مِنَ الْقَوْلِ), nor reiterate an expression: or, accord. to El-Ámidee, he does not make the language obscure, nor crowd one part of it upon another: (TA:) or he said, نَمَّ يَحْمِلُ بَيْنَ الْقَوْلِ, referring to Zuheyr, and meaning *he rendered the saying distinct and plain, and did not make it obscure.* (O, TA.)\* — عَاظَلَهُ also signifies *He said to him, "I am like thee," or "better than thou," the latter saying the same.* (Marg. note in an autographical copy of the TA.)*

5. التَّعْظِيلُ is a dial. var. of التَّعَاظُلُ. (Marg. note in an autographical copy of the TA. See 3, first sentence.) — تَعَاظَلُوا عَلَيْهِ *They collected themselves together against him; (S, O, K;) as also عَطَلُوا, inf. n. تَعْظِيلٌ: (K:) or they bore, or pressed, or crowded, as though mounting one another, upon him, to beat him.* (TA.) — And one says, ظَلَّ يَتَعَاظَلُ فِي أَثَرِهِ مِنْذُ الْيَوْمِ, meaning *a thing that had escaped him.* (O, TA.)

6: see 3, first sentence. — تَعَاظَلُوا عَلَى الْمَاءِ *They became numerous at the water, and pressed,*

or *crowded, upon it.* (Marg. note in an autographical copy of the TA.)

8: see 3, first sentence.

Q. Q. 4. اَعْظَالَ الشَّجَرُ *The trees had many branches.* (IKh, O.) See also Q. Q. 4 in arts. عطل and عضل.

عُظْلٌ: see عَطَلٌ.

عُظْلٌ and عَظْلٌ *A large فَاوَةٌ [or rat]: also mentioned as with ض: on the authority of Abou-Sahl. (Marg. note in an autographical copy of the TA.) [See also عَضْلٌ.]*

عُظْلٌ [a pl. of which the sing. is not mentioned] i. q. مَأْبُونُونَ [of which see the sing., مَأْبُونٌ]; (IAar, O, K;) as also عُظْلٌ. (Marg. note in an autographical copy of the TA.)

هُوَ عَظِيئُهُ *He is the person who says to him, "I am like thee," or "better than thou," and to whom the latter says the same.* (Marg. note in an autographical copy of the TA.)

عِظَالٌ and [its pls.] عِظَالِي (S, O, K) and عِظَالٌ (marg. note in an autographical copy of the TA) and عِظَالِي, (ISH, TA,) applied to locusts (جَرَادٌ), *Cohærentes in coitu.* (S, O, K, TA.) — [Hence,] يَوْمَ الْعِظَالِي *A certain day (i. e. conflict) of the Arabs, well known; (S, O, K;) said in the A to be that of Benoo-Temeem, when they went to fight against Bekr Ibn-Wáil: (TA:) so called because the people bore, or pressed, or crowded, as though mounting, one upon another, (رَكِبَ بَعْضُهُمْ بَعْضًا), S, O, K,) therein, (S, O,) when they were routed: (TA:) or because they congregated therein as though they were mounting, one upon another: (AḤei, TA:) or because two and three of them rode upon one beast (S, O, K, TA) in the rout: thus says Aḡ: or because Bistám Ibn-Keys and Háni Ibn-Kabeḡah and Maḡrooḡ Ibn-'Amr and El-Ḥowfázán combined therein for the command. (TA.)*

مُعْظِلٌ and مُعْظِلٌ *A place abounding in trees.* (Kr, K.)

مُعْظِلٌ: see what next precedes. [And see its verb, Q. Q. 4.]

## عظم

Q. 2. تَعْظَلَمُ, [from عَظْلَمُ as signifying a certain plant or dye,] said of the night, *It was, or became, dark, and very black; (K, TA;) i. e. it became like the عَظْلَمُ.* (TA.)

عَظْلَمُ, (S, Mḡb, K,) of which عَظْلَمُ is a dial. var., (MF, TA,) *The expressed juice of a species of tree or plant, (Az, K, TA,) the colour of which is like نِيل [or indigo], green (أخْضَرُ) inclining to duskiness: (Az, TA:) or a certain plant, (S, K,) or thing, (Mḡb,) with which one dyes, (S, Mḡb, K,) said to be (Mḡb) called in Pers. نِيل [i. e. the indigo-plant]: (Mḡb, and so in some copies of the S; other copies of which, for نِيل, have تَغْل:) or i. q. وَسْمَةٌ [an appellation now applied to woad;*

as is also عَظْلَمُ]: (S, Mḡb, K:) AḤn says, one of the Arabs of the desert told me that the عَظْلَمُ is the *male وَسْمَةٌ*: he also says that it is a *small tree or plant, (شُجَيْرَةٌ), of the [class called] رَبِيَّةٌ, that grows in a late season, and the greenness of which is lasting: and in one place he says, an Arab of the desert, of the Saráh (السَّرَاةُ), told me that the عَظْلَمَةُ [which is the n. un.] is a tree or plant (شُجْرَةٌ) that rises upon a stem about a cubit [in height] and has branches at the extremities of which are what resemble the blossoms of the كَرْبِيَّةُ [or coriander], and it (the tree or plant) is dust-coloured: (TA:) some say that it is the بَقْمُ [or Brazil-wood]: (Mḡb:) MF says, it is the خَطْمِي [or marsh-mallow]: (TA:) thus says El-Ḥareere; but El-'Okbaree says that it is not that: (Ḥar p. 625:) and some say that it is a certain red dye. (TA.) Hence the prov.,*

بَيْضَاءٌ لَا يَدْجِي سَنَاهَا الْعِظْلَمُ

i. e. [A white, or fair, female,] whose whiteness [or brightness] عِظْلَمُ will not blacken [or darken]: applied to that which is notable, which nothing will conceal. (Meyd, TA.) — Hence, as being likened thereto, (S,) it signifies also *The dark night: (S, K:) one says عِظْلَمُ لَيْلٌ.* (TA.)

عِظْلَمَةٌ *Darkness.* (K.)

عِظْلَامٌ *Dust; syn. قَتْرَةٌ and غَبْرَةٌ.* (K.)

## عظم

1. عَظْمٌ, [aor. 2,] inf. n. عَظْمٌ (S, Mḡb, K) and عَظَامَةٌ, (Mḡb, K,) accord. to El-Iḡbahánee, primarily signifies *He was, or became, great in his bone: then metaphorically said of anything كَبِيرٌ [or great], whether an object of sense or of intellect, a substance or an accident: (TA:) i. q. كَبِيرٌ, (S, TA,) said of a thing [as meaning it was, or became, great, big, or large], (S, Mḡb, TA,) in length and breadth and thickness: (TA:) [and in like manner, metaphorically, said of an object of intellect; meaning it was, or became, great in estimation or rank or dignity; and thus also said of a man: or it imports more than كَبِيرٌ; signifying it was, or became, great in comparison with other things of its kind; huge, enormous, or vast; and in a similar sense it is said of a man; and in an incomparably higher sense, of God: (see عَظِيمٌ, below:)] and عَظُمَ said of an affair, or event, signifies [like عَظْمٌ] *it became عَظِيمٌ.* (TA.) عَظِيمٌ is the contr. of صِغْرٌ. (K.) — عَظُمَ عِنْدَهُ, and عَظُمَ عَلَيْهِ: see 6, in three places: and see also 4. And مَا يَعْظُمِي مَا يَعْظُمِي [which is similar in meaning to مَا يَعْظُمُ عَلَيَّ if not a mistranscription for مَا يَعْظُمِي]: see 4. — In the case of expressing wonder, one says, عَظُمَ الْبَطْنُ بَطْنِكَ [How great is the belly, thy belly!], contracting عَظْمٌ, and transferring the vowel of its middle letter to [the place of] its first; and thus one does in the case of that which denotes praise or blame, and of whatever [verb] may be well used in the manner*

of نَعْمَ and بُسْ : but what may not be thus used does not admit of the transferring, though it may be contracted ; so that you may say, حَسَنَ الْوَجْهِ وَجْهَكَ and حَسَنَ الْوَجْهِ وَجْهَكَ and حَسَنَ الْوَجْهِ وَجْهَكَ, but not حَسَنَ الْوَجْهِ وَجْهَكَ. (S.) = عَظَّمَ الْكَلْبَ, inf. n. عَظَّمَ, He gave the dog a bone to eat ; as also اعظمه. (K.) — And عَظَّمَ فَلَانًا, inf. n. عَظَّمَ (K, TA) and عَظَّمَ, (TA,) He struck such a one upon his bones. (K, TA.)

2. اعظمه, inf. n. تَعَظَّمُ ; and اعظمه ; [He made it great, big, or large : see اعظامه. — And hence,] He magnified, honoured, or treated with respect or reverence or veneration, him, [generally meaning thus, i. e. a person,] or it, (S, Mṣb, K,) i. e. an affair. (S.) [One says, فَعَلْتُ كَذَا تَعَظِّمًا, I did thus for the purpose of rendering honour &c. to him, or it.] — عَظَّمَ الْمَطْرَ, inf. n. as above, The rain moistened to the measure of the عَظْمَة [or thick part] of the arm. (TA voce اَسَلَّ [q. v.]) = عَظَّمَ الشَّاةَ, inf. n. as above, He cut up the sheep, or goat, bone by bone. (K.)

4. اعظم as intrans. : see 1, former half. = اعظمه : see 2 : — and 10, in two places. — One says also, مَا أَعْظَمَنِي مَا قُلْتِ, meaning هَاتِي وَعَظِّمِي, [i. e. What thou saidst frightened me, or terrified me, and was grievous, or distressing, in its effect upon me (like كَبَّرَ عَلَيَّ)]: and مَا يَعْظِمُنِي مَا أَفْعَلُ ذَلِكَ [if not a mistranscription for مَا يَعْظِمُنِي, meaning مَا يَبْؤُونِي [My doing that will not frighten me, or terrify me]. (TA.) = اعظم : see 1, last sentence but one.

5. تعظم [He made himself to appear great, big, or large : as is indicated by an explanation of the word رَفَاعَة in the S, in art. رَفَع. — And hence,] He magnified himself ; or behaved proudly, haughtily, or insolently ; as also استعظم ; (S, Mṣb, K;) [and so تعاطر : — whence one says, تعاطر عنه and تعاطر له, both of which occur in the K, the former in art. اِه in explanation of تَجَالَ عَنْ كَذَا, and the latter in art. جَل in explanation of تَجَالَ عَنْهُ ; both meaning He held himself above it, disdained it, or was disdainful of it.] — تعاطر الله and تعاطر الله may be best rendered Incomparable in greatness, or majesty, is God. = See also 10.

6. تعاطر as intrans. : see 5, in three places : — and see عظمة = [تعاطمه signifies It was, or became, عظيم i. e. great, &c., in comparison with it.] One says, سَيْلٌ لَا يَتَعَاظَمُهُ شَيْءٌ, meaning [A torrent] in comparison with which nothing will be great. (TA.) And أَصَابَنَا مَطْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ, i. e. عِنْدَهُ لَا يَعْظُمُ [meaning, in like manner, Rain in comparison with which (lit. in juxtaposition to which) nothing will be great fell upon us]. (S, TA.) And هَذَا أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ (K, TA) [This is an affair] in comparison with which nothing will be great. (K, TA.) — تعاطمه said of an affair, or event, (أَمْرٌ, S, Mṣb, TA,) signifies (Mṣb, K, TA) also (K, TA) عَظُمَ عَلَيْهِ [i. e. It

was, or became, of great magnitude, or moment, or importance ; or of great gravity ; or (like كَبُرَ عَلَيْهِ) difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome ; in its effect upon him]. (Mṣb, K, TA.) In a trad., God is related to have said, لَا يَتَعَاظِمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ, meaning لَا يَعْظُمُ عَلَيَّ and عِنْدِي [i. e. A sin is not difficult, &c., to me to forgive it ; like as one says, لَا يَكْبُرُ عَلَيَّ and عِنْدِي]. (TA.)

10. استعظمه as intrans. : see 5. = استعظمه He reckoned it, (S,) or he saw it, or judged it, to be, (Mgh, Mṣb, K,) عَظِيمٌ [i. e. great, &c.]; (S, Mgh, Mṣb, K;) as also اعظمه, (Mgh, K,) which latter is mentioned by ISd, but disapproved by him : one says, سَمِعْتُ خَبْرًا فَأَعْظَمْتُهُ [I heard a narration and I judged it to be of great moment, &c.]: (TA:) and تعظم is thought by ISd to mean he looked upon [a thing] as عظيم. (TA in art. شَرَف.) — Also, He took the greater, or main, part of it, (K, TA,) namely, a thing. (TA.)

عَظْمٌ The قَصَبُ [here meaning bone, but properly applied to the bones of the hands and feet, or of the arms and legs,] of an animal, upon which is the flesh : (K:) [dim. عَظِيمٌ:] pl. [of mult.] عَظَامٌ (S, Mṣb, K) and عظامه, with ة as characteristic of the fem. gender, (K,) and [of pauc.] أَعْظُمٌ. (Mṣb, K.) — [And app. A portion of a camel slaughtered for distribution in the game called الميسر : Freytag explains it as signifying, in the Deewán of the Hudhalees, “portio animalis mactati in ludo alearum:” and having for its pl. أَعْظُمٌ.] — عَظْمٌ وَصَاحٌ, or عَظِيمٌ وَصَاحٌ, is the name of A certain game of the Arabs, (K, TA,) of the children of the Arabs of the desert, (L in art. وَضَح,) in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. وَضَح,) and he who lights upon it overcomes his companions : when one of the two parties overcame, he, or they, used to ride those of the other party from the place in which they found it to the place from which they threw it, saying, عَظِيمٌ وَصَاحٌ ضَحْنُ اللَّيْلَةِ وَلَا تَضَحْنَنَّ بَعْدَهَا مِنْ لَيْلَةٍ [O little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it]. (TA.) — عَظْمُ الرَّحْلِ The wood of the [camel's saddle called] رَحْلٌ, without أَسَاع [i. e. the broad, plaited, leathern bands with which it is bound], and without any gear. (S, K.) — عَظْمُ الْفَدَّانِ The broad board of the plough, (K, TA,) at the head of which is the iron [or share] whereby the earth is cloven : and عَظْمٌ is a dial. var. thereof. (TA.) — عَظْمٌ is also a dial. var. of عَضْرٌ signifying A winnowing-fork. (AHn, TA in art. عَضْر, q. v.) — And a dial. var. of عَظْمٌ as signifying The handle, or part that is grasped by the hand, of a bow. (AHn, TA in art. عَضْر.) = See also مُعْظَمٌ.

عَظْمٌ see عظمة = and see مُعْظَمٌ, in three places.

عَظْمُ الطَّرِيقِ The main part, or middle, or beaten track, of the road. (K.)

عَظْمَةٌ : see اعظامه.

عَظْمَةٌ Self-magnification, pride, haughtiness, or insolence ; (S, Mṣb, K;) as also عَظْمٌ (S, K) and عَظَامَةٌ and عَظُمُوتٌ : (K:) as an attribute of a human being, it is [generally] blamable : (Az, K, TA:) [but] one says, لِفُلَانٍ عَظْمَةٌ عِنْدَ النَّاسِ meaning To such a one belongs a title to honour, or respect, in the estimation of men ; and عَظْمٌ لَهُ likewise : and لِعَظِيمِ الْعَظَامِ i. e. Verily he is great in respect of the title that he has to honour, and of the rights that are held in high account ; one to whom it is incumbent [on others] to pay regard, or consideration. (TA.) — As an attribute of God, it is not to be ascribed to a human being ; (Az, K, TA;) for, in relation to Him [it means Incomparable greatness or majesty, and] it is not to be specified by the ascription of its quality, nor defined, nor likened to anything. (TA.) — Also The thick part of the fore arm ; (S;) the half next the elbow, of the fore arm, in which is the [main] muscle ; the half next the hand being called the أَسَلَةٌ. (Lh, K.) — And The thick part of the tongue, (K, TA,) above the عَكْدَةُ, which is the root thereof. (TA.) — عَظْمَاتُ الْقَوْمِ The chiefs, and nobles, of the people, or party. (K, TA.) — See also اعظامه.

عَظْمَةٌ A female that desires great أُيُورُ [pl. of أُيُورٌ, q. v.]; as also مَعْظُومَةٌ. (K.)

عَظْمِي [in the CK عَظْمِي, but it is a rel. n.,] A pigeon inclining to whiteness ; (K, TA;) app. so called in relation to the bone (العظم), by reason of its whiteness. (TA.)

عَظْمُوتٌ : see عظمة, first sentence.

عَظَامٌ : see the next paragraph.

عَظِيمٌ Having the quality denoted by the verb عَظَّمَ ; [i. e. great, big, or large ; &c.]; (S, Mṣb, K;) as also عَظَامٌ (S, K, TA) in an intensive sense [i. e. signifying very great &c.], (TA,) and عَظَامٌ (K, TA) in a more intensive sense than عَظَامٌ [i. e. signifying very very great &c.]: (TA:) or عَظِيمٌ signifies esteemed great &c. by another or others ; differing from كَبِيرٌ, which signifies “great &c. in itself:” (El-Fakhr Er-Rázee, TA:) or the former is the contr. of حَقِيرٌ ; [i. e. it signifies of great account or estimation ;] and as حَقِيرٌ is inferior to صَغِيرٌ, so عَظِيمٌ is superior to كَبِيرٌ ; (Ksh and Bd in ii. 6;) and signifies great, or the like, in comparison with other things of its kind : (Bd ibid:) [it may therefore often be rendered huge, enormous, or vast : used metaphorically, as applied to an object of the intellect, it means great in estimation or rank or dignity ; and thus as applied to a man : also of great magnitude or moment or importance : of great gravity : difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome : (see 6:)] and formidable, or terrible. (Bd in

xxii. 1.) Hence one says, *رَجُلٌ عَظِيمٌ فِي الْمَجْدِ* [A man great in respect of glory, honour, dignity, or nobility, and of judgment, or opinion]. (TA.) And *رَمَاهُ بِعَظِيمٍ* and *بِمُعَظِمٍ* [He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity; or an enormity]: both mean the same. (TA.) [The pl. of *عَظِيمٌ* is *عَظَائِمٌ* and, applied to rational beings, *عَظَمَاءٌ*.] — *العَظِيمُ* as an epithet applied to God is *syn. with الكَبِيرُ* [signifying *The Incomparably-great*]. (TA.)

*عَظِيمٌ*: and *عَظِيمٌ وَضَاحٌ*: see *عَظُمَ*.

*إِعْظَامَةٌ*: see *عِظَامَةٌ*.

*عَظِيمَةٌ* A severe calamity or misfortune; as also *مُعَظِمَةٌ*; (§, K, TA) [and so *مُعَظِمٌ*, thus in a verse cited in the § in art. *وَلَبَّ*: pl. of the first *عَظَائِمٌ*; and of the second *مُعَظِمٌ*. (TA.) — [And *A great crime or the like*; a meaning well known: so I have rendered it *صَحَّ* in art. *طَبَر* in the O and TA, its pl. *عَظَائِمٌ*, is rendered by *ذُنُوبٌ*: see *مُطَمَّرٌ*.] — See also *إِعْظَامَةٌ*.

*عِظَامِيٌّ* [a rel. n. from *عِظَامٌ*, pl. of *عِظْمٌ*]: see *عِصَامِيٌّ*, in art. *عَصِمَ*, in two places.

*عِظَامٌ*: see *عِظْمٌ*.

*عِظَامَةٌ*: see *عِظْمَةٌ*: — and see also what here follows.

*عِظْمَةٌ* and *عِظَامَةٌ* and *عِظْمَةٌ* and *عِظْمَةٌ* (§, K, TA) [the last written in one of my copies of the § *عِظْمَةٌ* and *عِظْمَةٌ* (TA) [and *عِظْمَةٌ* (Freytag from the Deewán of Jereer)] *A thing like a pillow* (Fr, §) &c., (Fr) or *a garment, or piece of cloth, (K.) with which a woman makes her posteriors [to appear] large.* (Fr, §, K.)

*مُعَظِمٌ* The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] (§, Mṣb, K, TA) of a thing [or of things], (§, Mṣb, K, TA) or of an affair, or event; (K, TA) [the main, gross, mass, or bulk, of a thing or of things;] as also *عَظْمٌ* (§, Mgh, Mṣb, K) and *عَظْمٌ*: (Lh, K, TA) or *عَظْمٌ*, it is said, [as also *مُعَظِمٌ* in many cases,] signifies the middle, or midst, of a thing. (TA.) It is said in a trad. of Ibn-Seereen, *جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عَظْمٌ مِنَ الْأَنْصَارِ*, meaning [I sat by an assembly in which was] a numerous company of the Anṣār. (TA.) [*مُعَظِمٌ*, *مُعَظِمٌ*, and *الموت*, signify *The thick, or thickest, or the main stress or struggle, of the fight or battle, and of death in battle*: see *رَحَى* (near the end of the paragraph) in art. *رَحَى* and *رَحَى*.] — [And accord. to Freytag, it occurs in the Deewan of the Hudhalees as signifying *The harder parts of the body, as the neck, the thigh, &c.*] — See also *عِظْمَةٌ*: — and *عِظْمَةٌ*.

*عِظْمَةٌ*; and its pl., *مُعَظِمٌ*: see *عِظْمَةٌ*. — And for *مُعَظِمٌ* as a pl. of which the sing. is not mentioned, see *عِظْمَةٌ*.

*مُعَظِمٌ* A young weaned camel having a bone in his tongue broken, in order that he may not suck. (K.) — *مُعَظِمَةٌ*: see *عِظْمَةٌ*.

### عظى or عظو

*عَظَا*, in the CK: *عِظَا*: see what follows.

*عِظَاءَةٌ*, (§, Mṣb, TA,) which is of the dial. of the people of El-'Aliyeh, (Mṣb, TA,) and *عِظَايَةٌ*, (§, Mṣb, K, TA,) which is of the dial. of Temeem, (Mṣb, TA,) [in the CK *عِظَايَةٌ*,] *A certain reptile, or small creeping thing, (§, K, TA,) larger than the وَزَغَةُ*, (§,) like the [lizard called] *سَامَرُ أَبْرَصٍ* (Mṣb, K, TA) in form, or make, (Mṣb,) but somewhat larger: (TA:) or *اِغْدَهُ* [or *اغْدَهُ*, a Pers. word said to signify a species of spider]: (MA:) [or] *a species of lizard; (MA, PṢ;) a certain reptile, or creeping thing, (دَابَّةٌ,) larger than the وَزَغَةُ; a species of large lizard: (MA:) [see also *عِظْرُفُوطٌ*:] pl. *عِظَايَةٌ*, (§, Mṣb, K, TA, in the CK *عِظَايَةٌ*,]) i. e. pl. of *عِظَاءَةٌ*, (§, Mṣb,) [or rather *عِظَايَةٌ* is a coll. gen. n. of which *عِظَاءَةٌ* is the n. un.,] and *عِظَايَا*, (TA,) and also *عِظَايَاتٌ*, which last is pl. of *عِظَايَةٌ*. (Mṣb.) A woman of the desert, whom her lord (*مَوْلَاهَا*) had beaten, said, *رَمَاكَ اللَّهُ بِدَاءٍ لَا دَوَاءَ لَهُ إِلَّا أَبْوَالُ الْعِظَاءِ* [May God smite thee with a disease for which there is no remedy but the urine (lit. urines) of the *عِظَاءِ*], which is a thing hard to be found. (TA.)*

### عف

1. *عَفَّ*, (§, O, Mṣb, K, &c.) aor. *عَفَّ*, (§, O, Mṣb,) inf. n. *عَفْفَةٌ* and *عَفْفَانٌ* (§, O, Mṣb, K) and *عَفْفَانَةٌ*, (§, O, K,) *He abstained* (§, O, Mṣb, K) from (*عَنَ*) what was unlawful, (§, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb:) [but it is implied in the K that the verb is used without the expression of the object, or objects; and it is very often so used, as meaning *he was abstinent, continent, chaste, virtuous, modest, decent, or decorous*:] and *عَفَّفَ* signifies the same; (K, TA) as also *عَفَّفَ*: (Mṣb, K, TA) or this last signifies, (§, O,) or signifies also, (K,) *he affected, or constrained himself, to abstain from what was unlawful*: (§, O, K, TA) or *he was patient, and kept himself remote, or aloof, from a thing [that was unlawful or the like]*: (TA:) and *عَفَّفَ عَنِ الْمَسْأَلَةِ* means *he abstained from begging*: (§, O, TA) whence the trad. of the Prophet *اسْتَعْفِفْ عَنِ السُّؤَالِ مَا اسْتَطَعْتَ* [Abstain thou from begging, as much as thou art able]: (O, TA) or, as some say, *الِاسْتِعْفَافُ* signifies *the seeking to abstain from what is unlawful, and from begging of men*: and one says also, *عَفَّفَ عَنِ النَّبِيحِ* [he abstained from that which was evil, or foul]; this being [likewise] from *العَفْفَةُ*. (TA.) — *عَفَّفَ* said of milk, aor. *عَفَّفَ*, (IDrd, O, K,) inf. n. *عَفْفَةٌ*, (IDrd, O,) *It collected in the udder*:

(IDrd, O, K, TA) or *it remained in the udder*; (K, TA) or thus *عَفَّفَ فِي الصَّرْعِ*. (Ibn-'Abbád, O.)

2. *عَفَّفْتَهُ*, inf. n. *تَعْفِيفٌ*, *I gave him to drink what is termed عَفْفَانَةٌ* [q. v.]. (IDrd, O, K, TA.)

4. *عَفَّفَهُ اللَّهُ* *God made him to be عَفِيفٌ* [i. e. abstinent, &c.]. (§, O, Mṣb, K, TA) — *أَعْفَتُ*, [in the CK, erroneously, *أَعْفَتُ*,] said of a ewe, or she-goat, is from *العَفْفَانَةُ* [and therefore signifies *She had milk collected in her udder*: or *she had some milk remaining in her udder after most of it had been sucked*]. (IDrd, O, K, TA.)

5. *تَعَفَّفَ*: see 1. — Also *He* (a man, §, O) *drank what is termed عَفْفَانَةٌ* [q. v.]. (§, O, K, TA.)

6. *تَعَاَفَ نَاقَتَكَ* *Milk thou thy camel after the first milking.* (§, O, L, K, TA) — And *تَعَاَفَ* said to a sick man, *Treat thyself medically.* (K, TA) One says, *بِأَيِّ شَيْءٍ تَعَاَفُ* *With what thing shall we treat ourselves medically?* (AA, O, TA.)

8: see 1. — *اِعْتَقَتِ الْإِبِلُ الْيَبِسَ* *The camels took with the tongue [or licked up] the dry herbage above the earth or dust, taking the best, or choice, thereof*; as also *اِسْتَعْفَفَتْ*. (O, K, TA.)

10: see 1, in two places: — and see also 8.

*عَفْفٌ*; and its fem.: see *عَفِيفٌ*.

*عَفْفَةٌ*: see *عَفْفَانَةٌ*. — Also *An old woman*: (Ibn-El-Faraj, O, K, TA) like *عَفَّةٌ*: being formed [from the latter] by substitution. (TA.) — And *A certain fish, smooth, white, and small; when cooked, having a taste like that of rice.* (Ibn-El-Faraj, O, K, TA.)

*عَفْفَانٌ* A medicine, or remedy. (AA, O, K, TA.)

*عَفِيفٌ* and *عَفْفٌ* epithets from *عَفَّفَ*, as such signifying *Abstaining* (§, O, Mṣb, K) from what is unlawful, (§, O,) or from what is not lawful nor comely or decorous, (K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Mṣb:) [and very often used as meaning *abstinent, continent, chaste, virtuous, modest, decent, or decorous*:] fem. of the former with *ة*; (§, O, K, TA) and so of *عَفْفٌ*, (§, O, Mṣb, K, TA) which has no broken pl.: (TA:) the pl. masc. (of *عَفِيفٌ*, Mṣb, TA) is *أَعْفَاءٌ* (O, Mṣb, K, TA) and *أَعْفَةٌ*: (Mṣb, TA:) applied to a woman, signifies *excellent, or high-born, good, righteous, or virtuous*; and [more commonly] *continent, or chaste*; (TA:) and the pl. of this is *عَفَائِفٌ* and *عَفِيفَاتٌ*. (O, K, TA.)

*عَفْفَانَةٌ* is the subst. from *عَفَّفَ* said of milk: (O, K, TA) so says IDrd: (O, TA) [accord. to him, it app. signifies *Milk that has collected in the udder*:] and it signifies (§, O, K, TA) accord. to another or others, (O,) as also *عَفْفَةٌ*, somewhat of milk remaining in the udder (§, O, K, TA) after most of it has been sucked. (O, K, TA.) — And F explains *أَنْ تَأْخُذَ الشَّيْءُ الْعَفْفَانَةَ*, with *dam*, by the words *العَفْفَانَةُ*,

تَعْتَفُهُ [as though signifying *The taking thing after thing, by licking it up, or otherwise, from the ground, choosing the best thereof*: but this mode of explanation is often used in lexicons to denote the thing, or things, mentioned therein; not the act: and I think that what is here meant is *the thing, or things, thus taken*: this, moreover, is agreeable with the general analogy of words of the measure فَعَالَةٌ; as is shown by many exs. in the Mz, 40th نوع]. (TA.)

جَاءَ عَلَى عَقَانِ ذَلِكَ He (a man, S, O) came at the time of that: (S, O, K:\*) a dial. var. of إِقَان: (S, O:) or, accord. to IF, formed [from the latter] by substitution. (O.)

عَفَج

1. عَفَجَ, [aor. - ,] inf. n. عَفَجَ, He [a man, or a beast other than a ruminant,] was, or became, fat in his أَعْفَاجَ [pl. of عَفَجَ, q. v.]. (L.)

عَفَجَ and عَفَجَ: see the next paragraph:

عَفَجَ and عَفَجَ and عَفَجَ (S, O, K) and عَفَجَ (L, and some copies of the K) sings. of which the pl. is أَعْفَاجَ (S, O, K) and عَفَجَةٌ: (TA:) the أَعْفَاجَ are The أَمْعَاءَ [or intestines into which the food passes from the stomach]: (TA, and Ham p. 641:) or the lower أَمْعَاءَ: (TA, and Zj in his "Khalḡ el-Insán:") or in human beings, and in solid-hoofed animals, and in beasts of prey, (S, O,) that [portion of the intestines] to which the food passes from the stomach; (S, O, K;) which is like the [intestines called] مَصَارِينَ in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted, lit. what it has tanned (مَا دَبَّغَتْهُ): (S, O: in some copies of the former, مَا دَبَّغَتْهُ) or the عَفَجَ is what is in the place of the كَرَشَ to that which has no كَرَشَ: or, accord. to Lth, it is, to any animal that does not ruminate, such of the أَمْعَاءَ [or lower intestines] of the belly as is like the مَبْرَغَةَ to the sheep or goat. (TA.) — عَفَجَ is also the inf. n. of عَفَجَ [q. v.]. (L.)

عَفَجَ: see the next preceding paragraph. — Also A man [and app. a solid-hoofed animal and a beast of prey] fat in his أَعْفَاجَ [pl. of عَفَجَ, q. v.].

عَفَجَ Large in the أَعْفَاجَ. (K, TA.)

عَفَر

1. عَفَرَهُ, aor. - , (S, O, Mḡb, K,) inf. n. عَفَرَ, (S, O, Mḡb,) He rubbed it (namely a vessel) with dust: and عَفَرَهُ he rubbed it much with dust: (Mḡb:) or the latter, he defiled, or soiled, it with dust: (Mḡh:) and the former, and latter, (S, O, K,) of which the inf. n. is تَعْفِيرٌ, (S, O,) he rolled, or turned over, him, or it, فِي التُّرَابِ in the dust: (S, O, K:) or he hid (دَسَّ) him, or it,

therein. (K.) It is said in a trad. of Aboo-Jahl, هَلْ يُعْفَرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ [Doth, or shall, Moḡammad defile his face with dust, or rub his face in the dust, in the midst of you?], meaning his prostrating himself in the dust: and at the end he says, لَأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لَأَعْفِرَنَّ لَأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لَأَعْفِرَنَّ [I will assuredly trample upon his neck, or I will defile, or roll, his face in the dust]; meaning that he would abase him, or render him abject. (TA.) — He dragged him, being about to roll him in the dust: and you say اِعْتَفَرَ [He dragged his garment in the dust]. (Aboo-Nagr, L, TA.) — And عَفَرَهُ, (K,) inf. n. عَفَرَ, (TA,) He cast him upon the ground; as also اِعْتَفَرَهُ. (K.) You say, اِعْتَفَرَهُ The lion cast him upon the ground: (A:) or the lion seized him, and broke his neck, (S, O, TA,) and cast him upon the ground, and shook him about. (TA.) And اِعْتَفَرَهُ He leaped, or sprang, upon him, or at him, (سَاوَرَهُ, O, K, for which شَاوَرَهُ is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) [See also 2.] — عَفَرَهُ, aor. - , (Mḡb, K,) inf. n. عَفَرَ, (Mḡb,) He, or it, was of the colour termed عَفْرَةٌ: (Mḡb, K:) or of a colour resembling that. (Mḡb.)

2: see 1, in four places. — عَفَرَ قِرْنَهُ, and عَفَرَهُ فَالزَّقَهُ بِالْعَفْرِ, He wrestled with his adversary, and made him cleave to the dust. (A.) — عَفَرَ, inf. n. تَعْفِيرٌ, He mixed his black sheep or goats with others of the colour termed عَفْرَةٌ: (O, K, TA:) or he took white sheep or goats in exchange for black; because the former have more increase. (S, O, TA.) — And He made, or rendered, white. (S, O.)

3: see the next preceding paragraph.

5: see 7, in three places. — تَعَفَّرَ الْوَحْشُ: The wild animals became fat. (O, K, TA.)

6. ثَرِيدٌ said of [food of the kind called] ثَرِيدٌ, It was made white. (K. [See أَعْفَرُ, latter half.])

7. اِعْتَفَرَ and اِنْعَفَرَ It (a vessel) became rubbed with dust: and تَعَفَّرَ it became much rubbed with dust: (Mḡb:) or the first and second, (S, O,) and the last also, (O,) it (a thing) became defiled with dust: (S, O:) or the first and last,

he, or it, became rolled, or turned over, فِي التُّرَابِ in the dust: or became hidden therein. (K.) — And one says, دَخَلْتُ الْمَاءَ فَمَا أَتَعَفَّرْتُ قَدَمَايَ I entered the water, and my feet did not reach the ground. (A, TA.)

8: see 1, in four places. — See also 7, in two places.

Q. Q. 2. تَعَفَّرَتْ He became, or acted like, an عَفْرِيَّةٌ; (K, TA;) from which latter word this verb is derived, the [final] augmentative letter being preserved in it, with the radical letters, to convey the full meaning, and to indicate the original. (TA.)

عَفَرَ: see عَفَرَ, in four places.

عَفَرَ: see عَفَرَ. — Also pl. of أَعْفَرُ [q. v.]. (S, &c.)

عَفَرَ A boar; (S, O, K;) as also عَفْرٌ: or a swine, as a common term: or the young one of a sow. (K.) — عَفْرٌ (S, A, O, K) and عَفْرٌ (Sgh in TA in art. نَفْر) and عَفْرِيَّةٌ, (A, O, K,) in which the ي is to render the word quasi-coordinate to شَرْدُوَّةٌ, [I substitute this word for شَرْدُوَّةٌ, in the L, and شَرْدُوَّةٌ in the TA,] and the د to give intensiveness, (L, TA,) and عَفْرِيَّةٌ, (A, O, K,) in which the ت is to render the word quasi-coordinate to قَنْدِيلٌ, (TA,) [or to render it a contraction of عَفْرِيَّةٌ,] and عَفْرِيَّةٌ, which occurs in one reading of the Kḡur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, Cḡ,) and عَفْرَاتٌ, (Cḡ,) and عَفْرِيَّةٌ, (A, O, L, K,) in which the ي is to render the word quasi-coordinate to عَذَابَةٌ, and the د is to give intensiveness, (TA,) and عَفْرٌ, (O, K,) and عَفْرِيَّةٌ, (Sgh, K,) and عَفْرِيَّةٌ, (Sgh, K,) and عَفْرِيَّةٌ, (Lh, TA,) and عَفْرِيَّةٌ, (Lth, TA,) [respecting which last, see the latter portion of this paragraph,] applied to a man, (S, O, K,) and to a jinnee, or genie, (Kḡur, ubi supra,) Wicked, or malignant; (S, O, K;) crafty, or cunning; (S, O;) abominable, foul, or evil; (K;) abounding in evil; (TA;) strong, or powerful; (A;) insolent and audacious in pride and in acts of rebellion or disobedience; (A, TA;) who rolls his adversary in the dust: (A:) and the epithet applied to a woman is عَفْرَةٌ, (S, O,) and عَفْرِيَّةٌ, (Lh, K,) and عَفْرَةٌ: (Sh, O:) or عَفْرِيَّةٌ signifies anything that exceeds the ordinary bounds; and عَفْرِيَّةٌ is syn. with it: (AO, S, O:) and عَفْرِيَّةٌ and عَفْرِيَّةٌ and عَفْرِيَّةٌ (Zj, K) applied to a man, and as applied in the Kḡur, ubi supra, [to a jinnee,] (Zj,) sharp, vigorous, and effective, in an affair, exceeding the ordinary bounds therein, with craftiness, or cunning, (Zj, O, K,) and wickedness, or malignity: (Zj:) or عَفْرِيَّةٌ is properly applied to a jinnee, and signifies evil in disposition, and wicked or malignant; and is metaphorically applied to a man, like as is شَيْطَانٌ: (B:) it is applied to an evil jinnee that is powerful, but inferior to such as is termed مَارِدٌ: (Mir-át ez-Zemán:) عَفْرِيَّةٌ also signifies i. q. دَاهِيَةٌ [app. meaning very crafty or cunning, rather than a calamity]: (S, O:) عَفْرِيَّةٌ and عَفْرِيَّةٌ are also applied as epithets to a شَيْطَانٌ [or devil]: (Kh, S:) the pl. of the former of these two epithets is عَفْرِيَّةٌ, (Kh, S, O,) or عَفْرِيَّةٌ; (Fr;) and that of عَفْرِيَّةٌ is عَفْرِيَّةٌ; (Kh, Fr, S, O;) and that of عَفْرٌ is عَفْرُونَ; (Sh;) and that of عَفْرٌ is أَعْفَارٌ. (TA in art. جَشْمِر.) You say, فُلَانٌ عَفْرِيَّةٌ نَفْرِيَّةٌ, and عَفْرِيَّةٌ نَفْرِيَّةٌ; [Such a one is wicked, or malignant; &c.]; the latter of these two words being an imitative sequent. (AO, S, O.) And in a trad. it is said, إِنَّ اللَّهَ يَبْغُضُ

العَفْرِيَّةُ † النَّفْرِيَّةُ الَّذِي لَا يَرْزَأُ فِي أَهْلِ وَلَا مَالٍ (AO, §) [Verily God hates] the crafty or cunning, the wicked or malignant, the abounding in evil; or him who collects much and refuses to give; or him who acts very wrongfully or unjustly or tyrannically; [who will not suffer loss in his family nor in his property.] (TA.) — أَسَدٌ عَفْرٌ, and عَفْرِيَّةٌ, and عَفْرِيَّةٌ, and عَفْرِيَّةٌ, (K,) and عَفْرٌ, (TA.) and عَفْرِيَّةٌ, (K, [respecting which see what follows: in the CK عَفْرِيَّةٌ, which is wrong in two respects:]) A strong, (K,) powerful, great, (TA,) lion: (K, TA:) or العَفْرِيُّ the lion; so called because of his strength: (S, O:) and عَفْرِيَّةٌ, (S, O, TA,) like the masc., (TA, [or it may be in this case with the fem. ي, i. e. without tenween,]) or عَفْرَانَةٌ, (K, TA,) a strong lioness: (S, O, K:) or the epithet, of either gender, signifies bold: from عَفَرَ signifying "dust," or from عَفْرٌ in the sense of اعْتَفَارٌ, or from the strength and hardness of the animal: (TA:) and نَاقَةٌ عَفْرَانَةٌ a strong she-camel; pl. عَفْرَانَاتٌ (S, O:) but you do not say جَمَلٌ عَفْرِيَّةٌ (Az:) the alif [which is in this case written ي] and ن in عَفْرِيَّةٌ are to render it quasi-coordinate to سَفْرَجَلٌ [which shows that it is with tenween]. (S.)

عَفْرٌ (IDrd, S, A, O, Mgh, K) and عَفْرٌ (IDrd, A, O, K) Dust: (IDrd, S, O, Mgh:) [like عَفَارٌ the dust of the earth: (Freitag, from Meyd:) or the exterior of the dust or earth: (A, K:) and the surface of the earth; (Mgh:) as also عَفْرٌ الأَرْضِ (TA:) pl. أَعْفَارٌ. (K.) You say مَآ عَلَى عَفْرٍ الأَرْضِ مِثْلَهُ There is not upon the face of the earth the like of him, or it. (O, TA.) And كَلَامٌ لَا عَفْرَ فِيهِ (K,) or كَلَامٌ لَا عَفْرَ فِيهِ (TS, TA,) [lit., Language in which is no dust; or which has no dust; like the saying كَلَامٌ لَا غُبَارَ عَلَيْهِ "language on which is no dust;" meaning] + language in which is nothing difficult to be understood. (K.) And IAqr mentions, but without explaining it, the saying, عَلَيْهِ الْعَفَارُ وَالذَّبَابُ وَسُوءٌ الدَّارُ [app. meaning, May the dust, and perdition, and evil of the dwelling, be his lot. See دَبْرٌ]. (O, TA.)

عَفْرٌ [part. n. of عَفَرَ]. أَرْضٌ عَفْرَةٌ Land of the colour termed عَفْرَةٌ [q. v.]. (O and TA in art. عَفْرٌ.) — See also عَفْرٌ.

عَفْرٌ, and the fem., with ة: see عَفْرٌ, in four places.

عَفْرَةٌ A dust-colour inclining to whiteness; a whitish dust-colour: (TA:) or whiteness that is not clear: (Mgh, Mgb:) or whiteness that is not very clear, (AZ, Aq,) like the colour of the surface of the earth: (AZ, Aq, Mgh:) or whiteness with a tinge of redness over it: (A:) the colour of an antelope such as is termed أَعْفَرٌ. (K.) — See also عَفْرِيَّةٌ, in three places.

عَفْرِيَّةٌ, or عَفْرِيَّةٌ: see عَفْرِيَّةٌ.

عَفْرِيَّةٌ: see عَفْرٌ, first quarter.

عَفْرَانَةٌ: see عَفْرِيَّةٌ.

عَفْرَاتٌ: see عَفْرٌ, first quarter: — and see the next paragraph, in three places.

عَفْرِيَّةٌ: see عَفْرٌ, in six places. — The hair, and the feathers, of the back of the neck, of the lion, and of the cock, &c., which it turns back towards the top of its head when exasperated; as also عَفْرَةٌ (S, O) and عَفْرَاتٌ (S,) or عَفْرَانَةٌ (O, TA:) and عَفْرَةٌ, the feathers around the neck of a cock and of a bustard (حَبَارِي) &c.: (S in art. بَرَل:) or عَفْرِيَّةٌ and عَفْرِيَّةٌ, or عَفْرِيَّةٌ, [whether without or with tenween is not shown, but I think it is more probably without,] of a cock, the feathers of the neck; (K;) as also عَفْرَةٌ (TA:) and of a man, the hair of the back of the neck: (K:) or the hair of the part over the forehead: (TA:) and of a beast, the hair of the fore-lock: (K:) or the hair of the back of the neck: (TA:) and [of a man,] the hairs that grow in the middle of the head, (K,) that stand up on an occasion of fright; (TA;) as also عَفْرَاتٌ and عَفْرَانَةٌ. (K.) You say جَاءَ فَلَانٌ نَافِثًا عَفْرِيَّتَهُ meaning Such a one came in a state of anger. (S, O.) And جَاءَ نَافِثًا عَفْرِيَّتَهُ, and عَفْرَاتَهُ, He came spreading his hair, by reason of covetousness, and inordinate desire. (ISd, TA.)

عَفْرِيَّةٌ; and عَفْرِيَّةٌ: and the fem., عَفْرِيَّةٌ: see عَفْرٌ, in ten places.

عَفْرِيْنٌ: see عَفْرٌ, in two places.

لَيْثٌ عَفْرِيْنٌ: see عَفْرٌ, in two places. — لَيْثٌ عَفْرِيْنٌ The lion. (AA, K.) So in the prov., إِنَّهُ لَا تُشَجِّعُ مِنْ لَيْثٍ عَفْرِيْنٌ [Verily he is more courageous than the lion]. (AA, TA.) عَفْرِيْنٌ is the name of a certain place in which are lions, or abounding with lions: (S, O, K:) or the name of a certain country or town. (Aq, AA, S, M.) — A certain insect, whose retreat is the soft dust at the bases of walls; (O, K;) that rolls a ball, and then hides itself within it; and when it is roused, throws up dust: (O, TA:) the word [عَفْرِيْنٌ] is of one of those forms not found by Sb: (TA:) or a certain creeping animal (دَابَّةٌ), like the chameleon, that opposes itself to the rider [upon a camel or horse], and that strikes with its tail. (O, K.) [See also طَحْنٌ: and see Ham p. 131.] — Also † A complete man; [i. e., complete with respect to bodily vigour, having attained the usual term thereof;] (O, K, TA;) fifty years old. (O, TA.) — And † Resolute, or firm-minded; strong, or powerful. (S, O, K, TA.)

عَفْرَانَةٌ and عَفْرَانَةٌ: see عَفْرٌ, in three places. — The latter also signifies The [kind of goblin, or demon, called] غَوْلٌ. (O, K.)

عَفْرَانِيَّةٌ: see عَفْرٌ; first quarter. — and see عَفْرِيَّةٌ.

عَفَارٌ: see عَفْرٌ. — Also A certain kind of tree,

(S, O, K,) by means of which fire is produced; (S, O;) زِنَادٌ [or pieces of wood, or stick, used for that purpose,] being made of its branches: (K, TA:) accord. to information given to AHn by certain of the desert-Arabs of the Saráh (السَّرَاهُ), it resembles the kind of tree called the غُبَيْرَاءُ, by reason of its smallness, so that when one sees it from afar he doubts not its being the latter kind of tree; its blossom, also, is like that of the latter tree; and it is a kind of tree that emits much fire, so that the زِنَادٌ made of it are excellent: (TA:) pl. of عَفَارَةٌ; (K;) or, more properly, [a coll. gen. n., and] its n. un. is with ة: (O, TA:) it and the مَرْمُوحٌ contain fire that is not in any other kind of tree: Az says, I have seen them both in the desert, and the Arabs make them the subject of a prov., relating to high nobility: (TA:) they say فِي كُلِّ شَجَرٍ نَارٌ وَأَسْتَمَجَدُ الْمَرْمُوحُ وَالْعَفَارُ (S, O, TA) In all trees is fire; but the markh and 'afar yield much fire, more than all other trees. (O, TA.) [See also مَرْمُوحٌ, and اِقْبَحُ. It is also said, in another prov., اِقْبَحُ بَعْفَارٍ أَوْ مَرْمُوحٍ ثُمَّ أَشَدُّ إِنْ شِئْتَ أَوْ أَرِجْ [Produce thou fire with markh or with 'afar: then tighten, if thou please, or loosen]. (TA.) — See also عَافُورٌ.

عَفَارَةٌ The quality, or disposition, of him who is termed عَفْرٌ and عَفْرِيَّةٌ and عَفْرِيَّةٌ &c.; i. e., wickedness, or malignity, &c. (K, TA.)

عَفَارِيَّةٌ: see عَفْرٌ, in three places.

مُعَفَّرٌ and مَعْفُورٌ and مَعْفُورٌ and عَافِرٌ Defiled with dust: hence, العَافِرُ الْوَجْهَ He whose face is defiled with dust: and الشَّرَابُ فِي الْوَجْهِ فِي الشَّرَابِ, and مَعْفُورَةٌ, He has the face defiled in the dust. (TA.)

فِي عَفَارٍ شَرٌّ and وَقَعُوا فِي عَافُورٍ شَرٌّ (TA,) i. q. فِي عَافُورٍ شَرٌّ (Fr, S, K,) i. e., They fell into difficulty, or distress. (S.) Some say that the ف is substituted for ث. (TA.) [But see عَافُورٌ.]

أَعْفَرٌ Dust-coloured inclining to white; of a whitish dust-colour: (TA:) or white, but not of a clear hue: (Mgh:) or, applied to a buck-antelope, white, but not of a very clear white, (AZ, Aq, S, O, K,) being like the colour of the surface of the earth: (AZ, Aq, Mgh:) or a buck-antelope having a tinge of red over his whiteness, (AA, S, A, K,) with a short neck; and such is the weakest of antelopes in running: (AA, S, O:) or having a redness in his back, with white flanks: (K:) [in the CK, after the words thus rendered, is an omission, of the words :] or such as inhabits elevated, rugged, stony tracts, and hard grounds; and such is red: (AZ:) or having white horns: (A:) fem. عَفْرَاءٌ (S, K, &c.) also applied to a she-goat, meaning of a clear white colour: (TA:) pl. عَفْرٌ. (S, A, O.) — El-Kumeyt says,

وَكُنَّا إِذَا جَبَّرَ قَوْمٌ أَرَادَنَا

بِكَيْدِ حِمْلَتَاهُ عَلَى قَرْنِ أَعْفَرَا

[And we used, when an insolent tyrant of a people desired to execute against us a plot, to carry him upon the horn of an antelope of a whitish dust-colour, or white but not of a clear hue, &c.]; meaning, we used to slay him, and to carry his head upon the spear-head; for the spear-heads, in time past, were of horns. (S, O.) — Hence the saying رَمَانِي بِدَاهِيَةٍ q. رَمَانِي عَنْ قَرْنِ أَعْفَرٍ [He sent upon me a calamity; or he made a very crafty man to be my assailant]: for the same reason, also, قَرْنِ أَعْفَرٍ is proverbially used to signify †A difficulty, or distress, that befalls one: and one says to a man who has passed the night in disquieting distress, كُنْتُ عَلَى قَرْنِ أَعْفَرٍ † [Thou wast pierced by grief]. (TA.) One says also, of him who is frightened and disquieted, كَأَنَّهُ عَلَى قَرْنِ أَعْفَرٍ [He is as though he were upon the horn of an antelope of a whitish dust-colour, &c. : meaning, upon the head of a spear]: the like of this phrase is used by Imra-el-Kays. (A.) — Also عَفْرَاءٌ, A ewe of a colour inclining to whiteness. (O.) — And أَعْفَرٌ, Red sand. (S, O.) — [Food of the kind called] ثَرِيدٌ made white: (K, TA:) from عَفْرَةٌ signifying the “colour of the earth.” (TA.) — White. (K.) — العَفْرَاءُ Untrodden land. (K, TA.) — العَفْرَاءُ The thirteenth night [of the lunar month]: (S, O:) or the night of blackness: (A:) but accord. to IAqr, اللَّيَالِي العَفْرَاءُ signifies the white nights; (A;) and so says Th, without particularizing: (TA:) or the nights thus called are the seventh and eighth and ninth nights of the lunar month; (K:) because of the whiteness of the moon [therein]. (TA.) It is said in a trad. نَيْسَ عَفْرِ اللَّيَالِي كَاللَّيَالِي The moon-lit nights are not like the black nights: some say that this is a proverb. (TA.)

مُعْفَرٌ: see عَافِرٌ, in two places.

مُعْفَرٌ One whose sheep or goats are of the colour termed عَفْرَةٌ: there is no tribe among the Arabs to whom this appellation applies, except Hudheyl. (A, TA.) [Accord. to analogy, this should rather be written مُعْفَرٌ; and perhaps it is thus in correct copies of the A.]

مَعْفُورٌ: see عَافِرٌ. — أَرْضٌ مَعْفُورَةٌ Land of which the herbage has been eaten. (S, O.)

مَعَايِرٌ: see مَعَايِرِي, in three places.

مَعَايِرٌ † One who walks with companies of travellers, (S, O, K, TA,) and so, accord. to the L, مَعَايِرِي, (TA,) and obtains of their superabundance [of provisions]. (S, O, TA.)

مَعَايِرِي, (S, Mgh, O, Mṣb,) pl. مَعَايِرِي, (S, O, K,) and مَعَايِرِي, (Az,) and hence, simply, مَعَايِرٌ, (Az, Mgh,) as a subst., (Az,) without the relative ي, (Az, Mgh,) accord.

to Aṣ, (Mgh,) A kind of garment, or piece of cloth, (S, Mgh, O, Mṣb,) and a garment of the kind called مَعَايِرِي, (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdán; (S, O;) or as being the name of a son of Murr, (Sb, Mgh, Mṣb,) brother of Temeem the son of Murr, (Sb, Mgh,) and father of the tribe above mentioned, (Mṣb, K,) which was a tribe of El-Yemen; (Mṣb;) or as being the name of a place, (IDrd, O,) or a town, or district, (K, TA,) of El-Yemen, (IDrd, O, TA,) in which Ma'áfir Ibn-Udd took up his abode, accord. to Z: (TA:) مَعَايِرِي is perfectly decl. because the relative ي is added to it: (S:) and it is thus formed because مَعَايِرِي is sing. in its application; whereas, in a rel. n. from a pl. used as a pl., the formation is from the sing., as in the instance of مَسْجِدِي as a rel. n. from مَسَاجِدُ: (TA:) مَعَايِرِي should not be pronounced with damm to the م: (Mṣb, K:) and it is wrong to call the kind of garment above mentioned مَعَايِرِي, with damm, and مَعَايِرِي, without tenween, and مَعَايِر. (Mgh.)

مَعَايِرِي: see مَعَايِر.

مُعْفَرٌ: see عَافِرٌ, in two places.

يَعْفُورٌ The dust-coloured gazelle: (K:) or the gazelle, as a general term: (K, TA:) as also يَعْفُورٌ: (K:) and the [young gazelle such as is called] عَشْفٌ: (S, O, K:) or the buck-gazelle: (S, Mgh, O:) and (S, IAth, O, in the Mgh “or”) the young one of the wild cow: (S, IAth, Mgh, O:) n. un. with ة: (TA:) pl. يَعَايِر. (S, O.) — Also A light, or an active, ass. (IAqr.) — And it is said to mean † The form of a man, seen from a distance, resembling a يَعْفُور [in one of the senses expl. above]. (L, TA.) — And One of the divisions of the night, (K, TA,) which are five, called سُدُقَةٌ and سُدْفَةٌ and هَجْمَةٌ and يَعْفُورٌ and حُدْرَةٌ. (TA.)

عفص

1. عَفَصَ الشَّيْءَ, aor. -, (K,) inf. n. عَفْصٌ, (TK,) He doubled, folded, or bent, the thing. (K.) Hence عَفَاصُ القَارُورَةِ. (TA.) — عَفَصَ القَارُورَةَ, (Fr, S, A, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. عَفْصٌ, (Mṣb,) He tied, or bound, the عَفَاصُ (q. v.) upon the flask, or bottle; (S, A, O, K;) as also عَفَصَهَا: (K:) or he put the عَفَاصُ upon the head of the bottle; and so, accord. to some, † the latter also: (Mṣb:) or † the latter signifies he made for it, or put to it, (جَعَلَ لَهَا,) an عَفَاصُ; (Fr, S, O, Mṣb;) and so, (Fr, O, Mṣb,) accord. to some, (Mṣb,) the former also; (Fr, O, Mṣb;) each having two meanings: (Mṣb:) and the former, also, he stopped the bottle with a stopper. (A.) — عَفَصَهُ, aor. -, He pulled it out or forth. (K.) And عَفَصْتُ أُذُنِي I pulled towards me its ears; namely, the ears of a head that I was eating. (Ibn-'Abbád, O.) And IAqr allows this verb with س as well as with ص. (TA.) — See

also 8. — عَفَصَ يَدَهُ He twisted his arm, or hand. (O, K.) — عَفَصَهُ, (O, K,) aor. -, inf. n. عَفْصٌ, (TA,) He weakened, or enervated, him, (أَلْخَنَهُ,) in wrestling. (O, K.) — And عَفَصَهَا He compressed her, (Ibn-'Abbád, O, K,) namely, a woman, (Ibn-'Abbád, O,) or his young woman. (K.)

2. عَفَصَ التَّوْبَ He dyed the garment, or piece of cloth, with عَفْصٌ, or galls. See the pass. part. n., below.]

4. اعْفَصَ القَارُورَةَ: see 1, in three places. — اعْفَصَ He put عَفْصٌ [or galls] into the ink. (TA.)

8. اعْتَفَصَ مِنْهُ حَقَّهُ He took from him his right, or due; (Ibn-'Abbád, O, K;) as also عَفَصَ. (O, K.)

عَفْصٌ [Galls: and the trees which bear them:] a certain thing well known, (Mṣb, K,) of which ink is made, (S, O, TA,) and with which one tans; (Mṣb;) the produce of the tree called بَلُوط [or oak]: (L, TA:) or applied to the trees [which bear it] and to the fruit [thereof]: (K:) or a certain tree of the kind called بَلُوط, which [is also the name of a produce of that tree, i. e., of the acorn, (both of which applications are agreeable with modern usage,) like as عَفْصٌ is also the name of another produce thereof, i. e., the gall, or gall-nut; for it is said that this tree] bears one year بَلُوط, and another year عَفْصٌ, (Lth, O, K,) of which ink is made: (CK:) it is not of the growth of the land of the Arabs: (IB, TA:) it is astringent; drying; having the quality of repelling effluent matters; and strengthening flaccid and weak members; (K, TA;) and especially the teeth; (TA;) and when steeped in vinegar, it blackens the hair: (K:) the word is post-classical; (S, O, K;) not of the language of the people of the desert: (S, IF, O, Mṣb;) or it is Arabic; (AHn, O, K;) and from it is derived عَفُوصَةٌ, signifying “a taste in which is astringency and bitterness;” as also the epithet عَفِصٌ, applied to a taste. (AHn, O.)

عَفَصَ A twisting in the nose: (O, K:) so they say. (O.)

عَفْصٌ A taste (AHn, S, O, Mṣb) having an astringent quality, (AHn, S, O, Mṣb, K,) and bitterness, (AHn, O, K,) which render swallowing difficult; (TA;) disagreeable and choking; or disagreeable, with dryness and bitterness; or rough; syn. بَشَعٌ. (TA.) See عَفْصٌ.

عَفْصِي [app. A seller of عَفْصٌ, or galls. Five relaters of traditions of whom each bore this appellation are mentioned in the TA.]

عَفَاصٌ The receptacle in which is put money or the like that one expends, (A'Obeyd, Az, A, Mgh, O, Mṣb, K,) or, as some say, in which is the pastor's money or the like that he expends, (TA,) made of skin, or of a piece of rag, or other material. (A'Obeyd, Az, A, Mgh, O, Mṣb, K.) — And hence, (A'Obeyd, O, Az, &c.) The skin with

which the head of a flask, or bottle, is covered: (A'Obeyd, Az, S, A, Mgh, O, Mṣb, K:) it is said to be its **صِمَام** [or stopper]; (Az, Mgh, O, Mṣb;) by Lth; (Az, O, Mṣb;) but the right explanation is that given by A'Obeyd: (Az, Mṣb:) that which enters into its mouth is the **صِمَام**: (S:) or it has this latter signification also: (A:) or it signifies accord. to El-Ghooree, (Mgh,) or signifies also, (A, K,) the **case** (غلاف [which has app. been misunderstood as meaning the skin cover of the head of a flask or bottle, before mentioned,]) of a flask, or bottle: (A, Mgh, O, K:) but the first is the explanation that is preferred. (Mgh.) [See 1, first signification.]

**عَفُوصَة** in taste, (S,) **Astringency** (S, K) and **bitterness**, (K,) which render swallowing difficult: (TA:) a taste in which is astringency and bitterness: derived from **عَفَصَ**, q. v. (AḤn, O.) [See also **عَفَصَ**.]

**مُعَفَّص** A garment, or piece of cloth, dyed with **عَفَصَ** [or galls]. (O, K.)

**مُعَفَّاصَة** A young woman extremely evil in disposition: but the **مُعَفَّاصَة** (with ق) is more evil than she. (IAḥr, O, K.)

### عفل

1. **عَفَلَتْ**, aor. ʿ, (Mṣb, K,) inf. n. **عَفَلٌ**, (Mṣb,) said of a woman, (Mṣb, K,) and of a she-camel, (K,) or of any female, (Mṣb,) She had a certain thing, (Mṣb, K,) called **عَفَلٌ** and **عَفَلَة**, (K,) come forth in her vulva, resembling the **أُدْرَة** [or scrotal hernia] of a man. (Mṣb, K.) = **عَفَلَهُ** He felt his (i. e. a ram's) **عَفَلٌ** [q. v.] in order to see what was his state of fatness. (TA.)

2. **عَفَلَتْهَا**, (O,) inf. n. **تَعْفِيلٌ**, (O, K,) I attributed to her the having what is termed **عَفَلٌ**. (O, K.) — And **تَعْفِيلٌ** signifies also The curing what is termed **عَفَلٌ**. (Ibn-'Abbād, O, K.) One says, **عَفَلَتِ الْمَرْأَة** He cured the woman's **عَفَلٌ** or **عَفَلَة**. (TK.)

**عَفَلٌ** [in the CK (erroneously) **عَفَلٌ**] The part of a sheep or goat, (Ks, S, O,) or of a ram, (K,) which is the place where it is felt, (Ks, S, O,) between its hind legs, (Ks, S,) to know whether it be fat or lean. (Ks, S, O, K.) — And The fat of the testicles of a ram, with what is around it. (IF, K.) — And Abundance of the fat of what is between the hind legs of the he-goat and of the bull; seldom or never used except in relation to the gelded (K, TA) of these two; and not used in relation to the female. (TA.) — And The perinæum; or line between the anus and the penis. (K.)

**عَفَلٌ** A certain thing that comes forth in the vulva of a woman and of a camel, resembling the **أُدْرَة** [or scrotal hernia (in the TA the **أُدْرَة** in the **خُصْبَة**)] of men; as also **عَفَلَة**: (S, O, K:) [the latter word is said in the Mṣb to be the subst. from **عَفَلَتْ**, q. v.:] accord. to IAḥr, a certain

excrescence of flesh in the vulva of a woman; also called **قَرْنٌ**: [but see this word:] (Az, Mṣb, TA;) they say that it is not in the virgin, but only in the woman after childbirth: (Mṣb:) so says Aboo-Amr Esh-Sheybānee: (TA:) and it is said to be a **smelling between the مَسْتَلِكَانِ** [or vagina and rectum] of a woman, by reason whereof her vulva is contracted so as to prevent initus: (Mṣb:) accord. to IDrd, it is, in men, a thickness that arises in the anus; and in women, a thickness in the **رَحِمٍ** [here meaning vulva], and so in beasts. (TA.)

**عَفَلَة**: see **عَفَلٌ**. — Also The **بُطَارَة** [q. v.] of a woman: so accord. to IAḥr. (TA.)

**عَفَالٌ**, [indecl.,] like **قَطَامٍ**, an expression of reproach, (O, K,) addressed to a woman: (K:) one says to a female slave, **يَا عَفَالُ** [as though meaning O thou that hast what is termed **عَفَلٌ** or **عَفَلَة**]. (O.)

**عَافِلٌ** One who wears short clothes over such as are long. (IAḥr, O, K.)

**أَعْفَلٌ** A ram having much fat of the **خُصْبَة** [i. e. testicle, or scrotum], by reason of plumpness. (TA.) — And [the fem.] **عَفَلَاءٌ** A woman having what is termed **عَفَلَة** (S, O, Mṣb, K) or **عَفَلٌ**. (S, O, K.) It is said in a trad. of I'Ab, that the selling, and giving in marriage, of such is not allowable. (TA.) — And **شَفَّةٌ عَفَلَاءٌ** [in the CK (erroneously) **عَفَلَاءَةٌ**] A lip that becomes inverted on the occasion of laughing. (O, K.)

### عفن

1. **عَفِنَ**, aor. ʿ, inf. n. **عَفْنٌ** (S, Mgh, Mṣb, K, TA, in the CK [erroneously] **عَفْنٌ**), and **عَفُونَة**, (K,) It (a thing) was, or became, putrid, or rotten; i. e. it became decayed, (Mgh,) or in a corrupt, or an unsound, state, (Mṣb,) by the effect of moisture upon it, (Mgh,\* Mṣb,) so as to become dissundered when felt: (Mṣb:) said of a rope, (S, K,) it became decayed, (S,) or in a corrupt, or an unsound, state, (K,) from the effect of water, (S,) or from moisture, or some other cause, (TA,) so as to crumble on its being felt; as also **تَعَفَنَ**. (K.) And **عَفِنَ اللَّحْمُ** The flesh, or flesh-meat, became [stinking, or] altered [for the worse] in odour; and so **تَعَفَنَ**. (Mṣb.) = **عَفِنَ اللَّحْمُ**, (Mṣb, K,) aor. ʿ, (Mṣb,) inf. n. **عَفْنٌ**, (TA,) He made the flesh, or flesh-meat, to become [stinking, or] altered [for the worse] (Mṣb, K) in odour; (Mṣb;) and **تَعَفَنَهُ** signifies the same. (K.) = **عَفِنَ فِي الْجَبَلِ**, (Kr, K,) inf. n. **عَفْنٌ**, (TA,) He ascended the mountain; (Kr, K;) as also **عَفِنَ**. (Kr, TA.)

2: see the preceding paragraph.

4. **اعفَنَ** He (a man) had his skin, or hide, or tanned skin or hide, pierced with holes. (K.) — And **اعفَنَ اللَّحْمُ** He found the flesh, or flesh-meat, to be [stinking, or] altered [for the worse] in odour. (Mṣb.)

5: see the first paragraph, in two places.

**عَفْنٌ** A thing, (Az, S,) or a rope, (K,) putrid, or rotten; i. e. decayed, (S,) or in a corrupt, or an unsound, state, (Az, K,) from moisture, (Az, S,\* TA,) or some other cause, (TA,) and from being kept in a close place, (Az, TA,) so as to crumble on its being felt. (K.) And **Flesh, or flesh-meat, (Mṣb, K,) [stinking, or] altered [for the worse] in odour; (Mṣb;) or rendered so; as also **مَعْفُونٌ**. (K.)**

**عَفُونَة** [mentioned above (see 1) as an inf. n.] Putridity, or rottenness; i. e. a state of decay from moisture &c. (S.) And [A stinking, or] alteration [for the worse] in odour, of flesh, or flesh-meat. (Mṣb.)

**مَعْفُونٌ**: see **عَفْنٌ**.

### عفو

1. **عَفَا**, aor. **يَعْفُو**, (S, Mṣb,) inf. n. **عَفَاءٌ** (S, Mṣb, K) and **عَفُوٌ** and **عَفُوءٌ**, (Mṣb, K,) It was, or became, effaced, erased, rased, or obliterated; (S, Mṣb, K;) as also **تَعَفَى**: (K:) and it, or he, perished, came to nought or to an end, or died. (S, TA.) One says, **عَفَا الأَثَرُ** The trace, vestige, or footprint, was, or became, effaced, &c. (TA.) And [hence,] **عَفَا أَثَرُهُ**, inf. n. **عَفَاءٌ**, He perished, or died. (K.) And **عَفَا المَنْزِلُ**, aor. as above, (S, Mṣb,) and so the inf. ns. as in the first sentence, (Mṣb,) The place of alighting, or abode, was, or became, effaced, &c.: (S, Mṣb:) and **عَفَتِ الدَّارُ**, aor. **تَعْفُو**, inf. n. **عَفَاءٌ** and **عَفُوءٌ** [and **عَفُوءٌ**]; (TA;) and **تَعَفَّتْ**, (S, TA,) and **عَفَّتْ** also; (TA;) The house, or dwelling, or abode, was, or became, effaced, &c. (S, TA.) A'Obeyd cites, as an ex. of **العَفَاءُ** signifying the being, or becoming, effaced, &c., and the perishing, &c., the saying of Zuheyr, (S, TA,) mentioning a dwelling, or an abode, (TA.)

• **تَحَمَّلَ أَهْلُهَا عَفَاً فَبَانُوا**  
• **عَلَى آثَارِ مَا ذَهَبَ الْعَفَاءُ**

[Its occupants departed from it, and separated themselves, or removed far away: may the state of that which is effaced, &c., be, or rest, upon the traces of what has gone away: or the meaning may be, dust is upon the traces &c.: (see **عَفَاءٌ** as a subst., below:) but it is not thus accord. to A'Obeyd; for] he says, This is like their saying **عَفَاً عَلَيْهِ الدَّيَارُ** as an imprecation against one, expressing a prayer that he may go away and not return. (S, TA.) MF says that **عَفَاً** is one of those verbs that have contr. significations: for it signifies *It was, or became, unapparent, or imperceptible*: and also *It was, or became, apparent, or perceptible*: and it has two other contr. significations, which will be mentioned in what follows. (TA.) — And **عَفُوٌ** signifies also The act of effacing, erasing, rasing, or obliterating. (K, TA.) One says, **عَفَتِ الرِّيحُ الأَثَرُ**, (TA,) or **المَنْزِلُ**, (S, Mṣb,) and **الدَّارُ**, (TA,) The wind effaced, &c., (S, Mṣb, TA,) the trace, vestige, or footprint, (TA,) or the place of alighting, or abode, (S, Mṣb,) and the house, or dwelling, or



much property; and independent, or in no need. (TA.)

5: see 1, first and fourth sentences.

6. التَّعَاْفَى signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another: and تَعَاْفَاوُ الْحُدُودِ فِيمَا تَعَاْفَاوُ، originally تَعَاْفَاوُ عَنِ الْحُدُودِ، [i. e. Relinquish ye the prescribed punishments in respect of what occurs between you,] means let every one of you turn away from [or relinquish] punishing his fellow; the phrase being elliptical, or the verb being made to imply the meaning of التَّرْكَ، and therefore being made trans. in the same manner as التَّرْكَ: [hence,] نُو تَعَاْفَيْتَهَا is used by El-Hareere as meaning *If I relinquished them*: (Har p. 60:) [and hence it is said that التَّعَاْفَى signifies التَّجَاوُزُ [app. when each is followed by عَنِ, and thus meaning *The passing by, or over, another, or one another, without punishing*]. (TA.) — And it signifies also *The finding, experiencing, or obtaining, health, or soundness*. (KL.)

8: see 1, last sentence but two, in two places: — and see also the paragraph here following.

10. الاسْتَعْفَاءُ is *Thy seeking, or demanding, of him who imposes upon thee an affair that is difficult, or troublesome, or inconvenient, his exempting, or excusing, thee from doing it*. (K.) You say, اسْتَعْفَاهُ مِنَ الْخُرُوجِ مَعَهُ *He asked, or petitioned, him to exempt, or excuse, him from going forth with him*. (S, Mgh, TA.) — اسْتَعْفَتِ الْإِبِلَ الْبَيْسَ and اعْتَفَتْ mean *The camels took with their lips the dry herbage (K, TA) from above the dust, (TA,) picking out the clear, or best*. (K, TA.)

عَفَا: see عَفُو، second and last sentences.

عَفَا: see the next paragraph, last sentence.

عَفُو [an inf. n.; for which see 1, throughout. — And also] *A land in which is no sign of the way nor trace of habitation or cultivation; untrodden, and not having in it any traces, or vestiges, or footprints*: (S:) or a country, or portion of the earth or of land, in which is no trace of its being possessed by any one: and so عَفَا. (K.) — And *A redundant portion*, (S, Mgh, K,) being such as is left, (Mgh,) of property, remaining over and above what is expended. (S.) A poet says, [app. addressing his wife,

\* خَذِي الْعَفُو مِثِّي تَسْتَدِيْمِي مَوَدَّتِي \*  
\* وَلَا تَنْطِقِي فِي سَوْرَتِي حِينَ أَعْضَبُ \*

[Take thou what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry]. (S.) قُلِ الْعَفُو، in the Qur [ii. 217], means *Say thou, Expend ye what is redundant and abundant*. (TA.) And خَذِ الْعَفُو، in the same [vii. 198], means [Take thou, or accept thou,] what is redundant: or accept thou what is easily obtained from the dispositions of men; and oppose them not, for in that case they would oppose thee, and thence would be engendered hatred and enmity.

(TA.) And you say, اَعْطَيْتَهُ عَفُوَ الْهَالِ، i. e. [I gave him, of the property, that for which he did not ask; or spontaneously;] without being asked.

(S.) And اَعْطَيْتَهُ عَفُوًا [I gave him spontaneously;] without being asked: (K, TA:) or without constraint. (TA.) And اُدْرَكَ الْأَمْرَ عَفُوًا صَفُوًا *He attained the thing easily*. (TA.) And اَتَانِي ذَلِكَ عَفُوًا [That came to me easily]. (A and K in art. عَفُو.) — Also *The portion of water that remains over and above what is required by the شَارِبَةٌ [which may mean either the people that dwell thereby and to whom it belongs or the drinkers], (K, TA,) and is taken without constraint and without crowding or pressing*. (TA.)

— And *The most lawful*, (أَحَلَّ)، so in the copies of the K, but in the M أَجْمَلٌ [most beautiful, or goodly], (TA,) and most pleasant, of wealth, or property: (M, K, TA:) and the clear portion thereof. (TA.) — And *The choice, and best, or most excellent, portion of a thing*, (K, TA,) and such as is not attended with fatigue, or weariness. (TA.) — And *Goodness, or beneficence; or a benefit, or benefaction*: syn. مَعْرُوفٌ. (K.) — And *A first run*: one says of a courser, هُوَ ذُو عَفْوٍ وَعَقْبٍ *He has a first run, and a subsequent, and more vehement, run*. (A in art. عَقْب.) — Also, and عَفُوًا، and عَفُوًا، *A young ass*; and so عَفَا؛ (S, K;) or, accord. to ISk, عَفَا: (S:) and the female is called عَفْوَةٌ (S, TA) and عَفَاوَةٌ: (TA:) pl. [of mult.], accord. to the copies of the K, عَفْوَةٌ، but correctly عَفْوَةٌ، said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عَفَاةً، (ISd, K, TA,) and [of pauc.] اَعْفَاةً: (ISd, TA:) and [hence] اَبُو الْعَفَاةِ means *The ass*; (K, TA;) [lit. *the father of the young asses*;] اَلْعَفَاةُ being pl. of عَفْوٌ signifying the young ass. (TA.)

عَفُو and عَفُو: see the next preceding sentence.

عَفْوَةٌ *A bloodvit*: (K, TA:) because by means of it pardon is obtained from the heirs of the slain man. (TA.) — عَفْوَةٌ الْقَدْرِ and عَفْوَتُهَا and عَفَاوَتُهَا، as also عَفَاوَتُهَا، and عَفَاوَتُهَا and عَفَاوَتُهَا، signify *The froth, or foam, of the cooking-pot*; (K, TA;) and *the best, or choice, portion thereof, i. e., [of the contents] of the cooking-pot*: (TA:) or عَفَاوَةٌ signifies *the broth that is first taken up out of the cooking-pot, and with which he who is honoured is peculiarly favoured*: or, as some say, *the first and best of the broth*: and عَفَاوَةٌ، *the last of the broth, which the borrower of the cooking-pot returns with the cooking-pot*. (S, TA. [See also عَفَا.] — عَفْوَةٌ الْمَرْعَى is *What has not been depastured, of herbage, and is therefore abundant*. (TA.) — And عَفْوَةٌ الْمَاءِ is *The supply of water that has collected before the drawing from it*. (TA.) — See also عَفْوَةٌ.

عَفْوَةٌ: see the next preceding paragraph: — and also the next following, in two places.

عَفْوَةٌ: see عَفْوَةٌ. — Also, (S, TA,) and عَفْوَةٌ،

(TA,) *The best, or choice*, (S, TA,) and *abundant*, (TA,) of a thing, (S,) or of property, (TA,) and of food, and of beverage. (S, TA.) One says, ذَهَبَتْ عَفْوَةٌ هَذَا النَّبْتِ *The soft, or tender, and best, of this herbage, has gone*: (S, TA:) and accord. to the M, عَفْوَةٌ، with damm, signifies such as is soft, or tender, of any herbage, and such as has not in it anything troublesome, or burdensome, to the pasturing cattle. (M, TA.) — And عَفْوَةٌ and عَفْوَةٌ signify *The hair of the head of a man*. (TA.)

عَفَا [an inf. n.: used as a subst., signifying *The state of being effaced, erased, raised, or obliterated: and of perishing, or dying*. — Also] *Dust*. (S, K.) One says, in reviling, بَغِيهِ الْعَفَاةُ وَعَلَيْهِ *In his mouth be dust, and may the state of that which is effaced, &c., be, or rest, upon him*: see also the verse cited near the beginning of this art. (TA.) — And *Rain*: (K:) because it effaces the traces of the places of alighting. (TA.) — And *A whiteness upon the black of the eye*. (K.)

عَفَاةً *Such as is abundant of the plumage of the ostrich*, (S, K,) and of the fur, or soft hair, of the camel, (S, and so in the K accord. to the TA,) and long and abundant hair: (K:) [see an ex. of the last meaning in a verse cited in art. صَب، conj. 6:] the n. of un. is with ة; but it is said that a single feather is not termed عَفَاةً unless it be [one of feathers that are] dense and abundant. (TA.) One says نَاقَةٌ ذَاتُ عَفَاةٍ *A she-camel having abundant fur*. (S.) — عَفَاةُ السَّحَابِ means † *What resembles nap, or pile, in the surface of the clouds, which [when they have this] scarcely ever, or never, break their promise of yielding rain*. (TA.)

عَفُو عَنِ الذَّنْبِ *A man forgiving [or who forgives] the crime, or misdeed*: (K:) [or rather] اَلْعَفُو signifying *he who forgives much*: (S:) and [as meaning thus, or *the Very Forgiving*,] it is one of the names of God. (TA.)

عَفَاوَةٌ: see عَفْوَةٌ.

عَفَاوَةٌ: see عَفْوَةٌ، in two places.

عَفَاوَةٌ: see عَفْوَةٌ، in two places: — and see also عَفُو، last sentence.

عَفَا *Being, or becoming, effaced, erased, raised, or obliterated*: [&c.: see 1, of which it is a part. n.:] pl. عَفَاةً. (S, TA.) — *Having long hair*. (S, K.) — *A fleshy, plump, boy*. (TA.) And عَفَاةُ اللَّحْمِ *A she-camel having much flesh*: pl. عَفَايَاتُ. (K.) — And اَرْضٌ عَفَاةٌ *A land of which the herbage, not having been depastured, has become abundant*. (TA.) — *Some broth that is returned in the cooking-pot when it has been borrowed*: (K:) or عَفَاةُ الْقَدْرِ means *what is left in the cooking-pot (As, S, M) by the borrower, for the lender*. (M, TA.) [See also عَفْوَةٌ.] — *A guest*: (S, K:) and *any seeker, or demander, of a favour or bounty*, (S, K,) or of means of subsistence: as also مُعْتَبٌ: (K:) pl. عَفَاةً (S, TA)

and عَفَى, (S, \*K,) both signifying *guests*, &c., (TA,) as also عَافِيَةٌ; (S, \*TA;) which last signifies also *beasts*, and *birds*, (S, TA,) as well as *men*, (S,) *seekers of*, or *seeking, the means of subsistence*; (S, TA;) and its pl. is عَوَافٍ. (TA.)

One says, عَفَى هُوَ كَثِيرُ الْعَفَاةِ and الْعَفِيّ and الْعَفِيّ [He is one who has many guests, &c.]. (S, TA.) — And *A seeker of herbage*. (K, \*TA. [In the CK, الرَّائِدُ is erroneously put for الرَّائِدُ.]) — And *A comer to water*: (K, \*TA:) and عَافِيَةُ الْمَاءِ *the comers to the water*. (S, TA.)

عَافِيَةٌ a subst. from عَافَاهُ اللَّهُ, q. v., (S, Mṣb,) and from الإِعْفَاءُ [inf. n. of 4, q. v.], (TA,) signifying *Health*, or *soundness*, and *safety*, or *security*: (TK:) [or, as it may be best rendered, *health and safety*, considered as proceeding from God; i. e.] *God's defence of a man* (S, K) *from diseases and from trial*: (K:) or *freedom from evil*. (KL.) See also 1, former half. — [Also fem. of عَافٍ (q. v.), and used as a pl.]

أَعْفَى a word occurring in the saying of 'Omar Ibn-'Abd-El-'Azeez, مَنَ الْبِرَادِيْنَ بِأَعْفَى مَنَ الْفَرَسِ فِيمَا كَانَ مِنْ مَوْوَنَةٍ وَحَرَسِ i. e. [By my life, or by my religion, the hackneys are not more easy in respect of sustenance [and guardianship than the horse, or mare, of good breed: see فَرَسٌ]. (Mgh.)

مُعْفٍ, thus correctly, like مُكْرَمٌ, as in the M, in the K said to be like مُحَدِّثٌ, (TA.) One who associates with another without seeking to obtain his bounty. (K, TA.) You say, اصْطَحَبْنَا وَكَلَّانَا مُعْفٍ [We associated, each of us doing so without seeking to obtain the other's bounty]: and hence the saying of Ibn-Mukḥbil,

فَإِنَّكَ لَا تَبْلُو أَمْرًا دُونَ صُحْبَةٍ  
وَحَتَّى تَعِيشَا مُعْفِيَيْنِ وَتَجْهَدَا

[For verily thou wilt not test a man before companionship, and until ye live associating without either's seeking to obtain the other's bounty, and toil in so living]. (TA.)

مُعْفَى A camel left unriden. (K and TA in art. سَمَرٌ.)

عَافٍ: see مُعْتَفٍ.

عَفَى

1. عَفَى, aor. عَفَيْتُ الشَّعْرَ, inf. n. عَفَى: see 1 (latter half) in art. عَفُو.

عَقَى

1. عَقَى, (Mṣb, K, TA,) aor. عَقَى, (TA,) inf. n. عَقَى, (Mgh, O, Mṣb, TA,) *He clave, split, slit, ripped, or rent*; (Mgh, O, Mṣb, K, TA;) and *he cut*. (Mgh, O, TA.) You say, عَقَى ثَوْبَهُ *He slit, ripped, or rent, his garment*. (Mṣb.) And عَقَّتْ نَجِيمَتَهُ فِي بَنِي فُلَانٍ [His amulet was cut off among the sons of such a one]; said of a boy

when he has attained to the prime of manhood, and become strong, with a tribe; originating from the fact that as long as the boy was an infant, his mother hung upon him amulets to preserve him from the evil eye; and when he became full-grown, they were cut off from him: whence the saying of a poet,

بِلَادٍ بِهَا عَقَى الشَّبَابِ نَجِيمَتِي  
وَأَوَّلِ أَرْضِ مَسِّ جِلْدِي تَرَابَهَا

[A country in which the attaining to the prime of manhood cut off my amulet, and the first land of which the dust touched my skin]. (TA.) — And [hence,] عَقَّتْ الرِّيحُ الْمَزْنَ, aor. and inf. n. as above, *The wind drew forth a shower of fine rain from the مزن* [or clouds containing water]; as though it rent them. (TA.) And عَقَّتْ السَّحَابَةُ *The cloud poured forth its water*; [as though it were rent;] and أَنْعَقَتْ [means the same]; (TA;) and أَنْعَقَتْ [likewise]. (O.) — And عَقَى عَنِ الْمَوْلُودِ, (S, Mṣb,) or عَقَى عَنِ وَدَيْهِ, aor. عَقَى, (S, Mṣb, TA) and عَقَى, (TA,) inf. n. عَقَى, (S, Mṣb,) *He slaughtered as a sacrifice* (S, Mṣb, K, TA) *for his child*, (S, Mṣb,) or *for the new-born child*, (K,) *a sheep or goat*, (T, Mṣb, TA,) [generally the latter,] *on the seventh day after the birth*. (T, S, Mṣb, TA.) And *He shaved the [hair termed] عَقِيْقَةٌ* [q. v.] (S, TA) *of his child*, (S,) or *of the new-born child*. (TA.) — And عَقَى بِالسَّهْمِ *He shot the arrow towards the sky*; and that arrow was called عَقِيْقَةٌ; (S, O, K;) and it was the arrow of self-excuse: they used to do thus in the Time of Ignorance [on the occasion of a demand for blood-revenge]; and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter; but if it returned clean, they stroked their beards, and made reconciliation on the condition of the blood-wit; the stroking of the beards being a sign of reconciliation: the arrow, however, as IAḥar says, did not [ever] return otherwise than clean: (S, O:) the origin was this: a man of the tribe was slain, and the slayer was prosecuted for his blood; whereupon a company of the chief men [of the family of the slayer] collected themselves together to the heirs [who claimed satisfaction for the blood] of the slain, and offered the bloodwit, asking forgiveness for the blood; and if the heir [who claimed satisfaction and who acted for himself and his coheirs] was a strong man, impatient of injury, he refused to take the bloodwit; but if weak, he consulted the people of his tribe, and then said to the petitioners, "We have, between us and our Creator, a sign denoting command and prohibition: we take an arrow, and set it on a bow, and shoot it towards the sky; and if it return to us smeared with blood, we are forbidden to take the bloodwit, and are not content save with the retaliation of slaughter; but if it return clean, as it went up, we are commanded to take the bloodwit:" so they made reconciliation; for this arrow never returned otherwise than clean; and thus they had an excuse in the opinion of the ignorant of them. (L, TA.) A poet (S, O, TA) of the family of the slain, said by some to be of

Hudheyl, by IB to be El-As'ar El-Joafee, who was absent from this reconciliation, (TA,) says,

عَقُّوا بِسَهْمٍ ثُمَّ قَالُوا صَالِحُوا  
يَا لَيْتَنِي فِي الْقَوْمِ إِذْ مَسَحُوا اللَّحَى

[They shot an arrow towards the sky; then they said, "Make ye reconciliation:" would that I were among the party when they stroked the beards]: (S, O, TA:) or, as some relate it, the first word is عَقُّوا, with fet-ḥ to the ق; which belongs to the class of unsound verbs [i. e. to art. عَقَى]. (S, O.) — One says also, عَقَى وَالِدَهُ, (S, O, K,) or أَبَاهُ, (Mṣb,) aor. عَقَى, (S, O, Mṣb,) inf. n. عَقَى, (S, O, Mṣb, K) and مَعَقَةٌ (S, O, K) and عَقَى, (TA,) *He was undutiful, disobedient, refractory, or ill-mannered, to his parent, or father*; *contr. of بَرَهُ*; (K;) *he broke his compact of obedience to his parent, or father*; (TA;) *he disobeyed his father*; and *failed, or neglected, to behave to him in a good, or comely, manner*. (Mṣb.) And عَقَى الرَّحِمَ, (TA, and Ḥam p. 93,) like قَطَعَهَا [i. e. *He severed the tie, or ties, of relationship, by unkind behaviour to his kindred*]. (Ḥam ib.) And عَقَى [alone], aor. عَقَى, inf. n. عَقَى, [He was undutiful, &c.; or he acted undutifully, &c.; or] *he contravened, or opposed, him whom he was under an obligation to obey*. (Ḥar p. 158.) عَقَوُوكَ [Undutiful treatment, &c., of the two parents] is said in a trad. to be one of the great sins. (O.) And it is said in a prov., الْعَقَوُوكَ الْوَالِدَيْنِ [Undutiful treatment of a parent is one of the two sorts of being bereft of a child]: or, as some relate it, الْعَقَوُوكَ تَكُلُّ مَنْ تَرَى تَكُلُّ [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]: i. e. he whom his children have treated undutifully (مَنْ عَقَى وَوَدَيْهِ) is as though he were bereft of his children although they are living. (O.) [See also 3: and 4.] — Hence, from عَقَوُوكَ الْوَالِدَيْنِ, the verb is metaphorically used in the saying, in a trad., مَتَلَكُمُ وَمَتَلُ عَائِشَةَ مِثْلَ الْعَيْنِ فِي الرَّأْسِ تُوْدِي صَاحِبَهَا وَلَا يَسْتَطِيعُ أَنْ يَعْفَى إِلَّا فِي الرَّأْسِ بِأَلْدَى هُوَ خَيْرٌ لَهَا [The similitude of you and of 'Aisheh is that of the eye in the head, when it hurts its owner, and he cannot treat it severely save with that which is good for it: app. meaning that her severity was for the good of the objects thereof]. (TA.) — عَقَى, intrans., said of lightning: see 7. — عَقَّتْ said of a mare, and of an ass: see 4. — عَقَّتْ الدَّلْوُ, inf. n. عَقَى, means *The bucket came up full from the well*; and some of the Arabs say عَقَّتْ as having تَعَقِيَةٌ for its inf. n.; but it is [said to be] originally عَقَّقَتْ, the third ق being changed into ي, [which is then in this case suppressed,] like as they said تَطَبَّيْتُ from الطَّنُّ: [it is, however, mentioned in the TA in art. عَقُو also, and there expl. as meaning *it rose in the well turning round*: and from what here follows, it appears to mean *it rose swiftly, cleaving the air*:] a poet, cited by IAḥar, says, of a bucket,

## عَقَّتْ كَمَا عَقَّتْ ذَلُوفُ الْعِقْبَانِ

meaning *It clave* [the air of] the well, rising swiftly, like the hastening of the swift eagle in its flight towards the prey. (TA in the present art.)

2: see above, last sentence.

3. عَقَّتْ فَلَانًا, aor. أَعَقَّتْ, inf. n. عَقَاتُ, *I contravened, or opposed, such a one.* (TA.) [See also عَقَى وَالِدَهُ, in the latter half of the first paragraph.]

4. عَقَى فُلَانًا i. q. جَاءَ بِالْعُقُوقِ [i. e. *Such a one did that which was an act of undutifulness, disobedience, refractoriness, or ill manners, to his father or the like.*] (S, TA.) [See also عَقَى وَالِدَهُ, in the latter half of the first paragraph.] — And you say, مَا أَعَقَّهُ لُوَالِدِهِ [How undutiful, disobedient, refractory, or ill-mannered, is he to his father!]. (TA.) — **اعَقَّتْ** She (a mare, S, O, K, and an ass, TA) *conceived, or became pregnant;* (S, O, K;) or *she did not conceive, or become pregnant, after having been covered by the stallion, or during a year or two years or some years;* (K;) and **عَقَّتْ**, aor. عَقَّتْ, (O, K, TA,) the verb being of the class of ضَرَبَ, (TA,) inf. n. عَقَاتُ and عَقَى (O, K, TA) and عَقُوقٌ, (CK, but not in other copies,) signifies the same, (O, K, TA,) said of a mare, (O, K,) and of an ass; (O;) or عَقَاتُ signifies *pregnancy itself*, as also عَقَاتُ, (K,) and عَقَى; (S, O;) or عَقَّتْ signifies *she became pregnant;* and **اعَقَّتْ**, the [hair called] عَقِيْقَةٌ *grew in her belly upon the young one that she bore.* (TA.) — Also *It* (a palm-tree, and a grape-vine) *put forth what are termed عَقَانٌ* [q. v.]. (S, O, K.) — **اعَقَّهُ** *He made it bitter;* (S, O, K;) namely, water; said of God; like **اقَعَّهُ**. (S, O.) And **اعَقَّتْ الأَرْضُ الحَيَاةَ** *The earth made the water bitter.* (TA.)

7. **انَعَقَى** *It became cloven, split, slit, ripped, or rent; or it clave, split, &c.;* said of anything; (S, O, K, TA;) mentioned by Th as said of a garment. (TA.) — **انَعَقَّتْ السَّحَابَةُ** *The cloud became rent with the water.* (S, O, K.) See also 1, first quarter. [And see 8.] — **انَعَقَى البُرْقُ** and **عَقَى** [of which latter the aor. is probably **يَعَقَى**, and the inf. n. **عَقَى**, said in the K to mean **انَشَقَّتْ**,] signify **تَشَقَّقَ** and **انَشَقَّ** [as though meaning *The lightning became cloven*]; (TA;) [but] the former is expl. as signifying *the lightning was, or became, in a state of commotion (تَضَرَّبَ) in the clouds.* (S, O.) [Another meaning is suggested by an explanation of **عَقِيْقَةٌ** (q. v.) in relation to lightning.] — **انَعَقَى الغُبَارُ** i. q. **سَطَعَ** [app. as meaning *The dust spread, or diffused itself*]: (IF, O, K;) or **انَشَقَّ وَسَطَعَ** [became cleft, and diffused itself]. (TA.) — **انَعَقَى الوَادِي** *The valley was, or became, deep.* (TA.) — **انَعَقَّتْ العُقْدَةُ** *The knot became strongly, or firmly, tied.* (O, K, TA.)

8. **اعتق السحاب** *The clouds became rent, (K, TA,) and their water poured forth.* (TA.) See

also 1, first quarter. [And see 7.] — **اعتق السيف** *He drew the sword (O, K) from its scabbard.* (O.) — And **اعتق** [probably from **عَقَى بالسهم**, q. v.,] *He exceeded the due bounds, or was immoderate, in excusing himself.* (TA.)

R. Q. 1. **عَقَعَى بِصَوْتِهِ**, (O, TA,) inf. n. **عَقَعَعَةٌ**, (S, O,) said of the **عَقَقَى** [or magpie], *It uttered a [kind of chattering] cry, (S, O, TA,) resembling the sound of ع and ق [or the repeated sound of عَقَى];* (O, TA;) whence its name: and said of a bird [that utters a cry of this kind] when it comes and goes. (TA.) — And **عَقَعَعَةٌ** signifies also *The shaking, or being in a state of commotion, [so as to produce a kind of crackling, or rustling, sound,] of paper, and of a new garment;* like **قَعَعَعَةٌ** [q. v.]. (TA.)

**عَقَى** Any cleft, or furrow, and any hole, in sand &c. (S, TA.) See also **عَقَّةٌ**. — Also i. q. **عَقَاتُ**, q. v. (O, K.) — **مَاءٌ عَقَى**: see **عَقَى**.

**عَقَى** with damm, (K, TA,) or **عَقَى**, (thus written in my copies of the S and in the O,) and **عَقَاتُ**, (O, K, TA,) *Bitter water:* (S, O, K;) or *intensely bitter water:* used alike as sing. and pl.: (TA:) like **فَعَعَى**, (TA,) or **فَعَعَى**, (S, O,) and **فَعَاعَى**. (O, TA.)

**عَقَى**: see what next follows.

**عَقَّةٌ** A deep excavation, hollow, cavity, trench, or the like, in the ground; (K, TA;) as also **عَقَى**, accord. to the K, there said to be with kesr, but correctly **عَقَى**, with fet-h, [q. v.,] which signifies *an elongated excavation in the ground, and is originally an inf. n.:* thus in the L. (TA.) — And *A blaze of lightning extending in an elongated form in the sky, (IDrd, O, K,) or in the side of the clouds, (A, TA,) and said to be as though it were a drawn sword.* (TA.) [See also **عَقِيْقَةٌ**.]

**عَقَّةٌ** A certain thing with which boys play. (L, K, TA.)

**عَقَّةٌ**: see **عَقِيْقَةٌ**, in the former half.

**عَقَى**: see **عَقَاتُ**. — It is said in the K to be syn. with **عَقَاتُ**; but in this sense the correct word is **عَقَى**. (TA.)

**عَقَى**: see **عَقِيْقَةٌ**, latter half: — and see also **عَقَاتُ**, in two places.

**عَقَى**, as a sing. and as a pl.: see **عَقَاتُ**.

**عَقَاتُ** is an inf. n. of **عَقَّتْ** said of a mare (O, K) and of an ass: (O;) or it signifies *Pregnancy* (AA, S, K) itself; (K;) as also **عَقَاتُ**, (K,) and **عَقَى** [which is likewise said to be an inf. n. of **عَقَّتْ**]. (S.) You say, **أُظْهِرَتِ الأَتَانُ عَقَاتًا** *The she-ass manifested pregnancy.* (AA, S, O.) — And, accord. to Esh-Shafi'ee, *An embryo; or a foetus.* (TA.) — **عَقَاتِي**, like **كَطَامِرِي**, [indeed,] is

a [proper] name for **العُقُوقُ** [*Undutifulness, disobedience, refractoriness, or ill manners, to a parent, or the like*]: (K, TA:) mentioned by IB, and in the O. (TA.)

**عَقَاتُ**, applied to water: see **عَقَى**.

**عَقَاتُ**: see **عَقَاتُ**.

**عَقُوقٌ**, applied to a mare, (S, O, K, TA,) and to an ass, (TA,) *Pregnant:* (S, O, K;) or *not pregnant after having been covered by the stallion, or during a year or two years or some years;* (K;) or it signifies thus also; (O;) having two contr. meanings; (K;) or it is applied to one in the latter state as implying a presage of good; (O, K;) so says AHát; (O, TA;) i. e., as though they meant that she would become pregnant: (TA:) it is extr.; [as being from **اعَقَّتْ**]; and one should not say **مُعَقَى**; or this is a bad dial. var.; (S, O, K;) or, accord. to AA, it is from **اعَقَّتْ**, and **عَقُوقٌ** is from **عَقَّتْ**: (TA:) the pl. is **عَقَقٌ**, and **عَقَاتُ** is a pl. pl., (S, O, K,) i. e. pl. of **عَقَقٌ**. (S, O.) It is said in a prov., **كَلَبَ الأَبْلَقُ العُقُوقَ**, meaning *He sought an impossible thing;* because **ابلق** is applied to a male, and **عُقُوق** means *pregnant:* (S, O, and K in art. **بلق**;) or **عُقُوق** means *the dawn*, because it breaks, lit. cleaves. (O, and K in art. **بلق**.) — **نَوَى العُقُوقَ** means *Date-stones that are easily broken, (Lth, S, O, K,) soft to be chewed; (Lth, O, K;) which are given as provender to camels, (S,) or to the pregnant thereof, in consideration of her state, wherefore they are thus called; and which are eaten, or chewed, by the old woman: but this is of the speech of the people of El-Baḡrah, and not known by the Arabs in their desert: (Lth, O;) and sometimes they called a single date-stone of this sort **عَقِيْقَةٌ**. (S.) — See also **عَقَاتُ**.*

**عَقِيْقٌ** Cleft, split, slit, ripped, or rent; and cut; as also **مَعْقُوقٌ**. (TA.) — And [hence] *Any channel which the water of a torrent has cloven (S, O, Mṣb, K) of old (Mṣb) and made wide: (S, O;) and a valley: (O, K;) pl. **أَعَقَّةٌ** (S, O, Mṣb, K, TA) and **عَقَاتِي**. (TA.) And **عَقَاتِي** signifies also *Pools of water in cleft furrows: (AHn, TA;) and some say, red sands.* (TA.) — See also **عَقِيْقَةٌ**, in two places. — Also [Carnelian;] *a species of فُصُوصُ [or stones that are set in rings]; (S;) a sort of stone, (Mṣb,) or red خَرَزُ [meaning precious stones], (O, K,) of which فُصُوصُ are made; (O, Mṣb;) existing in El-Yemen, (K, TA,) near to Esh-Shihr, said by Et-Teefáshee to be brought from mines thereof at San'd, (TA,) and on the shores of the Sea of Roomeeyeh; one kind thereof is of a turbid appearance, like water running from salted flesh-meat, and having in it faint white lines, (K, TA,) and this, Et-Teefáshee says, is what is known by the appellation الرطبي [so in my original]; the best kind is the red; then, the yellow; then, the white; and the other kinds are bad: or, as some**

say, the streaked (المشطب) is the best: (TA:) [I omit some absurd assertions in the K and TA respecting various virtues supposed to be possessed by this stone:] the n. un. is with *é*: and the pl. is عَقَائِقُ. (O, K.) [العقيق اليماني is an appellation applied by some to *The agate*.]

عَقِيْقَةٌ [a subst. from عَقِيْقٌ, made so by the affix *é*. Hence, because cleft, or furrowed, in the earth,] *A river, or rivulet.* (IAqr, O, K.) — And *A fillet, or bandage, (عَصَابَةٌ) at the time of its being rent from a garment, or piece of cloth.* (IAqr, O, K.) — And *The prepuce of a boy (AO, IAqr, O, K) when he is circumcised.* (TA.) — And [app. because made of cut pieces of skin,] *A [leathern water-bag such as is commonly called] مَزَادَةٌ.* (IAqr, O, K.) — Also *The wool of a جَذَعٌ [or sheep in or before its second year]: (S, O, K, TA:) that of a ثَنِيٌّ [or sheep in its third year] is called جَنِيْبَةٌ: (TA:) and the hair of a young one recently born, (S, Mgh, O, Mṣb, K, TA,) that comes forth upon his head in his mother's belly, (TA,) of human beings, (S, Mgh, O, Mṣb, K, TA,) because it is cut off on his seventh day, (Mgh,) and of others, (Mṣb,) [i. e.] of beasts likewise; (S, O, K, TA;) as also عَقِيْقٌ and عَقِيْقَةٌ; (S, O, Mṣb, K;) but A'Obeyd says that he had not heard this last except in relation to human beings and asses: (S, O, K:\*) its pl. (i. e. the pl. of عَقِيْقَةٌ) is عَقَائِقُ: (O, K:) [the pl. of عَقِيْقَةٌ and عَقِيْقٌ is عَقَائِقُ: a law of the Sunneh requires that the عَقِيْقَةٌ of an infant should be weighed, and its weight in silver be given to the poor: (and Herodotus, in ii. 65, mentions a similar custom as obtaining among the Ancient Egyptians:)] when the hair has once fallen from the young [by its being cut], the term عَقِيْقَةٌ ceases to be applied to it: so says Lth: (O, TA:) but it occurs in a trad. applied to hair as being likened to the hair of a recently-born infant. (TA.) — Hence, (S, O,) it is applied also to *The sheep, or goat, [generally the latter,] that is slaughtered (S, Mgh, O, Mṣb, K) as a sacrifice for the recently-born infant (S, Mgh, Mṣb) on the occasion of the shaving of the infant's hair (O, K) on the seventh day after his birth, (S, Mṣb,) and of which the limbs are divided, and cooked with water and salt, and given as food to the poor: (Lth, TA:) Z holds it to be thus called from the same word as applied to the hair: but it is said [by some] to be so called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins: (TA:) the Prophet disallowed this appellation, (Mgh, Mṣb,) as being of evil omen, (Mgh,) or as though he saw them to regard it as of evil omen, (Mṣb,) and desired them to use نَسِيْقَةٌ in its stead; (Mgh, Mṣb, TA;) saying I like not العُقُوْقُ. (TA.) — عَقِيْقَةُ الْبَرَقِ signifies *What remains [for an instant] in the clouds, of the rays, or beams, of lightning; (Lth, O, K;) as also الْعُقُقُ; (K;) which, as well as الْعَقِيْقَةُ, is also expl. as meaning lightning which one sees in the midst of the clouds, resembling a drawn sword: (TA:) or عَقِيْقَةُ الْبَرَقِ signifies***

*lightning in a state of commotion in the clouds: (S, O:) or lightning extending in an elongated form in the side, or breadth, of the clouds: (TA:) or lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: (S in art. عَفُو:) or, as expl. by Aboo-Sa'eed, a flash of lightning that has spread in the horizon: (O, voce شَقِيْقَةٌ:) a sword is likened thereto: (S, O, K:) and [the pl.] عَقَائِقُ is a name for swords: (O, K:) عَقِيْقٌ, also, signifies lightning. (TA.) — And عَقِيْقَةٌ signifies also *An arrow shot towards the sky; (S, O, K:) the arrow of self-excuse; which was used in the manner described in the explanation of the phrase عَقِيَ بِالسَّهْمِ [q. v.]. (S, O.) — See also عَقُوْقٌ, last signification.**

عَقَائِقُ سَحَابَةٌ عَقَائِقُ *A cloud pouring forth its water: (TA:) or a cloud much rent by water. (T, TA voce هَيْدَبٌ.)*

عَقَائِقُ Shoots that come forth from the أُصُوْلُ [meaning trunks, or stems,] of palm-trees and of grape-vines; (S, O, K;) and which, if not cut off, cause the اَصُوْلُ to become vitiated, or unsound. (S, O.) [See also صُنْبُوْرٌ: and see عَوَائِقُ, below.]

عَقَقْتُ [The magpie, *corvus pica*; so called in the present day;] *a certain bird, (S, O, Mṣb, K,) well known, (S, O,) of the size of the pigeon, (Mṣb,) party-coloured, black and white, (O, Mṣb, K,) having a long tail, (O, Mṣb,) said by Iṣ-hāk El-Mowsilee to be the same that is called شَجِيْبِي (Th, IB, TA,) a species of crow, (IAth, Mṣb, TA,) wherefore it is said in a trad. that the man in the state of إِحْرَامٍ may kill it; (IAth, TA;) its cry resembles the sound of ع and ق [or the repeated sound of عَقُق]; (O, K;) and the Arabs regard it as an evil omen. (Mṣb.) [See also صُرْدٌ.]*

عَقَقٌ *Undutiful, disobedient, refractory, or ill-mannered, to his parent, or father; (S, O, K;) breaking, or one who breaks, his compact of obedience to his parent, or father; (TA;) disobeying, or disobedient to, his father; and failing, or neglecting, to behave to him in a good, or comely, manner; (Mṣb;) [and severing, or one who severs, the tie, or ties, of relationship, by unkind behaviour to his kindred; (see its verb;)] and عَقُقٌ signifies the same; (O, K;) as also عَقَقٌ, (S, O, TA,) but in an intensive sense, altered from عَقَائِقُ, like غَدِرٌ and فَسَقٌ from غَادِرٌ and فَاسِقٌ, in the K erroneously said to be عَقَقٌ; (TA;) and عَقَقٌ; (L, and TA as from the K, but not in my MS. copy of the K nor in the CK;) which last signifies also [as a pl.] men severing, or who sever, the ties of relationship, by unkind behaviour to their kindred; and also remote, or distant, enemies: (TA:) [and عَقُوْقٌ is app. used (as Freytag asserts it to be) in the sense of عَقَائِقُ in the Fákíhet el-Khulata, p. 55, l. 7 from the bottom:] the pl. of عَقَائِقُ is عَقَقَةٌ, (S, O, Mṣb, K,) like كَفَرَةٌ, (S,) and عَقَقٌ, like رُكِعٌ, a form used by Ru-beh, (O,)*

and أَعَقَّةٌ, which is an extr. [meaning anomalous] pl. (Ham p. 93.) ذُقْ عَقَقٌ, (S, O,) in a trad., (S,) said by Aboo-Sufyán to Hamzeh on the day of Ohod, when he passed by him slain, (S, O,) means ذُقْ جَزَاءَ فِعْلِكَ [Taste thou the recompense of thy deed], (S,) or ذُقِ الْقَتْلَ [taste thou slaughter], (O,) يَا عَقَائِقُ [O undutiful, &c.; or, accord. to the explanation in the TA mentioned above, عَقَقٌ, for يَا عَقَقٌ, means O very undutiful, &c.]. (S, O.)

عَوَائِقُ النَّخْلِ *The shoots, or offsets, of the palm-trees, that grow forth therewith. (O, K.) [See also عَقَائِقُ.]*

أَعَقُّ مِنْ صَبِّ *[More undutiful, &c., to kindred, than a lizard of the species called صَبِّ] is a prov. [mentioned, but not expl., in the O]: IAqr says, the female [of the صَبِّ] is meant; and its عَقُوْقٌ consists in its eating its young ones. (TA.) [See also Freytag's Arab. Prov. ii. 152-3. And see an ex. of أَعَقُّ in a verse cited in art. زهد, conj. 2.]*

عَقُوْقٌ: see مَعَقٌ.

مَعَقُوْقٌ: see عَقِيْقٌ, first sentence.

## عقب

1. عَقَبَهُ, (S, K,) aor. *عَقَبَ*, (TA,) inf. n. عَقَبٌ, (TK,) *He struck his عقب [or heel]. (S, K, TA.) — And عَقَبَهُ, (S, Mgh, Mṣb, K, TA,) aor. *عَقَبَ*, (Mgh, Mṣb, TA,) inf. n. عَقَبٌ and عَقُوْبٌ, (Mṣb, TA,) *He came after him; [as though at his heel; and hence, properly, close after him; but often meaning near after him;] (S, Mgh, Mṣb, K, TA;) followed him; succeeded him; (S, Mgh, K, TA;) came in, or took, his place; as also عَقَبَهُ: (S, K, TA:) and in like manner both are said of anything, (TA,) as also عَقَبَهُ, (Mṣb, K, TA,) inf. n. نَعَقِيْبٌ; (S, Mṣb, K;) and عَقَابَهُ; (S, Mṣb, K;) and نَعَقَبَهُ; (TA;) meaning it came after; (S, Mṣb, K, TA;) &c., as above: (TA:) and نَعَقَبَهُ is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عَقَبُونَا and عَقَبْنَا *They came after us. (TA.) And عَقَبْنَا and عَقَبُونَا *They succeeded us, in alighting, or taking up their abode, after our departure. (TA.) And العِدَّةُ تَعَقُبُ الطَّلَاقَ *The عِدَّةُ [q. v.] follows divorce. (Mgh, Mṣb.) And عَقَبَهُ, as also عَقَبَهُ, *Such a one went away, and his son succeeded him, or took his place. (S, O.) And عَقَبَ هَذَا هَذَا [This succeeded this] is said when the latter is gone, and there remains nothing of it, and the former has taken its place. (TA.) And one says, عَقَبَ فُلَانٌ مَكَانَ أَبِيهِ, (S, O, TA,) aor. *عَقَبَ*, (TA,) and quasi-inf. n. عَقَابَةٌ, this being a subst. used in the sense of an inf. n., like as كَادَبَةٌ is [said to be] in the Kur lvi. 2, (S, O,) or it is an inf. n. syn. with عَقَبٌ, (Mṣb in art. عَفُو,) *Such a one succeeded, or took the place of, his father; (S,*******



بِطَلَبِ الْمَسْجِدِ: but the right reading is **فِي** **طَلَبِ الْمَسْجِدِ** (TA.) [See also **مُعَقَّبٌ**.] **عَقِبَ** said of the [plant called] **عَرْفَج**, (S, O,) inf. n. **تَعَقَّبَ**, (K,) It became yellow in its fruit, (S, O, K,) and attained to the season of its drying up: (S, O:) from **عَقِبَ** said of a plant or herbage. (TA.) — **عَقِبَ عَقَابًا**, inf. n. as above, He planed off a stone of the kind called **عُقَاب**, in a well. (TA. [See also **مُعَقَّبٌ**.]) — See also 1, last quarter, in two places.

3. **عاقبه**: see 1, second sentence. — Also **عاقب الرجل**, (Mgh,\* TA,) inf. n. **مُعَاقَبَةٌ** and **عَقَابٌ**, (Mgh,) He did a thing with the man alternately, each taking his turn; (Mgh, TA;) and so **عاقبه**. (TA.) And [particularly], (TA,) inf. n. **مُعَاقَبَةٌ**, (S, O,) He rode in his turn after the man, each riding in his turn; (S, O, TA;) as also **عاقبه**, (S, O, K,) and **اعتقبه**. (TA.) And **عاقبت الرجل في الرحلة** I rode in my turn after the man, upon the camel, he riding in his turn after me. (S, O.) And in like manner you say, **عاقبوه**, and **تعاقبوه** They rode by turns with him, taking their turns after him. (TA.) — And **عاقب بين الشيئين** [He made an interchange, or alternation between the two things; he made the two things interchangeable, or commutable;] he brought, or did, the two things interchangeably, or alternately, i. e. one of them one time and the other of them another time. (TA.) [Thus, for instance,] **العرب تعاقب بين الغاء والفاء** [The Arabs make an interchange between **ف** and **ث**; make **ف** and **ث** interchangeable, or commutable; i. e. put **ف** in the place of **ث**, and **ث** in the place of **ف**; as in **جدف** and **جدث**; and **تعقب** signifies the same. (S, O.) — And **عاقب** signifies also He stood upon one of his legs one time and upon the other another time; or moved his legs alternately. (TA.) — **عاقبه** as denoting consequence, and retaliation, or retribution, also signifies He punished him. You say, **عاقبه بذنبه**, (S, Mṣb,\* TA,) inf. n. **عَقَابٌ** (S, Mṣb, TA) and **مُعَاقَبَةٌ**, (Mṣb, TA,) He punished him for his crime, sin, fault, or offence: (S,\* Mṣb,\* TA:) and [in like manner] **تعقبه** He punished him (i. e. a man, S, O) for a crime, a sin, a fault, or an offence, that he had committed. (S, O, K.) In the saying in the **Qur** [xvi. last verse but one], **وإن عاقبتهم فعاقبوا بمثل ما عوقبتهم به** [And if ye punish, then punish ye with the like of that with which ye have been afflicted, lit. punished], the verb first denotes punishment, and is afterwards used for the purpose of assimilation: and similar to this is the saying in the same [xxii. 59], **وَمَنْ عاقب بمثل ما عوقب به** [And whoso punisheth with the like of that with which he hath been afflicted, lit. punished]. (O.) For another ex., from the **Qur** ix. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., **أبطل النفع إلا أن يضرب** **فيعاقب** [He made the kicking of a beast with the hind leg to be of no account unless it were beaten

by its master, or rider, and retaliated by kicking another person]; meaning, he made nothing to be incumbent on the master of the beast unless the latter made the kicking to be a consequence of that [i. e. unless the beast kicked in consequence of its being beaten by the master, or rider]. (TA.) [See also 4, which has a similar meaning, that of requital.] — **عوقبت** said of a mare means She was required to perform run after run. (Ham p. 277.)

4. **اعقبه**: see 1, first quarter, in three places: — and see 3, in three places. — [Also He made him to take his place. And hence,] He descended from his beast in order that he (another) might ride in his turn: and one says also **أعقب** meaning Descend thou in order that I may ride in my turn: and in like manner with respect to any kind of action: thus, when the office of Khaleefeh became transferred from the sons of Umeiyeh to the Hāshimees, Sudeyf, the poet of the 'Abbāsees, said,

أعقبى آل هاشمٍ يامياً

meaning Descend from the station of the Khaleefehs that the family of Hāshim may mount, O Meiyā [for O sons of Umeiyeh]. (TA.) — [And It made a thing to follow as a consequence to him: the verb in this sense being doubly trans.] One says, **اعقبه ندماً** It occasioned him as its consequence repentance, (Mgh, Mṣb, TA,) and **هماً** anxiety. (TA.) And **أكل أكلة أعقبته** He ate a repast that occasioned him as its consequence a sickness. (S, O.) And [hence] **أعقب** **عزه** His might was exchanged for, or changed into, [lit. made to be followed by,] abasement. (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] **فأعقبهم نفاقاً**, in the **Qur** [ix. 78], means [Therefore He caused hypocrisy to follow as a consequence to them; or] He caused them to err, because of their evil deed, as a punishment to them. (O.) And [in like manner] one says, **أعقبه الله بإحسانه خيراً** [God gave him, or may God give him, as a recompense, or requital, for his beneficence, good, or prosperity]. (TA.) And **اعقبه بطاعته** He recompensed, or requited, him for his obedience, (S, O, K,\*) and **على ما صنع** for what he did. (TA. [See also 3, which has a similar meaning, that of retribution.]) **اعقبه خيراً** means also He gave him in exchange good. (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. — **اعقبه الطائف** The diabolical visitation, or insanity, returned to him at times. (S, O.) — **اعقب طي البئر بجارة من ورأبها** [is app. from **أعقاب الطي** (see **عقب**), and] means He laid stones compactly together at the back [behind the regular casing] of the well. (TA. [See also 1, near the end.]) — **اعقب** as intrans., He (a man) died, and left offspring. (S, O, K.) One says, **أعقب** **منهم رجلاًن ودرج واحد** [Two men of them died and left offspring, and one died and left no offspring]: and Tufeyl El-Ghanawee says,

كريمة حر الوجه لير تدع هالكنا

من القوم هلكتا في غد غير معقب

[A female noble of countenance, (or whose nobility was manifest in what appeared of her countenance,) she did not invoke one of the people dead, on a morrow after an engagement, as having perished without leaving a successor, or one to fill his place:] i. e. when a chief of her people died, another chief came; so that she did not bewail a chief who had not his equal. (TA.) — He (a borrower of a cooking-pot) returned a cooking-pot with the remains termed **عقبه** in it. (S, O, K.) — He (a man) returned from evil to good. (TA.) — **اعقب عليه يضربه** He set upon him beating him. (O.) — **أعقت واحلتك** Thy riding-camel became, or has become, jaded, or fatigued. (O.)

5. **تعقب** He looked to the consequence, end, issue, or result: and he considered a second time. (TA. [See also 2, last quarter.]) — **تعقب من أمره** He repented of his affair. (TA.) — **تعقب عن الخبر** He doubted of the information, or questioned it, and asked again respecting it. (S, O, K, TA. [In my copies of the S, and in the O, **الخبر**: but see what follows; in which **متعقب** is used as a noun of place of the verb in this sense.]) Tufeyl says,

ولم يك عما خبروا متعقب

[And there was no place of, or ground for, doubting, and asking again, respecting what they told]. (S, O, TA.) And one says, **لم أجد عن قولك متعقباً** (A, TA,) i. e. [I found not] any place of, or ground for, inquiring into, or investigating, thy saying; syn. **متفحصاً**; (A, TA;) [or questioning it; or returning to examine it;] meaning, thy saying was right and true, so that it did not require **التعقب**; (A;) or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) — [And the verb is used transitively in a similar sense.] You say, **تعقب الخبر** He searched after the information repeatedly, or time after time; (Mgh,\* TA;) syn. **تتبع**: (Mgh, TA:) and **اعتقب** has a like meaning. (Ham p. 287.) And He asked respecting the information another person than the one whom he asked the first time. (A, TA.) — And **تعقب الرجل** I sought to discover in the man that which he would be ashamed to expose; or the slip, or fault, that he had committed: and **استعقبته** signifies the same. (O, K,\*) [In critical observations and the like, **تعقبه** is often used as meaning He found fault with him; animadverted upon him; or impugned his judgment or assertion; and **كذا وكذا** by his saying so and so. And **تعقب عليه** seems to be similarly used as meaning He animadverted upon his saying: (compare **اعترض عليه**:) but more commonly as meaning he animadverted upon it, i. e. a saying, and the like.] — See also 3, near the middle of the para-

graph. — **تَعَقَّبَ الأَمْرَ** *He thought repeatedly upon the affair, or case.* (TA in art. **رَوَى**.) — **تَعَقَّبَ رأيه** *He found his opinion to have a good issue, or result.* (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) — See also 1, second sentence. — [The saying of Aboo-Thumámeh,

- **وَإِنْ مَنَظِقُ زَلَّ عَنْ صَاحِبِي**
- **تَعَقَّبْتُ أَخْرًا ذَا مَعْتَقَبٍ**

may be rendered, nearly in accordance with an explanation by Et-Tebreezee, *And if a speech slip by mistake from my companion, I substitute another having superiority*: or **تَعَقَّبْتُ** may here mean *I search out*: but see the **Ham** p. 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.]

6. **يَتَعَاقَبَانِ** (T, S, O, Mṣb, TA) *They follow each other [by turns]; or alternate*; (T, Mṣb, TA;) *one coming and the other going*; (TA;) said of the night and the day; (T, Mṣb;) or as the night and the day; (S, O, TA;) as also **يَعْتَقِبَانِ**. (TA.) You say, **تَعَاقَبَ السَّافِرَانِ** *The two travellers rode upon the beast, each of them in his turn.* (TA: and the like is said in the Mṣb.) And **تَعَاقَبَا عَمَلًا** *They two did a work, or deed, by turns, or alternately*; syn. **تَرَاوَحَاهُ** (K and TA in art. **رَوَحَ**.) (TA in that art.) And **تَعَاقَبَا** *They helped each other by turns.* (TA.) And **يَعْتَقِبَانَهُ بِالضَّرْبِ** *They two ply him by turns with beating.* (A.) See also 3, near the beginning. **التَّعَاقُبُ** also signifies *The coming to water [by turns, or] time after time.* (TA.)

8: see 1, former half, in two places: — and see 3, near the beginning, in two places; and 6, also in two places. — [**اعتقبه** signifies also *He took it, or had it, subsequently.* Thus one of the meanings of **العقبه** is expl. in the A and TA by the words **مَا يَتَعَقَّبُونَهُ بَعْدَ الطَّعَامِ مِنَ السَّلَاوَةِ** i. e. *What they have, or take, after the main portion of the meal, consisting of sweetmeat.* — And *He had it, or experienced it, as a consequence* of an act &c.: and that it may have **مُعْتَقَبٌ** for an inf. n. in this sense (as well as in other senses agreeably with analogy) seems to be meant by its being said (in the **Ham** p. 287) that **المُعْتَقَبُ** signifies **أَخْرَهُ** i. e. *أَخَذَ عَقْبَةَ الشَّيْءِ*. See also a somewhat similar signification of 5.] One says, **فَعَلْتُ كَذَا فَاعْتَقَبْتُ مِنْهُ نَدَامَةً** i. e. *[I did such a thing and] I found, or experienced, in consequence thereof repentance*; (S, O;) as also **اسْتَعَقَبْتُ**. (A, O.) And **استعقب** *He found, or experienced, in consequence of such a thing, or after such a thing, good.* (T, Mṣb.) And hence, perhaps, the saying of the lawyers, **يَبْحُ الشَّرَاءِ إِذَا اسْتَعَقَبَ** *as meaning The sale, or purchase, is valid when it has emancipation as an after-event*: but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, **إِذَا عَقَبَهُ العَتَى**

i. e. *when emancipation follows it.* (Mṣb.) — **اعتقب** also signifies *He withheld, or detained, a thing in his possession.* (TA.) And [particularly] *He (a seller) withheld, or detained, an article of merchandise from the purchaser until he should receive the price*: (S, A, O, K:) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.) And *He detained, confined, or imprisoned, a man.* (S, O.) — See also 5.

10: see the next preceding paragraph, in three places: — and see also 1, latter half: — and 5. — [Accord. to Reiske, as mentioned by Freytag, **استعقبه** signifies also *He followed his footsteps.*]

**عَقَبٌ**: see **عَقِبٌ**, in eight places.

**عَقَبٌ**: see **عَقِبٌ**, in seven places.

**عَصَبٌ** The **عَصَبُ** [meaning *sinews, or tendons,*] of which **أوتار** [i. e. *strings for bows or the like*] are made: (S, O, K: [see also 1, last quarter:]) n. un. with **ة**: (S, O:) or *such as are white of the أطناب of the joints*; (Mgh, Mṣb; [see **عَصَبٌ**];) the **عَصَبُ** being such as are yellow: (Mgh and Mṣb in art. **عَصَبٌ**;) accord. to IAth, the **عَصَبُ** [or *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, and of the **ساقان** and **وظيفان** [meaning *the hind and fore shanks*], that are intermingled with the flesh, of any animal; the half of one whereof, divided lengthwise from the other half, is extended, or drawn out, and trimmed, and cleansed of the flesh, and the **وتر** [or *string for the bow or the like*] is made thereof; and they are sometimes in the two sides of the camel; but [properly speaking] there is a difference between the **عَصَبُ** and the **عَقَبُ**; the former being such as incline to yellow, whereas the latter incline to white, and are the harder, and firmer, or stronger, of the two: AHn says, on the authority of Aboo-Ziyád, that the **عَقَبُ** are [the *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow. (TA.) [See also **عَلْبَاءٌ**.]

**عَقَبٌ** (S, Mgh, O, Mṣb, K, &c.) and **عَقَبٌ** (Mṣb, TA,) the latter being a contraction of the former, (Mṣb,) [The *heel* of a human being: (S, Mgh, O, Mṣb, K:) of the fem. gender: (S, O, Mṣb:) pl. [of pauc.] **أَعْقَابٌ** (TA) and [of mult. as well as of pauc.] **أَعْقَابٌ**: (Mṣb, TA:) and **عَقِيبٌ** is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) **وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ** [Wo to the heels from the fire of Hell], (O, Mṣb, TA,) and **وَيْلٌ لِلْعَقَبِ مِنَ النَّارِ** [Wo to the heel &c.], (TA,) occurring in a trad., means *wo to him who neglects the washing of the heels in the ablution preparatory to prayer.* (O,\* Mṣb, TA.)\* **عَقِبٌ** **عَقْبَةُ** (O, Mṣb, TA,) or, as some say, **عَقْبَةُ الشَّيْطَانِ** (Mṣb, TA,) with **دَamm**, (TA,) which is forbidden in prayer, is expl. as meaning *The*

*placing the buttocks upon the heels between the two prostrations*; which is what some term **الإفْعَاءُ**: (Mgh,\* O, Mṣb, TA:) so says A'Obeid: (Mṣb:) or, accord. to some, this means *the leaving the heels unwashed in the ablution preparatory to prayer.* (O.) **وَطِئَ النَّاسُ عَقَبَ فُلَانٍ** [lit. *The people trod upon the heel of such a one*] means *the people walked after, or near after, such a one*: and in like manner, **هُوَ مَوْطَأُ العَقِبِ** [lit. *He is one whose heel is trodden upon*]: (O, TA:\*) because of his having command over people, and their being submissive to him: (O:) the latter phrase means *he is one who has many followers*: (A, TA: [see also art. **وَطَأَ**];) **جَاءَ زَيْدٌ يَمَأُ عَقَبَ عمرو** primarily signifies *Zeyd came putting his foot in the place of the foot [or heel] of 'Amr every time that the latter raised his foot.* (Mṣb.) And one says, **مَنْ أَيْنَ عَقْبِكَ**, (A, O,) or **مَنْ أَيْنَ عَقْبِكَ**, (TA,) meaning *Whence camest thou?* or *Whence hast thou come?* (A, O, TA.) And **رَجَعَ فُلَانٌ عَلَى عَقْبِهِ** *Such a one returned by the way of his heel*; i. e., *by the way that was behind him, and whence he had come; quickly.* (Mṣb.) And **وَلَّى عَلَى عَقْبِهِ**, and **وَلَّى عَقْبَهُ**, *He turned back, or receded, from a thing to which he had betaken himself.* (TA.) **لَا تَرُدُّهُمْ عَلَى أَعْقَابِهِمْ**, occurring in a trad., means *Turn not thou them back to their former condition of not emigrating [for the sake of religion]: and زَالُوا مَرْتَدِينَ مَا زَالُوا مَرْتَدِينَ, in another trad., means *They ceased not to return to infidelity*; as though they went backwards. (TA.) — The **عَقَبُ** of the **نَعْلٍ** [or sandal] is *The part [or wide strap] that embraces the heel.* (AO, in an anom. MS. in my possession.) — [And **عَقِبُ البَابِ** means *The pivot (generally of wood) at the bottom of the door, turning in a socket in the threshold.*] — And **عَقِبٌ** and **عَقَبٌ** (TA) and **عَقِبٌ** and **عَقَبٌ** (S, O, Mṣb, K, TA) and **عَقِيبٌ** and **عَقْبَةٌ** and **عَقَبَانٌ** and **عَقَبَانٌ** and **عَقَبٌ** (TA) are syn. with **عَاقِبَةٌ** (S, O, Mṣb, K, TA,) which signifies, (S, O, Mṣb, K,) i. e. as signifying, (TA,) *The end; or the last, or latter, part or state*; [but generally as explanatory of this last word, and often as explanatory of **عَقِبٌ** and **عَقَبٌ** and **عَقِيبٌ**, as meaning *the consequence, or result, or issue*;] of anything: (S, O, Mṣb, K, TA:) [and the same words, app. with the exception of **عَقِيبٌ** and **عَاقِبَةٌ**, signify also *a time, or state, of subsequence*:] the pl. [of the first four words is **أَعْقَابٌ**, and] of the last **عَوَاقِبُ**. (TA.) Hence, (S,) it is said in the **Kur** [xviii. 42], **هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عَقْبًا**, [or **عَقْبًا** or **عَقِيبًا**, accord. to different readings, i. e. *He is the best in respect of recompense, or reward, and the best in respect of consequence, or result, or issue*; i. e., *the consequence of the actions &c. of believers*]. (S, O.) And in the same [xci. last verse], **وَلَا يَخَافُ عَقْبَاهَا**, i. e. *And He feareth not the consequence thereof.* (Th, TA.) And they said, **لَكَ فِي الخَيْرِ العَقِيبُ** meaning **العَاقِبَةُ** [i. e.*

May the end to thee be in that which is good ; or may thy case end in good]. (TA.) And it is said in a trad., سَافَرَ فِي عَقَبِ رَمَضَانَ, (T, O, Mṣb,) meaning *He journeyed in the end, or the last, or latter, part, of Ramadán*: (T, Mṣb:) or, when Ramadán had almost ended. (O.) One says, جِئْتُ فِي عَقَبِ رَمَضَانَ, (ISk, S, O, \* Mṣb,\*) with kear to the ق, (ISk, S,) meaning [*I came*] when there was somewhat remaining of Ramadán. (ISk, S, O, \* Mṣb.) And جِئْتُ فِي عَقَبِ الشَّهْرِ, and فِي عَقَبِهِ, and عَلَى عَقَبِهِ, *I came to thee in the latter part of the month, when ten days of it, or less, remained.* (L.) هُوَ فِي عَقَبِ الْمَرَضِ *He is in the state of convalescence in which somewhat remains of the disease*: (Mṣb:) and فِي أَعْقَابِ الْمَرَضِ *in the [state in which there are some] remains of the disease.* (TA.) One says also, جَاءَ فِي عَقَبِهِ, and فِي عَقَبِهِ, meaning *He came after him; or near after him; [as though at his heel; and hence, properly, close after him;]* and جَاءَ عَقِبَهُ; from the phrase جَاءَ زَيْدٌ يَطَأُ عَقْبَ عَمْرٍو, meaning as expl. above. (Mṣb.) And بَنُو فُلَانٍ سَقَى إِبِلَهُمْ *Such a one, the watering of their camels is* after [that of] the sons of such a one; a saying mentioned by ISk. (Mṣb.) And صَلَّيْنَا أَعْقَابَ الْفَرِيضَةِ تَطَوُّعًا *i. e. [We performed prayer] after the obligatory [by way of supererogation].* (Lh, IF, Mṣb, TA.) And جِئْتُ فِي عَقَبِ الشَّهْرِ *i. e. I came after the month had passed.* (El-Fárabee, Mṣb.) And خَلَّفَ فُلَانٌ بَعْقِي *Such a one remained, or stayed, after me.* (Mṣb.) Er-Rázeé says, in the Mukhtár eṣ-Ṣiháh, that he had found no authority in the T nor in the S for the phrase فُلَانٌ عَقِبَ فُلَانٍ [app. عَقِبَ], meaning *Such a one came after such a one*, except a similar saying of ISk, cited by Az, in which عَقِبَ is expl. as signifying *after*. (TA.) [But if the word in question be عَقِبَ, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that عَقِبَ or عَقَبَ in this sense is preferable.] One says, جِئْتُ فِي عَقَبِ شَيْءٍ, (S,) or عَلَى عَقَبِهِ, (O,) and عَلَى عَقَبِهِ, (L,) and فِي عَقَبَانِهِ, (S, O,) meaning *I came when the whole of the month of Ramadán had passed*: (S, O, L:) and جِئْتُكَ عَقَبَ رَمَضَانَ *I came to thee at the end of Ramadán*: and جِئْتُ فُلَانًا عَلَى عَقَبِ مَمْرِهِ, and عَلَى عَقَبِهِ, and فِي عَقَبَانِهِ *I came to such a one after he had gone*: and أَتَيْتُكَ عَلَى عَقَبِ ذَاكَ, and أَتَيْتُكَ عَلَى عَقَبِ ذَاكَ, and أَتَيْتُكَ عَلَى عَقَبِ ذَاكَ *I came to thee after that*: and جِئْتُهُ عَقَبَ فُدُومِهِ *I came to him after his arrival.* (Lh, TA.) One says also, فُلَانٌ يَسْتَقِي عَلَى عَقَبَةِ آلِ فُلَانٍ *Such a one draws water after the family of such a one.* (TA.) And MF mentions جِئْتُكَ عَلَى عَاقِبِهِ [app. meaning *I came to thee after him, or it*]: and Aboo-Mis-hal mentions [app. in this sense] عَقَبَانِهِ,

with kear. (TA.) — عَقِبَ (S, A, Mgh, O, Mṣb, K) and عَقَبَ (S, O, Mṣb, K) also signify *The child, or children, (S, A, O, Mṣb, K,) of a man; (S, O;) as also عَاقِبَةٌ: (S, O, K:) and the child, or children, of the child or children, (S, A, O, Mṣb, K,) of a man: (S, O:) applied to such as remain after the father: (TA:) or a man's offspring; (Mgh;) and so عَاقِبَةٌ: (Mṣb:) or his male children: and, accord. to some of the lawyers, the children of the daughters [of a man, also]: (Mgh:) of the fem. gender, on the authority of Akh: (S, O:) pl. أَعْقَابُ. (TA.) The Arabs say, لَا عَقَبَ لَهُ, meaning *There is, or are, no male offspring remaining to him*: (TA:) and لَيْسَتْ لِفُلَانٍ عَاقِبَةٌ *There is, or are, to such a one, no [remaining] child, or children.* (S, O, Mṣb.) — [عَقِبَ شَيْءٍ] or [عَقَبَ شَيْءٍ] signifies *A thing, whatever it be, that follows, succeeds, comes after, or takes the place of, a thing; as the water of a well, and the blowing of the wind, and the flying of the sand-grouse (القَطَا), and the running of a horse.* (TA. [See also عَاقِبَ].) — And عَقِبَ, (IAqr, IF, A, Mṣb,) or عَقَبَ, (S, K,) or, as Aṣ says, each of these, some of the Arabs using the latter form, by way of contraction, (Mṣb,) *A run after another run, (Aṣ, IF, S, Mṣb, K,) of a horse: (Aṣ, IF, S, Mṣb:) or the last, or latter, run, of a horse: (IAqr, Mṣb:) or one says of a courser, هُوَ ذُو عَقْفٍ وَعَقِبٍ meaning He has a first run, and a subsequent, and more vehement, run: (A:) and عَقَابٌ is said in the L to have the first of these meanings: (TA:) or it is pl. of عَقِبَ [or عَقَبَ] as having that meaning: (Ḥam p. 358:) an ex. of it occurs in the following verse, (Ḥam, TA,) cited by IAqr: (TA.)**

يَمَلًا عَيْنِيكَ بِالْفَيْنَاءِ وَيُرُ  
ضِيكَ عَقَابًا إِنْ شِئْتَ أَوْ نَزَقَا

[*That would satisfy thine eye by his beauty, in the area before the dwelling, and content thee by run after run, or by runs after runs, if thou wilt, or by lightness, or agility*]: (Ḥam, TA:) [or it may be here an inf. n., (of 3,) meaning *on an occasion of being required to perform run after run*: (see 3, last sentence:)] or, accord. to IAqr, the meaning in this instance is, *by his owner's making, upon him, warring, or warring and plundering, expeditions time after time*: (TA:) accord. to Kh, لَهُ عَقَابٌ, said of a horse, means *he has a recovering of strength (جَمَامُ [i. e. جَمَامُ]) after ceasing to run.* (Ḥam ubi suprâ.) — Hence, *A reply*: so in the saying, relating to him who stops, or breaks off, in speech, لَوْ كَانَ لَهُ عَقَبٌ تَكَلَّمَ [If he had a reply, assuredly he would have spoken]. (A, TA.) — See also عَقْبَةٌ.

عَقِبَ: see the next preceding paragraph, in six places.

عَقْبَةُ الْقَمَرِ *i. q. عَقْبَةُ الْقَمَرِ, q. v. (L.)* — And عَقْبَةٌ and عَقَبَةٌ signify *Variegated, or figured, cloth: (TA:) or one of the sorts of variegated, or figured, cloths [that serve for the covering] of the*

[*women's camel-vehicle called*] هَوْدَجٌ: (O, K, TA:) as also عَقْمَةٌ: (O, TA:) accord. to Yaḥkoob, the ب is a substitute for م. (TA.)

عَقْبَةٌ: see عَقِبَ, in three places. — Also *The last that remains*: so in the saying, فُلَانٌ عَقْبَةٌ *[Such a one is the last that remains of the sons of such a one].* (L.) — And *A turn; or time at which, or during which, anything is, or is to be, done; or had, in succession*: (S, Mgh, O, Mṣb, K:) pl. عَقَبٌ. (Mṣb.) One says, تَمَّتْ دَارَتُ عَقْبَتِكَ *Thy turn is completed.* (S, O.) And دَارَتْ فُلَانٌ عَقْبَةَ فُلَانٍ *The turn of such a one came round.* (TA.) And رَكِبَ عَقْبَةَ *He rode one turn*: and رَكِبَ عَقْبَتَهُ *He rode his turn, or in his turn.* (TA.) And it is said in a trad., مَنْ مَشَى عَنْ دَابَّةٍ عَقْبَةَ فَلَهُ كَذَا *Whoso walks a turn to a certain point, instead of his beast, to him shall be given such a thing.* (TA.) عَقْبَةُ الْأَجِيرِ means *The hired-man's turn to ride; when the hirer dismounts, for example in the morning, and he (the former) rides.* (Mgh.) And [the pl.] عَقَبٌ means [particularly] *The turns of camels, when they are being watered: the watering of a number of camels together after another number is termed their عَقْبَةٌ.* (TA.) [See also عَقْبِي.] — And [it is said that] it means also *Camels which a man pastures and waters in his turn; and IAqr cites as an ex.*

• إِنَّ عَلَى عَقْبَةِ أَقْضِيهَا •  
• لَسْتُ بِنَاسِيهَا وَلَا مُنْسِيهَا •

[but this I would rather render, *Verily I have incumbent on me a turn to pasture and water camels; and I perform it; I am not a neglecter thereof nor a delayer of it*]; meaning *I drive the camels which I pasture and water in my turn, and I tend them well*: مُنْسِيهَا is for مُنْسِيهَا, for the sake of the rhyme. (TA.) — Also *The place in which one mounts a beast to ride [app. in his turn].* (TA.) — And *The distance, or space, of two leagues; i. e. twice the distance termed فَرَسَخٌ: and the distance to which one journeys [app. from one halting-place to the next; i. e. a stage of a journey]: pl. as above: a poet says,*

• حَوْدًا ضَنَّاكَ لَا تَسِيرُ الْعَقْبَا •

[*Soft, or tender, heavy in the hinder part, that will not perform men's marches*]; meaning that she will not [or cannot] journey with men, because she will not endure the doing so on account of her soft and delicate life. (TA.) — And *The distance, or space, between the ascending and descending of a bird.* (S, O, K.) — And *The night and the day; because they follow each other.* (K.) — And *A substitute; or thing that is given, or taken, in exchange for another thing; (S, O, L, K;) as also عَقْبِي. (L, TA.)* One says, أَخَذْتُ مِنْ أُسْبْرِي عَقْبَةً *I took, or received, for my captive, a substitute, or something in exchange.* (S, O.) And سَاعَطِيكَ مِنْهَا عَقْبِي *occurs in a trad., meaning I will give thee something in exchange [for her, i. e.] for sparing her life,*

and liberating her. (L, TA.) — And *Pasture, or food, of an ostrich, that is eaten after other pasture or food*: [and likewise of camels: and of men:] pl. as above. (AA, S, O.) One says of camels, رَعَتْ عُقْبَتَهَا i. e. *They pastured upon the [kind of plants termed] حِمَضٌ after the [kind termed] خَلَّةٌ*; (A, L;) or upon the خَلَّةٌ after the حِمَضٌ: (L:) and of men one says, أَكَلُوا عُقْبَتَهُمْ *They ate their repast of sweetmeat after the other food.* (A, TA. [See 8, near the beginning.]) — And *The remains of the contents of a cooking-pot, adhering to the bottom.* (TA.) And *Somewhat of broth which the borrower of a cooking-pot returns when he returns the pot.* (S, O, K.) — [Hence,] عُقْبَةٌ is an appellation of *The cooking-pot.* (T in art. امر.) أَبُو عُقْبَةَ is a surname of *The hog.* (Har p. 663. [But the origin of this I know not.]) — One says also, نَقِيتَ مِنْهُ عُقْبَةَ الصَّنْعِ, meaning *I experienced from him, or it, difficulty*: [as though lit. signifying, *the result of the deed that I had done*:] and [simply] نَقِيتَ مِنْهُ عُقْبَةَ *He experienced from him, or it, difficulty.* (TA. [But in a copy of the A, and in my opinion correctly, the last word in this phrase is written عُقْبَةٌ: see عُقْبَةٌ, below.]) — And كُنْتُ مَرَّةً نُشِبَةً وَأَنَا الْيَوْمَ عُقْبَةٌ, expl. by IAqr as meaning *I was such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such, through weakness.* (TA. [It is a prov., somewhat differently related in art. نشب, q. v.]) — See also the next paragraph, in four places.

عُقْبَةٌ (Lh, S, O, K) and عُقْبَةٌ (Lh, O, K,) but the former is the more approved, (Lh, TA,) and عقب (so in the TA, [app., if not a mistranscription, عُقْبٌ,]) *A mark, sign, trace, impress, characteristic, or outward indication.* (Lh, S, O, K.) One says, عَلَيْهِ عُقْبَةُ السَّرْوِ, (S, O,) and عُقْبَتُهُ, (O,) and الْجَمَالِ, (S, O,) i. e. *Upon him is the mark &c. [of generosity and manliness, and of beauty].* (S, O, K.) — عُقْبَةُ الْقَمَرِ and عُقْبَةُ الْقَمَرِ mean *The return of the moon, when it has set, or disappeared, and then risen*: (L:) [or the return of the moon after the change; for] one says, مَا يَفْعَلُ ذَلِكَ إِلَّا عُقْبَةُ الْقَمَرِ, (S,) or عُقْبَةُ الْقَمَرِ, (so in the O,) meaning *He does not that save once in each month*: (S, O:) but, accord. to IAqr, عُقْبَةُ الْقَمَرِ, with damm, is a certain star, or asterism, which is in conjunction with the moon once in the year; and عُقْبَةُ الْقَمَرِ means once in the year: so in the following verse, of one of the Benoo-Âmir:

• لَا يُطَعِمُ الْهَيْسَكُ وَالْكَافُورَ لِمَتَهُ •  
• وَلَا الدَّرِيرَةَ إِلَّا عُقْبَةَ الْقَمَرِ •

[*He will not apply to his hair that descends below the ear musk and camphor, nor the perfume called ذريرة, save once in the year*]: or, as Lh relates it, عُقْبَةُ الْقَمَرِ: thus in the L; in which it is added that this saying of IAqr requires consideration, because the moon cuts [a meridian of] the celestial sphere once in every month: but MF replies that

it may be in conjunction with the said star only once in the year, as the moon's path varies in each successive month. (TA. [See also عُقْبَةٌ.]) — See also عُقْبَةٌ.

عُقْبَةٌ [A mountain-road;] a road in [or upon] a mountain: (Bd in xc. 11:) or a road in the upper part of a mountain: (Ham p. 287:) or a difficult place of ascent of the mountains: (K:) or it is in a mountain and the like thereof: (Msb:) or [it sometimes signifies] a long mountain that lies across the way, and over which the way therefore leads; long, or high, and very difficult; so called, too, when it is further impassable after it is ascended; rising high towards the sky, ascending and descending; most difficult of ascent; but sometimes its height is one [or uniform]; and its acclivity is in appearance like a wall: (TA:) [generally it means a road over, or up, or down, or over some part of, a mountain:] pl. عُقَابٌ. (S, O, Msb, K.) اِقْتَحَمَ الْعُقْبَةَ [properly signifying *He attempted the mountain-road*] is metaphorically used as meaning *He entered upon a hard, or difficult, affair.* (Bd in xc. 11.) See also عُقْبَةٌ, near the end. — It is also n. un. of عُقْبٌ [q. v.]. (S, O.)

عُقْبِي: see عُقْبٌ, second quarter, in four places. — It occurs in a trad. respecting the prayer of fear; in which it is said of that prayer, كَانَتْ عُقْبِي [It was an affair of turns]; meaning that it was performed by one company after another; several companies performing it successively, by turns. (TA. [Compare عُقْبَةٌ as expl. in the third sentence of the paragraph on that word.]) — Also i. q. مَرْجِعٌ [app. مَرْجِعٌ i. e. *A returning, &c.*]. (TA.) — And *The requital, or recompence, of an affair, or action.* (S, O, K.) — See also عُقْبَةٌ, latter half, in two places.

عُقْبِي الْكَلَامِ i. q. عُقْبِي الْكَلَامِ, [the ب being app. a substitute for م,] i. e. *Obscure speech or language, which men do not know.* (TA in art. عقر.)

عُقْبَانٌ: see عُقْبٌ, in four places.

عُقْبَانٌ: see عُقْبٌ, in two places.

رَجُلٌ عُقْبَانٌ *A rough, coarse, or rude, man*; syn. غَلِيظٌ. pl. عُقْبَانٌ [so in the TA, either عُقْبَانٌ or عُقْبَانٌ]: mentioned by Kr: but Az doubted its correctness. (TA.)

عُقَابٌ [The eagle;] a certain bird, (S, O, K,) of those that prey, (Msb,) well known: (K:) of the fem. gender: (S, O, Msb:) [though] applied to the male and the female; but with this distinction, that you say of the male, ذَكَرٌ عُقَابٌ and a bird of another kind couples with it; whence Ibn-'Oneyn says, satirizing a person named Ibn-Seyyideh, Say thou to Ibn-Seyyideh,

• مَا أَنْتَ إِلَّا كَالْعُقَابِ فَأَمَهُ •  
• مَعْرُوفَةٌ وَهِيَ أَبٌ مَجْهُولٌ •

[“*Thou art not other than the like of the eagle;*”

for his mother is known, but he has a father unknown]: (MF, TA:) the pl. (of pauc., S, O) is أُعْقَبٌ, (S, O, K,) because it is of the fem. gender and the measure أُفْعَلٌ specially belongs to pls. of fem. nouns [though not to such exclusively], (S, O,) and أُعْقَبَةٌ, (Kr, TA,) and (of mult., S, O) عُقْبَانٌ (S, O, K) and عُقَابٌ accord. to AHei, but Ed-Demameenee thinks this to be strange; and pl. pl. عُقَابِيْنَ. (TA.) عُقْبَانُ الْجِرْدَانِ [The eagles that prey upon the large field-rats] are not black, but of the colour termed كَهْبَةٌ; and no use is made of their feathers, except that boys feather with them round-topped pointless arrows. (AHn, TA.) — [Hence,] الْعُقَابُ is the name of † One of the northern constellations, [i. e. Aquila,] the stars of which are nine within the figure, and six without, of the former of which are three well known, called النَّسْرُ الْعُقَابِيُّ [q. v.]. (Kzw.) — [Hence also,] † The عُقَابُ of the banner, or standard; (S, O;) [app. meaning the flag attached to a lance;] what is bound [to a lance] for a prefect, or governor; likened to the bird so called; and of the fem. gender. (L, TA.) It is also the name of † The banner, or standard, of the Prophet. (O, K.) And عُقَابٌ also means † A large banner or standard. (TA.) And † i. q. غَايَةٌ: so in the saying of Aboo-Dhu-eyb, describing wine,

• لَهَا غَايَةٌ تَهْدِي الْكِرَامَ عُقَابَهَا •

[meaning *It has a banner, which guides the generous; like as the military banner guides and attracts warriors*: for غَايَةٌ sometimes signifies a sign which the vintner used to set up to attract customers]: the repetition is approvable because of the difference of the two words in themselves: pl. عُقْبَانٌ. (TA.) — عُقَابٌ also signifies † A black she-camel; as being likened to the bird [so called]. (AA, O.) — And *A stone (or piece of rock, L) protruding in the inside of a well, which lacerates the [leathern] bucket*; (S, O, K, TA;) sometimes it is before [i. e. above] the casing [of stones or bricks]: it is when a mass of stone becomes displaced; and sometimes the water-drawer stands upon it: it is of the fem. gender: pl. as above. (TA.) And *The stone upon which the waterer stands*, (O, K,) [accord. to SM,] projecting beyond the casing in a well, the same that is meant in the next preceding sentence, (TA,) [but this I think doubtful, for Sgh adds,] *between two stones which support it.* (O.) Accord. to IAqr, the قَيْبِلَةُ is a mass of stone, or rock, at the mouth of a well; and the عُقَابَانُ are [two masses of stone] at the two sides of the قَيْبِلَةُ, supporting it. (TA.) And *A rock, or mass of stone, projecting in the side of a mountain, like a stair, or series of steps*: (S, O, K:) or an ascent, like stairs, in the side of a mountain. (TA.) — Also *A hill*; syn. رَابِيَةٌ. (O, K.) And *Anything elevated, that is not very long or tall.* (O, K.) — *A channel by which water flows to a trough, or tank.* (O, K.) — *A thing resembling an almond, that comes forth in one of the legs of a beast.* (O, K.) — *A small thread that enters into [or passes through] the two bores of the ring of the قُرْطُ [or ear-drop], (O, K,\*) with which the*

latter is bound, or fastened: (O:) or, accord. to Az, the thread that binds the two extremities of the ring of the *قُرط*. (TA.) — Accord. to Th, it signifies also *Garments of the kind called أبراد* [pl. of *أبر*, q. v.]. (TA voce *خُدَارِيَّة*.) — And accord. to Kr, [in the *Munjid*,] *i. q.* *حَرْتُ* [app. meaning *A ploughshare*]. (TA.) — See also *أَعْقَاب*. — And *العُقَابَانِ* signifies *Two pieces of wood between which a man is extended to be flogged*: (L, TA:) or *two pieces of wood which are set up, stuck in the ground, between which he who is beaten, or he who is [to be] crucified, is extended*. (Mgh.)

*عَقَاب*: see *عَقِب*, last quarter. — It is also pl. of *عَقَبَة* [q. v.]. (S, &c.) — See also *أَعْقَاب*.

*عَقُوب*: see *عَاقِب*, near the end.

*عَقِيْب* Anything that is a sequent, of, or to, another thing; [in an absolute sense,] (S, Mṣb, TA,) as when you say, *السَّلَامُ عَقِيْبٌ لِلتَّشْهِدِ* [The salutation is a sequent to the *تشهد* (q. v.)], and *العِدَّةُ عَقِيْبٌ لِلطَّلَاقِ* [The *عِدَّة* (q. v.) is a sequent to divorcement], i. e., one follows the other; (Mṣb;) and [by alternation,] as when one says of the night and the day, *كُلُّ وَاحِدٍ مِنْهُمَا عَقِيْبٌ* [Each of them is the alternating sequent of its correlative]: (Az, Mṣb, TA:) you say of the night and the day, *هُمَا عَقِيْبَانِ* [They are two alternating sequents]; and *عَقِيْبِكَ* signifies *He who does a deed, or work, with thee by turn, he doing it one time and thou another*: (A,\* TA:) and *مُعَاقِبٌ* signifies the same, (S, Mṣb,) as also [مُعَقَّبٌ and مُعْتَقِبٌ and] *مُعَقَّبٌ*. (Mṣb.) As for the saying of the lawyers, *يَعْمَلُ ذَلِكَ عَقِيْبَ* [meaning *He does that after the prayer*], and the like thereof, there is no reason to be given but a suppression; the meaning being, *فِي وَقْتِ عَقِيْبِ وَقْتِ الصَّلَاةِ* [in a time following that of prayer], *عَقِيْب* being an epithet qualifying *وقت*: (Mṣb:) and Er-Rázee says, in the *Mukhtár eṣ-Ṣiḥāh*, that he had found no authority in the T nor in the S for the phrase *جَاءَ عَقِيْبَهُ* meaning *He came after him*. (TA.) See also *عَقِب*, first sentence. [And compare *عَاقِب*.]

*عُقُوبَةُ* Punishment; (S,\* MA, Mṣb,\* KL;) *i. q.* *تَكَالٌ*. (MA.) — And *Detention, confinement, or imprisonment*: so in the trad., *لِيُؤَادِدَ لِيُؤَادِدَ* i. e. [The solvent man's putting off the payment of his debt with promises repeated time after time renders allowable] the imprisoning of him and the accusing of him. (IAḡr, TA. [Accord. to one relation, mentioned in the TA in art. *عرض*, this trad. ends with *وَعَرَضَهُ*, there said to mean *وَنَقَسَهُ*].)

*عَقِيْبٌ*, with teshdeed of the *ي*, (O,) or *عَقِيْبٌ*, like *قَبِيْبٌ*, (K,) *A certain bird*, (O, K,) well known. (O.) [If the name be correctly as in Bk. I.

the O, the bird meant is probably an eaglet, or a small species of eagle.]

*عَقَابٌ*, and *عَبْنَقَاةٌ*, and *بَعْنَقَاةٌ*, (S, O, K,) and *فَعْنَبَاةٌ*, (O,) and *عَبْنَقَاةٌ*, (K in art. *عَبَق*) the vars. of the first being formed by transposition, (O,) *An عَقَاب [or eagle] having sharp talons*: (S, O, K:) or *having abominable, or hideous, talons*: (T, TA:) or *quick in seizing, and abominable, or hideous*: accord. to IAḡr, the epithet denotes intensiveness of quality, as in the cases of *أَسَدٌ أَسَدٌ* and *كَلْبٌ كَلْبٌ*: accord. to Lth, *عَقْبَانَةٌ* applied to an *عَقَاب* signifies *cunning*: and the pl. is *عَقْبِيَّاتٌ*. (TA.) [See also art. *عَبَق*.]

*عَاقِبٌ* [act. part. n. of *عَقِبَ*;] *Coming after* [&c.]. (Mṣb.) *عَاقِبٌ شَيْءٌ* means *Any person [or thing] that comes after, or succeeds, or comes in the place of, a thing*. (S, O, TA.) *العَاقِبُ* is an appellation applied to the Prophet (S, O, Mṣb) by himself (S, O) because he came after other prophets, (Mṣb,) meaning *The last of the prophets*, (S, O.) And *عَاقِبٌ لِأَمْرَةٍ* means *One who is the last of the husbands of a woman*. (TA.) — [Hence,] *عَاقِبَةٌ مِنْ طَيْبِرٍ* *Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted*. (TA.) And *إِبِلٌ عَاقِبَةٌ* *Camels that betake themselves to plentiful pasture where they feed freely, after eating of the [kind of plants called] حَمَضٌ*: [or] they are not so called unless they be camels that, in a severe year, eat of trees, and then of the *حمض*; not when they pasture upon fresh, juicy, or tender, herbage. (IAḡr, TA.) And *إِبِلٌ عَوَاقِبٌ* *Camels that drink water, and then return to the place where they lie down by the water, and then go to the water again*. (IAḡr, S, O, K.) — And *عَاقِبٌ* signifies also *A successor of another in goodness, or beneficence; and so عَقُوبٌ*. (O, K.) — And *A chief, or lord: or one who is below the chief or lord*: (TA:) or the *successor of the chief or lord*. (S, K.) — See also *عَقِب*, in two places.

*عَاقِبَةٌ* a quasi-inf. n.: see 1, first quarter. — See also *عَقِب*, in four places.

*أَعْقَابٌ* pl. of *عَقِبَ* [q. v.]. (Mṣb, TA.) — And [hence] *Streaks, one behind another; as streaks of fat so disposed*. (TA.) — And *Pottery [or potsherds] put between the bricks in the casing of a well, in order that it may become strong; said by Kr to have no sing.*: (TA:) [or,] accord. to IAḡr, *عَقَابٌ*, i. e. like *كِتَابٌ*, (TA,) or *عَقَابٌ*, (thus written in the O,) signifies *pottery [or potsherds] between the rows, or courses, of bricks*, (O,\* TA,) in the casing of a well. (O.) [IAḡr cites an ex., in a verse, in which *اعقَاب* would not be admissible.] And *أَعْقَابُ الطِّيِّ* signifies *What surround the casing of a well; i. e. what are behind it*. (TA. [See 4, latter half.]

*تَعَقِيْبَةٌ* a modern word signifying *A catchword at the bottom of a page*: pl. *تَعَقِيْبَاتٌ*.

*مُعَقَّبٌ* [appears, from what here follows, to be

used for *مُعَقَّبٌ حَالَهُ* i. e. *One whose state is changed*]. IAḡr cites as an ex. of this word,

كُلُّ حَيٍّ مُعَقَّبٌ عَقْبًا

meaning [Every living being] comes to a state different from that in which he was [by turns, or time after time]. (TA.)

*مُعَقَّبٌ*. [accord. to the O, *مُعَقَّبٌ*, but this I think a mistranscription,] *A star that succeeds, i. e. rises after, another star*, (S, K, TA,) and on the rising of which, he who rides in his turn, after another, mounts the beast: (TA:) *a star at the appearance of which two persons who ride by turns during a journey take each the other's place; when one star sets and another rises, he who was walking mounts the beast*. (AO.) See *عَقِيْبٌ*. — See also 4, latter half; where an ex. occurs in a verse.

*مُعَقَّبٌ* He who is brought up for the office of *Khaleefeh* after the [actual] *Imám* [or *Khaleefeh*]. (O, K.) — And *A skilful driver*. (O, K.) — And *A camel that is ridden by different persons in turns*. (O,\* TA.) — And *A woman's عِمَارٌ* [i. e. *muffler, or head-covering*]; (IAḡr, O,\* K, TA;) so called because it takes the place of the *مَلَاةٌ*. (O, TA.) — And *An ear-drop*; syn. *قُرْطٌ*. (O, K.)

*مُعَقَّبٌ* One who is made to go forth, (so in the CK,) or who goes forth, (O, and so in my MS. copy of the K,) from the shop of the vintner when a greater man than he enters. (O, K.) — *جَاءَ مُعَقَّبًا* He came at the end, or close, of the day. (TA.) — *قِدْحٌ مُعَقَّبٌ* An arrow which [in the game called *الميسر*] is returned into the *رَبَابَةٌ* [q. v.] time after time; the prize allotted to which is hoped for. (TA.) — *جَزُورٌ سَحُوفٌ الْمُعَقَّبِ* A fat slaughtered camel. (TA.) — *نَعْلٌ مُعَقَّبَةٌ* A sandal having an *عَقِب* [q. v.]. (O, TA.)

*مُعَقَّبٌ* Coming after, or near after, another thing. (O.) See *عَقِيْبٌ*. — It is said that it is applied as an epithet to an angel; that one says *مَلَكٌ مُعَقَّبٌ* [meaning *An angel that follows another*]; and *مَلَائِكَةٌ مُعَقَّبَةٌ*; and that *مُعَقَّبَاتٌ* is a pl. pl. (O.) *المُعَقَّبَاتُ* means *The angels of the night and the day*; (S, O, K;) because they succeed one another by turns; and the fem. form is used because of the frequency of their doing so, in like manner as it is in the words *نَسَابَةٌ* and *عَلَامَةٌ*: (S, O:) *الْحَفَظَةُ الْمُعَقَّبَةُ* [pl. of *حَافِظٌ*, q. v.]: so in the *Kur* xiii, 12: in which some of the Arabs of the desert read *مُعَاقِبٌ*: (TA:) this [may be an anomalous pl. of *عَقِيْبٌ*, like as *مُهَاجِبِيْنٌ* is of *هَاجِبِيْنٌ*, or it] is pl. of *مُعَقَّبٌ* or of *مُعَقَّبَةٌ*, the *ي* being to compensate for the suppression of one of the two *ق*. (Bd.) — *المُعَقَّبَاتُ* also signifies *The she-camels that stand behind those that are pressing towards the watering-trough, or tank; so that when one she-camel goes away, another comes in her place*. (S, O, K.) — And *The ejaculations of اللهُ سُبْحَانَ اللهِ*, which follow

one another, (O, K,) repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by **لِلْحَمْدِ لِلَّهِ** thirty-three times, and **لِلْحَمْدِ لِلَّهِ أَكْبَرُ** thirty-four times. (O.) — And **مُعَقَّبٌ** signifies also One who makes repeatedly warring, or warring and plundering, expeditions; and who journeys repeatedly, and does not stay with his family after his return. (TA.) — And One who seeks after a thing repeatedly, striving, or exerting himself: (S, O:) one who follows after a thing that is his due, demanding restitution of it: or one who follows close after a man, for something that is his due: one who seeks to recover his right, or due: and one who, being despoiled of all his property in a hostile attack, makes a hostile attack upon him from whom he has thus suffered, and endeavours to recover his property. (TA.) Lebeed says, describing a [wild] he-ass and his female,

- حَتَّى تَهْجَرَ بِالرَّوَّاجِ وَهَاجِبَهَا •
- طَلَبَ الْمُعَقَّبِ حَقَّهُ الْمَظْلُومَ •

(S, O, but in the latter **الرَّوَّاجِ** (في الرواج) i. e. [Until he went along in the midday heat, (في الرواج or الرواج being redundant,)] and drove her on [by a pursuit] like the seeking of him who is making repeated efforts, having been wronged, to obtain his due: (O:) **المظلم** is an epithet qualifying **المعقب**, and is in the nom. case agreeably with the meaning, (S, O,) because it is put after its proper place; (O;) and **المعقب** is literally in the gen. case, but as to the meaning is an agent: (S, O:\*) or, accord. to some, **المعقب** [here] signifies the debtor who puts off the payment of his debt; so that **المظلم** is an agent and **المعقب** is an objective complement: (S:) or, as some say, **المعقب** signifies he who demands the payment of a debt and repeats his demand thereof. (TA.) — Also Any one returning [app. to the doing of a thing]. (O.) — See also **مُعَاقِبٌ**. — **لَا مُعَقَّبَ لِحُكْمِهِ**, in the Kur [xiii. 41], means *There is no repeller of his decree.* (TA.) — Also A man who descends into a well to raise a stone of the kind called **عُقَابٌ**. (TA.) [See also the verb.]

