

AN

ARABIC-ENGLISH
LEXICON

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LEXICON

BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 5 ع - ض

LIBRAIRIE DU LIBAN

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كلمة الناشر

يُشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدِّ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَنْتَاهِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقْصَعُ فِي ثَمَانِيَةِ مَجَلَّدَاتٍ ؛ وَقَدْ اسْتَمْرَقَ تَأْلِيفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ اصْدَارَهُ ، وَهُوَ يُشْمَلُ الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمَعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلُ الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لِيَفُوقَ إِلَى حَدِّ بَعِيدٍ أَيَّ مَعْجَمٍ كَانَ ، فِي أَيَّةِ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr Lane contemplated and which was to contain rare words and explanations was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

الْقَامُوسُ

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲAMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 5.

ع — ض

WILLIAMS AND NORRGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1874.

EDITOR'S PREFACE.

SINCE the Fifth Part of this work was published, the hand that wrote it has become still. After thirty-four years of labour at the Lexicon, Mr. Lane died, on the tenth of August, 1876.

It was his special wish that the work which had occupied so large a part of his life should be completed by me, and that wish absolves me from the charge of presumption to which I might otherwise be exposed. To complete it as it has been begun is indeed beyond the power of any living Orientalist: but I hope that, so far as knowledge of my Uncle's methods of work and jealous love for his memory may avail, I may not prove altogether unworthy of the great trust he reposed in me.

Informed of my purpose, Her Grace the Dowager Duchess of Northumberland immediately offered to continue to the work that generous support which she had given during my Uncle's life.

A careful examination of the manuscripts and notes which my Uncle had accumulated convinced me that there was more to be done than I had at first supposed. I found articles in three different stages: some consisting only of Mr. Lane's own notes, without any reference to the original authorities; others written, but needing to be collated with one or two manuscripts acquired later; and some completely written and ready for the press. The difference is explained by the fact that Mr. Lane was of necessity obliged to write in the order of the *Şihâh*, and that as the printers gradually approached him he finished those articles which were likely to be speedily wanted: for he began to print when he had written rather more than half the work. The notes of his own were simply the results of his long experience in the language, and were to be interwoven with the translations from the original authorities when the articles came to be written.

At the time of his death my Uncle was engaged on the article *قد*. Up to this point every article is ready for the printers. Of the rest the majority are written, but some need collation.

In these circumstances I think it best to publish in Part VI. only to the end of the letter *ف*. A part of the following letter is not completed, and to fill the lacunae would delay the publication of the volume. The present Part therefore contains only *غ* and *ف*. Up to p. 2386 the proofs were corrected by Mr. Lane; after that, by myself. The next Part, which I shall bring out so soon as is compatible with sound work and careful printing, will contain *ق, ك, ل, م*; and the last, *ن, ه, و, ي*. After the publication of Part VIII., I shall begin to prepare Book II., comprising the rare words and *ἀπαξ λεγόμενα*, which Mr. Lane estimated as two Parts, or one thick Part.

The appearance of this Part has been delayed by the difficulties presented in the composition of the Memoir which is prefixed. I have had to tell the story of a' life spent, partly on account

of ill health, but mainly for the sake of work, in seclusion! Few men knew Mr. Lane personally in his later years, and as time went on and the improbability of his living to finish his work became more and more apparent, his unwillingness to see anyone beyond his family circle and a few special friends became stronger than ever. Thus I have had no assistance from the recollections of friends. Nor have I derived the smallest help from letters. Mr. Lane had a deeply-rooted objection to the publication of letters meant only for private friends, and he took care to have all his own letters from Egypt destroyed; whilst after his return to England he hardly ever wrote one except on questions of scholarship which he was asked to decide.

Thus the only materials I have had for the foundation of the Memoir have been (1) the MS. of the "Description of Egypt," which contains a certain amount of personal incident; (2) certain note-books kept by Mr. Lane during his first and second visits to Egypt; (3) his published works; (4) his sister's journal, kept during the third visit to Egypt, and certain passages in her "English-woman in Egypt." I should add that Mrs. Lane, my Grandmother Mrs. Poole, and my Uncle Reginald Stuart Poole, have aided me greatly with their recollections. For the last ten years I can of course write from my own intimate relations with my Great-Uncle.

The diary of Mr. Lane's second visit to Egypt I have thought it well to reproduce almost *in extenso*. As the daily jotting-down of what he called his "idle moments" it reveals something of himself, and as the record of the changes which nearly ten years had brought about in the country it will be acceptable to students of the history of Europeanizing in Egypt.

July, 1877.

STANLEY LANE POOLE.

POSTSCRIPT

THE present Part completes the publication of the MS. materials which Mr. Lane left for the continuation of his Lexicon. The incompleteness of these materials has already been explained in the Preface to Part V. My original intention was to compile the missing articles from Mr. Lane's MS. copy of the *Táj-el-'Aroos*, with the addition of such notes as he had himself prepared during the progress of the work. This intention, however, was modified when the publication of the *Táj-el-'Aroos* at Boolák deprived Mr. Lane's MS. copy of its peculiar importance. The text can now be consulted by any scholar for himself, and to offer a bare translation of it, in a Lexicon intended mainly for the use of scholars, would be superfluous. The great value of Mr. Lane's work lies not so much in his translations from standard works of Arabic lexicography, as in the comments and explanations which he was able to add from his own profound knowledge of the language and its literature. Any scholar can translate the *Táj-el-'Aroos*: but none could have elucidated the obscurities of the native lexicographers with the precision and illumination which characterize Mr. Lane's commentary. The translation from the *Táj-el-'Aroos* has therefore been abandoned, and the Supplement appended to the present Part, instead of containing all the articles omitted from Parts V.—VIII., includes only such *notes* as Mr. Lane had made from time to time with a view to the eventual writing of these articles. These notes are not to be accepted as the final decision of their writer, far less as finished or even approximately complete articles. They have not enjoyed the benefit of his revision, and many of them are clearly the record of contemporary speech, which he would doubtless have excluded from a Lexicon of the classical language. Nevertheless, Mr. Lane's habitual accuracy and caution are sufficient guarantees that these notes were not made without careful deliberation. They contain many significations which are not to be found in the ordinary dictionaries; and the numerous cross-references, which I have verified, will prove of service, and to some extent supply the want of more complete explanations, especially for the commonest meanings of words. The notes refer chiefly to the less common meanings, and those most familiar to the student will often be found missing.

With regard to the "Book II." which Mr. Lane contemplated, and which was to contain rare words and explanations, I am obliged to admit that the materials are wanting. Some few articles are partly prepared, but are not sufficient to warrant any prospect of this part of the work being completed. It is the less needed since the publication of the late Professor Dozy's valuable *Supplément*.

Fifty years have passed since Mr. Lane undertook to write this Lexicon, and thirty since the first Part appeared. If there has been considerable delay in the production of the recent Parts, I must plead that the collation, revision, and verification of about two thousand columns of this work represent no little labour; and this duty has had to be done in the midst of other and no less pressing occupations.

S. LANE-POOLE.

1st January, 1893.

EDWARD WILLIAM LANE.

1801—1825.

THE life of a great scholar should not be suffered to pass away into forgetfulness. The Arabs have indeed a proverb, 'He who has left works behind him dies not': but although so long as there are students of the life and the literature of the East, the memory of Lane cannot die, the personality of the great Orientalist is rigidly excluded from his writings; they reveal almost nothing of himself. If to stimulate the endeavours of others by the example of a chief of their kind, to encourage fainter hearts by telling them of the strength and devotion of a master, be one of the ends of biography, this brief and inadequate memoir of perhaps the truest and most earnest student this century has seen will not be deemed superfluous. As the record of half a hundred years of ceaseless labour, crowned with a perfection of scholarship to which even Germany avowedly yields the palm of undisputed supremacy, the life of Lane must needs be written.

Edward William Lane was born at Hereford on September 17th, 1801. He was the third son of the Rev. Theophilus Lane, LL.D., a Prebendary of Hereford; and his mother was Sophia Gardiner, a niece of Gainsborough the Painter. At first his education was conducted by his father, after whose sudden death in 1814 he was placed successively at the grammar-schools of Bath and Hereford, where he distinguished himself by his unusual power of application and by an almost equal mastery of classics and mathematics. The latter formed his principal study, for his mind was bent upon taking a degree at Cambridge, and then entering the Church. This desire to devote himself to a religious profession may have had its origin in the training of his mother, under whose influence his education was completed. Mrs. Lane was a woman of no ordinary mould. Gifted with high intellectual powers, which she had spared no pains to cultivate, she possessed a strength and beauty of character that won not only admiration but affection from all who were privileged to know her. It is easy to understand how great and how good must have been the influence of such a mother upon Edward Lane. He was wont to say that he owed his success in life to her teaching, and the saying, characteristic in its modesty, was doubtless partly true. His success was the result as much of character as of intellect.

The Cambridge project was never carried out. Lane indeed visited the university, but did not enter his name on the books of any college. A few days' experience of university life as it was in the first quarter of this century was sufficient to show him that in living in such society as he was then introduced to, and in conforming to its ways, he would be sacrificing what was to him dearer than all academic distinctions. That his mathematical training had been thorough is shown by the fact that immediately after giving up the idea of Cambridge, Lane procured a copy of the honour papers of the year and discovered that he could without difficulty solve every problem save one; and, as he has often told me, going to bed weary with puzzling out this single stumbling-block, he successfully overcame it in his sleep and, suddenly waking up, lit his candle in the middle of the night and wrote out the answer without hesitation.

The plan of Cambridge, and with it the Church, being given up, and his later training being too exclusively mathematical for him to think of Oxford, Lane joined his elder brother Richard (afterwards renowned for his skill in lithography, which was recognized by the Royal Academy in the election to an associateship) in London, where he spent some time in engraving. Although this profession was also shortly abandoned, the years devoted to it were not thrown away. The taste for art which he had inherited with the Gainsborough blood and which his mother, who had spent a great part of her girlhood in her uncle's studio, spared no endeavour to foster, aided by the mechanical training of the graver, was afterwards turned to admirable results in Egypt. Side by side with his engraving, however, was the growing passion for Eastern things. Lane could not by his nature be idle for a moment, and the hours unfilled by his art were given up to hard reading. To such an extent was this zeal for study carried, that he began to grudge the time necessary for food and exercise. The result of inattention to the ordinary rules of health was a state of weakness that could offer but a faint resistance to the attack of typhus fever which now assailed him. With difficulty escaping with his life, he found his health unequal to the sedentary habits of the engraver. A man who was so weak, partly from the exhaustion of chronic bronchitis, and partly from the effects of the fever, that he sometimes could not walk along a street without clinging for support, was not fit to bend over copper-plate all day. He therefore determined to adopt some other way of life.

As early as 1822, Eastern studies had more than merely attracted Lane's interest. A manuscript grammar of colloquial Arabic in his handwriting bears this date: and he must have been studying some time before he could attempt a grammar of Arabic, even though it is only an abridgement of other works. From this year or earlier dates that severe devotion to the language and character of the Arabs which for more than half a century filled every moment of his studious life.

It was this taste for Oriental matters, seconded by his weak health, which could ill withstand a northern winter, that determined Lane to visit Egypt. Another motive may have been the hope of a post in the service of the British Government, which, he was informed by those who were qualified to speak, he stood a good chance of obtaining if he made himself well acquainted with Easterns at home. Whatever the motives, in 1825 Lane left England for the first of his three visits to the land of the Pharaohs.

1825—1828.

THE FIRST VISIT TO EGYPT.

The "Description of Egypt."

ON Monday the 18th July 1825 Lane embarked on board the brig "Findlay," 212 tons, bound for Alexandria, and on the 24th he lost sight of the coast of England. The voyage, which occupied two months, was not altogether uneventful. On the 2nd September the "Findlay" nearly foundered in a hurricane off Tunis. The master seems to have been an incapable person, and no one else of the crew understood navigation. The night was starless; the sea ran so high that the heavy storm-compass in the binnacle could not traverse and was unshipped at every lurch; and, driven along between a lee shore and a dangerous reef, without compass, and the main topmast carried away, the ship seemed doomed to destruction. It was at this critical moment that the captain entreated Lane to take the helm. Fortunately navigation had formed part of his mathematical studies: but he was little more than a boy and this was his first voyage; he might well have shrunk from the responsibility. But he went at once to the wheel, where he had to be lashed, or he had been washed overboard by the seas that swept momentarily over the deck. He had noticed the bearings of the lightning, and by the flashes he steered. At last the moon rose, and by her light the wreck was cleared away and steering was less hazardous. As day dawned the wind abated, and Lane was able to bring the ship safely into Malta harbour on the morning of the 4th. Here she remained six days for repair; and meanwhile the crew mutinied, seemingly not without reason; and Lane was aroused one morning with a shot through his pillow. He had come prepared for dangers in Egypt, and these accidents by the way did not discompose him. On Monday the 19th September the shores of the Delta came in sight: first the ruined tower of Aboo-Seer rose above the horizon; then "a tall distant sail," which proved to be the Great Pillar of Alexandria; then high hills of rubbish, crowned with forts; and at last the ships in the Old Harbour. The "Findlay" was ordered to enter the New Harbour, and there cast anchor in the midst of a shoal of Rosetta boats.

Although it was late in the afternoon and little could be seen before dark, Lane was too impatient to wait for the next day. He landed filled with profound emotion, feeling, he writes, like an Eastern bridegroom about to lift the veil of his as yet unseen bride. For his was not the case of an ordinary traveller. "I was not visiting Egypt merely for my amusement; to examine its pyramids and temples and grottoes, and after satisfying my curiosity to quit it for other scenes and other pleasures: but I was about to throw myself entirely among strangers, among a people of whom I had heard the most contradictory accounts; I was to adopt their language, their customs, and their dress; and in order to make as much progress as possible in the study of their literature, it was my intention to associate almost exclusively with the Muslim inhabitants."

The first sight that met his eye was singularly impressive. It was the time of afternoon prayers, and the chant of the Muëddin had just ceased as they landed. Muslims were performing the ablutions at the sea, or, this done, were praying on the beach, with that solemn gravity and with those picturesque and striking attitudes which command the respect of all standers-by. Lane always felt a strong veneration for a Muslim at his prayers, and it was a singularly auspicious moment for an enthusiastic Englishman to set

foot on the Egyptian soil. As he walked on, till he reached one of the principal streets, his delight and wonder grew at every step. The peculiar appearance of the narrow street and its shops, the crowded passengers of every nation bordering on the Mediterranean, the variety of costume and countenance, the "bearded visage of the Turk, the Moor, and the Egyptian,—the noble and hardy look of the sunburnt Bedawee enveloped in his ample woollen sheet or hooded cloak,—the mean and ragged clothing of many of the lower orders, contrasted with the gaudy splendour or graceful habit of some of their superiors,—the lounging soldier with his pipe and pistols and yataghán,—the blind beggar,—the dirty naked child, and the veiled female," afforded a picture beyond even what his dreams of the land of the Arabian Nights had conjured up. It is true the shady side of the scene was somewhat forcibly disclosed a few paces further on, by a brawl, a murder, and a decapitation, all occurring in the space of a few minutes before the eyes of the young traveller. And as he examined Alexandria at leisure, he began to feel disappointed with it, and to long for Cairo. Notwithstanding the characteristic sights that first greeted him, the city was not Eastern enough, and he would have found his stay there wearisome but for the kindness and hospitality of Mr. Salt, the British Consul-General, who received him like an old friend, although they were strangers to each other, and gave him a room in his country-house near the Báb-es-Sidr. Lane found a "delightful retreat" in Mr. Salt's garden, and plenty of entertainment in the company that visited the Consul. One of these friends, M. Linant, the indefatigable cartographer of Egypt, proposed that Lane should join his party to Cairo, an offer which, as a stranger and as yet unprovided with a servant, he gladly accepted.

On the 28th September the Reyyis and crew chanted the Fát'ḥah, the beautiful prayer which opens the Kur-án, and M. Linant and his party, accompanied by Lane, set sail on the Maḥmoodeeyeh canal for the "El-Káhirah the Guarded." The voyage was in no wise remarkable. Lane made his usual careful notes of every thing he saw, from the saráb to the creaking of the sákiyehs and the croaking of the frogs. He described each village or town he passed, and observed the ways of the people working on shore or bathing in the Nile; and watched the simple habits of the boatmen, when the boat was made fast and their day's work was over, grouped round the fire on the bank, smoking and singing, and blowing their terrible double-pipes and making night hideous with their national drums; and then contentedly spreading their mats, and, despising pillow and covering, falling happily asleep. On the 2nd October Lane had his first distant and hazy view of the Pyramids, and about five o'clock the boat was moored at Boolák, the port of Cairo, and the Reyyis thanked God for their safe arrival—"El-ḥamdu li-lláh bi-s-selámeh."

They rode at once to the city to tell the Vice-Consul of their arrival, that rooms might be made ready for them in Mr. Salt's house. The first view of Cairo delighted Lane even more than he had expected, and here at least, where all was thoroughly Eastern and on a grand scale, no after disappointment could be expected. When he saw the numberless minarets towering above the wilderness of flat-roofed houses, and in turn crowned by the citadel, with the yellow ridge of El-Muḥattam in the background, Lane took heart again and rejoiced in the prospect of his future home. The next day he took up his quarters at the Consulate, abandoned his English dress and adopted the Turkish costume, and set out to look for a house. He soon found one near the Báb-el-Ḥadeed, belonging to 'Osmán, a Scotsman in the employ of the British Consul, who proved a very useful neighbour and a faithful friend. The furniture, after the usual native pattern, always a simple affair in the East, was quickly procured and the house was soon ready for his reception.

These matters took up the first five days in Cairo: but on the 8th October, every thing being in a

fair way to completion at the house, a small party of Europeans, with Lane among them, made an excursion to the Pyramids. It was only a flying visit, to take the edge off his ardent curiosity, for he meant to go again and make careful drawings and measurements. He explored the Great Pyramid, and then in the night climbed to its summit and enjoyed a sight such as one hardly sees twice in a lifetime. The cold wind sweeping up the sides, with a sound like the roar of a distant cataract, echoed the weird feeling of the place and the time, with which the vaguely vast outline of the Second Pyramid, faintly discernable, and the wild figures of the Bedawee guides were in full harmony. Then the moon rose and lighted up the eastern side of the nearer pyramid with a magic effect. Two hours more and the sun had revealed the plain of Egypt, and Lane had been already amply rewarded for the dangers and trouble of his journey from England by one of the most wonderful views in the world.

After two months spent in Cairo, in the study of the people and their language, and in seeing the thousand beautiful things that the most picturesque of cities could then show, Lane again visited the Pyramids, this time for a fortnight, armed with stores and necessaries for living, and with materials for drawing and surveying, above all the camera lucida, with which all his drawings were made.

He took up his abode in a tomb of an unusually luxurious kind. It had three holes for windows, and was altogether about eight feet wide by twice as long, with a partition wall in the middle. Before the door was the usual accumulation of bones and rags, and even whole bodies of mummies: but the contemplation of these details gave Lane no unpleasant sensations; he merely observed that the skulls were extraordinarily thick. Into this cheerful habitation the baggage was carried, and though at first the interior looked "rather gloomy," when "the floor was swept, and a mat, rug, and mattress spread in the inner apartment, a candle lighted, as well as my pipe, and my arms hung about upon wooden pegs driven into crevices in the wall,"—the paintings had been effaced long before,—"I looked around me with complacency, and felt perfectly satisfied." He was waited on by his two servants, an Egyptian and a Nubian, whom he had brought from Cairo, and at the door were two Arabs hired from the neighbouring village to guard against passing Bedaweese. All day long he was engaged in drawing and describing and making plans; and then in the evening he would come out on the terrace in front of the tomb, and sit in the shade of the rock (at Christmastide), drinking his coffee and smoking his long chibook, and "enjoying the mild air and the delightful view over the plain towards the capital."

"In this tomb I took up my abode for a fortnight, and never did I spend a more happy time, though provided with fewer articles of luxury than I might easily and reasonably have procured. My appearance corresponded with my mode of living; for on account of my being exposed to considerable changes of atmospheric temperature in passing in and out of the Great Pyramid, I assumed the Hírám (or woollen sheet) of the Bedawee, which is a most convenient dress under such circumstances; a part or the whole being thrown about the person according to the different degrees of warmth which he may require. I also began to accustom myself to lay aside my shoes on many occasions, for the sake of greater facility in climbing and descending the steep and smooth passages of the pyramid, and would advise others to do the same. Once or twice my feet were slightly lacerated; but after two or three days they were proof against the sharpest stones. From the neighbouring villages I procured all that I wanted in the way of food; as eggs, milk, butter, fowls, and camels' flesh; but bread was not to be obtained anywhere nearer than the town of El-Geezeh, without employing a person to make it. One family, consisting of a little old man named 'Alee, his wife (who was not half his equal in years), and a little daughter, occupied a neighbouring grotto, guarding some antiquities deposited there by Caviglia. Besides these I had no

nearer neighbours than the inhabitants of a village about a mile distant." The solitude, however, was broken two days after his arrival by the appearance of a young Bedawee, who frankly confessed he had deserted from the Páshà's army and could not enter the villages, and claimed Lane's hospitality, which was of course immediately granted. The young fellow used to amuse his host in the evening, while he smoked his pipe, by telling the famous stories from the romance of Aboo-Zeyd, all the while exciting the indignation of the Egyptian servant by his contempt for the Felláheen. He stayed till Lane left, and when the latter asked him where he would find protection now, he replied with characteristic reliance upon providence, "Who brought *you* here?"

After a fortnight in his tomb at the Pyramids of El-Geezeh, spent in making drawings and plans of the pyramids and the surrounding tombs, Lane returned to Cairo on New Year's Eve. Here for two months and a half he devoted himself to the study of the "Mother of the World" and her inhabitants. Already possessed of an accurate knowledge of the modern Arabic language; being conformed to the customs of the people in all such external matters as dress and manners and outward habit of life; and being of that calm and self-possessed nature absolutely necessary to one who would be intimate with Easterns, and moreover of a cast of countenance resembling so closely that of a pure Arab family of Mekkeh that an Egyptian, though repeatedly assured of the mistake, persisted in his belief that the reputed Ingleezee was a member of that family; Lane was able, as scarcely one other European has been, to mix among the people of Cairo as one of themselves, and to acquire not only the refinements of their idiomatic speech and the minute details of their etiquette, but also a perfect insight into their habits of mind and ways of thought. The Spirit of the East is a sealed book to ninety-nine out of every hundred orientalisists. To Lane it was transparent. He knew the inner manners of the Egyptian's mind as well as those of his outer life. And this was the result of the many years he lived among the people of Cairo, of which these few months in 1826 were the beginning.

His life at this time, however, was not wholly spent among Easterns. There was still a European side. He was one of the brilliant group of discoverers who were then in Egypt: and young as he was he was received among them with cordial welcome and unfeigned appreciation. Within the charmed circle to which Lane was now admitted were men such as Wilkinson and James Burton (afterwards Haliburton), the hieroglyphic scholars; Linant and Bonomi; the travellers Humphreys, Hay, and Fox-Strangways; the accomplished Major Felix, and his distinguished friend Lord Prudhoe, of whose noble appreciation of Lane's work much will presently be said. With such friends and in such a city as Cairo, the life of the young orientalist must have been enviable.

But the time had now come for the first Nile-voyage. The journey from Alexandria to Cairo had not damped the enthusiastic longing with which Lane looked forward to the upper country—Thebes and Philae and Denderah. He determined to ascend to the Second Cataract, a limit further than most travellers then ventured and beyond which travelling was almost impossible. In March 1826 he hired a boat, for twenty-five dollars a month, manned by a crew of eight men, who were to find their own provisions, and on the 15th he embarked, set his cabin in order and sailed.

Lane's plan was, in the up-voyage to see in a cursory manner everything that could be seen, and in the down-voyage to make the notes and drawings from which he intended to construct his "Description of Egypt." In the up-voyage we see him sailing from one place of interest to another, with as little delay as possible; spending the whole day in walking to some ruin at a distance from the bank, and so

the next day, and every day, so long as there was anything worth visiting on shore. As a sightseer in Egypt Lane was indefatigable. He would walk on the hot plain, with the thermometer at 112° in the shade, till his feet were blistered, and he had to throw himself on his back to relieve them from the burning of the sand. When there was nothing to take him on shore, he would smoke his pipe on deck, and watch the people in the villages as he passed, or rest his eyes on the long lines of palms and dom and nabk trees that fringe the bank. Sometimes a compulsory variety was made by the wind dropping, when the boatmen would turn out and drag the tow-rope. Or the boat was kept for days in an uninteresting place by a wind against which towing was vain labour. A sandstorm would now and then cause an unpleasant diversion, and not only keep Lane in his cabin, but follow him there and fill every crevice. It was quite another matter, though, with the sand-pillar; which was the work of an 'Efreet, who stirred up the dust in his flight, and, being an 'Efreet, might be amenable to persuasion. Lane encountered one of these pillars of sand in one of his walks, and following the instructions of his guide he accosted the 'Efreet with the cry of "Hādeed" ("iron"), and the sprite passed at a respectful distance. The modern life of Egypt claimed the traveller's attention no less than the ancient. He visited the tombs of the Sheykh El-Harcedec and the Sheykh 'Abd-el-Ḳádir El-Geelánee, and went through the usual ceremonies with a precision in which no Muslim could find a fault; he received the calls of the various dignitaries on the way with the utmost courtesy, although he was obliged to decline the presents of Abyssinian girls and nargeelehs which they were fond of offering; and he seldom missed an opportunity of strolling through an Arab town, or watching an encampment of Bedawees, and learning something more of the ways of the people.

At Denderah, near the end of April, Lane met James Burton, and together they suffered from the Khamáseen winds, and found they could make no drawings nor leave their boats. On the 6th of May the great Propylæum of Thebes came in view; on the 15th at Philæe, they found Linant, who had left Cairo a couple of days earlier. After going on to Aboo-Simbel, and then to the Second Cataract, Lane turned his boat and prepared to descend the Nile. Lane seems to have spent his time during the whole of this return voyage in drawing and measuring and describing, often sitting under an almost vertical sun, his thermometer occasionally bursting at 150°, and with no other protection from the scorching heat than a single ṭarboosh. At Philæe he again found Linant, waiting for the rising of the river to pass the Cataract, and during the eight days they spent together there Strangways made his appearance, went to Wádee Ḥalfeh, and then came back to them; and in company with him Lane continued his way down the river. Seventy-three days (July 30 to October 11, 1826) were spent at Thebes, where he met Hay, in making a minute survey of the tombs and temples. Here he lived in three different houses. The first was Yáni's house, among the tombs on the western side; then he moved to a ruined part of the first propylæum of El-Ḳarnak; and for fifteen days he lived in one of the Tombs of the Kings, for the sake of its comparative coolness. In the former abodes the thermometer ranged from 90° to 108° in the shade; but in the Tombs of the Kings it did not rise above 87°.

Coming back to Cairo, Lane went among the people as before, busy in preparing his account of their manners and customs, and his description of their city. After several months thus spent, he again started for the Nile, again ascended to the Second Cataract, and stayed forty-one days (November 1 to December 12, 1827) at Thebes, completing his survey of the temples. And, having accomplished the great object of his travels, having prepared a complete description of Egypt and Lower Nubia, the country and the monuments and the people, he came back to Cairo in the beginning of 1828, and after a short stay at the capital,

and a final visit in the spring to the Pyramids of El-Geezeh and Sakkarah, in company with Hay, he returned to England in the autumn of the year.

These three years of the first visit to Egypt had not been years of idleness. Lane was not the typical traveller, who travels for amusement, and perhaps writes a book to record his sensations for the gratification of an admiring public. Lane's object was a far different one. He travelled, so to say, to map the country. And his was a propitious time. Egypt had but recently been opened up to explorers, and no one had yet fully taken stock of her treasures. Hamilton, indeed, and Niebuhr had broken the ground with their books; but no systematic account of the country, its natural characteristics, its people, and its monuments, had yet been attempted. Successfully to perform such a work demanded long and unceasing labour and considerable abilities. Lane never shrank from toil of any kind, and he possessed just those natural gifts which were needed by one who should do this work. Lord Brougham once said, "I wonder if that man knows what his *forte* is?—Description:" and Brougham was right. Very few men have possessed in an equal degree the power of minutely describing a scene or a monument, so that the pencil might almost restore it without a fault after the lapse of years. This power is eminently shown in the "Description of Egypt." Every temple or tomb, every village, every natural feature of the country, is described in a manner that permits no improving. The objects stand before you as you read, and this not by the use of imaginative language, but by the plain simple description. Lane had a vehement hatred of "fine writing," and often expressed his dislike to those authors who are credited with the habit of sacrificing the truth of their statements to the fall of the sentence. He always maintained that the first thing was to find the right word to express your meaning, and then to let the sentence fall as it pleased. It is possible that in his earliest work he carried this principle a little too far; and in his most finished production, the notes to "The Thousand and One Nights," considerable care may be detected in the composition. But in every thing he wrote, the prominent characteristic was perfect clearness, and nowhere is this more conspicuous than in the "Description of Egypt." But further, to prevent the scant possibility of mistaking the words, the work was illustrated by 101 sepia drawings, made with the camera lucida, (the invention of his friend Dr. Wollaston,) and therefore as exact as photography could make them, and far more pleasing to the eye. Those whose function it is to criticise artistic productions have unanimously expressed their admiration of these drawings. And though Lane would always say that the credit belonged to his instrument and not to himself, it is easy to see that they are the work of a fine pencil-hand, and could not have been done by any one who chose to look through a camera lucida. Altogether, both in drawings and descriptions, the book is unique of its kind.

It has never been published. And the reason is easily seen in the expense of reproducing the drawings. Lane himself was never a rich man, and could not have issued the book at his own expense, and no publisher was found sufficiently enterprising to risk the first outlay. An eminent firm, indeed, accepted the work with enthusiasm, but subsequently retracted from its engagement in consequence of the paralysis of trade which accompanied the excitement of the Reform agitation. It is needless, however, to refer to affairs that happened nearly fifty years ago, although they were a cause of much annoyance and disappointment to the author of the "Description of Egypt"; who naturally was ill-disposed to see the work of several years wasted, and who could not forget the high praises that had been passed upon the book and the drawings by all who were competent to form an opinion. There can be no doubt in the mind of any one who has studied the manuscript and the drawings, that travellers in Egypt have sustained in this work a loss which has not yet been filled up, and is not likely to be, unless the "Description of Egypt" should yet be published.

We have seen Lane in a phase of his life distinct from all the remainder. The years 1825—28 are the only time in which he could be called a traveller. Even then the traveller bent on the enjoyment of the wonders of a new land is swallowed up in the student intent on understanding the monuments of a marvellous antiquity. But after this first visit all traces of the traveller disappear, and the serious laborious student becomes everything. Once again in after years did Lane ascend the Nile as far as Thebes, and live the old life in his tomb; but it was to avoid the Plague, and his visit there was still devoted to study. Henceforward we shall see, not the enterprising and often daring explorer, climbing flat-faced cliffs, swinging down a mummy-pit, crawling in the low passages of tombs and pyramids, but a scholar at his desk, a learned man honoured in learned circles, the highest authority on matters Arabian to whom England or Europe could appeal.

THE SECOND VISIT TO EGYPT (1833—5.)

FOR some time after his return to England, Lane was occupied in working his Egyptian notes and diaries into the form that the manuscript of the "Description of Egypt" now wears. It has already been said that the negotiations with the publishers for the production of the book fell to the ground. But before this happened, Lane had separated from the body of the work his account of the modern inhabitants of Egypt, which it was thought would appear to greater advantage and be more widely read as a distinct book. This part of the "Description" was shown to Lord Brougham, who at once recognised its high merit, and recommended it to the Society for the Diffusion of Useful Knowledge, of which he was a Member of Committee. It was in consequence of the acceptance of the work by the Society that Lane determined to visit Egypt again, in order to enlarge and perfect his account of the people. This is an instance of that thoroughness which is shown in every work of his. Whatever came to his hand to do, he did it with all his might. He would never condescend to anything approaching slovenly work; and thought little of crossing the Mediterranean and staying two years at Cairo in order to bring nearer to perfection a sketch of the manners and customs of the inhabitants of Egypt, which to an ordinary writer would have seemed to stand in need of no revision. Without hesitation he went over the whole ground again, verified each statement, and added much that had been omitted from the earlier and more concise work. During the two years he spent in the Egyptian metropolis, scarcely a day passed without his going out among his Muslim friends and accustoming himself more completely to their manners, or witnessing the various public festivals of the year. Every day's experience was carefully recorded in a little library of note-books, all written in his singularly clear and neat hand, except where here and there an Egyptian friend has scribbled his own statement in Arabic. One of these note-books appears to have been kept for recording the more important scenes that Lane witnessed, and is fortunately dated, so as to form an intermittent diary. As this is this is the only journal he ever kept, to my knowledge, except a brief account of his first Nile-voyage, it is here reproduced. Besides the necessary suppression of a few passages relating to family matters, certain long passages have been omitted, since they occur verbatim in Lane's published works. It is not often that the pages of a diary can be transferred to a finished book like "The Modern Egyptians" without even verbal alteration. But it was the same with everything Lane wrote. If he was asked a question by letter, his answer was always fit for publication, both in style and in accuracy of matter.

London, 25th Oct., 1833.—Engaged my passage to Alexandria on board the merchant brig *Rapid*, Capt. Phillips, 162 tons, for 30 guineas, to be found with all necessary stores, poultry, &c.—6th Nov. Embarked at St. Katharine's Dock.—7th. Sailed.—25th. Passed Gibraltar.—5th Dec. Passed Malta.—13th (1st of Shaabán, 1249). Arrived at Alexandria.

It had rained almost incessantly, and very heavily, during the three nights previous to our arrival at Alexandria; and the streets were consequently in a most filthy state. The general appearance of the people was also far more miserable than when I was here before. The muddy state of the streets doubtless confined most

well-dressed persons to their houses; but it is rather to the severe oppression of late years, and to repeated conscriptions, which have deprived many parents of the support they received from the labour of their sons, that I attribute the difference which I remarked in the general aspect of the population of this place. A few days before my arrival, some persons from Constantinople had brought the plague there. They were put into quarantine; and the disease had thus been confined within the Lazaretto, which was surrounded by a cordon of soldiers. There had been 87 cases, and 23 deaths.—I dined and slept at Mr. Harris's country-house, which is in an angle of the garden in which the house that

Mr. Salt resided in is situated, where I stayed during my first visit to Alexandria. A part of this garden is converted into a burial-place for the English. Mr. Salt is buried there.—Alexandria is rapidly increasing towards the site of the old city: several large and handsome buildings have lately been erected in that quarter.

14th. Removed my luggage from the brig to a boat on the Mahmooddeeyeh; and in the afternoon set sail for the Nile. Paid 45 piasters for the voyage to the Nile.—15th. Arrived before sunrise at the Foom, or the mouth of the canal, where it communicates with the Nile. A bridge with gates has lately been constructed across the mouth, to retain the water in the canal during the season of low Nile.—I here had to engage another boat, on the Nile. Bargained for 80 piasters for the voyage to Masr (or Cairo). Proceeded to Fooweh; but could not continue our voyage in consequence of a violent contrary wind. The air was very thick; and I could hardly fancy myself in Egypt. The river still very turbid. There were many boats here conveying Turkish pilgrims on their way to join the Egyptian Caravan to Mekkeh. Fooweh seems to be falling to utter ruin and to be inhabited by the most squalid miserable people I ever beheld. I am told that I shall remark the same at all the villages we have to pass; and the reason is this:—all the best-looking young men have been picked for the army or navy, and their wives and lovers have mostly followed them; but being parted from them on their arrival at the metropolis have there betaken themselves to prostitution; and Masr now absolutely swarms with prostitutes. Thus the villages have been half desolated; and seem to be peopled in general with the most wretched, ugly, old, and haggard paupers. I see scarcely one good-looking young woman among a hundred; or scarcely one where I used to see a score; and almost all are in rags.—16th. In the afternoon, though the wind was still very high and from the S.W., we proceeded. Stopped for the night under the west bank, a little below Shubra Kheet. Several heavy showers of rain fell, accompanied with violent gusts of wind, which obliged many boats, loaded with Turkish pilgrims, to stop at the same part. From a boat next above ours, during a shower of rain, there poured forth a number of these pilgrims, each with his ewer in his hand, to perform the ablution preparatory to prayer; and some of them aged and decrepit. While meditating on their zeal and the hardships which awaited them and admiring their grave and venerable aspect, I was surprised to see six of them, and among these some of the most aged, run to a *táboot* (a kind of water-wheel used for irrigation), and, with shouts such as their children would have used on a similar occasion, amuse themselves by exerting what little strength they had to perform, all the six together, the work of one cow; and turn, which they could only do very slowly, the stiff and creaking wheel. A few minutes after, they performed their devotions, all of them together, with the utmost solemnity and decorum, ranged in ranks, four abreast, under the partial shelter of some *durah* about 12 feet high: one acted as *Imám*, in the first rank; and having previously chanted the *adán*, recited the prayers, chanting the *fará*-prayers in a high key and loud voice.—To-day I began to feel the effect which is often produced by first drinking the water of the Nile, and by the cool air of the night; my cabin being only furnished with blinds, like those of an English carriage, to the windows, I was much exposed to the night-air.—17th. Advanced to Shubra Kheet. The weather being boisterous and rainy, and my *reiyis* determined to proceed, I made a new agree-

ment with him; to pay 20 piasters a day, and to stop when and where I desired. Accordingly I remained the rest of this day, and the following night, at Shubra Kheet.—18th. Of the prudence of the new arrangement which I had made for my boat I received a strong proof in information brought me to-day that a boat which I had first hired at the Foom, about the same size and on the same terms as that in which I now am, but afterwards left for the latter boat in consequence of an order that vessels there should take their departure according to the order in which they lay, had been capsized in the night: the crew and passengers were saved; but remained shivering in their wet clothes for many hours; no village being near. Had this been my case, in my present indisposed state, I should probably have lost my life; or, if not, my books &c. would have been lost or spoiled. My informant thanked God for my preservation; and I most heartily joined him.—19th. Proceeded to Sháboor: the wind still very violent and contrary: on the 20th, to Nádir; 21st, to Záwiyet Razeem, by the tow-rope; having scarcely a breath of wind.—22nd. Calm. Proceeded, by towing, to Wardán.—23rd and 24th. As the wind was violent and contrary during the greater part of each of these days, my *reiyis* absented himself from the boat. I punish him by deducting two days' pay.—25th. Arrived within five miles of Boolák.

26th. Arrived at Boolák about noon. Sent for a janisary from the Consulate to pass my luggage at the custom-house, and rode up to my old friend 'Osmán, who had made preparations for my reception in a house belonging to him and next to that in which he resides. This house I have engaged for the period of my intended stay in Masr. It is situated in the most healthy part of the town, near the N.W. angle; and to me, who have suffered from ophthalmia, it is a desirable residence, as it has glass windows. I have no doubt that ophthalmia in this country is generally the effect of suppressed perspiration, which is most commonly induced by the night-air (the windows of almost all the houses in Masr and the other towns being merely of wooden lattice-work); and that it is aggravated by the habit of keeping the head too warm, and the feet too cool.

The aspect of Masr, as seen in the approach from the port, has been much improved since the period of my last visit by the removal of many of the mounds of rubbish which rose along that side, and by most of the space which these unsightly objects occupied being converted into gardens. A short time ago, European travellers, if habited in the Turkish or Egyptian dress, were not allowed to enter the gates of Masr without a passport (called *tezkerék*), which was shown to the guard. This custom is now dispensed with. It was adopted in order to ascertain the number of the population; and to insure that no one of the natives might be unknown, and so escape paying the *firdeh* or poll-tax. In the interior of the metropolis I observe more ruined houses than when I was last here; and in the appearance of the lower orders, more wretchedness. No change has taken place in the style of the costume of the natives; but the military officers, and the Turks in the employ of the *Báshá*, have adopted the *Nizámee* dress, which was becoming common among them before I last quitted Masr. The head-dress (being merely a *tarboosh*, without the muslin or *Kishmeeree* shawl wound round it) has lost its elegance; and the whole dress is less becoming and graceful than the *Memlook* costume which it has superseded; though it is more convenient for walking and any active exertion. Formerly, a grandee of Masr, with his retinue of twenty or more well-mounted men, clad in habits of various and brilliant hues, and with splendid accoutre-

ments, the saddles covered with embroidered velvet and plates of gilt and embossed silver, and the bridles, headstalls, and other trappings ornamented in a similar manner and with rows of gold coins suspended to them, presented a strikingly picturesque and pompous spectacle. Sights of this description are no longer witnessed in the Egyptian metropolis. Even the Báshà, when he occasionally rides through the streets, is followed by only three or four attendants, and is not more distinguished by the habits than by the number of his retinue. As dark colours, and particularly black, are now fashionable among the Turks, and their dresses are generally embroidered with silk, instead of gold lace, there is much less contrast and variety observable in the costumes of the passengers in the crowded streets; but at present there is a little more variety and bustle than is usual, from the number of Turkish pilgrims resting here on their way to Mekkeh.

My old acquaintance the sheykh Ahmad (or *seyd* Ahmad, for he is a *shereef*) called on me as soon as he had heard of my arrival. He has resumed his old habit of visiting me almost every day; both for the sake of getting his dinner or supper, or at least tobacco and coffee, and to profit in his trade of bookseller. I wish I could make a portrait which would do justice to his singular physiognomy. For many years he has been nearly blind: one of his eyes is quite closed: the other is ornamented on particular occasions, as the two great festivals, &c., with a border of kohl; though he is a shocking sloven at all times. He tells me that he has taken a second wife, and a second house for her; but that he is as poor as ever; and that my usual yearly present of a dress will be very acceptable.* He has a talent for intrigue and cheating, which he exercises on every opportunity; being lax in morals, and rather so in his religious tenets. Notwithstanding these defects, and sometimes in consequence of his having the latter defect, I find him very useful. Much of the information that I have obtained respecting the manners and customs of his countrymen has been derived from him, or through his assistance; as he scruples not to be communicative to me on subjects respecting which a bigoted Muslim would be silent. He has just brought me a *mushaf* (or copy of the *Qur-án*), which he wishes me to purchase; but he thinks it necessary, as he did on former similar occasions, to offer some excuse for his doing so. He remarks that by my following or conforming with many of the ceremonies of the Muslims I tacitly profess myself to be one of them; and it is incumbent on him to regard me in the most favourable light. "You give me," says he, "the salutation of 'Peace be on you!' and it would be impious in me, and directly forbidden by my religion, to pronounce you an unbeliever; for He whose name be exalted hath said in the Excellent Book,—'Say not unto him who greeteth thee with peace, Thou art not a believer' (ch. iv., v. 96)—therefore," he adds, "it is no sin in me to put into your hands the noble *Qur-án*: but there are some of your countrymen who will take it in unclean hands, and even put it under them and sit upon it! I beg God's forgiveness for talking of such a thing: far be it from you to do so: you, praise be to God, know and observe the command 'None shall touch it but those who are clean.'" (ch. lvi., v. 78: these words are often stamped upon the cover.) He once sold a *mushaf* on my application to a countryman of mine, who, being disturbed just as the bargain was concluded by some person entering the room, hastily

put the sacred book on the *deewán* and under a part of his dress, to conceal it: the bookseller was much scandalized by this action; thinking that my friend was sitting upon the book, and doing so to show his contempt of it. There was only one thing that I had much difficulty in persuading him to do, during my former visit to this country; which was to go with me to the mosque of the *Hasaneyn*, the burial-place of the head of the Prophet's grandson, *El-Hoseyn*, and the most sacred of the mosques of *Masr*. On passing with him before one of the entrances of this building, one afternoon in *Ramadán*, when it was crowded with Turks, and many of the principal people of the metropolis were among the congregation, I thought it a good opportunity to see it to the greatest advantage, and asked my companion to go in with me. He positively refused, in the fear of my being discovered to be an Englishman, which might so rouse the fanatic anger of some of the Turks there as to expose me to some act of violence. I therefore entered alone. He remained at the door; following me with his eye only (or his only eye), and wondering at my audacity: but as soon as he saw me acquit myself in the usual manner, by walking round the bronze screen which surrounds the monument over the spot where the martyr's head is buried and then going through the regular attitudes of prayer, he came in and said his prayers by my side.—The principal subjects of the conversations which my other *Masree* acquaintances have held with me since my return to their country have been the oppression which they suffer under the present government, the monopolies of the *Báshà*, and the consequent dulness of trade and dearness of provisions, &c. The sheykh Ahmad is less querulous: he praises the *Báshà* for including booksellers among persons of literary and religious professions, from whom no *firdeh* is exacted. He and another bookseller, who is his superior, are agents for the sale of the books printed at the *Báshà's* press, at *Boolák*. They have a shop in the principal street of the city (nearly opposite the entrance to *Khán El-Khaleelee*), which will be a convenient place for me to repair to on the occasions of public processions.