**مُعَقَّبٌ** A woman who usually brings forth a male after a female. (S, O, K.) — And A chamber (**بَيْتٌ**) in which raisins are put. (K.)

**مُعَاقِبٌ**: see **عَقِيبٌ**, with which it is syn. — [Hence,] **إِبِلٌ مُعَاقِبَةٌ** Camels that eat one time, or turn, of the [kind of plants called] **حَمِيضٌ**, and another of the [kind called] **خَلَّةٌ**. (S, O, K.) — And **نَخْلَةٌ مُعَاقِبَةٌ** A palm-tree that bears fruit one year, and fails to do so another. (TA.) — And **مُعَاقِبٌ** also signifies A revenger of blood: a poet, cited by IʿAq, says,

- وَنَحْنُ قَتَلْنَا بِالْمَحَارِقِ قَارِسًا •
- جَزَاءَ الْعَطَاسِ لَا يَمُوتُ الْمُعَاقِبُ •

meaning [And we slew, in *El-Maharik*, (app. the name of a place,) a horseman,] taking our blood-revenge quickly, in the time that elapses between

a sneeze and the prayer for the sneezer [which is usually "God have mercy on thee"]: the memory of the blood-revenger shall not die. (TA.) [It is there also said that **العقب** (app. a mistranscription for **المُعَقَّبُ**, as may be conjectured from the fact that the **م** after the article is often indistinctly written, and inferred on other grounds,) is syn. with **المُعَاقِبُ** as here explained.]

**مُعَتَّقٌ**: see 8: — and see also 5, last sentence.

**مُعَتَّقٌ**: see **عَقِيبٌ**.

**مُتَعَقِّبٌ**: see 5, former half, in two places.

**يَعْقُوبٌ**, perfectly decl., because it is an Arabic word, not altered, and, although having an augmentative letter at the beginning, not of the measure of a verb; whereas **يعقوب** as a proper name of foreign origin is imperfectly decl.; (S, O;) The **حَجَلٌ** [or partridge]: (K:) or the male of the **حَجَلٌ**; (S, O, Mṣb;) or of the **قَبِجٌ**; (Lḥ, Mgh;) but ISd says, I know not whether Lḥ mean by this the **حَجَلٌ** or the **قَطَا** or the **كَرَوَانٌ**, nor do I know that the **قَبِجٌ** is the same as the **حَجَلٌ**: (TA:) and the male of the **قَطَا** [or sand-grouse]: (TA:) pl. **يَعَاقِبٌ**. (S, Mgh, O, Mṣb.) **كَأَنَّكَرَ يَعَاقِبُ الْحَجَلَ**, occurring in a trad., means [As though ye were the males of partridges] in your haste, and your flying into destruction: for they are such that, when they see the female in the possession of the fowler, they throw themselves upon him, so as to fall into his hand. (Z, TA in art. **رَكِبٌ**.) — And accord. to some, (TA,) the pl. also signifies *Horses*: they being thus termed as being likened to the **يَعَاقِبُ** of the **حَجَلٌ**, (O, TA,) because of their swiftness: (TA:) so in the phrase **رَكُضَ الْيَعَاقِبِ** [As the running of the horses, or of the swift horses]; in a verse of Selameh Ibn-Jendel: (O, TA:) but others say that the meaning [here] is, the males of the **حَجَلٌ**. (TA.) It is said in the L that **فَرَسٌ يَعْقُوبٌ** means *A horse that has a run after another run [or the power of repeating his running]* (**ذُو عَقَبٍ** [or **عَقِبٌ**]). (TA.) — J has cited [in the S] the words of a poet,

- عَالٍ يَقْصُرُ دُونَهُ الْيَعْقُوبُ •

[High, so that the **يعقوب** falls short of reaching it] as an ex. of the last word meaning the male of the **حَجَلٌ**: but IB says that it appears to mean in this case the male of the **عُقَابٌ** [or eagle]; like as **رِخْمٌ** means the male of the **الْبِرْخُومُ**; and **الْحَبَابِيُّ**, the male of the **حَبَابِيُّ**; for the **حَجَلٌ** is not known to have so high a flight: and El-Farezdaq describes **يَعَاقِبِ** as congregating with vultures over the slain. (TA.)

**يَعْقُوبِيٌّ** [a coll. gen. n., n. un. **يَعْقُوبِيٌّ**] the name of A sect of the **خَوَارِجِ**, followers of **Yaʿqoob Ibn-'Alee El-Koofee**. (TA.) — And A sect of the Christians; the followers of **Yaʿqoob El-Baradi'ee** [or **Jacobus Baradaeus**], who assert the unity of the divine and human natures [in the

person of Christ], and who are the most unbelieving and stubborn of the Christians: so says El-Makreezee, in one of his tracts. (TA.)

## عقد

1. **عَقَدَ الْحَبْلَ**, (S, Mgh, L, Mṣb, K, &c.) aor. -, (L, Mṣb, K,) inf. n. **عَقْدٌ** (Mgh, L, Mṣb) and **تَعَقَّدَ** [of which see an ex. in a verse cited voce **رَتَمَ**, and which is properly an intensive or a frequentative form]; and **عَقَدَهُ** [which is also intensive or frequentative, inf. n. **تَعَقَّدٌ**]; and **اعتقده**; (L;) *He tied the cord, or rope; knit it; complicated it so as to form a knot or knots; tied it in a knot or knots; tied it firmly, fast, or strongly; contr. of **حَلَّهُ**; (L;) syn. **شَدَّهُ**: (K:) the etymologists assert that the primary signification of **عَقْدٌ** is the contr. of **حَلٌّ**: that it was afterwards used in relation to sales, or bargains, contracts, &c.: and then, in relation to a firm determination of the mind. (MF.) **عَقَدَ لَهُ لَوَاثِمًا** *He tied for him a banner, to a spear, is said of a man on appointing him to a command.* And one says, **عَقَدَ حَبْلَهُ** meaning *He exerted and prepared himself for action &c.*: and **يَعْقُدُ لَا الْحَبْلَ** *He is incompetent, or lacks power or ability, to do a thing, by reason of his abject state.* (L.) — **عَقَدَ الْبَيْعَ**, and **العَهْدَ**, (S, L, Mṣb, K, &c.) and **الْيَمِينَ**, (L, Mṣb,) aor. as above, (L, K,) inf. n. **عَقْدٌ**; (L;) and **عَقَدَ الْعَهْدَ**, (L,) and **الْيَمِينَ**, (L, Mṣb,) which latter form of the verb has a more energetic signification; (Mṣb;) *He concluded, settled, confirmed, or ratified, the sale, or bargain, and the contract, compact, covenant, agreement, or league,* (L, Mṣb, K,) and the oath. (L, Mṣb.) In the phrase **وَالَّذِينَ عَقَدْتُمْ** *And those whose contracts, or the like, (عُقُودُهُمْ being understood,) your oaths, or your right hands, have ratified: and accord. to the third reading, and those with whom (هُمُ being understood) your oaths, or your right hands have ratified a contract, or the like.]* One says also, **عَقَدَ عَلَيْهِمْ عُقُودًا** *He imposed upon them obligations.* (L.) And **عَقَدَ الْجَزِيَّةَ فِي عُنُقِهِ** *He imposed upon himself the obligation to pay the [tax called] جزية.* (L, from a trad.) And **عَقَدَتْ عَلَيْهِ فِي كَذَا**, and **عَاقَدْتَهُ فِي كَذَا**, *I obliged him to do such a thing, by taking, or exacting, from him an engagement, or a security.* (L.) **عَقَدَ قَلْبَهُ عَلَى الشَّيْءِ** [*He settled, or determined, his heart, or mind, firmly upon the thing; (see the first sentence of this art.; and see also **عَزَمَ**);] he held, adhered, or clave, to the thing [with his heart, or mind; he knit his heart to it]. (L.) See also 8. — **عَقَدَتْ بِذَنبِهَا**, said of a she-camel, (S, O, L,) *She twisted her tail, as though tying it in a knot: (L:) this she does to make it known that she has conceived.* (S, O, L.) — **عَقَدَ لِحَيْتِهِ** *He dressed his beard***

so as to make it knotted, and crisp, or curly: this they used to do in wars, and their doing so was forbidden by the Prophet: (O, L:) they did it from a motive of pride and self-conceit. (L.) — **عَقَدَ نَاصِيَتَهُ** [lit. *He knotted his forelock*] means + *he was angry, and prepared himself to do evil, or mischief.* (A, O, L.) [See 2.] — **عَقَدَ عُنُقَهُ** + **إِلَيْهِ** + *He had recourse, betook himself, or repaired, to him, for refuge, or protection;* (O, L, K;\*) heard by Is-hāk Ibn-Faraj from an Arab of the desert: (L:) and so **عَكَدَهَا**. (O.) — **عَقَدَ**, (Ks,) or **عَقَدَ بِأَصَابِعِهِ**, (O,) or **عَقَدَ الْحِسَابَ**, (MA,) aor. -, (O, TA,) inf. n. **عَقْدٌ**, (TA,) *He numbered, counted, or reckoned, (M, A, O, Ks,) with his fingers [by bending their tips down upon the palm, one after another, commencing with the little finger, and then by extending them in like manner].* (MA, O.) — **عَقَدَ فَمَ الْفَرْجِ عَلَى الْمَاءِ** [The mouth of the vulva closed upon the sperma of the male]. (O.) — **عَقَدَتِ السَّبَاعُ** + *The beasts, or birds, of prey were restrained from injuring the cattle, and the like, by means of charms and talismans.* (L, from a trad.) — **عَقَدَ التَّاجَ فَوْقَ رَأْسِهِ**, and **عَقَدَهُ**, *He put the crown upon his head.* (L.) — **عَقَدَ الْبِنَاءَ**, (A, L,) [aor. -,] inf. n. **عَقْدٌ**; (L;) and **عَقَدَهُ**, (A, O, L, Ks,) inf. n. **تَعْقِيدٌ**; (L;) *He arched [or vaulted] the building, or structure.* (A, O, L, Ks.) — And **عَقَدَ الْبِنَاءَ بِالْحِصْبِ**, aor. -, inf. n. **عَقْدٌ**, *He cemented the building, or structure, with gypsum.* (L.) — **عَقَدَ ثَمْرَهُ**, said of a plant, (M in art. ثمر,) or **عَقَدَهُ**, (Ks in that art., [in the CK ثمره عَقْدٌ]) and **عَقَدَ** alone, (A, O, Ks, in art. جبل, [see 4 in that art. and also in art. علف,]) [*It organized and compacted, or compactly organized, its fruit; and in like manner each verb is said of a fruit in relation to a fruit-stone, such as that of a date, and of a peach, &c.*] — **لَا تَعْقُدْ عَلَيْهِ السَّائِبَةَ شَحْمًا وَلَا لَحْمًا** [The pasturing cattle will not make upon it fat nor flesh], said of a pasturage. (O in art. ضرع.) — **عَقَدَ الشَّحْرُ** *The fat became formed and compacted, and became apparent.* (L.) — **عَقَدَ**, (S, M, A, L, [in the O عَقْدٌ, which is app. a mistranscription,]) aor. -, (M, L,) inf. n. **عَقُودٌ**; (A;) and **تَعَقَّدَ**; (Ks, S, O, L, Ks;) and **انْعَقَدَ**; (M, A, L;) said of rob, (Ks, S, O, M, A,) and of tar, (Ks, S, O,) and of honey, (M, A, O,) and of expressed juice of fresh ripe dates, (Ks,) and the like, (Ks, S, M, O,) [generally meaning when boiled,] *It thickened; became thick, or inspissated.* (Ks, S, M, A, O, L, Ks.) — [Hence, app.,] **عَقَدَ بَطْنَهُ** [His belly became constipated]. (M voce صرَب, q. v.) = **عَقَدَتِ**, said of a bitch, (TKs,) [aor. -,] inf. n. **عَقْدٌ**, (O, L, Ks,) *Her vulva clung fast to the head of the قَضِيبِ of the dog.* (O, L, Ks, TKs.) — **عَقَدَ**, said of the tongue, (S, O, Ks,\*) aor. -, (S, [in the O -, an evident mistake,]) inf. n. **عَقْدٌ**, (S, O,) *It had in it an impediment.* (S,\* O,\* L, Ks,\*) And, said of a man, *He had an impediment in his tongue; was unable to speak freely; was tongue-tied.* (TA.) — Also, said of sand, *It*

became moistened in consequence of much rain [so as to cohere]. (L.)

2: see 1, first sentence. [Hence,] **عَقَدُوا التَّوَاصِي** [They tied the forelocks of their horses in knots] on an occasion of war, or battle; it being customary on such an occasion to do thus to the hair of the mane and that of the tail. (W p. 140.) — See again 1, former half, in two places: — and latter half also in two places. — See also 4. — **عَقَدَ كَلَامَهُ** *He rendered his speech, or language, obscure.* (A, L.) And **تَعَقَّدَ فِي كَلَامِهِ** *In his speech, or language, is obscurity.* (A.)

3. **عَقَدْتُ عَلَى كَذَا**, (Mgh,) inf. n. **مُعَاقَدَةٌ**, (S, O, L,) *I united with him in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement, or I covenanted with him, respecting, or to do, such a thing.* (S,\* O,\* L,\* Mghb.) — See also 1, former half, in two places.

4. **عَقَدَهُ**; (Ks, S, M, A, O, Ks;) and **عَقَدَهُ**, (S, O, L, Ks,) inf. n. **تَعْقِيدٌ**; (S, O, Ks;) but the former is the more approved, (L,) *He thickened it; caused it to become thick, or inspissated;* (Ks, S, M, A, O, Ks;) *by boiling it;* (O, Ks;) namely, rob, (Ks, S, O, M, L,) and tar, (Ks, S, O,) and honey, (M, A, O,) and the like. (Ks, S, M, O.)

5. **تَعَقَّدَ**: see 7, first sentence. — See also 8, last quarter. — **تَعَقَّدَتِ قَوْسُ فَرْحٍ** *The rainbow became like a constructed arch* (O, L, Ks) in the sky. (O, L.) And in like manner **تَعَقَّدَ** is said of a collection of clouds (سحاب). (A, L.) — **تَعَقَّدَ** in a well is *The projecting of the lower part of the interior casing of stone, and the receding of the upper part thereof as far as the اتِّسَاعِ of the well, (O, L, Ks,) which is its جَرَابِ [app. here meaning the main portion of the well, from the water, or a little above this, to the mouth; this portion, it seems, being without casing]:* (O, L:) thus expl. by El-Ahmar. (O.) — **تَعَقَّدَ** said of sand, [as also **انْعَقَدَ**, (S and O and Ks voce سَلَسَلٌ)] *It became accumulated, or congested.* (S, Ks,\*) And the former said of moist earth, *It became contracted, and compacted in lumps.* (L.) — And **تَعَقَّدَتِ الْفَرْحَةُ** [The wound, or ulcer, formed itself into a knot, or lump]. (Ks in art. جرد: see 1 in that art.) — **تَعَقَّدَ** said of rob, and of tar, and the like: see 1, last quarter.

6. **تَعَاقَدُوا** *They united in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement,* (S, O, Ks,) **فِيمَا بَيْنَهُمْ** [respecting the matter between them]. (S, O.) — **تَعَاقَدَتِ الْكِلَابُ** *The dogs stuck fast together in coupling.* (S, O, Ks.)

7. **انْعَقَدَ**, said of a cord, or rope, (S, O, L, Mghb,) as also **تَعَقَّدَ**, (S,\* O,\* L,) [but the latter has an intensive or a frequentative signification,] *It became tied, knit, complicated so as to form a knot or knots, tied in a knot or knots, tied firmly or fast or strongly.* (L.) — And the former, said of a sale or bargain, and of a contract or compact or the like, (S, O, L,) *It was, or became, concluded, settled, confirmed, or ratified.*

(L.) One says, **انْعَقَدَ التَّكَاحُ بَيْنَ الزَّوْجَيْنِ** *The marriage was, or became, concluded, settled, &c., between the husband and wife.* (L.) — Said of an animal's tail, *It became twisted [as though tied in a knot].* (L.) — And said of hair, *It became knotted, and crisp, or curly.* (L.) — Said of the date [and other fruit, *It became organized and compact, or compactly organized.* (Ks in art. بسر, &c.) See also 8, latter half. — Said of sand: see 5. — And said of rob, and of tar, and the like: see 1, last quarter.

8. **اعْتَقَدَهُ**: see 1, first sentence: — and see also 1 in the latter half. — **اعْتَقَدَ كَذَا**, (Mghb,) or **اعْتَقَدَ كَذَا بِقَلْبِهِ**, (S, O,) *He settled, or determined, his heart, or mind, firmly upon such a thing; or he held, adhered, or clave, to such a thing with the heart, or mind; i. q. عَلَيْهِ **عَقْدٌ وَالْقَلْبُ وَالضَّبِيرُ**; (Mghb;) [*he believed, or believed firmly, or was firmly persuaded of, such a thing; this is its most usual meaning;] he was, or became, certain, or sure, of such a thing.* (PS.) [It is mostly used in relation to matters of religion, to religious dogmas and the like.] See also **عَقِيدَةٌ**. — **اعْتَقَدَ** also signifies *He acquired,* (S, Mgh, O, L, Ks,) or *bought,* (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, Ks,) or other property: (S, A, Mgh, O, L, Ks:) *he collected property.* (Mgh,\* Mghb.) Also, [without any objective complement expressed,] *He bought what is termed عَقْدَةٌ, i. e. an estate, or a property, consisting in land or houses.* (L.) — And **اعْتَقَدَ أَخًا فِي اللَّهِ** *He adopted a brother in God.* (A.) — **اعْتَقَدَ الدَّرَّ**, and **الْحَرَزَ**, *He made the pearls, and the beads, into a necklace; and in like manner, other things.* (L.) — **اعْتَقَدَ** said of a date-stone, (A,) or other thing, (S, O, L,) [as also **انْعَقَدَ**, which frequently occurs in the lexicons &c. in the sense here following,] *It became hard.* (S, A, O, L.) — And hence, [so in the A,] **اعْتَقَدَ بَيْنَهُمَا الْإِخَاءَ** *Fraternity became true, or sincere, and firmly established, between them two:* (A:) and [in like manner] **تَعَقَّدَ** it (i. e. fraternity) *became firmly established.* (L.) — And accord. to Ibn-Buzurj, **اعْتَقَدَ** signifies *He (a man) closed, or locked, a door upon himself, when in want, that he might die:* (O:) thus Sh found in the Book of Ibn-Buzurj, i. e. **اعْتَقَدَ**, with ق: (TA in art. عقد:) but others say that it is **اعْتَقَدَ**, with ف: (O:) [or] **اعْتَقَدَ** and **اعْتَقَدَ** signify the same. (Ks.)*

10. **استعقدت** *She (a sow) desired the male.* (O, Ks.)

**أَخَذَهُ عَقْدٌ** [as an inf. n.: see 1. — See also **أَخَذَهُ**, which is syn. with the inf. n. **تَأَخَّضَ**. — As a simple subst.,] see **عَقْدَةٌ**, third sentence. — Also *A contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement:* (Mgh, O, L, Ks:) pl. **عَقُودٌ**. (O, L.) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning *Contracts, &c.:* or it there means the *obligatory statutes, or ordinances, of God:* or, accord. to Zj, the *covenants imposed by God, and those imposed mutually by men agreeably with the*

requirements of religion. (L.) And **مَعَادِرُ** is used in the sense of **عُقُودٌ**: thus one says, **بَيْنَهُمْ مَعَادِرٌ** [Between them are contracts, compacts, &c.]. (A.) — Also *Responsibility, accountability, or suretiship*; syn. **ضَمَانٌ**. (Ibn-'Arafah, O, K.) — See also **مَعْقُودٌ**. — Also *An arch*; [and a vault;] a structure that is curved in like manner as are [in many instances] doorways: (A, O, L, \* K:) pl. **عُقُودٌ** (A, O, L, K) and **أَعْقَادٌ** [a pl. of pauc.]. (L.) [Hence,] **أَعْقَادُ السَّحَابِ** The arches of the clouds: sing. **عَقْدٌ**. (L.) — Applied to a he-camel, it means *Having the back firmly compacted*: (S, O, K:) and so **مَعْقُودَةٌ** applied to a she-camel. (S, A, O.) — [And *A decimal number*; of those numbers of which the first is ten and the last is ninety: (I have not found any satisfactory authority for the orthography of the word in this sense; and have therefore followed the general usage, in mentioning it as **عَقْدٌ**: in the MA, it is written **عَقْدٌ**, as from only one MS.; and Freytag has mentioned its pl. under **عَقْدٌ**; which I hold to be wrong:) the pl. is **عُقُودٌ**: thus in the A and K in art. عشر, it is said that **العشرة** is the first of the **عُقُودِ**.]

**عَقْدٌ** A necklace; (S, O, Mṣb, K;) a string upon which beads are strung: (L, TA:) pl. **عُقُودٌ**: (O, L, Mṣb, K:) and **مَعْقَادٌ** signifies a string upon which beads are strung and which is hung upon the neck of a boy; (O, L, K;) as does **عَقْدٌ** also: (TA:) and **عَقْدَةٌ**, likewise, signifies a kind of necklace. (L.)

**عَقْدٌ** [as an inf. n.: see 1, last four sentences. — Also] *A twisting in the tail of a sheep or goat, as though it were knotted, or tied in a knot.* (L.) And *A twisting, or a knottiness, in the horn of a he-goat.* (L.) — And *A canker, corrosion, rottenness, or blackness, (syn. قَادِحٌ,) in teeth.* (L.) — See also the next paragraph. — And see **عَقْدَانٌ**.

**عَقْدٌ**: see **أَعْقَدُ**. — Also, applied to moist earth (**تُرْبَى**), *Contracted, and compacted in lumps*: [said to be] in this sense a possessive epithet [as distinguished from a part. n.: but see 1, last sentence]. (L.) — And [as an epithet in which the quality of a subst. predominates, i. e. used as a subst.,] *Sand accumulated, or congested*; as also **عَقْدٌ**; (S, O, L, K;) the latter accord. to AA: (S, O:) n. un. of each with ة: (S, O, L, K:) pl. **أَعْقَادٌ**. (L.) See also **عَقَصٌ**, in two places. — **رَوْضَةٌ عَقْدَةٌ** *A meadow of which the herbage is continuous, or uninterrupted.* (O.) — **عَقْدٌ** applied to a camel, *Short, and patient in endurance of labour*: (IAḡr, O, K:) or, so applied, *strong*. (TA.) — And *A kind of tree, the leaves of which consolidate wounds.* (K.)

**عَقْدَةٌ** A knot; a tie; (L, Mṣb;) pl. **عُقْدٌ**. (L.) [Hence **العقد** في التفتاآت: see art. نَفَث. And **العقد** meaning *†The star α Piscium*; as being in the place of the knot of the two strings: the same, app., that is called **العقدي** **العقدي**, men-

tioned by Freytag under **عَقْدٌ**. Hence also] one says, **تَحَلَّتْ عَقْدُهُ** [lit. *His knots became loosed, or untied*], meaning *†his anger became appeased*. (S, A, O, K.) And **فِي عَقْدَتِهِ ضَعْفٌ** *†In his judgment and his consideration of his own affairs is a weakness.* (TA.) And **حَصِيفُ الْعَقْدَةِ**, occurring in a letter of 'Omar, means *†[Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs.* (TA in art. حَصِف.) And **فِي لِسَانِهِ عَقْدَةٌ** (S, O, L, K\*) *†In his tongue is an impediment [as though it were tied], or a distortion.* (L.) [See **عَقْدٌ**.] — The knot, tie, or bond, (L,) or the obligation, (O, K,) of marriage, (O, L, K,) and of anything, (O, K,) as a sale and the like: (TA:) and the ratification (O, L, Mṣb) of marriage (O, Mṣb) &c., (Mṣb,) or of anything. (L.) It is said in a trad. relating to prayer, **لَكَ مِنْ قُلُوبِنَا عَقْدَةٌ النَّحْمِ**, meaning [We offer to Thee, from our hearts,] *the ratification of the resolution to repent.* (L.) — *A promise of obedience, or vow of allegiance, ratified to persons in acknowledgment of their being prefects, or governors*: (O, L, K, \* TA:) from **عَقْدَةُ الْحَبْلِ** [the knot, or tie, of the cord or rope]: (O:) thus in the saying, in a trad. of Ubeī, **هَلَكَ أَهْلُ الْعَقْدَةِ** [Those who have received the promise of obedience &c. have perished; virtually meaning the same as the saying in the sentence here following]. (L.) And [hence also] *The prefecture over, or government of, a town, country, province, or the like*: pl. **عُقْدٌ**: (L, K, TA:) thus in the saying of 'Omar, **هَلَكَ أَهْلُ الْعَقْدِ** [The possessors of the prefectures &c. have perished]. (L.) — Also *A place where a knot, or node, is formed*: and [particularly] *an uneven juncture (عَمْرٌ) [of a bone] in the arm*: (S, O, K:) thus in the saying, **جَبُرَتْ يَدُهُ عَلَى عَقْدَةٍ** [His arm was set and joined unevenly, so that a node, or protuberance, was produced in the bone]: (S, O:) and in like manner one says, **جَبَرَ عَظْمَهُ عَلَى عَقْدَةٍ** He set and joined his bone unevenly. (L.) — [Hence also *A joint, i. e. an articulation, of the fingers*: and *a bone of a finger, i. e. any one of the phalanges*: it is used in both of these senses in the present day: and **عَقْدَةُ مِصْرَافِ الْأَصَابِعِ** occurs in the Mṣb, in art. نَهْل, in explanation of **الرَّئِمَةُ**; which is generally expl. as meaning “the head of the finger,” or “the portion in which is the nail.” (See also **مَعْقَدٌ**.) — *A knot, or joint, of a cane and the like.* And what is termed *A knot in the horn of a mountain-goat* (as in the S and K in art. حَمِيد) and the like. — *A knot in a tree.* — *A node, of a plant, whence a leaf shoots forth: a bud, or gem, of a plant: and any fruit, or produce, of a plant, forming a compact and roundish head*; by some termed **حَسَكَةٌ**, n. un. of **حَسَكٌ**, q. v. — **العقدتان** signifies *The nodes of a planet.* (See **تَبَيَّنَ**.) — And **عَقْدَةٌ** signifies also *Any small nodous lump; such as the substance of a ganglion*; see **عَدَّةٌ**: and *a gland, or glandular body*; see **عُنْدَبَةٌ**. And *A knob in a general sense.* — And hence,] *The penis of a dog* (IAḡr, A, O, L, K) *compressus in coitu, et extremitate turgens*: otherwise it is not thus called:

(IAḡr, O, L:) and when this is the case, the epithet **أَعْقَدٌ** is applied to the dog. (IAḡr, O.) — Also *An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like, syn. ضَيْعَةٌ*, (S, A, O, L, K,) and **عَقَارٌ**, which a person has acquired (**أَعْتَقَدَهُ**) as a possession. (O, L, K.) — *Any land abounding with herbage* (K, TA) and with trees. (TA.) *A place abounding with trees or palm-trees*; (S;) or with trees and palm-trees; (O, L, K;) or with trees of the kinds called **مُثٌ** and **عَرْجٌ**, or, accord. to some, not of the latter kind, (L, TA,) *serving for pasturage*: (TA:) or *a garden of many palm-trees, surrounded by a wall: and a town, or village, abounding with palm-trees, the crows of which are not made to fly away*: (Ibn-Habeb, L:) [whence] it is said in a prov., **أَفْ مِنْ غُرَابِ عَقْدَةٍ** *More familiar than the crow of a place abounding with trees or palm-trees*; because its crow is not made to fly away, (S, O, L, K, [or, as in some copies of the S and K, does not fly away,]) on account of the abundance of its trees; (K;) [or **مِنْ غُرَابِ عَقْدَةٍ** than the crow of 'Okdeh; for] **عَقْدَةٌ** is perfectly decl. as a name for any fruitful land, and is imperfectly decl. as a proper name of a particular land (O, K) abounding with palm-trees. (O.) Also *Herbage, or pasturage, sufficient for camels*: (O, K:) or *a place abounding with herbage, or pasturage, sufficient for cattle.* (TA.) And *Pasturage such as is termed جَنَبَةٌ*, (O, L, K, [in the CK جَنَبَةٌ, and in my MS. copy of the K جَنَبَةٌ,]) *remaining from the next preceding year*; also termed **عُرْوَةٌ**: (O, L:) or *remains of pasturage*: (L:) pl. **عُقْدٌ** (O, L) and **عَقَادٌ**. (L.) And accord. to the copies of the K, it signifies also *Camels, or cattle, that are constrained to feed upon trees*: but [this is evidently a mistake; for] it is said in the L, [as also in the O,] sometimes camels, or cattle, are constrained to feed upon trees, and these [trees] are termed **عَقْدَةٌ** and **عُرْوَةٌ**; but while the **جَنَبَةٌ** exists, the trees are not termed **عَقْدَةٌ** nor **عُرْوَةٌ**. (TA.) — Also *Anything whereby a man feels himself to be well established, and whereon he relies*; from the same word signifying “a garden of many palm-trees, surrounded by a wall;” because, when a man has this, he considers his condition to be well established: (L, TA:) or *a thing, (K, TA,) or an estate consisting of land or of land and a house &c., (عَقَارٌ, O,) in which is a sufficiency for a man*: (O, K, TA:) pl. **عُقْدٌ**. (TA.) — See also **عَقْدٌ**.

**عَقْدَةٌ** The root of the tongue; (O, K;) as also **عَكْدَةٌ** [q. v.]; (O;) i. e. the thick part thereof. (TA.) — Also n. un. of **عَقْدٌ** as applied to sand. (S, O, L, K. [See **عَقْدٌ**.])

**عَقْدَةٌ** n. un. of **عَقْدٌ** [q. v.] as applied to sand. (S, O, L, K.)

**عَقْدَانٌ** A species, or sort, of dates; (O, L, K;) as also **عَقْدٌ**. (L.)

**عَقِيدٌ** i. q. **مَعَادِرٌ**, (S, O, K,) *One who unites,*

or joins, in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement: (K, TA:) a confederate. (TA.) One says, **هُوَ** **عَقِيدُ الْكُرْمِ** and **اللُّؤْمِ** [He is bound by nature to generosity and to meanness]: (S, O, K:) the former is said of him who is by nature generous; and the latter, of him who is by nature mean. (TK.) — Also, (S, M, A, O,) and **مُعَقَّدٌ**, (M,) and **مُعَقَّدٌ**, (A,) applied to rob, (S, M, A,) and honey, (M, A, O,) and the like, (S, M, A,) **Thick**, or **thickened**, or **inspissated**. (S, M, A, O.)

**عَقِيدَةٌ** [A doctrine, or the like, upon which one's mind is firmly settled or determined; or to which one holds, adheres, or cleaves, with the heart, or mind; a belief, or firm belief or persuasion; a creed; an article of belief; a religious tenet; i. e.] **مَا يَدِينُ الْإِنْسَانُ بِهِ** (Msb:) [see **اَعْتَقَدَ كَذَا**, in connection with which it is mentioned in the Msb: pl. **عَقَائِدٌ**: and **مُعْتَقَدٌ** signifies the same as **عَقِيدَةٌ**; pl. **مُعْتَقَدَاتٌ**: so too does **اِعْتَقَادٌ**, an inf. n. used in the sense of a pass. part. n.; pl. **اِعْتَقَادَاتٌ**.] One says, **لَهُ عَقِيدَةٌ حَسَنَةٌ** [He has a good belief]; meaning he has an **عَقِيدَةٌ** free from doubt. (Msb.) [See also **مُعَقَّوْدٌ**.]

**عَاقِدٌ** A she-camel that has confessed herself to have conceived; (S, O, K:) or that has closed her vulva upon the sperma of the stallion; (L;) for she then twists her tail as if tying it in a knot, and it is thereby known that she has conceived: (S, O, L:) and a she-camel twisting her tail as if tying it in a knot, (L,) or that has so twisted her tail, (O,) on the occasion of her conceiving; (O, L;) in order that it may be known that she has conceived: (O:) pl. **عَوَاقِدٌ**. (L.) — And A she-gazelle having the end of her tail twisted [as if tied in a knot]: or bending her neck in lying down: or raising her head in fear for herself and her young one. (L.) And A gazelle putting his neck upon his rump, (O, L,) having bent it to sleep: (L:) or having bent his neck (O, K, TA) to sleep: (TA:) or having put his neck upon his rump: (K:) pl. as above. (O, L.) — And one says, **جَاءَ عَاقِدًا عُنُقَهُ**, meaning *He came twisting his neck by reason of pride*. (A, O, L.) — **عَاقِدٌ** is also applied as an epithet to **أَقْطٌ** [q. v.] meaning *That of which the water has gone, and which is thoroughly cooked*. (AHát, TA voce: **كُنْتُ**.) — Also The [space called the] **حَرِيرِ** [q. v.] of a well; (S, M, O, K:) and *what is around it*, (**مَا حَوْلَهُ**, S, M, TA,) i. e. *what is around the حَرِيرِ*: in the K [and O], **مَا حَوْلَهَا**, i. e. *what is around the well*; but the former is the right. (TA.)

**عِنَقَادٌ**: see what next follows.

**عُنُقُودٌ** and **عُنُقَادٌ** (S, O, L, Msb, K, &c.) A raceme, or bunch, (Mgh voce **عُنُقَالٌ**.) of grapes, (S, O, L, Msb, K,) and the like, (Msb,) as of dates, (Mgh ubi suprà, and ISh in art. **ثَغْرِقُ** of the TA,) and of [the fruit of] the **أَرَاكُ**, and **بَطْمُرُ**, (O, K,) and the like: (K:) pl. **عُنُقَائِدٌ**. (S, O, L, &c.)

**أَعْقَدُ** A wolf, (O, L, K,) and a dog, and a ram, and any other animal, (L.) having a twisted tail [as though it were tied in a knot]: (O, L, K:) and [the fem.] **عَقْدَاءٌ**, a sheep or goat (**شَاةٌ**) having a twisted tail as though it were knotted or tied in a knot. (S, \* L, K, \*) And **الْأَعْقَدُ** signifies *The dog*; (S, O, L, K;) a well-known name thereof; (S, O, L;) because of his tail's being twisted as though it were tied in a knot. (S, L.) — And A crooked tail. (L.) — And A stallion [app. of the camels] that raises his tail; which he does by reason of sprightliness. (L.) — And A he-goat having a twist, or a knot, in his horn. (L.) — For one of its meanings as an epithet applied to a dog, see **عُقْدَةٌ**, latter half. — Also, and **عَقْدٌ**, A man having an impediment in his tongue; unable to speak freely; tongue-tied. (S, \* O, \* L, K, \*) — And **ثَبِيرٌ أَعْقَدٌ** A mean man, of difficult, or stubborn, disposition. (ISk, O, L.) — And [the fem.] **عَقْدَاءٌ** signifies *A female slave*. (AA, O, K.)

**مُعَقَّدٌ** The place of the **عَقْدُ** [or tying, &c.,] of a thing: (Msb:) pl. **مُعَقَّدَاتٌ**. (S, O: in which this is similarly explained.) **مُعَقَّدٌ حَبْلٌ** signifies *The place of a cord, or rope, where it is tied, knit, or tied in a knot or knots*. (L.) [Hence,] one says, **هُوَ مَنِيَّ مِعْقَدِ الْإِزَارِ** [lit. *He is, in respect of me, in the place of the tying of the waist-wrapper*], meaning *he is near to me in station, standing, or grade*: (S, O, L, K:) and in like manner, **مِعْقَدُ الْقَابِلَةِ**: (TA:) **مِعْقَدُ الْإِزَارِ** being an adverbial phrase having a special application, but used as one not having such an application. (L.) — And A joint, an articulation, or a place of juncture between two bones. (L. [See also **عُقْدَةٌ**, in the latter part of the former half.] — **أَسْأَلُكَ بِمِعْقَدِ الْعِزِّ مِنْ عَرْشِكَ** i. e. *I ask Thee by the properties wherein consists the title of thy throne to glory, or by the places wherein those properties are [as it were] knit together, properly meaning by the glory of thy throne, is a phrase used in prayer, of which, IAth says, the party of Abou-Haneefeh disapprove*. (L.) — For another meaning of the pl., **مُعَقَّدٌ**, see **عَقْدٌ**.

**مُعَقَّدٌ**: see **عَقِيدٌ**.

**مُعَقَّدَةٌ** [Tied in many knots]. One says **خُيُوطٌ مُعَقَّدَةٌ** [Threads, or strings, tied in many knots]: the latter word being with teshdeed to denote muchness, or multiplicity. (S, O, L.) — And [hence] applied to language, (S, O, L, K,) as meaning *Rendered obscure*: (S, O, L:) or [simply] *obscure*. (K.) — See also **مُعَقَّوْدٌ**. — And see **عَقِيدٌ**. — It also occurs in a trad. as meaning *A sort of بُرْدُ, of the manufacture of Hejer*. (L.)

**مُعَقَّدٌ** [Tying a number of knots or many knots: as enchanters used to do. (See **نَفَثٌ**.) — And hence,] *An enchanter*. (A, O, K.)

**مُعَقَّدٌ**: see **عَقْدٌ**.

**مُعَقَّوْدٌ** A cord, or rope, tied, knit, complicated into a knot or knots, or tied firmly, fast, or strongly. (L.) **الْخَيْلُ مِعَقَّوْدٌ فِي نَوَاصِيهَا الْخَيْرِ**, a

saying occurring in a trad., means *Good fortune cleaves to the forelocks of horses as though it were tied to them*. (L.) — Also A sale, or bargain, and a contract, a compact, or the like, *concluded, settled, confirmed, or ratified*. (L.) — **لَيْسَ لَهُ** **مِعَقَّوْدٌ** means **رَأْيٌ** **عَقْدٌ** **لَهُ** [i. e. *He has not any settled, or determined, opinion or judgment*]. (S, O, K.) — **بِنَاءٌ مِعَقَّوْدٌ** A building, or structure, [arched, or vaulted, or] *having arches, like those of [many] doorways*; (A, O, K;) as also **مُعَقَّدٌ**. (A.) — **مِعَقَّوْدَةُ الْقَرَأِ**: see **عَقْدٌ**.

**مُعَقَّدٌ**: see **عَقِيدٌ**.

**مُعَقَّدٌ**: see **عَقِيدَةٌ**.

**يَمِينٌ مُنْعَقِدَةٌ** An oath to do, or to abstain from doing, a thing in the future. (KT.)

**يُعْقِدُ**, asserted by some to be the only word in the language of the measure **يُعْقِلُ** except **يُعْضِدُ**, (O,) *Honey thickened, or inspissated*, (O, L, K,) *by means of fire*: (O, K:) and (as some say, L) *food, or wheat, (طَعَامٌ) made thick with honey*. (O, L, K.)

عقر

1. **عَقَرَهُ**, (S, Mgh, O, &c.,) aor. -, (Mgh, O, Msb, K,) inf. n. **عَقَّرَ**, (S, \* Mgh, O, Msb, K,) *He wounded him*; (S, Mgh, O, Msb, K;) [and so, app., accord. to the K, **عَقَرَهُ**, inf. n. **تَعَقَّرَ**; or the latter signifies *he wounded him much*; for it is said that] **تَعَقَّرَ** signifies more than **عَقَّرَ**: (S, O:) you say of a lion, and of a lynx, and of a leopard, and of a wolf, **يُعَقِّرُ النَّاسَ** [*He wounds men*]. (Az, Msb.) — And **عَقَرَهُ**, (S, O, Msb, K, &c.,) and **عَقَّرَهَا**, (L, Mgh, &c.,) aor. -, (K,) inf. n. **عَقَّرَ**; (Mgh, &c.;) and **عَقَّرَهُ**, (K,) and **عَقَّرَهَا**, (L,) inf. n. **تَعَقَّرَ**; (TA;) [or the latter has an intensive signification, or applies to many objects; see above;] *He hocked, houghed, or hamstrung, him, or her, namely, a beast*; (TA;) *he laid bare his [or her] (namely, a camel's) عُرْقُوبٌ [or hock-tendon]; such being the meaning of عقر with the Arabs*; (Az, TA;) *he struck*, (S, IAth, Mgh, Msb,) or *cut*, (TA,) *his, (a camel's, S, IAth, O, Msb, or a horse's, S, O, or a sheep's or goat's, IAth,) or her, (a camel's, L, Mgh,) legs, بِالسَّيْفِ with the sword*, (S, IAth, Mgh, O, Msb, TA,) *while the beast was standing*; (IAth;) *he cut one of his, or her, (a camel's,) legs, previously to stabbing the animal, that it might not run away when being stabbed, but might fall down, and so be within his power; he mowed [his or] her (a camel's) legs with the sword*; (IKtt, TA;) *he made a mark, or wound, like a notch, in his, or her, (a horse's, or a camel's,) legs*. (K.) [See **عَقَّرَ**, below.] — Hence, (Az, TA,) **عَقَرَهُ**, aor. and inf. n. as above, *He stabbed him, namely, a camel; slaughtered him by stabbing*: (Az, Msb, TA:) because the slaughterer of the camel first lays bare its **عُرْقُوبٌ** [or hock-tendon; or hocks it; or strikes or cuts its legs,

or one of its legs, with a sword: see above]. (Az, TA.) So in the saying of Imra-el-Kays,

• وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مِطْبِي •  
[And the day when I slaughtered for the virgins my riding-camel]. (TA.) And so in the trad. لَا عَقْرَ فِي الْإِسْلَامِ [There shall be no slaughtering of camels at the grave in the time of El-Islām]: for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA.) — Hence also, He slew him; he destroyed him: of this signification we have an ex. in the story of Umm-Zarā: وَعَقَّرَ جَارَتَهَا And [a cause of] the destruction of her fellow-wife through [the latter's] envy [of her] and rage [against her]. (TA.) — وَعَقَّرَى حَلْقِي (Mgh, O, Mṣb, K, &c.) said of a woman, (TA,) occurring in a trad. of Šafeeyeh, (Mgh, Mṣb, TA,) in which Moḥammad is related to have used this expression, on the day of the return of the pilgrims from Minə, when he was told that she had her menstrual flux, to which he added, "I see her not to be aught but a hinderer of us;" thus accord. to the relaters of traditions, each word being an inf. n., like دَعَوَى; (O, TA;) of the measure فَعَلَى; or, as some say, the ع is to mark a pause; (Mgh;) and عَقَّرَا حَلْقًا (O, K,) which are also inf. ns.; (TA;) and this is accord. to the usage of the Arabs; (Az, TA;) being a form of imprecation, though not meant to express a desire for its having effect, (Az, Mṣb, TA,) for what is meant by it is only blame; (Mṣb;) expl. by عَقَّرَهَا اللَّهُ تَعَالَى وَحَلَقَهَا (K,) i. e., [May God (exalted be He) wound her, &c., and] shave her hair, or afflict her with a pain in her throat: (TA:) or may her body be wounded (عَقَّرَ), and may she be afflicted with a disease in her throat: (Mgh, O:\*) so accord. to A'Obeyd: or may her leg and her throat be cut: or may her leg be cut and her head shaven: (Mgh:) [or may she be destroyed, and may her throat be cut:] or the two words عَقَّرَى and حَلَقَى are epithets, applied to a woman of ill luck; and the meaning is, (Z, O, TA,) she is one who extirpates [or destroys, and cuts the throats of,] her people, by the effect of her ill luck upon them; (Z, O, K, TA;) being virtually in the nom. case, as enunciatives; i. e., هِيَ عَقَّرَى وَحَلَقَى. (Z, TA.) Lḥ mentions the phrase, لَا تَفْعَلْ ذَلِكَ أُمَّكَ عَقَّرَى [app. meaning, Do thou not that: may thy mother be childless: (see عَقَّرَتْ:)] without explaining it: but he mentions it with the phrases أُمَّكَ تَأْكُلُ and أُمَّكَ هَابِلٌ. (TA.) Or عَقَّرَى signifies Having the menstrual flux. (K.) One says also, imprecating a curse upon a man, جَدَعًا لَهُ وَعَقَّرَا وَحَلَقًا, meaning, May God [maim him, and] wound (عَقَّرَ) his body, and afflict him with a pain in his throat: and sometimes, عَقَّرَى وَحَلَقَى, without tenween. (S.) [See also 1 in art. حَلَقَ.] — عَقَّرَبَهُ He killed the beast which he was riding, and made him to go on foot: he hocked, houghed, or hamstrung, his beast. (TA.) — Hence, عَقَّرَتْ بِي Thou hast long detained me, or restrained me; as though

thou hadst hocked (عَقَّرَتْ) my camel and I were therefore unable to journey: ISk cites as an ex.

• قَدْ عَقَّرَتْ بِالْقَوْمِ أُمَّ خَزْرَجَ •  
[Umm-Khazraj has long detained the party, or people]. (S, O, TA.) And in the A it is said that عَقَّرَتْ فَلَانَةً بِالرَّكْبِ means Such a woman, or girl, came forth to the riders on camels, and they staid long in her presence; as though she hocked (عَقَّرَتْ) the camels upon which they rode. (TA.) One says also حَاجَةٌ فَعَقَّرَنِي I had a want, and he withheld me from it, and hindered me. (Ibn-Buzurj, L.) Hence, عَقَّرَ صَرْفًا حَالًا بَعْدَ حَالٍ النَّوَى (Az, TA,) meaning صرفًا [i. e. The shifting about of the course of a journey by successive changes: see صَرَفَ, third sentence]. (O, TA.) — And عَقَّرَ بِالصَّيْدِ i. q. وَقَعَ بِهِ [app. meaning He made much slaughter among the objects of the chase]. (O, K.) — And عَقَّرَتْ بِهِمْ She (a woman) smote their souls, and wounded their hearts. (O.) — عَقَّرَ النَّخْلَةَ (inf. n. عَقَّرَ, TA, and subst. [or quasi-inf. n., like جَدَادٌ and صَرَامٌ and قَطَافٌ &c.], عَقَّارٌ, T, S, O, TA,) He cut off the head of the palm-tree, (T, S, O, K,) altogether, with the heart (الجَمَارُ), (T, S, O,) so that it dried up, (K,) and nothing came forth from its trunk. (IKṭt.) — لَا تَعَقِّرَنَّ شَجَرًا Thou shalt by no means cut down trees. (Mgh.) — عَقَّرَ الْمَرْعَى He cut down the trees of the pasture-land: he cut down the herbage, or pasture, and spoiled it. (TA.) — عَقَّرَ الْكَلَاءَ He ate the herbage, or pasture. (O, K.) And He had the herbage for pasturage. (O.) — You say of wine, يَعْقِرُ الْعَقْلَ [It disables the intellect; like as a man disables a beast by hocking him]. (IAgr.) — عَقَّرَهُ (S, O, TA,) aor. -, (TA,) inf. n. عَقَّرَ (S, O, TA,) He (a man) galled his (a camel's) back: (TA:) he galled it; namely, a camel's back: (S, O:) it (a camel's saddle, TA, and a horse's saddle, S, O, TA) galled his (the beast's) back. (S, O, TA.) — And عَقَّرَتْ رَكْبَتَهُمْ Their well was demolished. (O.) — عَقَّرَ (S, K,) aor. -, (K,) inf. n. عَقَّرَ (S, O,) His (a man's) legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction: (S, O:) he became stupified, or deprived of his reason: (S, K:) or he was taken by sudden fright, (K, TA,) and stupified, or deprived of his reason, (TA,) so that he could not advance nor retire. (K, TA.) عَقَّرَتْ حَتَّى خَرَزَتْ إِلَى الْأَرْضِ [My legs betrayed me, &c., so that I fell to the earth] was said by 'Omar. (S.) And one says, عَقَّرَتْ حَتَّى مَا أَقْدِرُ عَلَى الْكَلَامِ [I am stupified, or taken by sudden fright, &c., so that I am not able to talk]. (M, TA.) [And عَقَّرَ alone means He became unable to speak. In one place in the L, this verb is written عَقَّرَ; but this is probably a mistake.] — عَقَّرَتْ, aor. -: (S, IJ, M, IKṭt, L, Mṣb;) in the K, عَقَّرَتْ, of the class of عَنَى; but the authorities indicated above show that عَقَّرَتْ is the correct form; (TA;) and عَقَّرَتْ, aor. -: (M, IKṭt, L, Mṣb, K;) and عَقَّرَتْ, aor. -: (M, IKṭt, L;) inf. n. عَقَّرَ (S, M, IKṭt, L, Mṣb, K,) of the first, (S, Mṣb, like as حَسَنٌ is inf. n.

of حَسَنَتْ, (S,) or of the second, (M, L, K,) and عَقَّارَةٌ (M, L, K) and عَقَّارَةٌ (K,) or عَقَّارَةٌ (M and L, as in the TA,) which are of the first, (M, L, K,) and عَقَّرَ (M, IKṭt, L, Mṣb, K,) which is of the second, (M, L, Mṣb, K,) and عَقَّارٌ, or عَقَّارٌ, (accord. to different copies of the K,) or عَقَّارٌ (M and L, as in the TA,) also of the second, (K,) or of the third; (M, L;) She (a woman [and a camel &c.]) was, or became, barren: (K, TA:) or did not conceive: (S:) or ceased to conceive. (IKṭt, Mṣb.) — عَقَّرَ, aor. -: and عَقَّرَ, aor. -: He (a man [and a beast]) was barren; did not generate. (TA.) — عَقَّرَ, aor. -, inf. n. عَقَّرَ, † It (an affair) did not produce any issue, or result. (K.) — عَقَّرَهَا He (God) made her [to be barren, or] to cease to conceive. (Mṣb.)

2. عَقَّرَهُ: see 1, first and second sentences. — جَدَعًا لَكَ وَعَقَّرَا جَدَعْتَهُ وَعَقَّرْتَهُ [See 1]

3. عَاقَرَهُ He contended with him for superior glory (K, TA) and generosity and excellence (TA) in the hocking, or slaughtering, (عَقَّرَ [see 1],) of camels. (K, TA.) It was customary for two men thus to contend for superior munificence, [giving away the flesh of the victims,] but they did so for the sake of display and vain glory; wherefore the eating of the flesh of camels slaughtered on an occasion of this kind is forbidden in a trad., and they are likened to animals sacrificed to that which is not God. (TA.) — And عَاقَرَهُ (TK,) inf. n. مُعَاقَرَةٌ (S, K,) He held a dialogue or colloquy, or a disputation or debate, with him, (S, K,) and encountered him with mutual reviling and satire (S, TA) and cursing. (TA.) — Also عَاقَرَهُ (K,) inf. n. مُعَاقَرَةٌ (S, O, K,) He, or it, kept, confined himself or itself, clave, clung, or held fast, to him, or it: (S, O, K:\*) he kept, or applied himself, constantly, or perseveringly, to him, or it. (TA.) You say عَاقَرُ الْخَمْرِ (S, TA,) and simply عَاقَرُ (TA,) He kept, or applied himself, constantly, or perseveringly, to the drinking of wine: (S, TA:) or مُعَاقَرَةُ الشَّرَابِ signifies the contending with wine for superiority; as when a man says, I have more, or most, strength for drinking, and so contending with it for superiority, and being overcome thereby. (Aboo-Sa'eed, TA.) You say also, عَاقَرَتْ الْخَمْرُ الدِّنَّ The wine remained long confined to the [jar called] دِنٌّ; syn. لَا زَمْتَهُ. (S, K.) And عَاقَرَتْ الْخَمْرُ الْعَقْلَ [app., The wine took hold upon the intellect: or contended with it for superiority]. (S.)

4. اعقَرَهُ He stupified him [so that his legs betrayed him and he was unable to fight or to advance or retire: see عَقَّرَ]. (S, O.) — اعقَرَهُ اللَّهُ God rendered her womb barren; (O, TA;) God affected her womb with a disease (K, TA) so that she did not conceive. (TA.) — اعقَرَهُ فُلَانًا He assigned to such a one a grant of land; syn. أَطْعَمَهُ عَقْرَةً i. e. طَعْمَةً. (K.) — And one says, اعقَرْتُكَ كَلًّا مَوْضِعَ كَذَا I have given thee permission to pasture thy beasts upon the herbage of such a place. (O.) — And اعقَرَهُ He

became possessed of much property such as is termed عَقَار. (S, IKtt, O.)

6. تَعَاقَرَا (K,) or تَعَاقَرَا إِبِلَهُمَا (S, O,) They two hocked, or hamstringed, their camels, (عَرَبًا) عَرَبًا, S, O, or عَقَرَاهَا (K,) vying, each with the other, therein, (S, O,) that it might be seen which of them should do so most. (K.) [See 3.]

7. انْعَقِرَ He (a camel, and a horse, [&c.]) [became hocked, houghed, or hamstringed; had his hock-tendon laid bare;] had his legs struck [or cut] with a sword. (S.) [See 1.] — It (a camel's or a horse's back) became galled by the saddle; as also اعْتَقِرَ. (S, K.)

8: see what next precedes.

عَقْرُ The act of wounding; &c.: [see 1:] a mark, or wound, (أَثْرٌ) like a notch, (كَالْحَرْزِ, K, TA, [in the CK, كَالْحَرْزِ,]) in the legs of a horse, and of a camel. (K.) [Hence, عَقْرًا حَلَقًا, and عَقْرِي حَلَقِي: see 1.] — See also عَقْرٌ, first sentence: — and again in the last quarter. — Also What is, or constitutes, the most essential part, of anything; or the prime, or the principal part, thereof; syn. أَصْلٌ: [such appears to me to be the meaning of أصل as here used, from what follows.] (S, IF, Mṣb.) — The principal part (أَصْلٌ) of a دَار [i. e., a country]; (Aṣ, S, Mṣb, K;) which is the place where the people dwell, or abide; (Aṣ, S;) as also عَقْرٌ: (Aṣ, S, Mṣb, K;) the former of the dial. of Nejd; (Aṣ, TA;) and the latter of the dial. of the people of El-Medeenah, (Aṣ, S,) or of the dial. of El-Hijáz; (TA;) or both of the dial. of the people of El-Hijáz; and the latter, in the dial. of others, signifies the chief, or main, part of a دَار; (Mṣb;) and the latter also signifies the middle [or heart] of a دَار: (K:) or عَقْرُ الدَّارِ and عَقْرُهَا both signify the principal part (أَصْلٌ) of the place of abode of a people, upon which they rest their confidence. (Mgh, O.) This last signification is exemplified by the trad. of 'Alee, مَا غَزَى قَوْمِي عَقْرَ دَارِهِمْ إِلَّا ذُلًّا [No people have had war waged against them in the principal part of their country, upon which they rest their confidence, but they have become abased, or brought into subjection]: (Mgh, O:) or the meaning here is, in the midst [or heart] of their country, &c.; i. e., in the place where they abide, or lodge. (L.) It is said in another trad., عَقْرُ دَارِ الْإِسْلَامِ الشَّامُ, meaning, The principal part (أَصْلٌ) and the place, of the country of El-Islám is Syria: apparently pointing to a time of conflicts and factions, or seditions, when Syria should be free from them, and the Muslims should there be more secure. (TA.) Lth has confounded in explaining what is the عَقْرُ of a دَار and what is the عَقْرُ of a tank or trough for watering beasts &c. (Az.)

عَقْرٌ (S, M, &c.) and عَقْرٌ (M,) or عَقْرَةٌ (S, K, &c.) and عَقْرَةٌ (A, K,) Barrenness, in a woman, (S, K, &c.) and in a man. (S, TA.) You say also عَقْرٌ لَتَحْتِ النَّاقَةِ عَنْ عَقْرِ [The she-camel conceived after having been barren]. (S, O.) And لَقِحَ

لَقَاؤُكَ عَنْ عَقْرِ [app., + The meeting thee hath been productive of good after barrenness thereof]. (A, TA.) And لَقِحْنَ إِلَى عَقْرِ, a phrase used by Dhu-r-Rummeh, referring to wars; i. e. + They returned to stillness. (TA.) And رَجَعَتِ الْحَرْبُ وَعَقْرُ + The war became languid. (A, TA.) — عَقْرٌ in a palm-tree means [Barrenness, or a drying up, and perishing, occasioned by] having the [fibrous substance called] لَيْفٌ stripped off (O, K, TA) from the heart, (O, TA,) and the heart itself taken away; (O, K, TA;) which being done, it dries up and perishes. (Az, O, TA.) — Also, or عَقْرٌ, or the latter is used only by poetic license, Anything which a man drinks, and in consequence thereof has no offspring born to him. (O, TA.) — Also, عَقْرٌ, A kind of dowry, (S,) or compensation, (IAth,) which is given to a woman when connection has been had with her in consequence of dubiousness, or a likeness [on her part to the man's wife]: (إِذَا وَطِئَتْ عَنْ شَبِيهَةٍ: S; or شَبِيهَةٍ, Mgh; or عَلَى وَطِئِ الشَّبِيهَةِ, IAth:) or a recompense which is given to a woman for connection with her: (AO:) or a mulct, or fine, which is paid to a woman for ravishing her: (Lth, Mṣb, K:) or what is given to a female slave who has been ravished, like a dowry in the like case to a free woman: (Aḥmad Ibn-Hambal:) so called because devirgination wounds the object of it: pl. أَعْقَارٌ. (IAth, TA.) — Hence, in consequence of frequency of usage, (Mṣb,) A woman's dowry; (Mṣb, K;) i. q. بَضْعُهَا. (O.) — Also The exploration of a woman to see if she be a virgin or not: (Kh, O, K, TA:) but Az says that this is unknown. (TA.) [Perhaps it is a meaning inferred from what here follows.] — بَيْضَةُ الْعَقْرِ is That [egg] with which a woman is tested on the occasion of devirgination: (K: [but what is meant by this, I have not been able to learn:]) or the first egg of the hen; (K, TA;) because it wounds her: (TA:) or the last egg of the hen; (O, K, TA;) when she is old and weak: (TA:) or the egg of the cock, which [they say] he lays once in the year, (O, K,) [or once in his life, for] they assert that it is the egg of the cock, because he lays, in his life, one egg, somewhat inclining to length; so called because the virginity of the girl, or young woman, is tested with it: hence, they say of a thing given one time [only], كَانَتْ بَيْضَةً الْعَقْرِ: or, as some say, it is like the phrases بَيْضُ الْأُنثَى and الْأَبْلَقُ الْعَقْوِيُّ; so that it is a phrase proverbially used as applied to a thing that never is: (S, O:) accord. to A'Obeyd, when a niggard gives once, and not again, one says [of the gift], كَانَتْ بَيْضَةَ الْعَقْرِ; and when he gives a thing, and then stops doing so, one says of the last time [of his giving], كَانَتْ بَيْضَةَ الْعَقْرِ. (TA.) One says also, كَانَ ذَلِكَ بَيْضَةَ الْعَقْرِ meaning + That happened once, not a second time. (TA.) And بَيْضَةُ الْعَقْرِ means also + He who has no offspring. (K, TA. [See also عَاقِرٌ.]) And + He who stands another in no stead. (TA.) — Also A grant of land; syn. طُعْمَةٌ; (O, K;) and so عَقْرَةٌ. (K. [See 4.]) — And A place where people alight

(مَحَلَّةٌ قَوْمٍ, K, TA) between the house, or abode, and the trough, or tank, for watering beasts &c.; (TA;) as also عَقْرٌ: (K, TA:) or (TA, but in the K “and”) the hinder part of a trough, or tank, for watering beasts &c., (S, K, TA,) where the camels stand when they come to water; as also عَقْرٌ: (S:) or the station of the drinker; (K;) as in all the copies of the K; but accord. to the T and Nh, the station of the animals drinking: (TA:) or the place where the bucket is emptied, at the hinder part of the trough, or tank; the place at the fore part being called its إِزَاءُ: (IAṣr:) pl. أَعْقَارٌ. (S, O.) It is said in a prov., إِنَّمَا يَهْدَمُ الْحَوْضُ مِنْ عَقْرِهِ [lit., The trough, or tank, for watering beasts &c. is demolished only by commencing from its hinder part]; meaning, an affair is performed only by setting about it in the proper way. (TA.) — Also The part of a well where the fore feet of the animals watering stand when they drink. (TA.) — See also عَقْرٌ, in two places.

عَقْرٌ: fem. عَقْرَةٌ: see the latter voce عَقِيرٌ: — and see عَاقِرٌ. — نَاقَةٌ عَقْرَةٌ, accord. to the K, A she-camel that will not drink save from fear: but accord. to IAṣr [and the S and O], that will not drink save from the عَقْرُ of the trough, or tank; and إِزَاءَةٌ signifies one “that will not drink save from its إِزَاءُ,” i. e. “from its fore part.” (TA.)

عَقْرٌ: see مَعْقَرٌ, in two places.

عَقْرٌ: see عَقْرٌ, in two places.

عَقْرَةٌ: see عَقْرٌ, first sentence.

عَقْرَةٌ: see عَقْرٌ, first sentence: — and again in the last quarter.

عَقْوَرٌ: see مَعْقَرٌ, in two places; and عَقْوَرٌ. — Also A kind of bead (خُرْزَةٌ, S, O, K) which a woman binds upon her flanks, in order that she may not conceive; (T, S, O;) or which a woman bears, or carries, in order that she may not bear offspring: (K:) accord. to IAṣr, a kind of bead which is hung upon her who is barren, in order that she may bear offspring; but this is strange. (TA.) Hence the saying, عَقْوَرَةُ الْعِلْمِ النِّسْيَانُ [That which renders knowledge barren is forgetfulness]. (S, O.) — See also عَاقِرٌ, in two places.

عَقْرِي: see 1, in five places.

عَقْرِي: see the paragraph here following.

عَقَارٌ: see عَقْرُ النَّخْلَةِ. — Also Real, or immovable, property, (كُلُّ مَالٍ لَهُ أَصْلٌ, Mgh, or مَالٌ مَلِكٌ, or مَا لَهُ أَصْلٌ وَقَرَارٌ, Mṣb, or ثَابِتٌ لَهُ أَصْلٌ, KT,) [an estate] consisting of a house or land yielding a revenue; (Mgh;) or such as land and a house; (KT;) or such as a house and palm-trees: (Mṣb;) or simply, land yielding a revenue; syn. صَيْعَةٌ; (Mgh, K;) as also عَقْرِي: (Sgh, K:) or land; or lands yielding revenues (syn. ضِيَاعٌ); and palm-trees; (S, O, TA;) and the like: (TA:) and palm-trees (L, K) in particular: (L:) pl. عَقَائِرٌ.

(Mṣb.) You say *عَقَارٌ دَارٌ وَلَا عَقَارٌ* *He has not a house nor land, or lands yielding revenues, or palm-trees.* (S, O.) — Also (sometimes, Mṣb) *Household goods, or furniture and utensils,* (S, O, Mṣb, \*K, TA,) which are not used except on the occasions of festivals, (K, TA,) and necessary affairs of great importance, (TA,) and the like: (K, TA:) thus, with fet-ḥ, accord. to AZ and IAr; (TA;) and sometimes with damm [عَقَارٌ], (K,) thus accord. to Af; (O, TA;) but in saying so, he differs from the generality of authorities: (TA:) or the best of furniture and the like, because none but the best is spread on the occasions of festivals: (TA:) and the best of anything. (O, TA.) One says *فِي الْبَيْتِ عَقَارٌ حَسَنٌ* *In the house, or tent, are goodly furniture and utensils.* (S, O.)

*عَقَارٌ* Wine: (S, O, K:) or wine that does not delay to intoxicate: (TA:) so called because of its taking hold upon the intellect, or contending with it for superiority, (*عَقَرَتْ الْعَقْلَ*), accord. to Aboo-Naṣr; (S;) or because of its remaining long confined to the [jar called] *دَنْ*, (S, O, K,) accord. to AA; (S, O;) [see 3;] or because the drinker keeps closely to it; (TA;) or because it prevents the drinker from walking; (K;) or because it disables (*يَعْقِرُ*) the intellect. (IAAr.) — See also *عَقَارٌ*.

*عَقُورٌ*, applied to a dog, (S, O, Mṣb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IATH, Mṣb,) and the like, (IATH,) each of these being called *كَلْبٌ عَقُورٌ*, (Az, IATH, Mṣb,) because of the same rapacious nature as the dog, (IATH,) meaning, *That wounds, (Az, \*IATH, O, Mṣb,) and kills, and seizes its prey and breaks its neck:* (IATH:) [or that wounds, &c., much; for] it is an intensive epithet: (TA:) only applied to an animal; (S, K;) [in the latter of which, the words thus rendered are preceded by "or;" the epithet in what precedes being restricted to a dog, but not explained;] *عَقْرَةٌ* being applied to an inanimate thing: (K:) pl. *عَقْرٌ*, (Mṣb, and so in some copies of the K,) or *عَقْرٌ*. (So in some copies of the K, and in the TA.)

*عَقِيرٌ* i. q. *مَعْقُورٌ*; (IF, O, K;) applied to a man, *Wounded:* (S, O:) pl. *عَقْرَى*. (S, Mgh, O, K.) — Applied to a camel, (S, Mgh, O,) both to a male and to a female, (TA,) and to a horse [or mare, &c.], (S, O,) [*Hocked, houghed, or hamstrung;*] *having the [hock-tendon or] two hock-tendons laid bare, so as to be unable to run;* applied to a horse; (TA;) *struck [or cut] in the legs with a sword;* (S, Mgh, O;) [a camel having one of the legs cut, previously to being stabbed; having a mark, or wound, like a notch, made in his, or her, (a camel's or a horse's) legs: see 1:] pl. as above. (S, Mgh.) [See also *عَقِيرَةٌ*.] — [Hence,] applied to a camel, (male, Mṣb, and female, L,) *Stabbed; slaughtered by stabbing:* (L, Mṣb, TA:) pl. as above. (Mṣb.) — Applied to a palm-tree (*نَخْلَةٌ*), as also *مَعْقُورَةٌ*, (Az, TA,) and, accord. to the copies of the K, *عَقِيرَةٌ*, but

correctly *عَقْرَةٌ*, as in the M, (TA,) *Having its head cut off,* (Az, K, TA,) *altogether, with the heart,* (Az, TA,) *and having in consequence dried up,* (K, TA,) *so that nothing comes forth from its trunk.* (IKtt, TA.) — A man unable to walk, or to fight, by reason of fright and stupefaction; (TA;) *taken by sudden fright, so as to be unable to advance or retire:* or *stupified:* (K:) in which last sense it is applied to an antelope. (TA.) — See also *عَاقِرٌ*.

*عَقِيرَةٌ* signifies *مَا عَقِرَ* [What is wounded, or hocked, or struck or cut in the legs,] of wild animals that are snared or hunted or chased, and the like; (K;) of the measure *فَعِيلَةٌ* in the sense of the measure *مَفْعُولَةٌ*. (TA.) See *عَقِيرٌ*. — A man of high rank who is slain. (S, K.) So in the saying, *مَا رَأَيْتُ كَأَلْيَوْمِ عَقِيرَةٍ وَسَطَ قَوْمٍ* [I have not before seen, as on this day, a man of high rank who is slain in the midst of a people]. (S.) — A leg, or shank, cut. (S, O, K.) — Hence, The voice, or a cry; (S;) the voice of a singer (K, TA) singing; (TA;) the voice of a weeper (K, TA) weeping; (TA;) the voice of a reciter or reader (K, TA) reciting or reading; (TA;) the utmost extent of the voice or of a cry. (TA.) You say *رَفَعَ فُلَانٌ عَقِيرَتَهُ* *Such a one raised his voice:* the origin of the saying was this: a man had one of his legs cut, or cut off, and he raised it, and put it upon the other, and cried out with his loudest voice: so this was afterwards said of any one who raised his voice: (S, O:) or it is expl. thus: a man had one of his limbs wounded, and he had camels which were accustomed to his singing in driving them, and which had become dispersed from him; so he raised his voice, crying, by reason of the wound; and his camels, hearing, and thinking that he was singing to drive them, came together to him: and hence this was afterwards said of any one who raised his voice, singing. (Az, TA.)

*عَقِيرَى* a dim. n., of the occurrence of which the only instance known to Kt is in a trad. cited and expl. voce *أَصْحَرُ*: said by IATH to be derived from *عَقْرٌ* in the phrase *عَقْرُ الدَّارِ*. (TA.)

*عَقَارٌ* [A simple; a drug;] any of the elements (أَصُول) of medicines; (S, O;) what is used medicinally, of plants and of their roots (أَصُول) and of trees: (K, TA:) [accord. to the CK, what is used medicinally, of plants, or of their roots: and trees: the last word being in the nom. case:] as also *عَقِيرٌ*: (K:) or what is used medicinally, of plants and trees: (L, TA:) or a medicine that is used for moving the bowels: (Az, TA:) or any curative plant; as also its pl., (AHeyth,) which is *عَقَائِرٌ*: (AHeyth, S:) nothing thus termed is called *فُوَّة*. (AHeyth.) — [Hence,] *حَدِيدٌ جَيِّدٌ* *Iron of excellent manufacture.* (O, K.)

*عَقِيرٌ*: see the next preceding paragraph.

*عَاقِرٌ*; see *مَعْقَرٌ*. — Also, applied to a woman, *Barren:* (O, K, TA:) *that does not conceive:*

(S, O:) or that has ceased to conceive: (Mṣb:) as being from *عَقْرَتْ*, it is an instance of the confusion of dialects; [being properly from *عَقْرَتْ*;] or it is a possessive epithet [meaning *having the quality of barrenness*]: (IJ:) pl. *عَقْرٌ*, (K, TA,) which is applied to women and to she-camels, (TA,) or *عَوَاقِرُ* and *عَاقِرَاتُ*: (Mṣb:) and *عَقْرَةٌ* is in like manner applied to a woman, signifying, *having a disease in her womb, (O, K, TA,) in consequence of which she does not conceive.* (TA.) — Applied to a man, *Barren; that has no offspring born to him;* (S, O, Mṣb, K;) as also *عَقِيرٌ*: (K:) the former anomalous; [if regarded as from *عَقْرٌ*, not from *عَقَرٌ*; but *عَقْرٌ* said of a man, I do not find;] the latter regular; [if from *عَقْرٌ*;] and the latter has not been heard applied to a woman: (TA:) pl. *عَقْرٌ*: (Mṣb, TA:) and *عَقْرَةٌ* is also applied to a man, and signifies, one who comes to women, and feels them, and indulges himself with them in mutual embracing, or pressing to the bosom, (*يُحَاضِنُنَّ*) but has no offspring born to him. (IAAr, TA.) — † A tree (*شَجَرَةٌ*) that does not bear; barren: and in like manner *عَقْرَةٌ*, occurring in a trad., as the name of a certain tract of land (أَرْضٌ), which name Moḥammad changed to *خَضْرَاءُ*; or this may be from the same epithet applied to a palm-tree. (TA.) [See also *عَقِيرٌ*.] — Applied to a tract of sand (*رَمْلَةٌ*), † *That produces no plants or herbage;* (O, K, TA;) likened to a [barren] woman: (TA:) or of which the sides produce plants or herbage, but the middle does not produce: (TA:) or such as is large: (K:) or large and producing no plants or herbage. (S.)

*عَاقُورٌ*: see *مَعْقَرٌ*.

*أَعْقَرُ مِنْ بَعْلَةٍ* [More barren than a she-mule]. (TA in art. بعل.)

*مَعْقَرٌ* A man having much property such as is termed *عَقَارٌ*. (S, K.) — See also the next paragraph.

*مَعْقَرٌ* (S, O, K) and *مَعْقَارٌ* and *مَعْقِرٌ* (K) and *عَقْرٌ* (AZ, S, O, K) and *عَقْرَةٌ* (S, O, K) and *عَاقُورٌ*, (O, K,) applied to the saddle of a horse (S, K) and that of a camel, (TA,) *That galls the back;* (S, \*O, \*K;) i. e., *that usually galls the back:* if it galls it but once it is only termed *عَاقِرٌ*. (A'Obeyd.) — Also *مَعْقَرٌ* and *عَقْرٌ* and *عَقْرَةٌ* A man who galls the backs of camels by fatiguing them with labour, or by urging them much in a journey. (L, K.)

*مَعْقَرَةٌ* Having her womb rendered barren by God. (TA.)

*مَعْقَارٌ*: see *مَعْقَرٌ*.

*مَعْقُورٌ* and *مَعْقُورَةٌ*: see *عَقِيرٌ*.

*مَعْقَرٌ* A place of *عَقْرٌ* [or *عَاقِرٌ*, i. e. of galling, or being galled, upon the back of a camel or the like]. (TA in art. ارى.)

عقرب

Q. 1. **عَقْرَبٌ** *He twisted, wreathed, curled, curved, or bent, a thing.* (MA.) — [And, accord. to Freytag, *He imitated the scorpion in acting*: but for this he names no authority; and I doubt its correctness: see the next paragraph.]

Q. 2. **تَعَقَّرَبَ** [*It was crisp and curved*; said of a lock of hair hanging down upon the temple: so accord. to Reiske, as mentioned by Freytag. — And *He acted like 'Akrah*; a man notorious for putting off the fulfilment of his promises; as is said in the TA in the present art.]. (A and TA in art. **عَرَقَبَ**: see Q. 2 in that art.)

**عَقْرَبٌ** [The scorpion;] a certain venomous reptile, (TA,) well known: (K, TA) the word is masc. (TA) and it is fem., (S, O, K, TA,) generally the latter; (T, Mṣb, TA;) but is applied to the male and the female: (Lth, T, O, Mṣb, TA:) and the male is called **عَقْرَبَانٌ**, (T, S, O, Mṣb, K, TA,) accord. to some, (O,) when one desires to denote it in a corroborative manner, (Mṣb, TA,) and **عَقْرَبَانٌ** also; (K;) or these two words are syn. with **عَقْرَبٌ**: (K:) and the female is called **عَقْرَبَةٌ**, (T, S, O, Mṣb, K,) sometimes, (T, Mṣb,) and **عَقْرَبَاءٌ**, which is imperfectly decl.; (S, O, K;) or these two words and **عَقْرَبٌ**, accord. to the "Tahreer et-Tembeeh," all denote the female, and the male is called **عَقْرَبَانٌ**: (TA:) or, as some say, the male and the female are called only **عَقْرَبٌ**: (Mṣb, TA:) and of **عَقْرَبَانٌ** it is said by IB, on the authority of AHát, that it does not signify the male of **عَقْرَبٌ**, but [as expl. below] "a certain creeping thing, having long legs:" (TA:) IJ says that you may drop the **ا** and **ن** in **عَقْرَبَانٌ**, and say **عَقْرَبٌ**: (L, TA:) and an instance occurs of **عَقْرَبَانٌ**, as a coll. gen. n., in the following verse:

\* **أَعُوذُ بِاللَّهِ مِنَ الْعَقْرَابِ**  
\* **السَّائِلَاتِ عَقْدَ الْأَذْنَابِ**

[*I seek protection by God from the scorpions raising the joints of the tails*]: but the **ا** here is said to be inserted for the purpose of what is termed **الإشباع**: (MF, from the "Mukhtaṣar el-Bayán:") and **السَّائِلَاتِ** is applied as an epithet to a sing. n. because this is used as a coll. gen. n.: (M voce **سَبَبٌ**;) the pl. of **عَقْرَبٌ** is **عَقْرَابٌ**. (S, O.) — And [hence] **العقرب** is the name of † A certain sign of the Zodiac, (T, S, O, K,) [i. e. *Scorpio*,] to which belong the Mansions of the Moon called **الشَّوْطَةُ** and **القَلْبُ** [and **الإكليل**] and **النُّبَاتَانِ**. (T, TA. [See these words, and see also **شَيْبَانٌ**, and **مَنَازِلُ الْقَمَرِ** in art. **نَزَلَ**. It should also be observed that the Arabs extended the figure of this constellation (as they did that of Leo) far beyond the limits that we assign to it.) — [Hence, likewise,] **عَقْرَبٌ** signifies † A thong, or strap, of a sandal, (O, K, TA,) in the form of the reptile of this name. (TA.) [See also **عَقْرَبَةٌ**.] — And † A thong, or strap, (O, K,) plaited, and having a buckle at its extremity, (O,) by which

the crupper of a horse, or the like, is bound to the saddle. (O, K.) — And the pl. **عَقْرَابٌ** signifies also † Malicious and mischievous misrepresentations, calumnies, or slanders. (O, K, TA.)

One says, **إِنَّهُ تَدَبَّ عَقْرَابُهُ** † *Verily his malicious and mischievous misrepresentations, &c., creep along*: (TA:) or he traduces, or defames, people behind their backs, or otherwise. (O, K.) And the phrase **دَبَّتْ عَقْرَابُهُ** is sometimes used to signify † *His downy hair crept* [along his cheeks]. (MF.) — And † *Reproaches for benefits conferred*: so in the saying of En-Nábigah,

\* **عَلَى لَعْمَرٍ نِعْمَةٌ بَعْدَ نِعْمَةٍ**  
\* **لِوَالِدِهِ لَيْسَتْ بِذَاتِ عَقْرَابٍ**

† [*I owe unto 'Amr favour after favour, for his father, not accompanied by reproaches for benefits conferred*]. (TA.) — And † *Hardships, severities, difficulties, troubles, or distresses*. (K.) **عَقْرَابٌ** **الشتاء** means † *The hardships, severities, &c., of winter*: (TA:) or the intense cold thereof: (O, K:) and **عَقْرَبُ الشَّوْطِ**, accord. to IB, the assault, and intense cold, of winter. (TA.) And **عَيْشٌ ذُو عَقْرَابٍ** means † *An uneasy life*: or a life in which is evil and roughness. (TA.) — See also the next paragraph.

**عَقْرَبَةٌ**: see **عَقْرَبٌ**, first sentence. — Also † *An iron thing like the خَلَابٌ [or flesh-hook], which is suspended, or attached, to the horse's saddle*. (O, K.) — And, of a sandal, † *The knots of the [thong, or strap, called] شَوَاكٍ* [q. v.]. (TA.) — And, (O, K,) thus in all the copies of the K, and in the handwriting of Ibn-Mektoom, but in the L **عَقْرَبٌ**, (TA.) † *An intelligent female slave, who does much service, or work*. (O, L, K, TA.)

**عَقْرَبَاءٌ**: see **عَقْرَبٌ**, first sentence.

**عَقْرَبَانٌ**: see **عَقْرَبٌ**, first sentence, in three places. — Also, [or it has this meaning only, as stated above, voce **عَقْرَبٌ**,] *A certain creeping thing, having long legs, and the tail of which is not like that of the عَقْرَبٌ [or scorpion]*: (S, IB, O, TA:) or a small creeping thing that enters the ear; long, yellow, and having many legs: (TA:) i. q. **دَحَالُ الْأُذُنِ** [an appellation now applied to the earwig]; (Az, K;) and (K) so **عَقْرَبَانٌ**. (O, K.)

**مُعَقْرَبَانَةٌ**: see **مُعَقْرَبٌ**.

**عَقْرَبٌ**: see **عَقْرَبٌ**, first sentence.

**عَقْرَبَانٌ**: see **عَقْرَبٌ**, first sentence: — and **عَقْرَبَانٌ**.

**عَقْرَابٌ**: see **عَقْرَبٌ**, first sentence.

**مُعَقْرَبٌ** [*Twisted, wreathed, curled,*] curved, or bent. (K.) A **صَدْعٌ** [or lock of hair hanging down upon the temple curled, or] curved, or having one part turned upon another. (S, O.) — And *Strong and compact in make*: (K:) or **مُعَقْرَبُ الْخَلْتِ**, applied to a wild ass, compact and

strong in make. (O.) — Also, and † **عُقْرَبَانَةٌ** **ذُو**, One who aids, or assists, much, or well, (O, \* K, \* TA,) and resists attack: (K:) or an aider who resists attack with energy. (MF.)

**مَكَانٌ مُعَقْرَبٌ** A place having in it scorpions (**عَقْرَابٌ**). (S, O.) And **أَرْضٌ مُعَقْرَبَةٌ** (S, O, Mṣb, K) and **مُعَقْرَةٌ**, (S, O, \* K,) the latter as though formed from **عَقْرَبٌ** after reducing it to three letters, (S,) A land in which are scorpions: (S, O, Mṣb:) or a land abounding with scorpions. (K.)

عقص

1. **عَقَصَتْ شَعْرَهَا**, aor. -, (Mṣb,) inf. n. **عَقَصٌ**, (Lth, S, Mgh, IAth, Mṣb,) *She (a woman, Lth, Mṣb) twisted her hair, and inserted the ends thereof into the parts next the roots*: (Mgh, IAth, Mṣb:) this is the primary signification: (IAth:) or she took each lock of her hair, and twisted it, then tied it, so that there remained in it a twisting, and then let it hang down; (Lth, O;\*) each of the said locks is termed **عَقِيصَةٌ**: (Lth:) and she tied her hair upon the back of her neck: (TA:) and she plaited her hair: (Mṣb:) or **عَقَصَ الشَّعْرَ** signifies the gathering of the hair together upon the head: (Mgh:) or the plaiting of the hair: and the twisting it upon the head: (S:) and you say, **عَقَصَ شَعْرَهُ**, aor. as above, (and so the inf. n., O,) meaning, he plaited his hair: and he twisted it. (A, O, K.) — **عَقَصٌ**, (S, TA,) aor. -, (TA,) inf. n. **عَقَصٌ**, [q. v.], (S, O, TA,) † *He was, or became, niggardly, or close-handed*, (S, O, \* TA,) and evil in disposition. (S.) — And **عَقَصَتْ عَلَى الدَّابَّةِ** [as also **عَقَصَتْ**] † *The beast became restive, or refractory, to me, and stopped*. (TA.)

2. **عَقَصَ أَمْرَهُ** † *He rendered his affair difficult, or intricate, and involved in confusion, or doubt*. (TA.)

3. **أَخَذْتُهُ مُعَاقَصَةً** † *I took it striving to overcome*; (O, K;\*) as also **مُعَاقَصَةٌ**. (O.)

**عَقَصٌ** [app. an inf. n. of which the verb is **عَقَصَ**] A twisting, or contortion, in the horn of a sheep or goat: (A:) or a twisting, or contortion, of the horns of a goat, upon his ears, backwards. (S.)

**عَقَصٌ** Sand accumulated, or congested, in which there is no way: (S, O, K:) said to be syn. with **عَقْدٌ**: and † **عَقَصَةٌ** signifies sand like such as is termed **سَلْسَلَةٌ** [q. v.]; or **عَقَصَةٌ** and † **عَقَصَةٌ**, as expl. by Abou-'Alee, signify sand contorted, one part upon another, and extended; like **عَقْدَةٌ** and **عَقْدَةٌ**. (TA.) — And The neck of the **كَرْشٍ** [or stomach of a ruminant animal]. (IF, O, K.) [In the CK, for **وَعَنْقُ الْكَرْشِ** is erroneously put **وَكَعْنَتِي الْكَرْشِ**; after which a **و** should have been inserted.] — Also, (S, O, K,) and † **عَقِيصٌ**, (O, K,) and † **عَقِيصٌ**, (IDrd, O, K,) and † **أَعْقَصٌ**, (TA,) † *Niggardly, stingy, or close-handed*, (S, O, K, TA,) and evil in disposition: (S:) and **عَقِيصٌ** [app. † **عَقِيصٌ**, or perhaps † **عَقِيصٌ**,] signifies evil and perverse in disposition. (TA.)

**عُقَصَة** A knot of a horn: (O, K:) pl. **عُقَص**. (O.)

**عُقَصَة**: see **عَقِيصَة**, in two places.

**عُقَصَة** and **عَقِيصَة**: see **عُقَص**.

**عُقَاص** A string with which the ends of the **ذَوَائِب** [or locks of hair hanging down loosely from the middle of the head to the back] are tied: (O, Mṣb, K:) or a thong with which the hair is gathered together: (Mgh:) pl. **عُقَص**: (Mṣb:) or, as some say, **عُقُص**, (Mgh,) or **عُقُوص**, (TA,) signifies black strings, (Mgh,) or strings of twisted wool, dyed black, (TA,) which a woman joins to her hair: (Mgh, TA:) of the dial. of El-Yemen: (TA:) [in Egypt, in the present day, the term **عُقُوص** is applied to red silk strings, each with a tassel at the end, worn by women of the lower orders, who divide their hair behind into two tresses, and plait, with each tress, three of these strings, which reach more than half-way towards the ground, so that they are usually obliged to draw aside the tassels before they sit down:] MF says that, accord. to some, **عُقَاص** signifies a thorn, or the like, with which a woman arranges, or puts in order, her hair: which is strange: (TA:) and IAḡr says that it signifies **مَدَارِي** [i. e. horns with which people scratch their heads; or things like packing-needles, with which the female hair-dresser arranges, or puts in order, the locks of women's hair]; and this meaning he assigns to it in explaining a verse of Imra-el-Kays [which see below, voce **عَقِيصَة**, of which word, as well as of **عُقَصَة**, the word **عُقَاص** is also a pl.]. (O,\* TA.)

**عُقُوص**: see the next preceding paragraph.

**عَقِيص**: see **عُقَص**, last sentence.

**عَقِيصَة** A portion of a woman's hair which is twisted, and of which the ends are inserted into the parts next the roots; (IAth,\* Mṣb;) as also **عُقَصَة**: (Mṣb:) or a lock of a woman's hair which she twists, then ties, so that there remains in it a twisting, and then lets hang down: (Lth, A:) [i. e., a twisted lock of a woman's hair, which either has its end inserted into the part next the roots, or is tied, and left to hang down:] or i. q. **ضَفِيرَة**; as also **عُقَصَة**; (S, O, K:) the latter on the authority of A'Obeyd: (S:) pl. (of the former, S, A, Mṣb, TA) **عُقَاص**, (S, A, Mṣb, K,) and (of the latter, S, Mṣb) **عُقَص**, (S, O, Mṣb, K,) and (of the former also, S, Mṣb, and of the latter also, S, TA) **عُقَاص**, (S, O, Mṣb, K,) of which A'Obeyd cites the following ex. in a verse of Imra-el-Kays:

- \* **عَدَائِرُهُ مُسْتَشْرِزَاتٌ إِلَى الْعُلَى**
- \* **تَضِلُّ الْعُقَاصُ فِي مَشَى وَمُرْسَلٍ**

[Its pendent locks being twisted upwards, the twists becoming concealed among hair doubled and hair made to hang down]: or, as some say, it [عُقَاص] signifies what a woman makes, of her hair, like a pomegranate; each lock of which is termed **عَقِيصَة**;

the pl. being **عُقَاص** and **عُقَاصُ**. (S, O.) [See also **عُقَاص** as expl. by IAḡr, above.] **عُقَاص** is also used in the sense of **ذَوَائِب** [or Locks of hair hanging down loosely from the middle of the head to the back]. (Mgh. [But this is said in relation to an instance of its occurrence in which it may with propriety be regarded as pl. of **عَقِيصَة** or **عُقَصَة** in any of the senses before explained.]

**عَقِيص**: see **عُقَص**, last sentence, in two places.

**عَقِيص**: see **عُقَص**, last sentence.

**أَعُقَص** A goat (S, O, Mṣb, K) or sheep (Mṣb) whose horns are twisted, or contorted, upon his ears, (S, O, Mṣb, K,) backwards: (S, O, K:) fem. **عُقَصَاء**: (Mṣb:) or **عُقَصَاءُ الْقَرْنِ** signifies a شاة [i. e. sheep or goat] having a twisting, or contortion, in the horn: (A:) and **مُعَقَّاص**, a sheep or goat crooked in the horn. (K.) — Also Having the fingers twisting, one upon another. (Ibn-'Abbād, O, K.) — And Whose central incisors enter into his mouth, (O, K, TA,) and are twisted. (TA.) — See also **عُقَص**, last sentence.

**مُعَقَّص** A crooked arrow: (S, O, K:) and, (K,) or accord. to Aḡ, (TA,) an arrow of which the head breaks, and its tongue, or tang, remaining therein, is extracted, and beaten until it becomes long, and then restored in its place; (K, TA;) but it does not perfectly serve in its stead: (TA:) pl. **مُعَقَّاص**. (S.)

**مُعَقَّاص**: see **أَعُقَص**. — See also **مُعَقَّاص**.

### عقف

1. **عَقَفَهُ**, (S, O, Mṣb, K,) aor. ʔ, (O, Mṣb, K,) inf. n. **عَقَف**, (S, O, Mṣb, KL,) He bent it; (S, O, Mṣb, K, KL;) crooked it; made it hooked; or doubled it: (KL:) and **عَقَفَهُ**, (Mṣb,) inf. n. **تَعَقَيْفٌ**, (S, KL,) signifies [the same, or] he bent it, or crooked it: (S, Mṣb, KL:) [or he did so much:] and **تَعَقَيْفٌ** signifies also the making crook-backed. (KL.) — **عَقَفْتُ**, [app. **عَقَفْتُ**, the part. n. being **عَاقِفٌ**, or this may be a possessive epithet, and, if so, the verb may be **عَقَفْتُ** or **عَقِفْتُ**,] said of a sheep or goat (شاة), and likewise, sometimes, of any beast (دابة), It had the disease termed **عُقَاف** [q. v.]. (TA.)

2: see the preceding paragraph.

5: see the next following paragraph.

7. **انْعَقَفَ** It became bent, (S, O, Mṣb, K,) or crooked; (K;) as also in either sense, **تَعَقَّفَ**. (O, K.)

**عَقَف** The fox. (IF, S, O, K.) So in the following verse, (ascribed by IF and IB to Homeyd El-Arḡat, and by J to Homeyd Ibn-Thowr, but said by Sḡh to be of neither of the Homeyds, TA,)

- \* **كَأَنَّهُ عَقَفٌ تَوَلَّى يَهْرُبُ**
- \* **مِنْ أَكْلِبٍ يَتَّبَعُهُنَّ أَكْلِبُ**

[As though he were a fox that had turned away

fleeing from dogs which (other) dogs were following]. (S, O, TA.)

**عُقَاف** A disease that attacks the sheep or goat, (S, O, K,) and sometimes any beast, (O,) in its legs, so that they become bent, or crooked, in consequence of it. (S, O, K.)

**عُقُوف** A cow's udder of which the stream of milk comes forth contrarily, on the occasion of milking. (AHāt, O, K.)

**شُوكَة عَقِيصَة** A thorn bent like the crooked piece of iron in the head of the spindle. (TA.)

**عُقَافَة** A piece of wood [or a stick] crooked [or hooked] at the head thereof, with which a thing is extended, (**يُمَدُّ**, so in the O and L and copies of the K,) or drawn, or pulled, towards one, (**يُجْبَنُ**, so in the CK,) like the **مُحْبَن** [q. v.]: (O, L, K:) or it is [a part, app. the crooked, or hooked, head,] of the **مُحْبَن**: (Mṣb:) and some say that it is a **صَوْنَجَان** [q. v.]. (TA.) [In the present day it is applied to A hook, or a small hook.]

**عَاقِف**, applied to a sheep or goat (شاة, O, K,) and sometimes to any beast (دابة, O), Having the disease termed **عُقَاف**; as also **الرَّجُلُ مَعْقُوفَة** † **الرَّجُلُ**. (O, K.)

**أَعَقَفَ** Anything (IDrd, O) bent, curved, crooked, [hooked,] contorted, or distorted. (IDrd, O, K.) And Bending. (O, K.) — A gazelle having the horns bent. (TA.) And [the fem.] **عُقَافَاء** A sheep or goat (شاة) of which the horns are contorted [or bent down] upon its ears. (TA.) — Also † Coarse, rough, rude, or churlish; as an epithet applied to an Arab of the desert. (S, O, K.) — And † Poor; needy: (Lth, O, K:) pl. **عُقَافَان**. (TA.) — And [the fem.] **عُقَافَاء** signifies [An iron hook;] a piece of iron of which the extremity has been contorted, and in which is a bending. (O, K.)

**شَعْرٌ مُعَقَّفٌ** [Hair that is recurvate at the extremities; as though ending with hooks]: (M and TA voce **أَحْبَنُ**;) and **شَعْرٌ مَعْقُوفٌ** † [signifies the same]. (TA in art. **سَدَل**.) [See also **مُعَقَّف**, and **مَعْقُوف**.]

**مَعْقُوفٌ** applied to an old man, Bent by reason of great age. (TA.) — See also **عَاقِف**: — and **مُعَقَّف**.

### عقير

Q. 1. **عَقَفَرْتُهُ الدَّوَاهِي**, (S, O, K,) and **عَقَفَرْتُ** عليه, (K,) and **أَعَقَفَرْتُ** عليه †, (Lth, O, K,) Calamities destroyed him: (Lth, S, O:) or prostrated and destroyed him. (K.)

Q. 2. **تَعَقَّرَ** He (a man) perished: (Lth, O:) or became prostrated and destroyed, (K,) by calamities. (Lth, O, K.)

Q. 3: see 1.

**عَقْفَرَة** [inf. n. of 1. = Also] Craftiness, or cunning, of a [demon of the kind called] **عُوقُل**. (O, TA.)

**عَنْقَبِيرٌ** *A calamity* (S, O, K, TA) of fortune: (TA:) like **عَنْقَاءٌ**; from which it is said by IF to be formed, by additional letters: (O:) pl. **عَنْقَابِيرٌ**. (O, TA.) — *A crafty, or cunning, [demon of the kind called] غُولٌ*. (O, TA.) — *A clamorous and foul-tongued woman, (K, TA,) that overcomes with evil.* (TA.) — *A scorpion.* (O, K.) — *A she-camel so old that the back of her neck almost touches her shoulder (K, O, TA) by reason of her extreme old age.* (TA.)

عقل

1. [The inf. n.] **عَقَلَ** signifies The act of withholding, or restraining; syn. **مَنَعَ**. (TA.) [This is app. the primary signification, or it may be from what next follows.] — **عَقَلَ الْبَعِيرَ**, (S, Mgh, O, Mṣb, K,) aor. -, (S, O, Mṣb,) inf. n. **عَقَلٌ**, (S, Mgh, O, Mṣb,) *He bound the camel with the [rope called] عَقَالٌ*; (Mgh;) meaning *he bound the camel's fore shank to his arm*; (K;) i. e. *he folded together the camel's fore shank and his arm and bound them both in the middle of the arm with the rope called عَقَالٌ*; (S, O, Mṣb;) and **عَقَلَهُ** signifies the same; as also **عَقَلَهُ**; (K;) or you say, **عَقَلْتُ الْإِبِلَ**, from **العَقَالُ**, (S, O,) inf. n. **تَعْقِيلٌ**, (O,) [i. e. *I bound the camels in the manner expl. above,*] this verb being with teshdeed because of its application to a number of objects: (S, O:) and sometimes the hocks were bound with the **عَقَالُ**. (TA.) The she-camel, also, was bound with the **عَقَالُ** on the occasion of her being covered: — and hence **العَقْلُ** is metonymically used as meaning **الْجَمَاعُ** [i. e. *† The act of compressing a woman*]. (TA.) — **عَقَلْتُ** **الْقَتِيلَ**, (S, Mgh, Mṣb, K,\*) or **الْمَقْتُولَ**, (S, O,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) means *I gave, or paid, the bloodwit to the heir, or next of kin, of the slain person*: (S, Mgh, O, Mṣb, K,\*) for the camels [that constituted the bloodwit] used to be bound with the **عَقَالُ** in the yard of the abode of the heir, or next of kin, of the slain person; and in consequence of frequency of usage, the phrase became employed to mean thus when the bloodwit was given in dirhems or deenárs. (Aṣ, S, O, Mṣb,\*) [See a verse cited in the first paragraph of art. **عَيْفٌ**.] And [hence] one says also, **عَقَلْتُ عَنْهُ**, (inf. n. as above, TA,) meaning *I paid for him, (the slayer, Mgh,) i. e., in his stead, (S, Mgh, O, Mṣb, K,\*) the bloodwit that was obligatory upon him, (S, Mgh, O, K,\*) or what was obligatory upon him of the bloodwit.* (Mṣb.) And **عَقَلْتُ لَهُ دَمَ فُلَانٍ** *I relinquished in his favour retaliation of the blood of such a one for the bloodwit.* (S, O, Mṣb, K,\*) **لَا تَعْقِلُ الْعَاقِلَةَ** **عَمْدًا وَلَا عَمْدًا**, (S, Mgh, O, Mṣb, K,) in a trad. (S, O, Mṣb) of Esh-Shaʿabee, (O,) or a saying of Esh-Shaʿabee, (Mgh,\*) (K,) not a trad., (K,) but the like occurs in a trad. related on the authority of I'Ab, (TA,) [meaning, accord. to an expl. of the verb when trans. without a particle, mentioned above, *Those who are responsible for the payment of a bloodwit in certain cases shall not pay it for an intentional act of slaying or the like, nor for*

the slaying or the like of a slave,] applies, accord. to Aboo-Haneefeh, to the case of a slave's committing a crime against a free person: (S, O, Mṣb, K: [and thus as expl. in the Mgh:];) but, (S, O, Mṣb, K,) accord. to Ibn-Abee-Leylā, (S, O, Mṣb,) it applies to the case of a free person's committing a crime against a slave; for if the meaning were as Aboo-Haneefeh says, the phrase would be **عَبْدٌ عَنِ الْعَاقِلَةِ** **عَنْ عَيْدٍ**; (S, O, Mṣb, K;) and Aṣ pronounced this to be correct: (S, O, Mṣb:\*) Akmal-ed-Deen, however, in the Exposition of the Hidáyah, says that **عَقَلْتُهُ** is used in the sense of **عَقَلْتُ عَنْهُ**, and that the context of the trad. indicates this meaning, which MF also defends. (TA.) [See also the saying **لَا أُعَقِلُ لَوَ الْكَلْبِ الْبَرَّازَ** in art. **هَر**.] — **عَقَلَهُ**, inf. n. as above, also means *He set him up [app. a man] on one of his legs*; [app. from **عَقَلَ الْبَعِيرَ**]; as also **عَقَلَهُ**: and every **عَقَلَ** is a raising. (TA.) — Also, [agreeably with the explanation of the inf. n. in the first sentence of this art.,] and **عَقَلَهُ**, and **تَعَقَّلَهُ**, (TA, [see also the first paragraph of art. **عَجَسٌ**],) and **اعْتَقَلَهُ**, (Mṣb, TA,) *He withheld him, or restrained him, (Mṣb, TA,) from the object of his want.* (TA.) — And [hence,] **عَقَلَ الدَّوَاءَ بَطْنَهُ**, (S, O, Mṣb, K,) aor. -, (S, K) and -, (K,) inf. n. **عَقَلٌ**, (TA,) *The medicine bound, or confined, his belly [or bowels]*; syn. **أَمَسَّهُ**: (S, O, Mṣb, K:) accord. to some, particularly *after looseness*: and **بَطْنَهُ** **اعْتَقَلَ** signifies the same. (TA.) And **يُعَقِلُ الطَّبِيعَ** is said of a medicine [as meaning, in like manner, *It binds the bowels; is astringent*]. (TA in art. **حَمِضٌ**; &c.) And **عَقَلَ الْبَطْنَ** [app. **عَقَلَ**] *The belly [or bowels] became bound, or confined*; syn. **اسْتَمَسَكَ**. (TA.) — **عَقَلَ عَلَى الْقَوْمِ**, [aor. -,] inf. n. **عَقَالٌ**, means *He collected, or exacted, the poor-rates of the people, or party*; [app. from **عَقَلَ الْبَعِيرَ**; as though he bound with the rope called **عَقَالُ** the camels that he collected;] on the authority of IKṭṭ. (TA.) 'Omar, when he had deferred [collecting] the poor-rate in the year [of drought called] **عَامُ الرَّمَادَةِ**, sent Ibn-Abee-Dhubáb, and said, **اعْقِلْ عَلَيْهِمُ عَقَالَيْنِ فَأَسْرِ فِيهِم**, **عَقَالًا وَأَتْبِئِي بِالْآخِرِ** [*Collect thou from them two years' poor-rate; then divide among them one year's poor-rate, and bring to me the other*]. (O.) One says of the collector of the poor-rate, **يُعَقِلُ الصَّدَقَةَ** [*He collects, or exacts, the poor-rate*]. (S, O.) — **عَقَلَ فُلَانًا** and **اعْتَقَلَهُ** signify *He threw down such a one [in wrestling] by twisting his leg upon the latter's leg*: (K,\*) (TA:) [or] you say, **صَارَعَهُ فَأَعْتَقَلَهُ الشَّعْرَبِيَّةُ** *He wrestled with him and twisted his leg upon the leg of the latter*: (S, O:) and one says of a wrestler, **فُلَانٌ عَقَلَةٌ** **لِفُلَانٍ** **يُعَقِلُ بِهَا النَّاسَ**, (S, O,) or **يُعَقِلُ بِهَا النَّاسَ**, i. e. [*Such a one has] a [mode of] twisting his leg with another's [whereby he wrestles with men]*. (TA.) — **عَقَلْتُ شَعْرَهَا**, (inf. n. **عَقَلٌ**, TA,) said of a woman, *She combed her hair*: (S, O:) or *combed*

*it in a certain manner*; as also **عَقَلْتُهُ**. (TA.) — **عَقَلَ**, aor. -, inf. n. **عَقَلٌ** and **مَعْقُولٌ**, (S, O, K,) or the latter, accord. to Sb, is an epithet, [or a pass. part. n.,] for he used to say that no inf. n. has the measure **مَعْقُولٌ**, (S, O,) *He was, or became, عَاقِلٌ* [i. e. *intelligent, &c.*; and so **تَعَقَّلَ**; as though he were withheld, or restrained, from doing that which is not suitable, or befitting: see **عَقَلَ** below]: and **عَقَلَ**, (K, TA,) inf. n. **تَعْقِيلٌ**, (TA,) signifies the same, (K,) or [*he possessed much intelligence, for*] it is with teshdeed to denote muchness: (TA,\*) and **عَقَلَ**, aor. -, is a dial. var. of **عَقَلَ**, aor. -, signifying *he became عَاقِلٌ*. (IKṭṭ, TA.) — And **عَقَلَ الشَّيْءَ**, (Mṣb, K, TA,) aor. -, inf. n. **عَقَلٌ**, (Mṣb, TA,) *He understood, or knew, the thing*; syn. **فَهِمَهُ**: (K, TA:) or *i. q. تَدَبَّرَهُ* [app. as meaning *he looked into, considered, examined, or studied, the thing repeatedly, until he knew it*]; and **عَقَلَ**, aor. -, is a dial. var. thereof. (Mṣb.) See also **مَا أَعَقَلَهُ عَنْكَ شَيْئًا**, (S, and so in the K accord. to my copy of the TA, but in the CK and in my MS. copy of the K **أَعَقَلَهُ**;) meaning *Dismiss from thee doubt*, [is [said to be] mentioned by Sb; as though the speaker said, **دَعَّ عَنْكَ الشَّكَّ** [*Dismiss from thee doubt*], I know not aught of what thou sayest, so dismiss from thee doubt]; and [to be] like the phrases **حُدِّ عَنْكَ** and **سِرَّ عَنْكَ**: Bekr El-Mázinee says, "I asked AZ and Aṣ and Aboo-Málik and Akh respecting this phrase, and they all said, 'We know not what it is:'" (so in the S:) [but] it is a mistake, for **أَغْفَلَهُ**; (K, TA;) and thus it is mentioned by Sb and others, with **ع** and **ف**. (TA.) **نَخْلَةٌ لَا تَعْقِلُ الْإِبَارَ** *A palm-tree that will not receive fecundation is a tropical phrase [perhaps from **عَقَلَ** meaning "he understood" a thing]. (A, TA.) — **عَاقَلْتُهُ فَعَقَلْتُهُ**: see 3. — **عَقَلَ**, aor. -, inf. n. **عَقُولٌ** (S, O, K) and **عَقَلٌ**, (K,) *He (a mountain-goat, S, O) became, or made himself, inaccessible in a high mountain*: (S: in the O unexplained:) or *he (a gazelle) ascended [a mountain]*. (K.) Accord. to Az, **العُقُولُ** signifies *The protecting oneself in a mountain*. (TA.) And one says, **عَقَلَ إِلَيْهِ**, aor. -, inf. n. **عَقَلٌ** and **عَقُولٌ**, *He betook himself to him, or it, for refuge, protection, covert, or lodging*. (K.) — **عَقَلَ الظِّلُّ**, (S, O, K,) aor. -, (K,) inf. n. **عَقَلٌ** (K) [and probably **عَقُولٌ** also], *The shade declined, and contracted, or shrank, at midday*; (S, O;) *the sun became high, and the shade almost disappeared*. (S, O, K.) — **عَقَلَ**, (O, K,) aor. -, (K,) inf. n. **عَقَلٌ**, (TA,) said of a camel, *He pastured upon the plant called عَاقُولٌ*. (O, K.) — **عَقَلَ**, aor. -, (K,) inf. n. **عَقَلٌ**, (S, O, K,) *He (a camel) had a twisting in the hind leg, (S, O, K,) and much width [between the hind legs]: (S, O:) or had an excessive wideness, or spreading, of the hind legs, so that the hocks knocked together: (ISK, S, O:) or had a knocking together of the knees.* (K.) [See also **رَوَّحٌ**.]*

2: see 1, in four places. — **عَقَلَهُ**, inf. n. **تَعْقِيلٌ**,

also signifies *He, or it, rendered him* عَاقِل [i. e. intelligent, &c.]. (O, K.) = And عَقْل said of a grape-vine, (O, K.) inf. n. as above, (TA.) *It put forth its عقلي, or grapes in their first, sour, state.* (O, K.)

3. الْمَرْءُ تَعَاوَلُ الرَّجُلَ إِلَى ثُلُثِ دِيَّتِهِ (S, Mgh, O, K) means *The woman is on a par with the man to the third part of her bloodwit*; (S, Mgh, O;) she receives like as the man receives [up to that point]: (Mgh:) i. e., [for instance,] his مَوْضِعَةٌ [or wound of the head for which the mulct is five camels] and her مَوْضِعَةٌ are equal; (K;) but when the portion reaches to the third of the bloodwit, her [portion of the] bloodwit is the half of that of the man: (S, O, K:) thus, for one of her fingers, ten camels are due to her, as in the case of the finger of the man; for two of her fingers, twenty camels; and for three of her fingers, thirty; but for four of her fingers, only twenty, because they exceed the third, therefore the portion is reduced to the half of what is due to the man: so accord. to Ibn-El-Museiyab: but Esh-Shafi'ee and the people of El-Koofeh assign for the finger of the woman five camels, and for two of her fingers ten; and regard not the third part. (TA.) = عَاقَلْتَهُ فَعَقَلْتَهُ (S, O, K,\*) inf. n. of the former مَعَاوَلَةٌ, (TA,) and aor. of the latter ٢, (S, O, K,) and inf. n. عَقْلٌ, (TA,) means *I vied, or contended, with him for superiority in عَقْل [or intelligence], (O, TA,) and I surpassed him therein.* (S, O, K, TA.)

4. عَقَلَ He (a man) owed what is termed عَقَالٌ (O, K, TA,) i. e. a year's poor-rate. (TA.) = اعْقَلُ الْقَوْمَ The people, or party, became in the condition of finding the shade to have declined, and contracted, or shrunk, with them, at midday. (S, O.) = عَاقَلَ He found him to be عَاقِل [i. e. intelligent, &c.]: (K:) it is similar to أَحْمَدُهُ and أَبْخَلَهُ. (TA.) — See also 1, last quarter.

5. تَعَقَلَهُ: see 1, near the middle: — and see 8, in four places. — تَعَقَلَ لِي بِكَفَيْكَ حَتَّى أُرْكَبَ (O, K,\*) a saying heard by Az from an Arab of the desert, (O,) means *Put thy two hands together for me, and intersert thy fingers together, in order that I may put my foot upon them, i. e. upon thy hands, and mount my camel; for the camel was standing; (O, K,\*) and was laden; and if he had made him to lie down, would not rise with him and his load.* (O.) = [It is used in philosophical works as meaning *He conceived it in his mind, abstractedly, and otherwise; and so, sometimes, عَقَلَهُ, aor. ٢, inf. n. عَقْلٌ. Hence one says, لَا يَتَعَقَلُ هَذَا شَيْءٌ! This is a thing that is not conceivable.*] = تَعَقَلَ as intrans.: see 1, latter half. — [Hence, *He recovered his intellect, or understanding.* — And] *He affected, or endeavoured to acquire, عَقْل [i. e. intelligence, &c.]: like as one says تَحَلَّمَ and تَكَيَّسَ. (S, O.) [See also 6.] — Said of an animal of the chase, as meaning *It stuck fast, and became caught, in a net or the like, it is a coined word, not heard [from the Arabs of chaste speech]. (Mgh.)**

6. تَعَاوَلُوا دَمَ فُلَانٍ They paid among themselves, or conjointly, the mulct for the blood of such a one. (K.) It is said in a trad., إِنَّا لَا تَتَعَاوَلُ الْمِصْعَ، Verily we will not pay among ourselves, or conjointly, the mulcts for slight wounds of the head, [lit. the stroke with a sword,] but will oblige him who commits the offence to pay the mulct for it: i. e. the people of the towns or villages shall not pay the mulcts for the people of the desert; nor the people of the desert, for the people of the towns or villages; in the like of the case of the [wound termed] مَوْضِعَةٌ. (TA.) And in another it is said, يَتَعَاوَلُونَ بَيْنَهُمْ مَعَاوِلَهُمُ الْأُولَى [They shall take and give among themselves, or conjointly, their former bloodwits]: i. e. they shall be as they were in respect of the taking and giving of bloodwits. (TA.) And one says, الْقَوْمُ عَلَيَّ مَا كَانُوا، [The people, or party, are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits]. (S, O.) = تعاقل also signifies *He affected, or made a show of possessing, عَقْل [i. e. intelligence, &c.], without having it.* (S, O.) [See also 5.]

8: see 1, former half, in three places. — أَعْتَقَلَ said of a man, *He was withheld, restrained, or confined.* (S, O.) — And أَعْتَقَلَ لِسَانَهُ (S, Mgh, O, Msh, K,) and أَعْتَقَلَ، also, (Msh,) *His tongue was withheld, or restrained, (Mgh, Msh, TA,) from speaking; (Mgh, Msh;) he was unable to speak.* (S, Mgh, O, Msh, K.) — [Hence,] اعْتَقَلَ الشَّاةَ *He put the hind legs of the ewe, or she-goat, between his shank and his thigh, (S, O, K,) to milk her, (S, O,) or and so milked her.* (K.) And اعْتَقَلَ رُمْحَهُ *He put his spear between his shank and his stirrup [or stirrup-leather]: (S, O, K:) or he (a man riding) put his spear beneath his thigh, and dragged the end of it upon the ground behind him.* (IAth, TA.) And اعْتَقَلَ الرَّجُلَ، and تَعَقَلَهُ (O;) or اعْتَقَلَ الرَّجُلَ (O, K,) accord. to one relation of a verse of Dhu-Rummeh, (O,) and تَعَقَلَهَا (K;) *He [a man riding upon a camel] folded his leg, and put it upon the مَوْرِك (O, K, TA:) in the K, المَوْرِك is erroneously put for المَوْرِك: (TA:) the مَوْرِك is before the وَأَسْطَةَ [or upright piece of wood in the fore part] of the camel's saddle: (AO, in TA art. ورك:) and one says also, اعْتَقَلَ قَادِمَةَ رَحْلِهِ، and تَعَقَلَهَا، both meaning the same [as above]: (TA:) and تَعَقَلَ السَّرَجَ، and تَعَقَلَهُ *He folded his leg upon the fore part of the سَرَج [or saddle of the horse or the like]. (Mgh.) — See also 1, latter half, in three places. — الإِعْتَقَالُ also signifies *The inserting a سَيْر [or narrow strip of skin or leather], when sewing a skin, beneath a سَيْر، in order that it may become strong, and that the water may not issue from it.* (AA, O.) = And one says, اعْتَقَلَ مِنْ دَمِ فُلَانٍ، (O, K,) and مِنْ طَائِلَتِهِ، (O,) meaning *He took, or received, the mulct for the blood of such a one.* (TA.)**

10. اسْتَعَقَلَهُ *He counted, accounted, or esteemed, him عَاقِل، i. e. intelligent, &c.:* for] you say of a man, يُسْتَعَقَلُ [from العَقْلُ], like as you say يُسْتَحْمَقُ [from الحِمَقُ], and يُسْتَرَى from الرِّيَاءِ. (AA, S in art. رَأَى.)

عَقْلٌ an inf. n. used as a subst. [properly so termed], (Msh,) *A bloodwit, or mulct for bloodshed; syn. دِيَّةٌ; (As, S, Mgh, O, Msh, K;) so called for a reason mentioned in the first paragraph in the explanation of the phrase عَقَلْتُ الْقَتِيلَ; (As, S, Mgh, O, Msh;) as also مَعْقَلَةٌ، (S, Mgh, O, K,) of which مَعْقَلَةٌ، with fet-h to the ق, is a dial. var., mentioned in the R; (TA;) and of which the pl. is مَعَاوِلٌ: (S, O, K:) one says, مَعْقَلَةٌ لَنَا عِنْدَ فُلَانٍ صَمَدٌ مِنْ مَعْقَلَةٍ، i. e. *We have a remainder of a bloodwit owed to us by such a one.* (S, O.) And هُمْ عَلَيَّ مَعَاوِلُهُمُ الْأُولَى They are [acting] in conformity with [the usages relating to] the bloodwits that were in the Time of Ignorance; (K, TA;) or meaning عَلَى مَا كَانُوا عَقْلٌ، [expl. above (see 6)]: (S, O:) or they are [acting] in conformity with the conditions of their fathers; (K, TA;) but the former is the primary meaning: (TA:) and [hence] صَارَ دَمُ فُلَانٍ مَعْقَلَةً عَلَى قَوْمِهِ *The blood of such a one became [the occasion of] a debt incumbent on his people, or party, (S, O, K,\*) to be paid by them from their possessions.* (S, O.) = And as being originally the inf. n. of عَقَلَ in the phrase مَعْقَلَةُ الشَّيْءِ meaning [فِيهِ] or تَدْبِيرُهُ; (Msh;) or as originally meaning المَنْعُ، because it withholds, or restrains, its possessor from doing that which is not suitable; or from المَعْقَلُ as meaning “the place to which one has recourse for protection &c.” because its possessor has recourse to it; (TA;) العَقْلُ signifies also *Intelligence, understanding, intellect, mind, reason, or knowledge; syn. الْحِجْرُ، (S, O,) and الشَّيْءُ، (S,) or النُّهْيَةُ، (O,) or الْحِجَابُ، (S, O,) and اللَّبُّ، (Msh,) or الْعِلْمُ، (K,) or the contr. of the qualities of things, of their goodness and their badness, and their perfectness and their defectiveness; or the knowledge of the better of two good things, and of the worse of two bad things, or of affairs absolutely; or a faculty whereby is the discrimination between the bad and the good; (K, TA;) but these and other explanations of العَقْل in the K are all in treatises of intellectual things, and not mentioned by the leading lexicologists; (TA; [in which are added several more explanations of a similar kind that have no proper place in this work;]) some say that it is an innate property by which man is prepared to understand speech; (Msh;) the truth is, that it is a spiritual light, (K, TA,) shed into the heart and the brain, (TA,) whereby the soul acquires the instinctive and speculative kinds of knowledge, and the commencement of its existence is on the occasion of the young's becoming in the foetal state, [or rather of its quickening,] after which it continues to increase until it becomes complete on the attainment of puberty,**

(K, TA,) or until the attainment of forty years : (TA:) the pl. is عَقُولُ : (K:) Sb mentions عَقْلٌ as an instance of an inf. n. having a pl., namely, عَقُولٌ ; like شُغْلٌ and مَرَضٌ : (TA in art. مرض:) IAar says, (O,) العَقْلُ is [syn. with] العَقْلُ, and العَقْلُ is [syn. with] العَقْلُ : (O, K:) and مَعْقُولٌ is [said to be] a subst., or name, for العَقْلُ, like المَجْلُودُ and المَيْسُورُ for الجِلَادَةُ and النَيْسَرُ : (Har p. 12:) it is said in a prov., مَا لَهُ جَوْلٌ وَلَا مَعْقُولٌ, (Meyd, and Har ubi suprà,) meaning *He has not strong purpose of mind, [to withhold, or protect, him,] like the جَوْلُ [or casing] of the well of the collapsing whereof one is free from fear because of its firmness, nor intellect, or intelligence, (عَقْلُ), to withhold him from doing that which is not suitable to the likes of him. (Meyd. [But see مَعْقُولٌ below.] [Hence, أُسْنَانُ العَقْلِ (see 1 in art. حنك) and أُضْرَاسُ العَقْلِ (see ضرس), both meaning The wisdom-teeth.] = [It is said that] عَقْلٌ also signifies A fortress; syn. حَصْنٌ. (K.) [But this seems to be doubtful.] See مَعْقَلٌ. = And A sort of red cloth (S, O, K) with which the [women's camel-vehicle called] هَوْدَجٌ is covered : (K:) or a sort of what are called بَرُودٌ [pl. of بَرْدٌ, q. v.] or a sort of figured cloth, (K,) or, as in the M, of red figured cloth : (TA:) or such as is figured with long forms. (Har p. 416.)*

عَقْلَةٌ A bond like the عَقَالُ [q. v.]: or a shackle. (Har p. 199.) — [Hence it seems to signify An impediment of any kind.] Onè says, بِهِ عَقْلَةٌ مِنْ نَشْرَةٍ [app. meaning In him is an impediment arising from enchantment, and a charm, or an amulet, has been made for him]. (S, O.) — And A [mode of] twisting one's leg with another's in wrestling. (TA.) See 1, latter half. — And A twisting of the tongue when one desires to speak. (Mbr, TA in art. حبس.) — And, in the conventional language of the geomancers, (O, K,) it consists of A unit and a pair and a unit, (O,) the sign ≡ : (K, TA:) also called ثِقَافٌ. (O, TA.)

عَقْلِي Intellectual, as meaning of, or relating to, the intellect.]

عَقَالٌ A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm : pl. عَقَالٌ. (S, O, Mgh.) [See also شِكَاالٌ.] — And The poor-rate (S, Mgh, O, Mgh, K) of a year, (S, Mgh, O, K,) consisting of camels and of sheep or goats. (K.) [See a verse cited in the first paragraph of art.

عَلَى بَنِي فَلَانٍ عَقَالَانِ, One says, سَعَى and سَعُو. On the sons of such a one lies a poor-rate of two years. (S, O.) And hence the saying of Aboobekr, نَوُّ مَنَعُونِي عَقَالًا (Mgh, O, Mgh) If they refused me a year's poor-rate : (Mgh, O:) and it is said that the phrase أَخَذَ عَقَالًا was used when the collector of the poor-rate took the camels themselves, not their price : (TA:) or Aboobekr meant a rope of the kind above mentioned ;

(Mgh, O, Mgh;) for when one gave the poor-rate of his camels, he gave with them their عَقْلُ : (O, Mgh;) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Mgh, TA,) of the value of the [rope called] عَقَالُ : (TA:) or he said عَقَالًا ["a she-kid"]; (Mgh, TA;) so accord. to Bkh, (Mgh,) and most others : (TA:) or جَدِيًّا ["a little kid"]. (Mgh, TA.) — Also A young [she-camel such as is called] قَلُوصٌ. (K.) — عَقَالُ المَيْثِينِ means The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels. (K.)

عَقُولٌ A medicine that binds, confines, or astringes, the belly [or bowels]; (S, O, Mgh;) as also عَقُولٌ; contr. of حَادُورٌ. (A in art. حدر.) — See also عَاقِلٌ, latter half, in two places.

عَقِيلَةٌ A woman of generous race, (S, O, K,) modest, or bashful, (S, O,) that is kept behind the curtain, (K,) held in high estimation : (TA:) the excellent of camels, (Az, S, O, K,) and of other things : (Az, TA:) or the most excellent of every kind of thing : (S, O, K:) and the chief of a people : (K:) the first is the primary signification : then it became used as meaning the excellent of any kind of things, substantial, and also ideal, as speech, or language : pl. عَقَائِلُ. (TA.) And العَقِيلَةُ, (K,) or عَقِيلَةُ البَحْرِ, (S, O, TA,) signifies The pearl, or large pearl : (S, O, K,\* TA:\*) or the large and clear pearl : or, accord. to IB, the pearl, or large pearl, in its shell. (TA.)

إِبِلٌ عَقِيلِيَّةٌ Certain hardy, excellent, highly esteemed, camels, of Nejd. (Mgh.)

عَقَالٌ A limping, or slight lameness, syn. ظَلْعٌ, (so in copies of the S,) or صَلْعٌ [which is said to signify the same, or correctly to signify a natural crookedness], (so in other copies of the S and in the O,) which occurs in the legs of a beast : (S, O:) or a certain disease in the hind leg of a beast, such that, when he goes along, he limps, or is slightly lame, for a while, after which he stretches forth; (K, TA;) accord. to A'Obeyd, (TA,) peculiar to the horse; (K, TA;) but it mostly occurs in sheep or goats. (TA.) — دَاءٌ ذُو عَقَالٍ A disease of which one will not be cured. (TA.) — عَقَالُ الكَلْبِ Three herbs that remain after having been cut, which are the سَعْدَانَةُ and the حَلْبُ and the قُطْبَةُ. (TA.) — And عَقَائِلُ, [a pl.] of which the sing. is not mentioned, [perhaps pl. of عَقَالٌ, but in two senses a pl. of عَقَائِلُ] signifies The portions of a grape-vine that are raised and supported upon a trellis or the like. (TA.)

عَقَائِلِي Grapes in their first, sour, state. (O, K.)

أَخَذَهُ العَقَائِلِي شَغْرِيَّةً and شَغْرِيَّةً. (AZ, TA in art. شغزب.)

عَاقِلٌ [act. part. n. of عَقَلَ: and as such,] The payer of a bloodwit : pl. [or rather coll. gen. n.] عَاقِلَةٌ : (Mgh:) the latter is an epithet in which

the quality of a subst. predominates; (TA;) and signifies a man's party (S, Mgh, O, K, TA) who league together to defend one another, (S, O, K, TA,) consisting of the relations on the father's side, (S, Mgh, O, TA,) who pay the bloodwit (S, Mgh, O, TA) [app. in conjunction with the slayer] for him who has been slain unintentionally: (S, O, TA:) it was decided by the Prophet that it was to be paid in three years, to the heirs of the person slain : (TA:) they look to the offender's brothers on the father's side, who, if they take it upon them, pay it in three years : if they do not take it upon them, the debt is transferred to the sons [meaning all the male descendants] of his grandfather; and in default of their doing so, to those of his father's grandfather; and in default of their doing so, to those of his grandfather's grandfather; and so on : it is not transferred from any one of these classes unless they are unable [to pay it] : and such as are enrolled in a register [of soldiers or pensioners or any corporation] are alike in respect of the bloodwit : (IAth, TA:) or, accord. to the people of El-Irak, it means the persons enrolled in the registers [of soldiers or of others] : (S, O:) or it is applied to the persons of the register which was that of the slayer; who derive their subsistence-money, or allowances, from the revenues of a particular register : (Mgh:) Ahmad Ibn-Hambal is related to have said to Is-hak Ibn-Mansoor, it is applied to the tribe [قبيلة] [of the slayer]; but that they bear responsibility [only] in proportion to their ability; and that if there is no عَاقِلَةٌ, it [i. e. the bloodwit] is not to be from the property of the offender; but Is-hak says that in this case it is to be from the treasury of the state, the bloodwit not being [in any case] made a thing of no account : (TA:) the pl. of عَاقِلَةٌ thus applied is عَوَاقِلُ. (Mgh.) — عَاقِلٌ also signifies Having, or possessing, عَقْلٌ [i. e. intelligence, understanding, &c.; or intelligent, &c.; a rational being]; (S, O, Mgh, K;) and so عَقُولٌ, (S, O, K,) or this latter has an intensive signification [i. e. having much intelligence &c.]: (TA: [see an ex. in a saying cited voce أَبْنَةُ, in art. بله:]) the former is expl. by some as applied to a man who withholds, or restrains, and turns back, his soul from its inclinations, or blamable inclinations : (TA:) and it is likewise applied to a woman, as also عَاقِلَةٌ : (Mgh:) the pl. masc. is عَقَالٌ and عَقَالَةٌ, (Mgh, K,) this latter pl. sometimes used; and the pl. fem. is عَوَاقِلُ and عَاقِلَاتٌ. (Mgh.) — عَاقِلٌ is also applied to a mountain-goat, as an epithet, signifying That protects himself in his mountain from the hunter : (TA:) [and in like manner عَقُولٌ is said by Freytag to be used in the Deewán of Jereer.] And it is [also] a name for A mountain-goat, (S, O,) or a gazelle; (K;) because it renders itself inaccessible in a high mountain. (S, O, K.)\* — And عَاقِلَةٌ signifies A female comber of the hair. (S, O.)

عَاقِلَةٌ, as a coll. gen. n. : see عَاقِلٌ; of which it is also fem.

عَاقُولٌ : see عَقُولٌ. — Also A bent portion, (S,

O,) or *place of bending*, (K,) of a river, and of a valley, (S, O, K,) and of sand: (S, O:) pl. **عَوَاقِلُ**: or the **عَوَاقِلُ** of valleys are the *angles, in the places of bending*, thereof; and the sing. is **عَاقِلٌ**. (TA.) — And *The main of the sea*: or the *waves thereof*. (K.) — And *A land in which* (so in copies of the K, but in some of them *to which*), *one will not find the right way*, (K, TA,) *because of its many places of winding*. (TA.) — [Hence,] **عَوَاقِلُ الْأُمُورِ** *What are confused and dubious of affairs*. (S, O, K.) — And [hence] one says, **إِنَّهُ لَذُو عَوَاقِلٍ**, meaning *Verily he is an author, or a doer, of evil*. (TA.) — Also *A certain plant*, (O, K,) *well known*, (K,) not mentioned by AHn (O, TA) in the Book of Plants; (TA;) [the *prickly hedysarum*; *hedysarum alhagi* of Linn.; common in Egypt, and there called by this name; fully described by Forskål in his *Flora Aegypt. Arab.*, p. 136;] *it has thorns; camels pasture upon it; and [hence] it is called شَوْكُ الْجِبَالِ*; *it grows upon the dykes and the تَرَعٍ [or canals for irrigation]; and has a violet-coloured flower*. (TA.) [See also **تَرَنْجِبِينٌ**; and see **حَاج**, in art. **حَاج**.]

**عَقْلٌ**: see the next paragraph.

**عَقْلٌ** *A great كَثِيبٌ [i. e. hill, or heap, or oblong or extended gibbous hill,] of intermingled sands*: (S, O:) or a **كَثِيبٌ** that is *accumulated* (K, TA) and *intermingled*: or a **حَبْلٌ** [or *long and elevated tract*] of sand, *having winding portions, and حرف [app. meaning ridges], and compacted*: (TA:) accord. to El-Ahmar, it is the *largest quantity of sand; larger than the كَثِيبٌ*: (S voce **لَبَّ**;) pl. **عَقَائِلُ** (S, O) and **عَقَائِلُ** (O) and **عَقْنَقَلَاتٌ**. (TA.) — And *A great, wide, valley*: (K:) pl. **عَقَائِلُ** and **عَقَائِلُ**. (TA.) — Also, (S, O, K,) sometimes, (S, O,) and **عَقْلٌ**, (O, K,) *The مَصَارِينُ [or intestines into which the food passes from the stomach], (S, O,) or قَانِصَةٌ [which here probably signifies the same], (K,) of a [lizard of the species called] ضَبٌّ*: (S, O, K:) or the [portion of fat termed] **كُشْبِيَّةٌ** of the **ضَبٌّ**. (TA.) **أَطْعِمُوا أَحَاكَ مِنْ عَقْنَقَلِ الضَّبِّ** [Give thy brother to eat of the intestines, &c., of the dabb: or, as some relate it, **مِنْ كُشْبِيَّةِ الضَّبِّ**:] is a prov., said in urging a man to make another to share in the means of subsistence; or, accord. to some, denoting derision. (TA.) — Also *A [drinking-cup, or bowl, of the kind called] قَدَحٌ*. (Ibn-'Abbád, O, K.) — And *A sword*. (Ibn-'Abbád, O, K.)

**أَعْقَلُ**, applied to a camel, *Having what is termed عَقْلٌ, i. e. a twisting in the hind leg, &c.*: (S, O, K:) [see the last portion of the first paragraph:] fem. **عَقْلَاءٌ**, applied to a she-camel. (S, K.) — [Also *More, and most, عَاقِلٌ, or intelligent, &c.*]

**مَعْقَلٌ** *A place to which one betakes himself for refuge, protection, preservation, covert, or lodging;*

syn. **مَلْجَأٌ**; (S, Mgh, O, Mṣb, K;) as also **عَقْلٌ**, (S, O, K,) of which the pl. is **عَقُولٌ**: (S, O:) but Az says that he had not heard **عَقْلٌ** in this sense on any authority except that of Lth; and held **العَقُولُ**, which is cited as an ex. of its pl., to signify “the protecting oneself in a mountain:” (TA:) and **مَعْقَلٌ** signifies also *a fortress*; [like as **عَقْلٌ** is said to do;] syn. **حَصْنٌ**: (Mgh:) the pl. is **مَعَائِلُ**. (TA.) Hence one says, using it metaphorically, **هُوَ مَعْقَلُ قَوْمِهِ** † *He is the refuge of his people*: and the kings of Himyer are termed in a trad. **مَعَائِلُ الْأَرْضِ**, meaning *The fortresses [or refuges] of the land*. (TA.) — [It is perhaps primarily used in relation to camels; for] **مَعَائِلُ الْإِبِلِ** means *The places in which the camels are bound with the rope called عَقَالٌ*. (TA.)

**مَعْقَلَةٌ** and **مَعْقَلَةٌ**; and the pl.: see **عَقْلٌ**, first quarter, in five places. — [It seems to be implied in the S and O that the former signifies also *Places that retain the rain-water*.]

**رَطْبٌ مَعْقَلِيٌّ**, (Mgh, Mṣb,) or **رَطْبٌ مَعْقَلِيٌّ**, (S,) *A certain sort of dates, (Mgh, Mṣb,) [or fresh ripe dates,] of El-Basrah*: (Mṣb:) so called in relation to Maḥkil Ibn-Yesár. (S, Mgh, Mṣb.)

**مَعْقَلَةٌ** is applied to camels (إِبِلٌ) as meaning *Bound with the rope called عَقَالٌ*. (O, TA.) And also to a she-camel bound therewith on the occasion of her being covered: and hence the epithet **مَعْقَلَاتٌ** is applied by a poet, metonymically, to women, in a similar sense. (TA.)

**مَعْقُولٌ** [pass. part. n. of **عَقَلَ** in all its senses as a trans. verb. — Hence it signifies *Intellectual, as meaning perceived by the intellect; and ex-cogitated*: thus applied as an epithet to any branch of knowledge that is not necessarily **مَنْقُولٌ**, which means “desumed,” such as the science of the fundamentals of religion, and the like. — Hence also, *Intelligible*. — And *Approved by the intellect; or reasonable*. — It is also said to be an inf. n.]: see 1, latter half. — And see **عَقْلٌ**, latter half, in two places.

[**مَعْقُولَاتٌ** *Intellectual things, meaning things perceived by the intellect*: generally used in this sense in scientific treatises. — And hence, *Intelligible things*. — And *Things approved by the intellect; or reasonable*.]

## عقلم

1. **عَقِمَتْ مَفَاصِلُهُ** *His joints (S, K) of the arms and legs (S) became dry*. (S, K.) [See **عَقِمَ**, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, **تَعْقَمُ أَصْلَابُ الْمُنَافِقِينَ وَالْمُشْرِكِينَ وَلَا يَسْجُدُونَ** (S, TA) i. e. *The joints [of the backbones of the hypocrites and of the believers in a plurality of gods] shall become dry, and bound, so that their backbones shall be [as] one vertebra, impacted together in their constituent parts, [and they shall not be able to prostrate themselves.]*

(TA.) — And **عُقِمَتْ**; (S;) or **عُقِمَتْ**; (Mṣb;) or both; and **عُقِمَتْ**, aor. 2; and **عُقِمَتْ**; (K;) inf. n. **عَقِمَ** and **عَقِمَ** (S, K) and **عَقِمَ**, (K,) or the second of these is a simple subst., and the last is the inf. n. of the second verb; (Mṣb;) said of the womb (الرَّحِمُ, S, Mṣb, K, TA), *It was, or became, barren, (Mṣb,) or incapable of receiving offspring, (S, K,) in consequence of a هَرَمَةٌ therein*. (K.) [See **عَقِمَ**, below.] And **عُقِمَتْ** and **عُقِمَتْ** and **عُقِمَتْ** are said of a woman [as meaning *She was, or became, barren*]. (IB, TA.) — [Hence,] **عَقِمَ خُلُقُهُ**, said of a man, † *His disposition was, or became, bad, or evil*. (TA.) — And **عَقِمَ**, (K, TA,) inf. n. **عَقِمَ**, (TA,) † *He (a man, TA) was, or became, silent*. (K, TA.) — **عَقِمَ اللَّهُ رَحِمَهَا**, (IB, Mṣb, K, TA,) aor. 2, (Mṣb, K, TA, [in the CK **عَقِمَهَا** and **تَعَقِمَهَا** are erroneously put for **عَقِمَهَا** and **يَعَقِمَهَا**,]) inf. n. **عَقِمَ**; (IB, Mṣb, TA;) and (IB, K) **أَعَقِمَهَا**; (S, IB, K;) the former used by those who say **عُقِمَتْ**, and the chaste form; the latter, by those who say **عُقِمَتْ** and **عُقِمَتْ**; the two being like **أَحْزَنَتْهُ** and **أَحْزَنَتْهُ**; (IB, TA;) *God made her womb to be barren, (Mṣb,) or incapable of receiving offspring*. (S, K.) — [Hence,] one says, **الرَّحِمُ الْيَمِينُ الْفَاجِرَةُ تَعْقِمُ الرَّحِمَ** i. e. † [The false oath] *severs communion and kindness between men*. (TA.)

2. **عَقِمَهُ**, inf. n. **تَعْقِيمُهُ**, † *He silenced them*. (K.)

3. **عَاقِمُهُ**, (S, K,) inf. n. **مُعَاقِمَةٌ** and **عِقَامٌ**, (TA,) † *He contended with him in an altercation, disputed with him, or litigated with him*: (S, K, TA:) and *vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force*. (TA.)

4: see 1, last sentence but one.

5. In the saying of a poet, (S,) namely, Rabee'ah Ibn-Maḥroom Ed-Dabee, (TA,)

وَمَا أَجِنَ الْجِمَاتِ قَفِيرٌ

تَعْقَمُ فِي جَوَانِبِهِ السَّبَاعُ

the meaning is **تَحْتَفِرُ** [i. e. the verse means *Many a water, or and a water, of which the supplies are altered for the worse, and which is deserted, by the sides of which the beasts of prey dig hollows in the ground, app. to obtain water that has become purified by filtration*]: or, as some say, the meaning is **تَرَوْدُ** [i. e. *go to and fro*]. (S, TA.)

6. **التَّعَاقُرُ** is syn. with **التَّعَاقُبُ**, (K, TA,) *The coming to water [by turns, or] time after time*; and some say that the **ر** of the former is a substitute for the **ب** of the latter. (TA.)

8. **الِإِعْتِقَامُ** signifies *The digging a well, and, when one has nearly reached the water, digging a small well, (S, K, TA,) in the middle of the former, (TA,) of sufficient dimensions for one's finding the flavour of the water; when, if it be sweet, the rest of it is dug, (S, K, TA,) and made wide; otherwise it is abandoned*. (TA.) — Also

*The entering into, or upon, an affair.* (TA.) — And *The overcoming* [another] *in a game of hazard*; syn. القَمَر. (TA.)

عَقْرٌ and عَقِيمَةٌ and عَقِيمَةٌ A red [garment of the sort called] مَرَط [q. v.]: or any red garment: and the last signifies a variegated, or figured, cloth or garment; syn. وَشَى (K:) [see an ex. of this last in a verse cited voce جِرْمَةٌ]: or all signify a certain sort of وَشَى (S:) or, accord. to Lh, the last signifies one of the sorts of variegated, or figured, cloths [that serve for the coverings] of the [women's camel-vehicles called] هَوَادِج; (TA.) as also the second; and so عَقَبَةٌ: (O and TA in art. عَقَب:) but some, Lh adds, say that it signifies sorts of لَبِن [evidently, I think, a mis-transcription for لَبَس i. e. clothing], white and red. (TA.)

عَقْرٌ [accord. to the S and K an inf. n., but accord. to the Mṣb a simple subst.,] *Dryness that prevents the receiving of an impression*: this is the primary signification accord. to Er-Rāghib. (TA.) — [And] *Barrenness of the womb*: (Mṣb:) or a هَزْمَةٌ [generally and properly signifying a depression, or dint, but here app. meaning a stricture, (see عَقِيمٌ,) that takes place in the womb, in consequence of which it is incapable of receiving offspring: (K, TA:) so in the M. (TA.)

عَقْرٌ accord. to the TḲ signifies the same as عَقْرٌ as syn. with عَقِيمَةٌ and عَقِيمَةٌ: but this I do not find in the K.]

عَقِيمَةٌ: see عَقْرٌ. عَقِيمَةُ الْقَمَرِ [in the CK عَقِيمَةُ الْقَمَرِ] *The return of the moon.* (K, TA, TḲ.) [See عَقِيمَةُ الْقَمَرِ and عَقِيمَةُ الْقَمَرِ, of the latter of which it is app. a dial. var.]

عَقِيمَةٌ: see عَقْرٌ.

عَقِيمٌ: see the paragraph here following.

عَقِيمٌ A man of old [or hereditary] nobility and generosity. (K, TA. [For وَالْكَرِيمِ in the CK, I read وَالْكَرِيمِ, as in other copies of the K and in the TA.]) — Also, and عَقِيمٌ, [as rel. ns. from عَقْرٌ and its syn. عَقْرٌ, both inf. ns. accord. to the S and K,] (so in copies of the S,) or عَقِيمٌ and عَقِيمٌ, with damm and with kesr, (K,) applied to speech, or language, (كَلَامٌ,) † *Obscure, recondite, or abstruse*, (S, K, TA,) *which men do not know; like what are termed نَوَادِر*; and so عَقِيمٌ: or such as is termed عَقِيمٌ [lit. barren], from which no verb is derived: accord. to the A, strange, or difficult to understand; the mode, or manner, of which is not known: expl. to AA by a man of Hudheyl as meaning of the Time of Ignorance, not now known: accord. to Th, old and obsolete. (TA.) [Hence,] † *عَقِيمَاتٌ* [i. e. عَقِيمَاتٌ or عَقِيمَاتٌ, app. meaning *Such a one has obscure modes of expression*], mentioned by IAḡr as said of a man يَلْوِي بِخَصْمِهِ إِذَا كَانَ يَلْوِي بِخَصْمِهِ

[which I can only conjecture to mean “when he turns his adversary in a dispute from the right point:” the difficulty in the phrase lies in the verb, which I think to be more probably يَلْوِي than يَلْوِي: (see أَلْوَى:) what follows it is evidently بِخَصْمِهِ]. (TA.)

عَقِيمٌ: see the next preceding paragraph.

عَقِيمَاتٌ or عَقِيمَاتٌ: see عَقِيمٌ, last sentence.

عَقَامٌ: see عَقِيمٌ, in two places. — Also † A vehement war or battle, (S, K, TA,) and so عَقَامٌ and عَقِيمٌ, (K, TA,) all meaning one in which no one pauses nor waits for another, in which is much slaughter, and women become husbandless. (TA.) — And † A man of evil disposition; (S, K, TA;) as also عَقَامٌ; (CK, but not in other copies of the K nor in the TA;) and a woman likewise. (TA.) — And † An incurable disease; (S, K;) as also عَقَامٌ, which is the more chaste; (K;) or the latter is that which is accord. to analogy, but the former is that which has been heard: (S:) or of which one will not hope to be cured. (A, TA.) — And A strong she-camel such as is termed بَازِلٌ [i. e. in her ninth, or eighth, year]. (K.) — And A species of fish. (K.) — And (K) it is said to be (TA) A serpent inhabiting the sea; (K, TA;) respecting which they say, (TA,) the أَسَدُ (i. e. the serpent so called, TA) comes from the land, and whistles upon the shore, whereupon the عَقَامُ comes forth to it, and they twist together (يَتَلَاوَنَانِ); then they separate, and each goes away to its abode. (K, TA.)

عَقَامٌ: see the next preceding paragraph, in three places. — Also, (K, TA,) and عَقِيمٌ, (TA,) A hard, distressing, or distressful, day: (K, TA:) accord. to Er-Rāghib, one in which is no joy. (TA.)

عَقِيمٌ, (K,) with which عَقَامٌ is syn., (S,) is applied to a womb, meaning [Barren; or] incapable of receiving offspring, in consequence of a هَزْمَةٌ therein; [see عَقْرٌ;] as also عَقِيمَةٌ, and مَعْقُومَةٌ; (K;) the last of which is expl. by Ks as signifying, thus applied, bound, or constricted; (مَشْدُودَةٌ; so in some copies of the S, and in the TA;) or obstructed; (مَسْدُودَةٌ; so in other copies of the S;) that will not bring forth offspring. (S, TA.) It is also applied to a woman, (IAḡr, S, Mṣb, K,) as meaning Barren; that will not bring forth offspring: (IAḡr, Mṣb, TA:) so in a trad. cited voce أَسْوَأُ, in art. سَوَأُ: (TA:) pl. عَقَائِمٌ and عَقْرٌ, (S, Mṣb,) and sometimes عَقْرٌ, (S, and so in some copies of the K instead of عَقْرٌ,) a contraction of عَقْرٌ. (S.) And it is also applied to a man, meaning *To whom no child is born*; (S, Mṣb, K;) and so عَقَامٌ: (K:) pl. عَقِيمَاتٌ and عَقَامٌ (Mṣb, K) and عَقِيمٌ. (K.) — [Hence,] applied to a wind, † *Such as does not fecundate, or fructify*; (K, TA;) that does not cause clouds to produce rain, nor trees to produce fruit; (S;) i. e. that does not bring rain, but is destructive:

or that does not fructify the trees, nor raise clouds, nor bear rain. (TA.) And الرِّيحُ الْعَقِيمُ [mentioned in the Kur li. 41] means † *The west, or westerly, wind, by means of which [the tribe of] 'Ad were destroyed.* (TA.) — Applied to intellect (عَقْلٌ), it means † [Barren, or] unprofitable to him who possesses it: (Mṣb:) or unfruitful of good. (TA.) — As applied to speech, or language, see عَقِيمٌ. عَقِيمَاتٌ means † [Words, or expressions, or sentences,] strange, or difficult to understand. (TA.) — It is applied to a day as meaning † *Without air [or wind], and therefore [sultry, or] intensely hot.* (Mṣb.) — See also عَقَامٌ. — And see عَقَامٌ. — The day of resurrection is termed يَوْمٌ عَقِيمٌ because [it is † A day] having no day after it. (S, TA.) Accord. to some, it is thus termed in the Kur xxii. 54. (Bḍ &c.) — *الدُّنْيَا عَقِيمَةٌ* means † [The present world] does not render good to him who is of the people thereof. (TA.) — And one says, *الْمُلْكُ عَقِيمٌ* meaning † *Dominion is a condition in which, (A, K, TA,) or in the seeking of which, (Mṣb,) relationship profits not, (A, Mṣb, K, TA,) nor friendship: (Mṣb:) for a man will slay his son, (S, Mṣb,) if he fear him, (S,) and his father, (Mṣb,) for dominion; (S, Mṣb;) or because, in seeking it, the father will be slain, and the son, and the brother, and the paternal uncle; (Th, K;) or because, in it, the ties of relationship are severed by slaughter and by undutiful conduct. (TA.)*

مَعْقَرٌ A joint of a horse; (S, K;) such as [that of] the pastern, next the hoof, and the knee, and the hock: (S:) pl. مَعْقَرٌ: (S, K:) the pl. signifies certain vertebræ between [the one called] the فَرِيدَةٌ [q. v.] and the عَجَبُ [i. e. the root, or base, of the tail], in the hinder part of the backbone, (K, TA,) of the horse. (TA.) One says of a horse, هُوَ شَدِيدُ الْمَعْقَرِ, meaning *He is strong in respect of the vertebræ above mentioned*: and likewise, in the joints of the pasterns. (TA.) — Also A joint, or knot, in straw. (S, TA.)

مَعْقُومَةٌ: see عَقِيمٌ, first sentence.

عقو

يَعْقِي [عَقَى, aor.] and يَعْقُو [عَقَا الأَمْرُ, aor.] *He disliked, or hated, the thing, or affair.* (K.) — And عَقَاهُ, aor. يَعْقُوهُ, is syn. with عَقَاهُ [meaning *He, or it, hindered, prevented, impeded, or withheld, him*], being formed from the latter by transposition; (S, TA;) i. q. حَبَسَهُ; as also عَقَاهُ; (TA;) [and this is app. meant by its being said that] الإِعْتِقَاءُ is syn. with الإِحْتِبَاسُ, and is formed by transposition from الإِعْتِقَاقُ. (S, TA.)

ع: see the preceding paragraph.

عَقَا and [its n. un.] عَقَاةٌ: see the next paragraph; the latter in two places.

عَقْوَةٌ (S, K) and عَقَاةٌ (S) *The environs of a house*: (S, K:) and the سَاحَةُ [i. e. court, or open

area,] of a house: (S:) and the former, the environs of a مَحَلَّة [or place of alighting, or of descending and stopping, &c.]: (ISd, K, TA: [والمَحَلَّة in the CK should be المَحَلَّة:]) as also عَقَا: (K, TA:) the pl. (of عَقْوَة TA) is عَقَا, (K, TA,) and the pl. [or rather coll. gen. n.] of عَقَا is عَقَا, like as حَصَى is of حَصَاة. (TA.) One says, مَا يَطُورُ بِعَقْوَتِهِ أَحَدٌ [No one approaches the environs of his house]. (S, TA.) And اذْهَبْ اذْهَبْ قَلَا اَرِيْنِكَ بِعَقْوَتِي [Depart thou, and I will assuredly not see thee in the environs of my house]. (TA.)

مَعَقَى, mentioned here in the K; see the next art.

## عقي

1. عَقُو, aor. يَعْقِي: see 1 in art. عَقُو. عَقَى, aor. as above, inf. n. عَقِي, said of an infant, (S, K,) He voided his عَقَى; (K;) [i. e.] he voided his ordure for the first time, and, after that, while he was a youngling. (S.) It is said in a trad. of I'Ab, that when a child once suckled by a woman voids his عَقَى, she and her children become, to him, within the prohibited degrees of marriage, because it is known thereby that the milk has entered his belly. (TA.) — مَا أُذْرِي مِنْ أَيْنَ عَقَيْتَ and مَا أُعْقَيْتَ mean I know not whence thou camest, or hast come. (K, TA.)

2. عَقَى He (a bird) rose high in his flight. (S, K.) — And عَقَّت الدَّلْوُ The bucket rose in the well turning round. (TA in art. عَقُو.) [See also 1, (last sentence,) in art. عَقَى.] — And عَقَى بِسَهْمِهِ (S, K,) inf. n. تَعْقِيَة, (K,) He shot his arrow [up] into the air; (S, K;) a dial. var. of عَقَى [or rather of عَقَى]. (S.) The Hudhalee, (S,) El-Mutanakhkhil, (TA,) or Aboo-Dhu-eyb, (L in art. وضح,) says,

- عَقُوا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ
- ثُمَّ اسْتَفَاوُوا وَقَالُوا حَبْدًا الْوَضْحُ

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]; (S, TA;) meaning, "we would rather have milk than the blood of him who killed our companion;" preferring that camels should be given them as a compensation: (L in art. وضح:) it is related [thus] with fet-h to the doubled ق, so that its place is here; and also with damm thereto, so that its place is art. عَقَى, in which it has been mentioned. (TA. [See a similar verse cited voce عَقَى, and the explanation thereof, there preceding that verse.]) — And عَقَا, inf. n. as above, He gave him to drink [or to swallow] what would cause his عَقَى [q. v.] to pass forth, (K, TA,) or honey in order that it might have that effect. (TA.)

4. اعقَى It was, or became, bitter, (K,) or intensely bitter. (S, K.) — And اعقاه He removed it from his mouth because of its bitterness:

(S, K:) like as one says أَشْكَيْتَهُ meaning "I removed him from that of which he complained," (S, TA,) [or "I removed from him that of which he complained,"] the hemzeh having a privative effect. (TA.) It is said in a prov., لَا تَكُنْ حُلُوًّا فَتُتَعَقَى, (S, TA,) or فَتُتَعَقَى, accord. to different relaters. (TA. [See 1 in art. سُرط, where both these readings are expl., and where the reading فَتُتَسْرَطُ is given instead of فَتُتَسْرَطُ.])

8: see 1, last sentence.

عَقَى What comes forth from the belly of the child (S, Mṣb, K) before he eats, (S,) or when he is born, (Mṣb, K,) black and viscous as though it were glue; (Mṣb;) and likewise from the mare's foal, and the young ass, and the young camel, and the kid; (ISd, TA;) or what comes forth from the lamb or kid, and the mare's foal, is called رَدَجٌ (S, TA:) and Az states that it is said to be what comes forth from the belly of the foetus, inclosed in the [membrane called] حَوْلَاءَ [q. v.]; a thing [or substance] that comes forth from its anus while it is in the belly of its mother, part of it black and part of it yellow: (TA:) pl. أَعْقَاءُ. (Az, K, TA.) أَحْرَصُ مِنْ كَلْبٍ عَلَى عَقِي صَبِيٍّ is a prov. [meaning More eager than a dog for the feces of a young child]. (S.) — Also A youngling, or young infant: whence the saying of Z, فُلَانٌ لَهُ عَقِيَانِ وَلَيْسَ عِنْدَهُ الْعَقِيَانِ i. e. Such a one has two younglings, or young infants, but gold is not in his possession. (TA.)

عَقِيَانٌ Gold: (KL:) or pure gold: (S, TA:) or gold that grows, [meaning native gold,] (S, K, TA,) not such as is produced from the stones, (S, TA,) or, as in the M and A, not such as is educed, by melting, from the stones: the ل and ن are augmentative. (TA.) See an ex. in the latter sentence of the next preceding paragraph.

أَعْقَى [More, and most, intensely, or nauseously, bitter]. (AHn, TA voce شَيْنَمٌ.)

مَعَقَى Circling over a thing, aloft, like the eagle. (E, TA: mentioned in the former in art. عَقُو.)

## عك

1. عَكَ, aor. عَكَ, (S, O, K,) inf. n. عَكَ, (K,) It (a day) was, or became, [sultry; i. e.] vehemently hot, (S, O, K,) with moisture, and without wind. (K.) — And عَكَ He (a man) remained, stayed, or abode, and confined himself. (IAṣr, TA.) — عَكَ, (S, O,) [aor., app., ة,] inf. n. عَكَ, (TA,) The fever clave to him, and heated him, or made him vehemently hot, (S, O, TA,) so that it emaciated him, or oppressed him. (TA.) — And عَكَ He (a man) was, or became, fevered. (TA.) — And It boiled, or estuated, or fermented, by reason of the heat. (TA.) — عَكَ, (S, O,) aor. ة, (TA,) inf. n. عَكَ, (O, TA,) He hindered, prevented, impeded, or withheld, him, from the object of his want: (S, O:) or عَكَ عَنْ حَاجَتِهِ

signifies thus; and he turned him back, or away, therefrom. (K.) — And also, i. e. عَكَ, (S, O, K,) aor. ة, inf. n. عَكَ, (TA,) He deferred with him, delayed with him, or put him off, in the matter of his due, by promising time after time to render it to him. (S, O, K.) — And He asked him to repeat to him [by relating it] twice, or three times, a narration, or story, that he had related to him: (K:) or عَكَتُهُ الْحَدِيثُ, aor. ة, inf. n. عَكَ, I asked him to repeat the narration, or story, until he repeated it [by relating it] twice. (AZ, S, O.) — And عَكَ الْكَلَامَ He interpreted, or explained, the speech, or language. (K.) It is related of IAṣr that, being asked respecting a thing, he said, سَوْفَ أَعُكُهُ لَكَ I will interpret it, or explain it, to thee. (TA.) — [And app. He rejected the speech, or saying: for] الْعَكَ signifies also the rejecting a man's speech, or saying, and not accepting it. (O.) — And عَكَهُ بِالْقَوْلِ He repeated to him the speech, or saying, (رَدَّ عَلَيْهِ,) occasioning annoyance, or molestation. (L, TA.) [This might be rendered agreeably with the next preceding explanation: but] one says, مَا زِلْتُ عَكَهُ بِالْقَوْلِ حَتَّى غَضِبَ I ceased not to reiterate to him (أَرَدَّ عَلَيْهِ) the speech, or saying, until he was angry. (El-Jurjānee, TA.) And in like manner, عَكَتَنِي بِالْأَمْرِ, inf. n. عَكَ, He reiterated to me (رَدَّ عَلَيَّ) the thing, affair, case, or action, until he fatigued me: (L, TA:) or عَكَهُ بِالْأَمْرِ he repeated to him (رَدَّ عَلَيْهِ) the thing, &c., until he fatigued him. (K.) And عَكَهُ بِشَرٍّ He repeated, or reiterated, evil, or wrongdoing, to him; syn. كَرَّرَهُ عَلَيْهِ. (Lh, K.) — [Hence, perhaps, because the act is generally reiterated,] عَكَهُ بِالسَّوْطِ He struck him [or flogged him] with the whip. (S, O, K.) — And عَكَهُ بِالْحُجَّةِ, (IDrd, O, K,) aor. ة, inf. n. عَكَ, (IDrd, O,) He overcame him by, or with, the argument, or plea. (IDrd, O, K.) — And الْعَكَ signifies also الدَّقُّ [The breaking, crushing, bruising, &c., of a thing]. (O.)

4. أَعَكَتْ, said of a she-camel [when she has conceived (see عَكَتْ)], (S, K,) or of such as is termed عَشْرَاءَ [q. v.], (TA,) She assumed an altered colour. (S, K, TA.)

دُوْعَكَ, and عَكَكَ, (S, O, K,) and دُوْعَكَ, (TA,) [A sultry day; i. e.] a day vehemently hot, (S, O, K,) with moisture, and without wind: (K:) thus دُوْعَكَ أَيْ is expl. by Th, among instances of imitative sequents; meaning, perhaps, that أَيْ is an imitative sequent, or that it signifies "vehemently hot:" (TA:) or a day vehemently hot and dense [in the air]. (El-Jurjānee, TA.) And لَيْلَةٌ عَكَتْ [A sultry night; i. e.] a night vehemently hot, &c. (K.) And أَرْضٌ عَكَتْ, and أَرْضٌ عَكَتْ, A hot [or sultry] land: (S, O, K:) mentioned by Fr. (S, O.) And حَرٌّ عَكَكَ Vehement [or

sultry] heat. (TA.) — **عَكَ** applied to a man, (S, O,) Tough, strong, (AZ, S, O, TA,) and compact. (AZ, TA.) — **أَتَسَّرَ إِزْرَةَ عَكَ وَكَ**, (S, O, K,) and **عَتَّى وَكِي**, (S,) or **عَتَّى وَكِي**, (O, K,) He wore a waist-wrapper so that he made its two ends to hang down and drew together the rest of it [round his waist]. (S, O, K.)

**عَكَّة** (Lth, S, O, K) and **عَكَّة** (Lth, S, K) and **عَكَك** and **عَكَك** (K) and **عَكَك** and **عَكَك**, (S, O, K,) which last is also a pl., (K,) said to be pl. of **عَكَّة**, (O,) [Sultriness; i. e.] vehemence of heat (Lth, S, O, K) in summer (Lth) [with moisture (see the first sentence of this art.) and] with stillness of the wind: (K:) it may be with the south or southerly wind (الجنوب) and the east or easterly wind (الضياء). (TA.) Hence the saying of the rhyming-proser, **إِذَا طَلَعَ السَّمَاءُ ذَهَبَ، إِذَا طَلَعَ السَّمَاءُ ذَهَبَ** [When the aurora rises aurorally, the sultriness goes, or rather has gone, (see السَّمَاءُ, and another ex. of العَكَك there cited,) and the pressing, or crowding, at, or to, the water becomes little]. (O.) — See also **عَكَّ**. — And see **عَكَّة**, in two places.

**عَكَّة**: see **عَكَّة**. — Also A sand heated by the sun; (T, S, O, K;) and so **عَكَّة**: (K:) pl. of the former **عَكَك**. (TA.) — And The access of a fever, on the occasion of the first tremour, or shivering, thereof; as also **عَكَّة**. (K.) — And **العَكَّة**, (K,) or **عَكَّة العشار**, (S, O,) A colour that overspreads she-camels when they have conceived, (S, O, K,) like the **كَلَف** of the woman. (K.) — And The receptacles, (S, K,) or [correctly] one of the receptacles, (O,) for clarified butter, (S, O, K,) smaller than the **قَرَبَة**; (K;) said by ISk to be like the **شَكْوَة**, [i. e. it is a skin of a sucking kid, (see **شَكْوَة**, and **وَطْب**)] in which clarified butter is put: (S, O:) or, accord. to I Ath, a round receptacle of skins, for clarified butter and honey, but more particularly for clarified butter: (TA:) pl. **عَكَك** and **عَكَك**. (S, O, K.) One says of a woman, **سَمِنَتْ حَتَّى صَارَتْ عَكَكًا** [She became fat so that she was like the skin of clarified butter]. (El-Jurjane, TA.)

**عَكَّة**: see **عَكَّة**.

**عَكَّى**: see **عَكَّى**, last sentence.

**عَكَّى** The **سَوِيْق** [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the **مَقْل** [or fruit of the Theban palm]. (O, K.)

**عَكَك**: see **عَكَّة**.

**عَكَك**: see **عَكَّة**, in two places.

**عَكَك**: see **عَكَّى**, in three places: and also **عَكَّة**.

**عَكَوَك**, inadvertently said by J [and in the O] to be of the measure **فَعَلَّعَ**, whereas it is of the measure **فَعَوَّلَ**, like **عَطَوَدُ**, (IB, TA,) Fat and

short, with toughness: (S, O:) or short, compact and strong, (K, TA,) of middling make: (TA:) or fat: (K, TA:) or tough and strong. (TA.) — And A place rugged and hard: (S, O:) or [simply] hard: or soft, or plain. (K.)

**عَكَوَكَانُ** Plump, fat, and short. (Ibn-Abbád, O.)

**عَكَوَكٌ** A horse that runs a little and then requires to be struck (S, O, K, TA) with the whip. (TA.) — And A man contentious, disputatious, or litigious; (O, K;) difficult to be managed. (O.)

**إِبِلٌ مَعَكَوَكَةٌ** Camels confined, or kept within bounds. (S, O.)

عكب

**عَكَبٌ** and **عَكَبٌ** and **أَعَكَبٌ** quasi-pl. ns. of **عَكَبَاتٌ**, which is mentioned under this head by J and IM and others. (TA.) See art. **عَكَب**.

عكد

1. **عَكَدَنِي**, (O, K,) aor. **عَكَدَ**, (K,) inf. n. **عَكَدٌ** [q. v. infra], (TK,) It (an affair) was, or became, possible, or practicable, to me. (O, K.) — **عَكَدَ إِلَيْهِ** He had recourse, betook himself, or repaired, to him for refuge, or protection; (O, K;) as also **عَكَدَ إِلَيْهِ**; (O, K;) omitted in the TA;) and **عَكَدَ إِلَيْهِ**; (O, TA,) and **عَكَدَ** likewise; (TA;) so too **عَكَدَ بِهِ**; (TA;) which last signifies (O, K) also (TA) he stuck to him, or it. (O, K, TA.) See also 8. [And see 10.] — **عَكَدَ**, (S, O, L, K,) aor. **عَكَدَ**, (L, K,) inf. n. **عَكَدٌ**; (L;) said of a [lizard of the species termed] **ضَبٌّ**; (S, O, L, K;) and in like manner said of a camel; as also **عَكَدَ**; (K;) or in like manner [عَكَدَتْ] said of a she-camel; and **عَكَدَ** said of a boy; (O;) He became fat, (S, O, L, K,) and hard in his flesh. (L.)

4: see the preceding paragraph.

8. **اعْتَكَدَهُ** He (a man, O) kept, or clave, to it, (O, K,) namely, a thing; (O;) like **عَكَدَهُ**. (TA.)

10. **استَعَكَدَ** He (a bird) drew close, or betook himself, to a thing, in fear of the birds of prey. (O, K.) And **استَعَكَدَ بِحَجَرٍ**, or **بِشَجَرٍ**, He (a [lizard of the species termed] **ضَبٌّ**) betook himself, or repaired, for refuge, or protection, to a stone, or to trees, in fear of the eagle or the hawk. (T, M, O, TA.) — And, said of water, It collected. (TA.) — See also 1, in two places.

**عَكَدَ**: see **مَعَكَوَدٌ**: — and see also what here follows.

**عَكَدَ**, (so accord. to the O and my MS. copy of the K,) or **عَكَدَ**, (so accord. to the L and the copy of the K followed in the TA,) [in the CK **عَكَدَ**,] The middle of a thing. (O, L, K.) — See also **عَكَدَةٌ**.

**عَكَدٌ** Fat, (S, O, L, K,) and hard in his flesh; (L;) applied to a [lizard of the species termed] **ضَبٌّ**, (S, O, L, K,) and to a camel: (K:) fem.

with **ة**, (S, O, L, K,) applied to a she-camel. (S, O, L.)

**عَكَدَةٌ** The [rump-bone called] **عُضْعَصٌ** (IAar, O, K) and **فُحْفُحٌ**; both of which signify the same thing. (IAar, O. [But they are differently expl. by different authors.]) See also **عَكَدَةٌ**, in two places. The pl. is **عَكَدَاتٌ**. (L.) — And The hole, or burrow, of the [lizard called] **ضَبٌّ**. (O, K.) — And Power, or strength. (O, K.)

**عَكَدَةٌ** The root of the tongue; (S, O, L, K;) as also **عَكَدَةٌ** and **عَكَدَةٌ**; (L;) i. e. the thick part thereof: (TA in art. **عَقَدَ**;) or the main part thereof: or the middle thereof. (L.) — And The root of the tail; (O, L;) as also **عَكَدَةٌ** [q. v.]. (L.) The pl. is **عَكَدَاتٌ** [or rather this is a coll. gen. n. of which **عَكَدَةٌ** is the n. un.]. (L.) — Also The base of the heart, (O, L, K, TA,) between the two lungs. (L, TA.) — And A feather with which bread is marked with points, like dots. (O, K.)

**مَعَكَدٌ** A place to which one has recourse, or betakes himself, for refuge, or protection. (O, K.)

**مَعَكَوَدٌ** Possible, or practicable. (K. [Omitted in the O and in the TA, except in as far as it is implied by what here follows.]) One says, **أَمْرٌ مَعَكَوَدٌ أَنْ تَفْعَلَ كَذَا**, (O, TA,) and **مَعَكَوَدٌ أَنْ تَفْعَلَ كَذَا**, (O,) meaning The utmost that is possible, or practicable, to thee is thy doing such a thing: (O, TA:) and **هَذَا الأَمْرُ عَكَدٌ** The utmost that is possible, or practicable, to thee is this affair. (TA.) — Also Remaining, staying, dwelling, or abiding, and keeping close. (O, K.) And Imprisoned, or confined. (Yaakoob, O, K.) — And, applied to food, Unfailing, constant, or permanent; (O, K, TA;) and prepared. (TA.)

**مُسْتَعَكَدٌ مَاءٌ** [A place in which water collects: see 10]. (TA.)

عكر

1. **عَكَرَ**, aor. **عَكَرَ**, (S, O, Mgh) and **عَكَرَ**, (Mgh, Mghb,) inf. n. **عَكَوَرٌ** (S, O) and **عَكَوَرٌ** (O) [and **مَعَكَرٌ**, occurring in the Ham p. 200], He, or it, (a thing, Mghb,) turned, or inclined; (S, O, Mghb;) turned back; returned: (Mgh, Mghb:) and **عَكَرَ** [likewise] signifies he, or it, turned or inclined; or became turned or inclined. (O.) — **عَكَرَ بِهِ بَعِيرُهُ** His camel turned with him towards his family, and overcame him; like **عَجَرَ بِهِ** [q. v.]; (S, O;) overcame him, and turned back. (Mghb.) — **عَكَرَ** **عَكَرَ**, aor. **عَكَرَ**, inf. n. **عَكَوَرٌ** and **عَكَوَرٌ**; and **عَكَرَ**; He turned back, or returned, against the thing. (K.) You say **قَرَمِنَ قَرْنَهُ ثُمَّ عَكَرَ عَلَيْهِ بِالرُمُحِ** [He fled from his adversary, or wheeled about widely from him, then] turned back against him with the spear: (A, TA:) and **عَكَرَ** [likewise] signifies he turned back [against his adversary] after fleeing, or wheeling about widely [from him]. (IDrd, O.) [Hence, **عَكَرَ عَلَيْهِ** + It (a saying) contradicted it, namely, another saying; it was contradictory, or repugnant, to it. See an

ex. voce سَعِيَ. — [And *He returned to the thing.* See an ex. voce قَرَدَ.] You say also عَكَرَ الزَّمَانَ Fortune turned towards him with good. (IKtt.) — [And عَكَرَ is also trans. as signifying *He made his soul to turn, &c., against another in fight: see Ham p. 200.*] — See also 4. — عَكَرَ, aor. ٤, (S, O, Mṣb, K,) inf. n. عَكَرَ, (S, Mṣb,) It (water, S, O, K, and wine, S, O, and beverage of the kind called نَبِيد, K, and oil, S, O) became dreggy, or feculent, (S, O, K,) thick, (S, O,) or turbid. (Mṣb.) — عَكَرَتِ الْمَسْرُجَةُ The lamp had dregs collected in it. (S, O.)

2: see the next paragraph in two places.

4. اعكروه; (S, O, Mṣb, K;) and عكروه, (S, Mṣb, K,) inf. n. تعكروا; (S, O, K;) *He rendered it* (namely, a fluid, O, or water, and beverage of the kind called نَبِيد, [&c.,] K) *dreggy, or feculent, (K,) or turbid: (O, Mṣb:) or* † the latter verb signifies, (S, O,) or signifies also, (K,) and so the former, (S, K,) *He put into it* (namely water, K, and wine, S, and نَبِيد, K, and oil, S) *dregs, (S, O, K,) or earth, or dust* (تربة [but this is perhaps a mistake of a copyist]); as also † عكروه, inf. n. عكروا. (IKtt, TA.) — See also 8.

6: see 8, in three places.

7: see 1, first sentence.

8. اعكروا: see 1, in two places. — Also *It* (darkness) *became confused; (S, Mṣb;) as though one part thereof turned back upon another, from the slowness of its clearing away: (S, O:) it* (night) *became intense in its blackness, and confused; (K;) as also* † اعكروا: (O, K;) or *it became dense in its darkness, and confused. (A.)* — اعكروا They (people) *became confused; (S;) as also* † تعاكروا: (S, O:) *they became confused, or mixed together, in war, or fight; (K;) as also* † تعاكروا: (TA:) *they became embroiled together in contention; (TA;) as also* † تعاكروا. (K.) [Hence,] اعتكروا الصراير [lit., *The wrangling of fellow-wives; meaning,*] † *confusion of discordant affairs. (TA.)* — اعكروا العسكر One part of the army returned upon another, so that it could not be numbered. (O, K.) — اعكروا المطر The rain became vehement: (K:) or copious and vehement. (S, TA.) — اعكروا الرياح, (S, O,) or الرياح, (K,) *The winds, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.)* — اعكروا Youthfulness continued (O, K) until its term was ended. (O.)

عَكَرَ i. q. أَصَلَ [Origin; and original state or condition, and natural disposition]; (S, O, K;) as also عَكَرَ. (S, O.) You say also هُوَ كَرِيمٌ الْعَكْرِ He is of generous origin. (TK.) And فَلَانَ عَكَرَهُ, (S, O, TA,) or أَوْضَهُ † عَكَرَهُ, (TA,) *Such a one sold the أَصَلَ* [meaning the fundamental property, i. e. the property itself,] of his land. (S, O, TA.) And رَجَعَ فَلَانٌ إِلَى عَكَرِهِ [Such a one returned to his original state or condition, or natural disposition: see عَكَرَ]. (S, O.) — Also *Custom;*

*habit: so in the prov., عَادَتْ لِعَكْرِهَا لَيْمَسٌ Lemees [a proper name of a woman] returned to her custom, or habit. (O, L.)* [See also عَكَرَ.] And it is said in a trad., that when the words اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ [in the Kur xxi. 1] were revealed, those who were in error refrained a little from what was forbidden, and then عَادُوا إِلَى عَكْرِهِمْ, i. e., *they returned to their original bad way of acting or of opinion, and to their evil deeds: (S, O, TA:) or, accord. to one relation of the trad.,* † *إلى عَكْرِهِمْ, to their filthiness, from عَكَرَ relating to oil: (O, TA:) but the former is the more proper. (TA.)*

عَكَرَ The dregs, feces, lees, or sediment, or what remains at the bottom, (S, Mgh, O, K,) of oil, (S, Mgh, O,) &c., (S, O,) and of the beverage called نَبِيد, (Mgh,) or of anything; (K;) *what is thick, and subsides, of oil and the like; (Mṣb;) the last and thick part of water and of wine and of oil: (S, O:) earth, or dust; syn. تربة. (IKtt [but see 4.] — Rust of a sword (IAqr, S, O, K) &c. (IAqr, S.) — See also عَكَرَ.*

عَكَرَ Dreggy, or feculent, wine [&c.]. (S, O.)

عَكَرَ A return to the fight, or charge, after fleeing or wheeling away. (S, O, TA.)

عَكَرَ: see عَكَرَ.

عَكَرَ One who returns to the fight after fleeing or wheeling away. (S, Mgh, O, K.) It is said in a trad., ائْتَمَرُ الْعَكَارُونَ لَا الْفَرَارُونَ (S, Mgh, O, TA) *Ye are they who return to the fight; not they who flee. (Mgh, TA.)* And عَطْفُونٌ signifies the like. (TA.)

عَكَرَ طَعَامٌ Much food or wheat. (ISh, O.)

### عَكَرَ

1. عَكَرَ عَلَى عَكَارَتِهِ, (K,) and عَلَى عَصَاهُ, aor. ٤, (A, O) inf. n. عَكَرَ and عَكَرَانَ, (O,) *He leaned, or stayed himself, (A, O, K,) upon his عَكَارَةَ, (K,) and upon his staff; (A, O;) as also* † تعكروا: (O, K:) or this verb signifies *he bent himself upon the عَكَارَةَ. (O.)* — عَكَرَ بِالشَّيْءِ, (IKtt, K,) inf. n. عَكَرَ, (O,) *He used the thing as a leader, or guide; (IKtt;) he guided himself with the thing. (O, K.)* — And *He grasped the thing with his fingers. (IKtt.)* — عَكَرَ الرُّمْحَ *He stuck the spear into the ground. (O, K.)* — And عَكَرَهُ *He struck him with the عَكَارَةَ. (O.)*

2. عَكَرَهُ, inf. n. تَعَكَّرَ, *He fixed the عَكَارَ [or pointed iron foot] upon it; (O, K;) namely, the spear. (O, K.)*

5. تَعَكَّرَ قَوْسَهُ *He made use of his bow as an عَكَارَةَ. (A.)*

عَكَوَزُ, or عَكَوَزُ: see the next paragraph.

عَكَوَزُ, (K,) or † عَكَوَزُ, like صَبُورٌ as written by Sgh, (TA,) or † عَكَوَزُ, (thus accord. to the O,) [or more probably, I think, † عَكَوَزُ,] *A thing like the*

جَبَّة [or socket of a spear-head], of iron, into which the أَجْذَمُ [app. meaning the person afflicted with elephantiasis] puts his leg, or foot. (Ibn-Abbād, O, K.) — See also عَكَارَةَ.

عَكَارَةَ: see عَكَارَةَ. — Also *A رَجٌّ [or pointed iron foot of a spear or the like]; as also* † عَكَوَزُ [or † عَكَوَزُ?]. (O.)

عَكَوَزُ: see عَكَارَةَ: — and عَكَوَزُ: — and عَكَارَ.

عَكَوَزُ: see عَكَارَ.

عَكَارَةَ (S, A, O, Mṣb, K\*) and † عَكَارَ, (A, K,) or this is a pl., (O,) [or a coll. gen. n.,] and accord. to the K † عَكَوَزُ, but correctly † عَكَوَزُ, as written by Sgh, (TA,) *A staff having a رَجٌّ [i. e. a pointed iron foot] (S, A, O, K) at the lower extremity, (O,) upon which a man leans, or stays himself: (TA:) or i. q. عَنَزَةٌ [q. v.]: (Mṣb:) pl. عَكَارَاتُ (S, O, Mṣb) and عَكَارَاتُ. (O, Mṣb.) — The first of these words is also used metonymically for مَنْصِبٌ [† *A post, an office, a function, or a magistracy*]: hence the saying فُلَانٌ مِنْ أَرْبَابِ الْعَكَارَاتِ [† *Such a one is of the functionaries, or magistrates*]: because officers of rank made use of walking-sticks]. (TA.)*

### عَكَسَ

1. عَكَسَهُ, aor. ٤, (A, Mṣb, K,) inf. n. عَكَسَ, (S, A, O, Mṣb, K,) *He reversed it; made the last part of it to be first, and the first to be last; or turned it hind part before, and fore part behind. (S, A, O, Mṣb, K.)* [Hence,] عَكَسَ الْكَلِمَةَ وَنَحْوَهُ, (A, O, K,) aor. and inf. n. as above, (O,) *He inverted, reversed, converted, or transposed, the language or sentence, and the like; [as, for instance, a word;] he changed its order by inversion or transposition: (A, O, K:) sometimes a word, when this is done, remains as at first; as in the instances of بَابٌ and حَوْجٌ and عَكَوَكَعٌ: (TA:) or he perverted its order (TA) [or its meaning: see مَعَكُوسٌ]. [Hence the phrase بِالْعَكْسِ Vice versa.] One says to him who speaks wrongly, لَا تَعَكِّسْ [Pervert not thou]. (A.) And † مَعَاكِسَةٌ with respect to language and the like is like عَكَسَ. (TA.) — [Hence, said of a mirror and the like, *It reflected it; namely, an object before it; because the object seen in it is reversed.*] — From the first of the significations mentioned above is derived the expression [used by the Arabs in the "Time of Ignorance"], عَكَسَ الْبَلِيَّةَ عِنْدَ الْقَبْرِ, [The tying, with her head turned backwards, of the she-camel that is left to die at the grave in which her master is buried]; because they used to tie her with her head turned backwards towards the part next her breast and belly, or, as some say, towards her hinder part next the back, and to leave her in that state until she died. (S, O.) And [hence, app.,] الْعَكْسُ also signifies *The confining a beast (دَابَّة) without fodder. (TA.)* You say also, عَكَسَ رَأْسَ الْبَعِيرِ, aor. ٤, *He turned the head of the camel [app. meaning backwards].**

(TA.) And عَكَسَ البَعِيرَ (IKtt, O, L, Mṣb,) aor. -, (Mṣb, [in the L, 2, which is evidently a mistranscription,]) inf. n. عَكَسَ (S, IKtt, O, L, K) and عَكَسًا (IKtt, L,) He tied the camel's neck to one of his fore legs while he was lying down: (IKtt, L, Mṣb:) or he tied the camel's fore shank to his (the camel's) arm with a rope, and then turned back the rope beneath his belly and tied it to his flank: (IDrd, O:) or he tied a cord in the fore part of the nose, or mouth, of the camel, (S, O, K,) [attaching it] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) or he put a halter (حَطَام) upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous: (El-Jaadee:) or, accord. to an Arab of the desert, he pulled the rein (جَوِير) of the camel, and kept fast hold of his head, so that he went an easy and a quick pace: and عَكَسَ الدَّابَّةَ is said to signify he pulled the head of the beast towards him, to make him go backwards. (TA.) — عَكَسْتُ عَلَيْهِ أَمْرَهُ i. q. رَدَدْتُهُ عَلَيْهِ [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Mṣb.) — عَكَسْتُهُ عَنْ أَمْرِهِ I prevented him from executing his affair. (Mṣb.) It is said in a trad. of Er-Rabeea Ibn-Kheythem, (TA,) اعْكُسُوا أَنْفُسَكُمْ عَنَّا عَنَّا عَنَّا بِالنَّجْمِ Rein in, or refrain, (TA,) or turn back, (A, TA,) yourselves [as one reins in, &c., horses by means of the bits and bridles]. (TA.) — And عَكَسَ الشَّيْءَ He pulled the thing towards the ground, and pressed it, or squeezed it, hard, then smote the ground with it. (TA.) — One says also, عَكَسْتُ, aor. -, inf. n. عَكَسَ, [app. meaning I poured milk upon broth; for it is said to be] from عَكِيسَ in the first of the senses assigned to it below: (O:) or العَكْسُ signifies the pouring عَكِيسَ, meaning as first expl. below, upon طَعَامٍ [or food]: (K:) and اعْتَكَسَ اللِّبَنُ signifies the same as عَكَسَ: (TA:) [or both of these verbs are intrans.]; عَكَسَ and اعْتَكَسَ from اللِّبَنُ signify the same [app. without اللِّبَنُ]. (JM.)

2. عَكَسَ, inf. n. تَعَكَّسَ, [He said the contrary of what he meant; spoke ironically.] (A and Mgh in art. حَرَسَ. [In the former, تَعَكَّسَ is coupled with تَهَيَّأَ, which signifies the same.]

3. عَاكَسَ and عَاكَسًا [are inf. ns. of عَاكَسَ]: for the former see 1, near the beginning. — عَاكَسَ دُونَ ذَلِكَ الْأَمْرِ عَاكَسًا وَمِكَاسًا [In the way to the accomplishment of that affair is] a striving to turn [therefrom]: (A, TA:) or a mutual seizing of the forelock: (A, O, K, TA:) [عَاكَسَ and مِكَاسًا may signify alike:] or مِكَاسًا is an imitative sequent. (O, \*K, \*TK.)

5. تَعَكَّسَ فِي مَشِيَّتِهِ [He moved along like the viper in his gait;] he went along like the viper, (Lth, O, K, TA,) as though his veins had become dry, or stiff: said of a man: sometimes a drunken man goes along thus. (Lth, O, TA.)

7. اعْتَكَسَ, said of a thing, i. q. اعْتَكَسَ; (O,

K;) each is quasi-pass. of عَكَسَهُ [and signifies, therefore, It became reversed; the last part of it became first, and the first last; or it became turned hind part before, and fore part behind: it (language) became inverted, reversed, converted, or transposed: or its order, or meaning, became perverted]. (TA.) You say, الْحَدُّ يَطْرُدُ وَيَتَعَكَّسُ [The definition is of uniform, or general, application, and may become inverted, or converted: for instance, you may say, "a man is a rational animal," and "a rational animal is a man"]. (A, TA. [See also العَكْسُ in Kull p. 255.]) You say also, انْعَكَسَ الْحَالُ The state, or condition, became reversed. (TA.)

8: see 7: — and see also 1, last sentence.

[عَكْسٌ, an inf. n. used as an epithet in which the quality of a subst. predominates; The reverse either in respect of order or of sense, i. e. the converse or the contrary, of a proposition &c. You say, هَذَا عَكْسُ هَذَا This is the reverse, &c., of this.]

عَكَسَ The cord which is tied in the fore part of the nose, or mouth, of a camel, (S, O, K,) [and attached] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) the cord mentioned in explanations of عَكَسَ البَعِيرَ [q. v.]. (S, O, K.)

عَكِيسَ Milk poured upon broth, (O, K,) in whatever state it [the former] be. (O.) And (O, K) إِهَالَةٌ [or melted fat, &c.,] poured upon it, after which it is drunk: (S, O, K:) or flour upon which it is poured, and which is then drunk. (A'Obeyd, TA.) — Also A shoot of a grape-vine that is reversed (يُعَكَّسُ) under the ground to [come forth at] another place. (S, O, K.) — نَيْلَةٌ عَكِيسَةٌ A dark night. (O, K.) — إِبِلٌ عَكِيسَةٌ Many camels. (O, K.)

كَلَامٌ مَعْكُوسٌ Language, or a sentence, inverted, reversed, converted, or transposed: (A:) or perverted in order, or in meaning. (Mṣb.)

عكف

1. عَكَفَ عَلَيْهِ, aor. 2 and -, [the former, only, mentioned in the Mgh, and only the latter in the CK.] inf. n. عَكَفٌ (S, O, Mṣb, K) and عَكَفًا (Mṣb, TA,) or the latter is of the trans. verb, (T, TA,) He kept, or clave, to it constantly, or perseveringly; (S, Mgh, \*O, Mṣb, K, TA;) namely, a thing; (S, O, Mṣb;) not turning his face from it: or, as some say, he continued intent upon it: (TA:) and, accord. to Er-Rázee, عَلَيْهِ اعْتَكَفَ would be agreeable with analogy, in the sense of عَلَيْهِ عَكَفَ, but has not been heard. (Har p. 682.) Hence, in the Kur [vii. 134], يَعْكُفُونَ عَلَى أَصْنَامِهِمْ (S, \*O, TA,) or يَعْكُفُونَ, accord. to different readers, (O, TA,) i. e. A people keeping, or cleaving, constantly, or perseveringly, to the worship of idols belonging to them; (Ksh;) or continuing intent upon the worship of idols belonging to them. (Bd, Jel.) — And عَكَفٌ [عَكَفٌ فِي مَكَانٍ] signifies The keeping, or

cleaving, to a place. (TA.) See also 8. — And one says, عَكَفَتِ الْخَيْلُ بِقَائِدِهَا meaning أَقْبَلَتْ عَلَيْهِ [i. e. The horses, or horsemen, (for the latter may be meant notwithstanding the fem. pronoun, agreeably with an ex. in De Sacy's Gram., sec. ed., ii. 265,) advanced, or approached, towards their leader; or kept, or clave, to him]. (TA.) — And عَكَفُوا حَوْلَهُ They went round it; (S, O, K;) namely, a thing. (S, O.) El-Ajzaj says,

عَكَفَ التَّبِيطُ يَلْعَبُونَ الْفَنَزَجَا

[Like the going round of the Nabathæans playing the game called فَنَزَج: in which عَكَفَ is probably used by poetic license for عَكَفُوا]. (S, O.) And in like manner one says, عَكَفَتِ الطَّيْرُ عَلَى الْقَتِيلِ,

(O,) or حَوَّلَ الْقَتِيلَ (K,) [The birds went round the slain person], inf. n. عَكَفٌ. (TA.) And عَكَفَ الْجَوْهَرُ فِي النَّظِيرِ (S, O, K) i. e. [The gems] went round [among the strung beads]. (O, K.)

— And عَكَفَ signifies also تَأَخَّرَ [He went back or backwards, &c.; or became, or remained, behind; &c.]. (O, K.) — عَكَفَهُ, aor. 2 and -, [the former, only, mentioned in the Mgh, and only the latter in the CK.] inf. n. عَكَفٌ (S, O, Mṣb, K,) He, or it, made him, or it, still, or motionless: (S, O:) and he, or it, detained, withheld, or debarred, him, or it; (S, Mgh, O, Mṣb, K;) as also عَكَفَهُ (O, \*TA,) inf. n. تَعَكَّيْفٌ; (TA;) and so عَكَفَ بِهِ. (Har p. 293.) One says, عَكَفْتُهُ

عَنْ حَاجَتِهِ (Mṣb,) aor. and inf. n. as above, (TA,) I withheld him from the object of his want: (Mṣb:) or I turned him away, or back, therefrom. (TA.) And مَا عَكَفَكَ عَنْ كَذَا [What has withheld thee, or turned thee away or back, from such a thing?]. (S, O.) — See also 2. — عَكَفَ (O, K,) inf. n. عَكَفٌ (O,) also signifies رَعَى [app. as trans., meaning He tended, or pastured, cattle; &c.]. (O, K.) — And i. q. أَصْلَحَ [He put into a good, sound, right, or proper, state; &c.]. (O, K.)

2: see 1, last quarter. — One says, عَكَفَ

السَّلْكُ الشُّوْطُ i. e. [The thread of the necklace] kept from becoming scattered [the things suspended therefrom]. (O, from a verse of El-Aashâ.) — And عَكَفَ النَّظْمُ, inf. n. تَعَكَّيْفٌ, The strung beads had gems disposed in regular order (نُصِدَ, Lth, O, or نَظِمَ, K) among them. (Lth, O, K.) — And عَكَفَ الشَّعْرُ The hair was crisped, curled, or twisted, and contracted. (O, K.) And عَكَفَتِ شَعْرَهَا She (a woman) made her hair to cleave together, one part to another, and disposed it in plaits; as also عَكَفْتُهُ; (Ham p. 267;) but, accord. to Lth, they seldom said عَكَفَ in relation to hair that is termed مَعْكُوفٌ, i. e. "combed and plaited," though, if this were said, it would be correct. (O.)

[3. عَاكَفَ, accord. to Reiske, as mentioned by Freytag, (app. followed by an accus.,) signifies He clave continually to the side of any one.]

5. تَعَكَّفَ He confined, restrained, withheld, or

debarred, himself; (O, K;) as also **اعتكف**: one should not say **انعكف**. (K.)

7: see what next precedes.

8: see 1, first sentence: and see also 5. — **اعتكف**, (Mgh, O, Mṣb, K,\*) or **اعتكف في المسجد**, (S, O,\*) and **عكف فيه**, signify the same, (O, K,) i. e. *He secluded himself, (S, O, TA,) or remained, (Mgh, TA,) in the mosque, or place of worship, (S, Mgh, O, TA,) performing a particular sort of religious service, with the observance of certain conditions, (Mgh,) [during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,] not going forth therefrom except for human necessity: (TA:) اعتكاف is thus termed because it is the withholding oneself from the customary exercises of freedom of action in the disposal, or management, of affairs. (Mṣb.)*

**عكف** *Crisp, curly, or twisted, and contracted, hair. (Ibn-Abbād, O, K.)*

**عاكف** *Keeping, or cleaving, constantly, or perseveringly, [في مكان على شيء, and في مكان في a place:] (S, O:\*) or continuing intent [upon a thing]: and remaining, staying, dwelling, or abiding, in a place: (O:) pl. عاكفون and عاكفون (O, K, TA) and عاكف. (TA.) One says, فلان عاكف على فرج حرام [Such a one is keeping, or cleaving, constantly, or perseveringly, to an unlawful فرج]. (S, O.)*

**معكف** *Bent, crooked, contorted, or distorted. (TA.) [See also معكف.]*

**معكوف** *Made still, or motionless: and detained, withheld, or debarred. (S, O.) Hence معكوفاً in the Kur [xlvi. 25], (S, O,) meaning Being detained, or withheld; (Mgh, TA;) as expl. by Mujāhid and Ḍā. (TA.)—And Hair combed and plaited. (O, K.) [See also معكوف, voce معكف.]*

**معتكف** *A man's place of اعتكاف [or self-seclusion in a mosque or the like: see 8]. (TA.)*

## عكم

1. **عكم المتاع**, (S, K,) aor. ع, (K,) inf. n. **عكّم**, (TA.) *He bound [or tied up] the goods, (S, K,) with a string, (S,) or rope, (TA,) in a garment, or piece of cloth, (K,\* TA,) [so as to form a bundle, or the like,] by spreading the garment, or piece of cloth, and putting the goods in it, and binding it: the goods thus bound being then called عكّم. (TA.)—And عكم البعير He bound, upon the camel, [or, app., upon each side of the camel,] the عكّم. (S.)—And عكمت الرجل I bound, for the man, the عكّم. (S.) See also 4.—عكم البعير, inf. n. عكّم, signifies also [He muzzled the camel;] he bound the mouth of*

*the camel. (TA. [In this sense it is probably formed by transposition from عكّم; for the latter is better known.]) عكّمه عن زيارته, inf. n. عكّم, He turned him away, or back, from visiting him. (TA.) And عكّمنا, (S,) or عكّمه, (K,) inf. n. as above, (S,) He was turned away, or back, from visiting us, or him. (S, K.) عكّم لأرض كذا, (K, [thus in my MS. copy, in the CK الأرض كذا,]) inf. n. as above, (TA,) He repaired, or betook himself, [as though properly meaning he bound his goods upon his camel or camels, for the purpose of repairing,] to such a land. (K.)—And عكّم, (K,) aor. and inf. n. as above, (S, TA,) He expected, or waited. (S, K.)—And He returned, or turned back, syn. كّر, (S, K, TA,) عليه [against him], (K, TA,) after fleeing. (S, TA.)—And ما عكّم عن شتمه He did not hold back from reviling him. (K,\* TA.) عكمت الإبل: see what next follows.*

2. **عكمت الإبل**, (S, K,) inf. n. **تعكّم**, (S,) *The camels became fat, and laden with fat upon fat; (S, K;) as also عكمت, (K,) inf. n. عكّم. (TA.)*

3. **المعكامة**, relating to two men, or two women, *The being together in a state of nudity, without anything intervening between their two bodies: which is forbidden: thus expl. by Et-Taḥāwee. (TA.)*

4. **اعكّمه** *He assisted him to perform what is termed العكّم [i. e. the binding, or tying up, of his goods, or the binding them upon a camel]; (S, K;) [and so عكّمه; for] a man says to his companion, أعكّمني and أعكّميني, meaning Assist thou me to perform العكّم; like as one says أخلّبني [and أخلّبيني, meaning “Assist thou me to milk.” (Fr, TA.)*

8. **اعتكّموا** *They equalized the أعدل [i. e. the burdens called أعكام, pl. of عكّم], in order to their taking them up and carrying them, (K, TA,) and binding them upon the camel, or camels, that was, or were, to bear them: Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA.)—And اعتكّم الشيء The thing was, or became, heaped up, one part upon another: (K:) or mixed. (TA.)*

**عكّم** *A [thing such as is called] نمط [q. v.]. (TA. [See also the next paragraph, near the end.])—And hence, as being likened thereto, (TA.) The interior of the side: (K, TA:) occurring in a trad. (TA.)*

**عكّم** *A burden that is borne on one side of a camel or other beast, made equiponderant to another burden; syn. عدن; (S, Mgh, K;) i. e. one of two such burdens: (S:) so called as long as containing goods: two such burdens are bound upon the two sides of the [women's camel-vehicle called] هودج: or, accord. to A'Obeyd, a burden, and a burden such as is described above, containing receptacles of various sorts of food, and goods: (TA:) pl. أعكام; (Az, M, K;) accord. to the*

*M, the only pl.; but accord. to Az, عكّم also. (TA.) كعكمتي العير [Like the two equiponderant burdens of the ass] is a prov. applied to two men who are equals in eminence or nobility. (TA.) And one says, وقع البصطريغان عكمتي عير, and كعكمتي عير, meaning The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also عدل, last sentence.])*

—Also *A bundle (كارة, K, TA) of clothes [&c., put in one piece of cloth and tied up]: (TA:) pl. عكّم. (K.) See also 1, first sentence.—And A نمط [q. v.] in which a woman puts what she lays up for a time of need (ذخيرتها). (S, K. [See also عكّم.])—See also عكام.—Also The بكرة [i. e. pulley, or sheave of the pulley,] of a well. (K.)*

**عكّم** *A corner of the belly: (K:) pl. عكّم. (TA.) Some restrict it to negative phrases: they say, ما بقي في بطن الدابة هزمة ولا عكمة إلا امتلأت [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.)*

**عكام** (S, K, TA) and **عكّم** (K, TA) *The thing, (K, TA,) i. e. rope, (TA,) or string, (S, TA,) with which one binds goods: (S, K, TA:) and the former, if not a mere repetition in the K, may signify also the thing [or muzzle, more commonly called عكام,] with which the mouth of a camel is bound: (TA:) the pl. of the former is عكّم, (so in copies of the K,) or عكّم. (So in the TA.)*

**عكّم**: see **معكّم**. — Also *A woman who usually brings forth a male after a female. (K.)*

**عكام** *One who binds the burdens upon the camels that are to bear them: (TA:) [thus applied in the present day: and also to one who has the charge of the baggage and tents: coll. gen. n. with 5.]*

**معكّم** *A place of turning away or back; (S, TA;) and (TA) so عكّم, (K, TA,) as in the saying ما عنده عكّم [He has not a place of turning away or back]. (TA.)*

**معكّم** *Compact, or hard, in flesh; (S, K;) applied to a man. (S.) [See also what next follows.]*

**معكّم** + **كبير** *A man hard in the flesh, and كبير كبير المفاصيل [app. a mistranscription for كبير المفاصيل large in the joints]; likened to the عكّم: and, accord. to IḌā, a boy, or young man, plump and pampered. (TA.)*

**معكّم** [app. **معاكّم**] *A man asking another to assist him in the binding of the burdens upon his camel. (Ḥam p. 233 l. 21.)*

## عكن

5. **تعكن**, said of the belly (S, Mṣb, K) of a girl, or young woman, (K,) *It had creases, or wrinkles, originating from fatness. (S, Mṣb, K.)—And It (a thing) was, or became, heaped up, one part upon another, and folded. (TA.)*

**عُكْنَةٌ** A crease, or wrinkle, in the belly, originating from fatness: pl. **عُكْنٌ** (S, Mgh, Mṣb, K) and (S, Mṣb) sometimes they said (Mṣb) **أُعْكَنُ** [which is a pl. of pauc.]. (S, Mṣb, TA.) — **دِرْعُ عُكْنِ الدِّرْعِ** means *The folds of the coat of mail*: so in a verse cited voce **أُخْسَسَ**: one says **ذَاتُ دِرْعِ عُكْنٍ** [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA.)

**عُكْنَاءُ** A girl, or young woman, having creases, or wrinkles, in her belly, originating from fatness; as also **مُعْكَنَةٌ**. (K.) — And A she-camel thick in the teats (K, TA) and in the flesh of the udder; and in like manner a ewe or goat. (TA.)

**عُكْنَانٌ**, and sometimes pronounced **عُكْنَانٌ** [app. by poetic license], (S,) or **إِبِلٌ عُكْنَانٌ** and **عُكْنَانٌ**, (K,) Numerous camels: (S, K:) or numerous great camels. (TA.)

**عُكْنٌ** The neck: (K:) app. a dial. var. of **عُجَانٌ**, of the dial. of El-Yemen. (TA.)

**عُكْنَاءُ**: see **عُكْنَاءُ**.

عل

1. **عَلَّه**, aor. ʔ (S, O, Mṣb, K) and ʔ, (S, O, K,) inf. n. **عَلَّل** (Mṣb, K) and **عَلَّل**, (K,) *He gave him to drink the second time*; (S, O, Mṣb, K;) and so **أَعْلَهُ**, (K, TA,) inf. n. **إِعْلَالٌ**. (TA.) [See also 2 and 4.] — [Hence, + *He dyed it a second time*; namely, a hide: see a verse cited voce **مُحْلِفٌ**.] — Hence [also], (TA,) **عَلَّ الضَّارِبُ** **عَلَّ الضَّرْبَ** † *The beater plied the beaten with a continued beating*; (S, O, K, TA;) and so **عَلَّه** **ضَرْبًا**. (TA.) — And **عَلَّه** **مُضَاعَفٌ يَعْطَلُ بِهِ** † [The gift of God is redoubled; He bestows it upon his servants one time after another]. (TA.) — And **عَلَّ**, (Mṣb, K,) or **عَلَّ بِنَفْسِهِ**, the verb being also intrans., (S, O,) aor. ʔ (IAḡr, Mṣb, K) and ʔ, (IAḡr, K,) inf. ns. as above, (TK,) *He drank* (IAḡr, S, O, Mṣb, K) *the second draught*: (IAḡr, S, O, K:) or *drank after drinking, uninterruptedly*: (K:) and **عَلَّتْ الإِبِلُ**, aor. ʔ and ʔ, *The camels drank the second draught*. (TA.) — And **هَذَا طَعَامٌ قَدْ عَلَّ مِنْهُ** *This is food of which some has been eaten*. (Kr, K,\*) — **عَلَّ**, aor. ʔ, (IAḡr, Mṣb, K,) inf. n. **عَلَّل**, (TA,) *He (a man, IAḡr, Mṣb) was, or became, diseased, sick, or ill*; (IAḡr, Mṣb, K;) and (Mṣb, K) so **أَعْلَلُ**, (S, O, Mṣb, K,) inf. n. **إِعْلَالٌ**; (K;) and so **عَلَّ**, in the pass. form: — and the trans. verb is **عَلَّه**, [syn. with **أَعْلَهُ**], aor. in this case ʔ. (Mṣb. See 4.) — [عَلَّ الشَّيْءُ is mentioned in the S, with the addition **فَهُوَ مَعْلُولٌ**, but without any explanation; perhaps as meaning *The thing was caused*; from **عَلَّةٌ** “a cause,” of which **مَعْلُولٌ** (q. v.) is the correlative: but the context seems to indicate that it means *the thing was used for the purpose of diverting from some*

want: Goliath appears to have read **عَلَّ**, and to have been led by what next precedes it in the S to render it *loco alterius rei fuit lactavitve res.*]

2. **تَعَلَّلَ** signifies *The giving to drink after giving to drink*. (S.) See 4. [And see also 1, first sentence.] — And *The plucking fruit one time after another*. (S.) — And **عَلَّه**, (S, O, K,) inf. n. as above (K) [and **تَعَلَّه**, q. v.], *He diverted, or occupied, him [so as to render him contented] with it*; (S, O, K;) namely, a thing, (S, O,) or food, &c., (K, TA,) as, for instance, discourse, and the like; (TA;) *like as the child is diverted, or occupied, with somewhat of food, by which he is rendered contented to be restrained from milk*. (S, O, TA,\*) One says, **فُلَانٌ يَعْطَلُ نَفْسَهُ بِتَعَلَّةٍ** [Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting]. (S, O.) [See also **مُعَلَّلٌ**. And see 5.] — Also *The assigning a cause*: and *the asserting a cause*. (KL.) [One says, **عَلَّه بِكَذَا** *He accounted for it by assigning as the cause such a thing*: and he asserted it to be caused by such a thing.]

3. **عَالَتُ النَّاقَةَ** *I milked the she-camel in the morning and the evening and the middle of the day*: (Lh, O, TA:) in the K, erroneously, **عَالَّتْ النَّاقَةَ** [as meaning *the she-camel was milked at those times*]: (TA:) and the subst. is **عِلَالٌ**: (K:) [but there is no reason why this should not be regarded as a reg. inf. n.:] Lh cites this verse, (O,) of an Arab of the desert, (TA,)

• **الْعَنْزُ تَعْلَمُ أَيْ لَا أُكْرِمَهَا**  
• **عَنِ الْعِلَالِ وَلَا عَنْ قَدْرِ أَضْيَائِي**

[The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cooking-pot of my guests]: (O:) or, accord. to Az, **عِلَالٌ** signifies *the milking after milking, before the udder requires it by the abundance of the milk*. (TA.) [See also 6.]

4. **أَعْلَلْتُ الإِبِلَ** *I brought, or sent, back the camels from the water* (S, O, K) *after they had satisfied their thirst*, (O,) or *before they had satisfied their thirst*: (S, K:) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with **عَلَّ**; (S, O, K;) [see 4 in art. **عَلَّ**]; as though it were from the meaning of “thirsting;” but the former is what has been heard; (S, O;) and it means *I gave the camels to drink the second draught, or watered them the second time, and then brought them, or sent them, back from the water, having their thirst satisfied*; and thus, too, means **عَلَّلْتُ الإِبِلَ**; *the contr. of أَعْلَلْتُهَا. (TA.) See also 1, first sentence. — And **أَعْلَلُ القَوْمَ** *The people, or party, were, or became, persons whose camels had drunk the second time*. (S, O, K,\*) — **أَعْلَلَهُ اللهُ** *God caused him to be diseased, sick, or ill*; (Mṣb, K;) as also **عَلَّه**, aor. ʔ. (Mṣb.) One says, **لَا أَعْلَلُكَ اللهُ**, meaning *May God not smite thee with a disease, a sickness, or an illness*. (S, O.) — And **أَعْلَلَهُ***

signifies also *He made him, or pronounced him, to have an excuse* (**جَعَلَهُ ذَا عِلَّةٍ**): whence **إِعْتِلَاتُ الفُقَهَاءِ** [The excusings of the lawyers]. (Mṣb.)

5. **تَعَلَّلَ بِهِ** *He diverted himself*, (S,) or *occupied himself so as to divert himself*, (K,) and (S, in the K “or”) *contented, or satisfied, himself, or he was, or became diverted, &c., with it*; (S, K;) as also **أَعْتَلَّ**: (K:) as, for instance, with a portion of food, [so that the craving of his stomach became allayed,] before the [morning-meal called] **غَدَاةٌ**; (M voce **سَلَفَةٌ**, and K voce **نُجَّةٌ**, &c.;) and as a beast does with the cud: (TA:) *he occupied himself so as to divert himself, and fed [or sustained] himself, with it*: (Har p. 23:) and *he whiled away his time with it*. (W p. 55.) And **تَعَلَّلَ بِالْمَرْأَةِ** *He diverted himself with the woman*. (K.) — And **تَعَلَّلَ** signifies also *He occupied himself vainly*. (S and TA in art. **جَدِبَ**: see a verse cited voce **جَادِبٌ**.) — And *He made an excuse*. (KL. [See also 8.]) — And **تَعَلَّلْتُ مِنْ** **تَعَلَّاتُ**, and **تَعَلَّاتُ**, (K, TA,) as also **تَعَلَّاتُ**, without teshdeed, (TA, [see 5 in art. **عَلُو**]) *She passed forth from her state of impurity consequent upon childbirth*, (K, TA,) and *became lawful to her husband*. (TA.)

6. **هُوَ يَتَعَالُ نَاقَتَهُ** means *He milks the she-camel* [q. v.] of his she-camel. (TA. [See also 3.]) And **الصَّبِيُّ يَتَعَالُ بِبَدْيِ أُمِّهِ** [perhaps correctly **تَدْيِ أُمِّهِ**, and app. meaning *The child exhausts the she-camel, or remains of milk, in the breast of his mother*]. (TA.) — And **تَعَالَتُ النَّاقَةُ** † *I elicited from the she-camel what power she had [remaining] of going on*. (S, O.) — And **تَعَالَتُ نَفْسِي** signifies the same as **تَلَوْتُمَهَا** [app. meaning *I waited for myself to accomplish a want, or an object of desire, so that I might avoid blame*: for **تَلَوْتُ** as signifying **تَنَظَّرَ** and **تَنَظَّرَ** is trans. as well as intrans.; and seems to be originally similar to **تَأَثَّرَ** and **تَحَنَّنَ** &c.]. (TA.) — See also 5, last sentence.

8. **أَعْتَلَّ**: see 1, latter half. — [Hence, **أَعْتَلَّتْ الرِّيحُ** † *The wind became faint, or feeble*.] — See also 5, first sentence. — Also *He excused himself; or adduced, or urged, an excuse, or a plea*; (MA, K, TA,\*) or *he laid hold upon a plea, or an allegation*. (El-Farábee, Mṣb.) You say, **أَعْتَلَّ عَلَيْهِ بَعْلُهُ** (S, MA, O) *He adduced, or urged, an excuse, or a plea, or pretext, for it*. (MA.) And hence, **إِعْتِلَاتُ الفُقَهَاءِ** [The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold]. (Mṣb.) — **أَعْتَلَّهُ** *He hindered, prevented, impeded, or withheld, him; turned him back or away; retarded him; or diverted him by occupying him otherwise; from an affair*. (S, O.) — And (S, O, in the K “or”) *He accused him of a crime, an offence, or an injurious action, that he had not committed*. (S, O, K.)

R. Q. 2. **تَعَلَّلَ** *He, or it, was, or became, unsteady, or shaky, and lax, or uncompact*. (K.)

عَلَّ and لَعَلَّ and عَلَّكَ and لَعَلَّكَ : see عَلَّ, below. — عَلَّ عَلَّ (K, TA, in the O written as one word,) *A cry by which one chides sheep or goats* (Yaşkoob, O, K) and *camels*. (O.)

عَلَّ : see art. علو.

عَلَّ and لَعَلَّ (S, O, Mughnee, K) are dial. vars.; or the former is the original, the L being augmentative, (S, O, Mughnee,) prefixed for the purpose of corroboration: the meaning is expectation of a thing hoped for or feared; (S, O;) importing hope, or eager desire, and fear, or caution: (S, O, K:) each is a particle, like إِنَّ and لَيْتَ and كَأَنَّ and لَكِنَّ: (S, O:) and like عَسَى [q. v.] in meaning; but like إِنَّ in government; (Mughnee;) governing the subject in the accus. case, and the predicate in the nom.: one says, عَلَّكَ تَفَعَّلُ [*Maybe, or perhaps, thou wilt do such a thing*], and عَلَّيْ أَفَعَّلُ [*Maybe I shall do*], and عَلَّيْ أَفَعَّلُ; and sometimes they said, عَلَّيْ and عَلَّيْ; (S, O;) and one says also عَلَّ and لَعَلَّ, with the L quiescent, and عَلَّكَ and لَعَلَّكَ: (O:) [and accord. to general usage, one says, لَعَلَّ زَيْدًا قَائِمًا [*May-be Zeyd is standing*]:] and the tribe of 'Okeyl made each to govern the subject in the gen. case, (S, O, Mughnee,) saying, لَعَلَّ زَيْدًا قَائِمًا; (S, O;) and allowed the pronouncing عَلَّ and لَعَلَّ: (Mughnee;) sometimes its subject is suppressed, as in عَلَّ أَنْ أَتَقَدَّمَ, meaning عَلَّيْ أَنْ أَتَقَدَّمَ [*May-be I shall precede*]: (Ham p. 517:) the Koofees allow the mansoob aor. [immediately] after, on the authority of the reading of Hafş, [in the KUR xl. 38,] لَعَلَّيْ أَبْلُغُ الْأَسْبَابَ [*May-be I may reach the places of ascent, or the regions, or tracts, of the heavens*]. (Mughnee.) Other dial. vars. of عَلَّ are mentioned in art. لعل [q. v.]. (K.)

عَلَّ : see عَلَّلُ, in two places. — Also [in the CK erroneously with damm to the ع in all the senses here following that are expl. in the K] *An emaciated tick*: (S, O:) or *a big-bodied tick*: or *a small-bodied one*: (K, TA:) pl. عَلَّلُ. (TA.) — And *A man advanced in age*, (S, O, K,) *small in body*, (S, O,) or *slender, or spare*; (K;) as being likened to the tick. (S, O.) And anything slender (دَقِيقٌ, for رَفِيقٌ in the K is a mis-transcription, TA) *in body, advanced in age*. (M, K, TA.) And *A man whose skin is contracted by disease*. (IDrd, O, K.) — Also *One in whom is no good*: Esh-Shenfarà says, وَنَسْتُ بَعَلَّ [*And I am not one in whom is no good*: but the context seems rather to require one of the other meanings mentioned above: and another reading (بَعَلَّ) is mentioned by De Sacy, in his Chrest. Ar., 2nd ed., ii. 359]. (O, TA.) — Also *A man who visits women much, or often*, (K, TA,) and *diverts himself with them*. (TA.) — And *A big-bodied, large he-goat*. (K.)

عَلَّ and عَلَّلُ : see عَلَّلُ.

عَلَّةُ *A [single] second draught*. (Mgh.) — And hence, (Mgh,) *A woman's fellow-wife*; her hus-

*band's wife*: (Mgh, Mgb, K:) or, as some say, *a step-mother*: but the former is the more correct meaning: (Mgh:) pl. عَلَّاتُ. (Mgb.) Whence, *أَوْلَادُ بَنُو الْعَلَّاتِ* *The sons of one father by different mothers*: as though, when he added by marriage a second wife to the first, he took a second draught. (S, Mgh, O, Mgb, K.) *أَوْلَادُ الْأَعْيَانِ*, the sons of the same father and mother. (Mgb.) Accord. to IB, one says, *هُمَا أَخَوَانِ مِنْ صَرَّتَيْنِ*; [They two are brothers from two fellow-wives]; but they did not say, *مِنْ صَرَّةٍ*: and accord. to ISh, one says, *أَوْلَادُ عِلَّةٍ* and *هُمُ بَنُو عِلَّةٍ*. (TA.) And it is said in a trad., *الْأَنْبِيَاءُ بَنُو عِلَّاتٍ*, (Mgh,) or *أَوْلَادُ عِلَّاتٍ*, (TA,) meaning *The prophets are of different mothers, but of one religion*: (T, Mgh, TA:) or *of one faith, but of different religious laws or ordinances*. (Nh, TA.) — See also عَلَّاتَةٌ.

عِلَّةٌ *An accident that befalls an object and causes its state, or condition, to become altered*. (TA.) — And hence, (TA,) *A disease, sickness, or malady*; (S, O, K, TA;) because, by its befalling, the state becomes altered from strength to weakness; so says El-Munáwee in the "Tow-keef:" (TA:) or *a disease that diverts [from the ordinary occupations; app. regarded as being from what next follows]: pl. عِلَّلُ* (Mgb) [and عَلَّاتُ]. — Also *An accident, or event, that diverts the person to whom it occurs from his course*, (S, O, K,) or *from the object of his want*: (M:) as though it became a second occupation hindering him from his former occupation. (S, O.) — And [hence,] *an excuse; an apology; a plea whereby one excuses himself*. (TA.) Hence, (K, TA,) *لَا تَعْدُمُ حُرُوقًا عِلَّةً* [expl. in art. حرق]. (K, TA.) [See also another ex. in art. سأل, conj. 3.] — And *A cause*: [and particularly *an efficient cause*]: (M, K:) one says, *هَذَا عِلَّةٌ لِهَذَا* *This is a cause of this*: (M:) and *هَذِهِ عِلَّتُهُ* *This is its cause*: (K:) [and *عِلَّةٌ وَمَعْلُولٌ* *Cause and effect*; a phrase of frequent occurrence in theological and other works:] and [sometimes *عِلَّةٌ* signifies *a pretext, or pretence*]: it is said in a trad. of 'Aisheh, *فَكَانَ عَبْدُ الرَّحْمَنِ يَضْرِبُ رِجْلِي*, meaning *And 'Abd-er-Rahmán was beating my leg with the pretext, or pretext, of his beating the side of the camel with his leg*. (TA.) — The phrase *عَلَّيْ عَلَّاتِهِ* means *In every case*. (S, O, K.) Zuheyr says,

إِنَّ الْبَحِيلَ مَلُومٌ حَيْثُ كَانَ وَ  
بَيْنَ الْجَوَادِ عَلَّيْ عِلَّاتِهِ هَرِيمٌ

[*Verily the niggard is blamed wherever he be; but the liberal in all his circumstances is Herim*]: (S, O:) meaning his companion Herim Ibn-Sinán El-Murree. (S in art. هريم.)

عَلَّلُ and عَلَّ [both mentioned in the first paragraph as inf. ns.] *The second draught*: or *drinking after drinking, uninterruptedly*: (V

the former signifies *a second drinking*; one says *عَلَّلُ بَعْدَ نَهْلٍ* [*a second drinking after a first drinking*]: (S, O:) or *a drinking after drinking*: (Mgb:) and the *second watering of camels*; the first being termed the نَهْل: (As, TA:) these two terms are also similarly used in relation to suckling: and one of the unknown poets says,

ثُمَّ أَتَيْتِي مِنْ بَعْدِ ذَا فَصَلَّى  
عَلَّيْ النَّسْبِيَّ نَهْلًا وَعَلَّيْ

[*Then he turned, or turned away or back, after that, and blessed the Prophet a first time and a second time*]. (TA.) — Also, the former, *Food that has been eaten*. (Kr, TA.) [See also نَهْل.]

عَلَّلُ : see عَلَّلُ.

عَلَّلُ : see عَلَّ; of which it is said in the K to be the subst., though app. the inf. n.

عَلُولُ *Some light food with which the sick person is diverted or occupied [so as to be rendered contented]*: pl. عِلَّلُ. (TA.)

عَلِيلٌ *Diseased, sick, or ill*; (S, Mgb;) and so with ة applied to a woman: (Mgh:) or, the former, *rendered diseased &c. by God*; [being used as the pass. part. n. of *أَعْلَهُ* in the phrase *أَعْلَهُ اللَّهُ*;] (K;) as also *مَعْلٌ*, (Mgb, K,) agreeably with rule, but this is seldom used; (Mgb;) and *مَعْلُولٌ*, from *عَلَّهُ اللَّهُ*; (Mgb;) or this last should not be said, for, though the theologians say it, it is not of established authority. (K, TA.) — *عَلِيلَةٌ* also signifies *A woman perfumed repeatedly*: (AA, O, K, TA:) and accord. to AA, *مَعْلَلٌ*, as used in a verse of Imra-el-Kays, signifies *perfumed time after time*. (O.) [See also *مَعْلَلٌ*.]

عِلَّةٌ (S, K) and تَعَلَّةٌ (S, K) and عَلَّةٌ (K, TA,) with fet-h, (TA, [in the CK *العِلَّةُ* is put for *العِلَّةُ*]) *A thing with which a person, (S, K,) or a child, (TA,) is diverted, or occupied so as to be diverted, and contented, or satisfied*, (S, K, TA,) *such as talk, and singing, and food, &c.*, (Har p. 308,) [or *such as a small quantity of food by which the craving of his stomach is allayed*], in order that he may be quiet. (TA.) It is said in a trad., accord. to different relations thereof, that dates are the تَعَلَّةُ of the child or of the guest. (TA.) — Also, the first, accord. to the copies of the K, *What is drawn from the udder after the first فَيْقَةٌ*: but accord. to IAar, *what is drawn from the udder before the first فَيْقَةٌ* [or *milk that collects in the udder between two milkings*], and before the second فَيْقَةٌ collects: also termed *عِرَاكَةٌ* and *دِرَاكَةٌ*: (TA:) [or] the *milk-ing that is between two milkings*: (S, O:) [or] it signifies also *the middle milking of the camel that is milked in the first part and the middle and the last part of the day*: (K:) or, as some say, the *milk that she excerns [into her udder] after the milking of the copious flow thereof*. (TA.) — *Remaining portion of milk* (S, O, K, TA) *Herim*: (TA.) and *† of other things*: [for



He was, or became, affected by a disease in the two sides of his neck; (S, O;) by what is termed **عَلَبٌ**, (TA,) which is a disease attacking in the **عَلَبَانِ**, (K, TA,) dual of **عَلَبَةٌ** [q. v.], in consequence of which the neck swells, and becomes bent. (TA.) = And **عَلَبَ**, aor. **عَلَبَ**, inf. n. **عَلَبٌ**; and **عَلَبَ**, aor. **عَلَبَ**, inf. n. **عَلَبٌ**; It was, or became, hard, or firm; (O, K;) and hard, tough, or coarse: (K:) each, said of flesh, or flesh-meat, and of a plant, has the former meaning: (O:) or the latter verb, said of flesh, or flesh-meat, has that meaning; and the former verb, said of a plant, has the latter meaning: (S:) or the former verb, said of flesh, or flesh-meat, means it was, or became, hard, or firm, and thick, or coarse; and the latter verb also, it was, or became, thick, or coarse, and hard, not soft, or tender. (Suh, TA.) And **عَلَبَتْ يَدَهُ** His hand was, or became, thick, coarse, or rough. (TA.) [See also 10.] — And **عَلَبَ**, aor. **عَلَبَ**, inf. n. **عَلَبٌ**; and **عَلَبَ**, aor. **عَلَبَ**; and **عَلَبَ**; said of flesh-meat, It became altered in odour [for the worse], after having been hard, or firm. (K.)

2: see 1, former half, in two places.

10. **استعَلَبَ**, said of flesh, or flesh-meat, It was, or became, thick, or coarse; not soft, or tender: (O:) or it was, or became, hard, or firm, and thick, or coarse; and likewise said of skin. (L.) [And **عَلَبَ** and **عَلَبَ** are similarly explained.] — See also 1, last sentence. = **استعَلَبَ** **البَقْلَ** He found the herbs, or leguminous plants, to be hard, tough, or coarse. (TA.) And (TA) **استعَلَبَتِ البَقْلَ**, said of cattle, They loathed the herbs, or leguminous plants, and found them, or deemed them, thick, or coarse, (O, K, TA,) being withered. (O, TA.)

Q. Q. 1. **عَلَبِيٌّ**, said of a man, His **عَلَبِيٌّ** [or rather **عَلَبَانِ**, the former being pl., and the latter dual, of **عَلَبَةٌ**, q. v.] became apparent, by reason of old age: (O, K:) or accord. to the T, his **عَلَبَةٌ** became depressed. (TA.) = **عَلَبَاهُ** He cut his **عَلَبَةٌ** [q. v.], (O, K, TA,) i. e., his slave's **عَلَبَةٌ**: (K, TA:) or he perforated his (i. e. his slave's) **عَلَبَةٌ**, (K, TA,) and put into it a string, or thread. (TA.)

Q. Q. 3. **أَعْلَبَى**, inf. n. **أَعْلَبِيٌّ**, He (a man) raised himself; or drew, or stretched, himself up; like as is done on the occasion of altercation, (S, O, K,) and of reviling. (S, O.) — And hence, (K,) it is said also of a cock, and of a dog, (S, O,) and other than these, (S, O, TA,) as a cat, meaning He prepared himself for evil, or mischief, (K, TA,) and fighting: (TA:) [or ruffled his feathers,] or bristled up his hair: it is from the **عَلَبَةُ** of the neck, and quasi-coordinate to **أَفْعَلَلٌ**, with **ي** [for the final **ل**]: (S, O, TA:) and sometimes it is with **ا** [in the place of the **ي**]. (TA.) — And one says also, **أَعْلَبَى بِالحِمْلِ** He rose, or raised himself, with the burden. (TA.)

**عَلَبٌ** A mark, an impression, or a scar, (S, O, K, TA,) of beating, and of burning with a hot iron, &c.; (TA:) or such as is mangled and

bleeding: (K in art. **حَبِطَ**;) [an inf. n. used as a subst. properly so termed:] pl. **عَلُوبٌ**. (S, O.) Tufeyl El-Ghanawee has used **عَلَبٌ** for **عَلُوبٌ** in this sense. (IAqr, TA.) — And A rugged place; (S, O, K, TA;) as also **عَلَبٌ**: (K, TA:) and **عَلَبٌ** the latter, (O,) or each, (K, TA,) a place, (K,) or a rugged (O, TA) and hard (TA) place of the earth, (O, TA,) which, if rained upon for a long time, will not give growth (O, K, TA) to any green thing: (O, TA:) and **عَلَبٌ** the latter signifies also any rough and hard place of the earth. (O.) — And A hard thing; as also **عَلَبٌ**; (K;) each applied in this sense to flesh, or flesh-meat; the former being an inf. n. used as an epithet. (O.) **عَلَبٌ**: see **عَلَبٌ** — and **عَلَبَةٌ**, last sentence.

**عَلَبٌ**: see **عَلَبٌ**, in three places. — Also A place where the **سَدْرُ** [rhamnus nabeca, or rhamnus spina Christi, a species of lote-tree,] grows: pl. **عَلُوبٌ**. (AZ, O, K.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cvi,) **عَلَبٌ** (thus written by him, and also “œlb,” app. for **عَلَبٌ**) is an appellation applied by some in El-Yemen to the tree which he calls *Rhamnus nabeca rectus*.] — And A man such that one should not covet, or hope to get, what he has, (O, K,) whether of words or of other than words. (O.) — And one says, **إِنَّهُ شَرٌّ لَعَلَبٌ شَرٌّ** Verily he is strong to do evil, or mischief. (TA.)

**عَلَبٌ** A certain disease of camels, expl. above: see 1, latter half.

**عَلَبٌ**: see **عَلَبٌ**, last sentence. — Also, applied to a he-goat, and to a [lizard of the species-called] **صَبٌّ**, Advanced in age, and hard, tough, or coarse: (S, O:) and applied to a mountain-goat, (O, K, TA,) in this sense; (TA;) or as meaning advanced in age; (O;) or large, or bulky, (K, TA,) advanced in age; because of his strength; (TA;) and [in the same sense applied to] a **صَبٌّ**, as also **عَلَبٌ**: (K:) and applied to a man, as meaning thick, coarse, rough, or rude. (TA.) And A hard, tough, or coarse, plant. (TA.) = And A camel having the disease termed **عَلَبٌ** [q. v.]; as also **أَعْلَبٌ**. (TA.)

**عَلَبَةٌ** A milking-vessel of skin, (S, O, TA,) or of wood, like a large **قَدَحٌ** [or bowl]: (TA:) or a large **قَدَحٌ** of camel's skin, or of wood, into which one milks: (K:) or a bowl into which the she-camel is milked: or a **قَدَحٌ** of wood, or of skin and wood: or a vessel of skin, in the form of a bowl, with a wooden hoop: Az says, it is a piece of skin taken from the side of a camel's hide while it is fresh; it is made round, and filled with soft sand; then its edges are drawn together, and perforated with a wooden skewer, and it is bound so as to be closed, [thus] contracted, by a cord [passed through the holes made with the skewer], and left until it becomes dry and tough; then its upper part is cut off, and it stands by reason of its dryness, resembling a round bowl, as though it were carved out, or fashioned by the turner; the pastor and the rider suspend it, and milk into it, and drink out of it; and it is convenient to the man of the desert by its lightness, and its not breaking

when the camel shakes it about or when it falls to the ground: (TA:) IAqr says that this word and **عَلَبَةٌ** and **دَسِيَاءٌ** and **سَمْرَاءٌ** all signify the same: (O:) the pl. is **عَلَبٌ** (S, O, Mṣb, K) and **عَلَابٌ**. (S, Mṣb, K.) = Also A tall palm-tree: (O, K:) [see **عَلَبٌ** (voce **سَاجِدٌ**), a coll. gen. n. used as a pl.; or a pl., and, if so, app. a contraction of **عَلَبٌ**, by poetic license: Sgh, however, adds,] but some say that it is **عَلَبَةٌ** [i. e.] **بِالتَّخْرِيكِ**. (O.)

**عَلَبَةٌ** A thick knot of wood, (IAqr, O, K, TA,) otherwise expl. as a great branch of a tree, (TA,) whereof is made the **مِقَطْرَةٌ**, (IAqr, O, K, TA,) which is a wooden thing having in it holes adapted to the size of the legs of the persons confined [by it, i. e. a kind of stocks]: (TA:) pl. **عَلَبٌ**. (IAqr, O, TA.) A poet says,

فِي رِجْلِهِ عِلْبَةٌ حَشَنَاءٌ مِنْ قَرِظٍ

[Upon his leg was a rough kind of stocks of the wood of the tree called *karadh*]. (O, TA.)

**عَلَبَةٌ**: see **عَلَبَةٌ**, last sentence.

**عَلَبَاءٌ** [perfectly decl., because the **ا** is a letter of quasi-coordination, i. e., added to render the word quasi-coordinate to the class of **قَرِظَاتٌ** and the like,] The **عَصَبُ** of the neck; [app. meaning the upper, cervical, tendinous portion of the trapezius muscle;] (S, O, K; [in all of which, mention is made of the **عَلَبَاءُ** of the camel, to which it seems to be most commonly applied, and also to that of a man;]) it is one of a pair, and between one **عَلَبَاءٌ** and the other is the place of growth of the mane; (S, O;) Az explains it as specially applied to the thick **عَصَبٌ**; and IAth, as the **عَصَبُ** in the neck, extending to the **كَاهِلٌ** [or part between the two shoulder-blades]: ISd says that it is syn. with **عَقَبٌ** [q. v.]: (TA:) [it is also said that] it signifies the **عَصَبَةُ** [i. e. tendon, or sinew,] that extends in the neck: (Mṣb:) or the yellow **عَصَبَةُ** in the side (**صَفْحَةٌ**) of the neck; one of a pair: (A:) and the **عَلَبَاوَانِ** in a man are [said to be] the two yellow tendons or sinews (**العَصَبَانِ**) in the **مَتْنُ** [or part next the spine, on either side,] of the neck: (Zj in his “*Khalq el-Insán*.”) [but of all the meanings thus assigned to it, the first seems to be the most proper, or at least the most usual: see Q. Q. 1:] the Arabs used to bind therewith, in the fresh, or moist, state, the **أَجْفَانِ** [or sheaths] of their swords, and also their spears when cracked, and it dried upon them, and became strong: (IAth, TA:) the word is masc., (Lh, TA,) or [it is masc. and fem., but] the making it fem. is preferred [though this is contr. to analogy]: (Mṣb:) the dual is **عَلَبَاوَانِ** (S, A, O, Mṣb) and **عَلَبَانِ** (S, O, Mṣb, K;) [the former app. the more common, but the latter the more proper;] for the **ا** [in the sing.] is a letter of quasi-coordination [and therefore properly with tenween]; but if you will, you may liken it to the fem. **ا** that is in **حَمْرَاءٌ** [of which the dual is more properly **حَمْرَاوَانِ**], or to the radical **ا** [or rather the **ا** that is substituted for the last radical letter] in **كَسَاءٌ** [of which the dual is more pro-

perly كَسَانٍ: (§, O:) and the pl. is عَلَابِيٌّ (§, O, K.) You say of a man when he has become advanced in age, تَشَخَّحَ عَلْبَاءُ الرَّجُلِ [The *head of the man has become contracted*]. (§, O.)

— The pl. عَلَابِيٌّ is expl. in the K as signifying also *Lead*: and in the § as signifying *lead*, or a *kind thereof*: (TA:) El-Kutabee says, “I have been told that عَلَابِيٌّ signifies *lead*; but I am not sure of it:” and Az says, “I know not any one who has said it, and it is not true;” (O, TA;) and this is the case: (O:) MF observes that its explanation as signifying *lead* requires it to be a sing. of a pl. form, or a pl. that has no sing., like أَبَابِيلٌ and عِبَادِيْدٌ: (TA:) in a trad., mention is made of swords of which the ornaments were الْعَلَابِيٌّ and الْإِتْكَ; (O, TA;) and the coupling of these two words together has led to the supposition that the former means *lead*; but there is no evading the fact that it is the pl. of عَلْبَاءٌ meaning the *عَصَب* of the camel. (TA.)

عَلْبُوْبَةُ الْقَوْمِ *The best persons of the people, or party.* (Sh, O, K.)

عَلَابٌ *A mark made with a hot iron along the length of the neck [of a camel],* (§, O, K,) upon, or over, the عَلْبَاءُ. (TA.)

عَلَابِيٌّ pl. of عَلْبَاءٌ [q. v.].

أَعْلَبُ: see عَلِبُ, last sentence.

مُعَلْبَةٌ: see the next paragraph.

مُعَلَّبٌ *A sword having its hilt bound* (A, O) with the عَلْبَاءُ of a camel; (O;) as also مُعَلَّبٌ (A.) — And مُعَلْبَةٌ *A she-camel* (§, K) marked with the mark called عَلَابٌ; (§, O, K;) as also مُعَلْبَةٌ. (K.)

مُعَلِّبٌ *One who makes the kind of vessel called* عَلْبَةٌ. (§, O.)

مُعَلْبَاءَةٌ *One who has a perforation made in her* عَلْبَاوَانٍ [dual of عَلْبَاءٌ] with the instrument called مِدْرَى [q. v.]. (O.)

مُعَلَّبٌ *A conspicuous road* (§, O, K, TA) that is marked in its two sides; or marked with the traces of travellers. (TA.) — And *A sword broken in its edge.* (O.) — See also مُعَلَّبٌ.

علت

1. عَلَتَهُ, aor. ٔ, (K,) inf. n. عَلَتٌ, (§, O,) to which عَلَتٌ is like in its meanings (K and TA in art. عَلَتٌ) for the most part, (TA in that art.) *He mixed it;* (§, O, K, TA;) as also عَلَتَهُ, inf. n. تَعْلِيْتُ; and عَلَتَهُ. (TA.) You say, عَلَتْتُ الْبُرَّ بِالشَّعِيرِ, aor. as above, *I mixed the wheat with the barley.* (§, O.) — Also, (K, TA,) aor. as above, (TA,) and so the inf. n., (O, TA,) *He collected it together,* (O, K, TA,) from different places. (TA.) — عَلَتَ السَّعَاءُ *He tanned*

the [skin called] سَعَاءٌ with the أَرْطَى [q. v.], (K,) or with any of the trees of the kind called عَلَتٌ [q. v.]: accord. to AHn, it is with غ [i. e. عَلَتٌ]. (TA.) [But مَعْلُوْتُ, with غ, is expl. on the authority of ISk, as meaning, applied to a سَعَاءٌ, “Tanned with dry, or with unripe, dates.”] — عَلَتٌ, (§, O, K, TA,) [or, perhaps, عَلِبْتُ, like عَلِبْتُ,] as also اعْتَلْتُ, (TA,) said of a زَنْدٌ [or piece of stick, or wood, for producing fire], *It failed to produce fire,* (§, O, K, TA,) and was difficult to use: and the subst. is عَلَاتٌ [app. meaning *The quality of failing to produce fire, &c.*]. (L, TA.) — عَلَتٌ *The fighting vehemently, and cleaving to fight:* (§, O, K:) and so عَلَتٌ. (§, O.) One says, عَلَتَ الْقَوْمُ, aor. ٔ, inf. n. عَلَتٌ, *The people, or party, fought one another [or did so vehemently and perseveringly]:* and عَلَتَ بَعْضُ الْقَوْمِ بِبَعْضٍ [One portion of the people, or party, fought another portion vehemently and perseveringly]. (TA.) And عَلَتَ الذِّئْبُ بِالغَنَمِ *The wolf kept to worrying the sheep or goats.* (L. [And so عَلَتٌ].)

2: see 1, first sentence. — [The inf. n.] تَعْلِيْتُ also signifies *Confusion of mind*: or, as some say, the *beginning of pain.* (TA. [See also 2 in art. عَلَتٌ; and see مُعَلَّتٌ, with غ.]

4: see 8.

5. تَعَلَّتْ *He, or it, clung, clave, or held fast,* (O, K, TA,) بِه to it [or him]. (TK.) [See also 5 in art. عَلَتٌ.] — Also *He made, or did,* [a thing] *faultily, or unsoundly.* (O, K.) [Accord. to the TK, one says, تَعَلَّتْ السَّهْمُ, meaning *He made the arrow faultily, or unsoundly:* but this is perhaps a mistake: see 8.] — And i. q. تَمَحَّلَ: (K:) Fr says, تَعَلَّتْ لَهُ الذُّنُوبُ is like تَمَحَّلْتُ [app. meaning *I laboured, and exercised art or management, in seeking to do to him misdeeds:* see art. مَحَلٌ]. (O.)

8: see 1, first sentence. You say, اعْتَلْتُ الْعَلَاءَةَ *He (a man) mixed the [mess called] عَلَاءَةٌ* [q. v.]. (As, O.) — And اعْتَلْتُ زَنْدًا *He took a زَنْدٌ [or piece of stick, or wood, for producing fire] from trees, without knowing whether or not it would produce fire:* (§, O, K:) or he acted unskilfully in selecting a زَنْدٌ: (A:) or he took, or made, for himself a زَنْدٌ from any tree that he found in his way: and so اغتلت, with غ. (AHn, TA.) And one says, فُلَانٌ يَعْتَلُ الزَّيْتَانَ meaning † *Such a one does not select his مَنِيحٌ [or wife]:* (§, A, O, K:) in which sense also يَعْتَلُ is a dial. var.: (TA:) and in like manner one says اعْتَلْتُ [alone], and أَعْلَتُ. (So in a copy of the A. [But I doubt the correctness of the latter verb; and the more so as it is not quite clear whether it be meant to be expl. as having this meaning, or as meaning *It (a زَنْدٌ) failed to produce fire, and therefore, perhaps, a mistranscription for عَلَتٌ.]* — And اعْتَلْتُ السَّهْمَ *He took [or made] the arrow from any of the trees that were before him.* (L.) And

*He made the arrow faultily, or unsoundly.* (L, TA. [See also 5.] — See also 1, latter half.

عَلْتُ [originally an inf. n.] *A mixture;* as also عَلَاتَةٌ. (TA.)

عَلْتُ *What is mixed with wheat &c., of those things that are taken forth and thrown away.* (TA. [It is used in this sense in the present day; as also عَلَتٌ.] — See also عَلِيْتُ. — Also a term applied to The [trees, or plants, called] أَثْلٌ and طَرْفَاءٌ [or أَثْلٌ (see عَلَتٌ)] and حَاجٌ and بَنَبُوتٌ and عَدْرِيشٌ: pl. أُعْلَاتٌ. (TA. [See also أُعْلَاتٌ, which is somewhat similarly explained.] — And *A زَنْدٌ [or piece of stick, or wood, for producing fire] that has not produced fire.* (A.) And أُعْلَاتُ الشَّجَرِ [or أُعْلَاتُ الشَّجَرِ] signifies [also] *The promiscuous pieces of trees that one uses for producing fire, of the [trees called] مَرْمَخٌ, and of such as are dried up.* (§, O, K.) — And أُعْلَاتُ الزَّادِ *Such things as are eaten without being selected, of travelling-provisions.* (O, K.)

عَلْتُ *One whose origin is referred to a person who is not his father [or forefather],* (O, K, TA,) his lineage being confused; (TA;) as also مُعَلَّتٌ. (O, K.) — Also *Firm, or constant; in fight.* (TA.) [رَجُلٌ عَلِيٌّ is expl. in the O by the words مَلَا زِمْرًا لِمَنْ يَطَالِبُ, and in like manner عَلِيٌّ is expl. in the K; app. meaning *A man cleaving, or holding fast, applied to such as is seeking, or demanding, blood-revenge, or a debt or the like; agreeably with what here immediately precedes, and with the explanation in the L, which is, مَلَا زِمْرًا أَيْ طَالِبٌ فِي قِتَالٍ أَوْ غَيْرِهِ, cleaving, or holding fast, i. e. seeking, or demanding, in fight or in some other case.* See عَلَتٌ, of which عَلِيٌّ is the part. n.: and see also عَلَتٌ.]

عَلْتُهُ, with damm, (K, but written in the O عَلْتُهُ,) i. q. عَلَقَةٌ [most probably, I think, in the sense in which this is used in the phrase لِي فِي عَلَقَةٍ هَذَا الْمَالِ عَلَقَةٌ (q. v.), from تَعَلَّتْ in the first of the senses assigned to it above, syn. with تَعَلَّتْ]. (O, K.)

عَلْتِي *Food having poison mixed with it, by which vultures are killed:* mentioned by Kr: and عَلْتِي is a dial. var. thereof. (TA.)

عَلَاتٌ: see عَلَاتَةٌ: — and see also 1, latter half.

عَلِيْتُ *Bread made of barley and wheat:* (§, O, K:) and so عَلِيْتُ. (§, O.) And عَمِيرٌ عَلِيٌّ *Bread made of barley and [the grain called] سَلْتٌ.* (TA, from a trad.) — And *Wheat mixed with barley;* (AZ, TA;) as also عَلَتٌ and عَلِيَّةٌ: or, accord. to Abu-l-Jarrāh, *barley and wheat mixed together for sowing and then reaped together.* (TA.)

عَلَاتَةٌ *Clarified butter,* (§, O, K, TA,) or olive-oil, (TA,) and [the preparation of curd called] أَقِطٌ, mixed together: (§, O, K, TA:) and any

two things mixed together: (S, O, K:) pl. [or rather coll. gen. n.] **عَلَجَاتٌ**. (O.) See also **عَلَجَتْ**. — Also *A man who collects from various places.* (O, K.)

**عَلَيْتُ**: see **عَلَيْتُ**.

**مُعْتَلَّتْ الزَّيَادُ** [evidently, I think, a mistranscription, correctly **مُعْتَلَّتْ**.] A man whose **زَيَادُ** [pl. of **زَيْدٌ**] fail to produce fire. (L.) — See also the following paragraph.

**مُعْتَلَّتْ**: see **عَلَجَتْ**: — and see the next preceding paragraph. — Also, (O, \*L, [thus in the latter, with kear to the ل, but in the former without any vowel-sign to that letter, perhaps from **عَلَجَتْ** the **زَيْدُ**, but more probably **مُعْتَلَّتْ**, from **عَلَجَتْ**]) An arrow in which is no good. (O, L.)

### عَلَجَ

1. **عَلَجَهُ**: see 3. = **عَلَجَتْ**, (TA,) inf. n. **عَلَجَانٌ**, (O, K, TA,) *She (a camel) was, or became, in a state of commotion.* (O, \*K, \*TA.) = **عَلَجَ**, aor. **عَلَجَ**, inf. n. **عَلَجٌ**, *He (a man) was, or became, strong, robust, or sturdy.* (Mṣb.)

2. **عَلَجَ الإِبِلَ** *He fed the camels with the fodder of the [shrub called] عَلَجَانٌ.* (TA.)

3. **عَلَجَهُ**, inf. n. **عَلَجٌ** (S, A, O, K) and **مُعَالَجَةٌ**, (S, O, K,) *He laboured, exerted himself, strove, struggled, contended, or conflicted, with it, (namely, a thing, S, O,) to prevail, overcome, or gain the mastery or possession, or to effect an object; he worked, or laboured, at it, or upon it, to do, execute, perform, effect, or accomplish, it, or to manage, or treat, it; syn. زَاوَلَهُ; (S, A, O, K;) and مَارَسَهُ. (TA.) [And He exercised his skill upon it; worked, or wrought, it; worked it together; mingled, mixed up, or compounded, it, with some degree of labour; mashed it; kneaded it; manipulated it; brewed it; treated it with some admixture; dressed it, or prepared it for use; namely, some substance, composition, food, medicine, or the like.] **عَلَجَهُ مِنْ كَسْبِهِ وَعَلَاجِهِ** is a phrase occurring in a trad., meaning *From his gain, or earning, and his work, or labour.* (L.) And one says, **عَلَجَ الحَدِيدَ** *He worked, or wrought, iron.* (L in art. حد, &c.) And **عَلَجَ الفُرْشَةَ وَوَسَائِدَ** [*He manufactured beds, or the like, and pillows.*] (K in art. نجد.) And **عَلَجَ الشَّرَابَ** [*He brewed, or prepared with pains, the beverage, or wine, by means of fire; or boiled it well.*] (K voce مَصْعَدٌ.) And **عَلَجَ السِّخْرَ** [*He wrought enchantment.*] (K in art. تول.) And **عَلَجْنَا غَيْبَ السَّمَاءِ** [*We laboured, or strove, after the secrets of heaven.*] (K in art. ليس.) — Also *He laboured, or strove, with him, to prevail, or overcome; syn. زَاوَلَهُ.* (L.) One says, **عَلَجَهُ**, (S, O, \*L, K, \*) [aor. of the latter **عَلَجَ**,] inf. n. **عَلَجٌ**, (S,) *He laboured, or strove, with him,**

*to prevail, or overcome, (L,) and he overcame him* (S, O, L, K) *in so doing; (O, K;) namely, another man.* (S, O.) It is said in a trad., **عَلَجْتُ أَمْرًا فَأَصَبْتُ مِنْهَا** [*I strove with a woman, and obtained what I desired of her.*] (L.) And **لَمْ يَعْالَجْ**, in another trad., is said to mean *He did not strive, or contend, with the confusion of intellect [usually] attendant upon death, which would be an expiation for [some of] his sins: or he did not strive, or contend, with the severity of long-continued sickness, nor suffer the perturbation [usually] attending death: or, as some relate it, the phrase is لَمْ يَعْالَجْ, meaning he was not tended, or treated medically, in his sickness.* (L.) In another trad. occurs the saying, **إِنِّي صَاحِبُ ظَهْرٍ**, **أُعَالِجُهُ**, meaning *Verily I am the owner of a camel for riding or carriage, which I ply, or work, (أَمَارِسُهُ,) and employ to carry for hire.* (L.) And it is related in another trad. that 'Alee sent two men in a certain direction, and said, **إِنْتُمَا عَلَجَانِ فَعَالِجَا عَنِّ دِينِكُمَا** [*in defence of your religion*] in the affair to the performance of which I have called and incited you. (L.) — [And *He plied it; i. e. kept it at work, or in action; namely, a thing.* See an ex. voce **رَدَّبَ**.] — Also, (O, K,) inf. ns. as above, [but generally **عَلَاجٌ**,] (K,) *He treated him* (i. e. a person either sick or wounded, or a beast, O) *medically, curatively, or therapeutically: (O, K:) he tended him, or took care of him, in his sickness: (L:) [he endeavoured to cure him (i. e. a sick person), or it (i. e. a diseased part of the body):] and عَلَجَهُ مِنَ الدَّاءِ, inf. n. **عَلَاجٌ**, *he treated him medically to cure him of the disease.* (MA.) [And *He dressed it, namely, a wound or the like.*] And one says, **عَوْلَجَتِ السَّبَاعُ بِأَخْذِ**, meaning *The beasts, or birds, of prey were wrought upon, or operated on, by charms, so as to prevent their injuring cattle and the like.* (L in art. عقد.)*

5. **تَعَلَجَ الرَّمْلُ**, and **اعْتَلَجَ**, *The sand became collected together.* (TA.) = **مَا تَعَلَجْتُ بِعَلُوجٍ** and **مَا تَأَلَّكْتُ بِأَلُوكٍ** signify the same, (O, K,) i. e. [*I have not occupied myself in chewing with anything that is chewed; or] I have not tasted anything; and so تَعَلَّكْتُ بِعَلُوكٍ.* (O.) = **مَا تَعَلَّجْتُ الإِبِلَ** *The camels obtained, or took, of the [shrub called] عَلَجَانٌ.* (TA.)

6. **تَعَالَجُوا** *They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object; syn. تَزَاوَلُوا.* (S and K in art. زول. [See also 8.]) One says, **تَعَالَجَا الشَّرَّ بَيْنَهُمَا** [*They two laboured, or strove, each with the other, to do evil, or mischief.*] (S in art. كوح.)

8. **اعْتَلَجُوا** *They wrestled together, striving to throw one another down; and fought one another.* (A, O, K.) And **اعْتَلَجَتِ الوَحْشُ** *The wild animals contended in smiting one another, and*

*strove, or struggled, together for the mastery.* (TA.) [See also 6.] — [Hence,] **اعْتَلَجَتِ الأمْوَاجُ** (S, A, O, K) † *The waves conflicted, or dashed together.* (S, O, K.) — And **اعْتَلَجَ البُرْئِيُّ صَدْرَهُ** † *Anxiety conflicted in his bosom.* (TA.) — And **اعْتَلَجَتِ الأَرْضُ** † *The land produced, or had, tall plants, or herbage.* (S, O, K.) — See also 5.

10. **استَعَلَجَ** is said of a man's make [as meaning *It was, or became, strong, or sturdy, and big, or bulky:* (A:) [or] *it was, or became, thick, big, or coarse.* (Kh, O.) And said of a man, *His beard grew forth, (AZ, L, Mṣb,) and he became thick, big, or coarse, and strong, or sturdy, and bulky in his body:* and it is also said of a boy, or young man, meaning **خَرَجَ نَبَاتٌ وَجْهَهُ** [for **خَرَجَ وَجْهَهُ** *the hair of his face grew forth*]. (L.) And said of the skin (S, O, K) of a man, (S, O,) *It was, or became, thick, coarse, or rough.* (S, O, K.) — It is also said of a lock (مَغْلَاقٌ), [app. as meaning *It required labour, exertion, or effort, to open it,*] from **العَلَاجِ**. (O. [I suppose it to be like **اسْتَكَدَّ**, from **الكَدُّ**; &c.]])

**عَلَجٌ** *A strong, or sturdy, man:* (Mṣb:) or *a strong, or sturdy, and thick, big, or coarse, man:* (L:) or *any man having a beard;* (AZ, L, Mṣb;) not applied to the beardless: (AZ, Mṣb:) and any [man or beast] that is hardy, strong, or sturdy: (L:) and *an ass,* (S, K, TA,) in an absolute sense: (TA:) and, (K,) or as some say, (TA,) *a fat and strong wild ass:* (K, TA:) or *a fat and thick, big, or coarse, wild ass:* (O:) and *a man,* (S, A, O, L, K,) or *a big, or bulky, man,* (Mgh, Mṣb,) or *a strong and big, or bulky, man,* (TA,) of the unbelievers of the **عَجْرَ** [i. e. Persians or other foreigners], (S, A, Mgh, O, L, Mṣb, K, TA,) and of others; (L;) so called because of the thickness, bigness, or coarseness, of his make: (O:) or *a strong and big, or bulky, unbeliever:* (L:) or simply *an unbeliever;* (L, Mṣb;) thus accord. to some of the Arabs, in an absolute sense: (Mṣb:) fem. with **عَلُوجٌ**: (L:) pl. [of pauc.] **أَعْلَاجٌ** and [of mult.] **عُلُوجٌ** (S, O, Mṣb, K) and **عَلَجَةٌ** and [quasi-pl. n.] **مَعْلُوجَاتٌ**, (S, O, K,) like **مَشْيُوحَاتٌ** [q. v.], (TA,) and **مَعْلُوجِيٌّ** (O, L, CK) and **مَعْلُوجَةٌ**. (Sb, R, TA.) El-Ḥasan applied the epithet **عَلُوجٌ**, contemptuously, to certain men who neglected the supererogatory prayers before daybreak, performing only [afterwards] the prescribed prayers. (Mgh.) — **فُلَانٌ عَالِجٌ** is like **إِذَا مَالٍ** [meaning *Such a one is a manager, tender, or superintendent, or a good pastor, of cattle, or camels &c.*] (S, O, K.) — And **عَلَجٌ** signifies also *A cake of bread:* (Abu-l-'Omeythil, TA:) or *a cake of bread that is thick* (O, K, TA) *in the edges* (O) or *in the edge.* (K, TA.)

**عَلَجٌ** *The small ones, or young ones, of palm-trees.* (AHn, S, O, K.) — See also **عَلَجَانٌ** in two places.

عَلَجَ (S, O, K) and عَلَجٌ and عَلَجٌ, (O, K,) applied to a man, *Strong, or sturdy*, (S, O, K,) in labouring, or striving, to prevail, (TA,) who *throws down his antagonists much or often*, (صَرِيحٌ, [in the CK, erroneously, صَرِيحٌ]) and who *labours, or exerts himself, in performing, accomplishing, or managing, affairs*: (O, K:) or عَلَجٌ signifies a man *strong, or sturdy, in fighting, and in contending like the ram*. (L.) — And عَلَجَةٌ, applied to a she-camel, *Strong, or sturdy*: (O:) or, so applied, *having much flesh*: (TA:) pl. عَلَجَاتٌ. (O, TA.)

عَلَجٌ and عَلَجٌ: see عَلَجٌ; the latter in two places.

عَلَجَانٌ A she-camel *compact and firm in flesh*: (S, O, K:) or *strong*; (Az and TA in art. عَلَجَانٌ;) as also عَلَجُونٌ: (K in that art.:) or *thick, big, or coarse*: (Abou-Málik, TA in that art.:) [but] the ن is augmentative. (O.) — And A woman who *cares not for what she does nor for what is said to her*. (T, K; and S in art. عَلَجَانٌ.)

عَلَجَانٌ A collection of [*thorny trees of the kind called*] عَضَاهُ. (O, K.)

عَلَجَانٌ (S, O, L, K) and عَلَجٌ (L, TA) A certain sort of plant; (S, O, K;) *growing in the sand*: n. un. with ة: (O:) AHn says, on the authority of certain of the Arabs of the desert, that it *grows in the form of slender strings, intensely green, of a greenness like that of herbs, or leguminous plants, inclining to yellowness, bare, having no leaves*: (O:) he says [also] that the عَلَجٌ [or عَلَجَانٌ, as will be shown by what follows,] is, with the people of Nejd, a sort of trees [or shrubs] *having no leaves, consisting only of bare strings, of a dusty green colour*: (L, TA:) *the asses eat it, and their teeth become yellow in consequence of their eating it*; wherefore one says of him who has yellow teeth, *كَأَنَّ فَاهُ فُو حِمَارٍ* [As though his mouth were the mouth of an ass that had eaten 'alaján; by the mouth being meant the teeth, as is often the case]: (O, L, TA:) and he says that it *sometimes grows, not in the sand, but in soft, or plain, tracts*; and accord. to some, (O,) the عَلَجَانٌ is a sort of trees of a dark green colour, not having leaves, consisting only of twigs, one of such trees occupying the space of a man sitting; (O, L, TA;\*) *growing in plain, or soft, land, and not eaten by the camels unless of necessity*: Az says that the عَلَجَانٌ is a sort of trees resembling that called عَلَنْدَى, which he had seen in the desert: and its pl. [or rather the pl. of the n. un. (عَلَجَةٌ) of its syn. عَلَجٌ] is عَلَجَاتٌ. (L, TA.)

عَلَجَانَةٌ n. un. of عَلَجَانٌ [q. v.]. — Also *Dust which the wind collects at the foot of a tree*. (O, K.)

عَلَجُونٌ: see عَلَجَانٌ.

عَلَجٌ an inf. n. of 3 [q. v.]. (S, A, O, K.) — And [*A medicine, or remedy*; often used in this

sense;] a thing with which one treats a patient medically, or curatively. (TA.)

عَلَوْجٌ i. q. أَلْوَجٌ (O, K) and عَلَوْجٌ, meaning A thing that is eaten [or chewed]: (O:) so in the phrase هَذَا عَلَوْجٌ صِدْقِي [This is an excellent thing that is chewed]. (O, K.) See also 5.

عَالِجٌ A camel *pasturing, or that pastures, upon the [shrub called] عَلَجَانٌ*. (S, O, K.) — A quantity of sand that has become accumulated and intermixed: pl. عَوَالِجٌ. (TA, from a trad.)

مَعْلَجَةٌ: }  
مَعْلُوجِي } [quasi-pl. ns.] see عَلَجٌ.  
مَعْلُوجَاءُ }

مَعْلُوجٌ [mentioned in the O and K in art. عَلِجٌ] One whose father is free, or an Arab, and whose mother is a slave; syn. هَجِينٌ: (S, K:) or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father: and one born of two different races: (Lth, O:) or one born of a slave the daughter of a female slave: (Ibn-'Abbád, O:) or, accord. to ISd, one who is not of pure race: (TA:) a low, a vile, or an ignoble, man; foolish, or stupid, or deficient in intellect; (Lth, O, K;) a frivolous babbler. (Lth, O.) F charges J with error in asserting the ة to be augmentative; but all the authorities on inflection assert the same thing. (MF.)

مَعَالِجٌ A place of عِلَاجٍ [i. e. medical, or curative, treatment]. (TA in art. اَرَى.)

مَعَالِجٌ One who treats patients, whether sick or wounded, or beasts, medically, or curatively. (TA.)

أَرْضٌ مَعْلَجَةٌ Land of which the herbage has become strong, or tall, and tangled, or luxuriant, and abundant. (TA.)

مُسْتَعْلِجُ الْخَلْقِ A man [strong, or sturdy, and big, or bulky, or] thick, big, or coarse, in make. (S, O. [See the verb.])

Quasi علجن

عَلَجَانٌ &c. see in art. عَلَجٌ.

عد

1. عَدَى, aor. ٤, (O, L, K,) inf. n. عَدَى (O, L, K\*) and عَدَى, (O,) said of a man, (O,) or of anything, (L,) *He, or it, was, or became, strong and hard*. (O, L, K. [See also Q. Q. 3.]) — And *He stood fast, and refused to be led, or to turn*. (L. [See also Q. Q. 1.])

13. اَعْلَوْدٌ: see Q. Q. 3: — and Q: Q. 1. — Also *He (a man) was, or became, grave, staid, steady, sedate, or calm*. (O, K.)

Q. Q. 1. اَعْلَوْدٌ *He, or it, kept, or clave, to his, or its, place, and could not be moved by any one*; (L, K;) as also اَعْلَوْدٌ. (L. [See also 1.])

Q. Q. 3. اَعْلَوْدَى *He (a camel) was, or became, thick, big, or coarse, and strong*; (Abu-Semeyda', S, O, L, K;) as also اَعْلَوْدَى: (Abu-Semeyda', S, L:) and so اَعْلَوْدٌ said of a man. (O, L,\* K, [See also 1.])

عَدَى *Hardness and strength*. (K. [See 1.]) — And A thing, (S,) or anything, (TA,) *hard, (S, K,) and strong*: (K:) or, accord. to Kh, anything *thick, big, or coarse, and strong*. (Ham p. 81.) — And *Standing fast, and refusing to be led, or to turn*. (L.) — Also, (S, K,) or اَعْلَوْدٌ, (IAar, TA,) which is the pl., (TA,) *The sinews of the neck*. (IAar, S, K.)

عَدَى: see مَعْلَدَدٌ.

اَعْلَوْدٌ: see what next follows.

اَعْلَوْدٌ (S, O, L, K) and اَعْلَوْدٌ (Ibn-Habeb, MF) and اَعْلَوْدٌ as written in some copies of the "Book" [of Sb] and said by Seer to be a dial. var., (TA,) *Great, or old or full-grown*; syn. كَبِيرٌ: (El-Umawee, S, K:) or *great, or old or full-grown, (كَبِيرٌ,) advanced in age, and strong*: (so in a copy of the S:) or *advanced in age, and strong*; applied to a man and to a camel; as also اَعْلَوْدٌ: or *thick, big, or coarse*; as also اَعْلَوْدٌ: and *old (كَبِيرٌ) and decrepit*: (L:) applied to a man: (TA:) and with ة, *decrepit*, applied to a she-camel: (K:) also, without ة, *big, or bulky*; applied to a [lizard of the species termed] ضَبٌّ: and applied by El-Farezdaq to the بَطْرٌ [q. v.] of a woman, as meaning *large and hard*: (L:) and a *thick-necked man*: (AA, TA:) and applied [app. as meaning *thick*] as an epithet to a neck: (AO, S, O:) and the neck itself, of a she-camel: also *strong, and having hardness*; applied to a man; and likewise, with ة, to a woman: (L:) and applied to a lord, or chief, as meaning *grave, staid, steady, sedate, or calm*, (O, L, K,) and of *firm judgment*: (L:) and, with ة, a mare that is *stubborn, and not to be led unless driven*; (K;) *that extends her legs, and pulls vehemently the person who leads, with her neck, so that he can seldom lead her unless she be urged on from behind*. (ISh, O,\* L.)

اَعْلَوْدٌ: see the next preceding paragraph, in two places.

عَلَادَى: }  
عَلَدَى: } see the next paragraph.  
عَلَدَدٌ: }

عَلَدَى Anything *thick, big, or coarse*; (S, O,\* K;) as also عَلَدَى: (O, K:) and *bulky, strong, and tall*; applied to a camel and to a horse: (TA:) and sometimes they applied the epithet عَلَدَى to a camel: (S:) this and عَلَادَى signify *strong*, so applied, (O, K,) as does also عَلَدَدٌ applied to a horse; (L;) or *bulky and tall*, applied to a camel and to a horse: or, accord. to En-Nadr, one says نَاقَةٌ عَلَدَاةٌ, meaning a *great and tall she-camel*; but not جَمَلٌ عَلَدَى; 268 \*

like as one says *نَاقَةٌ عَفْرَانَةٌ*; but not *جَمَلٌ عَفْرَانِيٌّ*: (TA:) and *عَلِنْدِي* occurs in old poetry as an epithet applied to a she-camel [app. in this instance with what is termed the fem. alif, i. e. without teshdeed]: (Hām p. 82:) the pl. of *عَلِنْدِي* is *عَلَانِدٌ* (S, O) and *عَلَانِيٌّ*: and Sb mentions [app. as a dial. var. of the sing.] *عَلِنْدِي*. (L.) — Also *A species of tree*, (O, K, TA, and so in a copy of the S,) of the kind called *عَضَاهُ*, having thorns: (O, K;) [a coll. gen. n.:] n. un. *عَلِنْدَاةٌ*; (AHn, O, K:\*) it is of the trees of the sands, not such as is termed *حَمِيضٌ*, (O, TA,) and yields an intense smoke: (TA:) accord. to Lth, the *عَلِنْدَاةُ* is a tall tree, having no thorns, of the kind termed *عَضَاهُ*: but he is incorrect in so saying: it is a tree having hard branches, for which the cattle, or camels and other beasts, have no desire, and not of the kind termed *عَضَاهُ*; and indeed how can it be of the kind thus termed having no thorns? nor is it tall, the tallest being of the height of a man sitting; but, with its shortness, it is dense and compact in its branches. (Az, TA.)

*عَلِنْدٌ*, (Lh, L, and K in art. *عند*), and *مَعَلِنْدٌ*, (K in that art.) and *مَعَلِنْدٌ*, (Lh, L,) or *مَعَلِنْدٌ*, (AZ, and S and O in art. *عند*), and *عَلِنْدٌ*, (L,) as also *عَلِنْدٌ* and *عَلِنْدٌ*, (AZ, O and K in art. *عند*), I have no way of avoiding it, or escaping it: (Lh, L, and O and K in art. *عند*, q. v.) or *مَعَلِنْدٌ*, (Lh, L, and O\* and K in art. *عند*), and *مَعَلِنْدٌ*, (Lh, O in that art.) I have no way of attaining to it. (Lh, L, and O and K in art. *عند*.) — *مَعَلِنْدٌ* also signifies A country, (O in art. *عند*, on the authority of Ibn-Abbād,) or a land, (K in that art.) containing neither water nor pasture. (O and K in that art.)

## علس

*عَلَسٌ* A certain kind of wheat, having two grains in one husk, (S, O, Mṣb, K,) and sometimes one grain, or three grains; (Mṣb;) it is found in the region of *El-Yemen*; (TA;) and is the wheat of *San'a*: (S, O, K:) or a sort of wheat, of good quality, but difficult to cleanse, growing in the parts of *El-Yemen*: (AHn, O:) or [a kind of grain] like wheat, but difficult to cleanse, (Mgh, Mṣb,) having two grains in one envelope, and it is the corn of *San'a*: (Mgh:) or a certain black grain, which people eat in times of dearth, or drought, (Mgh, Mṣb,) after grinding it: (Mgh:) or, (Mṣb, in the K “and,”) accord. to IAqr, (O,) i. q. *عَدَسٌ* [or lentils]. (O, Mṣb, K.)

## علط

1. *عَلَطَ*, aor. 2 (S, O, K,) and 3, (O, K,) inf. n. *عَلِطٌ*, (O,) He branded (S, O, K) his camel, (S, O,) or a she-camel, (K,) with the mark called *عَلَاطٌ*; (S, K;) as also *عَلِطَ*, (K,) inf. n. *تَعَلِطٌ*; (TA;)

or the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]; (S, M, TA;) you say, *عَلَطَ إِبِلَهُ* [he branded his camels with that mark]. (S.) — [Hence,] one says, *لَا عُلُطَتَكَ عَلَطَ الْبَعِيرِ*, (TA,) or *عَلَطَ سَوْؤُهُ*, (O,) + I will assuredly brand thee [with the branding of the camel, or with an evil branding, meaning,] with a branding that shall remain upon thee. (O, TA.) And *عَلَطَهُ بِشَرِّهِ*, (S, O, K, TA,) and *بَسُوهُ*, inf. n. *عَلِطٌ* and *عَلُوطٌ*, (TA,) † He mentioned him, (S, O, K, TA,) and aspersed him, (TA,) [or branded, or stigmatized, him,] with evil. (S, O, K, TA.) And *عَلَطَهُ بِالْقَوْلِ*, inf. n. *عَلِطٌ*, † He branded, or stigmatized, him with a mark [of reproach] whereby he should be known. (TA.) — And *عَلَطَهُ بِسَهْمٍ* + He hit him with an arrow; (S, O;) inf. n. *عَلِطٌ*. (S.)

2: see above, first sentence. — *عَلَطَ الْبَعِيرَ*, inf. n. *تَعَلِطٌ*, He pulled off the cord called *عَلَاطٌ* from the neck of the camel. (A'Obeyd, S, O,\* K.)

4. *مَا أَكْرَمَهُ*, said of a poet, means *أَكْرَمُهُ* [How great is his intelligence, or skill, and knowledge! &c.]. (AA, O, K.)

5. *تَعَلَطَ الْقَوْسَ* He hung upon himself the bow. (TA.)

8. *اعْتَلَطَ بِهِ* and *اعْتَلَطَ* He contended with him in an altercation; disputed, or litigated, with him; and treated him with enmity, or hostility; or did evil to him, obliging him to do the like in return. (O, K.)

13. *اعْلُوطَ الْبَعِيرَ* He clung to the neck of the camel, and mounted him: (S, O, K:) or it signifies, (K,) or signifies also, (O,) he rode the camel without a [cord such as is termed] *خَطَامٌ* [q. v.]: (Ibn-Abbād, O, K:) or he rode the camel bare, without saddle: (K:) and *اعْلُوطَ الْفَرَسَ* he rode the mare without bridle. (TA.) — And *اعْلُوطَ النَّاقَةَ*, said of a camel, (O, K, TA,) He got upon the neck of the she-camel, and mounted upon her in a headlong, or heedless, manner: (TA:) or he mounted the she-camel to cover her. (O, K, TA.) — [Hence,] *اعْلُوطَ رَأْسَهُ*, (O, TA,) and *اعْلُوطَ أَمْرًا*, (K, TA,) † He pursued a headlong, or heedless, course, and plunged, or rushed, into an affair without consideration. (O, K, TA.) — And *اعْلُوطَهُ* He took him and confined him. (Lth,\* O,\* K.) — And He clave to him, (IAqr, S, O, K,) like as the [cord called] *عَلَاطٌ* cleaves to the neck of the camel. (IAqr, TA.) — And He clung to him, and drew him to him; (Ibn-Abbād, O;) and so *تَعَلُوطُهُ*. (Ibn-Abbād, O, K.)

Q. Q. 2. *تَعَلُوطُهُ*: see what next precedes.

*عَلَاطٌ* A brand upon the side of the cheek of a camel: (IDrd, O: [see also *عَلَاطٌ*:]) or the scar of the branding upon the side of the fore part of the neck of a camel: app. an inf. n. used as a subst. (TA.) — See also *عُلُطَةٌ*.

*عُلُطٌ*, applied to a she-camel, (S, O, K,) and to a he-camel, (O,) accord. to Aṣ, (S,) Without a [cord such as is called] *خَطَامٌ* [q. v.]: (S, O, K:) and, (K,) accord. to El-Aḥmar, (S, O,) without a brand: (S, O, K: [see *عَلَاطٌ*:]) like *عُلُطٌ*: (TA:) pl. *أَعْلَاطٌ*. (S, O, K.) — Hence, (O,) *أَعْلَاطُ الْكَوَاكِبِ* + The shining, or brightly-shining, stars, (*الدَّرَارِي*, K, TA, [in the O *الدَّرَارِي*, an evident mistranscription,]) that have no names: (O, K:) or the named, known stars; as though they were *مَعْلُوطَةٌ*, i. e. marked with brands. (O.) [See also *عَلَاطٌ*.] — And *عُلُطٌ* signifies Tall she-camels: — and short asses. (IAqr, O, K.)

*عُلُطَةٌ* A necklace, or collar, or the like; syn. *قِلَادَةٌ*: (S, O, K:) pl. *عُلُطٌ*. (O, TA.) — Also A black mark which a woman makes upon her face for adornment; (IDrd, O, K, TA;) like *نُعُطَةٌ*; (TA;) and so *عُلُطٌ*. (IDrd, O, K.) — And A *سَفْعَةٌ* [or blackness tinged with redness] in the face of a hawk; as also *نُعُطَةٌ*. (TA.) — See also *عُلُطَاءٌ*. — *رَقْمَتَانِ الْعُلُطَتَانِ* [app. meaning two ringstreaks] upon the necks of the [collared doves called] *قَمَارِي*, and the like thereof of birds; as also *العِلَاطَانِ*: (TA:) or this latter signifies the black *طُوقٌ* [or ring] on the two sides of the neck of the dove: (Az, O, TA:) or so *العِلَاطَانِ*: (K:) and *العِلُطَتَانِ* signifies, accord. to Th, a *طُوقٌ* [or neckring]: and some say, a *سِمَةٌ* [or brand]; but ISd says, “I know not how this is:” it is mentioned, however, by Suh, in the R. (TA.) — Also Two cowries (*وَدْعَتَانِ*) which are upon the necks of boys. (TA.) — And *عُلُطَتَا الْمَرْأَةِ* † The anterior and posterior pudenda of the woman. (TA.)

*عُلُطَاءٌ* A ewe having in the side of her neck a black [mark termed] *عُلُطَةٌ*, the rest of her being white. (TA.)

*عَلَاطَانِ* The side of the neck: (K:) the *عَلَاطَانِ* are the two sides of the neck (S, O, K) of anything [i. e. of any creature]. (O.) — And A brand (S, O, K) on the neck of a camel, (S, O,) breadthwise, (S,) on the side (*عَرَضٌ* [in the CK *عَرَضٌ*]) of his neck: (K, TA:) this is [said to be] its primary meaning: or, accord. to IDrd, a brand on the side of the cheek of a camel: (O:) or, accord. to the R, on the base of the neck: in the book of Ibn-Habeeb, said to be on the neck breadthwise; sometimes a single line, sometimes two lines, and sometimes several lines, on each side: (TA:) and *عَلِيطٌ* signifies the same: the pl. (of *عَلَاطٌ*, TA) is *أَعْلِطَةٌ* [a pl. of pauc.] and *عُلُطٌ*. (K, TA.) — See also *عُلُطَةٌ*. — Also A rope which is put upon the neck of a camel. (S, O, K.) — And † The thread of the needle. (Lth, O, TA.) — And [hence] *العِلَاطُ*, (K, TA,) or *عِلَاطُ الشَّمْسِ*, (Lth, O,) † What is, when one looks at it, as though it were thread [proceeding from the sun, app. when its light enters through an aperture in a wall or the like into a dark, or shady, place]. (Lth, O,

ك, \*TA. [In the K expl. as meaning *خَيْطُ الشَّمْسِ*. See also *خَيْطُ الْبَاطِلِ*, in art. *خَيْط*.] — And *عِلْفُ النُّجُومِ* † *What is suspended to the stars*: [as though meaning *the rays proceeding from the stars*:] pl. *أَعْلَافٌ* [which is also pl. of *عِلْفٌ*, q. v.]. (TA.) [But this is app. a conjectural explanation, suggested by a verse of Umeiyeh Ibn-Abi-ṣālt, incorrectly cited by Lth, and after him by Az, in which what are termed *عِلْفُ النُّجُومِ*, or *أَعْلَافُ النُّجُومِ*, (see *عِلْفٌ*), are described as being *كَخَيْلِ الْقَرْقِ*, i. e. “like the cord of flax,” thus expl. by Az; whereas the right reading, as is stated in the O and TA, is *كَخَيْلِ الْقَرْقِ*; by *عِلْفُ النُّجُومِ* being meant the game thus called, and also called *السُّدْرُ*; to which is added in the TA, that the *خَيْلِ* thereof are the stones used therein.] — Also † *Contention, altercation, dispute, or litigation*; and *evil, or mischief*; (K, TA;) and *inimical, or hostile, treatment*; or *evildoing that obliges one to return evil*: (TA:) or the *branding, or stigmatizing, with evil*. (S, \*O.)

*عِلْفٌ* A species of trees, (K, TA,) in the *Sarāh* (*السَّرَاةُ*), from which bows are made. (TA.)

*عَالِفٌ* [A poet possessing intelligence, or skill, and knowledge; or great intelligence &c.]: of such one says, *مَا أَعْلَفَهُ* [q. v.]. (AA, O, K, \*)

*إِعْلِيفٌ* The *pericarp* of the *مَرْخ*, which is like the shale of the bean, (O, K,) and to which the ear of the horse is likened: (O, TA:) said by certain of the lexicographers, (O,) as expl. by J, (TA,) to mean the *leaves of the مَرْخ*; but this is incorrect; for the *مَرْخ* has no leaves, its branches being bare and slender twigs: (O, TA:\*) n. un. with *ة*. (TA.) — And *A branch, and a twig, of which the leaves have fallen*. (K.) — See also *عِلْفٌ*.

*مَعْلُوفٌ* The place of the brand called *عِلْفٌ* on the neck of the camel: (O, K, TA:) and so, accord. to the K, *مَعْلُوفٌ*; but this latter means the place of the neck of the camel to which one clings [to mount him: see 13]. (TA.)

*مَعْلُوفٌ* A camel whose cord called *عِلْفٌ* has been pulled off from his neck. (TA.)

*مَعْلُوفٌ* A camel branded with the mark called *عِلْفٌ*. (O, TA.)

*مَعْلُوفٌ*: see *مَعْلُوفٌ*.

عَلْف

1. *عَلْفُ الدَّابَّةِ* (S, Mgh, O, Mṣb,) aor. *عَلَفَ*, (O, Mṣb, TA,) inf. n. *عَلْفٌ*; (S, Mgh, O, Mṣb, K;) and *أَعْلَفَهَا*, (Mgh, Mṣb,) inf. n. *أَعْلَافٌ*; (K;) *He fed the beast* (S, \*Mgh, O, \*Mṣb, \*K) with *عَلْفٌ* [i. e. *fodder, or provender*], (S, \*Mgh, O, \*Mṣb,) [i. e. *he foddered the beast*], in the *مَعْلَفٌ* [or *manger*]: (Mgh:) or † the latter signifies *he repaired to it often, putting عَلْفٌ for it*. (TA.) Fr cites the following verse:

عَلَفْتَهَا تَبْنًا وَمَاءً بَارِدًا  
حَتَّى شَتَّتْ هَمَالَةَ عَيْنَاهَا

[meaning *I fed her with straw, and gave her to drink cool water, so that she passed the winter with her eyes flowing abundantly with tears*]: (S, O:) i. e. *وَسَقَيْتَهَا مَاءً*. (S.) — And *عَلَفٌ* signifies also *The drinking much*. (AA, O, K.) [Accord. to the TK, one says, *عَلَفَهُ*, aor. *عَلَفَ*, inf. n. *عَلْفٌ*, meaning *He drank it much*.]

2: see the next paragraph, in two places. — [Accord. to Golius, *عَلَفٌ* signifies *He fed well with fodder*: but for this he mentions no authority.]

4: see 1, in two places. — *اعلف الطلح* The [trees called] *طلح* put forth their *عَلْفٌ* [q. v.]; (S, O, K;) as also *عَلَفٌ*; but this is extr., for a verb of this meaning is [regularly] of the measure *أَفْعَلٌ* only: (Ibn-Abbād, O, K:) accord. to AA, as AHn states in mentioning the *حَبْلَةُ*, (O, TA,) *عَلَفٌ*, (O, K,) inf. n. *تَعْلِيفٌ*, (K,) signifies *they scattered their blossoms, and organized and compacted their fruit* [i. e. *their pods with the seeds therein*]; expl. by *تَنَاطُرَ وَرْدِهِ وَعَقْدَ الشَّيْبَرِ* [meaning *أَحْبَلٌ*]; (O, K;) like *أَحْبَلٌ*. (O.)

5. *تَعْلَفٌ* *He sought عَلْفٌ* [i. e. *fodder, or provender*], repeatedly, or leisurely, in the places in which it was thought, or known, usually to be. (Mgh.)

8. *تَعْتَلِفُ*, said of a beast, (*دَابَّةٌ*, O,) *It eats* (O, TA) [fodder, or provender, or] green herbage. (TA in art. *رَبَعَ*). — And *أَعْتَلِفُ* [perhaps a mistranscription for *أَعْتَلَفُ*]; *He was a great eater*. (TA.)

10. *استعلفت الدابة* The beast [meaning horse] sought, or demanded, *عَلْفٌ* [i. e. *fodder, or provender*], by neighing. (O, K.)

*عَلْفٌ* A great eater; one who eats much; (AA, O, K;) as also *مَعْتَلِفٌ* [perhaps a mistranscription for *مَعْتَلِفٌ*, but see 8]. (TA.) — Also *A certain tree, or plant, (شَجَرَةٌ) of El-Yemen, the leaves of which are like [those of] the grapes [-vine]: they are pressed* [app. in the nose-bags of horses, the TA here inserting *في المخالي*, for which I read *في المخالي*, and it is there added *ويُسَوَّى*, app. as meaning *and made into a flat mass*,] and dried, and *flesh-meat is cooked therewith instead of with vinegar*; (K;) and they [i. e. the leaves] are used as a *ضِمَادٌ* [or *dressing for wounds*] (*ويضمده به*). (K) accord. to the TA. [But in the place of these words, the CK and my MS. copy of the K have *وَبِضْرٌ*, as relating to a form of the pl. of *عَلُوفَةٌ*, there mentioned in the next sentence.]

*عَلْفٌ* is for beasts, or horses and the like; (S, O;) a word of well-known meaning; (K;) i. e. *Fodder, or provender for beasts*; (KL;) *food of cattle, or of animals*, (TA,) or of *quadrupeds*;

(MA;) *food with which the beast is fed* (Mgh, Mṣb\*) in the *مَعْلَفٌ* [or *manger*]: (Mgh:) accord. to ISh, applied to *herbs, or leguminous plants, both fresh and dry*: (TA voce *حَشِيشٌ*;) said by ISd to be the *قَضِيرٌ* [generally meaning *barley*] of the beast: (TA in the present art. :) [see also *عَلُوفَةٌ*:] pl. [of mult.] *عِلَافٌ* (S, O, Mṣb, K) and *عِلَافٌ* (Mgh, O, K) and [of pauc.] *أَعْلَافٌ*. (O, K.) See also *عَلَفَةٌ*. — [Hence,] one says, *هُرُ عِلْفِ السَّلَاحِ وَجَزْرُ السَّبَاحِ* † [They are the provender of the weapons, and the flesh that is food of the beasts, or birds, of prey]. (TA.)

*عَلَفَةٌ* The food, or victuals, of soldiers; as also *عَلُوفَةٌ* [which is a pl. of *عَلْفٌ*, or perhaps it is correctly *عَلُوفَةٌ*, which is expl. by Golius as meaning *a stipend, peculiarly of a soldier*]. (KL.)

*العَلْفِيُّ*, from *عَلْفٌ*, *What a man assigns, on the occasion of the reaping of his barley, to a guardian [thereof] from the birds, or to a friend*. (El-Hejeree, TA.) \*

*عِلْفٌ*, (K, TA,) applied to a sheep or goat (*شَاةٌ*), (TA,) i. q. *مَعْلُوفَةٌ* [i. e. *Fed with fodder, or provender; foddered*]: (K, TA:) accord. to AZ, applied to a ram; and having for its pl. *عِلَافٌ*: and expl. by Lh as meaning *tied up, and fed with fodder, or provender; not sent forth to pasture where it pleases, nor led to pasture*. (TA.) [See also *عَلُوفَةٌ*.]

*عِلَافَةٌ* The seeking, and buying, and bringing, of *عَلْفٌ* [i. e. *fodder, or provender for beasts*]. (Mgh.)

*عَلُوفَةٌ* A sheep or goat and other animal, and sheep or goats and other animals, *fed with fodder, or provender*: (Mgh, Mṣb:) or, as also *عِلْفَةٌ*, a sheep or goat (*شَاةٌ*), and a she-camel, *fed with fodder, or provender, and not sent forth to pasture*; (S, O, K, TA;) in order that it may become fat, (TA,) by means of the fodder collected: (Az, TA:) the pl. of each is *عِلَافٌ*, accord. to Lh: or the pl. of the former is *عِلْفٌ* and *عِلَافٌ*: (TA:) accord. to Lth, they said *عِلَافَةُ الدَّوَابِّ*, as though the former word were a pl.; and it is more properly to be regarded as a pl. (O.) [See also *عِلْفٌ*.] — Also *The food of the beast*: pl. *عِلْفٌ* (K, TA) [and accord. to the CK and my MS. copy of the K *عِلْفٌ* also; but see what is said above, voce *عِلْفٌ*, respecting this latter]. [See also *عَلْفٌ*.] And see *عَلَفَةٌ*.

*عَلُوفَةٌ*: see *عَلَفَةٌ*.

*عِلْفَةٌ*: see *عَلُوفَةٌ*.

*رِحَالٌ* [for *رِحَالٌ عِلَافِيٌّ*], (S, O,) and *عِلَافِيٌّ* (S, O, K,) *A camel's saddle*, (S, O,) and *camels' saddles, [of a particular sort,] so called in relation to عِلَافٌ* (S, O, K) the son of *حُلْوَانٌ* (O, TA,) in the K, erroneously, *طَوَارٌ*, (TA,) a man of *Kudā'ah*, (S, O,) because he was the first

maker thereof; (O, K;) or, (K,) accord. to Lth, (O,) the largest of رَحَال in the [hinder part and the fore part which are called] آخِرَةٌ [in the CK آخِرَةٌ] and وَاسِطٌ: in a verse of Homeyd Ibn-Thowr, عُلْفِيّ occurs as an abbreviated dim. [of العِلْفِيّ]: (O, K:) the pl. of عِلْفِيَّة is عِلْفِيَّاتٌ (O.)

العُلْفِيّ: see what next precedes.

عُلْفٌ The fruit of the [trees called] طَلْح, which resembles the fresh bean, (S, O, K,) and upon which, when they come forth, the camels pasture: (S, O:) or the pods, or receptacles of the fruit, thereof: (TA:) [i. e.] the fruit of the طَلْح when it succeeds the بَرْمَةٌ; resembling the [kidney-bean called] لُوبِيَاءُ: (IAar, TA:) the n. un. is عُلْفَةٌ: (S, O, K:) AHn says that this is like the great Syrian carob (حَرْوْبَةٌ [n. un. of حَرْوْب q. v.]), except that it is bigger, and in it are grains like lupines, of a tawny colour, upon which the cattle pasturing at their pleasure feed, but which men eat not save in case of necessity: and the like thereof in size, of the fruit of the عَضَاء, is also termed عُلْفٌ: what is smaller than it, like the fruit of the سَلْمٌ and of the سَمْرٌ and of the عُرْفُط, is [properly] termed حَبْنَةٌ: the عُلْفٌ are long, and expanded, or extended: (O:) [it is also said that] عُلْفٌ signifies the fruit of the أَرَاك. (Ham p. 196.)

عُلْفٌ A seller of عُلْفٌ [i. e. fodder, or provender for beasts]: (O, K:) and عُلْفَةٌ [as a coll. gen. n.] signifies [sellers thereof: or] possessors of عُلْفٌ: and seekers thereof. (Mgh.)

عُلْفٌ شَيْخٌ عُلْفٌ An old man very aged. (Lth, O, K.)

عُلْفَةٌ: see عُلْفٌ. — Also A place in which عُلْفٌ [i. e. fodder] is produced: like مَلَاَحَةٌ signifying “a place in which salt is generated.” (Mgh.)

عُلْفٌ (applied to a man, S, O) Coarse, rough, rude, or churlish, and advanced in age: (Yaḡkoob, S, O, K:) and in this sense also applied to a woman: (TA:) or, thus applied, it signifies old, or aged. (Ibn-'Abbád, O, K, TA.) And An old man, fleshy, and having much hair: (K, TA: [in the CK, الشَّعْرَانِيّ is put for الشَّعْرَانِيّ:]) or, accord. to Az, شَيْخٌ عُلْفٌ signifies an old man having much flesh and hair. (O.) And it is also expl. as signifying A man in whom is negligence. (TA.) — Also, applied to a horse, Generous, or high-bred, or a male, or a stallion, large, big, or bulky; syn. حِصَانٌ ضَخْمٌ. (Ibn-'Abbád, O, K.) — And, applied to a goat, Having much hair. (TA.) — And نَاقَةٌ عُلْفٌ السَّنَامُ A she-camel having the hump much enveloped with fur [so I render مَلْفَتَهُ (see art. لَف)], as though wrapped with a كِسَاء. (Ibn-'Abbád, O, K.)

مَعْلَفٌ: see what next follows.

مَعْلَفٌ, (S, Mgh, O,) with kear (S, Mgh) to the م; (Mgh;) or مَعْلَفٌ, like مَعْلَفٌ; (K;) [A manger; thus called in the present day; i. e.] a place of عُلْفٌ [i. e. fodder, or provender for beasts]: (S, Mgh, O, K:) [pl. مَعْلَفٌ.] — [Hence,] المَعْلَفُ, (Ibn-'Abbád, O,) or المَعْلَفُ, (K,) is the name of Certain stars, disposed in a round form, [but] separate; (Ibn-'Abbád, O, K;) also called المَعْلَفُ: (Ibn-'Abbád, O:) [the latter appellation is app. wrongly identified in the TA in art. حَبِيّ with الأَخْبِيَّة: what is here meant seems to be the group of stars called by our astronomers Præsepe; agreeably with the former appellation, and with the following statement:] in the مجسطى, [i. e. المجسطى, (thus the Arabs term the great work of Ptolemy, which we, imitating them, commonly call “Almagest,”)] النُّوْرَةُ (in Cancer) is mentioned by the name of المَعْلَفُ: (Kz, descr. of Cancer:) [but it is also said that] the Arabs thus call the seven stars that compose the constellation البَاطِيَّة [i. e. Crater]. (Kz, descr. of Crater.) — [Accord. to Golius, مَعْلَفٌ signifies also A bag for fodder, which, with fodder, is hung on the neck of a beast.]

مَعْلَفَةٌ Fattened; applied to a شَاة [i. e. sheep or goat]; (Lth, O, K;) with tesheed because of its owner's frequent and continual attention to it. (Lth, O.)

عُلْفِيّ: see مَعْلَفَةٌ.

عُلْفٌ: see مَعْلَفٌ.

مَعْلَفٌ: see عُلْفٌ. — المَعْلَفَةُ is a metaphorical appellation applied to The midwife. (Ibn-'Abbád, O, K.)

### علق

1. عُلِقَ بِهِ, (S, Mgh, O, Mṣb, TA,) aor. ٢, (Mṣb,) inf. n. عُلِقٌ (S, O, Mṣb, KL, TA) and عِلْقَةٌ (L, TA) [and app. عُلُوْقٌ also, as will be seen from what follows]; and تَعَلَّقَ, (S, MA, Mgh, O, Mṣb,) and عُلِقَ; (O, Mṣb, KL;) It hung to it; it was, or became, suspended to it: (so the first and last accord. to the KL, and the second accord. to the MA and common usage: [in the S and Mgh and O, it is merely said that the first and second signify the same:]) [and] it clung, caught, clave, adhered, held, or stuck fast, to it; (Mṣb in explanation of all, and TA\* in explanation of the first;) and so تَعَلَّقَهُ. (S,\* O,\* TA.) It is said in a prov., (S, O, TA,) asserted in the K to have been mentioned before, which is not found to be the case, (TA,)

عَلِقْتُ مَعَالِقَهَا وَصَرَ الْجُنْدُبُ

(S, O, K, [in the CK, erroneously, مَعَالِقَهَا,]) [It (the bucket, الدَّلْوُ, Z, TA) has become suspended in its places of suspension, and the جُنْدُبُ (accord. to the S and K a species of locust) has creaked]: originating from the fact that a man went to a well, and suspended his well-rope to the rope thereof, and then went to the owner of the well, and claimed to be his neighbour [and therefore to

have a right to the use of the well]; but the owner refused his assent, and ordered him to depart; whereupon he uttered these words, meaning The heat has come, [see صَرَ الْجُنْدُبُ in art. جَدْب] and I am not able to depart. (S, O. [See more in Freytag's Arab. Prov. ii. 91.]) And one says, عُلِقَ الشُّوكُ بِالتُّوْبِ, aor. ٢, inf. n. عُلِقٌ; and تَعَلَّقَ بِهِ, meaning The thorns clung, caught, &c., to the garment. (Mṣb.) And عُلِقَ ظَفَرِي بِالشَّيْءِ, My nail clung, caught, &c., to the thing. (Mṣb.) And عُلِقَ الظَّبْيُ فِي الجَبَالَةِ, (S, O,) or الصَّيْدُ; (K;) or عُلِقَ الوَحْشُ بِالجَبَالَةِ, inf. n. عُلُوْقٌ, (Mṣb,) [The gazelle, or the animal of the chase, became caught, or stuck fast, in the snare; or the wild animal became caught, or held fast, thereby, or] became withheld from getting loose [thereby]: whence the saying, عُلِقَ البَخْصِرُ بِخَصْمِهِ and تَعَلَّقَ بِهِ [The antagonist became held fast, or withheld from getting loose, by his antagonist; and also the antagonist clung, or held fast, to his antagonist]. (Mṣb.) — The primary significations are those mentioned above in the first sentence: and hence several other significations here following. — عُلِقَ عَلَى كَذَا and عَلَيْهِ تَعَلَّقَ It depended upon such a thing, as a condition. — عُلِقَ بِهِ and تَعَلَّقَ بِهِ It pertained to him, or it: it concerned him, or it. And He had a hold upon it: he had a concern in it. — عُلِقَ بِهَا, (S, O,) or عُلِقَهُ, (K,) and عُلِقَ بِهَا, (S, O,) or بِهِ, (K,) inf. n. عُلُوْقٌ (S, O, K) and عُلِقٌ (K [and mentioned also in the S and O but app. as a simple subst.]) and عُلِقٌ [but see this below voce عُلِقٌ] and عِلْقَةٌ, (K,) [He became attached by love to her, or to him;] he loved (S, O, K) her, (S, O,) or him; (K;) and so عُلِقَ حُبًّا بِقَلْبِهِ, (S, O;) and تَعَلَّقَ بِهِ, and تَعَلَّقَ بِهَا; [the former of these two phrases being used for the latter, agreeably with a saying of IAmb cited in the TA in art. ارَى, that تَعَلَّقْتُ اعْتَلَقْتُ like تَعَلَّقْتُ بِفُلَانٍ is for فُلَانًا and اعْتَلَقْتُ بِهِ, (S,) or اعْتَلَقَهُ, (K,) or اعْتَلَقَ بِهَا, (TA;) and عُلِقَ بِهَا, (S,\* O,\* K, TA,) from عِلْقَةٌ, (S, O, TA,) and عُلِقَ بِهَا, (TA,) [but this last verb is more commonly trans. by itself, for ex.,] El-Aḡshā says,

عَلِقْتُهَا عَرَضًا وَعَلِقْتُ رَجُلًا  
غَيْرِي وَعُلِقَ أُخْرَى غَيْرَهَا الرَّجُلُ

[I became attached to her accidentally, and she became attached to a man other than me, and the man became attached to another female, other than her]. (S, O. [See also another ex., in a verse of 'Antarah, cited voce زَعَمَ.]) [See also عُلِقَ, below.] — عُلِقْتُ مِنْهُ كُلَّ مَعْلَقِي [which may be rendered She captivated him wholly] occurs in a trad. as [virtually] meaning he loved her, and was vehemently desirous of her. (TA.) — عُلِقْتُ نَفْسَهُ الشَّيْءِ His soul, or mind, clung to the thing persistently. (L, TA.) — قَدَّ عُلِقَ الكِبَرُ مَعَالِقَهُ [app. meaning Old age has taken hold in its holding places, or, agreeably with what is said in the

next sentence, *has had its effects*], in which **مَعَاتِق** is pl. of **مَعْتَق**, is said to an old man. (TA.) And of everything that has had its effect [so I here render **مَوْقَعَهُ**, but see art. **وَقَعَ**], one says, **عَلَّقَ مَعَاتِقَهُ**. (TA, and Ham p. 172.) — **عَلَّقَتْ مَرَايِبَهَا** [Their anchors have clung to a place having the species of herbage called **مَرَامِر**, meaning they are abiding therein, (see **مَرَسَاةٌ**, in art. **رَسَو**),] is said of camels when they are at rest, or at ease, and their eyes are refreshed by the pasturage; and is a prov., applied to persons in the like condition by reason of their means of subsistence. (TA.) — **عَلَّقَ بِهِ**, inf. n. **عَلَّقَ**, *He contended with him in an altercation* [as though clinging to him]; *disputed with him*; or *litigated with him*. (TA.) — **لَا يَلِيقُ بِكَ لَا يَلِيقُ بِكَ** means *It will not be suitable to thee; it will not befit thee*. (S and K in art. **لِيق**.) — **عَلَّقَ يَفْعَلُ كَذَا** *He set about, began, or betook himself to, doing such a thing*. (S, O, K.) **عَلَّقُوا وَجْهَهُ ضَرْبًا** occurs in a trad., meaning *They set about, or betook themselves to, smiting his face*. (TA.) And a **râjiz** says,

• **عَلَّقَ حَوْضِي نَعْرَ مُكَبِّ** •

[*Nughar* (a species of birds) *bending down their heads*] *betook themselves to coming for the purpose of drinking to my حَوْض [or watering-trough]: or, as some say, liked it, and frequented it*. (S, O.) — And **عَلَّقْتُ مَا أَقُولُهُ** means *I did not cease saying it*; like **مَا نَشِيتُ**. (A in art. **نَشَب**.) [Thus **عَلَّقْتُ** has two contr. meanings.] — **عَلَّقْتُ الْإِبِلَ** likewise, aor. 2; (S, O, K.) and **عَلَّقَتْ** likewise, aor. 2; (S, O, K.) inf. n. **عَلَّقَ**; (S, O, K.) \* *The camels fed upon the upper, or uppermost, portions of the [trees called] عِضَاء*, (S, O, K.) *reaching them with their mouths*: (S and O in explanation of the latter verb:) and **يَعْلُقُ العِضَاءَ**, said of a camel, *he plucks from the عِضَاء*, [as though] hanging from it, by reason of his tallness: (S: in one of my copies of the S, and in the TA, **يَعْلُقُ**;) or one says, of camels, **عَلَّقَتْ مِنَ الشَّجَرِ**, aor. 2, inf. n. **عَلَّقَ** and **عَلَّقُوا**, meaning *they ate of the trees with their mouths*: and **عَلَّقَتْ فِي الوَادِي**, aor. 2, *they pastured, or pastured where they pleased, in the valley*: (Msb.) accord. to Lh, **عَلَّقَتْ**, aor. 2, inf. n. **عَلَّقَ**, said of beasts, means *they ate the leaves of the trees*: and accord. to Aq, **عَلَّقَتْ**, aor. 2, inf. n. **عَلَّقُوا**, means *they reached and took with their mouths*. (TA.) Hence, (TA,) it is said in a trad., **أَرْوَاحُ الشُّهَدَاءِ**, (S, Msb,\*) or **رُفَى حَوَاصِلِ طَيْرِ خَضِرٍ تَعْلُقُ مِنْ وَرَقِ الْجَنَّةِ**, (TA,) and, as some relate it, **تَعْلُقُ**, (Msb, TA,) [both as meaning *The souls of the martyrs are in the crops of green birds that eat of the leaves, or fruits, of Paradise*,] but the former relation is that which should be followed, because the latter requires that one should say **عَلَّقَتْ فِي وَرَقِ الْجَنَّةِ** [or **عَلَّقَتْ فِي ثَمَارِ الْجَنَّةِ**], though the latter is said to be the more common. (Msb.) One says also, **عَلَّقَتْ الْإِبِلَ**, aor. 2,

inf. n. **عَلَّقَ**, meaning *The camels ate of the عُلُقَة of the trees, i. e., of the trees that remain in the winter and of which the camels are fed until they attain to the ربيع [meaning spring, or spring-herbage]; as also* **تَعَلَّقَتْ**. (TA.) And **عَلَّقَ**, inf. n. **عَلَّقَ** and **عَلَّقُوا**, *He ate*. (TA.) And **عَلَّقَ الصَّبِيُّ يَعْطِقُ** *The child sucks his fingers*. (TA.) — **عَلَّقَهُ بِلِسَانِهِ** [inf. n. **عَلَّقَ**] *He blamed, or censured, him; he said to him that which he disliked, or hated*. (Lh, K, \* TA.) — **عَلَّقَ أُمْرَهُ** *He knew his affair*. (K.) — **عَلَّقَتِ الْمَرْأَةُ**, (S, Mgh, O, K,) inf. n. **عَلَّقَتْ**, (Mgh,) or **عَلَّقَ**, (TA,) *The woman conceived, or became pregnant*. (S, Mgh, O, K.) Hence the saying, **العِرَاسُ تَبْدَلُ بِالْعُلُوقِ** [The set, or shoot that is planted, becomes changed by pullulating]; a metaphorical phrase; meaning that what is planted becomes changed because it increases and rises when it clings to the earth and germinates. (Mgh.) — **عَلَّقَتِ الدَّابَّةُ** *The beast drank water and the leech (العَلَقَةُ) clave to it*: (S, O, K:) or, accord. to an explanation of [the part. n.] **مَعْلُوقٌ** by Lth, one says **عَلَّقَتْ**, of the form of that whereof the agent is not named, meaning *it had leeches (عَلَقٌ) that had taken hold upon its fauces when it drank*: (O:) or **عَلَّقَ**, also, like **عَنَى**, is used in this sense, (K, \* TA,) said of a man and of a beast. (TA.) — **عَالَقْتُ** **فَلَانًا فَعَلَقْتُهُ**: see 3.

2. **عَلَّقَهُ**, (S, O, Msb, K,) i. e. **الشَّيْءَ**, (S, O, Msb,) inf. n. **عَلَّقَ**; (S, O, K;) and **عَلَّقَهُ**, (S, \* O, \* Msb,) and **تَعَلَّقَهُ**; (S, O, K;) signify the same. (S, O, Msb, K.) You say, **عَلَّقَ الشَّيْءَ**, (Mgh, Msb, K,) inf. n. as above, *He hung, or suspended, the thing to the thing*; and so **عَلَّقَهُ**, and **عَلَّقَهُ**: (TA:) [and] *he made the thing to cling, catch, cleave, adhere, hold, or stick fast, to the thing*; as also **عَلَّقَهُ بِهِ**. (Msb.) [For ex.,] one says, **عَلَّقْتُ رِشَائِي بِرِشَائِكَ** [I have suspended my well-rope to thy well-rope]: and **عَلَّقَ رِشَاءَهُ بِرِشَاءِ الْبَيْتِ** [He suspended his well-rope to the rope of the well]. (S, O.) [See also an ex. of the latter verb in a verse cited voce **وَرَفِضُ**.] And **عَلَّقَهُ عَلَى الْوَتِيدِ** [He hung it on the peg]: and in like manner, **عَلَّقَ الشَّيْءَ خَلْفَهُ** [He hung the thing behind him]; as, for instance, a **حَقِيْبَةٌ**, &c., behind the camel's saddle. (TA.) And **عَلَّقَ عَلَى نَفْسِهِ** *He hung (عَلَّقَ) upon himself an amulet*. (S, O.) And **عَلَّقَ بِالْعَرَبِ بَعِيرَيْنِ** *He coupled two camels to the end of the well-rope [to the other end of which was attached the large bucket]*. (IF, K.) [And in like manner they say in the present day, **عَلَّقَ الخَيْلَ فِي الْعَرَبَةِ** *He harnessed, or attached, the horses to the carriage*.] And **عَلَّقَ أَظْفَارَهُ فِي الشَّيْءِ** *He made his nails to cling, catch, or cleave, to the thing*. (S, TA.) And [in like manner,] **عَلَّقَ يَدَهُ** and **عَلَّقَهَا** [He made his hands to cling, &c.], followed by **فِي** before the object: both signify the same. (TA.)

And **عَلَّقَ الدَّابَّةَ**, meaning **عَلَّقَ عَلَيْهَا** [for **عَلَّقَ عَلَيْهَا**], agreeably with modern usage, i. e. *He hung upon the beast the nose-bag containing barley, or the like; or he supplied the beast with عَلِيقٌ, which means barley, or the like, that is hung upon the beast*. (TA.) [And hence, as is indicated in the T and TA, **عَلَّقَ** signifies, by a metaphor, **عَلَّقَ** as meaning *wine*.] And **عَلَّقَ رَاحِلَتَهُ** *He loosed the halter, or leading-rope, from the muzzle of his riding-camel and threw it [or hung it] upon her shoulders, to give her ease*. (TA.) — [The primary significations are those mentioned in the second sentence of this paragraph: and hence several other significations here following. — **عَلَّقَهُ كَذَا**, and **عَلَّقَ كَذَا**, *He made it to depend upon such a thing, as a condition*.] You say, **عَلَّقْتُ عِتْقَ عَبْدِي بِمَوْتِي** [I made the freedom of my slave to depend upon my death]. (TA in art. **دَبَر**.) — **إِنْ أَنْطِقَ أَطَلَّقَ وَإِنْ أَسْكُتُ أُعَلِّقُ**, in the story of Umm-Zara, means [If I speak, I am divorced; and if I be silent, I am left in suspense, i. e.,] he leaves me like that which is suspended, (O, TA,) neither retained nor divorced. (TA.) [And similar to this is the phrase **تَعْلِيْقُ أفعالِ القلوبِ** *The suspending of the verbs significant of operations of the mind from government, as to the letter but not as to the meaning*:] see **مَعْلَقٌ**. — **عَلَّقَ البِنَاءَ** *He made the building, or structure, pensile, i. e. supported above the ground, or above a stage or floor, by pillars or piers or otherwise*. Hence,] the saying **نَعَبُوا وَعَلَّقُوا الحَائِطَ** means *They dug beneath the wall [or made a hole through it] and left it [or rendered it] مَعْلَقًا [i. e. pensile, or supported above the ground, being partially hollowed beneath]*. (Mgh.) — **عَلَّقَ فِي حَاشِيَةِ كِتَابٍ** *He appended a note in the margin of a book or writing*. — **عَلَّقَ بَابًا** *He set up, and fixed, a door*, (Mgh, TA,) **عَلَّقَ دَارَهُ** [upon, or to, his house]. (Mgh.) — And (TA) **عَلَّقَ**, or **عَلَّقَ**, *He closed, or made fast, a door, with a kind of latch, or sliding bolt*; syn. **أَرْزَجَهُ**, (O, TA,) or **أَرْزَجَهُ**; (K;) as also **عَلَّقَهُ**. (TA.) [See **مَعْلَقٌ** — **عَلَّقَهَا**, and **عَلَّقَ بِهَا**, in which the pronoun denoting the object relates to a woman: see 1, former half. — **عَلَّقَ فُلَانٌ دَمَ فُلَانٍ** [app. meaning *Such a one attached to himself responsibility for the blood of such a one*] is said when the former is the slayer of the latter. (TA.) [Thus I find the phrase there written: but perhaps the right reading is **عَلَّقَ**.] — **عَلَّقَهُ** also signifies *He joined him, and overtook him*. (TA.) — And **عَلَّقَهُ**, and **عَلَّقَهُ** or **عَلَّقَهُ** [from another]. (TA.) — **عَلَّقُوا رَمَقَهُ بِشَيْءٍ** *Give ye to him something that shall stay, or arrest, what remains in him of life*. (Z, TA.) — **عَلَّقْتُ مَعَ القَوْمِ**, (S, TA,) and **عَلَّقْتُ مَعَ القَوْمِ**, (TA,) *I sent with such a one, (S, TA,) and with the people, or party, (TA,) a camel for the purpose of bringing corn for me upon it*. (S, TA. [See **عَلِيقَةٌ**].)

• **إِرْضٌ مِنَ المَرْكَبِ بِالتَّعْلِيْقِ** •

is a prov., said to a man who is thereby enjoined to be content with a part of that which he wants, instead of the whole thereof; like him who rides the camel termed *عَلِيْقَةً* one time after another time: [so that it means *Be thou content, instead of the riding constantly, or instead of the beast that is ridden only, with the sending a camel to bring corn, upon which thou mayest ride occasionally*:] (TA:) or the meaning may be, *be thou content, instead of thy riding, with the hanging of thy goods upon the beast*: or the meaning may be, *be thou content, in respect of the beast that is ridden, with the hanging [thy goods] upon him in thy turn.* (Meyd.) — And one says, *عَلَّقْتُ لِنَاقَتِكَ*, meaning *Go thou from thy she-camel (أَمْسِ عَنْهَا)*. (O.)

3. *عَلَّقْتُ فَلَانًا فَعَلَّقْتُهُ* I vied with such a one, or contended with him for superiority, in precious things (*أَعْلَاقٌ*, pl. of *عَلَقٌ*), and I surpassed him, or was better than he, in respect of a precious thing. (TA.) And *عَلَّقْتُهُ بِعَلْقِي وَعَلِقِهِ* I laid a bet, or wager, with him with precious articles of property [or, I with my precious thing and he with his precious thing]. (Ḥam p. 101, but without the vowel-signs.)

4: see 2, former half, in six places: and again, in the latter half. — *اعلقت القوس* He put a suspensory (*عَلَاقَةٌ*) to the bow. (S, O, K.) — *اعلقت* said of one practising the capturing of game, or animals of the chase, *He had the game, or animal of the chase, caught, or stuck fast, in his snare.* (S, O, K.) — *اعلقت* also signifies *He sent, or let go, [or applied,] leeches (عَلَقٌ)*, (S, O, K.) upon a place, (S, O, TA,) to suck (S, O, K) the blood. (O, TA.) — And *He found, lighted on, or met with, a precious article, (عَلَقًا, K, TA, [in the CK عَلَقًا] i. e. نَفِيسًا, TA,) of property*: (K, TA:) mentioned by Ibn-'Abbád. (TA.) — And *He brought to pass that which was a calamity.* (K.) You say to a man, *أَعْلَقْتُ وَأَقْلَقْتُ*, i. e. *عَلَّقْتُ بِعَلْقِي فَتَلَّقْتُ*, meaning [Thou hast brought to pass] that which is a calamity. (S, O.) — And *أَعْلَقْتُ عَنْهُ* I removed from him *العَلُوقُ*, meaning that which was a calamity. (O, TA.)\* — Hence, *الإِعْلَاقُ* as meaning *A woman's pressing with the finger the نَغَانِغُ*, which are certain portions of flesh by the *uvula*, of a child, thereby endeavouring to cure his *عُدْرَةٌ*, (O, TA,\*) which means a pain and swelling in the fauces; (TA;) i. q. *الدَّغْرُ*. (S, TA. [See 1 in art. دغر.]) You say of a woman, *أَعْلَقْتُ وَوَدَّهَا مِنَ الْعُدْرَةِ*, (S,) or *أَعْلَقْتُ عَلَيْهِ*, (O, TA,) *She raised (رَفَعَتْ [or دَفَعَتْ] i. e. thrust) her child's [swelling termed] عُدْرَةٌ with her hand*: (S:) or *she pressed that part with her finger, and thrust it.* (TA.) — And hence, (TA,) one says also, *أَعْلَقْتُ عَلَيَّ*, meaning *I put my hand into my fauces to constrain myself to vomit.* (O, TA.) — *اعلقت البلاد* The countries were, or became, distant, or remote; like *اعنقت*. (TA in art. عنق, from the Nawádir el-Aaráb.)

5: see 1, former half, in seven places: — and

see the same paragraph again, in the last quarter: — and see also 2, first quarter, in two places.

8: see 1, former half, in three places.

*عَلَقٌ* A hole in a garment, (K, TA,) caused by one's passing by a tree or a thorn that has caught to it; (TA;) as also *عَلَقٌ*: (K, TA:) or a thing that has caught, or clung, to a garment, and pulled it [and, app., frayed, or rent, it]. (S. [See also *عَلَقَةٌ*].) — And The act of reviling. (K.) [See also *عَلَقَهُ بِلِسَانِهِ*, (of which it is the inf. n.,) near the end of the first paragraph.] — And A species of trees used for tanning. (K.) — See also the next paragraph, in two places.

*عَلَقٌ* A precious thing, or thing held in high estimation, of any kind, (Lh, S, O, K, TA,) except of animate beings; (Lh, TA;) as also *عَلَقٌ*: (K:) one says, *هَذَا عَلَقٌ مَضْنَةٌ* This is a precious thing, or thing held in high estimation, of which one is tenacious; (S,\* O;) as also *عَرَقٌ مَضْنَةٌ* [q. v.]: (O and TA in art. عرق:) pl. [of pauc.] *أَعْلَاقٌ* (S, K) and [of mult.] *عَلُوقٌ*, (K,) and, as some say, *عَلَقَاتٌ*. (O.) And [particularly] A garment held in high estimation: [see also *عَلَقَةٌ*:] or a shield: [see again *عَلَقَةٌ*:] or a sword: (Lh, K, TA;) and property held in high estimation. (TA.) — And Wine; (S, O, K,) because held in high estimation: (S, O:) or old wine. (K, TA.) — And one says, *فَلَانٌ عَلِقٌ* Such a one is a lover and pursuer of knowledge: (O, K,\*) and in like manner, *عَلِقٌ شَرٌّ* [a lover and pursuer of evil]: (K:) and *عَلِقٌ خَيْرٌ* [a lover and pursuer of good]. (TA.) — Also A *جِرَابٌ* [or bag for travelling-provisions &c.]; and so *عَلِقٌ*: (Ibn-'Abbád, O, K:) [pl. *أَعْلَاقٌ*, of which see an ex. in a verse cited voce *رَائِحٌ*, in art. روح.] — See also *عَلَقَةٌ*: — and see *عَلَاقَةٌ*, first quarter.

*عَلَقٌ* Anything hung, or suspended. (K.) — The suspensory [cord] of the *بَكْرَةٌ* [or pulley of a well]; (K;) the apparatus of the *بَكْرَةٌ*, by which it is suspended: (S, O:) and the *بَكْرَةٌ* [or pulley] itself; (K, TA;) as some say; and the pl. is *أَعْلَاقٌ*: (TA:) or [in the CK "and"] the well-*rope* and the large bucket and the *مِخْوَرٌ* [or pin on which the sheave of the pulley turns] (K, TA) and the pulley, (TA,) all together; (K, TA;) so says Lh: (TA:) or all the apparatus for drawing water by means of the pulley; comprising the two pieces of wood at the head of the well, the two upper extremities of which are connected by a rope and then fastened to the ground by means of another rope, the two ends of this being extended to two pegs fixed in the ground; the pulley is suspended to the upper parts of the two pieces of wood, and the water is drawn by means of it with two buckets by two drawers: it signifies only the *سَانِيَةٌ* [here meaning the large bucket with its apparatus] and all the apparatus consisting of the *حُطَّافٌ* [or bent piece of iron which is on each side

of the sheave of the pulley and in which is the pin whereon the sheave turns] and the *مِخْوَرٌ* [or pin itself] and the sheave and the *نَعَامَتَانِ* [app. here meaning the two pieces of wood mentioned above, agreeably with an explanation mentioned voce *زُرْنُوقٌ*,] and the ropes thereof: so says Ag, on the authority of Arabs: (TA:) or the rope that is suspended to the pulley: (K:) or, as some say, the rope that is at the upper part of the pulley. (TA.) — And The suspensory of a *قِرْبَةٌ* [or water-skin]; i. e. *عَلَقُ الْقِرْبَةِ* signifies the strap by which the *قِرْبَةٌ* is suspended; (TA;) i. q. *عَرَقَهَا*: (S, O, K, TA:) or the thing with which it is tied and then suspended: or what has remained in it of the grease with which it is greased. (TA.) One says, *جَشِئْتُ إِلَيْكَ عَلَقُ الْقِرْبَةِ* [expl. in arts. *جشر* and *عرق*]. (S, O.) — Also [Leeches;] certain worms, (S,) or certain things resembling worms, (Mgh, Mṣb,) or certain small creeping things, (O,) or a [species of] small creeping thing, (K,) black, (Mgh, Mṣb,) or red, (TA,) found in water, (S, O, Mṣb, K,) and having the property of sucking blood, (S, O, K, TA,) and employed to suck the blood from the throat and from sanguineous tumours: (TA:) they cling (Mgh, Mṣb) to the *حَنَكٌ* [q. v.] (Mgh) or to the fauces (Mṣb) of the beast when he drinks, (Mgh, Mṣb,) and suck the blood: (Mṣb:) one thereof is termed *عَلَقَةٌ*. (S, O, Mṣb.) — And Clay that clings to the hand. (K.) — And Blood, in a general sense: or intensely red blood: (K:) or thick blood: (S, O, K:) or clotted blood, (K, TA,) before it becomes dry: (TA:) or clotted, thick, blood; because of its clinging together: (Mgh:) and *عَلَقَةٌ* signifies a portion thereof: (S, Mgh, O, K:) or this signifies a little portion of thick blood: (Jel in xcvi. 2:) or a portion [or lump] of clotted blood: (TA:) or the seminal fluid, after its appearance, when it becomes thick, clotted, blood; after which it passes to another stage, becoming flesh, and is what is termed *مُضْغَةٌ*. (Mṣb. [See *Qur* xxiii. 14.]) — Also [Attachment, as meaning] tenacious love: (K:) and [simply] love, or desirous love, (Lh, S, O, K, TA,) of a man for a woman; (Lh, TA:) or love cleaving to the heart; (TA;) and so *عَلَاقَةٌ* and *عَلَاقَةٌ*; or the former of these two relates to love and the like and the latter relates to a whip and the like [as will be expl. below under the two words]. (K.) [In this sense it is originally an inf. n., of which the verb is *عَلَقٌ*.] One says, *إِنَّهُ لَذُو عَلَقِي فِي فَلَانَةٍ* Verily he is one having love, or desirous love, for such a woman: (Lh, TA:) thus made trans. by means of *فِي*. (TA.) And *نَظْرَةٌ مِنْ ذِي عَلَقِي* A look from one having love, or desirous love: (S, O, TA:) a prov. (TA.) — See also *عَلَاقَةٌ*, first quarter. — Also Pertinacious contention in an altercation; or such disputation or litigation. (K.) [In this sense it is originally an inf. n., of which the verb is *عَلَقٌ*. And *عَلَاقَةٌ*, q. v., has a similar signification.] — See also *عَلَقَةٌ*, second sentence. — And see *عَلَقٌ*. — Also The main [or middle] part [or beaten track] of a road. (Ibn-'Abbád, O, K.) [See an ex. of the pl. (*أَعْلَاقٌ*) in a verse cited voce *عَمَقٌ*.]

عَلِقَ [part. n. of عَلِقَ: as such signifying *Hanging, or being suspended: and clinging, &c.*: — and] *pertinacious; adhering to affairs, and minding them.* (TA in art. ذَمِر.) [See also عَلَاقِيَّة.] — [Also, as such, applied to a woman, *Pregnant: a meaning assigned by Golius to عَلِقَ.*]

جِئْتُ بِعَلَقٍ فَلَقَ in the saying جِئْتُ بِعَلَقٍ فَلَقَ and فَلَقَ in the saying جِئْتُ بِعَلَقٍ فَلَقَ [He brought to pass] that which was a calamity, (K,) are imperfectly decl., (S, K,) like عَمِرَ. (S.) — And عَلِقَ [perfectly decl.] signifies *A numerous company, or collection [of men]:* (K:) thus it is said to mean: (S:) and this is meant in the saying above mentioned, as some explain it. (TA.) — And عَلِقَ accord. to K, but correctly عَلِقَ, with two dammehs, pl. of عَلَوِقُ, (TA,) signifies *Deaths, or the decrees of death; syn. مَنَايَا:* (K, TA:) and *calamities:* (TA:) and *businesses, occupations, or employments: or such as divert one from other things: or occurrences that cause one to forget, or neglect, or be unmindful: syn. أَشْغَالُ.* (K, TA.)

عَلَقَةٌ *A جذبة [meaning fray, as being a kind of strain,] that is occasioned in a garment (K, TA) and other [similar] thing when one passes by a thorn or a tree.* (TA. [See also عَلِقَ.])

عَلَقَةٌ: see عَلَاقَةٌ, former half, in two places. — Also *The quantity that suffices the cattle, (S, O, Mṣb, K,) of what they obtain from the trees [or plants]:* (S, K;) as also عَلِقَ; (S, O, K;) and so عَلَاقٌ, and عَلَاقَةٌ: (K:) and *a sufficiency of the means of subsistence, (S, O, K,) whatever it be; (S;):* as also عَلَاقٌ, (O,) or عَلَاقَةٌ: (S, K;) or it signifies also *food sufficient to retain life; (Mṣb, TA;):* as also مُتَعَلِّقٌ; (TA;) and so عَلَاقٌ, as in a verse cited voce رَجِيعٌ: (S in art. رَجِيعٌ) and, (O, K, TA,) accord. to AHn, (O, TA,) *the trees that remain in the winter (O, K, TA) and of which the camels are fed, (O, K,) or with which the camels suffice themselves, (TA,) until they attain to the ربيع [meaning spring, or spring-herbage]:* (O, K, TA: [see also عَرُودَةٌ:]) and it is also expl. as signifying *herbage that does not stay: (TA:) and food that suffices until the time of the [morning-meal called] غَدَاة;* (K, TA;) as also عَلَاقٌ: (K, TA:) and accord. to Az, *food, and likewise a beast for riding, such as suffices one, though it be not free from deficiency, or defect: (TA:) the pl. of عَلَقَةٌ is عَلِقٌ. (Mṣb.)* One says, *لِي فِي هَذَا الْمَالِ عَلِقٌ* and عَلِقٌ and عَلَوِقٌ and عَلَاقَةٌ and مُتَعَلِّقٌ, all meaning the same, (K, TA,) i. e. [There is for me, or I have, in this property,] *a sufficiency of the means of subsistence.* (TA.) And *مَا يَأْكُلُ فُلَانٌ إِلَّا عَلَقَةً* [Such a one eats not save a bare sufficiency of the means of subsistence]. (O, TA.) And *مَا ذُقْتُ عَلَاقًا* [I have not tasted a sufficiency of the means of subsistence, or food sufficient to retain life]. (TA.) And *مَا فِي*

عَلِقَ *There is not in the land a sufficiency of the means of subsistence: or pasturage: (TA:) or* مَا فِيهَا مِنْ عَلَاقٍ *there is not in it pasturage.* (S.) And *لَمْ يَتْرِكِ الْحَالِبُ بِالنَّاقَةِ عَلَاقًا* *The milker did not leave in the she-camel's udder anything.* (S, O. [See also عَلَوِقُ.]) And *لَمْ يَبْقَ لِي عِنْدَهُ عَلَقَةٌ* [There remained not with him] *anything [belonging to me].* (S, O, K.) And *هَذَا الْكَلَامُ لَنَا فِيهِ عَلَقَةٌ* [In this speech is] *a sufficiency [for us].* (TA.) And *عِنْدَهُمْ عَلَقَةٌ مِنْ مَتَاعِهِمْ* [With them is] *somewhat remaining [of their goods].* (TA.)

عَلَقَةٌ *A small garment, (S, O,) the first garment that is made for a boy: (S, O, K:) or a shirt without sleeves: or a garment in which is cut an opening for the head to be put through it, [so that nearly one half of it falls down before the wearer and the corresponding portion behind,] not having its two sides sewn [together]; it is worn by a girl; (K, TA;) like the صُدْرَةٌ; she uses it for service and work; (TA;) and it extends to the place of the waist-band: (K, TA: [see also اِتْبَ:]) or a garment held in high estimation; (K, TA;) like عَلِقٌ [mentioned before]; worn by a man: one says of him who has not upon him costly garments, مَا عَلَيْهِ عَلَقَةٌ [He has not upon him costly attire]. (TA.) — And *A shield.* (Ibn-Abbād, O, TA. [This last meaning is also assigned to عَلِقٌ, as mentioned before.]) — And *A certain tree, used for tanning.* (K.) — *إِبِلٌ عَلَقَةٌ* is a phrase mentioned by Ibn-Abbād, (O, TA,) as meaning [app.] *أَصْرَةٌ*. (TA. [This word, in the TA, is blurred: and in the O, the place that it occupied has perished: I think that it is most probably *أَصْرَةٌ*, pl. of *صِرَارٌ*; and therefore that the phrase means *Camels not having upon them strings, or pieces of rag, bound upon their udders or teats, to prevent their young ones from sucking: for one says *صَرَّ بِالنَّاقَةِ* as well as *صَرَّ النَّاقَةَ*; and in like manner, I suppose, one may say *لَيْسَ بِهَا أَصْرَةٌ*: and hence, perhaps, it may mean *not having milk: see the phrase مَا عَلِقَتْ بِالنَّاقَةِ عَلَوِقٌ*.]) — [For the phrase *اسْتَأْصَلَ اللَّهُ عَلَوِقَ عَلَقَاتِهِمْ*, see the next paragraph but one.]**

عَلِقَى, (S, O, K,) like سَكْرَى, (K,) *A certain plant: (S, O, K:) accord. to Sb, (S, O,) it is used as sing. and pl.; (S, O, K;) and its alif [written ي] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadrilateral-radical class], and is with tenween, the n. un. being عَلَقَاة: (S, O:) IJ says that the alif in عَلَقَاة is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say عَلِقَى, without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent:]) *its twigs are slender, difficult to be broken, and brooms are made of it: (K: [but this is taken from what here follows:])* Aboo-Naṣr says, *the عَلِقَى is a tree [or plant] of which**

*the greenness continues during the hot season, and its places of growth are the sands, and the plain, or soft, tracts: and he says, an Arab of the desert showed me a plant which he asserted to be the عَلِقَى; having long and slender twigs, and delicate leaves; called in Pers. خُلُومَار [?]; those who collect [the dung used for fuel called] جَلَّة make of it brooms for that purpose: to which he adds, and it is said, on the authority of the early Arabs, that the عَلَقَاة is a certain tree [or plant] which is found in the sands, green, having leaves, but in which is no good: (O:) [it is said, however, that] the decoction thereof is drunk for the dropsy.* (K.)

عَلَقَاتِهِمْ, (O, K,) like سَعَلَاتِهِمْ, (O,) in the saying اسْتَأْصَلَ اللَّهُ عَلَقَاتِهِمْ, (O, K,\*) [in the CK عَلَقَاتِهِمْ,] is a dial. var. of عَرَقَاتِهِمْ, (K, [in the CK عَرَقَاتِهِمْ,]) [and] is said by Ibn-Abbād to mean *أَصْلُهُمْ* [i. e. *May God utterly destroy their race, stock, or family*]: but some say that it is a pl. of عَلِقٌ signifying “that which is precious, or held in high estimation:” and in one dial. it is [عَلَقَاتِهِمْ,] with kesr to the ت. (O.)

عَلَاقِيَّة: see عَلَاقِيَّة.

عَلَاقٌ: see عَلَقَةٌ, in eight places.

عَلِاقِي [an imperative verbal noun], like نَزَالِي &c., (IDrd, O, K,\*) means *تَعَلَّقِي*, (K,) or *تَعَلَّقِي بِهِ* [i. e. *Cling thou, cleave thou, or stick thou fast, to him, or it*]. (IDrd, O.)

عَلَاقٌ *A thing that is hung, or suspended, like the عُوْدَةٌ [or amulet]. (TA voce مَعْدُورٌ as an epithet applied to a child affected with the pain, of the fauces, termed عُدْرَةٌ.)*

عَلَوِقٌ *A thing that clings, cleaves, or sticks fast, (عَلَوِقٌ, [in the CK تَعَلَّقِي,]) to a man.* (S, O, K.) — And [hence,] *Death, or the decree of death; syn. مَنِيَّة:* (S, O, K;) as also عَلَاقَةٌ, (S, TA,) accord. to the K, erroneously, عَلَاقَةٌ [without teshdeed]: in a verse in which it occurs, some explain *العَلَاقَةُ* as meaning thus; and some, as meaning *the serpent*, because of its clinging. (TA.) El-Mufaḍḍal En-Nukree says,

وَقَدْ عَلِقَتْ بِشَعْبَةِ الْعَلَوِقِ

[When death, or the decree of death, had clung to Thaqalebeh]. (S, O.) The pl. of عَلَوِقٌ, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word عَلِقٌ, is عَلِقَى, with two dammehs. (TA. See that paragraph.) — And [hence, likewise,] *A calamity, or misfortune.* (O, K.) It occurs in a trad. in this sense, applied to what is termed عُدْرَةٌ, or to the operation performed upon it. (O, TA. [See 4.]) — See also عَلَوِقٌ. — Also *Pasture upon which camels feed.* (S, O, K.) And *Trees that are eaten by the camels that have been ten months pregnant, (O, K,) in consequence of which they assume a red hue.* (O.) El-Aṣḥā speaks of it [in a verse of which I find four different read-

ings] as occasioning a redness in she-camels: but some say that he means thereby The young in the bellies; and by the redness, the beauty of their colour on the occasion of conceiving. (S, O.) And some say that, as used by El-Aqshà, it means The sperma of the stallion; a signification mentioned by AHeyth; because the she-camels become altered in colours, and red, when they conceive. (TA.) — **عَلَوْقٌ مَا بِالنَّاقَةِ عَلَوْقٌ** means *There is not in the she-camel aught of milk*. (S. [And عَلَوْقٌ signifies the same: see an ex. voce عَلَقَةٌ.]) — Also A she-camel that is made to incline (**تَعَطَّفُ** [in the CK **تَعَطَّفُ**]) to a young one not her own, and will not keep to it, but only smells it with her nose, and refuses to yield her milk; (S, O, K; [see an ex. in a verse cited in the first paragraph of art. رَامَ;]) as also **مُعَاتِقٌ**: (S:) or a she-camel that inclines to her young one, and feels it, until it becomes familiar with her, but when it desires to suck the milk from her, strikes it, and drives it away. (Ham p. 206.) [Hence,] one says of him who speaks a speech with which is no deed, **عَامَلْنَا مُعَامَلَةَ الْعَلْوِقِ** [He dealt with us with the dealing of the علوق]. (O, K.) — And A she-camel that does not become familiar with the stallion nor affect the young one: (Lth, O, K:) as implying a presage of good [i. e. that she will cling to both]. (TA.) — And A woman that does not love other than her husband: (Lth, O, K:) likewise as implying a presage of good. (TA.) — And A woman that suckles the child of another. (Lth, O, K.) — See also عَلِيْقَةٌ. — Also i. q. **تُوْبَاءٌ** [generally meaning A yawning]. (Ibn-'Abbád, O, TA.)

**عَلَوْقٌ** [originally an inf. n.]: see عَلَقَةٌ. — One says also, **لِي فِي الْأَمْرِ عَلَوْقٌ** There is something made obligatory to me, or in my favour, in the affair, or case; and so **مُتَعَلِّقٌ**. (TA.)

**عَلِيْقٌ** i. q. **قَضِيْرٌ**, (S, MA, K, TA,) i. e. Barley for a horse or similar beast, (MA,) [in which sense and also as meaning provender of beans and the like, the former word is now used, properly, or originally,] that is hung upon the beast [in a **مِخْلَاةٌ**, or nose-bag]: (TA:) pl. **عَلَائِقُ**. (MA.) — And hence, as being likened thereto, † Wine. (TA.)