Friday, 10th of January.—Last day (29th) of *Shaabán*.—In the afternoon of this day I went to the booksellers' shop to see the procession of the *Leylet er-Rooyeh*, or Night of the Observation of the new moon of *Ramadán*, the month of abstinence. Soon after the *'asr*, the shops were mostly shut, and the *mastabahs* occupied by spectators, old and young. The foremost persons in the procession, a company of *Nizám* infantry, passed the place where I was sitting (within ten minutes' walk of the *Kádee's* house, whither they were destined) about an hour and a quarter before sunset. The whole procession consisted of nothing more than several companies of *Nizám* troops, each company preceded and followed by bearers of *mesh'als*, to light them on their return, together with small parties of members of those trades which furnish the metropolis with provisions: a group of millers following one party of soldiers; a group of bakers, another: after all of whom came the *Mohtesib*, with attendants. The soldiers were accompanied by drummers and fífers, and one band. The members of trades who took part in the procession, with several *fakcers*, shouted as they passed along—"O! *Es-saláh! Es-saláh! Šalloo 'ala-n-Nebee! 'aleyhi-s-selám!*" (O! Blessing! Blessing! Bless ye the Prophet! On him be peace!). After every two or three companies there was an interval of many minutes: so that about an hour elapsed before the procession had passed the place where I sat. After waiting some time at the *Kádee's*, the information that the new moon had been seen was brought there; and the

* Here follows the story of Sheykh Ahmad's mother, told in the preface to *The Modern Egyptians*, p. xviii. (5th Ed.)

soldiers and other persons who had formed the procession thither divided themselves into several companies, and perambulated different quarters of the town; shouting *Ya' ummata kheyri-l-ana'm! Siya'm! Siya'm!* (O followers of the best of the creation! Fasting! Fasting!). The mosques were all illuminated within; and lamps hung at their entrances, and upon the galleries of the *mád'nehs*.—When the moon is not seen, the people are informed by the cry of *Ghadd min shahri Shaaba'n! Fitár! Fitár!* (To-morrow is of the month of Shaabán! No fasting! No fasting!).—The people seem as merry to-night as they usually do when released from the miseries of the day's fast.*

11th of January.—1st of Ramađán.—Instead of seeing, as at other times, most of the passengers in the streets with the pipe in the hand, we now see them empty-handed, or carrying a stick or cane; but some of the Christians are not afraid, as they used to be, of smoking in their shops during this month. The streets in the morning have a dull appearance, many of the shops being shut; but in the afternoon they are as much crowded as usual, and all the shops are open. A similar difference is also observable in the manners and temper of the people during the day-time and at night: while fasting, they are generally speaking very morose: in the evening, after breakfast, they are unusually affable and cheerful. As Ramađán now falls in the winter, the fast is comparatively easy; the days being short, and the weather cool: therefore thirst is not felt so severely. The period from the commencement of the fast (the *imsák*), which is at this season within two hours of sunrise, to the time when it ends, or sunset, is now (in the beginning of the month) 12 hours and 12 minutes: at the end of the month it will be 12 hours and 47 minutes. Servants who are fasting (as mine, and most others, are), if they have to bring a pipe to a person who is not keeping the fast, will not draw the smoke as usual at other times, but put a live coal upon the tobacco, and blow upon it, or wave the pipe through the air; and then present it. I take my principal meal now at sunset, in order that it may serve as a breakfast to any friend who may call on me in the evening, at or before that time. Towards evening, and for some time after sunset, the beggars in the streets are now more than usually importunate and clamorous. I often hear the cries of *Faṭoree 'aleyk ya' Rabb!* (My breakfast must be thy gift, O Lord!)—*Ana deyf Allah wa-n-Nebee* (I am the guest of God and the Prophet!)—and the following, which exhibits a union (not uncommon in similar cries) of the literary and popular dialects of Arabic—*Men fattar sa'im luh agrun dá'im* (Who gives breakfast to a faster will have an enduring recompense). The coffee-shops are now much frequented by persons of the lower orders; many of whom prefer to break their fast with a cup of coffee and a pipe. Parties assemble at these shops a little before sunset, and wait there to hear the evening call to prayer, which announces the termination of the day's fast. Some of the coffee-shops offer the attraction of a reciter of tales, or poetical romances, during the nights of Ramađán. It is also a custom among some of the 'Ulama of Maşr to have a *Zikr* performed in their houses, by a numerous company of *fakeers*, every night during this month.† My almost daily visiter, the sheykh Aḥmad, the bookseller, tells me that he cannot spend much time with me this month; as he sleeps half the day, and breakfasts, and takes part in a *Zikr*, every evening, at the house of the late sheykh El-'Aroosee, who was one of the four great sheykhhs of Maşr,

presiding over the Ḥanafeyeh, of whom he was also the muftée.—As I was sitting at the booksellers' shop to-day, the Básha, Moḥammad 'Alee, rode by, on his way to say the afternoon prayers in the mosque of the Ḥasaneyn, followed by only four attendants; the first of whom bore his *seggádeh* (or prayer-carpet), in an embroidered kerchief, on his lap. The Báshà was very plainly dressed, with a white turban. I should not have known him, had I not been informed that it was he; for he appears much older than when I was last in Egypt; though he looks remarkably well. He saluted the people right and left as he passed along: all rising to him.—It is the general fashion of the principal Turks in Maşr, and of many of their countrymen, to repair to the mosque of the Ḥasaneyn in the afternoon during Ramađán, to pray and lounge; and on these occasions, a number of Turkish tradesmen (called *Toḥafgeeyeh*, or *Toḥafjceyeh*) expose for sale, in the court of the *meyḍa-ah* (or tank for ablution) of this mosque, a variety of articles of taste and luxury suited to the wants of their countrymen; such as porcelain, glass, gold, silver, brass, and copper-wares; cutlery; mouth-pieces of pipes and pipe-sticks; and many other commodities, chiefly from Constantinople, or other places in Europe. The interior of the Ḥasaneyn during the afternoon in Ramađán is one of the most interesting sights in Maşr; but from the circumstances which render it so, and particularly from its being the most sacred of all the mosques in Maşr, none but a Muslim can enter and witness the scene which it presents, unless accompanied by an officer of the government, without imminent risk of being discovered, violently turned out, insulted with scurrilous language, and perhaps beaten or spit upon. I only once ventured into this mosque on such an occasion; and then was careful to perform all the usual ceremonies. Many persons go to the mosque of the Ḥasaneyn to offer up their petitions for particular blessings, in the belief that the sanctity of the place will ensure the success of their prayers.

A man was beheaded to-day, for stealing several pipes and drinking-cups, belonging to the Báshà, in the Citadel.

Feb. 9th.—Last day (30th) of Ramađán.—Ramađán has passed away with scarcely any incident to relieve its dulness, excepting the usual merry-making of the lower orders of the people at night in the coffee-shops, where smoking tobacco or hemp, playing at some kind of game, or listening to a story-teller, were their ordinary amusements. I have not observed funerals to be more numerous than usual during the latter part of the month, as is the case when Ramađán falls in the warmer seasons; but the people have not seemed less out of humour with the fast. Weariness and moroseness are the predominant effects of the observance of Ramađán; and if people are seen at this time more than usually occupied in mumbling portions of the *Qur-án*, I think their motive is rather to pass away the time than anything else. I am told that many more persons break the fast now than did when I was last here. Even the *Kádee* told an acquaintance of mine, a few days ago, that it was his custom only to keep the first two and last two days of the fast. By the poor, in general, it is still rigidly kept; and, by them, most severely felt, as they can seldom relax from their ordinary labours. There is now living in this city an old man who fasts every day in the year, from day-break to sunset, excepting on the occasions of the two 'Eeds (or festivals), when it is unlawful for the Muslim to fast. At night he eats very sparingly. He keeps a shop in the shoe-market called *Qaşabat Rudwán*, where he is generally seen occupied in re-

* Cp. *Mod. Eg.* p. 472.

† Cp. *Mod. Eg.* pp. 474—6

citing the *Ḳur-án* and handling his beads. It is said that there are several other persons here who fast in the same austere manner.—The weather during the month which is just expiring has been of an unusual kind: several very heavy showers of rain have fallen; and the streets have seldom been dry more than two or three days together.

In the afternoon of this day (at the hour of the *'aṣr*) the guns of the Citadel announced the termination of the period of the fast: the new moon having been seen. The fast is, however, kept till sunset. In the evening, the guns fired again. With sunset, the *'Eed* commences. The people are all rejoicing: swings and whirligigs are erected in many parts of the town, and in its environs; and several story-tellers and reciters of poetry have collected audiences in various places.

10th.—First day of the *'Eed*.—At day-break, all the mosques were crowded with worshippers, to perform the prayers of the *'Eed*; and now, every minute, friends are seen in the streets congratulating, embracing, and kissing, each other. Many of the people (all who can afford) are seen in complete new suits of clothes: others, with a new *'erec*, or *ṭarboosh* and turban, or, at least, a new pair of red or yellow shoes. Most of the shops are shut, excepting those where eatables are sold. The people are mostly occupied in visits of congratulation; or repairing, particularly the women, to the tombs of their relatives. Donkeys laden with palm-branches, for the visiters of the tombs, obstruct the streets in many places. The guns of the Citadel are fired at noon and in the afternoon (at the *'aṣr*) on each of the three days of the *'Eed*.

12th.—Last day of the *'Eed*.—This day I accompanied my neighbour *'Osmán* to visit the tomb of the sheykh *Ibraheem* (*Burckhardt*), in the cemetery of *Báb en-Naṣr*, on the north of the city, to see that the monument was in good repair, and to pay to the memory of the lamented traveller that tribute of respect which is customary on the occasion of the *'Eed*. The principal part of the burial-ground, directly opposite the *Báb en-Naṣr*, was occupied by dense crowds of persons who had collected there for their amusement, and presented a most singular scene. Vast numbers of tents were erected; some, for the reception of idlers; but most, for the visiters of the tombs; many of whom, conspicuous by their palm-branches, were, like ourselves, making their way with much difficulty through the multitude. A woman who had fallen down here on the first day of the *'Eed* was trodden to death. Being mounted on donkeys, we got on better than some others; but our palm-branch, borne before us, and showing our pious intention, had not the effect of inducing any one to move out of our way. A large space was occupied by swings and whirligigs, all in rapid motion, and loaded with boys and girls: the principal objects of attraction to persons of maturer age were conjurers, musicians, dancing-girls, and dancing-men. Having passed through the most crowded part of the cemetery, we soon arrived at the tomb of the sheykh *Ibraheem*. It is a plain and humble monument of the usual oblong form, constructed of the common, coarse, calcareous stone of the neighbouring mountain-range of *Muḳattam*, with a stela of the same stone, roughly cut, and without any inscription, at the head and foot. Numerous *fakcers* resort to the cemeteries during the three days of the *'Eed*, to perform, for the remuneration of a piaster or two, the service usual on those occasions when visiters arrive; consisting of the recital of, at least, one of the longer chapters of the *Ḳur-án*, and afterwards of the *Fát'hah*, which latter the visiters recite with

him. One of them was employed to perform this service by my friend. He did it very rapidly, and without much reverence, seated at the foot of the tomb. This being finished, and the palm-branch broken in pieces and laid on the tomb, a fee was given to the guardian of the tombs, and we returned.—*'Osmán* performed the pilgrimage in company with the sheykh *Ibraheem*. He presented me a few days ago with the certificate of *Ibraheem's* pilgrimage. It is a paper of the size of a small quarto leaf: the greater part occupied by a representation of the temple of *Mekkeh*, drawn with ink, and ornamented with red, yellow, and green, and with silver leaf: beneath which picture is written the document of which the following is a copy.—“Praise be to God, who hath made the pilgrimage to be rightly accomplished, and the intention rewarded, and sin forgiven. To proceed.—The respected *ḥágg* *Ibraheem* hath performed the pilgrimage, according to the divine ordinances, and accomplished all the incumbent ordinances of the Prophet, completely and perfectly. And God is the best of witnesses. The halt was on the 9th day of the month of *El-Ḥeggeḥ*, in the year 1229.”

15th.—Witnessed the procession of the *Kisweh*, which I have described in one of my note-books.*

17th.—The Magician *'Abd El-Ḳádir* came to me. His performances unsuccessful.

18th.—A man was beheaded yesterday; and another to-day. One was for entering a house to rob, and for attempting to murder the owner. He locked the latter in one of the rooms, and then proceeded to rifle the house. On descending, he saw the owner at a window, calling for assistance; and fired a pistol at him.—The crime of the other, who was a Turk, a *ḳowwás* of the *Báshà*, was robbing and murdering a Turkish pilgrim. He arrested the pilgrim on the canal of Alexandria, under pretence of his being required to answer some charge preferred against him before *Moharram Bey*, the Governor of Alexandria. After conducting him some little distance towards Alexandria, he murdered him, and threw his body into the pit of a *sákiyeh*. The companions of the unfortunate man, some days after, being surprised at hearing no tidings of him, applied to *Moharram Bey*; and finding that he knew nothing of the circumstance, searched for and apprehended the murderer.—Robberies have become very frequent here of late: crime, as might be expected, increasing with the oppression and misery of the people.—News arrived to-day of a number of *Aḥmad Báshà's* horses having been stolen, by a party of *Bedawees*, from the *Feiyoom*, where they had been sent for the clover season.

20th.—The Magician came again, in the evening. His performances I have described in one of my note-books.†

27th.—Went to the *Ḥasaneyn*, to see the *Kisweh*, the *Burko'*, &c., previously to their being packed up and dispatched with the caravan to *Mekkeh*. The sewing of the *Kisweh* was not quite completed: several men and women were at work upon it in the great hall, or portico. I asked for, and obtained, for a trifling present, a piece of the *Kisweh*, a span in length, and nearly the same in breadth. In sewing the several breadths together, it is necessary to cut off some small strips; and these are sold, or given, to persons who apply for them; being considered as amulets. In the saloon of the tomb, I found several pious visiters; and, among them, a poor man, standing before the bronze screen which surrounds the monument, and praying aloud,

* Cp. *Mod. Eg.* p. 480.

† Cp. *Mod. Eg.* pp. 268, ff.

with uplifted hands, for food; saying—"Bread, O Lord! I pray for bread: I do not ask for dates: I only pray for bread."—After I had recited the *Fát'hah*, according to custom, at the shrine of *Hoseyn*, I went to a small apartment adjoining the mosque, in which were placed the *Burko'*, the covering for the *Maḳám Seydna Ibraheem*, the covering of the *Maḳmal* (which were partly unfolded for me to see), the *Hegáb* (or *Mushaf*), of the *Maḳmal*, and the embroidered green silk bag in which is kept the key of the *Ḳaḳbeh*. As soon as I had gratified my curiosity by inspecting these sacred objects, and again recited the *Fát'hah*, by desire of the persons who showed them to me, and who did the same, I was overwhelmed with applications for presents by about a dozen ministers and inferior servants of the mosque. Three or four piasters satisfied them; or at least silenced them.—On my way to the *Ḥasaneyn*, I passed through the great mosque *El-Azhar*. I was obliged to send my servant by another way because he was carrying my pipe, which could not with propriety be taken into the mosque, though several persons were carrying about bread and other eatables in the great court and in the place of prayer, for sale to the *mugáwireen* (or students) and the other numerous frequenters of this great temple and university. The weather being not warm, the court was crowded with groups of students and idlers, lounging or basking in the sun; and part of it was occupied by schoolmasters with their young pupils. The interior of this mosque always presents a very interesting scene, at least to me, from its being the principal centre of attraction to the votaries of religion, of literature, and of other sciences, throughout the Muslim world. The college has just been disgraced by one of its members having been convicted of a robbery; and this morning several of the learned community, having heard that eight men were just about to be hanged, were in a state of alarm lest their guilty associate should be one of that number. A brother of this culprit was pointed out to me, conversing, with apparent apathy, with another person, who, turning to me, asked me if I knew of any case on record of a member of the *'Ulamá* being hanged.—Shortly after I had quitted the *Ḥasaneyn*, the eight men above-mentioned were hanged; each in a different part of the town. The member of the college was not among them. In crossing the principal street of the city, I saw one of them, hanging at the window of a *sebeel*, or public fountain. He was a soldier. His crime was robbery and murder. Another of the eight was hanged for a similar crime. He entered the house of a rich Jewess, ostensibly for the purpose of taking away the dust; murdered her, by cutting off her head; put her remains into a large *zeer* (or water-jar), and having thrown some dust in the mouth of the jar, carried it away; but it was broken at the bottom, and some blood dripping from it attracted the notice of passengers in the street, and caused his apprehension. Some jewels which had belonged to the murdered woman were found upon his person.

3rd of March.—22nd of *Showwál*.—Saw the procession of the *Maḳmal*. It differed from the last which I saw, seven years ago (in 1827), in being attended with less pomp. First, about two hours and a half after sunrise, a small field-piece (for firing the signals for departure after the halts) was drawn along. This was followed by a company of *Baltageeyeh* (or *Pioneers*), and the *Báshá's* guards, with their band at their head. Then came a train of several camels with large stuffed saddles, upon the forepart of which were fixed two small flags, slanting forwards, and a small plume of ostrich-feathers upon the top of a small stick

placed upright. These camels were dyed red, with *henná*; and had housings ornamented with small shells (cowries): some were decorated with palm-branches, fixed upright upon the saddle: some had a large bell hung on each side; and some bore a pair of the large kettle-drums called *nakákeer*, with the man who beat them. The *takht'rawa'n* of the *Emeer El-Ḥágg* (or Chief of the Pilgrims) followed next, borne by two camels. Then came numerous groups of *darweeshes*, with the banners of their several orders (flags, poles, nets, &c.): some of them repeating the name of God, and nodding their heads; and some beating, with a leather strap, a small kettle-drum, which they held in the left hand. Among these groups were two swordsmen, who repeatedly engaged each other in a mock combat; two wrestlers, naked to the waist, and smeared with oil; and the fantastical figure described in my account of the procession of the *Kisweh*,* mounted on a horse, and clad in sheep-skins, with a high skin cap, and a false beard. The *darweeshes* were followed by the *Maḳmal*; which has but a poor appearance this year; the covering being old, and its embroidery tarnished. The people crowded to touch it with their hands, or with the end of a shawl; several persons unwinding their turbans, and women at the windows taking off their head-veils, for this purpose. I had been freely allowed to examine and handle it when it was deposited in the mosque of the *Ḥasaneyn*. The half-naked *sheykh* whom I have mentioned in my account of the procession of the *Kisweh*, and in that of the former procession of the *Maḳmal*, followed the sacred banner, as usual, mounted on a camel, and rolling his head. Some soldiers, with the *Emeer el-Ḥágg* and other officers who accompany the caravan, closed the procession. In less than an hour, the whole procession had passed the place where I sat.

Many of the shop-keepers in the principal sooks (or *bázárs*) are painting their shops in a rude kind of European style, decorating the shutters, &c., with flowers and other ornamental devices, painted on a light blue ground. The appearance of these streets may now be compared to that of an old Oriental garment, remarkable for the peculiarity of its form and work, patched over with pieces of European printed calico. I am sorry to observe that *Masr* is not only falling to decay, but that it is rapidly losing that uniform and unique style of architecture which has so long characterized it. Most of the new houses of the *grandees* and even of persons of moderate wealth, are built in the style of Constantinople; with shelving roofs and glass windows.—One of my friends here remarked to me that the painting the shops blue was a sign of some heavy calamity being about to befall the city: blue (but really of a very *dark* shade) being the colour of mourning. Another observed that these shops resembled the person who recommended their decoration (the *Báshá*); being fair without, but mean and dirty within.

There has been much talk here for some weeks past (ever since my arrival) of a project which the *Báshá* is about to put in execution, and which was at first said to be nothing less than the obstruction of the river by a dam to be thrown across it a few miles below the metropolis, in order to throw the whole tide of the river into the canals, and so to irrigate Lower Egypt more effectually: but latterly the real intention of the *Báshá* has become better known. The two branches of the Nile which enclose the Delta are to flow under two bridges, to be constructed

* Cp. *Mod. Eg.* pp. 481, ff.

a little below the point where the river divides, each in the neck of a peninsula formed by a bend of the river; across which neck or isthmus a new bed for the water is to be made as soon as the bridge is completed; after which the old bed surrounding the peninsula is to be filled up. These two bridges are to be connected with each other, and with Es-Suweys (or Suez) on the one side and Alexandria on the other, by a rail-road. The difficulty of the undertaking is immense; for these bridges are to withstand the tremendous tide of the inundation, and occasionally to be closed by flood-gates, so as to increase the height of the river above sufficiently to cause it to fill all the small canals by which the Delta and the adjacent provinces are irrigated. A similar undertaking was projected by Bonaparte, when here.

18th April.—9th Zu-l-Heggeh.—This is the Day of the Pilgrimage; that is to say, of the six-hours' journey from Mekkeh to Mount 'Arafát, which gives to each person who performs it the title of Pilgrim, and without the performance of which he would not obtain that title even if he had journeyed to Mekkeh from the most remote part of the Muslim world. The halt upon Mount 'Arafát happening this year on a Friday, the Sabbath of the Muslims, has made several of my friends express great regret that they have been unable to perform the pilgrimage under such a propitious circumstance.

19th.—The 'Eed el-Kebeer.—Nothing unusual to remark upon.

May 25th.—We were somewhat alarmed to-day, about an hour after noon, by a shock of an earthquake. I was three times, with less than a moment's intervention, rather violently shaken on my seat; and several long cracks were opened in the walls of the house in which I am living. I have heard of no house having been thrown down or much injured by it. It is supposed to have shown its greatest violence (that is, to have originated) in Syria.

June 7th.—During the week which is now closing all classes of courtesans, including the *ghawázee* (or public dancing-girls), have been suppressed in the metropolis and its neighbourhood. This measure has been talked of, as about to be put in execution, for some months past. The courtesans had become extremely numerous, and were scattered in every quarter of the town; some of them living in houses almost fit to be the residences of grandees; and acquiring considerable wealth.

July 29th.—Went to the Pyramids of El-Geezeh. Stayed in "Caviglia's Tomb."

30th.—We again experienced a shock of an earthquake, more violent than the former, at about half-past nine P.M. Heard of no injury done.

Aug. 2nd.—Returned from the Pyramids.

5th.—The dam of the Canal of Maşr cut. I have given an account of this in another note-book.*

12th.—Last night, Seleem Bey, a general in the Báshà's service, hired a large party of *fíkées*, to perform a recital of the *Qur-án*, in his house in this city; and then went up into his *hareem*, and strangled his wife. He had written to Ibraheem Báshà, accusing this woman (who was the daughter of a Turk in high office) of incontinence; and asking his permission to punish her. He received for answer, that he might do as he pleased. He then sent Ibraheem Báshà's letter to Moḥammad 'Alee, asking the same permission of the latter; and received the same answer. The case presents a sufficient proof of Moḥammad 'Alee's ideas

of justice and humanity. Had he wished to indulge his creature with permission to exercise the utmost severity of the law, he could only have said—"If you can produce four witnesses against your wife, or if you can swear that you have witnessed her crime by the oath ordained in cases of this kind, and she will not take the same oath that the accusation is false, let her be stoned to death."

Sept. 17th.—My 33rd birth-day. I have completed, as far as I can see, my notes on the manners and customs of the Muslims of Egypt. I have only to look over them; and to ask a few questions respecting the Copts.*

Oct. 27th.—I generally pay a visit to the shop of the Báshà's booksellers on the mornings of Monday and Thursday, when auction-markets are held in the street where the shop is situated, and in the neighbouring bázár of Khán El-Khaleelee (the chief Turkish bázár) which occasion the street above-mentioned to be much crowded, and to present an amusing scene: but I am often more amused with the persons who frequent the shop where I take my seat. When I went there to-day, I found there an old man who had been possessed of large property in land; but had been deprived of it by the Báshà, and been compelled to become a member of the university, the great mosque El-Azhar. This man, the *Hágg*, is a celebrated character. He rendered great assistance, both by his wealth and by active service, to Moḥammad 'Alee, in his contest with his predecessor, Khursheed Báshà, when the latter was besieged in the Citadel. The greater part of his property was confiscated by the man he had thus served, through fear of his influence. He thus shared the fate of most of those who had rendered eminent services to Moḥammad 'Alee; but he contrived to hide much of his wealth; and has since employed friends to trade with it privately on his account, so that he has still a large income; but the third part of his receipts he always gives to the poor. The elder of the two booksellers was relating his having just purchased a house. There lived next-door to him, he said, a *fíkée*, a member of the Azhar, and of some repute; to whom 14 *ķeeráts* (or 24th parts) of the house in which he (the *fíkée*) lodged belonged: the other 10 *ķeeráts* of this house belonged to a tailor. The bookseller's house was entered, from the roof, and plundered, three times, of wheat, butter, &c. The *fíkée* was accused by the bookseller of having committed these thefts; and confessed that he had; urging, in palliation, that he had only taken his food. The bookseller caused him to be imprisoned in the Citadel; and, after he had been confined there many days, offered to procure his liberation if he would sell him the above-mentioned share of his house. This was done; it was sold for six and a half purses. The bookseller then wanted to procure the tailor's share; and proposed to him to repair or separate or sell: for the house was in a ruined state. The tailor, refusing to do either, was summoned to the *Ķádee's* court, and compelled to sell his share; for which he demanded five purses. Having received this sum of money, he met, on his way home, a friend, whom he told what he had done. "You fool"—said his friend—"you might have asked ten purses, and it would have been given." The tailor threw down the purse in the middle of the street; kicked off his shoes; and for several minutes continued slapping his face, and crying out, like a woman,—“O my sorrow!”

* Here follows an account of the nine days' festival which took place on the marriage of the sister of Aḥmad Báshà; cp. Mrs. Poole's *English-woman in Egypt*, vol. iii. pp. 61—77.

He then snatched up the purse, and ran home with it, crying in the same manner all the way; and leaving his friend to follow him with his shoes.—Soon after the bookseller had told this story, there joined us a Persian darweesh, whom I had often met there before, and a fat, merry-looking, red-faced man, loaded with ragged clothing, showing the edge of a curly head of hair below his turban, and carrying a long staff. Everybody at the shop, excepting myself, kissed his hand: he offered me his hand, and, after taking it, I kissed my own, and he did the same. I was informed that he was a celebrated saint. He took snuff; smoked from my pipe; and had a constant smile upon his countenance; though he seldom spoke: almost the only words he uttered were a warm commendation of an answer which I gave to the Persian: on his (the Persian's) asking me why I had not already departed from Masr as I had intended, I said that the servant of God was passive and not elective; and this sentiment, though common, seemed much to please the welee: he repeated it with emphasis.—There next joined us a man of a very respectable and intelligent appearance, applying for a copy of the sheykh Rifá'ah's visit to France, lately printed at Boolák. Asking what were the general contents of this book, a person present answered him, that the author relates his voyage from Alexandria to Marseilles; how he got drunk on board the ship, and was tied to the mast, and flogged; that he ate pork in the land of infidelity and obstinacy, and that it is a most excellent meat; how he was delighted with the French girls, and how superior they are in charms to the women of Egypt; and, having qualified himself, in every accomplishment, for an eminent place in Hell, returned to his native country. This was an ironical quizz on the sheykh Rifá'ah for his strict conscientious adherence to the precepts of El-Islám during his voyage and his residence in France. The applicant for this book had a cataract in each of his eyes. I advised him to seek relief from the French surgeon Clot Bey; but he said that he was afraid to go to the hospital; for he had heard that many patients there were killed and boiled, to make skeletons: he afterwards, however, on my assuring him that his fears were groundless, promised to go.—While I was talking with him, there began to pass by the shop a long funeral-train, consisting of numerous fikees, and many of the 'Ulamà. On my asking whose funeral it was, I was answered, "The sheykh El-Menzeláwee," sheykh of the Saadeeyeh darweeshes. I was surprised; having seen him a few days before in apparently good health. Presently I saw him walking in the procession. I asked again; and was answered as before. "Why," said I, "praise be to God, the sheykh is walking with you, in good health:" I was then told that the deceased was his wife. Some Saadeeyeh in the procession were performing a zikr as they passed along; repeating "Allah!" When the bier came in view, I heard the women who followed raising their *zagha'reet*, or cries of joy, instead of lamenting. The deceased was a famous saint. She was the sister of the late sheykh of the Saadeeyeh; and it is believed that her husband, the present sheykh, derived his miraculous powers from her. It is said that she prophesied yesterday the exact hour of her death this day. The women began to lament when the corpse left the house; and, as usual when this is done at the funeral of a saint, the bearers declared that they could not move it: as soon as the lamentations were changed to the cries of joy, the bearers pretended to find their work quite easy.*

Nov. 6th.—To-day, as I was sitting at the booksellers' shop, a reputed welee, whom I have often seen, came and seated himself by me, and began, in a series of abrupt sentences, to relate to me various matters respecting me, past, present, and to come. His name is the sheykh 'Alee el-Leysee. He is a poor man, supported by alms: tall and thin and very dark; about thirty years of age; and wears nothing, at present, but a blue shirt and a girdle, and a padded red cap. "O Efendee!" he said, "thou hast been very anxious for some days. There is a grain of anxiety remaining in thee yet. Do not fear. There is a letter coming to thee by sea, that will bring thee good news. [He then told Lane that all his family were well except one, who was then suffering from an intermittent fever, which was proved afterwards to be true.] I wanted to ask thee for something to-day; but I feared: I feared greatly. Thou must be invested with wilá'eh" (i. e. be made a welee): "the welees love thee; and the Prophet loves thee. Thou must go to the sheykh Mustafá El-Munádee, and the sheykh El-Baháee!" (These are two very celebrated welees). "Thou must be a welee." He then took my right hand, in the manner which is practised on giving the covenant which admits a person a darweesh, and repeated the Fát'hah; after which he added, "I have admitted thee my darweesh." Having told me of several circumstances relating to me, some of which he had doubtless learned of persons acquainted with me, and which I could not deny, and some which time only will prove true or false, he ventured at a further prophecy and hazardous guessing; and certainly his guessing was wonderful; for he informed me of matters relating to my family which were perfectly true, matters of an unusual nature, with singular minuteness and truth; making no mistake as far as I yet know. He then added—"To night, please God, thou shalt see the Prophet (Mohammad) in thy sleep, and El-Khidr, and the seyd El-Bedawee. This is Regeb; and I wanted to ask of thee—but I feared—I wanted to ask of thee four piasters, to buy meat and bread and oil and radishes. Regeb! Regeb! I have great offices to do for thee to-night." Less than a shilling for all that he promised was little enough. I gave it him for the trouble he had taken; and he muttered many abrupt prayers for me.*—It is just a year, to-day, since I embarked in London for this country.

7th.—I saw, in my sleep, neither Mohammad nor El-Khidr nor the seyd El-Bedawee; unless, like Nebuchadnezzar, I cannot remember my dreams. The welee, therefore, I fear, is a cheat.

11th.—The Turkish pilgrims are beginning to arrive, in considerable numbers.—Four men were beheaded to-day, for repeated robberies and murders.

18th.—Went to the Moolid of the Seyyideh Zeyneb; which I have described in note-book no. 3.†

20th.—About a hundred boys, from about 11 to 14 years of age, were conducted by my house this evening, to be enlisted. The mothers of many of them followed, screaming, and with their heads, faces, breasts, and the fore part of their clothing, plastered with mud.

22nd.—The government has given orders, which are being put in execution, to pull down the maştabahs and the saķeefehs, or coverings, of matting, in almost all the sooķs, or bázárs, and most of the thoroughfare streets. The former are not to be rebuilt in the more narrow and more frequented streets, and in

* Cp. notes to the *Thousand and One Nights*, 2nd ed., ii., p. 64.

* Cp. *Thousand and One Nights*, i., p. 212. † Cp. *Mod. Eg.* pp. 467, 8.

most other parts are only to be made about two spans wide. The saķeefehs are not to be replaced unless constructed of wood. The reason for pulling down or altering the mařtabahs is to afford more room for the passengers, and particularly for the Báshà's carriages, and for carts which are to be employed to remove dust and rubbish. The appearance of the city is rapidly changing, and losing its Arabian aspect.

24th.—The sheykh 'Alee told me to-day that I should not yet set out on my voyage home. In the evening news arrived of the plague having broken out in Alexandria, which prevents my going as I had intended by a ship now loading. I was packing to leave Mařr. I fear I shall be detained here until next spring or summer.

28th.—Witnessed the festival of the Mearág, described in notebook no 3.*

1st December.—The shopkeepers are decorating (as they call it) their shops; and most of the larger private houses, and many others, in the thoroughfare streets, are undergoing the same operation, by order of the government, in honour (it is said) of Ibraheem Báshà, who is soon expected in Mařr, from Syria. Most of the shops and houses are daubed with red and white, in broad, horizontal stripes; which, being very ill done in general, must be called in truth the reverse of decoration. Others are daubed in a more fanciful and more rude style, with lines, spots, &c., of red upon a white ground; and some, with grotesque representations of men, beasts, trees, boats, &c., such as very young children in our country would amuse themselves by drawing.

26th.—I have been in Cairo just a year. I begin now to write out the fair copy of my work on the Modern Egyptians. The plague continues at Alexandria.

4th January, 1835.—The plague has spread beyond Alexandria, and to-day a Maltese, from Alexandria, died here, in the Frank quarter, of this disease. I prepare immediately to go to Thebes, to be secure from the plague, as it is expected now to spread in Cairo. Mr. Fresnel is to accompany me.

5th.—Engaged a large boat to take us to Thebes, for four hundred piasters.

8th.—Embarked for Thebes, in the afternoon. Proceeded to Mařr el-'Ateekah.

9th.—Contrary wind. Remained at Mařr el-'Ateekah.

10th.—Fine wind. Passed Rikkah in the evening.

11th.—High N. wind. Arrived at Binee Suweyf at noon. Here some fakeérs, thinking us Turkish pilgrims, came and recited the Qur-án, for alms, by our boat. Proceeded.

12th.—Passed El-Minyeh after sunset.

13th.—Stopped before the grottoes of Binee Hasan at night. Early next morning landed to walk to the Speos Artemidos, which I had not hitherto seen. Took with me one of my servants (Khaleefeh, a young man), a Copt whom we had taken as a passenger to Thebes ('Abd el-Mellák), and two boatmen; one of these two boatmen was a very fine man, the other an old, fat, inactive fellow. Put my pistols in Khaleefeh's girdle; and myself carried nothing but my sword. A little above the grottoes above-mentioned is a ruined and deserted village by the river. About a mile further is another ruined village partly inhabited; and about the same distance beyond this is a third village, wholly inhabited, with palm-trees. We passed the first and second villages. A little beyond the latter we turn towards the moun-

tains, and find a wide ravine or valley, in the right or southern side of which are several grottoes along the lower part of the rock. As we approached this ravine, several groups of people came out from the second village, with nebbots; and some with guns and pistols: two groups, about a dozen altogether, followed us: we saw that we were in danger, but it was too late to retreat. The men came to us. Some went back; others came; and soon there came another group from the third village, with a man in a clean blue gown, meláyeħ, and white turban: these sat a while at the entrance of the ravine, while we were within, with the other men, who spoke civilly to us, but looked exceedingly treacherous and savage. A boy who accompanied them whispered to my servant and the younger boatman to keep close to me; for that the men with him had come to take them for soldiers. As it was now impossible to escape, I began to examine the line of grottoes, and prepared to make a drawing; merely that they might not be deceived by my dress, and take me for a Turk; as Europeans are more protected now in Egypt.—Soon after I had begun to make a sketch of this excavation, for the purpose before mentioned, the party that was at the entrance of the ravine came to us; and while my back was turned, they seized my servant and the younger boatman: the pistols were snatched from the servant and discharged and carried away and one of them broken, and the two prisoners were hurried off, while two men held me to prevent my drawing my sword, which, as they truly enough said, would have been the cause of my being immediately killed. As soon as the men who had taken my servant and boatman had proceeded a few hundred yards towards the principal village, the others left me with my two remaining attendants. As quickly as I could, I gathered together my instruments, and then pursued the party who had taken my two men. On my approaching them, three of them turned back (one of these, the chief, with the white turban, &c.), and desired me to return. I said I should follow them to the village, and there liberate the prisoners. Upon this, they attacked with their long staves; and I received from the chief a blow on my chest, which obliged me to retreat, or I should without doubt have been killed. A boy who was with them followed me; brought back my pistols; kissed them twice, and, kneeling on the ground, presented them to me. The flints were taken out. My servant and the boatman, as I learned afterwards, were taken before the governor of the district that same day. A woman followed my servant, with feigned lamentations, crying, "Why do you say you are not my son? Is not that decorated house the house of your father? and are not those palm-trees your father's palm-trees? and have not you eaten the red dates?" This was to make the governor think that he was a young man of the village, and not stolen: for a number of men had been required from the village for soldiers; and the people of the village had been employing themselves in taking passengers instead. They took five others that same day; and one of these, who attempted to escape, they shot, in the presence of my servant.—I returned to my boat, with the intention of applying immediately to the governor (*ma-moor*) of the district. We were informed that he was at the village of Sákiyet Moosà, a few miles higher up the river, on the opposite (or western) bank. On arriving there, we found that he was at the opposite village of Esh-sheykh Timáee. The wind was so violent that we could not cross over with safety until the evening. We then landed there, about an hour after sunset. Accompanied by Mr. Fresnel, I went to his house. He was sitting with a

* Cp. *Mod. Eg.* pp. 468—70.

number of attendants, in an open-fronted room (a mak'ad) facing a court, and, after the day's fasting (it being Ramaḍán), was amusing himself by listening to the chanting of a public reciter of poetry. We entered with an abrupt and consequential manner, necessary to be assumed on such an occasion; and the governor rose to us, returned us the Muslim salutation, and gave up his own place to me; for I, having to make the complaint, was foremost. He handed me the snake of his sheesheh; and coffee was brought. I then made my complaint, with an air of assumed pride, shewed our firmáns, which nobody present could read, and demanded the restoration of my servant and boatman, and the punishment of the men who had assaulted me; particularly of him who had struck me. The ma-moor did not confess that the servant and boatman had been brought to him that day at Benee Ḥasan, which was the case; but promised that they should be restored, and that he would soften the feet of the men who had assaulted me.—On the following morning the servant was brought and given up to me; but the persons who brought him declared to the ma-moor that the boatman had made his escape, and that the men who had assaulted me had fled. So that I failed in my object of punishing them and gained but half what I wished. I found afterwards that the man who struck me was the sheykh of Benee Ḥasan: had I known this before, I could have insisted upon his being punished; as they could not have had the impudence to say that the sheykh would run away from his superior officer.

14th.—Having obtained the liberation of my servant, proceeded to Mellowee. Remained there the following day.—15th. Proceeded to Gebel El-Ḳuseyr.—17th. Becalmed under Gebel El-Ḳuseyr. Towed a little.—18th. Passed Menfeloot after sunset.—19th. Arrived at Asyoot at 1 P.M. Proceeded in the evening.—20th. Passed Aboo Teeg at 1 P.M.—21st. Passed Akhmeem in the afternoon.—22nd. Arrived at Girga. This town is much ruined since I was last here: it has suffered much from the river. Proceeded about noon. Made but little way. Saw a crocodile.—23rd. Calm. Thermometer 73°. Proceeded by towing. Approaching the neighbourhood of Farshoot, saw nine crocodiles together, and shortly after, nineteen more.—24th. Arrived at Iloo at sunset.—25th. To Dishneh.—26th. Saw nine crocodiles on two sand-banks opposite Dendara. Arrived at Ḳinè at night.—27th. Passed Ḳuft at night.—28th. Saw about forty vultures (most of them rakhams, but many nisrs) on a sand-bank, in the morning, near the skeleton of a crocodile: afterwards, many pelicans and cranes. Proceeded a little way by towing, and afterwards by sail.—29th. Last day of Ramaḍán. Arrived at El-Ḳurneh about 1 P.M.

It was our intention to take up our quarters in a tomb which had been converted into a convenient dwelling by Mr. Wilkinson and Mr. Hay. We found Mr. Gosset occupying one apartment of it: I have taken possession of another apartment, separated from the former by a low wall with a door; and Mr. Fresnel has settled in a tomb just below, which was occupied by Bonomi and other artists in the employ of Mr. Hay. Our abode is in the Hill of the Sheykh, overlooking the whole plain of Thebes. A man named 'Owad has the charge of it; and Mr. Gosset and I pay him each 15 piasters a month for his services.

April 3rd.—The Báshà has paid a visit to this part of Egypt; went as far as Isna; and has just passed us on his way down. It is said that he came to inspect the state of the agriculture and to inquire into the conduct of the local governors; which he has

not done. He has caused the villages of Erment to be destroyed; and the sheep &c. of all the inhabitants and of strangers who had sent their cattle &c. thither for pasture to be confiscated; because many of the peasants of these villages could not be made to pay their taxes.

17th.—Good Friday.—A man of this place died to-day of the plague, taken by wearing the clothes of a Nubian boatman, who was landed here five days ago, ill of this disease, and placed under the sycamore at the landing-place to die; where he did die very soon after. The man of this place who died to-day was a relation of my guard; whom, as he has had intercourse with the family of the dead man, and, I am told, attended the funeral, I am obliged to dismiss for a time. Put ourselves in strict quarantine. M. Mimaut, the French Consul-General, who is staying at Luxor, put a stop next day to all communication between this side of the river and the opposite; but is to send us meat &c. every two days.

20th.—Another man of this place, a relation of the one above-mentioned, and father of Mr. Gosset's guard and water-carrier, died of the plague to-day, taken by wearing the clothes of the Nubian boatman.

May 9th.—No more deaths by plague having occurred here, we gave up our quarantine this day; having confined ourselves three weeks. The plague is said to be very severe in Alexandria; and becoming so in the metropolis.

June 25th.—The plague is said to have almost ceased in the metropolis and Alexandria in the beginning of this month. The French Consul has received intelligence that 75,000 persons have died by it in Maṣr; and that 6000 houses are completely desolated by this disease, and closed. We sent yesterday to Ḳinè, for a boat to convey us to Maṣr,—and Mr. Gosset left yesterday.