**عَلَاَقَةٌ** [is originally an inf. n.: and as a simple subst. signifies An attachment, a tie, or a connection; as also **عَلَقَةٌ**, mentioned in the TA, in art. **رَابَطَةٌ**, together with **وَصْلَةٌ**, as syn. with **رَابَطَةٌ**]: a word relating to things conceived in the mind; as love, and contention in an altercation: **عَلَاَقَةٌ** relating to things extrinsic to the mind; as a bow, and a whip: (Kull p. 262:) see **عَلَقٌ**, last quarter. — [Hence, as denoting an attachment, or a tie,] Love, and friendship; or such as is true, or sincere; syn. **حُبٌّ**, and **صَدَاَقَةٌ**: (K, TA:) [or as expl. voce **عَلَقٌ**, last quarter:] or it means **عَلَاَقَةٌ حَبٌّ** [an attachment, or a tie, or a clinging, of love]: (S, O:) Lh mentions, on the authority of Ks, and as known to Aq, the saying **لَهَا فِي قَلْبِي عَلَاَقَةٌ حَبٌّ** [i. e. There is to her, in my heart,

an attachment, or a tie, or a clinging, of love]; and likewise, on the authority of the former, but as unknown to Aq, **عَلَقٌ حَبٌّ** and **عَلَاَقَةٌ حَبٌّ**, though Aq knew the phrase **عَلَقٌ حَبٌّ**: (TA:) or **عَلَاَقَةٌ حَبٌّ** means love to which one clings. (Msb.) — And A contention in an altercation; a dispute; or a litigation: (K: [see also **عَلَقٌ**, near the end of the paragraph:] or it means **عَلَاَقَةٌ حُصُوْمَةٌ** [app. one's connection in such a contention]: (S, O:) or **عَلَاَقَةٌ حُصُوْمَةٌ** means the proportion [or share] that one holds [in such a contention; or what pertains to one thereof; or one's concern therein]: (Msb:) [for] — **عَلَاَقَةٌ** also signifies A thing upon which one has, or retains, a hold; like **عَلَقَةٌ** in the saying **كُلُّ شَيْءٍ يَبِيْعُ أَبَقَى عَلَقَةٌ فَهُوَ بَاطِلٌ** i. e. [Every sale that leaves remaining] a thing upon which the seller retains a hold [is null]. (Msb.) And one says, **عَلَاَقَةٌ مَا بَيْنَهُمَا عَلَاَقَةٌ**, with fet-h, meaning *There is not between them two anything upon which either of them has a hold against the other*: and the pl. is **عَلَائِقُ**. (TA.) And **عَلَاَقَةٌ فِي هَذَا الدَّارِ عَلَاَقَةٌ**, [or rather **عَلَاَقَةٌ فِي هَذِهِ الدَّارِ**,] with fet-h, i. e. [There belongs to such a one, in this house, something upon which he has a hold, or in which he has a concern, or] a remaining portion of a share. (TA.) **عَلَاَقَةٌ مِنَ الْمَهْرِ** means *That [portion, or amount, of the dowry, or nuptial gift,] upon which they have a hold against him who takes a woman in marriage*: (Sh, K, TA:) pl. **عَلَائِقُ** [as above]: (K, TA:) whence the saying, in a trad., **أَدُوا الْعَلَائِقُ** i. e., as expl. by the Prophet, [Pay ye] what their families have agreed upon; meaning, what attach each one of them [by an obligation] to his companion, or fellow, like as a thing is attached to another thing. (TA.) And [the pl.] **عَلَائِقُ** likewise signifies [Obligations of bloodwits; or] bloodwits that are attached to a man. (TA.) [See also another explanation in the fourth of the sentences here following.] — Also A work, craft, trade, and any other thing [or occupation], to which a man has attached himself: (K:) or a work or craft &c. as above, or property and a wife and a child, or love, or a contention in an altercation, pertaining to a man (**يَتَعَلَّقُ بِأَنْسَانٍ**): pl. as above. (Har p. 372.) — See also **عَلَقَةٌ**, in three places. — [The pl.] **عَلَائِقُ** is also expl. by Lh as meaning Articles of merchandise. (TA.) — And **العَلَاَقَةُ** is said by Sh to signify **التَّبَلُّ** [evidently, I think, a mistranscription for **التَّبَلُّ**, i. e. Blood-revenge; or the seeking for blood-revenge, or the like; though it seems to be better rendered the obligation of blood-revenge; or the obligation of a bloodwit, attaching to a man, agreeably with an explanation given above]: and by Aboo-Nasr to signify **التَّبَاعُدُ** [which I think to be a mistranscription for **التَّبَاعُدُ**, signifying contention, disputation, or litigation, a meaning mentioned in the former half of this paragraph]: and both of these significations are assigned to it in the saying of Imra-el-Kays,

بِأَيِّ عَلَاَقَتِنَا تَرَعِبُو  
نَ عَنْ دِرْعَمِرُو عَلَى مَرْتَدٍ

[as though meaning *By reason of what blood-revenge, &c., of ours do ye relinquish the claim for the blood of Amr resting as a debt upon Marthad? or What is our contention, &c.? Do ye relinquish &c.*]: the ب [in **بِأَيِّ**] accord. to the latter explanation being redundant. (TA. [See also De Slane's "Diwan d'Amro'lkais," p. 48, line 4, of the Ar. text. (in which the former hemistich ends with **تَرَعِبُونَ** and the latter commences with **أَعْنُ**); and see his translation; and a gloss in the notes, p. 126.] — See also عَلِيْقَةٌ.

**عَلَاَقَةٌ**: see **عَلَقٌ**, last quarter; and **عَلَاَقَةٌ**, first and second sentences. It signifies The suspensory thong or the like, of the knife and of other things; (Msb;) it is of the bow, (S, O, [see also **مُعَلَّقٌ**]) and of the whip (S, Mgh, K) and the like, (K, TA,) as the sword, and the shield, and the drinking-cup or bowl, and of the book, or copy of the Kur-án, &c., (TA,) and of the water-skin; (M voce **شَتَائِقُ**;) that of the whip being the thong that is in the handle thereof. (TA.) See also **مُعَلَّقٌ**. [Also The suspensory stalk of a fruit.] — And A surname, or by-name; because it is attached to a man; as also **عَلَاَقِيَّةٌ**, of which the pl. is **عَلَائِقُ**: the pl. of **عَلَاَقَةٌ** is **عَلَائِقُ**. (K.)

**عَلِيْقَةٌ** (IAqr, S, O, K) and **عَلَاَقَةٌ** (IAqr, O, K) and **عَلَوْقٌ** (TA) A camel, (IAqr, S, O, K,) or two camels, (IAqr, TA,) sent by a man with a people, or party, in order that they may bring corn for him, (IAqr, S, O, K,) thereon, (S, O, K,) he giving them money for that purpose: pl. **عَلَائِقُ**, (S, O,) which may be of the first and of the second; (O;) and (S, O) of the first, (S,) **عَلَائِقَاتُ** (S, O.) [See also **جَنِيْبَةٌ**.] — [And in the present day **عَلِيْقَةٌ** is applied to A nose-bag, such as is called **مِخْلَاةٌ**; i. e. a bag that is hung to the head of a horse or the like, in which he eats barley or other fodder.]

**عَلَاَقِيَّةٌ** A man who, when he clings to a thing, will not quit it. (S, O, K.) [See also **عَلَقٌ**.] — And **نَفْسٌ عَلَاَقِيَّةٌ** and **عَلَقْنَةٌ** A devoted, or an attached, soul; one that clings to a thing persistently. (L, TA.) — See also **عَلَاَقَةٌ**.

**عَلَاَقٌ** A certain plant. (Ibn-'Abbád, K.)

**عَلِيْقِيٌّ** and **عَلِيْقِيٌّ** A certain plant that clings to trees; (S, O, K;) sometimes called by the latter name; (S;) in Pers. called **سَرَنْدُ** (S, O) or **سِرَنْدُ**: (S;) in one of my copies of which it is written **سِرَنْدُ**: [agreeably with this description, the former appellation is now applied to the convolvulus arvensis of Linn., or field-bindweed: (so in Delile's Flor. Aegypt. Illustr., no. 222:) and to a species of dolichos; dolichos nilotica; dolichos sinensis of Forskál: and any climbing plant: (no. 669 in the same:) but it is also said to be applied to the rubus fruticosus, or common bramble: (Forskál's

Flor. Aegypt. Arab., p. cxiii.) and, agreeably with what here follows, it is now often applied to the *rubus Idæus*, or *raspberry*:] accord. to AHn, both of these appellations signify a thorny tree [or shrub], that does not grow large, such that when a thing catches to it, it can hardly become free, by reason of the numerousness of its thorns, which are curved and sharp; and it has a fruit resembling the *فِرْصَاد* [or mulberry], (O, TA,) which, when it becomes ripe, blackens, and is eaten; (O;) [see also *تَوْتُ*]; and it is called in Pers. *دَرْكَه* [?]; (O, TA;) they assert that it is the tree in which Moses beheld the fire; (O;) and the places of its growth are thickets, and tracts abounding with trees: (O, TA:) the chewing it hardens, or strengthens, the gum, and cures the [disease in the mouth called] *قِلَاع*; and a dressing, or poultice, thereof cures whiteness of the eye, and the swelling, or protrusion, thereof, and the piles; and its root, or stem, (*أَصْلُهُ*) crumbles stones in the kidney. (K.) *عَلَيْقُ الْجَبَلِ* [in the CK *الْحَبَلِ*] is A certain plant: and *عَلَيْقُ الْكَلْبِ* [one of the appellations now applied to The *eglantine*, or sweet brier, more commonly called the *نَسْرِين*], is another plant. (K.)

*عَلَاقَةٌ*: see *عَلُوقٌ*, second sentence.

*عَلَيْقَى*: see *عَلَيْقَى*.

*عَالِقٌ* *Clinging, catching, cleaving, adhering, holding, or sticking fast*: so in the phrase *هُوَ عَالِقٌ بِهِ* [He, or it, is clinging, &c., to him, or it]. (TA.) — Also A camel plucking from the [tree called] *عَضَاهُ*; (S, O;) so termed because he is [as though he were] hanging from it, (S, O, K,\*) by reason of his tallness: pl. *عَوَالِقُ*; which is also applied to goats. (S.) And A camel pasturing upon the plant called *عَلْقَى*. (S, O, K.)

*عَوَلِقٌ* The [kind of goblin, demon, devil, or jinn-nee, called] *عَوَلِقٌ*; (S, O, K;) as also *عَلُوقٌ*. (K.) — And A bitch vehemently desirous [of the male]. (S, K.) — And The wolf. (K. [But what here follows suggests that the *الذئب* in the copies of the K may be a mistranscription for *الذئب*].) — The saying *هَذَا حَدِيثٌ طَوِيلٌ الْعَوَلِقِ* means [lit. This narrative, or story, is] long in the tail. (S.) Kr mentions the phrase *إِنَّهُ لَطَوِيلُ الْعَوَلِقِ* without particularizing a narrative or story, or any other thing. (TA.) — Also † *Hunger*: (K, TA:) like *عَوَقٌ*. (O in art. *عَوَقٌ*.)

*أَعَالِقِي* a pl. having no sing.: see *مِعْلَاقٌ*.

[*تَعَلَّقَاتٌ* and *مُتَعَلِّقَاتٌ* are post-classical terms often used as meaning *Dependencies, or appertinances, of a thing or person: circumstances of a case: and concerns of a man.*]

*تَعَلِّيقٌ*: see the next paragraph.

[*تَعَلِّيقَةٌ* a post-classical-term, sing. of *تَعَالِيقٌ* signifying *Coins, and the like, suspended to women's ornaments.* See also *مِعْلَاقٌ*. — Also An *appendix* to a book or writing: and hence, a tract, or

*treatise; properly such as is intended by its author to serve as a supplement to what has been written by another or others on the same subject; as also* *تَعَلِّيقٌ*: and, more commonly, a marginal note: pl. *تَعَالِيقٌ* and *تَعَلِّيقَاتٌ*.]

*مِعْلَاقٌ*, and its pl. (*مِعَالِقٌ*): see 1, in four places.

*مِعْلَاقٌ* A small *عَلْبَةٌ* [or milking-vessel]: (S, O, TA:) next is the *جَنْبَةٌ*, larger than it: then, the *حَوْوَبَةٌ*, the largest of these: the *مِعْلَاقٌ* is the best of these, and is a drinking-cup, or bowl, which the rider upon a camel hangs with him [upon his saddle]: (TA:) pl. *مِعَالِقٌ*. (S, O, TA.) [See an ex. voce *شَرْبَةٌ*.]

*رَجُلٌ ذُو مِعْلَاقَةٍ* A man who attacks and plunders, (O,) who clings to everything that he finds, or attains, or obtains. (O, K.)

*مِعْلَاقَةٌ* One of the implements, or utensils, of the pastor [probably a thing upon which he hangs his provision-bag &c.]. (Lh, TA.)

*مِعْلَاقٌ* [pass. part. n. of 2, *Hung, or suspended, &c.*: see its verb. — Hence, *المِعْلَاقَاتُ السَّبْعُ* or *السَّبْعُ المِعْلَاقَاتُ* The seven suspended odes; accord. to several writers: two reasons for their being thus called are mentioned in the Mz (49th نوع); one, that “they were selected from all the poetry, and written upon *قَبَاطِي* (pieces of fine white cloth of Egypt) with water-gold, and suspended upon the Kaʿbeh;” the other, that “when an ode was deemed excellent, the King used to say, ‘Suspend ye for us this,’ that it might be in his repository:” that these odes were selected from all the poetry, and that any copies of them were suspended collectively upon the Kaʿbeh, has been sufficiently confuted in Nöldeke’s “*Beiträge zur Kenntniss der Poesie der alten Araber*,” pp. xvii.—xxiii.: it is not so unreasonable to suppose that they may have been suspended upon the Kaʿbeh singly, at different times, by their own authors or by admiring friends, and suffered to remain thus placarded for some days, perhaps during the period when the city was most thronged by pilgrims; but the latter of the two assertions in the Mz seems to be more probable. — Hence also

*مِعْلَاقُ الْقَوْسِ* The appendage of the bow, by which it is suspended: see *نِبَاطٌ* and *وَتْرٌ*: and see also *عَلَاقَةٌ*. — *مِعْلَاقَةٌ* applied to a woman means One whose husband has been lost [to her]: (S, TA:) or [left in suspense;] neither husbandless nor having a husband; (O;) [i. e.] whose husband does not act equitably with her nor release her, so that she is neither husbandless nor having a husband; (Az, TA;) or neither having a husband nor divorced. (Mgh.) It occurs in the Kur iv. 128. (S, TA.) — And one says of a man when he does not decide, or determine upon, his affair, nor relinquish it, *أَمْرُهُ مِعْلَاقٌ* [His affair is left in suspense]. (Z, TA.)

*مِعْلَاقٌ* The thing by means of which flesh-meat, (S, Mgh, O, Mgh,) and other things, (Mgh, Mgh,) or grapes, and the like, (S, O,) are suspended; (S, Mgh, O, Mgh;) as also *مِعْلُوقٌ*: (S, O:) and anything by means of which a thing is suspended (S, O, K) is called its *مِعْلَاقٌ*, (S, O,) or is called *مِعْلَاقٌ* and *مِعْلُوقٌ*, (K,) which latter is a word of a rare form: (TA:) and *عَلَاقَةٌ* likewise signifies the *مِعْلَاقٌ* by means of which a vessel is suspended: (TA:) pl. of the first [and of the second] *مِعَالِيقٌ*. (Mgh, Mgh.) Also A stirrup-leather: pl. as above. (MA.) And *المِعْلَاقَانِ* signifies *مِعْلَاقَا الدَّلْوِ وَشِبْهَيْهَا* [app. meaning The two suspensory cords of the leathern bucket and of the like thereof]. (IDrd, O, K: but the CK, for *مِعْلَاقًا*, has *مِعْلَاقٌ*: and the O has *وَمَا أُشْبِهَهَا* in the place of *وَشِبْهَيْهَا* [which means the same].) — Also A thing suspended to a beast of burden; such as the *قَرَبَةٌ* and the *مِطْهَرَةٌ* and the *قَمِيصَةٌ*: pl. as above. (Mgh, Mgh: but in the former, only the pl. of *مِعْلَاقٌ* in this sense is mentioned.) — [And A pendant of a necklace and of an earring and the like; in which sense its pl. is expl. as follows:] the *مِعَالِيقُ* of necklaces (O, TA) and of [the ear-rings or ear-drops called] *شُوفٌ* (TA) are what are put therein or thereto, [meaning suspended thereto,] of anything that is beautiful; (O, TA;) and *الأَعَالِيقُ*, which has no sing., is like *المِعَالِيقُ*, each of them signifying what are suspended. (TA.) [See also *شَنْفٌ*. — *مِعْلَاقٌ* *البَابِ* [means A kind of latch, or sliding bolt;] a thing that is suspended, or attached, to the door, and is then pushed, whereupon it [i. e. the door] opens; different from the *مِعْلَاقٌ*, with the pointed غ. (TA.) One says, *مَا لِبَابِهِ مِعْلَاقٌ وَلَا مِعْلَاقٌ* i. e. [There is not to his door] a thing that is opened with a key nor [a thing that is opened] without it. (A, TA.) — *مِعْلَاقٌ* also signifies The tongue (O, K) of a man: (O:) or an eloquent tongue. (TA.) — And *رَجُلٌ ذُو مِعْلَاقِي* A man whose antagonist, when he clings to him, will not [be able to] free himself from him: (Mbr, Z, TA:) or a man vehement in altercation or dispute or litigation, (IDrd, S, O, K,) who clings to arguments, or pleas, (IDrd, O, K,) and supplies them; (IDrd, O;) and *رَجُلٌ مِعْلَاقٌ* signifies the same. (IDrd, O, K.) — And [the pl.] *مِعَالِيقِي* signifies A sort [or variety] of palm-trees. (IDrd, O, K.)

*مِعْلُوقٌ* One to whose fauces leeches have clung (Lth, O, K) on the occasion of his drinking water; (Lth, O;) applied to a man and to a beast. (TA.) — And A suspended cluster, or bunch, of grapes or dates. (MA.)

*مِعْلُوقٌ*: see *مِعْلَاقٌ*, first sentence, in two places.

*مِعَالِيقٌ*: see *عَلُوقٌ*, latter half.

*مُتَعَلِّقٌ*: see *عَلْقَةٌ*, in two places: — and see also *عَلُوقٌ*.

*يَسُّ المِتَعَلِّقُ كَالْمِتَاتِي*. — *تَعَلَّقَاتٌ*: see *مُتَعَلِّقَاتٌ*. means He who is content with what is little is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, (من)

and eats what he pleases. (S, O, K.) [See also مَتَانِق.]

## علم

Q. 1. عَلِمَ, [inf. n. عَلِمَةٌ,] said of the colocynth, *It attained its utmost degree of bitterness.* (Ham p. 166.) = عَلِمَ طَعَامَهُ, (TA,) inf. n. as above, (K, TA,) *He made his food bitter; (TA;) or put something bitter into it.* (K.)

عَلِمٌ *A species of bitter tree or plant.* (S, TA.) — And it is applied to, (S,) or is said to be, (Mṣb, TA,) *The colocynth: (S, Mṣb, K, TA:) or the pulp of the colocynth: (Az, TA:) or the colocynth when intensely bitter: (Ham p. 509:) or, as some say, قِثَاءُ الْحِمَارِ [a name now applied to the elaterium; the wild, or squirting, cucumber]. (Mṣb.) Hence one says of anything in which is intense bitterness, كَأَنَّ الْعَلِمَ [As though it were colocynth, or the pulp of colocynth, &c.]. (Az, TA.) — And *Anything bitter.* (S, Mṣb, K.) — Also *A bitter نَبْذَةٌ [or drupe of the species of lote-tree called سِدْر]: (K:) or so عَلِمَةٌ: mentioned by IAḡr. (TA.) — And The bitterest of water: (K:) or so عَلِمَةٌ: mentioned by IAḡr. (TA.)**

عَلِمَةٌ *Bitterness.* (K. [Originally an inf. n.: see Q. 1.] — And *A mixed and turbid state of water.* (IDrd, TA.) — See also عَلِمٌ, last two sentences.

## علك

1. عَلَكَهُ, (S, Mṣb, K,) aor. ʔ (Mṣb, K) and ʔ, (K,) inf. n. عَلَكٌ, (Mṣb,) *He chewed it; (S, Mṣb, K;) and moved it backwards and forwards in his mouth, to chew it.* (K.) — عَلَكَ اللَّجَامَ, (S, O, Mṣb, K,) aor. ʔ, (S,) or ʔ, (O,) *He (a horse) chewed, or champed, the bit, (S, O, Mṣb,) or moved it about, (K,) in his mouth; (S, O, K;) like أَكَّهُ.* (ISd and K in art. اَلَاك.) — And عَلَكَ نَائِيَهُ *He ground, or grated, his canine teeth, one with the other, so that a sound was produced.* (K.) — عَلَكَتْ عَجِينَهَا *She kneaded well her dough.* (TA.)

2. عَلَكَ الْقَرْبَةَ, (K,) inf. n. تَعْلِيكَ, (O, K,) *He tanned well the water-skin: (O, K:) mentioned by AHn (TA) and Ibn-Abbād (O, TA) and Z. (TA.) — عَلَكَ مَالَهُ *He tended, or managed, well, his cattle, or property.* (O, K, TA.) — And عَلَكَ يَدَيْهِ عَلَى مَالِهِ *He tightened his hands upon his property, from niggardliness, (K, TA,) not entertaining a guest nor giving to a petitioner or beggar.* (TA.)*

5. مَا تَعَلَّكَتْ بِعَلْوِكَ [I have not occupied myself in chewing with anything that is chewed; or] I have not tasted anything; and so تَأَلَّكَتْ بِأَلْوِكَ and مَا تَعَلَّجْتُ بِعَلْوِجٍ. (O in art. عَلَج.)

R. Q. 3. اَعْلَنَكَ الشَّعْرَ *The hair was, or became, intensely black, (احْلَنَكَ, S,) or abundant, (K,) and collected together.* (S, K.)

عَلِكٌ [Resin;] *a certain thing that is chewed;*

(S, O;) the صَمِغ [meaning resin] of the صَوْبَرُ and of the أَرْزَةُ and of the فُسْتِق and of the سَرُو and of the يَنْبُوت and of the بَطْم; the last of which is the best of these; (K, TA;) like لَبَان [or frankincense], which is chewed and is not thereby liquefied; (TA;) heating, diuretic, and strengthening to the venereal faculty; (K, TA;) any صَمِغ [or resin] that is chewed, consisting of frankincense (لَبَان) and of other sorts, and that does not flow [in consequence of its being chewed]: (Mṣb:) pl. [of mult.] عَلْوِك (Mṣb, K) and [of pauc.] اَعْلَاك. (Mṣb, TA.)

عَلَكٌ and عَلَاكٌ (O, K) and عَلَاكٌ (accord. to some copies of the K, but not in the O nor in the TA.) *A tree of El-Hijáz: (K:) or a species of trees growing in the region of El-Hijáz: AHn says, the عَلَك are certain trees, of the characteristics of which I have not heard a description.* (O.)

عَلِكٌ *Food tough, or hard to chew; (O, K;) as also عَلَاكٌ. (K.) [And] A viscous, glutinous, cohesive, sticky, ropy, or slimy, thing.* (S.) — عَلَاكَةٌ *A piece, or portion, of clay or earth, green, or of a dark or an ashy dust-colour, (أَخْضِرَاءُ) and soft, (O, TA,) in which is no sand.* (TA.) — And اَرْضٌ عَلَاكَةٌ *Land near to water.* (O, K.)

عَلَاكَةٌ *A fat and goodly she-camel.* (K.)

عَلَاكَةٌ *The شَعْبَقَةٌ [or faucial bag] of the camel, when he brays: (O, K:) pl. عَلَاكَات. (O.) — And the latter, (عَلَاكَاتُ,) Strong canine teeth: (K:) this is said by some to be its meaning in a verse of Ru-beh. (O.)*

عَلَاكٌ: see عَلَاكٌ: — and see also عَلَكٌ.

عَلَاكٌ *A thing that is chewed; as also عَلَاكٌ [and عَلْوِك (see 5)]: so in the saying مَا ذَاقَ عَلَاكًا and عَلَاكًا [and عَلْوِكًا, i. e. He tasted not a thing that is chewed; meaning, anything]. (K, TA.) — See also عَلَكٌ.*

عَلْوِكٌ: see the next preceding paragraph: and see also أَلْوِكٌ.

عَرَاكَةٌ i. q. عَرَاكَةٌ [q. v.]. (TA in art. عَرَاك.)

عَلَاكٌ *A seller of عَلَك [or resin].* (K.)

عَالِكٌ [act. part. n. of 1; Chewing; &c.]. — [The pl.] عَوَالِكٌ is applied by Ru-beh to bitted mares [as meaning Chewing, or champing the bits]. (O.) — See also عَلِكٌ.

عَوَلِكٌ *A stammering, or stuttering, (لَجَلَجَةٌ) in the tongue: (K:) [or, app., an action, in the tongue, like chewing: for it is said that] فِي لِسَانِهِ عَوَلِكٌ means يَعْطَلُهُ and يَمُضُّهُ [i. e., app., He chews his tongue in speaking]. (O, from Ibn-Abbād.) — Also A certain vein (S, O, K) in the رَحِم [app. here meaning, as in many other instances, the vulva]; accord. to El-'Adebbes El-Kinānee, (S, O,) in mares and she-asses and ewes or she-goats, in the بَطَارَةُ [q. v.], unapparent, (S,*

O, K,) in the interior thereof: (S, O:) the بَطَارَةُ is between the two sides of the vulva: (TA:) pl. عَوَالِك. (S, O.) Accord. to Ibn-Abbād, i. q. بَطْرٌ [q. v.]. (O.)

مِعْلَاكٌ *A thing like an arrow, which is shot.* (IB, TA.)

## علم

1. عَلِمَهُ, aor. ʔ, inf. n. عَلِمٌ, *He knew it; or he was, or became, acquainted with it; syn. عَرَفَهُ: (S, K:) or he knew it (عَرَفَهُ) truly, or certainly: (B, TA:) by what is said above, and by what is afterwards said in the K, الْعِلْمُ and الْمَعْرِفَةُ and الشُّعُورُ are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most of the critics discriminate every one of these from the others; and الْعِلْمُ, accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God; whereas they did not say [that He is] عَارِفٌ, in the most correct language, nor شَاعِرٌ: (TA:) [respecting other differences between الْعِلْمُ and الْمَعْرِفَةُ, the former of which is more general in signification than the latter, see the first paragraph of art. عَرَف: much might be added to what is there stated on that subject, and in explanation of الْعِلْمُ, from the TA, but not without controversy:] or عَلِمٌ signifies تَعَيَّنَ [i. e. he knew a thing, intuitively, and inferentially, as expl. in the Mṣb in art. يَقِن]; الْعِلْمُ being syn. with الْيَقِين; but it occurs with the meaning of الْمَعْرِفَةُ, like as الْعِلْمُ occurs with the meaning of الْعِلْمُ, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,]*

• وَأَعْلَمُ عِلْمَ الْيَوْمِ وَالْأَمْسِ قَبْلَهُ  
• وَلَكِنِّي عَنْ عِلْمِي مَا فِي عِدِّ عَمِيرِ

meaning وَأَعْرَفُ [i. e. And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind]: and it is said in the Kur [viii. 62], لَا تَعْرِفُونَهُمُ اللَّهُ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ يَعْرِفُهُمْ [i. e. Ye know them not, but God knoweth them]; الْمَعْرِفَةُ being attributed to God because it is one of the two kinds of عِلْمٍ, [the intuitive and the inferential,] and the discrimination between them is conventional, on account of their different dependencies, though He is declared to be free from the imputation of antecedent ignorance and from acquisition [of knowledge], for He knows what has been and what will be and how that which will not be would be if it were, his عِلْمُ being an eternal and essential attribute: when عِلْمٌ denotes الْيَقِين, it [sometimes] has two objective complements; but as syn. with عَرَفٌ, it has a single objective complement: (Mṣb:) it has two objective complements in the saying, in the Kur [lx. 10], فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ [And

if ye know them to be believers]; and [in like manner] they allowed one's saying عَلِمْتَنِي [meaning I knew myself to be], like as they said وَأَيْتَنِي and حَسِبْتَنِي &c.: (TA:) and sometimes it imports the meaning of شَعَرَ, and is therefore followed by ب: (Mṣb:) [thus عَلِمَ بِهِ signifies شَعَرَ or شَعَرَ (accord. to different copies of the K) [i. e. He knew it; as meaning he knew, or had knowledge, of it; was cognizant of it; or understood it: or he knew the minute particulars of it: or he perceived it by means of any of the senses: and sometimes this means he became informed, or apprised, of it: and sometimes, he was, or became, knowing in it]: or in this case, [as meaning بِهِ شَعَرْتُ,] you say, عَلِمْتَهُ and عَلِمْتُ بِهِ [I knew it; &c.]: (Mṣb:) and one says, مَا عَلِمْتُ بِخَبْرِ قُدُومِهِ, meaning مَا شَعَرْتُ [I knew not, &c., the tidings of his coming, or arrival]. (TA.)

And one says عَلِمْتُ in the place of عَلِمْتُ [Know thou; &c.]: ISk says, عَلِمْتُ أَنْ فَلَانًا, is a phrase used in the place of عَلِمْتُ [as meaning I knew, or, emphatically, I know, that such a one was, or is, going forth]; adding, [however,] when it is said to thee, عَلِمْتُ أَنْ زَيْدًا خَارِجًا [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. I have known, meaning I do know]; but when it is said, عَلِمْتُ أَنْ زَيْدًا خَارِجًا, thou dost not say, قَدْ عَلِمْتُ; (S:) accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] عَلِمِ الْأَمْرَ and عَلِمْتُ are syn. as signifying أَتَقَنَّهُ [app. meaning he knew, or learned, the case, or affair, soundly, thoroughly, or well: see art. تَقَنَ: but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be أَيَقَنَّهُ, which is syn. with تَيَقَنَّهُ; an explanation of عَلِمَ in the Mṣb, as mentioned above, being تَيَقَنَ. (K, TA.) And عَلِمَهُ الْجَمِيعُ means عَلِمَهُ [i. e. All knew him; &c.]. (S, K.) — عَلِمْتُ عَلَيْهِ [lit. I knew his knowledge, or what he knew, app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities;] is a phrase mentioned by Fr in explanation of رَهَاتُ فِيهِ. (TA voce رَهَاتٌ, q. v. See also the explanation of لَا تُخْبِرُنَّ خَبْرَكَ, in the first paragraph of art. خَبَرَ: and see غَبِنُوا خَبْرَهَا, in art. غَبِنَ.) — عَلِمْتُ is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying,

وَقَدْ عَلِمْتُ تَأْتِيَنَّ عَشِيَّةً

[And I certainly knew that thou wouldst, or that she would, assuredly come in the evening]. (TA in art. شَهِدَ.) And يَعْلَمُ اللَّهُ [God knoweth] is a form of asseveration. (IAth, TA voce قَبْرَوَانُ: see an ex. in art. قَبَرَ.) — عَلِمْتُ, agreeably with what is said in the M, which is عَلِمَ هُوَ نَفْسَهُ, ac-

cord. to the K عَلِمَ هُوَ فِي نَفْسِهِ, but the verb in this case is correctly like كَرُمَ, (TA,) He was, or became, such as is termed عَلِيمٌ and عَلِيمٌ; (M, K, TA;) meaning he possessed knowledge (العلم) as a faculty firmly rooted in his mind: (IJ, TA:) accord. to IB, i. q. عَلِمَ [q. v., as intrans.]: and he was, or became, equal to the عَلَمَاءَ [pl. of عَلِيمٌ and of عَلِيمٌ]. (TA.) = عَلِمَهُ فَعَلِمَهُ, aor. 2: see 3. = عَلِمَهُ, aor. 2 and 3, (K,) inf. n. عَلِمَ, (TA,) signifies He marked it; syn. وَسَّهَهُ. (K.) And one says, عَلِمْتُ عِمَّتِي, meaning I wound my turban upon my head with a mark whereby its mode should be known. (TA.) [See also 4.] = عَلِمَ شَقَّتَهُ, aor. 3, (S, K,) inf. n. عَلِمَ, (S,) He slit his [upper] lip. (S, K.) = عَلِمَ, aor. 2, (S, Mṣb, K,) inf. n. عَلِمَ, (S, Mṣb,) He (a man, S) had a fissure in his upper lip: (S, Mṣb, K:) or in one of its two sides. (K.)

2. عَلِمَهُ [He, or it, made him to be such as is termed عَلِيمٌ and عَلِيمٌ; i. e., made him to possess knowledge (العلم) as a faculty firmly rooted in his mind: and hence, he taught him. And it generally has a second objective complement]. You say, عَلِمْتُهُ الشَّيْءَ [I made him to know, or taught him, the thing], in which case the teshdeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S;) and عَلِمْتُهُ الْفَاتِحَةَ [I taught him the Opening Chapter of the Kur-an], and الصَّنْعَةَ [the art, or craft], &c.; inf. n. تَعْلِيمٌ; (Mṣb;) and عَلِمَهُ, inf. n. تَعْلِيمٌ and عَلِمَهُ, the latter like كَذَابٌ; and عَلِمَهُ أَيَّاهُ; (K;) both, accord. to the K, signifying the same [i. e. he taught him knowledge, or science]; but Sb makes a distinction between them, saying that عَلِمْتُ is like آذَنْتُ, and that عَلِمْتُ is like آذَنْتُ; and Er-Rághib says that الإِعْلَامُ is particularly applied to quick information; and التَّعْلِيمُ is particularly applied to that which is repeated and much, so that an impression is produced thereby upon the mind of the مُتَعَلِّمُ: and some say that the latter is the exciting the attention of the mind to the conception of meanings; and sometimes it is used in the sense of الإِعْلَامُ when there is in it muchness: (TA:) you say, بِالْخَبَرِ وَأَعْلَمْتُهُ الْخَبَرَ [meaning I made known, or notified, or announced, to him, or I told him, or I made him to know, or have knowledge of, the news, or piece of information; I acquainted him with it; told, informed, apprised, advertised, or certified, him of it; gave him information, intelligence, notice, or advice, of it]: (Mṣb:) see also 10: [hence the inf. n. عَلِمَهُ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement:] and sometimes عَلِمَ has three objective complements, like أَرَى; as in the saying, أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا [I made known, &c., to Zeyd that 'Amr was going away]. (IAḵ p. 117.) — See also 4, in three places.

3. عَلِمَهُ فَعَلِمَهُ, aor. of the latter 2, means [I contended with him, or strove to surpass him, in علم], and I surpassed him in علم [i. e. knowledge, &c.]: (S, K:) [the measure يَفْعَلُ,] and in like manner the measure يَفْعَلُ, in every case of this kind, is changed into يَفْعَلُ: so says Az: [but see 3 in art. خَصِمَ:] and Lh mentions the phrase, مَا كُنْتُ أَرَانِي أَنْ أُعْلِمَهُ [I did not think, or know, that I should surpass him in knowledge]. (TA.)

4: see 2, in six places. — One says also, اعلم (S, Mgh, TA) He (i. e. a beater and washer and whitener of clothes, S, Mgh) made the garment, or piece of cloth, to have a mark; (Mgh;) or he made upon it, or in it, a mark. (TA.) [And, said of a weaver, or an embroiderer,] He made to the garment, or piece of cloth, a border, or borders, of figured, or variegated, or embroidered, work, or the like. (Mṣb.) — And اعلم عليه He made, or put, or set, a mark upon it; namely, a writing, or book, &c.: (Mṣb:) [or] اعلم على موضع كذا من الكتاب علامة [He made, &c., a mark upon such a place of the writing, or book]. (TA.) — اعلم الفرس He suspended upon the horse some coloured wool, (K, TA,) red, or white, (TA,) in war, or battle. (K, TA.) And اعلم نفسه He marked himself with the mark, sign, token, or badge, of war; as also عَلِمَهَا. (K.) [Or] اعلم الفارس The horseman made, or appointed, for himself, [or distinguished himself by,] the mark, sign, token, or badge, of the men of courage. (S.) And عَلِمْتُ لَهُ عِلْمًا I appointed to him (وَصَعْتُ لَهُ) a mark, sign, or token, which he would, or should, know. (Mṣb.) — And عَلِمَ الْقَبْرَ (K in art. رَجَمَ) He put a tombstone [as a mark] to the grave. (TK in that art.) — اعلم said of a well-sinker, He found the well that he was digging to be one having much water. (TA.)

5. عَلِمَ is quasi-pass. of 2 [i. e. it signifies He was, or became, made to know, or taught; or he learned: and is trans. and intrans.]. (S, Mṣb, K, TA.) You say, تَعْلَمُ الْعِلْمَ (MA, K) He learned [knowledge, or science]. (MA.) See also 1, latter half, in three places. [In the last of those places, عَلِمَ app. signifies, as it often does, He possessed knowledge as a faculty firmly rooted in his mind.] Accord. to some, التَّعْلِيمُ signifies The mind's having its attention excited to the conception of meanings, or ideas. (TA.)

6. تَعَالَمَهُ الْجَمِيعُ: see 1, latter half.

8. اعلمه: see 1, latter half. — اعلم said of water, It flowed (K, TA) upon the ground. (TA.) — And said of lightning it means لَمَعَ فِي الْعِلْمِ [app. فِي الْعَلَمِ, and, if so, meaning It shone, shone brightly, or gleamed, in, or upon, the long mountain]: a poet says,

بَلْ بَرِيْقًا بَتَّ أَرْقُبُهُ  
لَا يُرَى إِلَّا إِذَا أَعْتَمَلَا

[But a little lightning, in watching which I passed

the night, not to be seen save when it shone, &c.]. (TA.)

10. استعلمه *He asked, or desired, him to tell him [a thing; or to make it known to him].* (MA, KL.\*) You say, *استعلمني الخبر فأعلمته إياه [He asked, or desired, me to tell him, or make known to him, the news, or piece of information, and I told him it, or made it known to him].* (S.)

علم: see مععلم, in two places.

علم is an inf. n., (S, K, &c.) and [as such] has no pl. [in the classical language]. (Sb, TA voce فُكِّرَ.) [As a post-classical term, used as a simple subst., its pl. is عُلُومٌ, signifying *The sciences, or several species of knowledge.*] — Sometimes it is applied to *Predominant opinion*; [i. e. *preponderant belief*]; because it stands in stead of that which is علم properly so termed. (Ham p. 632.) — And sometimes it is used in the sense of عَمَلٌ [A doing, &c.], as mentioned by Az, on the authority of Ibn-'Oyeyneh, agreeably with an explanation of عالم as signifying one "who does according to his knowledge;" and it has been expl. as having this meaning in the Kur xii. 68 [where the primary meaning seems to be much more apposite]. (TA.) — لقينته أذني علم means [I met him the first thing, like لقينته أذني and دنا أذني] before everything [else]. (TA.)

علم: see علامة. — Also *An impression, or impress; or a footstep, or track, or trace.* (TA.) — And The علم of a garment, or piece of cloth; (S;) [i. e. the *ornamental, or figured, or variegated, border or borders thereof*]; the *figured, or variegated, or embroidered, work or decoration*, (Msb, K, TA,) in the borders, (TA,) thereof: (Msb, K, TA,) pl. أعلام. (Msb.) — And [A way-mark; i. e.] a thing set up, or erected, in the way, (K, TA,) or, as in the M, in the deserts, or waterless deserts, (TA,) for guidance, (K, TA,) in the M, for the guidance of those going astray; (TA;) as also علمة: (K;) the former is also applied to a building raised in the beaten track of the road, of such as are places of alighting for travellers, whereby one is guided to the land [that is the object of a journey]: pl. أعلام: and علم also signifies a منارة [app. a mistranscription for منار, without ة: see these two words]. (TA. [See also مععلم.]) [Hence, أعلام الكواكب *The stars, or asterisms; that are signs of the way to travellers*: see مِصْبَاح.] — And A separation between two lands; [like منار]; as also علمة. (K.) [Hence, أعلام الحرم *The limits that are set to the Sacred Territory.* (TA.) — And A mountain; (S, K;) as a general term: or a long mountain: (K:) [app. as forming a separation: or as being a known sign of the way:] pl. أعلام and علم: (K:) the former pl. occurring in the Kur [xlii. 31 and] lv. 24. (TA.) — And A banner, or standard, syn. أاية, (S, K, TA,) to which the soldiers congregate: (TA:) and, (K,) some say, (TA,) the thing [i. e. *flag, or strip of cloth,*] that

is tied upon the spear: (K, TA:) it occurs in a verse of Aboo-Sakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes علم]. (IJ, TA.) — And † The chief of a people or party: (K, TA:) from the same word as signifying "a mountain" or "a banner:" (TA:) pl. أعلام. (K.) — [In grammar, it signifies *A proper name of a person or place &c.* — And the pl. أعلام is applied to *Things pertaining to rites and ceremonies of the pilgrimage or the like, as being signs thereof*; such as the *places where such rites and ceremonies are performed, the beasts destined for sacrifice, and the various practices performed during the pilgrimage &c.*; as also معالم, pl. of معلم: the former word is applied to such places in the Ksh and Bq and the Jel in ii. 153; and the latter, in the Ksh and Bq in ii. 194: the former is also applied to the beasts destined for sacrifice in the Ksh and Bq and the Jel in xxii. 37; and the latter, in the Ksh and Bq in xxii. 38: and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art. شعور: see شعار.] — See also what next follows.

علمة and علمة and علم [the last of which is originally an inf. n., see 1, last sentence.] A fissure in the upper lip, or in one of its two sides. (K.)

علمة: see what next precedes.

علمة fem. of علم [q. v.].

علماء in the saying بنو فلان علماء [meaning *At the water are the sons of such a one*] is a contraction of على الماء. (S.)

علمي Of, or relating to, knowledge or science; scientific; theoretical; opposed to عملي.]

علمية, in grammar, The quality of a proper name.]

علم: see علامة. — and see also علم. — علمي is for ما علم.]

علم: see علم. — Also i. q. علم [q. v.]: an instance of the substitution of ع for غ. (MF and TA on the letter ع.)

علم: see العالم. — العالم and العالم and العالم, as epithets applied to God, signify [The Omniscient;] *He who knows what has been and what will be; who ever has known, and ever will know, what has been and what will be; from whom nothing is concealed in the earth nor in the heaven; whose knowledge comprehends all things, the covert thereof and the overt, the small thereof and the great, in the most complete manner.* (TA.)

علمة i. q. نية [A mark, sign, or token, by which a person or thing is known; a cognizance, or badge; a characteristic; an indication; a symptom]; (K; [see also مععلم.]) and علم is syn. therewith [as meaning thus]; (S, Msb, TA;) and so أعلمومة, (Abu-l-'Omeythil El-Aarabee, TA,) as in the saying بين القوم أعلمومة

[Among the people, or party, is a mark, sign, or token]; and the pl. of this last is أعالم: (TA:) the pl. of علمة is علامات (Msb) and [the coll. gen. n.] علم, (K, TA,) differing from علمة only by the apocoping of the ة. (TA.) — See also علم, in two places.

علمي Light, or active; and sharp, or acute, in mind; (K, TA;) applied to a man: it is without teshdeed, and with the relative ي; from علم [signifying "a hawk"]. (TA.)

علم and علم, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and علمة (S, K) and تعلمية and تعلمية, (K,) Very knowing or scientific or learned: (S, K:) the ة in علمة is added to denote intensiveness; (S;) or [rather] to denote that the person to whom it is applied has attained the utmost degree of the quality signified thereby; [so that it means *knowing &c. in the utmost degree*; or it may be rendered *very very, or singularly, knowing or scientific or learned*]; and this epithet is applied also to a woman: (IJ, TA:) [تعلمية, likewise, is doubly intensive; and so, app., is تعلمية:] the pl. of علم is علمون; and that of علم is علمون. (TA.) See also, for the first, علم. — Also the same epithets, (K,) or علم and علمة, (TA,) i. q. نسبة; (K, TA;) [or rather علم signifies نسب, i. e. *very skilful in genealogies, or a great genealogist*; and علمة signifies نسبة, i. e. *possessing the utmost knowledge in genealogies, or a most skilful genealogist*]; from العلم. (TA.)

علم: see the next preceding paragraph, in two places. — Also, and علم, The صقر [or hawk]; (K;) the latter on the authority of IAqr: (TA:) and [particularly] the باشق [i. e. the *musket, or sparrow-hawk*]; (K;) as some say: (TA:) or so the former word, (T, S, TA,) or the latter word accord. to Kr and IB. (TA.) — And the former word, The [plant called] حناء [i. e. *Lawsonia inermis*]: (IAqr, S, K, TA:) thus correctly, but mentioned by Kr as without teshdeed. (TA.) — And the same, i. e. with teshdeed, The kernel of the stone of the نبق [or fruit, i. e. *drupe, of the lote-tree called سدر*]. (TA.)

علمة: see علم, in four places.

علمة: see مععلم.

العالم, (S, Msb, K, &c.) said by some to be also pronounced العالم, (MF, TA,) and pronounced by El-Hajjaj with hemz [i. e. العالم], is primarily a name for *That by means of which one knows [a thing]*; like as العالم is a name for "that by means of which one seals" [a thing]: accord. to some of the expositors of the Kur-an, its predominant application is to *that by means of which the Creator is known*: then to the intelligent beings of mankind and of the jinn or geni: or to mankind and the jinn and the angels: and mankind [alone]: Es-Seyyid Esh-Shereef [El-

Jurjānee] adopts the opinion that it is applied to every kind [of these, so that one says *عَالَمُ الْإِنْسِ* (which may be rendered *the world of mankind*) and *عَالَمُ الْجِنِّ* (*the world of the jinn or genii*) and *عَالَمُ الْمَلَائِكَةِ* (*the world of the angels*), all of which phrases are of frequent occurrence], and to the kinds [thereof] collectively: (TA:) or it signifies *الْخَلْقُ* [i. e. *the creation, as meaning the beings, or things, that are created*], (S, Mṣb, K,) altogether [i. e. *all the created beings or things, or all creatures*]: (K:) or, as some say, peculiarly, *the intelligent creatures*: (Mṣb:) or *what the cavity (lit. belly) of the celestial sphere comprises*, (K, TA,) of substances and accidents: (TA:) [it may often be rendered *the world, as meaning the universe; and as meaning the earth with all its inhabitants and other appertences; and in more restricted senses, as instanced above: and one says *عَالَمُ الْحَيَوَانَ* meaning *the animal kingdom, and *عَالَمُ النَّبَاتِ* the vegetable kingdom, and *عَالَمُ الْمَعَادِنِ* the mineral kingdom:*] Jaḥfar Eḡ-Ṣādiḡ says that the *عَالَمُ* is twofold: namely, *العَالَمُ الْكَبِيرُ*, which is *the celestial sphere with what is within it; and *العَالَمُ الصَّغِيرُ*, which is *man, as being [a microcosm, i. e.] an epitome of all that is in the كَبِيرُ*: and Zj says that *العَالَمُ* has no literal sing., because it is [significant of] a plurality [of classes] of diverse things; and if made a sing. of one of them, it is [significant of] a plurality of congruous things: (TA:) the pl. is *العَالَمُونَ* (S, M, Mṣb, K, &c.) and *العَوَالِمُ*: (S, TA:) and the sing. is [said to be] the only instance of a word of the measure *فَاعِلٌ* having a pl. formed with *و* and *ن*, (ISd, K, TA,) except *يَأْسِرُ*: (K, TA:) [but see this latter word:] *العَالَمُونَ* signifies *the [several] sorts of created beings or things*: (S:) [or *all the sorts thereof: or the beings of the universe, or of the whole world:*] it has this form because it includes mankind: or because it denotes particularly *the sorts of created beings consisting of the angels and the jinn and mankind, exclusively of others*: IAb is related to have explained *رَبُّ الْعَالَمِينَ* as meaning *the Lord of the jinn, or genii, and of mankind*: Ḳatādeh says, *the Lord of all the created beings*: but accord. to Az, the correctness of the explanation of IAb is shown by the saying in the beginning of ch. xxv. of the *Ḳur-ān* that the Prophet was to be a *نَذِيرٌ* [or *warner*] *لِلْعَالَمِينَ*; and he was not a *نَذِيرٌ* to the beasts, nor to the angels, though all of them are the creatures of God; but only to the jinn, or genii, and mankind. (TA.) — *عَالَمٌ* is also *syn. with قَرْنٌ* [as meaning *A generation of mankind; or the people of one time*]. (O, voce *طَبَقٌ*, q. v.)**

*عَالِمٌ* and *عَلِيمٌ* signify the same, (IJ, Mṣb, K,\*) as epithets applied to a man; (K;) i. e. *Possessing the attribute of *عَلِمٌ** (IJ, Mṣb, TA) as *a faculty firmly rooted in the mind; [or learned; or versed in science and literature;]* the former being used in [what is more properly] the sense of the latter; (IJ, TA;) which is an intensive epithet: (TA:) the pl. is *عُلَمَاءٌ* and *عَلَمَاءٌ*, (K,)

the latter of which is pl. of *عَالِمٌ*; (IB, TA;) the former being [properly] pl. of *عَلِيمٌ*; and *عَالِمُونَ* is [a] pl. of *عَالِمٌ*; (Mṣb;) [but] *عُلَمَاءٌ* is used as a pl. of both, (IJ, TA,) and by him who says only *عَالِمٌ* [as the sing.]; (Sb, TA;) because *عَالِمٌ* is used in the sense of *عَلِيمٌ*: to him who is entering upon the study of *الْعِلْمُ*, the epithet *مُتَعَلِّمٌ* [which may generally be rendered *learning, or a learner,*] is applied; not *عَالِمٌ*. (IJ, TA.) *عَالِمٌ* is also expl. as signifying *One who does according to his knowledge*. (TA.) — See also *عَلِيمٌ*: and *أَعْلَمُ*. — And see *العَالِمُ*.

*عَيْمَرٌ* A well having much water: (S, K:) or of which the water is salt: (K:) and a wide well: and sometimes a man was reviled by the saying, *يَا أَبْنَ الْعَيْمَرِ*, referring to the width of his mother [in respect of the *فَرْجُ*]: (TA:) pl. *عَيْمَارٌ* or *عَيْمَارِيٌّ*. (S, accord. to different copies: in the TA, in this instance, the latter.) — And *The sea*: (S, K:) pl. *عَيْمَارٌ*. (TA.) — And *The water upon which is the earth*: (S, K:) or *water concealed, or covered, in the earth; or beneath layers, or strata, of earth; mentioned by Kr*: (TA:) *عَيْمَارٌ* occurs in the JK and TA in art. *خَسَفٌ*, and is there plainly shown to mean *the water that is beneath a mountain, or stratum of rock*: (see also *عَيْمَارٌ*: and see *عَيْمَرٌ*.) and it is said that *المَاءُ الْعَيْمَرُ* means *copious water*. (Ḥam p. 750.) — And *A large cooking-pot*. (T, TA voce *هَلْجَابٌ*.) — Also *Plump, and soft, tender, or delicate*. (S, K.) — And *The frog*. (AAF, K. [This meaning is also assigned to *عَيْمَرٌ*].) — And *i. q. عَيْلَامٌ*; (K;) which signifies *A male hyena*; (S, K;) occurring in a trad. (*خَبْرٌ*) respecting Abraham, relating that he will take up his father to pass with him the [bridge called] *صِرَاطٌ*, and will look at him, and lo, he will be *عَيْلَامٌ أَمْدَرٌ* [*a male hyena inflated in the sides, big in the belly, or having his sides defiled with earth or dust*]. (TA.)

*عَيْلَامٌ*: see the next preceding sentence.

*أَعْلَمُ* [More, and most, knowing or learned]. Applied to God, [it may often be rendered *Supreme in knowledge: or omniscient*: but often, in this case,] it means [simply] *عَالِمٌ* [in the sense of *knowing, or cognizant*]. (Jel in iii. 31, and IAḡ p. 240.) [Therefore *أَعْلَمُ اللَّهُ* virtually means, sometimes, *God knows best; or knows all things: and sometimes, simply, *God knows*]. — Also [*Harelipped; i. e.] having a fissure in his upper lip*: (S, Mṣb, Mṣb, K:) or *in one of its two sides*: (K:) the camel is said to be *اعلم* because of the fissure in his upper lip: when the fissure is in the lower lip, the epithet *أَفْلَحٌ* is used: and *أَشْوَرٌ* is used in both of these, and also in other, similar, senses: (TA:) the fem. of *أَعْلَمٌ* is *عَلَمَاءٌ*: (S, Mṣb, TA:) which is likewise applied to a lip (*شَفَةٌ*). (TA.) — *العَلَمَاءُ* signifies also *The coat of mail*: (K:) mentioned by Sh, in the book entitled *كِتَابُ السَّلَاحِ*; but as not heard by him*

except in a verse of Zuheyr Ibn-Khabbáb [?]. (TA.)

*أَعْلُومَةٌ*: see *عَلَامَةٌ*, in two places.

*تَعْلِمَةٌ* and *تَعْلَامَةٌ*: see *عَلَامٌ*; each in two places.

*مَعْلَمٌ* i. q. *مَظَنَّةٌ*; *مَعْلَمُ الشَّيْءِ* signifying *مَظَنَّتُهُ*; (K, TA;) as meaning *The place in which is known the existence of the thing*: (Mṣb in art. *ظَن*;) pl. *مَعَالِمٌ*; (TA;) which is the *contr. of مَجَاهِلٌ*, pl. of *مَجْهَلٌ* [q. v.] as applied to a land; meaning *in which are signs of the way*. (TA in art. *جَهَلٌ*.) And hence, [A person in whom is known the existence of a quality &c.:] one says, *هُوَ مَعْلَمٌ لِلْخَيْرِ* [*He is one in whom good, or goodness, is known to be*]. (TA.) — Also *A thing, (K,) or a mark, trace, or track*, (S, TA,) by which one guides himself, or is guided, (S, K, TA,) to the road, or way; (S, TA;) as also *عَلَامَةٌ* and *عَلْمٌ*: (K: [in several copies of which, in all as far as I know, *وَالْعَلْمُ* is here put in the place of *العَلْمُ*; whereby *العَلْمُ* is made to be *syn. with العَالِمُ*: but accord. to SM, it is *syn. with المَعْلَمُ*, as is shown by what here follows:]) and hence a reading in the *Ḳur* [xliii. 61], *وَإِنَّ لَعَلْمًا*, meaning *And verily he, i. e. Jesus, by his appearing, and descending to the earth, shall be a sign of the approach of the hour [of resurrection]*: it is also said, in a trad., that on the day of resurrection there shall not be a *مَعْلَمٌ* for any one: and the pl. is *مَعَالِمٌ*. (TA.) And *مَعْلَمُ الطَّرِيقِ* signifies *The indication, or indicator, of the road, or way*. (TA.) — [And hence it signifies likewise *An indication, or a symptom, of anything; like *عَلَامَةٌ**.] — See also *عَلْمٌ*, last quarter.

*مَعْلَمٌ* pass. part. n. of *أَعْلَمَ* [q. v.] in the phrase *اعلم الثوب*, and thus applied as an epithet to a garment, or piece of cloth: (S:) [and also in other senses: thus in a verse of 'Antarah cited voce *مَشُوفٌ*]: and applied to a *قَدْحٌ* [or gaming-arrow] as meaning *Having a mark [made] upon it*. (TA.) — [See also a verse of 'Antarah cited voce *مَشْكٌ*].

*مَعْلَمٌ* act. part. n. of *أَعْلَمَ* [q. v.] in the phrase *اعلم الثوب*: [and in other senses:] — thus also of the same verb in the phrase *اعلم الفارس*. (S.)

*مَعْلَمٌ* [pass. part. n. of 2, in all its senses: — and hence particularly signifying] *Directed by inspiration to that which is right and good*. (TA.)

*مَعْلَمٌ* [act. part. n. of 2, in all its senses: and generally meaning] *A teacher*. (KL.) — [It is now also a common title of address to a Christian and to a Jew.]

*مَعْلُومٌ* [Known; &c.]. *الْوَقْتُ الْمَعْلُومُ* [mentioned in the *Ḳur* xv. 38 and xxxviii. 82] means [*The time of*] *the resurrection*. (TA.) And *الْأَيَّامُ الْمَعْلُومَاتُ* [mentioned in the *Ḳur* xxii. 29] means

[The first] ten days of Dhu-l-Hijjah, (S, Mgh, Mṣb, K,) the last of which is the day of the sacrifice. (TA.) — [In grammar, The active voice.]

عَالِمٌ: see عَالِمٌ.

### علن

1. عَلَنَ الْأَمْرُ, aor. ʔ (S, Mṣb, K) and ʔ; (K); and عَلَنَ, aor. ʔ; (K); and عَلِنَ, aor. ʔ; (ISk, S, Mṣb, K); inf. n. عَلُونٌ, which is of the first; (S, Mṣb); and عَلِنَ, (ISk, S, Mṣb, K, TA, [app., accord. to the CK, عَلِنَ, but this is wrong,]) which is of the last; (ISk, S, Mṣb, TA); and عَلَانِيَةٌ, (K, TA,) which is of the three; (TA); or this last is a simple subst.; (Mṣb); The affair, or case, or event, was, or became, overt, open, manifest, public, (S, Mṣb, K, TA,) published, or spread; (Mṣb, TA); and ʔ استعلن signifies the same; (K); [and so ʔ استعلن, but for this I know not any authority except modern usage: and أعلن has a similar meaning, expl. below.] = [The CK has عَلَنَتْ where other copies of the K, and the TA, have عَلَنَتْ, as syn. with أَعْلَنَتْ, q. v.]

2: see 4, first sentence.

3. مَعَانَةٌ and عَلَانٌ signify the same, (S, K,) i. e. i. q. مَجَاهِرَةٌ [meaning The behaving, or acting, openly with another, or others]; as also ʔ عَلَانٌ. (K.) You say, جَاهَرْتَهُمْ بِهِ i. q. عَالَنْتَهُمْ بِالْأَمْرِ [i. e. I was open, or I acted openly, with them in the affair, or case]. (JK in art. جهر.) And عَالَنْتَهُمْ جَاهِرًا i. q. جَاهَرْتُ بِهِ [i. e. He showed open enmity or hostility, with another]. (TK.) — Or The laying open, or manifesting, of each one to his fellow, what is in his mind. (TA.) You say, عَالَنْتَهُ بِهِ, [or عَالَنْتَهُ,] inf. n. مَعَانَةٌ and عَلَانٌ, [I laid open, or manifested, to him what was in my mind, he doing the same to me,] i. e. each of us laid open, or manifested, to the other, what was in his mind. (Mṣb.) — See also the next paragraph.

4. أَعْلَنَتْهُ I laid it open, manifested it, revealed it, made it public, or published it; namely, an affair, a case, or an event; (S, Mṣb, K, TA); as also ʔ أعلنت به; and ʔ أَعْلَنَتْهُ, (K, TA,) [for which latter the CK has عَلَنَتْهُ, but it is] with teshdeed, (TA,) inf. n. تَعْلِينٌ; (TK); [and ʔ أَعْلَنَتْهُ, for] عَالَنْتَهُ, (K,) or [rather] عَالَنَهُ الْأَمْرَ, (TK,) means أعلن إليه الأمر [He laid open, &c., to him, the affair, or case, or event]. (K.) — Hence, أَعْلَنَتْهُ, occurring in a trad., as said of a woman [accused of adultery], She revealed [or confessed] the enormity, or act of adultery. (TA.) — [And أعلن به app. signifies He made him to be, or become, publicly known: see 10; and see also ʔ أعلن به, in art. ظهر.] — The affair, or case, or event, was, or became, notorious; or commonly, or publicly, known; syn. اشتهر. (TA. [Compare 1.]) — See also 3, first sentence.

8: see the first paragraph.

10. تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ i. q. استعلن [app.

meaning He addressed himself to being, or sought to be, made publicly known]. (TA.) — [And] عَلَانٌ signifies [or is said to signify] The seeking, or desiring, to lay open, manifest, reveal, make public, or publish. (KL.) — [And] i. q. اِعْلَانٌ [inf. n. of 4, but in what sense is not shown; perhaps of 4 as signifying اشتهر, expl. above]. (JM.) — See also 1.

Q. Q. 1. عَلَوْتُ الْكِتَابَ (S,) inf. n. عَلَوَةٌ and عَلَوَانٌ, (K in art. علو,) i. q. عَنَوْتُهُ [i. e. I put a title to the book, or writing]: (S:) it may be of the measure فَعَوْتُ from الْعَلَانِيَّةِ, or the former ن in عَنَوْتُ may be a substitute for the ل in عَلَوْتُ [or the ل for the ن]: Lth says that it is not a good word. (TA.) [It is also mentioned in art. علو.]

عَالِنٌ part. n. of عَلِنَ: see عَالِنٌ. (Mṣb.)

عَلَنَةٌ A man who reveals his secret; (S); [or a revealer of secrets;] or one who will not conceal a secret. (K.)

عَالِنٌ [part. n. of عَلِنَ]: see عَالِنٌ.

عَلَانِيَةٌ an inf. n. of 1 [q. v.]: (K, TA:) or a simple subst. from 1; (Mṣb); [as such] signifying Openness, or publicity; (S, Mṣb); contr. of عَلَانٌ. (S.) [Hence, عَلَانِيَةٌ meaning Openly, or publicly; and aloud: see Kur ii. 275; &c.] — Also One's outward man; syn. بَرَانِيٌّ, q. v.: opposed to سَرِيَّةٌ and جَوَانِيٌّ. (T in art. بر.) — [And it is also used as an epithet; app. by those who hold it to be originally an inf. n.; or rather its being thus used may be regarded as corroborating the assertion that it is originally an inf. n., like عَدْلٌ &c., though, as an epithet, it has a pl.:] one says رَجُلٌ عَلَانِيٌّ, pl. عَلَانُونَ; as also ʔ عَلَانِيٌّ, pl. عَلَانِيُونَ; A man whose affair, or case, is open, or manifest; (K, TA); mentioned by Lh. (TA.)

عَلَانِيٌّ, and its pl.: see what next precedes.

عَلَوَانٌ The عُنْوَانُ [or title] of a book, or writing. (S, K.) — And an inf. n. of the verb عَلَوَنَ. (K in art. علو.)

عَالِنٌ part. n. of عَلِنَ; applied to an affair, a case, or an event, Overt, open, manifest, public, published, or spread; as also ʔ عَلِنَ and ʔ عَلِينٌ. (Mṣb.)

### عند

عَلَدٌ and عَلَنَدٌ and عَلَنَدِيٌّ &c.: see arts. عد and عند.

### علو

1. عَلَا, (Mṣb, K,) aor. يَعْلُو, (Mṣb,) inf. n. عَلُوٌّ; (Mṣb, K); and عَلَى; and ʔ تَعْلَى [which last see also below]; (K); It (a thing, Mṣb) was, or became, high, elevated, or lofty; (Mṣb, K); syn. اِرْتَفَعَ; (Mṣb); and so ʔ تَعَالَى: (S, K); or

you say, عَلَا فِي الْمَكَانِ [it was, or became, high, or elevated, in place], aor. يَعْلُو, inf. n. عَلُوٌّ: (S:) and عَلَى فِي الشَّرَفِ [† he was, or became, high, or elevated, or exalted, in dignity, or nobility], (S, Mgh,) with kesr, (S,) aor. يَعْلَى; inf. n. عَلَاةٌ; (S, Mgh); and also عَلَا, with fet-h, aor. يَعْلَى: a poet says,

لَمَّا عَلَا كَعْبُكَ لِي عَلِيْتُ

[† When thy nobility became exalted to me, I became exalted]; thus combining the two dial. vars.: (S:) or you say, عَلَى فِي الْمَكَارِمِ [† he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. عَلَاةٌ [in some copies of the K عَلَاةٌ]; (Mṣb, K); and عَلَا, inf. n. عَلُوٌّ; (K); and thus the two verbs are used in the saying of the poet cited above: (TA:) and ʔ استعلى, said of a man, signifies the same as عَلَا. (S.) [Hence,] عَلَتِ الشَّمْسُ The sun became high; as also ʔ اَعْتَلَتْ: (Nawádir el-Aaráb, TA in art. ذلك:) and [hence,] عَلَا النَّهَارُ The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ [q. v.]; as also ʔ اَعْتَلَى and ʔ استعلى. (K.)

— عَلَا فِي الْمَكَانِ, inf. n. عَلُوٌّ, signifies [also] He ascended the place, or upon the place; syn. صَعَدَ: and عَلَوْتُ عَلَى الْجَبَلِ and عَلَاةٌ are syn. [as meaning I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof]: and عَلَوْتُهُ and عَلَوْتُ فِيهِ signify I ascended it; syn. رَقِيتُ فِيهِ. (Mṣb.) عَلَاةٌ (S, Mṣb, K, TA) and عَلَا بِهِ, (K, TA, [in the CK وَبِهِ عَلَاةٌ is put for وَبِهِ,]) and ʔ استعلاه, (S, K, TA,) and ʔ اعلاه, (S,) and ʔ اَعْلَوْلَاهُ, and ʔ اعلاه, and ʔ عَلَاهُ, (K, TA,) this last [for which the CK has عَلَاهُ being with teshdeed, (TA,) and ʔ اعلاه and ʔ اعلاه, (K, TA, [in the CK وَبِهِ عَلَاهُ,]) are syn., (S, K, TA,) signifying He ascended it, or upon it; (K); [in the CK صَعَدَهُ, and so in my MS. copy of the K, but in other copies صَعَدَهُ, which is certainly the right reading;] whether the object be a mountain or a beast: (TA:) [or] you say, عَلَا الدَّابَّةُ He mounted the beast; (K, TA); and in like manner, anything: (TA:) and عَلَى السَّطْحِ, aor. يَعْلِيهِ; (K, TA); but in the M عَلَى السَّطْحِ, i. e., like عَلَى; (TA); inf. n. عَلَى (K, TA) and عَلَى (TA, and so accord. to some copies of the K,) and عَلَى; (TA, and so accord. to other copies of the K instead of عَلَى;) He ascended upon the flat house-top; syn. صَعَدَهُ. (K, TA.) — [عَلَاهُ signifies also He, or it, was, or became, upon it, or over it: and it came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; or overspread it; as scum, and rust, &c. And It lay on him as a burden. Hence,] one says, مَا سَأَلْتُكَ مَا يَعْلُوكَ ظَهْرًا, i. e. [† I did not ask, or demand, of thee, what would lie as a burden on thy back; or] what would be onerous, burdensome, oppressive, or troublesome, to thee. (TA.) — And [hence also] عَلَاهُ It over-

topped it, rose above it, or exceeded it in height. (TA in art. **دَصْر**.) [And in like manner, **استعلى** **عَلَيْهِ** It became elevated above it.] — And **عَلَوْتُهُمْ** **بِالشَّرَفِ** and **بِالْجَمَالِ** [+ I was, or became, superior to them in nobility and in goodness]. (§ in art. **فَرَع**.) — And **عَلَاهُ** [+ He had, or gained, ascendancy over him, or it; as also **عَلَا عَلَيْهِ** and **عَلَا عَلَيْهِ عَلَيْهِ** and] + he overcame him; or had, or gained, the mastery over him; (§, Mṣb, TA;) and subdued him; (Mṣb;) namely, his opponent, or adversary; as also **استعلاه**: and in like manner, **عَلَا حَاجَتَهُ** and **استعلاها** + he gained the mastery over the object of his want: and **اعتلى** **الشَّيْءَ** + he prevailed against the thing, or had power over it, and overcame it; and **عَلَا لِلشَّيْءِ**, aor. **يَعْلُو**, + he was, or became, able to do, or accomplish, or to bear, the thing. (TA.) **عَلَا بِالْأَمْرِ** means **أَضْطَلَعَ بِهِ وَأَسْتَقَلَّ** [i. e. + He had strength, or power, sufficient for the affair, and had absolute control over it]: (§: [so in one of my copies: the other has **أَطْلَعَ**, which I find also in the PṢ and in my copy of the TA; and which is allowed by some, but disallowed by others, in the sense of **أَضْطَلَعَ**, as is shown voce **مُضْطَلِعٌ**]:) a poet says,

- **فَاعْبِدْ لِمَا تَعْلُو فَمَا لَكَ بِالذِّمَى**
- **لَا تَسْتَطِيعُ مِنَ الْأُمُورِ يَدَانِ**

[Then aim thou at that for which thou hast sufficient strength, or power, and over which thou hast absolute control: (به being understood after **تعلو**):] for what object hast thou in meddling with that which a pair of hands cannot accomplish, of affairs?]. (§.) [And hence, perhaps,] one says to him who possesses much property, **اعل به** i. e. **ابق بعده** [app. **اعل به** and **ابق بعده**, as though meaning + Have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, **أبل** (see 4 in art. **بلو**):] or [perhaps a mistake for “and”] it is [virtually] a prayer for his continuance in life. (TA.) — **عَلَوْتُ عَلَى فُلَانٍ الرِّيحَ** means **I was [or went] on the windward side of such a one**: and one says, **لَا تَعْلُ الرِّيحَ عَلَى الصِّيدِ فَيَرَّاحَ رِيحَكَ وَيَنْفِرَ** [i. e. **Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee**]. (TA.) — **عَلَوْتُهُ بِالسِّيفِ** means **I smote him [with the sword; or, more properly, I set upon him therewith]**. (§, TA.) And [in like manner] one says, **عَلَاهُ بِالشَّرِّ وَالضَّرْبِ** [+ He set upon him, or assailed him, or overcame him, with reviling and beating]. (§ and M in art. **ثَوَّل**, &c.) — **عَلَا فِي الْأَرْضِ** (§, TA.) inf. n. **عَلُو**, (§.) signifies + He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly. (§, TA.) And [in like manner] **لَا تَعْلُوا عَلَى اللَّهِ** in the **Kur** xlv. 18, + **Exalt not, or magnify not, yourselves against God; or behave not proudly, &c.** (Bd, Jel.) — **عَلَا عَنْهُ** [lit. signifies **It rose from it**: and hence,] **it recoiled from it, i. e., a**

thing from another thing; it did not cleave to it: and **تَعْلُو عَنْهُ الْعَيْنُ** means + **The eye recoils from him**. (TA.) — **أَعْلُ عَنِّي**: see 3. — **عَلَا بِهِ** as syn. with **أَعْلَاهُ**: see expl. with the latter below.

2. **عَلَاهُ**: see 4. — [Hence,] one says, **عَلَيْتُ بِهِ عَلَى الْبَعِيرِ** [I raised it, and put it, upon the camel]: (§:) [and so **عَالَيْتُهُ**; as in a verse cited voce **رَأَيْتُ**, in art. **رُوح**; in which, and in the present art., it is cited in the § and TA: and **عَالَيْتُ بِهِ**; as in a verse cited voce **إِنِّي** in the sense of **أَحْمِلُ** in art. **الْو**:] and **عَالِي** means **أَحْمِلُ** [i. e. **Put thou upon me such a thing to be carried by me; or load thou me**]. (§, K.) — And **عَلَيْتُ الْحَبْلَ**, inf. n. **تَعْلِيَهُ**, **I raised the cord to its proper place in respect of the channel of the sheave, and in respect of the [main] well-rope**. (§.) — And **عَالِي الدَّنْوِ**, inf. n. as above, **He raised the bucket from a stone projecting in the lower part of the casing of a well [and impeding its ascent]; he having descended the well for that purpose**: [or simply **he raised the filled bucket**; for] some say that **المُعَلِّي** signifies **he who raises the filled bucket; i. e., who draws water thereby**. (TA.) — And **عَلَى البَتَّاعِ عَنِ الدَّابَّةِ** **He put down the goods, or furniture and utensils, from the beast**: [app. because he who does so lifts them off the beast:] (K, TA:) **أَعْلَاهُ** in this sense is disapproved. (TA.) — See also 1, former half. — And see Q. Q. 1.

3. **مُعَالَاةٌ** signifies + **The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence**. (KL.) You say, **عَلَاهُ**, meaning **سَامَاهُ**. (M in art. **سَمُو**. [See 3 in that art. in two places.]) — See 4, in two places. — **عَوْلِي**, said of clarified butter, and of the fat of anything having fatness, means **It was wrought [app. over a fire] until it rose in the operation**. (TA.) — **عَالُوا نَعِيَهُ** + **They manifested the announcement of his death**: (K, TA:) [as though meaning **they raised the report of his death**:] one should not say **أَعْلُوهُ** nor **عَلُوهُ**. (TA.) — See 2, in three places. — **عَالَتِ البَيْتُورُ**, occurring in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt, is mentioned and explained in the § in this art. and in art. **عَوْل**: see the latter art. [to which it seems more properly to belong]. — See 1, former half, in two places. — **عَالِي عَنِّي** **Remove thou, or go thou away or aside, from me**; as also **عَالِي عَنِّي**; (§, TA;) for which latter, **أَعْلُ عَنِّي** occurs in a trad. respecting the slaughter of Abu-Jahl; and **عَالِي عَنِّي** with the conjunctive **إ** is a dial. var. of **عَالِي عَنِّي** with the disjunctive **إ**, mentioned by Fr. (TA.) — [Hence,] one says, **عَالِي عَنَّا** and **عَالِي** [i. e. and **عَالِي عَنَّا**], meaning + **Seek the object of thy want at the hands of other than us (عِنْدَ غَيْرِنَا)**, for we are not able to accomplish it. (TA.) — And **عَالِي** and **عَالِي** signify **He came to the 'Aliyeh of Nejd, i. e. the region above Nejd, extending to the land**

of Tihameh and the part behind Mekkeh, (§, K.) i. e. [to] **El-Hijaz and what is next to it**. (§.)

4. **اعلاه** **He (a man, Mṣb) elevated it (i. e. a thing, Mṣb); or made it high, or lofty**; (Mṣb, K;) as also **عَلَاهُ**, (K,) with teshdeed, (TA,) and **عَلَا بِهِ** [without teshdeed]: (K:) it is [also] said of God, meaning + **He elevated, or exalted, him**; and **عَلَاهُ** is like it [in meaning]: (§:) and **عَالَيْتُ بِفُلَانٍ** **عَالَيْتُ** signifies the same as **أَعْلَيْتُهُ** [+ **I elevated, or exalted, such a one**; as also, app., (see 4 in art. **ظَهَرَ**), **أَعْلَيْتُ بِفُلَانٍ**]. (Ham p. 175.) Hence one says, **أَعْلَى اللَّهُ كَعَبَهُ** [+ **God exalted, or may God exalt, his nobility**]. (TA.) — See also 1, former half. — **أَعْلُ الوِسَادَةِ** means **Sit thou upon the cushion**. (TA.) — And **عَالِي عَنِ الوِسَادَةِ** **Rise thou from the cushion**; syn. **قَمَر**: (TA in art. **دَك**;) or **descend thou from it**. (§\* and TA in the present art.) And **أَعْلَى عَنِ الدَّابَّةِ** **He alighted from the beast**. (K, TA.) — See also 3, latter half, in three places.

5. **تعلى**: see 1, first sentence. — Also (K) **He, or it, was, or became, high, elevated, or lofty, gently, or leisurely**. (§, K.) — And **He came upon a party of men suddenly, or at unawares, without permission**. (TA.) — **تَعَلَّتْ مِنْ نَفَاسًا** + **She (a woman) became free, (S, Mgh, K,) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth**; (§, Mgh, K;) as also **تَعَالَتْ**; (Mgh; and TA in art. **عَل**;) and so **تَعَالَتْ**, as well as **تَعَلَّتْ**: (K and TA in that art.:) or **from her disease**: (K:) or you say of a woman, **تَعَلَّتْ مِنْ نَفَاسًا** meaning [as above or] **she became pure from the effects of her childbirth**: (TA:) and of a man you say, **تَعَلَّى مِنْ عِلَّتِهِ** (§, TA) **he recovered from his disease**. (TA.)

6. **تعالي**: see 1, first sentence. — Addressing a man, (§, Mṣb,) using the imperative form, you say, **تَعَالِ**, (§, Mṣb, K,) with fet-ḥ to the ل, (§, K,) originally meaning **Be thou elevated**, (§, Mṣb,) and said by a man in a high place in calling a man in a low place; (Mṣb;) then, by reason of frequency of usage, employed in the sense of **هَلُمَّ** [meaning **Come thou**], (§, Mṣb,) absolutely, whether the place of the person called be high or low or on the same level; so that it is originally applied to denote a particular meaning, and then used in a general meaning: (Mṣb;) and to a woman one says, **تَعَالِي**; (§, K;) and to two women, (§) or two persons, (TA,) **تَعَالِيَا**; (§, TA;) and to a pl. number of men, **تَعَالُوا**; (Mṣb, TA;) and to a pl. number of women, **تَعَالَيْنِ**; (§, Mṣb, TA;) and sometimes the ل is pronounced with ḍamm in the pl. masc., and with kesr in the fem.; whence El-Ḥasan El-Baṣree read, [in the **Kur** iii. 57,] **قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا**, [the usual reading being **تَعَالُوا**], for the sake of congeniality with the و: (Mṣb, TA:) it is not allowable to say **تَعَالَيْتُ** [as meaning **I came**], nor to use the prohibitive form; (§;) but one

says, (thus accord. to several copies of the §,) or nor does one say, (thus accord. to one of my copies of the §, [and accord. to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) **قَدْ تَعَالَيْتُ** [as meaning *I have come*], and **إِلَىٰ أَيْ شَيْءٍ أَتَعَالَىٰ** [as meaning *To what thing shall I come?* like as one says, **إِلَّا مَرَّ أَهْلَهُ**]. (§.) — [تعالى signifies also + *He was, or became, exalted, or extolled*: and + *he exalted himself*: and in both of these senses it is often followed by **عَنْ** as syn. with **عَلَىٰ**, denoting superiority: you say, **تَعَالَىٰ فُلَانٌ عَنْ كَذَا**, meaning + *Such a one was, or became, exalted above such a thing*; or simply, *was, or became, above it*, i. e. *too elevated in character for it*: and also, *exalted himself above such a thing*; or *held himself above it*.] Said of God, in the **Ḳur** xx. 113 [and in other instances therein], it means [+ *Exalted, or supremely exalted, is He*] in his essence and his attributes, above the created beings. (Bd.) [But in common speech, it is generally used as an ejaculation of praise, meaning + *Exalted or extolled, or supremely exalted or extolled, be He, or his greatness or majesty or glory, or his name*; or *acknowledged be his absolute supremacy*. And the common expression (used in citing words of the **Ḳur-án**) **قَالَ تَعَالَىٰ** means + *He saith, or hath said, exalted or extolled, or supremely exalted or extolled, be He*; &c.] — See also 5.

8: see 1, in two places as trans.: — and also in two places as intrans. — [It may also be used for, or in the sense of, **أُتْتَلَىٰ**, as meaning *He fell short in an affair*: see its part. n.]

10: see 1, in seven places. [The inf. n. **اسْتَعْلَا**, properly denotes *Superiority that is perceptible by sense*: and tropically, *such as is ideal, or perceived by the intellect*: see **عَلَىٰ**, below.] — One says also, **هَذِهِ الْكَلِمَةُ تَسْتَعْلَىٰ لِسَانِي**, meaning [+ *This word, or sentence, is often current upon my tongue*.] (TA.) — And **اسْتَعْلَىٰ عَلَىٰ الْغَايَةِ**, said of a horse in the contending to outstrip in a race, means + *He reached the goal*. (TA.)

12. **اعْلَوْلَاهُ**: see 1, former half.

Q. Q. 1. **عَلَوْنَ الْكِتَابَ**, (§, **Ḳ**), inf. n. **عَلَوْنَةٌ** and **عَلَوَانٌ**, (**Ḳ**), i. q. **عَلَوْنَةٌ** [*He put a superscription, or title, to the book, or writing*; or *he wrote the superscription, or title, thereof*]; (§, **Ḳ**); as also **عَلَىٰ الْكِتَابَ**; (**Ḳ**); which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. **عن** and **عنو**.]

**عَلٌ**: see the next paragraph. It also signifies, simply, *Above him or it*; or *in the higher, or highest, part of him or it*: thus in a hemistich cited voce **تَحْتُ**. (Mughnee.) [In all cases,] **عَلٌ** is determinate, and indecl., with **ḍamm** for its invariable termination: (Mughnee, TA:) [for it is regarded as a prefixed noun of which the complement is to be understood as to the meaning but not as to the letter:] in the saying of Ows,

\* **كَعَرْتَنِي بَيْضَ كَنَّهُ الْقَيْضِ مِنْ عُلُو** \*

[*Like the thin pellicle of eggs, which the shell covers above*], the **و** [in **عُلُو**] is augmentative, being added to render the rhyme unrestricted: (§, TA:) and in the instance of **مِنْ عُلُو**, likewise ending a verse, the **و** is that of pausation: for if **عَلٌ** were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.)

**أَتَيْتُهُ مِنْ عُلٍ**, (§, **Ḳ**), whence the saying of Imra-el-**Ḳ**ays cited in the first paragraph of art. **حط**, (§, Mughnee, TA,) and **مِنْ عُلٍ**, [respecting which see the next preceding paragraph,] and **مِنْ عُلَا**, (§, **Ḳ**), of which a verse cited voce **نَاشَ** in art. **نوش** is an ex., (§, TA,) and **مِنْ عَالٍ**, signify the same, (§, Mughnee, **Ḳ**), i. e. **مِنْ فَوْقٍ**; (**Ḳ**); [which, with **أَتَيْتُهُ** preceding it, means *I came to him, or it, from above*; and + *I overcame, or subdued, him, or it*; for] **اتاه من** tropically used,] means **فَهَرَهُ**; (Ḥam p. 128;) [but the former is here meant in many, if not in all, instances, as is shown by what follows;] and [in like manner] one says, **أَتَيْتُهُ مِنْ مُعَالٍ**; [whence] Dhu-r-Rummeh says,

\* **وَنَعَصَانُ الرَّحْلِ مِنْ مُعَالٍ** \*

[*And the shaking of the camel's saddle in the upper part*]. (§, TA.) **عَلٌ** in **مِنْ عُلٍ** is indeterminate [in itself] and decl. [as being a prefixed noun of which the complement is to be understood as to the meaning and as to the letter; thus differing from **عَلٌ** in **مِنْ عُلٍ**: if the complement were not to be understood either as to the letter or as to the meaning, one would say **عَلٍ** **مِنْ عُلٍ**, originally **مِنْ عُلُو**]. (TA.) One says also **أَتَيْتُهُ مِنْ عُلٍ**, [thus in several copies of the §, from which one of my copies deviates by erroneously substituting **عَلَىٰ** for **عَلٌ**,] with **كسر** to the **ل**, meaning **مِنْ عَالٍ** [or rather **مِنْ عَالٍ** i. e. *I came to him, or it, from the high, or elevated, part of the house or abode*]: (§) or the using **عَلٌ** [thus] as a prefixed noun is a mistake. (Mughnee.) — And one says, **أُزْجِرُ الْفَرَّ عِلَّ** and **عَلَا عِلَا** [*Chide thou the young one of the wild cow, saying عِلَّ عِلَّ and عِلَا عِلَا*]. (TA.)

**عَلَا** [as a subst.]: see the next preceding paragraph, in two places. — See also **عَلَاةٌ**.

**عُلُو**: see **عُلُو** in five places. — Also *A high, or an elevated, state of the base, or foundation, of a building*. (TA.) — And you say, **أَخَذَهُ عُلُوًا**, meaning + *He took him, or it, by force*. (**Ḳ**, TA.) See also the next but one of the preceding paragraphs.

**عُلُو** and **عُلُوًا** (§, **Ḳ**, **Ḳ**) and **عُلُوًا** (**Ḳ**) signify *The higher, or highest, part* (§, **Ḳ**, **Ḳ**) of a house, or an abode, (§, **Ḳ**, **Ḳ**) or of a thing; (**Ḳ**); as also **عُلُوًا** (**Ḳ** voce **سُفُلٌ**) and **عُلَاوَةٌ** and **عَالِيَةٌ**. (**Ḳ** in the present art.) You say, **قَعَدْتُ فِي عُلُوِهِ** and **فِي عُلُوِهِ** and **فِي عُلُوِهِ** and **عُلُوُهُ** and **عُلُوُهُ** [i. e.

*I sat in the higher, or highest, part of it*]. (TA.) And Aṣṣhà-Bāhileh says,

\* **إِنِّي أَتَيْتُنِي لِسَانٌ لَا أُسْرِبُهَا** \*  
\* **مِنْ عُلُوًا لَا عَجَبٌ مِنْهَا وَلَا سُخْرٌ** \*

(§,) or, as in one of my copies of the §, **أُسْرِبُ** and **سُخْرٌ**,) i. e. *Verily information has come to me [by which I shall not be rejoiced (or by which I shall not rejoice others, accord. to the latter reading mentioned above,)] from the higher, or highest, parts of Nejd, (**مِنْ أَعْلَىٰ نَجْدٍ**), thus in some copies of the § and in the TA, but in other copies of the § the word **نَجْدٍ** is omitted, [at which there is no wondering, as at a thing that is improbable, nor any scoffing;] related [thus] with **فَتْحٌ** to the **و** and with **ḍamm** thereto and with **كسر** thereto [i. e. **عُلُوًا** as above and also **عُلُوًا** and **عُلُوًا**]. (§, TA.) — One says also, **هَذَا شِعْرٌ عُلُو**, [app. **عُلُو**], meaning + *This is poetry of a high class*: or [the last word may be **عُلُوًا** or **عُلُوًا** or **عُلُوًا**, for it may mean], *of the higher, or highest, part of Nejd*. (TA.)*

**عُلُو**: see the next preceding paragraph, in three places.

**عَلَىٰ**: see **عَلَىٰ**.

**عِلَىٰ**: see **عِلَىٰ**.

**عَلَىٰ** is a particle and a noun (Mbr, §, Mughnee, **Ḳ**) and a verb; (Mbr, §;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, §, **Ḳ**), [which, when it has no affix, is written **ع**, and] which is originally **و**, (Sb, §,) [like that of **أَلَىٰ**, q. v.,] is changed into [what is properly] **ع** when it has a pronominal affix, (Sb, §, **Ḳ**), as in **عَلَيْكَ**, (Sb, §,) and **عَلَيْهِ**; (**Ḳ**;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a **rājiz**,

\* **طَارُوا عَلَاهُنَّ فَطِرَ عَلَاهَا** \*

[*They fled, or have fled, upon them, (referring to camels,) and flee thou upon her*]; this, it is said, being of the dial. of Belhārith Ibn-Kaṣb. (Sb, §.) — As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (**Ḳ**), it denotes **الِاسْتِعْلَاءَ** [i. e. *superiority*] (**Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**) properly thus termed, (**Ḳ**), such as is perceptible by sense; (**Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**, **Ḳ**) either with respect to what is signified by the noun governed by it, and this is generally the case, (Mughnee,) as in the saying [in the **Ḳur** xxiii. 22 and xl. 80], **وَعَلَيْهَا وَعَلَىٰ الْفُلُكُ تُحْمَلُونَ**, [And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, **Ḳ**;) or with respect to what is near thereto, as in the saying [in the **Ḳur** xx. 10], **أَوْ أَجِدُ عَلَىٰ آتَارِ هُدًى** [Or I shall find near upon the fire, i. e. *at the fire, a right direction*]: (Mughnee:) and using it to denote **الِاسْتِعْلَاءَ** properly thus termed, you say, **كُنْتُ عَلَىٰ السَّطْحِ** [I was

upon the flat house-top]: (Mṣb:) [in like manner also,] as denoting الاستعلاء that is perceptible by sense, it occurs in the saying [in the Qur iv. 26], كُلُّ مَنْ عَلَيْهَا فَانٍ [Every one that is upon it (referring to the earth) is transitory]: (Es-Subkee, TA:) and you say, عَلَى زَيْدٍ ثَوْبٌ [Upon Zeyd is, or was, a garment], عَلَى being here a particle; and عَلَا زَيْدًا ثَوْبٌ [A garment was upon Zeyd,] عَلَا being here a verb. (Mbr, Ṣ.) And it denotes الاستعلاء, likewise, tropically thus termed, (Mṣb, TA,) such as is ideal, or perceived by the intellect; (Mṣb, Es-Subkee, Mughnee, TA;) as in the saying زَيْدٌ عَلَيْهِ دَيْنٌ † [Zeyd, a debt is lying upon him, or incumbent on him, i. e. he owes a debt, لِفُلَانٍ to such a one], that which is ideal being thus likened to that which is corporeal; (Mṣb;) and in the phrases عَلَيْنَا أَمْرٌ and عَلَيْنَا مَالٌ meaning † An affair, or a command, lies, or rests, upon us, or is incumbent on us, and so property, [as due from us, i. e.] the former as a duty and the latter as a debt, i. e. يَثْبُتُ, like as the thing lies, or rests, (يَثْبُتُ,) upon the place; the latter phrase importing responsibility: and عَلَيْهِ ثَبَتَ مَالٌ is also said to mean كَثُرَ [i. e. † property was, or became, much in quantity, or amount, upon him, app. as a burden imposing upon him responsibility]. (TA.) And it [likewise] denotes ideal استعلاء in the phrase ذُنِبَ عَلَيَّ ذَنْبٌ [A crime, or an offence, committed upon (or here, as in many other instances, it may be rendered against) me is imputable to them]: (Mughnee:) and so in the saying [in the Qur ii. 254 and xvii. 22], فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ † [We have made some of them to have superiority over some]. (Es-Subkee, Mughnee, TA.) [See also عَلَيَّ عَيْبِي, and and عَلَيَّ رَأْسِي, voce عَيْنٌ, first quarter.]— It also denotes concomitance, like مَعَ; as in the saying [in the Qur ii. 172], وَأَتَى الْمَالَ عَلَى حُبِّهِ [And giveth property with (or notwithstanding) the love of it]; (Mughnee, K;) and so it is said to be used in the phrase, in a trad. respecting the alms of the breaking of the fast [of Ramadán], عَلَى كُلِّ حُرٍّ وَعَبْدٍ صَاعٌ [With every free man and slave, a šaa], because the alms-gift of the breaking of the fast is not incumbent on the slave, but only on his master; (IATH, TA;) and so it is used in the [common] phrase, عَلَيَّ أَنِّي رَاضٍ [With (or notwithstanding) my being pleased, or well pleased, or content]. (Ḥar p. 13.)— It also denotes transition, (Mughnee, K,) like عَنِ; (Mughnee;) as in the saying (of El-Ḳoḥeyf El-'Oḳeylee, TA),

- إِذَا رَضِيَتْ عَلَيَّ بَنُو قُشَيْرٍ
- لَعَمْرُ اللَّهِ أَعْجَبَنِي رِضَاهَا

[When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if عَلَيَّ here denote transition, with what will proceed from me,) by the everlasting existence of God, their being pleased, &c., will induce in me admiration, or pleasure], (Mughnee, K,\* TA,) i. e. عَنِ;

(Mughnee, TA;) or it may be that رَضِيَ is made to imply the meaning of عَطَفَ [which is trans. by means of عَلَيَّ]; (Mughnee;) or, as Ks says, it is made to accord with its contr. سَخَطَ, (Mughnee, TA,) by its being made trans. by means of عَلَيَّ: (TA:) and so in the saying,

- فِي تَيْلَةٍ لَا نَرَى بِهَا أَحَدًا
- يَحْكِي عَلَيْنَا إِلَّا كَوَاكِبَهَا

[In a night in which we shall not see any one that shall report what will proceed from us, except its stars], i. e., عَنَّا; or it may be said that يَحْكِي is [here] made to imply the meaning of يَنْبُرُ. (Mughnee.)— It is also used to assign a cause, like لِ; as in the saying [in the Qur ii. 181], وَتَكْبَرُوا اللَّهَ، وَعَلَى مَا هَذَا كُفْرٌ لِإِبْرَاهِيمَ [i. e. And that ye should magnify God for, or on account of, his rightly directing you]; (Mughnee;) [and in the same, vi. 90, &c., لَا لِأَسْأَلُكُمْ عَلَيْهِ أَجْرًا i. e. I will not ask of you for it, or on account of it, a recompense;] and as in the saying of Rabee'ah Ibn Makroom Ed-Dabee,

- فَدَعَوْا نَزَالَ فَكُنْتُ أَوَّلَ نَازِلٍ
- وَعَلَامَ أَرْكَبُهُ إِذَا نَزَلَ

i. e. [And they called out, "Alight;" and I was the first of any alighting:] and for what [or wherefore] do I ride him if I do not alight when called upon to do so? (Ḥam p. 29. [عَلَامَ is here, as usually, for مَ عَلَيَّ.]— It is also used in the sense of فِي [generally followed by a noun significant of time]; (Ṣ, Mughnee, K;\*) as in the saying [in the Qur xxviii. 14], وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ [And he entered the city in, or during, a time of inadvertence]; (Mughnee, K;) and in the saying [in the same ii. 96], وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ [i. e. And they followed what the devils relayed, or recited, in the time of, or during, the reign of Suleymán (or Solomon)]; (Mughnee;) and in the phrase, كَانَ كَذَا عَلَىٰ فِي عَهْدِهِ, meaning, [i. e. It was thus, or such a thing was, in the time of such a one]: (Ṣ;) [and in like manner it is used in the saying in the Qur iii. 173, مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنتُمْ عَلَيْهِ, or certainly will not leave, the believers in that state wherein ye are: and in the phrase سَفَرٌ عَلَىٰ فِي لَقَدْ, in ii. 180 &c. of the same, i. e. In (or, as we also say, on) a journey: in like manner also] فِي الظُّلَامِ, in a verse of Aboo-Kebeer El-Hudhalee, means, فِي الظُّلَامِ [i. e. I have journeyed by night in the darkness], فِي الظُّلَامِ holding the place of a noun in the accus. case as a ظَرْفٌ [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning رَاكِبٌ لَهُ وَأَنَا عَلَى الظُّلَامِ [riding upon the darkness]: (Ḥam p. 37:) and you say of one who was desiring to rise and hasten, رَأَيْتُهُ

عَلَى أَوْفَاضٍ [i. e. I found him in a state of haste: see وَفَضَّ]. (TA.)— [It also denotes conformity, accordance, adaptation, or agreement; as in the phrase, اضْرِبْهُ عَلَى طَبْعِ هَذَا i. e. Make thou it, fashion it, or mould it, conformably, or according, to the model, make, fashion, or mould, of this; (see طَبَعَ;) and in جِبِلٌّ عَلَى الشَّيْءِ and جِبِلٌّ وَطَبَعَ &c. i. e. He (a man) was created conformably, or with an adaptation or a disposition, to the thing: (see 1 in art. طَبَعَ:) so too in the phrase in the Qur xxiv. last verse, قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ Certainly He knoweth that state of conduct and mind to which ye are conforming yourselves; and in many other passages therein: thus also in the saying of Moḥammad, كُلُّ مَوْلُودٍ يُوَدُّ عَلَى الفِطْرَةِ Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb in relation to the soul; (see art. فِطْرَةٌ;) and in the prov., mentioned by Meyd, النَّاسُ عَلَى دِينِ الْمُلُوكِ The people are in conformity to, i. e. are followers of, or follow, the religion of the kings; and in the phrase, relating to a saying or an opinion, عَلَيْهِ أَكْثَرُ الْعُلَمَاءِ Upon it most of the learned are in agreement; in which, as in other exs. of the same kind, a verb or a part. n., (in the last, for instance, مُجْتَمِعُونَ or the like,) is understood.— It also denotes a condition; as in the phrases, عَلَيَّ كَذَا, He made peace, or reconciliation, or a compromise, with him on the condition of such a thing, and عَلَيَّ أَنْ يَفْعَلَ كَذَا on the condition of his doing such a thing.— And there are various other usages of this prep. depending upon verbs or part. ns. expressed or obviously understood in connection with them, too numerous to be here collected. Many of these will be found among the explanations of words with which they occur.]— It is also used in the sense of مِنْ; as in the saying, إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ [i. e. Who, when they take by measure from men, take fully], (Ṣ,) or, as in the T, عَنِ النَّاسِ [which signifies the same]. (TA.)— It is also used in the sense of بِ; (Ṣ, Mughnee, K;) as in the saying in the Qur [vii. 103], لَا أَقُولُ عَلَى اللَّهِ إِلَّا، [i. e. That I should not say of God aught save the truth,] and Ubei read with بِ [i. e. بِأَنْ]; (Bd, Mughnee;) like as they say, رَمَيْتُ عَلَى الْقَوْسِ [meaning بِالقَوْسِ, i. e. I shot with the bow], and عَلَيَّ فِي حَالٍ حَسَنَةٍ [meaning بِحَالٍ حَسَنَةٍ, i. e. I came in a good condition]; (Bd; [in which, and also voce حَقِيقٌ, last sentence, see more;]) and they said also, ارْكَبْ عَلَى اسْمِ اللَّهِ [meaning, بِاسْمِ اللَّهِ, i. e. Mount thou in the name of God]: (Mughnee:) thus [too] it is used in the saying of Aboo-Dhu-eyb,

- يَسْرُ يُفِيضُ عَلَى الْقِدَاجِ وَيَصْدَعُ
- [expl. in art. فَيَضُ, conj. 4,] meaning بِالْقِدَاجِ:

(S:) [and in the phrase *عَلَى يَدِهِ* i. e. *By his hand, or † by his means.*] — It is also used to denote an emendation, (Mughnee, K,) and a digression, or transition, (Mughnee,) like *لَكِنَّ*; (TA;) as in the saying, *فَلَانَ لَا يَدْخُلُ الْجَنَّةَ لِسُوهُ*, (Mughnee,) or *فَلَانَ جَهَنَّمِيٌّ*, (K,) *عَلَى أَنَّهُ*, (Mughnee, K,) meaning *عَلَى أَنَّهُ لَا يِيَّاسُ مِنْ رَحْمَةِ اللَّهِ لَكِنَّهُ* [i. e. *Such a one will not enter Paradise, because of the evilness of his deed, or conduct, or such a one is hell-doomed; but, or yet, he will not despair of the mercy of God*]: (TA:) and thus it is used in the saying,

- *بِكُلِّ تَدَاوَيْنَا فَلَمَّ يَشْفَ مَا بِنَا*
- *عَلَى أَنَّ قُرْبَ الدَّارِ خَيْرٌ مِنَ البُعْدِ*
- *عَلَى أَنَّ قُرْبَ الدَّارِ لَيْسَ بِنَافِعِ*
- *إِذَا كَانَ مَنْ تَهَوَّاهُ لَيْسَ بِذِي وَدِّ*

[*With everything we treated, or have treated, ourselves curatively, and what was in us was not, or has not been, healed; but the nearness of the abode is better than the remoteness; but the nearness of the abode is not profitable when the person whom thou lovest is not endued with affection*]: the poet invalidates by the first *عَلَى* his saying *فَلَمَّ يَشْفَ مَا بِنَا*; and then, by the second *عَلَى*, the clause immediately preceding it. (Mughnee.) — It is also redundant, for the purpose of compensation; as in the saying,

- *إِنَّ الكَرِيمَ وَأَبِيكَ يَعْتَمِلُ*
- *إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلُ*

meaning *عَلَيْهِ مَنْ يَتَّكِلُ عَلَيْهِ* [i. e. *Verily the generous, by thy father, will work for himself when he finds not, some day, him upon whom he may rely*]; *عَلَى* being added before *مَنْ* for the purpose of compensation [for its omission in its proper place]: (Mughnee, K:) Es-Subke says, it may be redundant, as in the saying, *لَا أَحْلِفُ عَلَى يَمِينٍ*, meaning *لَا أَحْلِفُ بِمَيْمَنًا* [i. e. *I will not swear an oath*]. (TA.) — It is also a noun, having the meaning of *فَوْق* [i. e. *The location that is above, or over*], this being the case when it is immediately followed by *مَنْ*; (S, Mṣb, Mughnee, K;\*) as in the saying (of Muzāhim-El-'Oḳeylee, describing a *قَطَاة* [or sand-grouse, and, afterwards, its making a rumbling sound in its inside, from thirst], TA),

- *عَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظَمُّهَا*

[*It went away in the early morning from the location above it, (or, as we say, from above it,) after that her interval between two comings to water was complete*]: (Mṣb, Mughnee, K; [and a similar ex. is cited in the S:]) or, accord. to Aṣ, meaning *مِنْ عِنْدِهِ* [from its vicinage]: and, used in this sense, as a noun, it admits before it no other prep. than *مِنْ*. (Mṣb.) — *عَلَيْكَ* is also a verbal noun, used as an incentive: (TA:) you say, *عَلَيْكَ زَيْدًا*, (S, K, TA,) and *بِزَيْدٍ*, (TA,) meaning *Take thou Zeyd; or take thou hold of Zeyd*: (S, TA:) or *keep thou, or cleave thou, to*

*Zeyd*: (K, TA:) and *عَلَيْكَ بَكْدًا* *keep thou to such a thing*: (El-Munáwee, TA in art. ب:) [thus] it is said in a trad., *عَلَيْكَ بِالرَّفْقِ* [*Keep thou to gentleness*]. (El-Jámi' es-Sagheer.) — And [in like manner] you say, *عَلَى زَيْدًا*, and *بِزَيْدٍ*, meaning *Give thou me, or present thou to me, Zeyd*: (S, TA:) [or, more commonly, *bring thou to me Zeyd*]: you say, *عَلَى بَكْدًا*, meaning *bring thou to me such a thing*. (MA.)

*عَلَى*: see *عَلَاءٌ*. — [It is also pl. of *عَلِيًّا*, fem. of *أَعْلَى*, q. v.]

*عَلَاءٌ* The *سِدَان* [or *anvil*], (S, Mgh, K, TA,) whether of *شَجَر* [app. meaning of *such as are made from trees, or perhaps this is a mistranscription for *صَخْر*, i. e. *rock**], or of *iron*; or the *زَبْرَةٌ* [i. e. *iron anvil*] upon which the blacksmith beats iron: (TA:) pl. [or rather coll. gen. n.] *عَلَاءٌ*. (S.) — Hence it is applied to a she-camel, as being likened thereto in respect of her hardness: you say *عَلَاءُ الخَلْقِ* + [A she-camel hard, or firm, in respect of make]: (S:) or *عَلَاءٌ* thus applied signifies *tall, or overtopping*; as also *عَلِيَانٌ*, and *عَلِيَانٌ*: (K, TA:) or *عَلِيَانٌ*, (TA,) or *عَلِيَانٌ*, (S,) and *عَلِيَانٌ*, (TA,) signify, thus applied, *tall and bulky*; (S, TA;) or, as some say, *outstripping in pace or journeying; never seen otherwise than before the other camels*. (TA.) — Also *A stone [placed upon two other stones called *حِمَارَان* (q. v.)] upon which is put [to dry the preparation of curd called] *أَقَط**: (S, K, TA:) or, as some say, *a piece of rock upon which is made a circle of *أَحْتَاء* [or lumps of dung such as is called *خَمِي* (q. v.)] and bricks, or crude bricks, (لَبْن) and ashes, and in, or upon, which *أَقَط* is then cooked*: pl. [or coll. gen. n.] as above. (TA.) — And *A thing like the [milking-vessel called] *عَلْبَةٌ*, around which [dung such as is called] *خَمِي* is put, and which is used for milking therein*. (K.)

*عَلْوَةٌ*: see *عَلْوَى*.

*عَلِيَّةٌ*: see *عَلِيٌّ* [of which it is said to be pl.].

*عَلْوَى*, accord. to IAḳr, [and so in my MS. copy of the K,] but accord. to [other copies of] the K *عَلْوَاءٌ*, (TA,) i. q. *قِصَّةٌ عَالِيَةٌ* [app. *A story, or an affair, of a high quality*]. (K, TA. [See also *عَلِيَاءٌ*].)

*عَلْوَاءٌ*: see what next precedes.

*عَلِيَاءٌ* *A high place*; (IAth, K, TA;) a subst. in this sense, not [an epithet syn. with *عَلِيًّا*] fem. of *أَعْلَى*; for if it were this, it would [by rule] be necessarily determinate; (IAth, TA;) [though] it is sometimes used as syn. with *عَلِيًّا*, see *أَعْلَى*: (Mṣb:) any *high, or overtopping, place*: (S, Mṣb:) this is its primary meaning: (Mṣb:) and [in like manner] *عَلَايَةٌ* signifies any *high, or lofty, place*; as also *عَلِيٌّ*. (K.) And *Any high thing*. (K.) *The head of a mountain*: (K, TA:)

or the *head of any high, or overtopping, mountain*. (TA.) And *العَلِيَاءُ* signifies *The sky*: (K, TA:) a subst., not an epithet. (TA.) *مَا زَالَ مِنْهَا بِعَلِيَاءٌ* means *He ceased not to be ennobled, and elevated in rank, or dignity, in consequence of it; i. e., a deed that he had done*. (Aṣ, TA in art. بعل.) — Also *† A high, or an eminent, deed*. (K, TA.)

*عَلْوَى*: see *عَالِيٌّ*.

*عَلْوَانٌ* of a book or writing, *The عنوان* thereof; (S, Mṣb, K, TA;) i. e. its *superscription, or title*; syn. *سِمَةٌ*. (TA.) [See arts. *عن* and *عنوان*].

*عَلِيَانٌ*: see the next paragraph: and see also *عَلَاءٌ*.

*عَلِيَانٌ*, with *kesr*, (K, TA,) thus accord. to Az and ISd, but accord. to J, [in the S,] *عَلِيَانٌ*, like *عَطْشَانٌ* [in measure] *Tall and corpulent*, applied to a man, (S, TA,) and likewise to a woman: (TA:) or *bulky*: and *tall*: (K:) or *bulky and tall*, applied to a man and to a camel; fem. with *ḍ*: or, applied to a camel, *old and bulky*. (TA.) See also *عَلَاءٌ*, in two places. — Also, *عَلِيَانٌ*, *The male hyena*: (K, TA:) or *a tall hyena*. (TA.) — And *A high, or loud, voice*, as also *عَلِيَانٌ*. (K.) — And *Household-goods, or furniture and utensils*; syn. *مَتَاعٌ*. (TA, as from the K; and TK; but not in my MS. copy of the K, nor in the CK.)

*عَلْوَةٌ* inf. n. of *عَلَى* (S, Mgh, Mṣb) in the phrase *عَلَى فِي الشَّرَفِ* (S, Mgh) or *عَلَى فِي المَكَارِمِ* (Mṣb:) and [used as a simple subst.] it signifies *High, or elevated, rank or station; or eminence, or nobility*; (K;) as also *عَلَى*, and *مَعْلَوَةٌ*: (S;) or this last signifies the *acquisition of high, or elevated, rank or station, or of eminence, or nobility*; (K;) [or, agreeably with analogy, *a cause, or means, of acquiring high, or elevated, rank &c.*; being originally *مَعْلَوَةٌ*, of the measure *مَفْعَلَةٌ*, like *مَفْعَلَةٌ* and *مَجْبَنَةٌ* &c.;] and its pl. is *مَعَالٍ*, (S, Mṣb,) whence *مَعَالِي الأُمُور* i. e. *مكتسب الشرف* [a strange explanation of a pl. by a sing., app. meaning *(the affairs, or actions, that are) the cause, or means, of acquiring high, or elevated, rank &c.*]. (Mṣb.) — *أَبُو العَلَاءِ* [is a name for *The kind of sweet food called* *الفَالُودُجُ* [and *الفَالُودُ*, q. v.]. (Har pp. 228.)

*عَلْوٌ*, like *عَدُوٌّ* [in measure], an epithet used in the phrase *رَجُلٌ عَلْوٌ لِلرِّجَالِ* [app. meaning *A man wont to exalt himself to other men*]. (TA.)

*عَلْوَى*: [see 1, of which it is an inf. n., and] see *عَلِيٌّ*.

*عَلِيٌّ* *High, elevated, or lofty*; (S, K;) applied to a thing; (K;) [and] so *عَالٌ*: (Mṣb:) so, too, the former, [and more commonly so,] *in respect of rank, condition, or state; eminent, or noble*: and *عَلِيَّةٌ* is a pl. thereof in the latter sense; like as *صَبِيَّةٌ* is of *صَبِيٌّ*; [or, as some hold a word

of this form and class to be, a quasi-pl. n. ;] as in the saying, *فُلَانٌ مِنْ عِلْيَةِ النَّاسِ* [Such a one is of the high in rank, &c., of men]; (S;) or *عِلْيَةٌ*, as also *عَلِيٌّ*, [which latter is of a form proper to quasi-pl. ns. by common consent,] signifies the great in respect of estimation, rank, or dignity, of men, thus used in a pl. sense. (K.) — It signifies also *Strong, robust, or powerful*: (K, TA:) and hence it is used as a proper name of a man; (K, TA:) and it may be also from the meaning of highness of rank &c., eminence, or nobility.

(TA.) — *العَلِيُّ* as a name of God signifies [The High: or the Most High, like *الأَعْلَى*; i. e.] *He above whom is nothing*. (TA.) — *عَلِيُونَ* [is also a pl. of *عَلِيٌّ*, and] signifies *Persons alighting, or abiding, in the high parts of a country*; in this sense opposed to *سُفْلِيُونَ*: — and it signifies also *Persons having opulence, and eminence, or nobility*; in this sense likewise opposed to *سُفْلِيُونَ*. (TA.) — *عَلِيَّةٌ* applied to a she-camel means *Having strength to bear her burden*; as also *مُعْتَلِيَّةٌ* and *مُسْتَعْلِيَّةٌ*: and you say *نَاقَةٌ حَلِيَّةٌ عَلِيَّةٌ*, the former epithet meaning *pleasing in appearance and pace*, and *عالية* [an evident mistranscription for *عَلِيَّةٌ*] meaning *excelling*. (TA.) — And one says, *فُلَانٌ هَيِيٌّ عَلِيٌّ*, meaning [Such a one is a person of goodly form or aspect or the like,] *one who acts effeminately to women*. (TA.)

*عَلِيٌّ* i. q. *عَلُوٌّ* [an inf. n. of *ل*, q. v.]. (K, TA.) Hence the reading of Ibn-Mes'ood [in the *Kur* xxvii. 14], *ظُلْمًا وَعَلِيًّا* [By reason of wrongfulness and self-exaltation]. (TA.)

*عَلَاوَةٌ*: see *عَلُوٌّ*. — *عَلَاوَةُ الرِّيحِ* means *The windward side; the side, or quarter, from which the wind blows*; with respect to the game, or object of the chase; (S, TA;) and with respect to a man: (TA:) opposed to *سُفْلَاتُهَا*. (S, Mṣb, TA.) [See 1, last quarter.]

*عَلَاوَةٌ* Anything that one has raised and put, (S,) or a thing that one has hung, upon a camel, after the loading him (S, Mgh, Mṣb) completely, such as the water-shin and the *سُفُود* [q. v.], (S,) or such as the [small leathern water-bag called] *إِدَاوَةٌ* and the *سُفُورَة* [q. v.]: (Mgh, Mṣb:) or a thing that is put between the two equiponderant burdens, (K, TA,) after the binding of them upon the camel or other animal: (TA:) pl. *عَلَاوِيٌّ*, (S,) or *عَلَاوَاتٌ*. (Mṣb.) — Also *A superaddition of anything*; as meaning *something added*. (K, TA.) One says, *أَعْطَاهُ أَلْفَ دِينَارٍ وَدِينَارَ عِلَاوَةٍ* [as though the phrase were, *وَدِينَارَ عِلَاوَةٍ*, but the right reading is app. *وَدِينَارًا عِلَاوَةً*, i. e. *He gave him a thousand deenars, and a deenar as a superaddition, or over and above*]. (TA.) — And *† The upper, or uppermost, part of the head, or of the neck*: (K:) or the head of a human being as long as it remains upon the neck: one says, *ضَرَبَ عِلَاوَتَهُ* i. e. *رَأْسَهُ* *† [He smote his head, app. meaning he beheaded*

*him*]: (S:) or *ضَرَبَ عِلَاوَةَ رَأْسِهِ*, which is tropical: (Mgh:) and *سَبَتَ عِلَاوَتَهُ* *† he smote his neck [so as to decapitate him]*: (S and M in art. *سبت*:) and *سَبَتَتْ عِلَاوَتَهُ* *† His head was cut off*; a tropical phrase. (A in that art.)

*عَلِيَّةٌ*: see *عَلِيَّةٌ*.

*عَلِيَّانٌ*: see *عَلَاةٌ*, in two places: — and *عَلِيَّانٌ*.

*عَلِيٌّ*: see *عَلِيُونَ*.

*عَلِيَّةٌ*, (S, Mṣb, K,) with damm, (Mṣb, K,) the *ل*, which is meksoorah, being with teshdeed, as is also the *ي*, (TA,) of the measure *فَعِيلَةٌ*, like *مَرِيْقَةٌ* [n. un. of *مَرِيْقٌ*], (S,) originally *عَلِيْوَةٌ*, (S, Mṣb,) from *عَلَوْتُ*; (S;) and *عَلِيَّةٌ*, with kesr, (S, Mṣb, K,) of the measure *فَعِيلَةٌ*; or, as some say, from a reduplicate root, and of the measure *فَعْلِيَّةٌ*; adding that there is no instance of *فَعْلِيَّةٌ* in the language; (S;) [therefore it is also mentioned in art. *عل*]; *An upper chamber; or a chamber in the upper, or uppermost, story*; syn. *غُرْفَةٌ*: (S, Mṣb, K:) pl. *عَلَايِيٌّ*. (S, Mṣb, K.) — And *عَلِيَّةٌ*, it is said, may signify also *The board upon which is placed the معيار [or assay-balance]*. (Har p. 550.) — See also the next paragraph.

*عَلِيُونَ*, [said to be] a pl. of which the sing. is *عَلِيٌّ*, (K and TA in this art. and in art. *عل*,) or *عَلِيَّةٌ* or *عَلِيَّةٌ*, or a pl. having no sing., (K and TA in art. *عل*,) [or rather it is from a Hebr. word, as I have stated in art. *عل*], *A place in the Seventh Heaven, to which ascend the souls of the believers*: (K, TA:) or *the highest of the places*: or *a certain thing above another thing*; [a word] of which the sing. is not known, nor the fem.: or *loftiness above loftiness*: or *the Seventh Heaven [altogether]*: or *the ديوان [or register, or place of reckoning,] of the guardian angels, to which are brought up the reports of the deeds of the righteous*: (TA:) or *Paradise*: or *the right leg [or pillar] of the عَرْشِ عَرْشِ* [which is vulgarly held to mean the throne of God]: or [the lote-tree called] *سِدْرَةُ الْمُنْتَهَى* [respecting which see art. *سدر*]. (Har p. 5.) [See also other explanations in art. *عل*.]

*عَالِيٌّ*: see *عَلِيٌّ*. — [Hence,] *رَجُلٌ عَالِيٌّ الْكَعْبِ* *† A man who is elevated, exalted, eminent, or noble*. (K. [See also *كعب*].) It is said in a trad. respecting *Keyleh*, *لَا يَزَالُ كَعْبُكَ عَالِيًّا*, meaning *May thou not cease to be elevated, or noble; exalted above such as treats, or regards, thee with enmity*. (TA.) — *عَالٍ مِنْ عَالٍ* signifies the same as *عَالٍ*, q. v. (S, K.) — *عَالِيَّةُ الدَّمْرِ*, said of the *حائض*, means *One whose blood rises above the water*. (TA.) — *عَالِيٌّ* applied to a word, or form of word, signifies *† Of high authority, approved, or chaste*: and hence, *usual, or common*: see *أَعْلَى*. — See also *عَائِلٌ*, in art. *عول*.

*عَالِيَّةٌ* [a subst. from *عَالٍ*, rendered such by the affix *ة*]: see *عَلُوٌّ*. — Also [particularly] *The upper*

portion of the spear-shaft; (K, TA;) *سَائِلَةٌ* signifying the “lower portion” thereof: (TA:) or the head (*رأس*) thereof: or the *half that is next to the iron head*: (K, TA:) or the *part, of the spear, that is below the iron head*: (Er-Rághib, TA:) or the *portion, of the spear, that enters the iron head, extending to the third part thereof [i. e. of the shaft; so that it signifies the uppermost of the three equal portions of the shaft]*: (S, TA:) pl. *عَوَالٍ*, which some explain as meaning the *iron heads of spears*. (TA. [See an ex. of the pl. in a verse cited voce *زُج*].) Also *A straight spear-shaft*. (TA.) — And *The [upper] part, of a valley, whence the water thereof descends*. (TA.) — *العَالِيَّةُ*, also, is *The region above Nejd, extending to the land of Tihámeh*, (S, Mgh, Mṣb, K,) and to the part behind *Mekkeh*, (S, K,) i. e. [to] *El-Hijáz and what is next to it*: (S:) and it is said that the *عَالِيَّةُ* of *El-Hijáz* is the *higher and more elevated part thereof, forming a wide extent of country*. (TA.) And [its pl.] *العَوَالِي*, (K, TA,) as also *العَالِيَّةُ*, (TA,) is applied to *Certain towns, or villages, in the exterior of El-Medeeneh*, (K, TA,) *the nearest four miles distant from it, and the most distant, in the direction of Nejd, eight*. (TA.)

*عَالِيٌّ* *Of, or relating to, the region called العَالِيَّةُ*; (S, K;) and so *عَلُوِيٌّ*, (S, Mṣb, K,) with damm, (Mṣb, K,) which is anomalous. (S, Mṣb, K.)

*أَعْلَى* *Higher, and highest; contr. of أَسْفَلٌ*: (M and Mṣb and K in art. *سفل*:) the fem. is *عَلِيًّا*; (TA;) which is like *دُنْيَا* and *قُصْبَا*, with *و* changed into *ي*; (ISd, TA voce *بَقُوِيٌّ*;) and of which the pl. is *عَلِيٌّ*, like as *كُبْرَى* is of *كُبْرِيٌّ*. (Mṣb, TA.) See *عَلِيٌّ*. — One says *عَلِيًّا* and *عَلِيَّةً*, but the former is the more usual, meaning *An upper lip*. (Iamb, Mṣb, TA.) — *عَلِيًّا مُضْرَءً* means *The higher [app. in respect of territory (see a note in p. xi. of the preface to this work)] of Mudar*; (K, TA;) said to denote *Kureysh and Keys*; the rest being called *مُضْرَءٌ سُفْلِيٌّ*. (TA.)

— And one says, *جَاءَ مِنْ أَعْلَى وَأَرْوَحَ*, meaning *It came from the sky and the place whence the wind blows*. (TA.) — *عَالِيٌّ* applied to a word, or form of word, means *† [Of higher authority, more approved, or more chaste; and also, hence, as frequency of usage is a necessary condition of فصاحة, q. v.,] more usual or common*. (M and TA in art. *قر*.) — One says also, *هُمُ بِيَهْرٍ أَعْلَى*, i. e. *† They are most knowing respecting them, and most acquainted with their state, or condition*. (TA.) — And *هُوَ أَعْلَى بِكُمْ عَيْنًا* i. e. *† He is in the highest degree a magnifier, or honourer, of you; ye being greatly esteemed by him*. (TA.) — *الْيَدُ الْعَلِيَّةُ* *† The abstinent, or chaste, hand: or the expending, or disbursing, hand*. (TA.) — *أَعْلَى* formed by transposition from *أَعْوَلٌ*: see the latter, in art. *عول*.

*مَعَلَاةٌ*: see *عَلَاةٌ*.

**المُعَلَّى** *The seventh of the arrows of the game called المَعْبُور*; (Aḡ, A'Obeyd, Ṣ, M, Mgh, K;) *the most excellent of them; it has seven notches; and it obtains seven shares [of the slaughtered camel] when it wins, and occasions the imposition of seven fines when it does not win.* (M, TA.) [See an ex. in a verse cited voce رَقِيب.]

**المُعَلَّى**: see 2. — Also *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from the direction of her left side*: (Ṣ, K;) or the she-camel has two milkers; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker [thus standing on the left side] is called **المُعَلَّى** and **المُسْتَعَلَّى**; and the holder, **البَائِنُ**: thus in the M: or **المُسْتَعَلَّى** is *he who stands on the left side of the milch beast: or he who takes the milking-vessel with his left hand and milks with his right hand: or he who milks from the left side.* (TA.)

**مُعَلْوِيَّة**: see **مُعَلْوِيَّة**, in art. **غلو**.

**أَتَيْتَهُ مِنْ عَلٍ**: see **أَتَيْتَهُ مِنْ مَعَالٍ**.

**مُعْتَلٍ** + *Having ability, or power*; as also **مُسْتَعَلٍ**. (TA.) — [Hence,] **المُعْتَلِي** signifies + *The lion*; (K, TA;) because of his strength. (TA.) — See also **عَلِي**, last quarter. — **هُوَ غَيْرُ مُعْتَلٍ فِي الْأَمْرِ** means *He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair*; like **غَيْرُ مُؤْتَلٍ**. (TA.)

**المُعْتَالِي**, as a name of God, *He who is great, or supremely great, above the lie [or lying imputation] of the forgers of falsehood: or the High: and the Most high; who is higher than every [other] high one*: (TA:) or *He who has ascendancy over everything by his power: or He who is great, and exalted, or supremely exalted, above [the ascription of] the attributes of the created beings.* (Ksh, Bd.)

**المُسْتَعَلَّى** *The near, i. e. left, side of a she-camel*: you say, **أَتَيْتُ النَّاقَةَ مِنْ قِبَلِ مُسْتَعَلَّامَا** i. e. **مِنْ قِبَلِ إِنْسِيهَا** [I came to the she-camel from the direction of her near, or left, side]. (TA.)

**مُسْتَعَلٍ**: see **مُعْتَلٍ**; and **عَلِي**, last quarter: — and see also **المُعَلَّى**, in two places. — **الْيَدُ الْمُسْتَعَلِيَّةُ** means + *The hand of him who takes by force, and of the plunderer, and the like*: opposed to **الْيَدُ الْمُسْتَخْفِيَّةُ**: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art. **حَفَى**). — **الْحُرُوفُ الْمُسْتَعَلِيَّةُ** [The high, or elevated, letters] are **خ, ح, ط, ض, ص**, and **ق**; (K, TA;) in which is a rising [of the tongue] to the palate; with **إِطْبَاقٍ** [of the tongue (see 4 in art. **طَبَقِي**)] except in **خ** and **غ** and **ق**: opposed to **الْمُنْخَفِضَةُ**. (TA.)

**عَلِي**

For words mentioned under this head in the K, see art. **علو**.

**عمر**

1. **عَمِرَ**, (Ṣ, Mṣb, K,) aor. **عَمِرَ**, (Ṣ, Mṣb,) inf. n. **عَمُورٌ**, (Ṣ, Mṣb, K,) i. q. **شَجَلُ الْجَمَاعَةِ** [i. e. *It was, or became, common, or general, or universal; or generally, or universally, comprehensive: it included the common, or general, or whole, aggregate, assemblage, bulk, mass, or extent, within its compass; or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*]: said of a thing: (Ṣ, K;) of rain, &c.: (Mṣb:) **عَمِرَ** signifies the including, or comprehending, [the generality, or] all: (PṢ:) and the happening, or occurring, to [the generality, or] all. (KL.) **عَمِرَ** **نُؤْبَاءُ النَّاعِسِ** [The yawning of the drowsy became common, or general, or universal,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA.) — It is also trans. [signifying *He, or it, included, comprehended, or embraced, persons, or things, in common, in general, or universally, within the compass of his action, or influence, &c., or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*]: and when trans., its inf. n. is **عَمِرَ**. (TK.) One says, **عَمِرَ الْمَطَرُ الْأَرْضَ** [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And **عَمِرَ بِالْعَطِيَّةِ** [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (Ṣ, K.) And **عَمِرَ فِي دُعَائِهِ وَخَصَّ** [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (Ṣ voce **خَصَّ**). And **عَمِرَ الْمَرَضُ** [The disease was, or became, common, or general, or universal, among them]. (The Lexicons passim.) — **عَمِرَ** also signifies *He, or it, made long, or tall*: — and *He, or it, was, or became, long, or tall.* (IAḡr, TA.) — [And *He became a paternal uncle* (صَارَ عَمًّا).] One says, **مَا كُنْتُ عَمًّا وَقَدْ عَمِمْتُ** [I was not a paternal uncle, and now I have become a paternal uncle]: (so in my copies of the Ṣ:) or **عَمِمْتُ** or **مَا كُنْتُ عَمًّا وَقَدْ عَمِمْتُ** [Thou wast not &c.]: (so accord. to different copies of the K: the former accord. to the TK [agreeably with my copies of the Ṣ; and this I believe to be the right reading, or at least preferable; like **أُمِمْتُ**]:) inf. n. **عَمُومَةٌ**; (Ṣ, Mṣb, K;) like **أُمُومَةٌ** [and **خُؤُولَةٌ**] and **أَبُوءَةٌ**. (TA.) And **بَيْنِي وَبَيْنَ فُلَانٍ عَمُومَةٌ** [Between me and such a one is a relationship of paternal uncle]. (Ṣ.) — **عَمِرَ**: see the next paragraph.

2. **تَعَمِيرٌ** *The making a thing to be common, general, or universal; the generalizing it; contr. of تَخْصِصٌ*. (K in art. **حَصَصَ**). — **عَمِمْتُهُ** *I attired him with the عِمَامَةُ [or turban]*. (Ṣ.) And **عَمِرَ**

**رَأْسَهُ** *His head was wound round with the عِمَامَةُ [or turban]*; as also **عَمِرَ**. (K.) — And [hence,] **عَمِرَ** † *He was made a chief or lord [over others]*: (Ṣ, Mṣb, K, TA:) because the turbans (العِمَامَاتُ) are the crowns of the Arabs: (Ṣ, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, **عَمِمْنَاكَ أَمْرًا**, meaning † *We have made thee to take upon thyself the management of our affair, or state, or case.* (TA.) — And **عَمِمْتُهُ** **سَيْفًا** [I attired him with a sword; like **كُوْنُهُ عَمِيَةً بِالسَّيْفِ**]. (TA in art. **غَشَو**). — And **عَمِمْتُ** † [He cut, or wounded, him, or it (i. e. his head), in the place of the turban, with the sword]: like **ضَمِدَهُ** (A and TA in art. **عَصَبَ**) and **عَمِمْتُ** (A and L in art. **ضَمِدَ**). — And **عَمِرَ اللَّبَنُ** (Ṣ, K,) inf. n. **تَعَمِيرٌ**, (K,) † *The milk frothed*: as though its froth were likened to the عِمَامَةُ [or turban]; (Ṣ, TA;) as also **عَمِرَ**. (K.)

4. **أَعَمَّرَ** and **أَعَمَّرَ**, in the pass. and act. forms, [He had many paternal uncles: (see **مُعَمَّرٌ**):] or he had generous paternal uncles. (Mṣb.)

5. **تَعَمَّمْتُهُ** *I called him a paternal uncle*: (AZ, Ṣ, Z:) or **تَعَمَّمْتُهُ**, said of women, *they called him a paternal uncle*. (K.) — **تَعَمَّرَ عَمًّا**: see 10. — See also the next paragraph, in five places.

8. **اعْتَمَرَ** and **تَعَمَّرَ** and **استَعَمَّرَ** (K,) or **اعْتَمَرَ** **بِالْعِمَامَةِ** and **تَعَمَّرَ بِهَا** (Ṣ,) *He attired himself with the turban*: (Ṣ, K;) and **تَعَمَّرَ** is also expl. as meaning *he attired himself with the helmet: or, with the garments of war.* (TA.) — And [hence] one says, **تَعَمَّمَتِ الْإِكْرَامُ بِالنَّبَاتِ** and **تَعَمَّمَتِ بِهَا رُؤُوسُ الْجِبَالِ** [The hills became crowned with plants, or herbage]. (TA.) And **تَعَمَّمَتِ بِهَا رُؤُوسُ الْجِبَالِ** † [The heads of the mountains became crowned with its light]: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) — And **اعْتَمَرَ اللَّبَنُ**: see 2, last sentence. — And **اعْتَمَرَ الثَّبْتُ** † *The plant, or herbage, became of its full height, and blossomed, syn. اِكْتَهَلَ*, (Ṣ, K, TA,) and **طَالَ**; and *became luxuriant, or abundant and dense*: (TA:) like **اعْتَمَرَ**. (TA in art. **غَمِرَ**). — And **اعْتَمَرَ الشَّابُّ** † *The youth, or young man, became tall*. (Ṣ.) — And **اعْتَمَرَ** is said of a beast of the bovine kind as meaning † *He had all his teeth grown*. (Aḡ, TA. [See **عَمِرَ** and **عَضَبَ**].)

10. **اسْتَعَمَّمْتُهُ عَمًّا** (Ṣ,) or **اسْتَعَمَّمْتُهُ** (K,) *I took him, or adopted him, as a paternal uncle*: (Ṣ, K;) and **تَعَمَّرَ عَمًّا** *He took, or adopted, a paternal uncle*. (TA in art. **أَخَوَلَ**). — See also 8, first sentence.

R. Q. 1. **عَمِمْتُهُ** (inf. n. **عَمِيمَةٌ**, TK.) *He had a numerous army, or military force, after paucity [thereof]*. (K.)

عَمْرٌ, for عَمَّا, which is for أَمَّا: see this last, in art. اما.

عَمْرٌ صَبَاحًا, and عَمُّوا صَبَاحًا: see art. صبح.

عَمْرٌ *A company of men*: (S:) or, as some say, of a tribe: (TA:) or a numerous company; as also أُعْمَرُ; (K:) this latter mentioned by AAF, on the authority of AZ, and said by him to be the only instance of a word of the measure أَفْعَل denoting a plurality, unless it be a [coll.] gen. n., like أَرْوَى; and he cites as an ex. the phrase بَيْنَ الْأَعْمَرِ, occurring in a verse; but Fr is related to have read بَيْنَ الْأَعْمَرِ, with damm, making it pl. of عَمْرٌ, like as أَضْبٌ is of ضَبٌ. (TA.) — *A paternal uncle; a father's brother*: (S, K:) pl. أُعْمَامٌ (S, Mṣb, K) and عُمُورٌ (TA) and عُمُومَةٌ (Sb, S, K) and أَعْمَةٌ (CK) and أَعْمَرٌ (K), a pl. of pauc., mentioned by Fr and IAḡr, (TA,) and pl. pl. أُعْمَمُونَ (K, TA,) without idghám, by rule أُعْمُونٌ: (TA:) the female is termed عَمَّةٌ [i. e. a paternal aunt; a father's sister]: (K:) and the pl. of this is عَمَّاتٌ. (Mṣb.) One says, يَا أَبْنُ عَمِّي and يَا أَبْنُ عَمْرٍ (S, L) and يَا أَبْنُ عَمْرٍ (L) and يَا أَبْنُ عَمْرٍ (S, L, [but in one copy of the § I find the first three and not the last,]) the last without teshdeed, (L,) dial. vars. [all meaning *O son of my paternal uncle*]: (S, L:) and Abu-n-Nejm uses the expression يَا ابْنَةَ عَمِّي [O daughter of my paternal uncle], meaning عَمَّاهُ, with the ة of lamentation. (S.) And one says, هُمَا ابْنَا عَمْرٍ [meaning *Each of them two is a son of a paternal uncle of the other*]; (S, IB, Mṣb, K;) because each of them says to the other, يَا أَبْنُ عَمِّي; (IB;) and in like manner, ابْنَا خَالَةَ; (S, IB, Mṣb, K;) because each of them says to the other, يَا أَبْنُ خَالَتِي: (IB:) but one may not say, هُمَا ابْنَا عَمَّةٍ, nor هُمَا خَالٍ; (S, IB, Mṣb, K;) because one of them says to the other, يَا أَبْنُ خَالِي, but the latter says to the former, يَا أَبْنُ عَمَّتِي. (IB.) And [عَمْرٌ signifies also *A paternal great uncle, &c.*: therefore] one says, هُمَا ابْنَا عَمْرٍ [They two are cousins on the father's side, closely related]; and in like manner, ابْنَا خَالَةَ; but not هُمَا ابْنَا عَمَّةٍ, nor هُمَا خَالٍ: (TA:) and هُوَ أَبْنُ عَمِّي ظَهْرًا i. e. [He is his cousin on the father's side,] distantly related. (As, in A and O and TA, art. ظهر.) — It is said in a trad., أَكْرَمُوا عَمَّتَكُمْ النَّخْلَةَ [Honour ye your paternal aunt the palm-tree]: i. e. [do ye so] because it was created of the redundant portion of the earth, or clay, of Adam. (TA.) — And عَمْرٌ signifies also *Tall palm-trees*, (K, TA,) of full tallness and abundance and density; (TA;) and عَمْرٌ signifies the same: (K, TA:) [or so عَمْرٌ and نَخْلٌ عَمْرٌ, which is perhaps meant in the K: for] عَمْرٌ is an epithet applied to palm-trees,

(S, K, TA,) and is pl. of عَمِيمَةٌ [fem. of عَمِيمٌ]. (S, K.) — And *All [herbs such as are termed] عُشْبٌ*. (Th, K.)

عَمْرٌ in the phrase عَمْرٌ يَتَسَاءَلُونَ [Respecting what do they ask one another? in the KUR lxxviii. 1] is originally عَمَّا, [for عَمَّنْ] the ة being elided in the interrogation [after the prep. عَنْ]. (S.)

عَمْرٌ: see عَمْرٌ, last sentence but one: — and see also عَمْرٌ.

عَمَّةٌ fem. of عَمْرٌ: see the latter, in four places.

عَمَّةٌ *A mode of attiring oneself with the turban*: so in the saying, هُوَ حَسَنُ الْعَمَّةِ [He is comely in respect of the mode of attiring himself with the turban]. (S, K.) — [And it is vulgarly used as meaning *A turban* itself, like عَمَامَةٌ; and is used in this sense in the TA in art. علم: see عَمِيَّتٌ near the end of the first paragraph of that art.]

عَمْرٌ *The state, or quality, of being collected together, and numerous, or abundant*. (K.) — And *Largeness, or bigness, of make, in men and in others*. (K.) — See also عَمْرٌ. — Also *Complete, or without deficiency*; applied to a body, and to a shoulder: (S:) or, applied to the latter, long. (TA.) [See also عَمِيمٌ.] — Applied to a beast of the bovine kind, *Having all his teeth grown*. (As, TA.) [See 8, last sentence; and see عُضْبٌ.] — And *Any affair, or event, or case, complete [or accomplished], and common or general or universal [app. meaning commonly or generally or universally known]*. (K.) — And quasi. pl. n. of عَمَامَةٌ, q. v. (K.) — See also مَعْمَرٌ.

عَمْرٌ *Completeness of body [or bodily growth], and of wealth, and of youthful vigour, or of the period of youthfulness*: so in the phrase اسْتَوَى عَلَى عَمِيهِ (S, K,) occurring in a trad. of 'Orweh Ibn-Ez-Zubeyr, on his mentioning Uḡeyḡah Ibn-El-Juláḡ and the saying of his maternal uncles respecting him, كُنَّا أَهْلُ نَيْبِهِ وَرَمِيهِ حَتَّى اسْتَوَى عَلَى عَمِيهِ [i. e. *We were the masters of the meaner and the better articles of his property until he attained to man's estate, or to his completeness of bodily growth, &c.*]; (S;) [or] the meaning is, *his completeness of stature and of bones and of limbs*: (TA:) also pronounced with teshdeed [or idghám, i. e. عَمِيهِ], for the sake of conformity [with نَيْبِهِ and رَمِيهِ]; (S, TA;) and by some, عَمِيهِ. (TA.) — It is also pl. of عَمِيمٌ [q. v.]. (S, K.)

عَمَامَةٌ: see عَمَامَةٌ, first sentence.

عَمِيمٌ *A thing complete, or without deficiency*: pl. عَمِيمٌ. (S. [See also عَمْرٌ.]) — *Anything collected together, and abundant, or numerous*: pl. as above. (K.) — *Reaching to everything*: applied in this sense to perfume. (Har p. 200.) — *Tall*; applied to a man, and to a plant: (TA:) and so عَمِيمَةٌ applied to a palm-tree

(نَخْلَةٌ); (S, K;) and to a girl, or young woman; as also عَمَامَةٌ applied to both; of which last word the masc. is أُعْمَرُ: (K:) or عَمِيمَةٌ applied to a woman, (S,) or to a girl, or young woman, (TA,) signifies *complete, or perfect, in stature and make*, (S, TA,) and *tall*: (TA:) pl. عَمْرٌ (K,) which is applied to palm-trees (نَخِيلٌ) as meaning *tall*; (S;) or, accord. to Lḡ, to a single palm-tree (نَخْلَةٌ), and may be [thus, originally,] of the measure فُعْلٌ, or of the measure فُعْلٌ, originally عَمْرٌ: (TA:) يُعْمَرُ, also, signifies *tall*, applied to a plant, or herbage: (K:) and عَمِيمَةٌ applied to a بَقْرَةٌ [or beast of the bovine kind] signifies *complete, or perfect, in make*. (TA.) — One says also, هُوَ مِنْ عَمِيمِهِ, meaning صَمِيمِهِ [i. e. *He is of the choice, best, or most excellent, of them; or of the main stock of them*]. (S, K.)\* — Also *Such as is dry of [the species of barley-grass called] بَهْمِي*. (S, K.)

عَمَامَةٌ [A turban;] *the thing that one winds upon the head*: (K:) pl. عَمَائِرٌ (S, Mṣb, K) and عَمَامَةٌ (Lḡ, K,) the latter either a broken pl. of عَمَامَةٌ or [a coll. gen. n., i. e.,] these two words are of the class of طَلْحٌ and طَلْحَةٌ. (TA.) [On the old Arab mode of disposing the turban, see عَمَامَةٌ.] The عَمَائِرُ were the crowns of the Arabs. (S, Mṣb.) أَرْخَى عَمَامَتَهُ [lit. *He slackened, or loosened, his turban,*] means † *he became, or felt, in a state of security, or safety, and at ease, or in easy circumstances*; (K, TA;) because a man does not slacken, or loosen, his turban but in easy circumstances. (TA.) — Also † *The مَغْفَرُ* [q. v.]: and † *the helmet*: (K, TA:) by some erroneously written with fet-ḡ [to the first letter]. (MF.) — And *Pieces of wood bound together, upon which one embarks on the sea, and upon which one crosses a river*; as also عَمَامَةٌ; or this is correctly عَمَامَةٌ, without teshdeed; (K, TA;) and thus it is rightly mentioned by IAḡr. (TA.)

عَمَوِيٌّ [Of, or relating to, a paternal uncle;] rel. n. of عَمْرٌ; as though formed from عَمِيٌّ, or عَمَّا. (S.)

[عَمَّا is for عَمَّنْ when not interrogative.] عَمِيٌّ, like قَمِيٌّ (K, TA,) with damm, but in the M عَمْرٌ (TA, [in which this word is thus doubtfully written, and has been altered, perhaps from عَمِيٌّ, for قَمِيٌّ is a word which I do not find in any case other than this, and if any word of the measure فُعْلِيٌّ were meant, أَمِيٌّ would be a much better instance of similarity of form,]) an epithet applied to a man, i. q. عَامْرٌ [app. meaning *Of the common sort*; like عَامِيٌّ]: (K, TA:) and قَمِيٌّ or قَمْرِيٌّ, (accord. to different copies of the K,) in the M قَمْرِيٌّ (TA, [there thus written, only with a fet-ḡah to the ق and the sign of quiescence to the ص,]) signifies [the contr., i. e.] مَخَاصٍ. (K, TA.)

عَمِيَّة (S, K,) like عَمِيَّة (S,) and عَمِيَّة (K,) [like عَمِيَّة,] *Pride, or haughtiness.* (S, K.)

عَمَائِر [a pl. of which no sing. is mentioned] *Companies of men in a scattered, or dispersed, state.* (S, K.)

عَامٌ part. n. of عَمَرَ; applied to rain &c. [as meaning *Common, or general, or universal; or generally, or universally, comprehensive: &c.*: see 1, first sentence: *contr. of خَاصٌّ*]. (Msb.) — See also الْعَامَّةُ. — Also [A *general word; i. e.*] a word *applied by a single application to many things, not restricted, including everything to which it is applicable: the words "by a single application" exclude the homonym, because this is by several applications; and the saying "to many things" excludes what is not applied to many things, as زَيْدٌ, and عَمْرُو: and the words "not restricted" exclude the nouns of number, for الْجَائِئَةُ, for instance, is applied by a single application to many things and includes everything to which it is applicable, but the many things are restricted: and the words "including everything to which it is applicable" exclude the indeterminate plural, as in the phrase رَأَيْتُ رِجَالًا, all men not being seen: and the word is either عَامَرٌ by its form and its meaning, as الرِّجَالُ, or عَامَرٌ by its meaning only, as الْقَوْمُ and الرَّهْطُ. (KT. [The word in this sense is often used in the lexicons, but is expl. in few of them, as being conventional and post-classical.]*

الْعَامَّةُ is the *contr. of الْخَاصَّةُ* [i. e. the former signifies *The commonalty, or generality of people; the people in common or in general; the common people; the common sort; or the vulgar*]: (S, Msb, K:) the ة is a corroborative: (Msb.) and عَمِيَّةٌ signifies the same as الْعَامَّةُ: (IAar, TA voce سَامَرٌ:) the pl. of عَامَّةٌ is عَوَامٌ, (Msb,) and عَمْرٌ is quasi-pl. n. of عَامَّةٌ as *contr. of خَاصَّةٌ*. (K.) [And one says also الْعَامَرُ وَالْعَامَرُ as well as الْعَامَّةُ وَالْخَاصَّةُ, meaning *The distinguished and the common people; the persons of distinction and the vulgar.* — عَامَّةٌ means *In common, or commonly, in general, or generally; and universally.* And one says, جَاءُوا عَامَّةً meaning *They came generally, or universally.*] عَامَّةُ الشَّهْرِ means *The greater part of the month.* (TA in art. جَدَب.) And عَامَّةُ النَّهَارِ means *The whole of the day.* (TA in art. اِدْر.) — And الْعَامَّةُ signifies also *General, or universal, drought.* (TA.) — And *The resurrection: because [it is believed that all beings living on the earth immediately before it shall die, so that] it will occasion universal [previous] death to mankind.* (TA.) — See also عِيَامَةٌ.

عَامِيٌّ *Of, or relating to, the عَامَّة* [or *common people; common; or vulgar: often applied to a word, or phrase*]. (Msb.)

أَعْمَرٌ [More, and most, common or general: applied to a word, more, and most, general in signification]. — As a simple epithet, with its fem.

عَمَاءُ: see عَمِيرٌ. — Also, the former, *Thick* (K, TA) and *complete* [or *of full size*]; applied in this sense to the middle of a she-camel, in a verse of El-Museiyab Ibn-Alas. (TA.) — See also عَمْرٌ, first sentence.

مُعَمَّرٌ مُنْخَوْلٌ *Having generous, (T, L,) or having many and generous, (S,) paternal and maternal uncles; (T, S, L;) and both are sometimes pronounced with kesr [to the ع of the former and to the و of the latter, i. e. مُعَمَّرٌ مُنْخَوْلٌ: see مُنْخَوْلٌ in its proper art.]: (S:) or مُعَمَّرٌ and مُعَمَّرٌ, with damm to the [initial] م and with kesr to the same, [but the latter is app. a mistake, occasioned by a misunderstanding of what is said in the S,] signify *having many paternal uncles: or having generous paternal uncles.* (K.)*

مُعَمَّرٌ: see the next preceding paragraph.

مُعَمَّرٌ, with kesr to the first letter, (K, TA, [in the CK, مِعْمَرٌ خَيْرٌ بِكَسْرِ أَوَّلِهِ, is erroneously put for مِعْمَرٌ بِكَسْرِ أَوَّلِهِ,]) *One who is good, or very good, (K, TA,) who includes mankind in common, in general, or universally, within the compass of his goodness, (Kr, T, K, TA,) and his superabundant bounty; (T, TA;) and مِعْمَرٌ signifies the same: (K:) [see also an ex. and explanation voce مِعْمَرٌ, in art. ثَمَر:] مِعْمَرٌ is almost the only instance of an epithet of the measure مَفْعَلٌ from a verb of the measure فَعَلَ, except مَلْمُومٌ [and مَمْتَرٌ, with both of which it is coupled]. (TA.) — See also مِعْمَرٌ.*

المِعْمَرَةُ: see الْعَامَّةُ, first sentence.

مِعْمَرٌ [Attired with a turban. — And hence, † *Made a chief or lord over others; or] a chief, or lord, who is invested with the office of ordering the affairs of a people and to whom the commonalty have recourse.* (TA.) — Applied to a horse, (S, K,) and other than a horse, (so in a copy of the S,) † *White in the ears and the place of growth of the forelock and what is around this, exclusively of other parts: (S:) or white in the هَامَةُ [or upper part of the head], exclusively of the neck: or white in the forelock so that the whiteness extends to the place of its growth.* (K.) And شَاةٌ مِعْمَرَةٌ † *A sheep, or goat, having a whiteness in the هَامَةُ.* (S.)

رَوْضَةٌ مِعْمَرَةٌ † [A meadow] *having abundant and tall herbage.* (TA.)

يَعْمُرُ: see عَمِيرٌ.

### عمت

1. عَمَتٌ, aor. ى, (T, K,) inf. n. عَمِتٌ; (T, S, O;) and عَمِيَّتٌ, (O, K,) inf. n. تَعْمِيَّتٌ; (O;) *He wound wool (S, O, K) in an oblong form, (TA,) or in a round form, (S, O, K,) like a ring, (TA,) for the purpose of its being put in the hand and spun (S, O, K) with the spindle: (TA:) or he wound soft hair of the camel, and wool, into the form of a ring, and spun it, putting it in his*

*hand: (T, TA:) the operation termed عَمِتٌ is performed after beating, and separating and loosening, the wool, and collecting it together, in order to wind it upon the hand, and spin it with the spindle. (AHeyth, TA.) An ex. of the former verb occurs in a verse cited voce رَاجِلَةٌ. (TA.) — And the former verb signifies also *He twisted a rope of [the species of trefoil, or clover, called] قَتٌ. (TA.) — And it is said in the K that عَمِتٌ فَلَانًا means *He overcame, or subdued, such a one, and made him to refrain, or restrained him; expl. by قَهْرُهُ وَكَفَّهُ*: but [SM says that] the correct reading is probably وَلَقَّهُ; for in the L [and in the O, app. on the authority of Az, to whom the same is ascribed in the TA in art. لَف] we find what here follows: فَلَانٌ يَعْجَتُ أَقْرَانَهُ means *Such a one overcomes, or subdues, and throws into confusion, his antagonists: and hence, app., what is said in the K; the author of which probably found يَلْقَهُ erroneously written for يَلْفَهُ in some lexicon, and therefore thought it allowable to make عَمِتٌ in this case to have a sing. for its objective complement]: and it is added that this is said in relation to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him with the infliction of many wounds. (TA.) — عَمَتَهُ also signifies *He beat him with a staff, or stick, not caring [for any one].* (K.)***

2: see the first sentence above.

عَمِيَّتٌ A *twisted rope of [the species of trefoil, or clover, called] قَتٌ; as also مَعْمُوتٌ. (TA.) — See also what next follows.*

عَمِيَّةٌ A *portion of wool, (S, O, K,) or of the soft hair of the camel, (S, O,) wound in the manner described in the first sentence of this art.; (S, O, K;) like a سَبِيخَةٌ of cotton, and a سَلِيلَةٌ of [goats'] hair, (S, O, TA,) or a قَلْبِيلَةٌ of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is أَعْمِيَّةٌ and [of mult.] عَمِيَّتٌ [and coll. gen. n., improperly called a pl.,] عَمِيَّتٌ; (K;) or, accord. to ISd, عَمِيَّةٌ is pl. of عَمِيَّتٌ, which is pl. of عَمِيَّةٌ; (TA;) and عَمَائِثٌ is a pl. of this last. (AHeyth, TA.)*

عَمِيَّتٌ A *clever, or an intelligent, watcher, or guardian: (S, O, K:) or a knowing, intelligent, keeper, or preserver, or guardian: (Az, TA:) and a clever, or an intelligent, and a bold, man. (TA.) — And (some say, S, O) Ignorant and weak. (S, O, K.) — And (some say, O) Drunken: (O, K:) and who cannot go aright, or knows not the course, or way, that he would pursue: (K:) which last explanation and that which immediately precedes it (i. e. "drunken") appear, from the L and other lexicons, to be one signification. (TA.) The pl. is عَمَائِثٌ. (S, O.)*

مَعْمُوتٌ: see عَمِيَّتٌ.

### عمج

1. عَمَجٌ, aor. ى, *He hastened, or was quick, or*

swift, in his pace, or course: (S, O, K:) formed by transposition from مَعَج (S, O.)—And, (K,) or عَمَجَ فِي الْمَاءِ (O,) He swam in the water. (O, K.)—See also the next paragraph, in two places.

5. عَمَجَ (S, O, K;) and عَمَجَ (K,) inf. n. عَمَجَ; (O;) He wound, or bent, (S, O, K,) in going along, (S, O,) or in the road, to the right and left: (K:) or عَمَجَ فِي سَبِيلِهِ signifies he proceeded in every direction, by reason of briskness, liveliness, or sprightliness. (TA.) And تَعَمَجَتِ الْحَيَّةُ The serpent wound about in its course. (S, O.) And تَعَمَجَ السَّيْلُ فِي الْوَادِي The torrent wound in the valley to the right and left. (O.)

عَمَجَ (K, S, O, K) and عَمَجَ (S, O, K) and عَمُوجٌ (K, S, O, K) A serpent: (S, O, K, &c. :) so called because of its winding. (TA.)

عَمُوجٌ and عَمِجَةٌ: see عَمُوجٌ.

عَمَجَ: see عَمَجَ.

عَمُوجٌ An arrow that winds about in its course. (S, O, K.) And A horse that does not proceed in a straight, or direct, course: and عَمِجَةٌ and عَمِجَةٌ a she-camel that winds about. (TA.)—It is also used by Abou-Dhu-eyb El-Hudhalee as meaning *Swimming*. (O.)

عَمُوجٌ: see عَمَجَ.

عمد

1. عَمِدَهُ (S, A, O, L, Mṣb, K,) aor. -, (L,) inf. n. عَمِدَ; (L, Mṣb;) and عَمِدَهُ (Mṣb, K;) He stayed it, propped it up, or supported it; (S, A, O, L, Mṣb, K;) namely, a wall, (A, L, Mṣb,) or other thing; (S, O, L;) i. q. دَعَمَهُ: (A, L, Mṣb;) or عَمِدَهُ, [and app. sometimes عَمِدَهُ, (see مَعْمُودٌ,) and in a similar manner عَمِدَهُ is expl. by Golius, as on the authority of J, whom I do not find to have anywhere mentioned it, but it is probably correct, (see its pass. part. n. in this art.,)] he placed beneath it columns, pillars, or props. (S, O. [See عَمُودٌ, &c.])—And عَمِدَهُ (L, K,) aor. -, (L,) or -, (TA,) inf. n. عَمِدَ, (L,) He struck him, or beat him, with an [iron weapon such as is called] عَمُودٌ. (O, L, K.)—And He struck him, or beat him, upon the part called عَمُودُ الْبَطْنِ. (O, L, K.)—عَمِدَ لَهُ (S, A, O, L, Mṣb,) and عَمِدَ إِلَيْهِ (L, Mṣb,) and عَمِدَهُ (L, K,) aor. -, [or - and -, (Har p. 299,)] inf. n. عَمِدَ (S, O, L, Mṣb) and عَمِدَ and عَمَادَ and عَمِدَةٌ (Mṣb, TA) and عَمُودٌ (Nawádir el-Árâb, TA) and مَعْمُودٌ; (Ibn-'Arâfeh, TA;) and تَعَمِدُهُ (L, Mṣb, K,) and تَعَمِدَ لَهُ (S, L;) and تَعَمِدُهُ (L, TA;) He intended it, or purposed it; did it intentionally, or purposely; the inf. n. signifying the contr. of حَطَّأَ: (Az, S, L, TA:) he directed himself, or his course or aim, to it, or towards it; made for it, or towards it; made it his object; aimed at it; sought, or endeavoured, after it; or

tended, repaired, or betook himself, to it, or towards it; syn. قَصَدَهُ; (L, K;) or قَصَدَ لَهُ (S, A, O,) or إِلَيْهِ. (Mṣb.) You say, اعتمد الأمرُ He intended, or purposed, the affair; or aimed at it; &c.; syn. صَمِدَهُ; (A in art. صمد;) or قَصَدَ صَمِدَهُ, i. e. قَصَدَ قَصَدَهُ. (M in that art.) And تَعَمِدَ ذَنْبًا He committed a sin, or the like, intentionally. (TA in art. حَطَّأَ.) And تَعَمِدَ صَيْدًا [He aimed at an object of the chase]. (Sgh, in Mṣb.) And عَمِدَ لِرَأْسِهِ بِالْعَصَا He aimed at his head with the staff, or stick. (M in art. صمد.) And عَمِدَ إِلَيْهِ, [and عَمِدَ إِلَيْهِ] aor. -; and تَعَمِدُهُ; and اعتمده; and تَعَمِدَ; He betook himself to him, or had recourse to him, in a case of need. (A.)—And [hence] one says, فَعَلْتَهُ عَمِدًا عَلَيَّ (S, O, Mṣb, K,) and عَمِدَ عَيْنِي (S, A, O, Mṣb, K,) I did it seriously, or in earnest, and with certain knowledge, or assurance. (S, A, O, Mṣb, K. [See also عَيْنٌ.]) When a man sees a bodily form and imagines it to be an object of the chase and therefore shoots at it, he cannot use this phrase, for he only aims at what is an object of the chase in his imagination: so says Sgh. (Mṣb.)—عَمِدَهُ (S, O, L, K,) aor. -, (L,) said of disease, (S, O, L,) It pressed heavily upon him, or oppressed him; (S, O, L, K;) on the authority of IÁr: (TA:) and so said of straitness, or confinement, or imprisonment, and captivity; (O;) and it caused him to fall; (O, K;) in this sense in like manner said of confinement, &c.: (O:) also, (O, K,) said of a disease, (O,) it pained him. (O, K.) And عَمِدَهُ (K, TA,) aor., in this case, -, (TA, [but this, I think, requires confirmation,]) It grieved him, or made him sorrowful. (K, TA.) One says, مَا عَمِدَكَ What has grieved thee, or made thee sorrowful? (TA.)—عَمِدَ (S, O, L, K,) aor. -, inf. n. عَمِدَ, (S, O,) said of earth, It became moistened by rain so that when a portion of it was grasped in the hand it became compacted by reason of its moisture: (S, O, L, K;) or it became moistened by rain and compacted, layer upon layer. (L.) And عَمِدَتِ الْأَرْضُ, inf. n. as above, The land became moistened by the rain's sinking into the earth so that when a portion of it was grasped in the hand it became compacted by reason of its moisture. (AZ.)—Also, (inf. n. as above, L,) said of a camel, He had the inner part of his hump broken [or bruised] by being [much] ridden, while the outer part remained whole, or sound: (S, O, L, K:) or he had his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and broken [or bruised]: whence عَمِيدٌ and مَعْمُودٌ as epithets applied to a man. (L.) And عَمِدَتِ الْيَتَاهُ مِنَ الرُّكُوبِ His buttocks became swollen, and quivered, or throbbed, in consequence of [long and hard] riding. (En-Nadr, O, K.) And عَمِدَ, aor. and inf. n. as above, said of a pustule, It became swollen in consequence of its having been squeezed before it had become ripe, and its egg [or white globule] did not come forth. (L, TA.)—Also He suffered pain. (L.)—And, (T, O, L, K,) inf. n. as above, (T, L,) He was, or became,

angry: (T, O, L, K:) like عَمِدَ (T, L) [and أَمِدَ and أَبَدَ]. One says, عَمِدَ عَلَيْهِ He was angry with him. (T, L.)—[And He wondered.] One says, أَنَا أَعْمِدُ مِنْهُ I wonder at him, or it: (S, O, L, K:) or, as some say, I am angry at him, or it: and some say that it means I lament at, or complain of, him, or it. (L.) [أَعْمِدُ مَنْ سَيِّدٍ قَتَلَهُ] (S, O, L) i. e. Do I wonder at a chief whom his [own] people have slain? (L) was said by Abou-Jahl (S, O, L) when he lay prostrated at Bedr; meaning, hath anything more happened than the slaughter of a chief by his [own] people? this is not a disgrace [to him]: he meant thereby that the destruction that befell him was a light matter to him: (A'Obeyd, L:) the saying is interrogative; (Sh, L;) being app. contracted from أَعْمِدُ, by the suppression of one of the two hemzehs. (Az, L.) And أَعْمِدُ مِنْ كَيْلٍ مُحَقِّقٍ, as related by A'Obeyd, [and thus in the O, in two copies of the S written مُحَقِّقٌ, and in a third copy omitted,] or مُحَقِّقٌ, without teshdeed, as seen by Az written in an old book, [i. e. Do I wonder at a measure incompletely filled?] is a saying of the Arabs, expl. in the book above alluded to, and, Az thinks, correctly, as meaning is it anything more than a measure incompletely filled? [and in a similar manner, but not so fully, expl. in two copies of the S and in the O:] or, accord. to IB, is it anything more than the fact of my measure's being incompletely filled? (L:) thus expl. also by ISk: and in a similar manner the saying of Abou-Jahl. (From a marginal note in one of my copies of the S.)—عَمِدَ بِهِ means He kept, or clave, to it; (Ibn-Buzurj, O, K;) namely, a thing. (O.)

2. عَمِدَ السَّيْلَ, inf. n. تَعَمِيدٌ, He stopped, or obstructed, the course of the torrent, so as to make it collect in a place, by means of earth, (O, K,) or the like, (K,) or stones. (O.)—See also 1, first sentence.—[عَمِدَهُ as used by the Christians, and held to be of Syriac origin, means He baptized him: see مَعْمُودِيَّةٌ.]

4: see 1, first sentence, in two places.—أَعْمِدَاتُهُ رِجْلَاهُ occurs in a trad. as meaning His legs rendered him عَمِيدٌ, i. e. in such a state that he could not sit unless propped up by cushions placed at his sides: (L:) it is of the dial. of Teiyi, who say in like manner أَكَلُونِي الْبِرَاغِيثَ. (TA.)

5: see 1, former half, in five places.

7. اعتمد It became stayed, propped up, or supported; (S, O, L, K;) said of a wall, (L,) or other thing. (S, O, L.)

8. اعتمدت على الشيء I leaned, reclined, bore, or rested, upon the thing; stayed, propped, or supported, myself upon it. (S, O, L, Mṣb.)—And [hence] اعتمدت عليه في كذا I relied upon him in such a thing, or case; (S, O, L;) as also اعتمدته. (L.) And اعتمدت على الكتاب [and اعتمدت الكتاب, and perhaps بِالْكِتَابِ (see De

Sacy's Chrest. Arabe, sec. ed., i. 315),] † I relied upon the book, and held to it: a metaphorical phrase, from the first above. (Mṣb.) — [Hence also the phrase, used by grammarians, يَعْتَمِدُ عَلَى مَا قَبْلَهُ † It is syntactically dependent upon what is before it; as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. — اعتمد المطر على الأرض, a phrase occurring in the K in art. نكح, app. means The rain rested upon the ground so as to soak into it: see عمِدَ. — اعتمد على السير He went, or journeyed, gently; went a gentle pace. (L in art. هود.) And اعتمد ليلته He rode on journeying during his night. (A, O, K.) — See also 1, former half, in three places. — اعتمده بكذا means قَصَدَهُ بِكَذَا i. e. He brought to him such a thing; lit. he directed, or betook, himself to him with such a thing: see two exs. in the first paragraph of art. ابي.]

عمِدَ: see عَمُودٌ (of which it is a quasi-pl. n., as it is also of عِمَادٌ), in four places: and عَمِدَةٌ. — [It is also an inf. n. of عَمِدَ لَهُ, q. v.: — and the inf. n. of عَمِدَ, q. v.: — and hence it signifies] A swelling, with galls, in the back of a camel. (L.)

عَمِدَ Earth moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture: (S, O, L:) or moistened by rain and compacted, layer upon layer. (L.) — [Hence] one says, هُوَ عَمِدُ السَّرَى † He is abundant in goodness, beneficence, or bounty. (AZ, Sh, O, K.) — عَمِدٌ is also applied to a camel, meaning Having the inner part of his hump broken [or bruised] by his being [much] ridden, while the outer part remains whole, or sound: (S, O, L:) or having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken [or bruised]: fem. with ة: and, with ة, a she-camel broken, or subdued, by the weight of her burden. (L.) Lebeed says, describing rain (S, O, L) that caused the valleys to flow, (S,)

- فَبَاتَ السَّيْلُ يَرْكَبُ جَانِبَيْهِ
- مِنَ الْبَقَارِ كَالْعَمِيدِ التَّقَالِ

[And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed عَمِدٌ overlying its two sides, from the valley of El-Bakkár]: Aṣ says, he means that a collection of clouds resembling the [camel termed] عَمِدٌ overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L.) — Also, applied to a pustule, Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg [or white globule]. (L.)

عَمِدَةٌ A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also عِمَادٌ; of which latter the pl. [or rather quasi-pl. n.] is عَمِدَاتٌ; (Mṣb;) as it is also of عَمُودٌ: (S, Mṣb, &c.) a thing upon which one leans, reclines, or bears; upon which one stays,

props, or supports, himself: a thing upon which one relies: (S, O, L, K, TA:) and عِمَادٌ † عَمِدَةٌ (S and K voce قَوَامٌ) and عَمُودٌ and عَمِيدَةٌ (L) signify the stay, or support, of a thing or an affair; that whereon it rests, or whereby it subsists; its efficient cause of subsistence; that without which it would not subsist: (L, and S\* and K\* ubi supra:) and عَمِيدٌ, applied to a man, is syn. with سَدٌّ [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance; like عَمِدَةٌ and عِمَادٌ]: (S and K\* in art. سَدٌّ) عَمِيدٌ is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, أَنْتَ عَمِيدَتُنَا Thou art he to whom we betake ourselves, or have recourse, in our necessities; (A;) or عَمِيدَتُنَا عَمِيدَتُنَا our stay, or support, or object of reliance, (Mṣb;) and أَنْتُمْ عَمِيدَتُنَا Ye are they upon whom we stay ourselves, or rely: (TA:) and one says also هُوَ عَمُودٌ حَيْهَ He is the stay, or support, of his tribe: (A:) and عَمَادٌ † عَمَادٌ means the stay, support, or object of reliance, of the people, or party; syn. سَدٌّ. (Ham p. 457.) See also عَمُودٌ, second quarter. — [Hence, as used by grammarians,] † An indispensable member of a proposition; as, for instance, the agent; contr. of فَضْلَةٌ. (IAḩ p. 143.) — Also An intention, a purpose, an aim, or a course: so in the phrase الزَّمْ عَمِدَتَكَ [Keep to thy intention, &c.]. (A.)

عَمِيدَةٌ The place that swells, or becomes inflated, in the hump and withers of a camel. (L. [See عَمِيدٌ and عَمِيدٌ].)

عَمِيدَانٌ: see عَمُودٌ, second quarter.

عَمِيدَانٌ and عَمِيدَانِيٌّ (O, L, K) and عَمِيدٌ and عَمِيدَةٌ (L) or عَمِيدٌ (TA) A youth, or young man, full of the sap, or vigour, of youth: (O, L, K:) or bulky, or corpulent, and tall: (L:) the fem. (of every one of these, L) is with ة: (L, K:) and the pl. of the second is عَمِيدَانِيُونَ: and عَمِيدَانِيَةٌ signifies a corpulent, bulky, woman; (O, L;) as also عَمِيدَانَةٌ. (O.)

عَمِيدَانٌ (O, K, TA, in the CK) Tall; (O, K;) applied to a man; fem. with ة, applied to a woman: (O:) and عَمِيدَةٌ (A, K,) like مَكْمُورٌ [in measure], (K,) or عَمِيدٌ (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so طَوِيلُ الْعِمَادِ. (Mbr, L.) — See also عَمِيدٌ, in two places.

عَمِيدَانِيٌّ and its pl. and fem.: see عَمِيدٌ.

عَمُودٌ: see عَمِيدَةٌ, in four places: — and عَمُودٌ also, former half, in four places. — Also Lofty buildings: (S, O, L, Mṣb, K:) masc. and fem.: (S, O, L, K:) [being a coll. gen. n.:] one thereof is called عَمَادَةٌ. (S, O, L, Mṣb, K.) — إِمْرٌ ذَاتُ الْعِمَادِ [mentioned in the Kṣur lxxxix. 6] means Irem possessing lofty buildings supported by

columns: or possessing tallness: (L:) or possessing tallness and lofty buildings: (O:) or, accord. to Fr, the possessors of tents; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) — طَوِيلُ الْعِمَادِ: see عَمِيدَانٌ. — Also (i. e. طَوِيلُ الْعِمَادِ) † A man whose abode is a place known for its visitors. (S, O, L, K.) — And فَلَانٌ رَفِيعُ الْعِمَادِ means † [Such a one is a person of exalted nobility; lit.] such a one has a high pole of the tent of nobility. (A.)

عَمُودٌ a word of well-known meaning, (Mṣb, K,) The عَمُودُ of a بَيْتٌ (S, O,) or of a خَيْبَةٌ; (Mgh;) [i. e.] a pole of a tent; as also عِمَادٌ: and a column, or pillar, of a house or the like: (L:) pl. (of pauc., S, O) أَعْمِدَةٌ, and (of mult., S, O) عَمِيدٌ, and (quasi-pl. n., L) عَمِيدٌ. (S, O, L, Mṣb, K.) [The former is the primary, and more common, meaning: and hence the phrase] أَهْلُ عَمُودٍ (Lth, A, Mṣb) and عَمِيدٌ or عَمِيدٌ (Mṣb) or this last is not said, (L,) and أَهْلُ عِمَادٍ (Lth, A, Mṣb, K,) [The people of the tent-pole or of the tent-poles;] meaning the people of, or who dwell in, tents: (Lth, A, Mṣb, K:) or the last means the people of lofty tents, (K,) or of lofty structures. (TA.) خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمِيدٍ † تَرَوْنَهَا (Kṣur [xxxi. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-'Arāfeh, (O,) or Fr, (L,) means either He created the heavens without عَمِيدٌ [or pillars] as ye see them; and with the sight ye need not information: or He created the heavens with pillars (عَمِيدٌ) that ye see not; [i. e., with invisible pillars;] (O, L;) the pillars that are not seen being his power; or, accord. to Lth, Mount Káf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And عَمِيدٌ and عَمِيدٌ in the Kṣur [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasi-pl. n.] of عَمُودٌ; (Fr, L;) or of عِمَادٌ; and mean [pillars] of fire. (Zj, L.) — Also Any tent (عَمِيدَةٌ) supported on poles: or any tent extending to a considerable length along the ground, supported on many poles. (L.) — See also عَمِيدَةٌ, in two places. — [Hence,] A lord, master, or chief, (S, O, K,) of a people, or party; (S, O;) as also عَمِيدٌ; (S, A, O, K;) both signify a lord, master, or chief, upon whom persons stay themselves, or rely, in their affairs, or to whom they betake themselves, or have recourse; and the pl. of the latter is عَمِيدَاتٌ. (TA.) And (accord. to IAḩ, O, L, TA) The رَجِيسُ [or chief, or commander], (so in the L, and in the copy of the K followed in the TA,) or رَسِيلٌ [app. meaning, if correct, the scout, or emissary, or perhaps the advanced guard], (so in the O, and in the CK, and in my MS. copy of the K,) of an army; (O, L, K;) also called الزَّوِيرُ [which corroborates the former explanation, being syn. with رَجِيسٌ]; (L, TA; [in the O written زَوِيرٌ;]) as also عِمَادٌ and عَمِيدَةٌ and

عَمْدَانُ. (O, L, K̄.) — Also, [from the same word in the first of the senses expl. above.] *A staff, or stick.* (L.) — And *A weapon made of iron, with which one beats, or strikes;* (Mgh.) *a rod of iron;* (L;) [a kind of mace; app. a rod of iron with a ball of the same metal at the head: I have heard this appellation applied to the kind of weapon which I have mentioned in an explanation of طَوَارِقُ, pl. of طَارِقَةٌ, q. v.; and it is vulgarly said, in Egypt, to have been used by the فدائية, the sect called in our histories of the Crusades “the Assassins:”] pl. [of pauc.] أَعْمَدَةٌ. (Mgh.) — [And *A bar of iron, or of any metal.* — And *A perpendicular.* — And *A slender and lofty mountain:* so in the saying, العَقَابُ تَبِيضُ العِقَابِ تَبِيضُ [The eagle lays her eggs in the top of a slender and lofty mountain]. (A.) — عَمُودٌ قَائِمَتَانِ [Each of] the two upright supports (قَائِمَتَانِ) upon which is [placed the horizontal cross-piece of wood whereto is suspended] the great pulley (مَعَالَة) of the well: (O, K̄:) [both together being termed the عَمُودَانِ:] a poet says,

إِذَا اسْتَقَلَّتْ رَجَفَ العَمُودَانِ

[When it (the bucket, الدَلْوُ,) rises, the two upright supports of the piece of wood to which hangs the great pulley tremble]. (O.) — عَمُودُ الظَّلِيمِ [Each of] the two legs of the male ostrich: (K̄:) his two legs are called his عَمُودَانِ. (O, L, TA.) — عَمُودُ الصَّلِيبِ [The upright timber of the cross] is an appellation applied by the vulgar to the star [e] upon the tail of the constellation Delphinus. (K̄zw.) — عَمُودُ المِيزَانِ The شاهين (K̄ voce شاهين) i. e. the beam of the balance; the same as the منجمر, except that it (the عَمُودُ) is generally of the قَبَانِ, or steelyard. (MA.) — عَمُودُ السَّيْفِ The شَطْبِيَّة [or شَطْبَةٌ, generally meaning a ridge, but sometimes a channel, or depressed line,] that is in the مَتْنِ [or broad side, or middle of the broad side, of the blade] of the sword, (En-Nadr, O, K̄,) in the middle of its مَتْنِ, extending to its lower part: (En-Nadr, O:) [the swords of the Arabs in the earlier ages being generally straight and two-edged:] and sometimes the sword had three أَعْمَدَةٌ [pl. of pauc. of عَمُودٌ] in its back, termed شَطْبٌ and شَطَابٌ. (En-Nadr, O.) — And عَمُودُ السِّنَانِ The ridge (عَمِيرُ, in the O and in copies of the K̄ [erroneously] written غَمِيرُ,) rising along the middle of the spear-head, between its two cutting sides. (ISh, O, L, K̄.) — عَمُودُ البَطْنِ The back; (S, A, Mgh, O, L, K̄;) because it supports the belly: (Mgh, O, L:) or a vein (عَرَقُ), (K̄,) or a thing resembling a vein, (O, L,) extending from the place of the رَهَابَةٌ [or lower extremity of the sternum] to a little below the navel, (O, L, K̄,) in the middle whereof the belly of the sheep or goat is cut open; so says Lth: (O, L:) or, accord. to Lth, a vein extending from the رَهَابَةٌ to the navel. (Mgh.) They said, حَمَلَهُ عَلَى عَمُودِ بَطْنِهِ, meaning He carried it on his back: (S, O, L:) or, in

the opinion of A'Obeyd, †with difficulty, or trouble, and fatigue; whether upon his back or not. (O, L.) — عَمُودُ الكَبِدِ The rising thing (المَشْرِفُ) [app. meaning the longitudinal ligament] in the middle of the liver: (Zj in his “Khalk el-Insán:”) or a certain vein that irrigates the liver: (Lth, O, L, K̄:) or عَمُودًا الكَبِدِ signifies two large veins, on the right and left of the navel. (ISh, O, L.) One says, إِنَّ فُلَانًا نَخَّرَجَ عَمُودَ عَمُودِ مِن الجُوعِ [Verily such a one has his عَمُودُ of his liver coming forth in consequence of hunger]: (O:) or عَمُودَهُ مِن كَبِدِهِ [his عَمُودُ from his liver]; (L, TA;) and some say that by his عَمُودُ in this saying is meant what here next follows. (TA.) — عَمُودُ الشَّحْرِ The وَتِينِ [app. meaning the aorta, as though it were considered as the support of the lungs]. (O, K̄.) — عَمُودُ الأُذُنِ The main part, and support, of the ear: (O, L, K̄, TA: [in the CK̄, قَوَامُهَا is erroneously put for قَوَامُهَا:]) or the round part which is above the lobe. (L.) — عَمُودُ القَلْبِ The middle of the heart, (A, L,) lengthwise: or, as some say, a certain vein that irrigates it. (L.) One says, اجْعَلْ ذَلِكَ فِي عَمُودِ قَلْبِكَ Put thou that in the middle of thy heart. (A.) — عَمُودُ اللِّسَانِ The middle of the tongue, lengthwise. (L.) — عَمُودُ الكِتَابِ The text of the book: thus in the saying, هُوَ مَذْكُورٌ فِي عَمُودِ الكِتَابِ [It is mentioned in the text of the book]. (A, TA.) — عَمُودُ الصُّبْحِ The bright gleam of dawn; (L;) the dawn that rises and spreads, (A, L, M̄sb,\*) filling the horizon with its whiteness: (M̄sb voce فَجْرُ:) [app. thus called as being likened to a tent, or long tent:] it is the second, or true, فَجْرُ, and rises after the first, or false, فَجْرُ has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes forbidden to the faster. (M̄sb voce فَجْرُ.) One says, سَطَعَ ضَرْبُ الصُّبْحِ بِعَمُودِهِ, (S, O, L,) or ضَرْبُ الصُّبْحِ بِعَمُودِهِ, i. e. [The bright gleam of dawn] rose and spread. (M̄sb.) — عَمُودُ الإِعْصَارِ That [meaning the dust] which rises into the sky, or extends along the surface of the earth, in consequence of the [wind called] إِعْصَارُ [q. v.]. (O, L.) — عَمُودُ الحُسْنِ † Tallness of stature. (TA in art. مَلَأَ.) — عَمُودُ النُّوَى † The state of distance, from their friends, in which travellers continue. (L.) — دَائِرَةُ العَمُودِ The curl of the hair [which we term a feather] on a horse's neck, in the places of the collar: it is approved by the Arabs. (L.) — اسْتَقَامُوا عَلَى عَمُودِ رَأْيِهِمْ means They continued in the course upon which they placed reliance. (O, K̄.) — Also, i. e. عَمُودٌ, (accord. to the O and K̄,) or عَمِيدٌ, (accord. to the TA [agreeably with an explanation of the latter in the L,]) Affected with vehement, or intense, grief or sorrow. (O, K̄, TA.)

عَمِيدٌ: see عَمْدَةٌ — and see also عَمُودٌ, first quarter. — Also A man sick, (L,) or very sick,

(A,) so that he cannot sit unless propped up by cushions placed at his sides. (A, L.) — Also, and عَمُودٌ, (S, O, L, K̄,) and مَعْمِدٌ, (K̄,) A man broken, or enervated, by the passion of love; (S, O, K̄;) and in like manner all the three are applied to a heart: (O:) or the first and second signify a man whose عَمُودُ of his heart is severed: (A:) or a man much distressed, or afflicted, by love; likened to a camel's hump of which the interior is broken: (L. [See عَمْدٌ:]) and مَعْمُودٌ signifies diseased, or sick. (L.) — See also عَمُودٌ, last sentence. — عَمِيدُ الوجعِ The place of pain. (L.)

عَامِدٌ applied to the latter part of the night, Causing pain. (IAqr, O.) And نَيْلَةٌ عَامِدَةٌ A night causing pain. (IAqr, Az, O.)

طِرَافٌ مُعَمِدٌ A tall [tent such as is called] طِرَافٌ. [So in a copy of the A. [Perhaps a mistranscription for مَعْمِدٌ, q. v.]] See also عَمْدَانُ. — And see عَمْدٌ.

مُعَمِدٌ, applied to a tent, Set up with poles: (O, K̄:) occurring in a verse of [the Mo'allakah of] Tarafeh [p. 88 in the EM]. (O. [See also مَعْمِدٌ.]) — وَشَى مُعَمِدٌ (O, K̄, TA, in some copies of the K̄: وَشَى) A sort of وَشَى [or variegated cloth] (O, K̄, TA) [figured] with the form of عَمَادٌ [app. meaning lofty buildings]. (TA.) — See also عَمْدَانُ: — and عَمْدٌ: and عَمِيدٌ.

مُعَمِدَانِي and مُعَمِدَانِي and مُعَمِدَانِي epithets used by the Christian Arabs, meaning A baptist.]

مَعْمُودٌ applied to a thing that presses heavily, such as a roof, Held [up, or supported,] by columns: differing from مَدْعُورٌ [q. v.]. (TA in art. دَعَرَ.) — Also A person resorted to in cases of need. (A.) — See also عَمِيدٌ, in two places.

العَمُودِيَّةُ, thus correctly, as in the 'Ináyeh, without teshdeed to the ي, but in the copies of the K̄ with teshdeed, [and so in the O; held by some to be of Arabic origin, but by others, of Syriac;] said by Eḡ-Şowlee to be an arabicized word, from مَعْمُودِيَّةُ, with the pointed ذ, signifying الطَّهَارَةُ [app. as meaning “ablution,” or “purification”]; (TA;) [Baptism: and baptismal water; expl. as signifying] a yellow water, pertaining to the Christians, (O, K̄, TA,) consecrated by what is recited over it from the Gospel, (TA,) in which they dip their children, believing that it is a purification to them, like circumcision to others. (O, K̄, TA.) [See also صِبْغَةٌ.]

مَعْتَمِدٌ: see عَمْدَةٌ, in two places. — [Also A ground of reliance:] one says, مَا عَلَى فُلَانٍ مَعْتَمِدٌ [There is not any ground of reliance upon such a one]. (S voce مَحْمِلٌ, q. v.)

عمر

عَمَرَ, aor. ٤; (S, O, M̄sb, K̄;) and عَمَّرَ, aor. ٤ (K̄) and ٤; (Sb, K̄;) inf. n. عَمْرٌ (S, O,



simple subst., or abstract ns., in which case the second is more common than the first, except in forms of swearing, in which the former is used, and the third is more chaste than the second,] signify *Life*; (Msb, K;) [the age to which the life extends;] the period during which the body is inhabited by life: so that it denotes less than بقا: wherefore the latter is [frequently] used as an attribute of God; but عمر is seldom used as such: (Er-Rághib, B:) pl. أَعْمَارُ. (K.) You say **عَمَّرَكَ اللَّهُ** and **أَطَالَ اللَّهُ عَمْرَكَ** [May God prolong thy life]. (S, O.) In a form of swearing, عمر only is used. (S.) [In a case of this kind, when ل is not prefixed to it, it is in the accus. case, as will be shown and expl. below: but when ل is prefixed to it, it is in the nom.] You say **لَعَمْرُكَ لَا فَعَلْتُ**, meaning *By thy life, I will assuredly do* [such a thing]. (Msb.) لَعَمْرُكَ occurs in the Kur xv. 72, and means *By thy life*: (IAb, Akh, Bd, Jel:) and **لَعَمْرُكَ** is a dial. var., mentioned by Yoo: (O:) or the former, accord. to the grammarians, means *by thy religion*: (AHeyth, O:) and [in like manner] لَعَمْرِي, and **لَعَمْرِي**, [by my life, or] by my religion. (K.) لَعَمْرُكَ is an inchoative, of which the enunciative, مَا أَقْسَمُ بِهِ, [that by which I swear, so that the entire phrase means *thy life is that by which I swear*,] is understood; therefore it is in the nom. case: (I, J, TA:) or the complete phrase is وَعَمْرُكَ [by thy life, &c.: and thy life is of great account]. (Fr, as related by A'Obeyd.) You say also لَعَمْرُ أَبِيكَ الخَيْرَ, and الخَيْرَ; the former meaning *By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good*; الخَيْرَ being the objective complement of عمر, from عَمَرَ الخَيْرَ, aor. 2, inf. n. عَمَّرَ and عَمَّارَةٌ; [see 1;] but in the latter case, الخَيْرَ is an epithet added to أَبِيكَ [so that the meaning is *by the life of thy good father*]. (AHeyth, Az, O, TA.) [See also art. خَيْر.] You also say لَعَمْرُ اللَّهِ, meaning *By the everlasting existence of God*; (S, O, K;) عمر being here in the nom. case as an inchoative, with ل prefixed to it as a corroborative of the inchoative state: the enunciative is understood; the complete phrase being مَا أَقْسَمُ بِهِ or لَعَمْرُ اللَّهِ قَسَمِي [the everlasting existence of God is my oath, or that by which I swear]. (S, O.) This expression is forbidden in a trad., (K,) because عَمَّرَ [properly] means the life of the body: (TA:) [but] لَعَمْرُكَ, meaning *By the everlasting existence of thy God*, occurs in a trad. (TA.) When you do not prefix ل, you make it to be in the accus. case, as an inf. n.: thus you say, **عَمَّرَ اللَّهُ مَا فَعَلْتُ كَذَا** (S, O, K) I swear by the everlasting existence of God, I did not so: (S, O:) and **عَمَّرَكَ اللَّهُ مَا فَعَلْتُ كَذَا** (S, O, K, [in the CK, الله, but this is a mistake,]) *By thine acknowledgment of the everlasting existence of God, I did not so*: (S, O:) or the original thereof is **عَمَّرْتُكَ اللَّهُ تَعْمِيرًا** (O, K,) i. e., I ask, or beg, God to prolong thy

life: (Ks, O:) [and it is said in the S that عَمَّرَكَ اللَّهُ sometimes has this signification:] and in like manner **عَمَّرَكَ اللَّهُ لَا أَفْعَلُ ذَلِكَ** means *I beg God to prolong thy life: I will not do that*: or it may be a form of oath without و [for وَعَمَّرَكَ]: (Ks:) and you say **إِلَّا فَعَلْتُ** and **عَمَّرَكَ اللَّهُ أَفْعَلُ كَذَا** [and **فَعَلْتُ كَذَا**, *إِلَّا مَا فَعَلْتُ كَذَا*, *By thine acknowledgment of the everlasting existence of God, &c., do thou so*]: (TA:) or **عَمَّرَكَ اللَّهُ** signifies *by thy worship of God*: (AHeyth:) or I remind thee, reminding thee, of God. (K.) Mbr says of this phrase, **عَمَّرَكَ اللَّهُ**, that عمر may be in the accus. case on account of a verb understood; [such, for instance, as **أَذْكُرُكَ**]; or by reason of وَ suppressed, the complete phrase being **وَعَمَّرَكَ اللَّهُ**; or as being for [the inf. n.] تَعْمِيرُ. (TA.) It may also be [found written] عَمَّرَ اللَّهُ; but this is bad. (Ks.) Some of the Arabs, for لَعَمْرُكَ, said عَمَّرَ. (Az.) — **عَمَّرًا وَسَيَابًا**: see قَحَابٌ. (AHeyth, K) and **عَمَّرَ** (K) signify *Religion*; (AHeyth, K;) as in the phrases لَعَمْرِي and **لَعَمْرِي** (K) and **لَعَمْرُكَ** (AHeyth) [mentioned above]. — Also عَمَّرَ (S, O, Msb, K) and **عَمَّرَ** (IAth, O, K) The flesh that is between the teeth: (S, O, Msb, K:) or the pendent piece of flesh between the teeth: (Az, Msb:) or the flesh that is between the places in which the teeth are set: (TA:) or the flesh of the gum: (K:) or the flesh of the gum that runs between any two teeth: (TA:) or what appears of the gum: (Kh, Msb:) or (so accord. to the TA, but in the K “and”) anything of an oblong shape between two teeth: (K:) pl. عَمُورُ: (S, O, Msb, K:) which some explain as signifying the places whence the teeth grow. (TA.) It is said in a trad., **أَوْصَانِي جِبْرِيلُ** [Gabriel enjoined me to make use of the tooth-stick so that I feared for my عَمُورُ]. (O, TA.) — **أَمْرُ عَمُورٍ**: see عَامِرٌ.

عَمَّرَ: see عَمَّرَ, in two places.  
عَمَّرَ: see عَمَّرَ, in four places.  
عَمَّرَ: see عَمَّرَ, in two places.  
عَمَّرَ: see عَمَّارَةٌ. — **عَمَّارَةٌ** means *Bankruptcy, insolvency, or the state of having no property remaining*; (Lth, O, K;) which is said to be thus called because it was the name of an envoy of El-Mukhtár the son of Aboo-'Obeyd, on the occasion of whose alighting at the abode of a people, slaughter and war used to befall them: (Lth, O, K:\*) — and (K) *hunger*. (IAar, K.)

**عَمْرَةٌ** A visit, or a visiting: (S, Msb, K:) or a visit in which is the cultivation (عَمَّارَةٌ) of love or affection: (TA:) or a repairing to an inhabited, or a peopled, place: this is the primary signification. (Mgh.) — Hence the عَمْرَةٌ in pilgrimage [and at any time]; (S, O:\*) i. e. [A religious visit to the sacred places at Mehkeh, with the performance of the ceremony of الإِحْرَامُ, the circuiting round the Ka'beh, and the going

to and fro between Es-Safâ and El-Marweh: الحج] [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafât on the day of 'Arafeh: (Zj, TA:) the عَمْرَةٌ is the *minor pilgrimage* (الحج الأصغر); (Msb, and Kull p. 168;) what is commonly termed الحج being called sometimes the greater pilgrimage (الحج الأكبر): (Kull:) pl. عَمْرَاتُ (S, O, Msb) and عَمْرَاتُ or عَمْرَاتُ or عَمْرَاتُ. (Msb.) — Also A man's going in to his [newly-married] wife in the abode of her family: (IAar, S, K:) if he removes her to his own family, the act is termed عَرَسَ. (IAar, S.)

عَمْرِي a subst., (إِسْمٌ) [strangely read by Golius as أَسْمَرُ, S, O,) or an inf. n., (TA,) [or rather a quasi-inf. n.,] from **أَعَمَّرَهُ دَارًا** and the like; (S, O, TA;) A man's assigning to another a house for the life of the latter, or for the life of the former; (accord. to the explanation of the verb in the K;) a man's saying to another, of a house, or of land, or of camels, *It is thine, or they are thine, for my life, or for thy life, and when thou diest it returns, or they return, to me*; (accord. to the explanation of the verb in the S and Mgh and O;) a man's giving to another a house, and saying to him, *This is thine for thy life, or for my life*: (Th, in TA: [in which is added, “whichever of us dies,” **إِذَا مَاتَ**, but this I consider a mistake for **إِذَا مَاتَ**, “when he dies,”] “the house is given to his family:”) so they used to do in the Time of Ignorance: (TA:) but some of the Muslim lawyers hold the gift to be absolute, and the condition to be null. (TA, &c.) — Also [The property, or house, &c., so given;] what is assigned, or given, to another for the period of his life, or for that of the life of the giver. (K.) [See also رَقْبِي.]

عَمْرِي, applied to trees (شَجَرٌ), Old; (K;) a rel. n. from عَمَّرَ: (TA:) عَمْرِيَّةُ, [the fem.,] applied to a tree (شَجَرَةٌ), signifies *great and old, having had a long life*: (IAth, TA:) or the former, the [species of lote-tree called] بَسْدَرٌ, that grows upon the rivers (O, K) and imbibes the water; as also عَمْرِي: (O:) or, accord. to Abu-l-'Ameythel [or 'Omeythil] El-Aqrâbee, the old, whether on a river or not; (O, TA;) and in like manner says Aq, the old of the بَسْدَرٌ, whether on a river or not; and the ضَال is the recent thereof: some say that the م is a substitute for the ب in عَمْرِي [q. v.]. (TA.)

المَشْرُكَةُ العَمْرِيَّةُ: see المَشْرُكَةُ.

عَمْرَانٌ [an inf. n. of عَمَّرَ: — and of عَمَّرَ: — then app. used as an epithet syn. with عَامِرٌ, q. v.: (of which it is also a pl.): — and then as an epithet in which the quality of a subst. is predominant; meaning *A land, or house, inhabited, peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined; a land colo-*

nized, cultivated, or well cultivated; a house in a state of good repair: such seems to be meant in the JK and A and K, in art. **خرب**, where, as in the O in this art., it is said to be *contr. of خراب*, q. v.] — It is also a subst. signifying **بنيان** [A building; a structure; an edifice: or perhaps the act of building]. (Msb.) [See also **عمارة**. — It is also a pl. of **عامر**, q. v.]

**عمار**: see **عمارة**, in three places.

**عمير**: see **عامر**.

**ذكر أبو عمير** The **ذكر**. (K; and TA voce **شام**, q. v., in art. **شيم**.)

**عمارة** Anything (AO, S, O, K) which one puts, (S, O,) or which a chief puts, (TA,) upon his head, such as a turban, and a **قلنسوة**, and a crown, &c., (AO, S, O, K,) as a sign of headship, and for keeping it in mind; (TA;) as also **عمرة** (K) and **عمار**: (S, O, TA;) which last [is app. a coll. gen. n., of which **عمارة** is the n. un., and] also signifies any sweet-smelling plant (**ريحان**) which a chief puts upon his head for the same purpose: and hence, † any such plant, absolutely: (B:) or any such plant with which a drinking-chamber is adorned, (S, K,) called by the Persians **ميوران**; when any one comes in to the people there assembled, they raise somewhat thereof with their hands, and salute him with it, wishing him a long life: so, accord. to some, in a verse of El-Aashà, which see below: (S:) or it there signifies crowns of such plants, which they put upon their heads, as the foreigners (**العجم**) do; but ISd says, "I know not how this is:" or the myrtle; syn. **أس**: (TA;) and **عمارة** signifies a plant of that kind, with which one used to salute a king, saying, *May God prolong thy life*: or, as some say, a raising of the voice, saying so: (Az, TA;) a salutation; (K;) said to mean, *may God prolong thy life*; (TA;) as also **عمار**: (S, K) and **عمارة**: (L;) but Az says that this explanation is not valid. (TA.) El-Aashà says,

• فَلَمَّا أَتَانَا بَعْدَ الْكَرَى  
• سَجَدْنَا لَهُ وَرَفَعْنَا الْعَمَارَا

[And when he came to us, a little after slumber, we prostrated ourselves to him, and] we put the turbans from our heads, in honour of him: (S:) but IB says that, accord. to this explanation, the correct reading is **وَضَعْنَا الْعَمَارَا**: (TA:) or the former reading means, *we raised our voices with prayer for him, and said, May God prolong thy life: or we raised the sweet-smelling plants: &c.*: see above. (S, TA.) — Also **عمارة**, (K,) or **عمارة**, (O,) An ornamented piece of cloth which is sewed upon a **مظلة**, [by which is meant a kind of tent,] (O, K, TA,) i. e. sewed to the **طريقة** [q. v.], on each side of the tent-pole, (O,) as a sign of headship. (TA.) — See also **عمارة**.

**عمارة** Hire, pay, or wages, of, or for, **عمارة** as signifying **ما يُعمَّر به المكان** [see below]. (K, TA.)

**عمارة** [is an inf. n.: and often signifies *Habitation and cultivation*; or a good state of habitation and cultivation: — and is also expl. as signifying] **ما يُعمَّر به المكان** [That by which a place is rendered inhabited, peopled, well stocked with people and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of desolate or waste or ruined; app. meaning, work, or labour, by which a place is rendered so; as it is immediately added in the K that **عمارة** signifies hire, pay, or wages, of it, or for it; and the explanation which I have here given is agreeable with ancient and modern usage; to which it may be further added, that the measure (**فعالة**) is common to words signifying arts, occupations, or employments, as **زراعة** and **فلاحة** &c.]. (K, TA.) — Also a subst. from **عمد الدار**. (Msb.) [It has two significations, either of which may be meant in the Msb: The act, or art, of building a house: — and A building; a structure; an edifice: generally, accord. to modern usage, a public edifice: pl. **عمائر**. See also **عموران**.] — Also The breast of a man. (TA.) — Hence, (TA,) **عمارة** (S, O, Msb, K) and **عمارة** (Msb, K,) the latter allowed by Kh, (O,) but the former is the more common, (Msb,) A great tribe, syn. **قبيلة عظيمة**, (Msb,) or **حى عظيم**, (O, K, TA,) that subsists by itself, migrating by itself, and abiding by itself, and seeking pasturage by itself: (O, TA:) or it is called by the former name because it peoples a land; and by the latter, because complex like a turban; (TA;) and **عميرة** signifies the same; or, as some say, all signify a **بطن**: (Ham p. 682:) or i. q. **قبيلة** and **عشيرة**: (S, O:) or less than a **قبيلة**: (O, K:) or less than a **قبيلة** and more than a **بطن**: (IAth, TA:) [see also **شعب**:] or a body of men by which a place is peopled: (B, TA:) pl. **عمائر**. (TA.) — See also **عمارة**, in two places.

**عميرة**: see the next preceding paragraph, near the end.

**عامر** Living long. (Msb, TA.) — Remaining, continuing, staying, residing, dwelling, or abiding, in a place: (TA:) and thus, or remaining, &c., and congregated, in a pl. sense. (Mus'ab, O.) [Hence,] An inhabitant of a house: pl. **عمار**. (TA.) And **عمار البيوت** The jinn, or genii, that inhabit houses. (S.) And **عوامر البيوت** The serpents that are in houses: sing. **عامر** and **عامرة**: accord. to some, they are so called because of the length of their lives. (TA.) — See also **معتبر**.

— Also i. q. **معمور**. (O, TA.) [See also **عموران**.] You say **أرض عامرة** A land peopled; [colonized; cultivated; &c.] (TA.) [See **عمر**.] And **منزل عامر** A place of abode inhabited [&c.]. (Msb.) And **مكان عامر**, and **عمير**, (S, O, TA,) i. e. **ذو عمارة** [A place inhabited, peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined]. (TA.) — It is applied also to that which has

been a ruin or waste or the like [as meaning *In a state of good repair; in a state the contrary of ruined or waste or desolate*]; and so **معمور**. (S, TA.) [Pl. **عموران**.] **إنه لعمير لربه** Verily he is a server, or worshipper, of his Lord. (TA.) — **أمر عامر**, (S, O, K,) and **أمر عمير**, (K,) but the latter is extr., (TA,) The hyena; (S, O, K;) a metonymical surname, (S, O,) determinate, as applying to the species. (TA.) It is said in a prov., **أمر عامر أبشري بجراد عظمى وكمر**, **خامري أمر عامر أبشري بجراد عظمى وكمر** [Hide thyself, O Umm-'Amir: rejoice thou at the news of locusts cohering, and the glands of the penes of slain men: (in this prov., for **كمر**, in the TA, I have substituted **كمر**, which is the reading in variations of the prov.: see Freytag's Arab. Prov., i. 431:)] this being said by a man, [it is asserted that] the animal becomes obsequious to him, so that he muzzles it, and then drags it forth; for the hyena, says Az, is proverbial for its stupidity, and for its being beguiled with soft speech. (TA.) It is called **أمر عامر**, as though its young one were called **عامر**, and it is so called by a Hudhalee poet: (L:) or its whelp is called **العامر**: (K:) but it is not known with **ال** in the compound name with the prefixed noun [أمر, nor, app., without أمر]. (MF, from the Expos. of the **ذرة**.)

**عمورة** Clamour and confusion, (S, O, K,) and evil, or mischief: (O:) or wearying contention or altercation. (TA in art. **دفر**.)

**معمور** A place of abode peopled, or inhabited: (so in a copy of the S:) a place of abode spacious, (O, TA,) agreeable, peopled or inhabited, (TA,) abounding with water and herbage, (S, O, K, TA,) where people stay. (TA.)

**معمارة** and **معماري**, of which latter **معمارية** is the coll. n., An architect: both app. post-classical.]

**دار معمورة**: see **عامر**, in two places. — **معمور** A house inhabited by jinn, or genii. (Lh.) — **البيت المعمور** is [The edifice] in heaven, (K,) in the third heaven, or the sixth, or the seventh, (Jel, in lii. 4,) or in the fourth, (O, Bd,) over, or corresponding to, the Ka'beh, (O, Jel, K,) which seventy thousand angels visit every day, [or seventy thousand companies of which every one consists of seventy thousand angels, (see **دحية**)] circuiting around it and praying, never returning to it: (O, Jel:) or the Ka'beh: or the heart of the believer. (Bd.) — Also Served [or worshipped]. (TA.)

**معماري**: see **معمارة**.

**معتبر** Visiting; a visiter. (S, K.) — Performing the religious visit called **عمرة**: (K, S:) having entered upon the state of **إحرام** for the performance of that visit: (TA:) pl. **معتبرون**: and **عمار** [a pl. of **عامر**] is syn. with **معتبرون**. (K.) — And **Betaking himself to a thing; aiming at it;**

purposing it. (K, TA.) — Also *Having his head attired with an عَمَارَة*, i. e. a turban [ḡc.]. (AO, S.)

يَعْمُرُ مَا لَكَ مَعْمُورًا بِالنَّاسِ عَلَى بَابِي means *Wherefore art thou congregating and detaining the people at my door?* (Sgh, TA.)

يَعْمُورُ A *kid*: (IAḡr, S, O, K:) and a *lamb*: pl. يَعْمِيرُ. (IAḡr, S, O.)

عمرود

عَمْرُودٌ Long; (S, O, K;) as also عَمْرُودٌ; (K;) applied to a road, (S, O,) as meaning *far extending*, (O,) and to a desert without water or herbage, (S, O,) and a limit, term, reach, or goal, or a heat, or single run to a goal or limit, (شأو) (AA, S, O,) and a horse, (S, O,) or anything. (K.) — *Evil in disposition and very perverse, and strong*; (O, L, K;) applied to a horse. (L.) *Malignant, or noxious*; applied to a wolf. (L, K.) *Malignant, or noxious, and very cunning*; (O,\* K;) and so عَمْرُوطٌ; applied to a wolf; and the latter sometimes applied in this sense to a man: pls. عَمَارِدُ and عَمَارِطُ. (O.) — *An excellent camel, used for riding*. (O, L, K.\*) — *A quick, vehement pace*. (L.)

عَمْرُودٌ: see above, first sentence.

عَمِش

1. عَمِشٌ (S, TA,) aor. عَمِشَ, (TA,) inf. n. عَمِشٌ, (S, A, O, K,) *He (a man, S, TA) was weak in sight*, (S, A, O, K,) and generally, or at most times, *shedding tears*. (S, O, K.) And عَمِشَتْ العَيْنُ, aor. and inf. n. as above, *The eye was generally, or at most times, shedding tears, and weak in sight*. (Mḡb.) — Hence, (A,) عَمِشَ فِيهِ, said of speech, † *It produced a good effect upon him*. (A, O, K.) And فَلَانَ لَا تَعْمِشُ فِيهِ الْمَوْعِظَةُ † *Such a one, exhortation produces no good effect upon him*. (A, O.) Both of these are chaste phrases; for when exhortation produces an effect upon a man, it becomes as though it were weak-sighted, seeing nothing to amend in him. (A.)

2. تَعْمِيشٌ The removing of [the weakness of sight termed] عَمِشٌ [inf. n. of عَمِشٌ, q. v.]. (O, K.)

10. اسْتَعْمِشَهُ *He deemed him foolish, or stupid*, (O, K, TA,) or, as in the Tekmileh, *ignorant*: (TA:) but this is post-classical. (O, TA.)

أَعْمِشُ A man *weak in sight, and generally, or at most times, shedding tears*: fem. عَمِشَاءُ: (S, Mḡb:) pl. عَمِشٌ; (Mḡb, TA;) which is also applied to camels: (TA:) or *disordered in the eye; whose eyes are dim, or watery*; and أَعْمِشُ signifies the like. (L, TA.)

عمق

1. عَمِيقٌ (S, O, K,) or عَمِيقَةٌ, (Mḡb,) [aor. عَمِيقٌ] inf. n. عَمِيقَةٌ (S, O, Mḡb) and عَمِيقٌ, (Mḡb,) said of a well (رَكِي, S, O, or بئر, Mḡb), *It was, or be-*

*came, deep*: (S,\* O,\* Mḡb, K,\* TA:) and so مَأْمِيقٌ. (TA.) One says, عَمِيقَةٌ هَذِهِ الرَّكِيَّةُ (O, K\*) and مَا أَعْمِيقًا (K) [*How great, or far-extending, is the depth of this well!*]: and so مَا أَمْعَمًا. (TA.) — And عَمِيقٌ and عَمِيقٌ, inf. n. (of the former, TA) عَمِيقٌ and (of the latter, TA) عَمِيقَةٌ, said of a [road such as is termed] فَجٌّ, *It was, or became, far-extending: or long*: (K:) but accord. to a saying of IAḡr, app. not used in the latter sense when said of a road. (TA.) And عَمِيقٌ said of a place, *It was, or became, distant, remote, or far off*. (Mḡb.)

2: see 4. — [Hence,] عَمِيقَ النَّظَرِ فِي الْأُمُورِ (S, O, K,) inf. n. تَعْمِيقٌ, (S,) *He exceeded the usual bounds [in looking, or examining, or rather he looked, or examined, deeply, into affairs, or the affairs]*. (K, TA.)

4. اِعْمِيقَ الْبَيْتِ, (Mḡb, K,) inf. n. اِعْمِيقٌ; (S, O;) and اِعْمِيقًا, (Mḡb, K,) inf. n. تَعْمِيقٌ; (S, O;) and اِعْمِيقًا; (O, K;) *He made the well deep*: (S, O, Mḡb, K, TA:) and so اِمْعَمًا. (TA.) — مَا أَعْمَمًا: see 1.

5. تَعْمِيقٌ فِي كَلَامِهِ *He went deeply, or far, in his speech*; syn. تَنْطَعٌ. (S, O, K.) And تَعْمِيقٌ فِي الشَّيْءِ *He went, or dived, deeply, or far, in, or into, the thing*. (MA.) And تَعْمِيقٌ فِي الْأَمْرِ *He was, or became, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best to be done; and exceeded the usual bounds; in the affair*. (TA. [See also the part. n., below.]

8: see 4.

عَمِيقٌ (S, O, Mḡb, K, TA) and عَمِيقٌ (S, O, K, TA,) or the latter is an inf. n., (Mḡb,) and عَمِيقٌ (K, TA,) *The bottom (فَعْر) of a well* (S, O, K, TA) and the like, (K, TA,) and of a [road such as is termed] فَجٌّ, and of a valley: (S, O, TA:) or the *depth of a well* (Mḡb, TA) and the like; [i. e.] *the distance to the bottom*: (TA:) [and عَمِيقٌ, which may be a pl. of the first or second, and perhaps of the third, signifies *deep places of the ground*: (see حَسْفٌ:) and عَمِيقٌ signifies also *depth of anything; or distance between the two opposite surfaces thereof*:] but accord. to IAḡr, عَمِيقٌ as an attribute of a road signifies *distance*: and as an attribute of a well it is the *length of its cavity, or interior, from top to bottom*. (TA.) — And عَمِيقٌ and عَمِيقٌ signify also *The distant, or remote, extremity of a desert, or waterless desert*: pl. اِعْمِيقَاتٍ: (S, O, K, TA:) which is also expl. as signifying *sides, regions, or tracts; and extremities*; without restriction: and *sides, regions, or tracts, of the earth, or of a land*. (TA.) Ru-beh says,

• فِي سَبَبِ مَنْجَرِدِ الْأَعْلَاقِ  
• غَيْرِ الْفَجَاجِ عَمِيقِي الْأَعْلَاقِ

[In a desert, or waterless desert, bared of the beaten tracks, except the far-extending (?), remote

in respect of the extremities]. (O.) — And عَمِيقٌ *Full-grown unripe dates put in the sun to dry* (AḤn, K, TA) and to ripen. (AḤn, TA.) — [And accord. to Forskål, (Flora Aeg. Arab. p. cxii,) The *Euphorbia officin. arborea*; mentioned by him as found at a place in Tihámeh, which suggests that its name may perhaps be correctly عَمِيقِي, q. v.]

عَمِيقٌ: see the next preceding paragraph, in four places.

عَمِيقٌ A *right, or due*. (Ish, O, K.) So in the saying, فِي هَذِهِ الدَّارِ عَمِيقٌ [In this house is a right, or due, pertaining to some one]: (Ish, O:) and لَهُ فِيهِ عَمِيقٌ [There pertains to him, in it, a right, or due]. (K.)

عَمِيقٌ: see عَمِيقِي, and the verse cited above.

عَمِيقٌ: see عَمِيقٌ, first sentence. — [And see عَمِيقِي.]

عَمِيقَةٌ *Feculence (وَضْر) of clarified butter, [adhering to the interior] in a skin*: (Lḡ, O, K:) the م is asserted by Lḡ to be a substitute for ب. (TA voce عَمِيقَةٌ.)

عَمِيقِي (S, O, K,) said by Aboo-Naḡr to be of the fem. gender, (O,) *A species of trees*, (S,) or *a certain plant*, (O, K,) in *El-Hijáz and Tihámeh*, (S, [see عَمِيقٌ, last sentence,]) of which AḤn states his not having found any one who described its qualities, or attributes, (O,) and said by IB to be spoken of as *more bitter than the colocynth*; (TA;) also called عَمِيقِيَّةٌ (O, K,) which occurs in a verse of Sá'ideh Ibn-El-'Ajlán, or, as some relate it, the word there is عَمِيقِيَّةٌ [q. v.]. (O.)

عَمِيقِي الْكَلَامِ A man whose speech has depth. (TA.)

عَمِيقِي is of the dial. of the people of El-Hijáz: and the tribe of Temeem say مَعِيقِي. (Fr, TA.) One says بئرٌ عَمِيقَةٌ (S, O, Mḡb, K) and مَعِيقَةٌ, formed by transposition, (O,) *A deep well*: (S,\* O,\* Mḡb, K,\* TA:) pl. عَمِيقٌ and عَمِيقٌ and عَمِيقَاتِي. (K.) — Also, applied to a [road such as is termed] فَجٌّ, (O, K,) as in the Kur xxii. 28, (O,) *Remote, or far-extending*; (Mujáhid, O, K;) and so as applied to a place; (Mḡb;) [so too عَمِيقٌ, applied to a desert, as in the verse cited above, voce عَمِيقٌ;] and, applied to a road, عَمِيقِي is more used than مَعِيقِي: (Lḡ, TA:) or عَمِيقِي applied to a فَجٌّ signifies *long*; (K;) or, app., accord. to IAḡr, not thus when applied to a فَجٌّ as meaning a road. (TA. [See عَمِيقٌ.]

عَمِيقِيَّةٌ: see عَمِيقِي.

بَعِيرٌ عَمِيقٌ A camel feeding upon the [trees, or plants, called] عَمِيقِي: (S, O, K;) and اِبِلٌ عَمِيقَةٌ camels so feeding. (TA.)

أَعْمِيقٌ [Deeper: and deepest]. IAḡr mentions his having heard one of the Arabs of chaste speech say, رَأَيْتُ حَلِيقَةً لَمَّا رَأَيْتُ أَعْمَقَ مِنْهَا i. e.

[I saw] a recently-dug well [and I have not seen any deeper than it]. (O.)

مُتَعَمِّقٌ One who exceeds the usual bounds in an affair; who acts with forced hardness, vigour, or hardness, therein; seeking to accomplish the utmost thereof. (TA.)

## عمل

1. عَمِلَ, aor. ى, inf. n. عَمَلٌ, (S, O, Mṣb, K,) He worked, or wrought; laboured; served, or did service: he did, acted, or performed: (K, TA:) [generally, he did, &c., with a sort of difficulty, or with intention; but sometimes said of an inanimate thing: (see عَمَلٌ, below:)] he did, or he made, wrought, manufactured, or constructed, a thing. (Mṣb. [See, again, عَمَلٌ, below.]) Accord. to Az, عَمِلَ is the only trans. verb of its measure having the inf. n. of the measure فَعَلٌ, except هَيَّبَتْ, said of a mother, inf. n. هَيَّبٌ; other similar verbs having the inf. n. of the measure فَعَلٌ as سَرَّطَتْ اللَّقِيمَةَ, inf. n. سَرَّطٌ; and بَلَّغَتْهُ, inf. n. بَلَّغٌ. (TA. [But see arts. سَرَطٌ and بَلَعٌ; with respect to the former of which I must here state that, since it was printed, I have found an authority for سَرَّطٌ as inf. n. of سَرَطٌ in a copy of the S; though in the K it is said to be مَحْرَكَةٌ, and accord. to the Mṣb it is like تَعَبٌ.]) You say, عَمِلْتُ عَلَى الصَّدَقَةِ I officiated in the collecting of the poor-rate. (Mṣb.) [And اللَّهُ فِي كِتَابِ اللَّهِ He did according to what is enjoined in the Book of God.] And عَمِلَ فِي هَلَاكِهِ [He laboured to destroy him, or to kill him]. (K in art. شَيْط.) [And عَمِلَ فِيهِ It acted upon him, or it: and, said of a sword &c., it had effect, or made an impression, upon him, or it.] — [Hence,] عَمِلَ فِيهِ signifies [also † It governed it syntactically; or caused it to be مَرْفُوعٌ or مَنْصُوبٌ or مَجْرُورٌ &c.; i. e. it produced in it a certain species of syntactical desinence. (K.) — And عَمِلَ الْبُرْقُ The lightning was continual. (K.) And عَمِلَتْ بِأَذْنِهَا, said of a she-camel, (K,) and also, in a trad., of [the beast] الْبُرْقُ, (O, \* TA,) She went quickly, or swiftly; (O, K, TA;) because she that does thus puts her ears in motion by reason of the vehemence of the pace. (TA.) And عَمِلَتْ [alone] said of a she-camel, signifies [the same: or] She was, or became, brisk, light, active, or quick. (K.) — And [hence, app.,] لَمَرَّارُ النَّفَقَةِ تَعْمَلُ كَمَا تَعْمَلُ بِمَكَّةَ, a saying mentioned by Lh, is expl. by ISd as meaning تَنْفَقُ [i. e. I have not seen the money that that one expends pass away as it passes away in Mekkeh]. (TA.)

2. عَلَى الْبَلَدِ or عَمِلْتُ فَلَانًا عَلَى الْبَصْرَةِ, (S, O,) I made, or appointed, such a one governor (S, O, Mṣb) over El-Basrah, (S, O,) or over the province, or city, &c. (Mṣb.) And عَمِلَ فَلَانٌ عَلَيْهِمُ, inf. n. as above, Such a one was made, or appointed, governor over them.

(K, TA.) And one says, مَنْ أَلْدَى عَمِلَ عَلَيْهِمْ, Who is he that has been set up as governor over you? (TA.) And أَسْتَعْمِلُ فَلَانٌ [Such a one was employed as governor over a people: (see a saying of 'Omar in art. ضَعْف, conj. 2:) or] such a one was appointed to one of the sovereign's offices of government. (TA.) — And عَمَلُهُ, (Mgh, O, K,) inf. n. as above, (K,) He gave him his عِمَالَةً, or pay, or salary, for work, service, or agency; (Mgh, O, K;) as also عَمَلُهُ. (TA.)

3. عَامَلُهُ [He worked, laboured, served, acted, or transacted business, with him. Hence,] He dealt with him in buying and selling, (Mṣb, KL,) and the like: so in the language of the people of the cities. (Mṣb.) See also 6. [And hence the saying, عَامَلُهُ مَعَامَلَةَ اللَّيْثِ (mentioned in the S in art. لَيْث) He did, acted, or dealt, with him in the manner of the lion.] — And i. q. يَعْمَلُ سَامَهُ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K.) Sgh says that الْمَعَامَلَةُ in the language of the people of El-'Irāk is what is termed in the dial. of the people of El-Hijāz الْمَسَاقَاةُ, (Mṣb,) which is The employing a man to take upon himself, or manage, the culture [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce. (S and TA in art. سَقَى.)

4. اَعْمَلُهُ He made him to work, labour, serve, or do service; or to do, act, or perform; (S, \* O, \* K, TA;) as also اَسْتَعْمَلُهُ: (S, K:) he made him, or caused him, to do, or to make, manufacture, or construct, a thing. (Mṣb.) And one says also, يُعْمَلُ نَفْسَهُ فِي الْأَمْرِ [He plies himself in the affair]. (S in art. عَمِر.) — And [hence,] He worked with it, [i. e. employed it, or used it, or plied it,] namely, his judgment, or opinion, and [properly] his instrument, or implement, (K, TA,) and his tongue; (TA;) as also اَسْتَعْمَلُهُ. (K, TA.) And اَعْمَلُ ذَهْنَهُ فِي كَذَا وَكَذَا [He employed, or used, his intellect, or understanding, in such and such things;] meaning he considered, or forecast, the issues, or results, of such and such things with his intellect, or understanding. (TA.)

— And اَعْمَلْتُ النَّاقَةَ [I hastened, and urged, the she-camel]: whence the saying, in a trad., لَا تَعْمَلُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَطِيِّ, meaning [The camels that are used for riding] shall not be hastened nor urged [or plied, save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of El-Akṣā at Jerusalem: see also a variation of this saying in the first paragraph of art. ضَرْب; and another voce عَزْوَةٌ]: and in a trad. of Luḳmān, يُعْمَلُ النَّاقَةُ وَالسَّاقُ [He hastens, and urges, the she-camel and the shank], meaning he is strong to journey, riding and walking. (TA.) — See also 2, last sentence. — مَا أَعْمَلُهُمْ بِعَمَلِ أَهْلِ النَّارِ, a phrase occurring in art. صَبْر in the K, means How much do they occupy themselves in doing the deed of the people of the fire of Hell! — اَعْمَلْتُ الرُّمَحَ means I thrust, or pierced, with the عَامِلُ [q. v.] of the spear. (Ḥar p. 77.) [Or one says, اَعْمَلْتُهُ

بِالرُّمَحِ, meaning I thrust him, or pierced him, with the عَامِلُ of the spear. (See De Sacy's Chrest. Ar., sec. ed., iii. 191.)]

5. تَعَمَّلَ He suffered fatigue, or difficulty; and strove, laboured, or toiled; syn. تَعَتَّى, (O, K, TA,) and اجْتَهَدَ; (TA;) لِكَذَا [for such a thing]; (S, O;) and مِنْ أَجْلِهِ [on his account, or for his sake]; (K;) and فِي حَاجَتِهِ [in the case of his object of want]. (TA.)

6. تَعَامَلٌ is syn. with مُعَامَلَةٌ [generally as meaning The dealing together in buying and selling, and the like]. (TA.) One says, تَعَامَلَ النَّاسُ بِالْذَّرَاهِمِ [Men, or the people, dealt together in buying and selling with the dirhems; i. e. used the dirhems in buying and selling]. (Mṣb in art. رُوح.) And يُتَعَامَلُ بِهِ [The business of buying and selling is transacted with it; i. e. it is used in buying and selling]; referring to the [coin called] فُلْس. (Mṣb in art. فُلْس.)

8. اضْطَرَبَ فِي الْعَمَلِ signifies اعْتَمَلَ [He went to and fro occupied in work, labour, or service]: (S, O, TA;) or he worked, laboured, or did service, for himself; like as one says اِخْتَدَمَ meaning خَدَمَ نَفْسَهُ: (T, TA;) or he worked, &c., by himself: (K, TA;) or he worked, &c., for another: (TA;) with an instrument, or tool, or the like; or with instruments, or tools, or the like. (M and K in art. اَوَّل.) — [It is also trans.] One says, اِعْتَمَلْتُ أَعْمَالًا, meaning اِكْتَسَبْتُ [I laboured to earn, or gain, sustenance]. (Mṣb.) And it is said in a trad., respecting Kheyber, دَفَعَ إِلَيْهِمْ وَأَرْضَهُمْ عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ i. e. [He gave to them their land] on the condition of their [bestowing labour upon it, or] doing what they required to be done [upon it], of cultivation, and sowing, and fecundating of the palm-trees, and guarding, and the like, from their own property. (IAth, TA.) — [And اعْتَمَلَهُ signifies also He employed him, or used him, for work, or service; like اَسْتَعْمَلَهُ: but is perhaps post-classical.]

10. اَسْتَعْمَلَهُ He asked, required, or desired, him to work, labour, do service, or act; (S, O, Mṣb, \* TA,) for him. (TA.) [And اَسْتَعْمَلَ, app. for اَسْتَعْمَلَ نَفْسَهُ, He desired to act: see an ex. in art. رَوَى, conj. 2.] — See also 4, in two places. — And see 2. One says also, اَسْتَعْمِلَ فَلَانٌ عَلَى الْجَائِلَةِ [Such a one was employed as collector of the poll-tax]. (S and Mṣb in art. جَل. See also a similar ex. voce ضَم.) And اِسْتَعْمَلْتُ التَّوْبَ I made the garment to serve [i. e. made use of it] for clothing. (Mṣb.) And اِسْتَعْمَلْتُ اللَّيْنَ [I made use of the bricks], meaning I built with the bricks a building. (Mṣb.) And اِسْتَعْمَلَ الْبِلَّةَ [He feigned heedlessness, &c.; or made use of it as a mash, or pretext]. (K in explanation of اِسْتَعْمَلَ.) See also a similar ex. voce تَبَّأَهُ.

عَمِلَ [mentioned in the beginning of this art. as an inf. n.] is syn. with مَهِنَةٌ and فِعْلٌ: (K:)

[accordingly, when used as a simple subst., it may be rendered *Work, labour, or service*: and a deed, or an action:] or it has a more particular meaning than *فَعْلٌ*; for it is a *فَعْلٌ* [or deed] with a sort of difficulty; and therefore it is not attributed to God: or, accord. to Er-Rághib, it is any *فَعْلٌ* [i. e. deed or action] that proceeds from an animate being by his intention; and thus it has a more particular meaning than *فَعْلٌ*; for the *فَعْلٌ* is sometimes attributed to animate beings from which it proceeds without intention; and sometimes to inanimate things, to which the *عَمَلٌ* is seldom attributed; and this is not used in relation to [irrational] animals except [as implied] in the phrases *إِبِلٌ عَوَامِلٌ* and *بَقَرٌ عَوَامِلٌ*: or, accord.

to MF, the *عَمَلٌ* is a motion of the whole, or of a portion, of the body; and sometimes, of the mind; so that it is the utterance of a saying, as well as the doing a deed with the member, or limb, with which things are gained or earned; though most readily understood as applied particularly to the latter; and some apply it particularly to that which is not a saying: it is also said that a saying is not termed *عَمَلٌ* in the common conventional language: and the truth is said to be, that it is not included in the terms *عَمَلٌ* and *فَعْلٌ* otherwise than tropically: (TA:) [see also *عَمَلَةٌ*:] the pl. of *عَمَلٌ* [used as a simple subst.] is *أَعْمَالٌ*. (K.) In the following saying, of a woman dandling her child, (S,) or of Keys Ibn-'Ásim, (O, TA,) dandling his child Hakeem, (TA,)

• أَشْبِهَ أَبَا أُمِّكَ أَوْ أَشْبِهَ عَمَلٌ •

the last word is a proper name of a man: (S, O, TA:) or, accord. to Aboo-Zekereeyà, [the meaning is, *Share thou in the qualities of the father of thy mother, or share thou in the qualities of my course of action*; for he says that] by *عَمَلٌ* is here meant *عَمَلِي*. (TA.) *عَمَلِي* means *He who does my work, or the like of what I do*. (TA in art. *بنى*.) And [hence,] *فُلَانٌ أَبْنُ عَمَلٍ* Such a one is strong. (TA.) And *بَنُو عَمَلٍ* Those who journey on foot. (O, K, TA.) [And *عَمَلُ النَّخْلِ*, occurring in the T, voce *صَبْعَةٌ*, means *The culture of palm-trees*: like as *عَمَلُ الْأَرْضِ* means *agriculture*. — And *عَمَلٌ* signifies also *The striving, labouring, or toiling, in work*; or the holding on, or continuing, in work: so in the saying of El-Kufámees

• فَقَدْ يَهْوُونَ عَلَى الْمُسْتَجِجِ الْعَمَلِ •

[For verily the striving, &c., in work is a light matter to him who seeks success]. (TA.) — [Also *An office of administration*; and particularly the office of governor of a province; and the office of collector of the poor-rates, and the like: and an agency of any kind; the management of the affairs and property of another; an employment. — Also *A province*; or territory under a governor appointed by a sovereign. Pl. in this and other senses as above.]

*عَمِلٌ*, as an epithet applied to a man, *i. q.* *دُو* *عَمِلٌ* [Having work, labour, or service]; (Sb, Bk I.

K;) as also *عَمُولٌ*: (K:) or adapted, or disposed, by nature, to work, labour, or service; (S, O, K;) and so *عَمُولٌ*: (S, O, K:) or this latter signifies *that makes much gain*. (TA.) — And, applied to lightning, *Continuing, or continual*. (K.) — And *عَمِيَّةٌ*, applied to a she-camel, *Brisk, light, active, or quick*; (K, TA;) like *يَعْمِيَّةٌ*; (TA;) and so *عَمَائَةٌ*. (A, TA.)

*عَمِيَّةٌ* Theft: or treachery, perfidy, or unfaithfulness: (O, K:) it is not used otherwise than in relation to evil. (O.)

*عَمِيَّةٌ*: see *عَمَائَةٌ*.

*عَمِيَّةٌ* A mode, or manner, of work, labour, or service; or of doing, or acting; or of making. (K, TA.) One says *رَجُلٌ خَبِيثُ الْعَمِيَّةِ*, meaning *A man bad, or corrupt, in respect of [the mode of] gain*. (TA.) — See also *عَمِيَّةٌ*. — And see *عَمَائَةٌ*. — Also *The internal state, or condition, of a man, in relation to evil*. (K.)

*عَمِيَّةٌ*, with *kesr* to the *م*, is *syn. with عَمَلٌ* [as signifying *A deed, or an action*]: (O, K:) so in the saying of a woman of the Arabs, *مَا كَانَ لِي عَمِيَّةٌ إِلَّا فَسَادُكُمْ* [There was no deed, or action, for me, except the corrupting of you]. (O.) — And *A thing that is done, or performed; or that is made*; (*مَا عَمِلَ*); as also *عَمِيَّةٌ*. (K.)

*عَمَائَةٌ*: see *عَمَائَةٌ*.

*عَمَلِيٌّ* Practical; opposed to *عَمَلِيٌّ*: and *fabrile; factitious; or artificial*.

*عَمِلٌ بِهِ الْعَمَلَيْنِ*, with two *kesrehs* and with the *ل* *musheddedeh*, (K, TA, but in the CK *العَمَلَيْنِ*, or *العَمَلَيْنِ*, or *العَمَلَيْنِ*, (K, TA,) or, accord. to ISd as on the authority of Th, *العَمَلَيْنِ* and *العَمَلَيْنِ*, [app. *العَمَلَيْنِ* and *العَمَلَيْنِ*,] (TA,) or *العَمَلَيْنِ*, [thus written without any vowel-sign to the *م*, and in the dual form,] (O as on the authority of Aboo-Zeyd,) and IAar adds *العَمَلَيْنِ*, with the *م* quiescent, (O,) [compare *الْبَلْغَيْنِ* and *الْبُرْجَيْنِ*, which suggest that the correct forms may be *العَمَلَيْنِ* and *العَمَلَيْنِ*,] *He exceeded the ordinary bounds*, (K,) or *went to the utmost point*, (O, K,) in *annoying him*, (K,) or *in reviling him and annoying him*. (O.)

*عَمُولٌ*: see *عَمِلٌ*, in two places.

*عَمَائَةٌ* Briskness, lightness, activity, or quickness, of a she-camel. (K.) — See also what next follows.

*عَمَائَةٌ* (T, S, Mgh, O, Msh, K) and *عَمَائَةٌ* (Lh, Msh, K) and *عَمَائَةٌ* (K) and *عَمِيَّةٌ* and *عَمِيَّةٌ* (K) or *عَمِيَّةٌ*, with *damm*, and *عَمِيَّةٌ*, like *ذِكْرِي* [in measure], this last on the authority of Fr, (O,) *The hire, pay, or recompense*, (T, S, Mgh, O, Msh, K,) of *him who works, labours, or serves*, (T, S, Mgh, O, Msh,) or *for work, labour, or service*. (K.) — And *عَمَائَةٌ* signifies

also *The state, or condition, of being occupied; or having work, labour, or service, to perform; contr. of بَطَالَةٌ* as *syn. with بَطَالَةٌ*, inf. n. of *بَطَلَ* in the phrase *بَطَلَ مِنَ الْعَمَلِ*. (Msh in art. *بطل*.)

*عَمَائَةٌ*: } see the next preceding paragraph.  
*عَمِيَّةٌ*: }

*عَمَّالٌ* One who does much work or labour or service: or who strives, labours, or toils, in work; or holds on, or continues, in work. (TA.) — *عَمَائَةٌ*, applied to a she-camel: see *عَمِلٌ*.

*عَامِلٌ* [Working; labouring; serving, or doing service: doing, acting, or performing: and doing, making, working, manufacturing, or constructing, a thing:] act. part. n. of *عَمِلَ*: (T, Msh, TA:) pl. *عَامِلُونَ* (Msh, K, TA) and *عَمَّالٌ* (Msh) and *عَمِيَّةٌ* (K, TA,) which last signifies [particularly] workers with their hands, (Mgh in art. *فعل*, K, TA,) in various sorts of work, (TA,) in clay (Mgh, TA) or building (Mgh) or digging (Mgh, TA) &c.; (TA;) like *فَعَلَةٌ* [a pl. of *فَاعِلٌ*]: (Mgh:) and *عَوَامِلٌ*, (K, TA,) as pl. of [the fem.] *عَامِلَةٌ*, (TA,) [and likewise in this case of *عَامِلٌ*,] signifies *oxen that plough, and that tread the corn*, (K, TA,) and upon which water is drann, and that are employed in other labours; and in like manner applied to camels: and it is said in a trad. that in the case of such animals no poor-rate is required. (TA.) — Also [An administrator of public affairs; and particularly a governor of a province; and] a collector of the poor-rates [and the like]: and an agent who manages the affairs and property of another. (TA.) — *عَامِلُ الرَّمْحِ* (S, O, K) and *عَامِلَتُهُ* (K) The part, of the spear, that is next to the head, exclusive of the *تُعَلْبُ* [or portion that enters into the head]: (S, O:) or the *صَدْرُ* [or fore part] of the spear, (K, TA,) exclusive of the head, accord. to A'Obeyd *two cubits in length*: (TA:) or, as some say, the spear-head itself is called *عَامِلٌ*: (O, TA:) pl. *عَوَامِلٌ*. (TA.) See also *ذِرَاعٌ*, last sentence.

*عَامِلَةٌ* [as a subst., rendered so by the affix *ة*,] sing. of *عَوَامِلٌ*, (T, TA,) which signifies *The legs* (T, K, TA) of a beast or horse or the like. (T, TA.) — *عَامِلَةُ الرَّمْحِ*: see *عَامِلٌ*, near the end.

*طَرِيقٌ مُعَمَّلٌ* A conspicuous, travelled, road. (S.)

*مَعْمُولٌ* [pass. part. n. of *عَمِلَ*, as such signifying *Done, made, &c.* — And] applied to beverage, or wine, (*شَرَابٌ*), as meaning *In which are milk and honey* (Th, O, K) and *snow*: (Th, O:) occurring in a trad. of El-Shaabee. (O.) — [And An ass whose testicles have been extracted. (Freytag on the authority of Meyd.)]

*مُسْتَعْمَلٌ* as an epithet applied to a camel means *Employed in work, labour, or service*. (TA.)

*يَعْمَلُ* An excellent, or a strong, light, and swift, he-camel; (O, K;) though disallowed by

Kh: (O:) and (O, K) *يَعْمَلَةٌ* an excellent, or a strong, light, and swift, she-camel, adapted, or disposed, by nature, to work, labour, or service: (S, O, K:\*) or, accord. to Kr, the former signifies a swift she-camel; [but see what follows, as well as what precedes;] and is a subst. applied thereto, derived from *العَمَلُ*: and the pl. is *يَعْمَلَاتُ*: (TA: see also *عَمِلَ*;) neither of them is used as an epithet, each being only a subst., (M, K, TA,) accord. to Sb, for one does not say *يَعْمَلُ جَمَلٌ* nor *يَعْمَلَةٌ نَاقَةٌ*, but only *يَعْمَلُ* and *يَعْمَلَةٌ* as meaning a he-camel and a she-camel; and hence, he says, we know not *يَعْمَلُ* occurring as [the measure of] an epithet: but some make *يَعْمَلُ* to be an epithet. (M, TA.) *يَوْمُ اليَعْمَلَةِ* was one of the days [meaning days of conflict] of the Arabs. (O, K.)

## عملق

*عملق* One who deceives (O, K) men, (O,) or thee, (K,) with his eye (*بِظَرْفِهِ*); (O, K, TA; in the TK *بِظَرْفِهِ* [i. e. *بِظَرْفِهِ*, meaning with his excellence, or elegance, of mind, manners, and address or speech; &c.]; in the CK *بِظَرْفِهِ*;) so expl. by Ibn-Abbád: (O:) or, accord. to the Nh, one who deceives men, and bequiles them with his speech. (TA.) — And Tall: pl. *عَمَالِقُ* and *عَمَالِقَةٌ* and *عَمَالِقٌ*, which last is extr. (TA.) — [And the pls.] *العَمَالِقُ* and *العَمَالِقَةُ* [are appellations applied by the Arabs to *The Amalekites*;] a people of the descendants of *عَمَلِيق*, (S, O, K,) or *عملق* [or *Amalek*]; (K;) who was the son of *لَاوُدُ* [or *Lud*], the son of *إِرْمَرُ* [or *Aram*], the son of *شَامُ* [or *Shem*], the son of *نُوحُ* [or *Noah*]; (S, O, K;) or [rather, who was the son of *Lud*, the son of *Shem*, for,] accord. to the *Muḥaddameh Fádileeyeh*, *لَاوُدُ* was the brother of *إِرْمَرُ*: (TA:) they dispersed themselves in the countries, (S, O, K, TA,) and most of them became extinct: or, accord. to IATH, they were of the remnant of the people of *Ad* (*عَادُ*): Suh says that of them were the kings of Egypt, the Pharaohs, of whom were *El-Weleed* the son of *Mus'ab*, the consociate of Moses, and *Er-Reiyán* the son of *El-Weleed*, the consociate of Joseph. (TA.)

## عمن

1. *عَمِنَ بِالْبَيْتَانِ*, (S, Mṣb, K,) aor. -; and *عَمِنَ*, aor. -; (K;) inf. n. *عَمِنَ*; (TK;) *He remained, stayed, dwelt, or abode, in the place.* (S, Mṣb, K.)

2: see the next paragraph.

4. *عَمِنَ*, (S, K,) and *عَمِنَ*, (K,) *He* (a man, S) betook himself, or repared, to, or towards, [the region of] *'Omán* (*عَمَانُ*): (S, K:\*) [accord. to the K, app., *عَمَانُ*, a town of Syria; but correctly *عَمَانُ*, as is clearly shown by quotations from poets in the TA:] or *he entered it*: (K:) and also, (K,) or the former verb, accord. to AA, (TA,) *he continued to remain, stay, dwell, or abide*, (K, TA,) there. (TA. [For *عَمَانُ* the *قَامَرُ*])

in this last explanation, the CK has *قَامَرُ عَلَى* *البِقَامِرِ*.)

[*عَمِنَ* a contraction of *عَمِنَ*.]

*عَمُونُ* and *عَامِنُ*, (TA,) and the pl. *عَمُونُ*, [pl. of *عَمُونُ* accord. to analogy, like *صَبْرٌ* pl. of *صَبُورٌ*,] (IAḥr, K, TA,) *Residing, staying, dwelling, or abiding*, (IAḥr, K, TA,) in a place. (IAḥr, TA.)

*عَمِينَةٌ* Plain, or soft, land; (K, TA;) of the dial. of El-Yemen. (TA.)

*عَمَانِيَّةٌ* A sort of palm-tree in *El-Baḡrah*, that ceases not to have upon it, during the year, (K, TA,) i. e. all the year, (TA,) new spadixes, and racemes putting forth fruit, and others bearing ripe dates. (K, TA.)

*عَامِنٌ* [act. part. n. of 1]: see *عَمُونُ*.

## عمه

1. *عَمِهَ*, (S, Mṣb, K,) and *عَمَهُ*, aor. of each -; (K,) inf. n. *عَمِهَ* (S, Mṣb, K, TA, [*عَمِهَ* in the CK being a mistake for *عَمِهَ*,]) and *عَمُوهُ* and *عَمُوهُ* and *عَمَانٌ*, (K, TA,) [the first of the former verb, and the rest, app., of the latter verb,] *He was, or became, confounded, or perplexed, and unable to see his right course; and went repeatedly to and fro*: (S:) or *he went repeatedly to and fro*, (Mṣb, K,) in confusion, or perplexity, (Mṣb,) or in error, and confusion, or perplexity, (K,) unable to see his right course, (Mṣb, K,) in contending, disputing, or litigating; or in a way, or road: (K:) or *he knew not the [right] argument, or plea, or allegation*: (Th, K, TA:) and *تَعَامَهُ* signifies the same: (Z, K, TA:) all are said when one turns aside, or away, from that which is right, or true: (TA:) or *العَمِهَ* is the looking repeatedly, not knowing whither to go: (Lh, TA:) or it is in the mental perception; and *العَمِي* is in the sight, or is common to both of these. (TA.) [Accord. to the Mṣb, *عَمِهَ* is from *عَمِهَ* as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — One says also, *عَمِهَتْ الأَرْضُ* † *The land was destitute of signs of the way*: (K, TA:) a tropical phrase. (TA.)

2. *عَمِهَتْ فِي ظَلْمِهِ*, inf. n. *تَعْمِيَةٌ*, *Thou wrongedst him, or hast wronged him, without sure information.* (A, K.)

6: see the first paragraph.

*أَعْمَهُ* (S, Mṣb, K) and *عَامَهُ* (S, K) and *عَمِهَ* (Mṣb) *In a state of confusion, or perplexity, and unable to see his right course; and going repeatedly to and fro*: (S:) or *going repeatedly to and fro*, (Mṣb, K,) in confusion, or perplexity, (Mṣb,) or in error, and confusion, or perplexity, (K,) unable to see his right course: (Mṣb, K:) or *not knowing the [right] argument, or plea, or allegation*: (K:) [see 1:] pl. [of the first] *عَمِيُونُ* (K) and [of the second] *عَمِهَ* (S, K) [and of the third] *عَمِهَ*.

*عَمِيَّتُ* *إِبِلُهُ العَمِيَّتِي* and *ذَهَبَتْ إِبِلُهُ العَمِيَّتِي* *His camels went away, whither none knew.* (S, K.)

*العَمِيَّتِي*: see what next precedes.

*عَامَهُ*: see *عَمِهَ*.

*أَعْمَهُ*: see *عَمِهَ*. — [Its fem.] *عَمِيَّةٌ*, applied to a land (*أَرْضٌ*), signifies *Having in it no signs of the way* (S, Mṣb, K) *to guide to safety.* (Mṣb.) [Hence, accord. to the Mṣb, the verb *عَمِهَ* expl. above: but some hold it to be tropical: see 1, last sentence.]

## عمى

1. *عَمِيَ*, [aor. *يَعْمِي*,] inf. n. *عَمِيَ*, *He was, or became, blind*, (S, Mṣb, K,) of both eyes; (Mṣb, K,\* TA;) as also *أَعْمَى*, aor. *يَعْمَى*, inf. n. *أَعْمَى*; (K;) [said by SM to be like *أَرَعَى*, aor. *يَرَعَى*, inf. n. *أَرَعَى*; as though *أَعْمَى* were originally *أَعْمَى*, like as *أَرَعَى* is originally *أَرَعَى*, both being of the measure *أَفْعَلٌ*; but he adds, correctly, that,] accord. to Sgh, *أَعْمَى* is originally like *أَدْهَمَ*, which becomes *أَدْهَمَ*, [i. e. it is originally *أَعْمَى*,] but the latter *عِ* is changed into *ا* because of the fet-ḥah of the former, so that it becomes *أَعْمَايَا*, and the two, thus differing, do not easily admit of idghám; (TA;) and sometimes the *عِ* of *أَعْمَى* is musheddedeh, (Sgh, K, TA,) so that it becomes [*أَعْمَى*, aor. *يَعْمَى*, inf. n. *أَعْمَى*,] like *أَدْهَمَ*, aor. *يَدْهَمُ*, inf. n. *أَدْهَمَ*; but this is by a straining of a point, and not in use: (Sgh, TA:) and *تَعْمَى*, likewise, signifies the same, (K, TA,) i. e., the same as *عَمِيَ*. (TA.) And you say also, *عَمِيَتْ عَيْنَاهُ* *His two eyes were, or became, blind.* (TA.) — Hence *عَمِيَ* is metaphorically used in relation to the mind, as meaning † *An erring*; the connection between the two meanings being the *not finding, or not taking, the right way*: (Mṣb:) or the *being blind in respect of the mind*: and in this sense, the verb is as above, with the exception of the measure *أَفْعَالٌ* [and the abbreviated form of this].

(K,\* TA. [أَفْعَالٌ in the CK in this passage is a mistranscription, for *أَفْعَالٌ*].) You say, *عَمِيَ عَنْ رُشْدِهِ*, and *عَمِيَ عَنْ حَقِّهِ*, meaning *لَمْ يَهْتَدِ* + [*He did not, or could not, become guided to his right course, and his plea or the like*; i. e. *he was, or became, blind thereto*]. (TA.) And *عَمِيَ عَنْ حَقِّهِ* + [*He was, or became, blind to his right, or due*], like *عَمِيَ عَنْهُ*. (TA in art. *عَشُو*.) — One says also *عَمِيَ عَلَيْهِ الخَبْرُ* † *The information was, or became, unapparent, obscure, or covert, to him.* (Mṣb, Mṣb.\* And *عَمِيَ عَلَيْهِ طَرِيقُهُ*, (TA,) and *الأمْرُ*, (S, TA,) and *الشَّعْرُ*, and *الكَلَامُ*, (Ḥar p. 190,) i. e. + [*His way, or road, and the affair, and the poetry, or verse, and the speech, or saying*], *was, or became, obscure, or dubious, to him*; (S, TA, and Ḥar ubi suprâ;) and so *عَمِيَ*; (TA;) and *تَعْمَى*. (Ḥar ubi suprâ.) Hence, accord. to different readings, in the *Kur* [xxviii. 66], *فَعَمِيَتْ* + [*And the pleas shall*

be obscure, or dubious, to them]. (§, TA.) — And **عَمِيْتُ إِلَى كَذَا** + *I betook myself to such a thing, not desiring any other*; as also **عَطَشْتُ**. (TA. [Accord. to the TA, the inf. ns. of these two verbs, thus used, are **عَمِيَان** and **عَطَشَان**: but they are correctly **عَمِي** and **عَطَشُ**.]) — **عَمِي** [The waves cast the particles of rubbish, or the like, (§, K, TA,) driving them to their upper, or uppermost, parts, (TA,) and the foam. (§, TA.)] — And **عَمِيَ بِلُغَامِهِ** (K, TA,) aor. **يَعْمِي**, (TA,) *He (a camel) brayed, and cast the foam of his mouth upon his head, or the upper part of his head, or anywhere*: (K, TA:) mentioned by ISd. (TA.) — And [hence] **عَمَانِي بِكَذَا** + *He cast upon me a suspicion of such a thing.* (TA.) — **عَمِيَ**, aor. **يَعْمِي**, said of water, (K, TA,) and of other things, (TA,) also signifies *It flowed*; (K, TA;) and so **هَمِيَ**. (TA.) — And **عَمِيَ التَّيْتُ** [app. **عَمِيَ**] and **عَمِيَ** and **عَمِيَ** are three syn. dial. vars., (TA in this art.,) meaning *† The plant, or herbage, became of its full height, and blossomed*; (§, K, TA, in explanation of the last, in art. **عَمَر**;) and became luxuriant, or abundant and dense. (TA in that art.)

2. **عَمَاهُ**, inf. n. **تَعْمِيَةٌ**, *He rendered him blind, of both eyes*: (K, TA:) and (TA) so **عَمَاهُ**, (§, Mṣb, TA,) said of God, (§, TA,) or of a man. (Mṣb.) Hence the saying of Sâ'idah Ibn-Ju'eiyeh,

وَعَمِيَ عَلَيْهِ الْمَوْتُ بَابِي طَرِيقَهُ

[And death rendered blind, to him, the two doors of his way]; **بَابِي طَرِيقَهُ** meaning *his two eyes*. (TA.) — And [hence] **عَمِيْتُ الْخَبْرَ** + *I made the information unapparent, obscure, or covert.* (Mṣb.) And **عَمِيَ مَعْنَى التَّيْتُ**, inf. n. as above, (§, K,) + *He made the meaning of the verse unapparent, obscure, or covert.* (K.) And **عَمِيَ مُرَادَهُ** + *He made his meaning enigmatical, or obscure, in his speech, or language.* (§, A, K, in art. **لَغَز**.) And **عَمِيَ عَلَى إِنْسَانٍ شَيْئًا** + *He made a thing obscure, or dubious, to a man.* (TA.) See also 1, latter half, in two places. [And see **مَعَمِي**.]

4. **عَمَاهُ**: see 2, first sentence. — Also *He found him to be blind* [app. meaning properly, and also *† in mind*]. (K, TA.) — **عَمَاهُ مَا** means only **مَا أَعْمَى قَلْبَهُ** + [*How blind is his mind!*]: (§, K:) for the verb of wonder is not formed from that which is not significant of increase. (§.)

5. **تَعْمِي** [in its proper sense, and also in a tropical sense]: see 1, in two places.

6. **عَمِيَ** *He feigned himself* (K, TA) [i. e. *blind*], in respect of the eyes [as is implied in the §], — and also *† in respect of the mind* [as is implied in the K]. (TA.) You say, **عَمِيَ** *He feigned himself ignorant [of such a thing], as though he did not see it*; like **تَعَامَى** **عَنَهُ**. (TA in art. **عَشَو**.)

8. **عَمَاهُ** *He chose it, selected it, or preferred it*;

syn. **اخْتَارَهُ**; (§, K, TA;) i. e., a thing; (§;) formed by transposition from **اعْتَامَهُ** [mentioned in art. **عَمِير**]. (§, TA.) — And i. q. **قَصَدَهُ** [i. e. *He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it*; &c.]; (K, TA;) like **اعْتَامَهُ**. (TA in art. **عَمِير**.) — See also 1, last sentence.

11. **اعْمَائِي**, and its abbreviated form **اعْمَائِي**: see 1, first quarter.

**صَلَّةٌ عَمِيٌّ**: see **صَلَّةٌ عَمِيٌّ**.

**عَمَا** in the phrase **عَمَا وَاللَّهِ**, i. q. **أَمَّا** [expl. in art. **أَمَّا**]: (K, TA:) as also **عَمَا**, (K in art. **عَمِي**;) and **هَمَا**. (TA.)

**عَمِي** [sometimes written **عَمَا**] inf. n. of **عَمِيَ** [q. v.]. (§, \* Mṣb, K.) [Hence the saying, **لَا شَيْئًا وَلَا عَمِي**: see 1 in art. **شَل**. Hence also one says, **رَكِبَ أَمْرًا عَلَى الْعَمَى**, meaning *He ventured upon, or embarked in, an affair blindly*; like **عَلَى عَمَى**.] — See also **أَعْمَاءُ**. — And see **عَمَاءُ**, in two places. — Also **Stature**: and **height**. (K.) One says, **مَا أَحْسَنَ عَمَى هَذَا الرَّجُلِ**, i. e. [*How goodly is the height, or the stature, of this man!*] (TA.) — And **Dust**: syn. **غُبَارٌ**. (K.) — In the saying of a **râjiz**, describing a skin of milk, because of its whiteness,

يَحْسَبُهُ الْجَاهِلُ مَا كَانَ عَمَا

شَيْئًا عَلَى كُرْسِيِّهِ مُعَمَّمَا

[The ignorant would think it, while there was remoteness, to be an old man upon his chair, turbaned,] the meaning is *looking at it from afar*; for **العَمَا** in this case signifies *remoteness*. (TA.)

**عَمِيرٌ**, originally **عَمِيٌّ**: see **أَعْمَى**, in four places.

**عَمِيَّةٌ**, a contraction of **عَمِيَّةٌ** fem. of **عَمِيرٌ**: see **أَعْمَى**.

**عَمِيَّةٌ** [in the CK erroneously **عَمِيَّةٌ**] a subst. from **اخْتَارَهُ** in the sense of **اخْتَارَهُ** [signifying *A thing chosen, selected, or preferred*; like **مُخْتَارَةٌ**, a subst. from **اخْتَارَهُ**]. (K, TA.)

**عَمِيرٌ** *Of, or relating to, such as is termed* **عَمِيرٌ** [q. v. voce **أَعْمَى**]. (§, TA.)

**عَمَاءُ**, (§, K, TA,) in some of the copies of the K **عَمِيٌّ**, and by some thus related in a trad. mentioned in what follows, (TA,) *Clouds*: or, accord. to AZ, [clouds] *resembling smoke, surmounting the heads of mountains*: (§, Mṣb:) or *lofty clouds*: or [in the CK “and”] *dense*: (K, TA:) or *dense [clouds such as are termed]* **غَمِيرٌ**: (TA:) or *raining clouds*: or *thin clouds*: or *black*: or *white*: or *such as have poured forth their water*; (K, TA;) *but have not become dis-sundered like mountains*: and **عَمَاءَةٌ** [is the n. un., and] signifies *a dense, covering, cloud*; as also **عَمَائَةٌ**: or *a dense portion of cloud*: but some disallow this, and make **عَمَاءُ** to be [only] a coll. n. (TA.) It is related in a trad. that, in reply to

the question “Where was our Lord (meaning the **عَرْشُ** [q. v.] of our Lord) before He created his creatures?” it was said, **كَانَ فِي عَمَاءٍ تَحْتَهُ هَوَاءٌ** [He (i. e. his **عَرْشُ**) was in clouds, or lofty clouds, &c., beneath which was a vacuity, and above which was a vacuity]: or, accord. to one relation, **كَانَ فِي عَمِيٍّ** [meaning *He was in a vacuity*] i. e. there was not with Him anything: or, as some say, it means *anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain.* (TA.) — See also **عَمَاءَةٌ**.

**عَمِيَّةٌ**, or **أَتَيْتُهُ صَلَّةٌ عَمِيٌّ**, and **لَقَيْتُهُ صَلَّةٌ عَمِيٌّ**, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for **عَمِيٌّ**, (TA, [which shows, by citing that verse, that **عَمِيٌّ**, the reading in the CK, is wrong,]) and **أَعْمَى**, (K,) i. e. [*I came to him, or I met him,*] in the time of midday when the heat was vehement, (§,) or in the most vehement heat of midday in summer (K, and Lh and O and TA in art. **صَك**) when the heat almost blinded by its vehemence; (Lh and O and TA in that art.;) a time in which the divinely-appointed prayer [of midday] is forbidden: it is said only in the hot season; because when a man goes forth at that time, he cannot fill his eyes with the light of the sun; or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it: (TA:) **عَمِيٌّ** being an abbreviated dim. of **أَعْمَى**: (§:) or it is a name for the heat, (K, TA,) itself: (TA:) or the name of a certain man, (K, TA,) of [the tribe of] 'Adwân, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nh, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called **عَمْرَةٌ**, (TA,) and they alighted at a station in a hot day, whereupon he said, “Upon whomsoever shall come this hour, or time, of tomorrow while he is **حَرَامٌ** [i. e. in the condition of one performing the acts of the **حَجَّ** or of the **عَمْرَةَ**], (K, TA,) not having accomplished his **عَمْرَةَ**, (TA,) he shall remain **حَرَامٌ** until [this time] next year:” and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekkeh, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA;) and this saying became a prov., as is related in the M: (TA:) or it was the name of a certain man, (§, K, TA,) of the Amalekites, (§, TA,) who made a sudden attack upon a people, and exterminated them; (§, K, TA;) and the time became called in relation to him. (§, TA.) [See also art. **صَك**.]

**عَمَاءَةٌ**, (K, TA,) or **عَمَاءٌ**, (CK, and so in my MS. copy of the K,) and **عَمَائَةٌ**, and **عَمِيَّةٌ**, and **عَمِيَّةٌ**, + *Error*: and *† persistence*; or *con-*

tention, or litigation, or wrangling; or persistence in contention or litigation or wrangling; syn. نَجَاحٌ (K, TA); in that which is false or vain or futile: (TA:) [or the last but one, or the last, signifies + ignorance; for] فِيمَا عَمِيَتْهُمُ or عَمِيَتْهُمْ (accord. to different copies of the S) means *In them is their ignorance.* (S.) [See also عَمِيَتْهُمُ, and عَمِيَتْهُمُ.] — For the first (عَمَاءُ), see also عَمَاءُ.

عَمَاءُ *A remaining portion of the darkness of night.* (TA.) — [And *Dimness of the eyes from tears*: so, accord. to Freytag, in the *Deewán* of the Hudhalees.] — See also عَمَاءُ. — And see عَمَاءُ.

عَمِيَةٌ: see عَمَاءُ, in two places. — Also *i. q.* دَعْوَةُ عَمِيَاءُ [i. e., app., دَعْوَةُ عَمِيَاءُ, meaning + *An obscure claim to relationship.*] (TA.)

عَمِيَةٌ: see عَمَاءُ, in two places.

عَمِيٌّ is a compound of عَن and مَا.

تَرَكْنَاهُمْ فِي عَمِيٍّ (S, K), or تَرَكْنَاهُمْ فِي عَمِيٍّ (so in some copies of the S, [thus in one of my copies,]) + *We left them at the point of death.* (S, K.) — See also عَمِيٍّ.

عَمِيٍّ, of the measure فَعِيلِي, *i. q.* فِتْنَةٌ [i. e. + *Trial, or probation; punishment; slaughter; civil war; conflict and faction, or sedition; &c.*] (Mz, 40th نوع.) [See also the next paragraph.] — [In the TA, عَمِيَاءُ, evidently a mistranscription for عَمِيٍّ, is expl. as having the second of the meanings assigned above to عَمَاءُ &c., i. e. + *Persistence; or contention, &c.*] — قَتِيلٌ عَمِيٍّ (Mz ubi suprâ, and K), [in the CK, erroneously, عَمِيٍّ, and in the TA قَتِيلٌ عَمِيٍّ,] the latter word of the measure فَعِيلِي, (Mz, TA,) like رَمِيٍّ (K, TA, [in the CK like رَمِيٍّ,]) and خَصِيصِي (TA,) means + *A slain person whose slayer is not known.* (Mz, K, TA.) The predicament of him who has been so slain is like that of the slain unintentionally; the bloodwit being obligatory in his case [on his عَاقِلَةٌ, *q. v. voce عَاقِلٌ.*] (TA.)

فَعِيلَةٌ and عَمِيَّةٌ (K, TA,) of the measure فَعِيلَةٌ from العَمِيِّ, (TA,) *Pride; or self-magnification; or error; or deviation from that which is right.* (K, TA. [See also عَمَاءُ, and عَمِيٍّ.]) Hence, in a trad., مَنْ قُتِلَ تَحْتَ رَايَةِ عَمِيَّةٍ [Whoso has been slain under a banner of pride, &c.,] i. e. in فِتْنَةٌ [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

عَامِرٌ *One who does not see his road, or way.* (TA.) — عَامِيَّةٌ, applied to a land (أَرْضٌ): see أَعْمَى. — Also, [thus applied,] *Of which the traces are becoming [or become] effaced, or obliterated.* (TA.) — See also عَمَاءُ, in three places. — Applied to a woman, (TA,) عَامِيَّةٌ signifies بَغَاءَةٌ (K, TA,) [a strange epithet,] meaning

+ *Having very little milk.* (TK.) — Applied to a man, عَامِرٌ signifies also رَاِمٌ [i. e. *Casting, &c.*] (TA.)

أَعْمَى (S, Mṣb, K) and عَمْرٌ (K [but see what follows]) *Blind, (S, Mṣb, K,) of both eyes:* (Mṣb, K, \*TA:) fem. of the former عَمِيَّةٌ: (Mṣb, K, TA:) and pl. [masc.] عَمِيٌّ (S, Mṣb, K, TA, but not in the CK) and عَمِيَّانٌ (Mṣb, K, TA, but not in the CK) and عَمَاءُ, as though this last were pl. of عَامِرٌ; (K, TA, but not in the CK;) and the dual of its fem. is عَمِيَّانِ; and its pl. is عَمِيَّانَاتُ: (TA:) the fem. of عَمْرٌ is عَمِيَّةٌ (S, K, TA, [in the CK عَمِيَّةٌ, which is a mistranscription, for it is] of the measure فَعْلَةٌ, (S,) like فَرِحَةٌ, (TA,) and عَمِيَّةٌ (K, TA, but not in the CK,) which is [a contraction] like فَحَدٌ for فَحَدٌ: (TA:) and the pl. masc. is عَمُونٌ. (S, TA.) — And [hence,] + *Blind in respect of the mind:* (K, TA:) [but more commonly] one says, هُوَ عَمْرٌ as meaning

† *He is erring, or one who errs; and أَعْمَى الْقَلْبِ [meaning the same, or blind in respect of the mind]: (Mṣb:) or الْقَلْبُ عَمِيٌّ i. e. + An ignorant man [or a man blind in respect of the mind]; and امْرَأَةٌ عَمِيَّةٌ عَنِ الصَّوَابِ [a woman ignorant of, or blind to, that which is right], and عَمِيَّةٌ الْقَلْبِ [like عَمِيٌّ as applied to a man]. (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى accord. to Er-Râghib, the former [أَعْمَى] is a part. n. and the second is like it; (TA;) and the meaning is, *And whoso is in this state of existence blind in respect of the mind, not seeing his right course, he will be in the other blind with respect to the way of safety:* (Bd:) or, as some say, the second is what is termed أَفْعَلٌ تَفْضِيلٌ, the complement of which is expressed by means of مَنْ, [meaning *more blind &c.*,] and therefore AA and Yaḥkoob did not pronounce it with الإِمَالَةَ, as not being like the first, (Bd, TA,\*) which is subject to الإِمَالَةَ because its ا [written عى] becomes [really] عى in the dual: but Hamzeh and Ks and Aboo-Bekr pronounced both with الإِمَالَةَ. (Bd.) —*

الأَعْمِيَّانُ means + *The torrent and the fire of a burning house or the like;* (K, TA;) because of the perplexity that befalls him whom they befall; or because, when they occur, they spare not a place, nor avoid anything; like the أَعْمَى [or blind], who knows not where he is travelling, so that he goes whither his leg conveys him: (TA:) or *the torrent and the night:* (K:) or *the torrent,* (S, K,) or *the tumultuous torrent,* (TA,) and *the camel excited by lust.* (S, K, TA.) — And الأَمْرُ الأَعْمَى + *The case [such as that] of partisanship (العصبيَّة) whereof the manner of proceeding is not distinguishable.* (TA.) — And أَرْضٌ عَمِيَّةٌ and عَامِيَّةٌ, and مَكَانٌ أَعْمَى, + *A land, and a place, in which one will not, or cannot, be directed to his right course.* (TA.) — See also صَكَّةٌ عَمِيَّةٌ — and see عَمِيَّةٌ.

أَعْمَاءُ *Tracts of land in which is no sign of the*

*way, (S, K,) nor any habitation or cultivation, (K,) or nor any trace of habitation or cultivation; (S;) and مَعَامِرٌ signifies the same; (S, K;) this latter being a pl. of which the sing., said by ISd to be unknown to him, should by rule be مَعْمِيَّةٌ [app. مَعْمِيَّةٌ], but it is عَمِيٌّ, deviating from rule; (TA;) or it means مَجَاهِلٌ, and its sing. is مَعْمَاةٌ [i. e. مَعْمَاةٌ] signifying *a place of erring, or wandering from the right way:* (Har p. 85:) in the K, أَعْمَاءُ is also expl. as signifying جَهَالٌ [pl. of جَاهِلٌ], and is said to be [in this sense] pl. of أَعْمَى: but this is a double mistake, for it signifies مَجَاهِلٌ, [like as مَعَامِرٌ is said to do above,] and its sing. is عَمِيٌّ [app. عَمِيٌّ]. (TA.) In the phrase أَعْمَاءُ عَامِيَّةٌ, [in the CK, erroneously, عَامِيَّةٌ,] the latter word is added to give intensiveness to the meaning; i. e., it signifies [Tracts in which is no sign of the way, &c.,] in the utmost degree obscure or dubious: thus it is in the following verse: (TA:) Ru-beh says,*

• وَيَلِدُ عَامِيَّةٌ أَعْمَاؤُهُ  
• كَأَنَّ لَوْنَ أَرْضِهِ سَمَاؤُهُ

[And many a desert, or waterless desert, whereof the tracts in which is no sign of the way are in the utmost degree obscure or dubious, as though the colour of its ground were like that of its sky]: (S, TA:) he means وَيَلِدُ بَدْدٌ. (S.) — Also Tall; applied to men: (IAḡr, K:) pl. of عَامِرٌ, like as أَنْصَارٌ is of نَاصِرٌ. (IAḡr, TA.)

أَعْمَى *Of, or relating to, such as is termed أَعْمَى [q. v.]. (S, TA.)*

مَعْمَاةٌ; and the pl. مَعَامِرٌ: see عَمَاءُ.

مَعْمَى + *A verse [or a saying] of which the meaning is made unapparent, obscure, or covert.* (S, TA.)

المُعْتَمِي The lion. (K.)

عن

1. عَنُّ, aor. = (S, Mgh, Mṣb, K) and عَنَّ, (S, Mṣb, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n. عَنَّ (S, Mṣb, K) and عَنَّ (Mṣb, K) and عَنَّونٌ, the first of which is also [or is properly] a simple subst., (K, [and such, in one sense, it is said to be in the Mṣb, as will be shown in what follows,]) said of an affair, or event, (Mṣb,) or of a thing, (S, \*K,) *It appeared before one:* (K:) [and] *i. q.* عَرَضَ (S, Mgh) and (S, K) اعْتَرَضَ (S, Mṣb, K) [i. e. *it appeared; it showed, presented, or offered, itself: it occurred: and it presented itself, or intervened between a person and an object before him, as an obstacle: it opposed itself*]: and so اعْتَنَّ. (S, K.) [See also عَنَّ, below.] Imra-el-Ḳays says,

• فَعَنَّ لَنَا سِرْبٌ كَانَ نِعَاجَهُ  
• عَذَارَى دَوَارٍ فِي مَلَأَةِ مُذَبَّلٍ

(Mgh, TA,\*) meaning, عَرَضَ, (TA,) i. e. *And there appeared to us a herd of wild oxen, as though the females thereof were virgins making the circuit of Dawár, or Dunár, in long-skirted garments of the kind called مَلَاةٌ; Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to circuit.* (Mgh,\* and EM pp. 46 and 47.) And one says, مَا أَعْرَضَ مَا عَنَ فِي السَّمَاءِ نَجْمٌ [i. e. *I will not do it as long as a star appears in the sky*]. (S.) — And عَنَّ, (Mṣb, TA,) aor. َ, (Mṣb,) inf. n. عَنَّ, (TA,) or this is a simple subst., (Mṣb, TA,) and the inf. n. is عَنَّ, (TA,) *He opposed himself (أَعْتَرَضَ, Mṣb, or تَعَرَضَ, TA) to another (Mṣb) from right and left, (TA,) or from either side of him, (Mṣb,) with an abominable, or evil, action.* (Mṣb, TA.) — And عَنَّ عَنِ الشَّيْءِ, aor. َ, [inf. n., app., عَنَّ] *He turned aside, or away, from the thing.* (Mṣb.) — Hence the saying of the lawyers, عَنَّ عَنِ أَمْرَةٍ دُونَ أُخْرَى [He turned away from one woman, not from another]; meaning *he desired not one woman, but desired another*: thus in the active form: and one may also say عَنَّ i. e. in the passive form [from one or another of the following significations of the trans. verb]. (Mṣb.) For the latter of these, and its var. عَنَّ, see 2. — عَنَّتِ اللَّجَامَ: see 4. — عَنَّ دَابَّتَهُ *He put a rein (عَنَّان) to his beast.* (TA.) And عَنَّتِ الْفَرَسَ, (S, Mṣb, K,) aor. َ; (Mṣb;) in the M [عَنَّتِ] with tesh-deed; (TA;) *I withheld the horse by means of his عَنَّان [or rein];* (S, Mṣb, K;) as also عَنَّتُهُ: (K:) or عَنَّتِ الْفَرَسَ signifies *I put a rein to the horse*: (Mṣb:) and it is said in the T that عَنَّ الْفَارِسَ means *the horseman drew, or pulled, the rein of his beast, to turn him back, or away, from his course.* (TA.) — And عَنَّتُهُ, (Mṣb,) and عَنَّ, (Mgh,) *I confined him, (Mṣb,) and he was confined, (Mgh,) in the عَنَّة i. e. the enclosure (Mgh, Mṣb) of the camels.* (Mgh.) — عَنَّتِ فَلَانًا *I reviled such a one; vilified him; or gave a bad name to him.* (K.) — See also Q. Q. 1.

2. عَنَّتِ اللَّجَامَ: see 4. — عَنَّتِ الْفَرَسَ: see 1, last quarter. — [Hence, perhaps,] عَنَّ عَنِ أَمْرَاتِهِ, (S, Mṣb, K,) inf. n. تَعَنَّ, (Mṣb,) which see also voce عَنَّ, former half, in two places, *He was pronounced by the judge (S, Mṣb, K) to be incapacitated from going in to his wife, (Mṣb, K,) or to have no desire for his wife: or to be withheld from her by enchantment, or fascination*: (S, Mṣb, K;) and عَنَّ signifies the same; as also عَنَّ, (K, TA,) and عَنَّ; and عَنَّ. (TA.) [Thus in the supplement to this art. in the TA; but it seems that the last of these verbs may be a mistranscription for عَنَّ, as this verb is there omitted, though the other verbs are mentioned, and followed by the part. ns. مَعَنَّ and مَعَنَّ, and مَعَنَّ, but not مَعَنَّ.] — التَّعَنَّ also signifies *The confining in a deep مَطْبَق [or subterra-*

*nean prison].* (TA.) — And عَنَّتِ شَعْرَهَا, said of a woman, means *شَكَلَتْ بَعْضَهُ بَعْضٌ [i. e. She plaited together two locks of her hair, of the fore part of her head, on the right and left, and then bound them with her other pendent locks or plaits].* (TA.) — See also Q. Q. 1.

3. المَعَانَةُ and العَنَّانُ signify المَعَارَضَةُ, (S, Mṣb, K, TA,) as inf. ns. of عَنَّ [meaning *He did like as he (the latter) did: or he opposed him, being opposed by him*]. (TA.) See, below, شَرِكَةٌ العَنَّانِ: and also عَنَّانَكَ.

4. أَعَنَّ [i. q. تَعَرَضَ]. One says, أَعَنَّتُ بَعْضَهُ مَا أَدْرِي مَا هِيَ [i. e. *I addressed, applied, or directed, myself to a thing (تَعَرَضْتُ لِشَيْءٍ) not knowing what it was.* (S, K.) — And أَعَنَّتُهُ لَكَذَا *I exposed him, or caused him to become exposed, (عَرَضْتُهُ) to such a thing; and I turned him to it, or towards it.* (S.) — أَعَنَّتِ اللَّجَامَ *I put a rein (عَنَّان) to the bit;* (S, K;) as also عَنَّتُهُ, (S, K,) inf. n. تَعَنَّ; (S;) and عَنَّتُهُ. (K.) — See also 1, last quarter, in three places. — أَعَنَّ عَنِ أَمْرَاتِهِ: see 2.

5. تَعَنَّ *He (a man) abstained from women without his being incapacitated from going in to them, because of blood-revenge that he sought.* (TA.)

8. اعْتَنَّ مَا اعْتَنَّ: see 1, first sentence. — اعْتَنَّ عِنْدَهُمْ *He became acquainted with their state, or case.* (K.) — اعْتَنَّ: see 2.

R. Q. 1. عَنَّتُهُ [an inf. n. of which the verb is عَنَّ] *The substituting of ع for َ; [for instance,] saying عَنَّ in the place of أَنْ: a practice of [the tribe of] Temeem: (S, K:) or, accord. to Fr, it is of the dial. of Kureysh and of those in their neighbourhood, and of Temeem and Keys and Asad and those in their neighbourhood: they change the أ of أَنْ, with fet-ḥ, into ع; but not when it is with kesr. (TA.) [See two instances in art. عَنَّ, conj. 8.] — Hence, عَنَّتِ الْمُحَدِّثِينَ [i. e. *The saying of the relaters of traditions*] فَلَانٌ عَنَّ فَلَانٌ, suppressing the word رَوَى or حَدَّثَ or سَمِعَ: but this is said to be post-classical. (TA.)*

Q. Q. 1. عَنَّوْنَ الْكِتَابَ *He put a superscription, or title, (عَنَّوَان) to the book, or writing;* (S,\* Mṣb;) or *he wrote the عَنَّوَان of the book, or writing;* (K;) like عَلَوْتُهُ; (TA;) and عَنَّتُهُ, (S, K, TA,) aor. َ, inf. n. عَنَّ, (TA,) signifies the same; as also عَنَّتُهُ, (S, K, TA,) inf. n. تَعَنَّ, mentioned by Lḥ; (TA;) and عَنَّاهُ, (S, K, TA,) formed by changing one of the نون [of عَنَّ] into ي. (S, TA.) [See also Q. Q. 1 in art. عَنَّو.]

عَنَّ is used in three manners: — First, it is a prep.: and as such it has ten meanings. (Mugh-

nee, K.) — (1) It denotes transition; (Mṣb, Mughnee, K;) either sensibly or virtually; (Mṣb;) and the Basrees have mentioned no other meaning than this: (Mughnee:) or, as Sb expresses it, (Mṣb,) it denotes what has passed [or rather it denotes passage] from the thing [that is mentioned immediately after it]: (S, Mṣb:) Er-Rághib says that it necessarily denotes transition from that to the mention of which it is prefixed: and the grammarians say that it is applied to denote what has passed and become remote from thee. (TA.) Thus in the saying, سَافَرْتُ عَنِ الْبَلَدِ [I journeyed from the country, or town]. (Mughnee, K.)\* And in رَغِبْتُ عَنِ كَذَا [I abstained from such a thing; and hence, I did not desire, or wish for, such a thing]. (Mughnee.) And رَمَيْتُ عَنِ الْقَوْسِ [I shot an arrow, or arrows, from the bow]; (S, Mughnee;) because by means of the bow one projects his arrow from the bow, and makes it to pass therefrom: (S:) but another meaning of this will be mentioned in what follows. (Mughnee.) And أَطْعَمْتُهُ عَنِ جُوعٍ [I fed him so as to free him from hunger]; (S, Mṣb;) making hunger to be quitted, and passed from: (S,\* Mṣb:) and in this case, مِنْ is used in its place, (S, TA,) as in the Kur cvi. 3; (TA;) or the meaning in this instance is, *because of hunger.* (Jel.) And جَلَسْتُ عَنِ يَمِينِهِ, [as though] meaning *I sat passing away from the place of his right side, in sitting, to another place [adjacent thereto: but see another explanation near the end of the paragraph].* (Mṣb.) And تَوَجَّعْتُ عَنِّي and انْصَرَفْتُ عَنِّي [Turn thou, or go thou, away, or aside, from me]. (TA.) And أَخَذْتُ الْعِلْمَ عَنَّهُ *I understood, or became acquainted with, [or acquired,] knowledge, or science, from him; as though the understanding passed from him.* (Mṣb.) [And similar to this is the phrase رَوَى عَنِ فَلَانٍ, for which عَنَّ فَلَانٍ alone (the verb being understood) is often used, *He related a tradition or traditions &c. as learned, or heard, or received, from such a one, or on the authority of such a one.* In many other phrases also, some of which will be mentioned in treating of عَنَّ as syn. with مِنْ, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, دَفَعَ عَنَّهُ دَافِعٌ *He repelled from him; and hence, he defended him:* (see art. دَفَعَ:) and رَمَى عَنَّهُمْ *He shot in defence of them:* (see an ex. in a verse cited voce مَعْبُودُ:) and عَنَّه is sometimes used for دَفَعًا عَنَّهُ; as in the phrase قَاتَلْتُ عَنَّهُ *I fought in defence of him; i. e., repelling from him.* But the instances of this and other usages of عَنَّ, exclusive of those mentioned in this paragraph, depending upon verbs or part. ns. expressed or obviously understood, are far too numerous to be here collected: many of these will be found among the explanations of words with which they occur.] — (2) It denotes a compensation; or something given, or received, or put, or done, instead, or in lieu, of another thing. (Mughnee, K.) Thus in the saying [in the Kur ii. 45], وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

ye a day wherein a soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or shall not make satisfaction for a soul at all; accord. to the latter rendering, شيئا being put in the accus. case after the manner of an inf. n.]. (Mughnee, K.)\* And in the saying in a trad., (Mughnee, K.)\* And in the saying in a trad., [Fast thou for, or in lieu of, thy mother]. (Mughnee.) — (3) It denotes superiority (الاستغلاء [as used tropically]); (Mughnee, K.) i. e. as *syn. with* عَلِيٌّ. (Mughnee.) Thus in the saying of Dhu-l-Iṣba' El-Adwānee,

- لِأَبْنِ أُمِّكَ لَا أَفْضَلْتَ فِي حَسَبِ
- عَنِّي وَلَا أَنْتَ دَيَانِي فَتَحْزُونِي

(S, Mughnee,) i. e. *To God be attributed the excellence of the son of thy paternal uncle (the meaning being لَلَّهِ دَرَابْنُ عَمِّكَ, thou hast not become possessed of superiority, in grounds of pretension to respect or honour, above me, or over me, (عَلِيٌّ), nor art thou my governor that thou shouldst rule me; for the well-known mode is to say أَفْضَلْتَ عَلَيْهِ. (Mughnee.) [Thus too in the phrases تَعَاظَرَ عَنْهُ and تَعَطَّرَ عَنْهُ (expl. in art. عظم), and in the phrase تَجَالَ عَنْهُ (expl. in art. جل), and the like.] And thus it has been said to be used in the phrase [in the Kur xxxviii. 31], إِنِّي أَحْبَبْتُ حَبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي meaning [i. e. Verily I have preferred the love of good things above, or to, the remembrance, or praise, of my Lord]: but it is also said that it is here used in its proper manner, as dependent upon a denotative of state suppressed; the meaning being, مَنْصَرِفًا عَنْ ذِكْرِ رَبِّي [i. e. turning away from the remembrance, &c.]: and AO is related to have said that أَحْبَبْتُ is from أَحَبَّ، البعير، signifying “the camel lay down and did not become roused;” and that the meaning is, *I have become withheld by the love of good things from the remembrance, &c.* (Mughnee.) And it is [said to be] used as denoting superiority or the like in the saying [in the Kur xlvi. last verse], عَلِيٌّ نَفْسِهِ [as though the meaning were *He is niggardly only to himself* (عَلِيٌّ نَفْسِهِ), for عَلِيٌّ is considered in this case as importing an ideal superiority); but the phrase may be better rendered, agreeably with the proper, or primary, signification of عَنْ، *he withholds, with niggardliness, only from himself*; as is indicated by Bḍ]. (Mughnee, K.) — (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115], وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56], وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ [And we are not, or will not be, relinquishers of our gods because of thy saying]: or the meaning may be, *we do not, or will not, relinquish our gods, turning away (صَادِرِينَ), as a denotative of state relating to the pronoun [implied] in تَارِكِي, from thy saying; and this is the opinion of Z. (Mughnee.) [See also an ex. voce دَنَنْ، last sentence.] —**

(5) It is *syn. with* بَعْدَ. (S, Mughnee, K.) Thus in the saying [in the Kur xxiii. 42], عَمَّا قَلِيلٍ بَعْدَ نَادِمِينَ, (Mughnee, K.) meaning بَعْدَ قَلِيلٍ [i. e. *After a little while, they will assuredly become repentant*]. (TA.) And in the phrase [in the Kur lxxxiv. 19], تَرَكْبُنْ طَبَقًا عَنْ طَبَقٍ, [expl. in art. طبق], meaning بَعْدَ حَالَةٍ. (Mughnee.) And in the saying,

- وَمَنْهَلٍ وَرَدَّتْهُ عَنْ مَنْهَلٍ
- [And to many a watering-place have I come after a watering-place]. (Mughnee.) And in the saying of El-Hārith Ibn-'Obād,

- قَرَيْتَا مَرَبَطَ النَّعَامَةِ مِنِّي
- نَقَحَتْ حَرْبٌ وَائِلٌ عَنْ حِيَالِ

(S,\* TA,) meaning بَعْدَ حِيَالٍ [i. e. *Make ye two to be near to me the place of the tying of En-Na'ameh (the name of a horse of the poet): the war of Wā'il has become pregnant after failing to be pregnant during a year, or years*]. (TA.) And in the saying of Et-Tirimmāh,

- سَعَلُكُمْ كَلْبُهُمْ أَتَى مِسْنٌ
- إِذَا دَفَعُوا عِنَانًا عَنْ عِنَانِ ۖ

i. e. [All of them shall know that I am of full age, when they press forward] heat after heat. (TA.) — (6) It denotes the meaning of the preposition فِي. (Mughnee, K.) Thus in the saying,

- وَلَا تَكُ عَنْ حِمْلِ الرِّبَاعَةِ وَإِنِّي

[And be not thou remiss in bearing the responsibility of the obligation that thou takest upon thyself]; as is shown by the phrase, [in the Kur xx. 44], وَلَا تَنِيَا فِي ذِكْرِي, (Mughnee, K.) so it is said; but it seems that the meaning of وَتَى is, “he passed from such a thing, not entering upon it;” and وَتَى فِيهِ, “he entered upon it but was remiss, or languid;” by الرِّبَاعَةِ is meant *the payment of a bloodwit or the like*. (Mughnee.) — (7) It is *syn. with* مِنْ. (Mughnee, K.) Thus in the saying [in the Kur xlii. 24], وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ [And He is he who accepts repentance from his servants]. (AO, Mughnee, K.) Az mentions among the cases in which there is a difference between مِنْ and عَنْ، that the former has adjoined to it a noun signifying what is near; and the latter, [one signifying] what is remote; as in one's saying مِنْ فُلَانٍ حَدِيثًا [I heard from such a one a narrative], and حَدَّثَنِي عَنْ فُلَانٍ حَدِيثًا [He related to me a narrative from such a one, a phrase similar to رَوَى عَنْ فُلَانٍ, mentioned among exs. of the first meaning of عَنْ]: accord. to Aṣ, one says, حَدَّثَنِي فُلَانٌ مِنْ فُلَانٍ, meaning عَنْهُ [i. e. *Such a one related to me from such a one*]; and مِنْ فُلَانٍ [I became diverted from such a one so as to forget him]: accord. to Ks, one says مِنْكَ لَيْثٌ عَنْهُ only: and هَذَا جَاءَ عَنْكَ as meaning مِنْكَ [i. e. *From thee came this*]. (TA.) — (8) It is

*syn. with* ب. (Mughnee, K.) Thus [it is said to be used] in the phrase [in the Kur liii. 3], وَمَا يَنْطِقُ عَنِ الْهَوَى [Nor does he speak with the desire of self-gratification]: (Mughnee, K.) but it seems that it is here used in its proper [or primary] sense; and that the meaning is, وَمَا يَصْدُرُ قَوْلُهُ عَنْ هَوَى [nor does his speech proceed from desire of self-gratification; so the phrase may be well rendered, *nor does he speak from the desire &c.*]. (Mughnee.) One says also, وَأَجَابُوا عَنْ بَوَاءٍ وَاحِدٍ, meaning [i. e. *They replied with one reply*]. (T, S, O, K, all in art, بَوَاءٌ.) And جَاءُوا عَنْ آخِرِهِمْ [They came with the last of them; عَنْ being here *syn. with* ب; meaning *they came all, without exception*]. (A in art. آخِرُ.) [And in like manner, قَتَلُوهُمْ عَنْ آخِرِهِمْ, *They slew them with the last of them; meaning they slew them all, without exception.*] — (9) It denotes the using a thing as an aid or instrument. (Mughnee, K.) Thus in the saying, رَمَيْتُ عَنِ الْقَوْسِ [I shot with, or by means of, the bow], accord. to Ibn-Málik; (Mughnee, K.) because one says also, رَمَيْتُ بِالْقَوْسِ; both mentioned by Fr. (Mughnee.) [Another explanation of this phrase has been mentioned before.] — (10) It is redundant, to compensate for another [عَنْ] suppressed (Mughnee, K.) Thus in the saying,

- أَتَجَزَعُ إِنْ نَفَسَ أَتَاهَا حِمَامُهَا
- قَبْلًا أَلْتِي عَنْ بَيْنِ جَنْبَيْكَ تَدْفَعُ

[Art thou impatient if the decreed event of death befall a soul? but why wilt not thou repel from, i. e. defend, that which is between thy two sides?]; (Mughnee, K.) the meaning being, تَدْفَعُ عَنْ بَيْنِ جَنْبَيْكَ; (IJ, Mughnee;) عَنْ being suppressed before the conjunct noun [التى], and added after it. (Mughnee, K.) And sometimes it is redundant without compensation, when conjoined with a pronoun: AZ says that the Arabs make عَنْكَ redundant in the phrase خُذْ ذَا عَنْكَ [meaning *Take thou, or receive thou, this*]: (TA:) [but خُذْ عَنْكَ is expl. in the S and L, in art. اخذ, as meaning خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشُّكَّ وَالْهَرَاءَ and أَنْفَذْ عَنْكَ, occurring in a trad., is expl. as meaning دَعْهُ [i. e. *Leave thou it*]: (TA:) or this means *go thou from thy place; pass thou from it*. (L in art. نفذ.) [See also the last ex. in this paragraph.] — The second manner of using it is, as a particle of the kind called مَصْدَرِيٌّ, [combining with an aor. following it to form an equivalent to an inf. n.,] as is done by the tribe of Temeem, (Mughnee, K.)\* in what is termed their عَنَّعَةٌ: (K: [see R. Q. 1:] they use it in the place of أَنْ; (S, Mughnee;) saying, أَنْ تَفْعَلَ, (Mughnee, K.) for أَعْجَبَنِي عَنْ تَفْعَلَ [meaning *Thy doing such a thing pleased me*]. (Mughnee.) Dhu-Rummeh says,

- أَعْنُ تَرَسَمْتُ مِنْ حُرُوقَاءَ مَنَزَلَةٌ
- مَاءَ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُورٌ

[Is thy having looked upon the traces of a place of

abiding of thy beloved *Kharkà* the cause that the water of excessive love is shed from thine eyes?]. (S, Mughnee.) And thus they do in the case of **أَشْهَدُ عَنْ مُحَمَّدًا رَسُولَ اللَّهِ**; saying, **أَشْهَدُ عَنْ مُحَمَّدًا رَسُولَ اللَّهِ** [I acknowledge, or declare, or testify, that Mohamammad is the apostle of God]. (Mughnee.) — The third manner of using it is, as a noun, in the sense of **جَانِب**, (Mughnee, K,\*) or **نَاحِيَة**: (S:) and this is said to be in three cases. (Mughnee.) — (1) It is when **مِنْ** is prefixed to it; and this is of frequent occurrence: (Mughnee:) as in the saying,

- \* **وَلَقَدْ أَرَانِي لِلرِّمَاحِ دَرِيَّةً**
- \* **مِنْ عَن يَمِينِي مَرَّةً وَأَمَامِي**

[And verily I see me to be like a ring for the spears to be aimed at, from the side of my right hand at one time, and from before me at another time]: (Mughnee, K,\*) and in the saying, **جِئْتُ مِنْ عَن يَمِينِهِ** I came from the side of his right hand. (S.) In the opinion of Ibn-Málik, **مِنْ** prefixed to **عَن** is redundant; but accord. to others, it is used [as expl. above,] to denote the beginning of a space between two limits: these say that **فِي جَانِبِ يَمِينِهِ عَن قَعْدَتِهِ** means **فِي جَانِبِ يَمِينِهِ** [i. e. I sat in the side of his right hand], either closely or otherwise; but if you say **مِنْ** [before **عَن**], the sitting is particularized as being close to the first part of the lateral space. (Mughnee.) — (2) It is also when **عَلَى** is prefixed to it: (Mughnee:) thus in the saying,

- \* **عَلَى عَن يَمِينِي مَرَّتِ الطَّيْرُ سَنَحًا**

[On, or over, the side of my right hand, the birds passed along turning the right side towards me, or turning the left side towards me; the last word being a pl., accord. to analogy, of **سَانِح**, which is used in two opposite senses]: (Mughnee, K:) but this usage is extraordinary; no other instance of it than that here cited having been preserved. (Mughnee.) — (3) It is also when what is governed by it in the gen. case and the agent of the verb in connection with it are two pronouns having one application: so says Akh: as in the saying of Imra-el-Kays,

- \* **دَعَّ عَنْكَ نَهَابٌ صِيحٌ فِي حَجَرَاتِهِ**

[or **فَدَعَّ عَنْكَ**: see the entire verse cited and expl. in art. **حَجَر**]: but it is shown to be not a noun in such a case by this, that **جَانِب** may not take its place [unless used in a tropical sense]. (Mughnee. [See what has been said above, that **عَنْكَ** in a phrase of this kind is held to be redundant.])

**عَن** for **أَنَّ**: see the next preceding paragraph, last quarter.

**إِنَّهُ يَأْخُذُ فِي كُلِّ عَنٍ**. — **أَعْتَانَ عَن**: see the same as **فِي كُلِّ فَنٍ** [i. e. Verily he enters upon every mode, or manner, of speech or the like]; and so **فِي كُلِّ سَنٍ**. (TA.)

**عَنَة**: see what next follows.

**عَنَة** The presenting, or opposing, oneself, with

meddling, or impertinent, speech; with speech respecting that which does not concern him; (Mṣb, TA;) as also **عَنَة**, with fet-h, (Mṣb,) or **عَنَة**, with kesr. (TA.) — **أَعْطَيْتُهُ عَيْنَ عَنَة**, (S,) or **عَيْنَ عَنَة**, imperfectly decl., and sometimes **عَيْنَ عَنَة**, (K,) means I gave to him distinguishing him particularly from among his companions: (S, K:) from **عَن** signifying “the presenting, or opposing, oneself.” (TA.) And one says, **رَأَيْتُهُ عَيْنَ عَنَة**, (S) or **عَنَة** (K) I saw him just now, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him. (S, TA.) And **مَا أَغْنَتْ بَعْنَة مَا هِيَ**: see 4. (S, K.) — It is also the subst. from **عَنَّ** [i. e. a subst. signifying The state of being pronounced by the judge to be incapacitated from going in to his wife, or to have no desire for his wife: or of being withheld from her by enchantment, or fascination]: (S, Mṣb, K:) or incapacity to go in to women: (Mgh, Mṣb:) or undesirousness of women: (Mṣb:) a word used in this sense by the lawyers; (Mgh, Mṣb;) who say, **بِهَ عَنَة**: (Mṣb:) but it is declared to be a low word, not allowable; (Mgh, Mṣb;) instead of which one should say **تَعْنِين**, (Mgh,) or, accord. to Th and others, **عَنَّ**, and **عَنَة**, and accord. to the Bári', **عَنَة**: (Mṣb:) [i. e.] **عَنَة** signifies undesirousness of women: (S:) or, as also **عَنَة**, and **عَنَة**, and **تَعْنِين**, and **عَنَة**, (K,) and **عَنَة**, (TA,) it signifies thus, or non-performance of the act of going in to women, by reason of impotence. (K, TA.) — Also An enclosure (S, Mgh, Mṣb, K) made of wood, (S, Mṣb, K, TA,) or of trees, (TA,) for camels, (S, Mgh, K,\*) or for camels and horses, (Mṣb,) or for camels and sheep or goats, to be confined therein: (TA:) or an enclosure at the door of a man, in which are his camels and his sheep or goats: (Th, TA:) pl. **عَنَّ** (S, K) and **عَنَّان**. (K.) **لَا يَجْتَمِعُ اثْنَانِ فِي عَنَة**. (K.) [Two (app. meaning stallion-camels) will not be together in an enclosure for camels] is one of their sayings. (TA.) And one says, **كَالْمَهْدَرِ فِي الْعَنَة** Like the brayer (meaning the braying stallion-camel) in the enclosure of trees, in which the stallion-camel is sometimes confined to prevent him from covering; such a stallion being hence termed **مُعْتَى**, originally **مُعْتَن**: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. **هَدَرَ**) raising a cry and clamour, (S, K,) or threatening, (TA,) who does not make his saying, or action, to have effect; (S,\* Meyd, K;) like the camel that is so confined, prevented from covering, and brays. (S, K.) — It is also said, by El-Bushtee and in the K, to signify A rope; and in a verse of El-Ashà, in which he mentions flesh-meat as put upon the **عَنَّ**, this last word has been expl. as meaning ropes which are stretched, and upon which is thrown the flesh-meat that is cut into strips, or oblong pieces, and dried in the sun: but Az says that the right meaning is, the enclosures for camels; that he

had seen such enclosures in the desert, thus called because facing the direction whence blows the north wind, to protect the camels from the cold of that wind; and that he had seen the people spread the flesh-meat cut into strips, or oblong pieces, and dried in the sun, upon them: he thinks that the word was expl. as meaning ropes by one who had seen the poor of the sacred territory extending ropes in Minè, and putting upon them the flesh of the victims of sacrifice that had been given to them. (TA.) — Also A booth by means of which one shades himself, made of panic grass (**ثَمَام**) or [probably a mistake for and] branches of trees. (IB, TA.) — And Reeds, or plants or herbage, which a man collects, to give, as fodder, to his sheep or goats: one says, **جَاءَ بَعْنَة** [He came with, or brought, a great collection of reeds, &c.]. (TA.) And one says, **كُنَّا فِي عَنَة**, and **عَنَة**, and **عَنَة**, i. e. We were in abundant herbage. (TA.) — Also The **وَقْدَان** (thus [correctly, as will be shown by an explanation in what follows, confirmed by an ex. from a poet,] in more than one of the copies of the K, in the **وَقْدَان** CK, in the copy of the K followed in the TA **وَقْدَان**, and in the L **وَقْدَان**) of the cooking-pot: (K, TA:) MF read **وَقْدَان**, and conjecturally, and from analogy, supposed it [to be **وَقْدَان** and] to mean **غَلَبَان**; but the word is arabicized from the Pers. **ديگدان**, [correctly **ديگدان**, pronounced *dēgdān*,] a name for the thing upon which the cooking-pot is set up; and thus it [i. e. **عَنَة**] is expl. in the M and other lexicons [among which may be mentioned the L]: hence the saying of a poet,

- \* **عَفَّتْ غَيْرُ أُنَاءٍ وَمَنْصَبِ عَنَة**
- \* **وَأُورِقَ مِنْ تَحْتِ الْخَصَاصَةِ هَامِدٍ**

[It (the **دار**, or place of abode,) was effaced, save trenches dug around the tents to keep off the torrent, and the place of the setting-up of the support of the cooking-pot, and ashes beneath the space between the three stones that formed that support, in a state of extinction]. (TA.)

**عَنَة**: see the next preceding paragraph, first sentence.

**عَنَّ** is a subst. [as well as an inf. n.] of **عَن**; (Mṣb, K, TA;) [as such,] **عَنَّ** [used as a simple subst., meaning Opposition]; (K,\* TA;) as also **عَنَّان**: (K, TA:) or opposition of oneself to another, from either side of him, with an abominable, or evil, action. (Mṣb.) El-Hārith Ibn-Hillizeh says,

- \* **عَنَّا بَاطِلًا وَظُلْمًا كَمَا يُع**
- \* **تَرَعَنَ حَجْرَةَ الرَّبِيبِ الظُّبَاءِ**

(TA,) meaning In wrong opposition, (**اعْتَرَاضًا**) [and injurious conduct], like as when gazelles are sacrificed [in fulfilment of a vow] for what is due on the part of the flock of sheep, or herd of goats. (EM p. 281.) And it is said in a trad., **بَرَرْنَا إِلَيْكَ مِنَ الْوَكْنِ وَالْعَنَّ**, i. e. [We are clear, to thee,] of the idol (**الصَّنَمِ**) and opposition

(الإعتراض); as though saying, of associating another with God and of wrongdoing: or, as some say, the meaning [of the last word] in this case is *disagreement*, or *opposition*, or *contravention*, (الباطل), and that which is wrong (الباطل).

(TA.) And in another trad., دَهَمَتْهُ الْمَنِيَّةُ فِي عَيْنٍ جَمَاحِهِ [Death came upon him suddenly in the opposition of his heedless, or inconsiderate, course].

(TA.) [There expl. only by the words هُوَ مَا لَيْسَ بِقَصْدٍ.] And one says, هُوَ لَكَ بَيْنَ الْأُوبِ وَالْعَيْنِ, meaning [He is to thee in a state] between obedience and disobedience. (TA.) وَرَهَاءَ الْعَيْنِ, a phrase used by a poet, means [A woman foolish in] opposing herself, or intervening, in every discourse. (TA.) And الْعَيْنُ signifies also [particularly] *Death's opposing itself, and preceding*: (TA, JM:) occurring in a trad. of Sateeh [the Diviner]. (TA.) — See also عَيْنٌ, near the middle of the paragraph. — Also The place in which a person, or thing, presents, or opposes, himself, or itself. (TA.) — See also أَعْيُنٌ. — And see عُنَّةٌ, former half.

عُنَانٌ *Clouds*: (S, Mṣb, K:) or, accord. to some, *clouds appearing, or presenting themselves, or extending sideways, in the horizon*; as also سَحَابٌ عَانٌ: (TA:) such as retain the water: (K:) one whereof is termed عُنَانَةٌ (S, Mṣb, K,) and عَانَةٌ (S). — And عُنَانُ السَّمَاءِ (Mgh, MF, TA,) in the K said to be عُنَانٌ, with kesr, but the former is the right, (MF, TA,) *The lofty region of the sky*: (Mgh:) or *what appears, of the sky, to one looking at it*. (K. [See also أَعْيَانٌ.]) — And عُنَانُ الدَّارِ, likewise with fet-ḥ, accord. to the K عُنَانٌ, with kesr, which is wrong, (TA,) *The side of the house*, (K, TA,) that appears to one. (TA.)

عُنَانٌ: see عُنْنٌ, in two places. — Also an inf. n. of عُنْنٌ [q. v.]. (TA.) — And *A certain appertenance of a horse or the like*; (S, Mṣb;) [i. e. the rein;] *the strap of the bridle, by means of which the horse, or similar beast, is withheld*: (K:) [said to be] so called because it lies over against the mouth, not entering into it, (Mṣb,) or because its two straps lie over against the two sides of the neck of the beast, on the right and left: (TA:) pl. أَعْنَةٌ (S, Mṣb, K) and عُنْنٌ (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered *The bridle*; as in the first of the following phrases.] ثَنَيْتُ عَلَى الْفَرَسِ عُنَانَهُ I put upon the horse his bridle. (TA.) فَرَسٌ قَصِيرُ الْعُنَانِ [A horse short in the rein] implies discommendation, as denoting shortness of the neck: [but] هُوَ قَصِيرُ الْعُنَانِ [said of a man] means قَلِيلُ الْخَيْرِ [i. e. + He is one possessing little, or no, good; or few, or no, good things; or little, or no, goodness]: and إِنَّهُ لَطَوِيلُ الْعُنَانِ [lit. Verily he is one whose rein is long] means, + an exalted person; of great chieftom, or eminence. (TA.) رَجُلٌ طَرَفُ الْعُنَانِ (S, \* K, TA, TK,

in one of my copies of the S طَرَفٌ, and in the other طَرَفٌ, and in copies of the K طَرَفٌ, [but correctly طَرَفٌ, q. v., like كَتَفٌ, as is said in the TK,]) means † *A man light, or active*. (S, K, TA.) فَلَانٌ أَبِي الْعُنَانِ † *Such a one is one who refuses the rein*.

(TA.) ذُو الْعُنَانِ applied to the horse means † *The tractable, or submissive*. (TA.) And عُنَانٌ ذَلٌّ أَيْعُ † *Such a one became submissive*. (TA.)

أَبْعُ مِنْ عُنَانِهِ [in which the first word is written in my original thus, but it has been altered by the copyist, and I doubt not that it is correctly أَرْخُ, the phrase, reading thus, being well known, i. e. *Slacken thou his rein*,] means † *ease thou him, or relieve him*. (TA.) ائْتِنِ عَلَيَّ عُنَانَهُ means *Turn thou back [or bend thou] towards me his rein*. (TA.) جَاءَ ثَانِيًا فِي عُنَانِهِ [thus in my original,

but correctly مَنِ عُنَانِهِ, as in the S in art. نَسِي, i. e. *He came bending a part of his rein, turning from his course*,] means † *he [came having] accomplished the object of his want*. (TA.) مَلَأَ عُنَانٌ دَابَّتَهُ † *He made, or urged, his beast to run vehemently*. (TA.) And [hence, app.,] ائْتَمَرَ عُنَانَهُ † *The utmost of his power, or ability, was accomplished*. (TA.) هُمَا يَجْرِيَانِ فِي عُنَانٍ † *They two are equal in excellence or otherwise*. (TA.) — Also † *A heat; or single run to a goal, or limit*: one says, جَرَى الْفَرَسُ عُنَانًا † *The horse ran a heat*: and كَبَا فِي عُنَانِهِ † *He stumbled in his heat*. (TA.) See also an ex., in a verse of Et-Tirmidh, voce عُنْنٌ, in the middle of the paragraph. And عُنْنٌ signifies the same, i. e. *A heat of a beast*: and also the *beginning of speech*: whence the prov.,

مُعْتَرِضٌ لِعُنْنٍ لَمْ يَعْزِهِ

meaning † *Addressing himself to that which is not of his business* (مَا لَيْسَ مِنْ شَأْنِهِ). (Meyd.) — And *A long rope or cord*. (TA.) — And الْعُنَانُ signifies حَبْلُ الْمَتْنِ [The cord of the portion of the back along which extends the spine; app. meaning the spinal cord, also called medulla spinalis, considered as a single cord]: (K:) [but this consists of two lateral cords, connected together: and therefore, app., it is said that] عُنَانًا مَتْنٌ signifies حَبْلَاهُ [the two cords of the متن]. (S.) — شَرِكَةُ الْعُنَانِ is *The copartnership of two persons in one particular thing*, (S, Mgh, Mṣb, K,) exclusive of the rest of the articles of property of either: (S, Mṣb, \* K:) as though a thing presented itself to them (عَنْ لَهْمَا) S, Mgh, Mṣb) and they bought it (S) and they then became copartners in it: (S, Mgh, Mṣb:) so says ISk: (Mgh:) or it is from the عُنَانُ of the horse, because each assigns to his companion the عُنَانُ of the free management of part of the property: (Mgh, Mṣb:) or because it is allowable for them to differ, like as does the عُنَانُ in the hand of the rider when pulled and when slackened: (Mgh:) or, accord. to Az, it is the case in which each of the

two copartners produces deenars or dirhems, which they mix together, and each gives permission to the other to traffic therewith: and the lawyers differ not in respect of its being lawful; if they gain upon the two sums, the gain being between them; and if they lose, the loss being on the head of each of them [equally]: the partnership of two persons in everything that is in their possession is called شَرِكَةُ الْمَقَاوِضَةِ [q. v.]: (TA:) or it is the case of one's competing with a man in the making of a purchase, and saying to him, "Make me to be a partner with thee;" this being before he [the purchaser] becomes entitled to الغَلَقُ, or العَلَقُ, or العَلَقُ: (K:) [the last word in this explanation, thus written in four different ways in different copies of the K, following the words قَبِلَ أَنْ يَسْتَوْجِبَ, I think to be most probably الغَلَقُ, and to mean irredeemability by the seller, from غَلَقَ الرَّهْنُ:] or it is the case of two persons' being equal in partnership, (Z, Mṣb, K, TA,) in respect of what they contribute of gold or silver; and is from the عُنَانُ of the beast; (TA;) because the عُنَانُ of the beast consists of two equal single pieces: (Z, Mṣb, K, TA:) or it is from الْعُنَانُ as syn. with الْحِجَابَةُ, meaning الْمَعَارَضَةُ; (Mṣb, TA;) because each of them does like as does the other in respect of his property [that he supplies] and in selling and buying. (TA.) See an ex. in a verse cited in art. شَرِكُ, conj. 3. — See also عُنَانٌ, in two places.

عُنُونٌ and عَانٌ † *One who presents, or opposes, himself, with meddling, or impertinent, speech; with speech respecting that which does not concern him*: pl. [of the former agreeably with analogy] عُنُونٌ. (TA.) — And the former, *A beast (دَابَّةٌ) that precedes in journeying, or progress*; (S, K, TA;) that vies with the [other] beasts in journeying, or progress, and precedes them; and applied to a wild ass in this sense. (TA.)

عُنِينٌ *One unable to retain the wind of his belly*. (K.) — See also عُنِينٌ.

عُنَانَةٌ: see عُنَانٌ: — and see also عُنَّةٌ, former half, in two places.

عُنِينَةٌ: see عُنَّةٌ, former half.

عُنَانَاكَ means *The utmost of thy power, or ability, or of thy case*: (S, K:) so in the saying, عُنَانَاكَ أَنْ تَفْعَلَ كَذَا [The utmost of thy power, &c., is, or will be, thy doing such a thing]: (S:) as though from الْحِجَابَةُ; (S, TA;) the case being that thou desirest to do a thing, and an obstacle intervenes in the way to it, preventing thee and withholding thee from it: (TA:) but it is disputed whether it be correctly thus, or عُنَانَاكَ. (IB, TA.)

هُوَ عُنَانٌ عَلَى أَنْفِ الْقَوْمِ *He is wont to precede, or outstrip, the people, or party*. (TA.) — هُوَ عُنَانٌ عَنِ الْخَيْرِ *He is [one who holds back from doing good, or] slow, or tardy, to do good*. (K.)

فُعُولُ الْعُنُونِ, of the measure فُعُولُ, is an intensive

epithet applied to the present world (الدنيا) [as meaning *The offerer of much opposition*]; because it opposes itself to mankind. (TA.)

عَيْن (S, Mgh, Mṣb, \*K, TA,) of the measure مَفْعُول (S,) and فَعِيل in the sense of the measure مَفْعُول (S,) and فَعِيل [thus written in two places in the TA, and written without tesheed in my copy of the Mṣb, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عَيْن is not there mentioned,] of which (i. e. of عَيْن) عَيْن is pl., [which seems to show that عَيْن is not a mistranscription for عَيْن, for فَعْل is a measure of a pl. of many epithets of the measure فَعِيل, as جَدِيدٌ and نَدِيرٌ &c., but not, to my knowledge, of any word of the measure فَعِيل,] (TA.) A man incapable of going in to women; (Mgh, Mṣb;) one who does not go in to women by reason of impotence: (K:) or, as some say, one who has connection with her who is not a virgin, but not with the virgin: (TA:) or a man who is not desirous of women: (S, K:) and مَعْنُونٌ and مَعْنٌ (Mṣb, TA) and مَعْنٌ (TA) signify the same. (Mṣb, TA.) And عَيْنَةٌ signifies A woman not desirous of men: (S, Mṣb, \*TA:) but there is disagreement in respect of the application of the epithet to a woman. (TA.)

عَيْنَةٌ, as a subst.: see عَنَّة, former half, in two places.

عُنُوانٌ and عُنُوانٌ (S, Mṣb, K) and عُنُوانٌ and عُنُوانٌ (S, K,) the first of which is the most chaste, (S,) originally عُنَانٌ (K,) of a book, or writing, (S, Mṣb,) The superscription, or title, thereof: (TK:) what these words denote is thus called because it occurs (يَعْنُ, K, TA, i. e. يَعْرِضُ, TA) in a bordering part thereof: (K, TA:) and they also signify [sometimes, as indicating the nature of the contents,] the preface of a book, or writing. (TK.) And Anything that serves as an indication of another thing is called its عُنُوانٌ. (Mṣb, K.) One says, الظاهر عُنُوانُ الباطن, meaning *The outward state of the man is the indication of the inward state.* (TK.) And one says of a man who speaks obliquely, not plainly, جَعَلَ كَذَا عُنُوانًا, *He made such a thing to be an indication of his want.* (TA.) [See also art. عَنو.]

عُنُوانٌ and عُنُوانٌ: see the next preceding paragraph.

عَيْنَةٌ: see عَنَّة, former half.

عَانٌ and عَانَةٌ: see عَانٌ. — And for the former, see also عُنُونٌ. — Also, the former, *A long mountain* (جبل), (K, TA, in some copies of the K جبل [i. e. rope],) that presents itself in the direction in which one is going, and interrupts his way. (TA.)

أَعْنَانٌ The sides, quarters, tracts, or regions, of anything: (Yoo, TA:) this is the proper signification: (TA:) [hence,] أَعْنَانُ السَّمَاءِ [in one of my copies of the سحاب, but altered from السَّمَاءِ,]

means *The sides, quarters, tracts, or regions, of the sky*: (K:) or *the surfaces thereof, and what present themselves to view of the sides, quarters, tracts, or regions, thereof*; as though pl. of عُنْنٌ (S, TA,) or of عُنْنٌ: (TA:) the vulgar say أَعْنَانُ السَّمَاءِ. (S, TA.) — And [it is said that] أَعْنَانُ الشَّيَاطِينِ means *The natural dispositions of the devils.* (K.) It is said of camels, in a trad., خُلِقَتْ مِنْ أَعْنَانِ الشَّيَاطِينِ [as though meaning *They are created of the natural dispositions of the devils*]: and in another trad., أَعْنَانُ الشَّيَاطِينِ occurs as said [app. by Moḥammad] in answer to a question respecting camels: [but] accord. to IATH, the meaning seems to be, that, by reason of their many evil affections, they are as though they were from the tracts of the devil in respect of their natural dispositions. (TA.)

نَعْنِينَةٌ: see عَنَّة, former half.

مَعْنٌ: see عَيْنٌ.

مَعْنٌ One who enters into that which does not concern him, and interferes in everything; (K;) i. q. عَرِيضٌ مَتِيحٌ (S,) or عَرِيضٌ مَتِيحٌ: (TA: [see these two words:]) fem. with ة. (S, K.) — And An orator, or a preacher; syn. حُطِيبٌ: (S, K:) or an eloquent خطيب. (TA.) — See also the next paragraph.

مَعْنٌ: see عَيْنٌ: — and see also مَعْنَى, in art. مَعْنَى. — مَعْنَةٌ المَعْنَى A girl, or young woman, compact in make; (K, TA;) [as though] compactly twisted like the عِنَان [or rein]: (A, TA:) and مَعْنَةٌ † a woman compact in make, not flabby in the belly. (TA.) — See also عَنَّة, near the middle.

مَعْنَى: see عَنَّة, near the middle.

مَعْنُونٌ [pass. part. n. of 1, q. v. — And] i. q. عَيْنٌ, q. v. (Mṣb, TA.) — And Possessed; or mad, or insane. (K, TA.)

عنب

2. عَنبٌ (O, K,) inf. n. تَعْنِيبٌ (K,) said of a grape-vine, [meaning *It produced grapes*,] (O, K,) is from العَنَبِ. (O.)

عَنبٌ and عَنبَاءٌ both signify the same, (S, O, K,) the latter said by Kr to be the only word of its measure except سَبَّأٌ, but Kh mentions also حَبْلَاءٌ, and Ibn-Kuteybeh adds to these حَبْلَاءٌ, (TA,) [whence it seems to be, accord. to analogy, عَنبَاءٌ, imperfectly decl., with the fem. ة, but in a verse cited by F, and quoted in the O and TA, it is treated as masc., and in the TA it is treated as masc. in prose, and if so it is عَنبَاءٌ, though it may be thus only by poetic license, and improperly in prose,] *Grapes, the fruit of the كَرْمِ*; (TA;) thus called only while fresh; when dry, called زَبِيبٌ: (Mṣb:) عَنبَةٌ signifies a single berry thereof [i. e. a grape]; (S, O, Mṣb, K, \*) and is of a form

generally belonging to a pl., rarely to a sing.: (S, O:) the pl. is أَعْنَابٌ (S, O, Mṣb,) used in speaking of many; and the pl. of pauc. [i. e. pl. of عَنبَةٌ] is عَنَبَاتٌ. (S, O.) — عَنبٌ also signifies † The grape-vine. (MF [as from the K, in which I do not find it: but it is used in this sense in the Kur-án; pl. أَعْنَابٌ, expl. as meaning كَرْمٌ in xviii. 31 by Bd].) — And † Wine: (K:) so says AHn, asserting it to be of the dial. of El-Yemen: like as خَمْرٌ signifies “grapes” in certain of the dials. [of El-Yemen: see خَمْرٌ]. (TA.) — [عَنبٌ التَّعَلُّبِ, and عَنبٌ الذُّلْبِ: see تَعَلُّبٌ; and see also عَنبٌ.]

عَنبَةٌ n. un. of عَنبٌ [q. v.]. — Also A small pustule that breaks forth in a human being, (S, O, K, TA,) emitting blood; accord. to Az, it swells, and fills [with blood or humour], and gives pain; and it attacks a human being in the eye and in the fauces. (TA.)

عَنبَاءٌ: see عَنبٌ.

عَيْنِيٌّ Of, or relating to, grapes.]

عَنْبَانٌ, applied to a gazelle, (K,) to a male gazelle, (S, O,) *Brisk, lively, or sprightly*: (S, O, K:) having no corresponding verb: (S:) and (K,) as some say, (TA,) so applied, *heavy, or sluggish*: thus having two contr. meanings: or one advanced in age: (K:) or, as some say, a male gazelle: pl. عُنْبَانٌ. (TA.) And A mountain-goat long in the horn: [in this sense also] having no corresponding verb. (O.) It is an epithet of a measure regularly belonging to inf. ns. (MF.)

عَنْبٌ (O, and so accord. to copies of the K,) or عَنبٌ, (accord. to some copies of the K,) The foremost portion of a torrent, (O, K,) and of a company of men. (O.) — And Abundance of water. (TA.) — [And accord. to Freytag, A certain plant.]

عَنْبٌ Large in the nose; (S, O, K;) applied to a man; (TA;) as also أُعْنَبٌ (K,) or أُعْنَبٌ الأَنْفِ (O:) and it [app. عَنْبٌ] is also expl. as meaning a big, ugly nose. (TA.) — And i. q. عَفْلٌ: (S, O, K:) or i. q. بَطْرٌ (K:) [see these two words:] or the portion that is cut off of the بَطْر. (TA.) — And A small, black mountain: (Lth, O, K:) or a mountain small in circumference, black, and erect: (TA:) and a high, round mountain: (K:) or a high, isolated, sharp-headed hill, red, and black, and of any colour, but generally of a dusky yellowish hue, giving growth to nothing, and round: (Sh, O:) pl. عُنْبٌ. (TA.)

عَنْبٌ A vender of عَنبِ [or grapes]. (O, K.)

عَنْبٌ A certain fruit [and tree], (K,) well known; (S, O, K;) [the jujube fruit and tree; rhamnus zizyphus of Linn.]; called in Pers. سَنَجِدٌ, or سَنَجِدٌ جِيلَانِيٌّ, (MA,) or سَنَجِدٌ جِيلَانِيٌّ: (PS:) n. un. with ة. (S, O.) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) The fruit of the أَرَاكِ [q. v.]. (O, K.) And The

[fruit, or tree, called] غَبِيرَةٌ [q. v.]. (TA.) Also, [as being likened to jujubes, because dyed red,] † The fingers, or ends of the fingers, of a woman. (A, voce تَفَاحٌ, q. v.)

عُنَابِيٌّ [Of the colour of the عنَاب, or jujube]. (TA, voce سَبْتِيَانٌ, q. v.) صَبَغَ الكَيْسَ عُنَابِيٌّ [lit. He dyed the purse jujube-colour] means he became bankrupt: but this, as Esh-Shiháb says, is a phrase of the Muwelleds [or rather of the vulgar, unless ending a verse, in which case it is allowable to say عُنَابِيٌّ for عُنَابِيٌّ, as in a verse cited in the TA]. (MF, TA.)

عَنْبٌ A man possessing عِنَب [or grapes]: like تَامِرٌ and لَابِنٌ (O, TA,) which mean “possessing milk” and “possessing dates.” (TA.)

عُنَابٌ: see عَنْبٌ.

مُعَنْبٌ Tall; (O, K;) an epithet applied to a man. (O.) — And Thick; an epithet applied to tar. (O.)

## عنب

عَنْبٌ [Ambergris;] a certain odoriferous substance, (S, O, Mṣb, K,) well known; (O, Mṣb;) an excrement found in the belly of a certain great fish, [the spermaceti-whale,] which is called by the same name; (Towsheeh, TA;) or an excrement of a certain marine beast; (K;) or, accord. to Ks, a vegetable [substance found] in the bottom of the sea and driven by the waves to the shores thereof, whence it is taken; (O;) or, (O, K,) as the physicians say, (O,) it issues from a source in the sea; (O,\* K;) [and there are other opinions respecting its origin, mentioned in the TA; but these I do not add, as it is well known to be an excrement of the spermaceti-whale;] the best kind is the white, and the whitish; next, the blue [or gray]; and the worst, the black: (TA:) the word is masc. and fem., (AA, IAmb, O, Mṣb,) like مَسْكٌ: (IAmb, TA voce ذِكْيٌ) MF says that most hold the ن to be augmentative, the measure being فُعْلٌ, as it is said to be in the Mṣb. (TA.) — [As mentioned above, it signifies also The spermaceti-whale;] a certain great fish; (Mṣb in art. عِبْرٌ;) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. پاله [app. a mistranscription for وَاَل: see بَالٌ]: (Az, TA:) shields are made of its shin; (Mgh, O, TA;) and the people of Juddeh have sandals, or shoes, made thereof. (O, TA.) — And hence, (O,) A shield (S, O, K) made of the skin of the fish above-mentioned: (O, K;) and some say, coats of defence (دُرُوع). (O.) — Also Saffron. (K.) — And (as some say, TA) [The plant called] وُرْسٌ. (K.) — [Accord. to Forskál (Flora Aegypt. Arab. p. lxiv.) now applied to Gomphrena globosa.] — See also the next paragraph, in two places.

عَنْبَةٌ قَوْمٌ The purity of the pedigrees of a people. (Ibn-Abbád, O, K.) Hence the vulgar say of a thing that is pure, هَذَا عَنْبَةٌ. (TA.) — عَنْبَةٌ القَدِيرُ The onion: (K:) because it makes [the contents of] the قَدِير to become savoury. (TA.)

عَنْبَةٌ الشَّوَاءُ, (Ks, O, K, TA,) or, accord. to Kr, it is الشَّوَاءُ عَنْبَةٌ, (TA,) The vehemence, or rigour, of winter. (Ks, Kr, O, K.)

عَنْبِيٌّ Of, or belonging to, بَنُو العَنْبِرِ, (O, K,) or بَلْعَنْبِرِ, (O,) a tribe of تَجِيمِ, (O,) who were the most skilful people as guides: (O, K:) hence the proverbial saying, أَنْتَ عَنْبِيٌّ بِهَذَا البَلَدِ [Thou art an Amberee in this country, or district]. (O, K.)

## عنيس

عُنَيْسٌ The lion; (O, K;) as also عُنَابِيسٌ: (K: but in the O it is said, when you designate the lion, you say عُنَيْسٌ and عُنَابِيسٌ: [as though, by the latter, the pl. were meant: but it is probably a mistranscription for عُنَابِيسٌ:] or the lion from whom other lions flee: (TA in art. عَيْس:) when you particularize him by a [proper] name, you say عُنَيْسَةٌ, [i. e. The lion,] making it imperfectly decl.; like as you say أَسَامَةٌ. (O, K.) It is mentioned by Lth and Az among quadrilateral-radical words: Hishám says, I know not whether it be a subst. or an epithet: and A'Obeyd says, it is from العَبُوسُ; and if so, it is of the measure فُعْلٌ: (O:) but 'Ikrimah is related to have said that the lion is called عُنَيْسَةٌ in the Abyssinian language. (TA voce قَسُورَةٌ.)

عُنَيْسَةٌ: } see above; the former in two places.  
عُنَابِيسٌ: }

## عنت

1. عَنَتٌ, [aor. ٤,] inf. n. عَنَّتْ, He fell into a difficult, hard, or distressing, case: (S, A,\* O, TA:) or عَنَّتْ signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see عَنَّتْ below; by the explanations of which it seems to be indicated that the verb has several significations that are not expressly assigned to it in the lexicons.] عَزِيزٌ عَلَيْهِ مَا عَنِتُّهُ, in the Kur [ix. last verse but one], means, accord. to Az [and most of the expositors], Grievous unto him is your experiencing difficulty, or hardship, or distress: or, as some say, the meaning is مَا أَعْتَكُرُ, i. e., what hath brought you into difficulty, or hardship, or distress. (TA. [In the S and O, it seems to be indicated by the context that عَنِتُّهُ مَا means your having sinned.] — عَنِتَّتِ الدَّابَّةُ The beast limped, or halted, in consequence of hard, or rough, treatment, such as it could not bear. (TA.) It is said in a trad., أَنْعَلَ دَابَّتَهُ فَعَنِتَّتْ He shod his beast and it became lame: thus as some relate it; as others relate it, فَعَنِتَّتْ; but the former relation is preferred by Kt. (TA.) — عَنَّتْ said of a bone, (Az, A, K, TA,) and عَنَّتَتْ said of an arm or a leg, (Az, TA,) [aor. ٤,] inf. n. عَنَّتْ, (TA,) It broke (Az, A, K, TA) after its having been set and united: (A, K:) [this is said in the Ksh and by Bd, in iv. 30, to

be the primary signification:] and the former, said of a bone, it became weak, and broke. (K,\* TA.) — عَنَّتْ, (S, O, Mṣb, TA,) aor. ٤, (Mṣb,) inf. n. عَنَّتْ, (S,\* O,\* Mṣb, K,\* TA,) He committed a sin, a crime, or an act of disobedience deserving punishment: (S, O, K,\* TA:\*) or he committed sins, crimes, or acts of disobedience deserving punishment: (K,\* TA:) or he did wrong [intentionally or unintentionally]. (Mṣb.) [And particularly He committed fornication, or adultery: see عَنَّتْ below.]

2. عَنَّتَهُ, inf. n. تَعَنَّتْ, He treated him with hardness, severity, or rigour, and constrained him to do that which was difficult to him to perform; (IAmb, O, K, TA;) as also تَعَنَّتَهُ: and afterwards it became applied to signify he destroyed him; or caused him to perish: (IAmb, TA:) [and تَعَنَّتَهُ has both of these significations: for it is said that] تَوَّ شَاءَ اللَّهُ لَا أَعْتَكُرُ, in the Kur [ii. 219], means If God had willed, He would assuredly have treated you with hardness, &c., and constrained you to do that which would be difficult to you to perform: or it may mean, would have destroyed you: or, accord. to IAq, عِنَاتٌ signifies the requiring to do that which is not in one's power. (TA.) — See also 5.

4. اعْتَنَّهُ, (inf. n. اِعْتَنَّتْ, Mgh,) He caused him to fall into difficulty, hardship, or distress; (S, Mgh, O, Mṣb, K, TA;) into that which was difficult, hard, or distressing, to him to bear. (Mgh, Mṣb.) See also 1, and 2. — He (the rider) treated him (i. e. a beast) with hardness, or roughness, such as the latter could not bear, and so caused him to limp, or halt. (TA.) — He (a physician) treated him (i. e. a sick man) roughly, or without gentleness, and so harmed, or injured, him. (A, O,\* ) — He, or it, broke it (i. e. a bone) after it had been set and united: (Az, S, A, O, K, TA:) or he (a bone-setter) treated it (i. e. a broken bone) roughly, or ungently, so that the fracture became worse. (TA.)

5. تَعَنَّتَهُ: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt: (Mṣb, TA:) or he sought to occasion him difficulty, hardship, or distress. (Mgh.) And hence, (Mgh,) He asked him respecting a thing, desiring by doing so to involve him in confusion, or doubt; (A, Mgh, TA;) as when one says to a witness, “Where was this, and when was it, and what garment was upon him when thou tookest upon thyself to bear witness?” and يَتَعَنَّتْ عَلَى الشُّهُودِ and يُعَنَّتْ الشُّهُودَ are also mentioned; but these require consideration. (Mgh.)

R. Q. 1. عَنَّتَتْ, said of the horn of the عَتُود [or goat a year old], It rose, or rose high. (O, K.) — عَنَّتَتْ عَنْهُ He turned away from, avoided, or shunned, him, or it. (O, K.)

عَنَّتْ [inf. n. of 1, q. v.: and also expl. as having the following meanings:] Difficulty, hardship, or distress: (A, IAth, Mgh, Mṣb, TA:) this is [said to be] the primary signification: (Jel in iv. 30:) or severe difficulty, or hardship, or distress: (Zi,

TA:) or the coming of difficulty or hardship or distress upon a man. (K.) — A state of perdition or destruction. (A, IATH, K, TA.) — A bad, an evil, or a corrupt, state: or bad, evil, or corrupt, conduct or doing: syn. فَسَادٌ [which has both of these meanings; and may here have the former meaning as nearly agreeing with what precedes it, or the latter meaning as nearly agreeing with what follows it]. (A, IATH, K, TA.) — A sin, a crime, or an act of disobedience deserving punishment; (AHeyth, S, A, IATH, O, K, TA;) and so مُعْتَنَةٌ. (A.) — A wrong action [intentional or unintentional]; an error; a mistake. (IATH, Mṣb, TA.) — Fornication, or adultery: (S, IATH, Mgh, O, Mṣb, K, TA:) but this is a conventional explanation of the lecturers of the colleges. (Mgh.) So in the Kur [iv. 30], where it is said, ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ [That is for him, among you, who fears the commission of fornication]: (S, O, Mṣb, TA: [and the like is said in the Mgh:]) this, says Az, was revealed in relation to him who might not have the means of taking to wife a free woman; therefore it was allowed to him to take to wife a slave: (Mṣb, TA:) or the meaning of العنت here is perdition: or perdition in [or by means of] fornication. (TA.) — Also Wrongful, unjust, injurious, or tyrannical, conduct: and annoyance, molestation, harm, or hurt. (AHeyth, TA.) And Distressing, grievous, or afflicting, harm, injury, hurt, or mischief. (TA.) — And accord. to the 'Ināyeh, Contention; or contention for superiority in greatness: and persistence in opposition, or in vain contention. (TA.)

عَنْتٌ A bone broken after its having been set and united; as also مُعْتَنَةٌ. (S, O, K.)

عَنْوَةٌ A hill (أَكْمَةٌ) difficult of ascent; (O, Mṣb, K;) as also عُنُوتٌ: (O, K:) or high, and difficult of ascent. (A.)

عُنُوتٌ: see what next precedes. — With the article ال, A mountain, (O,) or tapering mountain, (K,) in the صحراء [or desert]: (O, K:) or, accord. to the L, a small mountain tapering into [or towards] the sky (جَبَلٌ مُسْتَدِقٌّ فِي السَّمَاءِ): and it is said to be دون الحررة [app. الحررة]; but there seems to be here an omission or a mis-transcription; for of the various meanings that may be assigned to this phrase, none seems to be apposite: I incline to think that العُنُوتُ thus expl. is the proper name of a particular mountain. (TA.) — عُنُوتٌ signifies also The notch in a bow: accord. to Az, (TA,) the عُنُوتُ of the bow is the notch into which enters the غَانَةٌ, i.e. the ring at the head of the string. (O, TA.) — And The first, or beginning, or commencement, of anything. (O, K.) — And Dry حَلِيٌّ, (O, and so in the CK, [in my MS. copy of the K حَلِيٌّ, and thus accord. to the TA, but this is evidently a mistake,]) which is a certain plant. (TA.)

عَانَسٌ an epithet applied to a woman, i. q. عَانَسٌ [q. v.]: (O, K:) said to be formed [from the latter] by substitution, or a dial. var., or a word mispronounced. (MF, TA.)

عَنْتٌ: see مُعْتَنَةٌ.

عَنْتٌ: see مُعْتَنَةٌ. [Its primary signification seems to be A cause of difficulty, hardship, or distress; &c.]

جَاءَنِي فُلَانٌ مُعْتَنًا Such a one came to me seeking [to cause] my fall into a wrong action, or an error. (S, O, K.)

عنع

1. عَنَّجَ, aor. 2, inf. n. عَنَّجٌ, He drew, or pulled, anything; drew it, or pulled it, to him, or towards him. (L.) — عَنَّجَ رَأْسَ الْبَعِيرِ, aor. 2 and -, inf. n. as above, He (the rider) pulled up, or drew up, the camel's head by means of the [halter, or cord, called] حِطَامٌ. (TA.) And عَنَّجَ الْبَعِيرَ, aor. 2, (S, O,) inf. n. عَنَّجٌ as above; (S, O, K;) and اعَنَّجَهُ, (O,) inf. n. اعَنَّجٌ; (K;) He trained, or broke, the camel in a certain manner; (S, O;) i. e. he (the rider) pulled, or drew, the camel's حِطَامٌ (S, O, K, TA) towards his head, (TA,) and forced him back upon his hind legs, (S, O, K, TA,) so that, sometimes, the prominent part behind his ears clave to the upright piece of wood that rises from the fore part of the saddle: (TA:) and عَنَّجَ الْجَمَلَ He pulled the nose-rein of the camel to make him stop: and عَنَّجَ النَّاقَةَ He reined up the she-camel on an occasion of her stumbling. (TA, from trads.) — عَنَّجَ الدَّلْوَ, (IAṣr, S, O, L,) aor. 2, (L,) inf. n. as above; (S, O;) and اعَنَّجَهَا; (IAṣr, O;) He put, or attached, to the leathern bucket, an appertenance called عَنَّاجٌ [q. v.]. (IAṣr, S, O, L.) — And hence, عَنَّجْتُ الْبَكْرَ, aor. 2, inf. n. as above, I tied the young camel's [halter, or cord, called] حِطَامٌ to his arm, and made it short: thus one does to a young camel only when he is trained, or broken. (TA.) — عَنَّجَهُ also signifies, He bent it, or inclined it; and occurs in this sense in a trad. of 'Alee, in which the pronoun relates to a sail. (TA.) And one says, عَنَّجَ نَعْلَهُ He bent [app. upwards] the head [or fore part] of his sandal. (Ibn-'Abbād, O.)