Our messengers came back from Ḳinè without having procured a boat; finding the demands for boat-hire very high, on account of the number of pilgrims on their return from the Ḥegáz. We sent again; and procured a large dahabeeyeh to convey us to Maṣr, for 650 piasters; of which I am to pay half.

30th.—Our boat arrived last night. We embarked to-day, and commenced our voyage at about 1 P.M.—1st July. Arrived early at Ḳinè. Went to the remains of Dendara: found the first little temple destroyed; a great portion of the portal before the great temple, and part of the great temple itself, the upper part of the middle of the east side. In and about the temple were many felláheen, hiding themselves, in the fear of being taken to work in making a new canal, or of being pressed for the army. Two or three cases of cholera had occurred at Ḳinè: I heard of three deaths by this disease here: it is said to be also in the Ḥegáz. Continued our voyage in the afternoon.—3rd. Arrived at Girga in the forenoon.—4th. Passed Akhmeem, at night.—5th. Stayed most part of the day at Gezeeret Shenduweel.—6th. Stopped at Tahta.—7th. To Aboo Teeg.—8th. Arrived at Asyoot, at 10 A.M.—9th. Arrived at Menfeloot, at 9 A.M. Proceeded at noon. Menfeloot has lately been much ruined by the inundations, towards the river.—10th. Passed Tell el-'Amár'neh at sunset.—11th. Passed El-Minyeh after sunset.—12th. To Aboo Girga.—13th. Passed Benee Suweyf, at night.—14th. Saw the Pyramids of Dahshoor in the evening.—15th. Arrived at Maṣr el-'Ateekah, at 8 A.M.: landed, and took up my abode in my former house.

A few deaths by cholera have happened in the metropolis and its neighbourhood. Some persons say that the plague has not yet

quite ceased here. It has destroyed a third, or more, of the population of the city; about 80,000 persons; chiefly young persons, between 10 and 25 years of age; and most of these females. It has also been particularly fatal to Franks and other foreigners. 6000 houses here have been desolated by it; and are closed. In riding through the whole length of the metropolis, from south to north, I saw so few people in the streets compared with the number I used formerly to see, and so few shops open, that I should have thought that more than half the inhabitants had been destroyed. This is partly to be accounted for by the fact of many persons having fled to the country to escape the plague.—Last Friday, a number of persons spread a report that many of the victims of the plague had been buried alive (in trance), and numerous women, children, and others, went out to one of the

great burial-grounds to disinter their relations and friends, taking with them bread, water-melons, &c., for them. Several tombs were opened. Some ignorant people even believed that the general resurrection was to take place on that day. The plague is still in Alexandria; but slight; two or three cases a day.

16th.—To-day, being Thursday, when lamentations are renewed for persons not long dead, I was awake early from my sleep by wailings in several houses around me. A few persons still die of the plague here. These cases are of persons attacked by the disease some days ago; a week or more. No new cases are heard of.

20th.—Exaggerated reports are spread respecting the cholera here. It makes but little progress: the deaths not ten a day. The plague is very severely raging at Dimyát.

The journal ends with two stories of the Plague noted on August 1st and 2nd. Shortly after this Lane returned to England, carrying with him the manuscript of certainly the most perfect picture of a people's life that has ever been written, his "Account of the Manners and Customs of the Modern Egyptians."

1835—1842.

“The Modern Egyptians.”

“The Thousand and One Nights.”—“Selections from the Kur-án.”

THE first thing that occupied Lane's attention on his return to England was naturally to put the final touches to his book and to see it through the press. What with the ordinary delays of printers, and the time needed for the preparation of the wood-cuts, which he drew with his own hand on the blocks, the work was not published till December, 1836, by Mr. Charles Knight, who had bought the first edition from the Society for the Diffusion of Useful Knowledge.

Those who had advised the Society in the matter had no cause for disappointment in the success of the book. The first edition, in two volumes, was wholly bought up by the booksellers within a fortnight of its publication. The second, the Society's, was to be much cheaper, and was therefore held back until the market was entirely cleared of the first. In 1837, however, it was brought out and stereotyped, with a first impression of four thousand copies, which were speedily disposed of. Two thousand five hundred copies in addition were struck off from the plates, and continued to be sold long after other and better editions had been issued. A third and revised edition, also in two volumes, was published by Mr. Knight in 1842. In 1846 the book was added to the series of “Knight's Weekly Volumes.” Five thousand copies were printed, and half this large issue was sold by 1847. In 1860 my father, E. Stanley Poole, edited the work again, in a single volume, for Mr. Murray, with some important additions; and from this, which must be regarded as the standard edition, a reprint in two small volumes was produced by Mr. Murray in 1871, and is now almost exhausted. Altogether, nearly seventeen thousand copies of the “Modern Egyptians” have been sold, a sufficient evidence of its popularity in England. If it is added, that a German translation was almost immediately produced, with the author's sanction, and that editions have been published in America, some idea will be formed of the European and trans-Atlantic repute of the book.

The reviewers, who do not always echo the popular sentiment, were in this case singularly unanimous in their praise. A feeble but well-meant critique in the “Quarterly Review” could find no fault except with Lane's way of spelling Oriental names, which the reviewer travestied and then pronounced pedantic: the substance of the book met with his unqualified admiration. So it was with, I think, all the criticisms that appeared on the work. It was universally pronounced to be a masterpiece of faithful description.

Oriental scholars, it need hardly be said, received it with acclamation. The distinguished Arabist, Fresnel, after a long residence in Egypt, wrote to Lane from Cairo in 1837: “I have read with a great deal of interest some of your chapters on the Modern Egyptians and felt immensely indebted to you for making me acquainted with so many things of which I should have remained eternally ignorant, had it not been for your *Thesaurus*.” The following extract from my father's preface to the fifth edition explains very clearly in what the value of the work lies. If they are the words of a near kinsman, they are also those of an accomplished Arabic scholar and one who had lived long in Egypt.

“Of the Modern Egyptians, as the work of an Uncle and Master, it would be difficult for me to speak, were its merits less known and recognised than they are. At once the most remarkable description of a

people ever written, and one that cannot now be re-written, it will always live in the literature of England. With a thorough knowledge of the people and of their language, singular power of description, and minute accuracy, Mr. Lane wrote his account of the "Modern Egyptians," when they could, for the last time, be described. Twenty-five years of steam-communication with Egypt have more altered its inhabitants than had the preceding five centuries. They then retained the habits and manners of their remote ancestors: they now are yearly straying from old paths into the new ways of European civilization. Scholars will ever regard it as most fortunate that Mr. Lane seized his opportunity, and described so remarkable a people while yet they were unchanged.

"A residence of seven years in Egypt, principally in Cairo, while it enabled me to become familiar with the people, did not afford me any new fact that might be added to this work: and a distinguished English as well as Biblical scholar, the Author of 'Sinai and Palestine,' not long ago remarked to me, 'The Modern Egyptians is the most provoking book I ever read: whenever I thought I had discovered, in Cairo, something that must surely have been omitted, I invariably found my new fact already recorded.' I may add that a well-known German Orientalist [Dr. Sprenger] has lately visited Cairo with the express intention of correcting Mr. Lane's descriptions, and confessed that his search after mistakes was altogether vain."*

After the "Modern Egyptians" had been published, and his time was once more his own, Lane employed himself in that favourite amusement of learned men, attending the meetings of societies. These bodies, however, had more life in them forty years ago than now, and their proceedings had not yet approached that debatable border line between learning and futility which has now been successfully crossed. The Asiatic Society, which still produces some good work, was then under the inspiring influence of the Earl of Munster, and the Oriental Text Committee and the Translation Fund were bringing out that long series of works of which many are still most valuable, although some have deservedly died the death. At the meetings of these societies Lane was a prominent figure. Lord Munster regarded him as his right hand and would have his advice on everything connected with the work of the Committee and the Asiatic Society; and any problem in Arabic literature, any inscription that defied Prof. Shakespear and the other Orientalists of the Society, was referred to Lane and generally decided on the spot. But he was not a man to remain long contented with a sort of learned kettledrum-tea existence. He was wishing to be at work again; and the opportunity came very quickly. In the "Modern Egyptians" he had referred to the "The Thousand and One Nights," or "Arabian Nights" as they are commonly called, as forming a faithful picture of Arab life: and the remark had drawn more attention to the work than when it was merely regarded as a collection of amusing and questionably moral tales to be given to children with due caution. Lane was asked to translate them afresh. In his prospectus he showed that the ordinary English version was taken from Galland's French translation, which abounds in perhaps every fault which the most ingenious editor could devise for the destruction of a hated author. It is thoroughly inaccurate in point of scholarship; it misunderstands the simplest Arab customs and turns them into customs of India or Persia; it puts the whole into a European dress which destroys the oriental glamour of the original; and it mixes with the true Arabian Nights others which do not belong to the collection at all. Our English versions, based upon this, only magnified each vice and extinguished the few merits the work possessed in the French.

* E. Stanley Poole, Editor's Preface to 5th [Standard] Ed. *Modern Egyptians*.

In these circumstances there could be no question that a new translation was necessary; and there was no man better able to translate a work illustrative of Arab life than the author of "The Manners and Customs of the Modern Egyptians." Cairo in Lane's time was still emphatically the Arab city. It had become the sovereign centre of Arab culture when the City of Peace was given up to the Tatar barbarians and Baghdad was no longer the home of the Khaleefehs. Under the Memlook Sultáns, Cairo, and with it Arab art, attained the acme of its splendour; and the kings who left behind them those wonderful monuments of their power and culture in the Mosques of El-Káhirah left also an established order of life, stereotyped habits of mind, and a ceremonious etiquette, which three centuries of Turkish rule had not yet effaced when Lane first visited Egypt. The manners, the dwellings, and the dress; the traditions and superstitions, the ideas about things in heaven above or in the earth beneath, of the actors in "The Thousand and One Nights" were those of the people of Cairo under the Memlook Sultáns: and Lane was fortunate enough to have seen them before the tide of European innovation had begun to sweep over the picturesque scene.*

Lane resolved to make his translation of "The Thousand and One Nights" a cyclopædia of Arab manners and customs. He added to each chapter a vast number of notes, which are in fact monographs on the various details of Arabian life. Never did he write better or bring together more happily the results of his wide oriental reading and of his long Eastern experience than in these Notes. The translation itself is distinguished by its singular accuracy and by the marvellous way in which the oriental tone and colour is retained. The measured and finished language Lane chose for his version is eminently fitted to represent the rhythmical tongue of the Arabs: and one cannot take up the book without being mysteriously carried into the eastern dream-land; where we converse gravely with wezeers and learned sheykhs, or join the drinking-bout of a godless sultán; uncork 'Efreets and seal them up again in their bottles with the seal of Suleymán, on whom be peace; follow Hároon-er-Rasheed and Jaáfar in their nightly excursions; or die for love of a beautiful wrist that has dropped us a kerchief from the latticed meshrebeeyeh of the harem. Those who would know what the Arabs were at their best time, what were their virtues and what their vices, may see them and live with them in Lane's "Thousand and One Nights."

The book came out in monthly parts in the years 1838 to 1840. It was illustrated profusely by W. Harvey, who succeeded in some slight degree in catching the oriental spirit of the tales; though his work is decidedly the least excellent part of the book. After the first edition, in three volumes, 1840, two others were produced in which the publishers sought to popularize the translation by restoring the old ignorant spelling of the heroes' names. All recognized the value of Lane's work, but they still had a prejudice in favour of their old acquaintances Sinbad and Giaffer, and could not immediately get used to the new comers Es-Sindibád and Jaáfar. Moreover they missed Aladdin, who even under his reformed name 'Alá-ed-deen was not to be found in Lane at all. To obviate these objections, the publishers produced an emasculated edition reviving all the old mistakes and adding the inauthentic tales. Lane, however, immediately made a strong protest and the edition was withdrawn from circulation. In 1859 my father brought out the second and standard edition of the work, and

* I do not wish this to be taken as a defence of oriental abuses. There always comes a time when picturesque rottenness must give way to enlightened ugliness. But surely it is possible to reform the Turkish misgovernment of Egypt without pulling down the mosques and the beautiful palaces of Memlook Beys which are still to be found in old corners of Cairo. Is it really a matter of necessity for a reforming Turk to wear a tightly-buttoned frock-coat? But Easterns seem to be able to copy only those peculiarities of Europeans which rightly make us a laughingstock to the judicious savage.

this has since been several times reprinted; a new issue having been required this year. Although from the size and cost of the book,—a cost due mainly to the illustrations, which (as Lane himself thought) might well be dispensed with,—it cannot in its present form entirely drive out the miserable versions that preceded it, and that still live in the nursery: yet it is on all hands acknowledged to be the only translation that students of the East can refer to without fear of being misled. Every oriental scholar knows that the Notes are an essential part of his library.

After this translation was finished, Lane, since he could not be idle, arranged a volume of “Selections from the *Ḳur-án*,” with an introduction, notes, and an interwoven commentary. The book did not appear till 1843, when its author was in Egypt and unable to correct the proofs. Consequently it is defaced by considerable typographical errors, and its publication in that state was a continual source of annoyance to Lane. The notion was an excellent one. He wished to collect together all the important doctrinal parts of the *Ḳur-án*, in order to show what the religion of Moḥammad really was according to the Prophet’s own words: and he omitted all those passages which weary or disgust the student, and render the *Ḳur-an* an impossible book for general reading. The result is a small volume which gives the ordinary reader a very fair notion of the contents of the *Ḳur-án* and of the circumstances of its origin. In this latter part of the subject there is, however, room for that addition and improvement which thirty years of continued progress in oriental research could not fail to make needful: and such alteration will be made in the new edition which is presently to be published.

The “Selections” were but a *παρέρυον*. Lane was already embarked in the great work of his life, a work to which he devoted thirty-four years of unintermitting labour.

1842—1849.

THE THIRD VISIT TO EGYPT.

LANE had seemingly exhausted modern Egypt. He had described the country, drawn a minute picture of the people's life, and translated their favourite romances. But there remained before him a still greater work, one indeed not bounded to any one country but concerning the whole Mohammedan world, and yet, like his other works, having its roots in Egypt. It was no longer a popular book that he was engaged upon: it appealed only to the narrow circles of the learned. But it is the work by which his name will ever be remembered, and by which England may claim the palm of Oriental scholarship, even above Germany, the home of Eastern study in Europe.

It was impossible for Lane to acquire his intimate knowledge of Arabic without perceiving the lamentable deficiencies of the materials for its study then existing in European languages. Especially weak were the dictionaries: for Grammar could boast the magnificent works of De Sacy and Lumsden; whereas in the dictionaries of Golius and Freytag, if there were signs of learning and industry, there was also a dearth of material and a want of scholarship to interpret it, still more a lack of knowledge of Eastern minds, which resulted in statements calculated as much to mislead as to instruct the student. So long as the young Orientalists of Europe were reared upon the meagre food thus afforded to them, the standard of scholarship would be low and the number of students limited. Lane was well aware that it was not necessary to submit to this state of things from a want of the means of reforming it. On the contrary he knew that in Cairo there existed the richest materials the Arabic lexicographer could desire; and he determined himself to work the quarry and to produce a thesaurus of the language, drawn from original sources, which should once and for all supersede the imperfect productions of Golius and Freytag and bring the labours and learning of the Arab lexicographers within the reach of European students.

The field into which Lane was about to throw all his energy was a peculiar one. The materials for composing such a work as he contemplated were singularly perfect. For the exceptional history of the Mohammedan Arabs had produced a nation of grammarians and lexicologists. The rapid spread of the tide of Muslim conquest had threatened the corruption and even the extinction of the language of the *Ḳur-án*; other tongues were beginning to intermix with the pure Arab idiom; and it was foreseen that, were the process suffered to continue undisturbed, the sacred book of the Muslims would soon become unintelligible to the great body of the Faithful.

“Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical language. For the former language was that of the *Ḳur-án* and of the traditions of *Mohammad*, the sources of their religious, moral, civil, criminal, and political code, and they possessed in that language, preserved by oral tradition,—for the art of writing in Arabia had been almost exclusively confined to the Christians and Jews,—a large collection of poetry consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken.

In the aggregate of these works, with all the strictness that is observed in legal proceedings, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language, the result being a collection of such authority, such exactness and such copiousness as we do not find to have been approached in the case of any other language after its corruption or decay."*

The earlier lexicographers and commentators constitute the authorities from whom all later writers have gathered their facts. They speak either of their own authority or they cite a statement—a word or a signification—illustrated often by a proverb and more frequently by a couplet, for all of which they produce what may be called a pedigree, so rigidly do they seek to exclude chance of error. "Most of the contents of the best Arabic Lexicons was committed to writing, or to the memory of students, in the latter half of the second century of the Flight, or in the former half of the next century From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from the Arabs of the desert, were composed all the best lexicons and commentaries on the classical poets, &c."† The information these lexicons impart is conveyed after the strict rules of the science of lexicology. Probably no original authorities are so thoroughly original as the works written in accordance with its rules. The writer of such a dictionary frequently says,—“I have heard an Arab of such a tribe say so-and-so,” in support of a word or phrase. If he quotes from contemporaries, or from what constituted *his* original authorities, he always gives the source whence he gets his information. He is scrupulous not to assign undue weight to a weak authority. An authority was weak either because he lived after the classical age, or because he belonged to a tribe who spoke a corrupt dialect; or he might, if otherwise qualified, be known to be careless or otherwise inaccurate. The chronological limit of classicality was easily fixed. The period of classical Arabic does not extend much beyond the end of the first century of the Flight, except in the case of isolated tribes or rarely gifted men; but such are always quoted with caution. They were post-Mohammadan. Even poets (and poetry is the mainstay of the Arab) born during the Prophet's lifetime were of equivocal authority. The unquestioned Arab—he who spoke the pure and undefiled tongue—was either a contemporary of Mohammad's (i. e. born before but living during his time), or he altogether preceded him and belonged to the “Times of Ignorance.” The purest of the recognized tribes were generally considered to be those who dwelt between the lowlands of the coast tracts and the inhabitants of the mountains, or as Aboo-Zeyd somewhat vaguely expresses it, “the higher of the lower and the lower of the higher.”‡

Thus the great Arabic dictionaries were gradually compiled. To enumerate them or to attempt to distinguish their several merits is beyond my present object.§ It is enough to say that rather more than a hundred years ago a learned dweller in Cairo, the Seyyid Murtaḍà, collected in a great lexicon, which he called the *Táj-el-'Aroos*, all that he deemed important in the works of his predecessors. He took for his text a celebrated dictionary, the *Kámoos* of El-Feyroozábádee, and wrote his own vast thesaurus in the form of a commentary upon it, interweaving the results of all the great authorities (especially the *Lisán-el-'Arab*) and adding from his own wide learning much that is valuable. The *Táj-el-'Aroos* is, in fact, a

* *Preface to Lexicon*, viii.

† *Preface*, xi., xii.

‡ Cp. an excellent review of Lane's *Lexicon*, Part I., in “The Times” of March 26, 1864, written by a known hand.

§ A full account of them is given in the *Preface to Lexicon*, Part I.

combination of all the leading lexicons, and as such, and being compiled with great care and accuracy, is unquestionably the chief and best of native Arabic dictionaries.

During his former residence in Egypt Lane had become aware of the existence of copies, or portions of copies, of this Thesaurus in Cairo; and the thought had come to him that herein lay the opportunity for constructing an Arabic Lexicon of a fullness and accuracy never yet dreamt of. To compose a work in English from the *Táj-el-'Aroos* would be, he saw, to provide the scholars of Europe with an authority once and for ever, from which there could be no appeal. But to attempt such a work would require another residence in Cairo, tedious and expensive transcribing of the *Táj*, long years of toil, and the wearisome labour of proof-sheets. And when done, who could be found to venture to publish so vast a work, involving peculiar printing at ruinous cost?

The days of patronage were over: authors no longer waited in the vestibules of great men with odes and dedications. But the spirit that prompted the finest patronage still existed. There were those among the noblemen of England who were ready to devote their wealth to the cause of culture and learning, and who were emulous of promoting a great work that could not advance without their help. In his first visit to Egypt Lane had met Lord Prudhoe and from that time something closer than mere acquaintance had sprung up between them. Few could know Lane without seeking to be his friend: and his worth was not that of an uncut diamond; the courtesy and grace of his manners were conspicuous. Lord Prudhoe found a delight in his society which did not vanish when they returned to England. He would constantly come to the house in Kensington, bringing some choice tobacco—the only luxury Lane indulged in—and there he would sit in the study, talking over old Eastern scenes they had witnessed together, and discussing the work then going on, “*The Arabian Nights*,” and Lane’s plans of future study and writing. It was during these frequent meetings in London that the idea of the Lexicon was talked over. Lord Prudhoe entered zealously into the project; offered to provide Lane with the means of collecting the materials in Cairo, and eventually took upon himself the main expense of the production of the work. To understand in any degree the generosity and public spirit evinced in this, it must be remembered that it was no ordinary book, costing a few hundred pounds, that was thus to be produced. It involved the employment for thirteen years of a learned scholar in Cairo, to transcribe the manuscript of the *Táj-el-'Aroos*; it required peculiar type to be designed and cast; it demanded skilled compositors of special acquirements; and finally, it was not a work of ordinary size, but one of eight large quarto volumes with three columns in the page, reaching when completed probably to four thousand pages. To give more precise details of the expense of the work would be an impertinence to the princely generosity that took no count of the cost. From first to last the Lexicon was the care of Lord Prudhoe. In 1847 he succeeded his brother as fourth Duke of Northumberland, but the serious addition to his duties caused by this and by his acceptance of a place in the Cabinet brought about no change in his interest in Lane’s work. He would come almost yearly to Worthing to see my Uncle and learn from himself how “the great book” went on. Of the many who regretted His Grace’s death in 1864, few lamented it more deeply than Lane. It was the severing of a long friendship, and a friendship which the generosity of the Duke, instead of destroying, as is the manner with the meaner sort of men, had cemented. But the bright example of the Duke created its own reflection. That support which for nearly a quarter of a century, “with a kindness and delicacy not to be surpassed,” he had accorded to Lane’s great undertaking was at once and at her own express wish* continued by his widow, Eleanor, Dowager Duchess of Northumberland; and to Her Grace’s munificence it still owes its further publication.

* On the death of Duke Algernon, his successor, formerly Lord Beverley, expressed a strong wish to continue the support of the work; and his son, the present Duke, has shown an equal interest in it.

The financial difficulties of the work being now overcome, Lane resolved on an instant departure for Egypt. His two previous visits had been solitary: but now he went surrounded by his family,—his wife, a Greek lady whom he had married in England in 1840, and his sister, Mrs. Poole, with her two sons, to whom he ever bore himself as a father,—just as he did twenty-five years later to two nephews of the next generation. A great sorrow had lately come upon them in the death of Lane's mother. In old age her intellect was as bright, her character as firm and tender, as they had ever been. To her sons and daughter she was as an angel from heaven. Over her youngest son, though he had lived among strange peoples and passed through dangers by sea and by land and was now a man on whom the eyes of the learned waited, this gentle woman still exercised that supreme influence which had inspired him when a boy with the noble principles and pure aspirations of the Higher Life; and to the last he rendered her the same love and obedience he had given as a child. It was this sore trouble that decided Mrs. Poole, who had lived in late years always with her mother, on accompanying her brother to Egypt, and from this time to his death she never left him for more than a few days at a time, unless summoned by the illness of her own sons.

In June 1842 the little party of five returned to London from Hastings, whither they had removed in the autumn of the preceding year; and on July 1st they sailed for Alexandria in the Peninsula and Oriental Company's Steamship "Tagus," in itself an agreeable contrast to the small sailing vessels in which Lane had hitherto travelled, but still more pleasant in consequence of the special instructions of the Directors of the Company as to the comfort of their distinguished passenger. On July 19th they reached Alexandria, whence after a day or two they sailed up the Mahmoodeyeh for Cairo. At first the whole party, but especially the two boys, then only twelve and ten years old, were so ill that it became doubtful whether a return to England were not the only remedy. The seasoning sickness, however, passed away, and on arriving at Boolák on July 27th Lane began again to look for a house, taking up quarters meanwhile at the General Consul's residence, which Col. Barnet (like Mr. Salt on a former occasion) had courteously placed at his service. It was not till three weeks later that a suitable house could be found, and from the one they then entered, in the Darb-el-Gemel, their servants, and therefore themselves, were driven, after a determined resistance of two months, by a series of extraordinary sounds and sights, which the Muslim servants attributed to the haunting of the place by a Saint and an 'Efreet, and which have not yet received a satisfactory explanation.* Being at length fairly expelled, like many people before and after them, they took refuge (in January 1843) in a house in the Harat es-Sakká-reen, where they remained till the beginning of 1845, when they once more removed, to the Kawádees, where they lived till their return to England in 1849.

It was a pleasant little society they entered into, for the seven years of their stay in Cairo: but it was too changing for strong friendships. There were it is true some kindly people always living in Cairo: such as the English Missionary, Mr. Lieder, and his good-natured wife; the English physician Dr. Abbott, to whose friendly services Lane owed much, and not least the Consul Mr. Walne. And for a long time Fulgence Fresnel was in Cairo and constantly with his fellow Orientalist, for whom he felt the affection of a brother. Mr. James Wild, too, the greatest authority on Arab art, was a very welcome addition to the little circle of friends, and it was perhaps partly his long association with Lane that opened his eyes to the beauty of Arab, as distinguished from Moresque, architecture. And the latter part

* For an account of the really curious phenomena exhibited in this house see Mrs. Poole's *Englishwoman in Egypt*, i. pp. 70—78, 199—204; ii. pp. 1—2.

of their stay was brightened by the accession of two special friends,—Sir James Outram, the Bayard of India, who was never tired of coming to the house in the *Kawádees*; and the Hon. Charles Murray (now the Rt. Hon. Sir Charles Murray, K.C.B.), who had succeeded Col. Barnet as Consul-General, and who from the moment of his arrival exerted himself in every way to shield Lane from the importunate visits of passing travellers and to find amusement for my father and uncle, to whom he showed unvarying kindness. Among the Alexandrians, too, who constantly visited Cairo, Lane had found good friends, especially in the late Mr. A. C. Harris, Mr. Alexander Tod and his wife, and Mr. and Mrs Batho.

But with these exceptions the society around them was ever on the ebb and flow, as the season for visiting Egypt went and came again. Of the many travellers who came to see the country, or passed through it on the way to India, not a few had introductions to Lane, and the acquaintance once made was not likely to be dropped so long as they remained in Cairo and the Friday receptions at Lane's house continued. This day, the Sabbath of the Muslims, was set aside for receiving the calls of his Muslim and other friends, and his wife and sister used to see the Europeans who came, in the *Hareem* rooms; so that on this day there was always a double reception. On different Fridays many of the most distinguished Orientalists of Europe and learned Easterns might be found in Lane's study—Lepsius, Wilkinson, Dieterici, D'Abbadie, Fresnel, Pruner, and others; with Sheykh Moḥammad Eiyád, the Sheykh Rifá'ah, Ḥággee Ḥasan El-Burrálee, the poet, and other literati of Cairo, who delighted to converse with the Englishman who had more than once decided the moot-points of the *Ulamà* of the *Azhar*; whilst the less exclusively Oriental friends, and the few ladies who visited Cairo, such as Harriet Martineau, would betake themselves to the other side of the house, where Mrs. Lane and Mrs. Poole were "at home."

Except on Fridays Lane denied himself to everybody, unless unusual circumstances made the interruption a necessity. On Sundays he never allowed himself, however much pressed for time, to continue his week-day work; nor did he like Sunday visitors. On all other days he devoted himself uncompromisingly to the preparation of his *Lexicon*. From an early breakfast to near midnight he was always at his desk, the long hours of work being broken only by a few minutes for meals—he allowed himself no more—and a scanty half-hour of exercise, spent in walking up and down a room or on the terrace on the roof. For six months together he did not cross the threshold of his house; and during all the seven years he only once left Cairo, and that was to take his wife and sister for a three days' visit to the *Pyramids*. At first he used to devote a short time every day to the classical education of his nephews, but even this was taken off his hands after a time by the kindness of the Rev. G. S. Cauley and the ready counsel of Mr. Charles Murray. But Lane continued to direct their studies, and it was by his advice that the elder devoted himself to the subject of modern Egypt and thus became a distinguished Arabic scholar, whilst the younger turned his attention to the ancient monuments, and, twice ascending the Nile and annotating Lane's earliest work, laid the foundations of his reputation as an Egyptologist.

The *Lexicon* was indeed begun in earnest. The first thing to be done was the transcription of the *Táj-el-Aroos*, and for this purpose Lane before leaving England had already consulted Fresnel, who was then living in Cairo, and who, after careful investigation, recommended the Sheykh Ibráheem Ed-Dásookce for the work. The copyist must be able to do more than merely write the Arabic character, it need scarcely be said; he must understand the original as a scholar, and he must hold such a position among the learned of Cairo that he can be trusted with the manuscripts from the *Mosques*.

Such a man was the Sheykh Ed-Dásookee; ill-tempered and avaricious, but still the right man for the work. Lane at first hoped to obtain the loan of at least large portions of the manuscript from the Mosque of Moḥammad Bey. The Páshà himself, Moḥammad 'Alee, was anxious to further the work by any means in his power, and the Prime Minister, Arteen Bey, called upon Lane with the view of discovering in what manner the Government could assist him. But the loan of manuscripts from the Mosques was a request beyond the power even of Moḥammad 'Alee to grant; and Lane had to submit to the tedious process of borrowing through his Sheykh a few pages at a time, which were copied and then exchanged for a few more. Thus the transcription went on; and much of Lane's time was occupied in collating it with the original and in reading and annotating it in the company of the Sheykh Ed-Dásookee. But meanwhile there were other materials to be collected. It is true the main basis of the coming work was to be the *Táj-el-'Aroos*: but this was founded upon many other lexicons, and Lane determined so far as might be possible to verify its quotations and to take nothing at second-hand which could be obtained from the original source. Hence it was a matter of great consequence to gather together any manuscripts that could be bought in Cairo. Fresnel gave him three most valuable manuscripts, Mr. Lieder another; and by a careful watch on the book-market, by means of his old ally Sheykh Aḥmad, he was fortunate enough to accumulate more than a dozen of the most renowned lexicons; and thus he was able to test the accuracy of the *Táj-el-'Aroos*, and to add greatly to the perfection and authoritativeness of his own work.

After a preliminary study of Arabic lexicology,—a science complicated by technical terms of varying meaning,—and so soon as a portion of the *Táj-el-'Aroos* was transcribed, Lane began to compose his own Lexicon from the *Táj* and from the other dictionaries he had collected. Thus from year to year the work went slowly on; collating, collecting, composing filled each day, each month, each year. At length the materials were gathered, the *Táj* was transcribed up to a sufficiently advanced point, and Lane felt he need stay no longer in Egypt. So leaving Mr. Lieder to keep the Sheykh to his work of copying,—which, now it is finished, fills 24 large volumes,—Lane and his family bade farewell to the friends who had risen around them, and reaching Alexandria on the 5th October, 1849, sailed on the 16th for England, where they arrived on the 29th.

Such is the brief account of Lane's third visit to Egypt, and the beginning of the Lexicon. It was a time of unremitting exhausting labour: but it was a happy time. Lane had his wife and sister with him, and his home was brightened by two young faces, full of the excitement and delight of their new and marvellous surroundings. A cloud had fallen upon them, indeed, in 1844, when they heard of the death of the eldest brother, Theophilus Lane; and some days of deep anxiety had befallen Lane when both wife and sister lay dangerously ill with cholera and typhus fever. But on the whole the seven years had been years of happiness. His sister had gained for herself a place in literature by her "Englishwoman in Egypt," his two nephews had each marked out for himself a career as an Orientalist; he himself had accomplished his purpose and gathered together the materials and begun the composition of the great work of his life.

1849—1876.

The Arabic Lexicon.

LANE returned to Europe in 1849 the acknowledged chief of Arabic scholars. As the author of "The Modern Egyptians" his fame as the authority upon Egypt had been established; and his translation of the Arabian Nights had gained him the well-earned repute of accurate scholarship. But when it became known on what work he was now engaged and when specimens had shown how thoroughly that work would be done, all who had a care for learning were eager to offer their homage. As early as 1839 the Egyptian Society had enrolled him among their honorary members. In 1846 the German Oriental Society elected him a corresponding member, and in 1871 raised him to their highest rank, that of Ehren-Mitglied; and the example of Germany was followed, at a distance, by England, in the elections to the Honorary Membership of the Royal Society of Literature (1858) and of the Royal Asiatic Society (1866). In 1864 a vacancy occurred in the Académie des Inscriptions et Belles-Lettres of the Institut de France, by the promotion of De Witte, and Lane was unanimously elected a Correspondent in his place; and in 1875, on the occasion of its Tercentenary Festival, the University of Leyden accorded to him the degree of Honorary Doctor of Literature (Philosophiæ Theoreticæ Magister, Litterarum Humaniorum Doctor)—the only University degree he ever accepted, though not the only one offered to him. Those singular decorations, chiefly of military origin, which learned men are sometimes pleased to receive from their Sovereign, were by Lane decidedly though respectfully declined.

It was not, however, only in the matter of diplomas that a strong interest was shown in the great work my Uncle was preparing. So soon as the immense cost of the production was known, and before Lord Prudhoe had taken upon himself the expense of printing it, efforts were made, though not by the author, to obtain for it the support it needed. The Chevalier Bunsen exerted himself in a most friendly manner to gain the help of the English Universities: but it need hardly be said in vain. On the other hand, Germany was anxious to obtain the distinction of supporting it. At the instance of Bunsen, Lepsius, and Abeken, seconded by many others, it was agreed to offer to publish the Lexicon at the joint expense of the Prussian Government and the Berlin Academy of Sciences; and in 1846 Prof Dieterici was sent by the King of Prussia to Cairo to consult Lane's wishes. There were, however, conditions named to which Lane "could not willingly accede"; and moreover the arrangements for publishing in England were, by the zealous exertions of his brother Richard, nearly completed. In 1848 Lord John Russell, then Premier, made the first of a series of annual grants from the Fund for Special Service, which Lord Aberdeen continued in 1853; and in 1863 the grant was changed into an annual Pension on the Civil List.

On his return to England Lane soon settled down into his old routine of work. The composition went slowly on, and the manuscript of the *Tāj-el-'Aroos* was gradually completed and sent over. At last, when he had been twenty years at the work Lane felt he might begin printing. In 1863 the First Part appeared, and in two years' time the Second followed. The Third was published in 1867, and the Fourth was printed in 1870, but the whole edition of one thousand copies was unfortunately

burnt before it reached the publisher, with the exception of a single copy, and the entire Part had to be printed again, and therefore did not appear till 1872. After the necessary two years' interval Part V. was published in 1874. The Sixth Part was half-printed (as far as p. 2386) when its author died; and it has taken me a year to finish it (1877). Two Parts remain to be published, besides the Second Book, which may be estimated at one or perhaps two Parts more.

The publication of the *Lexicon* more than confirmed the high expectations that had been formed of it. As Jules Mohl well said, each article is a perfect monograph recording all that can be recorded on the subject. Each statement is followed by initials indicating the authorities from which it was derived, except where Lane has interwoven, within brackets, his own remarks and criticisms. Thus the work is, in point of authoritativeness, as sufficient for the student as if he possessed all the original manuscripts from which it is compiled. And whereas in the native writers method is unknown and meaning follows meaning in no settled sequence, Lane has succeeded in arranging each article in logical order, distinguishing between primary and secondary meanings, and making the various significations of each root a connected whole, instead of a chaotic congeries of inexplicable contradictions. The value of the manner as well as of the matter was instantly recognized by the Orientalists of Europe. There was no question of rivalry: all and each were agreed absolutely to submit to an authority which they saw to be above dispute. The greatest Arabist of Germany used to send Lane from time to time monographs of his own inscribed with the words "Unserem Grossmeister" and the like; and his homage is but an example of the reverence felt by all for the "Schatzmeister der arabischen Sprache."

But this universal appreciation of his work did not induce Lane to slacken for a moment the severe tension of his monotonous toil. He never rested on his laurels for a single day. He felt that it was a work demanding more than one lifetime, and he determined to leave as little undone as he could. After a year at Hastings he moved to the milder climate of Worthing, and during the twenty-five years he lived there he left the place but once, going to Brighton to see his old friend Outram; and nothing but severe illness could compel him to take a day's rest.

These years at Worthing were a time of constant unvarying labour,—“Of toil unsever'd from tranquillity, Of labour that in lasting fruit outgrows Far noisier schemes, accomplished in repose, Too great for haste, too high for rivalry.” My Uncle would go to his desk after an early breakfast and work for three or four hours in the morning. An early dinner then made a necessary interruption, but afterwards he would begin again without a moment's delay, and continue writing till about four o'clock, when if the weather were fine and he in fair health he would walk with some of his family for an hour or so. Then he would come back to tea, and from six to ten would again bury himself in manuscripts, when a simple supper would end the day. At first his afternoon walk extended to three or four miles; but as his strength waned he gradually shortened the distance, till in his last year he could only saunter gently up and down some shady road for half-an-hour, and even then found himself exhausted. So too he was at last induced by the entreaties of his family to close his books at nine o'clock instead of ten; but even then he accomplished eight hours of study in the day. Nothing was allowed to interfere with these hours of work. Visitors who asked for him were strictly denied, and it was only by calling on his wife or sister that it was possible to see him, and then only if he was at a point in his composition where interruption would not entail a serious delay. Yet these rare

moments were sufficient to win for him the lasting affection of a small circle of friends, who were never weary of offering him every attention in their power, and far from taking amiss his rigid seclusion endeavoured in all ways to shield him from the intrusion of strangers. He never called anywhere; but sometimes he would take his afternoon stroll in the gardens of Warwick House, where the bright society of his kindly hostesses was a delightful relief after his arduous hours of study.

One day in the week Lane closed his books. His early training had led him to regard Sunday as a day to be set apart for the things of religion, and his long sojourn in the East had in no wise weakened this feeling. In Egypt he had frequently attended the prayers at the Mosques and there comported himself in all outward appearance as a Muslim: but this was only because without thus conforming to the ways of the people he could never have acquired that knowledge of their character which he afterwards turned to so great an account. To the last he preserved the simple earnest faith of his childhood. His acquaintance with the original languages of the Old and New Testament and his insight into Semitic modes of thought had certainly modified his views on some of the minor points, but in the essential doctrines of Evangelical Christianity his belief never changed. But his religion was not a mere matter of intellectual adhesion to a given series of dogmas: he carried it into his every-day life. The forms of grace at meals, to most people purely ceremonious, were to him realities, and he never began his day's work without uttering the Arab dedication *Bismi-lláh*—"In the name of God." No one who came within the reach of his influence, however great the disagreement in opinion, could fail to be impressed with the earnestness of Lane's convictions; and few talked with him without going away better men than they came. His high and pure soul shone in his countenance, in his manner, in his every word. In his presence a profane or impure speech was an impossibility: yet no one was ever more gentle with that frailty for which the world has no pity. He was a Christian Gentleman, of a fashion of life that is passing away.

Sunday was to Lane a day of religion rather than a day of rest. In the morning or afternoon he would, if he were well enough, attend the office of the Church of England. The remainder of the day he spent chiefly in Biblical study, for which as a Hebrew scholar he possessed a critical knowledge that most of our divines might have envied. But it was not as a philological amusement that he pursued his researches. To him the Bible was the guide of his life; and he used his every endeavour to understand each doubtful passage, to emend each ignorant rendering, to interpret by the light of Semitic thought those dark sayings which the Aryan translators comprehended not, and not least to discover the harmony of Scripture and science. Thus his Sundays were not a time of thorough rest, such as the severe character of his week-day work required them to be. His Biblical reading often tried him more than a day's work at the Lexicon, and the parallel lines of ordinary print weakened eyes accustomed to the flexuous writing of Arabic manuscripts.

So the years wore on. Day followed day, and year year, without seeing any change in the monotony of Lane's life. Manuscript was written, proofs came and went, volumes were published, with unvarying regularity. The Lexicon was Lane's one occupation. The review and the essay, the offspring of the idle hours of learned men, had no attraction to a man who could not boast an idle moment. The only contributions he ever sent to a journal were two essays that appeared in the "Zeitschrift der deutschen

morgenländischen Gesellschaft."* With these exceptions Lane never allowed any literary pursuit to divert him from his work. Even the revision of new editions of his earlier works demanded more time than he would spare, and he therefore left it to his nephews.

In 1867 Lane experienced one of the great sorrows of his life. He had seen both his sister's sons well advanced in their several careers: but he was destined to lose the one whom he had regarded as his own successor, the continuer of his life-work and the heir to his fame. My father's early death struck a heavy blow at Lane's love and hope. It was as the loss of an eldest son. Twenty-seven years before, he had taken to his home his sister and her sons; and now, with the same unselfish readiness, he opened his door to the three children whom my father's death had left orphans. From this time my Uncle's house was home and he was a second father to me. It was no slight sacrifice to admit three children to his quiet life: but he never let us know that it was a sacrifice at all. I can never forget the patience with which he suffered all our childish waywardness, the zealous sympathy with which he entered into our plans and pleasures, his fatherly counsel and help in our boy troubles, his loving anxiety in sickness. The few moments that he could spare from his work, which he might well have devoted to his own recreation, were given to us. He delighted to lead us to the studies he had loved himself, and would bring from the stores of his memory that scientific knowledge which had formed the favourite pursuit of his boyhood. And when I had chosen for myself the same field of study to which he had devoted his life, he gave me daily that help and advice which no one could give so well; read and revised everything I wrote; and at length, when his health was failing, gave me a last proof of his trust by confiding to me the completion of his own work.

The life of the great Orientalist was drawing to its close. Frequent attacks of low fever, added to the exhaustion of chronic bronchitis, had seriously weakened a frame already enfeebled by excessive study. I seldom left my Uncle for a few weeks without the dread that I should never see him again. It was a marvel how that delicate man battled against illness after illness, never yielding to the desire of the weary body for rest, but unflinchingly persevering with the great task he had set before him. His own knowledge of his constitution, acquired by long residence in places where medical help was not to be had, served him in good stead; and his life was ever shielded by the devoted care of his wife and sister, and the friendly attention of Dr. Henry Collet, who for many years afforded my Uncle the great advantage of his constant advice; a service of love which was continued after Dr. Collet's death, with the zeal of long affection, by his son, Mr. A. H. Collet.