4: see 1, in two places. — [Hence,] اعَنَّجَ signifies also اسْتَوْتَقَ مِنْ أُمُورِهِ [i. e. † He secured himself against damage from his affairs; virtually meaning he ordered, or disposed, his affairs in a firm, solid, sound, or good, manner, agreeably with an explanation in the TK as syn. with أَحْكَمَهَا]: (O, K, TA:) and it alludes to the fulfilment of covenants. (TA.) — And اعَنَّجْتُ, said of a she-camel, means She withheld herself or refrained [from going on]. (TA.) — Also He had a complaint (K, TA) of his عَنَّاجٌ, i. e., (TA,) of his صُلْبٌ [meaning back-bone, or loins,] (K, TA) and his joints. (TA.)

عَنَّجٌ a subst. from الْعَنَّجُ; (S, O, K;\*) [A certain mode of training, or breaking, a camel;

(see the verb;)] whence the prov., عَوْدٌ يُعَلِّمُ الْعَنَّجَ (S, O, TA) An old camel that is trained, or broken, and forced back upon his hind legs: (TA:) [or that is taught the mode of training termed عَنَّجٌ:] applied to him who takes to learning a thing after he has become old. (O, TA.) — Also An old man; a dial. var. of عَنَّجٌ: (K:) or a man in the dial. of Hudheyl; (O, TA; [in the former عَنَّجٌ, app. a mistranscription;]) so says Ibn-'Abbād; but correctly عَنَّجٌ: (O:) Az says, I have not heard it with ع from any one to whose knowledge reference is made, and I know not what is the truth thereof. (TA.) — Also A company of men. (TA.)

عَنَّجَةُ الْهُودِجِ The عَضَادَةُ [or post, perhaps meaning each of two side-posts,] at the door of the [women's camel-vehicle called] هُوْدِجٌ, (O, K, TA,) by means of which the door is strengthened (يُسَدُّ بِهَا الْبَابُ). (TA. [In the O, تُسَدُّ الْبَابُ; app. a mistranscription for الْبَابُ.]])

عَنَّاجٌ A rope, or cord, (S, A, O, K,) or girth, (S, O,) or strap, (TA,) that is tied to the lower part of the large [leathern bucket called] دَلْوٌ, (S, O, K,) or that is put beneath the دَلْوِ, (A,) and then tied to the cross-pieces of wood (العَرَاقِي), (S, A, O, K,) or to the loops, (TA,) so that it serves as an aid to the cross-pieces of wood and to the [thongs called] وَذَرٌ [which bind those cross-pieces to the loops of the bucket]; for when these [thongs] break, it holds fast the دَلْوِ: (S, O:) and when the دَلْوِ is light, (S, O, K,) it is a string, (S, O,) or a light string, (K,) that is tied from one of the loops to one of the cross-pieces of wood (العَرَاقِي): (S, O, K:) or, as some say, a loop in the lower part of the bucket, inside it, which is tied by a cord or the like to the upper part of the [rope called] كَرْبٌ [q. v.], so that if the rope [meaning the كَرْبِ, not the main rope,] break, it keeps the bucket from falling in the well: this is when the bucket is light: pl. [of pauc.] اعَنَّجَةٌ and [of mult.] عَنَّجٌ.

لا بُدَّ لِلدَّاءِ مِنْ عِلَاجٍ وَلِلدَّلَاةِ مِنْ عَنَّاجٍ [It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an عَنَّاجٌ]. (A, TA.) — [Hence,] El-Ḥotei-ah says, (S, O, TA,) praising a people, or party, who concluded a covenant with their neighbour and faithfully kept it, (TA,)

قَوْمٌ إِذَا عَقَدُوا عَقْدًا لِجَارِهِمْ  
شَدُّوا الْعَنَّاجَ وَشَدُّوا فَوْقَهُ الْكَرْبَا

† [A people who, when they conclude a covenant with their neighbour, (lit. tie a knot to their neighbour,) tie the عَنَّاجَ, and tie above it the كَرْبِ: i. e., make it doubly sure]. (S, O, TA.) — [Hence also,] قَوْلٌ لَا عَنَّاجَ لَهُ † A saying that is uttered without consideration of its result. (S, O, K.) — And عَنَّاجُ الْأَمْرِ † The support, or foundation, of the affair; that upon which the affair rests, or whereby it subsists. (A, O, L, TA. [In the K, 273 \*

وَمِنَ الْأَمْرِ وَمَلَاكُهُ is erroneously put for *وَمِنَ الْأَمْرِ* and *مَلَاكُهُ*; as is said in the TA.) Thus in the saying, *عِنَاجًا عِنَاجًا* + [I know not any foundation to thine affair]. (O.) And *عِنَاجًا* occurring in a trad., means + *The management of the affair pertained to Aboo-Sufyán*; he being to his companions like the *عِنَاج* that bears the weight of the bucket. (TA.) — *عِنَاجًا* signifies also *A thing with which one draws, or pulls.* (TA.) — And *The nose-rein (زمام)* of a she-camel; because she is drawn, or pulled, by means of it. (A, TA.) — See also 4. — Also *Pain of the ضَلْبُ [meaning back-bone, or loins,]* (O, K) and of the joints. (O.)

عِنَاجِي and عِنَاجِي: see عُنُوجٌ.

عِنَاجِي occurs in a trad. as a saying of Aboo-Jahl to Ibn-Mes'ood, when the latter put his foot upon the back of the former's neck; meaning *أَعْلِي* [Rise thou from me]; the *ي* being changed into *ج*. (TA. [See art. ع.]

عُنُوجٌ, (O, K,) or, accord. to AHn, عُنُوجٌ, (O,) *The ضَمَمَانُ [q. v.], (O, K,) a species of sweet-smelling plants; (O, TA;) said to be the شَاهِ سَفْرَم [or شاهِ سَفْرَم]: not heard by Aṣ on any other authority than that of Lth. (TA.)*

عُنُوجٌ sing. of عُنَاجِي, (A'Obeyd, S, O,) which signifies *Fleet, or swift, and excellent, horses (A'Obeyd, S, O, K) and camels; (K;) sometimes applied to the latter: (Lth, TA;) or horses that excite the admiration and approval of the beholder: and عُنَاجِي occurs in a verse cited by IAṣ, as some relate it; and عُنَاجِي as others relate it; the former for عُنَاجِي, and the latter for عُنَاجِي: (TA;) or long-necked horses (O, TA) and camels: (TA;) or tall, or long, horses. (Ham p. 445.) [See an ex. in a verse cited voce رَبُّ.] — استَقَامَ عُنُوجُ الْقَوْمِ means *The way or course [of the people, or party, was, or became, direct, or undeviating]. (O.) — And عُنَاجِي الشَّبَابِ signifies The first part of youth. (O, K.)**

عُنُوجٌ (in the K erroneously written عُنُوجٌ, TA) *Great, or large. (S, O, L, TA.)*

مُعْنِي A man (O) who addresses, applies, or directs, himself, or his regard, or attention, or mind, to affairs. (O, TA.)

## عَنْجَفٌ

عَنْجَفٌ, or عَنْجَفٌ, and عَنْجُوفٌ: see art. عَجْفٌ.

## عَنْدٌ

1. عُنْدٌ عُنْدٌ, aor. - (S, O, L, Mṣb, K) and - (Fr, O, L,) inf. n. عُنُودٌ; (S, O, L, Mṣb, K;) and عُنْدٌ, aor. - (L, K,) inf. n. عُنْدٌ; (L, TA;) and عُنْدٌ, aor. -; (K;) *He declined, or deviated, from*

*it, (S, O, L, Mṣb, K,) namely, the road, (S, O, L, K,) or the right course, (Mṣb,) and what was right or just or due, and from a thing; (L;) he went aside from it: (TA;) and he went, or retired, to a distance, or far away, from it. (L.)* And *عُنْدٌ عَنْ أَصْحَابِهِ*, aor. -; inf. n. عُنُودٌ, *He left, or quitted, his companions, and passed beyond them: and he left, or quitted, his companions in a journey, and took a road different from that which they followed, or remained, or fell, behind them: (ISH, L:) and he removed to a distance from his companions; as when a man leaves his people in El-Hijáz and goes to El-Baṣrah. (L.) — عُنْدَتْ and عُنْدَتْ and عُنْدَتْ She (a camel) pastured alone, (K, TA,) disdaining to pasture with the other camels, and sought the best of the herbage. (TA.) — عُنْدٌ, (S, A, O, K,) aor. -; (S, A, O,) or -; (K,) inf. n. عُنُودٌ (S, O, L) and عُنْدٌ; (L;) and عُنْدٌ, aor. -; and عُنْدٌ, aor. -; (K;) and عُنْدٌ, inf. n. مُعَانِدَةٌ and عُنَادٌ; (L;) *He opposed and rejected what was true, or just, knowing it to be so; (S, A, O, L, K;) he acted obstinately, knowing a thing and rejecting it, or declining from it; as did Aboo-Tálib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother. (L.) — And عُنْدٌ, aor. -; inf. n. عُنُودٌ and عُنْدٌ, *He (a man) overstepped, or transgressed, the proper bound, or limit; acted exorbitantly, or immoderately; and especially in disobedience, or rebellion. (L.) — And [hence (see عُنَادٌ), العُرُقُ (S, O, L, Mṣb, K, [in the CK, erroneously, العُرُقُ]) aor. -; (K,) or -; (Mṣb,) or both, the latter mentioned by Fr, (O,) inf. n. عُنُودٌ; (Mṣb;) and عُنْدٌ, aor. -; and عُنْدٌ, aor. -; (K;) as also عُنْدٌ; (O, K;) † *The vein flowed with blood, and did not cease to flow: (S, O, L, K, TA;) or flowed, and hardly ceased: (L:) or flowed copiously. (Mṣb.) And عُنْدَتِ الطَّعْنَةُ, aor. - and -; † *The spear-wound, or stab, poured forth blood to a distance. (L.) And عُنْدٌ أَنْفَهُ † *His nose bled copiously. (L.) And عُنْدَ الدَّمِ † *The blood flowed on one side. (L.) See also 10.*******

3. عُنَادٌ, inf. n. عُنَادٌ [and مُعَانِدَةٌ], *He acted with opposition, disobedience, or rebellion. (Mṣb.) — See also 1. — عُنَادَةٌ, (L,) inf. n. مُعَانِدَةٌ, (K,) *He separated himself from him; (L, K;) he went, or retired, to a distance, or to a place apart, from him. (L, K.) [See also 1, first and second sentences.] — And عُنَادَةٌ, (T, S, O, L, Mṣb,) inf. n. مُعَانِدَةٌ (T, S, L, Mṣb, K) and عُنَادٌ, (T, S, L, K,) *He opposed him, disagreeing with him, or doing the contrary of what he (the other) did; (T, S, O, L, Mṣb, K;) as also عُنَادَةٌ; (O, L, K;) syn. عَارَضَةٌ; (S, O, Mṣb, all in explanation of the former; [but it should be observed that عَارَضَةٌ bears the signification expressed above and also that given in the sentence next following;]) or عَارَضَةٌ بِالْخِلَافِ; (O in explanation of the latter, and Mṣb in explanation of the former, as on the authority of Az [in the T], and K in explanation of both;) or خَالَفَهُ: (MA in explanation of the former:) [this is the sense in which the former is***

most commonly known: or as meaning *he contended with him in an altercation; or did so vehemently, or obstinately: (see 6:)] the author of the T, however, says, the common people expl. عُنَادَةٌ as meaning *he does the contrary of what he [another] does; but this I know not [as occurring in the genuine language of the Arabs], nor do I admit it as of established authority. (TA.) — And, sometimes, *He imitated him, doing the like of what he (the other) did; (T, L, Mṣb;) [and] so عُنَادَةٌ; (O, L, K;) thus having two contr. significations; (K;) syn. عَارَضَةٌ [respecting which see the sentence next preceding]; (S, O, Mṣb, all in explanation of the former;) or عَارَضَةٌ بِالْوَفَاقِي; (O and K in explanation of the latter;) and عَارَضَةٌ; (T and TA in explanation of the former;) عُنَادٌ sometimes signifying *مُعَارَضَةٌ بِغَيْرِ خِلَافٍ*, as is said by Aṣ, who derives it from عُنْدٌ الحَبَّارِي, making عُنْدٌ in this phrase a subst. from *عُنَادُ الحَبَّارِي فرخه* *The bustard imitated the actions of his young one in flying, on the first occasion of its rising, as though he would teach it to fly: and عُنَادُ العَبِيرِ عُنَادٌ means *The camel conformed to [and perhaps it may also mean resisted] the motion of his halter. (L.) — عُنَادَةٌ, (O,) inf. n. مُعَانِدَةٌ, (K,) also signifies *He kept, or clave, to him, or it: (O, K:) the contr. of the first signification assigned to it above. (TA.) — And مُعَانِدَةٌ means also *The disputing with another without knowledge of the truth or falsity of what he himself says and also of what his opponent says. (Kull p. 342.)*******

4. اعنُد, as intrans.: see 1, last quarter, in two places. — [Hence,] *اعنُد في قَبِيئِهِ † He vomited with successive discharges, (S, O, L, K, TA,) and copiously; (TA;) and اعنُد القِيءَ signifies the same. (L, TA.) — [اعنُد is also said by Freytag, as on the authority of the Deewán of the Hudhalees, to signify *He, and it, (namely, a man, and blood,) went away.] — اعنُدُه: see 3, in two places.**

6. تعاندا *They two [opposed each other: (see 3:) or] contended in an altercation; or did so vehemently, or obstinately. (L.)*

10. استعند رأيه *He was, or became, alone in his opinion, having none to share it with him. (O.) — استعندني من بين القوم He directed his course towards me, or sought me, [singling me out] from among the people, or party. (O, K,\*) — استعند said of a camel, and of a horse, *He gained the mastery over the nose-rein, and over the halter, or leading-rope, (K, TA,) and resisted being led: (TA:) or استعند البعير الصبي the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it, or him, along: and in like manner, استعند الفرس الرسن [the horse gained the mastery over the halter, or leading-rope]. (O.) — استعندُه said of vomit, (A, O, K,\*) and of blood, (A,) *It overcame him: (O, K:\*) or came forth from him copiously: (A:) and عُنْدَةٌ signifies the same. (TA.) — استعند عصاه He struck, or smote, with his staff among the people.***

(O, K.) And [in like manner] **استعند ذكوره** (O, K.) i. e. **زنى في الناس** (O) or **زنى به فيهم** (K.) — And **استعند السقاء** *He doubled the mouth of the water-skin, or milk-skin, outwards, or inside-out, (O, K.) or he inclined the water-skin, or milk-skin, (TA,) and drank from its mouth. (O, K, TA.)*

عند : and عند : } see the next paragraph.  
عند : and عند :

**عند** and **عند** and **عند**, (O, K,) accord. to Ibn-'Abbád, (O,) i. q. **ناحية** [app. as meaning The vicinage, or the quarter, tract, region, or place, of a person or thing]: (O, K:) whence the saying, **هو عند فلان الآن** [*He is in the vicinage, or the quarter, &c., of such a one, now*]. (O.) [See also **عند**, which has a similar meaning.] — **عند** and **عند** and **عند** signify the same, (S, O, Mṣb, Mughnee, K,) being dial. vars., (S, O, Mṣb,) the first of which is the most common, (Mughnee,) and the most chaste: (Mṣb:) each is an adv. n. of place, and also of time; (S, O, Mṣb, Mughnee, K;) [used in the manner of a prep., though properly a prefixed noun;] of place when prefixed to a noun signifying a place [or anything local]; (TA;) of time when prefixed to a noun signifying a time: (Mṣb, TA:) denoting presence, (S, O,) i. e. perceptible presence, and also ideal presence, or rather the place of presence; (Mughnee;) and nearness, (S, O, Mughnee,) or the place of nearness; (Mughnee;) or the utmost nearness, and therefore it has no dim.; (T, TA;) [i. e.] it is primarily used in relation to that which is present with a person [or thing], in any adjacent part or quarter with respect to that person [or thing]; or in relation to that which is near to a person [or thing]: (Mṣb:) [thus it signifies *At, near, nigh, by, near by, or close by, a place, or thing; with, present with, or in the presence of, a person or persons, or a thing or things; at the abode of a person; at the place of, or in the region of, a thing; or among, or amongst, persons or things: and at, near, nigh, or about, a time; and at, or on, or upon, denoting the occasion of an event or an action:*] — using it as an adv. n. of place, you say **عند البيت** [*At, near, nigh, by, near by, or close by, the house or tent*]; (TA;) and **عند الحائط** [*At, near, nigh, &c., the wall*]; (S, O;) [and **عندي زيد** *With me, present with me, in my presence, or at my abode, is Zeyd*; and **كنت عند القوم** *I was with, or among, the people, or party; and* **فلما رآه** [*And when he saw it standing in his presence* (in the *Kur* xxvii. 40)] is an ex. of its use as denoting presence perceptible by sense: and it is used as denoting nearness in the phrase **عند سدرة المنتهى** [*Nigh to the lote-tree of the ultimate point of access* (in the *Kur* liii. 14)]: (Mughnee:) you say also, **عندي مال**, meaning *With me, or by me, i. e. present with me, is property; and meaning also in my possession, and in my power and at my disposal, is property, though absent from me; I have, or possess, property;* (Mṣb, Mughnee;\*) and **لي عنده مال** [*I have*

*property in his hands, or possession; or there is property due to me in his hands, or possession; meaning, owed to me by him*]; as also **قبله**: (TA in art. قبل:) hence it is used in relation to attributes; so that one says, **عنده خير وقيل** [*He has, or possesses, goodness and excellence*]; and **عنده ما شر** [*He has not evil*]: and hence the saying in the *Kur* [xxviii. 27], **فان اتممت عشرا فمن عنديك**, i. e. [*And if thou complete ten years, it will be] of thy redundant bounty; (Mṣb); [or of thine own freewill; as is implied in the explanation by Bd, and agreeably with common usage:] and it is used as denoting ideal presence in the phrase **قال الذي عنده علم من الكتاب** [*He with whom was, i. e. who possessed, knowledge the of Scripture said* (in the *Kur* xxvii. 40)]: (Mughnee:) [hence also] one says, **لي عند فلان حاجة** [*I have an object of want to be sought, or required, at the hand of such a one, or a want to be supplied on the part of such a one; meaning I want a thing of such a one; as also قبل فلان*]: (TA in art. حوج:) [and in like manner one says of a right or due (حق): and **طلب حاجة عند فلان** *He sought an object of want at the hand of such a one: (see an ex. in art. علو, conj. 3:)] — using it as an adv. n. of time, you say **عند الصبح** [*At, near, nigh, or about, daybreak*]; (Mṣb, TA;) and **عند الليل** [*At, near, nigh, or about, night*]; (S, O;) and **جئت عند طلوع الشمس** [*I came to thee at, near, &c., the rising of the sun*]; (Mughnee;) [and **عند ذلك** *At, on, upon, or on the occasion of, that event; thereupon; and **عندما فعل كذا** *At, on, upon, or on the occasion of, his doing such a thing.*] — It admits before it the prep. **من**, (S, O, Mṣb, Mughnee, K,) but no other prep.; (S, O, Mṣb;) like as does **لدى**: (S, O:) as in the saying, **جئت من عنده** [*I came from his presence, or his vicinage: or I came from him; for in this case it may be considered as redundant*]: (Mṣb:) and in the saying **رحمة من عندنا وعلمانه** [*Upon whom we had bestowed mercy from us, and whom we had taught, from us, knowledge* (in the *Kur* xviii. 64)]: (Mughnee:) [and in an ex. above, from the *Kur* xxviii. 27: and one says of a gift, **هذا من عندي**, meaning *This is from, or of, my property; or from me; or, by way of emphasis, from myself:*] one should not say [as the vulgar do], **مضيت إلى عنديك**, nor **إلى لدىك**. (S, O, K.)\* — Being a vague adv. n., (T, TA,) it may not be used otherwise than as an adv. n., (T, S, O, K, TA,) except in the following case: (T, O, TA:) one says of a thing without knowing it, **هذا عندي كذا** [*This is in my judgment, or opinion, thus*]; and thereupon another says, **أولئك عند** [*And hast thou a judgment, or an opinion?*]: (T, A,\* O,\* K,\* TA:) and in like manner one says,***

\* **ومن أنتر حتى يكون لكم عند** \*

[*And who are ye, that ye should have a judgment, or an opinion?*]: (TA:) and thus in the say-

ing, (Mughnee, TA,) of one of the Muwelleds, (Mughnee,)

\* **كل عندك عندي لا يساوي نصف عند** \*

[*Every judgment, or opinion, of thine, in my judgment, or opinion, will not equal the half of a judgment, or an opinion*]: (Mughnee, TA:) they assert that **عند** in this case means the *mind*, (T, O,\* K,\* TA,) i. e. **القول**, and **القول**, (O, K,) or **القول** and **القول**; (T, TA;) [as in the phrase **هو لي ما عند فلان**, expl. in the S, in art. بور, as meaning *Try thou, or examine, and learn, for me, what is in the mind (نفس) of such a one; and in many other instances:*] but this assertion is not valid: (T, TA:) [in a case of this kind] it means *judgment [or opinion]*: thus one says, **هذا عندي أفضل من هذا** i. e. [*This is] in my judgment [more excellent than this]*: (Mṣb:) and **أنت عندي ذاهب** i. e. [*Thou art] in my opinion [going away]*: (Fr, Th, TA:) and **هذا القول عندي صواب** [*This saying is in my judgment, or opinion, right, or correct*]: (Mughnee:) [and in like manner, **عند الله** is generally best rendered *In the estimation, or sight, of God.*] — [Sometimes it denotes comparison: see an ex. voce **تعاظم**.] — It is also sometimes used to denote incitement, (S, O, K,) being in this case prefixed [to **ك** or the like]; not alone: (MF:) you say, **عندك زيدا**, meaning *Take thou Zeyd*. (S, O, K.) — And in cautioning a person respecting a thing before him, one says, **عندك**, [meaning *Keep thou where thou art*; and it is still used in this sense;] in which case it is an intrans. verbal noun. (Sb, L, TA.)

**عند** The side [of a thing]; syn. **جانب**. (S, A, O, L, K.) [See also **عند**, first sentence.] One says, **يمشي وسطا لا عندا** [*He walks in the middle, not on, or at, one side*]. (S, O.) And **عنده**, [for **عنده**,] occurring at the end of a verse [of which I find several different readings, and which I have cited accord. to one of those readings voce **حباري**], means *by its side*: (O, L:) but Th says, in explaining that verse, as describing the **العند** signifying teaching its young one to fly, that **العند** signifies **الإعتراض**: [so that **عنده** there, accord. to him, app. means *إعتراضا له*, which may be rendered *presenting itself before it:*] or, accord. to Aḡ, [**عنده** there means *imitating its actions in flying*; for he says that] **عند** is a subst. from **عاند الحباري** **قرخه** [expl. above: see 3]. (L.)

**عند** **طعن** *A thrusting [with a spear or the like] to the right and left.* (S, O.) [See also **عاند**.]

**عند** or **عند**, (accord. to different copies of the S,) or both, (O, L, K,) in which the radical letters are said to be **عند** because of the duplication of the **د**, and because **ن** when it occupies the second place in a word is not considered augmentative unless proved to be so, (L,) *An avoiding, or escaping*: (S, O, L, K:) and the former,

*artifice.* (AZ, O, K.) One says, مَا لِي عَنْهُ عُنْدٌ and عُنْدٌ (Lh, L, K, and written, as on the authority of AZ, in both these ways in the O and in different copies of the S, but with مِنْهُ in the place of عَنْهُ,) and مُعْتَدِرٌ (S, O, L, K) and مُعْتَدِرٌ (K,) meaning *I have no way of avoiding it, or escaping it.* (AZ, Lh, S, O, L, K.) And عُنْدًا and مَا وَجَدْتُ إِلَى ذَلِكَ عُنْدًا and مُعْتَدِرًا (Lh, S, O) and مُعْتَدِرًا (Lh, O) *I found no way of attaining to that:* (Lh, S, O, L:) and مَا لِي إِلَيْهِ مُعْتَدِرٌ (Lh, L in art. عُد, and K) and مُعْتَدِرٌ (Lh, L) *I have no way of attaining to it.* (Lh, L, K.) [See also art. عُد.] — عُنْدٌ also signifies *Old, or ancient.* (AA, O, K.)

عُنْدِي *A saying* عُنْدِي, meaning *In my opinion; an assertion of mere opinion of one's own.* Hence the phrase, هَذَا مِنْ عُنْدِيَّاتِهِ (occurring in the TA in art. جَرَب) *This is one of his assertions of mere opinion.*

عُنْدًا and عُنْدًا: see art. عُنْدًا.

عُنْدٌ One who declines, or deviates, from the right way, or course; (S, O, L;) as also عُنْدِي. (L.) See also عُنْدٌ as applied to a camel. — A she-camel that deviates from the road by reason of her sprightliness and strength: pl. عُنْدٌ and عُنْدٌ; or, as ISd thinks, this latter is pl. of عُنْدٌ, not of عُنْدٌ. (L.) — A she-camel that pastures aside; (S, O;) that does not mix with the other camels, but removes to a distance from them, and always pastures aside; as also عُنْدٌ and عُنْدَةٌ (L;) that does not mix with the other camels, but is always apart from them; (IAth;) that is on one side of the other camels: (IAqr and Aboo-Naqr:) pl. of the first عُنْدٌ; (S, O, L;) and of the second and third, عُنْدٌ and عُنْدٌ. (L.) — A she-camel that continues to be opposite to the other camels, [or by their side,] keeping pace with them: one that precedes them, or leads them, is termed سَلُوفٌ: so says El-Kaysee: but accord. to ISd, عُنْدٌ is applied to a beast (وَابَةٌ), and to a wild ass, that precedes others in her pace. (L.) — A man who alights in a place by himself, and mixes not with other persons. (A.) — See also عُنْدٌ. — عُنْدٌ [An arrow of those used in the game called الميسر] that comes forth [from the رِيَابَةٌ] successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) — عُنْدٌ المِرْقِ [A beast] having the elbow far from the زُور [or breast]. (S, O, L.) — عُنْدٌ عَقِبَةٌ [A mountain road] difficult of ascent. (L.) — عُنْدٌ سَحَابَةٌ † A cloud abounding with rain: (O, L, K:) or that hardly removes from its place: (A:) pl. عُنْدٌ. (O, L.)

عُنْدٌ: see عُنْدٌ, first sentence. — A man who deviates, or declines, from obedience to God. (L.) One who opposes and rejects what is true, or just, knowing it to be so; [who acts obstinately, knowing a thing and rejecting it, or declining from it; (see 1;)] as also عُنْدٌ (S, Mgh, \* O, L, K,) and

عُنْدٌ (O, L, TA,) and مُعَانِدٌ. (A.) One who oversteps, or transgresses, the proper bound, or limit; who acts exorbitantly, or immoderately; and especially in disobedience, or rebellion; as also عُنْدٌ. (L.) The pl. of عُنْدٌ is عُنْدٌ. (O.)

عُنْدٌ A camel that deviates from the road, (S, O, L, K,) and from the right course; (S, O, L;) as also عُنْدٌ: (O:) pl. of the former عُنْدٌ (S, O, K.) — See also عُنْدٌ, in two places. — And see عُنْدٌ, likewise in two places. — Also † Blood flowing on one side. (L.) — And † A vein flowing with blood, and not ceasing to flow: (S, Mgh, O, L:) or flowing, and hardly ceasing: (L:) or flowing copiously: (Mgh:) likened to a man who exceeds the proper bound or limit, or acts exorbitantly; (A'Obeyd, L;) or to one who disallows, or rejects, what is true, or just, knowing it to be so. (Mgh.) — And † طَعْنَةٌ عُنْدَةٌ † A spear-wound, or stab, pouring forth blood to a distance: (L:) [or طَعْنٌ عُنْدٌ signifies the lightest, or slightest, piercing or thrusting; for] AA says that the lightest, or slightest, piercing or thrusting (أَخْفُ الطَّعْنِ) is termed الوَلْقُ, and العُنْدُ signifies the like thereof. (S, O.)

عُنْدَةُ الطَّرِيقِ The course that deviates from the [right] road. (L.)

عُنْدٌ: see عُنْدٌ. [And see also its verb.]

عُنْدٌ and مُعْتَدِرٌ: see عُنْدٌ, in six places.

— The latter also signifies A country, (Ibn-Abbád, O,) or land, (K,) containing neither water nor pasture. (Ibn-Abbád, O, K.) It is mentioned in different places by the lexicographers; in arts. عُد and عُنْد and in the present art.

## عُنْدًا

عُنْدًا Bold, or daring, (IDrd, O, K,) to attempt, or undertake, things; applied to a man; (IDrd, O;) as also عُنْدًا: (K:) which latter is [also] applied to a she-camel, as meaning bold, or fearless. (IAqr, Sh.)

عُنْدًا Difficulty, and perverseness, (Z, K, TA,) in a man: (Z, TA:) and roughness, or hardness, of behaviour: (K:) and opposition, and wrongdoing: (L, TA:) and deceit, or guile: (K, TA:) and pronounced by some without ء. (TA.) One says, تَحْتَ طَرِيقَتِكَ لَعْنَدَاوَةٌ Beneath thy silence is deceit, or guile: (K:) or difficulty, and perverseness: (Z, TA:) or opposition, and wrongdoing. (L, TA.) [See also طَرِيقَةٌ.] — And (accord. to Lh, TA) العُنْدَاوَةُ signifies أَدْوَى الدَّوَاهِي [app. meaning *The greatest of calamities*]. (K, TA.) — See also the former paragraph.

[Accord. to some, the radical letters of عُنْدًا and عُنْدًا are عُدًا: accord. to some, عُدو: and accord. to some, عُنْدًا.]

## عُنْدَلِب

عُنْدَلِبٌ, of the measure فَعْلَلِيلٌ, as AHei says,

the ن being radical; though some say that it is of the measure فَعْلَلِيلٌ, making the ن augmentative; (MF, TA;) A certain bird, called هَزَار [q. v.]; (S, O, Mgh, K;) or هَزَار دَسْتَانٌ; (O;) or, as in the "Sifr es-Sa'adeh," a small passerine bird, called هَزَار دَسْتَانٌ; (TA;) which is Pers., (O, TA,) meaning "a thousand notes" or "voices," (O,) or "a thousand tales;" (TA;) confirming a saying of Lth, accord. to whom, (O,) it is a bird that utters various notes, (O, Mgh, K,) of the passerine kind; said by some to be the بَلْبَل [i. e. the nightingale, or a certain melodious bird resembling the nightingale]: (Mgh:) said by Az to be originally عُنْدَلِيلٌ: (O:) pl. عُنْدَلِيلٌ; (S, O, Mgh, K;) because you reduce it to a quadrilateral, and then form from it the pl. and the diim. [which latter is عُنْدَلِيلٌ]. (S, O.)

## عُنْدَم

عُنْدَمٌ Brazil-wood; syn. بَقَرٌ: or [the red, resinous, inspissated juice called] دَمُ الْأَخْوَيْنِ (S, K, the former in art. عُدو:) mentioned in a verse cited voce أَعْرَجٌ: (S, TA:) and said to be i. q. أُيْدَعٌ [to which are assigned both of the meanings mentioned above, and others also]: or دَمُ الْغَزَالِ [said to be the same as دَمُ الْأَخْوَيْنِ, and said to be a plant resembling the tarragon,] with bark of the [tree called] أَرْطَى, cooked together until the whole becomes thick, and then the girls, or young women, dye their hands with it: Aq says that it is a certain dye, with which, accord. to the assertion of the people of El-Bahreyn, their girls, or young women, tinge their hands: AA says that it is a species of red trees. (TA.)

## عُنْز

1. عُنْزٌ (O, K,) inf. n. عُنْزٌ (O,) or عُنْزٌ (TA,) He turned away, (O, K, TA,) and declined, (TA,) عَنْهُ [from him, or it]: (K, TA:) or he removed, went away or aside, or retired to a distance; (IKtt, TA;) and thus اعْتَنَزَ signifies; (S, O, K;) as also استَعْنَزَ; (O, K;) or these two verbs, and تَعْنَزَ, signify he removed, went away or aside, or retired to a distance, from the people, or from men; (TA;) and اعْتَنَزَ signifies also he alighted in a place aside or apart [from others]. (S. [See also مُعْتَنَزٌ.]) — عُنْزَهُ (IKtt, K,) or عُنْزُوهُ (A,) inf. n. عُنْزٌ (TA,) He pierced him, or thrust him, with the عُنْزَةُ (IKtt, K,) or they pierced him, or thrust him; from the word عُنْزَةٌ [q. v.]. (A.)

2. عُنْزٌ is [the inf. n. of عُنْزَ, and signifies *The having little flesh in the face; being*] from the phrase مُعْتَنَزُ الْوَجْهِ. (O.)

4. اعْنَزَهُ (K, TA,) or اعْتَنَزَهُ (thus accord. to the O, [but the former is app. the right,]) He, or it, made him to decline, (O, K, TA,) and to remove, go away or aside, or retire to a distance. (TA.)

5: see 1.

8: see 1, in two places: — and see also 4.

10: see 1.

**عَنْز** *A she-goat; the female of the common goat:* (S, O, K:) or *a she-goat a year old;* (Msb;) [and so **عَنْزَةٌ**: (Freytag, from the Kitáb el-Addád:)] and *the female of the mountain-goat; and of the gazelle:* (S, O:) pl. [of pauc.] **أَعْنَزُ** and [of mult.] **عَنْزُ** and **عَنْزَاتُ**, or, accord. to some, the last of these is pl. of **عَنْز** in the last of the senses expl. above. (TA.) **هَمَا كَرُكْبَتِي الْعَنْزُ** [They two are like the two knees of the she-goat] is a prov. applied to two men vying with each other, (O, K,) or equalling each other, (TA,) because her two knees, when she desires to lie down, fall together. (O, K. [See Freytag's Arab. Prov. ii. 861: where, instead of **العنز**, we find **البعير**; and thus I find in a MS. copy of the Proverbs of Mejd.]) And it is said in another prov., to him who commits a crime that occasions his destruction, **لَا تَكُ كَالْعَنْزِ تَبْحَثُ عَنِ الْمَدْيَةِ** [Be not thou like the she-goat that scrapes up the dust, or earth, from over the butcher's knife]. (TA. [See also **بَاحِثٌ**].) Hence the saying, **يَوْمَ كَيَوْمِ الْعَنْزِ** [A day like the day of the she-goat]; mentioned by Th; alluding to its bringing death. (TA.) And **لَقِيَ يَوْمَ الْعَنْزِ** [He met with the day of the she-goat] is also a prov., (O, TA,) applied to him who meets with that which destroys him, (O, K,) or to him who labours for his own destruction. (A.) — **العنز** is a name of † *The star [ε] on the left* [or (as some figure the constellation) *the right*] *elbow of Auriga:* and **العناز** is a name of † *The two stars [ζ and η] on the left* [or *the right*] *wrist together with العبقوق* [which is *Capella*]. (Kzw in his description of Auriga.) — Also *The female eagle:* (S, O, K: [see also **عَنْسٌ**]:) pl. **عَنْزُ**. (TA.) And *The female vulture:* (IDrd, O, K:) pl. **عَنْزُ**. (IDrd, O.) And *The female of the [species of bustard called] حَبَارَى* (IDrd, O, K) is sometimes thus termed: (O:) and it is said to be also called **العَنْزَةُ**. (TA.) And *The female of the hawk.* (TA.) — Also *A species of aquatic bird;* (O, K:\*) [by some, in the present day, applied to a gray heron;] also called **عَنْزُ الْمَاءِ**. (O.) — And *A species of fish; also called عَنْزُ الْمَاءِ:* (Az, O:) accord. to Ibn-Abbád, (O,) a certain great fish, which a mule can hardly, or in nowise, carry: (O, K:) and the pl., he says, is **أَعْنَزَةٌ**. (O.) — **عَنْزٌ** also signifies *An [eminence, or a hill, such as is termed] أَكْبَةٌ*: (S:) or *a black أَكْبَةٌ*. (O, K.) — And *A rock in the water:* pl. **عَنْزُ**. (TA.) — And *Land having in it ruggedness and sand and stones and [the species of tamarisk called] أَثْلٌ*. (TA.) — And *I. q. بَاطِلٌ* [q. v.]. (TA.)

**عَنْزٌ**: see its n. un. **عَنْزَةٌ**.

**عَنْزَةٌ**: see **عَنْزٌ**, in two places.

**عَنْزَةٌ** *A short spear;* (A;) *a small spear, between a staff and a spear,* (O, K,) *longer than a staff and shorter than a spear,* (S,) *said to be of*

*the measure of half a spear, or somewhat more, having a head like that of the spear;* (TA;) or *a staff shorter than a spear;* (Msb;) and, as some say, (TA,) *having a زَجٌّ [i. e. a pointed iron foot at the lower extremity],* (S, O, Msb, K, TA,) *like that of the spear:* (S, O, TA:) *the old man leans, or stays himself, upon it; and it is nearly like the عَكَازَةُ [q. v.]:* (TA:) or *it is like the عَكَازَةُ, which is a staff having a زَجٌّ:* (Mgh:) pl. **عَنْزُ**, [or rather this is a coll. gen. n., of which **عَنْزَةٌ** is the n. un.,] and **عَنْزَاتُ**. (Msb.) The Prophet is related to have prayed towards an **عَنْزَةٌ**. (Mgh. [See **سُتْرَةٌ**].) — Also **عَنْزٌ** [by which may be meant either the *edge or point*] of a **فَأْسٌ** [which means a hoe and an adz and an axe, and also a pickaxe]: (O, K:) or the *long حَدٌّ* [or *iron point*] of the **مَلْطَاسٌ**, which is a long double-headed pickaxe. (Ish, TA in art. **لَطَسٌ**.) — Also *A certain beast, (O, K,) found in the desert, slender in the muzzle, smaller than the dog, of the beasts of prey, (O,) that seizes the camel in his rump, (O, K,) and is seldom seen; asserted by the Arabs to be a devil:* (O:) or, (K,) accord. to Aboo-Leyleh, (O,) *it is like the weasel (O, K) in size:* (O:) *it approaches the she-camel when she is lying down, (O, K,) then springs, (O,) and enters into her vulva, and conceals itself therein, (O, K,) until it reaches the womb, (O,) whereupon the she-camel (O, K) dies on the spot (K) or aborts and dies on the spot. (O.)*

**عَنْزٌ** *Afflicted by a calamity;* as also **مَعْنُوزٌ**; (Ibn-Abbád, O, K:) both applied to a man. (Ibn-Abbád, O.)

**مَعْنُوزٌ** *Small in the head* (Ibn-Abbád, O, K) *and ears.* (Ibn-Abbád, O.) — **مَعْنُوزُ الْوَجْهِ** *A man (A, O) having little flesh in his face.* (A, O, K.) — **مَعْنُوزُ اللَّحْيَةِ** *Whose beard is like [that of] the goat:* (K:) applied to a man as though his beard were like the beard of the goat: (O:) meaning, as expl. by Aboo-Dáwood, **بُرٌّ** *رَيْشٌ*; **بُرٌّ** in Pers. meaning the “goat” [and **رَيْشٌ** the “beard”]. (TA.)

**مَعْنُوزٌ**: see **عَنْزٌ**.

**مَعْنُوزٌ** is said to mean *One who does not dwell in the neighbourhood of [other] men lest something should be gotten from him:* and one says, **نَزَلَ مَعْنُوزًا** meaning *He alighted and abode aside, or apart, from men.* (TA. [See its verb.]

عنس

1. **عَنْسَتْ**, (S, A, Mgh, O, Msb, K,) aor. 2 (S, A, O, Msb, K) and 3; (A, O, Msb, K;) and **عَنْسَتْ**, aor. 2; (A, O, K;) inf. n. **عَنْسٌ** (S, A, Mgh, O, Msb, K) and **عَنْسٌ**, (S, A, O, K,) or the latter is a simple subst.; (Msb;) and **أَعْنَسَتْ**; (O, K;) and **عَنْسَتْ**, (AZ, S, A, Mgh, O, K,) or this last has an intensive signification, (Msb,) inf. n. **تَعْنِيسٌ**; (AZ, S, Mgh, O;) and **عَنْسَتْ**; (K;) or, accord. to Aq, (S, Mgh, O, Msb, TA,) you do not say **عَنْسَتْ**, (Msb,) or you do not say

**عَنْسَتْ**, (S, O,) or you do not say either of these two, (Mgh, TA,) but you say **عَنْسَتْ**; (S, Mgh, O, TA;) or, accord. to some, you say **عَنْسَتْ** and **عَنْسَتْ**, but not **عَنْسَتْ**; (TA;) or what Aq says is, that you say **عَنْسَتْ**, with fet-h and teshdeed, and **عَنْسَتْ**, without teshdeed, contr. to what J says; (IB, TA;) *She (a girl, S, A, Mgh, O, K, or woman, A, Msb) became of middle age, remaining a virgin, (A, Mgh,) not having married;* (Mgh;) *she stayed long in the abode of her family after she had attained to puberty, until she ceased to be reckoned among virgins, and did not marry:* (S, A, O, Msb, K:) of one who has once married, you say not thus. (S, O, Msb.) Also **عَنْسَ** *He (a man) became advanced in age without having married.* (O, \* Msb.)

2. **عَنْسَتْ** and **عَنْسَتْ**, inf. n. **تَعْنِيسٌ**: see 1, in seven places. — **عَنْسَهَا أَهْلُهَا**, (inf. n. as above, K,) *Her family restrained her (namely a girl or woman) from marriage* (Lth, A, Mgh, \* Msb) *until she was of middle age;* (A, Mgh;\*) or *until she had passed the period of youthfulness but had not yet become aged;* (TA;) or *long after she had attained to puberty, until she had ceased to be reckoned among virgins.* (S, O, Msb, K.)

4. **أَعْنَسَتْ**: see 1. — **اعنسه** *He nourished, or brought up, a girl who became of middle age remaining a virgin, not marrying;* expl. by **رَبَّى** **عَانَسًا**. (TA.) — **اعنسه** *He, or it, altered him, or it.* (K.) You say **فُلَانٌ لَمْ تَعْنِسْ وَجْهَهُ** *Such a one, age did not alter his face.* (S, O,\*) And **اعنسه** **رَأْسَهُ**, (O, K,) or **رَأْسَهُ**, (T, TA,) *Hoariness interspersed his face, (O, K,) or his head.* (TA.)

12. **اعنوس**, (S,) inf. n. **اعنيتاس**, (O, K,) *It (the tail of a she-camel) was, or became, full, or ample, (S, O, K,) and long, in its hair.* (O, K.)

**عَنْسٌ** *A rock.* (TA.) — And hence, as being likened thereto, (TA,) † *A she-camel that is hard, or firm, (IAq, S, O, K, TA,) or strong, (TA,) such as is termed بَازِلٌ, when she is of full age, and has become very strong, and full in her bones and her limbs; not applied to any other [beast]:* (IAq, TA;) or *whose tail has become full, or ample:* (S:) pl. **عَنْسٌ** and **عَنْسٌ**. (IAq, ISd, TA.) — And *An eagle:* (O, K;) because of its hardness: (TA:) and so **عَنْزٌ**; (O;) or this signifies “a female eagle.” (S, O, K, in art. **عَنْزٌ**.)

**عَانَسٌ** *A woman who has become of middle age remaining a virgin, (Lth, A, Mgh,) not having married;* (Lth, Mgh;) or *a woman who has not married, but waits, or expects, to be married;* (Fr, TA;) or *who has stayed long in the abode of her family after having attained to puberty, until she has ceased to be reckoned among virgins, and has not married;* (S, O, Msb, K;) *beyond the age of her who is termed مَعْنُوزٌ;* (Ks, S, O;) and **عَنْسَةٌ** signifies the same: (Fr, Mgh, TA:) pl. **عَنْسٌ** and **عَنْسٌ** and **عَنْسٌ** (S, O, K) and **عَنْسٌ**: (O, K:) and the pl. of **عَنْسَةٌ** is **مَعَانِسٌ** and **مَعَانِسٌ**. (TA.) And **عَانَسٌ** is applied in like

manner to a man, (S, O, K,) signifying One who is far advanced in age and has not married: (Msb, TA:) and its pl. is عَانِسُونَ. (S, O, TA.) — Also † A camel fat, and complete, or perfect, in make: fem. with ة: (O, K, TA:) or [the pl.] عُنَس applied to camels means such as are above the بَكَارَةُ [pl. of بَكَرٌ]; i. e. the young in a middling degree. (TA.)

مُعَسَّة: see عَانِسٌ, in two places.

#### Quasi عصر

عُنَصْرٌ and عُنَصْرٌ: see art. عصر.

#### Quasi عصل

العُنْصَلُ and العُنْصَلَاءُ: see art. عصل.

#### عنف

1. عُنْفٌ بِهِ (S, MA, Mgh, O, Msb, K) and عَلَيْهِ (S, Mgh, O, Msb, K,) with damm, (S, O,) like قَرَبٌ (Mgh, Msb,) or like كَرَمٌ (K,) aor. ٔ, (MA, TA,) inf. n. عُنْفٌ (S, MA, Mgh, O, Msb, TA) and عُنْفَةٌ (MA, Mgh, TA;) and عُنْفٌ بِهِ, aor. ٔ; (MA;) [and عُنْفٌ, inf. n. عُنْفٌ, is mentioned as syn. with عُنْفٌ by Golius and Freytag, by the latter as on the authority of the S and K, in neither of which do I find it;] *He was ungentle, rough, harsh, rigorous, severe, violent, or vehement, with him, or to him:* (S, MA, Mgh, O, Msb, K, TA:) hence the phrase عُنْفٌ عَلَيْهِمْ فِي السُّوقِ [He was ungentle, rough, &c., to them in driving]: (Mgh;) and عُنْفٌ عَلَيْهِ and عُنْفٌ بِهِ signify the same as عُنْفٌ بِهِ: (MA:) you say عُنْفَتُهُ, inf. n. تَعْنِيفٌ; and أُعْنِفُهُ; (Lth, O, K;) both meaning عُنْفَتُ عَلَيْهِ; (TK;) [and the same is implied in the K;] both from العُنْفُ: (Lth, O:) or تَعْنِيفٌ signifies the upbraiding, or reproaching; and blaming, reproving, or censuring: (S, O:) you say عُنْفُهُ, inf. n. تَعْنِيفٌ (Msb, K, TA,) meaning he blamed, reproved, or censured, him; (Msb;) or did so with roughness or harshness, and vehemence; (K, TA;) omitted in some of the copies of the K; (TA;) or did so in anger or displeasure; (Msb;) upbraided, or reproached, him; blamed, reproved, or censured, him with reproach. (TA.)

2: see the preceding paragraph, in two places.

4: see 1. — اعْنَفَ الشَّيْءُ *He took the thing* [أَخَذَهُ [or this may mean he took to it, or set about it,] with violence, or vehemence. (TA.) [See also 8, in two places. — In Har p. 386, اعْنَفْتُ الشَّيْءَ is expl. as meaning اِتَّقَيْتَهُ إِذَا اسْتَقْبَلْتَهُ: but in the lexicons I find only اعْتَنَفْتُ in this sense.]

[5. تَعْنَفٌ is expl. by Golius as signifying *Incommodè et imperitè aggressus fuit rem, et incept;* on the authority of the S: but it is اعْتَنَفٌ that has this, or a similar, meaning.]

8. اعْتَنَفْتُ الْأَمْرَ *I took to, or set about, the*

affair [أَخَذْتُ لِأَعْلَهُ or أَخَذْتُ فِيهِ] with ungentleness, roughness, violence, or vehemence. (S, O, Msb, K, TA. [See also 4.]) *I entered into, engaged in, did, or performed, the affair, (أَتَيْتُهُ,) not having knowledge in it:* (O, K, TA:) or (K) *I was ignorant of the affair;* (O, K, TA;) and found it troublesome, or difficult, and hard, to do; (TA;) whence the saying (O, TA) of Ru-beh, (TA.)

#### بَارِيعٌ لَا يَعْتَنِفُ الْعَنْقَا

[With four legs not ignorant of the pace termed عُنْفٌ]: (O, TA:) and [simply] *I had no knowledge in the affair:* (O:) and اعْتَنَفْتُ الشَّيْءَ *I took to, or set about, the thing, (أَخَذْتُ [as above,]) or I entered into, engaged in, did, or performed, the thing, (أَتَيْتُهُ,) not being skilled, nor having knowledge, in it.* (TA. (See, again, 4.)) — Also [simply] *I began, or commenced, the affair:* (O, K:) some of the Benoo-Temeem use the phrase [thus] in the sense of اِتَّقَيْتُهُ: (Lth, O, TA:) an instance of العُنْفَةُ. (TA.) See also عُنْفَةٌ. — And اعْتَنَفْنَا الْمَرَاعِيَّ *We pastured [our cattle] upon the herbage that had not been pastured upon before, of the pasturages:* (O, K: but the latter has اعْتَنَفَ in the place of اعْتَنَفْنَا:) an instance of the عُنْفَةُ of Temeem. (O.) — And اعْتَنَفَ الْمَجْلِسَ *He removed from the sitting-place;* (K, TA;) like اِتَّقَيْتُ: (TA:) Esh-Sháfi'ee, after recommending that a man when he is drowsy in the sitting-place [in the mosque] on Friday, and finds another sitting-place without his treading therein upon any one, should remove from it, says, وَأَعْتَنَفَ الْمَجْلِسَ مَا يَدْعُو عَنْهُ التَّوَمَرُ [i. e. *And the removing from the sitting-place is a cause of scaring from him sleep*]: making اِتَّقَيْتُ to be the putting himself in motion, and removing from place to place; which is like اِتَّقَيْتُ [or the beginning, or commencing, anew]. (Az, O.) — اعْتَنَفْتُ الطَّعَامَ *I disapproved, or disliked, the food that I had eaten;* (El-Báhilee, O, K, TA;) *it disagreeing with me.* (Az, TA.) And اعْتَنَفْتُ الْأَرْضَ *I disliked the land, (S, O, K, TA,) and deemed it insalubrious.* (TA.) And اعْتَنَفْتَنِي الْبِلَادُ (O,) or الْأَرْضُ (K,) *The country, or the land, disagreed with me, or was unsuitable to me.* (O, K.) — اعْتَنَفَ الطَّرِيقَ [perhaps اعْتَنَفَ (see the part. n.)] *The road swerved from the right course.* (TA.)

عُنْفٌ: see the next paragraph. — هُمْ يَخْرُجُونَ عُنْفًا عُنْفًا means [They go forth one after another, or] first and then first; as also عُنْفَوَانًا. (O, K.)

عُنْفٌ (S, Mgh, O, K, &c.) and عُنْفٌ and عُنْفٌ [the first of which is an inf. n.] *Ungentleness, roughness, harshness, rigorousness, severity, violence, or vehemence;* (TA;) contr. of رَفِيقٌ (S, Mgh, O, K, TA.) It is said of God, in a trad., يُعْطِي عَلَى الرِّقِيِّ مَا لَا يُعْطِي عَلَى الْعُنْفِ [He gives on account of gentleness in the petitioner, what He will not give on account of ungentleness]. (O.)

عُنْفٌ: see the next preceding paragraph.

عُنْفٌ: see عُنْفٌ.

عُنْفٌ, with two dammehs, *Roughness, and hardness:* so expl. by Lh as used in the saying,

فَقَذَفَتْ بَبِيضَةً فِيهَا عُنْفٌ

[And she cast forth an egg in which were roughness and hardness]. (TA.)

اعْتَنَفْنَا, i. q. عُنْفَةٌ, and كَانَ ذَلِكَ مِنَّا عُنْفَةً, meaning اِتَّقَيْنَا [i. e. *That was, on our part, a beginning, or commencing*]. (Ks, O, K.)

عُنْفَةٌ *A thing [app. a wheel] which, being smitten [or put in motion] by water, turns a mill.* (AA, O, K.) — And The space between two lines of corn, or seed-produce. (AA, O, K.)

عُنْفَةٌ: see عُنْفَةٌ.

عُنْفٌ *Ungentle, [rough, harsh, rigorous, severe, violent, or vehement,]* (S, Mgh, O, Msb, K, TA,) *in his affair;* as also عُنْفٌ and أُعْنِفٌ and مُعْتَنِفٌ; (TA;) [thus] as applied to a driver; (Mgh;) [and particularly] *in the riding of horses;* (S, O, K;) or *who does not ride well;* or *who is not acquainted with the riding of horses:* (TA:) pl. عُنْفٌ. (S, O.) And *Hard, severe, violent, or vehement,* applied to a saying, (O, K,) and to journeying, or a pace. (K.)

عُنْفَوَانٌ: see عُنْفَوَانٌ.

عُنْفَوَةٌ *Such as is dried up of the [plant called] نَصِيءٌ, (TA in this art.,) or of the حَلِيءٌ, when it has become black, and old and withered, or wasted.* (TA in art. عنث.)

عُنْفَوَانٌ (S, O, Msb, K,) of the measure أَنْفَوَانٌ from العُنْفُ, or it may be originally أَنْفَوَانٌ, having the أ then changed into ع, (TA,) or it is from اعْتَنَفْتُ الشَّيْءَ meaning “I began, or commenced, the thing,” (Ham p. 269,) and عُنْفٌ also, (Ibn-'Abbád, TA.) The first of a thing: (S, O, Msb, K:) or the first of the beauty and brightness thereof: (Lth, O, K:) and (S, O, TA) predominantly (TA) of youth, or youthfulness, and of plants, or herbage. (S, O, TA.) You say, هُوَ فِي عُنْفَوَانِ شَبَابِهِ [He is in the prime, spring, or bloom, of his youth]. (S, O, Msb.) — See also عُنْفٌ. — عُنْفَوَانٌ also signifies *The juice that flows from grapes without their being pressed.* (TA.) — And *The force, or strength, of wine.* (TA.)

عُنْفٌ: see عُنْفٌ.

مُعْتَنِفٌ: see the next paragraph.

مُعْتَنِفَةٌ *إِبِلٌ مُعْتَنِفَةٌ* *Camels in a district, or country, that disagrees with them, or is unsuitable to them.* (S, O, K.) — And طَرِيقٌ مُعْتَنِفٌ (K,) or مُعْتَنِفٌ (so in the O,) *A road swerving from the right course.* (O, K.)

#### عنق

عُنْفٌ *Lightness, (IDrd, O, K,) and paucity,*

(IDrd, O,) of a thing. (IDrd, K, TA. [In the O, الشَّيْءُ is erroneously put for الشَّيْءُ.] Hence is derived the word here following. (O, K.)

**عَنْقَةٌ** *A few hairs between the lower lip and the chin:* (Lth, O, K:) or the *hairs of the fore part of the lower lip;* (T, TA;) the [tuft of] *hair of the lower lip;* (Mgh;) or the *hair that grows upon [or beneath] the lower lip: or the part between the lower lip and the chin; because of the lightness of its hair: or the part between the chin and the edge of the lower lip, whether there be on it hair or not:* pl. **عَنْقَاتُ**. (TA.) **بَادِي الْعَنْقَةِ** means *A man bare of hair* (Mgh, O, TA) *in the place,* (Mgh, TA,) or *in the two sides,* (O,) *of the عَنْقَةِ.* (Mgh, O, TA.)

عَنْق

1. **عَنْقُ**, aor. ى, inf. n. **عَنْقُ**, *He (a man, TK) was, or became, long in the neck.* (TA, TK. [The verb in this sense is said in the TA to be like **فَرِحَ**: but in two instances in the same it is written **عَنْقُ**, with the same inf. n., and expl. as meaning *He was, or became, long and thick in the neck.*]) — [Golius has assigned to **عَنْقُ** (an unknown verb) two significations belonging to **تَعَنْقُ**.]

2. **عَنْقَ عَلَيْهِ**, inf. n. **تَعَنْقُ**, *He went along and looked down upon it or came in sight of it; expl. by مَشَى وَأَشْرَفَ.* (O, K.) — **عَنْقَتِ السَّحَابَةُ** *The cloud emerged from the main aggregate of the clouds, and was seen white by reason of the sun's shining upon it.* (TA.) — **عَنْقَتِ آسَتُهُ** *His posteriors, or his anus, protruded; syn. خَرَجَتْ.* (O, K.) — **عَنْقَتِ كَوَافِيرَ النَّخْلِ** *The spathes of the palm-trees became long, (O, K,) but had not split open.* (O.) — **عَنْقَتِ الْبُسْرَةُ** *The date that had begun to colour ripened nearly as far as the قِمَع [or base] thereof, (K, TA,) so that there remained of it around that part what was like the finger-ring.* (TA.) — **عَنْقَهُ** *He took him by his neck, and squeezed his throat, or fauces.* (O, \*L, K,\*) It is related in a trad., that the Prophet said to Umm-Selemeh, when a sheep, or goat, of a neighbour of her's had come in and taken a cake of bread from beneath a jar belonging to her, and she had taken it from between its jaws, and she had taken it from between its jaws, **مَا كَانَ يَنْبَغِي لَكَ أَنْ تَعْتَقِيهَا** i. e. [It did not behoove thee] *that thou shouldst take hold of its neck and squeeze it: or the meaning is, that thou shouldst disappoint it; (O, K;) from عَنْقَهُ signifying he disappointed him; (K;) which is from العَنْقَاتُ: (O:) or, as some relate it, he said ان تَعْتَقِيهَا, (O, K,) i. e., that thou shouldst distress it, and treat it roughly: (O:) and تَعْتَقِيهَا, with ف, would be approvable if agreeing with a relation. (O, K,\*) And it is also related in a trad., that he said to the women of 'Othmán Ibn-Madh'oon, when he died, **أَبْكِينَ وَإِبَاطِينَ وَتَعْتَقِينَ الشَّيْطَانَ** if correct, [meaning *Weep ye, but beware ye of the Devil's seizing by the neck, and squeezing the throat,*] from عَنْقَهُ as first expl. above: but it is by some related otherwise, i. e. **وَتَعْتَقِينَ الشَّيْطَانَ**. (L.)*

3. **عَانَقَهُ**, (S, TA,) and **عَانَقَتْ الْمَرْأَةُ**, (Mgh,) inf. n. **عَانَقُ** (S, Mgh, TA) and **مُعَانَقَةٌ**, *He embraced him, putting his arms upon his neck, and drawing, or pressing, him to himself, (S, TA,) and I so embraced the woman, as also اعْتَنَقْتُهَا; (Mgh;) [and تَعَانَقَهُ, and تَعَنْقَهُ: see the last of the verses cited voce بَيْنَ, and the remarks thereon: but see also what here follows:] and تَعَانَقْنَا We so embraced each other or one another: (Mgh:) and تَعَانَقْنَا, and اعْتَنَقْنَا, [They so embraced each other,] both signifying the same; (S, O;) but (O) **عَانَقَا** and **تَعَانَقَا** are said in a case of love, or affection, and **اعْتَنَقَا** is said in a case of war and the like; (O, \*K;) or, accord. to Az, **التَّعَانَقُ** and **الإِعْتِنَاقُ** are both allowable in all cases: and [it is said that] when the act is predicated of one exclusively of the other, one says only **عَانَقَهُ**, in both the cases above mentioned. (TA.) — See also the next paragraph.*

4. **اعْتَنَقَ الْكَلْبُ** *He put the collar upon the neck of the dog.* (S, O, K.) — **اعْتَنَقُ**, (S, Mgh,) inf. n. **إِعْتِنَاقُ**, (Mgh,) said of a horse [and the like], (S,) *He went the pace termed عَنْقُ*, (S, Mgh,) i. e. *a stretching pace, or a hastening and stretching pace, (S,) or a quick pace with wide steps.* (Mgh.) And *He hastened; as also عَانَقَ.* (TA.) **اعْتَنَقُوا إِلَيْهِ**, meaning *They hastened to him, or it, is from العَنْقُ signifying the pace thus termed.* (Mgh.) In the phrase **أَعْتَنَقَ لَيْمُوتَ**, (Mgh,) occurring in a trad., (O,) the ل is used causatively: [i. e., the phrase signifies *He hastened that he might die:*] (Mgh:) [or] the meaning is, that the decree of death made him to hasten, and drove him on, to his place of slaughter. (O.) — **اعْتَنَقَتِ الْبِلَادُ** *The countries were, or became, distant, or remote; and so اعْلَقَتْ.* (TA, from the Nawádir el-Aaráb.) — **اعْتَنَقَتِ الثَّرَيَّا** † **ثُرَيَّا** [or Pleiades] *set.* (O, K, TA.) And **اعْتَنَقَتِ النُّجُومُ** † *The stars advanced to the place of setting.* (O.) — **اعْتَنَقَ الزَّرْعُ** † *The corn became tall, and put forth its ears: (O, K, TA:) as though it became such as had a neck.* (TA.) — **اعْتَنَقَتِ الرِّيحُ** † *The wind raised the dust, or carried it away, and dispersed it.* (O, K, TA. [See also 8.]

5: see 2, last sentence: — and see also 3. — **تَعْتَقُ** said of the jerboa, *It entered its hole called the عَانَقَاءَ; (O, K;) or so تَعْتَقُ العَانَقَاءَ, and تَعْتَقُ بِهَا: (TA:) and, said of the hare, it hid, or inserted, its head and its neck in its burrow [app. meaning in the burrow of a jerboa: but see عَانَقَاءَ]. (O, K.)*

6: see 3, in five places.

8: see 3, in four places. — [Hence, **اعْتَنَاقُ السَّلَاسِلِ**, a phrase well known as meaning *The putting of chains upon one's (own) neck; occurring in the K voce رَهْبَانِيَّةَ.* — And] **اعْتَنَقْتُ الْأَمْرَ** *I took to the affair with earnestness.* (Mgh.) — **اعْتَنَقَتِ الدَّابَّةُ** *The beast fell in the mire, and put forth its neck.* (TA.) — **اعْتَنَقَتِ الرِّيحُ بِالرَّأْسِ** [app. meaning, like **اعْتَنَقَتْ**, (see 4, last signifi-

tion,) + *The wind raised the dust, or carried it away, and dispersed it,] is from العَنْقُ, i. e. "the pace with wide steps" thus termed. (TA.)*

**عَنْقُ**: see **عَنْقُ**, first sentence, in two places.

**عَنْقُ** *Length of the neck.* (S, O, K. [See also 1.]) — Also *A stretching pace, or a hastening and stretching pace, of the horse or the like, and of camels: (S, O, K, TA:) or a pace with wide steps: (Mgh:) or a certain quick pace, with wide steps: a subst. from اعْتَنَقُ: (Mgh:) and عَنِيقُ signifies the same. (O, TA.) [See also نَصَبَ السَّيْرِ, and وَسَجَ.] 'A rájiz (Abu-n-Nejm, TA) says,*

يَا نَاقَ سِيرِي عَنَقًا فَيَسِيحًا \*  
إِلَى سُلَيْمَانَ فَتَسْتَرِيحًا \*

[*O she-camel (يَا نَاقَ) being for يَا نَاقَةَ] go a stretching-pace, &c., with wide steps, to Suleyman, that thou mayest find rest.* (S, O.)

**عَنْقُ**: see what next follows.

**عَنْقُ** and **عَنْقُ**, (S, O, Mgh, K, &c.,) the former of the dial. of El-Hijáz, and the latter of the dial. of Temeem, (Mgh,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and **عَنِيقُ** and **عَنْقُ**, (K, [in which it is implied that these two have all the significations assigned by its author to **عَنْقُ** and **عَنْقُ**,]) but [SM says] none of the leading lexicologists has mentioned these two, in what I have seen, (TA,) [adding that he had found in the O العَنِيقُ as meaning العَنْقُ, which he supposes the author of the K to have thought to be العَنْقُ,] *The neck; i. e. the part that forms a connection between the head and the body; (TA;) i. q. رَقَبَةٌ; (Mgh;) or i. q. جَمِيدٌ: (K:) [but see these two words:] masc. and fem.; (S, O, K;) generally masc., (IB, Mgh, \*TA,) but in the dial. of El-Hijáz fem.; (Mgh;) or, as some say, **عَنْقُ** is masc., and **عَنْقُ** is fem.: (TA:) the pl. (i. e. of the first and second, TA) is **أَعْنَانُ**, (Sb, S, O, Mgh, K,) the only pl. form. (Sb, TA.) — [Hence,] **عَنْقُ النُّجُومِ** † *A star [α] in the neck of the constellation Serpens. (Kzw.) [And عَنْقُ الشُّجَاعِ † The star α in the hinder part of the neck of the constellation Hydra: also called القُرْدُ.] — عَنْقُ الرَّحِيمِ [The neck of the womb;] the slender part of the عَنْقُ الكَرِشِ, towards the فَرْج. (TA.) — عَنْقُ الكَرِشِ, The lowest portion of the stomach of a ruminant; (AHát, O, K;) also called العِقْبَةُ [q. v.]. (AHát, O.) — **أَعْنَانُ النَّخْلِ** † [The trunks of palm-trees]. (S in art. قَصْر.) — **مَدَّ لِحْمَبِ أَعْنَانِهِ**, said of seed-produce [or corn], means † *The internodal portions of its culms appeared.* (TA voce أَحْنَقُ, q. v.) — **أَعْنَانُ الرِّيحِ** † *What have risen of the dust that is raised by the wind.* (O, K, TA.) [The phrase **قد رَأَسَ اعْتَنَاقُ الرِّيحِ**, mentioned by Freytag as from the K, is a strange mistake.] — **يَخْرُجُ عَنْقُ** *مِنْ النَّارِ*, occurring in a trad., means † *A portion***

will issue from the fire [of Hell]. (TA.) — And *عُنُقُ مِنَ النَّهْرِ عُنُقٌ* + *A current of water issued from the river, or rivulet.* (Ish, TA.) — *عُنُقُ الصَّيْفِ* and *الْشَّتَاءِ* *The first part [of summer and of winter]:* and in like manner *عُنُقُ السِّنِّ* [The first part of the age of a man as counted by years]: IAqr says, I said to an Arab of the desert, *كَمْ أَتَى عَلَيْكَ* [How many years have passed over thee?] and he answered, *أَخَذْتُ بَعْنِي* [I have entered upon] *الْأَوَّلَ مِنَ السِّنِّ* i. e. [I have entered upon] *the first part of the age of a man as counted by years:* and the pl. is *أَعْنَاقٌ*. (L, TA.) And *كَانَ ذَلِكَ عَلَى عُنُقِ الدَّهْرِ* (O, K, TA) and *الإِسْلَامِ* (TA) means *That was in the old [or early] period [of time]* (O, K, TA) [and of *El-Islám*]. (TA.) — [And *عُنُقٌ* app. signifies + *The upper portion of an elevated and elongated tract of sand, or the like:* see the pl. *أَعْنَاقٌ* in the last sentence of this art.] — *الكَلَامُ يَأْخُذُ بَعْضَهُ* and *بَأَعْنَاقِ بَعْضٍ* [app. meaning + *The speech, or language, is coherent, or compact*]. (TA.) — *هُمُ عُنُقٌ إِلَيْكَ* means + *They are inclining to thee; and expecting thee:* (S, O, K:) or, accord. to Az, *they have advanced towards thee with their company* [agreeably with what next follows]. (TA.) — *عُنُقٌ* signifies also + *A company of men:* (O, K, TA:) or a *numerous company of men:* or a *preceding company of men:* and is masc.: (TA:) and the *heads, or chiefs,* (O, K, TA,) of men; (O, TA;) and the *great ones, and nobles.* (TA.) *فَطَلَّتْ أَعْنَاقُهُمْ لَهَا* *فَطَلَّتْ*, in the Kur [xxvi. 3], is expl. as meaning + *And their great ones and their chiefs [shall continue submissive to it]:* or *their companies:* the pret. is here used in the sense of the future: (O, TA:) or, as some say, the meaning is, *their necks.* (TA. [See also art. *خَضَعُ*].) One says also, *جَاءَ عُنُقٌ مِنَ النَّاسِ* + *He came in a company of men.* (O.) And *جَاءَ الْقَوْمُ عُنُقًا عُنُقًا* + *The people came in [successive] parties;* as Az says, each, or every, company of them being termed *عُنُقٌ*: or, as some say, *gradually, party by party.* (TA.) And *هُمُ عُنُقٌ عَلَيْهِ* + *They are a company, or party, combined against him.* (TA.) And it is said in a trad., *لَا يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَاقُهُمْ فِي* *طَلَبِ الدُّنْيَا* i. e. + *[Mankind will not cease to have] their companies [or parties diverse in the seeking of worldly good]:* or, as some say, *their heads, or chiefs, and great ones.* (TA.) — Also + *A portion of good;* (IAqr, O, TA;) *من الخَيْرِ* in the K being a mistake for *من الخَيْرِ*: (TA:) and of property: and of work, whether good or evil. (O.) One says, *لِفُلَانٍ عُنُقٌ مِنَ الْخَيْرِ* + *To such a one pertains a portion of good.* (IAqr, O, TA.) And it is said in a trad., *المُؤَدِّثُونَ أَطْوَلُ*, *النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ*, (IAqr, O, K, TA,) meaning + *[The proclaimers of the times of prayer will be] the most abundant of men in [good] works [on the day of resurrection]:* (IAqr, O, K, TA:) or the meaning is, *chiefs;* because the Arabs describe such as being long-necked: but it is also

related otherwise, i. e., *أَعْنَاقًا*, with *kesr* to the hemzeh, meaning, [the most] *hasting [of men]* to Paradise: (O, K, TA:) and there are other explanations: (K, TA:) one is, that they *shall be preceders to Paradise;* from the saying *لَهُ عُنُقٌ فِي الْخَيْرِ* *he has precedence in that which is good:* so says Th: another, that they *shall be forgiven to the extent of the prolonging of their voice:* another, that they *shall be given an addition above other men:* another, that they *shall be in a state of happiness and sprightliness, raising the eyes and looking in expectation;* for permission will have been given to them to enter Paradise: and other explanations may be found in the *Fáik* and the *Nh* and the Expositions of Bkh. (TA.) — *عُنُقٌ* is also a pl. of the next word. (TA.)

*عُنُقٌ* *A she-kid,* (T, S, Mgh, O, Mṣb, K,) *when a year old,* (T, TA,) or *not yet a year old:* (IAth, Mṣb, TA:) and *a lamb or kid, or such as is just born;* syn. *سَعْلَةٌ*: (TA: [see *مَعْنَاقٌ*, last sentence:]) pl. (of pauc., TA) *أَعْنَاقٌ* and (of mult., TA) *عُنُقٌ* (S, O, Mṣb, K, TA) and also *عُنُقٌ*, with two dammehs. (TA.) *العُنُقُ بَعْدَ التُّوقِ* [The she-kids after the she-camels], (T, O, K, &c.,) meaning he has become a pastor of she-kids after having been a pastor of she-camels, (T,) is a prov., (T, O, K, &c.,) applied to him who has become lowered from a high station, (T,) or to a case of straitness after ampleness. (O, K.) — And *العُنُقُ*, (S,) or *عُنُقُ الأَرْضِ*, (T, Mgh, O, Mṣb, K, TA, &c.,) [which latter is now applied to *The badger; ursus meles;* if correctly, app. because it burrows in the earth; but this application does not well agree with the following descriptions;] *a certain beast,* (O, Mṣb, K, TA,) *of the beasts of the earth, like the فهد [or lynx],* (S,) *about the size of the dog, an animal of prey,* (Mṣb,) *that hunts,* (O, Mṣb, TA,) *smaller than the فهد, long in the back,* (TA,) also called *التَّفْهُ*, (Mṣb, TA,) or, by some, *التَّفَّة*, (O, Mṣb,) with teshdeed to the *ف* and with the fem. *ة*, (Mṣb,) and *الفُتْحُلُ*, (O, TA,) in Pers. *سیاه گوش* [or *سیاه گوش*, i. e. “black ear,” if meaning the badger, app. because of the black mark on each ear]; (Mgh, O, K, TA;) said by IAmb to be *a fowl beast, that is not eaten, and that does not eat anything but flesh;* (Mṣb;) Az says, *it is above the size of the Chinese dog, hunts like as does the فهد, eats flesh, and is of the beasts of prey; and is said to be the only beast that conceals its footmarks when it runs, except the hare;* and he says also, “I have seen it in the desert (البَادِيَةِ), and it was black in the head, the rest of it being white:” the pl. is *عُنُقٌ*. (TA.) — *العُنُقُ* is also the name of + *The middle star [ζ] of [the three stars called] بَنَاتُ نَعْشِ الكَبْرِيِّ [in the tail of Ursa Major]:* (O, K, TA:) *by it is a small star called النَّسَاءُ, by looking at which persons try their powers of sight.* (Kzw. [See also *القَائِدُ*, in art. *قَوَدُ*].) — [And the same, or *عُنُقُ الأَرْضِ*, is the name of + *The star γ in what is figured by some as the right, and by others as the left, leg, or foot, of Andromeda.*] — And *عُنُقٌ* signifies also

*A calamity, or misfortune:* (S, O, K:) [see also *العُنُقَاءُ*, voce *أَعْنَاقٌ*:] and *a hard affair or event or case:* (K:) and one says, *بَقِيَ مِنْهُ أَدْنَى عُنُقٍ*, (S, O, TA,\*) and *عُنُقُ الأَرْضِ*, (TA,) *He experienced, from him, or it, calamity, or misfortune, and a hard affair &c.* (S, O, TA,\*) And *جَاءَ عُنُقٌ* means *He uttered an exorbitant lie.* (TA.) — Also *Disappointment;* (IAqr, S, O, K;) and so *عُنُقَةٌ*. (O, K.) Such is the meaning in the saying of a poet, *أَبْتَمَرُ بِالْعُنُقِ* [Ye returned with disappointment]: (S, O, TA:) or the meaning is *بِالْمَنْكُورِ* [with that which was disapproved, or abominable, &c.]; agreeably with an explanation of *العُنُقُ* by Aleo Ibn-Ḥamzeh. (TA.) — And *A [stony tract such as is termed] حَمْرَةٌ*. (TA.) — And *The poor-rate of two years:* so in the saying of Aboo-Bekr (K, TA) to 'Omar, when he contended in war with the apostates, (TA,) *لَوْ مَنَعُونِي عُنُقًا* [If they refused me a poor-rate of two years]: but it is also otherwise related, i. e. *عُقَالًا*, meaning *a poor-rate of a year.* (K, TA.)

*عُنُقٌ* i. q. *مُعَاتِقٌ* [Embracing by putting the arms around the neck of another]. (S, O, K.) A poet says,

• وَبَاتَ حَيَالٌ طَيْفِكَ لِي عُنُقًا •  
• إِلَى أَنْ حَيَعَلَ الدَّاعِيَ الْفَلَّاحًا •

[And the fancied image of thy form coming in sleep passed the night embracing my neck until the caller to the prayer of daybreak cried, Come to security (حَقِّي عَلَى الْفَلَّاحِ)]. (S, O.) — See also *مَعْنَاقٌ*: — and see *عُنُقٌ*: — and *عُنُقٌ*, first sentence.

*ذَوَاتُ العُنُقِ* [app. *ذَوَاتُ العُنُقِ*] *A sort [app. a bad sort] of dates.* (TA voce *حَبِيبٌ*.)

*عُنُقَةٌ*: see *عُنُقٌ*, last quarter.

*يَوْمُ عَاتِقِ* *One of the days [or conflicts] of the Arabs,* (O, TA,) well known. (K, TA.)

*عَانِقَاءُ* *One of the holes of the jerboa,* (IAqr, O, K,) *which it fills with earth or dust, and in which, when it fears, it conceals itself to its neck:* (IAqr, O:) and likewise, *of the hare* [?]. (TA. [See 5.]) The holes of the jerboa are this and the *نَاعِقَاءُ* and the *فَاعِقَاءُ* and the *رَاهِقَاءُ* and the *دَامَاءُ*. (El-Mufaḍḍal, L.)

*عُنُقٌ* *Long-necked;* (S, O, K;) as also *مُعْنَقٌ* applied to a man, and *مُعْنَقَةٌ* applied to a woman: (TA:) or *عُنُقٌ* signifies *long and thick in the neck:* (TA:) fem. *عُنُقَاءُ*. (S.) — Applied to a dog, *Having a whiteness in his neck.* (O, K.) — Also *A certain stallion, of the horses of the Arabs,* (O, K,) well known: (O:) whence *بَنَاتُ أَعْنَاقِ* [The progeny of *Aqnaḳ*], (O, K,) *certain fleet, or excellent, horses,* (TA in art. *بَنِي*.) so called in relation to that stallion. (O, K.) And also said to be the name of *A certain wealthy* *وَهْقَانٌ* [or *headman, or chief, of a village or town; or proprietor thereof, in Khurásán and El-'Irák; &c.]:* (O, K:\*) whence *بَنَاتُ أَعْنَاقِ*

meaning *The daughters of this Anak*: and it is said to have this or the former meaning in a verse of Ibn-Ahmar: (O, K:) accord. to Aṣ, *certain women that were in the first age, described as being beautiful*: accord. to Abu-l-'Abbās, *certain women that were in El-Ahwāz*; and mentioned by Jereer in satirizing El-Farezdaq. (O.) — العنقاء signifies also *Calamity, or misfortune*: (S, O, K: [like العنقاء:]) one says, *حَلَقَتْ بِهِ عَنَقَاءَ مُغْرِبٍ* [for مُغْرِبَةٌ, meaning *A calamity carried him off or away*; lit., *soared with him*]; and [in like manner] طَارَتْ بِهِ الْعَنَقَاءُ: (S, O:) [see also art. غروب:]; and (K) originally, (S,) العنقاء signifies *a certain bird, of which the name is known, but the body is unknown*: (S, O, K:) [or it is a fabulous bird:]; AHāt says, in the Book of Birds, العنقاء المغربة means *calamity*; and not any of the birds that we know: IDrd says, عَنَقَاءُ مُغْرِبٍ is a phrase for which there is no foundation: it is said to mean *a great bird that is not seen save [once] in ages*; and by frequency of usage it became a name for *calamity*: (O:) it is also said to be called عَنَقَاءُ because it has in its neck a whiteness like the neck-ring: Kr says that they assert it to be *a bird that is found at the place of the setting of the sun*: Zj, that it is *a bird that no one has seen*: some say that it is meant in the Kur cv. 3: and some, that it is *the eagle*: (TA:) it is called in Pers. سيمرغ: (MA:) and it is mentioned also in art. غروب [q. v.]. (K.) [See also my translation of the Thousand and One Nights, chap. xx. note 22.] — Also, i. e. العنقاء, (K,) or عَنَقَاءُ, (O,) *An [eminence of the kind called] أَكْمَةٌ, above an overlooking mountain*: (O, K:) or العنقاء المغرب signifies *the summit of an أَكْمَةٌ on the highest part of a tall, or long, mountain*: so says Aboo-Málik, who denies that it means a bird. (TA in art. غروب.) And عَنَقَاءُ applied to a [hill, or mountain, such as is termed] هَضْبَةٌ signifies *High and long*. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. غروب.]])

تَعْنُوقٌ, with ḍamm, (K,) or تَعْنُوقٌ, (so in the O,) *A plain, or soft, tract of land*: pl. تَعْنَائِقُ. (O, K.)

أَعْنَقِي, first sentence. — Also, the former, *Hard and elevated land or ground, having around it such as is plain, or soft*, (O, K, TA,) *extending about a mile, and less*: pl. مَعَانِيْقُ: and they have imagined it to be termed مَعْنَأَقُ, [partly on account of this pl., and partly] because of the many instances like مُتَمَرٌّ and مُتَمَرٌّ, and مُذَكَّرٌ and مُذَكَّرٌ. (TA.) — And مَرَبَاءَةٌ مَعْنَقَةٌ *A lofty place of observation*. (O, K.) — See also مَعْنَأَقُ, in three places. — مَعْنَعِيْقُ also occurs in a trad., applied as an epithet to a believer, meaning *One who hastens in his obedience, and takes a wide range in his work*. (TA.) — And مَعْنَعَاتُ, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] دَعَاصُ [pl. of دَعَصٌ] means *Lying in advance of others*. (TA.) — See also the next paragraph.

مَعْنَقَةٌ *A curved piece of rock*. (O, K.) — And مَعْنَقَةٌ بَلَدٌ *A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof*: (O, K:) thus says Sgh: but in the Nawádir el-Aaráb it is said that بِلَادٌ مَعْنَقَةٌ means *countries that are distant, or remote*. (TA. [See also 4.]])

مَعْنَقَةٌ *A قِلَادَةٌ [meaning collar]*, (T, S, O, K, TA,) accord. to ISd, *that is put upon the neck of a dog*. (TA.) — Also *A small [elongated and elevated tract such as is termed] حَبْلٌ* (ISh, O, K, TA, [the حَبْلُ in the CK being a mistake for الحَبْلُ,]) of sand, (ISh, O,) *in front of, or before, the [main portion of] sands*: by rule it should be مَعَانِيْقُ الرَّمَالِ, because they said in the pl. مَعَانِيْقُ الرَّمَالِ: (ISh, O, K:) or one should say مَعَانِيْقُ الرَّمَالِ. (ISh, O.) — See also المَعْنَقَةُ.

مَعْنَقِي, with kesr to the م, [app. مَعْنَقِي,] sing. of مَعَانِيْقُ applied to *Certain horses (خِيُولٌ) of the Arabs*. (TA.)

المَعْنَقَةُ, (thus in the O,) or المَعْنَقَةُ, like مَحْدَرَةٌ, thus in the copies of the K, but correctly with kesr to the م, [app. المَعْنَقَةُ,] pl. مَعَانِيْقُ, (TA,) *A certain small creeping thing*; (O, K, TA;) AHāt says that المَعَانِيْقُ signifies [the small creeping things called] مَقْرَضَاتُ الْأَسَاقِي [that gnaw holes in the skins used for water or milk], having neck-rings (أَطْوَاقٌ), [app. white marks round the neck, for it is added,] with a whiteness in their necks. (TA.)

مَعْنَقَاتُ, applied to mountains (جِبَالٌ) accord. to the copies of the K, [and thus in the O,] but correctly جِبَالٌ, with the unpointed ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies *Long*. (O, K, TA.) — See also المَعْنَقَةُ. — المَعْنَقَةُ as signifying *Hectic fever (حُمَّى الدَّقِ)* is post-classical. (TA.)

جَيْدُ الْعَنْقِ, applied to a horse, signifies *جَيْدُ الْعَنْقِ* [i. e. *Excellent, or good, in the pace called عَنَقِي*]; (S, O, K, TA; [in the CK, erroneously, العَنْقِ,]) as also مَعْنَعِيْقُ (TA) and عَنِيقٌ: (O, TA:) and the first is also applied to a she-camel, as meaning *that goes the pace called عَنَقٌ*: (IB, TA:) the pl. is مَعَانِيْقُ. (K.) And one says also رَجُلٌ مَعْنَعِيْقٌ [and مَعْنَأَقُ, meaning *A man hastening*]: and مَعَانِيْقُ قَوْمٌ مَعْنَعِيْقُونَ and مَعَانِيْقُ. (TA.) فَاَنْطَلَقْنَا مَعَانِيْقُ occurs in a trad., meaning [And we went away] *hastening [to the people]*: (Sh, TA:) and in another, accord. to different relaters, فَاَنْطَلَقُوا مَعَانِيْقِينَ or مَعَانِيْقُ i. e. [And they went away] *hastening*. (TA.) And مَعْنَأَقُ الْوَسِيْقَةِ occurs in a verse of Abu-l-Muthellem El-Hudhalee, as some relate it, meaning *Hastening after, or near after, his طَرِيْدَةٌ* [app. as signifying the camels driven away by him]: but as others relate it, it is مَعْنَأَقُ, with ت, meaning as expl. in art. عَتَقُ. (O. [The former is said in the S, in art. عَتَقُ,

to be not allowable.]) — It is also applied to a ewe or goat (شَاةٌ مِنْ غَنِيْرٍ) as meaning *That brings forth* [app., accord. to analogy, *that brings forth often*] عَنُوقُ [meaning *lambs or kids, pl. of عَنَاقٌ*]. (TA.) — See also مَعْنَعِيْقُ.

مَعَانِيْقُ: see عَنِيقٌ: — and see also مَعْنَأَقُ.

أَعْنَأَقُ *A place where the [app. meaning upper portions] of the جِبَالُ [or mountains], accord. to the copies of the K, [and thus in the O,] but correctly جِبَالٌ, with the unpointed ح, [i. e. elongated and elevated tracts of sand], (TA,) emerge from the سَرَابُ [or mirage]: (O, K, TA:) used in this sense by Ru-beh. (O, TA.)*

عَنْقَدُ

عَنْقَادٌ and عَنْقُوْدٌ see in art. عَقْدُ; the ن being held to be augmentative.

عَنْكَبُ

عَنْكَبٌ: see عَنَكْبُوْتٌ, in two places.

عَنْكَبَاءُ and عَنَكْبَاءُ: see the next paragraph.

عَنْكَبُوْتٌ; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., عَنَكْبَاءُ, (S, O, K,) in the dial. of El-Yemen, with the ك put before the ن; (TA;) and عَنَكْبَاءُ and عَنَكْبُوْتُ (so in the O and TA, but in the CK and a MS. copy of the K عَنَكْبُوْتُ); and عَنَكْبَاءُ; (O, K;) the last mentioned by Sb as shewing the ت in عنكبوت to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., عَنْكَبٌ; (IAṣr, O, K;) fem., عَنَكْبِيَّةُ: (IAṣr, K:) or the former of these two words is a coll. gen. n. [and the latter, its n. un.]: (TA:) [The spider;] the thing that weaves; (S, O;) an insect that weaves a delicate web in the air and upon the upper part of a well: (TA:) pl. عَنَاقِبُ (S, O, K) and عَنَكْبُوْتَاتُ (K) and عَنَاقِبٌ (Lh, TA) and عَنَاقِبِيَّتٌ, (Aṣ, Kṭr, TA,) which last is anomalous, in its having four letters together after its ا: dim. عَنَكْبِيْكِبٌ and عَنَكْبِيْكِبٌ and عَنَكْبِيْكِيَّتٌ; but this last is not approved: (TA:) quasi-pl. nouns عَنَاقِبٌ and عَنَكْبٌ and أَعْنَكْبٌ [in the CK أَعْنَكْبُ]. (K.) بَيْتُ الْعَنْكَبُوْتِ [The spider's web] is also called عَنَكْدَبَةٌ. (Fr, TA.) — Sá'ideh-Ibn-Ju-eiyeh says,

مَقَّتْ نِسَاءً بِالنَّجَازِ صَوَالِحًا  
وَأَنَا مَقْتَنَا كُلَّ سَوْدَاءٍ عَنَكْبٍ

[meaning *I hated virtuous women in El-Hijáz; and verily we hated every black, short woman: for*] here عَنْكَبُ signifies *short*: (Skr, L:) or it may be syn. with عَنَكْبُوْتٌ, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) — زَهْرُ الْعَنْكَبُوْتِ: see رَبِيْلَاءُ. — عَنَكْبُوْتٌ also signifies *A worm, or maggot, that is engendered in the honeycomb, and spoils the honey*. (AHn, L.) — عَنْكَبُوْتٌ is mentioned in this art. agreeably with the rule of Sb;

when ن occupies the second place in a word, it is not to be pronounced augmentative without proof: but J and some others consider the ن augmentative, and mention the word in art. **عنكب**. (TA.)

**عَنْكَبٌ** and **عَنْكَبِيٌّ** and **عَنْكَبِيَّةٌ**: see the next preceding paragraph.

**مُعَنْكَبُ الْقَرْنِ** A he-goat having a horn curved so as to resemble a ring. (Az, TA.)

## عنمر

4. **اعمر** He pastured upon, or depastured, the species of tree called **عنمر**. (AA, K, TA.)

**عنمر** A certain tree of El-Hijáz, having a red fruit, to which are likened the dyed fingers or ends of fingers: (IAar, K:) in the "Nawádir" said to be sappy, or tender, branches, that grow upon the trunks of the [trees called] **عَضَاهُ**, not resembling the other branches thereof, red in colour, the upper parts of the blossoms of which divide into four divisions, like a branch of an **أَرَاكَةَ** [n. un. of **أَرَاكٌ**, q. v.]; coming forth in winter and in summer: (IDrd, TA:) or a species of trees having tender branches, to which are likened the fingers, or the ends of the fingers, of girls, or young women: (S:) in the "Book of Plants" [of AHn] said to be a small tree that grows in the midst, or interior part, of the **سَمْرَةَ** [or gum-acacia-tree], having a red fruit: (TA:) or, accord. to AA, the [fruit called] **زَعُورٌ** [q. v.]: (TA, and so in a copy of the S:) or, (S, K, TA,) as AO says, (S, TA,) the extremities of the Syrian **خُرُوبٌ** [or locust-tree]: (S, K, TA:) and he says that a verse of En-Nábigah is recited thus:

\* **بِمُخَصَّبٍ رَخِصٍ كَانَ بَنَانَهُ**  
\* **عَنْمَرٌ عَلَى أَغْصَانِهِ لَمْ يُعْقَدِ**

[With a dyed member (**عَضُو** being understood, instead of **كَفٌّ**, because the latter is fem.), soft, or tender, as though its fingers, or its fingers' ends, were anam upon their branches, not yet compactly organized]; which shows that it means a plant, not a worm: (S, TA:) [for] it is said to signify a species of red worm, found in sand: (Ham p. 288, in which are other explanations, nearly agreeing with some here:) or, as some say, the fruit of the **عَوْسَجٌ** [or box-thorn], which is red, and then becomes black when thoroughly ripe; therefore En-Nábigah says **لَمْ يُعْقَدِ**, meaning that had not yet become ripe: (IB, TA; and also inserted in the text of a copy of the S:) and, (K, TA,) as AHn says in one instance, (TA,) threads [or tendrils] by means of which the vine clings to its trellises: (K, TA:) and (accord. to Lth, TA) the thorns of the **طَلْحٌ** [or acacia gummifera]; (K, TA;) but this is said by Az to be incorrect: (TA:) [see also a hemistich cited voce **طَرْفٌ**]: the n. un. is **عَنْمَةٌ**. (K.)

**عَنْمَةٌ**: see what immediately precedes. — Also A species of the [sort of lizard called] **وَزَغٌ**; (K, TA;) accord. to Lth; but this is rejected, as

incorrect, by Az: it is said to be like the **عَضَابَةُ**, except that it is more white and more comely. (TA.) — Also, (accord. to copies of the K,) or **عَنْمَةٌ**, (accord. to the TA,) A fissure in the lip of a human being. (K.)

**عَنْبِيٌّ** A beautiful red face; (K, TA;) tinged over with redness. (TA.)

**عَنْبُورٌ** The male frog. (K.)

**بَنَانٌ مَعْمَرٌ** [Fingers, or fingers' ends,] dyed, or tinged [with hinnà or the like]. (IJ, S, K.)

## عنو

1. **عَنَا**, (S, Mgh, Mshb,) first pers. **عَنْوْتُ**, (K,) aor. **يَعْنُو**, (S, Mshb,) inf. n. **عَنْوٌ**, (S, Mgh, Mshb, K, \*) and **عَنْوَةٌ** is the subst. thereof, (Mgh, K, TA,) [and] so is **عَنَا**, (Mshb,) or **عَنْوَةٌ** is its inf. n., (MA,) [and so, app., is **عَنَا**, in this sense as well as in another sense, accord. to the K,] He was, or became, lowly, humble, or submissive; (S, MA, Mgh, Mshb, K,) and obedient; (MA, TA;) to the truth, &c. (TA.) You say, **عَنَا لَهُ** He was, or became, lowly, humble, or submissive, to him; or obedient to him. (MA.) And hence the saying in the Kur [xx. 110], **وَعَنْتِ الْوُجُوهُ**

**بِلُحَى الْقُبُورِ** (S, TA) And the countenances shall be lowly &c. [to the Deathless, or Ever-living, the Self-subsisting by Whom all things subsist: or shall be downcast; like the Hebr. phrases ending verses 5 and 6 in Gen. iv.]: or shall be submissive like captives: or the meaning is [shall be depressed by] the depressing of the forehead and the knee [or rather knees] and the hands in the lowering of the head and the prostrating oneself [in prayer]: or **عَنْتِ** is here from **عَنْتِي**, belonging to art. **عَنْتِي**, and **الْوُجُوهُ** is used by a synecdoche for the persons (as being the most noble of all the parts thereof), and the meaning is] shall suffer fatigue, or weariness, and shall toil. (TA.) — And **عَنَا**, inf. n. **عَنْوٌ** (M, Mshb, K, TA, accord. to some copies of the K [erroneously] **عَنْوٌ** and **عَنْتِي** (TA) and **عَنَا**; (K;) and **عَنْتِي**; (M, K;) He became a captive: (K:) and the latter verb signifies also he stuck fast in captivity: (K in art. **عَنْتِي**;) or both of these verbs have this latter signification: (Mshb:)

[or] you say, **عَنَا فِيهِمْ فَلَانَ أُسِيرًا** Such a one remained among them a captive; and was in a state of confinement: (S:) and **عَنَا** signifies also confinement, or imprisonment, in hardship and humiliation. (TA.) Hence the trad., **النَّالِ وَارِثٌ**, **أَسْرَةٌ** i. e. **أَسْرَةٌ** [The maternal uncle is the heir of him who has no more nearly-allied heir: he shall loose his (the latter's) captivity]: meaning [he shall acquit him of] what is incumbent on him, and clings to him, because of the actions that require punishment or retaliation, the way [or custom] of which is that the **عَائِلَةٌ** [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA.) And **عَنْوَةٌ** is the subst. of the verb in this sense also. (K, TA.) — And **عَنَا**, aor. **يَعْنُو**, inf. n. **عَنْوَةٌ**, He took

a thing by force: — and also he took it peaceably, or by surrender: thus having two contr. significations. (Mshb.) [But see below, where **عَنْوَةٌ** is expl. as though it were the subst. of the verb in these two senses.] — **عَنْوْتُ الشَّيْءَ** I put forth, or produced, the thing: and I made the thing apparent, or showed it: (S:) or it has the latter signification; (K;) as also **عَنْتِ الشَّيْءَ**; (IKtt, TA in art. **عَنْتِي**;) and **عَنْوْتُ بِالشَّيْءِ** has the former signification. (K.) And **عَنْوَةٌ** is the subst. of the verb thus used, (K, TA,) i. e. in these two senses, as well as in others mentioned above. (TA.) And one says, **عَنْتِ الْأَرْضُ بِالنَّبَاتِ**, (ISk, S, and K in this art. and in art. **عَنْتِي**;) aor. **تَعْنُو**, inf. n. **عَنْوٌ**; (ISk, S;) and aor. **تَعْنِي**; (Ks, S;) The land made apparent, or showed, [or put forth, or produced,] its plants, or herbage; (S, K;) as also **أَعْنَتْهُ**. (K.) And **لَمْ تَعْنُ بِلَادُنَا بِشَيْءٍ** and **لَمْ تَعْنُ** Our country did not give growth to anything. (S.) And **مَا أَعْنَتْ الْأَرْضُ شَيْئًا** The land did not give growth, or has not given growth, to anything. (S.) — And [hence, app.,] **سَأَلْتَهُ فَلَمْ يَعْطِ** — And [hence, app.,] **لَمْ يَبْدُ لِي بِشَيْءٍ** I asked him, and he did not (لَمْ يَبْدُ) and **لَمْ يَبْصُرْ** to me, or for me, anything. (TA.) — **عَنْتَ بِهِ أُمُورٌ** Events befell him. (S, K.) [See also 1 in art. **عَنْتِي**.] — And **عَنَا الْأَمْرُ عَلَيْهِ** The event, or affair, was difficult, or distressing, to him; distressed, or troubled, him. (ISd, K, TA.) — **عَنَا الْأَمْرُ**, aor. **يَعْنُو**: see 1 in art. **عَنْتِي**, first sentence. — And **عَنَا فِيهِ الْأَكْلُ**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**: see 1 in art. **عَنْتِي**. — **عَنَا الْكَلْبُ الشَّيْءَ**, (CK, [in the TA and in my MS. copy of the K, **الشَّيْءَ**,] but see what follows,) aor. **يَعْنُو**, inf. n. **عَنْوٌ** [app., supposing the verb to be trans. by itself, **عَنْوٌ**], (TA,) The dog came to the thing and smelt it: (K, TA:) and one says, **هَذَا يَعْنُو هَذَا** This comes to this and smells it. (TA.) — **عَنْتِ الْقِرْبَةَ بِمَاءٍ**, (K, TA,) aor. **تَعْنُو**, (TA,) The water-skin did not keep, or retain, much water, so that it appeared [oozing from it]: (K, TA:) or, as some say, **عَنْتِ الْقِرْبَةَ** signifies the water-skin let flow its water. (TA.) — And **عَنَا**, inf. n. **عَنْوٌ**, said of blood, It flowed. (IKtt, TA.) — And **عَنَا**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**, signifies also **قَامَ** [He, or it, stood; &c.]. (IKtt, TA.) — See also Q. Q. 1.

2. **عَنَا**, (S, TA,) inf. n. **تَعْنِيَةٌ**, (S, K,) He imprisoned him, or confined him, (S, K, TA,) long, straitening him. (TA.) [See also 4.] — And **تَعْنِيَةٌ** is said to signify Any long confining or restraining: in a trad. of Alee, respecting the day of Sifféen, he is related to have said, **اسْتَشْعَرُوا** **أَسْتَشْعَرُوا** i. e. [Make ye fear, or awe, (app. of God,) to be the thing next your hearts,] and restrain, and suppress, the voices; as though he forbade their raising a confused and unintelligible clamour. (TA.) — **عَنْتِ الْبَعِيرَ**, (S,) inf. n. as above, (S, K,) I smeared the camel

with *عِنْيَةٌ* [q. v.]. (S, K.) [Hence *تَعْنِيَةٌ* as a subst., expl. below.] = See also Q. Q. 1.

4. *اعناه* He rendered him lowly, humble, or submissive. (S, TA.) — And (TA) He made him (Msb, K, TA) to stick fast in captivity, (Msb,) or to be, (K,) or to remain, or continue, (TA,) a captive. (K, TA.) = See also 1, in two places. — [Hence,] *اعنى الولى الارض* The *ولى*, i. e. the rain after the *وسى*, watered the land so that it gave growth to plants, or herbage. (S, IKtt, TA.) — And *اعنى الرجل* The man found, or lighted on, land that had produced herbage such as is termed *عشب*, [for *قد اعشرت* (to which I cannot assign any apposite meaning) in my original, I read *قد اعشبت*], and of which the pasturage had become abundant. (TA.) = See also Q. Q. 1.

5. *تعنى* He [a camel] was, or became, smeared with *عنية* [q. v.]: whence the saying of Esh-Shaabee, *لان اتعنى بعنية احب الى من ان اقول* [Verily my being smeared with *عنية* would be more approvable to me than my saying respecting a question according to my opinion]. (TA.)

Q. Q. 1. *عنونت الكتاب* (S, K, TA,) inf. n. *عنونة* and *عنوان*, (TA,) i. q. *علوته*, (S,) I put an *عنوان* [i. e. a superscription, or title,] to the book, or writing; (K, TA;) syn. *وسمته*: (TA:) and one says also, *عنا الكتاب* *اعناه*, aor. *يعنوه*, meaning *عنونه*; (IKtt, TA;) and *اعناه* and *عناه* and *عننه* [which is said to be the original of *عناه*], meaning the same; (K and TA in art. *عنى*;) and *عنيت الكتاب*, inf. n. *عنى*, likewise signifies I wrote the *عنوان* [or *عنوان*] of the book, or writing. (IKtt, TA in art. *عنى*.)

*عنا*: see the paragraph next following.

*عنو* sing. of *اعنا* as signifying The sides, regions, quarters, or tracts, (S, K,) of a country, (S,) or of the sky; (K;) like *أحنا*: (S in art. *حنى* and *حنى*;) or, accord. to IAar, its sing., in this sense, is *عنا*: (S;) and the pl. signifies also the sides of the face. (TA.) — And sing. of *اعنا* as signifying A party of men of sundry, or different, tribes. (S, K.)

*عنوة* Force, or constraint: (Mgh, K, TA:) or the taking by force; (Msb, TA;) as inf. n. of *عنا* [q. v.]. (Msb.) One says, *فتحت مكة عنوة*, Mekkeh was taken forcibly, or by force. (Mgh.) And *أخذته عنوة* He took it by force. (TA.) And *فتحت هذه المدينة عنوة* i. e. [This city was taken] by means of conflict; its occupants having been combated until they had it taken from them by superior power or force, and were powerless to keep it, so they left it without there having occurred between them and the Muslims [or invaders] a treaty of peace. (TA.) — Also Love, or affection: (ISd, K, TA:) or submission, and concession: or a consequence of submission and

concession, on the part of him from whom a thing is taken: (TA:) or the taking peaceably, or by surrender; as inf. n. of *عنا* [q. v.]: (Msb:) thus it has two contr. significations. (Msb, K, TA.) A poet (cited by Fr, TA) says,

فَمَا أَخَذُوهَا عَنْ مَوَدَّةٍ  
وَلَكِنَّ ضَرْبَ الْمَشْرِفِيِّ اسْتَقَالَهَا

(Msb, TA;) which is said to mean, [And they did not take it, or her, or them,] by concession, and obedience, [arising from love, or affection,] without fighting: [but the smiting of the Meshrafee sword demanded the renouncing thereof:] Abd-El-Kadir Ibn-Amr El-Baghdadee asserts the meaning of *عنوة* to be submission and concession; adducing as evidence thereof this verse; attributing the contr. meaning to the vulgar: both, however, are correct; and that first mentioned occurs repeatedly in traditions: but the most learned Yákoob Er-Roomee, in his Moajam, says that the verse above-cited may be rendered as meaning and they did not take it, or her, or them, by superior power attended by [or in consequence of] love, or affection: but they did so by fighting: and that this may be regarded as indicated by the poet's saying *أخذوها*; for otherwise he would have said, *فَمَا سَلِمُوهَا*; and he says, it is a matter of common consent that *عنوة* signifies force, and superior power. (TA.) — It is also a subst. from *عنا* in the first of senses mentioned in this art.: [i. e. it signifies Lowliness, humility, or submissiveness:] (Mgh, TA:) [and] so is *عنا*: (Msb:) see 1, first sentence. — And it is also a subst. from *عنا* as meaning "he became a captive:" [i. e. it signifies also A state of captivity:] (TA:) see, again, 1. — And it is also a subst. from *عنا* in two other senses, as stated above: [i. e. it app. signifies also The act of putting forth, or producing, a thing: and of making it apparent, or showing, it:] (TA:) see, again, 1.

*عنوان* (S, K, TA) and *عنوان* (TA) The *سمة* [meaning superscription, or title,] of a book, or writing; (K, TA;) i. q. *علوان*; (S;) and *عنوان* signifies the same; (K in art. *عنى*;) as also *معنى*: (K, TA: [in the CK, *كعنا* is put for *كعنا*]:) the inscription on the back, or outside, of a book, or writing: (Har p. 163, in explanation of *عنوان*;) [and the address of a letter. And hence,] Anything that serves as an indication of another thing is called its *عنوان*. (Msb and K in art. *عن*.) One says, *فى جبهته عنوان من كثرة السجود* i. e. [On his forehead is] a mark [from much prostration in prayer]. (TA.) [See more in art. *عن*.]

*عنا*: see 1, first sentence; and *عنوة*, near the end: — and see also art. *عنى*.

*عنية*, of the measure *فعليلة*, The urine of the camel, inspissated in the sun, with which such as is affected with mange, or scab, is smeared; on the authority of AA: (S;) or certain mixtures of urine and dung of camels, with which the camel affected with mange, or scab, is smeared; also

termed *تعنية*: (K:) or the urine of camels that are caused to void their urine [in my original *تستبان* is erroneously written for *تستبان*] in the [season called] *ربيع* when they are satisfied with fresh pasture so as to be in no need of water, cooked [app. by boiling] until it becomes thick, when some flowers of some sorts of herbs, and *حب المحلب* [the *prunus mahaleb* of Linn.], are thrown upon it, and it becomes inspissated thereby, then put into small [earthen vessels of the kind called] *بساتيق* [pl. of *بستوق*]: or urine [app. of camels] mixed with certain things, and kept close for some time: or any *هناء* [generally meaning tar, or a kind thereof, with which camels are smeared, as a remedy for the mange, or scab]. (TA.) It is said in a prov., *العنية تشفى الجرب*; (S, TA;) or *عنيته تشفى الجرب* [for *الجرب*, i. e. His *عنية* cures the mange, or scab]: applied to the man of good judgment [whose advice is like a remedy]. (TA.)

*عان* Lowly, humble, or submissive. (Msb, TA.) — And (Msb, TA) hence, app., (TA,) A captive; (S, Mgh, Msb, K, TA;) fem. *عانية*: (Mgh, TA:) pl. masc. *عناة*; (S, Mgh, Msb, TA;) and pl. fem. *عوان*. (S, Mgh, TA.) — And *عوان* signifies + Women; (Msb, K;) sing. *عانية*: (Msb:) because they are confined like captives in the abodes of their husbands; (Msb;) or because they are treated wrongfully and not defended against their wrongers. (K.) It occurs in a trad. as meaning Females in the condition of captives: (Mgh:) or women who are captives; or like captives. (IAth, TA.) — And it signifies also *عوامل* [which, as pl. of *عاملة*, is used as meaning Workers, or labourers; and also, as a subst., as meaning the legs of a beast or horse or the like]: and it is said to be used by El-Jaadee as an epithet applied to the limbs of camels, or other beasts, used for riding. (TA.) — And hence, perhaps, it is applied to The *مكاسون* [or collectors of the impost termed *مكس*, q. v.]; because they are workers, or labourers, for the oppressors. (TA.) — Also (the sing.) *Flowing*, applied to blood, (S, K, TA,) or to water. (TA.)

*معنوى*: see art. *عنى*.

*تعنية*: [originally inf. n. of 2, q. v.: used as a subst.,] see *عنية*.

*معنى* A stallion [camel] of mean origin, which, when excited by lust, is confined in the [enclosure called] *عنة*, because his exercise of the faculty of a stallion is avoided: but it is said that it is originally *معنن*, from *العنة*; one of the *ن* being changed into *ي*: (S, TA:\*) or of mean origin, of which the legs are bound with a rope, when he is excited by lust, for that reason. (TA.) — And A camel of which the people of the Time of Ignorance used to displace the *سنايس* [pl. of *سئسن*, q. v.] of one of his vertebrae, and to round his hump, in order that he might not be ridden, and that no use might be made of his back: this was done when his owner possessed a hundred camels,

he being the camel by which they became a hundred: and this act was termed الإغلاق: it may be from عَنَاءٌ meaning "fatigue;" or from the signification of "confinement from freedom of action." (TA.) — See also عَنَوَانٌ.

## عنى

1. عَنَاءُ الأَمْرِ, aor. يَعْنِيهِ and يَعْنُوهُ, inf. n. عِنَايَةٌ and عِنَايَةٌ (K, TA) and عِنَى (TA, as from the K, but not in the CḲ nor in my MS. copy of the K,) *The affair, or event, or case, disquieted him*; syn. أَهَمَّهُ [more fully expl. by what here follows]: (K, TA:) [عَنَاءٌ may be generally rendered *it concerned him*; agreeing with this in meaning *it made him uneasy in mind, anxious, or careful*; and in meaning *it affected his interest, or was of importance to him*; like أَهَمَّهُ: and also *it concerned him meaning it related, or belonged, to him*; or *was of his business*; as will be shown by what follows: and] عِنَايَتِي كَذَا, aor. يَعْنِيَنِي, means *such a thing occurred, or happened, to me, and occupied me* [or my mind]. (Mṣb.) The saying [in the Qur lxxx. 37], لِكُلِّ لِمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يَعْنِيهِ, thus accord. to one reading, means *to every man of them shall belong, on that day, a business that will disquiet him, &c.*: (Ksh, Bd;) or *a business in conjunction with which no other will disquiet him*: and like this is the other reading, which is with غ; (TA;) i. e. يَعْنِيهِ, meaning *which will suffice him in respect of his being disquieted thereby*; (Ksh, Bd;) or the meaning of the latter reading is, [a business such that] *he will not be able, in conjunction with his being disquieted thereby, to be disquieted by any other*; (TA;) or *a state that will occupy him so as to divert him from the state of any other*. (Jel.) And it is said in a trad. respecting charming, بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ دَاءٍ يَعْنِيكَ i. e. [By the name of God I charm thee from, or against, any disease] *that may disquiet thee, &c.*, (يَهْمُكَ,) and *occupy thee* [or thy mind]. (TA.) And in another trad. it is said, مِنْ حَسَنِ مَا لَا يَعْنِيهِ إِسْلَامُ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ [i. e. A condition of the goodness of the man's submitting himself to the requirements of God is his leaving, or relinquishing, that which does not disquiet him, &c.]; (S, TA;) the exceptions therefrom being such things as necessary food and clothing. (So in a marginal note in a copy of the Jami' eṣ-Ṣagheer of Es-Suyootee.) See also the prov.

## مُعْتَرِضٌ لِعَنْبٍ لَمْ يَعْنِهِ

expl. voce عَنَانٌ. [It is like the common saying, *He talks of that which does not concern him*; meaning *that which does not relate, or belong, to him*; or *that which is not of his business*.] — عِنَى in the phrase بِالْأَمْرِ عِنَى is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like زَهَى (S in art. زهو): [but is expl. as

though pass. of عَنَاءٌ meaning as above, or quasi-pass.:] you say, عِنَى بِالْأَمْرِ, with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عِنَايَةٌ (K, TA,) with kesr; (TA;) and عِنَى بِهِ, of the class of رَضِيَ (K, TA,) mentioned by IDrst and others of the expositors of the Fṣ, and by Hr and Mṣr, (MF, TA,) and by IKṭṭ on the authority of Et-Ṭoosee, (TA,) but this is seldom used, (K, TA,) the former being that which is commonly known, and this alone being mentioned by Th in his Fṣ, and by J and others; (TA;) i. q. اِهْتَمَّرَ بِهِ [i. e. *He became disquieted by the affair, or case*; or *rendered uneasy in mind, anxious, or careful, by it*; and consequently, *he became occupied by it, or with it*; or *set about it, and managed it*]; as also عِنَى بِهِ: (K, TA:) or اِعْتَمَّنْتُ بِهِ means *I became disquieted by his affair, or case*; or *rendered uneasy in mind, anxious, or careful, by it*; (اهْتَمَّنْتُ بِهِ;) and *minded it*; or *managed it well*; (اِحْتَفَلْتُ بِهِ;) and عِنَى بِهِ, of the class of رَمَى, inf. n. عِنَايَةٌ, signifies the same: and عِنَى بِأَمْرِ فُلَانٍ, in the pass. form, inf. n. عِنَايَةٌ and عِنَى, signifies *I became occupied* [either actually or (as is shown by what follows) *in mind*] *by, or with, the affair, or case, of such a one*; and sometimes one said عِنَى بِأَمْرِهِ [in this sense as well as the similar sense expl. above], using the act. form: (Mṣb:) one says [also], عِنَى بِحَاجَتِكَ, with damm to the first letter, [which may be rendered *I became occupied by, or with, thy want*], aor. اُعْنَى, inf. n. عِنَايَةٌ (S:) and لَتُعْنَنَّ بِحَاجَتِي (S, Mṣb,) which is the imperative form, (S,) meaning [Be thou occupied by, or with, my want; or] *let my want occupy, or busy, thy mind*: (Mṣb:) and in interrogating, you say, كَيْفَ مِنْ تُعْنَى بِأَمْرِهِ [How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.]: you do not say, in this case, عِنَى اللَّهُ بِهِ (Az, TA.) — عِنَى اللَّهُ بِهِ [for تَتَعْنَى]. (Az, TA.) — عِنَى اللَّهُ بِهِ [inf. n. عِنَايَةٌ, as is implied in the TA.] means *God preserved him*: (Mṣb, TA:) and it is said that it may be from عِنَى بِحَاجَتِهِ [as syn. with عِنَى بِهِ]. (TA.) — And عِنَى (S, Mṣb,) thus in the Tahdheeb of IKṭṭ, (TA,) with kesr, (S, TA,) of the class of تَعَبَ (Mṣb,) aor. يَعْنَى (S, Mṣb); or عِنَى (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. عِنَايَةٌ (S, K, TA,) or this is a simple subst., from عَنَاءٌ (Mgh, Mṣb,) and عِنَايَةٌ is syn. therewith; (ISd, K, TA;) *He suffered difficulty, distress, or trouble*; (S, Mṣb, K, TA;) or *fatigue, or weariness*: and تَعْنَى, also, has the former or the latter meaning. (S, K, TA.) You say, عِنَى فِي الأَمْرِ, meaning *I suffered difficulty, &c., in the affair, or case*: mentioned by Az. (TA.) — And عِنَى signifies [also] *He stuck fast in captivity*; (K in this art., and Mṣb in art. عنو); as also عَنَاءٌ, inf. n. عِنَايَةٌ (Mṣb in art. عنو): or both signify *he became a captive*. (K in art. عنو.) — عِنَى [as intrans.] said of an event, (K, TA,) inf. n.

عِنَى (TA,) *It befell, or betided*; (K, TA;) as also اِعْتَبَى (TA:) and *it occurred, or happened*: (K:) عِنَى لَهُ الأَمْرُ is said to mean *The event occurred, or happened, to him*. (TA.) — عِنَى عِنَى (TA,) signifies *The eating had an agreeable, a wholesome, or a beneficial, effect upon him*, (syn. نَجَعَ,) and [it is said that] the aor. is يَعْنَى, like يَرْضَى and يَرْضَى (K, TA,) the latter mentioned by ISd, as being anomalous, but MF says that the latter has not been heard unless as having its pret. like رَضِيَ [i. e. عِنَى, of which عِنَى is the inf. n. accord. to analogy,] and [SM adds that] thus it is accord. to IKṭṭ, who mentions the verb as said also, in the same sense, of the drinking of milk; (TA in this art. ;) and he states that عِنَا, aor. يَعْنُو, inf. n. عِنَا, is a dial. var. thereof. (TA in this art. and in art. عنو.) — عِنَى بِالْقَوْلِ كَذَا (S, K, TA,) aor. يَعْنَى (TA,) *He meant, or intended, by the saying, such a thing*; syn. أَرَادَ (S, K, TA,) and قَصَدَ (TA.) اُعْنَيْهِ, aor. عِنَى, inf. n. عِنَا, signifies *I intended it*: and app. in other senses expl. in art. قصد. (Mṣb.) And you say, عِنَايَتِي أَمْرًا, meaning *قَصْدِيَنِي* [i. e., app., *Thy command, or thy affair, had me for its object*]. (TA.) — عِنَى الشَّيْءَ: and عِنَى الأَرْضَ بِالتَّبَاتِ: see 1 in art. عنو. — عِنَى الكِتَابِ: see Q. Q. 1 in art. عنو.

2. عِنَا (S, Mgh, Mṣb, K,) inf. n. تَعْنِيَةٌ (S, Mṣb,) *He caused him to suffer difficulty, distress, or trouble*; (S, Mgh, K;) or *fatigue, or weariness*; (S, K;) as also تَعْنَاهُ (S,) or as also اِعْنَاهُ (K:) or *he imposed upon him that which was difficult, distressing, or troublesome, to him*: (Mṣb:) or *he annoyed, molested, harmed, or hurt, him*; and *caused him to grieve or mourn, or to be sorrowful or sad or unhappy*. (Har p. 120.) — [See also 2 in art. عنو.] — عِنَى الكِتَابِ, mentioned in the K in this art.: see Q. Q. 1 in art. عنو.

3. عِنَا (S, K,) inf. n. مَعَانَاةٌ (S,) *He suffered, or endured, or he struggled or contended with or against, the difficulty or trouble or inconvenience that he experienced from it or him*; syn. قَاسَاهُ; as also تَعْنَاهُ (S, K:) you say, كَذَا هُوَ يُعَانِي كَذَا i. e. يُقَاسِيهِ [He suffers, &c., the difficulty &c. that he experiences from such a thing]. (TA.) — And *He contended, disputed, or litigated, with him*; syn. شَاجَرَهُ (K:) you say, لَا تُعَانِ أَصْحَابَكَ i. e. لَا تُشَاجِرْهُمْ [Do not thou contend, &c., with thy companions]. (TA.) — And المَعَانَاةُ is also syn. with المَعَالِجَةُ [inf. n. of عَالَجَ, q. v.]. (Har p. 7.) [Hence,] one says, عَانَى عَمَلِ الأَقْفَاصِ [He plied the manufacture of cages, or coops]. (TA in art. قفص.) And عَوْنِي بِأَدْوِيَةٍ [referring to hair] *It was treated (دَوِيَ) with remedies, such as oils and the like*. (M and TA in art. دوى.) And عَانَيْتُ المَرِيضَ *I treated the sick person*; syn. دَاوَيْتُهُ (TA in art. دوى.) — It is also syn. with المَدَارَاةُ [The treating with gentle-

ness, or blandishment; &c.: see 3 in art. **درى**. (TA.) — And one says, **هُرْمًا يَعْانُونَ مَائِهْرًا** *They do not tend, or take care of, their cattle, or camels, or [other] property* (S, K, TA) well. (TA.) — And **أَنْزِيَتِ الْهُمُورُ تَعَانِي فَلَانًا** *Anxieties come to such a one.* (TA.) — And **خُذْ هَذَا وَمَا عَانَاهُ** i. e. **شَاكَلَهُ** [Take thou this and what has become conformable, suitable, agreeable, or similar, to it]. (TA.)

4: see 2. [See also 4 in art. **عنو**.] — **مَا أَعْنَى** means **مَا أَعْنَى شَيْئًا** [i. e. *It did not stand in any stead; or did not avail, or profit, at all*]. (TA.) See also **أَعْنَى**.

5. **تَعْنَى**, as intrans.: see 1, latter half, in two places. — **تَعْنَاهُ**: see 2: — and see also 3, first sentence. [Hence the prov., **جِبَابٌ فَلَا تَعْنُ أَهْرًا**, expl. voce **جَبَّ**.] One says also, **تَعْنَى الْعَنِيَّةَ**, meaning **تَجَسَّمَهَا** [i. e. *He imposed upon himself the suffering of difficulty, distress, or trouble; or of fatigue, or nearness*]. (K.) — **تَتَعْنَاهُ** as meaning *It returns to him time after time* (**تَتَعَدُّهُ**) is said of fever (**الْحُمَّى**); but not of aught else. (TA.) — And **تَعْنَيْتُ** signifies also **قَصَدْتُ** [app. as intrans., meaning *I pursued a right, or direct, course; &c.*]. (TA.)

8: see 1, former half, in two places: — and also in the last quarter of the paragraph.

**عَنِ** is the part. n. from **بِالْأَمْرِ** as syn. with **عُنِيَ** [q. v.]: (K, TA:) you say, **هُوَ بِالْأَمْرِ عَنِ** (IAar, K, TA) *He is disquieted [&c.] by the affair, or case*: (K, TA:) [and **مَعْنَى** signifies the same, as part. n. of **عُنِيَ**: or] **أَنَا مَعْنَى بِهِ** from **عَنَانِي** [q. v.], means *I am occupied [either actually or in mind] by it, or with it*; i. e., a thing that has occurred, or happened, to me; and sometimes one says, **أَنَا عَانٍ**, meaning the same, i. e., by the affair, or case, of another, from **عَانَيْتُ بِأَمْرِهِ** [q. v.]: (Msb:) and one says [also], **أَنَا مَعْنَى بِحَاجَتِكَ** [*I am occupied by, or with, thy want*], from **عَانَيْتُ بِحَاجَتِكَ**. (S.) — [And] part. n. from **عَانَيْتُ فِي الْأَمْرِ** [q. v.]: you say, **أَنَا عَانٍ** [*I am suffering difficulty, distress, or trouble; or fatigue, or nearness; in an affair, or case*]: mentioned by Az. (TA.)

**عَنَاةٌ**: see **عَنَاةٌ**.

**عُنَانٌ** i. q. **عُنُونٌ** [expl. in art. **عنو**]. (K.)

**عَنَاةٌ** *Difficulty, distress, or trouble*; (Mgh, Msb,\*) the subst. from **عَنَاةٌ**: (Mgh, Msb:) or *the suffering of difficulty, distress, or trouble; or of fatigue, or nearness*; inf. n. of **عُنِيَ** [or of **عُنِيَ**]; and **عُنِيَّةٌ** is syn. therewith. (K.) [See also art. **عنو**.] — It is also a subst. from **عُنِيَ** in the phrase **عُنِيَ بِالْقَوْلِ كَذَا** [as such having the signification of the inf. n. of that verb, or perhaps as syn. with **مَعْنَى**]. (TA.)

**عَانٍ**: see **عَنِ**. [See also art. **عنو**.] — In the phrase **عَانٍ عَانًا**, it denotes intensiveness; [the

meaning being *Severe difficulty, &c.*]; (K, TA;) like **شَاعِرٌ** and **مَائِتٌ** in the phrases **شَعُرَ شَاعِرٌ** and **مَوْتُ مَائِتٌ**: (TA:) as also **مَعْنَى**; (K, TA;) in the M like **مُكْرَمٌ** [i. e. **مَعْنَى**]. (TA.)

**أَكْثَرُ عَنَايَةً هُوَ بِهِ أَعْنَى** means *He is more disquieted, uneasy in mind, anxious, or careful, by reason of it*. (TA.)

**مَعْنَى** [signifying *The meaning, or intended sense, of a word or saying,*] is from **عُنِيَ بِالْقَوْلِ كَذَا** [q. v.]; so says Z: (TA:) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter; i. e. of **مَعْنَى**: (Dict. of the Technical Terms used in the Sciences of the Musalman:) or, accord. to Er-Rághib, it signifies the *import* of a word or an expression, from the phrase **عَنْتِ الْأَرْضُ بِالنَّبَاتِ** meaning “the land made apparent, or showed, its plants, or herbage:” accord. to El-Munáwee, as he says in the *Towkeef*, [and the like is said in the *KT*,] *an idea, i. e. a mental image, considered as having a word, or an expression, applied to denote it, and as being intended by that word or expression*: [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed **مَقْبُورٌ**: considered as what is said in reply to **مَا هُوَ** [“What is it?”], it is termed **مَاهِيَّةٌ**: considered as existing objectively, [as that by which a thing is what it is,] it is termed **حَقِيقَةٌ**: and considered as distinguished from others, it is termed **هُوِيَّةٌ**: (TA:) signifying [as expl. above, i. e.] the *opposite to لَفْظٌ*, it may be either a *substance, or thing that subsists by itself, i. e. عَيْنٌ*, or an *accident, or attribute, i. e. عَرَضٌ*: but it also signifies the *opposite to عَيْنٌ*, i. e. the *opposite to a thing that subsists by itself*: (Kull p. 238:) [hence **أَسْرُ مَعْنَى**, opposed to **أَسْرُ عَيْنٍ**; both of which are expl. voce **أَسْرٌ**, in art. **سو**.] **مَعْنَى** **الْكَلَامِ** and **مَعْنَاهُ** and **مَعْنِيَّةٌ** (S, K, TA) and **مَعْنِيَّتُهُ** (K, TA, [in the CK, erroneously, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as *syn. with فُحْوَاهُ* (TA, and so in some copies of the S,) and **مُقْصَدُهُ** [both of which are generally understood as signifying *the meaning, or intended sense, of the saying*]: (TA:) AHát says, the vulgar say, **لَايَ مَعْنَى فَعَلْتَ** [*For what intent didst thou such a thing?*]; but the Arabs know not **الْمَعْنَى**, and never say it: this is the case: but some of the Arabs say, **مَا هَذَا مَعْنَى** [i. e. *What is the meaning, or intent, (lit. the meant or intended object,) of this?*], with **كسر** to the ن and with the مِ mushdeddeh: and AZ says, **هَذَا فِي مَعْنَاهُ ذَاكَ** i. e. *This is [used] in a manner the like of that in respect of indication and import and acceptation*: El-Farábee, also, says, **مَعْنَى الشَّيْءِ** and **مَعْنَاهُ** are one [in signification]; and **فُحْوَاهُ** and **مَعْنَاهُ** and **مُضْمُونُهُ** and **مُقْتَضَاهُ** all signify *that which the word, or expression, [termed before the thing,*

*indicates*: and it is said in the T, on the authority of Th, that **الْمَعْنَى** and **التَّفْسِيرُ** and **التَّأْوِيلُ**, are one [in signification, as meaning *explanation, or interpretation, or the like*]: and people have used their phrase **هَذَا مَعْنَى كَلَامِهِ**, and the like, meaning *this is the import, and the indication of the meaning, of his saying*; which is agreeable with what is said by AZ and El-Farábee: the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying **هَذَا مَعْنَى هَذَا** [*this is used with the meaning of this*], and **هَذَا وَهَذَا فِي الْمَعْنَى وَاحِدٌ** [*this and this are in meaning one*] and **فِي الْمَعْنَى سَوَاءٌ** [*in meaning alike*], and **هَذَا فِي مَعْنَى هَذَا** [*this is used in the sense of this*] i. e. *this is like this [in meaning]*: (Msb, TA:) the pl. of **مَعْنَى** is **مَعَانٍ**. (TA.) — **عِلْمُ الْمَعَانِي** is expl. by El-Munáwee in the “*Towkeef*” as *The science whereby one knows how to express clearly one meaning in various ways*: (TA:) [but this definition is applied in the “*Talkhees*” (*Talkhees el-Miftáh*), and Hájjee Khaleefeh uses the same words with only one unimportant variation, in explaining **عِلْمُ الْبَيَانِ**; and a similar explanation of the latter is given in the Kull: in a marginal note in a copy of the Ksh, cited by De Sacy in his *Anthol. Gr. Ar.* p. 305, **علم المعاني** is expl. as *the science whereby is known the manner of adapting language to the requirements of the case*; (and it is similarly expl. in the “*Talkhees*” and other works;) and **علم البيان**, as the science that concerns comparisons and tropes and metonymies.] — **صُورَةٌ بِلَا مَعْنَى** means *A form without any intrinsic quality*. — And **الْمَعَانِي** signifies also *The qualities that are commended, or approved; [the charms, or graces;] such as knowledge, or science, and piety, and generosity, and goodness of make, &c.* (Har p. 644.)

**عَانٍ**: see **مَعْنَى**.

**مَعْنَاةٌ**: see **مَعْنَى**, in three places.

**مَعْنَى**: see **عَنِ**, in three places: — and see also **مَعْنَى**, in two places.

**مَعْنِيَّةٌ**: see **مَعْنَى**, in the former half.

**مَعْنَوِيٌّ** a rel. n. from **مَعْنَى**; signifying [*Of, or relating to, meaning, or intended sense*]; opposed to **لَفْظِيٌّ**: — and *Of, or relating to, idea, mind, or intellect; ideal, mental, or intellectual*; opposed to **جِسْمِيٌّ**; a thing in which [neither] the tongue [nor any of the senses] has a share; being known only by the mind. (TA.)

**مَعْنَى**, mentioned in the TA in this art.: see art. **عنو**.

**عَانٍ**: see **مَعْنَى**.

## عهد

**عَوْنٌ** Long-necked; applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K.) And A young she-camel: (O, K:) or one perfect in make: or only one beautiful in colour, long in the neck: and also applied to a gazelle, or young gazelle, in all these senses: and to a woman as meaning perfect in make, and beautiful: or long-necked. (TA.) And A long-legged ostrich: (O, K:) or it app. means thus: (L:) and [simply] an ostrich. (TA.) And A gazelle having two black lines, or stripes, on its flanks: (O, L, K:) or, accord. to Aṣ, striped in the neck. (O.) And A serpent; (O, K;) like **عَوْنٌ** and **عَمَجٌ** and **عَمَجٌ**: (O:) it is said to have this meaning by El-Bushtee; but Az says that it is a mistranscription; correctly **عَوْنٌ**, with **ر**. (TA.) It is also the name of A stallion of the camels, which belonged to [the tribe of] Mahrah, (O, K, TA,) characterized by the beauty of his make. (TA.)

## عهد

1. **عَهْدٌ**, (S, A, &c.) aor. **عَدَّ**, (Mṣb) inf. n. **عَدُّ**, (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Mṣb, K, TA;) as also **عَدَّ مِنْهُ**. (A.) One says, **عَدَّتْ إِلَيْهِ بِالْأَمْرِ** I enjoined him, or charged him, &c., to do the thing. (Mṣb.) And it is said in the Kṣur [xxxvi. 60], **أَلَمْ أَعِدْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ** [Did I not enjoin you, or charge you, &c., O sons of Adam, that ye should not serve the Devil? or, saying, Serve not ye the Devil?]. (O, Mṣb.) [And in the same, ii. 119, **وَعَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ** And we enjoined, or charged, &c., Abraham and Ishmael, saying, Purify ye my house.] And one says also, **عَدَّتْ إِلَيْهِ فِيهِ**, meaning **تَقَدَّمَ** [i. e. He enjoined him, or charged him, &c., respecting it, or to do it]. (TK.) And He obliged him to do it. (L in art. **عَدَّ**.) — Also He imposed a condition, or conditions, upon him; (A;) and so **عَدَّتْ مِنْهُ**: (A, K:) which latter signifies (O, K) also (K) he wrote a statement of a compact, covenant, confederacy, or league, as binding upon him. (O, K.) — And He made a compact, contract, covenant, or the like, with him; or a promise to him. (MA.) [See also 3.] — And **عَدَّتْ لِي فُلَانٌ فِي كَذَا** Such a one was, or became, or made himself, responsible, answerable, accountable, amenable, surety, or guarantee, to me, for, or in respect of, such a thing. (TK.) — **عَدَّتْ وَعَدَّهُ**, inf. n. **عَدَّتْ**, He fulfilled his promise. (TK.) — And **عَدَّتْ الْحَرَمَةَ**, inf. n. as above, He was mindful, regardful, or observant, of that which should be sacred, or inviolable; or of that which was entitled to reverence, respect, honour, or defence. (TK.) — **عَدَّتْ**, (S, Mgh, Mṣb) inf. n. **عَدَّتْ**, (Mṣb, K,) He met, or met with, him, or it, (S, Mgh, Mṣb, K,\*) **عَدَّتْ فِي كَذَا** in such a place. (S, Mgh, Mṣb.) [See also **عَدَّ** below.] — And He

knew, or was acquainted with, him, or it, (Mṣb, K,\*) TA.) **عَدَّتْ عَلَيَّ فِي كَذَا** in a state, or condition, or **عَدَّتْ فِي مَكَانٍ** in a place. (TA.) And **عَدَّتْ** He, or it, was known. (S, O.) One says, **عَدَّتْ الْأَمْرُ كَمَا عَدَّتْ** The affair, or case, was as thou knewest. (Mṣb.) And the saying of Umm-Zarā, **عَدَّتْ عَمَّا عَدَّتْ** (O, TA,) means *Nor used he to ask respecting that which he saw, (O,) or that which he knew, (TA,) in the tent, or house, by reason of his liberality. (O, TA.)* [See, again, **عَدَّتْ** below.] — **عَدَّتْ الْأَرْضَ**, (S,) or **الرَّوْضَةَ**, (A,) The land, or the meadow, was rained upon (S, A) by the rain called **عَدَّة** [or **عَدَّ**]: (A:) and **عَدَّتْ الْمَكَانَ** [in the CK **بِالْمَكَانِ**] the place was rained upon by the rain called **عَدَّ**, i. e. the first of the rain called **الْوَسْبِي**: (K:) or was altogether rained upon. (TA.)

3. **مُعَاهَدَةٌ** is between two persons; (O;) signifying The uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, (Mṣb,) **عَدَّتْ عَلَيَّ** [respecting, or to do, such a thing]. (MA.) You say, **عَدَّتْ عَلَيَّ وَعَدَّتْكَ** [He makes a compact, &c., with thee, and thou makest a compact, &c., with him]. (S, O.) [See also **عَدَّتْ إِلَيْهِ**.] — And **عَدَّتْ عَاهِدَهُ** He swore to him. (K in this art., and Mgh in art. **وَتَقَى**.) — See also 5.

4. **إِعْهَادٌ**, (Ish, O, K,) inf. n. **إِعْهَدْتُ**, (K,) I hold thee clear of responsibility for his running away: (Ish, O, K, TA:) said by one who has purchased a slave. (TA.) And in like manner, **إِعْهَدْتُكَ مِنْ هَذَا الْأَمْرِ** I hold thee, or make thee, secure from this thing. (TA.) Hence the term **عَهْدَةٌ**. (TA.) And the latter phrase signifies [also] I am responsible for thy security from this thing. (Ish, O, K.)

5. **تَعَدَّدْتُ** He renewed his acquaintance with it, or his knowledge of it; (S, O, L, Mṣb, K;) this is the proper signification; (Mṣb;) as also **تَعَدَّدْتُ**; (O, L, K;) and **تَعَاهَدْتُ**; (L, K;) and **عَاهَدْتُ**, inf. n. **مُعَاهَدَةٌ**: (L:) and he sought it, or sought for it or after it, it being absent from him; syn. **تَقَدَّدْتُ**; as also **تَعَاهَدْتُ**, and **تَعَدَّدْتُ**; (K:) or **تَعَدَّدْتُ** and **تَقَدَّدْتُ** are used, by some, each in the place of the other; but accord. to Er-Rāghib and many others, the former signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known of it before; and the latter, he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: (MF in art. **فَقَدَّ**;) or **تَعَدَّدْتُ** signifies he renewed his acquaintance with it, or his knowledge of it, and sought, or sought leisurely or repeatedly, to find means of rectifying it, reforming it, or putting it into a good or right or proper state: (IDrst, TA:) or he came to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mgh:) or as first expl. above, and also he returned to it time after time, or went frequently to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mṣb:) or, sim-

ply, [as also **تَعَاهَدْتُ**,] he returned, or recurred, to it time after time, [see an instance voce **أَخْرَقْتُ**,] or went frequently to it: (Et-Tedmoree, TA:) and also [i. e. both signify also he paid repeated, or frequent, attention to it; or] he was careful, or mindful, of it; or attentive to it. (S, O, Mṣb,\*) One says also, **تَعَدَّدْتُ فُلَانًا** [I renewed my acquaintance with such a one; repaired, or betook myself, to him frequently; paid frequent attention to him; or simply paid attention to him]. (S, O.) And **تَعَدَّدْتُ ضَيْعَتِي**, (S, O, Mgh,) properly signifying I renewed my acquaintance with, or my knowledge of, my estate, is used as meaning I came to my estate, and put it into a good or right or proper condition: (Mgh:) [or I paid repeated, or frequent, or much, attention to it, taking good and effectual care of it; I husbanded it well:] or, accord. to IDrst, the verb here has the meaning given above on his authority: or, accord. to Ed-Tedmoree, the meaning is that given above as his explanation; and is from **عَدَّ** as signifying “rain that falls after other rain,” or from the same word as signifying “a place of abode in which one has known a thing.” (TA:) and one may say also **تَعَاهَدْتُ**; (Fr, ISK, Mgh;) but **تَعَدَّدْتُ** is more chaste, (El-Fārābee, S, O, Mṣb,) because **تَعَاهَدْتُ** is only between two [or more]: (S, O:) or **تَعَاهَدْتُ** is not allowable, (AZ, AHát, Th, IF, Mṣb,) for the reason just mentioned: (IF, Mṣb:) AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said **تَعَدَّدْتُ ضَيْعَتِي** or **تَعَاهَدْتُ**, all answered, **تَعَدَّدْتُ**. (AHát, TA.) One also says, of a man, **يَتَعَدَّدُهُ صَرْعٌ** [Epilepsy befalls him repeatedly, or time after time]. (S, O.)

6. **تَعَاهَدُوا** They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, [**عَدَّتْ عَلَيَّ كَذَا**] respecting, or to do, such a thing; syn. **تَعَاهَدُوا**, (S and K in art. **عَقَدَ**;) and **تَحَالَفُوا**. (S and K in art. **حَلَفَ**.) — See also 5, in six places.

8: see 5, near the beginning, in two places.

10: see 1, former half, in two places. — One says also, **عَدَّتْهُ مِنْ نَفْسِهِ**, meaning I made him responsible for accidents [arising, or that might arise,] from himself. (O, K,\*)

**عَدَّتْ** [an inf. n. of 1, q. v.: used as a simple subst.,] An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Mṣb, K, TA.) [Pl. in this and other senses **عَهْدٌ**.] **عَدَّتْ عَلَيَّ شَيْئًا** [an inf. n. of 1, q. v.: used as a simple subst.,] An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Mṣb, K, TA.) [Pl. in this and other senses **عَهْدٌ**.] **عَدَّتْ عَلَيَّ شَيْئًا** occurring in a trad., is a phrase tropically abridged, meaning † It is in the injunction, or charge, prescribed as obligatory on me [that I should not take anything from a suckling]. (Mgh.) — A compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, an engagement, a bond, an obligation, or a promise: (S, A, Mgh, O, L, Mṣb, K, TA:) pl. **عَهْدٌ**: or, accord. to AHeyth, **عَهْدَةٌ** has this meaning, and **عَهْدٌ** is its pl. [or rather a coll. gen. n.]. (TA.) Hence **عَهْدٌ** **وَلِي** The suc-

cessor by virtue of a covenant of a Khaleefeh [or King]. (TA.) [And ولاية عهد The succession by virtue of a covenant.] — Protection, or safe-guard; a promise, or an assurance, of security or safety; responsibility, or suretiship; syn. أمان; and ذمة; (Sh, S, A, O, Mḡb, K;) and ضمان; (O, K;) as also عهدي [in the O عهدي] and عهدان [which last is said in the S and O to be syn. with عهد, but in what sense is not there specified]. (K.) Hence, ذو عهد, an appellation given to a Christian, and a Jew, [and a Sabian, who is a subject of a Muslim government,] meaning One between whom and the Muslims a compact, or covenant, subsists, whereby the latter are responsible for his security [and freedom and toleration] as long as he acts agreeably to the compact [by living peaceably with them and paying a poll-tax]; (Mgh, \* Mḡb, \* TA;) [i. e. a free non-Muslim subject of a Muslim government;] as also معاهد and معاهد, the act. and pass. forms being both applied to such a person because the compact is mutual; (Mḡb;) both syn. with ذمي: (S:) persons of this description are called collectively أهل العهد. (TA.) — An oath: (S, A, O, K:) pl. عهود: or, accord. to AHeyth, عهد signifies an oath whereby one secures himself against him with whom he makes a compact, contract, covenant, or the like, and عهد is its pl. [or rather a coll. gen. n.]. (TA.) [But it is generally used as a sing.: hence,] one says, عَلَىٰ عَهْدِ اللَّهِ لَا أَفْعَلَنَّ كَذَا [The oath by attestation of God is binding on me that I will assuredly do such a thing]. (S, O.) — A writ, or diploma, of appointment to the office of a prefect or governor or the like: (S, O, K:) pl. عهود. (TA.) — Defence of those persons, or things, that should be sacred, or inviolable, or that are entitled to reverence, respect, honour, or defence; (S, A, O, K;) and mindfulness, regard, or observance, (S, K,) of such things, (K,) or of love, or affection; occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (S.) — Fulfilment of a promise or the like. (O, K.) So in the Qur vii. 100. (O.) — The assertion of the unity of God: whence, إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا [Except such as hath made a covenant with the Compassionate to assert his unity], (O, K,) in the Qur [xix. 90]: (O:) and the words of a trad. relating to prayer, أَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ I am persevering in the observance of my covenant and promise to Thee to believe in Thee and to assert thy unity incessantly [as far as I am able]. (TA.) — Also A time; (S, \* A, K;) and so عهدان. (A, TA.) One says, كَانَ عَلَىٰ عَهْدِ فُلَانٍ and عهدانه It was in the time of such a one. (A.) And كَانَ عَلَىٰ عَهْدِ شَبَابِي That was in the time of my youth, or young manhood. (TK.) And أَتَىٰ عَلَيْهَا عَهْدٌ طَوِيلٌ [Over which a long time has passed]. (S, in explanation of قَرِيْبَةٌ عَهْدِيَّةٌ meaning قَدِيْمَةٌ.) — One says also, عَهْدِي بِهِ قَرِيْبٌ i. e. My meeting [with him, or it, was a short time ago]. (S, \* Bk I.

Mḡb.) And هُوَ قَرِيْبُ الْعَهْدِ بِكَذَا He knew, or was acquainted with, such a thing, and was in such a state, or condition, recently, or a short time ago. (Mḡb. [And in like manner one says حَدِيْثُ الْعَهْدِ and حَدِيْثُ عَهْدٍ.] And عَهْدِي بِهِ (TA,) and فِي حَالِ كَذَا, (K, TA,) and بِمَوْضِعِ كَذَا I met, or met with, or I knew, [or I saw,] him, or it, in such a place, (K, TA,) and in such a state, or condition. (TA.) And مَا لِي بِعَهْدِهِ [I have not any knowledge of, or acquaintance with, him, or it]. (A.) And مَتَىٰ عَهْدَكَ بِفُلَانٍ When didst thou meet, or meet with, such a one? (Mgh:) or see such a one? (TA.) And مَتَىٰ عَهْدَكَ بِالْخُفِّ When didst thou wear the boots? (Mgh.) And مَتَىٰ عَهْدَكَ بِأَسْفَلِ فِيكَ [When didst thou see the lower part of thy mouth?]: a prov.; said in asking a person respecting an old affair of which he has no knowledge. (L.) The saying of the poet, (Aboo-Khirash El-Hudhalee, TA, and so in a copy of the S,)

فَلَيْسَ كَعَهْدِ الدَّارِ يَا أُمَّ مَالِكِ  
وَلَكِنْ أَحَاطَتْ بِالرِّقَابِ السَّلَابِلِ

[And it is not like the formerly-known state of the abode, O Umm-Malik; but chains have surrounded the necks;] is expl. as meaning, the case is not as thou knewest it; but El-Islam has come, and has subverted that case. (S, TA.) [Hence, لِعَهْدِ and لِعَهْدِهِ, said of the article of آل; meaning Used to distinguish a noun as known to the hearer, or reader, in a particular sense.] — Also A first rain; the rain immediately following which is called وَتَى: (TA:) or the first of the rain called الوَسْمِي; (IAḡr, M, K;) and so عَهْدَةٌ and عَهْدَةٌ and عَهْدَةٌ, (M, K, TA,) or, as in some copies of the K [and in the CK], عَهْدٌ, which is pl. of عَهْدٌ. (TA.) — And Rain that falls after other rain, (AHn, S, K,) while the moisture of the former yet remains; (AHn, K;) as also عَهْدَةٌ and عَهْدَةٌ: (TA:) pl. عَهَادٌ and عَهَادٌ: (S:) or عَهَادٌ, accord. to some, signifies recent rains; app. from the saying, أَصَابْنَا دِيْمَةً بَعْدَ دِيْمَةٍ عَلَىٰ عَهَادٍ [A continuous and still rain fell upon us after a continuous and still rain following upon not long anterior]: (AHn, TA:) or عَهَادٌ signifies rains of the [season called] ربيع [here meaning autumn, as is shown voce نَوُؤٌ], after the rain called الوَسْمِي: (A:) or weak, fine rain, of that which is called وَسْمِي. (IAḡr, TA.) — And عَامُ الْعَهَادِ means The year of few rains. (TA.) — See also عَهْدَةٌ, near the middle, in two places: — and see مَعْدٌ, in three places.

عهد A man who applies himself repeatedly to affairs, and to prefectures or governments or the like; or who applies himself repeatedly thereto, and to the reforming thereof; expl. by the words يَتَعَاهَدُ الْأُمُورَ وَالْوَلَايَاتِ: (S, K:) or one who loves prefectures or the like, and writs of appointment thereto; expl. by لِلْوَلَايَاتِ وَالْعَهَادِ. (A.)

عهد: see عهد, former half, in two places: — and again, in the last quarter, in two places. — عهدة [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be عهدة or عهدة or عهدة, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] A place on which the sun does not come. (TA.)

عهدة A written statement of a purchase or sale: (S, Mḡb, K:) so called because one recurs to it on an occasion of doubt. (Mḡb.) And A written statement of a confederacy, league, compact, or covenant. (K.) — Also A return [to claim an indemnification for a fault or the like in a thing purchased]; syn. رَجْعَةٌ: so in the saying, لَا عَهْدَةَ لِأَبِيْعِكَ الْمَلْسَى لَا عَهْدَةَ [There shall be no return to claim an indemnification]: (S, O, K:) one says, لَا عَهْدَةَ لِأَبِيْعِكَ الْمَلْسَى [I sell to thee on the condition that] thou shalt get thee away, and not return to me, (S in this art., and S and Mḡb and K in art. مَلْسَى,) nor have any claim upon me for indemnification: (Mḡb in art. مَلْسَى:) with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner. (TA. [See more voce مَلْسَى.]) One says also, عَلَيْكَ فِي هَذِهِ عَهْدَةٌ لَا تَتَقَصَّى مِنْهَا Thou art subject to a claim for acting unjustly [in respect of this, from which thou wilt not liberate thyself]. (A, TA.) And عَهْدَةُ الرَّقِيْبِ ثَلَاثَةُ أَيَّامٍ The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days, and the purchaser may return him without proof; but if he find a fault after three days, he may not return him without proof. (TA, from a trad.) And عهدٌ and عهدة signify the same: (TA:) you say, بَرَأْتُ مِنْ عَهْدِهِ [and مِنْ عَهْدِهِ], meaning I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me. (AHeyth, Mgh, TA.) See 4. And you say also, عَلَىٰ فُلَانٍ The responsibility for the rectification of any fault that may be found in him, or it, is upon such a one. (S, \* Mgh, Mḡb, \* K, \* TA.) And فِي الْأَمْرِ عَهْدَةٌ In the affair is an occasion for reverting to it for the purpose of its rectification; (Mḡb;) i. e. the affair is not yet performed soundly, thoroughly, or well, (S, O, Mḡb,) and the manager thereof has to revert to it in order to render it so. (Mḡb.) And فِيهِ عَهْدَةٌ In it is a fault, a defect, or an imperfection. (TA.) And فِي عَقْلِهِ عَهْدَةٌ In his intellect is a weakness. (S, A, O, K.) And فِي خَطِّهِ عَهْدَةٌ In his handwriting is a weakness: (K:) or badness: (A:) or faulty formation of the letters. (O.) — See also عهدة.

عهدة: see عهد, last quarter, in two places: — and see also عهدة.

عهدان: see عهد, in three places.

عهد: see عهد, near the end of the paragraph.

— Also *Parts of land upon which the rain called الوَسْمِيُّ has fallen.* (TA.)

**عَهْدٌ** *One who makes, and with whom is made, a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement; [a confederate;] (S, O; i. q. مُعَاهِدٌ [and مُعَاهِدٌ]. (A, K.) = Also Old, or ancient. (K.) قَرْيَةٌ عَيْدَةٌ means An old, or ancient, town or village. (S, O.)*

**عَهَادَةٌ**: see **عَهْدٌ**, last quarter.

**عَهْدِي** and **عَهْدِي**: see **عَهْدٌ**, first quarter.

**مَعْبَدٌ** *A place in which one used to know, or be acquainted with, or meet with, a thing; (S, A, O;) a place in which a thing is, or has been, known, or met with; as also عَهْدٌ; (K;) the latter originally an inf. n.: (TA:) an abode in which one used to know love, or desire: (TA:) and, as also عَهْدٌ, a place of abode to which people return: (A:) or a place of abode to which people, when they have gone far away from it, always return: (S, O:) pl. of the former مَعَاهِدٌ. (A.) One says, اسْتَوْقَفَ الرَّكْبَ عَلَى عَهْدِ الْأَحْبَةِ [He asked the company of riders to stop at the place where he used to know, or meet, the objects of love; or] at the abode to which the objects of love used to return. (A.)*

**أَرْضٌ مَعْبَدَةٌ** *Land upon which a partial rain has fallen. (AZ, O, K.)\**

**مَعْبُودٌ وَمَشْبُودٌ وَمَوْعُودٌ** *Known. (S, O.)* as meaning *Past and present and future*, are applied to denote the tenses of a verb. (Kh, L.) See also **عَهْدٌ**, last quarter. = Also, applied to a place, (K,) and, with ة, to a land, (أَرْضٌ, S,) and to a meadow, (رَوْضَةٌ, A.) *Rained upon by the rain called عَهْدٌ (S, K) or عَهْدَةٌ. (A.)*

**عَهْدٌ** and **مُعَاهِدٌ**: see **عَهْدٌ**: and see also **عَهْدٌ**, former half. **مُعَاهِدٌ** [i. e. either the act. or the pass. part. n.] is mostly applied in the trads. to *A person of the class called أَهْلُ الذِّمَّةِ [or أَهْلُ الْعَهْدِ, expl. voce عَهْدٌ]: but sometimes it is applied also to any other of the unbelievers with whom one is on terms of peace, or with whom peace has been made, for a definite time. (L.)*

**عَهْرٌ**

1. **عَهْرُ الْمَرْأَةِ**, (K,) or **عَهْرُ إِيَّهَا**, (M, Mgh, O,) aor. ٤, (M, Mgh, O, K,) inf. n. **عَهْرٌ** and **عَهْرٌ** (Mgh, O, K) and **عَهْرٌ**, (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and **عَهْرٌ** (O, K) and **عَهْرَانٌ** (O) and **عَهْرَةٌ** and **عَهْرَةٌ**; (K;) and **عَاهَرَهَا**, inf. n. **عَاهَرٌ**; (K;) *He came to the woman by night for the purpose of adultery or fornication: (Mgh, O,\* TA:) and hence the committing adultery or fornication, absolutely, has become the predominant signification: (TA:) or he came to her by night for that purpose, or by day: (K:) or he committed adultery or fornication (فُجُورٌ) with her at any time, in the night or*

*in the day, i. e., with a free woman or a slave: (TA:) or عَهْرَ بِهَا, inf. n. عَهْرٌ, he committed adultery or fornication with her (فَجَرَ بِهَا) by night: (IKtt, TA:) and عَهْرٌ, (S, Mgh, K,) aor. ٤, (K, MS,) or ٤, (Mgh,) [but this I think a mistake,] inf. n. عَهْرٌ and عَهْرٌ, (S,) or عَهْرٌ, (Mgh,) or all the forms mentioned above, (accord. to the K,) he committed adultery or fornication; syn. زَنَى, (S, K, TA,) or فَجَرَ; (Mgh;) as also عَهْرٌ, aor. ٤, inf. n. عَهْرٌ; (Mgh;) and عَاهَرٌ; and تَعَاهَرَ: (TA:) you say عَاهَرَ بِهَا he committed adultery or fornication with her, i. e., with a free woman or a slave: (TA, from a trad. :) or عَهَرَ signifies he stole: (K:) and he followed evil, (K, TA,) whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God: (TA:) and تَعَاهَرَ he was, or became, an adulterer or a fornicator, following evil: (S:) and عَاهَرَتْ and تَعَاهَرَتْ she (a woman) committed adultery or fornication: (TA:) or she was, or became, light, or active, and volatile, (Kr, K,) not remaining fixed in her place, (Kr,) without continence. (K, not added by Kr.)*

**S:** see the preceding paragraph, in three places.

**Q. Q. 1.** **عَاهَرَتْ**: see 1, near the end.

**Q. Q. 2.** **تَعَاهَرَتْ** and **تَعَاهَرَ**: see 1, in three places.

**عَاهَرٌ**: see **عَاهَرٌ**.

**عَهْرٌ** *Adultery or fornication. (S, O.) [See also 1.]*

**عَاهَرَةٌ**: }  
**عَاهِرَةٌ**: } see the next paragraph.  
**عَاهِرَةٌ**: }

**عَاهِرٌ** *An adulterer or a fornicator; (S, O, Mgh;) as also عَهْرٌ [originally an inf. n.]: and عَاهِرَةٌ occurs in a trad. in the same sense, as a dim. of عَهْرٌ: or, accord. to Ish, on the authority of Ru-beh, عَاهِرٌ signifies one who follows evil, whether by committing adultery or fornication, or by stealing: (O, TA:) or, as in the L, whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God: (TA:) or any one who does that which induces doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion: (A, TA:) pl. عَاهِرٌ. (Ham p. 131.) It is said in a trad., الولدُ السارقُ واللغزُ واللغزُ واللغزُ (S, Mgh, O, &c.,) i. e., *The child is for the master of the bed, (Mgh, Mgh, TA,) meaning, the husband (Mgh, TA) of the child's mother, or, if she be a slave, her owner; (TA;) and for the adulterer, or fornicator, disappointment; (Mgh;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Mgh,) nor any share in the child: (TA:) like the saying لَهُ الشَّرَابُ (A'Obeyd, Mgh, O,**

*Mgh,) which means " [he has, or shall have, or may he have,] disappointment," (Mgh,) or "nothing:" (Mgh, O, TA:) for some of the Arabs used to establish relationship arising from adultery or fornication; therefore the law annulled this: (Mgh:) some, however, explain it agreeably with the apparent [or literal] meaning, and for the adulterer, or fornicator, stoning. (Mgh.) [See also art. حَجَرٌ.] — Also عَاهِرَةٌ (AZ, S) and عَاهِرٌ, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly عَهْرٌ] (TA.) *A woman who comes to a man by night for the purpose of فُجُورٌ [adultery or fornication], or by day; as also مُعَاهِرَةٌ (K) and مُعَاهِرٌ: (CK: [but this is app. a mistake:]) an adulteress or a fornicatress; as also مُعَاهِرَةٌ (AZ, S, O) and عَاهِرَةٌ; (S;) which last is originally عَاهِرَةٌ, like نَمْرَةٌ, with an augmentative ي: (Th, Mbr:) or عَاهِرَةٌ signifies a woman light, or active, and volatile, (Kr, O, K,) who does not remain fixed in her place, (Kr, O,) without continence: (K, not added by Kr:) and عَاهِرَةٌ signifies the same as عَاهِرَةٌ, applied to a woman. (O, TA.)**

**عَاهِرٌ** *A strong camel. (O, K.) — عَاهِرَةٌ: see عَاهِرٌ, near the end. — Also The [kind of goblin, or demon, called] عُولٌ. (O, K.)*

**عَاهِرَانٌ** *The male of the عَاهِرَةٌ, i. e. عُولٌ pl. عَاهِرِيْنٌ. (O, K.)*

**مُعَاهِرٌ**, and with ة: see **عَاهِرٌ**, near the end, in three places.

**عَهْلٌ**

**Q. Q. 1.** **عَهْلْتُ الْإِبِلَ** *I left the camels to pasture by themselves, without a pastor, by night and by day: mentioned by IB, on the authority of A'Obeyd: and he cites as an ex.,*

**عَيَاهِلٌ عَهْلَتْهَا الدَّوَادُ**

[app. meaning *Camels left to pasture by themselves, the drivers having left them to do so.*] (TA.)

**عَاهِلٌ** *A paramount sovereign, like a خَلِيفَةٌ. (S, O, K.) — And A woman having no husband: [probably because of her independence:] (AO, S, O, K:) pl. عَوَاهِلٌ. (O.)*

**عَاهِلٌ** *A swift she-camel; as also هَيْبَةٌ; (S, O, K;) and so عَاهِلٌ and عَاهِلٌ: (IDrd,\* O,\* K:) or all signify an excellent, strong, she-camel: (K:) or عَاهِلٌ signifies a large, big, she-camel; or a tall she-camel: (TA:) [see an ex. in a verse cited in the first paragraph of art. حَجَرٌ:] and it is also applied to the male of camels, (K, TA,) as some say; (TA;) and عَاهِلَةٌ to the female; (K, TA;) but, (TA,) accord. to AHát, one should not say عَاهِلٌ عَاهِلٌ; (S, O, TA;) and some say that one should apply to a she-camel the epithet عَاهِلَةٌ only: (TA:) sometimes, by poetic license, they said عَاهِلٌ. (S, O.) — Also, applied to a man, and عَاهِلَةٌ applied to a woman, (K,) or both applied to a woman, (S,) *That will not remain**

in one place, by reason of lightness, or unsteadiness, or lightwittedness, (S, K, TA,) going to and fro, forwards and backwards. (TA.) — And the former, A tall woman: (K, TA:) or a strong woman. (TA.) — And عَيْبَةٌ An old, aged, woman. (O, K, TA.) — And رِيحٌ عَيْبَلٌ A strong, or violent, wind. (S, O, K, TA.) — عَيْبَلٌ [a pl., of which the sing. is probably عَيْبَلٌ or عَيْبَلَةٌ,] see in the first paragraph.

عَيْبَانُ : } see the next preceding paragraph.  
عَيْبُونَ :

عَبَن

1. عَبَنَ (S, K,) aor. عَبَنَ, (TK,) inf. n. عَبْنٌ, (TK,) He remained, stayed, dwelt, or abode, (S, K,) بِالْمَكَانِ [in the place]. (S.) — And He, or it, went forth: thus the verb has two contr. significations. (K, TA.) One says, عَبَنَ مِنْهُ خَيْرٌ, aor. عَبَنَ, inf. n. عَبُونٌ, Good went forth [or proceeded] from him, or it. (TA.) — Also It (a thing) continued, lasted, or endured. (TA.) — And It was, or became, present, or ready; syn. حَضَرَ. (TA.) — And He strove, laboured, exerted himself, or was diligent, فِي الْعَمَلِ [in the deed, or work]. (K.) — And i. q. عَهْدٌ [probably in its most usual sense, meaning, with إِلَيْهِ following it, He enjoined, charged, or bade, him; or the like]. (K.) — عَبَنَ لَهُ مَرَادُهُ He hastened to him what he wished, or desired. (K.) — عَبَنَتِ السَّعْفَةُ (AHn, K, TA,) or عَبَنَتِ عَوَاهِنُ النَّخْلِ (S,) aor. عَبَنَ, with damm, (AHn, S, TA,) and عَبَنَ, inf. n. عَبُونٌ, (AHn, TA,) The palm-branch, (AHn, K,) or the palm-branches called عَوَاهِنُ (S,) became dried up. (AHn, S, K, TA.) — عَبَنَ, aor. عَبَنَ, (K,) inf. n. عَبْنٌ, (TK,) [and quasi-inf. n. عَبْنَةٌ, q. v.,] said of a branch, rod, or twig, It bent: or it broke without becoming separated. (K.)

عَبْنٌ Wool, (AO, S, K, TA,) in a general sense: (TA:) or wool dyed of various colours; (K, TA;) and it has been expl. as having this meaning in the Kur ci. 4: Er-Rághib says, it is peculiarly applied to coloured wool; referring to the Kur lv. 37: (TA:) and عَبْنَةٌ signifies a portion [or flock or tuft] thereof: the pl. of عَبْنٌ is عَبُونٌ [meaning sorts of عَبْنٌ]. (S, K.) — هُوَ عَبْنٌ مَالٌ means He is a good manager, or tender, of property, or camels, or cattle. (S, K.)

عَبْنَةٌ [as a quasi-inf. n.] The bending of a branch, rod, or twig: or its breaking without becoming separated; so that when one looks at it, he finds it to be whole; and when he shakes it, it bends. (TA. [See 1, last sentence.])

عَبْنَةٌ: see عَبْنٌ. — Also A certain tree (K, TA) in the desert, (TA,) having a red [flower such as is termed] وَرْدَةٌ; (K, TA;) mentioned by Az as having been seen by him: said by AHn to be a بَقْلَةٌ [i. e. herb, or leguminous plant]: and by IB to be of the بَقْلُ termed دُكُورٌ. (TA.) — And

a dial. var. of إِحْنَةٌ; (K, TA;) meaning Rancour, malevolence, malice, or spite: and anger. (TA.)

عَبَانٌ The base, or lower part, of a raceme of a palm-tree: (IAar, K:) like إِهَانٌ &c. (TA.)

عَاهِنٌ Remaining, staying, dwelling, or abiding. (S, K, TA.) — And Going forth; thus having two contr. significations. (TA.) — And Continuing, lasting, or enduring. (S, K, TA.) — And Present, or ready: (S, K, TA:) applied in this sense to food, and to beverage; and to property, or camels, or cattle; as also آهِنٌ: one says, خُذْ مِنْ عَاهِنِ مَالِهِ [Take thou of what is present, or ready, of his property, &c.]. (TA.) — Also, applied to property, or camels, or cattle, Long-possessed, or long-possessed and home-born, or inherited from parents. (S, K.) So in the saying, أَعْطَاهُ مِنْ عَاهِنِ مَالِهِ [He gave him of what had been long-possessed, &c., of his property, &c.]. (S.) — Applied to a branch, rod, or twig, of a tree, Broken without becoming separated, so that it remains suspended and lax: this is said by Abu-l-Abbás to be the primary signification [app. in relation to what here follows]. (TA.) — And [hence,] + Lax, and sluggish, or lazy. (IAar, K, TA.) — And + Poor; syn. فَقِيرٌ: (K, TA:) because of his broken state. (TA.) — Also sing. of عَوَاهِنُ, which signifies The palm-branches that are next to the قَلْبَةُ [which latter are the branches that grow forth from the heart of the tree]; (S, K, TA;) thus in the dial. of El-Hijáz; called by the people of Nejd الخَوَافِي: (S, TA:) or, accord. to Lh, the branches below, or exclusive of, the قَلْبَةُ; of the dial. of El-Medeeneh: one thereof is called عَاهِنٌ and عَاهِنَةٌ: or, accord.

to IAth, it is pl. of عَاهِنَةٌ, and signifies the branches that are next to the heart of the palm-tree: and the heart is injured by the cutting of those that are near to it; therefore 'Omar, as is related in a trad., ordering a person to bring him a palm-branch stripped of the leaves, told him to avoid [cutting] the عَوَاهِنُ. (TA.) — And hence, (S, TA,) as being likened to these palm-branches, (TA,) عَوَاهِنُ signifies also † The members, or limbs, of a human being, with which he works, or earns. (S, K, TA.) — And † Certain veins of the she-camel, in her رَحِمٍ [which may here mean either womb or vulva]: (S, K:) or, accord. to IAar, her عَوَاهِنُ are in the place of her رَحِمٍ, internally, like the عَوَاهِنُ of palm-trees. (TA.)