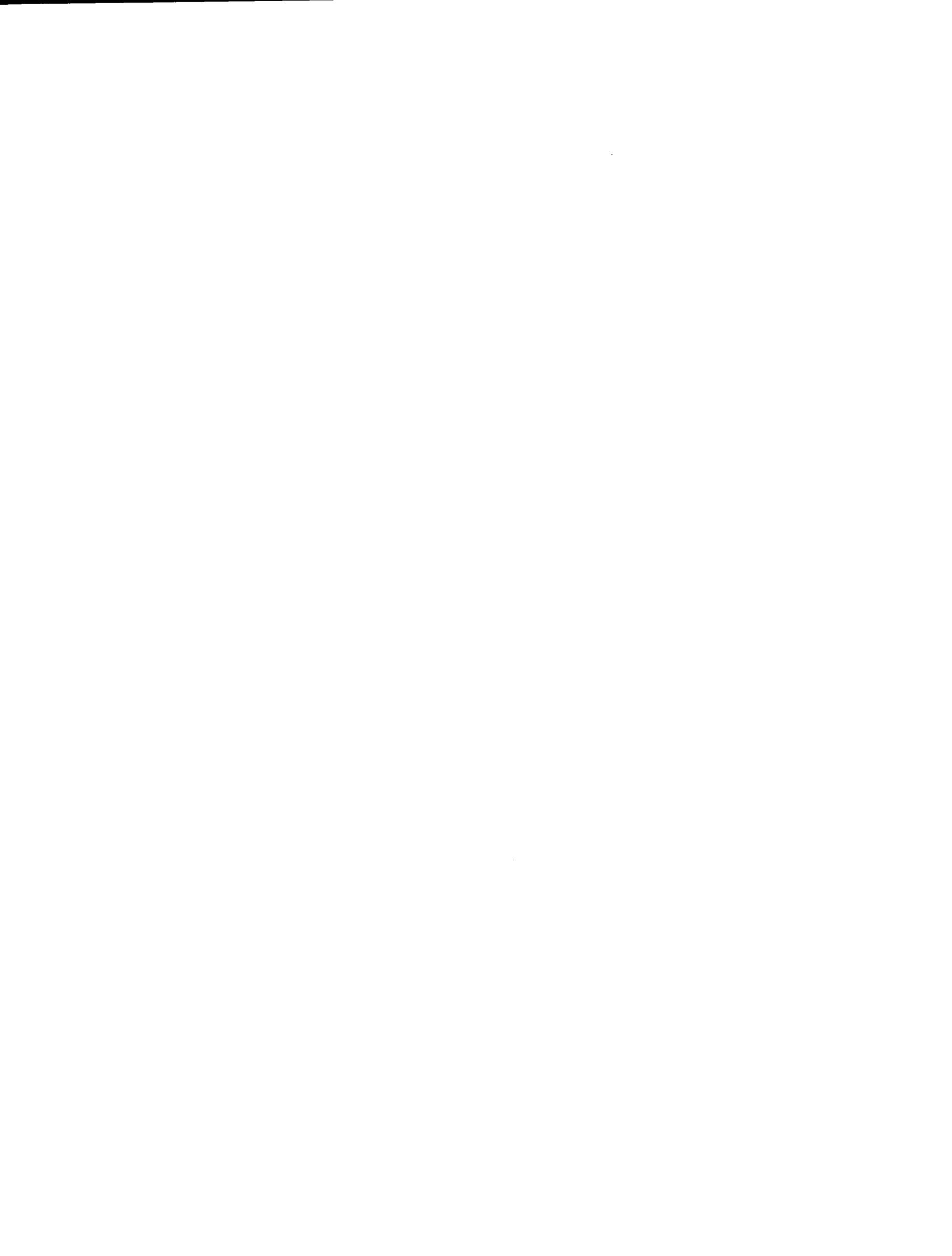
But the time came when there was no longer strength to withstand the approach of death. At the beginning of August, 1876, my Uncle was suffering from a cold, which presently showed signs of a serious nature. He went on with his work till Saturday the 5th; and then a decided change came over him. The weakness increased to such a degree on Sunday that he allowed me to support him about the house, though never before would he accept even the help of an arm. That evening we induced him to go early to his bed: and he never again rose from it. Two days passed in anxious watching. Everything

* The first of these is entitled "Ueber die Lexicographie der arabischen Sprache," and appeared in Bd. III. SS. 90—108 (1849). It is in the form of a letter to Prof. Lepsius, and treats of the principal Arabic Lexicons, and gives specimens of Lane's own work. The other article was "Ueber die Aussprache der arabischen Vocale und die Betonung der arabischen Wörter," an excellent treatise on the pronunciation of the Arabic Vowels and on the accent (Bd. IV. SS. 171—186, 1850).

that love could prompt, or the affection and skill of the doctor could suggest, was done. On Wednesday evening he seemed better: it was but the last effort. Early on Thursday morning the brave loyal spirit fought its last battle, and the mind that had endured the strain of fifty years of ceaseless toil, and yet had never known decay, at last found rest.

So ended the Scholar's life. It was begun, continued, and ended, without hope of reward. For fame he cared little; money, beyond what sufficed for his modest wants, he desired not. Pure love of knowledge was the motive of his work, and to learning, unsoiled with baser aims, he dedicated a long and studious life, rich in fruits. To the world Lane must be the ideal scholar. With us who knew him his memory will live in the sweeter thought of the noble and pure heart that wrapped us in its love.





ض

The fifteenth letter of the alphabet: called ضَادٌ: it is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed شَجَرِيَّةٌ, ('Eyn, Mgh, TA,) from الشَّجَرُ, which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter ج:) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] أُضْرَاسٌ; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as ظَاءٌ, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Faḍl: he says [also] that some of the Arabs substitute it for ظَاءٌ, saying ظَهْرٌ for ظَهْرٌ; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Mḡb in art. ضود:) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the أُضْرَاسٌ; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of ذ and ث, and these three letters are termed ثَوْبِيَّةٌ [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:) it is of the class termed الحُرُوفُ الْمُسْتَعْلِيَّةُ: (L in art. ضود:) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art.;) [whence the saying of Moḥammad, أَنَا أَفْصَحُ مَنْ نَطَقَ بِالصَّادِ I am the most chaste in speech of those who have pronounced the letter dād; i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce بَيْدٌ;] or it is a letter rarely occurring in the language of any other people. (L in that art.)—It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. ضود;) [but it is so substituted in some cases of إِدْغَامٌ, as, for instance, for the ل of the article ال, and in يَصْرَعُ for يَتَصَرَّعُ, and the like; and] it is sometimes substituted for ص, as in مَصَّيًّا for مَصَّ الرَّمَانَةِ, as Ibn-Oḡfoor says, and Ks mentions مَنَاصٍ for مَنَاصٍ; (TA;) and also for ل, as Ibn-Málik says in the Tes-beel, an instance of which is رَجُلٌ جَهْدٌ, Bl. I.

for جَدُّ, mentioned by J; (MF, TA;) and sometimes it is changed into ل, as in the instance of اضْطَجَعَ for الطَّجَعَ. (§ and L & c. in art. ضجع.) = [As a numeral, it denotes *Eight hundred.*]

ضَا

ضَوْضُ: see the next paragraph but one, in two places. = Also The bird called أُخْبِلُ [q. v.]: (O, K:) so says ISd: but IDrd doubts its correctness. (TA.)

ضَضًا: see the next paragraph.

ضَوْضِيٌّ (S, O, K) and ضَوْضِيٌّ and ضَوْضِيٌّ and ضَوْضِيٌّ (O, K) and accord. to ISd ضَوْضِيٌّ, which is of an extr. measure, (TA,) *Origin, root, race, or stock*; syn. أَصْلٌ: (S, O, K:) and the place in which a thing originates; syn. مَعْدِنٌ: (K:) hence, in a خُطْبَةٌ of Aboo-Tálib, الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَزُرْعِ إِسْمَاعِيلَ وَضَيْضِيٍّ [and of the race of Mudar]: and يَخْرُجُ مِنْ هَذَا ضَيْضِيٍّ, occurring in a trad., i. e. *There shall spring from the stock, or race, of this*; or, as some relate it, it is [صَيْضِيٌّ] with the unpointed ص, which means the same: and you say ضَيْضِيٌّ صِدْقِيٌّ and ضَوْضُ صِدْقِيٌّ [An excellent origin or race]: (TA:) [see an ex. voce بُوْبُوٌّ, in art. ب: and see also ضُنٌّ: or ضَيْضِيٌّ & c. signify *multitude, and abundance, of offspring or breed*; (K, TA;) whence the ضَيْضِيٌّ of sheep. (TA.)

ضَاضًا, [in the CK الضَاضًا is erroneously put for الضَاضًا;] as also ضَوْضًا (O, K, TA) and ضَوْضِيٌّ, (CK,) [which belong to art. ضو and the last of which is mentioned in the K in art. ضوض.] The voices, cries, or shouts, of men, (AA, O, K, TA,) in war, or fight. (O, K, TA.)

ضَوْضًا: see the next preceding paragraph.

ضَوْضِيٌّ: } see ضَيْضِيٌّ.
ضَوْضِيٌّ: }

ضَوْضِيٌّ or مَضَوْضِيٌّ, (accord. to different copies of the K,) the former app. the original of the latter,

[which is mentioned in the K in art. ضوض, but in the CK there written مَضَوْضِيٌّ] (TA,) applied to a man, *Crying out, shouting or clamouring.* (K.)

ضَابِلٌ

ضَابِلٌ, and ضَيْبِلٌ, (S, M, O, K,) like زَيْبِرٌ and زَيْبِرٌ, (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) *Calamity, or misfortune*: (S, M, O, K:) [it is said that] زَيْبِرٌ and ضَيْبِلٌ are the only instances of the measure فَعْلَلٌ: (K:) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the ة be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root ضبل]: (S, O:) ضَيْبِلٌ, however, with ص, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as ضَيْبِلٌ, with ض; and IB mentions تَشْدَلٌ, meaning [likewise the same, or] “incubus,” or “nightmare:” [but one of these four instances may be excepted; for] it is said in the K [in art. زَابِرٌ] that زَيْبِرٌ may be incorrect. (TA.)

ضَاذٌ

1. ضَاذٌ, aor. ء, inf. n. ضَاذٌ and ضَاذٌ, *He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically*; (K;) like ضَاذٌ, aor. يَضُوزُ and يَضِيرُ. (TA.) — ضَاذُهُ حَقُّهُ, (K,) aor. ء, inf. n. ضَاذٌ and ضَاذٌ, (TA,) [but the latter is probably a mistake for ضَاذٌ,] *He deprived him, or defrauded him, of a part, or the whole, of his right, or due*: (K:) *he refused it to him*; or *withheld it from him*: (TA:) like ضَاذُهُ إِيَّاهُ, aor. يَضِيرُهُ (S* and K* and TA in art. ضير) and يَضُوزُهُ, (K* and TA in art. ضوز.)

ضَاذِيٌّ: } see what here follows.
ضَاذِيٌّ: }

ضَاذِيٌّ, (K,) and ضَاذِيٌّ, and ضَاذِيٌّ, (K,) the first mentioned by AZ (§ in art. ضير) and IAḡr, (TA,) and the second by Fr (§ ubi supra) and IAḡr, (TA,) and the third by Fr, (§ ubi

suprà,) *A defective*, (K,) or *an unjust*, (TA,) *division*: (K, TA:) as also ضَيْرِي (IAar, K) and ضَوْرِي (IAar, TA.)

ضال

1. ضَالٌ, [aor. ٤,] (S, M, O, Mṣb, K,) inf. n. ضَالَةٌ (S, M, O, Mṣb) and ضُوْلَةٌ (Mṣb); and ضَالٌّ (M, Mṣb, K;) *He*, or *it*, [accord. to the S and O app. said of a man or of a man's body, and accord. to the Mṣb said of a thing,] *was*, or *became*, *small in body*, or *small*, and *lean*: (S, O, Mṣb:) or *small*, *slender*, or *thin*, and *despicable*, *abject*, or *ignominious*: and also [simply] *lean*, or *spare*: (M, K:) and in like manner ضَالٌّ (M:) [or *lean*, or *spare*, and *weak*: or *weak*, *small*, and *slender*, or *thin*: (see the part. n., ضَيْلٌ:)] or ضُوْلَةٌ signifies the *being lean*, or *emaciated*; and *base*, *abject*, or *despicable*. (TA.) Accord. to AZ, (S, O, TA,) ضَوْلٌ, said of a man, (TA,) or ضَوْلٌ رَأْيُهُ (S, O,) signifies *He was*, or *became*, *small*, or *little*, [in estimation,] and *weak in judgment*. (S, O, TA.)

3. ضَالٌ شَخْصُهُ (M, TA,) [in the O, and in copies of the K, ضَالٌ, but the former is the right,] *He made his person small*, (M, O, K, TA,) in order that he might not appear. (TA.) Zuheyr says,

• فَبَيْنَا نَدُوْدُ الْوَحْشِ جَاءَ غُلَامَنَا
• يَدْبُ وَيُخْفِي شَخْصَهُ وَيَضَائِلُهُ

[And while we were driving the wild animals, our young man came, creeping, and hiding his person, and making it small]. (M, TA.)

6. تَضَالٌّ: see 1. In a verse of Aboo-Khiraṣh, تَضَالُّ لَهَا جِسْمِي [meaning *My body became lean*, or *spare*, by reason of it,] occurs for تَضَالٌّ: or, as AA relates it, he said تَضَالُّ لَهَا, with idghám. (M.)—Also *He became small*, or *thin*; he *shrank*, or *became contracted*; (O, TA, and Ham* pp. 653 and 658;) by reason of abasement, (TA,) or from fear: (Ham p. 658:) *he hid his person*, *sitting*, and *shrank*, or *became contracted*. (M, K, TA.) And *It* (a thing) *shrank*, *became contracted*, or *drew itself together*. (TA.) AHn has used it [in this sense] in relation to a herb, or leguminous plant. (M, TA.)

8. اضْطَالَ: see 1.

ضُوْلَةٌ (S, O, TA,) like تُوْدَةٌ (O, TA,) in the copies of the K, ضُوْلَةٌ, but the former is the right, (TA,) an epithet applied to a man, (S, O,) *Lean*, or *spare*: (S:) or *weak*, (K, TA,) *lean*, or *spare*, and *despicable*, *abject*, or *ignominious*. (TA.) [See also ضَيْلٌ.]

هُوَ عَلَيْهِ ضَوْلَانٌ (M, K, TA,) with damm, (TA,) [in the CK, erroneously, ضَوْلَانٌ,] *He*, or *it*, *is a burden upon him*; syn. كَلٌّ. (M, K, TA.)—And حَسْبُهُ عَلَيْهِ ضَوْلَانٌ *His grounds of pretension to respect*, or *honour*, *are a cause of reproach to him*. (M, TA.)

ضَيْلٌ (also pronounced [by some] ضَيْلٌ, like

شَعِيرٌ [for ضَعِيرٌ, q. v.], Ham p. 129) *Small in body*, and *lean*; (Mṣb;) or so ضَيْلُ الْجَسْرِ, applied to a man: (S, O:) or *small*, *slender*, or *thin*, and *despicable*, *abject*, or *ignominious*: and also [simply] *lean*, or *spare*: and so مُضْطَلٌّ (M, K,) in both senses: (K:) or *lean*, or *spare*, and *weak*: (TA:) or *weak*, *small*, and *slender*, or *thin*: (Lth, TA:) and مُضْطَائِلٌ [likewise] signifies *thin*, or *slender*; applied to a man; syn. ضَيْلٌ: (S, O, TA:) the pl. of ضَيْلٌ is ضَوَالٌ and ضَائِلٌ (M, K, TA) and ضَيْلُونَ: (TA:) and the fem. is ضَيْلَةٌ. (M, TA.)

ضَيْلَةٌ fem. of ضَيْلٌ. (M, TA.)—Also [as a subst.] *A slender serpent*: (S, O, K:) or *a serpent resembling the viper*. (M.)—And *The* نَهَاةٌ [or *utula*]. (Th, M, K.)

ضَيْلٌ: see مُضْطَلٌّ.

مُضْطَائِلٌ: see ضَيْلٌ.—It is also applied as an epithet to the weaving of a coat of mail [app. as signifying *Delicate*, or *fine*; or *small*, or *contracted*, in the rings]. (TA.)

ضان

1. ضَانْتُ الضَّانِ *I set apart the sheep* [from the goats]. (Az, TA, and K in art. معز.) One says, ضَانْتُ ضَانِكَ وَأَمْعَزْتُ مَعْزَكَ *Set apart thy sheep from the goats, and set apart thy goats from the sheep*. (Az, TA.)

4. اضْأَنَ (S, M, K,) said of a man, (S,) or of a party of men, (M,) *His*, or *their*, ضَانٌ [or *sheep*] *became numerous*. (S, M, K.)

ضَانٌ (S, M, Mṣb, K) and ضَانٌ (S, M, K) and ضَيْنٌ (S, M, Mṣb, K,) which is also pronounced ضَيْنٌ, with keṣr to the first letter because of the keṣr following, agreeably with a general rule applying to a word [of the measure فَعِيلٌ] having any faucial letter [for its second radical], and ضَيْنٌ and ضَيْنٌ, which are mentioned by IAar, without ٤, and therefore extr., (M,) [Sheep;] *such as have wool*, of what are termed غَمَرٌ; one of which is called ضَانٌ (Mṣb); [i. e.] they are pls., (S, K,) or [rather] quasi-pl. ns., (M,) of ضَائِنٌ (S, M, K,) which signifies *one that has wool*, (M,) or the *opposite of مَاعِزٌ*, (S, K,) of what are termed غَمَرٌ: (M, K:) ضَانٌ is of the fem. gender; (IAmb, Mṣb;) and has for its pl. أُضُونٌ [properly a pl. of pauc.] (IAmb, M, Mṣb) and أُضُنٌ, which occurs in poetry, and is formed by transposition from أُضُونٌ: (M:) the fem. of ضَائِنٌ is ضَائِنَةٌ; (S, M, Mṣb, K;) the pl. of which is ضَوَائِنٌ. (S, M, K.)—ضَانٌ also signifies *A certain species of* [the lizards called] ضَابٌ [pl. of ضَابٌ]; opposed to the مَاعِزُ. (TA.) And *A certain species of jerboas*, also called شُعَارِيٌّ (T voce تَدْمِرِيٌّ, q. v.; and TA in art. شعر); *differing from the مَاعِزُ* thereof. (T and TA in art. دمر.)

ضَانٌ: see the next preceding paragraph.

ضَيْنٌ and ضَيْنٌ: see ضَانٌ.

ضَانَةٌ *A* [ring for the nose of a camel, such as is termed] خِرَامَةٌ, when made of sinew. (Sh, K.) [But see ضَانَةٌ, in art. ضون.]

ضَيْنِيٌّ is an extr., distorted, rel. n. [from ضَانٌ]. (M.) You say مَعْزِيٌّ ضَيْنِيٌّ *Goats that keep to the ضَانٌ* [or *sheep*]. (M.) And سِقَاةٌ ضَيْنِيٌّ *A wide*, (M,) or *large*, (K,) *skin*, of the hide of a sheep, (M, K,) in which [milk such as is termed] ضَانٌ is churned. (K.)

ضَانٌ and ضَيْنٌ: see ضَانٌ.

ضَائِنٌ: see ضَانٌ, in three places.—It is also used as an epithet: one says كَبِشٌ ضَائِنٌ [app. meaning *A ram*: كَبِشٌ alone having several meanings]. (M.)—And it signifies also † *Weak*: (K, TA:) [opposed to مَاعِزٌ:] or a *soft man*, as though he were a ewe: (M, TA:) or one who ceases not to be goodly in body while a scanty eater: (M, K:*) or *soft and flaccid in the belly*. (M, K:*)—And † *Such as is white and broad*, of sands. (K, TA.)

ضب

1. ضَبٌّ, aor. ٤, (K,) inf. n. ضَبٌّ (S, K,) *He*, or *it*, *clave to the ground*: (S, K:) [like ضَبٌّ:] this is the primary signification. (S.)—And, aor. and inf. n. as above, *It flowed*: (K, TA:) like بَخَسٌ: or *it flowed gently*, or *scantily*; as blood when it does not drop, or issue in drops, so as to require the repetition of the ablution for prayer: (TA:) or it is only said of blood and of saliva: (K:) or, aor. as above, inf. n. ضَبِبٌ, said of water and of blood, *it flowed*. (S.) And ضَبِبَتْ شَفْتُهُ, aor. as above, inf. n. ضَبٌّ and ضُبُوبٌ, *His lip flowed with blood*, from a tumour &c. (TA.) [See also another meaning in what follows.] And ضَبِبَتْ لُتْمُهُ *His gum flowed with blood*: (S:) or ضَبِبَتْ بِالْدَمِ: and in like manner, تَرَكَّتْ لُتْمُهُ [his hand or arm]: (A:) and ضَبِبْتُ مِنَ الدَّمِ *I left his gum flowing with blood*. (TA.) ضَبِبْتُ لُتْمَهُ, aor. as above, inf. n. ضَبٌّ, means *His gum watered*, or *flowed with saliva*. (TA.) And one says, جَاءَهُ ضَبٌّ [Such a one came with his gums watering] (S, A*) لَكَذَا وَكَذَا [for such and such things], (A,) when the person spoken of is vehemently eager, or greedy, for a thing, (S, A,) or when he is affected with very inordinate desire to eat, or with vehement lust, or carnal desire, or with vehement eagerness, or greediness, for the accomplishment of an object of want. (L, TA.) Bishr Ibn-Abee-Khazim says,

• وَبَنِي تَمِيمٍ قَدْ لَقِينَا مِنْهُمْ
• خَيْلًا تَضِبُّ تَاتِلًا لِلْمَغْنَمِ

† [And the sons of Tameem, we have found, of them, horsemen whose gums water for spoil]: in

which **ضَبَّ** is said by AO to be formed by transposition from **بَضَّ**. (S.) [See another ex. in a verse cited voce **أَزَمَلُ**.] Another poet says,

- **أَيْبِنَا أَبِينَا أَنْ تَضِبَّ لِثَانِكُمُ**
- **عَلَى خُرْدٍ مِثْلِ الظَّبَاءِ وَجَامِلٍ**

+ [We disallow, we disallow, that your gums should water for virgins, or bashful virgins, like gazelles, and for camels]. (TA.) One says also, **ضَبَّ فَمُهُ**, aor. as above, inf. n. **ضَبُّ**, meaning *His mouth watered, or flowed with saliva*: (TA.) and **يَضِبُّ فُوهُ** † [*His mouth waters*] is said of him who is vehemently eager, or greedy, for a thing. (A, TA.) — **ضَبَّتِ الدَّابَّةُ**, aor. as above, inf. n. **ضَبُّوْبٌ**, means *The beast staled while running*. (TA.) = See also 4, in five places. = **ضَبَّ** said of a boy, or male child, *He became a youth, or young man; he attained to the state termed ضَبَابٌ*. (TA.) = **ضَبَّتِ الشِّفَةُ**, aor. as above, (Mṣb, K,) inf. n. **ضَبُّ** and **ضَبُّوْبٌ**, (K,) *The lip became affected with the disease termed ضَبُّ*. (Mṣb, K. [See also another meaning in what precedes.]) = **ضَبَّ**, (S, K,) sec. pers. **ضَبَّيْتُ**, (TA,) aor. ض, inf. n. **ضَبِّبْتُ**, said of a camel, *He became affected with the disease termed ضَبُّ* (S, K) *in his فَرْسَانٍ* [i. e. in his foot, or the extremity of his foot]. (S.) = **ضَبَّبَ الْبِلْدُ**, (ISK, S,) or **ضَبَّبَتِ الْأَرْضُ**, aor. ض; and **ضَبَّبْتُ**; (K;) [instances of reduplicative verbs preserving their original forms;] and **أَضَبَّ**, (S,) or **أَضَبَّتْ**; (Mṣb, K;) *The country, or land, abounded with [the lizards called] ضَبَابٌ*, pl. of **ضَبُّ**. (S, Mṣb, K.) = **ضَبَّ النَّاقَةَ**, aor. ض, (S, O,) inf. n. **ضَبُّ**, (O, K,) *He milked the camel with five fingers* [i. e. with his thumb and four fingers together]: (S, O:) or *with the whole hand*: (K: or this mode of milking is termed **ضَفُّ**: TA:) or *by putting his thumb upon the teat and turning the fingers over the thumb and the teat together*: (Fr, S, O, K: this is done when the teat is long: when it is of middling length, the mode termed **بَزْرٌ** is adopted, with the joint of the fore finger and the extremity of the thumb: and when it is short, the mode termed **فَطْرٌ**, with the extremity of the fore finger and the thumb: TA:) or *by taking the two teats together in the hand*: (K: [or this mode of milking is termed **ضَفُّ**:] and the milking with a hard squeezing is termed **ضَبَّةٌ**: TA:) or *by contracting the hand upon the udder, and putting the thumb in, or upon, (فِي), the middle of the palm*. (L, TA.) = [**ضَبَّ** and **ضَبَّبَ**, each probably followed by **عَلَى**, seem to signify sometimes *It covered a thing, and became intermixed with it*: the inf. ns. **الضَّبُّ** (which I think to be a mis-transcription for **الضَّبْبُ**) and **الضَّبْبِيْبُ** are expl. in the TA as signifying “the covering a thing, and the entering of one part, or portion, of it into another:” see two explanations of each of these verbs, followed by **عَلَى**, voce **أَضَبَّ**.]

2: see above, last sentence: — and see 4, in two places. = **ضَبَّبَ عَلَى الضَّبِّ** *He moved about his hand at the mouth of the hole of the [lizard*

called] ضَبَّ, in order that it might come forth tail-foremost, and he might lay hold upon its tail. (TA. [See also **مَضَبَّبٌ**.]) = **ضَبَّبَ الْبَابَ**, (S, Mṣb, K, TA,) and **الْخَشَبَ**, (TA,) † *He put [or affixed] a ضَبَّةٌ* [q. v.] *upon the door*, (S, Mṣb, K, TA,) and *upon the wood*. (TA.) And **ضَبَّبَ الْإِنَاءَ** † *He made a ضَبَّةٌ for the vessel*. (Mṣb.) And **ضَبَّبَ شَدَّهَا بِالْفِضَّةِ** † *He clamped his teeth* (شَدَّهَا) *with silver*. (Mgh.) — [**تَضَبَّبَ**] also signifies *The putting the numeral ٢ or ٣ &c. over each of two words, to indicate that the latter of those words is connected with, or refers to, the former of them.*] = **ضَبَّبَ الصَّبِيَّ** *He fed the child with ضَبِيْبَةٌ* [q. v.]. (S, K.)

4. **اضْبَّتْ عَلَى شَيْءٍ** *He kept, or clave, to a thing, and did not quit it*: (TA:) and **اضْبَّتْ فَلَانًا** *He kept, or clave, to such a one, and did not quit him*: (K:) and **اضْبَّتْ عَلَيْهِ** *He retained him, detained him, or held him in custody*: (AZ, K, TA:) and **اضْبَّتْ مَا فِي يَدَيْهِ** *He grasped, or kept hold of, that which was in his hands; like* **أَضْبًا** and **أَضْبَى**. (TA in art. **ضَبًّا**.) And the first of these phrases, (TA,) inf. n. **إِضْبَابٌ**; (K, TA;) as also **ضَبَّ**, [aor. ض,] (TA,) inf. n. **ضَبُّ**; (K, TA;) and **ضَبَّبَ**, (TA,) inf. n. **تَضَبَّبٌ**; (K, TA;) signifies *اِحْتَوَى عَلَيْهِ* [i. e. *He grasped it; got, or gained, possession of it; took it, got it, or held it, within his grasp, or in his possession: or it comprised, comprehended, or contained, it*]: (K, TA:) and **ضَبَّ عَلَى شَيْءٍ**, inf. n. **ضَبُّ**, *He took, seized, or grasped, a thing with the hand*: (TA; but only the inf. n. in this case is there mentioned:) and **ضَبَّبَ عَلَى شَيْءٍ**, inf. n. **تَضَبَّبٌ**, *He took, seized, or grasped, a thing violently, or firmly, lest it should escape from his hand*. (ISH, O, TA. [See also 1, last sentence.]) — [It is said that] **اضْبَّتْ عَلَيْهِ** also signifies *He was at the point of getting possession of it, namely, a thing (O, K) that he sought, or desired*. (K.) [But it seems from a passage in the TA, in which is an evident mistranscription, that this is a mistake, originated by Lth, for **أَضْبَى**.] = **اضْبَّتِ السَّقَاةُ** *The skin shed, or poured forth, its water, from a seam, or suture, (خُرْوَةٌ,) therein*, (K, TA,) or *from a cut*. (TA.) [And **اضْبَّتْ** app. signifies *He had a bleeding of the gums*: for] **مَا زَال مَضْبًا** [app. **مَضْبًا**] occurs in a trad. said of one whose gums bled [incessantly] when he spoke. (TA.) — **اضْبَّتْ فِي الْغَارَةِ** *He arose, and made a hostile incursion*: (TA:) or **اضْبَّتْ**, alone, *he made a hostile incursion*. (K.) And **اضْبَّتِ الْقَوْمُ** *The people, or party, rose, or rose and hastened and went forth, all together, to do a thing*. (O, K.) — **اضْبَوُا لِغُلَانٍ** *They dispersed themselves to seek such a one*: and **اضْبَّتِ الْقَوْمُ فِي بَغْيِهِمْ** *The people, or party, dispersed themselves in search of their stray beast*. (T, TA.) And **اضْبَّتِ النَّعْمَرُ** *The camels, or cattle, approached, or came, in a scattered state*. (K.) — **اضْبَوُا عَلَيْهِ** *They multiplied against him*. (S, O.) — **اضْبَّتِ الْأَرْضُ** *The land became abundant in its*

plants, or herbage. (K. [But the only meaning of this phrase commonly known is one which will be found indicated below.]) Accord. to Ibn-Buzurj, (TA,) one says, **اضْبَّتِ الْأَرْضُ بِالنَّبَاتِ**, meaning *The land put forth all its plants, or herbage*. (O, TA.) And **اضْبَّتِ الشَّعْرُ** *The hair became abundant, or much*. (K.) = **أَضْبَبْتُهُ** *I made it to flow; namely, water, and blood*. (S.) And **اضْبَّتْ لِسْتُهُ** *He made his gum to flow* [with blood]. (S, O.) — And **اضْبَّتْ** *He spoke*; (AZ, S, O, K;) as though meaning *he made speech to issue*: (S, O: [in both of which it is implied that it is app. from what here next precedes:] or *he spoke uninterruptedly*: (TA:) or *he talked loudly*; as also **ضَبَّ** [aor. ض]: (AA, TA in art. **هَضَبُ**: [but it will be seen in what follows that both of these verbs have also a contr. meaning:] and *he called out, or cried out*, (K, TA,) and *raised a clamour, or confused noise*. (TA.) And **اضْبَّتْ الْقَوْمُ** *The people, or party, spoke, one to another*: (TA:) or *spoke; and entered, or launched forth, into discourse, or were profuse therein*: (AHát, TA:) or *spoke all together*. (Har p. 543.) And **اضْبَّتْ مَا فِي نَفْسِهِ** *He uttered, or expressed, what was in his mind*. (As, TA. [See also the same phrase with **عَلَى** after the verb in what follows.]) — Also, (TA,) inf. n. **إِضْبَابٌ**; (K, TA;) and **ضَبَّ**, (TA,) [aor. ض,] inf. n. **ضَبُّ**; (K, TA;) *He was silent*. (K, TA. [Thus both of these verbs have two contr. meanings.]) And **اضْبَّتْ الْقَوْمُ** *The people or party, were silent, and abstained from talking*. (AHát, TA.) And **اضْبَّتْ عَلَى الشَّيْءِ**, and **ضَبَّ بِهِ**; and **اضْبَّتْ بِهِ**; *He was silent respecting the thing [and concealed it]*: like **أَضْبًا**. (TA.) And **اضْبَّتْ عَلَى مَا فِي نَفْسِهِ** *He was silent respecting that which was in his mind*: (As, S, K:) like **أَضْبًا**. (S.) And **اضْبَّتْ عَلَى غِلٍّ** *He concealed rancour, malevolence, malice, or spite, in his heart*. (S, O.) And **اضْبَّتْ الشَّيْءُ** *He hid, or concealed, the thing*. (K, TA.) — **اضْبَّتِ الْغَيْمُ** *The clouds covered [the earth]*. (TA.) — And **اضْبَّتْ** said of a day, (S, O, Mṣb, K,) and **اضْبَّتْ** said of the sky, (A, TA,) *It became cloudy, or misty, with ضَبَابٌ* [q. v.]. (S, O, Mṣb, K, TA.) = **اضْبَّتْ** and **اضْبَّتْ الْأَرْضُ**: see 1, latter half.

5. **تَضَبَّبَ** † *He (a child) became fat, and his armpits became chapped, or cracked, (انْتَفَقَتْ,) [in the creases,] and his neck became short*: (S:) or † *he (a child) began to grow fat*: (A, TA:) and accord. to AHn, it is said in this sense of a camel as well as of a human being. (TA.)

10. **خُذْ مَا اسْتَضَبَّ** *Take thou what is easily attainable; what offers itself without difficulty*. (AA, TA in art. **نَدَبٌ**.)

R. Q. 1. **ضَبَّبَ** *He bore rancour, malevolence, malice, or spite; or hid enmity, and violent hatred, in his heart*. (O, TA.)

ضَبُّ [A species of lizard; termed *lacerta caudiverbera*, from its habit of striking with its tail; (see **حَرَشٌ**); Forskål (Descr. Animalium,

p. 13,) terms it *lacerta Aegyptia*; referring to Hasselquist, p. 302; and adds the following description: "femora teretia sine verrucis: cauda verticillata non longa: squamæ patentés, subconicæ, mucronatæ: corpus nudum, rugosum:" a certain reptile, or small creeping thing, (S, TA,) of those termed *حَشْرَات*, (TA,) well known; (K, TA;) resembling the *وَرَل* [q. v., but not so long]: (TA:) or resembling the *حَرْدُون* [q. v.]; of which there are two species, one of the size of the *حَرْدُون*, and one larger: (Mṣb:) accord. to 'Abd-El-Kâhir, of the size of a little young crocodile; having a tail like the tail of the latter: it assumes various colours when exposed to the sun, like as does the chameleon; lives seven hundred years; drinks not water, being satisfied with the air; voids one drop of urine in every forty days; its teeth consist of one curved piece; when it has quitted its hole it knows it not; and it lays eggs, like a bird: so say I Kh and Dmr and others: AM says, the *وَرَل* is of a lank make, with a long tail; the latter resembling that of a serpent; and the length of some exceeds two cubits; but the tail of the *صَب* is jointed, and its utmost length is a span: the Arabs deem the *وَرَل* a foul and filthy thing, and do not eat it; but they are eager to hunt and eat the *صَب*: this animal has a rough tail, serrated with jags resembling vertebrae; its colour inclines to a blackish dusty hue; and when it becomes fat, its breast becomes yellow; it eats nothing but [the locusts called] *جَنَادِب*, and young locusts before their wings have grown (*دَبَاب*), and herbage, not venomous or noxious reptiles; whereas the *وَرَل* eats scorpions and serpents and chameleons and beetles: its flesh is an antidote against poisons, and women grow fat upon it: (L, TA:) it is the longest, of the animals, in retaining the remains of life: (O:) [see also *مَطْبُخ*:] the fem. is with *ة*: (S, O, Mṣb, K:) and the pl. [of pauc.] is *أَصْب* and [of mult.] *صِبَاب* (S, O, Mgh, Mṣb, K) and *صِبَان*, (K,) which last Lh particularizes as used to denote a great number, but ISd sees no reason for this distinction, (TA,) and [quasi-pl. n.] *مَصْبَة*, (O, K,) like as *مَشِيخَة* is of *شَيْخ*, (O,) this last on the authority of Aṣ, as heard by him from more than one of the Arabs. (TA.) Hence one says *رَجُلٌ حَبٌّ صَبٌّ* [A very deceitful or mischievous, and] an abominable, guileful, irful man: (TA:) or a very deceitful or mischievous or wicked, and guileful man: (S:) likened to the [lizard called] *صَب* on account of his guilefulness: and in like manner, *أَمْرَأَةٌ حَبَّةٌ صَبَّةٌ*. (A, TA.)

And *أَخَذَعُ مِنَ الصَّبِّ* More guileful than the *صَب*: (A, TA:) a prov. (TA.) And *أَعْقَى مِنْ صَبٍّ* [More undutiful to kindred than a *صَب*]; because the *صَب* often eats its *حَسُول* [or young ones when they have just come forth from the eggs]: another prov.: (S:) *أَبُو حَسِيلٍ* is a surname of the *صَب*. (TA.) One says also *أَطْوَلُ الصَّبِّ* *ذِمَاءٌ مِنَ الصَّبِّ*, another prov. [expl. in art. *ذِمَى*]. (O.) And *أَحْبَبُ مِنْ صَبٍّ*, which is likewise a prov. [expl. in art. *حَبِر*]. (Har p. 166.) And *أَتَعَلَّمَنِي بِصَبٍّ أَنَا حَرَشْتُهُ*, another prov. [expl. in

art. *حَرَش*]. (TA.) And *لَا أَفْعَلُهُ حَتَّى يَجِنَّ* [I will not do it until the *صَب* utters a yearning cry at the heels of the camels returning from water]: and *لَا أَفْعَلُهُ حَتَّى يَرِدَ الصَّبُّ* [I will not do it until the *صَب* comes to water: i. e. I will never do it:] because the *صَب* does not drink water. (S, O.) *كَفَّ الصَّبِّ* [means *The paw of the صَب*]: to this the Arabs liken the hand of the niggard when he fails to give: (TA:) and it is also applied by way of comparison to † a niggard himself: and to denote † shortness and littleness. (A, TA.)—[Hence also, † Rancour, malevolence, malice, or spite, (S, A, O, Mṣb, K, TA,) latent in the heart; (A, TA;) like the [lizard called] *صَب* hiding itself in the furthest extremity of its hole: (A:) and anger, wrath, or rage: (K:) or rancour, &c., or vehement rancour, &c., and enmity: (TA:) and † *صَبٌّ* signifies the same: (K:) the pl. is *صِبَابٌ*, and [app. *صِبَابٌ* also, for] the phrase *كُلٌّ مِنْهَا حَامِلٌ صِبَابٍ لِصَاحِبِهِ* [Each of them a bearer of latent rancours &c. towards his fellow] occurs in a trad. (TA.)= Also A certain disease in the lip, (S, O, Mṣb, K,) in consequence of which it flows with blood, (S, O, Mṣb,) or swells, and becomes hard, or dry and hard, and flows with blood. (TA.)—And A tumour in the breast of a camel. (O, K.)—And A tumour (S, O, K) in the *خُفِّ*, (so in copies of the K [i. e. foot], in the TA *انف* [which is, I doubt not, a mistranscription],) or in the *فَرْسَن*, [which means the same, or the extremity of the foot,] (S, O,) of the camel. (S, O, K.)—And A disease in the elbow of a camel; (K, TA;) said to be its cutting into his skin [by rubbing against it]; or its being distorted, and falling against his side, so as to gall it. (TA.)—And A chapping, or cracking, (*انْفِثْقَانٌ*) [in the crease] of the armpit [of a child, or of a camel], and abundance of flesh: (S, O, TA:) El-'Adebbes El-Kinânce gives the same explanation, and says that this is what is also termed *ضَاعَطٌ*. (TA. [See 5.])= Also The *طَلْع* [i. e. the *spadix*, or the *spathe*,] of the palm-tree: pl. *صِبَابٌ* (S, O:) or † *صَبَّةٌ* signifies, (K, TA,) and so *صَبٌّ*, (TA,) [but the latter seems to be a coll. gen. n., and the former its n. un.,] a *طَلْعَةٌ* [meaning *spathe of a palm-tree*] before it cleaves open (K, TA) from [around] the *غَرِيض* [or *spadix*]. (TA.)

صَبٌّ: see the next preceding paragraph, latter half.
صَبَّةٌ [an inf. n. un. of *صَبٌّ*: as such signifying] A single bleeding of the gum [&c.]. (Ham pp. 28 and 274.)—See also I, last sentence but one. = Also A single [lizard of the species termed] *صَبٌّ* [q. v.]. (S, O, Mṣb, K.)—And The skin of a [lizard of the species termed] *صَبٌّ*, tanned for clarified butter (K, TA) to be put into it. (TA.)—And † A broad piece of iron with which a door (or wood, TA) is clamped or strengthened (*يُصَبِّبُ*): (S, Mgh, O, K, TA:) or a piece of iron or brass or the like, with which a vessel is repaired: (Mṣb:) [a word still used in these senses; commonly ap-

plied to a flat piece of iron or the like, which is nailed across a crack in a wooden vessel or a similar thing: and a band of metal which is affixed around a cracked vessel: (see an ex. voce *عَصَبٌ*;) also to a kind of wooden lock, figured and described in the Introduction to my work on the Modern Egyptians:] what is first described above is so called because it is broad, like the reptile so termed; and also *كَتِيفَةٌ*, because it is broad, like a *كَتِفٌ* [or shoulder-blade]: (AM, TA:) pl. *صِبَابٌ* (A, Mṣb, TA) and *صِبَابٌ*. (A, TA.) The *صَبَّة* of a knife is The *جُرْزَةٌ* [thereof; app. meaning a ferrule, or similar thing, affixed around the handle, next the blade, like the band of metal thus called which is affixed around a cracked vessel (as mentioned above); though *جُرْزَةٌ* generally means the "handle" itself]: thus called because it strengthens, or binds, the handle (*تَشُدُّ الصَّبَابَ*). (A, TA.)—See also *صَبٌّ*, last sentence.—And see *صَبِيبٌ*.

مَصْبَةٌ: see *أَرْضٌ صَبِيَّةٌ*.

صِبَابٌ [Mist; i. e.] moisture (*نَدَى*), (A, Mgh, Mṣb, K,) like clouds, (A, K,) or like dust, covering the earth in the early mornings: (Mgh, Mṣb, TA:) or thin clouds, like smoke: (A, K:) or thin clouds; so called because they cover the horizon: n. un. with *ة*: (TA:) or pl. of *صِبَابَةٌ*, [but it is rather a coll. gen. n., and *صِبَابَةٌ* is its n. of un.,] (S, Mgh, O,) and this latter signifies a cloud that covers the earth, resembling smoke: (S, O:) or a vapour rising from the earth in a rainy, or cloudy, day, like a canopy, preventing vision by its darkness. (TA.)

صَبُوبٌ A beast that stales while running. (K.)—And A ewe, or she-goat, having a narrow orifice to the teat, (O, K,) whose milk will not come forth but with difficulty. (O.)

صَبِيبٌ The point, or edge, (syn. *حَدٌّ*, [in an. ex. in the O, the former is meant by it,]) of a sword; (O, K;) and so *صَبَّةٌ*. (El-Khattâbee, TA.)

صَبِيَّةٌ Clarified butter, and rob (*رُبٌّ*), which are put into a skin (*عَكَّةٌ*), for a child, that he may be fed with it. (S, K.)

بنات صَبِيَّةٌ [app. *بَنَاتٌ صَبِيَّةٌ*; the latter word, dim. of *صَبَّةٌ*]; A species [or variety] of the [lizards called] *صِبَابٌ* [pl. of *صَبٌّ*]. (Ham p. 61.)

صَبِيبٌ Fat, as an epithet; (K;) and so [without *ة*] applied to a woman: (TA:) and † *صَبِيبٌ*, applied to a man, short and fat. (S, O.) And Very foul or obscene, and bold or daring; as also † *صَبِيبٌ*: (K:) the latter thus expl. by IDrd: (O:) the former applied to a man, and with *ة* applied to a woman, accord. to AZ, bold, or daring, in deed: (O, TA:) and proud; or bold, or daring, in wickedness: and with *ة*, a woman bold, or daring; who glories over her neighbours. (TA.)

صَبِيبٌ: see the next preceding paragraph, in two places. Also, applied to a man, Strong;

(IDrd, O, K;) and so **بُضَابُ**: (IDrd, O:) or short, and very foul or obscene: or hard, or hardy, and strong: (K:) and sometimes applied as an epithet to a camel. (TA.)

أُضِبَ, fem. **ضِبَاءٌ**, A camel affected with the disease termed **ضَب** (S, K) in the **حُف** (K) or in the **فُرْسَن**. (S.) [See **ضَب**.]

أَرْضٌ مُضِبَةٌ: see 4, in the former half. = **أَرْضٌ مُضِبَةٌ**: see the next paragraph.

مَضِبَةٌ A piece of land abounding with [the lizards called] **ضِبَاب** [pl. of **ضَب**]: pl. **مَضَاب**: you say, **وَقَعْنَا فِي مَضَابٍ** [We found ourselves in pieces of land abounding with **ضِبَاب**]. (S, O.) And **أَرْضٌ مُضِبَةٌ** (K,) or **مُضِبَةٌ** (S, I Ath, Mgh, Msh,) and **ضِبِيَّةٌ** (S, K,) the last being one of those [reduplicative] words that preserve the original form, (S,) A land abounding with **ضِبَاب**. (S, I Ath, Mgh, Msh, K.) = See also **ضَب**, [of which it is a quasi-pl. n.,] in the former half of the paragraph.

ضَبٌّ A hunter of the [lizard called] **ضَبٌّ**, who pours water into its hole, in order that it may come forth and he may take it: (S, O:) or one who seeks to catch the **ضَب** by moving about his hand at its hole in order that it may come forth tail-foremost and he may lay hold upon its tail. (K.)

ضبا

1. **ضَبًّا**, (A, S, K,) aor. **ضَبَّ**, inf. n. **ضَبٌّ** and **ضَبُّو**, (K,) He (a man, TA) **clave to the ground**, (A, S, K, TA, [like **ضَبَّ**]) or to a tree: (TA:) or **ضَبًّا بِالْأَرْضِ**, aor. and inf. n. as above, he **clave to the ground**, and hid, or concealed, himself: and in like manner one says of a wolf, meaning he **clave to the ground**; or he hid, or concealed, himself in a covert of trees, or in a hollow in the ground, to deceive, or circumvent: (M:) and **ضَبًّا** alone, he hid, or concealed, himself; (M, K;) as also **اضطبا**: (K:) and the former, he **concealed himself** (K, TA) in a covert of trees, or in a hollow in the ground, (TA,) to deceive, or circumvent, (K, TA,) the game, or prey: (TA:) you say, **ضَبَّتُ فِي الْأَرْضِ**, inf. n. as above, I hid, or concealed, myself in the land, or country. (AZ, S. [See also **ضَبًّا**].) — **ضَبَّتُ إِلَيْهِ** I had recourse, or betook myself, to him, or it, for refuge, protection, or covert. (S, O, K.) — And **ضَبًّا**, alone, He came forth from a place unexpectedly, and ascended [upon an eminence], (O, K, TA,) to look. (TA.) — **ضَبَّتُ مِنْهُ** He was abashed at, or shy of, or he shrank from, him, or it; (M, K, TA;) as also **اضطبا**. (TA. [See also **اضطبا**].) = **ضَبَّتُ بِهِ فِي الْأَرْضِ** I made him to cleave to the ground. (A, S, O, K.)

4. **اضطبا ما في نفسه** He concealed what was in his mind: (K, TA:) or **اضطبا القوم على ما في أنفسهم** the people, or party, concealed what was in

their minds. (M.) And **اضطبا على الشيء** He was silent respecting the thing, (S, M, O, K,) and concealed it. (S, O.) And **اضطبا على الدهية** i. q. **اضطبا** [i. e. He was silent respecting the calamity]. (S, O, K.) — And **اضطبا على ما في يديه** (M, TA,) or, accord. to Lh, **اضطبا ما في يديه**, like **اضطبا** and **اضطبا**, (TA,) He grasped, or hept hold of, that which was in his hands. (Lh, M, TA.)

8. **اضطبا**: see 1, in two places.

ضَبِيٌّ Cleaving to the ground, (M, K, TA,) or to a tree; applied to a man. (TA.)

ضَابِيٌّ [act. part. n. of 1, Cleaving to the ground: &c.:] expl. by El-Harbee as meaning a sportsman concealing himself. (TA.) — Also **اضطبا**; (M, K;) because they cleave to the ground. (TA.)

ضَابِيَّةٌ: see the last paragraph.

مَضِبٌ A place where one conceals himself, (S, TA,) in a covert of trees, or in a hollow in the ground, to deceive, or circumvent, the game, or prey: pl. **مَضَابِيٌّ**. (TA.)

مَضِبُوهُ Made to cleave to the ground. (A, S.)

مَضَابِيٌّ, (O,) or **مَضَابِيَّةٌ**, (K, [and so in the O in an instance mentioned in what here follows, in the next sentence,]) and **ضَابِيَّةٌ**, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) A [large sack such as is called] **غَرَارَةٌ** that oppresses by its weight, and conceals, him who carries it (O, K, TA) beneath it. (O, TA.) — The second of these words is also applied in a poem recited by [its author] Aboo-Hizám El-'Oklee, to ISk, to the said poem, which is one abounding with hemzehs [and difficult to pronounce]. (O, TA.)

ضبت

1. **ضَبَّتْ بِهِ**, (S, K,) aor. **ضَبَّتْ**, (K,) inf. n. **ضَبَّتٌ**, (S,) He grasped, seized, or laid hold upon, him, or it, with his hand; as also **اضطبت**: (S, K:) or, accord. to an explanation of the inf. n. by Ibn-Es-Seed, he did so with the utmost vehemence, or strength: (TA:) or he grasped, seized, or laid hold upon, and took, him, or it: (Sh, TA:) or **ضَبَّتْ عَلَيْهِ** has the first of these meanings; (A, L;) as also **ضَبَّتَهُ**: (A:) and **ضَبَّتْ بِهِ** signifies he seized him violently, or laid violent hands upon him. (A, TA.) — Also, i. e. **ضَبَّتْ بِهِ**, aor. and inf. n. as above, He applied his hand to it, namely, a thing that he was making, or doing, diligently, earnestly, or with painstaking. (TA.) — And **ضَبَّتَهُ** He beat, struck, or smote, him, namely, a man. (K.) — And He felt, for the purpose of testing, him, or it, with his hand. (TA.) One says, of a she-camel, **تَضَبَّتْ**, meaning She is felt with the hand, when one doubts of her fatness. (S, A, K.)

8. **اضطبت به**: see the preceding paragraph.

ضَبَّتٌ: see **ضَبَّتٌ**: — and see also **ضَبَّتٌ**.

ضَبَّةٌ A grasp, or seizure. (O, TA.) [See also

أَضَابُ.] — And **الضَبَّةُ**, (K,) or **ضَبَّةُ الْأَسَدِ**, (A, TA,) is the name of A certain brand, upon a camel, (A, K, TA,) in the form of a ring with some lines before and behind: (A, TA:) it is on the side of the thigh. (TA.)

ضَبَّةٌ: see **ضَبَّةٌ**.

ضَبَاتٌ The nails of the lion. (K, TA.) [See also **مَضَابُ**.] — And **الضَبَاتُ**, (O, K, TA, in the CK) **الضَبَاتُ**, but it is like **غَرَاب**, (TA,) [is a name of] The lion; as also **الضَبُوتُ**, and **الضَبِيتُ**, and **المضطبتُ**, and **المضطبتُ**. (O, K.)

نَاقَةٌ ضَبُوتٌ † A she-camel of which one doubts whether she be fat, and which one therefore feels with the hand: (S, A, K:) and so **ضَبُوتٌ ضَبَاتٌ**. (S and K in art. **ضَبَّتْ**.) — **الضَبُوتُ**: see **ضَبَاتٌ**.

ضَبَاتِيٌّ Strong in the grasp; applied to a man; and in like manner to a lion. (O.) And **ضَبَاتِيَّةٌ**, (O, K, TA,) with damm, and with teshdeed to the **ي**, (TA, [in the CK without teshdeed,]) A fore arm (**ذِرَاعٌ**) big, broad, and strong. (O, K.)

ضَابِتٌ [act. part. n. of **ضَبَّتْ**]. One says, **لَيْتَ بِأَقْرَانِهِ ضَابِتٌ وَبَارِوَأَجْمِرٍ عَابِتٌ** † [A man like a lion, seizing violently his adversaries, and making sport with their souls]. (A, TA.)

أَضَابُ [as though pl. of **ضَبَّةٌ**, q. v.,] Grasps; syn. **قَبَضَاتٌ**. (S, K: but in copies of the K **قَبَضَاتٌ**.) So in the following words of a trad.: **لَا يَدْعُونِي وَالْخَطَايَا بَيْنَ أَضْبَانِهِمْ** [i. e. They shall not invoke Me when sins are in their grasps]; (S, TA;) meaning, while they are still bearing the burden of their sins, not desisting therefrom: said by revelation to David: but it is also related otherwise, with **ن** [i. e. **أَضْبَانِهِمْ**]. (TA.)

ضَبَاتٌ: see **مَضَابُ**: — and **ضَبَاتٌ**.

مَضَبُوتٌ A camel marked with the brand mentioned above, voce **ضَبَّةٌ**. (A, K.)

مَضَابُ The nails, or claws, (S, A, K,) of the lion: (S, A:) a pl. having no sing., or its sing. is **مَضِبٌ** [i. e. **مَضِبٌ**]. (TA.) [See also **ضَبَاتٌ**.]

المضطبتُ: see **ضَبَاتٌ**.

ضبح

1. **ضَبَحَتِ الْخَيْلُ**, (AO, S, O, K,) [in the K **ضَبِحَ**] aor. **ضَبَحَ**, (K,) inf. n. **ضَبْحٌ** (AO, S, K) and **ضَبْحٌ**, (K,) i. q. **نَحِمَتْ**, i. e. [The horses breathed pantingly, or hard, with a sound from the chest; or] made the breathing to be heard when running: (S, O:) [or **ضَبِحَتْ** laboriously, when fatigued; and in like manner one says of camels; for] **ضَبِحَ** signifies the breathing of horses and of camels when fatigued: (Suh, TA:) or caused a sound to be heard from their mouths, different from neighing, and from the sound termed **حَنَمَةٌ**, (K, TA,) in their running: (TA:) [or it signifies also the horses neighed; for it is said that] **الضَبْحُ** is

also *syn. with الصَّيْبُ*: (TA:) or, [but probably only with the former of the two inf. ns. mentioned above,] *ran a pace less quick than that which is termed تَقْرِيْبُ*: (K, TA:) or *i. q. ضَبَعَتْ*, (AO, S, O, TA,) which means *they stretched forth their arms*, (AO, TA,) *going along*, (AO, S, O, TA,) or *running*: (AO, TA:) accord. to I'Ab, one does not say ضَبَعَتْ ذَابَةٌ except in speaking of a dog or a horse: [he app. means that this verb is used thus only as denoting the uttering of a sound, or a manner of breathing:] some of the lexicologists say that those who use it in relation to a camel make ضَبَعٌ to have the meaning of ضَبَعٌ.

(TA.) — ضَبَحَ (L, TA,) inf. n. ضَبْحٌ, (S, A, O, L, K, TA,) as meaning *He, or it, uttered a cry, or sound*, is also said of the fox, (S, *A, *O, *L, K, *TA,) and of the hare, and of the serpent called أُسُودٌ, and of the owl, and of what is termed الصَّادُ [which see, for it is variously explained]: (L, TA:) and is also expl. as meaning نَبَحَ [he barked, &c.]. (TA.) — And ضَبَعَتِ الْقَوْسُ, aor. as above, inf. n. ضَبَعٌ, † *The bow [twanged, or] made a sound*. (TA.) — And ضَبَحَ is also used as meaning † *He cried out, and entered into an altercation for a person who had given him money*. (IKt, O, *TA, from a trad.) = ضَبَحَتْهُ النَّارُ, (S, O, K, TA,) and النَّارُ, aor. ء, inf. n. ضَبَحٌ, (TA,) *The fire, and the sun, altered it*: (TA:) or *altered its colour*: (T, TA:) or *altered it, but not in a great degree*; (S, O, K, TA;) namely, a thing, (K, TA,) such as a stick, and an arrow, and flesh-meat, &c. (TA.) And ضَبَحَهُ النَّارُ, aor. ء, inf. n. ضَبَحٌ, *He altered it in colour by fire*; namely, an arrow: and *he burned it in a portion of its upper parts*; namely, a stick, and flesh-meat, &c. (L, TA.) And ضَبَحٌ is expl. by AHn as meaning *The act of roasting, broiling, or frying*. (TA.)

3. مُضَابَحَةٌ *The act of mutual reviling, or vilifying, and encountering*, (K, TA,) and *contending, or striving, to repel*. (TA.)

6. تَضَابَحَ [It sent forth a sound]. (Ham p. 615 [q. v.: it is there said to be from الضَّبْحُ meaning الصوت].)

7. اَنْضَبَحَ *It became altered*, (K, TA,) or *altered in colour*, (TA,) *but not in a great degree*, by fire, (K, TA,) and by the sun. (TA.) And اَنْضَبَحَ لَوْنُهُ *His, or its, colour became altered a little towards blackness*. (S, TA.)

ضَبَحٌ, (so in three copies of the S, and in the O,) or ضَبْحٌ, with kear, (so accord. to the K,) *Ashes*: (S, O, K:) so called because of the alteration of their colour. (TA.)

ضَبَحٌ: see what next precedes.

ضَبَعَةٌ *A cry of a fox* [&c.: an inf. n. un.]. (TA.)

قَوْسٌ ضَبَحَاءُ *A bow upon which fire has taken effect* (K, TA) so as to alter its colour: (TA:)

like ضَبَعَاءُ. (TA in art. ضَبَعٌ. [See also what next follows.]

ضَبِيحٌ *An arrow altered in colour* [by fire]; as also مَضْبُوحٌ. (TA. [See an ex. of the latter in a verse of Tarafeh cited voce مُجَمِّدٌ: and see also what here next precedes.]) It is also applied, (S, O,) in the same sense, (O,) to roasted flesh-meat. (S, O.) [And Freytag explains it as meaning, in the Deewan of Jcreer, "Cutis nigra, usta vulncribus."]

ضَابِحٌ *A man raising his voice in reading or reciting*: pl. ضَوَابِحُ, which is anomalous, like خَيْلٌ ضَوَابِحُ [pl. of فَوَابِسُ]. (TA.) — And خَيْلٌ ضَوَابِحُ *Horses stretching forth their arms in their going along*: (A:) or *running vehemently*; like ضَوَابِعُ. (TA in art. ضَبَعٌ.)

مَضْبُوحٌ: see ضَبِيحٌ. — Also *The stone that is in the [kind of ground called] حَرَّةٌ [q. v.]*: because of its blackness. (TA.) And مَضْبُوحَةٌ *Stones from which one strikes fire*, (S, O, K,) *appearing as though burnt*. (S, O.)

مَضَابِحٌ [a pl. of which the sing. is most probably مَضْبُوحٌ] *Frying-pans*. (AHn, TA.)

ضبر

1. ضَبْرٌ, (S, A, Mṣb, K,) aor. َ, inf. n. ضَبْرٌ (A, Mṣb, K) and ضَبْرَانٌ, (K,) *He (a horse, S, Mṣb, K, and a person having his legs shackled, K, in running, TA, or a horse having his legs shackled, A) leaped with his legs put together*; (S, M, A, Mṣb, K;) and so too, accord. to Zj, اضْبُرُ, said of a horse: (O:) or *he ran*: (TA:) or ضَبْرٌ signifies a horse's leaping, and alighting with his fore legs put together. (Ag, TA.) — Also, (S, A, K,) aor. as above, (S,) inf. n. ضَبْرٌ, (S, K,) *He made books, or writings, into a bundle*: (S, A, K:) and ضَبْرٌ, (A, TA,) inf. n. تَضْبِيرٌ, (K,) signifies the same: (A:) or *he collected together* (K, TA) books, or writings, (A, TA,) &c. (TA.) And the former verb, *He collected together an army for war*. (S, TA.) And ضَبْرَ عَلَيْهِ الصَّخَرُ, (S, A, K, *) aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He piled up the rocks, or great masses of stone*, (S, K,) upon him, or it. (S.) — ضَبْرٌ also signifies *The act of binding, or tying, firmly, fast, or strongly*. (IAḡr, TA.) — And [hence, app., as inf. n. of ضَبْرٌ], (TA,) and so تَضْبِيرٌ [as inf. n. of ضَبْرٌ], (K, TA,) *The being very compact and strong in the bones, and compact and full in flesh*. (K, TA.) [See مَضْبُورٌ.]

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

مَضْبُورٌ an inf. n. used as an epithet: see مَضْبُورٌ. = Also † *A company of men engaged in a warring, or warring and plundering, expedition*, (S, O, K, TA,) *on foot*. (TA.) And *Footmen* [app. meaning foot-soldiers]; syn. رَجَالَةٌ [quasi-pl. n. of رَجُلٌ]. (TA.) — Also [The musculus, or testudo; a machine made of] *skin covering wood*, (Lth,

O, K,) *within which are men*, (K,) and which is brought near to fortresses, for the purpose of fighting, (Lth, O, K,) i. e. for fighting the people thereof: (Lth, O:) pl. مَضْبُورٌ, (Lth, O, K,) which means *what are termed دَبَابَاتٌ*: (Lth, A, O: [see دَبَابَةٌ:]) [or it is a coll. gen. n.; for it is said that] one such thing is called مَضْبُورَةٌ. (TA.) = Also [The species of nut called] the wild جوز البرّ (جَوْز البرّ), which is a hard sort of جوز, not the wild pomegranate, for this is called المَطَّ: (S, O:) or the tree of what is called جوز البرّ; as also ضَبْرٌ: (K:) or, accord. to [AHn] Ed-Deenawaree, each of these words, the latter being a dial. var. of the former, is applied to the tree of a sort of جوز found in the mountains of the Saráh (السَّرَاةُ), which blossoms, but does not organize and compact any fruit (لَا يَعْغِدُ); and the n. un. is ضَبْرَةٌ [and ضَبْرَةٌ]: he says also that the ضَبْرُ was described to him by an Arab of the desert, of Saráh, as a great tree, as big as the great walnut-tree, having round leaves, as big as the hand, and very numerous. (O.) And the ضَبْرُ is [also] *What is called جوز بَوَا* [i. e. the nutmeg]: (K:) IAḡr says that it is what the people of the towns and villages call جوز بَوَا. (O.) = And *i. q. فقرٌ* [Poverty, &c.]. (IAḡr, TA.)

ضَبْرٌ *The armpit*: (O, K, TA:) and so ضَبْرُنُ: thus says Ibn-El-Faraj. (TA.)

ضَبْرٌ; and its n. un., with ة: see ضَبْرٌ.

ضَبْرٌ, applied to a horse, (S, O, K,) and to a lion, (O,) and to a man, (TA,) *That leaps much*: (S, O, K:) and so طَبْرٌ. (O.) — See also ضَبْرٌ.

ضَبْرٌ *Books, or writings*: [each a pl.] without a singular. (K.) [See also ضَبْرَةٌ.]

ضَبْرٌ *A lion*; as also مَضْبُرٌ, and مَضْبُرٌ: (K:) or a lion that leaps much to the animals upon which he preys. (O.)

ضَبْرٌ *Hard, firm, or strong*; syn. شَدِيدٌ; (Ibn-'Abbád, O, K;) and so ضَبْرٌ. (TA.) — And (hence, TA) *The penis*. (Ibn-'Abbád, O, K.)

ذُو ضَبْرَةٍ فِي خَلْقِهِ, (S, O, K,) or ذُو ضَبْرَةٍ, (TA,) *A man having firmness of make*: (S, O:) or *having compactness and firmness of make*: (K:) and so ضَبْرٌ and ضَبْرَةٌ applied to a lion; (K in this art.;) the م in these being augmentative, accord. to Kh; (TA;) or the former of them, thus applied, *strong in make*; (S in art. ضَبْرٌ;) or the former of them signifies a lion, (ISk, K and TA in that art.,) as also ضَبْرٌ, (ISk, TA ibid.,) and so the latter of them; (K ibid.:) and the former of them, applied to a man, *courageous*; (ISk, TA ibid.;) or each, (K ibid.,) or the latter of them, (TA ibid.,) thus applied, *bold against the enemies*. (K and TA ibid.)

ضَبْرَةٌ and ضَبْرَةٌ: see ضَبْرَةٌ, in four places. — ضَبْرٌ is pl. of the former [or of each]: (Mgh, Mṣb:) and, as though pl. of the former, signifies *Companies of men in a state of dispersion*. (TA.)

أَرْضٌ ضَبْرٌ *i. q. الحَرَّةُ*, q. v. (T in art. امر.)

ضَبَارٌ *A sort of tree resembling very nearly that of the بَلُوط [i. e. the oak,] (AHn, O, K,) the wood of which is good as fuel, like that of the مَطّ: its fresh firewood, when kindled, sends forth a sound like that of مَخَارِق [pl. of مَخْرَاق, q. v.]; and therefore they use it to do so at the thickets wherein are lions, which flee in consequence: (AHn, O:) the n. un. is with ة. (AHn, O, K.)*

ضَبَارِمٌ and ضَبَارِمَةٌ: see ضَبَارَةٌ.

ضَبِيرٌ: see ضَبِيرٌ.

إِضْبَارَةٌ *A bundle (حَزْمَةٌ, Lth, Mgh, Mṣb, K, or إِضْبَامَةٌ [q. v.], S, O) of books or writings; (Lth, S, Mgh, O, Mṣb, K;) as also أُضْبَارَةٌ, (K,) and ضَبَارَةٌ: (Lth, Mgh, Mṣb:) or of arrows: (Lth:) and ضَبَارَةٌ signifies a bundle [absolutely]; as also ضَبَارَةٌ: (O, K:) Lth alone explains ضَبَارَةٌ as applied to a bundle of books or writings; others saying إِضْبَارَةٌ: the pl. of إِضْبَارَةٌ is إِضْبَائِرٌ; (S, Mgh, O, Mṣb, K;) and that of ضَبَارَةٌ is ضَبَائِرٌ. (Mgh, O, Mṣb.)*

مُضَبَّرٌ: see the following paragraph in three places: — and see also ضُبُورٌ.

مَضْبُورٌ *A camel very compact and strong in the bones, and compact and full in flesh; as also مَضْبِرٌ: (K:) or both signify compact in make, and smooth: (Lth, TA:) and مَضْبِرٌ الحَلْقِيّ a horse firm in make: and مَضْبِرَةٌ الحَلْقِيّ the same applied to a she-camel: (S:) and مَضْبِرٌ a horse compact in make; an inf. n. used as an epithet. (Mṣb.)*

Quasi ضبر

ضَبَارِمٌ and ضَبَارِمَةٌ: see art. ضبر.

ضبط

1. ضَبَطَهُ, (Lth, IDrd, S, Mṣb, K,) aor. =, (Mṣb, MṢ, PṢ,) or =, (TA, TḲ,) inf. n. ضَبْطٌ (IDrd, Mṣb, K) and ضَبْطَانَةٌ, (K,) *He kept it, preserved it, guarded it, maintained it, or took care of it, (Lth, S, Mṣb, K,) namely, a thing, (Lth, S,) with prudence, precaution, or good judgment, (Lth, S, K,) or effectually: (Mṣb:) and hence, † he managed its affairs (namely, the affairs of a country &c.) thoroughly, soundly, not imperfectly: (Mṣb:) [he managed it; namely, an affair, and his soul or self, his disposition or temper, &c.:] he kept to it inseparably, or constantly; namely, anything: (Lth:) he took it, or held it, or retained it, strongly, vehemently, or firmly: (IDrd:) and ضَبَطَ عَلَيْهِ [has this last signification, likewise; or signifies simply he detained it, or withheld it, or restrained it, or the like;] i. q. حَبَسَهُ, namely a thing. (TA.) — ضَبَطَ عَلَيْهِ فُلَانٌ [or لَا يَضْبُطُ عَلَيْهِ] † *Such a one does not, or will not, act vigorously in his work, or employment, which is committed to him; syn. لَا يَقْوَمُ بِهِ. (TA.)* And ضَبَطَ أَمْرَهُ [He managed his affair thoroughly, or well.] (A*

in art. بد, &c.) [And ضَبَطَ alone, *He (a camel) was strong to work or labour: and he (a man and a camel) was strong, or powerful. (See the act. part. n.)* — هُوَ لَا يَضْبُطُ قِرَاءَتَهُ [or لَا يَضْبُطُهَا] † *He does not, or will not, perform well [or accurately] his reading, or reciting. (TA.)* — [ضَبَطَ نَفْظًا, or كَلِمَةً, † *He fixed the pronunciation of a word; by adding the syllabical signs, which mode is termed بِالشَّكْلِ, and بِالْحَرَكَاتِ, and بِالْقَلَمِ; or by stating it to be similar in form, or measure, to another word which is too well known to admit of doubt, which mode is termed ضَبْطٌ بِمِثَالٍ; or by adding the measure, which mode is termed ضَبْطٌ بِوَزْنٍ.*] — ضَبَطَ also signifies † *He registered, or recorded, [a name, or] a matter of science, [or any other thing,] in a book or the like; syn. قَيَّدَ; (L in art. قَيَّد; i. q. أَحْصَى; (Jel in xxxvi. 11, and Bḍ and Jel in lxxviii. 29;) and كَتَبَ. (Bḍ in lxxviii. 29.)* — ضَبَطَهُ † *A pain seized him. (TA.)* — ضَبِطَتِ الْأَرْضُ † *The land was rained upon. (IAṣr, K, TA.)* [See also مَضْبُوطٌ.] — ضَبِطَ, aor. =, (S, Mṣb,) inf. n. ضَبْطٌ, (Mṣb,) *He was, or became, ambidextrous; he worked with each of his hands. (S, Mṣb.)* IDrd knew not this verb. (TA.)

5. تَضَبَّطَهُ *He took it with detention and force.*

(K, TA.) — تَضَبَّطَتِ الضَّأْنُ *The sheep obtained somewhat of herbage: or hastened, or were quick, in pasturing, and became strong (K, TA) and fat. (TA.)* The Arabs say, إِذَا تَضَبَّطَتِ الضَّأْنُ شَبِعَتْ [When the sheep obtain somewhat of herbage, or hasten, &c., the camels become satiated with food]: for the former are called the smaller camels, because they eat more than goats; and when the former become satiated with food, men [and camels] live [in plenty], by reason of the abundance of the herbage. (IAṣr.)

ضَبْطٌ inf. n. of 1. — [It is often used as signifying † *Exactness; correctness; honesty; and faithfulness: and particularly in an author or a relater.*]

الضَّبْطَةُ *A certain game of the Arabs; (K, TA;) also called البَسَّةُ and الطَّرِيدَةُ. (TA.)* [See the last of these words.]

رَجُلٌ ضَبَّاطٌ لِلْأُمُورِ † *A man having much care, prudence, or precaution, [or good judgment,] with respect to [the management of] affairs; (TA;) [a man who manages affairs with much care, &c.]*

ضَبْنَطِيٌّ: see the next paragraph.

ضَابِطٌ [Keeping, preserving, guarding, maintaining, or taking care of, a thing, with prudence, precaution, or good judgment, or effectually: (see 1:) and hence,] † *one who manages his affairs with prudence, precaution, or good judgment; or soundly, taking the sure course therein, and exercising caution, or care, that they may not become beyond his power of management: (S, TA:) [keeping to anything inseparably, or constantly: (see, again, 1:)] taking, holding, or retaining, a thing strongly, vehemently, or firmly; applied to a man; as also ضَبْنَطِيٌّ: (IDrd:) or the latter of these, (S,) which is like*

ضَبْنَطِيٌّ, (K, [in some copies of the K erroneously written without tenween,]) the ن being augmentative, to render the word quasi-coordinate to سَفَرَجَلٌ; (S;) or both; applied to a man and to a camel; (K;) *strong, or powerful: (S, K:) or [a man] great in might, or valour, and power, and body: (T, TA:) and the former, a camel strong to work or labour: and in like manner, applied to a man, ضَابِطٌ الأُمُورِ † the strong [and resolute or firm-minded] in the performance or management of affairs. (TA.)* See also أُضْبَطَ. — [It often signifies † *Exact; correct; or accurate; (like مُحَقَّقٌ, with which it is said to be syn. in Har p. 254;) and honest; and faithful: and particularly as applied to an author or a relater.]* — As a conventional term, ضَابِطٌ, (Mṣb in art. قَعْد, or ضَابِطَةٌ, pl. ضَوَابِطُ, (TA,) is syn. with قَاعِدَةٌ, (Mṣb, TA,) signifying † *A universal, or general, rule, or canon: (Mṣb:) or a ضَابِطٌ is one that comprises subdivisions of one class only; whereas a قَاعِدَةٌ comprises [sometimes] subdivisions of various classes. (Kull, p. 290.)*

ضَابِطَةٌ *A place in land, or in the ground, to which the rain-water flows, and which retains it; syn. مَسَاكَةٌ. (TA.)* — See also ضَابِطٌ, last sentence.

أَضْبَطُ [More, and most, strong, or firm, of hold].

It is said in a prov., أَضْبَطُ مِنْ ذَرَّةٍ [More strong, or firm, of hold than a little ant]: because it drags along a thing several times larger than itself, and sometimes both fall from a high place, and the ant does not let go the thing. (K.) And أَضْبَطُ مِنْ عَائِشَةَ بْنِ عُمَرَ; (K;) so accord. to Ḥamzeh and Abu-n-Neda; but accord. to El-Mundhree, عَبَسَةَ; (Sgh;) [More strong, or firm, of hold than A'isheh the son of Athm; or than A'abiseh;] because he laid hold of the tail of a young she-camel, and pulled her by it out of a well into which she had fallen. (K.) And أَضْبَطُ مِنَ الْأَعْمَى [More strong, or firm, of hold than the blind]. (TA.) — *Ambidextrous; who works with each of his hands; (S, Mgh, Mṣb;) i. q. أُعْسِرَ يَسْرًا; (Mgh, Mṣb;) who works with his left hand like as he works with his right; an explanation given by the Prophet; as also that next following; (AO, TA;) who works with both his hands: (AO, K:) fem. ضَبْطَاءُ. (S.) — الأَضْبَطُ *The lion; (K;) who makes use of his left paw like as he makes use of his right; but some say that he is so called because he seizes his prey vehemently, and it hardly, or never, escapes from him; (TA;) as also الضَّابِطُ. (K.)* ضَبْطَاءُ is also applied as an epithet to a lioness; and to a she-camel. (TA.)*

مَضْبُوطٌ [pass. part. n. of ضَبِطَ in all its senses. — In the present day often used as signifying *Well-regulated; exact; correct; honest; and faithful.*] Applied to a book, or writing, † *Having its defects, faults, or imperfections, rectified. (TA.)* [Applied to a word, † *Having its pronunciation fixed, by any of the means described above in one of the explanations of the verb.*] — بَلَدٌ مَضْبُوطٌ بِالْمَطَرِ † *A country covered by the rain:*

so in the A : in the O, **أَرْضٌ مَضْبُوطَةٌ** † land rained upon in common, or throughout its whole extent. (TA.) [See also 1, near the end of the paragraph.]

ضبط

1. **ضَبَعَهُ**, aor. ʿ, (S, K,) inf. n. **ضَبِعَ**, (TK,) He (a man, S) stretched forth towards him (another man, S) his upper arm (**ضَبَعَهُ**), for the purpose of striking. (S, K.) A poet says,

• وَلَا صَلَحَ حَتَّى تَضْبَعُونَا وَنَضْبَعَا •

i. e. [And there shall be no peace] until ye stretch forth towards us your upper arms with the swords and we stretch forth our upper arms towards you : or, accord. to AA, until ye stretch forth [towards us] your upper arms for the making of peace and the joining of hands [and we do the same]. (S.) And one says, **ضَبِعَ يَدَهُ إِلَيْهِ**, meaning He stretched forth his arm towards him with the sword. (K.) And **ضَبِعَ عَلَيَّ**

فُلَانٍ, (S, *K,) inf. n. as above, (TA,) He stretched forth his upper arms for the purpose of uttering an imprecation against such a one : (S, *K, TA :) and hence, **ضَبِعَ** is metaphorically used to signify † the act of supplicating or imprecating ; because the person supplicating or imprecating raises his hands and stretches forth his upper arms : and **ضَبَاعٌ**, also, [app. an inf. n. of † ضَابِعٌ] signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And **ضَبَعَتِ السَّيْفُ**, and **ضَبَعَتِ الْبُيُوتُ**, (S, Mgh, K,) aor. ʿ, (S, Mgh,) inf. n. **ضَبِعَ** (S, K) and **ضَبَعَانٌ** and **ضَبُوعٌ**, (S, Mgh, K, i. e. **أَعْضَادَهَا**, S, Mgh) in their going along ; (S, Mgh, K ;) as also † ضَبَعَتِ, inf. n. **تَضْبِيعٌ** (S, K) in [a copy of] the A expl. as meaning **مَدَّتْ أَعْنَاقَهَا** [stretched forth their necks ; but this is probably a mistranscription, for **مَدَّتْ أَعْضَادَهَا**] : (TA :) **ضَبَعَتِ** said of horses is like **ضَبَعَتِ**, (K, TA,) which is a dial. var. : (TA :) and **ضَبَعَتِ** said of a she-camel, inf. n. **ضَبِعَ**, signifies the same as † ضَبَعَتِ, as also † ضَبَعَتِ, on the authority of IKt : (TA :) [or,] accord. to Aq, **ضَبِعَ** signifies the lifting, (S,) or bending, (TA,) of the hoof, (S, TA,) by a horse, and the lifting of the foot, by a camel, (TA,) towards the arm : (S, TA :) or it signifies the running a pace above that which is termed **تَقْرِبٌ** (O, K) or **ضَبِعَ** said of a camel signifies he hastened, or was quick, (K, TA,) in pace, or going : (TA :) or he went along shaking his arms. (K.) **ضَبِعَهُ** also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art.

ضَبَعُوا لِلصُّلْحِ, and TA in the present art.) — **ضَبَعُوا لِلصُّلْحِ**, (K, TA,) and **لِلْمَصَاحَةِ** ; (TA ;) or **ضَبَعُوا إِلَى الصُّلْحِ** ; and **ضَبَعُوا**, inf. n. **ضَبِعَ** ; (Et-Toosee, TA ;) They inclined to peace, (Et-Toosee, K, TA,) and the joining of hands ; they desired peace, &c. (TA.) — **ضَبَعُوا لَنَا الطَّرِيقَ**, (S, K,) or **مِنَ الطَّرِيقِ**, inf. n. **ضَبِعَ**, (TA,) They gave us a share of the road : (S, K) ; so says ISk : (S) ; and in like manner one

says, **ضَبَعُوا الشَّيْءَ**, (TA.) And **ذَرَعُوا لَنَا طَرِيقًا**, (K, TA,) or **مِنَ الشَّيْءِ**, (TA,) They gave a share of the thing (K, TA) to every one. (TA.) — And **ضَبِعَ**, (K,) inf. n. **ضَبِعَ**, (TA,) He (a man) acted wrongfully, unjustly, injuriously, or tyrannically : (K) ; on the authority of Aboo-Sa'eed. (TA.) = **ضَبِعَتِ**, aor. ʿ, inf. n. **ضَبِعَ** (S, K) and **ضَبِعَةٌ** ; (S, *K ; [this latter is said in the TA, on the authority of IAq, to have been used by an Arab of the desert in relation to a woman ; and is, accord. to the S, app., a simple subst. ;] and † **أَضْبَعَتِ**, (S, K,) and † **استضبعت** ; (K) ; She (a camel) desired (S, K) vehemently (S) the stallion. (S, K.)

2: see above, in two places. = **ضَبِعَ فُلَانًا** He intervened between him and the object at which he desired to shoot or cast. (Ibn-'Abbād, O, K.) = And **ضَبِعَ**, inf. n. **تَضْبِيعٌ**, He was, or became, cowardly, or weak-hearted : (Lth, K) ; thus say the vulgar ; derived by them from **الضَّبِيعُ**, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA.)

3. **ضَابَعْنَاَهُمُ بِالسُّيُوفِ** We stretched forth our arms towards them with the swords, they stretching theirs forth towards us [therewith] : so in the "Nawādir" of AA. (TA.) — See also 1, in the former half. — [The inf. n.] **مُضَابِعَةٌ** also signifies The joining of hands ; syn. **مُضَافَةٌ**. (TA.)

4: see 1, near the middle of the paragraph : = and also the last sentence of the same.

8. **الإِضْطَبَاعُ**, which the circuiter round the House [of God, i. e. the Ka'beh,] is commanded to perform, (S,) or in the case of the **مُخْرِمِ**, (K,) is **The putting the [garment called] رِدَاءٌ under one's right armpit, and turning back the extremity thereof over his left [shoulder], exposing to view his right shoulder [and arm] and covering the left ; (S, K, TA ;) like the man that desires to labour at a thing and prepares himself for doing so ; (TA ;) thus termed because of exposing to view one of the two upper arms : (S, K) ; or the putting one's garment (Mgh, Mgh) under his right arm, (Mgh,) or under his right armpit, (Mgh,) and throwing [a portion of] it upon his left shoulder : (Mgh, Mgh) ; or the taking the **إِزَارَ**, or the **بُرْدَ**, and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back :**

(IAth, TA) : **التَّابُطُ** and **التَّوَشُّحُ** likewise signify the same : so says Az : (Mgh) and so says Aq of the former : (S) ; and it is also written **الإِطْبَاعُ**. (Thus in the TA in explanation of **التَّابُطُ**.) You say, **إِضْطَبَعَ بِتَوْبِهِ** [He attired himself with his garment in the manner described above]. (Mgh, Mgh.) And **اضْطَبَعَ الشَّيْءَ** He put the thing under his upper arms. (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of **بِ**.]

10. see 1, last sentence.

ضَبِعَ The **عَضُدُ** [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O,

Mgh, K,) altogether : (K) ; or the middle thereof, (Lth, Mgh, O, K,) with its flesh : (O, K) ; and the inner side thereof : (Mgh) ; or (so in some copies of the K, but in others "and,") the armpit : or the portion, of the upper part of the **عَضُدُ**, that is between the armpit and the half of the former : (K) ; it is of man and of other than man : (TA) ; pl. **أَضْبَاعٌ**. (S, Mgh, K.) One says, **أَبَدْتُ ضَبْعِيَهُ**, [expl. in art. **بَد**,] speaking of a man **أَبَدْتُ**. (O, TA.) And **أَخَذْتُ بِضَبْعِي فُلَانٍ فَلَمْ أَفَارِقْهُ** and **مَدَدْتُ بِضَبْعِيَهُ**, meaning I seized the middle of the upper arms of such a one [and did not relinquish him]. (Lth, O, TA.) And **جَذَبَهُ بِضَبْعِيَهُ** † He raised him, or set him up, and rendered his name famous : and in like manner, **أَخَذَ بِضَبْعِيَهُ**, and **مَدَّ بِضَبْعِيَهُ**. (TA.) = Also Any [hill such as is termed] **أَكْمَةٌ** that is black and somewhat oblong. (IAq, K.) = **بَاطِلًا** **ذَهَبَ بِهِ ضَبْعًا لُبْعًا** means [i. e., app., He took it away with a false pretence ; or in play, or sport] ; (Ibn-'Abbād, O, K, TA ;) namely, a thing ; (O, TA ;) **لُبْعًا** being an imitative sequent. (TA.) = See also **ضَبِعَ**. = And see what here next follows.

ضَبِعَ † **فُلَانٍ** (S, O, K) and **كُنَّا فِي ضَبْعِ فُلَانٍ** and **ضَبِعَ** † **فُلَانٍ** (K) We were in the protection, or quarter, (**كُنْفٌ**, and **نَاحِيَةٌ**), of such a one. (S, O, K) ; but in the K, **هُوَ** is put in the place of **كُنَّا**.)

كُنَّا فِي ضَبْعِ فُلَانٍ : see what next precedes.

ضَبِعَ (S, Mgh, O, Mgh, K) and † **ضَبِعَ**, (Mgh, K,) the former of the dial. of Kays and the latter of the dial. of Temeem, (Mgh,) [The female hyena ; or the hyena, male and female ;] a certain animal of prey, (**سَبْعٌ**, [but see what follows,]) (K,) well known, (S, O,) the worst, or most abominable, of **سَبَاعٍ**, (Mgh,) resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called **العَرَجَاءُ** : it flees from him who holds in his hand a colocynth : [and they assert that] the dogs bark not at him who retains with him its teeth : if its skin is bound upon the belly of her that is pregnant, she casts not her young : if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof : and the application of its gall-bladder as a collyrium sharpens the sight : (K) ; it is not reckoned among the hostile animals to which the appellation of **سَبْعٌ** is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of **ihram** : (TA voce **سَبْعٌ**) the word is of the fem. gender, (S, *Mgh, *O, *Mgh, K, *) and is [said to be] applied peculiarly to the female ; (Mgh) ; the male being called † **ضَبْعَانٌ**, (S, Mgh, O, Mgh, K,) of which the pl. is **ضَبَاعِينٌ** ; (S, O, Mgh, K) ; but AHát disapproved this pl. ; (O) ; and the female is called [also] † **ضَبْعَانَةٌ**, of which the pl. is **ضَبْعَانَاتٌ** ; (S, O, K) ; or **ضَبْعَانَةٌ** has not been heard applied

to the female, but ضَبْعٌ only, and it seems that J has mentioned ضَبْعَانَةٌ as applied to the female from his having supposed ضَبْعَانَاتٌ to be pl. of ضَبْعَانَةٌ, whereas it is pl. of ضَبْعَانٌ, being like رَجَالَاتٌ and جَمَالَاتٌ: (IB in a marginal note in one of my copies of the §:) but some say that ضَبْعٌ or ضَبْعٌ is applied to the male; and the female is termed ضَبْعَةٌ, thus with a quiescent letter: (Msb:) or, accord. to Ibn-'Abbád, the female is termed ضَبْعَةٌ, and its pl. [or rather the coll. gen. n.] is ضَبْعٌ; (O, K;) or ضَبْعَةٌ is not allowable: (S, K:) the pl. of ضَبْعٌ or ضَبْعٌ is ضَبْعٌ, (K,) a pl. of pauc., (TA,) and ضَبَاعٌ, (K,) or the former is pl. of ضَبْعٌ, (Msb,) and the latter is pl. of ضَبْعٌ, (Mgh, Msb,) and is of the male and of the female, (S, K,) and ضَبْعٌ, (K,) as though this were pl. of ضَبَاعٌ, (AAF, TA,) and ضَبْعٌ [a contraction of ضَبْعٌ] (K) and ضَبْعَاتٌ and ضَبُوعَةٌ (TA [in which it is indicated that this last is pl. of ضَبْعٌ]) and [quasi-pl. n.] مَضْبَعَةٌ. (O, K.) One says أَمْدَرُ ضَبْعَانٌ, [in the CK, erroneously; ضَبْعَانٌ, meaning, [A male hyena] inflated in the sides, big in the belly: or, accord. to some, whose sides are defiled with earth, or dust.