عَلَى رَمَى الْكَلَامَ (S,) or رَمَى الْكَلَامَ (K,) عَوَاهِنَهُ (S, K,) means He adduced [or blurted out] the speech, or saying, without thought, or consideration; like their saying أُوْرِدَ كَلَامَهُ غَيْرَ مَفْسَّرٍ: (TA:) or he cared not whether he said right or wrong: (S, K, TA:) or he held it [i. e. his speech] in light estimation: or he said what was good and what was bad: accord. to IAth, الْعَوَاهِنُ denotes one's taking what is not the right way in journeying or in speech; and is pl. of عَاهِنَةٌ. (TA.) And one says also, حَدَسَ الْكَلَامَ عَلَى عَوَاهِنِهِ, حَدَسَ

meaning He spoke without anything to guide him, and without caution. (TA in art. حَدَسَ.)

عَاهِنَةٌ: see the next preceding paragraph, latter half, in three places.

عَيْبُونَ A certain good, pleasant, or sweet, plant. (K.)

عَو

1. عَوَى, aor. يَعْوِي, inf. n. عَوَاءٌ (S, K, TA) and عَوَى and عَوَّةٌ (K, TA) and عَوِيَّةٌ, with fet-ḥ and then sukoon, thus in the M, but in the copies of the K عَوِيَّةٌ, (TA,) said of a dog, (S, CK, TA,) and of a wolf, and of a jackal, (S, TA,) He cried, or cried loudly: (S:) [meaning he howled:] he twisted his muzzle, then uttered a cry: or he prolonged his cry, not doing so with clearness: and عَوِيَّةٌ signifies the same: (K, TA:) [in the Ham p. 693, the former is expl. as signifying صَاحٌ and نَبَحٌ; but] it is said that عَوَّةٌ signifies a prolonged crying; and is not the same as نَبَحٌ [which means "a barking"]. (TA.) It is said in a prov. لَوْ لَكَ أَعْوَى مَا عَوَيْتَ مَا عَوَيْتَ [If to thee I were howling, I had not howled]; (TA;) or لَوْ لَكَ عَوِيَّةٌ, in which the ء may be the ء of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمْ أَعْوِ الْعَوَاءَ: (Meyd:) it originated from the fact that a man used, [and still uses, as I have had occasion to do,] when becoming benighted, in the desert, to howl, in order that the dogs, if any person by whose presence he might be cheered were near him, might hear, and reply to him, and he might be guided by their howling: so this man howled, and the wolf came to him, whereupon he said thus: it relates to the seeker of succour from him who will not succour him. (Meyd,\* TA.) And it is said in a trad., كَاتِبِي أَسْمِعْ عَوَاءَ أَهْلِ النَّارِ i. e. + [As though I heard] the crying or loud crying [or howling] of the people of the fire [of Hell]: (TA:) [for عَوَى is used metaphorically as meaning he suffered distress, and complained; from the عَوَاءُ of the dog: (Har p. 634:) as IAth says, it is more especially used in relation to the wolf and the dog. (TA.) And one says of him who is esteemed, or found to be, weak, مَا يَعْوِي وَمَا يَنْبَحُ + [He does not howl nor does he bark]. (Ham p. 693.) — And عَوَى إِلَى الْفِتْنَةِ means + He called (K, TA) people, or a party, (TA,) [to conflict and faction, or the like;] عَوَى being used in this sense by way of likening the person who does so to a dog, or in contempt of him. (Ham p. 693.) [See also 10.] — عَوَاءٌ signifies also The grumbling cry (رَغَاءٌ) of a weak young camel: used in this sense by a poet. (TA.) — عَوَى عَنِ الرَّجُلِ عَوَاءَ الْمُغْتَابِ; and the phrase عَوَى عَنِ الرَّجُلِ; see in the next paragraph. — عَوَى (S, K, TA,) inf. n. عَوَى, (S, TA,) He bent a thing; as also عَوَى; and likewise a bow; as also عَوَى (K, TA,) inf. n. تَعْوِيَّةٌ: (TA:) and (TA) he twisted hair, and a rope; (S, TA;) as also عَوَى, inf. n. تَعْوِيَّةٌ. (S.) One says also عَوَى الْعِمَامَةَ

*عِيَّة* He twisted the turban with a single twisting. (TA.) And *عَوَيْتُ رَأْسَ النَّاقَةِ* I turned the head of the she-camel by means of the nose-rein. (S, TA.) And *عَوَوْهَا* and *عَوَى الْقَوْمُ صُدُورَ رِجَالِهِمْ* The party inclined the breasts of their camels that they were riding. (TA.) And *عَوَى الْبِرَّة* He bent, or inclined, the nose-ring of the she-camel. (K, TA.) And *النَّاقَةُ تَعْوِي بُرَّتَهَا فِي سَيْرِهَا* The she-camel twists her nose-ring with her *خطام* [or halter] in her going. (S, TA.) And *عَوَاهُ عَنِ الشَّيْءِ* He turned him from the thing. (TA.) And one says of the man who possesses prudence, or discretion, and precaution, or good judgment, and who is hardy, strong, or sturdy, *عَوَى وَلَا يَعْوَى* [i. e. *عَوَى وَلَا يَعْوَى* He is not forbidden nor is he turned]. (TA.) — And *عَوَى* signifies also He (a man) attained to the age of thirty years, so that his arm, or hand, became strong, and he twisted vehemently the arm, or hand, of another. (ISd, K.)

2. *عَوَى عَنِ الرَّجُلِ*, thus in the M, with teshdeed in the case of *عَوَى* and also in the case of *كذب* in the explanation; but in the K, *عَوَى* [without teshdeed]; (TA;) + *He repelled from the man, or defended him*; syn. *كَذَّبَ*, and *رَدَّ*: (M, K, TA:) in the S is said the like of what is said in the M; *عَوَيْتُ عَنِ الرَّجُلِ* being expl. in the S as meaning + *I repelled from, or defended, the man (كَذَّبْتُ عَنْهُ)*, and replied against his backbiter or censurer (*رَدَدْتُ عَلَى مُغْتَابِهِ*): and in the A, this phrase is said to be metaphorical, and expl. as meaning + *I repelled from the man the clamouring* [or, as we say, the barking] of the backbiter or the censurer (*رَدَدْتُ عَنْهُ عَوَاءَ الْمُغْتَابِ*): thus all these three are express authorities for the teshdeed. (TA.) [Freitag has represented the phrase in the S as agreeing with the reading thereof in the K, and has strangely expl. the verb with *عن* following it as meaning “Mendacii arguit et refellit.”] — See also 1, latter half, in three places.

3. *عَاوَى الْكِلَابَ* He cried, or cried loudly, [meaning he howled,] to the dogs, they doing so to him. (S, TA.) And [hence] *عَاوَاهُمْ*, (K, TA,) inf. n. *مُعَاوَاةٌ*, (TA,) He cried, or cried loudly, to them, [i. e. to men,] they doing so to him. (K, TA.)

6. *تَعَاوَتِ الْكِلَابُ* The dogs cried, or cried loudly, [meaning howled,] one to another. (TA.) — And *تَعَاوَوْا عَلَيْهِ*, (K, TA,) and *تَعَاوَوْا*, (TA,) They collected themselves together, (K, TA,) or aided one another, (TA,) against him. (K, TA.)

7. *انعوى* It became bent [or twisted]. (S, K.)

8. *اعتوى*: see 1, first sentence: — and the same also in the latter half.

10. *استعوى كلبًا* [He incited a dog to cry, or cry loudly, or to howl]. (Esh-Sháfi'ee, TA in art. *حصى*.) — And *استعواهم* He sought, or demanded, of them, aid, or succour: (K, TA:) or, accord. to the S, it means *نَعَقَ بِهِمْ إِلَى الْفِتْنَةِ* [he urged

them by clamour, or shouting, to conflict and faction, or the like]: (TA: [in one of my copies of the S, for *نَعَقَ بِهِمْ* إِذَا نَعَقَ بِهِمْ, the reading followed in the JM and PŠ as well as in the TA, I find *إِذَا يُعْوِيهِمْ*, which is app. a mistranscription: see also *عَوَى إِلَى الْفِتْنَةِ*:] accord. to Z, it means he desired, or demanded, of them, that they should cry, or cry loudly, behind him. (TA.) — *استعويته* I desired, or demanded, of him, that he should twist hair, or a rope. (S.)

R. Q. 1. *عَاعَى*, [mentioned in the K in this art., and also, but as unexplained, in art. *عَمِعَ*,] aor. *يُعَاعَى*, inf. n. *مُعَاعَاةٌ* (K, TA) and *عَاعَاةٌ*; (TA;) and *عَوَعَى*, [app. the original form,] aor. *يُعَوَعَى*, (K, TA,) inf. n. *عَوَعَاةٌ*; (TA;) and *عَمِعَى*, aor. *يُعَمِعَى*, inf. n. *عَمِعَاةٌ* and *عَمِعَاةٌ* [in some copies of the K, *عَمِعَاةٌ*]; He chid sheep by the cry *عَا* or *عَوَ* or *عَايَ* (K, TA) or *عَاةٌ*. (TA.)

*عَا* and *عَوَ* [in the CK *عَوَ*] and *عَايَ* (K, TA) and *عَاةٌ* (TA) are Cries by which sheep are chidden. (K, TA.)

*عَوَ*: see *العَوَاءُ*, last sentence.

*عَوَاةٌ* [mentioned in the first sentence of this art. as an inf. n.] A crying out, shouting, or clamouring; like *صَوَاةٌ*: one says, *سَمِعْتُ عَوَاةَ الْقَوْمِ* i. e. [I heard] the cries, or shouts, or clamour, of the people, or party: so says AZ, and Aš says the like. (S.) — See also *العَوَاءُ*, last sentence. — Also A way-mark that is set up, composed of stones: mentioned by IDrd, but incorrectly as being with *ḍamm*. (TA.)

*عَوَاةٌ*: see the next paragraph, last sentence.

*العَوَاءُ* (S, K) and *العَوَا* (K) The dog (S, K) that howls (*يُعْوَى*) much. (S.) Hence the saying, *عَلَيْهِ الْعَوَاءُ* [Upon him be the dust, and the howling dog]: a form of imprecation. (TA.) — And the latter signifies also *The wolf*. (TA.) — Also, both, (S, K, TA,) but the latter is the more common, and its *ا* is to denote the fem. gender, like that of *حَبْلِي* [in which it is written *ي*], the word being fem., (TA,) + *One of the Mansions of the Moon*, (S, K, TA,) namely, the Thirteenth; (Kzw in his Descr. of the Mansions of the Moon;) consisting of five stars, (S, K,) said to be the haunch of the Lion [of which the Arabs, or some of them, extended the figure (as they did also that of the Scorpion) far beyond the limits that we assign to it: see *ذُرَاعٌ*]: (S:) or four stars [*γ, δ, ε, and η, of Virgo*], (K, and Kzw ubi suprà,) behind *الضَّرْفَةُ* [q. v.], (Kzw ibid.,) resembling an *alif* (K, Kzw) with the lower part turned back, in the *Koofee* handwriting [in which it is nearly like the Roman L (see *زَاوِيَةٌ*, in art. *زَوَى*); (Kzw ibid.)] also called *عَرْقُوبُ الْأَسَدِ*; (TA, as from the S, in my copies of which I do not find this;) they regard it as dogs following the Lion; and some say that it is the haunches of the Lion; (Kzw ubi suprà;) accord. to the A, it is thus called because

it rises [a mistake for sets, aurorally, (see *مَنَازِلُ الْقَمَرِ*, in art. *نَزَلَ*)] in the tail, or latter part, of the cold, as though it were howling (*كَأَنَّهُ يُعْوَى*) after it, driving it away, wherefore they call it *طَارُودَةُ الْبُرْدِ*: (TA:) or it is an appellation applied by the Arabs to the star that is on the edge of the left shoulder of Virgo, which is the Thirteenth Mansion of the Moon: or, accord. to some, the stars that are upon her belly and beneath her armpit; as though they were dogs howling (*تُعْوَى*) behind the Lion; so called because of the vehemence of the cold; for when they rise or set [aurorally], they bring cold. (Kzw in his Descr. of Virgo.) And + [The constellation *Bootes*;] a northern constellation, called also *النَّصِيحُ*, consisting of two and twenty stars within the figure, and one without it; the figure being that of a man having in his right hand a staff, between the stars of *الفَتَّةُ* and *بَنَاتُ نَعِشٍ*: the one that is without the figure is a red, bright star, between his thighs, [i. e. *Arcturus*,] called *السَّمَاكُ الرَّامِحُ*, and, by the Arabs, *حَارِسُ السَّمَاءِ* and *حَارِسُ الشَّمَالِ*, because it is always seen in the sky, not becoming concealed beneath the rays of the sun. (Kzw in his Descr. of the Northern Constellations.) — Also, (K,) or the former word, (TA,) [The aged she-camel;] the *نَابُ* of camels; (K, TA;) on the authority of AA. (TA.) — Also, both words, (K,) the former and sometimes the latter, (S,) the former said by Az to be the more common, but MF says that the latter is the more chaste, for the former was by AAF absolutely disallowed, (TA,) *سَافِلَةٌ*, (S,) or *أَسْتٌ*, (K,) [each here app. meaning anus,] of a human being; (S;) app. from *عَوَى*, aor. *يُعْوَى*, signifying “he cried,” or “cried loudly:” (TA:) as also *عَوَاةٌ* (IDrd, K, TA) and *عَوَاةٌ*, (Lth, K, TA,) of which last the pl. is *عَوَاةٌ* [or rather this is a coll. gen. n.] and [the pl. properly so termed is] *عَوَاتٌ*: but IAgr is said to have expl. *العَوَاةُ* as meaning *الْأَسْتَاءُ* [pl. of *سَتَةٌ* which is the original of *أَسْتٌ*]. (TA.)

*عَاوَى* [act. part. n. of *عَوَى*]. One says, *مَا لَهُ عَاوَى وَلَا نَابِخٌ* i. e. He has not belonging to him [a howler nor a barker, meaning sheep, or goats, among which the wolf howls and in the way to which the dog barks [to defend them]]. (TA.)

*مُعَاوِيَةٌ* A bitch excited by lust, (Lth, A, K, TA,) that howls (*تُعْوَى*) to the dogs when she is in that state, and to which they howl. (Lth, A, TA.) — And *أَبُو مُعَاوِيَةَ* (K.) — And *مُعَاوِيَةَ* is a surname of *The قَبِدُ* [or *lynx*]. (K, TA.) — The dim. of *مُعَاوِيَةَ* is *مُعِيَّةٌ*; (S, K, TA;) thus say the people of El-Baḡrah; for when three *ي* occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and *مُعِيَّةٌ*; (S, K, TA; [in the CK *مُعِيَّةٌ*];) thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say *أَسِيدٌ*; (S, TA;) and *مُعِيَّةٌ*, (S,

ك, TA, [in the CK مَعْبُودَة,] after the manner of those who say أُسْبُودُ. (S, TA.)

عوج

1. عَوْجٌ, (S, O, L, Mṣb, K,) aor. يَعْوِجُ, (TA,) inf. n. عَوَجٌ (S, O, L, Mṣb) and عَوِجٌ, (L,) or the latter is a simple subst.; (S, O, K;) and عَوِجٌ, [which is more common,] inf. n. اِعْوِجَاجٌ; (S, O, L, Mṣb, K;) and اِنعَاجٌ; and تَعْوِجٌ; (L;) It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven: (L:) or [عَوِجٌ and] اِعْوِجَ, it was, or became, so of itself; and [عَوِجٌ and] تَعْوِجٌ, it was, or became, so by the operation of an external agent; (L, Mṣb;) as is said by Az: (L:) اِنعَاجٌ is quasi-pass. of عَوِجَتْ; (L;) and تَعْوِجٌ is quasi-pass. of عَوِجَتْ: (Az, S, O, L, Mṣb, K;) and عَوِجٌ and اِعْوِجَ are said to be used in relation to different things: (S, O, L, Mṣb, K, &c. :) [for instance,] one says, عَوِجَ العُودُ, inf. n. عَوِجٌ, The wood, or stick, was, or became, crooked, curved, bent, or distorted: and عَوِجَ الأمرُ, inf. n. عَوِجٌ, The affair was, or became, difficult, arduous, or troublesome. (MA.) [See عَوِجٌ below.] — لَا عَوِجَ لَهُ, in the KṀur xx. 107, means *There shall be no evading it.* (Jel.) — عَوِجَتْ إِلَيْهِ, aor. اِعْوِجَ, inf. n. عَوِجٌ and عَوِجٌ, I turned, or inclined, towards it; namely, a place of abode. (L.) And اِنعَاجٌ عَلَيْهِ He turned, or inclined, towards it, or him. (S, O.) And تَعْوِجَتْ and اِنعَاجَتْ, said of a she-camel, She turned aside; or became turned aside; the former quasi-pass. of عَوِجَتْ; and the latter, of عَوِجَتْ. (TA.) — عَوِجَ بِهِ He inclined, and came to him, or came to him and alighted at his abode as a guest: and he passed by him. (L.) And عَوِجَتْ بِالْمَكَانِ, aor. اِعْوِجَ, (S, O, K,\*) inf. n. عَوِجٌ and مَعَاجٌ; (K;) and عَوِجَتْ; (TA;) I remained, stayed, dwelt, or abode, in the place. (S, O, K,\*) And عَوِجَ عَلَيْهِ He stopped, or paused, at it. (S, O, K,\*) TA.) A poet says,

عَجْنَا عَلَى رَيْحِ سَلْمَى أَيْ تَعْرِيجِ

[We stopped at the abode of Selma, with what a staying!]: putting تَعْرِيجِ [in some copies of the § تَعْرِيجِ] in the place of عَوِجٌ because their meaning is one. (S, O, TA.) — فَلَانٌ مَا يَعْوِجُ عَنْ شَيْءٍ Such a one does not revert from, or relinquish, anything. (IAṣr, S, O, K,\*) — Accord. to AA, [the inf. n.] اِعْوِجَ signifies The returning to that upon which one had been intent, or attent, or employed. (O and TA in art. عَمِجَ) — عَوِجَتْ: see 2. — عَوِجَتْ البَعِيرُ, (S, A, O, K,\*) and عَوِجَتْ رَأْسَ البَعِيرِ, (L,) aor. اِعْوِجَهُ, inf. n. عَوِجٌ (S, O, L) and مَعَاجٌ, (S, O,) I turned the camel's head by means of the nose-rein: (S, A, O, L, K,\*) and

in like manner one says of a horse: and عَوِجَ رَأْسَهُ, and عَوِجَهَا, He turned aside his she-camel. (TA.) And عَوِجَ رَأْسَهُ إِلَى المَرَأَةِ (O and TA from a trad.) He inclined his head towards the woman, and looked towards her. (TA.) And تَعَوِجَ المَرَأَةُ رَأْسَهَا إِلَى ضَجِيعِهَا [The woman turns her head towards her bedfellow]. (TA.) And عَوِجَ عُنُقَهُ, inf. n. عَوِجٌ, He inclined, or bent, his neck. (TA.) And عَوِجَ لِسَانَكَ عَنِّي وَلَا تُكْثِرْ [Turn, or withhold, thy tongue from me, and do not multiply words]. (A.) And عَوِجَ بِهِ الطَّرِيقُ [The road led him, or turned him, aside]. (K in explanation of حَوِجَ) — مَا أَعْوِجُ بِكَلَامِهِ I do not pay regard, or attention, to his speech, (ISk, S in art. عَمِجَ, A,\* and O,) is a phrase of the Benoo-Asad, who take it from عَوِجَتْ النَّاقَةُ: (ISk, S, O:) others say مَا أَعْمِجُ. (O.) And one says, عَوِجَتْ بِحَدِيثِهِ, [I did not pay regard to his discourse]. (A.) — عَوِجْتُ بِالْمَكَانِ I made him to remain, stay, dwell, or abide, in the place: the verb being trans. as well as intrans. (S, O.)

2. تَعْوِجٌ, (T, S, O, Mṣb, K,) inf. n. عَوِجَتْ; (T, S, O, Mṣb;) I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, O, Mṣb, K,\*) TA;) namely, a thing; (T, S, O, Mṣb, TA;) as also عَوِجَتْ, inf. n. عَوِجٌ and عَوِجَ. (TA.) — See also 1, latter half, in two places. — تَعْوِجٌ [as an inf. n. of which the verb, if it have one in the following sense, is عَوِجٌ], in a horse, is syn. with تَجْنِيبٌ [app. as meaning A bending, or curving, and tension of the sinews, in the hind leg] which is a quality approved. (TA.) — See also 1, near the middle. [Hence] one says, مَا لَهُ عَلَى أَصْحَابِهِ تَعْوِجٌ, meaning [There is not for him any] remaining, or staying, [at the abode of his companions;] as also تَعْرِيجٌ. (TA.) — عَوِجَهُ, inf. n. as above, also signifies He set it, or inlaid it, with عَوِجٌ [which means ivory, and tortoise-shell]; (O, K, TA;) namely, a thing, (O,) or a vessel. (TA.)

5: see 1, former half, in four places.

7: see 1, former half, in five places.

9: see 1, first sentence, in two places.

عَوِجٌ, as an epithet applied to a she-camel, Pliable; syn. لَيِّنَةُ الإِعْطَافِ, or لَيِّنَةُ الإِنْعِطَافِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) عَوِجَةٌ, as so applied: in the L, عَوِجٌ is expl. as meaning tractable, submissive, or manageable; syn. مَدْعَانٌ: (TA:) or مَدْعَانُ الشَّيْرِ لَيِّنَةُ الإِنْعِطَافِ: (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination] ة, whether its original measure be فَعْلٌ or فَاعِلٌ [?]. (TA.) — Also [Ivory;] elephant's bone; (S, O, K;) or [rather] only elephant's tush; (Lth, Mṣb, TA;) thus say ISd and Kz: (TA:) n. un. with

ة [signifying a piece of ivory]: (S, O:) of its properties are these: that if seed-produce or trees be fumigated with it, worms will not approach them; and the woman who drinks of it every day two drachms with water and honey, if compressed after seven days, conceives. (K.) — And Tortoise-shell; syn. ذُبُلٌ [q. v.]; (O, K;) i. e. (O) the back [or shell] of the sea-tortoise [or turtle]: (O, Mṣb:) i. q. مَسَكٌ: (Sh, L:) or a thing that is made from the back of the sea-tortoise: (L:) and it is said that the Arabs called any [sort of] bone by this name: n. un. with ة. (TA.) The Prophet is related to have had a comb of عَوِجٌ, i. e. ذُبُلٌ: (L:) and he is said to have ordered to purchase for Fāṭimeh a pair of bracelets of عَوِجٌ, by which he meant not what is turned of elephants' tusks, for their tusks are مَيِّتَةٌ, [i. e. they are taken from an animal of which the flesh is unlawful food,] but ذُبُلٌ: (O, L, Mṣb:\*) the عَوِجٌ of the elephant is impure accord. to Esh-Shāfi'ee, but pure accord. to Aboo-Haneefeh. (L.) — Also Bracelets of عَوِجٌ, as distinguished from ذُبُلٌ, [i. e. of ivory: and probably of tortoise-shell also:] (ISH:) n. un. with ة. (TA in art. جَوِجٌ) — عَوِجٌ, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and عَوِجٌ, with tenween, as an indeterminate noun; (L;) A cry by which a she-camel is chidden: (S, O, L, K:) Az says, in chiding a she-camel, one says عَوِجٌ, without tenween; and if he please, عَوِجٌ, with jezm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her عَوِجٌ, and جَاهٌ, with tenween: [but see art. جَوِجٌ:] accord. to AHeyth, a word of this kind is originally mejzoom; but in the case of a rhyme, [and in any case of poetical necessity,] it may be makhfood. (TA.) [See also art. عَمِجٌ.]

عَوِجٌ and عَوِجٌ [are inf. ns. of عَوِجٌ, q. v., or the latter is a simple subst.; and both, used as simple substs.,] signify Crookedness, curvity, a bending, a winding, wryness, contortion, distortion, or unevenness: (L:) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion: or, as some say, the latter is used in both of these cases; but the distinction is more common: (IAth, TA:) AZ makes the same distinction; but adds that some of the Arabs used the latter word in relation to a road: (Mṣb:) accord. to ISk, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Mṣb,) or a staff, (K, TA,) and a spear; (TA;) and the latter, in land, or ground, and in religion, (S, O, Mṣb, K, TA,) and in means of subsistence: (S, O:) in land, or ground, the latter means unevenness; thus in the KṀur xx. 106: in a road, deflection; as also عَوِجٌ: in religion, and in natural disposition, corruptness, or deviation from rectitude: (TA:) and عَوِجٌ, (S, O, TA, [thus accord. to both of my copies of the S,]) or عَوِجٌ, (accord. to a copy of the A, [which

I incline to regard as the right, in consideration of its consistency with explanations here preceding, notwithstanding the apparent preponderance of authority in favour of **عَوَجٌ**, in a man, signifies *evilness of natural disposition*: (S, A, O: [and so, app., **هَوَجٌ**]) or **عَوَجٌ**, with fet-ḥ to the ع, as an inf. n., signifies the *being evil in natural disposition*. (KL.)

**عَوَجٌ**: see the next preceding paragraph.

**الْأَعْوَجُ** [dim. of **العَوَجَاءُ** fem. of **الأَعْوَجُ**] *A species of ذرة [or millet]*. (TA.)

**عَوَاجٍ** *A possessor of عَاج [i. e. ivory, and app. tortoise-shell also]; (S, O, K;) accord. to Sb: (S, O:) and (O, K) accord. to another or others (O) a seller thereof. (O, K.)*

**عَائِجٌ**: for its fem. (with ة) as an epithet applied to a she-camel, see **عَاجٌ**, first sentence. — See also **أَعْوَجٌ**, near the end. — Also *Stopping, or pausing*. (S, O.)

**أَعْوَجٌ** *Crooked, curved, bent, or bending, winding, wry, contorted, distorted, or uneven*: (S, O, L, Mṣb) and **مَعْوَجٌ**, [or this and the former also,] *crooked, curved, &c., of itself*: fem. of the former **عَوَجَاءُ**: (L, Mṣb) and pl. **عَوَجٌ**. (L.) One says **عَصَا مَعْوَجَةٌ** [*A crooked, or crooking, staff or stick*]; but not **مَعْوَجَةٌ**, with kesr to the م: (S, O:) or, accord. to ISk, one says the former; but not **مَعْوَجَةٌ**, with fet-ḥ to the ع and teshdeed to the و; though analogy does not forbid this, as it is allowable to say **عَوَجَاءُ**: accord. to Aṣ, one should not say **مَعْوَجٌ**, with teshdeed to the و, except in applying it to a stick, or in another sense expl. below: Az says that this word is allowable as signifying *rendered crooked or curved &c.* (Mṣb). — [Hence,] **العَوَجَاءُ** signifies *The bow*. (S, A, K.) — And **عَوَجَاءُ** applied to a woman, *Inclining, or bending, towards her child, to suckle it*. (TA.) And, so applied, *That has become crooked by reason of leanness and hunger*. (Ḥam p. 744.) And, applied to a she-camel, *Lean, lank, light of flesh, slender, or lank in the belly*: (S, A, K:) or *emaciated so that her back has become crooked, or curved*. (TA.) — [And **أَعْوَجٌ** applied to a هلال (or new moon), *Oblique*: see **أَدْفُقٌ**.] — **نَخِيلٌ عَوَجٌ** signifies *Palm-trees inclining, or leaning, and therefore crooked, or curved*: and accord. to some, the saying of Lebeed, describing a [wild] he-ass and his she-asses,

\* وَأُورِدَهَا عَلَى عَوْجٍ طَوَالٍ \*

[the latter hemistich of a verse cited in the first paragraph of art. **حَوْدٌ**] means, *And he brought them to the watering-place at [tall] palm-trees growing over the water, inclining and curving by reason of the abundance of their fruit*: but others say that the meaning of **عَوَجٌ** is, *upon their crooked legs*. (TA.) — Hence, **عَوَجٌ** signifies *The legs of a horse or similar beast*; (O, TA;) as ISd

says, thus used as an epithet in which the quality of a subst. predominates [app. implying their *having that bending, or curving, and tension of the sinews, termed تَجَنُّبٌ*, agreeably with what here follows]. (TA.) — And hence also, (TA,) **عَوَجٌ** meaning *Horses that have, in their hind legs, the quality termed تَجَنُّبٌ*. (A, TA.)\* — **أَعْوَجٌ** applied to a man means [*Crooked in temper, or] evil in natural disposition*. (S, A, O, K.) — **البَلَّةُ العَوَجَاءُ** [*The crooked, or perverted, or corrupted, religion*] is a phrase occurring in a trad., applied to the religion of Abraham as changed by the Arabs from its state of rectitude. (TA.) And one says **رَأَى أَعْوَجٌ**, and **خَطَّةٌ عَوَجَاءُ**, meaning [*An affair, and an opinion,] not of a right kind*. (A.) — **الأيامُ عَوَجٌ وَرَاجِعٌ** [*The days are apt to decline from the right course, apt to return,*] is a prov., (Meyd, O, TA,) meaning *fortune at one time declines from thee, and at another time returns to thee*; (Meyd;) said by him at whose affliction one rejoices, or said on his part, and sometimes on an occasion of threatening: Az says that **عَوَجٌ**, here, may be pl. of **أَعْوَجٌ**, or of **عَوَجَاءُ**; or it may be pl. of **عَائِجٌ**, and originally **عَوَجٌ**. (O, TA.) [Hence,] **العَوَجُ** is used as signifying *The days* [in allusion to their variableness with respect to good and evil]. (TA.) — And **أَعْوَجٌ** is a [proper] name of *A watering-trough*. (Th, TA.) — See also the next paragraph, in four places.

**أَعْوَجِيٌّ** the rel. n. of **أَعْوَجٌ**: (Mṣb, TA:) and applied to *A [single] horse of those termed الأَعْوَجِيَّاتُ*, (TA,) an appellation of *certain horses so called in relation to one named أَعْوَجٌ*, belonging to the Benoo-Hilál, (S, O, K,) a stallion than which there was none more celebrated among the Arabs, nor any that had a more numerous progeny: (S, O:) they were also called **السَّخِيلُ العَوَجِيَّةُ**, (L,) and **بَنَاتُ أَعْوَجٍ**, (S, O,) and **بَنَاتُ عَوَجٍ**; and a poet says,

\* أَحْوَى مِنَ العَوَجِ وَقَاحِ الحَافِرِ \*

[*Bronn, or a blackish bay, of the progeny of Aqraj, hard in the hoof*]; meaning **مِنْ وَدِدٍ** **أَعْوَجٍ**; using that form of pl. because **أَعْوَجٌ** is originally an epithet. (TA.)

**مَعَاجٍ** *A place to which one turns; or in which one remains, stays, dwells, or abides*. (Ḥar p. 325.) — Also an inf. n. of **عَاجٌ** signifying “*he remained*” &c.: (K:) and of the verb in the phrase **عَجَّتْ البَعِيرُ**. (S, O.)

**مَعْوَجٌ**: see **أَعْوَجٌ**, first and second sentences.

**مَعْوَجٌ**: see **أَعْوَجٌ**, second sentence, in two places.

— Also *A thing set, or inlaid, with عَاج [which means ivory, and tortoise-shell]*: (Aṣ, Mṣb:) applied in this sense to a vessel. (TA.)

عود

1. **عَادَ إِلَيْهِ**, (S, A, O, TA,) and **لَهُ**, and **فِيهِ**, (TA,) aor. **يَعُودُ**, (S, O,) inf. n. **عَوْدٌ** and **عَوْدَةٌ**, (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and **مَعَادٌ**, (K, TA,) *He, or it, returned to it*, (S, A, O, K, TA,) namely, a thing: (TA:) or, accord. to some, the verb is differently used with **فِي** and with other preps.: (MF, TA:) [with **فِي** it seems generally to imply some degree of continuance, in addition to the simple meaning of the verb alone:] one says, **عَادَ الكَلْبُ فِي قَيْئِهِ** [*The dog returned to his vomit*]: (Mṣb in art. **رَجَعٌ**;) and **عَادَ لَهُ بَعْدَ مَا كَانَ أَعْرَضَ عَنْهُ** [*He returned to it after he had turned away from it*]: (S, O:) and **أَعْتَادَ**, also, signifies *he returned*: (KL:) or **عَادَ إِلَى كَذَا**, and **لَهُ**, inf. n. **عَوْدٌ** (Mgh, Mṣb) and **عَوْدَةٌ**, (Mṣb,) signifies *He, or it, came to such a thing or state or condition*; syn. **صَارَ إِلَيْهِ**; (Mgh, Mṣb;) *at first, or for the first time, or originally*; and also, *a second time, or again*; and the verb is trans. by means of **عَلَى** and **فِي** as well as **إِلَى** and **لِ**, and also by itself: (Mgh:) **لَتَعُودَنَّ فِي مِلَّتِنَا**, in the Kṣur [vii. 86 and xiv. 16], means *Ye shall assuredly come to our religion*; for the words relate to the apostle: (O, Bḍ in xiv. 16:) or the words relate to the apostle and to those who believed with him, the latter being made to have a predominant influence upon the verb; (Bḍ in vii. 86 and xiv. 16, and Jel in vii. 86;) the meaning being *ye shall assuredly return to our religion*: (Bḍ\* and Jel in vii. 86:) or the meaning is, *ye shall assuredly enter the communion of our religion*; the verb here signifying beginning: and the saying, of a poet,

\* وَعَادَ الرَّأْسُ مِنِّي كَالثَّغَامِ \*

is cited as an ex. [i. e. as meaning *And my head began to be white like the plant called ثغام*]: or the meaning in this instance may be, *became like the ثغام*: (MF, TA:) you say also, **عَادَ كَذَا** **هَـ**, or *it, became so, or in such a state or condition*: (K, TA:) and it is said in a trad., **وَدِدْتُ أَنْ هَذَا اللَّبَنُ يَعُودَ قَطْرَانًا** [*I wish that this milk would become tar*]. (O, TA.) **عَادَ** is also used as an incomplete [i. e. a non-attributive] verb in the sense of **كَانَ** [*He, or it, was*], requiring an enunciative [generally] on the condition of its being preceded by a conjunction, as in the saying of Ḥassán;

\* وَلَقَدْ صَبَوْتُ بِهَا وَعَادَ سَبَابُهَا \*

\* غَضًا وَعَادَ زَمَانُهَا مُسْتَظَرًّا \*

[*And I had inclined to silly and youthful conduct with her, when her youth was fresh and her time of life was deemed comely*]; the meaning being **كَانَ سَبَابُهَا** [and **زَمَانُهَا**]. (MF, TA.) [See also an ex. in a verse cited voce **مَطْمَعَةٌ**.] But the first of the significations mentioned in this art. is that which is most common. Hence several phrases mentioned below voce **عَوْدٌ**. And hence the phrase **يَعُودُ عَلَى كَذَا**, inf. n. **عَوْدٌ**, used by grammarians, *It refers, or relates, to such a*

thing; as a pronoun to a preceding noun. Hence, likewise,] — *عَادَهُ* is also *syn. with* *اِعْتَادَهُ*, q. v. (S, O.) — [Hence, also,] *عَاد*, (Az, TA,) inf. n. *عَوَدَ* (Az, K, TA) and *عِيَادَ*, (K,) *He repeated, or did a second time.* (Az, K, TA.) One says, *بَدَأَ ثُمَّ عَادَ* *He began, or did a first time, or the first time: then repeated, or did a second time.* (Az, TA.) It is said in a prov., *العَوْدُ أَحْمَدُ* [*Repetition is more praiseworthy: see art. حَمِد*]. (S, O.) See also 4, in two places. — And *عُدَّتْهُ*, (S, O, Mṣb, K,) aor. *أَعُوذُ*, (S, O,) inf. n. *عِيَادَةٌ* (S, O, Mṣb, K) and *عِيَادٌ* and *عَوْدٌ* and *عَوَادَةٌ* (K) and *عِيدُوذَةٌ* [like *كَيْنُونَةٌ*], (MF,) [*I came to him time after time: see its act. part. n., عَائِدٌ: I visited him, (Mṣb, K, TA,) [commonly and especially (see again عَائِدٌ)] meaning a sick person.* (S, O, Mṣb, K, TA.) — *عَوْدِي الشَّيْءُ*, (TA,) inf. n. *عَوْدِي*; (K;) and *أَعْتَادَنِي*, (TA,) inf. n. *أَعْتِيَادٌ*; (K;) *The thing befell me, betided me, or happened to me.* (K, TA.) One says, *أَعْتَادَنِي هَمٌّ وَحُزْنٌ* [*Anxiety and grief betided me*]. (TA.) — *عَادَ بِمَعْرُوفٍ*, aor. *يَعُوذُ*, inf. n. *عَوْدٌ*, *He conferred, or bestowed, favour, or a favour or benefit.* (Mṣb.) One says, *عَادَ عَلَيْنَا فَلَانٌ بِمَعْرُوفِهِ* [*Such a one conferred, or bestowed, his favour upon us*]. (A.) And *عَادَ عَلَيْهِ بِصَلَةٍ* [*He conferred, or bestowed, a free gift upon him*]. (TA.) And *عَادَ عَلَيْهِ الصَّالِحَةُ*, aor. *يَعُوذُ*, [meaning *It brought him that which was a good return or profit,*] is said of a thing purchased with the price of another thing. (S and K in art. رَجَعَ.) — *عَادَ عَلَيْهِمُ الدَّفْرُ* *Fortune destroyed them.* (A.) And *عَادَتِ الرِّيَّاحُ* [*The winds and the rains assailed the dwellings so that they became effaced*]. (A.) — *عَوْدٌ* is also *syn. with* *رَدٌّ*: (K, TA:) one says *عَادَ*, inf. n. *عَوْدٌ*, meaning *He rejected (رَدَّ) and undid (نَقَضَ) what he had done [as though he reverted from it].* (TA.) [Accord. to the TK, one says, *عَادَ السَّائِلُ*, meaning *رَدَّهُ*, i. e. *He turned back, or away, the beggar, or asker.*] — And i. q. *صَرَفٌ*: (K:) one says, *عَادَنِي أَنْ أُجِئَكَ*, in which *عَادَنِي* is [said to be] formed by transposition from *عَادَنِي*, meaning *He, or it, diverted me from coming to thee: mentioned by Yaḥkoob.* (TA.)

2. *عَوْدَهُ إِيَّاهُ* *He accustomed, or habituated, him to it.* (Mṣb, K.) One says, *عَوْدَ كَلْبِهِ الصَّيْدَ* *He accustomed, or habituated, his dog to the chase.* (S, O.) And *هَذَا أَمْرٌ يُعَوِّدُ النَّاسَ عَلَيَّ* is a saying mentioned by Aboo-Adnán as meaning *This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully.* (O, TA.) — *عَوْدٌ* [from the subst. *عَوَادَةٌ*] *He (a man, O) ate what is termed عَوَادَةٌ*, (O, K,) i. e. *food brought again after its having been once eaten of.* (O.) — *عَوْدٌ* said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. *تَعْوِيدٌ*, (K,) *He became such as is termed عَوْدٌ* [i. e. *old,*

&c.]: (S, O, K:) or, said of a camel, *he exceeded the period of his بُزُولُ* [q. v.] *by three, or four, years: one does not say of a she-camel عَوْدَتُ.* (T, TA.) And, said of a man, *He became advanced in age, or years.* (IAḥr, TA.) — *عَيْدٌ* [from *عِيدٌ*, and therefore retaining the *ي* in the place of the original *و*], (S, Mṣb, K,) inf. n. *تَعْيِيدٌ*, (Mṣb,) *He was present on the occasion of the عِيدِ* [or *periodical festival; or at the prayers, or other observances, thereof; or he kept, observed, or solemnized, the festival, or a festival*]. (S, Mṣb, K.) One says, *عَيْدٌ بَيْدٌ كَذَا*, meaning *He was, on the day of the عِيدِ*, [or *he kept the عِيدِ or an عِيدِ*], *in such a town, or country.* (O.)

3. *مُعَاوَدَةٌ* signifies *The returning to the first affair.* (S, O.) — And *عَاوَدَهُ* *He returned to it time after time.* (Mṣb.) — [Hence,] *اِعْتَادَهُ*, q. v., as *syn. with* *تَعَوُّدَهُ*. (K.) — [*عَاوَدَهُ الكَلَامَ*, or *عَاوَدَهُ* alone, or each of these phrases, the latter being probably used for the former, like as *رَاجَعَهُ* is used for *رَاجَعَهُ الكَلَامَ*, app. signifies primarily *He returned time after time to talking with him: and hence, he talked with him alternately; (compare a signification assigned to 6;) he returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him: for it is said that رَاجَعَهُ الكَلَامَ is syn. with عَاوَدَهُ [app. meaning عَاوَدَهُ الكَلَامَ]; (S\* and K in art. رَجَعَ;) [and that رَاجَعْتُهُ is syn. with عَاوَدْتُهُ. (Mṣb in that art.) — And عَاوَدَهُ بِالسَّأَلِ* *He asked him the question repeatedly, or time after time.* (S, O.) — [Hence,] *عَاوَدَ مَا كَانَ فِيهِ* *He persevered in that in which he was engaged.* (TA.) — And *عَاوَدْتُهُ الحُمَى* (S, O, TA) [may signify *The fever returned to him time after time: or] means the fever clave perseveringly to him.* (TA.)

4. *اعَادَهُ* (O, K) *He returned it, or restored it, (K,) إِلَى مَكَانِهِ* [to its place; he replaced it]. (O, K.) — And *He did it a second time: (S, Mṣb:) he repeated it, or iterated it; syn. كَرَّرَهُ; namely, speech; (K;) as also عَادَ لَهُ* *he said it a second time; (Mgh;) and عَادَ إِلَيْهِ* [likewise] signify the same as *اعَادَهُ*: (TA:) but Aboo-Hilál El-Askeree says that *كَرَّرَهُ* signifies he repeated it once or more than once; whereas *اعَادَهُ* signifies only *he repeated it once: (MF, TA:) اعَادَ الكَلَامَ* means *he repeated the speech [saying it] a second time; syn. رَدَّدَهُ ثَانِيًا.* (O.) One says, *اعَادَ الصَّلَاةَ* *He said the prayer a second time.* (Mṣb.) And *مَا يَتَكَلَّمُ بِأَدْوَةٍ وَلَا عَائِدَةٍ وَمَا يُعِيدُ* (Lth, A, O,) i. e. *He does not say anything for the first time; nor anything for the second time; or anything original, nor anything in the way of repetition; بَادِئَةُ الكَلَامِ* signifying *what is said for the first time; and عَائِدَةٌ الكَلَامِ* *what is said for the second time, afterwards: (TA in art. بَدَأَ:) or he says not anything: (A:) and he has no art, artifice, or cunning.* (IAḥr, TA; and A in art. بَدَأَ; q. v.) — [Also *He returned it, or restored*

*it, to a former state: and hence, he renewed it: he reproduced it.*] One says of God, *يُبْدِي الخَلْقَ ثُمَّ يُعِيدُهُ*, meaning [*He createth, or bringeth into existence, mankind: then He returneth them, after life, to lifelessness, in the present world; and after lifelessness, to life, on the day of resurrection.* (TA.) — See also 8. — [*اعَادَ* also signifies *He, or it, rendered; or made to be, or become; (like جَعَلَ); in which sense it is doubly trans.: see an ex. in a verse cited voce عَسِيفٌ.*]

5: see 8, in three places.  
6. *تَعَاوَدُوا* *They returned, each party of them to its chief, or leader, in war or battle, (S, K,) &c. (S.) — And تَعَاوَدْنَا العَمَلَ والأَمْرَ بَيْنَنَا* *We did the work, and the affair, by turns among us.* (T in art. دَوَّلَ.) [But perhaps the right reading here is *تَعَاوَرْنَا*.]

8. *اعْتَادَ*: see 1, near the beginning. — *اعْتَادَهُ* *He frequented it; or came to it and returned to it; namely, a place.* (T in art. ارَى.) — And *He looked at it time after time until he knew it.* (TA in art. بَدَأَ.) — And, as also *تَعَوَّدَهُ*, (S, O, Mṣb, K,) and *عَادَهُ*; (S, O;) and so *عَاوَدَهُ*, inf. n. *مُعَاوَدَةٌ* and *عَوَادٌ*; and *اعَادَهُ*, (K,) and *استعادَهُ*; (O, K;) *He became accustomed, or habituated, to it; or he accustomed, or habituated, himself to it; or made it his custom, or habit.* (S, O, Mṣb, K.) It is said in a trad., *تَعَوَّدُوا الخَيْرَ* *Accustom yourselves to good; for good becomes a habit, and evil is persevered in.* (A.) And one says, *تَعَوَّدَ الكَلْبُ الصَّيْدَ* *The dog became accustomed, or habituated, to the chase.* (S.) — See also 1, latter half, in two places.

10. *استعادَهُ* *He asked him to return.* (O, Mṣb, K.) — And *استعادَهُ الشَّيْءُ* *He asked him to repeat the thing; to do it a second time: (S, O, Mṣb, K:) and استعادَهُ مِنْهُ* [*He asked for the repetition of it from him*]. (Ḥar p. 28.) — See also 8.

*عَادَ*: see *عَادَةٌ هُوَ*. — *عَادَ* being in this case imperfectly decl., (S, O, [but in the CK and in my MS. copy of the K it is written *عَادَ*]) means *I know not what one of mankind he is.* (S, O, K.) [Perhaps it is from *عَادٌ* the name of an ancient and extinct tribe of the Arabs.]

*عَادَ*, indecl., with *kesr* for its termination, is a particle in the sense of *إِنَّ*, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, *رَقَدْتُ وَعَادَ أَبَاكَ سَاهِرٌ* [*I slept, and verily thy father was waking, or remaining awake, by night*]: — it is also an interrogative particle in the sense of *هَلْ*, indecl., with *kesr* for its termination, requiring an answer; as in the saying, *عَادَ أَبُوكَ مُقِيمٌ* [*Is thy father abiding?*]: — it also denotes an answer, in the sense of a proposition rendered negative by means of *لَمْ* or of *مَا*, only; indecl., with *kesr* for its termination; and this is when it is conjoined with a pronoun; as when

an interrogator says, هَلْ صَلَّيْتَ [Didst thou perform, or hast thou performed, the act of prayer?], and thou answerest, عَادِنِي, meaning Verily I (أَيْنِي) did not perform, or have not performed, the act of prayer: — and some of the people of El-Hijáz suppress the ن in عَادِنِي: both the modes are chaste when عَادِ is used in the sense of أَنْ: — sometimes, also, it is used by the interrogator and the answerer; the former saying, عَادِ خَرَجَ زَيْدٌ [Did Zeyd go forth? or has Zeyd gone forth?], and the latter saying, عَادِهِ, meaning Verily he did not go forth, or has not gone forth: — all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF, TA.)

عودٌ an inf. n. of 1, as also عَوْدَةٌ (S, O, K,) and عَوَادَةٌ, and مَعَادَةٌ. (K.) [Hence,] one says, لَكَ الْعَوْدُ and الْعَوْدَةُ and الْعَوَادَةُ It is for thee to return (Lh, K, TA) فِي هَذَا الْأَمْرِ in this affair. (TA.) And أَرْزُقْنَا إِلَى الْبَيْتِ مَعَادًا and عَوْدَةً (A, TA) O God, grant us a return to the House [i. e. the Kaʿbah, called “the House” as being “the House of God”]. (TA.) And رَجَعَ عَوْدَهُ عَلَى بَدَنِهِ (Sb, K,) [expl. in the TA in art. غَيْرٌ as meaning He returned without his having obtained, or attained, anything,] and عَوْدًا عَلَى بَدَنِهِ: رَجَعْتُ عَوْدِي عَلَى بَدَنِي (K:) and رَجَعْتُ عَوْدِي عَلَى بَدَنِي (Sb:) expl., with other similar phrases, in art. بَدَأَ, q. v. — See also عَائِدٌ. — Also A camel, (IAar, S, O, Mṣb, K,) and a sheep or goat, (IAar, O, K,) old, or advanced in age: (S, O, Mṣb, K:) applied to the former, that has passed the ages at which he is termed بَازِلٌ and مُخْلِفٌ (S, O:) or that has passed three years, or four, since the period of his بُزُولٌ: (Az, TA:) or a camel old, or advanced in age, but retaining remains of strength: (L:) or one old, or advanced in age, and well trained, and accustomed to be ridden or the like: (TA:) fem. with ة: you say نَاقَةٌ عَوْدَةٌ (Aṣ, S, O,) and نَاقَتَانِ عَوْدَتَانِ (Aṣ, TA,) and عَزَّ عَوْدَةٌ (TA:) or one should not say نَاقَةٌ عَوْدَةٌ, nor نَعَجَةٌ عَوْدَةٌ; (Az, TA;) but one says شَاةٌ عَوْدَةٌ (Az, IAth, O:) the pl. of عَوْدٌ is عَوْدَةٌ (Aṣ, S, O, K) and عِيدَةٌ (O, K) as some say, but this is anomalous, (O,) of a particular dial., and bad; (Az, TA;) and the pl. of عَوْدَةٌ is عَوْدٌ. (Aṣ, O, TA.) It is said in a prov., إِنْ جَرَجَرَ الْعَوْدُ فَرْدَهُ وَقَرًا, [If the old camel make a grumbling sound in his throat, then increase thou his load]. (S.) And in another, عَوْدٌ يُعَلِّمُ الْعَجَجَ [expl. in art. عَجَجَ]. (O.) — It is also applied to a man: (S, O:) one says, زَاكِرٌ بِعَوْدٍ أَوْ دَعٍ (S, O, K,) † Ask thou aid of a person of age, (S, O,) and experience in affairs, (O,) and knowledge, (S, O,) or let it alone; (O;) for the judgment of the elder is better than the aspect, or outward appearance, (مَشْهَدٌ) of the youth, or young man: (S, O:) or ask aid, in thy war, of perfect men advanced in age: (K:) a proverb. (S, O.) [See also Frey-

tag's Arab. Prov. i. 586.] — And † An old road: (S, O, K:) from the same word as an epithet applied to a camel. (O.) A poet says, (S, O,) namely, Besheer Ibn-En-Nikh, (TA, and so in a copy of the S,)

• عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أَوْلٍ  
• يَمُوتُ بِالتَّرْكِ وَيَحْيَا بِالْعَمَلِ

(S, O, TA) i. e. An old camel upon an old road [belonging to prior peoples], (S, O, TA,) a road that dies away by being abandoned and revives by being travelled. (TA.) And another says,

• عَوْدٌ عَلَى عَوْدٍ عَلَى عَوْدٍ خَلَقٌ  
i. e. An old man upon an old camel upon an old worn road. (IB, TA.) [See also مَعِيدٌ.] — And عَوْدٌ سُوْدٌ means † Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA.) [See also عَادِيٌّ.] — And إِنَّكَ لَتَمُتُ بِرَحِمٍ عَوْدَةٍ occurs in a trad., as said by Mo'awiyeh, meaning [Verily thou seekest to advance thyself in my favour] by an old and remote tie of relationship. (TA.) — And عَوْدٌ is used by Abu-n-Nejm as meaning The sun, in the saying,

• وَتَبَعَ الْأَحْمَرَ عَوْدٌ يَرْجُمُهُ  
[And a sun followed the red dawn, driving it away]: by الْأَحْمَرَ he means الصُّبْحُ. (TA.)

عودٌ Wood; timber; syn. خَشَبٌ: (Mgh, O, K:) any slender piece of wood or timber: (Lth, TA:) or a piece of wood of any tree, whether slender or thick: or a part, of a tree, in which sap runs, whether fresh and moist or dry: (TA:) a staff; a stick; a rod: and also a sprig: (the lexicons &c. passim:) a branch; or twig; properly, that is cut off; but also applied to one not cut off: (Har p. 499:) [and the stem of the raceme of a palm-tree, and the like: (see فُجَانٌ in art. فَجَجَ)] pl. [of mult.] عِيدَانٌ (S, Mgh, O, Mṣb, K,) originally عَوْدَانٌ (Mṣb) and [of pauc.] رَكْبٌ اللَّهُ (S, O, Mṣb, K.) — [Hence,] عَوْدًا عَوْدًا (A,) or عَوْدًا عَلَى عَوْدٍ (TA,) God caused the arrow to be put upon the bow, for shooting; (A;) meaning that civil war, or conflict, or faction, or sedition, became excited. (A, TA.) — And سَبِيلُ ذِي الْأَعْوَادِ † Death: الاعواد meaning the pieces of wood upon which the dead is carried: (El-Mufaḍḍal, Az, L:) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave. (Az, L.) — And العودان The pulpit and the staff of the Prophet. (Sh, O, K.) — And one says, هُوَ صَلْبُ الْعَوْدِ † see art. صَلَبٌ. — And سَوِيٌّ هُوَ مِنْ عَوْدٍ صِدْقٍ and سَوِيٌّ † [He is of a good branch and of a bad branch]. (TA.) — And it is said in a trad. of Shureyh, إِنَّمَا الْقَضَاءُ جَمْرٌ، فَادْفَعْ الْجَمْرَ عَنْكَ بِعَوْدَيْنِ [Verily the exercise of the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks]: meaning, guard thyself well from the fire [of Hell] by means of two witnesses; like as he who warms himself by means of fire repels

the live coals from his place with a stick or other thing that he may not be burned: or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L.) — عَوْدُ الصَّلِيبِ: see يَبْرُوحُ. — العودٌ also signifies [Aloes-wood;] a well-known odoriferous substance; (Mṣb;) that with which one fumigates himself; (S, O, K;\*) a certain aromatized wood, with which one fumigates himself; thus called because of its excellence: (L:) العودُ البَنْدِيُّ [which, like العودُ القَمَارِيُّ and العودُ التَّدِيُّ and العودُ البَحْرِيُّ, is a common, well-known, term for aloes-wood,] is said to be the same as القُطُّ البَحْرِيُّ. (TA. [See art. قُطُّ.]) — And A certain musical instrument, (S, O, L, Mṣb, K,) well known; (TA;) [the lute; which word, like the French “luth,” &c., is derived from العود: accord. to the L, it has four chords; but I have invariably found it to have seven double chords: it is figured and described in my work on the Modern Egyptians: in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather; but in former times it seems to have been usually played upon with the tips of the fingers:] pl. as above, عِيدَانٌ and أَعْوَادٌ. (Mṣb.) — And The bone [called os hyoides] at the root of the tongue; (O, K;) also called عَوْدُ اللِّسَانِ. (O.) — And أَمْرُ الْعَوْدِ signifies The [portion, or appertenance, of the stomach of a ruminant animal, called] قَيْةٌ (O,) or قَيْةٌ (K,) i. e. the فَحِثُ: (TA:) pl. أَمْمَاتُ الْعَوْدِ. (O.)

عيدٌ, originally عَوْدٌ, the و being changed into ي because of the kesreh before it, (Az, TA,) An occurrence that befalls, or betides, one, or that happens to one, [or returns to one, of some former affection of the mind or body, i. e.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desire: and accord. to Az, the time of return of joy and of grief. (TA.) — [And hence, A festival; or periodical festival;] a feast-day; (KL;) i. q. مَوْسِمٌ; (Mṣb;) any day on which is an assembling, or a congregating; (K;) [and particularly an anniversary festival:] so called because it returns every year with renewed joy: (IAar, TA:) or, from عَادٌ, because people return to it: or from عَادَةٌ, “a custom,” because they are accustomed to it: (TA:) pl. أَعْيَادٌ; the ي being retained in the pl. because it is in the sing., or to distinguish it from أَعْوَادٌ the pl. of عَوْدٌ; (S, O, Mṣb;) for regularly its pl. would be أَعْوَادٌ, like as أَرْوَاحٌ is pl. of رِيحٌ. (TA.) [The two principal religious festivals of the Muslims are called عيد الأضْحَى The festival of the victims (see art. ضَحُو and ضَحَى) and عيد الفِطْرِ The festival of the breaking of the fast after Ramadán.] The dim. of عيدٌ is عَيْدٌ; the ي being retained in it like as it is retained in the pl. (TA.) — See also عَادَةٌ, in two places. — Also, A certain sort of mountain-tree, (K, TA,) that produces twigs about a cubit in length, dust-

coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)

**عَادَةٌ** A custom, manner, habit, or wont; syn. **دَابٌّ**, and **وَتِيرَةٌ**, (MA,) or **دَيْنُنٌ**: (K:) so called because one returns to it time after time: it respects more especially actions; and **عَرَفٌ**, sayings; as is indicated in the *Telweh* &c.; or, accord. to some, **عَرَفٌ** and **عَادَةٌ** are syn.: (MF, TA:) and accord. to El-Mufaddal, [ **عَادَةٌ** signifies the same as **عَادَةٌ**; for he says that] **عَادَتِي عِيدِي** means **عَادَتِي** [i. e. *My habit returned to me*: but see the next preceding paragraph, first sentence]: (L, TA:) the pl. of **عَادَةٌ** is **عَادَاتٌ** (S, O, Mṣb) and **عَادٍ** (S, O, Mṣb, K,) or rather this is a coll. gen. n., (TA,) and **عِيدٌ** (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for **عِيدٌ**, like **حَوْجٌ**, a pl. of **حَاجَةٌ**,] and **عَوَائِدٌ**, (Mṣb, TA,) like as **حَوَائِجٌ** is pl. of **حَاجَةٌ**; but, accord. to Z and others, this last is pl. of **عَائِدَةٌ**, not of **عَادَةٌ**. (TA.)

**عَوْدَةٌ**: see **عَوْدٌ**, first three sentences.

**عَادِيٌّ** An old, or ancient, thing: (S, A, Mgh,\* O, Mṣb,\* K:) as though so called in relation to the [ancient and extinct] tribe of 'Ad (عاد). (S, A, O, Mṣb.) One says **عَادِيٌّ خَرِبٌ عَادِيٌّ** Old, or ancient, ruins. (Mgh.) And **بئرٌ عَادِيَةٌ** An old, or ancient, well: (O:) or a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to [the tribe of] 'Ad. (Mṣb.) And **بِنَاءٌ عَادِيٌّ** A firm, or strong, building, the origin of which is referred to [the tribe of] 'Ad. (Mṣb.) And **عَادِيٌّ أَرْضٌ** Land possessed from ancient times. (Mṣb.) And **مُلْكٌ عَادِيٌّ** Dominion of old, or ancient, origin. (Mṣb.) And **مَجْدٌ عَادِيٌّ** Old, or ancient, glory. (A.) [See also **عَوْدٌ**.]

**عِيدِيَّةٌ** an appellation given to Certain excellent she-camels; (S, O, K;) so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named **عِيدٌ**: (O, K:) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn-Heidán: (Ibn-El-Kelbee, O, K:) or in relation to 'Ad Ibn-'Ad: or 'Adee Ibn-'Ad: (K:) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El-'Amiree: (O, K:) Az says that he knew not the origin of their name. (L.) — And accord. to Sh, [A female lamb;] the female of the **بُرْقَانٌ** [pl. of **بُرْقٌ**]; the male of which is called **خُرُوفٌ** until he is shorn: but this was unknown to Az. (L.)

**عِيدَانٌ** Tall palm-trees: (Aṣ, S, O, K:) or the tallest of palm-trees: (K in art. **عِيدٌ**;) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from

top to bottom: (AḤn, M, TA in art. **عِيدٌ**;) or i. q. **رَقْلَةٌ** [q. v.]: (AO, TA in art. **عِيدٌ**;) [a coll. gen. n.]: n. un. with **ة**: (S, O, K:) which Aṣ explains as applied to a hard, old tree, having roots penetrating to the water: and he says, **ومنه هيمان وعيلان**: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. **عِيدٌ**: (K in art. **عِيدٌ**;) or it may belong to the present art., or to art. **عَدَنٌ** [q. v.]. (Az, S, O.) The Prophet had a bowl [made of the wood] of an **عِيدَانَةٌ**, (K, TA,) or, accord. to some, it is preferably written with **kesr** [i. e. **عِيدَانَةٌ**], (TA,) in which he voided his urine. (K, TA.)

**عُدْ فَإِنَّ لَكَ عِنْدَنَا عَوَادًا حَسَنًا** — **عَوَادَةٌ**: see **عَوَادٌ** (S, O, K,) as also **عَوَادًا** and **عَوَادًا**, (O, K,) these two only, not the first, mentioned by Fr, (O,) means [Return thou, and thou shalt have with us] what thou wilt like: (S, O, K:) or kind treatment. (TA.)

**عَوَادٌ**, [an imperative verbal noun,] like **تَوَالٍ** (S, O) and **تَوَاكٍ**, (S,) means *Return thou*; syn. **عُدْ**. (S, O, K.)

**عِيدٌ** dim. of **عِيدٌ**, q. v. (TA.)

**عَوَادَةٌ**: see **عَوْدٌ**, first and second sentences. — Also, (S, O, K,) and if you elide the **ة** you say **عَوَادٌ**, like **لَمَاطٌ** and **قَضَامٌ**, (Az, TA,) [in the O **عَوَادَةٌ** and **عَوَادَةٌ** with **dam**, (but the former is probably a mistranscription,)] *Food brought again after its having been once eaten of*: (S, O:) or *food brought again for a particular man after a party has finished eating*. (A, K.)

**عَوَادٌ** A player upon the **عُودٌ** [or lute]: (K:) or one who makes, (**يَتَخَذُ**;) the stringed **عُودٌ** [or lute]; (O;) or a maker (**مُتَخَذٌ**) of **عِيدَانٌ** [or lutes]. (TA.) [Fem. with **ة**.]

**عَائِدٌ** A visiter of one who is sick: (Mṣb, TA:) thus it more commonly and especially means: but it also signifies any visiter of another, who comes time after time: (TA:) pl. **عَوَادٌ** (Mṣb, K) and **عَوْدٌ**, (K,) or [rather] **عَوْدٌ** and **عَوَادٌ** signify the same, like **زَوْرٌ** and **زَوَارٌ**, (Fr, O, TA,) but **عَوْدٌ** is a quasi-pl. n. like as **صَحْبٌ** is of **صَاحِبٌ**: (TA:) the fem. is **عَائِدَةٌ**, of which the pl. is **عَوْدٌ**, (Az, Mṣb, TA,) incorrectly said in the K to be a pl. of **عَائِدٌ**; and **عَوَائِدٌ** also is a pl. of the fem. (TA.)

**عَائِدَةٌ** fem. of **عَائِدٌ** [q. v.]. (Az, Mṣb, TA.) — **عَائِدَةُ الْكَلَامِ**: see 4. — **عَائِدَةٌ** also signifies *Favour, kindness, pity, compassion, or mercy*: (S, O, K:) a favour, a benefit, an act of beneficence or kindness: a gratuity, or free gift: (K:) and [a return, i. e.] advantage, profit, or utility; or a cause, or means, thereof: (S, O, K:) a subst. from **عَادَ بِمَعْرُوفٍ**: (Mṣb:) pl. **عَوَائِدٌ**. (A.) One says, **فُلَانٌ ذُو صَفْحٍ وَعَائِدَةٌ** Such a one is a person of forgiving disposition, and of favour, kindness, or pity. (S, A, O.) And **لَنْ كَثِيرٍ إِنَّهُ لَنْ كَثِيرٍ** [Verily he is one who confers,

or bestows, many favours, or benefits, upon his people]. (A.)

**هَذَا الشَّيْءُ أَعُوذُ عَلَيْكَ مِنْ كَذَا** means *This thing is more remunerative, advantageous, or profitable, to thee than such a thing*: (S, O, K:\*) or more easy, or convenient, to thee. (A,\* TA.)

**مَعَادٌ**, signifying *Return*, is originally **مَعُوذٌ**. (IAth, TA.) See **عَوْدٌ**, first and third sentences.

— Also *A place to which a person, or thing, returns: a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition*: syn. **مَرْجِعٌ**: and **مَصِيرٌ**. (S, A, O, K.) — [Hence,] **المَعَادُ** signifies [particularly] *The ultimate state of existence, in the world to come*; syn. **الْآخِرَةُ**; (M, K, TA;) [and] so **مَعَادُ الْخَلْقِ** (S, O:) *the place to which one comes on the day of resurrection*. (TA.) And **Paradise**. (K.) And **Mekkeh**: (O, K:) the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O.) **لِرَادِكَ إِلَيَّ مَعَادٌ**, in the *Kur* [xxviii. 85], is expl. as meaning *will assuredly return thee, or restore thee, to Mekkeh*: (O, K:) or **مَعَادٌ** here means *Paradise*: (K:) or *thy fixed place in Paradise*: (I'Ab, TA:) or *the place of thy birth*: (Fr, TA:) or *thy home and town*: (Th, TA:) or *thy usual state in which thou wast born*: or *thy original condition among the sons of Hashim*: or, accord. to most of the expositors, the words mean *will assuredly raise thee from the dead*. (TA.) — And *The pilgrimage*. (K.) — And **مَعَادٌ** (Lth, TA) and **مَعَادَةٌ** (Lth, A, TA) *A place of wailing for a dead person*: (Lth, A, TA:) so called because people return to it time after time: (Lth,\* A:) pl. **مَعَاوِدٌ**. (A.) [Hence,] one says, **لَأَلِ فُلَانٍ مَعَادَةٌ**, meaning *An affliction has happened to the family of such a one, the people coming to them in the places of wailing for the dead, or in other places, and the women talking of him*. (Lth, TA.)

**مَعُوذٌ** and **مَعُوذٌ**, (K,) the latter anomalous, (TA,) *A sick person visited*. (K.)

**مُعِيدٌ** A stallion-camel that has covered repeatedly; (S, M, O, K;) and that does not require assistance in his doing so. (Sh, O.) — And hence, (Sh, O,) applied to a man *Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing*. (O, K:\*) One says, **فُلَانٌ مُعِيدٌ لِهَذَا الْأَمْرِ**, meaning *Such a one is able to do this thing*: (S, O, Mṣb, K:\*) because accustomed, or habituated, to it. (Mṣb.) — And hence, (O,) or because he returns to his prey time after time, (TA,) *The lion*, (O, K, TA.) — **المُعِيدِيُّ المُعِيدُ** applied to God: — and **مُعِيدٌ مُعِيدٌ** applied to a man, and to a horse: see art. **بَدَأٌ**. — **مُعِيدٌ** also signifies *A road travelled and trodden time after time*. (TA.) [See also **عَوْدٌ**.]

**مَعَادَةٌ**: see **مَعَادٌ**, last two sentences.

**مَعَاوِدٌ** Persevering; (Lth, A, K;) applied to a man. (Lth, A.) — A courageous man; (S, O,

ك; ) because he does not become weary of conflict. (S, O.) — And One skilful in his work. (A.)

## عود

1. عَادَ بِهِ, aor. يَعُودُ, (S, A, O, L, Mṣb,) inf. n. عَوْدٌ (O, L, K) and عِيَادٌ and مَعَادٌ (O, L, Mṣb, K) and مَعَادَةٌ; (O, K;) and تَعَوَّذُ بِهِ; (O, L, Mṣb, K;\*) and اسْتَعَاذَ بِهِ; (S, A, O, L, Mṣb, K;\*) He sought protection, or preservation, by him; sought, or took, refuge in him; had recourse to him for protection, preservation, or refuge; sought his protection, or preservation; confided or trusted or put his trust in him, or relied upon him, for protection, or preservation; (S, A, O, L, Mṣb, K;) namely, God, (S, A, O, L, Mṣb,) or a man; (S, O;) [and in like manner used in relation to a place; مَعَادٌ مِنْ كَذَا and عَنْهُ from such a thing; or followed by مَنْ أَنْ, or only أَنْ, and a manṣoob aorist.] إِتْمَا قَالَهَا تَعَوَّذًا, occurring in a trad., means *He only said it* (referring to the profession of the faith) *to seek protection, or preservation, thereby from slaughter; not being sincere in his profession of El-Islām.* (L.) And one says, مَعَادَ اللَّهِ, (S, A, O, L, K,) and مَعَادَةَ اللَّهِ, (S, O, L, K,) and مَعَادَةَ وَجْهِ اللَّهِ, and مَعَادَ وَجْهِ اللَّهِ, (S, O, L,) and عِيَادَ اللَّهِ, (A,) meaning *I seek protection, or preservation, by God; &c.; which is equivalent to the saying may God protect me, or preserve me*: (S, A, O, L, K:) مَعَادًا [as also مَعَادَةٌ being here used instead of the verb because it is an inf. n., though [accord. to some] not employed as such [in other cases], like as is the case in the phrase سُبْحَانَ اللَّهِ. (S, O, L.) [One says also, مِنْ أَنْ أَعْمَلَ كَذَا, مَعَادَ اللَّهِ أَنْ أَعْمَلَ كَذَا, *I seek preservation by God, &c., from my doing such a thing; as though meaning may God preserve me from doing such a thing*: see an ex. in the Kur xii. 79: and] some reckon مَعَادَ اللَّهِ among the forms of oaths. (MF.) [In like manner also,] عَوَّذَ بِاللَّهِ مِنْكَ means *I seek protection, or preservation, by God, &c., from thee*. (S, O, L, K;\*) [See also the phrase عَائِدًا بِاللَّهِ, voce عَائِدٌ. — عَائِدَةٌ بَوْلِيدًا † She (a camel) stayed with her young one, and attended to it affectionately, as long as it remained little, is as though it were an inverted phrase, meaning *عَادَ بِهَا وَلَدَهَا* [her young sought protection by her: or it may be from what next follows]. (TA.) — عَادَ بِالْعَظْمِ † It (flesh-meat) clave to the bone: (S, O, L, K;\*) a tropical phrase. (A.) — And عَائِدَةٌ, [aor. تَعَوَّذُ,] (L, K,) inf. n. عِيَادٌ (S, O, L, K) and عَوُودٌ; (S, L; [in the O عَوُودَةٌ;]) and أُعَادَتْ, and أُعَوِّدُ; (L, K;) † She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such as is termed عَائِدٌ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says, هِيَ فِي عِيَادِهَا, *She is in the early stage of the period after having brought forth*. (S, O, L.)

2. أُعَدَّتُهُ بِهِ, and عَوِّدْتُ غَيْرِي بِفُلَانٍ.

another to seek protection, or preservation, by such a one; to seek, or take, refuge in him; to have recourse to him for protection, preservation, or refuge; to seek his protection, or preservation; to confide, or trust, or put his trust, in him, or to rely upon him, for protection, or preservation; (S, O, \* L; [مِنْ كَذَا and عَنْهُ from such a thing: and in like manner, عَوِّدْتُهُ بِاللَّهِ, and أُعَدَّتُهُ بِهِ, I made him to seek protection, or preservation, by God; &c.] — And عَوِّدْتُهُ بِكَذَا I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm; مِنْ كَذَا from such a thing; and أَنْ يَفْعَلَ كَذَا from his doing such a thing; as also أُعَدَّتُهُ بِهِ, of which see an ex. in art. يَبِيسُ, conj. 2]. (Har p. 49.) — And عَوِّدَهُ [and أُعَادَهُ] He charmed him [against such a thing (مِنْ كَذَا)]; or fortified him by a charm, or an amulet. (L.) And أُعَدَّتُهُ بِاللَّهِ and أُعَدَّتُهُ بِهِ I charmed him (i. e. a child) [by invoking God]. (Mṣb. [Both mentioned in the present art. thereof, and the former said in art. رَقِي, of the same to be syn. with رَقِيَّتُهُ.]) And بِالْمَعْوَدَاتِ, and بِأَسْمَائِهِ, and عَوِّدْتُ فَلَانًا بِاللَّهِ, I said to such a one, I charm thee (أَعْمِدُكَ) by [invoking] God, and by his names, and by the مَعْوَدَاتِ [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet, كَانَ يُعَوِّدُ نَفْسَهُ بِالْمَعْوَدَاتِ, [He used to charm himself against evil by reciting the مَعْوَدَاتِ]. (L.) And عَوِّدْتَاهُ, said of the Prophet, means *They preserved him from any evil*. (Mṣb.) — عَوِّدَهُ and أُعَادَهُ said of God mean *He granted him protection, preservation, or refuge; protected, or preserved, him*. (L.)

4: see 2, in seven places: — and see also 1, last sentence but one, in two places.

5: see 1, in two places.

6. تَعَاوَدُوا They sought protection, preservation, or refuge, one of another; or confided in, or relied upon, one another's protection, or preservation; (A, O, L, K;\*) فِي الْحَرْبِ in war. (O, L.)

10: see 1, first sentence. فَاسْتَعَاذَ بِاللَّهِ in the Kur xvi. 100 means *Then say thou عَوِّدْ بِاللَّهِ* [I seek protection, or preservation, by God; &c.]. (L.)

عَوِّدُ: see مَعَادٌ, in two places. — Also A tree, or some other thing, beneath which, or in which, one takes refuge, or shelter. (L.) — A thing, such as a stone, or trunk of a tree, surrounded by things blown against it and around it by the wind. (T, L.) — Fallen leaves: (AḤn, L, K:) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AḤn, L.) — Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAḥr, L, K.) أَفَلَنْتَ فَلَانًا مِنْهُ عَوِّدًا — [Such a one escaped from him without being beaten; or without being killed, though beaten;] is said when one has frightened the other; but

not beaten him; (S, O, L, K;\*) or beaten him, desiring to kill him, but not killed him. (S, O, L.) — And مَا تَرَكْتُهُ إِلَّا عَوِّدًا مِنْهُ means *I left him not save from dislike, or hatred, of him; as also مِنْهُ عَوِّدًا*. (S, O, L.)

عَوِّدَةٌ (S, A, O, L, K) and تَعَوِّدٌ (S, O, L, K) and مَعَادَةٌ (S, A, L, K) are syn., (S, A, O, L, K,) signifying *A kind of amulet, phylactery, or charm, bearing an inscription, which is hung upon a man [or woman or child or horse &c.], to charm the wearer against the evil eye and against fright and diabolical possession, and which is forbidden to be hung upon the person, (L,) unless inscribed with something from the Kur-án or with the names of God, for in this case there is no harm in it: (S and Mgh voce تَمِيمَةٌ:) accord. to some of the etymologists, originally signifying an amulet, a phylactery, or a charm, upon which is [an inscription commencing with the word] عَوِّدٌ; and afterwards applied in a general manner [as meaning any amulet]; (MF;) i. q. رَقِيَّةٌ, (K,) or تَمِيمَةٌ: (A:) or those who imagine that the مَعَادَةٌ is the same as the تَمِيمَةٌ are in error; for the latter is a bead: (Mgh in art. تَمِيمَةٌ:) [in some instances] the تَعَوِّدُ is a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription: (Har p. 49:) the pl. of عَوِّدَةٌ is عَوِّدٌ; that of تَعَوِّدٌ is تَعَاوِيدٌ; and that of مَعَادَةٌ is مَعَادَاتٌ. (L.)*

عَوِّدٌ: see عَوِّدٌ, last sentence.

عِيَادٌ [originally an inf. n. of 1]: see عَوِّدٌ, in two places: — and see also مَعَادٌ, in two places.

عَوِّدٌ Birds taking refuge in a mountain or in some other place; as also عِيَادٌ: [each app. a pl. of عَائِدٌ; like as نُومٌ and نِيَامٌ are pls. of نَائِمٌ:] (L, K;) Bakhdaj says,

كَالطَّيْرِ يَنْجُونَ عِيَادًا عَوِّدًا

[Like birds saving themselves, taking refuge in a mountain or in some other place]; repeating the epithet for the sake of emphasis: or عِيَادًا may be here an inf. n. (L.) — And † Herbage growing at the feet of thorn-trees, or in a rugged place, (S, O, K,) which the cattle can hardly reach, (S, O,) or which they cannot reach; (S, \* O, \* K;) as also مَعَوِّدٌ and مَعَوِّدٌ: (K:) or herbage that has not risen so high as the branches [around it], and which the trees prevent the beasts from depasturing: or such as is in rugged ground and cannot be reached by the cattle: or trees growing at the foot of some rising thing, such as a building or a sand-hill or a mountain, or a tree, or a rock, that protects them; as also مَعَوِّدٌ: or مَعَوِّدٌ, with kesr, signifies any herbage, or plant, at the foot of a tree or stone or other thing whereby it shelters, or protects, itself: (L:) and مَعَوِّدٌ, (O, K,) with fet-ḥ to the و, (O,) herbage upon which camels pasture around tents or houses: (O, K:) or عَوِّدٌ

شجر and ٴمَعْوَدَةٌ signify *herbage that shelters, or protects, itself by trees, and spreads beneath them.* (A.) [See also دَخَلَ.] — ٴعُودُ اللَّحْمِ † *The parts of flesh-meat that cleave to the bone:* (S, A, O, L, K:\*) such are the sweetest of flesh-meat. (S, A, O, L.)

عَائِدٌ [part. n. of 1]. عَائِدٌ بِاللَّهِ occurs in a trad. as meaning *أَنَا عَائِدٌ* [i. e. *I am seeking protection, or preservation, by God; &c.*] (L.) And one says, *اللَّهُمَّ عَائِدًا بِكَ مِنْ كُلِّ سُوءٍ*, meaning, accord. to Az, *أَعُوذُ بِكَ عَائِدًا* [lit. *O God, I seek protection, or preservation, by Thee, &c., seeking, &c., from every evil*]: but accord. to Sb, in the phrase *عَائِدًا بِاللَّهِ مِنْ شَرِّهَا*, the word *عَائِدًا* is put in the place of the inf. n. [as an absolute complement of ٴعُودٌ understood; so that the meaning is, *I seek protection, or preservation, by God, with earnest seeking &c., from her, or its, evil, or mischief*]. (L.) — Also a female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) that has recently brought forth; (S, O, L, K;) as also ٴمَعْوَدٌ (O, K) and ٴمَعِيدٌ: (L, K:) or any female that has brought forth within seven days: because her young one has recourse to her for protection; so that it is of the measure *فَاعِلٌ* in the sense of the measure *مَفْعُولٌ*; or, as some say, it is a possessive epithet, meaning *ذَاتٌ عُوذٌ*: or, accord. to Az, a she-camel that has brought forth some days before; accord. to some, seven days: (L:) or a female gazelle, and a she-camel, and a mare, that has brought forth within ten days, or fifteen days, (S, O, L,) or thereabout; (L;) after which she is called *مَطْفُلٌ*: (S, O, L:) pl. *عُودٌ* and *عُودَانٌ*, (S, O, L, K,) like as *حَوْلٌ* is pl. of *حَائِلٌ*, and *رُعْيَانٌ* of *رَاعٍ*; (S, O, L;) [and *عَوَائِدٌ*;] and from *عُودٌ* is formed the pl. *عَوَائِدٌ*. (L.) [It is said that the phrase *مَعْبُورَةُ الْعُودِ* and *مَعْبُورَةُ الْعَوَائِدِ*, occurring in a trad., means † *And with them the women and children.* (L. [See another rendering voce *مَطْفُلٌ*].)] — *العَوَائِدُ* is the name of † *Four stars, (O, K,) of the northern stars, (O,) forming an irregular quadrilateral figure, in the midst of which is a star [for كَوَاكِبٌ, in the O and K, I read كَوُكْبٌ, called الرُّبْعُ; (O, K;) the four stars in the head of التَّيْنِ, [or Draco, which, app., like some other constellations, the Arabs figured somewhat differently from our astronomers,] in the midst of which is a very small star called by the Arabs الرُّبْعُ: they are between الذُّبَابَانِ [q. v. voce ذُبُّبٌ] and النَّسْرُ الْوَاقِعُ. (Kzw.)*

تَعْوِيدٌ [originally inf. n. of 2]: see *عُودَةٌ*, in three places.

مَعَادٌ *A refuge;* (A, O, L, K;) as also ٴعِيَادٌ (S, O, L, K) and ٴعُودٌ (O, K, in both of which it is said to be *بالتَّشْوِيكِ*, but written in the L *عُودٌ*), [and ٴمَسْتَعَادٌ]; meaning *a place to which one has recourse for protection or preservation:* and it also means *a time at which one does so:*

and is also an inf. n. (L.) [Hence,] one says, *هُوَ مَعَادِي*, (O,) and ٴعِيَادِي (S, O,) and ٴعُودِي (O,) *He is my refuge:* (S, O:) and ٴمَسْتَعَادِي *اللهُ* [God is my refuge]. (A.)

عَائِدٌ and ٴمَعِيدٌ: see *عَائِدٌ*. The pl. *مَعْوِدَاتٌ* is expl. by Skr as meaning *She-camels having their young ones with them.* (L.)

مَعَادَةٌ an inf. n. of 1. (O, K.) — And *i. q.* *عُودَةٌ*. (S, A, L, K.) See the latter, in three places.

مَعْوِدٌ The place of the collar (S, O, L, K) of a horse. (S, O, L.) [App. so called because it is a place where charms, or amulets, are often suspended.] And *المَعْوِدُ*, (A'Obeyd, L,) or *دَائِرَةٌ* *المَعْوِدُ*, (S, O, L,) *The feather, or curling portion of the coat of a horse, that is in the place of the collar:* (A'Obeyd, L:) it is a *دَائِرَةٌ* approved. (A'Obeyd, S, O, L.) — Also, (accord. to the K,) or ٴمَعْوِدٌ, (accord. to the O,) *A she-camel that does not cease to remain in one place.* (O, K.) [SM says that the word thus expl. in the K is a mistranscription for *مَعُودٌ*; by which he means *مَعُودٌ*, part. n. of *عُودٌ* said of a camel; but this I doubt; for *مَعُودٌ* has not the meaning here assigned to *مَعُودٌ*.] — See also *عُودٌ*, in four places.

مَعُودٌ: see *عُودٌ*, in two places: — and see also *مَعُودٌ*. — *المَعُودَتَانِ*, with *kesr* to the *و*, (S, O, L, K,) erroneously said to be with *fet-h*, (TA,) an appellation of *Two chapters of the Kur-án;* (S, K;) *the last two chapters; i. e. the Soorat el-Falak and that which follows it:* (O, L, Mṣb:) so called because each of them begins with the words *قُلْ أَعُوذُ*; (L;) or because they preserved their publisher from every evil. (Mṣb.) And *المَعُودَاتُ* is sometimes used to denote *The two chapters above mentioned together with that which next precedes them.* (MF.)

مَسْتَعَادٌ: see *مَعَادٌ*, in two places.

عور

1. *عَوْرٌ*, (O, K,) said of a man, (O,) aor. *يَعُورُ*, inf. n. *عَوْرٌ*, (S, O, K,) *He was, or became, blind of one eye:* (K:) [or *he became one-eyed; wanting one eye: or one of his eyes sank in its socket: or one of his eyes dried up:* see what next follows:] as also *عَارٌ*, aor. *يَعَارُ*; and *اعورٌ*; (K;) and *اعوارٌ*. (Sgh, K.) And *عَوْرَتْ عَيْنَهُ*, (Az, S, IKṭṭ, O, Mṣb,) aor. *تَعُورُ*, (Az, Mṣb,) inf. n. *عَوْرٌ*; (IKṭṭ, Mṣb;) and *عَارَتْ*, aor. *تَعَارُ* (Az, S, IKṭṭ, O) and *تَعَارٌ*; (IKṭṭ, TA;) and *اعورتٌ*; (Az, S, IKṭṭ, O;) and *اعوارتٌ*; (Az, O, TA;) *His eye became blind:* (TA:) or *became wanting:* or *sank in its socket:* (Mṣb:) or *dried up.* (IKṭṭ, TA.) Ibn-Aḥmar says,

اعَارَتْ عَيْنَهُ أَمْ لَمْ تَعَارَا

[*Has his eye become blind or has it not indeed become blind?*] meaning *تَعَارَنْ*; but, pausing, he makes it to end with *ا*: in *عَوْرَتْ*, the *و* is pre-

served unaltered because it is so preserved in the original form, which is *اعُورَتْ*, on account of the quiescence of the letter immediately preceding: then the augmentatives, the *ا* and the *teshdeed*, are suppressed, and thus the verb becomes *عُورٌ*: for that *اعُورَتْ* is the original form is shown by the form of the sister-verbs, *اِحْمَرَّ* and *اِسْوَدَّ*; and the analogy of verbs significant of faults and the like, *اعْرَجَّ* and *اعْمَى* as the original forms of *عَرَجٌ* and *عَمَى*; though these may not have been heard. (S, O. [See also *صَبَدٌ*].) — *عَارَتْ الرَّكْبَةَ*, aor. *تَعُورُ* [or *تَعَارُ* or *تَعَارُ*?], † *The well became filled up.* (TA.) — *عَارَهُ*, (O, K,) aor. *يَعُورُهُ*; (TA;) and *اعُورَهُ*, (K,) inf. n. *اعُورٌ*; (TA;) and *اعُورُهُ*, (K,) inf. n. *تَعُورِيْرٌ*; (TA;) *He rendered him blind of one eye.* (K.) And *عَارَ عَيْنَهُ*, (S, M, IKṭṭ, O, Mṣb,) aor. *يَعُورُهَا*, (S, O, Mṣb,) inf. n. *اعُورٌ*; (IKṭṭ;) and (more commonly, M) *اعُورَهَا*; and *عُورَهَا*; (S, M, IKṭṭ, Mṣb;) *He put out his eye:* (IKṭṭ, Mṣb:\*) or *made it to sink in its socket.* (Mṣb.) Some say that *عُرَتْ عَيْنَهُ* and *اعَارَهَا* [sic] are from *عَائِرٌ*, q. v. (TA.) — *عَارَ الرَّكْبَةَ* and *اعارها* signify the same as *عُورها*, † *He marred, or spoiled, the well, so that the water dried up:* (A, TA:) or *he filled it up with earth, so that the springs thereof became stopped up:* and in like manner, *عُورَ عِيُونَ الْمِيَاهِ* *he stopped up the sources of the waters:* (Sh, TA:) and *عُورَ عَيْنَ الرَّكْبَةِ* *he filled up the source of the well, so that the water dried up.* (S.) — *عَارَهُ*, aor. *يَعُورُهُ* and *يَعِيرُهُ*, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say *يَعُورُهُ*, (Yaḥkoob,) or *يَعِيرُهُ*, (Aboo-Shibl,) *He, or it, took, and went away with, him, or it:* (S, O, K:) or *destroyed him, or it.* (K, TA.) One says, *مَا أَدْرِي أَيُّ الْجَرَادِ عَارَهُ* *I know not what man went away with him, or it:* (S, O, TA:) or *took him, or it.* (TA.) It is said to be only used in negative phrases: but Lh mentions *أَرَاكَ عُرْتَهُ*, and *عُرْتَهُ*, *I see thee, or hold thee, to have gone away with him, or it:* [see also art. *عبر*]: IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) — See also 3 in art. *عر*.

2: see 1, in five places: — and see 3.

3. *عَاورَهُ الشَّيْءُ* *He did with the thing like as he (the other) did with it:* (S:) [or *he did the thing with him by turns; for* *المُعَاوَرَةُ* is similar to *المُدَاوَلَةُ*, with respect to a thing that is between two, or mutual. (TA. [See also 6.])] — See also 4. — *عَاوَرَهَا* *i. q.* *عَاوَرَهَا*; [q. v. in art. *عبر*]; (S, O, K;) as also *عُورَهَا*. (K.)

4: see 1, in four places. — *اعارهُ الشَّيْءُ*, (Az, Mṣb, K,) inf. n. *اعَارَةٌ* and *عَارَةٌ*; like as you say *أَطَاعَهُ*, inf. n. *إِطَاعَةٌ* and *طَاعَةٌ*, and *أَجَابَهُ*, inf. n. *جَابَةٌ* and *جَابَةٌ*; (Az, Mṣb;) [or rather *عَارَةٌ* is a quasi-inf. n.; and so is *طَاعَةٌ*, and *جَابَةٌ*]; and

اعاره منه; and عاوره إياه (K); [accord. to the TK, all signify *He lent him the thing*: but the second seems rather to signify *he lent him of it*: and respecting the third, see 3 above.] For three exs., see 10. سيف أغيرته المنية † [A sword which fate has had lent to it] is an appellation applied to a man, by En-Nábigah. (TA.) [See also 4 in art. غير.] — † It (a thing) appeared; and was, or became, within power, or reach. (IAgr, K, TA.) One says, أعور لك الصيد † The object of the chase has become within power, or reach, to thee; (S, O, TA); and so أعورك. (TA.) — † It (a thing) had a place that was a cause of fear, i. e. what is termed عورة, appearing [in it]. (Ham p. 34.) † He (a horseman) had, appearing in him, a place open and exposed to striking (S, O, TA) and piercing. (TA.) † It (a place of abode) had a gap, or breach, appearing in it: (TA:) and [so] a house, or chamber, by its wall's being in a state of demolition. (IKt, TA.)

5: see 6: see also 10, in two places: and see 5 in art. غير.

6. اعْتَوَرُوهُ, and تعاوروا الشيء (S, Mgh, O, Mṣb, K,) and تعوروه (S, O, K,) They took the thing, or did it, by turns; syn. تداولوه (S, Mgh, O, Mṣb, K,) فيما بينهم (S, O, TA:) the و is apparent [not changed into ا] in تعاوروا because it signifies the same as تعاوروا. (S.) Abou-Kebeer says,

• وَإِذَا الْكَمَاةُ تَعَاوَرُوا طَعَنَ الْكَلْبَى •

[And when the men clad in armour interchange the piercing of the kidneys]. (TA.) And in a trad. it is said, يتعاورون على منبري They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him. (TA.) One says also, تعاور القوم فلاناً, meaning The people aided one another in beating such a one, one after another. (TA.) And تعاورنا فلاناً ضرباً We beat such a one by turns; I beating him one time, and another another time, and a third another time. (TA.) And اعتور القتيل رجلان Each of the two men [in turn] struck the slain man. (Mgh.) And تعاورت الرياح رسر الدار † The winds blew by turns upon, or over, the remains that marked the site of the house, or dwelling; (S, O;\*) syn. تناوبته (S,) or تداولته; one time blowing from the south, and another time from the north, and another time from the east, and another time from the west: (Az, TA:) or blew over them perseveringly, so as to obliterate them; (Lth, TA;) a signification doubly tropical: but Az says that this is a mistake. (TA.) And doubly tropical is the saying الاسر تعتوره † [The noun has the vowels of desinential syntax by turns; having at one time رُفِعَ, at another نَصِبَ, and at another حَقُضَ]. (TA.) — † تعاور and اعتوار denote that this has the place of this, and this the place of this: one says اعتوراها † [They two took it, or did it, by turns; this, one time; and this, one time]: but you do not say اعتوراها. (IAgr.) — † تعاورنا العواري † We lent loans, one to another:

(AZ:) and هم يتعاورون العواري † They lend loans, one to another. (S, \* Mṣb.) [See also 10.]

8: see 6, in five places.

9: see 1, first quarter, in two places.

10. استعار and تعور (O, K) He asked, or demanded, or sought, what is termed عارية [a loan]. (K.) It is said in the story of the [golden] calf, استعاروه من حلي تعوره بنو إسرائيل [Of ornaments which the children of Israel had asked to be lent, or had borrowed]. (TA.) — You say also استعرت منه الشيء فأعارته (Mgh, Mṣb, K,\*) and استعرت الشيء (Mgh, TA,) suppressing the preposition, (Mgh,) I asked of him the loan of the thing [and he lent it to me]. (K, TA.) And استعرت منه عارية فأعارته [I asked of him a loan and he lent it to me]. (TA.) And استعارة ثوباً فأعاره [He asked him to lend to him a garment, or piece of cloth, and he lent it to him]. (S, O.) — † استعار سهماً من كنانته † He raised and transferred an arrow from his quiver. (TA in arts. عور and غير.) — [Hence, استعار لفظاً † He used a word metaphorically.]

11: see 1, first quarter, in two places.

عَارَ: see art. غير.

عور inf. n. of عور [q. v.]. (S, O, K.) See also عورة. — Also Weakness, faultiness, or unsoundness; and so عورة: badness, foulness, or unseemliness, in a thing: disgrace, or disfigurement. (TA.) [See also عوار.] — عوار عور means This is a thing, or an affair, that we do by turns. (TA, voce رَوَّح.)

عور † A thing having no keeper or guardian; [lit., having a gap, or an opening, or a breach, exposing it to thieves and the like;] as also معور. (TA.) You say مكان معور † A place in which one fears: (TA:) a place in which (فيه) [in one of my copies of the S منه] one fears being cut [or pierced (see 4)]; (S, TA); as also مكان عورة; which is doubly tropical: (TA:) and طريق معور † a road in which is an opening, in which one fears losing his way and being cut off: and معور signifies within the power of a person; open, and exposed: appearing; and within power, or reach: and a place feared. (TA.) IAb and some others read, in the Kur [xxxiii. 13], إن بيوتنا عورة, meaning, ذات عورة; (O, K;) i. e., † Verily our houses are [open and exposed,] not protected, but, on the contrary, within the power of thieves, having no men in them: (O, TA:) or it means معورة, i. e., next to the enemy, so that our goods will be stolen from them. (TA.) See also عورة, last sentence but one.

عارة: see 4: — and see also عارية.

عورة The pudendum, or pudenda, (S, O, Mṣb, K,) of a human being, (S, O,) of a man and of a woman: (TA:) so called because it is abominable to uncover, and to look at, what is thus

termed: (Mṣb:) said in the B to be from عار, meaning مَدْمَةٌ: (TA:) [but see what is said voce عارية: the part, or parts, of the person, which it is indecent to expose:] in a man, what is between the navel and the knee: and so in a woman: (Jel in xxiv. 31:) or, in a free woman, all the person, except the face and the hands as far as the wrists; and respecting the hollow of the sole of the foot, there is a difference of opinion: in a female slave, like as in a man; and what appears of her in service, as the head and the neck and the fore arm, are not included in the term عورة. (TA.) [العورة المخلطة means The anterior and posterior pudenda: العورة المنخفة, the other parts included in the term عورة: so in the law-books.] The covering what is thus termed, in prayer and on other occasions, is obligatory: but respecting the covering the same in a private place, opinions differ. (TA.) The pl. is عورات (S, O, Mṣb:) for the second letter of the pl. of فعلة as a subst. is movent only when it is not و nor ي: but some read [in the Kur xxiv. 31], عورات النساء (S, O,) which is of the dial. of Hudheyl. (Mṣb.) — A time in which it is proper for the عورة to appear; each of the following three times; before the prayer of daybreak; at midday; and after nightfall. (K.) These three times are mentioned in the Kur xxiv. 57. (TA.) — Anything that a man veils, or conceals, by reason of disdainful pride, or of shame or pudency: (Mṣb:) anything of which one is ashamed (S, O, K, TA) when it appears. (TA.) — † A woman: because one is ashamed at her when she appears, like as one is ashamed at the pudendum (العورة) when it appears: (L, TA:) or women. (Mṣb.) — Any place of concealment (مكنن) [proper] for veiling or covering. (K.) — A gap, an opening, or a breach, (T, Mṣb, K,) or any gap, opening, or breach, (S, O,) in the frontier of a hostile country, (T, S, O, Mṣb, K,) &c., (K,) or in war or battle, from which one fears (T, S, O, Mṣb) slaughter. (T.) — Sometimes it is applied as an epithet to an indeterminate subst.; and in this case it is applied to a sing. and to a pl., without variation, and to a masc. and a fem., like an inf. n. (TA.) It is said in the Kur [xxxiii. 13], إن بيوتنا عورة (O, TA) [Verily our houses are open and exposed: or, as expl. by Bq and others, defenceless]: the epithet being here sing.; and the subst. to which it is applied, pl.: (TA:) but in this instance it may be a contraction of عورة; and thus it has been read: (Bq:) see عور. — Also, (K,) or [the pl.] عورات (S,) Clefts, or fissures, of mountains. (S, K.)

عورة a subst. meaning عور [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying عور, i. e. A blindness of one eye: (but expl. by Golius as meaning the succession of a worse after a better:) after the mention of رجل أعور, and the phrase بدل أعور and خالف أعور, in the S, it is added, والأسر العورة, or, accord. to one copy, العورة; and then follows, وقد عارت العين.]

عُورَانُ a pl. of أُعُورٌ [q. v.]; as also عَيْرَانُ. — It is also used as a sing.; رَكِيَّةٌ عُورَانٌ meaning † *A well in a state of demolition.* (O, K.)

عَارِيَّةٌ (S, Mgh, O, Mṣb, K) and sometimes عَارِيَّةٌ, without teshdeed, (Mṣb, K,) when used in poetry, (Mṣb,) and عَارَةٌ (S, O, K,) *What is taken by persons by turns; expl. by مَا تَدَاوَلُوهُ مَا تَدَاوَلُوهُ* (K:) [generally meaning a loan: and the act of lending;] the putting one in possession of the use of a thing without anything given in exchange: (KT, and Kull p. 262:) the returning of the thing thus termed is obligatory, when the thing itself remains in existence; and if it has perished, then one must be responsible for its value, accord. to Esh-Shāfi'ee, but not accord. to Aboo-Haneefeh: (TA:) pl. [of the first] عَوَارِيٌّ (S, O, Mṣb, K,) and [of the second] عَوَارٍ. (Mṣb, K.) A poet says,

• إِنَّمَا أَنْفُسَنَا عَارِيَّةٌ • وَالْعَوَارِيُّ قَصَارَانُ تُرْدُ •

[Our souls are only a loan: and the end of loans is their being given back: تُرْدُ being for تُرْدُ]. (S, O.) عَارِيَّةٌ is of the measure فَعْلِيَّةٌ: Az says that it is a rel. n. from عَارَةٌ, which is a subst. from إِعَارَةٌ: (Mgh, \* Mṣb:) Lth says that what is thus called is so called because it is a disgrace (عَار) to him who demands it; and J says the like; and some say that it is from عَارَ الْفَرَسِ, meaning, “the horse went away from his master:” but both these assertions are erroneous; since عَارِيَّةٌ belongs to art. عور, for the Arabs say يَتَعَاوَرُونَ الْعَوَارِيَّ meaning they lend [loans], one to another; and عَارٌ and عَارَ الْفَرَسِ belong to art. عير: therefore the correct assertion is that of Az. (Mṣb.)

عَوَارٌ (S, Mgh, Mṣb, K) and عَوَارٌ (AZ, S, Mṣb, K) and عَوَارٌ (K) *A fault; a defect; an imperfection; a blemish; something amiss;* (S, Mgh, Mṣb, K;) in an article of merchandise, (S, Mgh, Mṣb,) and in a garment, or piece of cloth, (TA,) and in a slave, (Mṣb,) and in a beast: (TA:) or in a garment, or piece of cloth, *a hole, and a rent;* (Lth, Mgh, Mṣb, K, TA;) and so in the like, and in a house or tent and the like; (TA;) and in a garment, or piece of cloth, also *a burn; and a rotteness:* (Mgh:) and some say that عَوَارٌ, with fet-h, is only in goods, or commodities, or articles of merchandise. (Mṣb.) You say عَوَارٌ ذَاتُ سَلْعَةٍ, and عَوَارٌ, accord. to AZ, *An article of merchandise having a fault, or the like.* (S.) [See also عَوْر.]

عَوَارٌ: see عَوَارٌ, in two places.

عَوَارٌ: see عَوَارٌ.

عَوِيرٌ: see أُعُورٌ, of which it is the dim.

عَائِرٌ: see عَيْرَةٌ عَيْنِينَ.

عَوَارٌ: see عَائِرٌ, in four places.

عَائِرٌ *Anything that causes disease in the eye,* (K, TA,) and nouns: so called because the eye becomes closed on account of it, and the person

cannot see, the eye being as it were blinded: (TA:) *ophthalmia;* syn. رَمَدٌ; (S, O, K;) as also عَوَارٌ: (Mṣb:) which latter also signifies *foul, thick, white matter, that collects in the inner corner of the eye; not fluid;* syn. رَمَضٌ: (Mṣb:) or both signify *a fluid matter that makes the eye smart, as though a mote, or the like, had fallen into it:* (Lth:) and both signify *a mote, or the like,* (S, O, K,) *in the eye:* (S:) or (TA, in the K “and”) عَائِرٌ signifies *pimples, or small pustules, in the lower eyelid:* (K:) a subst., not an inf. n., nor an act. part. n.: (TA:) the pl. of عَوَارٌ is عَوَارِيرٌ, and, by poetic license, عَوَارُورٌ. (TA.) One says عَائِرٌ عَوَارٌ, meaning, *In his eye is a mote, or the like.* (S.) — عَيْنٌ عَائِرَةٌ *An eye in which is the fluid matter called عَوَارٌ: but when the eye has this, you do not say of it عَائِرَةٌ.* (Lth.) — عَائِرُ الْعَيْنِ † *What fills, or satisfies, the eye (مَا يَمْلُؤُهَا),* of مَالٌ [meaning camels or the like], so as almost to put it out; and in like manner عَيْنِينَ عَائِرَةٌ. (TA.) One says, عِنْدَهُ عَائِرَةٌ عَيْنِينَ, (S, O,) or عَائِرَةٌ عَيْنِينَ عَائِرَةٌ عَيْنِينَ, (K, but with عَلَيْهِ in the place of عِنْدَهُ, and in the CK عَيْرَةٌ is put for عَائِرَةٌ,) both of these mentioned by Lh, (TA,) i. e. † [He has, of camels or the like], what fill, or satisfy, (تَمَلَّأَ,) his sight by the multitude thereof; (K;) or that at which the sight is confounded, or perplexed, by reason of the multitude thereof, as though it filled, or satisfied, the eye, and put it out: (S, O:) [and A'Obeyd says the like:] or, accord. to As, the Arab in the Time of Ignorance used, when his camels amounted to a thousand, to put out an eye of one of them; and hence, by عَائِرَةُ الْعَيْنِ they meant a thousand camels, whereof one had an eye put out. (TA.) — عَائِرٌ also signifies *An arrow of which the shooter is not known;* (S, O, K;) and in like manner, a stone: (S, O:) pl. عَوَائِرٌ: (TA:) عَوَائِرُ نَبَلٍ means *arrows in a scattered state, of which one knows not whence they have come.* (IB, TA.) [See also art. عير.] And عَوَائِرٌ (S, O, K) and عَيْرَانٌ (K) signify *Swarms of locusts in a scattered state:* (S, O, K:) [or] the first thereof going away in a scattered state, and few in number. (TA.)

أَعُورٌ *Blind of one eye:* (K:) *one-eyed; wanting one eye: or having one of his eyes sunk in its socket:* (Mṣb:) or *having one of his eyes dried up:* (IKṭṭ:) applied to a man, (S, Mṣb,) and to a camel, &c.: (TA:) fem. عَوْرَاءٌ: (Mṣb:) pl. عَوْرٌ and عَوْرَانٌ (O, K) and عَيْرَانٌ (K). The أُعُورٌ is considered by the Arabs as of evil omen. (TA.) It is said in a prov., أُعُورُ عَيْنِكَ وَالْحَجَرُ *[O one-eyed, preserve thine eye (thine only eye) from the stone].* (Meyd, TA.) — *Squint-eyed;* syn. أَحْوَلٌ: (TA:) and عَوْرَاءٌ the same, applied to a woman. (K, TA.) — *A crow:* (S, O, K:) so called as being deemed inauspicious; (S, O, TA;) or by antiphrasis, (TA,) because of the sharpness of his sight; (S, O, TA;) or because, when he desires

to croak, he closes his eyes; (O, TA;) and عَوِيرٌ is the dim., (S, O,) and signifies the same. (K.) — فَلَاةٌ عَوْرَاءٌ † *A desert in which is no water.* (S, O.) — طَرِيقٌ أُعُورٌ † *A road in which is no sign of the way.* (K, TA.) — عَوْرَاءُ الْقَرِّ † *A night (لَيْلَةٌ),* (O, TA,) and a morning (عُدَاةٌ), and a year (سَنَةٌ), (TA,) *in which is no cold.* (Th, O, TA.) — أُعُورٌ also signifies † *Anything,* (O, K, TA,) and any disposition, temper, or nature, (TA,) *bad, corrupt, abominable, or disapproved:* (O, K, TA:) fem. as above. (TA.) — بَدَلٌ أُعُورٌ † *[A bad substitute]: a prov. applied to a man who is dispraised succeeding one who is praised: and sometimes they said خَلْفٌ أُعُورٌ: and Aboo-Dhu-eyb uses the expression خَلْفٌ عَوْرٌ; as though he made خَلْفٌ pl. of خَلْفٌ, like as جِبَالٌ is pl. of جَبَلٌ.* (S, O.) — عَوْرَاءٌ † *A bad, an abominable, or a foul, word or saying;* (AHeyth, S, A, O, K;) opposed to عَيْنَاءٌ: (AHeyth, A, TA:) i. q. سَفْطَةٌ; (S, O;) i. e. *a bad word or saying, that swerves from rectitude:* (TA:) or *a word or saying that falls inconsistent with reason and rectitude:* (Lth:) or *a word or saying which the ear rejects; and in the pl. sense you say عَوْرَانٌ الْكَلَامِ: (AZ:) or a bad, an abominable, or a foul, action:* (K:) as though the word or saying, or the action, blinded the eye: the attribute which it denotes is transferred to the word or saying, or the action; but properly its author is meant. (TA.) — مَعَانٍ عَوْرٌ, in a trad. of 'Omar, † *Obscure, subtle, meanings.* (TA.) — See also the pl. عَيْرَانٌ voce عَائِرٌ, last sentence.

اسْتِعَارَةٌ [inf. n. of 10. — And hence, † *A metaphor.*]

مُعُورٌ: see عَوْرٌ, in four places.

مُسْتَعَارٌ [*Borrowed; or asked, demanded, or sought, as a loan;*] pass. part. n. of 10 as used in the phrase اسْتِعَارَهُ ثَوْبًا [q. v.] so in the following verse of Bishr (S, O) Ibn-Abee-Házim, describing a horse: (O:)

• كَانَ حَفِيفَ مَنْجِرِهِ إِذَا مَا •  
• كَتَمَنَ الرَّبْوُ كَبِيرَ مُسْتَعَارٍ •

[As though the sound of the wind of his nostril, when they (i. e. other horses) suppressed loud breathing, were the sound of the wind of a borrowed blacksmith's bellows]: or, as some say, مستعار here means مُتَعَاوَرٌ i. e. مُتَدَاوِلٌ [app. worked by turns]: (S, O:) he means that his nostril was wide, not suppressing the loud breathing, when other beasts suppressed the breath by reason of the narrowness of the place of exit thereof. (S in art. كتمر.) — [And hence, † *A word, or phrase, used metaphorically.*]

عوز

1. عَوَزٌ (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. عَوَزٌ (S, O, Mṣb,) *It (a thing) was, or became, wanting; not found; or not existing:* (S, O, K:) or *it (anything) was wanted, and desired, but not*

attainable: (Lth, O:) or it was, or became, unattainable; not found; or not existing. (Mṣb.) — The same verb, inf. n. as above, is also said of flesh, or flesh-meat; [app. signifying *It became wasted; or it was, or became, wanting, or not found;*] (A;) or the verb thus used is **أَعَوَّزَ**, inf. n. **إِعْوَاذٌ**. (TA.) — Also *It (an affair) was, or became, hard, difficult, or strait;* (O, K, \*TA;) and **أَعَوَّزَ** it (a thing) was, or became, difficult. (IKtt.) — And *He (a man) was, or became, poor, needy, or indigent;* (S, A, O, K;) as also **أَعَوَّزَ**, (S, O, Mṣb, K,) inf. n. **إِعْوَاذٌ**: (S, Mṣb:) or the latter signifies *he was, or became, poor so as to possess nothing;* (AZ, Mṣb;) or *he became in want, and in an unsound condition;* (A;) as also **أَعَوَّزَ**, (A, TA,) inf. n. **إِعْوَاذٌ**; (TA;) or in an evil condition. (TA.) = **عَاوَزَ الشَّيْءَ**, aor. **يَعْوِزُ**, [inf. n. **عَوَّزٌ**,] *He wanted, needed, or required, the thing, and found it not.* (Mṣb.) [And **عَاوَزَ الشَّيْءَ**, and **أَعَوَّزَهُ**, virtually signify the same.] See 4.

4. **أَعَوَّزَ**, inf. n. **إِعْوَاذٌ**: see **عَوَّزَ**, in three places. = **أَعَوَّزَهُ الدَّهْرُ** *Fortune caused him to become in want, or need;* (S, O, K;) or *rendered him poor;* (A, Mṣb;) [i. e.,] *poverty befell him.* (TA.) — **أَعَوَّزَهُ الشَّيْءُ** [lit., *The thing caused him to want; meaning] he wanted, needed, or required, the thing, [or had it not,]* (S, O, K,) and *was unable to attain it:* (S, K;) and *the thing escaped him, so that he was unable to attain it,* (M, Mgh, Mṣb,) *it being much wanted by him;* (M, TA;) as also **عَاوَزَهُ الشَّيْءُ**: (M, TA:) or the latter, [virtually, like **عَاوَزَ الشَّيْءَ**,] *he found not the thing:* (O, K, TA:) but Az says that this latter phrase is not known. (O, TA.) — *The thing was little, or scarce, or scanty, to him, or in his estimation, and needful to him.* (Mgh, TA.) — **أَعَوَّزَهُ الأَمْرُ** *The affair was hard, or difficult, to him.* (A, TA.) So in the saying, **مَسْأَلَةٌ يَخْتَلِفُ فِيهَا كِبَارُ الصَّحَابَةِ يَعْوِزُ فِيهَا** [A question respecting which the great men of the Companions differ;] *the knowledge whereof is difficult.* (Mgh.) = And one says, **مَا يَعْوِزُ لِفُلَانٍ شَيْءٌ إِلَّا ذَهَبَ بِهِ** *A thing does not come within sight of such a one but he takes it away:* (Ibn-Háni, O, K:) a saying disapproved by Aṣ, but held by AZ to be correct, [thus said by him with *j*, (TA,)] and heard from the Arabs. (O.) [See also **أَعَوَّزَ**, with *r*.]

θ: see 1, latter part.

**عَوَّزَ** *The berries of the grape-vine* [i. e. *grapes;* **عَوَّزٌ** being expl. as signifying **حَبُّ العِنَبِ**]: n. un. with *ة*. (O, K.) **خَرَطْتُ العِنُقُودَ**, (O,) or **العِنَبَ**, (TA,) is expl. by AHeyth as said when one takes, (O,) or strips off, (TA,) the **عَوَّزَ** (O, TA) that are upon the **عِنُقُودَ** [or bunch], (O,) or that are upon the **عِنَبَ** [or grape-vine], (TA,) with all his fingers, (O, TA,) so as to clear it of its **عَوَّزَ**, (O,) or so as to clear them from the **عَوَّزَ** [or stalk] thereof. (TA.)

**عَوَّزَ** inf. n. of **عَوَّزَ** [q. v.]. (S, O, Mṣb.) — [As a simple subst.,] *Want; need; exigency;* (A, O, K;) in which sense **مَعَاوِزٌ** may be an

irreg. pl. thereof similar to **مَلَامِحٌ** and **مَشَابِهٌ**: (Har p. 26:) *destitution:* (TA:) *poverty:* (A:) *evilness of condition:* (TA:) *littleness, or scarceness, or scantiness, of a thing, to a person, or in his estimation, and its needfulness to him:* (Lth, \*Mgh, TA:\*) *straitness, or difficulty, of a thing.* (TA.) You say, **عَوَّزَ أَصَابَهُ** *Want, and poverty, befell him.* (A.) And hence the saying, **سَدَادٌ مِّنْ عَوَّزٍ**, (A, Mgh, TA,) a well-known prov., expl. in art. **سَد**. (TA.)

**عَوَّزَ** *Poor; needy; indigent:* (K, in this art. and in art. **لَوَّزَ**;) and **مَعْوِزٌ** signifies the same; (S, TA;) *possessing little;* and *in an evil condition,* as also **مَعْوِزٌ**, (O, TA,) which latter is anomalous. (TA.) You say, **إِنَّهُ لَعَوَّزٌ لَّوَّزٌ** *Verily he is poor indeed:* the last word being an imitative sequent, (K, in this art. and in art. **لَوَّزَ**;) and a corroborative. (TA.)

**مَعْوِزٌ**: see **عَوَّزَ**. — **هَذَا شَيْءٌ مَعْوِزٌ** *This is a thing that is rare; scarce; hardly to be found:* (TA:) or *not to be found.* (A.)

**مَعْوِزٌ**: see **عَوَّزَ**. = *An old and worn-out garment or piece of cloth, that is worn in service and in labouring;* (S, O, K;) as also **مَعْوِزَةٌ**: (O, K:) because such is worn by the poor: (O, K, TA:) wherefore it has the form of an instrumental noun: (TA:) and the latter, *any garment, or piece of cloth, with which another is preserved: or a new garment or piece of cloth, accord. to AZ:* (TA:) but this is [said to be] a mistake ascribed to AZ: (O:) pl. of the former, **مَعَاوِزٌ**; (S, O, K;) [see also **عَوَّزَ**;) and of **مَعَاوِزَةٌ**, with *ة* added to corroborate the fem. character. (TA.) — Also *The piece of rag which a woman holds when wailing for the dead.* (TA, voce **عَدَبٌ**.)

**مَعْوِزَةٌ**: see **عَوَّزَ**, in two places.

### عوش

**مَعْوِشَةٌ** i. q. **مَعْبِشَةٌ**, in the dial. of El-Azd. (K.) See 1 in art. **عِيش**.

### عوص

1. **عَوَّصَ**, (S, O, Mṣb, K,) aor. **يَعْوِصُ**; (Mṣb, TA;) and **عَاوَصَ**, aor. **يَعَاوِصُ**; (A, O, K;) inf. n. (of the former, Mṣb, or of the latter, A) **عَوَّصٌ** (A, O, Mṣb, K) and **عِيَاوِصٌ**; (A, O, K;) [and accord. to the CK **عَبِصٌ** also, but this I do not find elsewhere,] *It (a thing [or, accord. to the O, so the former verb, but both as said of language,]) was, or became, difficult;* (S, \*A, O, Mṣb, K;) syn. **أَشْتَدَّ**, (A, O, K,) or **صَعَبَ**; (Mṣb;) as also **عَاتَصَ**: (Mṣb:) and *it was, or became, impossible; contr. of أَمَكَّنَ.* (TA.) You say, **عَاتَصَ عَلَيْهِ الأَمْرُ** *The thing, or affair, was, or became, difficult and intricate to him:* (S, TA:) or *difficult and confused and intricate to him, so that he did not find the right course* (O, K, TA) therein. (O, TA.) — Also said of language, inf. n. as above, (A, K,) and **عَائِصٌ** also, (TA,

[see **عَوِصٌ**,]) meaning *It was, or became, difficult;* syn. **صَعَبَ**: (A, O, \*K:) and [in like manner] **عَاتَصَ**, said of language, *it was, or became, obscure.* (TA.) — [The two inf. ns. first mentioned above are also quasi-inf. ns. of **أَعَوَّصَ**, q. v.]

2. **عَوَّصَ**, inf. n. **تَعْوِصٌ**, *He put forth, or proposed, a verse difficult to be explained, or understood.* (O, K, \*TA.) [See also 4.] — *He did not pursue a right course in saying nor in acting.* (TA.)

3. **عَاوَصَهُ** *He wrestled with him, each endeavouring to throw down the other.* (Ibn-'Abbád, O, K.)

4. **أَعَوَّصَ** *He said what was difficult to be understood:* (Mṣb:) *he spoke, or made use of, strange language, or a strange expression.* (S, TA.) [See also 2.] You say also, **أَعَوَّصَ فِي المَنْطِقِ** *He was obscure in speech.* (TA.) And **أَعَوَّصَ بِالْخَصْمِ**, (S, A, O, K,) inf. n. [or rather quasi-inf. n.] **عَوَّصٌ** and **عِيَاوِصٌ**, (K, TA, [the latter written in the CK **عِيَاوِصٌ**,]) *He made the adversary's case, or affair, difficult and intricate to him:* (S, O, K;) or *he brought upon the adversary that which was difficult and intricate to him:* (A:) or *he brought the adversary into a case which he did not understand.* (TA.) And **أَعَوَّصَ عَلَيْهِ**, (O, K, TA,) and **بِهِ**, (TA,) *He introduced against him, of arguments, what it was difficult for him to evade.* (O, K, TA.) = **أَعَوَّصَنِي** [It caused me to be in difficulty, so that I was unable to accomplish it]. (Ibn-'Abbád, in O voce **أَعَوَّصَ**, q. v.)

8: see 1, in three places. — **أَعَاتَصَتِ النَّاقَةُ** *The she-camel, being covered, did not conceive,* (Lth, S, O, K,) *though there was no disease in her:* (S, TA:) and in like manner, **أَعَاتَصَتِ رَحِمَهَا** [her womb was not impregnated]: accord. to Yaākoob, the **ص** in this verb is substituted for the **ط** in **أَعَاتَطَتِ**, which, accord. to Az, is the more common: or, as some say, the former is said particularly of a mare, and the latter of a she-camel. (TA.)

**عَوَّصَ** [inf. n. of 1]: see **عَوِصٌ**.

**عَوَّوَصَ** *A ewe, or she-goat, that does not yield her milk plentifully, though plied hard.* (O, K.)

**عَوِصٌ** *A difficult thing, or affair:* (Mṣb:) and the same, (K,) or **عَوِصًا**, (O, TA,) applied to a calamity (**دَاهِيَةٌ**) *difficult, severe, grievous, or distressing:* (O, K, TA:) IJ holds it to be used [only] as a subst. (M, voce **صَوِيبٌ**). — Also *Language difficult to be understood:* (Mṣb:) *obscure; or not comprehended or understood;* as also **عَوِصٌ** and **عَائِصٌ**, which last is [originally] an inf. n., like **فَالِحٌ** &c.: (TA:) *poetry of which the meaning is difficult to be elicited;* (S, O, K;) as also **عَوِصٌ**: (O, K:) also **عَوِصٌ**, (K, TA,) and **عَوِصَةٌ**, (TA,) and **عَوِصًا**, (S, Mṣb, K, TA,) applied to a word, or an expression, or a sentence, or the like, (**كَلِمَةٌ**) *strange:* (S, K:) or *difficult to be understood.* (Mṣb.) — Also, applied

to earth [تَرَاب], *Hard*: (K:) and **عَوَصًا**, applied to a piece of sand (رَمْلَةٌ), *difficult to traverse*: (MF:) or, accord. to ISh, the latter is applied as an epithet to what is termed مَيْمًا, [of which one signification is an even, or a soft, tract of sand,] in the sense of مَخَالَفَةٌ [app. meaning *opposing one's progress*]: and the state, or quality, thereof, is termed **عَوَصٌ**. (O, TA.) — And, applied to a place, *Rugged, high, and difficult*. (Ibn-'Abbād, O, K.) — Also, (K,) or **عَوَصًا**, (S, O, TA,) [as an epithet in which the quality of a subst. predominates,] *A difficult affair*: (K, TA:) or the most difficult of affairs. (S, O, TA.) You say, **عَوَصًا** يَرْكَبُ الْغَوَصَاءُ *Such a one embarks in, or undertakes, the most difficult of affairs*. (S, O, TA.) — Also **عَوِيصٌ**, (K,) or **عَوَصًا**, (S, TA,) *Difficulty, or distress*: (S, K:) or *difficulty and want*. (TA in art. عَيْص.) You say, **عَوَصًا** أَصَابَتْهُمُ *Difficulty, or distress, befell them*. (TA.) And **عَيْصًا** signifies the same; the **ي** being interchangeable with the **و**. (TA.)

**عَائِصٌ**: see **عَوِيصٌ**, second sentence. — Also *A ewe, or she-goat, that has not conceived for some years*: (S, O, K:) pl. **عَوِصٌ**, (O, K,) [and app. **عَيْصٌ**,] made to accord with **عَوِطٌ** and **عَيْطٌ**. (O, TA.)

**أَعْوَصٌ**: fem. **عَوَصَاءٌ**: see **عَوِيصٌ**, throughout.

**نَاقَةٌ مَعْتَصَاةٌ** [An intractable, or unmanageable, she-camel]. (K in art. أَبَد; there coupled with **وَحْشِيَّةٌ**.)

**مَعْيَاصٌ**: see art. عَيْص.

عوض

1. **عَاضَهُ**, (S, A, O, Mṣb, K,) first pers. **عَضَّتُهُ**, (A and TA in art. عَرَضَ,) aor. **يَعْوِضُ**, (Mṣb,) inf. n. **عَوِضٌ** (A, O, Mṣb, K) and **عَوِضٌ** (O, K) and **عِيَاضٌ**, (A, O, K,) originally **عَوَاضٌ**, (O, K,) *He (God, A, O, K, or a man, S, O, Mṣb) gave him a substitute, or something instead or in exchange, or a compensation*, (S, A, O, Mṣb, K,\*) **عَنْ كَذَا** [for such a thing], (Mṣb,) or **مِنْهُ** [for it]; (O, K;) or **عَاضَهُ مَا أَخَذَ مِنْهُ**, said of God, [and of a man,] *He gave him a substitute for, or replaced to him, what had been taken from him*; (A;) and **عَوِضَهُ**, (S, A, Mṣb, K,) inf. n. **عَوِضٌ**, (TA,) signifies the same; (S, A, Mṣb, K;) as also **عَاضَهُ**; (S, IJ, Mṣb;) and **عَاضَهُ**, (S, O, K,) inf. n. **مَعَاوِضَةٌ**. (TA.) — And **عَضَّتُهُ** *I gave to him*. (IJ.) = **عَضَّتْ**, [originally **عَوِضَتْ**,] aor. **أَعَاضَ**: see 8.

2 and 3 and 4: see the preceding paragraph.

5: see 8, in two places.

6. **تَعَاوَضَ الْقَوْمُ**, inf. n. **تَعَاوَضٌ**, *The people, or company of men, had their property and their former state restored to them after want*. (TA.)

8. **اِعْتَاضَ** *He took, or received, a substitute, or something instead or in exchange, or a compensation*; (S, Mṣb;) as also **تَعَوَّضَ**: (S, O, Mṣb, K:)

[both of which also signify *he had a thing replaced to him*:] and **عَضَّتْ**, [originally **عَوِضَتْ**,] (Lth and TA, in this art. and in art. عَرَضَ,) aor. **أَعَاضَ**, (TA in art. عَرَضَ,) likewise signifies *I took, or received, a substitute, or something instead or in exchange, or a compensation*: (Lth, TA:) but Az says, "I have not heard this on any other authority than that of Lth." (O, TA.) You say also, **اِعْتَاضَ خَيْرًا مِمَّا ذَهَبَ مِنْهُ** [He received as a substitute, or compensation, what was better than that which had gone from him]; and [in like manner] **تَعَوَّضَ**. (A.) = **اِعْتَاضَهُ** *He came to him seeking, or demanding, a substitute, or something instead or in exchange, or a compensation*; (O, K;) and *a free gift, or gratuity*. (O, TA.) [See also 10.]

10. **اِسْتَعَاضَ** *He sought, or demanded, or asked for, a substitute, or something instead or in exchange, or a compensation*. (S, O, Mṣb.) — It is also trans.: you say, **اِسْتَعَاضَهُ** *He asked him for a substitute, or something instead or in exchange, or a compensation*. (A, O, K.) [See also 8, last signification.] — **اِسْتَعَاضَهُ** also signifies *He asked, or desired, that it should be replaced to him*. — And **اِسْتَعَوَّضَهُ** *He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing; syn. اِسْتَخْلَفَهُ [q. v.]. (TA in art. خَلَفَ.)*

**عَوِضٌ** and **عَوِضٌ** (Az, S, O, Mughnee, K) and **عَوِضٌ**; (Mughnee, K,) the first accord. to Ks (TA) and the Koofees, and the second accord. to the Baṣrees; (O, TA; [in which latter it is added that the second is the most common; but this I think a mistake; for I have most frequently found the first; and in the Mughnee, **عَوِضٌ** is mentioned first, as in the S and K, and **عَوِضٌ** last;]) indecl., (Mughnee, K,) like **قَبْلٌ** and **أَيْنَ** and **أَمْسٌ**, (Mughnee,) without tenween; (S;) [but not always, as will be seen below;] an adv. n., (Mughnee, K,) denoting future time, (S, O,) or all future time, (Mughnee, K,) like as **قَطُّ** denotes past time; (S, O;) meaning *Ever*; syn. **أَبَدًا**; (S, O, K;) but differing from **أَبَدًا** by being appropriated to negative phrases only: (Mughnee, K:\*) you say **لَا أَفَارِقُكَ عَوِضٌ**, (K,) or **عَوِضٌ لَّا أَفَارِقُكَ**, meaning *I will not separate myself from thee, ever*; like as you say **قَطُّ مَا فَارَقْتُكَ**; but you may not say **عَوِضٌ مَا فَارَقْتُكَ**, like as you may not say **قَطُّ مَا أَفَارِقُكَ**: (S, O:) or it denotes past time also, having the same meaning: for you say, **مَا عَوِضَ رَأَيْتُ مِثْلَهُ عَوِضٌ**, (AZ, K,) meaning *I have not seen the like of him, or it, ever*: (AZ:) so in the two books [the O and the TṢ] of Ṣgh: and in like manner a poet says,

• قَلْبَرَارَ عَامًا عَوِضٌ أَكْثَرَ هَالِكًا •

[And I have not seen a year, ever, more destructive]. (TA.) But it is decl. when prefixed to another noun; as in the saying, **لَا أَفْعَلُهُ عَوِضٌ** (Mughnee, K) *I will not do it, ever*; (TA;) and **لَا أَتِيكَ عَوِضٌ الْعَائِضِينَ** (TA;) and **لَا أَتِيكَ عَوِضٌ الْعَائِضِينَ** [I will not

*come to thee, ever*]; like as one says, **دَهْرَ الدَّاهِرِينَ**: (S, O:) [for in this case you may not say **عَوِضٌ**.] And one also says **أَفْعَلُ ذَاكَ مِنْ دِي عَوِضٍ**, [in which the first word is written in some copies of the S and K **أَفْعَلُ**, and in others **أَفْعَلُ**,] like as one says, **مِنْ دِي أَنْفٍ**, (S, O, K,) and **مِنْ دِي قَبْلِ**, (S, O,) meaning [Do thou, or I will do, that] in what is [now] to be begun [of time; meaning, immediately: see **أَنْفٍ**]: (S, O, K:) [thus making **عَوِضٌ** decl., and using it without a negative, which must always accompany it when it is indecl.] [See also **عَوِضٌ**.] Or **عَوِضٌ** signifies *Time*; syn. **الدَّهْرُ** (K) and **الزَّمَانُ**; (TA;) which is thus called because, as often as a portion thereof passes, it substitutes for it another portion: (Mughnee, K:) or, as some say, because they assert that it despoils and gives compensation. (Mughnee.) [See an ex. in the Ham p. 271, where it occurs in this sense with tenween, in the printed text, though said in the commentary to be indecl., with fet-ḥ or with ḍamm.] Or it is an oath; (Ibn-El-Kelbee, Mughnee, K,) and is (so in the O and Mughnee, but in the K "or") the name of *A certain idol, belonging to Behr Ibn-Wā'il*: (S, Mughnee, O, K:) as in a verse cited in art. **مُور**: (O, Mughnee:) but if so, there is no reason for its being used indeclinably in a verse of El-Aṣḥā cited voce **أَسْحَرُ** [q. v.]: (Mughnee:) or it is a word used in the manner of an oath; a man saying to his companion, **عَوِضٌ لَا يَكُونُ ذَلِكُ**, [as though meaning *Nay, that will not, or shall not, be, ever*]; for if it were a noun signifying *time*, it would be with tenween; but it is a particle by which is meant an oath, like **أَجَلٌ** and **نَعْمٌ**. (Lth, O.)

**عَوِضٌ** *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; a thing given, or received, by way of replacement*; (O;) syn. **بَدَلٌ**; (M, Mṣb;) or **خَلْفٌ**: (A, K:) pl. **أَعْوِاضٌ**. (S, Mṣb.) See also **مَعْوِضَةٌ**. [Hence, **عَوِضًا عَنْهُ** *As a substitute for it; instead of, in the place of, or in exchange for, it; as a compensation for it; &c.*] = **عَوِضٌ** *i. q. مِنْ دِي عَوِضٍ*. (TA in art. قَبْل.)

**العَوِضَانُ**, in the dim. form, [but whether in the sing. or dual form is not shown,] *The penis of a man*: of the dial. of El-Yemen. (TA.)

**عَائِضٌ** in the saying of Aboo-Moḥammad El-Falḳ'asee, (K,) i. e. (TA) in the following saying,

• هَلْ لَكَ وَالْعَارِضُ مِنْكَ عَائِضٌ •  
• فِي هَجْمَةٍ يُغْدِرُ مِنْهَا الْقَائِضُ •

(S, O, TA, in this art. and in art. عَرَضَ,) is of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**, like [the epithet in the phrase] **عَيْشَةٌ رَاضِيَةٌ**, (S, O, K,) meaning **مَرَضِيَةٌ**: (S, O:) Aṣ says that the poet is addressing a woman whom he is desirous of marrying, saying, *Art thou in want, (and the gift appearing from thee shall have an exchange made for it to thee by me) of a hundred*

camels which I will assign to thee as a dowry, some whereof the [quick] driver will abandon, not being able to collect them together because of their large number? (§ in art. **عروض**: [and the like is said in the O, as on the authority of Lth: but I have made a transposition in the explanation, directed in the TA, to make it agree with the order of the words of the verse:] or the meaning is, and the giver of a thing in exchange for the enjoyment of thee receiveth an exchange from thee by marriage which is equal to that which he giveth in exchange for thee; **عائض** being from **عَضُت**, not from **عَضْتُ**: [so that, accord. to this explanation, it is used in the sense of its own proper measure, **فَاعِلٌ**:] but IB says that the phrase, in his poetry, is **وَالْعَائِضُ مِنْكَ وَعَائِضٌ**, meaning *the thing given in exchange by thee will be [indeed] a substitute, or a compensation; like as you say **الْبَيْتَةُ مِنْكَ هِبَةٌ**: (TA in art. **عروض**:) the verse is also related differently, with **مَائَةٌ** in the place of **هَجْمَةٌ**, and **يُسْتَرُّ** in the place of **يُغْدِرُ**. (TA.) — See also **عَوْضٌ**, in two places.*

**مَعْوِضَةٌ**, (§, O, K,) like **مَعْوِنَةٌ**, (O, TA,) a subst. from **عَاَضَهُ**; (§, O, K;) [i. e. as expl. in the TK, meaning **خَلْفٌ** and **بَدَلٌ**]; as also **عَوْضٌ**. (O, K.)

## عوط

1. **عَاطَتْ**, aor. **تَعَوَّطُ**, (§, K,) and **تَعَيْطُ**, (K,) inf. n. **عَوَّطٌ** (M, TA) and, accord. to some, **عَوَّطٌ**, which others hold to be a pl. of **عَائِطٌ**, (A'Obeyd, §,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and **عَيْطٌ** and **عِيَّاطٌ**, (K,) *She (a camel) did not conceive in the first year after having been covered: nor in the next following year: (§:)* or *i. q. **اعتاطت** and **تعوطت** and **تعيطت**, (K,) which (or the first and second of which, IDrd, O) signify *she (a camel, IDrd, §, M, A, O, K, and a woman, A, K) did not conceive for several years, (Lth, IDrd, §, O, K,) without being barren; (Lth, K;) and sometimes this is caused by the abundance of her fat: (Lth, §:) the last three verbs also signify, (the first of them accord. to the K, and the other two also accord. to the TA,) she (a camel) did not conceive, having been covered; (K, TA;) or although her womb had attained to maturity. (TA. [See also **اعتاصت**, in art. **عوص**].) — [Hence the saying,] **هَذَا زَمَانٌ عَقِمَتْ فِيهِ الْقَرَائِحُ وَأَعْتَاطَتْ الْأَذْهَانَ** + **اللِّوَاقِحُ** + [This is a time in which the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless]. (A, TA.) [Hence also,] **الأمرُ** + **اعتاط** + *The affair was, or became, difficult; or difficult and intricate; or impossible; i. q. **اعتاص**. (§, O.)* — See also art. **عيط**.**

5: see 1: — and see also **عَاطَتْ** in art. **عيط**.

8: see 1, in three places.

**عَائِطٌ** The quality denoted by the epithet **عَوَّطٌ**, in a she-camel; as also **عَوَّطٌ** and **عَوَّطٌ** and **عَيْطٌ** [perhaps a mistake for **عَيْطٌ**]. (TA.)

**عَائِطٌ** and **عَوَّطٌ**: see 1, and **عَوَّطٌ**, and **عَائِطٌ**, this last in two places.

**عَائِطٌ** A she-camel not conceiving in the first year after having been covered: (Ks, Az, §, O:) or a she-camel, (Lth, K,) and a woman, (K,) not conceiving for several years, without being barren; (Lth, K;) as also **مُعْتَاطٌ**: (Lth, IAth, O,\* TA:) and a she-camel not conceiving when covered; (K;) as also **مُعْتَاطٌ**, or **مُعْتَاطَةٌ**: (accord. to different copies of the K:) or not conceiving when her womb has attained to maturity: (TA:) **مُعْتَاطٌ** is also applied to a ewe or she-goat, as meaning not conceiving, by reason of the abundance of her fat; (IAth;) and occurs in a trad., so applied, (§, IAth,) and expl. as signifying **الَّتِي لَمْ تَلِدْ النَّبِيَّ لَمْ تَلِدْ** and **وَقَدْ حَانَ وِلَادُهَا**; but by this is app. meant that has not conceived, although the time for her conceiving has come: (IAth:) the pl. of **عَائِطٌ** is **عَوَّطٌ**, (Ks, §, M, O, K,) which is also applied to women, and she-goats, (M,) and **عَيْطٌ** (Ks, §, O, K) and **عَيْطٌ** (M, O, K) and **عَوَائِطٌ** (TA) and **عَوَّطٌ** [which is irregular, like **حَوَائِلٌ**], (Ks, §, O, K) and **عَوَّطٌ** (accord. to the CK) and **عَوَّطٌ**, (K,) but this is a dial. var. of **عَوَّطٌ** accord. to those who assert it to be an inf. n., (As, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner **حَوَائِلٌ**, (A'Obeyd, §, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally **عَيْطٌ**. (L, TA.) **عَائِطٌ** and **عَيْطٌ** and **عَوَّطٌ** and **عَوَّطٌ** (§, O, K) have an intensive signification, (K,) *Not conceiving in the first year after having been covered, nor in the next following year; like **حَائِلٌ حَوَائِلٌ** and **حَوَائِلٌ حَوَائِلٌ**. (§, O.)* [**عَيْطٌ** is also pl. of **أَعَيْطٌ**, which see in art. **عيط**.]

**مُعْتَاطٌ**, and with **ة**: see **عَائِطٌ**, in four places.

The author of the K has confounded the words belonging to this art. with those belonging to art. **عيط**. (TA.)

## عوف

1. **عَاَفَتِ الطَّيْرُ**, (Sh, O, K,) aor. **تَعَوَّفُ**, inf. n. **عَوَّفٌ**, (Sh, O,) *The birds circled over a thing, (Sh, O, K,) or over the water, or over carcasses or corpses: or circled over a thing, going to and fro and not going away, desiring to alight: (K:) AA says that the medial radical is **و**; others say that it is **ي**, as will be shown in art. **عيف**. (TA.)* — And **عَاَفَ** He (a man, TA) kept, or clave, to the trees, or plants, called **عَوَفٌ**. (O, K,\* TA.)

5. **تَعَوَّفَ** He (a lion) sought, or sought for or after, the prey, by night. (TA.) [It is used as intrans. and as trans.:] see **عَوَّفٌ** and **عَوَّافَةٌ**.

**عَاَفَ** *i. q. **سَهْلٌ** [A soft tract, or a plain, &c.]. (O, K.)*

**عَوَّفٌ** A state, condition, or case. (§, O, K.) So in the saying, **نَعِمَ عَوَّفُكَ** [May thy state, &c., be good, or pleasant]. (§, O.) One says also, **بِعَوْفٍ خَيْرٌ**, and **أَصْبَحَ فُلَانٌ بِعَوْفٍ سَوِيًّا**, meaning

[Such a one entered upon the morning, or, simply, became,] in an evil state, and in a good state: or, accord. to some of the lexicologists, one should not say **بِعَوْفٍ خَيْرٌ**, but only **سَوِيًّا** [or **سَوِيًّا**]. (IDrd, O.) — Also **Fortune**; syn. **جَدٌّ** and **حَقٌّ**. (O, K.) And so, accord. to some, in the saying, **نَعِمَ عَوَّفُكَ** [i. e. *May thy fortune be good*]. (O, TA.) — And *i. q. طَائِرٌ* [as meaning *An omen*]. (K, TA.) And thus it is said to signify in the form of prayer above mentioned: (TA:) [for,] as some say, the meaning is, **نَعِمَ طَيْرُكَ** [May thy omen be good]. (O, TA.) — And **ذَكَرَ**. (O, K.) One says to a man on the morning after his first going in to his wife, **نَعِمَ عَوَّفُكَ**, meaning thereby the **ذَكَرَ** [i. e. *May thy **ذَكَرَ** be in a good state*]. (O, TA.) A'Obeyd says, Some men used to explain **يَتَأَوَّلُ** [for which **يَتَأَوَّلُ** is erroneously put in the O] as the **عَوَّفُ** [meaning the **ذَكَرَ**], and I mentioned it to AA, and he disapproved it: (§, O, TA:) but a verse has been cited in which **عَوْفِي** [certainly] means **ذَكَرِي**. (TA.) — And **A guest**. (Lth, O, K.) And thus it has been expl. as used in the saying, **نَعِمَ عَوَّفُكَ**. (O,\* TA.) — And **The cock**. (O, K.) — And **The lion**: because he seeks his prey (**يَتَعَوَّفُ**) by night. (O, K.) — And **The wolf**. (O, K.) — And **One who toils, or seeks the means of subsistence, for his household, or family**. (IAar, O, K.) — And **A certain idol**. (O, K.) — And **A species of trees; (O;) or a species of plants, (AHn, O, K,) of the plants of the desert, (AHn, O,) of sweet odour. (AHn, O, K.)** — **أَمْرٌ عَوْفِيٌّ** **جَرَادَةٌ**, (§, O,) [i. e.] the female of the **جَرَادٌ** [or locust]. (K.) And **أَبُو عَوْفٍ** **جَرَادٌ** [meaning the male locust]. (Az, O, K.) — Also (i. e. **عَوْفٌ**) a good manner of tending or pasturing [cattle]: (O, K:) [or rather, simply,] the tending or pasturing [cattle]: so in the saying, **إِنَّهُ لَحَسَنٌ** [Verily he is one who has a good quality of tending, or pasturing, in respect of his camels]. (TA.)

**عَوَّافَةٌ**: see **عَوَّافَةٌ**.

**أَمْرٌ عَوْفِيٌّ** A small creeping thing (**دُوَيْبِيَّةٌ**), other than the **جَرَادَةٌ** [which is termed **عَوْفِيٌّ**]. (TA.) — And, accord. to AHat, **أَبُو عَوْفٍ** A species of the [beetles called] **جَعْلَانٌ** [pl. of **جَعْلٌ**]: it is a small creeping thing (**دُوَيْبِيَّةٌ**), dust-coloured, that excavates with its tail and with its two horns, and [then] never appears. (TA.)

**عَوَّافَةٌ** (O, K) and **عَوَّافٌ** (K) The prey which the lion seeks (**مَا يَتَعَوَّفُهُ** **الْأَسَدُ**) by night, and which he devours. (O, K.) — And (both words, K) A thing that becomes, or has become, an acquisition of any one (O, K, TA) by night. (TA.)

## عوق

1. **عَاَقَهُ**, aor. **يَعْوِقُهُ**, (§, O, Msh,) inf. n. **عَوَّقٌ**, (§, O, Msh, K,) with which **عَيْقٌ** [as inf. n. of

عاقه having يعيقه for its aor.] is syn.; (O and K in art. عيق; and اعاقه, (S, O,) inf. n. اعْتِيَاقٌ; (K;) and اعاقه [if not a mistranscription for اعاقه; (Mgb;) and عوقه, (Mgb,) inf. n. تَعْوِيْقٌ; (S, O, K;) and تعوقه; (IJ, TA;) He, or it, hindered, prevented, impeded, or withheld, him; (S, O, Mgb, K, TA;) turned him back or away; retarded him; or diverted him by occupying him otherwise; (S, O, K, TA;) عَنْ كَذَا [from such a thing]; (S, O, TA;) and عَنِ الْوَجْهِ الَّذِي أَرَادَهُ [from the course that he desired to pursue]. (TA.) [Accord. to the S and O and K, the first is syn. with حَسَبَهُ and صَرَفَهُ, and so is the last accord. to IJ and the TA, as is the second accord. to the S and O, and so app. are this and the fourth accord. to the K; and accord. to the S and O and K and TA, the fourth is syn. with تَبَطَّه, as are also the first and second accord. to the K and TA: accord. to the Mgb, the first and third and fourth are syn. with مَنَعَهُ.] And عاقه signifies the same as عاقه and عوقه and اعاقه. (TA.) مَا عَاقَتْ وَلَا لَاقَتْ عِنْدَ زَوْجِهَا وَلَا لَاقَتْ (O, K,) means She did not cleave, or stick, to the heart of her husband; (S, O, K, TA;) to which IKtṭ adds, and did not hinder him from separating himself from her, or marrying another: and some say that it means she was not happy with her husband; near to his heart; in favour with him, or beloved by him: and some, that عَاقَتْ is an imitative adjunct to لَاقَتْ, because the latter signifies لَصِقَتْ. (TA.)

2: see the first sentence above.

4. أعوق بى الدابة. — أعوق بى الدابة, or الزاد, The beast, or the travelling-provision, [by failing me,] disabled me from prosecuting my journey; syn. قَطَعَ. (Ibn-'Abbád, O, K.) — And أعوق عني It caused me to be in difficulty (أعوصني), so that I was unable to accomplish it. (Ibn-'Abbád, O.)

5. تعوق He became hindered, prevented, impeded, withheld, turned back or away, retarded, or diverted by being occupied otherwise; [عَنْ أَمْرٍ] from an affair;] syn. تَبَطَّ. (S, O, K.) — تعوقه: see 1, first sentence.

8. اعاقه: see 1, first sentence. — [Accord. to Freytag, اعاق also signifies He was detained, or retained, (retentus fuit,) with, or at the abode of, any one: and he was bound.]

عاق عاق, (thus in copies of the K,) or [correctly] عاق عاق, like غاق غاق, (Lh, O,) The cry of the crow; (Lh, O, K;) an imitation thereof. (K.)

عوق [an inf. n.: and also used as an epithet, signifying] One who hinders, prevents, impedes, &c., [see 1,] people from that which is good; as also عوقه [but app. in an intensive sense]. (K.) [See also عوق.] — See also عائق, in two places. — And see عوق. — Also A place of bending, or inclining, of a valley, to the right or left. (O, K.) — And Time: so in the saying, لَا يَكُونُ ذَلِكَ آخِرًا, عوق [That will not be to the end of time]. (K.)

Bk. I.

عوق A man in whom, (O,) or with whom, (K,) is no good; (O, K;) as also عوق; (K;) occurring in the saying of Ru-beh,

فَدَاكَ مِنْهُمْ كُلُّ عَوْقٍ أَصْدَدُ

[May every one of them in whom, or with whom, is no good, who is niggardly, be thy ransom]: (TA:) pl. أعواق. (K.) — See also عائق.

عوق Hunger: (O, K:) like عوقى. (O.)

عوق: see عوق: — and عائق. — Also Hungry: [a meaning indicated, but not expressed, in the O and K:] you say رَجُلٌ عَوْقٌ لَوْقٌ [A very hungry man]; (IAar, O, K;) لَوْقٌ being an imitative [and corroborative] sequent. (TA in art. لوق.)

عوق and عوقه (S, O, K) and عوق, (K,) which last is from IAar, and is by some written عوق, (TA,) and عيق and عيق, this last with fet-h, (K,) i. e. with fet-h and teshdeed to the ي, (TA, [but in the CK عيق,]) A man having the quality of hindering, preventing, impeding, retarding, or diverting by otherwise occupying, (S, O, K, TA,) men from that which is good, and his companions, because accidents diverting him from his course prevent his attaining the object of his want: (TA: [see also عوق:] and (O, K) IDrd says, (O,) عوق, (O, K,) thus with teshdeed accord. to El-Arzenee and Aboo-Sahh El-Harawee, applied to a man, (O,) signifies one who hinders, prevents, impedes, &c., men from [accomplishing] their affairs: (O, K:) or it signifies, (K,) or signifies also, accord. to IDrd, (O,) a coward, or cowardly; (O, K;) in this sense peculiar to the dial. of Hudheyl; (O;) and so عوق: and عوق is also syn. with عائق: (K:) thus it means accord. to Aboo-Usáme, as an epithet applied to a man: (O:) and عوق (O, K) accord. to him (O) is pl. of عائق: (O, K:) and عوق and عوق both signify also one whom affairs cease not to hinder, prevent, impede, &c., from [accomplishing] the object of his want: and one who, when he purposes a thing, does it: (K:) thus they are expl. by Ibn-'Abbád; as though having two contr. significations. (O.)

عوق: see عوق, first signification.

عوقه: see عوق.

عوقه: see عوق, first signification.

عواق A sound that issues from the belly of a beast, or horse or the like, when he is going along; (O, K;) as also وعاق: (O:) and some say, a sound of anything. (TA.)

عويق The sound of the sheath of the penis of the horse; as also وعيقت. (TA.)

عائق and عوق and عوق and عوق all signify the same; (K, TA;) i. e. [A person, or thing,] hindering, preventing, impeding, withholding, turning back or away, retarding, or diverting by occupying otherwise: (TA:) see also عوق, in

two places: the pl. of the first is عوق. (O, K.) One says, عاقني عائق (K, TA) and عاقني عاق (TA) [A hinderer or hindrance, or an impeder or impediment, &c., hindered me, or impeded me, &c.,] عَنِ الْأَمْرِ الَّذِي أَرَدْتُ [from the thing that I desired to do]. (TA.) And عَوَاتِقُ الدَّهْرِ signifies The accidents, or casualties, of time or fortune, that divert [or hinder or impede] by busying or occupying or employing: (S, O, K, TA:) the former noun being pl. of عَائِقَةٌ, or anomalously of عوق. (TA.)

عوق: see عوق, in three places.

عيق and عيقت: see عوق, first signification. — It is also used as an imitative sequent: one says صَبِيحٌ عَيْقٌ لَيْقٌ (K) or صَبِيحٌ لَيْقٌ عَيْقٌ (IAar, TA) [app. meaning Very niggardly]: or, as some say, عيقت signifies as expl. voce عوق, and is not an imitative sequent. (TA.)

العبيوق A red [?] bright star in, or on, the right [?] edge of the Milky Way, following, not preceding, الشريتا [the Pleiades]; rising before الجوزاء [by which may be meant either Orion or Gemini]: (TA:) when it has risen, it is known that الشريتا has risen: (O:) [it is the well-known name of the star Capella, notwithstanding its being described above as "red," and as in, or on, the "right" of the Milky Way; for Capella, though not now red, has been observed to alter in brightness by astronomers in very recent times; and I think that the word rendered above "right," which is أَيْمَن, is probably a mistranscription for أَيْسَر, i. e. "left:" the description here following plainly indicates Capella:] it is the bright star [α] upon the left shoulder of Auriga: that upon the left elbow is العنز: the two on the left wrist together with العبيوق are called العناز: [see عنز:] it is also called the رقيب [or watcher] of الشريتا, because it rises therewith at many places: and the star on the right shoulder [i. e. β] with the two upon the ankle-joints [which may be θ and ι, for the constellation is variously figured,] are called توابع العبيوق: (Kzw:) it is [said to be] called العبيوق because of its [being regarded as] impeding الدبران from meeting الشريتا: (TA:) عبيوق, (Lth, Az, S, O,) is originally عبيوق, (S, O,) its medial radical being و; or it may be ي. (Lth, Az, TA.) One says also, هَذَا عبيوق طالعاً [meaning This is العبيوق rising]; suppressing the ال, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAar, TA.)

مُعوق One who is disappointed of attaining his object [by the failing of his beast or of his travelling-provision: see أعوق]; syn. مُخْفِقٌ. (Ibn-'Abbád, O, K.) — And Hungry. (Ibn-'Abbád, O, K.)

يعوق A certain idol which pertained to the



(TA.) One says, *عَوَّلَ عَلَيَّ بِمَا شِئْتَ* Ask thou aid of me in what thou wilt; as though he said, put thou, or impose thou as a burden, upon me, what thou likest. (S, O.) — And He relied upon it, or confided in it; (Msb, K;) namely, a thing; as also *عَوَّلَ بِهِ*; inf. n. *تَعْوِيلٌ* (Msb) and *مُعَوَّلٌ*, (K, TA,) thus on the authority of Th, who thus explains it in the saying, (TA,) of Imra-el-Keys, (O),

- وَإِنَّ شِفَائِي عَمْرَةٌ مُسْرَاقَةٌ •
- قَهْلٌ عِنْدَ رَسْمِ دَارِسٍ مِنْ مُعَوَّلٍ •

[When verily my cure is a flow of tears poured forth: but is there reliance, or confidence, to be felt at the remains of an abode becoming razed, or effaced?]: or *مُعَوَّلٌ* is here an inf. n. of *عَوَّلْتُ* in the sense of *أَعَوَّلْتُ*, i. e. *بَكَئْتُ*; so that the meaning is, weeping: (TA:) or it here means a place of weeping: or, as some say, a seeking of any means of profiting. (O. [See also EM pp. 6 and 7.]) One says likewise, *عَلَيْهِ الْمُعَوَّلُ*, meaning [Upon him is placed] reliance. (TA.) — See also 4. — And *عَوَّلَ*, (K, and Ham p. 125,) or *عَوَّلَ عَالَةً*, (S, O,) inf. n. *تَعْوِيلٌ*, (K,) signifies He (a pastor, Ham) made, or constructed, a shelter from the rain, termed *عالة*, (S, O, K, and Ham\* ubi suprà,) by binding some branches of a tree to some branches of a tree near to the former, and then covering them with small lopped wood such as is used for firewood. (Ham.)

4. *أَعَالَهُمْ*: see 1, first sentence. — *اعال* and *أَعَوَّلَ* and *أَعِيلَ* as intrans.: see 1, former half, in six places. — *اعال الفرائض* or *الفريضة*: see 1, latter half. — See also 2, former half. — *أَعَوَّلَ* (Sh, S, O, K) and *عَوَّلَ* (Sh, O, K) He wept; (O;) as also *أَعْتَوَّلَ*: (O, K:) or he wailed; i. e. raised his voice with weeping, (S, K,) and cried out; (K;) or wept, and cried out; *عَلَيْهِ* for him: (Sh, O, Msb:) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, cited by Th, of *اعول* trans. by itself, *عَلَى* being suppressed. (TA.) — [Hence,] one says also, *أَعَوَّلَتِ الْقَوْسُ* + *The bow produced a sound*: (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, *الفرس*. (TA.) — And *اعال* and *أَعَوَّلَ* (AZ, O, K, and S in art. *عيل*) and *أَعِيلَ* (K) signify He (a man, K) desired vehemently, eagerly, greedily, very greedily, or with avidity; or did so excessively, or culpably; or coveted; (AZ, S, O, K;) part. ns. *مُعَوَّلٌ* and *مُعِيلٌ*. (TA.)

8. *أَعَوَّلَ*: see the next preceding paragraph.

*مَا لَهُ عَالٌ* a word occurring in the saying *عَالٌ وَلَا مَالٌ*, which means He has not anything belonging to him. (K.)

*عَوَّلَ*: see *عَوِيلٌ*. — *عَوَّلَ* is a word like *وَيْبٌ*: one says, *عَوَّلَ زَيْدٌ* and *عَوَّلَكَ* [i. e. May God decree thy woe and the woe of Zeyd, virtually meaning woe to thee and woe to Zeyd]: (S, O, K:) and *عَوَّلَ لَزَيْدٍ* [lit. meaning Woe to Zeyd]:

(S, O:) or, accord. to Sb and others, *عَوَّلَ* is used only as a sequent to *وَيْبٌ*; they said *وَيْبُهُ وَعَوَّلُهُ*; in which, Az says, *ويل* and *عول* both signify weeping, or lamentation with tears; and Aboo-Talib says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings *وَيْلًا لَهُ* and *تُرَابًا لَهُ*. (TA.) — Also Any affair, or event, that renders one anxious: (K, TA:) app. an inf. n. used thus as a subst. (TA.) — And One whose aid is asked (K, TA) in affairs of difficulty or importance. (TA. [See also *مُعَوَّلٌ*.]) — And The food of a family or household. (K.)

*عَوَّلَ*: see the next paragraph.

*عَوَّلَ* is [said to be] a subst. signifying Reliance, and confidence: (S, K, TA:) and [it is said that] *عَوَّلِي هُوَ* signifies He is my stay, or support: the word, however, occurs in this form, twice, in a verse of Taabata-sharrà, accord. to the relation thereof by Aboo-Ikimeh; but accord. to others it is *عَوَّلٌ*, with fet-h to the ع and و, and is said to be an inf. n.; whereas the former is said to be pl. of *عَوَّلَةٌ*; [and the two words signify, respectively, a weeping and weepings; for] by his saying

- لَكِنَّمَا عَوَّلِي إِنْ كُنْتُ ذَا عَوَّلٍ •

the poet means If I wept for any one, I would weep &c. (TA.) — And *عَوَّلٌ* is also a subst. signifying An asking for aid. (K, TA.)

*عَالَةٌ* *ظِلَّةٌ* [or covering], (K,) or a thing like a *ظِلَّةٌ*, (S, O,) used as a shelter from the rain, (S, O, K,) constructed with cuttings of trees [in a manner described above: see 2, last sentence]. (TA.) — And *نَعَامَةٌ*, (Kr, K,) either as meaning The species of animal thus called [i. e. an ostrich], or as meaning a *ظِلَّةٌ*, for thus *نَعَامَةٌ* also signifies. (TA.) — [As a pl.: see *عِيَالٌ*.] — See also art. *عيل*.

*عَوَّلَةٌ*: see the next paragraph, in two places: and see also *عَوَّلٌ*.

*عَوِيلٌ* A wailing; i. e. a raising of the voice with weeping; as also *عَوَّلٌ* and *عَوَّلَةٌ*: (S, O, K:) or a weeping and crying out: (Msb:) and sometimes it signifies a cry, or voice, from the chest, without weeping: (O, TA:) and sometimes *عَوَّلَةٌ* signifies the burning sensation of grief and of love, without a raising of the voice and without weeping. (TA.) [See also *عَوَائِلٌ*.] — Also Weak: — and hence it is used as a name for One of the ropes of a ship or boat. (TA.)

*عِيَالٌ*, belonging to this art. and to art. *عيل*; (K, mentioned in the S and O in the latter art. ;) or its *ي* is substituted for *و*, for it is from *عَالٌ*, aor. *يَعُولُ*, in the first of the senses expl. above, and seems to be an inf. n. used in the sense of a pass. part. n.; (IB, TA;) [and if so, it may be used as a sing. (as it is in the Ksh and by Bd in xvi. 78 and in the S and Mgh &c. voce *كُلٌّ* and in the O and K voce *حَمِيلَةٌ*) and also as a pl.; but in general] it signifies A family, or house-

hold; (Msb;) [i. e.,] a man's *عِيَال* are the persons whom he feeds, nourishes, or sustains; (S, O, Msb, K;) or the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and his young child: (KT:) and *عِيَالٌ* signifies the same: (K:) or this latter (which is originally *عِيُولٌ*, TA) is sing. of *عِيَالٌ* (S, Mgh, O, Msb) and of *عِيَائِلٌ*, (S, O,) like as *جَبِيدٌ* is sing. of *جِيَادٌ* (S, Mgh, O, Msb) and of *جِيَائِدٌ*; (S, O;) the last being a pl. pl., (K in art. *عيل*;) [as also *عِيَالَاتٌ*, of which see an ex. voce *عَشْرَةٌ*; but is sometimes used as a pl., for *عَشْرَةٌ* *عِيَالٌ*, accord. to an ex. in a trad., signifies ten persons fed, nourished, or sustained, by a man: (TA:) or the pl. [of *عِيَالٌ*] is *عَائِلَةٌ*, (Kr, K,) [like as *سَادَةٌ* is said to be pl. of *سَيِّدٌ*,] or, accord. to ISd, it is pl. of *عَائِلٌ*, [q. v. in art. *عيل*, and in like manner *سَادَةٌ* is held by him to be pl. of *سَائِدٌ*, not of *سَيِّدٌ*,] for [he says that] a word of the measure *فِعْلٌ* never forms a pl. [like *عَائِلَةٌ*, which is] of the measure *فَعْلَةٌ*; (TA;) and [*عِيَائِلٌ* is applied to women, for] one says *نِسْوَةٌ عِيَائِلٌ*. (K.) [*العِيَالُ* [as meaning + The dependants for sustenance] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And *أَمْرُ الْعِيَالِ* is a name for + The cooking-pot. (T in art. *امر*.)

*عَوَائِلٌ* Want: and intrusion at feasts, uninvited. (TA.)

*عَوَائِلٌ* A weeping: an inf. n. [or rather a quasi-inf. n.] of *عَوَّلَ*: pl. *عَوَائِيلٌ*, and by poetic license *عَوَائِلٌ*. (TA.) [See also *عَوِيلٌ*.]

*عَائِلٌ* [act. part. n. of *عَالَ*]. — One says *أَمْرٌ عَائِلٌ* and *عَالٌ*, the latter being formed by transposition, meaning [An affair, or event,] hard to be borne, severe, or distressing, and great, or formidable. (TA.) — *عَائِلٌ* applied to a measure of capacity means Exceeding others. (IAar, TA in art. *عيل*.)

*عِيَالٌ*: see *عِيَالٌ*, in two places.

*أَشَدُّ* *أَعْوَلٌ* [More, and most, hard to be borne, &c.]: and *أَعْلَى*, occurring in a verse of Aboo-Dhu-eyb, signifies the same, being formed from *أَعْوَلٌ* by transposition. (TA.)

*مُعَوَّلٌ* [Fed, nourished, or sustained: &c. — And] Overcome: applied in this sense to patience: (K:) and to a man, in respect of his opinion, or judgment. (TA.)

*مُعَوَّلٌ*, followed by *عَلَيْهِ*, Wailed for: thus in the trad., *المُعَوَّلُ عَلَيْهِ يُعَذَّبُ*, (S, O,) or, as some relate it, *المُعَوَّلُ*; i. e. He (of the dead) who is wailed for will be punished. (O.)

*مُعَوَّلٌ*: see 2: — and see also 4, last sentence.

*مِعْوَلٌ* [A pickaxe, or stone-cutter's pick; (so in the present day;)] the iron implement, (K,) a

large فأس (S, O, Mṣb,) with which are pecked, or hollowed out, (S, O, K,) rocks, or great masses of stone, (S, O,) or mountains: (K:) pl. مَعَاوِل (S, O.) [See also صَافُور.]

مُعِيلٌ A man having a family, or household, whom he has to feed; [or, accord. to an explanation of its verb, having a numerous family or household;] as also مُعِيلٌ, like مَحْمَدٌ [in measure]: (TA: [see also art. عِيل:]) or مُعِيلٌ signifies one whose property is deficient, and whose family, or household, have overcome him. (TA in art. خَلَع.) — See also 4, last sentence.

مُعَوَّلٌ One of whom aid, or succour, is asked: (S, O, TA:) and one upon whom reliance, or confidence is placed. (TA.) One says, مَا لَهُ فِي الْقَوْمِ مِنْ مُعَوَّلٍ He has not, among the people, or party, any of whom aid is [to be] asked. (S, O.) [See also عَوَّل.] — It is also an inf. n. of عَوَّلَ. (Th, K, TA.) See that verb, in three places. — Also A place of weeping [or of wailing]: so, accord. to some, in the verse cited in the second paragraph [q. v.]. (O.) — See also مُعَوَّلٌ.

مُعِيلٌ: see مُعِيلٌ, in two places.

مُعِيلٌ A constructor of the sort of shelter from the rain called عَالَةٌ. (Skr, S, O.)