(S.) And سَيْلٌ جَارُ الضَّبْعِ A torrent that draws forth the ضَبْعٌ from its den; (O, K; in the CK, جَارُ الضَّبْعِ; hence meaning † a torrent produced by vehement rain. (TA.) And دَلْجَةُ الضَّبْعِ [The night-journeying of the hyena]; because the ضَبْعٌ goes round about until midnight. (O, K.) And ضَبْعٌ عَلَى الضَّبْعِ [That is not unapparent to the hyena]: because the ضَبْعٌ is deemed stupid. (TA.) أَحْمَقُ مِنَ الضَّبْعِ [More stupid than the hyena] is a prov. (Meyd.) And أَكَلْتَهُمُ الضَّبْعُ † [The hyena devoured them] is said of such as are held in mean estimation. (TA.) [But this may be otherwise rendered, as will be seen from what follows.] The saying of a poet,

• تَفَرَّقَتْ عَمِّي يَوْمًا فَعَلَّتْ لَهَا •
• يَا رَبِّ سَلِّطْ عَلَيْهَا الذِّئْبَ وَالضَّبْعَا •

[My sheep, or goats, dispersed themselves, one day, and I said in relation to them, O my Lord, set upon them the wolf and the hyena], is said to mean an imprecation, that the wolf might kill the living of them, and the hyena devour the dead of them: or, as some say, it means that the speaker prayed for their safety; because, when both fall upon the sheep, or goats, each of them is diverted from the sheep, or goats, by the other; and thus means the saying, اللَّهُمَّ ضَبْعًا وَذئْبًا [O God, send a hyena and a wolf]: but the more probable meaning of the poet is an imprecation, the consequence of his anger and fatigue; and the word سَلِّطْ imports a notification of this meaning. (IB, TA.) — [The pl.] الضَّبَاعُ is applied to † Numerous stars below نَعَشٌ: (O, K:) or [the stars β, γ, δ, and μ, of Bootes; i. e.] the star upon the head, and that upon [each of] the

shoulders, and that upon the club, of العَوَاءِ: and the name of أَوْلَادُ الضَّبَاعِ is given to [The stars ρ, ι, κ, and λ, app. with some other faint stars around these, of Bootes; i. e.] the stars upon the left hand and fore arm, and what surround the hand, of the faint stars, of العَوَاءِ. (Kzw.) — الضَّبْعُ also signifies † The year of drought or sterility or dearth; (S, I Ath, O, Msb, K, TA;) that is destructive; severe: of the fem. gender. (TA.) So in a verse cited in art. اِمَّا [voce اِمَّا, and again, with a variation, voce اِمَّا]. (S, O. [But it is here said in the TA that الضَّبْعُ in this instance means the animal of prey thus called.]) [Hence also,] it is related in a trad. of Abou-Dharr, that a man said, يَا رَسُولَ اللَّهِ أَكَلْتَنَا الضَّبْعُ, † [O Apostle of God, the year of drought has consumed us]: and he prayed for them. (TA.) [See also two other exs. voce ذئْبٌ.] — Also † Hunger. (Ibn-'Abbád, O, TA.) — And † Evil, or mischief. (TA.) El-'Okeyleyeh said, “When a man whose evil, or mischief, we feared removed from us, we used to light a fire behind him:” and being asked “Why?” she said, لِيَتَّحَوَّلَ ضَبْعُهُ مَعَهُ, i. e. † In order that his evil, or mischief, might go away with him. (IAq, TA.)

ضَبْعَةٌ A she-camel desiring [vehemently (see 1, last sentence,)] the stallion; (Lth, K;) as also † مَضْبَعَةٌ: (L, TA:) pl., accord. to the copies of the K, ضَبَاعٌ and ضَبَاعِي; but in the L, ضَبَاعِي and ضَبَاعِي: (TA:) and sometimes it is used in relation to women. (K.)

ضَبْعَانٌ; and its fem., with ة: see ضَبْعٌ, in three places.

ضَابِعٌ A she-camel stretching forth her arms (S, K, i. e. أَعْضَادَهَا, S) in going along: (S, K:) or lifting her foot towards her arm in going along: so accord. to an explanation by Aq of the former of the two following pls.: (TA:) the pl. is ضَوَابِعٌ (Lth, Aq, TA) and ضَبْعٌ. (TA.) And A horse that runs vehemently; (O, K, TA;) like ضَابِعٌ, of which the pl. is ضَوَابِعٌ: (TA:) or that runs much: (Lth, O, TA:) or that bends his hoof towards his arm: (TA:) or that inclines towards (lit. follows) one of his sides, and bends his neck. (Ibn-'Abbád, O, K.)

أَعْضَبُ i. q. أَعْضَبُ [q. v.]; formed from the latter by transposition. (TA.)

مَضْبَعَةٌ The portion of flesh that is beneath the armpit, in the fore part. (O, K.) — See also ضَبْعٌ [of which it is a quasi-pl. n.].

ضَبْعَةٌ: see مَضْبَعَةٌ.

مَضْبَعَةٌ A she-camel whose breast is prominent and whose arms recede. (Ibn-'Abbád, O, K.)

حِمَارٌ مَضْبُوعٌ An ass devoured by the ضَبْعٌ [or hyena]: (O, K:) or [an ass which may the hyena devour, for] accord. to some it means an imprecation that the ضَبْعٌ may devour him. (TA.)

ضبن

1. ضَبْنَهُ, aor. ى, inf. n. ضَبْنٌ, He put him, or it, (i. e. a man, or another thing,) above his ضَبْنٌ [q. v.]. (TA.) [See also what next follows.]

4. اضْبَنَهُ He put it in his ضَبْنٌ, (S, K, TA,) or on his ضَبْنٌ; (TA;) or he took it beneath his ضَبْنٌ, i. e. his حَضْنٌ [or the part between his armpit and flank]: (A'Obeyd, TA:) and † اضْطَبْنَهُ signifies the same. (S, K, TA.) — And He straitened him, or it, (K, TA,) by putting him, or it, beneath his side. (TA.)

8. اضْطَبْنَهُ: see 4. — Also He took him, or it, with his hand, and raised him, or it, to a little above his navel. (TA.)

ضَبْنٌ The part between the armpit and the حَضْنٌ [or flank]; (S, K, TA;) or the حَضْنٌ [which generally means as above]; (A'Obeyd, TA;) [or] the part, of the side, between the armpit and the حَضْنٌ [which is here evidently used as syn. with حَضْنٌ]: (S:) or the armpit [itself]: so says Ibn-El-Faraj: like ضَبْرٌ: (TA in art. ضبر:) or the armpit and the part next to it: or the uppermost part of the side: or the part beneath the حَضْنٌ [or flank] and beneath the armpit: or the part between the حَصْرَةٌ [or flank] and the head [or crest] of the hip. (TA.) — [Hence,] † A side of a road: one says, أَخَذَ فِي ضَبْنٍ مِّنْ الطَّرِيقِ † He took a side of the road: pl. أَضْبَانٌ. (TA.) — And هُوَ فِي ضَبْنِ فُلَانٍ means † He is in the quarter, or protection, of such a one; as also † فِي ضَبْنَتِهِ. (TA.) — [The pl.] أَضْبَانٌ signifies also † The narrow places (مَضَائِقُ) of the جَمَلٌ [an evident mistranscription for جَبَلٌ i. e. mountain]. (TA.) — And † Places abounding with beasts of prey: (K, TA:) sing. ضَبْنٌ. (TA.) — And الضَبْنُ signifies † That [place, or ground,] which renders people impotent, or helpless, to dig it. (K.)

ضَبْنٌ Deficiency, or a falling short. (K, TA.)

ضَبْنٌ مَكَانٌ A narrow place. (S.)

ضَبْنَةٌ and ضَبْنَةٌ: see what next follows.

ضَبْنَةٌ and ضَبْنَةٌ (S, K) and ضَبْنَةٌ and ضَبْنَةٌ (K) The household, or family, (S, K, TA,) of a man, (S,) and [his] relations, or servants, or other dependents: (TA:) or the cattle, and household, or family, that are under one's authority, and which he minds, or to which he attends, and the maintenance whereof is incumbent on him. (IAth, TA.) And A travelling-companion, or travelling-companions, in whom is no profit, or advantage, (K, TA,) being only such as he who travels with him, or them, has the burden of supporting. (TA.) — See also ضَبْنٌ.

ضَبْنَةٌ: see the next preceding paragraph.

ضَبَانَةٌ [app. ضَبَانَةٌ, like بَطَانَةٌ, which is one of its syns.] A man's particular, or special, intimates, friends, or associates, and his aiders, or assistants, and kinsfolk. (TA.)

ضبط

ضَبَطَ: see art. ضَبَط. It is mentioned in the K and by Şgh both here and in art. ضَبَط.

ضبي or ضبو

1. ضَبِي النَّارِ (Ş, M, K,) and الضَّبُّ الشَّمْسِ (M,) aor. ٤, [or ٤,] inf. n. ضَبُو (Ş, K,) or ضَبِي (M,) or both, (IKtt, TA,) *The fire*, (Ş, M, K,) and *the sun*, (M,) altered [in colour], and roasted, broiled, or fried, him, or it: (Ş, K:) or burned, or scorched, him, or it. (M.) — ضَبَا إِلَيْهِ *He had recourse, or betook himself, to him, or it, for refuge, protection, or covert*: (K:) a dial. var. of ضَبَا. (TA.)

4. اَضْبَى i. q. اَمْسَكَ (M, K:) so in the phrase, اضْبَى الرَّجُلُ عَلَى مَا فِي يَدَيْهِ [The man grasped, or kept hold of, that which was in his hands]: a dial. var. of اَضْبَا (Lh, M:) like اَضْبَا. (TA in art. ضَبَا.) — And اضْبَى عَلَيْهِ *He was, or became, at the point of gaining possession of it*; (Ks, T, Ş, K;) namely, a thing. (Ks, Ş.) — And *He concealed it, and was silent respecting it*. (IKtt, TA. [App. a dial. var. of اَضْبَا.]) — And i. q. رَفَعَ [He raised; &c.]: so in the K: but in the Tekmileh وَقَعَ [he, or it, fell; &c.]. (TA.) — And i. q. اَضْوَى [but in what sense is not shown]. (K.) — *The journey failed of fulfilling its promise to them in respect of what they hoped to obtain in it, of gain, and profit, or advantage*. (El-Hejeree, M, K.°)

ضَاب Ashes. (Ş, K.)

مَضَابَة (M, and thus in a copy of the Ş,) or مَضَابَة (thus in a copy of the Ş, [and Freytag states it to be thus accord. to IDrd, but accord. to the Ş to be ضَابَاَة, which is evidently a mistake,]) or مَضَابَة, with damm, (K, and said in the TA to be thus written in copies of the Ş,) *A cake of bread baked in hot ashes*: (Ş, M, K:) thus called by some of the people of El-Yemen: but [ISd says, respecting مَضَابَة as thus expl.,] I know not how this is unless the thing be named by the name of the place. (M.)

مَضَاب [a pl. of which the sing. is most probably مَضَابِي] *Frying-pans*: like مَضَابِي. (AHn, TA in art. ضَبِج.)

ضج

1. ضَجَّ, aor. ٤, inf. n. ضَجِيج (L, Mşb, TA) and ضَجَّ and ضَجَّاج and ضَجَّاج, the last on the authority of Lh, (L, TA,) [and the last but one is said in one place in the L and TA to be a subst. from ضَجَّاج,] *He cried out, or vociferated*: (L:) or *he cried out, or vociferated, calling for aid, or succour*: (AA:) or *he cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises, being frightened at a thing*: (Mşb:) or ضَجِيج signifies the *crying out, or vociferating, on the occasion of some disagreeable occurrence, and in difficulty, or distress, and inability to bear*

what has befallen one, or impatience: (Kitáb el-Ghareebeyn:) or اَضْجُوا, inf. n. اَضْجَاج, signifies *they cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises*: and اَضْجُوا, aor. ٤, inf. n. اَضْجِيج, [as meaning *they did so*] *when unable to bear a thing that had befallen them, or impatient, and overcome*, (A'Obeyd, Ş, K, TA,) and *frightened*. (TA.) And one says also, ضَجَّ البَعِيرُ (A, L,) inf. n. ضَجِيج (L,) [The camel uttered a cry, i. e. grumbled,] *in consequence of the load*. (A. [See 1 in art. رَغُو.]) And اِنْ ضَجَّ فَرْدُهُ وَقَرَّ [If he grumble, add to him a load]: a prov. (A.) The poet El-Kanánce uses the phrase فَضَجَّ ضَجَّةً for فَضَجَّ ضَجَّةً; and it is cited by Sb as an ex. of the incorporation of ت into ض. (O.)

2. ضَجَّج, inf. n. تَضَجَّج, *He went away*: or *he inclined, or declined*. (O, K.) — And *He poisoned a bird, or a beast of prey*. (O, K.)

3. ضَجَّجَهُ (Ş, O,) inf. n. مُضَجَّجَةٌ (Ş, O, K) and ضَجَّاج (Ş, K,) *He acted with him in an evil manner; treated him with enmity, or hostility*; (Ş, O, K, TA;) and *contended in altercation with him*. (Ş, O, K, TA.)

4: see 1. — [Reiske, as mentioned by Freytag, explains اَضَجَّ also as a trans. verb, meaning "Fatigavit, molestia affecit."]

ضَجَّة, a subst., signifying *A crying out, or vociferating*: (L:) or *a clamour, or confusion of cries or shouts or noises, of a people or party*. (Ş, Mşb.)

ضَجَّاج a subst. from ضَجَّاج; [as such signifying *Evil, or inimical, conduct; and contention*:] (Ş, L, TA:) [and] *compulsion*. (K, TA.) — [Also] an inf. n. of 1, sometimes used as an epithet, [meaning *That cries out, or vociferates, &c.*] applied to a man: pl. ضَجَّاج. (L.) [Freytag explains it, from the Deewán of Jereer, as meaning "Vanus, nefas." — Also i. q. عَاج [as meaning *A kind of bracelet*]; (T, O, K, TA;) which is like the سَوَار of a woman. (O, TA.) — And *A kind of bead* (حَرَزَة), (O, K, TA,) *used by women in their attracting [of men]*. (TA.) — See also the next paragraph.

ضَجَّاج *A certain gum which is eaten* (O, K, TA) *in its moist state: when it has become dry, it is pounded, then formed into lumps, and made potent with potash, and one washes with it the garment, or piece of cloth, which it cleanses like soap*. (O, TA.) And *The fruit of a certain plant; or a gum; with which women wash their heads*: written by IDrd with fet-h [i. e. ضَجَّاج], but by AHn with kesr. (TA.) — And (as AHn says in one place, O, TA) *Any tree with which birds, or beasts of prey, are poisoned*. (O, K, TA.)

ضَجَّاجَة *A she-camel that cries out when being milked, and is impatient*. (Ş, O, K.)

اَضْجَجَ, and, by poetic license اَضْجَجَ, [meaning *Very evil or inimical conduct &c.*], is a phrase like شِعْرُ شَاعِرٍ. (TA.)

ضجر

1. ضَجَّرَ, aor. ٤, (Ş, A, Mgh, Mşb, K,) inf. n. ضَجْرٌ; (Ş, Mgh, Mşb;) and تَضَجَّرَ; (A, Mgh, Mşb, K;) *He was vexed, or disquieted by grief*: (Ş:) or, followed by مِنْهُ (A, Mgh, Mşb, K,) and by بِهِ (A, K,) *he was vexed, or disquieted by grief, at it, or by reason of it, and by distress of mind, and complained*: (Mgh:) or *he was grieved at it, or by reason of it*, (A, Mşb,) and *distressed in mind*, (A,) or *vexed, or disquieted*, (Mşb,) and *complained*: (A, Mşb:) or *he was disgusted* (تَبَرَّمَ, A, K) *at it, or by it, and was vexed, or disquieted*, (K,) *by grief*. (TA.) — And ضَجَّرَ *He* (a camel) *cried, or grumbled, much*: (Ş:) and ضَجَّرَتْ *she* (a camel) *cried, or grumbled*, (A, K,) *much*, (A,) *on being milked*, (A, K,) *being distressed thereby*. (A.) In a verse, (of El-Akhtal, TA,) ضَجَّرَ is contracted into ضَجَّرَ; like as فَحَذَّرَ, among nouns, is contracted [into فَحَذَّرَ]. (Ş, TA.)

4. اضجره *He caused him to be vexed, or disquieted by grief* (Ş, Mgh) and *by distress of mind, and to complain*: (Mgh:) or *he caused him to grieve*, (مَنْهُ at it, or by reason of it,) and *to be vexed, or disquieted, and to complain*: (Mşb:) or *he caused him to be disgusted, and vexed, or disquieted*, (K,) *by grief*. (TA.)

5: see 1, first sentence.

ضَجَّرَ: see the next paragraph.

ضَجَّرَ *A man vexed, or disquieted by grief*: (Ş:) or *grieved*, (A, Mşb,) and *distressed in mind*, (A,) or *vexed, or disquieted*, (Mşb,) and *complaining*: (A, Mşb:) or *disgusted*, (مُتَبَرِّمٌ, A, K,) and *vexed, or disquieted*, (K,) *by grief*: (TA:) and مُضَجَّرٌ signifies the same: (A:) and so, but in an intensive manner, ضَجَّرَةٌ: (TA:) and ضَجَّرٌ is also an epithet [in this last, intensive, sense,] applied to a man: (Ş, Mşb:) accord. to Abou-Bekr, ضَجَّرٌ, signifying *straitened, or distressed, in mind*, is from the same word in the sense here next following. (TA.) — *A narrow place*; (Abou-Bekr, K;) as also ضَجَّرٌ. (K.)

ضَجْرَةٌ *Grief, and distress of mind, with complaint*: (A:) or *disgust* (تَبَرُّمٌ, A, K) and *vexation, or disquietude*, (K,) *arising from grief*. (TA.) [SM supposes Z to have said that it is syn. with مُضَجَّرٌ: but this is a mistake.] — Also *A certain small bird*: (AHát, O, K:°) as though [so called because], by reason of its disquietude, not remaining in one place. (TA.)

ضَجْرَةٌ: see ضَجَّرَ.

ضَجَّرٌ: see ضَجَّرَ. — Also *A she-camel that cries, or grumbles*, (A, K,) *much*, (A,) *on being milked*, (A, K,) *being distressed thereby*. (A.) — It is said in a prov., applied to a niggard from whom property is obtained by degrees, notwithstanding his nig-

gardliness, *إِنَّ الشَّجُورَ قَدْ تُحَلَبُ* [Verily the she-camel that grumbles (or that grumbles much) on being milked is sometimes milked]. (A'Obeyd.)

مُضَجِرٌ act. part. n. of 4: pl. مَضَاجِرُ and مَضَاجِيرُ. (S, K.)

مُتَضَجِرٌ: see ضَجِرٌ.

ضجع

1. ضَجَعٌ, aor. ʿ, inf. n. ضَجَعٌ and ضَجُوعٌ, [He lay upon his side; or] he laid his side upon the ground; [and simply he lay; and he slept;] as also ضَطَّجَ (S, Mgh, K, TA,) which is also expl. as syn. with نَامَ, [which has the second and third of the meanings mentioned above,] and with اسْتَلَقَى, [which has the third of those meanings,] (TA,) the ط being substituted for the ت of ضَجَعٌ, (Lth, S, Mgh,) and ضَجَعَ (S, Mgh, K,) and ضَطَّجَ (S, L, K, in the CK [erroneously] الضَطَّجَ), the ض in ضَطَّجَ being changed into ط, which is the letter nearest in sound thereto, because the combination of two such letters as ض and ط is disliked, (S, L,) the same change occurring in اضْطَرَادٌ for اضْطَرَادٌ (Az, TA,) though this change is anomalous; (L;) and ضَجَعٌ likewise signifies the same as ضَجَعٌ; (Mgh;) [and] so does ضَجَعٌ (K, TA,) as quasi-pass. of the trans. verb اضجع. (TA.) — [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as signifying *He declined from the way.*] — ضَجَعٌ الضَّجْرُ means † [The star, or asterism, or the Pleiades,] inclined to setting; as also ضَجَعٌ (K, TA,) inf. n. تَضَجِيعٌ. (TA.) And ضَجَعَتِ الشَّمْسُ is a dial. var. of ضَجَعَتْ (TA,) which means † The sun approached the setting; (S, K, TA;) like ضَرَعَتْ. (S, TA.) — ضَجَعٌ فِي أَمْرِهِ † He was, or became, weak in his affair; as also ضَجَعٌ; and so ضَجَعٌ, like فَوْحٌ [in measure], on the authority of IKṭṭ. (TA. [See also 2, and 5, and 6.]) And ضَجِيعٌ فِي رَأْيِهِ [not a mis-transcription for ضَجِيعٌ, as is shown by its part. n., q. v.,] † He was, or became, weak in his judgment, or opinion. (TA.)

2: see above, in two places. — ضَجَعٌ فِي الْأَمْرِ (Mgh, K,) inf. n. تَضَجِيعٌ (S,) † He fell short of doing what was requisite, or due, in the affair; (S, Mgh, K, TA;) and was, or became, weak therein. (Mgh.) [See also ضَجَعٌ فِي أَمْرِهِ, and see 5, and 6.] — Hence, التَضَجِيعُ فِي النِّيَّةِ † The wavering, or vacillating, in intention, and not making it to take effect. (Mgh.)

3. ضَاجِعَةٌ (S, TA,) inf. n. مَضَاجِعَةٌ, He lay upon his side, or simply he lay, or slept, with him. (TA.) And ضَاجِعَةٌ (Mgh, TA,) inf. n. as above, (Mgh,) He lay, or slept, with her, (Mgh, TA,) namely, his girl, or young woman, (TA,) in, or on, one bed, (Mgh,) or in one innermost garment. (TA.) — And hence, ضَاجِعَةُ الْهَمِّ † Anxiety clave to him. (TA.)

4. اَضْجَعْتَهُ (S, Mgh, K,) inf. n. اِضْجَاعٌ (TA,) I laid him upon his side; (S, Mgh;) I laid his side upon the ground. (K.) — And † I lowered it, or depressed it, namely, a thing. (K, TA.) — اَضْجَعُ الرَّمْحُ الطَّعْنَ † [app. The spear made the thrusting to be in a downward direction]. (TA.) — اَضْجَعُ جُودَانَهُ † He emptied his sack, it being full. (O, K.) — اِضْجَاعٌ in relation to the vowel-sounds is † like اِئْمَالَةٌ and اِخْفَاضٌ. (K, TA. [See arts. اِئْمَالٌ and اِخْفَاضٌ.]) = See also 1, in two places.

5. تَضَجَعُ فِي الْأَمْرِ † He held back in the affair, (S, K, TA,) and did not undertake it. (S, TA.) [See also 1, and 2, and 6.] — And تَضَجَعُ السَّحَابُ † The clouds continued raining (أَرَبٌ) in the place. (S, K, TA.)

6. تَضَاجَعُ عَنْ أَمْرٍ كَذَا وَكَذَا † He feigned himself unmindful, or heedless, of such and such an affair. (Z, TA.) [See also 1, and 2, and 5.]

7: see 1, first sentence.

8. اِطَّجَعَ, and its vars. اِضْجَعَ and اِطَّجَعَ: see 1, first sentence. — اِضْطِجَاعٌ فِي السُّجُودِ † The not drawing up the body from the ground in prostration [in prayer]; (Mgh, TA;) the contracting oneself, and making the breast to cleave to the ground, therein. (K, TA.) [See also its part. n., below.]

ضَجِيعٌ [The species of glasswort, or hali, called] غَاسُولٌ, for [washing] clothes: n. un. with ʿ: (K:) accord. to IDrd, the gum of a certain plant, or a certain plant [itself], with which clothes are washed: (O:) of the dial. of El-Yemen: (TA:) and, (O, K,) accord. to Ed-Deenawaree, (O,) i. e. AHn, (TA,) a certain plant, (K,) resembling small cucumbers, (O, K, TA,) [or] in shape like asparagus, (TA,) but thicker (O, K, TA) in a great degree, (O, TA,) four-sided in the stalks, (O, K, TA,) and having in it an acidity (O, TA,) and a bitterness (مَرَارَةٌ O) or a taste between sweet and sour (مَزَازَةٌ TA): it is crushed (يُسَدَّخُ O) or cut into slices (يُشْرَحُ TA) and its juice is expressed into milk such as is termed رَائِبٌ [q. v.], which in consequence becomes pleasant, (O, K, TA,) and somewhat biting to the tongue; and its leaves are put into sour milk, like as is done with the leaves of the mustard: (O, TA:) it is good as an aphrodisiac. (O, K, TA.)

ضَجِيعٌ † Inclination: (O, K:) so in the phrase ضَجِيعٌ فَلَانٌ إِلَى فَلَانٍ † [The inclination of such a one is towards such a one], (O,) or إِلَى [towards me]. (K.)

ضَجِيعَةٌ A single act of lying, upon the side or otherwise, or of sleeping: (IAth, O, TA:) a sleep. (K, TA.) — And † Weakness in judgment; (O, K, TA;) as also ضَجِيعَةٌ. (K.) One says, ضَجِيعَةٌ فِي رَأْيِهِ ضَجِيعَةٌ † In his judgment is weakness. (O, TA.) — And † Ease; repose; freedom from

trouble or inconvenience, and toil or fatigue; as also ضَجِيعَةٌ. (TA.)

ضَجِيعَةٌ One whom people often lay upon his side [or throw down]. (K, TA.) — [And app., One who lays others on the side, or prostrates them; as is implied by what here follows.] — † A disease: (K, TA:) because it lays the man upon his bed. (TA.) — See also ضَجِيعَةٌ, in two places. — And see ضَجِيعَةٌ.

ضَجِيعَةٌ A mode, or manner, of lying upon the side [or in any posture], (S, O, Mgh, K,) or of sleeping. (TA.) — And † Sluggishness, laziness, or indolence. (K, TA.) — Also, for ضَجِيعَةٌ دَاثٌ † A bed. (JM. [See also مَضْجَعٌ.]) It is said in a trad. that the ضَجِيعَةُ of the Apostle of God was of skins, (IAth, JM, TA,) stuffed with fibres of the palm-tree: (IAth, TA:) meaning his bed. (JM.)

اِضْطِجَاعٌ a gen. n. (O, K) in the sense of اِضْطِجَاعٌ [i. e. The act of lying upon the side, or in any manner; and of sleeping]. (O.)

ضَجِيعَةٌ (S, O, K,) and, accord. to the K, ضَجِيعَةٌ, but this [as an epithet] has the meaning first assigned to it above, (TA,) and ضَجِيعَةٌ and ضَجِيعَةٌ and ضَجِيعَةٌ (O, K,) the last two [in the CK, erroneously, ضَجِيعٌ, but] like قَعْدِيٌّ and قَعْدِيٌّ (O,) and ضَاجِعٌ (K,) [or this last is a simple part. n.,] † A man who lies upon his side [or in any manner, or sleeps,] much, or often: (S, O, K, TA:) sluggish, lazy, or indolent: (S and O in explanation of the first, and K in explanation of all:) or who keeps to the house or tent; seldom, or never, going forth; nor rising and speeding to do a generous deed: or impotent and stationary: (K, TA:) [or,] accord. to IB, ضَاجِعٌ and ضَجِيعٌ and ضَجِيعٌ signify one who is content with his poverty, and betakes himself to his house or tent. (TA.)

ضَجِيعٌ and ضَجِيعٌ: see each in two places in the next preceding paragraph.

ضَجِيعَةٌ and ضَجِيعَةٌ: see ضَجِيعَةٌ.

ضَجُوعٌ A water-skin (قِرْبَةٌ) that makes the drawer of water to lean by reason of its heaviness. (Ibn-'Abbád, O, K.) — A wide دَلْوٌ [or leathern bucket]; (Ibn-'Abbád, O, K;) as also ضَاجِعَةٌ. (Ibn-'Abbád, O.) — † A cloud (سَحَابَةٌ) slow by reason of the abundance of its water. (IDrd, O, K, TA.) — A well (بُئْرٌ) hollowed in the sides, the water having eaten its interior. (AA, O, K.) — A she-camel that pastures aside. (A'Obeyd, O, K.) — A wife contrarious to the husband. (Ibn-'Abbád, O, K. [See also اَضْجَعُ.]) — And † A man weak in judgment; (IDrd, O, K;) as also مَضْجُوعٌ. (K.)

ضَجِيعٌ [A bedfellow]. ضَجِيعُكَ means He who lies, or sleeps, with thee; (S, O, Mgh;) i. q. مَضَاجِعُكَ; (K;) which latter is likewise applied to a female; as also ضَجِيعَةٌ: and you say,

هُوَ ضَجِيعًا meaning *He is he who lies, or sleeps, with her in one innermost garment; and هي ضَجِيعَةٌ She is she who so lies, or sleeps, with him.* (TA.) And [hence] one says, *بُئْسَ الضَّجِيعُ الجُوعُ* [Very evil is the bedfellow, hunger]. (TA.)

ضَاجِعٌ *Lying upon his side [or in any manner; and sleeping; see its verb];* (S, Mṣb, K;) as also **مُضْطَجِعٌ** (TA) and **مُضْجِعٌ**. (Mṣb.) See also **ضَجَعَةٌ**, in two places. — † *Stupid, foolish, or unsound in intellect:* (IAḡr, O, K, TA:) because of his impotence, and his cleaving to his place. (TA.) — **ذَلُّو ضَاجِعَةً** *A leathern bucket that is full, (IAḡr, ISk, O, K,) so that it leans in rising from the well by reason of its heaviness.* (ISk, O, K.) See also **ضُجُوعٌ**. — And **ضَاجِعٌ** † *A star inclining to setting:* pl. **ضَوَاجِعٌ**: (O, K, TA:) [or] **الضَوَاجِعُ** signifies [or signifies also] *the fixed stars.* (Ham p. 364.) — And † *Inclining as in the saying* **أَرَأَيْكَ ضَاجِعًا إِلَى فَلَانٍ** † [I see thee inclining towards such a one]. (O, TA.) — And † *A place of bending of a valley:* pl. **ضَوَاجِعٌ**. (O, K.) — Also, applied to a beast, † *Worthless; in which is no good.* (TA.) [But] — **غَنَرُ ضَاجِعَةً** means *Numerous sheep or goats;* as also **ضَجَعَاءُ**. (Fr, S, O, K.) — And **إِبِلٌ ضَاجِعَةٌ** and **ضَوَاجِعٌ** † *Camels keeping to the plants called حَبِضٌ; remaining among them.* (TA.)

ضَاجِعَةٌ as a subst. i. q. **مَصَّبٌ** **وَادٍ**; (AA, T, O, K, TA;) [app. meaning *The place where the water flows into it, of a valley;* for] Az adds, in the T, as though it were a **رَحْبَةٌ**, [see **رَحْبَةُ الوَادِي**] in art. **رَحِبٌ**,] then, afterwards, it takes a straight direction, and becomes a valley (**وَادٍ**): pl. **ضَوَاجِعٌ**. (TA.) — **ضَوَاجِعٌ** [which is likewise pl. of **ضَاجِعٌ**] also signifies [*Hills such as are called*] **هَضَابٌ** [pl. of **هَضْبَةٌ**]; (S, O, K;) and is said to have no sing. [in this sense]: occurring in a verse of En-Nābighah Edh-Dhubyānee: (S:) but ISk says that, in this instance, it is the name of a certain place. (O.)

أَضْجَعُ الثَّنَائِيَا † *Having the central incisors inclining;* (O, K, TA;) applied to a man: (O:) pl. **ضَجْعٌ**. (TA.) — And **أَضْجَعٌ** signifies also *Contrarious to his wife.* (O, K. [See also **ضُجُوعٌ**].) — For a meaning of its fem., **ضَجَعَاءُ**, see **ضَاجِعٌ**, last sentence but one.

مَضْجِعٌ *A place in which, or on which, one lies upon his side [or in any manner, or sleeps];* (O, Mṣb, K;) as also **مُضْطَجِعٌ**: (O, K:) [a bed; and the like:] pl. **مَضَاجِعٌ**: (Mṣb, TA:) which means sometimes *places of sleep, or of passing the night:* (Bḡ in iv. 38:) and *beds; or other things spread upon the ground to lie upon.* (Jel ibid., and Bḡ in xxxii. 16.) — [Hence] the pl. is used as meaning † *Wives, or women:* so in the saying, **كُرِيمُ المَفَارِشِ** i. e. † *He has well-born wives or women;* like **كُرِيمُ المَفَارِشِ**. (TA.) — And **مَضَاجِعُ الغَيْثِ** means † *The places of falling of rain.* (O, K, TA.) One says, **بَاتَتِ الرِّيَاضُ**

† **مَضَاجِعُ للغَيْثِ** † [The meadows were during the night places of the falling of rain]. (A, TA.)

مُضْجِعٌ: see **ضَاجِعٌ**, first sentence.
مُضْجُوعٌ: see **ضُجُوعٌ**, last sentence.
مَضَاجِعٌ: see **ضَاجِعٌ**.
مُضْطَجِعٌ: see **مَضْجِعٌ**. — It is also used as an inf. n. (Har p. 664.)

مُضْطَجِعٌ: see **ضَاجِعٌ**, first sentence. — [It is said that] **صَلَّى مُضْطَجِعًا** means † *He prayed lying upon his right side, [or app., inclining towards that side,] facing the kibleh.* (TA. [But see 8.]

ضجر

1. **ضَجِرَ**, (MA, K,) aor. **ضَجَرٌ**, (K,) inf. n. **ضَجْرٌ**, (MA, K,*) *It was, or became, distorted, or crooked; said of the mouth;* (MA, K;) and in like manner one says of the side of the mouth; and of the lip; and of the chin; and of the neck: (K:) and likewise, † of a well: and † of a wound. (K, TA.) [See **ضَجِرَ** below.]

2. **تَضَاجَرَ** [*He was, or became, distorted, or crooked, in the mouth:* (see its part. n., below:) and so, accord. to Golius, **اضْجَرَ** and **اضْجَارٌ**. — And] † i. q. **اِخْتَلَفَ**: (S, K, TA:) so in the saying, **تَضَاجَرَ الأُمُورُ بَيْنَهُمْ** † [*The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them.*] (S, TA.) And hence the saying, **تَضَاجَرَ الأَسْمَاءُ** [for **تَضَاجَرَ**] i. e. **تَحْتَلَفَ** [meaning † *Names are dissimilar, diverse, or various.*] (TA.)

9 and 11: see the next preceding paragraph.

ضَجْرٌ inf. n. of **ضَجِرَ** [q. v.]: (MA, K:*) [as a simple subst.,] *Distortion, or crookedness,* (S, K,) [in an absolute sense; and particularly,] in the mouth; and in the side of the mouth; and in the lip; and in the chin; and in the neck: (K:) and in the nose; (Lth, TA;) its *inclining towards one side* (Lth, S, TA) *of the face:* (S, TA:) and in one of the shoulders: (S, TA:) and, accord. to the M, in the bill [for **خَط** in the TA (an obvious mistranscription) I read **خَطْرٌ** of the male ostrich: and sometimes in the mouth together with the nose: (TA:) and in like manner † in a well: and † in a wound. (K, TA.)

ضَجِيَّةٌ *A certain small creeping thing (دَوْبِيَّةٌ) of foul odour, (K, TA,) that stings, or bites.* (TA.)

أَضْجَرٌ *Having the quality termed ضَجْرٌ*, expl. above: (K:) [or, particularly,] *having the nose inclining towards one side of the face:* (S:) [fem. **ضَجِيَّةٌ** and pl. **ضَجِرٌ**.] And [hence] **قَلْبٌ أَضْجَرٌ** † *A well having a crookedness in the wall that surrounds its interior: or that is not dug in a straight, or an even, direction:* pl. **قَلْبٌ أَضْجَرٌ**. (TA.) El-'Ajjāj has applied the phrase **قَلْبٌ أَضْجَرٌ** to † *Wide wounds;* as likened to the wells thus termed. (TA.) — And [the pl.] **ضَجِرٌ** signifies also † *Men who eat much.* (IAḡr, TA.)

مُضَاجِرٌ *Distorted, or crooked, in the mouth,* (S, K.)

ضح

R. Q. 1. **ضَحَّضَ**, [inf. n. **ضَحْضَعَةٌ**, which see below,] said of the **سَرَابٌ** [or mirage], *It was, or became, in a state of commotion; or moved to and fro;* as also **ضَحَّضَ**. (S, K.) — And, (K, TA,) said of an affair, (TA,) *It was, or became, manifest, evident, or apparent.* (K, TA.)

R. Q. 2: see the preceding paragraph.

ضِحٌّ *The sun:* (S, O, K:) and (K) *the light of the sun, (Lth, A, O, K,) when it has possession of the ground:* (Lth, O, TA:) or *the light of the sun upon the surface of the ground; sunshine; contr. of* **ظُلٌّ**: (AHeyth, T, O, TA:) accord. to AHeyth, originally **وَضِعٌ**, the **و** being rejected and a **ح** added to the radical **ض**; but correctly, it is originally **ضِحٌّ**, from **ضَحِيَّتُ الشَّمْسِ** [app. a mistranscription for **ضَحِيَّتُ الشَّمْسِ**]: (TA; as from the T:) also *land, or ground, that lies open and exposed (K, TA) to the sun:* (TA:) and *what is shone upon, or smitten, by the sun:* (K, TA:) it has no pl. in any of these senses. (El-Fihree, TA.) It is said in a trad., **لَا يَغْعَدَنَّ أَحَدُكُمْ بَيْنَ الصَّحِّ وَالظِّلِّ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ** (S, A) † [*None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil;* meaning half of him in the sun and half of him in the shade. (TA.) And one says, **جَاءَ فُلَانٌ بِالصَّحِّ وَالرِّيْحِ** † *Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown;* (S, K, TA;) meaning, *abundance, or much;* (S, A;) or *much property, or many cattle:* (TA:) [F asserts that] one should not say **بِالصَّحِّ**, (K,) i. e. **بِالصَّحِّ** **وَالرِّيْحِ**: (TA:) this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that **الصَّحِّ** is correct: (MF:) [and the author of the K, who disallows it in this art., authorizes it in art. **ضَمِحٌ**, q. v.:] Kr, also, is related to have said that **الصَّحِّ** signifies “the sun” and “its light;” and is said to signify “what is exposed to the sun:” and a poet says,

• وَالشَّمْسُ فِي اللَّجَّةِ ذَاتِ الصَّحِّ •

[*And the sun in the abyss of sunlight:*] Abou-Mis-hal, moreover, mentions, in his “Nawādir,” the saying, **أَسْتَعِيْلُ فُلَانًا عَلَى الصَّحِّ وَالرِّيْحِ** [meaning † *Such a one was employed as manager of much property.*] (TA.) **مَاتَ عَنِ الصَّحِّ وَالرِّيْحِ**, occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means † *He died leaving much property.* (TA.) And it is said of the Prophet, in a trad., **يَكُونُ فِي الصَّحِّ وَالرِّيْحِ** *He will be exposed to the heat of the sun and the blowing of the winds;* meaning, accord. to Hr, † *he will be attended by, or in the midst of, numerous horsemen and military forces.* (TA.)

ضَحَضَحَ: see ضَحَضَحَةٌ and ضَحَضَاحٌ.

ضَحَضَحَ: see what next follows.

ضَحَضَحَ and ضَحَضَحٌ The running of the سَرَاب [or mirage, along the surface of the ground, like water: see R. Q. 1]. (K.)

ضَحَضَاحٌ Shallow water; (S, A, TA;) and hence metaphorically applied in a trad. to † a shallow part of hell-fire: (TA:) or water little in quantity; as also ضَحَضَحٌ: or water reaching to the ankles: or reaching to the middle of the shin: or in which there is no being drowned: (K:) or water little in quantity, in a pool left by a torrent, &c. (TA.) — And Many, or much; in the dial. of Hudheyli; (AA, O, K;) not known to others: (TA: [see also ضَحَلٌ:]) accord. to Aḡ, it is applied to sheep or goats, and to camels, as meaning many, or numerous: and also as meaning scattered, or dispersed, over the surface of the land, but, notwithstanding, few. (TA.)

ضحك

1. ضَحِكَ (S, MA, O, Mṣb, K, &c.,) and some say ضَحِكْتُ, with kesr to the ض, (TA, as from the K, [but not in the CK nor in my MS. copy of the K,]) to agree with the vowel of the ح because the latter is a faucial letter, and this is a correct dial. var. of which similar instances are mentioned, and ضَحِكَ also is said to be a well known dial. var. of ضَحِكَ, (TA,) aor. ضَحِكُ, (S, O,) inf. n. ضَحِكٌ and ضَحِكٌ (S, MA, O, Mṣb, K, KL) and ضَحِكٌ, (S, MA, O, K, KL,) the first of which is the superior form, (IDrd, O,) [the second and third being contractions thereof,] and ضَحِكٌ, (S, O, K, KL,) and if you said ضَحِكٌ it would be agreeable with analogy, (Az, TA,) *He laughed*; (MA, KL, PṢ, TḲ;) *contr. of بَكَى*: (TḲ:) [see also 6:] الضَحِكُ is well known, as meaning *the expanding of the face, and displaying of the teeth, by reason of happiness, joy, or gladness*; and التَّبَسُّرُ is the beginning thereof: thus in the Towsheeh and other works: (MF, TA:) and in like manner in the Mufradát [of Er-Rághib]; in which it is added that it is also used as meaning *simply the being happy, joyful, or glad*: and sometimes as meaning *simply the wondering* [at a thing]; and this is the meaning intended by him who says that it is peculiar to man: (TA:) [i. e.] ضَحِكَ, said of a man, signifies also *he wondered*; *syn. عَجِبَ*; (O, K, TA;) with مَنْ preposed to the object of wonder: (TA:) or *he was frightened*; or *he feared*. (K, TA.) You say, *ضحك منه* and *به*, both meaning the same, (S, O, Mṣb,) i. e. *He laughed at him*; *derided him*; or *ridiculed him*: or *he wondered at him*. (Mṣb.) And ضَحِكَ إِيَّاهُ [*He behaved laughingly, or cheerfully, towards him*]. (IDrd and K in art. بَش.) [See بَشٌ لَهُ.] — Said of an ape, *He uttered a cry or cries*: (K:) or one says of the ape when he utters a cry or cries, ضَحِكَ, (S, TA,) meaning *he displays his teeth, or grins*.

(TA.) — And ضَحِكَ السَّحَابُ † *The clouds lightened*. (S, O, K, TA.) Hence the usage of the verb in a trad. cited voce تَحَدَّثَ. (O, TA.) — And ضَحِكَ الْغَدِيرُ i. e. † [*The pool of water left by a torrent*] *glistened by reason of its fulness*. (TA.) — [And ضَحِكَ نُفْرُوهُ † *His front teeth, or his teeth, glistened by reason of his laughing; meaning he laughed so as to show his front teeth, or his teeth*.] — And ضَحِكَ الزُّهْرُ † *The flowers [looked gay, or] were as though they were laughing*. (TA.) And ضَحَكَتِ الْأَرْضُ † *The earth, or land, put forth its plants, or herbage, and its flowers*. (TA.) And ضَحَكَتِ الرِّيَاضُ عَنِ الزُّهَارِ † *The meadows, or gardens, displayed the flowers*. (TA.) — And ضَحَكَتِ النَّخْلَةُ † *The palm-tree put forth [or disclosed] its ضَحِكٌ*; as also ضَحَكَتِ; (TA;) [i. e.] *the spathe of the palm-tree*, (Skr, O, TA,) that covered the طَلْع [or spadix], (O,) burst open. (Skr, O, TA.) And ضَحِكَ الطَّلْعُ † *The طَلْع [here app. meaning the spathe of the palm-tree] split, or clave, open; and so تَبَسَّرَ*. (TA.) — And, as some assert, (ISd, TA,) ضَحَكَتِ signifies also † *She menstruated*; said of a hare; (ISd, Z, O, Mṣb, TA;) accord. to some, from the ضَحَاكَ [meaning the interior] of the طَلْعَةُ [of the palm-tree] when it bursts open; (ISd, TA;) and hence, (K, TA,) said also in this sense of a woman, (O, Mṣb, K, TA,) accord. to Mujáhid, (O, TA,) and some others, (TA,) in the Kur xi. 74, (O, K, TA,) where some read فَضَحَكَتِ, which is said to be a well-known dial. var.; (TA;) and likewise, accord. to some, said in this sense of the hyena, (O, TA,) when she sees blood, or as IAḡr says, when she eats the flesh of men and drinks their blood: (TA:) [it is commonly asserted by the Arabs that] the hare menstruates like women: (Kzw:) but with respect to this meaning as assigned to the verb in the Kur xi. 74, Fr says that he had not heard it from any person deserving of confidence; (O, TA;*) and Zj says that it is nought: both say that the meaning there is, *she laughed by reason of happiness*: (TA:) and some say that there is an inversion in this case, what is meant being فَبَسَّرْنَاهَا بِأَسْحَقٍ or the meaning is, *she wondered*; so says I'Ab; and so Er-Rághib, who adds that it is confirmed by her saying, “shall I bring forth a child when I am an old woman, and this my husband is an old man? verily this is indeed a wonderful thing:” and that فَحَاضَتْ which is inserted by some of the expositors after فَضَحَكَتِ is not an explanation of this expression, as some of them have imagined it to be, but is the mention of [a fact which was] a sign that the announcement was not that of an event improbable: or the meaning is, *she was frightened*; so says Fr.: (TA:) and with respect to the meaning of this verb when said of the hyena, mentioned above, it is rejected by AHát and others: (TA:) IDrd says, on the authority of AHát, respecting the following verse of Taabbata-Sharrà,

تَضَحَكَ الصَّبُعُ لِقَتْلِ هَذِيْلٍ

وَتَرَى الذِّئْبَ لَهَا يَسْتَهْلُ

that the meaning is † *The hyena displays her teeth, or grins, on account of the slain [of Hudheyli], when she sees them, like as they say of the ass when he plucks out the [plant called] صَلْبَانَةٌ*; (O, TA;) or, as others say, † *the hyena snarls, displaying her teeth; and sees the wolf raising his voice in calling the [other] wolves to them, i. e. to the slain*: (O, TA:*) Abu-l-'Abbás says that the meaning is, † *the hyena displays her teeth, because the wolf contends with her over the slain: and some say that the poet means, † the hyena rejoices because of the slain*. (TA.) — One says also, ضَحَكَتِ السَّمْرَةُ, meaning † *The سمرة [or gum-acacia-tree] flowed with its gum*: from ضَحَكَتِ meaning “she menstruated.” (Bd in xi. 74.)