## عوم

1. عَامَرٌ فِي الْمَاءِ (Mgh, Mṣb,) aor. يَعُومُ (Mṣb,) inf. n. عَوْمٌ (S, Mṣb, K,) He swam in the water; syn. سَبَحَ: (Mgh:) the عَوْمُ signifying السَّبَاحَةُ (S, K:) or, accord. to the author of the "Iktifāf," the former signifies the coursing along in water with immersion of oneself; and the latter, "the coursing along upon water without immersion of oneself:" [but see what follows:] or, as some say, the former is an act of rational beings, and the latter is of irrational; but Bḍ, on the words كُلُّ فِي فَذَلِكَ يَسْبَحُونَ [in the Kṣur xxi. 34], says that السَّبَاحَةُ is the act of rational beings. (MF, TA.) It is said in a trad., عَلِّمُوا صِبْيَانَكُمْ الْعَوْمَ [Teach ye your young boys swimming]. (TA.) And one says, الْعَوْمُ لَا يَنْسَى [Swimming once learned will not be forgotten]. (S, TA.) — And عَامَتُ السَّيْفَةِ (TA,) inf. n. as above, (S, K,) The ship coursed along. (S, K, TA.) — And عَامَتُ النُّجُومِ, inf. n. as above, † The stars coursed along. (TA.) — And عَامَتُ الْإِبِلِ (TA,) inf. n. as above, (S, K,) † The camels marched along, or journeyed, (S, K, TA,) in the desert. (TA.) And يَعْمَنُ فِي نَيْحِ السَّرَابِ † [They course along in the apparently-boundless expanse of the mirage]. (A, TA.)

2. عَوْمُ السَّيْفَةِ, inf. n. تَعْوِيرٌ, He made the ship to swim [or float] in [or upon] the sea. (TA.) — [J cites immediately after explaining عَامَةٌ in relation to a turban,

وَعَامَةٌ عَوْمًا فِي الْهَامَةِ

[Many a turn, or twist, of a turban, which he

turned, or twisted, upon the head]. (S.) — And تَعْوِيرٌ also signifies The putting, or placing, reaped corn in handfuls. (S, K.) — See also the next paragraph, in two places.

3. عَاوَمَةٌ (Lḥ, K, TA,) inf. n. مَعَاوَمَةٌ and عَاوَمٌ, He hired him, or took him as a hired man or hireling, for the year: (Lḥ, TA:) or he made an engagement, or a contract, with him for work or the like, by the year: (K:) or you say, عَاوَمَهُ مَعَاوَمَةً; like as you say, مُشَاهَرَةً; (S, Mṣb;) the former from الْعَامُ, and the latter from الشَّهْرُ; &c. (Mṣb.) The مَعَاوَمَةُ that is forbidden is The selling the seed-produce of one's year, (S, K, TA,) or the dates of one's palm-trees, or one's trees, for two years, or three, (so in one of my copies of the S,) or for what will come forth in the next following year: or, as in the Nḥ, the selling the fruit of one's palm-trees or of one's grape-vines or of one's [other] trees for two years, or three, and more than that: (TA:) or one's extending to a man the term of a debt that has become due by him and his increasing the amount of the debt: (Lḥ, TA:) or one's adding somewhat to a debt and deferring it. (K.) — And عَاوَمَتِ النَّخْلَةَ The palm-tree bore one year and did not bear another year; (S, K;) like سَأَتَتْ; (Aḥ, in K and TA, art. سَنَهُ;) as also عَاوَمَتِ: (K:) and عَاوَمَ الْكُرْمُ, inf. n. تَعْوِيرٌ, The grape-vine bore much one year and little another. (TA. [See also مَعْوَمٌ; perhaps a mis-transcription for مَعْوَمٌ.] — Also (i. e. عَاوَمَتِ النَّخْلَةَ The palm-tree completed a year [of growth]. (Z, TA.)

4. عَامَتِ الدَّارَ The house, or dwelling, became altered, or changed, and years passed over it; like اِحَالَتِ. (TA in art. حَوَّل.)

عَامٌ A year; syn. سَنَةٌ; (S, K;) or حَوَّلٌ; [not سَنَةٌ; for] El-Jawāleekī says, the common people do not distinguish between the عام and the سنة, making them both to have the same meaning; but the right state of the case is what I have been told on the authority of Aḥmad Ibn-Yahyā [i. e. Th], that the سنة is from any day from which one commences a reckoning to the like thereof, and the عام is only [a period of] a winter and a summer; and it is also said in the T and in the Bārī that the عام is a حَوْلٌ that makes an end of a winter and a summer; so that every عام is a سنة, but every سنة is not an عام; for when you reckon from a day to the like thereof, that is a سنة, and there may be in it half of the summer, and half of the winter, whereas the عام is only a winter and a summer, without interruption: (Mṣb, MF:\*) Er-Rāghib mentions a difference in the uses of the words عامٌ and سَنَةٌ [as has been stated in art. سَنُو and سَنَى: see سَنَةٌ in that art.]: and Suh says, in the R, that the سنة is longer than the عام; that the former is "a single revolution of the sun;" and that the latter is applied to the [twelve] Arabian months [collectively]: it is said to be called عام because of the sun's عَوْمٌ [or coursing] through all of its zodiacal signs [during the period which it denotes]: (TA:) its pl. is أَعْوَامٌ, (S, Mṣb, K,) because the sing. is originally of

the measure فَعْلٌ [i. e. عَوْمٌ]: (Mṣb:) it has no other pl. than this. (TA.) — One says, لَقَيْتُهُ عَامًا أَوَّلَ [I met him in a former year; generally meaning, the year immediately preceding, or, as we say, last year]; making the last word imperfectly decl. as being an epithet [and of the measure of a verb]: and لَقَيْتُهُ عَامًا أَوَّلًا [I met him in a year before; generally meaning the same as the phrase preceding]; making the last word perfectly decl. as not being an epithet [but an adv. n.]: (S and K in art. وَاوَّلَ) or the meaning is, [in a year] before this year; even if it be by a number of years: (Alee El-Kāri, on the authority of Seer, in a marginal note in my MS. copy of the K, art. اَوَّلَ) and one says also, accord. to AZ and IAḥ, لَقَيْتُهُ عَامَ الْأَوَّلِ; (TA in art. وَاوَّلَ) or this is rarely said; (K and TA in that art.;) or should not be said; (ISk, S and TA in that art.;) nor should one say, لَقَيْتُهُ عَامَ أَوَّلٍ. (ISk, TA in the present art.) And [in like manner] one says, مَا رَأَيْتُهُ مُذْ عَامَ أَوَّلٍ, putting the last word in the nom. case as being an epithet, (S and K in art. وَاوَّلَ) as though he said مِنْ عَامِنَا [i. e. I have not seen him since a year preceding this our year]; (S in that art.;) and مُذْ عَامَ أَوَّلٍ, putting the last word in the accus. case as an adv. n., (S and K\* in that art.,) as though he said عَامِنَا [since a year before this our year]: (S in that art.:) and مُذْ عَامًا أَوَّلًا and مُذْ عَامَ الْأَوَّلِ are also mentioned by different authors. (L in art. مِنْذ.) And [using the dim. form] one says, لَقَيْتُهُ ذَاتَ الْعَوْمِ i. e. [I met him] in the course of some years; like as one says, لَقَيْتُهُ ذَاتَ الزَّمِينِ, and ذَاتَ مَرَّةٍ: (S:) or the meaning is, [some few years ago; or] three years ago or more, to ten: (AZ, Az, TA:) and it is like the saying, لَقَيْتُهُ مِنْذَ سُنِّيَّاتٍ: the fem. form is used because they mean by it مَرَّةً وَاحِدَةً. (Az, TA.) — One says also بَازِلٌ عَامِيًا and نَاقَةٌ بَازِلٌ عَامٌ [A she-camel that has passed a year, and her year, after cutting her tush], (TA,) and بَازِلٌ عَامِيْنٌ that has passed two years after cutting the tush. (MF and TA in art. بَزَل.) — See also عَامَةٌ, in two places. — It is also said in the K that الْعَامُ signifies الثَّهَارُ; but this is a mistake and a mistranscription: it is الْعِيَامُ; and its place is art. عَمِير; as it is mentioned by Az, on the authority of El-Muārrij. (TA.)

طَوْفٌ عَامَةٌ A [kind of float, such as is called] طَوْفٌ [q. v.], upon which one embarks on the water: (S, K:) accord. to AA, a small مَعْبَرٌ [q. v.] that is upon rivers: (Az, TA:) in the M, said to be a thing that is made of the branches of trees, and the like, upon which one crosses a river, and which tosses about upon the water: the pl. is عَامَاتٌ and عَوْمٌ [app. عَوْمٌ, like نَوْقٌ pl. of نَاقَةٌ] and [coll. gen. n.] عَامَرٌ. (TA.) [See also عَامَةٌ, voce عِيَامَةٌ.] — Also The head of a rider, or of a rider upon a camel, (هَامَةٌ رَاكِبٌ,) when it appears to thee in the [desert, or plain, called] صَحْرَاءُ, (K, TA,) as he is journeying: (TA:) or it is not

thus called unless *having upon it a turban.* (K, TA.) — And *A turn, or twist, of a turban.* (S, K.) [See 2, second sentence.] — And *A quantity of reaped corn put, or placed, in handfuls: pl. [or rather coll. gen. n.] عَامَرٌ.* (S, K.)

عُومَةٌ *A certain insect (دُوَيْبَةٌ, S, K) that swims in the water, resembling a black قَص [or stone of a ring], smooth and round: (S:) pl. عَوْمٌ.* (S, K.) — And *A species of serpents, in 'Oman.* (TA.)

عَامِيٌّ a rel. n., from عَامَرٌ; (Msb, TA;) *A year old.* (TA in arts. حول and دول, &c.) And applied to a plant as meaning *A year old, and therefore dry.* (Msb, TA.\*) It is also applied to a [vestige, or relic, of a dwelling, such as is termed] رَسْمٌ, or طَلَلٌ, as meaning *Over which a year has passed.* (TA.) And it is applied, in a trad., as an epithet to the حَنْظَل [or colocynth, meaning *That is of service in the year of drought, or barrenness*]; because it is procured, or prepared [as an article of food], in the year of drought, or barrenness. (TA.)

عَوْمِرٌ: see عَامَرٌ [of which it is the dim.], last quarter.

عَوَامِرٌ an intensive epithet from عَامَرٌ فِي الْمَاءِ; (Msb;) *A man skilful in swimming.* (TA.) — And † *A horse that stretches forth his fore legs well in running [like as one does the arms in swimming]; (S, Z, K, TA;) fleet, or excellent, in his running.* (TA.)

عَائِمٌ [Swimming;] part. n. of عَامَرٌ in the phrase عَائِمٌ فِي الْمَاءِ. (Msb.) — [Hence,] سَفِينٌ عَوْمٌ means *of which عَوْمٌ is pl.; i. e. Ships coursing along.* (TA.) — One says عَوْمٌ عَوْمٌ, in which the latter word is a corroborative to the former; (S, K;\*) [app. meaning *Tedious, because severe, years;*] like as one says شُغْلٌ شَاغِلٌ: as though pl. of عَائِمٌ; but it is not used alone, because it is not a subst., being only a corroborative: (S:) or, as is said in the M, it should by rule be عَوْمٌ; for [it is pl. of عَوْمٌ, and] the pl. of أَفْعَلٌ is فُعُلٌ; but they pronounce it as above, as though the sing. were عَامَرٌ عَائِمٌ: ISd says, عَامَرٌ عَوْمٌ is an intensive expression, and I think that the meaning is, [A year] that seems long to people because of its drought, or barrenness; and similar to it is عَامَرٌ مُعِيمٌ, mentioned by Lh. (TA.) — عَائِمٌ is also [the name of] *A certain idol (S, K) of the Arabs.* (S.)

عَامَرٌ أَعَوْمٌ: see the next preceding paragraph, in two places.

عَنْبٌ مُعَوْمٌ [perhaps a mistranscription for مُعَوْمٌ, see 3, near the end,] means, as mentioned by Az, on the authority of En-Nadr, [*A grapevine that bears one year and does not bear another year.* (TA.)

عَامَرٌ مُعِيمٌ: see عَائِمٌ, last sentence but one. [And see also art. عِيمٌ.]

شَحْمٌ مُعَوْمٌ *Fat of a year after another year.* (TA.) — See also مُعَوْمٌ.

مُسْتَعَامَرٌ *A ship upon the sea.* (K.)

عون

1. عَانَتْ, (S, K,) aor. تَعَوَّنَ, inf. n. عَوْنٌ, (S, TA, [but see what follows,]) said of a woman, *She was, or became, such as is termed عَوَانٌ* [q. v.]; as also عَوْنَتْ, inf. n. تَعْوِينٌ, (S, K;) and in like manner, عانت, aor. as above, inf. n. عَوْنٌ, [or عَوْنٌ, (Ham p. 630,)] is said of a cow, accord. to AZ. (TA.)

2: see 1: — and see also 10. — تَعْوِينٌ signifies also *The he-ass's leaping his she-ass much, or often.* (IAar, K.) — And *The invading another in respect of his share, or portion.* (K.)

3. عَاوَنَهُ, inf. n. مَعَاوَنَةٌ and عَوَانٌ, (K,) [*He aided, helped, or assisted, him, being aided, &c., by him:*] see 6: — and i. q. أَعَانَهُ: see the latter, and see also 10.

4. اعانَهُ [inf. n. اِعَانَةٌ] and عَاوَنَهُ signify the same, (S, MA, K,) i. e. *He aided, helped, or assisted, him.* (MA.) رَبِّ أَعْنِي وَلَا تَعِنِّ عَلَيَّ [*O my Lord, aid me, and aid not against me,*] is said in a form of prayer. (S.) [And you say, اعانَهُ عَلَى الْأَمْرِ lit. *He aided him against,* meaning, *to accomplish, or perform, the affair.*] See also 6 and 10, the latter in two places.

5. تَعَيَّنَ, originally تَعَوَّنَ: see 10, last sentence.

6. اِعَانُوا signifies *بَعْضُهُمْ بَعْضًا* (S, Msb, K,) *They aided, helped, or assisted, one another;* (MA;) as also عَاوَنُوا; (Msb;) and اِعْتَوَنُوا, (S, K,) in which the و is preserved because it is preserved in تعاونوا with which it is syn.; (Sb, S;) and also اِعْتَانُوا, accord. to IB, who cites as an ex. a verse in which تَعْتَانُ occurs; but this correctly means نَأْخُذُ الْعِيْنَةَ [belonging to art. عين]. (TA.) One says, تعاونوا عَلَى الْأَمْرِ, [*They aided, helped, or assisted, one another [lit. against, meaning, to accomplish, the affair].*] (MA.)

8. اِعْتَوَنُوا and اِعْتَانُوا: see 6, in two places.

10. استعان به *He sought, desired, demanded, or begged, of him, aid, help, or assistance.* (MA.) You say, اسْتَعْنَتْهُ, (Mgh,) or اِسْتَعْنَتْ بِهِ, (S, Msb,) or both, (K,) فَاَعَانَنِي, (S, Mgh, Msb, K) and عَاوَنَنِي, (S, TA,) for which last, عَوْنَنِي is erroneously put in the copies of the K; (TA;) [i. e. *I sought, &c., of him, aid, &c., and he aided me.*] The alteration of the infirm letter [و into ء] is made in استعان and اِعَان in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though عَانَ, aor. يِعْوَنُ, [as their source of derivation,] is not used. (TA.) حَرْفٌ اسْتِعَانَةٌ [i. e. ب] is called *حَرْفٌ اسْتِعَانَةٌ* [*A particle denotative of seeking aid, &c.,*] because

when you say كَتَبْتُ بِالْقَلَمِ and ضَرَبْتُ بِالسِّيفِ and اسْتَعْنْتُ بِرَبِّتِ بِالْمَدِيَّةِ, it is as though you said اسْتَعْنْتُ بِهَذِهِ الْأَدْوَاتِ عَلَى هَذِهِ الْأَفْعَالِ [meaning *I sought aid of these instruments, or made use of them as means, against, i. e. to perform, these actions of smiting &c.*]. (TA.) [And you say, استعان بنفسه, meaning *He sought self-help, or exerted himself, in an affair, and عِنْدَهُ against it, or him.*] — استعان signifies also *He shaved his head, or pubes;* (S, Msb, K;) and so تَعَيَّنَ, originally تَعَوَّنَ, on the authority of ISd. (TA.)

عَوْنٌ (S, Mgh, K) and مَعُونَةٌ (S, Mgh, Msb, K) and مَعُونَةٌ, (K, TA,) with damm to the و, agreeably, with analogy, (TA, [in the CQ written مَعُونَةٌ]) and مَعَانَةٌ (S, Msb, K) and مَعُونٌ, (S, K,) [respecting the second and last of which see what follows,] are simply subst., (Mgh, Msb, K,) and signify *Aid, help, or assistance:* (S, Mgh, Msb, K;\*) عَوْنٌ is one of those quasi-inf. ns. that govern like the inf. n., i. e. like the verb; as in the saying,

• إِذَا صَحَّ عَوْنُ الْخَالِقِ لِمَنْ لَمْ يَجِدْ •  
• عَسِيرًا مِنَ الْأَمَالِ إِلَّا مُيسَّرًا •

[*When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated*]: (IAar, § إِعْمَالُ الْمَصْدَرِ;) or, accord. to AHei, it is an inf. n. [having no verb]: (TA.) مَعُونَةٌ is of the measure مَفْعَلَةٌ, (Az, Msb, TA,) from العَوْنُ; (Az, TA;) or, as some say, of the measure مَعُونَةٌ, from المَاعُونُ: (Az, Msb, TA;) one says, مَعُونَةٌ مَعُونَةٌ and مَعَانَةٌ and عَوْنٌ [i. e. *There is not with thee any aid*]: (S;) and مَاعُونِي مَاعُونِي مَا أَخْلَانِي فَلَانَ مِنْ مَعَاوِنِهِ [Such a one did not make me to be destitute of his aids]; مَاعُونٌ being pl. of مَعُونَةٌ: (S, TA;) مَعُونٌ is said by Ks to be syn. with مَعُونَةٌ; (S;) and he says that it is the only masc. of the measure مَفْعَلٌ except مُكْرَمٌ: (TA.) an ex. of it occurs in a verse of Jemeel cited voce أُمِّي: Fr says that it is pl. [virtually, though not in the language of the grammarians,] of مَعُونَةٌ; (S, TA;) and that there is no sing. of the measure مَفْعَلٌ. (S. [On this point, see مَالِكٌ, voce أَلُوْكَ.]) — Also *An aid, as meaning an aider, a helper, or an assistant,* (S, Msb, K,) to perform, or accomplish, an affair; (S, Msb;) applied to a single person, (K, TA,) and also to two, (TA,) and to a pl. number, (K, TA,) and to a male, (TA,) and to a female: (K, TA;) and [particularly] a servant: (Har p. 95;) [and an armed attendant, a guard, or an officer, of a king, and of a prefect of the police, and the like:] and عَوَانِي is an appellation applied to an عَوْنٌ [or armed attendant, or a guard,] who accompanies a Sultan, without pay, or allowance: (TA in art. تَار;) عَوَانٌ is pl. of عَوْنٌ; (Lth, S, Msb, K;) and عَوِينٌ is a quasi-pl. n., (K,) said by AA to be syn. with عَوَانٌ, and Fr says the like. (TA.) The Arabs say, إِذَا جَاءَتِ السَّنَةُ جَاءَتْ مَعَهَا, meaning *When drought comes, [its aiders]*



عَائِدَةٌ and رَجُلٌ عَائِدٌ are like مَائِدَةٌ and مَائِدٌ, and عَائِدَةٌ is like كَبَيْشٌ ضَائِنٌ [so in my original, but correctly عَائِدَةٌ and ضَائِنٌ: both app. mean *A man having some moral bane or malady*]: accord. to IAqr, عَاهُونَ [the pl. of عَاهٌ] signifies persons having in them what occasions suspicion, and what is evil, or corrupt. (TA.)

عَائِدَةٌ *A raising of the voice, calling or calling out, or doing so vehemently*: (K:) a word from which they form no derivative. (Sgh, TA.)

مَعْوَةٌ and مَعِيَةٌ *Smitten with what is termed عَاهَةٌ* [expl. above]: (Msb, TA:) applied to مَالٌ [i. e. camels, or cattle]: (TA:) and to زَرْعٌ [or seed-produce]; (Msb, TA;) as also مَعْبُوهٌ [so in my original, a mistranscription for مَعْوَةٌ]: and to a man, as meaning smitten therewith فِي نَفْسِهِ [in himself] and فِي مَالِهِ [in his camels, or cattle]: and in like manner مَعْوَةٌ applied to طَعَامٌ [or food]: (TA:) and مَعْوَةٌ applied to a land (أَرْضٌ), (S, K,) meaning *having what is termed عَاهَةٌ*. (K.)

مَعْوَةٌ [A cause of what is termed عَاهَةٌ, q. v.]. مَعْوَةٌ طَعَامٌ ذُو مَعْوَةٌ means *Food that affects him who eats it with what is termed عَاهَةٌ*. (IAqr, TA.)

مَعْوَةٌ *A place in which one remains, stays, or abides*. (Az, TA.)

مَعْوَةٌ; and its fem., with ة: see مَعْوَةٌ.

عوى

For words mentioned under this head in many of the lexicons, see art. عو.

عى

1. عَى بِالْأَمْرِ, (S,) or عَى بِالْأَمْرِ, (MA, Msb, K,) and عَنِ الْأَمْرِ, (MA,) and الْأَمْرُ also, (MA, and Ham p. 717,) and عَيْبَى, (S, Msb, K,) [which is the original form,] but عَى is more common, (S, TA,) and عَيْبَى is not allowable, (TA,) first pers. عَيْبَيْتُ, (S,) pl. عَيْبُوا, (S, TA,) like حَيْبُوا [from حَى and حَيْبَى], (S,) and عَيْبُوا also, which is used by a poet, (S, TA,) aor. عَيْبَى, (Msb, TA,) inf. n. عَيْبَى; (Msb, TA;) as also تَعَيْبَى, and تَعَيْبَى, and اسْتَعَيْبَى; (K;) *He found not the right way, or manner, (S, Msb, K, TA,) that he desired, (K, TA,) or the way, or manner, of his acting [i. e. in which he should act], (TA,) to perform, or accomplish, his, or the, affair: (S, Msb, K, TA:) or he lacked power, strength, or ability, for it; (MA, Mgh,\* K, TA;) and was unable to perform it, or execute it, thoroughly. (K, TA.)* [Hence,] one says, شَفَاءُ الْعَيْبِ السُّؤَالُ † [The remedy of inability is the asking information]. (TA in art. شَفَى.)—And in like manner one says, عَى عَنْ حُجَّتِهِ, (Msb, TA,) and عَيْبَى, aor. and inf. n. as above, i. e. *He found not the right way, or manner, of adducing*

his argument, plea, or evidence. (Msb, TA.)\* — And عَى فِي مَنْطِقِهِ, (S, Msb,) and عَيْبَى, (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) *He found not the right way, or manner, in his expressing of his ideas: (Msb:) or i. q. حَصَرَ; (K;) or [nearly so, i. e.] عَيْبَى [or عَى] signifies he was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; like حَصَرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause: (TA in art. حَصَرَ, from the Expos. of the "Mufaṣṣal" of Z:) الْعَيْبُ is the contr. of الْبَيَانُ [q. v.]: (S, TA:) or, accord. to Er-Rāghib, it is an inability that ensues to one who has taken upon himself an affair or a speech. (TA.) One says, جَاءَ بِالْعَيْبِ وَالشَّيْءِ [app. meaning *He exhibited much impotence of expression*]; (S and K and TA in art. شَوَى;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration]. (TA in that art.) — And عَيْبَيْتُ *I was ignorant of it: (K, TA:) originally meaning I was unable to give information respecting it when asked, by reason of ignorance of it. (TA.)* One says, لَا يَعْجَاهُ أَحَدٌ *No one will be ignorant of it. (TA.)**

2: see the next paragraph.

3. مَعَايَا [inf. n. of عَايَا] signifies *The saying, or doing, a thing to [the understanding of] which the right direction is not to be found: (S:) or, as also تَعْيِبَةٌ [inf. n. of عَيْبَى], the uttering speech to [the understanding of] which the right direction is not to be found; (K, TA;) making one's speech enigmatical, or obscure; syn. الْغَايُ: or doing a deed to [the understanding of] the way, or manner, of which the right direction is not to be found. (TA.)* One says, إِيَّاكَ وَمَسَائِلَ الْمَعَايَا [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَاهُ, [He addressed to him enigmatical, or obscure, speech, (like حَاجَاهُ, and لَاغْرَهُ,)] inf. n. مَعَايَا. (TA. [See also أَعْيَبَةٌ.]

4. أَعْيَاهُ [He was, or became, disabled, or incapacitated]: you say, اِعْيَاهُ عَنِ الْجَمَاعِ *he was, or became, disabled, or incapacitated, from copulation; syn. عَرَسَ. (IKṭṭ, TA in art. عرس.)* — *He was, or became, fatigued, tired, or wearied, (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast].* You say, أُذِمَّرَ اِعْيَاهُ بِهِ بِعَمْرِهِ, both meaning the same [i. e. *His camel became jaded, and lagged behind with him*], aor. يَعْيِي, and some incorporate [one عَى into the other, transferring the kesreh of the former عَى to the ع], as is done in a verse of El-Hotei-ah. (TA.) — اِعْيَاهُ *It made him to be without power, or strength, or ability; disabled, or incapacitated, him; (S,\* MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.)* It is also said of a disease, meaning *It disabled him, or incapacitated him, from curing it: (K,\* TA:)* [or] one says of a

difficult disease, for which there is no cure, كَأَنَّهُ كَأَنَّه [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]. (S, TA.) And a poet says, (namely, Amr Ibn-Hassán, TA)

• فَإِنَّ الْكُثْرَ أَعْيَانِي قَدِيمًا •  
• وَلَمْ أَقْتِرْ لَدُنْ أَبِي غَلَامًا •

[And, or for, abundance of wealth baffled my attempts to obtain it of old; but I have not been poor from the time of my being a boy]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth: but some relate the verse otherwise, saying اِعْيَانِي i. e. "rendered me humble, lowly, or submissive." — Also *He, (TA,) or it, (Msb,) or going or journeying, (MA, K,) fatigued, tired, or wearied, him; (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.)* — And you say, of an affair, (S, TA,) or a thing, (MA,) اِعْيَاهُ عَلَيْهِ, (S, MA, TA,) and تَعْيَاهُ, and تَعْيَاهُ, (S, TA,) all meaning the same, (S, TA, PS,) as also اسْتَعْيَاهُ, (TA,) i. e. *It was, or became, difficult, or arduous, to him; (MA, TA;) or [impracticable, i. e.] such that he found not the right way, or manner, to perform it, or accomplish it; (TA;) or veiled, or hidden. (MA.)* — مَا أَعْيَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. شَوَى: see 4 in that art.)

5. تَعْيَاهُ عَلَيْهِ: see 1, first sentence. — تَعْيَاهُ عَلَيْهِ: see 4, last sentence but one.

6. تَعْيَاهُ عَلَيْهِ: see 1, first sentence. — تَعْيَاهُ عَلَيْهِ: see 4, last sentence but one.

10. اسْتَعْيَاهُ عَلَيْهِ: see 1, first sentence. — اسْتَعْيَاهُ عَلَيْهِ: see 4, last sentence but one.

عَى and عَيْبَى, (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَى بِالْأَمْرِ (Msb, K) and عَى عَنْ حُجَّتِهِ (Msb) and عَى فِي مَنْطِقِهِ [i. e. they signify *Unable to find the right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:*] and عَيْبَانٌ (K) and عَيْبَاةٌ (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عَى] is أَعْيَاهُ and [of عَيْبَى] أَعْيَبَاةٌ; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say أَعْيَبَاةٌ [as above] and أَعْيَبَةٌ. (S.)

عَيْبَاةٌ *An incurable disease; (K;) a difficult disease, for which there is no cure; as though it disabled, or baffled, (أَعْيَاهُ,) the physicians. (S.)* [Hence,] one says, الدَّاءُ الْعَيْبَاةُ الْحُمَّى [The disease for which there is no cure is stupidity]. (TA.) — See also عَيْبَاةٌ.

عَيْبَى: see عَى. — Also A stallion-camel that

will not cover unless his yard be directed into the vulva. (TA in art. عود.) [See also the next paragraph but one.]

مُعَيٌّ: see عَيٌّْ — and see also مَعِيٌّ.

عَيْبَاءُ: see عَيٌّْ. — Also, (S, K,) and عَيْبَاءُ (K,) A camel, (S,) a stallion [camel], (K,) that finds not the right way, or manner, to cover: (S, K:) or that has never covered, (K, TA,) or impregnated: or that does not cover well: (TA:) [see also عَيْبٌ] and in like manner applied to a man: (K:) or, accord. to Az, both signify the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women: (TA voce عَيْبٌ, in art. عَيْبٌ:) pl. أُعْيَاءُ, formed by considering the augmentative letters as rejected, (K, TA,) if pl. of عَيْبَاءُ; but not if pl. of عَيْبٌ, as it appears to be from what is said in the M. (TA.)

أَعْيَا مِنْ بَاقِلٍ is a prov. [meaning *More unable to express what he would say than Bāqil*]. (S, TA. [See Freytag's Arab. Prov. ii. 146.]

أَعْيِيَّةٌ (K, TA,) [originally أُعْيِيَّةٌ] like أُحْجِيَّةٌ (TA) [and أُحْجُوَّةٌ, and أُغْوَزَةٌ], means مَا عَابَتْ بِهٖ صَاحِبَكَ [A saying with which thou addressest thy companion enigmatically, or obscurely; i. e. an enigmatical, or obscure, speech]. (K, TA.)

مُعَيٌّ (S, Mṣb,) for which one should not say عَيْبَانٌ, applied to a man, (S,) and to a camel, (TA,) and مَعَايٍ and مَعَايِ (K, TA, [the latter, erroneously, in the CK, مَعَايِ,]) both being pls. of مُعَيٌّ, (TA,) applied to camels, as also [the fem.] مُعَيَّبَةٌ (K, TA,) *Fatigued, tired, or wearied, in going, or journeying.* (S, Mṣb, K, TA.)

### عيب

1. عَابَ (S, A, O, Mṣb, K,) aor. يَعْيبُ (Mṣb,) inf. n. عَيْبٌ (Mṣb, TA,) and مَعَابٌ and مَعَيْبٌ are allowable as inf. ns., (S, O, TA,) *It (a thing, A, TA, or an article of merchandise, S, O, Mṣb) was, or became, faulty, unsound, or defective; or had a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (S, A, O, Mṣb, K.) [See also 5.] — عَابَهُ (S, O, Mṣb, K,) [aor. as above,] inf. n. عَيْبٌ and عَابٌ; (TA;) and عَيْبُهُ (S, A, O,) or this has an intensive signification; (Mṣb;) and تَعْيَبَهُ (S, A, O;) *He made, or caused, it (a thing, TA in relation to the first, and A in relation to the second and third, or an article of merchandise, S and O in relation to the first,) to be faulty, unsound, or defective; or to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss.* (S, A, O, Mṣb, K.) — أَرَدْتُ أَنْ أُعْيِبَهَا, in the Kur [xviii. 78], means *I desired to render it faulty, or unsound.* (AHeyth, TA.) — [The same verbs are also often used in relation to a human being as the object.] — And one says عَابَهُ, [aor. as above,] inf. n. عَيْبٌ and عَابٌ and مَعَابٌ and مَعَيْبٌ; (MA;) and عَيْبُهُ (S, A, O, Mṣb;) and تَعْيَبَهُ (TA;) meaning *He [found*

*fault with him, or it; blamed, upbraided, or reproached, him; or] attributed or imputed to him, or it, or charged him with, or accused him of, a vice, fault, &c.* (S, A, MA,\* O, Mṣb, TA.) [The first of these verbs is of very frequent occurrence as meaning thus: one ex. of it occurs in the saying of a poet cited in the S and O in this art.,

• أَنَا الرَّجُلُ الَّذِي قَدْ عَيْبْتُمُوهُ •

*I am the man whom ye have charged with a vice, or fault, &c. And one says, عَابَ عَلَيْهِ فَعَلُهُ, meaning He blamed, or discommended, to him his deed.] — عَابَ السَّقَاءُ The skin had milk that had become thick in it. (O, K, TA.)*

2. عَيْبَهُ: see 1, in two places. — عَيْبٌ also signifies *He made, or prepared, or took for himself, what is called an عَيْبَةٌ.* (O.)

5. تَعْيَبَ It was, or became, rendered faulty, unsound, or defective; or such as to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss. (A.) [See also 1, first sentence.] — تَعْيَبَهُ: see 1, in two places.

6. تَعَابُوا [They found fault, one with another; blamed, upbraided, or reproached, one another]. (S in explanation of تَعَابِيرُ الْقَوْمِ.)

عَابٌ: see the next paragraph.

عَيْبٌ (S, A, O, Mṣb, K,) an inf. n. used as a simple subst., (Mṣb,) and عَابٌ [which is also originally an inf. n.] (S, O, Mṣb, K) and عَيْبَةٌ (S, O) and مَعَابٌ (S, O, Mṣb, K) and مَعَيْبٌ and مَعَابَةٌ (S, O, K,) signify the same, (S, O, Mṣb, K,) i. e. [in a man, and in any animal,] *A vice, [and in the same, and in anything,] a fault or faultiness, an unsoundness, a defect, an imperfection, a blemish, or something amiss; syn. وَصِيَّةٌ, (A, K,) and نَقِيصَةٌ; (TK;) in Pers. آهوَ: (PS:) or مَعَابٌ and مَعَابَةٌ signify a place of عَيْبٌ [or vice, fault, &c.; app. as meaning a ground for عَيْبٌ or finding fault, &c.], مَعَابٌ فِيهِ and مَعَابَةٌ فِيهِ meaning [There is not in him, or it,] عَيْبٌ, or مَوْضِعٌ عَيْبٌ; [and so مَعَيْبٌ, as is shown by what follows; and مَعْيَبَةٌ as expl. in Har p. 475, which last and مَعَابَةٌ may be expl. agreeably with analogy as signifying a cause of عَيْبٌ, i. e. a thing for which one is to be found fault with, blamed, upbraided, or reproached; like مَذْمَةٌ;] for [although] مَفْعَلٌ from a trilateral-radical verb such as كَالٌ, aor. يَكِيلُ, as the measure of a subst. [or n. of place] is with kesr [to the ع], and as the measure of an inf. n. with fet-h, yet it is allowable to use fet-h or kesr in either case, for the Arabs say مَسَارٌ and مَسِيرٌ, and مَعَاشٌ and مَعَيْشٌ, and مَعَابٌ and مَعَيْبٌ: (S, O:) the pl. of عَيْبٌ is أُعْيُوبٌ [a pl. of mult.] (S, A, O, Mṣb) and أُعْيَابٌ [a pl. of pauc.]; (Th, TA;) and مَعَابِيْبٌ [as pl. of مَعَابٌ or مَعَيْبٌ or مَعَابَةٌ, or as an anomalous pl. of عَيْبٌ like as مَسَائِرٌ is of مَسِيرٌ] is syn. with أُعْيُوبٌ. (S, O.)*

عَيْبَةٌ: see the next preceding paragraph. —

Also *A receptacle in which clothes are put:* (S, O, K:) and *a receptacle of skin, or leather, in which goods, or utensils, are put:* (TA:) and *a زَبِيلٌ [or receptacle like a basket] of skin, or leather, or the like, (K, TA,) in which reaped corn is conveyed to the threshing-floor:* (TA:) or *a thing like the خُرَيْطَةُ [q. v.], of skin, or leather:* (Ham p. 362:) [it has loops with which it is closed and fastened by the insertion of one into another: (see 4 in art. شَرَحَ:)] pl. عَيْبٌ and عَيْبَاتٌ and عَيْبَاتٌ. (S, O, K.) — Hence, (A,) † *The depository of one's secret [or secrets]:* (A, O, K:) [and it is used as a sing. and a pl.:] one says, هُوَ عَيْبَةٌ فَلَانٌ † *He is the depository of the secret [or secrets] of such a one:* (A:) and it is said in a trad., الْإِنصَارُ الْكَرْشِيُّ وَعَيْبَتِي (S, O, TA) † *The Anṣār are my intimates, and the depository of my secret [or secrets].* (TA. [See also other explanations in art. كَرَشَ.]) And [in like manner] الْعَيْبَابُ is used as meaning † *The breasts, and the hearts:* (O, K:) for, as the Arab deposits in his عَيْبَةٍ the best of his goods, or utensils, and of his clothes, so he conceals in his breast his most particular secrets, which may not be divulged. (O,\* TA.) Hence, (TA,) a poet says,

• وَكَادَتْ عَيْبَابُ الْوَدِّ مِنَّا وَمِنْكُمْ •  
• وَإِنْ قِيلَ أَبْنَاءُ الْعُمُومَةِ تَصْفَرُّ •

[And our and your depositories of love, although it be said that we and you are the children of paternal uncles, were near to becoming void]: (O, TA:) by عَيْبَابُ الْوَدِّ he means their breasts. (TA.) And بَيْنَنَا وَبَيْنَهُمْ عَيْبَةٌ مَكْفُوفَةٌ, a phrase in the treaty of El-Hodeybiyeh, means † *Between us and them, in respect of this peace, is [determined that there shall be, in each party,] a breast bound to fulfil the terms of this writing, [like the عَيْبَةٌ that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit:* (IAṣṣ, O,\* TA:) or, accord. to some, as related by Sh, *evil between us [and them] shall be [as it were] tied up, like as the عَيْبَةٌ is tied up: or there shall be mutual reconciliation, and abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other.* (Az, TA. [See also art. كَفَّ.]) — عَلَيْكَ بِعَيْبَتِكَ, said by 'Aīsheh to 'Omar on an occasion of his blaming her, means † *Busy thyself with thine own family, or wife, and let me alone.* (TA.)

عَيْبَاتٌ: see عَيْبَةٌ.

عَيْبَاتٌ a pl. of عَيْبَةٌ. (S, O, K.) — Also *The [wooden implement commonly called] مَنْدَفٌ [with which cotton is separated and loosened]:* (O, K:) so says Lth, the only authority for it known (O, TA) to Az. (TA.)

عَيْبَاتٌ (S, A, O, Mṣb, K) and عَيْبَاتَةٌ (A, O, K) [but this has a more intensive signification] and عَيْبَةٌ (A, K) One [who finds fault with others, or] who attributes or imputes to others, or charges them with, or accuses them of, vices, faults, &c., much, or often. (A and K in explanation of all, and O in explanation of the second.)

عَيَابَةٌ : see the next preceding paragraph.

عَيْبٌ part. n. of the intrans. v. عَابَ ; [i. e. *Being, or becoming, faulty, &c.*] applied to an article of merchandise [&c.]. (Mṣb.) — And also act. part. n. of عَابَهُ. (Mṣb.) — Also, applied to milk, *Thick, or becoming thick.* (O, K.)

مَعَابٌ : see عَيْبٌ, in five places.

مَعَيْبٌ : see عَيْبٌ, in four places. — Also, (S, A, O, Mṣb, K) and مَعْيُوبٌ, (S, O, K,) agreeably with the original form, (S, O,) and مَعْيُوبٌ, [or this has an intensive signification, (see its verb,)] and مَتَعَيْبٌ, (TA,) *Made, or caused, to be faulty, unsound, or defective; or to have a fault, &c.* (S, A, O, Mṣb, K, TA. [See the verbs.]) — And [*Found fault with, &c.; or charged with, or accused of, a vice, fault, &c.*] (TA. [See, again, the verbs.])

مَعَابَةٌ : see عَيْبٌ, in five places.

مَعْيِبَةٌ : see عَيْبٌ.

مَعْيِبٌ : } see مَعْيِبٌ.  
مَعْيُوبٌ : }  
مَتَعَيْبٌ : }

عَيْتٌ

1. عَاتٌ, aor. يَعِثُ, inf. n. عَيْتٌ (S, O, K) and عَيْتَانٌ and عَيْتَانٌ, (TA,) *He acted corruptly; or made, or did, mischief; syn. أَفْسَدَ* : (S, O, K:) or, accord. to Az, *he hastened, or was hasty or quick, in so acting* : (TA:) accord. to Er-Rághib, عَيْتٌ and عَيْتٌ, or عَيْتٌ, and عَيْتٌ are nearly alike; but عَيْتٌ is mostly used in relation to that which is perceived by sense; and عَيْتٌ and عَيْتٌ, in relation to that which is perceived by the [mind or] judgment: some say that عَيْتٌ is the “acting corruptly in the utmost degree:” and some, that it is the “acting wrongfully, injuriously, or unjustly;” and sometimes does not involve the acting corruptly: (MF, TA:) Lh says that عَيْتٌ is of the dial. of El-Hijáz, and is the [more] approved form; and عَاتٌ is of the dial. of the Benoo-Temeem, who say, لَا تَعَيْتُوا فِي الْأَرْضِ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عَاتُ الذُّئْبِ فِي الْغَنَمِ *The wolf made, or did, mischief among the sheep or goats; syn. أَفْسَدَ*. (S, A, O.) And عَيْتِي جَعَارٌ [Do mischief, O she-hyena]: a prov. used in declaring a thing to be vain, or false. (K in art. جعر.) And عَاتٌ فِي مَالِهِ *He dissipated his property; or squandered, and wasted, or ruined, it: and he expended it quickly.* (TA.) — عَاتٌ, aor. and inf. ns. as above, also signifies *He took without gentleness.* (L.) — And عَاتٌ, inf. n. عَيْتٌ, *He ventured upon an affair not caring what he fell upon.* (AA.)

2. عَيْتٌ, (S, O, K,) inf. n. تَعَيْتٌ, (S, O,) *He searched [or groped] for a thing with the hand, without his seeing it* : (S, O, K:) or, said of a blind man, *he searched [or groped] for a thing* :

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and, said of a man possessing sight, *he searched [or groped] for a thing in the dark*: written by Kr with غ. (L.) [It is said in the TA, in art. غَيْثٌ, that ISd thought عَيْتٌ, with the unpointed ع, to be a mistranscription; but that it is correct.] — And hence, عَيْتٌ فِي الْكِنَانَةِ *He put his hand into the quiver to search for an arrow*: (TA:) or *he turned about his hand in the quiver to search for the arrow.* (A.) — عَيْتٌ يَفْعَلُ كَذَا *He set about, began, or commenced, doing such a thing.* (O, K.) — عَيْتٌ طَيْرُهُ [lit.] *His birds [from which he augured] became confused to him; [meaning † his affairs, or case, became confused and perplexing to him]; syn. اِخْتَلَطَتْ عَلَيْهِ*. (O, K.) [See also غَيْرٌ.] — عَيْتٌ فِي السَّنَامِ *He made a mark, or an impression, upon the camel's hump with a knife.* (TA.)

5. تَعَيْتُ الْإِبِلَ *The camels drank less than what would satisfy their thirst.* (O, K.)

عَيْتَةٌ *A plain, or soft, tract of land, (O, K,) not consisting of sand nor of dust nor of clay.* (O.)

عَيْتِي is like عَجَبًا : (K, TA: [in the O, like عَجَبِي:] a word expressive of wonder: one says [I wonder greatly, lit. with wondering, at him, or it]: (TK: [but a verse cited in the O indicates that one says بِهِ عَيْتِي:] in one copy of the K, عَيْتًا. (TA.)

رَجُلٌ عَيْتَانٌ *A man who acts corruptly; or who makes, or does, mischief: [or rather, who does so much, or often:] fem., applied to a woman, عَيْتِي.* (Seer, TA.)

العَيْوُتُ : see what next follows.

العَيْاتُ *The lion*; (A, O, K;) as also العَيْوُتُ and العَائِثُ. (O, K.)

العَائِثُ : see what next precedes.

أَعَيْتُ مِنْ جَعَارٍ [More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جعر.)

عَيْجٌ

1. مَا أَعَيْجُ بِهِ, (Lth, O, K, TA,) inf. n. عَيْجٌ (Lth, O, TA\*) and عَيْوُجٌ (Lth, O, TA) and عَوُوجٌ [app. عَوُوجٌ], (TA,) *I do not regard it; do not care for it.* (Lth, O, TA.) One says, مَا عَاجَ بِقَوْلِهِ, inf. n. عَيْجٌ and عَيْوُجَةٌ, *He did not regard his saying: or he did not believe it.* (ISd, TA.) And مَا أَعَيْجُ مِنْ كَلَامِهِ بِشَيْءٍ *I care not for anything of his speech, or of what he says*: (Fr, ISk, S, O:) and the Benoo-Asad say, مَا أَعُوْجُ بِكَلَامِهِ [expl. in art. عوج]; taking it from عَجَّتْ النَّاقَةُ. (ISk, S.) — مَا عَجَّتْ بِهِ *I was not pleased, well pleased, content, or satisfied, with it; or did not approve it.* (IAar, S, O, K.) — مَا عَجَّتْ بِخَبْرٍ فَلَانَ *I was not satisfied in my mind by the information*

of such a one, and did not deem it certain. (L.) — مَا عَجَّتْ بِالْمَاءِ *I did not satisfy my thirst with the water*: (S, O, K, TA:) said by one who has drunk salt water: (S, O, TA:) or *I did not profit by it*: and sometimes the verb is used in this sense in an affirmative phrase. (TA.) And مَا عَجَّتْ بِالدَّوَاءِ *I did not profit by the medicine.* (S, O, K.) And عَاجٌ, aor. يَعِجُ, [thus used affirmatively,] *He profited by speech, &c.* (TA.) — مَا يَعِجُ بِقَلْبِي شَيْءٌ مِنْ كَلَامِكَ [app. meaning *Nothing of thy speech remains in my heart, or mind, (compare عَجَّتْ بِالْمَكَانِ, in art. عوج,)] is a saying mentioned by IAar. (TA.) — [And it seems that عَاجٌ عَلَى الشَّيْءِ signifies *He took to, set about, or commenced, the thing*: for Sgh says that] الإِقْبَالُ عَلَى الشَّيْءِ عَيْجٌ. (O.)*

عَيْجٌ an inf. n. of 1. (Lth, O, &c.) — Also *Profit, advantage, or utility.* (TA.) — And [its pl.] أَعْيَاجٌ signifies *Any means of satisfying a man's thirst*: [and عَيْجٌ seems to have a similar signification, for it is immediately added,] and one says, اللَّبَنُ عَيْجٌ [app. meaning *Milk is a thing that satisfies thirst*]. (O.)

عَيْجٌ : see what next precedes.

Quasi عيد

2. عَيْدٌ : see 2 in art. عود.

عَيْدٌ and عَيْدِيَّةٌ and عَيْدَانٌ and عَيْدٌ : see art. عود.

عِيرٌ

1. عَارٌ, aor. يَعِيرُ, *He went, or journeyed.* (TA.) — عَارٌ فِي الْأَرْضِ, aor. as above, *He went away in, or into, the land, or country.* (S.) — And عَارٌ, (S, O, &c.,) aor. as above, (Mṣb, K,) inf. n. عَيْرٌ, (Mṣb, TA,) or this is a simple subst., (K,) *He (a horse, S, Mgh, O, Mṣb, K, and a dog, K) went away (O, K, TA) hither and thither, (O, TA,) which action is also termed معايرة [inf. n. of عَايرٌ], (O,) as though he had made his escape (K, TA) from his master, going to and fro: (TA:) and the same is said of news: (IKt, TA:) or escaped, or got loose, and went away hither and thither, by reason of his exceeding sprightliness: (S:) or escaped, or got loose, and went away at random: (Mṣb:) or went away hither and thither, by reason of his sprightliness: or strayed at random, nothing turning him: (Mgh:) or went away at random, far from his master. (TA.) — And عَارٌ, (aor. as above, TA,) *He (a man) came and went, (K,) moving to and fro. (TA.) — عَارٌ فِي الْقَوْمِ يَضْرِبُهُمُ بِالسَّيْفِ, (S, TA,) inf. n. عَيْرَانٌ, (TA,) *He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword.* (S, TA.) — عَارَتْ الْقَصِيدَةُ † *The ode became current.* (K.) — عَارٌ, (K,) aor. as above, inf. n. عَيْرَانٌ and عَيْرَانٌ, (TA,) *He (a camel) left his females***

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that were seven months gone with young, and went away to others, (IKtt, L, K,) to cover them. (IKtt, L.) In [some of] the copies of the K, شولها is put in the place of شوته, which latter is the reading in the Tahdheeb of IKtt [and in the CK]. (TA.) — عاره, aor. يعيره and يعوره, (S and K in art. عور,) or the aor. is not used, or it is scarcely ever used, (TA in the same art.,) He, or it, took, and went away with, him, or it: (S and K in the same art.:) or destroyed him, or it. (K and TA in the same art.) See art. عور. You say عيرت ثوبه, I took, or went away with, his garment. (TA.) And it is said in a prov., عير عاره وتدّه, An ass which his peg [to which he was tethered] destroyed [by preventing his escape from wild beasts that attacked him]. (Meyd, TA. [See Freytag's Arab. Prov., ii. 87.]) — عاره, [aor. as above,] also signifies He blamed, or reproached, him; found fault with him; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault, or the like. (S, O, TA.) [See also what next follows.]

2. عيره به, (S, O, Mṣb, K,) and عيره كذا, though the former is the more approved, (El-Marzookee, in his Expos. of the Ḥamāseh, and Mṣb, and MF,) or the latter is peculiar to the vulgar, (S, and El-Ḥareere in the Durrat el-Ghowwās,) and should not be used, (O, K,) inf. n. تعير, (S, O,) He upbraided him with such a thing; reproached him for it; declared it to be bad, evil, abominable, or foul, and charged him with it. (Mṣb.) [You also say عيره على فعله, He upbraided him, or reproached him, for his deed.] And عيره عليه [is an elliptical phrase, signifying the same; فعله or the like being understood: or He upbraided him; charged him with acting disgracefully]. (TA, voce تعريب.) [See also 1, last signification.] — عير الدنانير, (K,) inf. n. as above, (TA,) He weighed the pieces of gold one after another: (K:) and he put, or threw down, the pieces of gold, one by one, and compared them, one by one. (TA.) The verb is [said to be] used in relation to measuring and weighing; but, says Az, Lth makes a distinction between عيرت and عيرت, making the former to relate to a measure of capacity, and the latter to an instrument for weighing: and [SM adds,] F mentions the former in art. عور, and the latter in the present art. (TA.) See also 3, in five places. — And عير الماء The water became overspread with [the green substance termed] طحلب: (O, K:) but [SM adds,] it is more probably أغتر, with ا and غ and ث. (TA.)

3. عاير المكيال, (S, Mgh, and K in art. عور,) and الموازين, (S, Mgh,) inf. n. عيار; (S;) and عورها, (S, K,) and عورها, (K;) signify the same, (S, K,) He measured, or compared, the measures of capacity, (Mgh, K,) and the instruments for weighing, one by, or with, another. (Mgh.) One should not say عير. (S.) The saying استعار دراهيم لي عير, meaning, [He borrowed pieces of money] that he might equalize [with them the weights of his balance], should be, correctly,

ليعاير. (Mgh.) You say عايرت المكيال, and الميزان, inf. n. معايرة and عيار, meaning I tried, or proved, the measure of capacity, and the instrument for weighing, [or gauged the former,] that I might know its correctness [or incorrectness]: this, says Az, is the correct form: one should not say عيرت, except from العار, accord. to the leading lexicologists: and ISk says, عايرت بمن, الميزانين signifies I tried, or proved, the two measures of capacity, that I might know their equality [or inequality]: you should not say عيرت الميزانين. (Mṣb.) [But in the TA, الميزان عير and المكيال is mentioned without any remark of disapproval, with عاورها and عايرها.] You also say عاير بينهما, inf. n. معايرة and عيار, He measured, or compared, them two, each by, or with, the other, and examined what [difference] was between them. (K in art. عور.) — [Hence, عاير app. signifies also He assayed gold &c.] — See also 1, third sentence.

4. اعار الفرس, (S, K,) and الكلب, (K,) He (his master) made the horse, and the dog, to go away as though he had escaped, or got loose: (K:) or made him to escape: (TA:) or made him to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S.) — اغير النصل He made to the iron head or blade of an arrow, or of a spear, or of a sword, or of a knife, or the like, what is called عير. (AA, K.) — اعارت حافرا means She (a mare) raised and shifted a hoof: — and hence, accord. to Az, اعارة الثياب [The lending of garments] &c. (L, TA. [See 4 in art. عور.]) — And اعاره is also said to signify He fattened him; namely, a horse: — and He plucked out the hair of his tail; like اغراه: both of which meanings are mentioned by IKtt and others: — and i. q. ضمّه [He made him lean, or light of flesh, &c.]; from عار "he went and came." (TA.)

5. هم يتعورون من جيرانهم الامتعة. is said to mean يستعورون [i. e. They ask of their neighbours the loan of the household-goods, &c.]: but Az says that the word used by the Arabs is يتعورون. (TA. [See 10 in art. عور.])

6. تعابروا They blamed, upbraided, or reproached, one another; found fault, one with another; i. q. تعابروا, (S, O, Mṣb,) or بعضهم عير بعضهم, (K:) or they reviled, or vilified, one another; syn. تسابوا. (AZ.)

10. استعار سهبا من كئاته. see art. عور.

عار A disgrace; a shame; a thing that occasions one's being reviled; a vice, or fault, or the like; (S, O;) a thing for which one is, or is to be, blamed, or dispraised; (B, in TA, art. عور;) anything that necessarily occasions blame or reproach, (Mṣb, K,) or disgrace: (Mṣb:) pl. اعيار: (TA:) and معاير, (S, O, K,) of which the sing. is app. معايرة, (O,) [is syn. with اعيار, for it] signifies things for which one is, or is to be, blamed,

upbraided, reproached, or found fault with; syn. معايب. (S, O, K.)

عير The ass; (S, O, Mṣb, K;) both the wild and the domestic; (S, O, Mṣb;) its predominant application is to the former: (K:) so called because he goes away hither and thither (يعير) (فيتردد) in the desert: (TA:) fem. with ة: (S, Mṣb:) pl. [of pauc.] اعيار, (S, O, Mṣb, K,) and [of mult.] عيار and عيور (K) and عيورة (S, O, Mṣb, K) and عيرة (O) and معايرة, (S, O, K,) like مشيوخا &c., or this is [properly speaking] a quasi-pl. n., (TA,) and معايري, [also a quasi-pl. n.,] (Az, TA,) and pl. عيرات (O) and عيارات. (K.) [Dim. عير, q. v. infra.] — It is said in a prov., relating to contentment with that which is present and forgetting what is absent, إن ذهب العير فعير في الرباط [If the ass has gone away, there is an ass in the tether]. (A'Obeyd.)

— You say also, of a place in which is no good, هو كجوف عير [It is like the belly of an ass], (S, TA,) or كجوف العير [like the belly of the ass]; (TA;) because there is nothing in his belly of which any use is made: (S, TA:) or this originated from the saying هو أخلى من جوف حمار [It is more empty than the valley of Himár]; (S, O, TA;) for حمار was the name of a certain unbeliever, who possessed a valley, which, for his infidelity, God rendered waste and unproductive; (O, TA;) and Imra-el-Keys, (O, TA,) as some say, but correctly Taabbata-sharrà, (O,) quoting the above-mentioned saying, has substituted العير for حمار, for the sake of the metre. (O, TA.)

— One says also أدل من العير More vile than the ass. (TA.) [But this is doubtful: see the same phrase expl. differently later in this paragraph. The wild ass is superior to every other kind of animal that is an object of the chase: (see فرا:) and hence, app., the signification here next following.] — عير also signifies A lord, or chief, (S, O, K,) of a people: (S, O:) a king: (K:) pl. اعيار. (O.) — The saying (S, K) of the people of Syria, used by them proverbially, (TA,) عير عير [A lord for a lord, or a lord is succeeded by a lord, and an increase of ten] is expl. by the fact that, when the Khaleefeh of the sons of Umeiyeh died, and another arose, he increased their stipends by ten dirhems: (S, O, K:) so they said thus on that occasion. (O, TA.) — عير السراة is an appellation of A certain bird, (S, O, K, TA,) resembling the pigeon, (S, O, TA,) short in the legs, which are covered with feathers, yellow in the legs and bill, having the eye bordered with black, of a clear colour inclining to greenness, or dark dust-colour, (خضرة,) yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated bird: pl. عيور السراة: السراة being a place in the district of Et-Táif: they assert that this bird eats three hundred figs, from the time of their coming forth from among the leaves, small; and in like manner, grapes. (TA.) — Also The prominence, or ridge, in the middle of the iron head

or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O.) [See ذَبَابٌ.] — The prominent line, (S, O, TA,) like a little wall, (TA,) in the middle of a leaf; its middle rib. (S, O, TA.) — The spine, i. e. the prominent part, in the middle of the scapula, or shoulder-blade. (S, O.) — The prominent, or projecting, bone in the middle of the hand: pl. أَعْيَارٌ. (TA.) [In the K, it is expl. simply by العَظْمُ النَّاتِيءُ وَسَطَهَا; but this is a wrong reading, app. occasioned by an omission, which is supplied in the TA, though somewhat awkwardly: it seems that we should read وَمِنْ الكَفِّ العَظْمُ النَّاتِيءُ وَسَطَهَا; or, more probably, وَمِنْ الكَتِفِ الخ; for I incline to think that الكَفِّ in the TA is a mistake for الكَتِفِ, and that the last signification of عبر, given here, is doubtful.] — The prominence, or protuberance, in the upper, or convex, part, or back, of the foot. (S, O, TA.) — Any prominent, or protuberant, bone in the body. (TA.) — An edge, or a ridge, of a rock, naturally prominent. (TA.) — Anything prominent, or protuberant, in an even thing, (K,) or in the middle of an even thing [or surface]. (TA.) — Each of the two portions of flesh and sinew next the back bone, one on either side thereof: both together are called عَيْرَانٌ. (K, TA.) [So called because it forms a kind of ridge.] — The prominent, or protuberant, part at the pupil (بُؤْبُؤُ) of the eye: (AA, TA:) or the lid of the eye: (S, O, K:) or the inner angle [for مَأْتِي, in the CK, I read مَأْتِي, as in other copies of the K,] of the eye: (Th, K:) or the image that is seen in the black of the eye when a thing faces it; (Abou-Tālib, L, K;\*) also called نَعْتَةٌ: (Abou-Tālib, L:) or the eye-ball: (TA:) or a looking from the outer angle (نَحْظٌ [or perhaps this signifies here the outer angle itself]) of the eye. (K.) Hence the saying, (S, O,) قَعَلْتُ ذَاكَ I did that before a look from the outer angle of the eye: (S, O, K;\*) or before he winked [or could wink]; عبر meaning the “image that is seen in the black of the eye;” and ما جرى, “what moved,” i. e., “the eye itself;” (Abou-Tālib:) or before I looked [or could look] at thee; not used with a negative: (Th:) nor do you say أَفَعَلَ ذَاكَ [instead of فعلت ذاك in this phrase]: (AO, S;) or عبر here signifies the wild ass. (Lh.) You say also قَبْلَ عَيْرٍ وَمَا جَرَى, meaning I came to thee before a sleeper awoke [or could awake]. (AA, TA.) — The وتد [or tragus] which is in the inner part of the ear: (S;) [see وَتَدٌ:] or the part of the interior of the ear which is below the قَرَع [or upper portion thereof], (K,) in a man and in a horse, like the عَيْرُ [of the head] of an arrow: (TA:) or the عَيْرَانِ are the مَتْنَانِ [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. عَيْرٌ. (TA.) — A wooden pin, peg, or stake, which is fixed in the ground or in a wall. (S, O, K.) Hence, as some say, the prov. فَلَانَ أَذْلٌ مِنَ العَيْرِ [Such a one is more vile than the wooden pin,

or peg, of a tent &c.]. (TA.) [See another explanation above: and see also مَدَّةٌ.] Hence also, accord. to some, (TA,) one says, مَا أَذْرَى أَيْ مَنْ ضَرَبَ العَيْرَ هُوَ, meaning I know not what one of mankind is he. (Yaakoob, S, O, K, TA.) And hence too, as some say, the saying of El-Hārith Ibn-Hillizeh, (O, TA,)

• زَعَمُوا أَنَّ كُلَّ مَنْ ضَرَبَ العَيْرَ  
• رَمَوَالٍ لَنَا وَأَنَا الوَلَاءُ

of which Abou-Amr Ibn-El-Alà said that he had passed away, or died, who knew the meaning of this verse, (S, O, TA,) and which is differently related, some saying مَوَالٍ لَهَا, and some saying الوَلَاءُ: (TA:) but various meanings are assigned to العَيْر in this instance; and some expl. it as a proper name: (O, TA:) and some, relating this verse, say العَيْر [q. v.]: (TA:) [the following explanation of the verse has been given as preferable to others:] They (the Arākim, mentioned two verses before,) have asserted that all who have hunted the wild ass are the sons of our paternal uncles, and that we are the relations of them; العَيْر being for أَصْحَابُ وِلَائِهِمْ: meaning that we are responsible for their crimes, or offences, as though we were their heirs. (EM p. 261.) — Also A certain piece of wood which is in the fore part of the [vehicle called] هَوْدَج. (O, K.) — And A drum. (O, K.) And so, as some say, in the verse cited above. (O, TA.) — And A mountain. (K.) And also the name of A mountain of El-Medeeneh: (K, TA:) and, as some say, of a mountain of Mekkeh. (TA.) — And الأَعْيَارُ (of which the sing. is العَيْر, TA) is a name of Certain bright stars in the track of the feet of سهيل [or Canopus]. (O, K.)

عَيْرٌ A caravan; syn. قَابِلَةٌ; of the fem. gen.: (K:) from عَارَ “he journeyed:” (TA:) or camels that carry provision of corn: (S, Mgh, O, Msh, K:) then generally applied to any caravan: (Mgh, Msh:) or a caravan of asses; and then extended to any caravan; as though pl. of عَيْرٌ, being originally and regularly of the measure فَعْلٌ, [i. e. عَيْرٌ,] like سَقْفٌ as pl. of سَقْفٌ; (TA;) but it has no proper sing.: (K:) or any beasts upon which provision of corn is brought, whether camels or asses or mules: (K:) the عبر mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that عبر is applied specially to camels is false: (AHeyth, O, TA:) Nuḡeyr cites the poet Abou-Amr El-Asadee as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAḡr says that it is applied to camels bearing burdens, and not bearing burdens: (Az:) but camels are not thus called that bring corn for their owners: (TA, voce رِكَابٌ:) pl. عَيْرَاتٌ, (O, K,) with ت and ت because it is of the fem. gender, and, being a subst., with the ي movent, accord. to the dial. of Hudheyl, for they say جَوَزَاتٌ and بَيْضَاتٌ; (Sb;) and عَيْرَاتٌ (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning

horses or the like, and camels carrying merchandise. (TA.)

عَيْرَانٌ applied to a he-camel, (O,) and عَيْرَانَةٌ applied to a she-camel, (S, O, K,) Resembling the [wild] ass (العَيْر) in quickness and briskness: (S, O:) or the latter, swift, with briskness; (K, TA;) so termed because of her frequent going round about [or to and fro], rather than as being likened to the [wild] ass: and also hard, or hardy. (TA.)

عَيْرَانٌ: see عَائِرٌ in art. عور. عور. عَيْرَانٌ and مَعْيَارٌ are syn.; (S;) both signify [A standard of measure or weight;] a thing with which another thing is measured, or compared, and equalized; (Mgh;) [and with which it is assayed:] or a thing with which measures of capacity are measured, compared, or equalized: (Lth:) the عَيْر of a thing is that which is made, or appointed, a standard thereof, by which to regulate or adjust it; expl. by مَا جُعِلَ نِظَامًا لَهُ. (Msh.) — The عَيْر of dirhems, and of deenars, is [The rate, or standard, of fineness;] the quantity of pure silver, and of pure gold, that is put into them. (Mgh.) — [See also 1.]

عَيْرَةٌ Currency of a poem. (K.) فَلَانَ عَيْرٌ وَحَدِهِ [dim. of عَيْرٌ]. You say, عَيْرٌ + Such a one is a person who is pleased with his own opinion; (S, O, K;) an expression of dispraise; (S;) like as نَسِيحٌ وَحَدِهِ is one of praise: (TA:) or a person who does not consult others, nor mix with them, yet in whom is ignobleness and weakness; as also جَمِيحٌ وَحَدِهِ [q. v.]: (Az:) or a person who eats by himself. (Th, K.) You may also say عَيْرٌ, like شَيْخٌ for شَيْخٌ; but you should not say عَوِيرٌ, nor شَوِيخٌ. (S, O.)

عَيْرٌ: see عَائِرٌ. عَيْرٌ: see the next paragraph, in five places. عَائِرٌ That goes to and fro, and round about; as also عَيْرٌ: both are applied [to a man and] also to a dog: (TA:) and † the latter is also expl. as follows: a man (TA) often coming and going (K, TA) in the land: (TA:) often going round about, (Fr, S, Msh, K,) often in motion, (Fr, S, Msh,) and sharp, or quick, of intellect: (S, K:) it is used as an epithet of praise and as one of dispraise: for instance, applied to a boy, it signifies brisk in obeying God, and brisk in acts of disobedience: (IAḡr:) and عَيْرٌ, applied to a horse, signifies brisk, lively, or sprightly: (IAḡr:) and عَيْرٌ, so applied, mischievous; and that is brisk, lively, or sprightly, so that he goes on one side of the way, and then turns to the other side: (TA:) and, applied to a man, that goes to and fro without work: (Ajnas en-Nāṭifee, Mgh:) or that leaves himself to follow his natural desire, not restraining himself. (IAmb, Mgh, Msh.) It is said in a prov., كَلْبٌ عَائِرٌ خَيْرٌ مِنْ أَسَدٍ رَائِبٍ A dog going to and fro and round about is better [as a guard] than a lion lying down. (TA.) You say also شَاةٌ عَائِرَةٌ A sheep that goes to and fro between

two flocks, not knowing which of them to follow : to such is a hypocrite likened. (TA.) And نَاقَةٌ عَائِرَةٌ A she-camel that goes forth from the other camels in order that the stallion may cover her. (S, O, TA.) And جَمَلٌ عَائِرٌ A he-camel that leaves the females seven months gone with young, and goes to others. (S.) And عَيَّارٌ بِأَوْصَالٍ A horse that goes away hither and thither, by reason of his sprightliness : (S, O, TA.) or a lion that goes away with the joints, or whole bones, of men to his thicket. (IB.) عَيَّارٌ is an appellation given to The lion, (S, O, K,) because of his coming and going in search of his prey. (S, O.) — قَصِيدَةٌ عَائِرَةٌ † An ode having currency. (O.) — سَهْمٌ عَائِرٌ An arrow from an unknown shooter. (Mṣb.) [Mentioned also in art. عور.] And ثَمَرَةٌ عَائِرَةٌ A fallen fruit, of which the owner is not known. (TA.) — عَائِرُ الْعَيْنِ, and عَائِرَةٌ عَيْنٌ or عَيْنِيْنِ, &c. : see art. عور.

عور. *The Arabs have not uttered a verse more current than it.* (A, O, TA.)

مُعَارٌ A horse, (S, K,) and a dog, (K,) made to go away as though he had escaped, or got loose : (K, TA) or made to escape : (TA) or made to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S.) It is also expl. as signifying, applied to a horse, Fattened : and having the hair of his tail plucked out : these two explanations mentioned by IḲṭṭ and others : and made lean, or light of flesh. (TA. [See 4, last sentence.]) See also the next paragraph.

مُعَارٌ, (O, K,) as though originally مَعِيرٌ, from عَارٌ, aor. يَعِيرُ, (Az, O,) A horse that turns away from the road with his rider. (O, K.) Hence the saying of Bishr Ibn-Abee-Házim, (K,) or Kházim, as written by Sgh, (TA,) not Et-Tirim-máh, J having made a mistake [in ascribing it to him (but in one of my copies of the S it is ascribed to Bishr Ibn-Abee-Házim and in the other to a poet unnamed)],

أَحَقُّ النَّحِيلِ بِالرُّكُضِ الْمِعَارُ \*  
[The most deserving, of horses, of being urged to run by the striking with the foot is he that turns away from the road with his rider]. (K.) Aboo-'Obeyd, (so in my copies of the S,) or Aboo-'Obeydeh, (so in the K and TA,) says that the people, in relating this, say الْمِعَارُ, [deriving it] from الْعَارِيَّةُ ; which is a mistake : (S, K, TA) the truth being that this is a mistake as to the dham and the derivation ; which is the saying of IAqr alone, and is mentioned by IB also : (TA) or the last word is الْمِعَارُ. (TA in art. عور, q. v.)

نَصْلٌ مَعِيرٌ An iron head or blade, of an arrow or of a spear or of a sword or of a knife or the like, having what is termed عَيْرٌ. (AHn, from AA.) And كَفٌّ مَعِيرَةٌ, and مَعِيرَةٌ, [so in the TA, but more probably مَعِيرَةٌ and مَعِيرَةٌ,] A كَفٌّ [or hand] having what is so termed. (TA. [But I think that

كَفٌّ is here a mistranscription for كَتِفٌ : see عَيْرٌ.]

ابنة مَعِيرٍ Calamity, (K, TA,) and hardship. (TA.) And بَنَاتٌ مَعِيرٍ Calamities, (S, O, TA,) and hardships. (TA.)

مَعِيرَةٌ, and the pl. مَعَايِرُ : see عَارٌ.

كَفٌّ مَعِيرَةٌ [or كَتِفٌ ?] : see مَعِيرٌ.

عَيَّارٌ : see عَيَّارٌ.

مَعْبُورٌ and مَعْبُورَةٌ : see عَيْرٌ, first sentence.

مُسْتَعِيرٌ Resembling the عَيْرُ [i. e. ass, or wild ass,] in make. (O, K.)

## عيس

تَعَيَّسَتِ الْإِبِلُ The camels were, or became, [of the colour termed عَيْسٌ : or] white inclining to black. (O, K.)

عَيْسٌ (S, TA) and عَيْسَةٌ, the latter of the measure فُعْلَةٌ, [originally عَيْسَةٌ,] like صُهْبَةٌ and كُنْتَةٌ, (Lth, O, TA.) Whiteness in a camel, mixed with somewhat of [the red hue termed] شَقْرَةٌ ; (S, TA) ; [i. e., a reddish whiteness :] or [a dingy whiteness ;] whiteness in which is a mixture of clearness with slight darkness : (TA) ; [or a yellowish whiteness : see أَعْيَسٌ.]

عَيْسَةٌ : see the next preceding paragraph.

أَعْيَسٌ A camel of a white colour mixed with somewhat of [the red hue termed] شَقْرَةٌ ; (S, O, K, TA) ; [i. e., reddish white :] or [dingy white ;] white with a slight darkness : (Mṣb) ; or inclining to yellow ; [i. e., yellowish white :] (IAqr) : fem. عَيْسَاءُ : pl. عَيْسٌ : (S, O, Mṣb, K, TA) the camels thus termed are said to be of good breed. (S, O.) Also A gazelle, or an antelope, and a bull, [app. meaning a wild bull,] in which is [a hue such as is termed] أَدْمَةٌ. (TA.) And you say رَجُلٌ أَعْيَسٌ A man having white hair. (TA.) And رَسْمٌ أَعْيَسٌ A white mark, trace, relic, or remain. (TA.) — الْعَيْسَاءُ The female locust. (S, O, K.)

## عيش

عَاشَ, (S, A, O, Mṣb, K,) aor. يَعِيشُ, inf. n. عَيْشٌ (S, O, Mṣb, K) and مَعَاشٌ and مَعِيشٌ (S, O, K) and مَعِيشَةٌ and عَيْشَةٌ and عَيْشُوتَةٌ (O, K) and in the dial. of El-Azd مَعُوشَةٌ (K in art. عوش, and TA.) He lived ; (S, A, O, K) [he passed life in a particular manner or state :] he became possessed of life. (Mṣb.) You say, عَاشَ فُلَانٌ عَيْشَةً رَاضِيَةً Such a one lived a pleasant [life, (if we regard عَيْشَةٌ as a simple inf. n., as it is said to be above,)] or state [or sort] of life. (A.) [See also عَيْشَةٌ, below.]

2 : see 4.

عَاشَهُ, inf. n. مَعَايَشَةٌ, He lived with him ; like as you say عَاشَرَهُ. (TA.)

عَاشَهُ He (God, S, A) made him to live ; (S, A, O, K) ; as also عَيْشَهُ, (O, K,) inf. n. تَعِيشٌ. (TA.) You say, عَاشَهُ اللَّهُ رَاضِيَةً عَيْشَةً [God made him to live a pleasant life, or state or sort of life]. (S.)

تَعَيَّسَ He constrained himself to obtain the means of life : (S) or he had what was barely sufficient, of sustenance, nothing remaining over and above it. (TA.)

تَعَايَشُوا [They lived together ; one with another]. You say, تَعَايَشُوا بِاللَّفَةِ وَمَوَدَّةٍ [They lived together with sociableness and affection]. (A, TA.)

عَيْشٌ [an inf. n. of 1. — As a subst.,] Life : (S, O, K) ; or particularly animal life. (Kull p. 262.) It is said in a prov., أَنْتَ مَرَّةٌ عَيْشٌ وَمَرَّةٌ جَيْشٌ, meaning, Thou art at one time in an easy state of life, and at one time in the state of life of warriors : (A'Obeyd, as cited in the TA : [but for عَيْشٌ غَزِيٌّ

in my original, we should perhaps read عَيْشٌ غَزِيٌّ, i. e. a difficult state of life :]) or thou benefitest at one time, and injurest at another. (TA.) And a man to whom IAqr said "How is such a one?" answered عَيْشٌ وَجَيْشٌ, meaning At one time with me, and at one time against me. (TA.) [See also Freytag's Arab. Prov. i. 70 and ii. 699.] — Also, I. q. مَعِيشَةٌ, in senses pointed out below : (K) ; see the latter, in four places. — And [hence,] Wheat, or other food ; syn. طَعَامٌ ; (IDrd, A, O, K) ; in the dial. of El-Hijáz, (A,) or of El-Yemen : (IDrd, O, TA) ; and seed-produce ; in the dial. of El-Hijáz : (A, TA) ; and bread ; (K) ; in the dial. of Egypt. (TA.)

عَيْشَةٌ [see 1, in two places. —] A state, (A,) or sort, (TA,) of life. (A, TA.) You say, عَاشَ عَيْشَةً صَدِيقِي, and عَيْشَةً سَوِيًّا, He lived a good sort of life, and an evil sort of life. (TA.)

عَيَّاشٌ : see the paragraph here following.

عَاشٌ [Living :] having life : and in like manner, but in an intensive sense, [app. meaning having much of the means of life, or living well,] عَيَّاشٌ : fem. of the former with ة. (Mṣb.) — A man in a good state or condition [of life]. (Lth, A, O, K.)

مَعَاشٌ and مَعِيشٌ may be used as substantives as well as inf. ns., like مَعَابٌ and مَعِيبٌ ; (S, O, TA) ; and signify, like مَعِيشَةٌ, That whereby one lives : or that [place and time] in which one lives : (TA) ; [or rather, they have both these significations ; but مَعَاشٌ has generally the latter ; whereas مَعِيشَةٌ, q. v., and مَعِيشٌ, are generally used in the former sense, or one similar to it :] مَعَاشٌ also signifies the place of subsistence ; or the known, or usual, place thereof : and the time wherein one seeks sustenance. (TA.) Thus, (TA,) الأَرْضُ مَعَاشُ الْخَلْقِ [The earth is the place of subsistence of mankind, or of the created beings]. (A, O, TA.) And التَّهَارُ مَعَاشٌ The day is the time for seeking sustenance : as in the Kur, lxxviii. 11. (O, TA.) See also مَعِيشَةٌ, in two places.

**مَعِيشَ**: see **مَعِيشَةٌ**, in four places: and **مَعَاشَ**.  
**مَعِيشَةٌ** inf. n. of **عَاشَ** [q. v.]. (K.) — Also *Victuals, living, sustenance, or food and drink by which one lives*; (Lth, A, O, K;) as also **عَيْشٌ**; (A;) whence you say that dates are the **عَيْشُ** of such a family: (TA:) *that whereby life subsists; the means of life or subsistence*; (A, K;) as also **عَيْشٌ**: (A, TA:) *that whereby one lives*; as also **عَيْشٌ** (A, K, TA) and **مَعَاشٌ** and **مَعِيشٌ**; (TA;) or [the state] *wherein one lives*; (A, K, TA;) as also **عَيْشٌ** (A) and **مَعَاشٌ** and **مَعِيشٌ**: (TA:) *the means of obtaining that whereby one lives*: (Abou-Is-hāk, TA:) *the gain, or earnings, by means of which a man lives*; (Mgh, Mṣb;) as also **مَعِيشٌ**: (Mṣb:) *the pl. is مَعَايِشُ*, (S, O, Mṣb,) accord. to general opinion, (Mṣb,) without **ع**, (S, O, Mṣb,) when formed from the original of the sing., which is **مَعِيشَةٌ**, of the measure **مَفْعَلَةٌ**; (S, O;) or because it is from **عَاشَ**, so that the measure of the pl. is **مَفَاعِلٌ**: (Mṣb:) but when it is formed from the secondary form of the sing., it is with **ع**, [**مَعَايِشُ**] being in this case likened to **فَعِيلَةٌ**, like as **مَصَائِبٌ** is with **ع** because the **ع** [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect: (S, O:) all the Baṣree grammarians hold it to be so: (TA:) or, accord. to some, **مَعِيشٌ** and **مَعِيشَةٌ** are from **مَعَشَ**; and the pl. in question is therefore of the measure **مَفَاعِلٌ**, with **ع**. (Mṣb.) — **مَعِيشَةٌ ضَنْكٌ** The punishment of the grave: (O, K;) so, accord. to most of the expositors, in the **Ḳur** xx. 123: or, as some say, [strait sustenance] in the fire of hell. (O, TA.)

**مَتَعَيْشٌ** One who constrains himself to obtain the means of life: (TA:) or who has what is barely sufficient, of sustenance, nothing remaining over and above it. (Lth, A, O, K.)

**عَيْصٌ**

**عَيْصٌ** A dense, or tangled wood; a numerous collection of dense, or tangled, trees: (S, O, K;) or [lots-trees of the species called] **سِدْرٌ** (AḤn, O, TA) collected together in one place, (AḤn, O,) of which the lower parts are dense, or tangled: (AḤn, TA:) or dense, or tangled, trees, some growing in, or among, the lower parts of others: (TA:) pl. [of pauc.] **أَعْيَاصٌ** and [of mult.] **عَيْصَانٌ**: (O, K;) also what are collected together (AḤn, O, K, TA) in a place, (AḤn, O, TA,) and are near together, and dense, or tangled, (AḤn, O, K, TA,) of [trees of the kinds called] **عَضَاهُ**, (O, K,) or of [the trees called] **سِدْرٌ** and **عَوْسَجٌ** and **نَبْعٌ** and **سَلْمٌ** and all kinds of **عَضَاهُ**: so says 'Omārah, (O, TA,) and AḤn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Kilābee, O, TA,) of thick and tough trees, (El-Kilābee, O, K, TA,) such as the **سَلْمٌ** and **طَلْحٌ** and **سَيْالٌ** and **سِدْرٌ** and **سَمْرٌ** and **عَرْفَطٌ** and **عَضَاهُ**. (El-Kilābee, O, TA.) — Also A place of growth of the best of trees: (Lth, A,

O, K;) or, as some say, the lower parts of trees. (TA.) — And hence, (A,) A stock, or race. (S, A, K,\*) You say, **هُوَ مِنْ عَيْصِ بَنِي هَاشِمٍ** He is of the stock, or race, of Benoo-Hāshim. (A.) And **هُوَ مِنْ عَيْصِهِ مَا أَكْرَمَ عَيْصَهُ** How generous, or noble, are his fathers, or ancestors, and paternal and maternal uncles, and the people of his house! (TA.) And it is said in a prov., **عَيْصُكَ مِنْكَ وَإِنْ كَانَ أَشْبًا**, i. e. Thy stock is an appertenance of thine though it be thorny and intricate or confused: (AZ, O, TA:) meaning, accord. to A'Obeyd, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life: have patience, therefore, for thou canst not remove them from thee: (Meyd:) [see Freytag's Arab. Prov., ii. 95:] implying dispraise: or, accord. to AHeyth, **عَيْصٌ أَشْبٌ** denotes praise; force of resistance, or inaccessibility or unapproachableness, and numerousness, being meant thereby. (O, TA.) You say also, **هُوَ فِي عَيْصِهِ صِدْقٌ** He is of a good, or an excellent, stock. (Sh, O, TA.) — **جِيءَ بِهٖ مِنْ عَيْصِكَ** means Bring thou it from wherever it is. (TA.)

**عَيْصَاءٌ**: see **عَوَيْصٌ**, (in art. **عَوْصٌ**), last sentence.

**مَعِيشٌ** A place of growth [app., as seems to be implied in the S, of trees such as are termed **عَيْصٌ**]. (S, O, K.)

**مَعْيَاصٌ** Any one who is hard, or difficult, with respect to that which another desires of him: (O, K;) app. originally **مِعْوَاصٌ**: mentioned in the L in art. **عَوْصٌ**. (TA.)

**عَيْطٌ**

1. **عَيْطٌ**, aor. **تَعَيْطٌ** and **تَعَوُّطٌ**, (K,) inf. n. **عَيْطٌ** [perhaps a mistake for **عَيْطٌ**, which see below, like **غَلَبٌ** and **طَلَبٌ**], (TA,) She (a woman, TA) was, or became, long in the neck, (K, TA,) with justness of stature; (TA;) as also **تَعَيْطَتْ** and **تَعَوُّطَتْ**. (K.) — See also art. **عَوْطٌ**.

5: see above: — and see also **عَاطَتْ** in art. **عَوْطٌ**.

8: see **عَاطَتْ** in art. **عَوْطٌ**, in three places.

**عَيْطٌ** Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

**عَوُّطٌ**: see **عَوْطَةٌ** and **عَائِطٌ**, in art. **عَوْطٌ**.

**عَيْطٌ**: see **أَعَيْطٌ**.

**عَائِطٌ**: see art. **عَوْطٌ**.

**أَعَيْطٌ** Long in the neck; (S, O, K;) accord. to some, with justness of stature; (TA;) applied to a camel; (S, O;) as also **عَيْطٌ**: (TA:) fem. **عَيْطَاءٌ**; (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh:) pl. **عَيْطٌ**. (TA.) — Long in the head and neck; (K;) which is ugly. (TA.) — Tall; the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) high; lofty; (S, O, K, TA;) applied to a mountain; (TA;) and the fem. to a [mountain such as is termed] **قَارَةٌ**, (S, O, TA,) and to † [such as is termed] a **هَضْبَةٌ**; (TA;) and the masc. also, in this sense, to † a palace, or the like; (S, O, K, TA;) and to † **عِزٌّ** [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the **حَقَّةٌ** and the **رَبَاعِيَةٌ**. (O, TA.) — † Refusing; resisting; withstanding: (K, TA:) applied to a man, and to a wild ass. (TA.)

and to † [such as is termed] a **هَضْبَةٌ**; (TA;) and the masc. also, in this sense, to † a palace, or the like; (S, O, K, TA;) and to † **عِزٌّ** [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the **حَقَّةٌ** and the **رَبَاعِيَةٌ**. (O, TA.) — † Refusing; resisting; withstanding: (K, TA:) applied to a man, and to a wild ass. (TA.)

**مُعْتَاطٌ**, and with **ع**: see **عَائِطٌ** in art. **عَوْطٌ**, in four places.

**عَيْفٌ**

1. **عَافَهُ**, aor. **يَعَافُهُ**, (S, Mgh, O, Mṣb, K,) and **يَعِيفُهُ**, (Fr, O, K,) inf. n. **عَيْافٌ**, (S, Mgh, O,) or **عَيْافَةٌ**, (Mṣb, [but probably a mistranscription for the former,]) or both, or the latter is a simple subst., and the former is an inf. n., also **عَيْفٌ** and **عَيْفَانٌ**, (ISd, K,) He (a man, S, O, Mṣb, [and any animal,]) disliked it, or loathed it, (S, Mgh, O, Mṣb, K,) namely, food, (S, O, Mṣb, K,) or water, (Mgh,) or beverage, (S, O, Mṣb, K,) and would not drink it, (S, O, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food: (ISd, TA:) and **اعْتَفَاهُ** signifies the same as **عَافَهُ**. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,)

• **إِنِّي وَقَتْلِي سَلَيْكًا ثُمَّ أَعَيْفُهُ**  
 • **كَالتَّوْرِ يَضْرَبُ لَهَا عَافَتِ الْبَقَرِ**

[Verily I, in the case of my slaying Suleyk and then giving the bloodwit for slaying him, am like the bull that is beaten when the cows loathe the water]: for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA. [See also the Ḥam, p. 416; where the former hemistich is somewhat differently related.]) And hence the saying, **هَذَا مِمَّا يَعَافُهُ الطَّبَعُ** [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) — **عَيْفَةٌ**, aor. **أَعَيْفَهَا**, inf. n. **عَيْفَاءٌ**, I augured from the birds, (S, O, K, TA,) good or evil, (O, K, TA,) taking warning, or the like, by considering their names, and their places of alighting (S, O, K, TA) and of passage, (TA,) and their cries: thus, correctly, as in the T and S and M and L, i. e. **وَأَصْوَاتِهَا**; for which the authors of the O and K have substituted **وَأَنْوَانِهَا**, deceived by the word **مَسَاقِطٌ** in what goes before: and the verb is used in like manner in relation to gazelles or other animals passing with the right side, or the left side, turned towards the spectator: (TA:) **العَيْفَاءَةُ** primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil: (Ḥar p. 308:) or, accord. to Az, it signifies the seeing a bird, (TA,) or a raven, or crow, (Mṣb, TA,) or the like, (Mṣb,) and auguring evil [or good] therefrom: (Mṣb, TA:) and also the saying [a thing] conjecturally, or surmising; without

seeing anything: and it is said in a trad. to be *عَيْفٌ* [expl. in art. *جبت*]: the verb in *عَيْفٌ الطير*, as ISd says, is originally *عَيْفٌ*. (TA.) — *عَافَتِ الطيرُ*, aor. *تَعَيْفُ*, inf. n. *عَيْفٌ*, (S, O, K,) is like *عَافَت* having for its aor. *تَعَوَّفُ* and inf. n. *عَوَّفٌ*, (K, TA,) i. e. (TA) *The birds circled over the water, or over carcasses or corpses, and went to and fro, not going away, desiring to alight.* (S, O, TA. [See also art. *عوف*].)

4. *أَعَاوُوا* [They became in the condition of finding that] their beasts disliked, or loathed, the water, and would not drink it. (ISk, O, K.)

[5. *تَعَيْفٌ* is probably used as signifying *He practised عَيْفَةٌ*, i. e. *auguration from birds*, &c.: see its part. n., below.]

8: see 1, first sentence. — Accord. to Ibn-'Abbád, (O,) *اعتاف* signifies *He furnished himself with provisions for journeying.* (O, K.)

*عَيْفَةٌ* is a term employed in the case when a woman brings forth and her milk is suppressed in her breast, wherefore her fellow-wife, or female neighbour, draws it, by the single sucking and the two suckings: (Nh, O, L, K, TA: but in the K, *فَتَرَضَعَهَا* is erroneously put for *فَتَرَضَعُهُ*; and *المرّة* and *المرتين* are put for *المرّة* and *المرتين*: TA:) thus in the saying of El-Mugheereh, (O, K, TA,) as expl. by himself, (O, TA,) *لَا تُحَرِّمُ العَيْفَةَ* [i. e. *The woman's sucking once and twice in drawing the breast of another woman whose milk is suppressed after child-birth will not render unlawful the marriage of either of them to a relation of the other, nor the marriage of a relation of either to a relation of the other; as the case of regular or continued suckling of a child does*]: (O, K, TA: [but in the O and CK, *تَحَرِّمُ* is erroneously put for *تَحَرِّمُ*: see a similar saying voce *مَرَّة*]:) the action is performed in order that the obstructed channels by which the milk issues may become opened: and it is thus termed because the woman loathes it: (Az, O, K:) A'Obeyd says, We know not *العَيْفَةَ* in sucking the breast, but think it to be *العَفَّة*: his saying thus, however, is disapproved by Az. (O, K, TA.) — *عَيْفَةٌ* is also the subst. from *عَافَتِ الطيرُ* [q. v., app. signifying *A circling of birds over the water, &c.*]. (S, O, K.)

*عَيْفَةٌ* A good thing: (O:) or the choice, or best, or excellent, of camels or cattle or other property: (K:) like *عَيْمَةٌ*. (O, K.)

*العَيْافُ* and *الطريدة* are *Two games* (Sh, O, K) of the boys of the Arabs of the desert: (Sh, O: [see the latter of these words:]) or the former is what is called *الغَمِيضَاءُ*, or, as in some of the copies of the K, *الغَمِيضَاءُ*. (K, TA. [But I do not find elsewhere *الغَمِيضَاءُ* as the name of a game, nor *الغَمِيضَاءُ* in any sense.]

*عَوَّفٌ*: see *عَائِفٌ*. Applied to a camel, it means *That smells the water and then leaves it, though thirsty.* (S, O, K.)

*عَائِفٌ*: see *عَائِفٌ*.

*عَيْفَانٌ*, like *تَيْهَانٌ*, (O, K,) or *عَيْفَانٌ*, like *تَيْهَانٌ*, (so in the CK,) *One whose natural disposition, (O, K,) and habit, or wont, (K,) it is to dislike, or loathe, a thing.* (O, K.)

*عَائِفٌ* *Disliking, or loathing, food or beverage*: (S, TA:) and *عَوَّفٌ* and *عَيْفَانٌ*, applied to a man, signify the same as *عَائِفٌ* [app. in this sense: see an ex. of the former in a verse of Ibn-Mukbil cited voce *سَوَّفُ*, last sentence]. (TA.) — *Auguring, or divining, (S, O, K,) from birds or other things.* (O, K.) — *كَانَ عَائِفًا*, said of Shureyh, in a trad. of Ibn-Seereen, means *He was true in conjecture and opinion*: like the saying, of him who is right in his opinion, *مَا هُوَ إِلَّا كَاهِنٌ*; and of him who is eloquent in his speech, *مَا هُوَ إِلَّا سَاحِرٌ*. (TA.) — *طَيْرٌ عَائِفَةٌ* *Birds circling over water, or over carcasses or corpses, and going to and fro, not going away, desiring to alight.* (S, O.) And *نُسُورٌ عَوَائِفٌ* [*Vultures circling over the slain, and going to and fro.*] (TA.)

*مَعَيْفٌ*, applied to food [and beverage], *Disliked, or loathed.* (Msb.)

*مُعَيْفٌ* *One who practises auguration from birds* [&c.]. (Har p. 564.)

#### عوق

1. *عَوَّقٌ* [as inf. n. of *عَاقٌ* having *يَعِيقُ* for its aor.] is syn. with *عَوَّقٌ* [as inf. n. of *عَاقٌ* having *يَعَوِّقُ* for its aor.], (O, K, TA,) signifying *The act of hindering, preventing, impeding, withholding, or turning back or away.* (TA.)

2. *عَوَّقٌ*, inf. n. *تَعِيقٌ*, *He raised his voice, called or called out, cried or cried out, or vociferated.* (O, K.)

*عَيْقٌ* *A share of water.* (L, K.)

*عَيْقٌ* (in the CK *عَيْقٌ*) *A cry used in chiding.* (Ibn-'Abbád, O, K.)

*عَيْقَةٌ* *The shore, and side, of the sea*: (A'Obeyd, S, O, K:) pl. *عَيْقَاتٌ*. (TA.) — And *An open, or a wide, space of ground, in front, or extending from the sides, of a house: or a yard, or court.* (TA.)

*عَيْقٌ* } see art. *عوق*.  
*العَيْقُ* }

#### عيل

1. *عَالٌ*, aor. *يَعِيلُ*, inf. n. *عَيْلَةٌ* (S, Mgh, O, Msb, K) [afterwards said in the K to be the subst. from this verb] and *عَيْوُلٌ* (S, O, K) and *عَيْوُلٌ* (TA) and *عَيْلٌ* and *مَعِيلٌ*; (K;) and *عَالٌ*, aor. *يَعُولُ*; (Ks, TA in art. *عول*;) and *عَالٌ*; (K in that art.;) *He was, or became, poor, (S, Mgh, O, Msb, K,) and in want.* (S, O.) So in the saying *عَالٌ وَمَالٌ وَعَالٌ*, [of which see another

explanation in art. *عول*,] a form of imprecation. (TA.) It is said in a trad., *وَلَا يَعْجَلُ*, i. e. [One following the right course] has not become poor [nor will he become poor]. (TA.) And one says, *لَا يَعْجَلُ أَحَدٌ عَلَى الْقَصْدِ* [and *لَا يَعْجَلُ*, expl. in art. *عول*]. (Yoo, TA.) — See also 4. — *عَائِيٌّ*, (S, O, K,) aor. as above, (S, O,) inf. n. *عَيْلٌ* and *مَعِيلٌ*, *It (a thing) was, or became, wanted by me, and unattainable to me*: (S, O, K:) mentioned by El-Ahmar. (S, O.) — And *عَالٌ الضَّائِلَةُ*, (S, O, K,) aor. as above, inf. n. *عَيْلٌ* and *عَيْلَانٌ*, (S, O,) *He knew not where to seek the stray beast.* (S, O, K.) — *عَالٌ*, (S, O,) or *عَالٌ فِي مَشِيهِ*, (K,) aor. as above, inf. n. *عَيْلٌ*, (S, O,) said of a horse, (S, O, TA,) and of a man, (S, TA,) *He inclined from side to side in his gait, (S, O, K,) and (when said of a man, S) was proud, haughty, or self-conceited, therein*: (S, K:) the doing so in a horse is commended, as indicative of his generousness: (TA:) and *تَعِيلٌ* signifies the same, (O, K,) said of a man. (O.) — And *عَالٌ فِي الْأَرْضِ*, (O, K,) aor. as above, (O,) inf. n. *عَيْلٌ* and *عَيْوُلٌ* and *عَيْوُلٌ*, thus in the K, i. e. with *ḍamm* and *fet-ḥ*, but in the M [of *عَيْوُلٌ* and *عَيْوُلٌ*, i. e.] with *ḍamm* and *kesr*, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) *He (a man, O) went, or went away, (O, K,) and round about, (K, TA, but not in the CK,) in the land; (O, K;) or journeyed therein seeking sustenance, or for the purpose of traffic; syn. ضَرَبَ فِيهَا*: so says IAMB. (O.) — *عَالٌ الْجَبْرَانُ*, aor. *يَعِيلُ* and *يَعُولُ*, inf. n. *عَيْلٌ* and *عَوَّلٌ*: see art. *عول*.

2. *عَيْلٌ* as intrans.: see 4; and see also 1 in art. *عول*, fourth sentence. — *عَيْلٌ عَيْلَانَهُ* *He neglected his family, or household*: (TA, and K in art. *عول*;) or *تَعْيِيلٌ* signifies the *feeding badly*. (S, O.) See also 2 in art. *عول*, second sentence. — And see 1 in that art., first sentence. — *عَيْلٌ فَرَسَهُ* *He (a man) left his horse alone, or by himself, to pasture where he would, without a pastor, in the desert.* (S, O.)

4. *عَالٌ* *He (a man) had a family, or household; so accord. to Akh: or he had a numerous family or household*; (S, O, TA;) as also *أَعْيَلٌ*, and *عَالٌ*, and *عَيْلٌ*. (TA.) [See also 1 in art. *عول*, fourth sentence.] — And see the first sentence of the present art. — Also, said of a wolf, (O, K,) and of a lion, and of a leopard, (K,) *He sought, or sought after, (O, K,) a thing, (O,) or prey.* (K.) — See also 4 in art. *عول*, last sentence.

5: see 1, latter half.

*عَيْلٌ*: see *عَيْلَةٌ*: — and see also *عَائِلٌ*.

*عَيْلٌ* *The propounding of one's narration, and talk, to him who does not desire it and whom it does not concern*; (O, K;) [and so, app., *عَيْلٌ*; for it is said that] this is what is meant in the saying of the Prophet, *إِنَّ مِنَ الْقَوْلِ عَيْلًا*, or, as some relate it, *عَيْلًا*: [whence it seems that both

readings mean *Verily of what is said is the pro-  
pounding of one's narration, &c.:*] so says  
Ṣaṣṣa'ah. (O.)

عَالَةٌ: see the next paragraph. [== And see  
عَائِلٌ, of which it is a pl.] == See also art. عول.

عَيْلَةٌ [mentioned above as an inf. n., and also  
said in the K to be a subst.,] *Poverty*, (S, O, K,) and  
*want*; thus in the K̄ur ix. 28; as also  
عَالَةٌ; (S, O;) and عَائِلَةٌ, and thus accord. to  
one reading in the K̄ur ix. 28; and accord. to  
IAar, عَيْلٌ, with kesr, is syn. with عَيْلَةٌ. (TA.)  
== It is also a pl. [or rather a quasi-pl. n.] of  
عَائِلٌ q. v. (S, TA.) — طَالَ عَيْلَتِي أَيَّاكُ means  
*Long has continued my feeding, nourishing, or  
sustaining, thee.* (O, K. [But this app. belongs  
to art. عول: see the first sentence in that art.]])

عَيْلِي A woman that weeps [or wails] for the  
dead. (AA, O. [But this also app. belongs to  
art. عول.]) == Also a pl. of عَائِلٌ [q. v.]. (S,  
O, K.)

عَيْلَان The male hyena. (S, O, K.)

عَيْالٌ a pl. of which the sing is عَيْلٌ and of  
which the pl. is عَائِلٌ, this last being a pl. pl.:  
see art. عول. == See also عَيْلٌ, above.

عَيْالَةٌ The fodder, or provender, of a بَرْدُونٌ [or  
hackney]; as also مَعَالَةٌ. (Fr, O, K.)

عَيْالٌ That inclines from side to side in gait,  
and is proud, haughty, or self-conceited, therein:  
(S, O, TA;) as also عَائِلٌ, of which عَيْلَةٌ is a  
pl. [or rather a quasi-pl. n.]: (IAar, TA:) the  
former applied to a horse, (S, TA,) and to a  
lion: (S, O, TA:) and so with ة applied to a  
woman. (K, TA.) Respecting the saying of  
Ḥokeym Ibn-Mo'eiyeh Er-Raba'ee, cited by Sb,

• فِيهَا عَيْالِيْلٌ أُسُودٌ وَنَمْرٌ •

Ibn-Es-Seeráfee says, it is as though he said فِيهَا  
مَنْبَحْتِرَاتٌ &c. [i. e. *In it are such as walk with a  
proud gait and an inclining from side to side, of  
lions and of leopards*]; making عَيْالِيْلٌ to be pl.  
of عَيْالٌ; not of عَيْلٌ; (O, TA;\*) of which  
latter, as signifying *seeking* [prey, like مَعِيْلٌ], it  
is also [said to be] an anomalous pl.: (TA:) but  
Aboo-Moḥammad Ibn-El-Aarabee says that Ibn-  
Es-Seeráfee has miswritten عَيْالِيْلٌ, and that it is  
correctly عَيْالِيْلٌ, with the pointed غ, an anomalous  
pl. of عَيْلٌ [signifying "a thicket," &c.; so  
that the meaning is, *in it are thickets the lurking-  
places of lions and of leopards*]. (O, TA.)

عَائِلٌ Poor, (S, Mgh, O, Mṣb, K,) and needy,  
or in want; (S, O;) occurring in the K̄ur  
xciii. 8; (TA;) as also عَيْلٌ, (TA,) and  
مَعِيْلٌ: (Ibn-El-Kelbee, TA:) pl. of the first  
عَائِلَةٌ, (Mgh, O, Mṣb, K,) [originally] of the  
measure فَعْلَةٌ, like كَفْرَةٌ pl. of كَافِرٌ, (Mṣb,) and  
عَيْلٌ (K) and عَيْلِي (S, O, K) and [quasi-pl. ns.]  
عَيْلَةٌ (S, TA) and عَيْلٌ. (IAar, TA.) == See  
also عَيْالٌ.

عَائِلَةٌ: see عَيْلَةٌ.

عَيْلٌ, originally of the measure قَيْلٌ: (ISd,  
TA in art. عول:) see عَيْالٌ, in two places, in art.  
عول. == See also عَائِلٌ. == And see مَعِيْلٌ: and  
عَيْالٌ.

مَعِيْلٌ: see عَائِلٌ. — Also A man having a  
family, or household; and so مَعِيْلٌ: (TA:) or  
having a numerous family or household; and in  
like manner, with ة, applied to a woman. (S, O,  
TA.) [See also art. عول.] — Also, applied to a  
wolf, a lion, and a leopard, *Seeking, or seeking  
after, prey*; (K, TA;) and so عَيْلٌ. (TA.)

مَعِيْلٌ: see مَعِيْلٌ in this art., and also in art.  
عول.

مَعِيْلٌ: see art. عول.

مَعَالَةٌ: see عَيْالَةٌ.

عيمر

1. عَامِرٌ, aor. يَعْيمِرُ and يَعْامِرُ, inf. n. عَيْمَةٌ (S, K)  
and عَيْمَرٌ, (thus in copies of the K,) or عَيْمَرٌ, thus  
accord. to Lth, (TA,) *He* (a man, S) *desired, or  
desired eagerly, or longed for, milk*: (S, K;) and  
*he thirsted*: (K: [like عَامِرٌ:]) [or *thirsted vehe-  
mently*: (see عَيْمَةٌ, below:)] or, accord. to ISk,  
عَامِرٌ إِلَى اللَّبَنِ means *he* (a man) *desired, or  
longed for, milk very immoderately*: (S:) or *he  
betook himself to milk, or the milk, and desired it  
eagerly, or longed for it*; like اسْتَشَنَّ إِلَيْهِ. (TA  
in art. شن.) — And عَامِرُ الْقَوْمِ *The people, or  
party, became scant in milk; their milk became  
little in quantity*: or, accord. to Lh, عَامِرٌ signifies  
*he lacked milk; or became destitute thereof*;  
(TA;) [and] thus عَامِرٌ signifies: (K:) and  
عَامِرٌ أَعْمَامٌ *they became scant in milk, or their milk  
became little in quantity*, (K, TA,) *their camels  
having died*. (TA.) مَا لَهُ أَمْرٌ وَعَامِرٌ is a form of  
imprecation, meaning [*What aileth him?*] *May  
his wife and his cattle die*, (TA,) [*so that he shall  
have no wife and no milk, or and be eagerly desirous  
of milk.*]

4. أَعَامَهُ اللَّهُ *God left him [or made him to be]  
without milk*. (S, K.) And أَعَامَنَا بَنُو فُلَانٍ *The  
sons of such a one took our milk [or our milch  
cattle]*. (TA.) And أَصَابَتْنَا سَنَةٌ أَعَامَتْنَا [*A year,  
or year of drought, that deprived us of our milk,  
or of our milch cattle, befell us*]. (TA.) == See  
also 1, in two places.

8. اعْتَامِرٌ, (S, K,) aor. يَعْتَامِرُ, inf. n. اِعْتَامِيرٌ, (TA,)  
*He took*, (S, K,) or *chose*, (T, TA,) *the عَيْمَةٌ, i. e.  
the choice, or best, or excellent, of the camels or  
other property*. (T, S, K, TA.) Ṭarafah says,

• أَرَى الْمَوْتَ يَعْتَامِرُ الْكِرَامَ وَيَصْطَفِي

• عَقِيْلَةَ مَالِ الْفَاحِشِ الْمُتَشَدِّدِ

[*I see that death chooses the generous, and selects  
the most excellent of the property of the tenacious  
niggard*]. (TA.) [See also اِعْتَامَاهُ, in art. ععى.]  
— And اعْتَامَهُ signifies also قَصَدَهُ [i. e. *He  
tended, betook himself, or directed himself or his*

*course or aim, to, or towards, him, or it; &c.:*];  
like اِعْتَامَاهُ. (TA.)

عَيْمَةٌ [mentioned above as an inf. n.] *Desire, or  
eager desire, or longing, for milk*: (S, K:) or  
*vehemence of desire, or of longing, for milk, so  
that one cannot endure with patience the want of  
it*. (TA.) It is said in a trad., كَانَ يَتَعَوَّذُ مِنْ  
عَيْمَةِ وَالْعَيْمَةِ وَالْقَيْمَةِ وَالْأَيْمَةِ i. e. [*He used to pray for  
protection from*] *vehemence of desire, or of longing,  
for milk, so as not to be able to endure with  
patience the want of it; and vehemence of thirst;  
and the remaining long without a wife*. (TA.)  
— And *Thirst*: (K:) or, as some say, *vehemence  
thereof*; and so عَيْمَةٌ, as mentioned above. (TA.)

عَيْمَةٌ The choice, or best, or excellent, (Az, S,  
K, TA,) of camels or cattle or other property, (S,  
K, TA,) like عَيْفَةٌ, (O and K in art. عيف,) and  
عَيْنَةٌ, (S in art. عين,) or, accord. to Az, of any-  
thing: pl. عَيْمَرٌ. (TA.)

عَيْمَانٌ *Desiring, or desiring eagerly, or longing  
for, milk*: fem. عَيْمِي (S, K:) the former ap-  
plied to a man; and the latter, to a woman:  
(S:) pl. عَيْمَارٌ and عَيْامِي, like عَطَاشٌ and  
عَطَاشِي. (TA.) And [hence] one says رَجُلٌ عَيْمَانٌ  
أَيْمَانٌ meaning *A man whose camels have gone [so that  
he is in want of milk] and whose wife has died*:  
(S, K:) and AZ mentions, on the authority of  
Et-Ṭufeyl Ibn-Yezed, اِمْرَأَةٌ عَيْمِي أَيْمِي *a woman  
who has no camels, or the like, and whose husband  
has died*. (TA.) — And *Thirsty*: (K:) [or *ve-  
hemently thirsty*. (See عَيْمَةٌ.)]

عَيْامٌ The day; syn. نَهَارٌ: (K:) mentioned by  
Az, on the authority of El-Muarrif. (TA.) One  
says, طَابَ الْعَيْامُ i. e. النَّهَارُ [*The day became  
pleasant*]. (TA.) [See عَامٌ, last sentence; in  
art. عوم.]

عَامٌ مُعِيمٌ A long [or tedious] year: (K:) or,  
as some say, a year of vehement عَيْمَةٌ [i. e. *desire,  
or longing, for milk; or thirst*]: mentioned on  
the authority of Lh. (TA.) [See also art. عوم.]

عين

1. عَيْنٌ [app. as inf. n. of عَانَ, agreeably with  
analogy, (like as اُذُنٌ is of اُذِنٌ, and اُنْفٌ of اُنْفٌ,  
&c.,) aor. يَعْينُ,] signifies *The hitting, or hurt-  
ing, [another] in the eye*. (K.) — And *The  
smiting with the [evil] eye*: (K:) which is said in  
a trad. to be a reality. (TA.) You say, عَنَتُ الرَّجُلَ  
عَيْنِي *I smote the man with my [evil] eye*. (S.) And  
إِنَّكَ لَنَجِيْلٌ وَلَا أَعْيُنُكَ, meaning [*Verily thou art  
beautiful, and may I not smite thee with the [evil]  
eye; and I will not smite thee &c.*] (Lh, TA.) And تَعَيْنَ  
الْمَالُ *He* (a man) *smote the مال* [i. e. *cattle, or camels, &c.*]  
*with an [evil] eye*: (S:) or اِبْرَهْلُ *He* (a man)  
*raised his eyes towards* *اعانها*, and *اعانها*, *he raised his  
hand over his eyebrow like as does he who shades  
his eyes from the sun*, (K, TA,) *to smite them*

with an [evil] eye, (K, TA,) and he so smote them. (TA.) — عَانٌ عَلَيْنَا, (S, TA,) aor. يَعِينُ, (S,) inf. n. عِيَانَةٌ; (S, TA; [in one of my copies of the S, عِيَانَةٌ;]) and اعْتَانُ لَنَا; both signify *He was, or became, a spy, or scout, for us.* (S, TA.) [Golius mentions also يَعِينُ, construed with ل, in this sense, as from the S; in which I do not find it.] And one says, اذْهَبْ قَاعِنًا لَنَا مَنَزِلًا; *Go thou, and look for, or seek, a place of alighting for us:* (S;) and لِه says the like, making the verb trans. (TA.) And بَعَيْنًا عَيْنًا يَعْتَانُنَا, and بَعَيْنًا لَنَا; (K, TA;) and يَعِينُنَا, (K, TA, but omitted in the CK,) and يَعِينُ لَنَا, (El-Hejeree, TA,) inf. n. عِيَانَةٌ, (K, TA,) with fet-ḥ; (TA; [in the CK عِيَانَةٌ;]) i. e. [We sent a spy, or scout,] to bring us information. (K, TA.) [See also مَعْتَانٌ — عَانُ الدَّمْعِ, and المَاءِ, (S,) inf. n. عِيَانٌ (S, K) and يَعِينُ, (K, TA,) *The tears, and the water, flowed.* (S, K, TA.) And عَانَتِ الْبُيُوتُ, inf. n. عَيْنٌ, *The well had in it much water.* (TA.) — And اُحْفَرْتُ حَتَّى عَيْنَتْ + *I dug until I reached the springs, or sources:* (S, TA;) and in like manner one says, اُعِينْتُ الْمَاءَ [I reached the water]: (S;) or, accord. to the T, one says, حَفَرَ وَاعِينُ and اَعَانَ, meaning [The digger dug,] and reached the springs, or sources. (TA.) — يَعِينُ, (K,) inf. n. عَيْنٌ, (S, K, TA; [not, as in the CK, with the ى quiescent,]) and عِيَانَةٌ, (Lh, K, TA;) [He was wide in the eye: or large and wide therein: (see اُعِينُ:) or] he was large in the black of the eye, with width [of the eye itself]. (K.)

2. عَيْنُ الدَّلْوَةِ + *He bored, perforated, or pierced, the pearl;* (S, K, TA;) as though he made to it an eye. (TA.) — عَيْنُ الْقِرْبَةِ *He poured water into the skin in order that the stitch-holes might become closed* (S, K, TA) by swelling, (S,) it being new: and سَهَبَهَا [q. v.] signifies the same, as mentioned by As. (TA.) — تَعْيِينُ الشَّيْءِ signifies + *The individuating of a thing, or particularizing it; i. e. the distinguishing it from the generality, or aggregate.* (S, Mgh, TA.) [عَيْنُهُ means + *He individuated it, &c.:* and he particularized, or specified, it by words; mentioned it particularly, or specially. And عَيْنُ لَهْ كَذَا + *He appointed, or prescribed, for him, or he assigned to him, particularly, such a thing:* and عَيْنُ عَلَيْهِ كَذَا *He appointed against him, or imposed upon him, particularly, such a thing.* You say, عَيَّنْتُ الْمَالَ لَزَيْدٍ + *I assigned the property particularly, or specially, to Zeyd.* (Mgh.) And مَا عَيَّنْتَنِي بِشَيْءٍ and أَتَيْتُ فَلَانًا فَمَا عَيْنَ لِي بِشَيْءٍ i. e. + [I came to such a one,] and he did not give me anything: (Lh, TA;) or, as some say, he did not direct me to anything. (TA.) And عَيَّنَ عَلَيَّ السَّارِقَ + *He distinguished, or singled out, the thief from among the suspected persons:* or, as some say, he manifested against the thief his theft. (TA.) And عَيَّنْتُ النَّبِيَّ فِي الصَّوْمِ + *I purposed the performance of a particular fast.* (Mgh.) — عَيْنٌ فَلَانًا *He told such a one to his face of his vices,*

or faults, or the like. (Lh, S, K.) — عَيْنُ الْحَرْبِ = بَيْنًا i. q. اُدَارَهَا [He, or it, stirred war, or conflict, or the war or conflict, between us, or among us]: so in the K: in the L, اُدَارَهَا [perhaps for اُدَارَهَا, but more probably, I think, for اُدَارَهَا]. (TA.) — عَيْنُ الشَّجَرِ = *The trees became beautiful and bright, and blossomed.* (K, TA.) — عَيْنُ الرَّجُلِ = *The man took [or bought] بالعَيْنَةِ i. e. السَّلْفِ [meaning for payment in advance, accord. to all the explanations that I find of السَّلْفِ as used in buying and selling; but accord. to the TK, upon credit, i. e. for payment at a future period, agreeably with an explanation of عَيْنَةٍ in the A and Mgh; see this word in its place, and see also 8]: or he so gave [or sold]. (K.) — And (K) عَيْنُ التَّاجِرِ, (Mgh, K, TA,) accord. to Az, (Mgh, TA,) *The merchant, or trader, sold (Mgh, K, TA) to a man (Mgh, TA) a commodity for a certain price to be paid at a certain period, and then bought it of him for less than that price (Mgh, K, TA) with ready money.* (Mgh.) — عَيْنُ الْعَيْنِ, (K, TA,) inf. n. تَعْيِينٌ, (TA,) *He wrote the letter ع.* (K, TA.) One says, عَيْنٌ عَيْنًا حَسَنَةً *He made [or wrote] a beautiful ع.* (Th, TA.)*

3. عَائِنَةٌ, inf. n. عِيَانٌ, (S, Mgh) and مُعَايِنَةٌ, (Mgh,) *I saw it [or him] with my eye [or eyes, ocularly, or before my eyes]; (S;) [or I viewed with my eye, and faced, or confronted, him, or it; for] المُعَايِنَةُ signifies the viewing with the eye, and facing, or confronting.* (TA.) [See also 5.] You say, لَقِيَهُ عِيَانًا, thus in copies of the K; but in some copies عَيْنَةً, with fet-ḥ to the second and third letters and with kesr to the ع, and thus accord. to Lh, (TA,) i. e. [He met him] eye to eye (مُعَايِنَةً), [or face to face,] not doubting of his seeing him. (K, TA.) — See also 1. — مُعَايِنَةٌ signifies also + *The dealing in buying and selling with ready money [which is termed عَيْنٌ].* (KL.) — See also عَيْنٌ, in the third quarter of the paragraph.

4: see 1, former half: — and last sentence but one, in three places. — مَا أَعَيْنَهُ *How evil-eyed is he!* (K, TA.)

5. تَعَيَّنَهُ *He saw him, or it; or he looked, or looked at or towards, [or eyed,] trying whether he could see, him, or it; syn. أَبْصَرَهُ.* (TA.) *He saw him (a man) with certainty.* (K.) [See also 3.] — تَعَيَّنَ الْمَالَ, and الإِبِلَ: see 1, former half, in two places. — تَعَيَّنَ, said of a man, also signifies *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame,* (تَشَوَّرَ, for which تَشَوَّهُ is erroneously put in the copies of the K, TA,) or, accord. to some copies, تَشَوَّسَ [app. as syn. with, or perhaps a mistake for, تَشَاوَسَ, meaning he contracted his eye to look], (TK,) and acted leisurely, or waited, or waited patiently, to smite a thing with his [evil] eye. (K, TA.) — Said of a skin, + *It had thin circles, or rings, or round places, [likened to eyes,] (Fr, S, TA,) rendering it faulty:* (S;) or, said of a water-skin, it was, or became,

thin by reason of oldness: (TA;) [or it became lacerated, or worn in holes; as is shown by what here follows.] One says also, تَعَيَّنَتْ أَوْخَافُ الإِبِلِ, meaning + *The feet of the camels became lacerated [in the soles], or worn in holes, or blistered; like the water-skin of which one says تَعَيَّنَ.* (IAq, TA.) — تَعَيَّنَ also signifies + *It was, or became, clear, or distinct.* (KL.) — And + *It was or became, individuated, or particularized; i. e., distinguished from the generality, or aggregate.* (KL.) [Thus signifying, it is quasi-pass. of عَيْنَهُ. Hence it means + *It had, or assumed, the quality of individuality.* And + *It was, or became, particularized, or specified, by words; mentioned particularly, or specially.* And تَعَيَّنَ لَهُ + *It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly.* And تَعَيَّنَ عَلَيْهِ + *It was appointed against him, or imposed upon him, particularly.* And hence,] one says, تَعَيَّنَ عَلَيْهِ الشَّيْءُ, meaning بِعَيْنِهِ [i. e. + *The thing was, or became, incumbent, or obligatory, on him in particular.*] (S, K.) — See also the next paragraph.

8: see 1, in four places. — اَعْتَانَ الشَّيْءَ + *He took the عَيْنَ of the thing, (S,) the choice, or best, thereof.* (S, TA.) [See also 8 in art. اَعْوَنَ.] — And *He bought the thing upon credit, for payment at a future time:* (S, Mgh, KL, TA;) [i. e.] اَعْتَانَ signifies he took upon credit, for payment at a future time; (Mgh; [in which it is expl. by the words أَخَذَ بِالْعَيْنَةِ, and in which عَيْنَةٌ in a sale is expl. as meaning نَسِيئَةٌ;]) and so تَعَيَّنَ; (KL;) [but Mtr says,] the saying تَعَيَّنَ عَلَيَّ حَرِيرًا as meaning اِشْتَرَيْتُهُ بِبَيْعِ الْعَيْنَةِ [or اِشْتَرَيْتُهُ] I have not found. (Mgh.) [See also عَيْنُ الرَّجُلِ expl. as meaning “The man took بِالْعَيْنَةِ.”]

عَيْنٌ is a homonym, applying to various things: (Mgh;) in the K, forty-seven meanings are assigned to it; but it is said by MF that its meanings exceed a hundred: those occurring in the Kur-án are seventeen. (TA.) By that which is app. its primary application, and which is by many affirmed to be so, (TA,) عَيْنُ الشَّيْءِ signifies *The eye; the organ of sight;* (S, Mgh, Mgh, K, TA; [in the S expl. by حَاسَةُ الرُّؤْيَةِ, evidently used in this sense; in the Mgh, by الْمُبْصِرَةُ; in the Mgh and K, by الْبَاصِرَةُ; and in a later place in the K, by حَاسَةُ الرُّؤْيَةِ, app. as meaning *the sense of sight;*]) also denoted [emphatically] by the term الْجَارِحَةُ [i. e. *the organ*]; (TA;) it is *that with which the looker sees;* (ISk, TA;) and is of a human being and of any other animal: (TA;) it is of the fem. gender: (S, K;) and the pl. [of mult.] is عَيُونٌ, (S, Mgh, Mgh, K,) also pronounced عَيُونَ, (K, [in which وَتَكْسَرُ, immediately following عَيُونَ, has been erroneously supposed by Golius and Freytag to relate to the sing.,]) and [of pauc.] عَيَانٌ and أُعَيْنٌ, (S, Mgh, Mgh, K,) which last is asserted by Lh to be sometimes a pl. of mult., as it is in the Kur vii. [178 and] 194; (TA;) and pl. pl. أُعْيَانَاتُ: (K;) the dim. is عَيْيْنَةٌ. (S.)

Hence the saying in a trad. of 'Alee, **قَاسَ عَيْنًا** **بِئَيْضَةِ جَعَلَ عَلَيْهَا حُطُوطًا** [He measured the reach of an eye by means of an egg upon which he made lines]. (Mgh.) And [hence also] one says, **بِعَيْنٍ** [lit. With some eye I will assuredly see thee]: it is said to one whom you send, and require to be quick; and means †pause not for anything, for it is as though I were looking at thee. (TA. [See also art. **رَأَى**].) And **نَقِيْتَهُ عَيْنًا** [I met him so that] I saw him with [or before] my eye, he not seeing me. (S, TA.) [And **رَأَيْتُهُ عَيْنًا** or **عَنَّةً**, which see in art. **عَن**. And **أَعْطَيْتُهُ عَيْنًا** and **عَنَّةً**, which also see in art. **عَن**.] And **رَأَيْتُهُ عَرَضَ عَيْنٍ** I saw him, or it, obviously; nearly. (TA, voce **عَرَضَ**, q. v.) And **هَآ هُوَ عَرَضَ عَيْنٍ** [or **عَرَضَ عَيْنٍ**?] i. e. [Lo, he, or it, is] near [before thee]: and in like manner, **هُوَ مِنِّي عَرَضَ عَيْنَةٍ** [or **عَيْنَةٍ**? i. e. He is near before me]. (K.) And **أَوَّلَ ذِي عَيْنٍ** and **لَقِيْتُهُ أَوَّلَ عَيْنٍ** † **عَائِنَةً**, (TA,) I met him, or it, the first thing: (S, K, TA:) and before every [other] thing; as also **أَوَّلَ عَائِنَةً** and **أَدْنَى عَائِنَةً**: (S:) or this last means the nearest thing perceived by the eye. (TA.) And **عَمِدًا عَلَيَّ** and **فَعَلْتُ ذَآكَ عَمِدَ عَيْنٍ** † I did that purposely, with seriousness, or earnestness, and certainty: (S:) or **صَنَعَ ذَآكَ عَلَيَّ** (S:) or **عَلَى عَيْنَيْنِ** and **عَمِدَ عَيْنٍ** and **عَلَى عَيْنَيْنِ** (K, TA,) and **عَمِدَ عَيْنَيْنِ** (K,) or **عَمِدَ عَيْنَيْنِ** (K, TA,) † He did that purposely, (Lh, K, TA,) with seriousness, or earnestness, and certainty. (K.) And **هُوَ عَبْدُ عَيْنٍ** † He is like the slave to thee as long as thou seest him, (S, K, TA,) but not when thou art absent; and so **هُوَ عَبْدُ الْعَيْنِ**: (S:) or he is a man who pretends, or feigns, to thee, his doing that which he does not perform: (TA:) and (K, TA) in this sense, (TA,) one says also, **هُوَ صَدِيقُ عَيْنٍ** i. e. † [He is a friend, or a true friend,] as long as thou seest him: (K, TA:) and **هُوَ أَخُو عَيْنٍ** † He is one who acts as a friend hypocritically with thee. (TA.) **أَنْتَ عَلَيَّ عَيْنِي** is said in relation to honouring and protecting: (S, K, TA:) [accordingly I would render it † Thou art entitled to be honoured and protected by me above my eye: for the eye is esteemed the most excellent of the organs, (as is said in this art. in the TA,) and it is that which most needs protection:] **أَنْتَ عَلَيَّ رَأْسِي** is said in relation to honouring only. (TA.) And the Arabs say, **عَلَيَّ عَيْنِي**, meaning thereby the regarding with solicitude mixed with fear [so that I would render it † As one to be regarded with solicitude mixed with fear above my eye I made Zeyd the object to which my mind was directed]. (TA.) [See another ex. of **عَلَيَّ عَيْنِي** (in which it cannot be rendered as above) in a later part of this paragraph.] **نَعِمَ اللَّهُ بِكَ عَيْنًا** [in the CK, which is wrong,] means the same as **أَنْعَمَهَا**. (K.) [See both in art. **نَعِمَ**.] **مَا قَرَّتْ قَرَّةَ الْعَيْنِ** [signifying **قَرَّتْ**

as expl. in the M and K in art. **قَر**, i. e. *That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed, &c.*,] is a phrase used as meaning † A man's child or offspring. (TA.) **فَقَأَ عَيْنَهُ** [properly signifying He put out his eye, or blinded it, &c.,] means [sometimes] † he struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: (**صَدَّه**) or he was rough, rude, or ungentle, to him in speech. (TA.) **الَّذِي فِيهِ رَأَيْتُهُ عَيْنًا** means Thy head. (TA. [There mentioned preceded by **لَا تَحْرَمَنَّ**: thus dubiously, and perhaps incorrectly, written. What it means, or should be, I know not.] — **عَيْنُ الثَّوْرِ** † [The eye of the Bull;] the great red star [α] that is upon the southern eye of Taurus, and also [more commonly] called **الدَّبْرَانُ**. (Kz, Descr. of Taurus.) [And **عَيْنُ الرَّامِي** † The eye of Sagittarius; app. the two stars ν, on the eye thereof.] — **عَيْنُ الْبَقْرِ** † [The bupthalmum, or ox-eye;] the [plant called] **بَهَار** [q. v.]. (S in art. **بَهَر**.) And **عِيُونُ الْبَقْرِ** † A sort of grapes, (S, K, TA,) black, (K, TA,) but not intensely so, large in the berries, (TA,) and round, (K, TA,) which are converted into raisins, and are not very sweet: so says AHn: thus called as being likened to the eyes of the animals termed **بَقَر**: (TA:) they are found in Syria: (S:) or said by some to be peculiar to Syria. (TA.) And **إِحْصَاءُ** [or plums]: (K, TA:) thus called for the same reason. (TA.) — **عَيْنُ الْهَرِّ** † [Cat's-eye;] a certain stone, well known, of no utility. (TA.) = **فَتَّحَ عَيْنَ النَّارِ** means † He made an opening in the live coals of the fire, that had become compacted; in order that it might burn up well. (See 1 in art. **سَخُو** and **سَخَى**.) — And **عَيْنٌ** signifies also † The **عَيْنُ** [i. e. eye] of the needle: such as is narrow is termed **عَيْنٌ صَفِيَّةٌ** [in which the latter word is app. a proper name, and, as such and of the fem. gender, imperfectly decl., i. e., in this case, written **صَفِيَّةٌ**]. (TA.) — Also, as being likened to the organ [of sight] in form, or appearance, † A [small round hole or] place of perforation in a [leathern water-bag such as is called] **مَوَادَّةٌ**. (TA.) And † **Thin circles, or rings, or round places, in a skin, (S, K, TA,) which are a fault therein, (S, TA,) like** **أَعْيُنُ** [or eyes; or one of such thin circles &c.]; being likened to the organ [of sight] in form. (TA.) [See 10.] And (K) † A fault, or defect, (K, TA,) of this description, in a skin. (TA.) — And † The small hollow or cavity of the knee; (S, K; in [some of] the copies of the latter of which, **الرُّكْبَةُ** is erroneously put for **الرُّكْبَةُ**; TA;) likened to the socket of the eye: (TA:) each knee has **عَيْنَانِ** [i. e. two small hollows or cavities, the articular depressions for the condyles of the femur], in the fore part thereof, at [the joint of] the **سَاقِ**. (S, TA.) — And † The piece of skin [or small leathern receptacle] in which are put the **بُنْدُقُ** [or bullets] (K, TA) that are shot from the **قَوْسِ** [app. meaning the large kind of cross-bow, called **balista**, or **ballista**]: (K, TA:) likened to the organ [of

sight] in form. (TA.) — [In the B, accord. to the TA, it is also expl. as meaning the **سَامِر**: but this, I think, is most probably a mistranscription for **سَامِر** (q. v.) as signifying † The hollow, or cavity, in the ground, thus called, in which water remains, or stagnates, and collects.] And † The place [or aperture] whence the water of a **قَنَاةٌ** [i. e. pipe, or the like,] pours forth: (K, TA:) as being likened to the organ [of sight] because of the water that is in it. (TA.) And, (K, TA,) for the same reason, (TA,) † The place whence issues the water of a well. (TA.) And, (S, Mṣb, K, &c.,) for the same reason, as is said by Er-Rághib, (TA,) † The **عَيْنُ**, (S, Mṣb,) or source, or spring, (K, TA,) of water, (S, Mṣb, K, TA,) that wells forth from the earth, or ground, and runs: (TA:) [and accord. to the Mṣb, it app. signifies a running spring:] of the fem. gender: (TA:) pl. **عِيُونٌ** and **أَعْيُنٌ**, (Mṣb, K,) and accord. to ISk, sometimes the Arabs said, as a pl. thereof, **أَعْيَانٌ**, but this is rare. (Mṣb.) Hence a saying, in a trad., cited and expl. voce **سَاهَر**. (TA.) Also † Abundance of water of a well. (TA.) And A drop of water. (TA.) **عَيْنُ الْمَاءِ**, [originally signifying “the source of water,”] accord. to Th, means † Life for men; thus in the following verse:

• **أَوْلَآئِكَ عَيْنُ الْمَاءِ فِيهِمْ وَعِنْدَهُمْ** •  
• **مِنَ الْخَيْفَةِ الْمَنْجَاةِ وَالْمَتَحَوَّلِ** •

† [Those, life for men is among them; and with them are the means of safety, and the place of removal, from fear]: accord. to the A, **عَيْنُ الْمَاءِ** means good, or means of attaining good, and provision of corn, or abundance of the produce of the earth, are among them. (TA.) — Also † The **عَيْنُ** [meaning eye, or bud, (thus called in the present day,)] of a tree. (Es-Subkee, TA.) — [And † Sprouting herbage; as being likened to the eye or eyes:] one says, **نَظَرَتْ الْبِلَادُ بِعَيْنٍ** or **بِعَيْنَيْنِ** [lit. † The lands looked with an eye or with two eyes], meaning, had their herbage come forth: (K:) or it is said when their herbage comes forth: or, as in the A, when that which cattle depasture comes forth without [as yet] becoming firm [in the ground, or firmly rooted]: taken from the saying of the Arabs, **إِذَا سَقَطَتِ الْجَبِيَّةُ نَظَرَتْ الْأَرْضُ بِأَحَدِي عَيْنَيْهَا فَإِذَا سَقَطَتِ الصَّرْفَةُ نَظَرَتْ بِهَيَا جَمِيْعًا** † [lit. When El-Jebheh (the 10th Mansion of the Moon) sets aurorally (i. e. about the 11th of Feb., O.S.), the land looks with one of its eyes; then, when Es-Sarfeh (the 12th Mansion) sets aurorally (about the 9th of March), it looks with both of them]. (TA. [See also art. **نَظَر**].) = **عَيْنٌ** also, (S, Mṣb, K, &c.,) as being likened to the organ of sight, (TA,) signifies † A spy; and **ذُو الْعَيْنَيْنِ** [in the CK **ذُو الْعَيْنَيْنِ**], in like manner, signifies the spy, (S, K, TA,) and **ذُو الْعَيْنَيْنِ** likewise, and **ذُو الْعَيْنَيْنِ**: (TA:) he who looks for a people, or party: (M, TA:) the watcher, or observer; (S, K, TA;) or the scout: (S, Mṣb, K, TA:) masc. and fem.: (M, TA:) accord. to the opinion of ISd, made by some to accord with a part [i. e. the eye], and

therefore fem.; and by some, to accord with the whole [person], and therefore masc.: (TA:) pl. **أَعْيُنٌ** and **أَعْيُنٌ**, and, accord. to ISk, sometimes **أَعْيَانٌ**. (Mṣb.) — And *i. q.* **مُكَاشَفٌ** [app. as meaning + *A discoverer, or revealer, of tidings &c.*] (Es-Subkee, TA.) — [And + *An eye as meaning a look, i. e. an act of looking: and hence, a stroke of an evil eye: or, simply, an evil eye: a meaning of frequent occurrence.*] **أَصَابَتْ** **أَصَابَتْ** + [An evil eye smote such a one] is said of a person when an enemy or an envier has looked at him and produced such an effect upon him that he has fallen sick in consequence thereof. (TA.) [**عَيْنُ الْكَمَالِ** is applied to an eye believed to have the power of killing by its glance: see an ex. voce **فَقَأَ**.] — And + *Sight with the eye [or before the eyes; or ocular view]: thus in the saying, or vestige, (or, as we rather say in English, a shadow,) after an ocular view]:* (S, TA:) or the meaning is, *after suffering a reality, or substance, to escape me:* (Ḥar pp. 120 and 174: [this latter rendering being agreeable with explanations of **عَيْنٌ** which will be found in a later part of this paragraph:]) *i. e. I will not leave the thing when I see it ocularly, and seek the trace, or vestige, thereof, after its [the thing's] disappearing from me: and the origin of it was the fact that a man saw the slayer of his brother, and when he desired to slay him, he [the latter] said, "I will ransom myself with a hundred she-camels;" whereupon he [the other] said, نَسْتُ لَآ أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ*; and slew him: (TA:) it is a prov., thus, or, as some relate it, **لَآ تَطْلُبُ**. (Ḥar p. 120.) — And + *Look, or view.* (K, TA.) It is said in the **Ḳur** [xx. 40], **وَالْبَصُوعَ عَلَى عَيْنِي**, (S, TA,) and it has been expl. as there having this meaning [i. e. + *And this I did that thou mightest be reared and nourished in my view*], as in the B; or, as Th says, *that thou mightest be reared where I should see thee:* (TA:) or the meaning is, + *in my watch, or guard, (Bd,\* Jel,) and my keeping, or protection.* (Jel. [It is implied by the context in the S, that **عَلَى عَيْنِي** is said in this instance in relation to honouring and protecting, as it is in a phrase mentioned in the first quarter of this paragraph; but my rendering of it there is obviously inapplicable here. See also 1 in art. **صَع**.]) And in like manner it has been expl. as used in the **Ḳur** [xi. 39], **وَأَصْنَعُ الْفُلْكَ**, **وَأَصْنَعُ الْفُلْكَ** + [And make thou the ark in our view]. (TA.) [In like manner, also,] **فَأْتُوا بِهِ عَلَى أَعْيُنِنَا** **عَلَى مَنْظَرِهِمْ**, in the **Ḳur** [xxi. 62], means *Then bring ye him in the view of the people; مَنْظَرٌ* being here evidently an inf. n.]: (B, TA:) or [bring ye him] *openly, or conspicuously.* (Jel.) — And + *The مَنْظَرُ [as meaning aspect, or outward appearance], (S, K,) and شَاهِدٌ [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man.* (S, K.) So in the saying of El-Ḥajjāj to El-Ḥasan [El-Baṣree, when he (the former) had asked **مَا أَمَدُكَ** "What was the time of thy birth?" and the latter

had answered (see **أَمَدٌ**), **لَعَيْنُكَ أَكْبَرُ مِنْ أَمَدِكَ**, + [Verily thy aspect is greater than thy age], **أَمَدُكَ** meaning **سِنَّتُكَ**. (S.) And it is said in a prov.,

إِنَّ الْجَوَادَ عَيْنُهُ فَرَارَةٌ

+ [Verily the fleet and excellent horse, his aspect is (equivalent to) the examination of his teeth]: (S, TA: [accord. to the latter, **عَيْنُهُ** meaning **شَاهِدُهُ**]:) *i. e. his external appearance renders it needless for thee to try him and to examine his teeth.* (S and K in art. **فَر**, q. v.) — Also, [by a synecdoche, as when it means "a spy,"] + *A human being:* (K:) and *any one:* (S, K:) [in which sense, as when it means "a spy," it may be masc. or fem.:] and *human beings:* (S:) or *a company [of people];* (K;) as also **عَيْنٌ**: (S, K:) and the *people of a house or dwelling:* (K:) and so **عَيْنٌ**; (S, K;) and the *people of a town or country;* as also **عَيْنٌ**. (K.) One says, **مَا بِيهَا عَيْنٌ** + *There is not in it any one;* (S, K, TA:) [i. e. **بِالدَّارِ** in the house, or dwelling;] as also **عَيْنٌ**, (TA,) and **عَائِنٌ**, (S, TA,) and **عَائِنَةٌ**: (TA:) and **مَا بِيهَا عَيْنٌ تَطْرُقُ** [virtually meaning the same, but lit. *There is not in it an eye twinkling*]. (TA.) And **مَا رَأَيْتُ ثَمَّ عَائِنَةً** *i. e. + [I saw not there] a human being.* (TA.) And **بَدَدَ قَلِيلَ الْعَيْنِ** + [A town, or country,] *having few human beings, (S,) or few people.* (TA.) — And + *A lord, chief, or chief personage:* (K, TA:) in [some of] the copies of the **Ḳ**, **السِّدِّ** or **السِّدِّ** is erroneously put for **السِّدِّ**: (TA:) the *great, or great and noble, person of a people or party:* (K, TA:) and the *head, chief, or commander, of an army:* (TA:) the pl. is **أَعْيَانٌ**: (TA:) which signifies [lords, chiefs, or chief personages: &c.: and] the *eminent, or high-born, or noble, individuals* (S, Mgh, Mṣb, TA) of a people, or party, (S, Mgh,) or of men; (Mṣb;) and the *most excellent persons.* (TA.) — Hence, (Mgh, Mṣb,) as pl. of **عَيْنٌ**, (K,) **أَعْيَانٌ** signifies also + *Brothers from the same father and mother:* (S, Mgh, Mṣb, K:) this brotherhood is termed **مُعَايِنَةٌ**: (S, K:) and **أَوْلَادُ الْأَعْيَانِ** means *the sons of the same father and mother.* (Mṣb in art. **عَل**. [See **عَلَّةٌ**].) — Also, the sing., + *The choice, or best,* (S, Mgh, Mṣb, K,) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Mṣb, TA,) and of camels, or cattle, or other property, (TA,) and so **عَيْنَةٌ**, (S, K, TA,) of which the pl. is **عَيْنٌ**, (TA,) like **عَيْمَةٌ**: (S:) **عَيْنَةٌ** signifies + *the fleet and excellent of horses.* (Lh, TA.) And + *Highly prized, in much request, or excellent.* (TA.) And, as applied to a **deenár**, + *Outweighing, so that the balance inclines with it.* (TA.) — And + *i. q.* **مَالٌ**, (K, TA,) [i. e. *Property, or such as consists of camels or cattle,*] *when of a choice, or of the best, sort.* (TA.) — And + *Such as is ready, or at hand,* (K, TA,) *present,* (TA,) or *within one's power, or reach,* (S, TA,) of property. (S, K, TA.) And + *Anything present, or ready,* (K, TA,) *found before one.* (TA.) You say, **بَعْتُهُ عَيْنًا بَعِيْنًا** + *I sold it ready mer-*

chandise for ready money. (Mṣb.) — [Hence,] + *Ready money; cash: or simply money: syn. نَقْدٌ*: (T, Mgh, Mṣb, TA:) *not عَرْضٌ* [q. v.]: (Mgh:) and sometimes, **دِرَاهِمٌ**. (Mṣb.) So in the saying **عَيْنٌ غَيْرُ دَيْنٍ** + [Ready money, not debt]. (TA.) And [hence also] one says, **اِشْتَرَيْتَ بِدَيْنٍ أَوْ بِالْعَيْنِ** + [Didst thou buy on credit or with ready money?]. (Mṣb.) — And + *A present gift.* (Mgh, TA.) So in the saying (Mgh, TA) of a **rájiz** (TA) satirizing a man, (Mgh,)

وَعَيْنُهُ كَالْكَالِي الصَّهَارِ

[And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor:] meaning, his present gift is like the absent that is not hoped for. (Mgh, TA.) [And hence, app.,] **عَيْنٌ مِنْ عِيُونِ** **أَلَلَهُ**, occurring in a trad., means, *his present gift of God be-tided him*. (TA.) — Also + *A deenár:* (S, K:) or *deenárs;* (Az, TA;) [i. e. *coined gold;* (Mgh, Mṣb,\*)] different from **وَرِقٌ** [which signifies "coined silver" or "dirhems"]. (Mgh.) They said, **عَلَيْهِ مَائَةٌ عَيْنًا**, + [On him is incumbent the payment of a hundred deenars]: but properly one should say **عَيْنٌ**, because it is identical with what precedes it. (Sb, TA.) — And *The half of a dāniḳ [app. deducted] from seven deenars:* (K, TA:) mentioned by Az. (TA.) — And + *Gold,* (K, TA,) in a general sense; as being likened to the organ [of sight], in that the former is the most excellent of the metals, like as the latter is the most excellent of the organs. (TA.) — And + *The sun itself;* (A, K, TA;) as being likened to the organ [of sight], because the former is the most noble of the stars, like as the latter is the most noble of the organs: (TA:) or (K, TA) the **عَيْنُ** of the sun; (S, Mṣb, TA;) *i. e. the شعاع thereof;* (K, TA;) [meaning its rays, or beams,] upon which the eye will not remain fixed: (TA:) or [more commonly] the **عَيْنُ** means the **قُرْصُ** [q. v., that is *disk*] of the sun. (KL.) [Using it in the first of these senses,] one says, **طَلَعَتِ الْعَيْنُ** + [The sun rose], and **غَابَتِ الْعَيْنُ** [The sun set]. (Lh, TA.) — And + *A thing's نفس [i. e. its self];* (S, Mgh, Mṣb, K, TA;) and its **ذَاتٌ** [which means the same]; (K, TA;) and its **شَخْصٌ**, which means nearly, or rather exactly, the same as its **ذَاتٌ**; (TA;) [and likewise a man's person, as does also **عِيَانٌ**, (see exs. in Ḥar pp. 20 and 45,) and the material substance of a thing;] and its **أَصْلٌ** [as meaning its essence, or constituent substance]: (TA:) pl. **أَعْيَانٌ**, (Mgh, Mṣb, TA,) not **أَعْيُنٌ** nor **عِيُونٌ**. (Mgh, TA.) One says, **هُوَ هُوَ بَعِيْنُهُ** and **هُوَ هُوَ عَيْنًا** + [It is it itself, or he is he himself]: (S, TA:) **بِ** when prefixed to **عَيْنٌ**, [thus] used as a corroborative, being redundant. (Mughnee in art. **بِ**.) And **لَآ أَخَذُ إِلَّا دِرْهَمِي بَعِيْنِهِ** + [I will not take aught save my dirhem itself]. (S.) And **أَخَذْتُ مَالِي بِبَعِيْنِهِ** + *I took my property itself.* (Mṣb.) And **دِرَاهِمُكَ بِأَعْيَانِهَا** (Lh, TA) and **دِرَاهِمُكَ بِأَعْيَانِهَا** (Lh, Mgh,\* Mṣb, TA) + *These are thy dirhems*

themselves]. And هُمْ إِخْوَتُكَ بِأَعْيَانِهِمْ + [They are thy brothers themselves]. (Mṣb.) And عَيْنُ الرَّبِّ occurs in a trad. as meaning + Usury itself. (TA.) [مَوْضِعُ بَعِينِهِ, a phrase very frequently occurring in the L and TA &c., means + A certain, or particular, place: and in a similar manner بَعِينِهِ is used after the mention of a plant &c.] One says also جَاءَ بِالْأَمْرِ مِنْ عَيْنِ صَافِيَةٍ i. e. + [He brought forth, brought to light, or declared, the affair] from its very essence. (TA.) And بِالْحَقِّ بَعِينَهُ means + With truth, clearly and manifestly. (TA.) [In grammar, اسْمُ عَيْنٍ means + A real substantive; the name of a real thing; also termed اسْمُ ذَاتٍ; and sometimes termed عَيْنٌ alone: opposed to اسْمٌ مَعْنَى i. e. an ideal substantive.] عَيْنٌ ثَابِتَةٌ means + Certain, or sure, news or information. (A and TA in art. ثَقَب.) — And الْعَيْنُ [sometimes] signifies + Knowledge; [or rather sure, or certain, and manifest, knowledge;] which is also termed عَيْنُ الْيَقِينِ. (TA.) — And + Might (العِزُّ). (TA.) — And + Health and safety (العَافِيَةُ). (TA.) — And + Thirst; and so الْعَيْنُ. (TA in art. غَيْن.) — And + The صُورَةُ [which generally means form, or the like: but it has many other significations; one of which is essence, before mentioned as a meaning of عَيْنٌ]. (TA.) — And it signifies also التَّاحِيَةُ [app. as meaning + The part, or point, towards which one directs himself]: (K, TA:) or, accord. to some, particularly that of the قِبْلَةُ [i. e. that towards which one directs his face in prayer]: (TA:) [or] it signifies also the true direction of the قِبْلَةُ: (K, TA:) or the part that is on the right of the قِبْلَةُ of El-'Irāk: [whence] one says, نَشَأَتِ السَّحَابَةُ مِنْ قِبَلِ الْعَيْنِ + [The cloud rose from the part on the right of the قِبْلَةُ of El-'Irāk]: (S: [see also حَسَفُ:]) or this means, from the direction of the قِبْلَةُ of El-'Irāk; and the Arabs say that this scarcely ever, or never, breaks its promise [of giving rain]: when it rises from the direction of the sea, and then goes northward, one says عَيْنٌ غُدَيْقَةٌ; and this is usually most disposed to rain: (TA:) غُدَيْقَةٌ is a dim. of magnification, meaning abounding with water. (TA in art. غَدَق.) Also + The clouds (سَحَابٌ) that have come from the direction of the قِبْلَةُ: (K, TA:) or, from the direction of the قِبْلَةُ of El-'Irāk: or, from the right thereof: (K, TA:) and it is said in the B to signify [simply] السَّحَابُ [the clouds]; (TA;) and so الْغَيْنُ. (TA in art. غَيْن.) And, accord. to Th, مَطَرُ الْعَيْنِ signifies + The rain that is from the direction of the قِبْلَةُ: or, from the direction of the قِبْلَةُ of El-'Irāk: or, from the right thereof. (TA.) The saying of the Arabs مَطَرْنَا بِالْعَيْنِ + [We were, or have been, rained upon by the عين] is allowed by some, but disapproved by others. (TA.) — And [hence, app.,] + The rain that continues during some days, (S, K, TA,) some say five, and some say six, or more, (TA,) without clearing away. (S, K, TA.)

— عَيْنٌ signifies also + Usury; syn. رِبَا; (K, TA; [see also عَيْنُ الرَّبِّ above;]) and so عَيْنَةٌ. (TA.) — And + An inclining in the balance; (Kh, Mgh, K, TA;) said to be the case in which one of the two scales thereof outweighs the other: (TA:) one says, فِي الْمِيزَانِ عَيْنٌ, meaning + In the balance is an unevenness; (S, TA;) a little inclining in the tongue thereof: and the word is fem. (TA.) — And + The tongue [or cock, itself,] of the balance. (TA.) — And + A scale of a balance; i. e. either of the two scales thereof. (TA.) — Also + A small بَيْتٌ [meaning partition, or part divided from the rest,] in a chest. (TA.) — And + A مِحْسَةٌ [app. meaning a thing in which حَشِيشٌ, or dry herbage, is put]. (TA.) — [And + Either half, or one side, of a خُرْجٌ, or pair of saddle-bags.] — And A certain bird, (K, TA,) yellow in the belly, أَخْضَرٌ [generally in a case of this kind meaning of a dingy, or dark, ash-colour or dust-colour] in the back; of the size of the [species of collared turtle-dove called] قُمْرِيٌّ. (TA.) — Also + [The letter ع;] one of the letters of the alphabet, (S, K,) of those termed حَلْقِيَّةٌ and مَجْهُورَةٌ. (K. [See art. ع.] — And + The middle [radical letter] of a word [of the trilateral-radical class; the root of such a word being represented by فَعَلَ]. (TA.) — In the calculation by means of the letters ا, ب, ج, د, &c., it denotes Seventy. (TA.)

عَيْنٌ, originally عَيْنٌ, pl. of أُعَيْنٌ [q. v.]: (S, K:\*) — and also, (as a contraction of عَيْنٌ, IB, TA,) pl. of عِيَانٌ: (AA, S, IB:) [and of عِيُونٌ.]

أَعْيُنُ The quality denoted by the epithet عَيْنٌ [q. v.; i. e. width in the eye; &c.]; (S;) and so عَيْنَةٌ. (Lh, TA.) [See also 1, last sentence; where both are mentioned as inf. ns.] — See also عَيْنٌ, in the third quarter of the paragraph, in four places. — And see the paragraph here following.

عَيْنَةٌ: see the next preceding paragraph. — Also The part that surrounds the eye of a ewe; (K, TA;) like the مَحْجِرُ of a human being. (TA.) — And Goodly appearance: so in the saying, هَذَا ثَوْبٌ عَيْنَةٌ [This is a garment of goodly appearance]. (S, K) — See also عَيْنٌ, latter half, in three places. — Also i. q. سَلْفٌ [in buying and selling; i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: or payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment: or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain future period: but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, Mṣb, K, TA.) And one says, بِأَعْيُنِهِ meaning بِنَيْبَتِهِ [i. e. He sold

it upon credit, for payment at a future time]: (A, Mgh: [see 8:]) or, as some say, [and more commonly,] الْعَيْنَةُ is the buying what one has sold for less than that for which one has sold it: and عَيْنٌ signifies the same: (Mgh:) or, accord. to Az, the selling a commodity for a certain price to be paid at a certain period, and then buying it for less than that price with ready money: [see 2, last quarter:] this is unlawful when the buyer makes it a condition with the seller that he shall buy it for a certain price; but when there is no condition between them, it is allowable accord. to Esh-Sháfi'ee, though forbidden by some others; and he used to call it the sister of usury: and the sale of a commodity by the purchaser [thereof upon credit] to other than the seller of it, on the spot (lit. in the sitting-place), is also termed عَيْنَةٌ; but is lawful by common consent: (Mṣb:) or it is the case of a man's coming to another man to ask of him a loan, which the latter does not desire to grant, coveting profit, which is not to be obtained by a loan, wherefore he says, "I will sell to thee this garment for twelve dirhems upon credit, for payment at a certain time, and its value is ten [which thou mayest obtain by selling it for ready money]." (KT: in some copies of which the word thus expl. is [erroneously] written الْعَيْنِيَّةُ instead of الْعَيْنَةُ.) [See also زُرْنَقَةٌ. The word is generally held to be derived from عَيْنٌ as signifying "ready money" or "ready merchandise." — Also The مَادَّةُ [meaning accession to the strength or forces] of war: (K, TA:) used in this sense in a verse of Ibn-Muḩbil [in which it is shown to be so used as being likened to the accession, to the quantity of milk, which has collected and become added to that previously left in the udder: see مَادَةٌ]. (TA.)

لَقِيَهُ عَيْنَةٌ: see 3. عَيْنُونٌ A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs. (TA.)

عِيَانٌ an inf. n. of 3. (S, Mṣb.) — [And Clear, evident, manifest, open, or public: thus, by the Pers. word آشكار, the KL explains عِيَان, which, in my copy of that work, is written عِيَان, evidently, I think, a mistranscription for عِيَان, an inf. n. of 3, used in the sense of a pass. part. n., agreeably with a well-known license, lit. meaning ocularly seen: see ضَمَارٌ, under which I have rendered its contrary by "unseen; not apparent." — See also عَيْنٌ, latter half. — Also A certain iron thing among the appertences of the قَدَانُ (S, K,) or قَدَانٌ [i. e. plough], this word (قَدَانٌ) written in the copies of the S, [as in the K,] with teshdeed to the د, but, as IB says, it is without teshdeed when signifying the implement with which ploughing is performed: accord. to AA, the نُؤْمَةُ, i. e. the سِنَّةُ [or share] with which the earth is ploughed up, is called the عِيَان when it is upon the قَدَانُ [or plough]: or, accord. to the M, the عِيَان is a ring at the extremity of the نُؤْمَةُ and the سَلِيمُ [app. a mistranscription] and the

دُجْرَان [two pieces of wood upon which the share is bound]: (TA:) pl. [of pauc.] أُعَيْنَةٌ and [of mult.] عَيْنٌ, with two dammehs; (K;) or عَيْنٌ, originally of the measure فَعْلٌ [i. e. عَيْنٌ]; (S;) accord. to AA, عَيْنٌ, with kesr only; accord. to IB, عَيْنٌ, with two dammehs, and, when the ي is made quiescent, عَيْنٌ, not عَيْنٌ. (TA.) — اِبْنَا عِيَانٍ means Two birds, (K, TA,) from the flight, or alighting-places, or cries, &c., of which, the Arabs augur: (TA:) or two lines which are marked upon the ground (S, K) by the عَائِفُ [or augurer], by means of which one augurs, from the flight, &c., of birds; (S;) or which are made for the purpose of auguring; (TA;) then the augurer says, اِبْنِي عِيَانٌ أُسْرِعَا الْبَيَانَ [O two sons of 'Iyán, hasten ye the manifestation]: (K, TA: [see 1 in art. حَط:]) in the copies of the K, اِبْنَا is here erroneously put for اِبْنِي: or, as some say اِبْنَا عِيَانٍ means two well-known divining-arrows: (TA:) and when it is known that the gaming arrow of him who plays therewith wins, one says, جَرَى اِبْنَا عِيَانٍ [app. meaning The two sons of 'Iyán have hastened; i. e. the two arrows so termed; as seems to be indicated by a verse cited in the L (in which it is followed by the words بِالشَّوَاءِ المَضْبَبِ with the roast meat not thoroughly cooked), and also by what here follows]: (S, L, K, TA:) these [arrows] being called اِبْنَا عِيَانٍ because by means of them the people [playing at the game called المَيْسِر] see the winning and the food [i. e. the hastily-cooked flesh of the slaughtered camel]. (L, TA.)

رَجَلٌ عِيُونٌ (K, TA) and عِيَانٌ (TA) A man who smites vehemently with the [evil] eye; as also مَعِيَانٌ: (K, TA:) pl. [of the first] عَيْنٌ and عَيْنٌ. (K.)

ذُو الْعَوِيْنِيْنِ and ذُو الْعِيْنِيْنِ: see عَيْنٌ, in the former half of the paragraph.

عَيْنٌ: see the next paragraph, in two places.

رَجُلٌ عَيْنٌ A man quick to weep. (TA.) — And سِقَاءٌ عَيْنٌ (S, K,) and عَيْنٌ (K,) the latter less common, and said to be the only instance of an epithet of the measure فِعْلٌ with an infirm [medial] radical, or it may be of the measure فَعْلٌ or فَعُولٌ, and in either of these two cases not without a parallel, (TA,) and مَتَعَيْنٌ (S, K,) + A skin, for water, or for milk, having thin circles, or rings, or round places, [likened to eyes,] rendering it faulty: (S;) or of which the water runs forth: (Lh, K:) or new; (K;) or thus عَيْنٌ and عَيْنٌ, in the dial. of Teiyi; and so قِرْبَةٌ عَيْنٌ in that dial.: the pl. of عَيْنٌ applied to a skin is عِيَانٌ, with hemzeh because the place thereof is near to the end. (TA.)

عِيَانٌ: see عِيُونٌ.

عَائِنٌ Smiting with the [evil] eye. (S, TA.) — And + Flowing water: (S:) or so مَاءٌ عَائِنٌ; from

عَيْنُ الْمَاءِ. (TA.) — See also عَيْنٌ, third quarter.

عَائِنَةٌ: see عَيْنٌ, first quarter, in two places: — and again, third quarter, in two places. — One says also, رَأَيْتُ عَائِنَةً مِنْ أَصْحَابِهِ, meaning I saw a party of his companions who saw me. (TA.) — And رَأَيْتُهُ بِعَائِنَةِ الْعَدَا I saw him where the eyes of the enemy were seeing him. (TA.) — And عَائِنَةٌ ثِيَابٌ The herds, or flocks, or herds and flocks, (أَمْوَالٌ) and pastors, of the sons of such a one. (S.)

أَعْيُنٌ A man wide in the eye: (S, Mgh:) or large and wide therein: (Lh, TA:) or large in the black of the eye, with width [of the eye itself]: (K:) fem. عَيْنَا; (S;) which is applied to a woman as meaning beautiful and wide in the eyes: (Mṣb:) pl. عَيْنٌ, (S, Mṣb,) originally عَيْنٌ. (S.) — Hence, (S,) عَيْنٌ is an appellation of Wild oxen; (S, K, TA;) as an epithet in which the quality of a subst. predominates: (TA:) and أَعْيُنٌ, of the wild bull, (S, ISd, K,) which one should not call نُورٌ أَعْيُنٌ: (ISd, K:) and عَيْنَا, of the wild cow: (S:) and women are likened to these wild animals. (TA.) — عَيْنَا also signifies, applied to a sheep or goat (شَاةٌ), Of which the eyes are black and the rest white; and some say, or the converse thereof; in this sense used as an epithet. (TA.) — And † A good, or beautiful, word or saying; likened to a woman beautiful and wide in the eyes; (Mṣb;) opposed to عَوْرَا. (AHeyth, A and TA in art. عَوْر.) — And, applied to a قَافِيَةٌ, i. q. نَافِذَةٌ (K) [i. e., accord. to the TK, which is followed by Freytag, applied to a rhyme as meaning Having what is termed نَعَاذٌ: (see De Sacy's Ar. Gr., sec. ed., ii. 657:) but this explanation may be conjectural; and, if so, the meaning may be † penetrating, or effective, as applied to a verse or an ode]. — And i. q. خَضْرَاءٌ (K) [accord. to the TK as an epithet applied to land, and meaning † Black; likened to the eye of the buffalo; for سَوَادٌ was sometimes termed by the Arabs خَضْرَةٌ: but this explanation also may be conjectural; and I rather think that it is so, and that by خَضْرَاءٌ is here meant + a bucket with which water has been drawn long, so that it has become green or blackish; (see أَخْضَرُ); agreeably with the following explanation, which is immediately subjoined in the K]. — And A water-skin (قِرْبَةٌ) ready to become lacerated, or rent, (K, TA, [see عَيْنٌ]) and worn out. (TA.)

مَعَانٌ [A place in which one is seen]. One says, الْقَوْمُ مِنْكَ مَعَانٌ [in which the last word is app. a mistranscription, for بِمَعَانٍ, as in Ḥar p. 22.] The people, or party, are [in a place] where thou seest them with thine eye. (TA.) — And A place of alighting or abode, (K, TA,) and one in which one is known to be. (TA.) So in the saying, الكُوْفَةُ مَعَانٌ مَنَا [El-Koofeh is a place of our alighting or abode, &c.]. (TA.)

مَعِينٌ Smitten with the [evil] eye; as also مَعْيُونٌ, the complete form: (S, TA:) or, accord. to Ez-Zejjájee, the former has this meaning, but مَعْيُونٌ means عَيْنٌ فِيهِ [in which the last word is probably a mistranscription for عَيْبٌ; so that the meaning is, in whom is a fault, or defect]. (L, TA.) A poet says, (S,) namely, 'Abbás, (TA.)

قَدْ كَانَ قَوْمَكَ يَحْسَبُونَكَ سَيِّدًا  
وَإِخَالَ أَنْكَ سَيِّدٌ مَعْيُونٌ

[Thy people, or party, used to reckon thee a chief; but I think that thou art a chief smitten with the evil eye, or, perhaps, in whom is a fault, or defect]. (S, TA.) — مَاءٌ مَعِينٌ and مَعْيُونٌ (S, K) + Water of which one has reached the springs, or sources, by digging: (S:) or water that is apparent (ظَاهِرٌ, for which the CK has طَاهِرٌ), (K, TA,) seen by the eye, (TA,) running upon the surface of the earth: (K, TA:) Bedr Ibn-'Amir El-Hudhalee says,

مَاءٌ يَجْمَعُ لِحَافِرٍ مَعْيُونٌ

[meaning Water collecting for a digger, of which the springs have been reached by digging]; the last word, it is said, being put by him in the gen. case because of the proximity [to a word in that case, agreeably with a poetic license of which there are many exs.], for by rule it should be مَعْيُونٌ, as it is an epithet relating to مَاءٌ: but respecting the measure of مَعِينٌ, which IB derives from عَيْنُ الْمَاءِ, and explains as meaning having the source apparent, there are differences of opinion; some say that it is an instance of مَفْعُولٌ, though not having a verb; and some, that it is of the measure فِعْلٌ, from الْعَيْنُ signifying “the drawing” of water. (TA.) In the saying, إِنْ تَنْزَحُ كَانَتْ الْبُئْرُ مَعِينًا لَا تَنْزَحُ [If the well be one] having a running spring, [that will not be entirely exhausted,] مَعِينًا is made masc. to accord with the word [بُئْرٌ, which is masc. in form though fem. by usage]; or it is thus because it is imagined to be of the measure فِعْلٌ, in the sense of the measure مَفْعُولٌ; or because it is for ذَاتٌ مَعِينٌ, i. e. [having] water running upon the surface of the earth. (Mgh.) In the Kṛ xxxvii. 44, [and in like manner in lvi. 18,] مَعِينٌ is used as meaning + Wine running upon the surface of the earth, like rivers of water. (Jel.) — عَيْنٌ مَعْيُونَةٌ means + A spring, or source, having a continual increase of water. (Aboo-Sa'eed, TA.)

مُعَيْنٌ + A garment figured with eyes: (S) in art. بَرَج: or a garment in the figuring of which are small تَرَابِيعُ [app. meaning quadrangular forms (in the CK تَرْبِيعُ)] like the eyes of wild animals. (K.) — And + A bull having a blackness between his eyes: (K:) or a bull; so called because of the largeness of his eyes: or so called because having spots of black and white, as though there were eyes upon his skin. (Ḥam p. 293.) —

And † Locusts (جَرَاد) which, when stripped of the integument, are seen to be white and red: mentioned by Az in art. ينع, on the authority of ISh. (TA.) = [Also, as pass. part. n. of 2, † Individuated, or particularized; i. e. distinguished from the generality, or aggregate: &c.: see the verb. Hence] نِيَّةٌ مُعَيَّنَةٌ means [A distinct, particular, or special, purpose; lit.] a purpose made distinct: and it is allowable for one to attribute the action to the purpose, tropically; and thus to

say نِيَّةٌ مُعَيَّنَةٌ [A distinguishing purpose], using the act. part. n. (Mšb.)

مُعَيَّنٌ: see an ex. of its fem. in what next precedes.

مُعَيَّنٌ: see عَيُونٌ. [And see also مُعْتَانٌ.]

مُعَيَّنٌ and its fem.: see مَعِينٌ, in six places.

مُعْتَانٌ An explorer of a people or party, who is sent before to seek for herbage and water and the

places where rain has fallen, (K, TA, [in the CK, المَعْيَانُ is erroneously put for المَعْتَانُ,]) and who searches for news or tidings. (TA.)

مُعَيَّنٌ: see عَيِينٌ.

عیه

For the verbs (1 and 2) and other words belonging to this art., see art. عوه.

END OF THE FIFTH PART OF BOOK I.