3. مُضَاحَكَةٌ [inf. n. of ضَاحِكُهُ] signifies [The contending, or vying, in laughing, with another; or the laughing with another; or] the laughing together. (KL.) — [Hence,] one says, التَّوَرُّ الضَّاحِكِ الشَّمْسِ † [*The flowers vie in brightness with the sun*]. (TA.) — And إِنَّكَ رَأَيْتَ ضَاحِكًا † [*Verily thy judgment makes sport with ambiguities*]; said to him to whom confused and dubious things are apparent and known. (TA.)

4. اِضْحَكُهُ (S, O, K,) inf. n. اِضْحَاكَ (KL,) said of God, (S, O,) or of a man, (K,) *He made him, or caused him, to laugh*. (S,* O,* K,* KL, PṢ.) — [Hence,] اِضْحَكَ الصَّبُعُ, said of blood, (TA,) or of the sword, (O, TA,) † [*It made the hyena to display her teeth; or to snarl, displaying her teeth: or to rejoice*: (see 1, latter part:) but explained as meaning] † *it made the hyena to menstruate*. (TA.) — And اِضْحَكَ الْحَوْضُ † *He filled the watering-trough so that it overflowed*: (O, TA:) its glistening being likened to laughing. (TA.) — See also 1, near the middle of the paragraph.

5: see the next paragraph.

6. تَضَحَكَ and تَضَحَكَ [are both mentioned in the K and TA as though *syn. with each other and with ضَحِكَ*: and accord. to the KL, the former signifies *He laughed*: but accord. to the TḲ, the latter signifies *he manifested laughing*: or] the former is *syn. with تَضَحَكَ* [app. as meaning *he affected to laugh, or laughing*: or, more exactly, agreeably with analogy, like the *contr. تَبَاكَى* and تَبَاكَى, the former signifies thus; and the latter, *he desired to laugh*]. (S.) — And you say also, هُمْ يَتَضَاحُونَ [meaning *They laugh together, one with another*]. (K.)

10: see the next preceding paragraph.

ضَحِكٌ [originally an inf. n., a contraction of ضَحِكٌ] The appearance, or appearing, of the central incisors [or of the front teeth] by reason of happiness, joy, or gladness. (TA.) — And hence, (TA,) Wonder. (K, TA.) — [As an epithet,] A man whose teeth are white. (Aḡ, O, TA.) — [And as a subst., properly so termed,]

White front teeth. (Aṣ, O, K.) — And † *Honey*: (K:) or *white honey*; (Ibn-Es-Seed, TA;) likened to the front teeth because of its intense whiteness: (AA, O, TA:) or *honey in its comb*; syn. *شَهْد*. (K.) — And, (O, K,) some say, (O,) † *Fresh butter.* (O, K.) — And † *Snow.* (O, K.) — And † *Blossoms, or flowers, or white blossoms or flowers*; syn. *نُور*: (O, and so in copies of the K:) or *light*; syn. *نُور*. (So in a copy of the K.) — And † *The طلع [or spadix] of the palm-tree when its envelope bursts open from it*; (Ṣ, O, K;) in the dial. of Belhārith Ibn-Kaṣb: (O:) accord. to Th, *what is in the interior of the طلعَة* [here meaning *spathe of the palm-tree*]: as AA says, the *وَلْبَعَة*, or *وَلْبَع*, [thus differently written in two different places in the TA,] of the *طلع* [or *spathe of the palm-tree*], which is eaten; as also *ضَحَاك*. (TA.) — And † *The middle of a road*; (K, TA;) and so, accord. to the K, *ضَحَاك*; but, correctly, this should have been there mentioned as syn. with *ضَحْك* in the sense next preceding. (TA.)

ضَحْكَة A single act of *ضَحْك* [or *laughing*; i. e. a *laugh*]. (Ṣ, O.) — [The pl.] *ضَحَكَات* signifies † *The best of everything*: and *ضَحَكَاتُ الْقُلُوبِ*, *the best of possessions, or wealth, and of children*: so says Abou-Sa'eed. (TA.)

ضَحْكَة A thing, (Lth, TA,) or a man, (Ṣ, O, TA,) that is *laughed at, or ridiculed*; i. e. *يُضْحَك مِنْهُ*: (Ṣ, O, K, TA:) an epithet importing more discommendation than *ضَحْكَة*. (K.) — See also *مُضْحَك*.

ضَحْكَة, (Ṣ, O, Mṣb, K,) an epithet importing discommendation, (K,) and *ضَحْكَة*, (Ibn-'Abbād, O, K,) and *ضَحَاك*, (Mṣb, K,) an epithet importing commendation, (TA, [but the contr. is implied, or rather plainly indicated, in the K,]) and *ضُحُوك*, (K,) and *مُضْحَاك*, (Ṣ, O, K,) which last is [also] applied to a woman, (Ṣ, O,) One who *laughs much* (*كَثِيرُ الضَّحِكِ*). (Ṣ, O, Mṣb, K.)

ضَحْكَة: see the next preceding paragraph.

ضُحُوك: see *ضَحْكَة*. — [Also] A man *cheerful in countenance.* (O.) — And † *A wide road*: (Ṣ, O:) or † *a distinct, an apparent, or a conspicuous, road*; as also *ضَحَاك*: pl. of the former (in this sense, TA) *ضَحْك*. (K, TA.)

ضَحَاك: see *ضَحْكَة*: — and see *ضَحْك*, last two sentences: — and *ضُحُوك*.

ضَاك *Laughing*; [&c.]; (KL;) act. part. n. of *ضَحْك*. (Mṣb, K.) — Also applied to clouds (*سَحَاب*), meaning † *Appearing, or extending sideways, in the horizon, and lightening.* (Ṣ, O, TA.) — [And to the tooth *السِّن*, used as a gen. n.]: thus in the phrase *ضَاكُ السِّن*, meaning † *Laughingly, so as to display the teeth.* — See also *ضَاكَة*. — Also, [or perhaps *ضَاك*], † *Very white stone appearing in a mountain* (IDrd, O, K, TA) of any colour, as though *laughing*. (IDrd, O, TA.) — One says also *رَأَى ضَاكًا*, meaning † *Judgment*

that is plain, or perspicuous, (TA,) not confused or dubious. (O, TA.) — And, [using *ضَاك* as a gen. n.,] *مَا أَكْثَرَ ضَاكَ نَخْلِكُمْ* † [How numerous are the bursting spathes of your palm-trees!]. (TA.) — [And an instance of *ضَاك* applied to a woman, without *ة*, meaning † *Menstruating*, is cited by Bd, in xi. 74.]

ضَاكَة, (Ṣ, O, K,) or *ضَاك*, (Mṣb,) or both, (Mgh,) † *The tooth next behind the نَاب [or canine tooth]*; (Mgh, Mṣb;) [i. e. the anterior bicuspid;] any one of the four teeth that are between the *أَنْيَاب* and the *أَضْرَاس*: (Ṣ, O, K:) or any one of the teeth that are in front of the *أَضْرَاس* that appear on the occasion of laughing: (K:) pl. *ضَوَاك*. (Ṣ, Mgh, O, Mṣb, K.) *أَوْضَحُوا بِضَاكَة*, (O, TA,) a phrase occurring in a trad., (O,) means † *They smiled.* (TA.)

أَضُوكَة [A laughable thing;] a thing at which one laughs: (O, K, TA:) and *مُضْحَكَة* signifies [in like manner a cause of laughter;] a thing at which one laughs, or which one ridicules: pl. of the former *أَضَاك*. (TA.) [See also *مُضْحَكَات*.]

[*مُضْحَك* lit. A place of laughing: the front teeth; because they appear in laughing; like *مُضَاك*: pl. *مُضَاك*.] One says, *بَدَتْ مِثَابَة* and *مِثَابَة* and [in like manner] *مِثَابَة* † [His front teeth appeared, by his laughing]. (TA.)

أَضُوكَة: see *مُضْحَكَة*.

مُضْحَكَات [pl. of *مُضْحَكَة*] i. q. *نَوَادِر*. [as meaning *Extraordinary things or sayings, particularly such as cause laughter*: see also *أَضُوكَة*.] (TA.)

مُضْحَاك: see *ضَحْكَة*.

ضحل

1. *ضَحَل*, (O, K,) aor. -, (K,) said of water, *It was, or became, shallow*, (O, K, TA,) and *little in quantity.* (TA.) And said of a pool of water left by a torrent, *Its water became little in quantity.* (K.)

4. *مَا أَضَلَّ خَيْرَك* means *مَا أَقَلَّه* [i. e. † *How little, or scanty, is thy goodness, or bounty, or beneficence!*]. (TA.)

Q. Q. 4. *أَضَحَلَّ*, (Ṣ, O, K,) mentioned in the K in a separate art., its author, and some others, holding the *ر* to be radical, but most of the leading authorities on inflection hold it, with J [and Sgh and Fei], to be augmentative; (TA;) and *أَضَحَلَّ*, (Ṣ, O, Mṣb, K,) of the dial. of the Kilábees, mentioned by AZ, formed by transposition of the *ر*; (Ṣ, O, TA;) and *أَضَحَنَ*, (K,) formed by substitution, mentioned by Yaḳkoob; (TA;) *It (a thing, Ṣ, O) went away*; (Ṣ, O, Mṣb, K;) and *came to nought.* (Mṣb.) — And said of clouds (*سَحَاب*), *They became removed, or cleared off.* (Ṣ, O, Mṣb, K.) — And i. q. *أَنْحَلَّ* [It became untied, or undone, &c.]. (K.)

ضَحَلَّ A small quantity of water, (Ṣ, M, O, K,) upon the ground, (M, K,) shallow, (M,) not deep; (K;) i. q. *ضَحْضَاخ*; (Ṣ, O;) or the latter has a more general meaning, applying to little or much: (TA:) accord. to some, *such that the bottom of it appears*: (MF, TA:) or a small quantity of water in a source, or fountain, and in a well, and in a hot spring, and the like; or in a pool left by a torrent, and the like: or water little in quantity; or near in place: (TA:) pl. [of pauc.] *أَضْحَال* and [of mult.] *ضُحُول* and *ضَحَال*. (K.) — Hence, (Ṣ, O,) *أَتَانُ الضَّحَل* (Ṣ, O, K) i. e. A mass of rock of which part is covered by the water and part is protruding; (O;) expl. [more fully and variously] in art. *اتن*; (K;) so called because the water does not cover it by reason of its paucity. (Ṣ, O.) — [Hence also,] one says, *إِنَّ خَيْرَكَ لَضَحَلٌ* i. e. [† *Verily thy goodness, or bounty, or beneficence, is*] little. (TA.)

غَدِيرٌ ضَاكِلٌ A pool, left by a torrent, the water of which has become shallow and has then gone away. (Sh, TA.)

مُضْحَلٌ The place of a *ضَحَل*: (M, TA:) or a place in which is little water: (O, K:) the mirage (*سَرَاب*) is likened thereto: (TA:) pl. *مُضْحَال*; (O, TA;) to which Ru-beh, (O,) or El-'Ajjáj, (TA,) likens clouds. (O, TA.)

ضحى and ضحو

1. *يَضْحُو*, (Ṣ, K,) aor. *ضَحَا الطَّرِيقُ*, (Ṣ,) inf. n. *ضُحُو*, (Ṣ, and so in the CK,) or *ضُحُو*, (so in other copies of the K and in the TA,) like *عَلُو*, thus accord. to ISd and IKtt, (TA,) and *ضُحِي*, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) *The road appeared, or became apparent*, (Ṣ, K,) to a person: so says AZ: (Ṣ:) [and so, app., signifies *ضُحِي*, aor. *يُضْحِي*; for] Aṣ says, *أَنْ يَضْحِي مِنَ الْفَرَسِ أَنْ يَضْحِي عِجَانُهُ* i. e. [It is approved as a quality of the horse] that his *عِجَان* [q. v., a word variously expl.,] appear. (Ṣ, TA.) — *ضَحِيَتِ اللَّيْلَةُ* The night was, or became, cloudless. (TA.) — *ضَحِيَ الْفَرَسُ* The horse was, or became, white. (TA.) — *مَا أَضَلَّ ظِلَّهُ* † *He died*: (K, TA:) it [properly] means *his shade, or shadow, became sun*: and when a man's shade, or shadow, becomes sun, he himself becomes nought. (IAMB, TA.) — And *ضَحَا* and *ضُحِي*, aor. of each *يَضْحِي*, inf. n. *ضُحُو*, (K, TA,) or, accord. to the M, *ضُحُو*, (TA,) and *ضُحِي*, *He, or it, was smitten by the sun*; or *the sun came, or fell, upon him, or it*: (K, TA:) or *ضُحِي*, aor. *يَضْحِي*, inf. n. *ضُحَا*; and *ضُحَا*, aor. *يَضْحُو*, inf. n. *ضُحُو* and *ضُحُو*, *he, or it, was smitten by the heat of the sun.* (Ham p. 625.) Hence, in the Kur [xx. 117], *لَا تَلْمِزْ فِيهَا وَلَا تَضْحَى* [Thou shalt not thirst therein nor shalt thou be smitten by the sun]; i. e., thou shalt be preserved from the heat of the sun. (TA.) — And *ضَحَا*, inf. n. *ضُحُو* and *ضُحُو*

and ضحى, *He went forth to the sunshine*; (K;) as also استضحى للشمس; (TA;) [and app. ضحى also; see Har p. 296, where, for النزول, in الشمس as an explanation of الضحى, I think we should read البروز:] or ضحيت للشمس, inf. n. ضحاة; and ضحيت also; aor. of each أضح; *I went forth to the sunshine*. (S.) أضح [the imperative of ضحى] occurs in a trad., accord. to the relaters thereof: but Aḡ says that it is [correctly] واضح, with kesr to the ا and fet-ḥ to the ح; from ضحيت; being a command to go forth to the sunshine. (S.)—And ضحى, (S, K,) inf. n. ضحى [or ضحا], *He (a man, S) sneated*. (S, K.)

2. ضحيتهم is like صبحناهم [i. e. it signifies *We came to them in the time of the morning called الضحى*]: (TA:) and ضاحاه, (K, TA,) inf. n. مضاحاة, is similar to غاداه and رآحه, meaning, (TA,) *He came to him in the time called الضحى*. (K, TA.)—ضحى الغنم *He pastured the sheep, or goats, in the time called الضحى*; (S, K, TA;) and in like manner, الإبل الضحى; (S, K, TA;) and in like manner, ضحيت الإبل عن الورد *I pastured the camels with the [morning-pasture called] ضحاه, so that they might come to the water having satisfied themselves with food: and in like manner, عشيها عنه "I pastured them with the [evening-pasture called] عشاء," &c. (A, TA.)—[Hence,] ضحيت, inf. n. تضحية, *I fed him in the time called الضحى*: (K, TA:) or *I fed him with the [morning-meal called] غداء, at any time [of the morning]*; but more commonly known as meaning, *in the time called الضحى*: and the verb primarily relates to camels [and sheep or goats]: or ضحى قومه means *he fed his people, or party, with the [morning-meal called] غداء*; or *he invited them [thereto, i. e.] to his ضحاه*. (TA.)—Iath says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, ألا ضحوا رؤيذا, meaning [Now] *be ye gentle with the camels* ضحى حتى تضحى i. e. *in order that we may obtain of this herbage*; then التضحية was applied to mean *the being gentle in order that the camels may reach the place of alighting [app. in the morning] having satisfied themselves with food*: and then تضحى was said of anyone as meaning *he ate in the time called [الضحى] or الضحاه*. (TA.) One says, ضحيت عن الشيء, *I was gentle, or I acted gently, with the thing*. (S.) And ضحى عن الأمر, *He acted gently, or deliberately, in the affair*: and so عشى عنه. (A, TA.) And ضح رجونا, (S, A, TA,) a prov., (A, TA,) meaning *Hasten thou not*; (S, TA;) from ضحيت الإبل عن الورد: [see the third sentence of this paragraph:] or meaning *be thou patient a little while*: (TA:) or the meaning is, *slaughter thou, or sacrifice thou, [deliberately, leisurely, or] without haste*: (Meyd:) [for]—*

ضحى, inf. n. تضحية, signifies [also] *He slaughtered, or sacrificed, the [victim termed] أضحية, in the time called الضحى*: and hence, by reason of frequency of usage, *he did so in any time of what are termed أيام التشريق*: (Mḡb:) and ضحى بكتبش أو غيره, (Mḡh,) *he slaughtered, or sacrificed, a sheep or goat, (S, Mḡb, K,) or a ram or other [victim], (Mḡh,) in the time called الضحى (Mḡh, K) of the day called يوم الأضحى*; and afterwards said of him who has done so [at any time, even] in the last part of the [said] day. (Mḡh.)—See also 4.—And see 5.

3. ضاحت البلاد *The countries, or lands, became exposed to the sun, and their herbage consequently dried up*. (TA.)—ضاحاه: see 2, first sentence.

4. اضحى *He (a man, TA) entered upon the time of morning called الضحى*, (K, TA,) or the time called الضحوة, (TA,) [or the time called الضحاه, for] you say, أقمت بالمكان حتى أضحيت, from الضحاه [and therefore meaning *I remained in the place until I entered upon the time called الضحاه*], like as you say أصبغت from الصباح. (S, TA.) Hence the saying of 'Omar, أضحوا, (S, TA,) *Hence the saying of 'Omar, أضحوا, (S, TA,) i. e. Perform ye the prayer of the time called الضحى at its [proper] time: do not delay it until the time called الضحاه has become advanced: (TA:) or do not perform that prayer when the time called الضحى has become advanced. (S.)—And you say, اضحى فلان يفعل كذا, (S, M, K,) like as you say ضحل يفعل كذا, (S;) meaning *Such a one became occupied, or engaged, in the time called الضحى in doing such a thing*: (M, K, TA:) or *did such a thing in the first part of the day*, (IKḡ, TA.)—[This phrase often means also *Such a one became occupied, or engaged, in doing such a thing; betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing*; like أضبح and ظلل &c. And, like these verbs, اضحى followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply *He, or it, became*: see an ex. in a verse cited voce دفين.]—اضحى also signifies *He performed the supererogatory act of prayer (التأفلة) in the time called الضحى*. (TA.)—See also 1, last sentence but one.—One says also, اضحى عن الأمر, meaning *He withdrew himself far from the affair*. (TA. [See also another meaning of this phrase in what follows.]) And قالا يضحى عن الماء, *The birds called go far from water*. (TA.)—اضحى الشيء *He made apparent, showed, or revealed, the thing*. (K, TA.) And ضحى عن الأمر, *He made the affair, or case, apparent, or manifest*: and [so أضح لى عن أمرى, for] one says, أضح لى عن أمرى, with fet-ḥ to the , meaning *Make manifest to me**

thy affair, or case: so in the M. (TA.)—لا أضحى الله لنا ظلك is a deprecatory phrase [lit. *May God not cause thy shadow to become sun to us*: meaning *† may God not deprive us of thee by death*: (see ضحا ظله:) or it may be similar in meaning to the phrase here following]. (TA.) لا تضحنا عن ظلك [lit. *Make us not to go forth into the sun from thy shadow*] means *† withdraw not from us the shadow of thy compassion*: the verb being made trans. by means of عن because the phrase implies the meaning of لا تخرجنا منه: and ظل being here used metaphorically. (Har p. 4.)

5. تضحى: see 1, latter half.—And see 2, in two places. It [generally] means *He ate in the time of morning called الضحى*: (K:) or *he ate the [morning-meal called] غداء*; syn. تغدى: (S, TA:) and ضحى also has the former [or the latter] meaning. (ISd, TA.)

10: see 1, latter half.

ضحو: see the next paragraph.

ضحى, also written ضحا, held by some to be of the measure فعلن, and by others to be [originally ضحوى i. e.] of the measure فعلن, of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) [The early part of the forenoon, after sunrise: accord. to some, when the sun is yet low: accord. to others, when the sun is somewhat high:] i. q. ضحوة, accord. to most authorities: (MF, TA, and so in one place in the K:) or this latter signifies the period of the day after sunrise: (S:) or this signifies the advanced state of the day (ارتفاع النهار) [which is said by the doctors of the law in the present day to mean when the sun has risen the measure of a رومح, q. v., or more]; as also ضحو and ضحية: (K:) and الضحى is after the ضحوة (S, K) a little, (K,) when the sun shines brightly: (S:) or from sunrise to the time when the day is advanced and very white: thus in the M: (TA:) or it is the spreading of the sun [upon the earth], and the extending of the day: and the time [thereof] is thus named: (Er-Rāghib, TA:) or ضحى is pl. of ضحوة, like as قري is of قرية; and its sing. is like ضحاه, which means the extending of the day, and is of the masc. gender, as though a name of the time [thereof]: then ضحى became used as a sing., and the time was thus called: (Mḡb:) it is fem. and masc.: (S, K:) he who makes it fem. holds it to be pl. of ضحوة; and he who makes it masc. holds it to be [a sing.] noun of the measure فعلن, like صرد and نغر: (S:) its dim. is ضحى, without ة; (Fr, Mḡb, K;) for they disapproved the affixing the ة lest it should be confounded with the dim. of ضحوة. (Fr, Mḡb.) Using it as an adv. noun, you say, لقيته ضحى, when you mean [I met him] in the ضحى of this day; without tenween. (S, TA.) See also ضحوة. [See also De Sacy's Chrest. Ar., sec. ed., i. 162—167, respecting the prayer that is performed in the time thus called,

i. e. the prayer termed صَلَاةُ الضُّحَى mentioned above, voce الضُّحَى. — Also The sun: (M, Mṣb, K:) because of its appearing in the time thus called. (M, TA.) One says, اِرْتَفَعَتِ الضُّحَى meaning *The sun became high*. (Mṣb.) — And ضُحَى النَّبَسِ *The light of the sun*: thus is expl. xci. 1 of the K̄ur. (TA.) — مَا كَلَامِهِ means † *His speech, or language, has no perspicuity*: thus in the M and K̄: but in the A, اُنْشَدَنِي شِعْرًا لَيْسَ فِيهِ حَلَاوَةٌ وَلَا ضَحَاةٌ i. e. [He recited to me poetry] in which was no [sweetness nor] plainness of meaning. (TA.)

ضُحُوَّةٌ: see the next preceding paragraph, in three places. You say, اَتَيْتَكَ ضُحُوَّةً meaning [I came to thee] in a [time called] ضُحَى [or rather ضُحُوَّةٌ], (K̄, TA.) with tenween, unless you mean of *this day* [in which case you say ضُحُوَّةٌ, without tenween, like as you say in the latter case ضُحَى]. (TA.)

ضُحَيَا and ضُحَيَا fems. of اُضْحَى [q. v.].

ضُحْيَانٌ, which should by rule be ضُحْوَانٌ, Anything exposing itself, or being exposed, to the sun. (IJ, TA.) قُلَّةٌ ضُحْيَانَةٌ means [A mountain-top] exposed to the sun: (S, K̄:) occurring in a saying of Taabbata-sharrā. (S.) And عَصَا ضُحْيَانَةٌ A staff, or stick, growing in the sun so as to be matured thereby, and extremely hard. (TA.) — See also اُضْحَى. — Also A man who eats in the time called الضُّحَى: fem. with ة. (K̄.)

ضُحَاةٌ, with medd, (S, Hr, Mṣb, TA,) and fet-ḥ, (Hr, Mṣb, TA, [erroneously written in copies of the K̄ with ḍamm,]) The period [of the forenoon] next after that called الضُّحَى; i. e. when the day is at the highest: (S:) or the period near midday: (K̄:) or the period of the day when the sun has risen to the fourth part of the sky: (TA:) see also ضُحَى, in two places. — And hence, The [morning-meal called] غَدَاةٌ; because it is eaten in the time thus called. (S, TA.) [And also applied to Pasture eaten in that time:] see 2, third sentence.

ضُحَى dim. of ضُحَى, q. v. (Fr, Mṣb, K̄.)

ضُحِيَّةٌ: see ضُحَى: — and see also اُضْحِيَّةٌ.

ضَاحٍ [part. n. of 1, Appearing, &c.] — You say مَكَانٌ ضَاحٍ An outer, exterior, or exposed, place: (S:) and اَرْضٌ ضَاحِيَةٌ Land not surrounded by a wall. (TA in art. حَوَاطٍ.) [And particularly A place exposed to the sun.] — [Hence,] مَفَازَةٌ ضَاحِيَةٌ [A desert, or waterless desert,] having no shade or shadow; and ضَاحِيَةٌ الظَّلَالِ [having no shades or shadows]. (TA.) And شَجَرَةٌ ضَاحِيَةٌ بِالظَّلَالِ [if not a mistake for ضَاحِيَةٌ الظَّلَالِ] A tree having no shade. (Har p. 4.) — And بَدَا بِضَاحِي رَأْسِهِ [He appeared with, or he showed,] the side of his head. (TA.) [See also the next paragraph.]

ضَاحِيَةٌ An outer, exterior, or exposed, side or region or tract of anything: [pl. ضَوَاحٍ: whence] one says, هُمْ يَنْزِلُونَ الضَّوَاحِيَّ [They alight, or abide, in the exterior tracts]. (S.) [Hence also,] الضَّوَاحِيَّ الرُّومِ The exterior districts of the Greeks. (K̄.) And الضَّاحِيَّةُ مِنَ الْبَعْلِ What are in the open country, of the palm-trees that imbibe with their roots, without being watered: opposed to الضَّامِنَةُ مِنَ النَّخْلِ: (AO, S in this art. and in art. ضَمْن, q. v.): and الضَّوَاحِي مِنَ النَّخْلِ what are outside of the town-wall, of the palm-trees: thus used, الضَّوَاحِي is an epithet in which the quality of a subst. is predominant. (TA.) And ضَوَاحِي قُرَيْشٍ Those [of Kureysh] who abide outside of Mekkeh. (TA.) And هُوَ مِنْ أَهْلِ الضَّاحِيَةِ He is of the people of the desert. (TA.) الضَّوَاحِي also signifies The parts, of a man, that stand out, or are exposed, (K̄, TA,) to the sun, (TA,) such as the shoulder-blades, and the shoulders: (K̄, TA:) pl. of ضَاحِيَةٌ. (TA.) And The sides of a watering-trough. (K̄.) And The heavens. (S, K̄.) — [Hence also,] فَعَلَهُ ضَاحِيَةً He did it openly. (S, A, K̄.) — ضَاحِيَةُ الْمَالِ means The cattle, (K̄,) or sheep or goats, (TA,) that drink in the time of morning called ضُحَى. (K̄, TA.)

اُضْحَى, applied to a horse, i. q. اَشْبَبُ [Of a colour in which whiteness predominates over blackness; &c.]: fem. ضُحْيَا: (S, K̄:) or الضَّحْيَا was, (K̄,) or was also, (S, and so afterwards in the K̄,) the name of a certain mare, belonging to 'Amr Ibn-'Amir (S, K̄) Ibn-Rabee'ah. (S.) — And لَيْلَةٌ ضُحْيَا, (S, K̄,) and ضُحْيَا with the short l, both mentioned by ISd, (TA,) and اُضْحِيَانَةٌ (S, K̄,) and اُضْحِيَةٌ accord. to the K̄, but [SM says] I have not found any mention of this last, [meaning except in the K̄,] and probably the right word is اُضْحِيَانٌ, as in the books of strange words together with اُضْحِيَانَةٌ, and accord. to the "Irisháf ed-Darab" of AḤei one says [also] اُضْحِيَانٌ with fet-ḥ, (TA,) A bright night, (S, K̄, TA,) in which are no clouds: (S, TA:) and in like manner, اُضْحِيَانٌ, in the K̄, erroneously, ضُحْيَا, a bright day, in which are no clouds, as in the M; or bright with the brightness of the ضُحَى, accord. to Er-Rághib; or [simply] bright, and so اُضْحِيَانٌ, which is likewise applied in this sense to a moon, as also اُضْحِيَانٌ, and to a lamp, or its lighted wick. (TA.) — And امْرَأَةٌ ضُحْيَا A woman whose hair of her عَانَةٌ will not grow forth; (K̄, TA;) as though her عَانَةٌ, being bare of hair, had no shade upon it. (TA.) — مَا اُذْرِي اَيُّ الضَّحْيَا هُوَ is a saying mentioned by Az in art. طَبِي as meaning I know not what one of mankind, or of the people, he is. (TA.) — اُضْحَى [a coll. gen. n., of which the n. un. is اُضْحَاةٌ]: see اُضْحِيَّةٌ. Hence, يَوْمُ الْاُضْحَى [The day of the victims; which is the tenth of Dhu-l-Hijjah]; (S, Mgh, K̄, TA;) so says Yaḥkoob; (TA;) or عِيدُ الْاُضْحَى [the festival of the victims]:

(Mṣb:) and by الْاُضْحَى when it is made masc. is meant that day. (Fr, S, Mṣb.)

اُضْحِيَّةٌ: see the next preceding paragraph.

اُضْحِيَانٌ and اُضْحِيَانٌ, and the former with ة: see اُضْحَى, in five places. — الْاُضْحِيَانٌ is also the name of A certain plant, (K̄, TA,) resembling the اُضْحَوَانٌ [or chamomile] in appearance. (TA.)

اُضْحِيَّةٌ, (Aḥ, S, Mgh, Mṣb, K̄,) of the measure اُضْحُوَّةٌ [as though originally اُضْحُوَّةٌ, (Mṣb,) and اُضْحِيَّةٌ, (Aḥ, S, Mṣb, K̄,) pl. [of each] اُضْحِيَّةٌ; and ضُحْيَا, of which the pl. is ضُحَايَا; and اُضْحَاةٌ, of which the pl. is اُضْحَى, (Aḥ, S, Mgh, Mṣb, K̄,) [in copies of the K̄ and in my copy of the Mgh written اُضْحَى, but it is properly speaking a coll. gen. n. of which اُضْحَاةٌ is the n. un., and is therefore with tenween,] like اُرْطَاةٌ and اُرْطَى; (Aḥ, S, Mgh, Mṣb;) A sheep or goat (S, K̄, KL) &c. [i. e. meaning also a camel and a bull or cow] (KL) that is slaughtered, or sacrificed, (S, K̄, KL,) in the time called الضُّحَى, (K̄,) on the day called يَوْمُ الْاُضْحَى [the day of the victims, which is the tenth of Dhu-l-Hijjah]. (S, K̄, KL.)

اَرْضٌ مَضْحَاةٌ A land from which the sun is hardly, or never, absent; (K̄, TA;) i. e. an exposed land. (TA.)

مُضْطَجٌّ and مُتَضِّجٌ and مُتَضِّجٌ A man entering upon the time of morning called الضُّحَى. (K̄, TA.)

مُتَضِّجٌ: } see what next precedes.
مُتَضِّجٌ:

ضخم

1. ضَخْمٌ, [aor. ضَخِمَ,] (S, Mṣb, K̄,) inf. n. ضَخْمٌ, (S, Mṣb, TA,) accord. to the copies of the K̄ ضَخْمٌ, but this is wrong, (TA,) and ضَخَامَةٌ, (S, Mṣb, K̄,) It, or he, was, or became, large, big, bulky, (S, Mṣb, K̄,) or thick: (S:) or large in body, portly, or corpulent, and fleshy. (K̄.)

4. اُضْخِرَ لَهُ (Ibn-'Abbád and K̄ voce اُدْلَفَ [i. q. اَغْلَطَ لَهُ] + He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK in art. دلف.)

ضَخَامٌ (S, Mṣb, K̄) and ضَخْمٌ (K̄) and اُضْخِرَ (S, K̄) and اُضْخِرَ (K̄) which last is also with teshdeed of the final letter, (S, K̄,) i. e. اُضْخِرَ, in poetry, (S, TA,) for there is no word [properly] of the measure اُفْعَلٌ, and IJ mentions اُضْخِرَ [evidently in the same sense,] like اِرْدَبٌ [in measure], (TA,) Large, big, bulky, (S, Mṣb, K̄,) or thick; (S:) applied to a thing (Mṣb, K̄) of any kind: (K̄:) or large in body, portly, or corpulent, and fleshy: (K̄:) pl. ضَخَامٌ; (S, Mṣb;) like سِهَامٌ pl. of سِهَمٌ: (Mṣb:) fem. ضُخْمَةٌ, (S, Mṣb,) applied to a woman; (Mṣb;) pl. ضُخْمَاتٌ, with the خ quiescent, (S, Mṣb,) because it is an epithet. (S.)

See also **مُضَخَّرٌ**. — It was said to a man, **إِنَّ لَكَ خَيْرًا** [app. meaning "Verily thou hast wealth"]; and he replied, **أَجَلٌ خَيْرٌ ضَخْمُ الْعَنَقِ** [app., † *Yea, large wealth*]; which is tropical. (TA.) And one says, **لَهُ سُدُودٌ ضَخْمٌ** [† *He has great lordship or dignity*], and **شَرَفٌ ضَخْمٌ** [† *great nobility*], and **شَأْنٌ ضَخْمٌ** [† *great importance or rank*]. (TA.) — Applied to a road means † *Wide*. (K, TA.) — And applied to water, † *Heavy*. (K, TA.)

ضَخْمٌ: see the next preceding paragraph.

ضَخْمَةٌ, applied to a woman, † *Very wide, or wide and fat*, (**عَرِيضَةٌ أَرِيضَةٌ**), and *soft, or tender*. (K, TA.)

ضَخْمَرٌ: see **ضَخْمٌ**.

أَضَخْمَرٌ: see **ضَخْمٌ**. — One says [also], **هَذَا أَضَخْمَرٌ مِنْهُ** [† *This is larger, bigger, &c., than it, or he*]. (S.)

أَضَخْمَرٌ and **إَضَخْمَرٌ**: see **ضَخْمٌ**.

أَضْحُومَةٌ *A woman's عِظَامَةٌ [or thing resembling a pillow]*, (S, K, TA,) *with which she makes herself [to appear] large behind her waist [or posteriors]*. (TA.)

مُضَخَّرٌ, as an epithet applied to a chief, or lord, † *Noble, and portly, or corpulent*; (K, TA;) as also **ضَخْمَرٌ**. (TA.) — And, applied to a man, (TA,) † *Vehement in dashing himself against another; and in striking, or beating*. (K, TA.)

ضد

1. **ضَدَّهُ**, (AZ, K,) first pers. **ضَدَدْتُهُ**, [aor. ʔ,] inf. n. **ضَدُّ**, *He overcame him*: (AZ, L:) and also, (AZ, L,) or **ضَدَّهُ فِي الضُّومَةِ**, (K,) *He overcame him in litigation, altercation, or contention*. (AZ, L, K.) — And **ضَدَّهُ عَنْهُ** *He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it*: (L, K:) i. e., a thing, or an affair: (L:) and *prevented, or hindered, him from doing it*; (K;) *by gentle means*: (L, K:) as also **صَدَّهُ**: heard by Aboo-Turáb from Záideh. (L.) — **ضَدَّ الْقِرْبَةَ**, (S, K,) aor. ʔ, (S,) inf. n. **ضَدٌّ**, (AA, S,) *He filled the water-skin*. (S, K.)

3. **ضَادَهُ**, (inf. n. **مُضَادَةٌ**, Mṣb,) *He, or it, was, or became, contrary, opposed, or repugnant, to him, or it*; (AHeyth, S,* L, K;) said with respect to two men when one desires what is long, and the other, what is short; or one, darkness, and the other, light; or one, to pursue one course, and the other, to pursue another: (AHeyth, L:) or *he, or it, was, or became, separated from him, or it, by contrariety, opposition, or repugnance*: (Mṣb:) [or, accord. to the explanation of **مُضَادَانِ** in the Mṣb, *it was, or became inconsistent with it*.]

4. **اضْدَ** *He (a man, S) was, or became, angry*. (S, K.) It is not, as some assert it to be, a

quasi-pass. [of **ضَدَّهُ**], like as **أَكَبَّ** is of **كَبَّهُ**. (TA.)

6. [**تَضَادَا**] *They two were, or became, contrary, opposed, or repugnant, each to the other*: or, accord. to the explanation of **مُضَادَانِ** in the Mṣb, *they two were, or became, inconsistent, each with the other*.]

ضِدٌّ (S, L, Mṣb, K) and **ضَدِيدٌ** (S, L, K) and **ضَدِيدَةٌ** (Th, M) *The contrary, or opposite, (AA, IAqr, S,* M, Mṣb, K,) of a thing*: (AA, Mṣb:) or **ضِدُّ شَيْءٍ** signifies *that which is repugnant to a thing, so that it would overcome it*; as black is to white, and death to life: (Lth, L:) [or, accord. to the explanation of **مُضَادَانِ** in the Mṣb, *that which is inconsistent with a thing*:] pl. of the first **أَضْدَادٌ**. (S, Mṣb, &c.) One says also, **هُوَ ضِدُّكَ** and **ضَدِيدُكَ** *He is contrary, or opposed, or repugnant, to thee*; as when thou desirest what is long, and he, what is short; or thou, darkness, and he, light; or thou, to pursue one course, and

he, to pursue another. (AHeyth, L.) And **ضِدٌّ** is sometimes a pl., (K,) or sometimes denotes a collective body; (Akh, S, L;) as in the phrase **يَكُونُونَ عَلَيْهِمْ ضِدًّا**, (S, L, K,) in the Kur [xix. 85], (S, L,) meaning *They shall be adversaries, or enemies, to them*: ('Ikrimah, Jel:) or *helpers against them*. (Fr, Jel.) One says also, **الْقَوْمُ ضِدِّي**, meaning *The people are assembled together against me in contention, or altercation, with me*. (L.) — **ضِدٌّ** in lexicology signifies *A kind of مُشْتَرِكٌ [or homonym]*; being a word that has two contrary meanings; as **جَوْنٌ**, which means both "black" and "white;" and **جَلَلٌ**, which means both "great" and "small:" pl. as above. (Mz, 26th نوع.) [**ضِدٌّ** is itself a word of this kind, as is shown by what here follows.] — Also, (AA, Th, S, L, Mṣb, K,) and **ضَدِيدٌ**, (S, L, K,) *The like, or equal, (AA, Th, S, L, Mṣb, K,) of a thing*. (AA, Mṣb.) Thus they have two contrary meanings. (K.) One says, **لَا ضَدِيدَ لَهُ** and **لَا ضَدَّ لَهُ** *There is no like, or equal, to him, or it*. (S, L.) And **نَقِيَ الْقَوْمَ** *The people, or party, found, or met, their equals, or fellows*. (L.)

ضَادٌّ: see **ضَادٌّ**.

ضَدِيدٌ: see **ضَدِيدٌ**, in four places.

ضَدِيدَةٌ: see **ضَدِيدٌ**, first sentence.

ضَادٌّ, or **ضَادِدٌ** and **ضَدْدٌ** *One who fills vessels for people when they seek, or demand, water*: pl. **ضَادِدٌ**, [which is anomalous,] on the authority of AA. (L.)

ضَادِدٌ: see what next precedes.

هُمَا مُضَادَانِ *They two are contrary, opposed, or repugnant, each to the other*: (S,* L, K:) or *they two are inconsistent; or such as cannot be, or exist, together*; as night and day. (Mṣb.)

ضر

1. **ضَرَّهُ**, (S, A, Mṣb, K,) and **ضَرَّ بِهِ**, (K,) aor. ʔ, (Mṣb,) inf. n. **ضَرٌّ**; (S, Mṣb, K;) and **ضَارَةٌ**, [which see also below,] (S, A, Mṣb, K,) inf. n. **مُضَارَةٌ** (Mṣb, K) and **ضَرَارٌ**; (A, Mṣb, K;) and **ضَارَهُ**, (K,) or **بِهِ**, (Mṣb,) or both, inf. n. **إِضْرَارٌ**; (TA;) *He, or it, harmed, injured, hurt, marred, mischiefed, or damaged, him, or it; contr. of نَفَعَهُ; (S, A, K;) *did to him, or it, an act that was evil, or disliked, or hated*. (Mṣb.) — **ضَرَّهُ إِلَيْهِ**: see 8. — **لَا يَضْرُكُ عَلَيْهِ جَمَلٌ** † *No camel will be more sufficient for thee than he*; syn. **لَا يَزِيدُكَ**: and **لَا يَضْرُكُ عَلَيْهِ رَجُلٌ** † [† *No man will be more sufficient for thee than he*; or] *thou wilt not find a man who will be more sufficient for thee than he*; i. e. **لَا تَجِدُ رَجُلًا يَزِيدُكَ عَلَى مَا عِنْدَ هَذَا**: (ISk, S:) and **مَا يَضْرُكُ عَلَى مَا يَضْرُكُ عَلَيْهِ** † *No animal that is hunted is more sufficient for thee than the ضَرَّبَ*; and so **مَا يَضْرُكُ**: and **مَا تَضْرُكُ عَلَيْهَا جَارِيَةٌ** † *No girl, or young woman, is more sufficient for thee than she*; syn. **مَا تَزِيدُكَ**: (A:) and **مَا يَضْرُكُ عَلَيْهِ شَيْئًا** † *He, or it, is not at all more sufficient for thee than he, or it*; syn. **مَا يَزِيدُكَ**. (IAqr, TA.) — **ضَرٌّ**, [sec. pers. app. **ضَرَّرْتُ**, and aor. **يَضْرُرُ**] inf. n. **ضَرَارَةٌ**, † *He was, or became, blind*: part. n. **ضَرِيرٌ** [q. v.]. (MA.)*

3. **ضَارَهُ**, inf. n. **مُضَارَةٌ** and **ضَرَارٌ**, *He harmed him, injured him, or hurt him, in return, or in requital*: whence the saying in a trad., **لَا ضَرَّ وَلَا ضَرَارٌ فِي الْإِسْلَامِ** *There shall be no harming, injuring, or hurting, of one man by another, in the first instance, nor in return, or requital, in El-Islám*: (Mgh, TA:*) **ضَرَارٌ** is syn. with **مُضَارَةٌ**: (S:) or, accord. to some, it is syn. with **ضَرٌّ**; and in the phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. **مُضَارَةٌ** in the case of a testament is the not executing it; or the violating it in part; or the bequeathing to any unfit person or persons; and the like; contrary to the **سُنَّةُ**. (TA.) — *He disagreed with, or differed from, him; dissented from him; was contrary, opposed, or repugnant, to him; or he acted contrarily, contrariously, adversely, or in opposition, to him*; syn. **خَالَفَهُ**. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) **لَا تُضَارُونَ فِي رُؤْيَيْهِ**, (O, K,) i. e. *Ye will not differ, one from another, nor dispute together, respecting the truth of the seeing Him*; (Zj, O,* TA;) because of his manifest appearance: (Zj, TA:) or the meaning is, **لَا تُضَامُونَ**, (S, K,) and thus some relate it, (TA,) meaning *ye will not draw yourselves together*, (K, TA,) and *straiten one another*; one saying to another "Show me Him," like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA:) or, as some say, it is **لَا تُضَارُونَ** † [originally **تَضَارُونَ**], meaning **لَا تُضَامُونَ**, [which is the same in signification as **لَا تُضَامُونَ**], i. e. with fet-ḥ to the ت: (TA, and so in one of my

copies of the §:) and some say, لَا تُضَارُونَ, from الضير; (Mgh, TA;) [i. e. ye will not be hurt;] meaning ye will not hurt one another: (M in art. ضمير:) and some, لَا تُضَامُونَ, from الضيم. (Mgh, TA.) — See also 4; and the phrase تَرَوِّجُ عَلَى مَضَارَةٍ, voce مضارة.

4. اضربه and اضربه: see 1, first sentence. — اضربه He compelled him against his will to do the thing. (Sgh, K.) [See also 8.] اضربه, intrans., † It (anything) approached so near as to harm, injure, or hurt; (TA;) or so near as to straighten, or incommode. (L.) You say, اضربه, meaning † It approached very near to him, so as to annoy him: (TA, from a trad.:) or † he drew very near to him: (S, A:) or † he clave, or stuck, to him. (A.) And اضربه بالطريق † He approached the road, but was not upon it. (TA.) And اضربه فلان † The sons of such a one are on the travelled track. (A.) And اضربه السيل من الحائط † The torrent drew near to the wall: and اضربه إلى الأرض the clouds to the earth. (K.) — اضربه عليه † He importuned him; plied him; plied him hard; pressed him; pressed him hard; was urgent with him; persecuted him, or harassed him. (A.) — اضربه الفرس على فأس اللجام † The horse champed the فأس [q. v.] of the bit; (A'Obeyd, S, A;) and اضربه. (S.) — اضربه فلان † Such a one bore patiently hard journeying. (TA.) — Also, (Mgh,) inf. n. اضربه, (S,) He took to himself a wife while having another wife: (Aq, S, Mgh, TA:) [and so, app., اضربه: (see ضربه:)] or he gave [a woman] in marriage to a man having at the time another wife. (TA.) — اضربه يغدو (S, K, TA) signifies He hastened (S, K, TA) somewhat in running, accord. to A'Obeyd; (S, TA;) but Et-Ṭoosee says that this is a mistake, and that it is correctly اصربه. (TA.)

5. تضربه He was [harmed, injured, or hurt; or] afflicted, grieved, or sick: and he experienced straitness, pressure, or inconvenience. (KL.)

6. لا تضارون [originally لا تتضارون]: see 3.

8. اضطره إلى كذا It, (a thing, or an affair, TA,) or he, [a man, or God,] necessitated, constrained, compelled, forced, or drove, him to have recourse to, or to do, such a thing; or impelled, or drove, him, against his will, to it, or to do it; (Mgh, K;) so that he had no means of avoiding it; as also اضطره إليه: (Mgh:) it made him to want, or be in need of, such a thing: (K, TA:) from اضطر signifying “narrowness,” or “straitness.” (TA.) [See also 4. Hence the phrase, اضطررتك إلى أصلك, expl. in art. اصل. See also the Qur ii. 120, and xxxi. 23.] — اضطر إلى كذا He was, or became, necessitated, constrained, compelled, forced, or driven, to have recourse to, or to do, such a thing; or was impelled, or driven, against his will, to it, or to do it: (S, K:) he wanted, or was or became in need of, such a thing. (K.)

ضربه: see the next paragraph, in two places.

ضربه Harm, injury, hurt, mischief, or damage;

contr. of نفع; as also ضربه, (A, K,) or this is an inf. n., (S, Mgh, K,) and the former is a simple subst.; (ADk, Mgh, K;) and ضربه [which is now the most common]: (S, Mgh, Mgh, TA:) or an evil state or condition; (ADk, T, S, L, Mgh, K;) as also ضربه and تضربه and تضربه; (K;) for the right reading in the K is والضرب سوء الحال, as in the L, &c.; not والضرب وسوء الحال; TA; [but in some of the copies of the K, and in the TA, this signification is assigned to ضربه instead of ضربه; and in the latter, its pl. is said to be اضربه;] and poverty; and bodily affliction: but the contr. of نفع is termed ضربه, with fet-h: (ADk, T, Mgh, TA:*) [see also ضربه and ضربه and ضارورة and ضارورة, all of which have similar meanings:] and disease; (A, Mgh;) thus in the Qur xxi. 83: (Mgh:) or leanness: (S, A, TA:) the state, or condition, of him who is termed ضربه [q. v.]. (TA.) — See also the next paragraph, in two places.

ضربه The taking a wife in addition to another wife; (S;) a subst. from ضربه. (K.) You say, ضربه نكحت المرأة على ضربه The woman was taken to wife in addition to a former wife. (S.) And, accord. to Aboo-'Abd-Allah Et-Ṭuwál, تزوجت ضربه and ضربه [I took the woman to wife in addition to another wife]. (S.) And تزوج ضربه and ضربه i. e. مضارة, meaning He married so as to have two or three wives together. (K.) And Kr mentions the phrase, تزوجت المرأة على ضربه [I took to wife the woman in addition to others who were her fellow-wives]: and if it be so, ضربه is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. اضربه], or it is a pl. that has no sing. (TA.) — One says also رجل ضربه اضربار (K, TA) i. e. A man [who is] a strong one of strong ones; like as one says رجل اضلال and اضلال (TA:) or very cunning (داهية) in his judgment, or opinion. (K, TA.)

ضربه [Necessity, or need;] a subst. from 8: (K, TA:) hardness, distressfulness, or afflictiveness, of state or condition: and annoyance, molestation, harm, or hurt. (Sgh, K.) See also ضربه, and ضربه, and ضربه, and ضربه. — A woman's husband's wife; her fellow-wife: (S, Mgh, K:) an appellation disliked by the Muslim; جارة being used in preference to it; accord. to a trad.: (TA:) pl. ضرائر (Mgh, K) and ضرائر; (Mgh;) the former extr. [with respect to rule]; (TA;) the latter regular. (Mgh.) [See also علة.] — Hence, sing. of ضرائر signifying † Discordant things or affairs; likened to fellow-wives, who will not agree. (TA.) — And [hence also, app.,] الضرائر is a term applied to † The two stones of a mill. (S, M.) — The flesh of the ضرع [or udder]:

(S:) or the udder (ضرع) altogether, (K, TA,) except the أطباء [or teats], when containing milk, but not otherwise: (TA:) or the base of the ضرع, which is never, or scarcely ever, without milk in it: (TA:) or the base of the ثدى [or breast]: and i. q. خلف [q. v.]. (K.) One says ضربة شكري, meaning A full ضربة: (S in this art.:) or a ضربة having much milk. (S in art. شكر.) — ضربة الإبهام The portion of flesh that is beneath the thumb, which is what corresponds to the ألية in the hand: (S:) or الضربة signifies the portion of the palm of the hand extending from beneath the little finger to the wrist: (Zj, in his “Khalq el-Insán:”) or the inner side of the hand, (K, TA,) over against the little finger, corresponding to the ألية in the hand: (TA:) or the portion of flesh beneath the thumb: (K:) or the root thereof [i. e. of the thumb]: (TA:) and that part of the flesh of the sole of the foot upon which one treads, next the great toe. (K.) [See ألية.] — The pl. of ضربة (in all the senses expl. above, TA) is ضرائر (K, TA,) which [as said above] is extr. (TA.) — And الضرائر signifies The buttocks, on each side of the bone thereof: (K:) or the two flabby portions of flesh, on each side. (M, TA.) — Also Much property, (S,) or many cattle, (S, TA,) exclusive of money: (TA:) or property, or cattle, (مال) upon which one relies [for his maintenance], but belonging to another, or others, (K, TA,) of his relations: (TA:) and a detached number of cattle, of camels, and of sheep or goats. (K, TA.)

ضربه: see ضربه.

ضربه: see ضربه, in two places. — Also Defect, deficiency, detriment, or loss, (Mgh, K,) and so ضربه and ضربة, (TA,) that happens to a thing, (K,) or to articles of property. (Mgh.) You say, دخل عليه ضربه في ماله [Defect, deficiency, detriment, or loss, came upon him in his property, or cattle]. (TA.) And هو في ضربه خير [He is in a state of defective, or little, prosperity]. (TA.) See also ضربه. — Also Narrowness, or straitness. (A'Obeyd, S, K.) You say مكان ذو ضربه A narrow place. (A'Obeyd, S.) And لا ضربة ولا ضارورة [app. No straitness shall befall thee: or no evil: or no adversity: or no want]. (S.) — And Narrow. (K.) You say مكان ضربه A narrow place. (TA.) And ماء ضربه Water in a narrow place. (IAq.) — And The brink, or edge, of a cave, or cavern. (AA, O, K.) One says, لا تمش على هذا الضربه [Walk not thou on this brink, or edge, of a cave]. (AA, O.)

ضربه i. q. مضارة [i. e. Injurious conduct, either in the first instance or in return or requital: &c.: see 3]: (S, A, K:) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.) — † Jealousy. (S, A, K.) One says, ما أشد ضربه عليها † How great is his jealousy on her account! (S, A.) And إنه لذو ضربه على امرأته † Verily he is jealous on account of his wife. (TA.) — Also Spirit (نفس), and

remains of stoutness of body (بَقِيَّةُ جِسْمٍ) (S, K:) or, as some say, remains of spirit (بَقِيَّةُ نَفْسٍ). (TA.) One says ذَاتُ ضَرْبٍ نَاقَةٌ A she-camel strong in spirit, slow in becoming fatigued: (S, TA:) also expl. as meaning that injures the [other] camels by the vehemence of her pace, or the hardness of her journeying. (TA.) And بَاقِي ضَرْبِهَا, referring to camels, is expl. by أَصْرٌ as meaning Whose strength is lasting. (TA.) — Also Patience, (S, K,) and endurance. (S.) One says, إِنَّهُ لَذُو ضَرْبٍ إِنَّهُ لَذُو ضَرْبٍ عَلَى إِنَّهُ لَذُو ضَرْبٍ عَلَى Verily he has patient endurance of evil: (TA:) and إِنَّهُ لَذُو ضَرْبٍ عَلَى الشَّرِّ وَالشَّدَّةِ Verily he has patient endurance of evil and hardship; (A, S, TA:) a phrase used in relation to a man and to a beast. (TA.) = Also [an epithet] signifying Anything intermixed, or mingled, with ضَرْبٌ [i. e. harm, injury, &c.]; and so مَضْرُورٌ. (K.) — † Blind; (S, K;) [a more respectful epithet than أَعْمَى]; pl. أَضْرَاءُ: (K:) † harmed by the loss of an eye, or by a constant and severe disease: (Mṣb:) † diseased: (A, K:) and † lean, or emaciated: (K:) affected with a malady of long continuance; or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) fem. with ة: (A, K:) and pl. as above. (TA.) — And Persevering, and strong. (TA.) [Thus having contr. meanings.] — And Very patient (AA, S, K) in endurance of everything; applied to a beast, (AA, S,) and also to a man. (TA.) = Also The brink of a valley; (S, K;) the side thereof: one says, نَزَلَ فُلَانٌ عَلَى أَحَدِ الضَّرْبِينِ الوَادِي meaning [Such a one alighted] upon one of the two sides of the valley: (S:) pl. أَضْرَةٌ. (TA.) — [Freytag has explained it also, from the Deewán of the Hudhalees, as meaning The last part of a journey.]

ضَرَائِرُ Persons in want, needy, or poor. (S.) — Also pl. of ضَرَّةٌ [q. v.] (Mṣb, K, TA.) in various senses. (TA.)

ضَرَارَةٌ see ضَرَرٌ: and ضَرَاءٌ, in two places. — Also † Blindness. (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.]

ضَرُورَةٌ Necessity, necessitude, need, or want; (Lth, S, Mṣb, K;) as also ضَارُورَةٌ (S, K) and ضَارُورٌ and ضَارُورَةٌ and ضَرَّةٌ: (K, TA:) pl. ضَرُورَاتٌ. (TA.) You say, حَمَلَنِي الضَّرُورَةُ عَلَى كَذَا وَكَذَا [Necessity urged me to do such and such things]. (Lth.) And رَجُلٌ ذُو ضَارُورَةٍ and ضَرُورَةٌ A man in want. (S.) [And hence فِي الضَّرُورَةِ as meaning In the case of necessity in poetry or verse: and ضَرُورَةٌ by necessity; meaning by poetic license. See also ضَرُورِيَّةٌ. — And Difficulty, distress, affliction, trouble, inconvenience, fatigue, or nearness. (Mṣb.) [See also ضَرٌّ, and ضَرَّةٌ, and ضَرَاءٌ.]

ضَرُورِيٌّ [Necessary knowledge]; as opposed to اِخْتِصَابِيٌّ, [natural, bestowed by nature, instinctive, or] such as the creature has by [divine]

appointment; and, as opposed to اِسْتِدْلَالِيٌّ, [intuitive, immediate, axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull.) [See also بَدِيهِيٌّ.] — ضَرُورِيَّةٌ as an epithet applied to a proposition means Qualified by the expression بِالضَّرُورَةِ (by necessity). — And the pl. ضَرُورِيَّاتٌ means Necessary, or indispensable, things.]

[ضَرُورِيَّةٌ Necessity. (See also ضَرُورَةٌ.) — As fem. of the epithet ضَرُورِيٌّ, see this latter word.]

ضَرَاءٌ A hurtful state or condition; (IAth;) contr. of سَرَاءٌ: (IAth, Mṣb:) or hardship, distress, or straitness of condition [or of the means of subsistence, or of the conveniences of life]; (AHeyth;) i. q. شِدَّةٌ; (S, A, K;) as also بَأْسَاءٌ, like which it is a fem. n. without a masc.; and accord. to Fr. أَبُوسٌ and أُضْرٌ may be used as pls. of these two ns.: (S:) or, accord. to Az, † that [evil] which relates to the person; as disease: whereas بَأْسَاءٌ is that which relates to property; as poverty: (Bd in ii. 172:) or detriment, or loss, with respect to property and with respect to persons; (A, K;) as also ضَرَّةٌ, or ضَرَّةٌ, (accord. to different copies of the K,) and ضَرَارَةٌ: (K:) and [hence] poverty: and punishment: and drought, or barrenness; or vehement, or intense, drought: (TA: [see also ضَارُورَةٌ:] and † disease of long continuance; or such as cripples, or deprives of the power to move or to stand or to walk; (A, K;) as also ضَرَرٌ, as used in the Kur iv. 97: or, accord. to Ibn-'Arafch, the latter there means † a hurtful malady that cuts one off from serving in war against unbelievers and the like; as also ضَرَارَةٌ; relating to sight, &c. (TA.) = [Also, accord. to Freytag, Tangled trees, in a valley: but the word having this meaning is correctly ضَرَاءٌ, belonging to art. ضَرُورَةٌ and ضَرِيٌّ, q. v. And he explains it also as meaning a bare, or an open, place; and the contr. i. e. a place covered with trees; referring to the "Kitáb el-Addád."]

ضَرَارٌ [That harms, injures, hurts, &c., much]. (TA in art. ضَرُورَةٌ.)

ضَارٌ [act. part. n. of 1; Harming, injuring, hurting, &c.; or that harms, &c.; noxious, injurious, &c.]. التَّافِعُ الضَّارُّ, an appellation of God, means He who benefiteth and who harmeth whomsoever He will, of his creatures. (TA.)

ضَارُورٌ see ضَرُورَةٌ.

ضَارُورَةٌ see ضَرَرٌ; and ضَرُورَةٌ, in two places.

ضَارُورَةٌ Drought: and hardship, distress, or adversity. (K.) See also ضَرُورَةٌ. [And see ضَرٌّ, and ضَرَاءٌ.]

صِفَةٌ خَلْقِيَّةٌ i. q. صِفَةٌ اِخْتِصَابِيَّةٌ i. e. A natural quality; opposed to اِخْتِصَابِيَّةٌ.]

تَضَرَّرَ and تَضَرَّرَ: see ضَرٌّ: and for the former see also ضَرَرٌ.

مُضِرٌّ Approaching (K, TA) to a thing: and approaching so near as to harm, injure, or hurt. (TA.) سَحَابٌ مُضِرٌّ means Clouds approaching the earth. (S, A.) = Also A man having two wives, (S, K, *) or having [several] wives at the same time. (Mṣb.) And a woman having a fellow-wife, (TA,) or having fellow-wives; (S, Mṣb;) having a fellow-wife, or two fellow-wives; as also مُضِرَّةٌ. (K.) = And A man having a ضَرَّةٌ [q. v.] of cattle: (TA:) or who has a ضَرَّةٌ of cattle that return to him in the afternoon, or evening, from the place of pasture. (S, TA.)

مَضْرَةٌ A cause, or means, of harm, injury, hurt, mischief, or damage; contr. of مَنفَعَةٌ: (S, TA:) [and simply] harm, injury, hurt, &c.; syn. ضَرَرٌ: pl. مَضَارٌ. (Mṣb.)

مَضْرَارٌ A woman, and a she-camel, and a mare, that takes fright, and runs away, and goes at random, (تَنَدُّ وَتَرَكِبُ شِدْقَهَا,) by reason of briskness, liveliness, or sprightliness. (IAḡr, K.)

مَضْرُورٌ see ضَرِيرٌ.

بَيْعُ المَضْطَرِّ, which is forbidden in a trad., is of two kinds: one is The sale that one is compelled to contract against his will; and this is null: the other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession; and this kind of sale is valid, though disapproved by the people of knowledge. (IAth, TA.)

ضرب

1. ضَرْبٌ, aor. ضَرَبَ, (S, O, K, &c.,) inf. n. ضَرْبٌ (S, O, &c.,) [He beat, struck, smote, or hit, him, or it;] and ضَرْبُهُ [signifies the same in an intensive sense, i. e. he beat, &c., him, or it, much, or violently; or in a frequentative sense, i. e. several, or many, times: or rather ضَرْبٌ is used in relation to several, or many, objects, as will be shown in what follows]: (K:) accord. to Er-Rághib, الضَرْبُ signifies the making a thing to fall upon another thing; and, as some say, the making it to fall with violence, or vehemence. (TA.) You say, ضَرَبَهُ بِهِ [He struck him, or it, with it], i. e. with a sword, (A, Mṣb, Mṣb), &c. (A, Mṣb.) And تَضَرَّبَ فِي حَدِيدٍ بَارِدٍ [Thou beatest upon cold iron]: a prov. [expl. in art. ضَرْبٌ زَيْدًا سَوْطًا] (Har p. 633.) And ضَرَبْتُ زَيْدًا سَوْطًا meaning بِسَوْطٍ [i. e. I struck Zeyd with a whip], or ضَرْبَةُ سَوْطٍ [a stroke of a whip]: (M in art. سَوْطٌ, q. v.:) and ضَرَبَهُ مِائَةَ سَوْطٍ [He struck him a hundred strokes of the whip]. (S and K in art. سَوْطٌ, &c.) And ضَرَبْتُ عُنُقَهُ [I smote his neck, meaning I beheaded him]; and ضَرَبْتُ الاَعْنَاقَ [I smote the necks, meaning I struck off the heads]; the teshdeed denoting muchness [of the

action] or multiplicity [of the objects]: AZ says that, when the object is one, the Arabs use only the former verb, without tesbdeed; but when there is a plurality of objects, either of the verbs; (Mgh); [so that] one says, ضَرَبُوا أَعْنَاقَهُمْ [They smote their necks, or beheaded them], and أَمَرَ الرِّقَابَ بِضَرْبِ الرِّقَابِ [He gave the order to smite the necks, or to strike off the heads]: (A:.) فَضْرَبَ الرِّقَابَ in the Kur xlvii. 4 is originally فَضْرَبُوا الرِّقَابَ [meaning Then do ye smite the necks, i. e. strike off the heads]; (Bd;) the inf. n. being here put for its verb. (Jel.) [Respecting the phrase هُوَ الْيَضْرِبُكَ see I in art. جَدَعَ.] — [Hence a variety of meanings and phrases here following.] — ضَرَبَ كَلْبَهُ عَلَى الصَّيْدِ [He beat, or disciplined, or trained, his dog for the purpose of the chase]: whence the phrases ضَرَبَ عَلَيْهِ جِرْوَتَهُ and ضَرَبَ جِرْوَةَ عَنْهُ and ضَرَبَ جِرْوَةَ نَفْسِهِ [expl. voce لَا تُضْرَبُ — (Z, and TA in art. جِرْوَةُ.)] — ضَرَبَ عَلَيْهِ جِرْوَتَهُ + Camels shall not be ridden, save to three mosques: [namely, that of Mekkeh, that of El-Medceneh, and that of El-Akṣà at Jerusalem:] a trad. (TA. [See also 4 in art. عَمِلَ.] — ضَرَبَ بِهِ الْأَرْضَ, lit. He smote with him, or it, the ground; meaning † he cast, threw, or flung, him, or it, upon the ground. And ضَرَبَ بِسَلْجِهِ الْأَرْضَ † He cast forth his excrement, or ordure, upon the ground.] And [hence] ضَرَبَ الْأَرْضَ and الضَّرْبُ الضَّرْبُ † He voided excrement, or ordure; (A, TA;) and so الضَّرْبُ الضَّرْبُ. (TA.) [See expl. in the latter half of this paragraph.] — ضَرَبْتُ الْقَوْسَ بِالْمَضْرَبِ [I struck the string of the bow with the wooden implement [or mallet] used in separating cotton. (Mgh.) — ضَرَبَ الْعُودَ [He struck the chords of the lute; meaning he played upon the lute; and so ضَرَبَ بِالْعُودِ. (S.) — ضَرَبَ الْوَتْدَ, aor. and inf. n. as above, He beat [or knocked or struck] the tent-peg, or stake, so that it became firm in the ground. (Lh, TA.) And [hence] ضَرَبَ الْخَيْمَةَ † He pitched the tent, by knocking in its pegs with a mallet: (Kull p. 231:) or he set up the tent. (Mgh.) — ضَرَبَ الدَّرْهَمَ, aor. and inf. n. as above, † He struck, coined, or minted, the dirhem, or piece of money. (TA.) And ضَرَبَ عَلَى اسْمِهِ † [He struck, coined, or minted, money in his name]. (ISd, TA in art. جَوَزَ.) — ضَرَبَ عَلَى الْبِكْتُوبِ † He sealed, or stamped, the writing. (A, TA.) [And ضَرَبَ عَلَيْهِ † He erased it; namely, anything written.] — ضَرَبَ الطِّينَ عَلَى الْجِدَارِ † [He stuck, or applied, the mud upon the wall, as a plaster]. (TA.) — Hence, accord. to some, the phrase ضَرَبَتْ عَلَيْهِمُ الذَّلَّةَ in the Kur ii. 58, considered as meaning † Vileness was made to cleave to them: or the meaning is, † encompassed them, like as the tent encompasses him over whom it is pitched. (Ksh, Bd.) And [in like manner] one says, ضَرَبَتْ عَلَيْهِمُ ضَرْبِيَّةً † An impost, of the tax called جَزِيَّةً, &c., was imposed upon them. (A, Mgh, Mgh.) And ضَرَبَ عَلَى الْعَبْدِ الْإِتَارَةَ † He imposed upon the slave the tax

according to a fixed time. (TA. [See ضَرْبِيَّةً.] And ضَرَبَ عَلَيْهِمُ الْبَعْثَ † The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh in art. بَعَثَ.) — ضَرَبَ الشَّبَكَةَ عَلَى الطَّائِرِ † He cast the net over the bird: (Mgh:) and ضَرَبَ الْفَخَّ عَلَى الطَّائِرِ † [The snare was cast over the bird]. (A, TA.) — ضَرَبَ اللَّيْلَ بِأَرْوَاقِهِ † [The night cast its folds of darkness;] meaning the night came. (TA.) [And † The night became dark, or was dark; as appears from the following verse.] Homeyd says,

• سَرَى مِثْلَ نَبْضِ الْعِرْقِ وَاللَّيْلِ ضَارِبٌ •
• بِأَرْوَاقِهِ وَالصُّبْحُ قَدْ كَادَ يَسْطَعُ •

† [He went on in his night-journey, like the pulsing of the vein, while the night was casting its folds of darkness over the earth, and the dawn had almost risen]. (TA. [See also ضَارِبٌ.] You say also, ضَرَبَ عَلَيْهِ حِجَابًا † [He put, or let down, a veil, or curtain, or covering, over him, or it]. (TA.) And ضَرَبَ بَيْنَهُمَا سَدًّا † [A barrier was set between them two]. (A in art. سَدَ.) ضَرَبْنَا عَلَى آذَانِهِمْ [in the Kur xviii. 10] means † We prevented their sleeping; (K, TA;) as though by putting a covering over their ears; a metonymical [and elliptical] mode of saying we made them to sleep by preventing any sound from penetrating into their ears, in consequence of which they would have awoke: (Zj, L, TA:) or ضَرَبَ عَلَى آذَانِهِمْ means † he poured upon them sleep so that they slept and did not awake: and one says also, ضَرَبْتُ النَّوْمَ عَلَى أُذُنِهِ [meaning † I poured sleep upon him by closing his ear]. (Mgh.) — ضَرَبْتُ الْعُقْرَبَ, (A, K, TA,) aor. and inf. n. as above, (TA.) † The scorpion stung. (A, K, TA.) — ضَرَبَتْهُ الرِّيحُ † The wind beat it, or blew upon it; namely, herbage, and water, &c.] And ضَرَبَتْهُ الْبُرْدُ (IKtt, K, TA) † The cold smote it so as to injure it; namely, herbage; and in like manner one says of the wind: (IKtt, TA:) and ضَرَبَتْهُ الْبُرْدُ (A, TA) † The cold smote it by its vehemence, so that it dried up; and in like manner one says of the wind: (TA:) and ضَرَبَ الصَّرْبُ الْأَرْضَ † The hoar-frost, or rime, fell upon the land, so that its herbage became nipped, or blasted. (AZ, TA. [See also ضَرْبٌ.] And ضَرَبَ بِبَلِيَّةٍ † He was smitten with a trial, or an affliction. (L, TA.) — طَرِيحٌ مَكَّةَ مَا ضَرَبَهَا الْعَامَ قَطْرَةٌ † [The road to Mekkeh, not a drop of rain has fallen upon it this year]. (A, TA.) — ضَرَبَ الْفَحْلُ النَّاقَةَ, (S, A, Mgh, K, TA,) aor. -, (TA,) inf. n. ضَرَبَ (S, A, Mgh, K) and ضَرَبَ also, accord. to Fr, but this latter, though agreeable with analogy, is disallowed by Sb and Akh, (TA.) † The stallion leaped the she-camel; (Mgh, TA;) i. e. (TA,) compressed (A, K, TA) her. (TA.) ضَرَبَ تَمَنَ ضَرَابِ الْجَمَلِ is used elliptically for تَمَنَ ضَرَابِ الْجَمَلِ † The hire of the camel's leaping the female: the taking of which, as also the taking of the hire of any stallion for covering, is forbidden in a trad.

(TA.) — ضَرَبَ الشَّيْءُ بِالشَّيْءِ † He mixed the [one] thing with the [other] thing; (A, K;) as also ضَرْبُهُ (K,) inf. n. تَضْرِيْبٌ: (TA:) accord. to some, said peculiarly in relation to milk; (MF, TA;) but [SM says,] this I have not found in any lexicon. (TA.) ضَرَبَ اللَّبْنَ فِي السَّقَاءِ means † حَقَنَهُ [i. e. He collected the milk in the skin, and poured fresh milk upon that which was curdled, or thick, or upon that which was churned; or he poured the milk into the skin, and kept it therein that its butter might come forth]. (A.) In the L and other lexicons it is said that ضَرَبْتُ بَيْنَهُمْ فِي الشَّرِّ means I caused them to become confused [or I involved them] in evil or mischief. (TA. [And ضَرَبْتُ بَيْنَهُمْ has a similar meaning: see 2.] And ضَرَبْتُ الشَّاةَ بِلَوْنٍ كَذَا means The sheep, or goat, was intermixed with such a colour. (L, TA.) — ضَرَبَ الشَّجَرَ بِعُرْوَتِهِ [The trees struck their roots into the earth]. (A and TA in art. عُرِقَ.) — [Hence, the saying,] ضَرَبْتُ فِيهِ فَلَانَةً بِعُرْقِي ذِي أَشْبِ i. e. ضَرَبْتُ فِيهِ فَلَانَةً بِعُرْقِي ذِي أَشْبِ; (S and TA in the present art., and in like manner, in both, in art. اشْبِ, with the addition of ذِي before التَّيَّاسِ;) † [app. meaning Such a woman implanted, or engendered, in him a strain, i. e. a radical, or hereditary, quality, of a dubious kind: or the pronoun in فِيهِ relates to a family, or people; for it is said that] the meaning is, such a woman corrupted their race by her bringing forth among them: or, as some say, عُرِقَتْ فِيهِمْ عُرْقُ سَوْءٍ [i. e. عُرِقَتْ, or, accord. to more common usage, أُعْرِقَتْ, i. e., implanted, or engendered, among them, or in them, an evil strain, or radical or hereditary disposition]. (TA. [This saying is also mentioned in the A, as tropical, but is not expl. therein.] — ضَرَبَ بِالْقِدَاحِ (S, Mgh, K,) and ضَرَبَ الْقِدَاحَ (A, TA,) † He turned about, or shuffled, (أَجَالَ,) the arrows, [in the رِبَابَةَ (q. v.), in the game called الْمَيْسِرَ,] عَلَى الْجَزُورِ [for the slaughtered camel]. (Mgh. [See حُرُصَةٌ.] [And † He played with the gaming-arrows; practised sortilege with arrows, or with the arrows.] You say, ضَرَبْتُ مَعَ الْقَوْمِ بِسَهْمٍ † I practised sortilege with the people, or party, with an arrow; syn. سَاهَمْتُهُمْ. (Mgh.) And ضَرَبَ بِالْقِدَاحَيْنِ † He practised sortilege with the two arrows; one of which was inscribed with the sentence “My Lord hath commanded me,” and the other with “My Lord hath forbidden me:” a person between hope and despair is likened to one practising this mode of sortilege, which was used by the people of the Time of Ignorance when they doubted whether they should undertake an affair or abstain from it. (Har pp. 465 and 553.) One says also, ضَرَبَ فِي الْجَزُورِ بِسَهْمٍ meaning † He obtained a share, or portion, of the slaughtered camel. (Mgh.) And hence the saying of El-Hareree, وَضَرَبْتُ فِي مَرْعَاهَا بِنَصِيْبٍ † [And I obtained a share of its pasture]. (Mgh.) And the lawyers say, يَضْرَبُ فِيهِ بِالثُّلُثِ i. e. † He shall take thereof somewhat, according to what is due to him, of the third part. (Mgh.) They say also,

١٤ ضَرَبَ فِي مَالِهِ سَهْمًا i. e. † He assigned [a share, or portion, of his property]: and thus is expl. the saying of Aboo-Haneefeh, لَا يَضْرِبُ لِلْمَوْصِي لَهُ فِيمَا زَادَ عَلَى الثُّلُثِ † He shall not assign, or give, to the legatee, aught of more than the third part; the true objective complement being suppressed. (Mgh.) — ضَرَبَ بِيَدَيْهِ [lit. He beat with his arms; meaning † he moved his arms about, or to and fro; brandished, tossed, or swung them]: you say, ضَرَبَ بِيَدَيْهِ وَحَرَكَهُمَا فِي مَشْيِهِ † [He swung his arms, and moved them about, in his manner of walking]. (TA in art. جَدَف. [See جَدَفَ.]) And ضَرَبَ فِي الْمَاءِ [ضَرَبَ being understood after the verb] † He swam. (K.) — ضَرَبَ بِيَدِهِ إِلَى شَيْءٍ † He made a sign, or pointed, with his hand, towards a thing. (TA.) And ضَرَبَ [alone] † He made a sign, or pointed. (K.) And ضَرَبَ يَدَهُ إِلَى كَذَا † He put forth his hand towards such a thing, to take it, or to point, or make a sign. (TA.) And ضَرَبَ يَدَهُ إِلَى عَمَلٍ كَذَا † [He applied his hand to the doing of such a thing]. (Lth, TA.) [And ضَرَبَ يَدَيْهِ فِي الْمَالِ a phrase expl. to me by IbrD as meaning † He busied his hands with the property, in the giving, or dispensing of it.] — ضَرَبَ عَلَى يَدِهِ † [He struck his (i. e. another man's) hand; meaning] he struck, or made, the bargain with him; or ratified the sale with him: for it is a custom, when two persons are bargaining together, for one of them to put his hand upon the other's in ratifying the bargain. (TA, from a trad.) — And † He prohibited, or prevented, or hindered, him, from doing a thing, or from doing a thing that he had begun: (TA:) and [in like manner] ضَرَبَ عَلَى يَدَيْهِ † he withheld, or restrained, him, or it. (K, TA.) And (i. e. the former phrase) † He (the judge, A, Mgh, TA) prohibited, or interdicted, him from the using, or disposing of, his property according to his own free will. (S, A, Mgh, Mṣb, TA.) — Also † He corrupted, vitiated, marred, or disordered, his affair, or case, or state. (A, Mṣb, TA.) — ضَرَبَ عَنْهُ † He turned away a person or thing from him [or it]; as also ضَرَبَ عَنْهُ: (TA:) [or] ضَرَبَ عَنْهُ signifies, (S, Mṣb,) or signifies also, (TA,) and (Mṣb, TA) so does ضَرَبَ عَنْهُ, (Mṣb, K, TA,) [the latter app. for ضَرَبَ نَفْسَهُ عَنْهُ, † He turned away from, avoided, shunned, or left, him, or it; (S, *Mṣb, K, *TA, *)] namely, a person, (TA,) or a thing. (Mṣb.) وَأَنْضَرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا, in the Kur [xliii. 4], is said to mean † Shall we then neglect you, and not teach you what is incumbent on you? the phrase being taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing: or the meaning is, † shall we then turn away the Kur-án from you, and not invite you thereby to the faith, turning away ourselves from you? (TA.) One says also, ضَرَبْتُ عَنْهُ صَفْحًا meaning † I turned away from him and left him. (S and TA in art. صَفَحَ: see 1 in that art.) See also the saying ضَرَبَ أَحْمَسَةَ فِي أَسْدَانِهِ voce خَمْسَ — And ضَرَبَ أَحْمَسًا لِأَسْدَانِهِ: see voce خَمْسَ. — ضَرَبَ بِنَفْسِهِ الْأَرْضَ, (K,) inf. n. ضَرَبَ, (TA,)

[lit. He smote with himself the ground; and hence, † he cast, threw, or flung, himself upon the ground; app. often used in this sense; (a phrase similar to ضَرَبَ بِهِ الْأَرْضَ expl. before;) and hence,] † he remained, stayed, or abode; (K;) and so ضَرَبَ (AZ, ISk, S, K, TA) as used in the phrase ضَرَبَ الرَّجُلُ فِي الْبَيْتِ † The man remained, stayed, or abode, in the tent, or house, (AZ, ISk, S, A, TA,) not quitting it: (ISk, A, TA:) and [in like manner] ضَرَبَ بِذَنَبِهِ [الأرضُ being understood,] † He stayed, or abode, and remained fixed. (K in art. ذَنَب. [See also other explanations of this last phrase in a later part of this paragraph.]) And ضَرَبَ الْوَتِدَ بِمَحَلِّ كَذَا † He remained, stayed, or abode, [lit., struck the tent-peg,] in such a place of alighting. (A.) And ضَرَبَتِ الْإِبِلُ [الابلُ] بِعَطْنِ [الأرضُ being understood after الابلُ] † The camels lay down [in a place by the water]: (S in art. عَطَنَ:) 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 in that art.:) and [hence,] ضَرَبَ النَّاسُ بِعَطْنِ, occurring in a trad., † The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]: (TA in the present art.:) or the people satisfied their thirst and then abode at the water. (K in art. عَطَنَ.) — ضَرَبَ بِذَنْبِهِ الْأَرْضَ † He was cowardly; and feared; (A, O, *K, TA;) and clave to the ground: (O, TA:) or he was, or became, affected with shame, shyness, or bashfulness. (A, TA.) — يَضْرِبُ لَهُ † يَضْرِبُ لَهُ الْأَرْضَ [lit. He beats for it the whole land, i. e. in journeying,] means † he seeks it through the whole land: so says AZ in explanation of the phrase here following. (O, TA.) يَضْرِبُ الْمَجْدَ † He seeks to gain, or obtain, glory: (O, K:) or he applies himself with art and diligence to gain glory, (يَكْتَسِبُهُ,) and seeks it through the whole land. (AZ, TA. [See also 8.]) — ضَرَبَ اللَّبْنَ, (A,) or اللَّبْنَ, † He made [or moulded] bricks. (MA.) And ضَرَبَ الْخَاتَمَ † He made, fashioned, or moulded, the signet-ring. (TA.) [Hence one says,] ضَرَبْتُ عَلَى طَبْعِ هَذَا i. e. † [Make thou it, fashion it, or mould it,] according to the model, make, fashion, or mould, of this. (IAqr, O and K in art. طَبَعَ.) And هَذِهِ ضَرَبَ وَضَرِبَهَا, and ضَرِبَتْهُ, and ضَرَبَ عَلَيْهَا [for ضَرَبَ عَلَيْهَا] meaning طَبَعَ [i. e. † This is his nature, with an adaptation, or a disposition, to which he was moulded, or created; or to which he was adapted, or disposed, by creation]. (Lh, TA.) And ضَرَبَ فَلَانٌ عَلَى الْكَوْمِ † [Such a one was moulded, or created, with an adaptation or a disposition, to generosity; or was adapted, or disposed, by creation, or nature, to generosity]. (A.) — ضَرَبَ مَثَلًا (S, A, O, &c.) † He rehearsed, propounded, or declared, a parable, a similitude, an example, or a proverb; said of God [and of a man]: (S, *O, *Mṣb, TA:) or he mentioned, or set forth, a parable, &c.: or he framed a parable: thus expl., the verb has but one objective complement: or the phrase signifies he made [such a thing] an example, or the subject of a parable or

similitude &c.; and so has two objective complements: in the saying in the Kur [xxxvi. 12] وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ † [And propound thou to them a parable, the people of the town] i. e., the story of the people of the town, [or make thou to them a parable, or similitude, or an example, the people of the town;] مَثَلًا may be in the accus. case as an objective complement, الضحاب القرية being a substitute for مَثَلًا; or اصحاب القرية may be regarded as a second objective complement [i. e. second in the order of the words, but first in the order of the sense]: the phrase is differently expl. on account of the different meanings of the verb ضَرَبَ; which signifies he described, or rehearsed; and he declared, propounded, or explained; and he made, caused to be, or constituted; &c.: accord. to some, it is taken from the phrase ضَرَبَ الدَّرْهَمَ [q. v.]; because of the impression which a parable or the like makes upon the mind: accord. to some, from ضَرِبَ signifying “a like;” because the first thing is made like the second: accord. to some, from ضَرَبَ الطِّينَ عَلَى الْجِدَارِ [q. v.; because the mud, applied as a plaster, conforms to the shape of the wall]: and accord. to some, from ضَرَبَ الْعَاتَمَ [q. v.]; because of the correspondence between a parable or the like and the object to which it is applied, and the correspondence between the signet and its impression. (TA, from the M and L &c.) يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ, in the Kur [xiii. 18], means † God likeneth, or compareth, truth and falsity. (TA.) One says also, يَضْرِبُ بِهٖ مَثَلًا † [He made him, or it, a subject of a parable, a similitude, an example, or a proverb; he propounded, or framed, a parable, &c., respecting him, or it]. (TA.) And يَضْرِبُ الْمَثَلَ لِكَذَا [The proverb, &c., is applied to, in relation to, or to the case of, such a thing]. (Meyd &c., passim.) — ضَرَبَ لَهُ أَجَلًا † He specified, or notified, to, or for, him, or it, a term, or period. (Mgh, Mṣb. *) — ضَرَبَ لَهُمْ طَرِيقًا † He assigned to them, or made for them, a way; syn. جَعَلَ. (MA. [App. from a phrase in the Kur xx. 79, q. v.]) — الضَّرْبُ as a conventional term of the accountants, or arithmeticians, means The multiplying a number by another number; (Mgh, Mṣb;) as when you say, ضَرَبَ خَمْسَةَ فِي سِتَّةٍ † He multiplied five by six; and] ضَرَبْتُ فِي سِتَّةٍ بِثَلَاثِينَ [Five multiplied by six is thirty]. (Mṣb.) — ضَرَبَ [is often intrans., and thus] signifies also تَحَرَّكَ [i. e. † It was, or became, in a state of commotion, &c.]: (K:) [see also 8, which is more commonly used in this sense:] or, so with strength, or force. (TA.) [And hence several phrases here following.] — ضَرَبَ الْعُرْقَ (A, TA,) inf. n. ضَرَبَ and ضَرَبَانٌ, (TA,) † The vein pulsed, or beat, (A, TA,) and throbbed: (TA:) and ضَرَبَ, inf. n. ضَرَبَانٌ, † it (the vein) pained, and was, or became, in a state of strong commotion. (TA.) And ضَرَبَ الْجُرْحَ, inf. n. ضَرَبَانٌ, (S, A, Mṣb,) † The wound [throbbed; or] pained violently: (A, Mṣb:) and so الضَّرْبُ † [the tooth]. (A, TA.) — ضَرَبَتِ الْمَخَاضُ, (A, K,) or, as in some lexicons, النَّاقَةُ, (TA,) † The she-camel, (A, K,) or the pregnant

camel, (TA,) raised her tail, and smote her vulva with it, (A, K, TA,) and then went along. (K, TA.) — **ضَرَبَ فِي جَهَاؤِهِ** † *He (a camel) took fright, and ran away at random,* (S, A, L, TA,) and ceased not to gallop and leap until he had thrown off all his furniture, or load. (L, TA.) — **جَاءَ يَضْرِبُ بِشَرِّهِ** † *He came hastening [with mischief, or] in an evil affair.* (A.) It is said in a trad. of 'Alee, When such and such things shall happen, (mentioning faction, or sedition, or the like,) **ضَرَبَ يَعْسُوبُ الدِّينَ بِذَنْبِهِ**, meaning, accord. to AM, † *The leader of the religion shall hasten to go away through the land, fleeing from the faction, or sedition: or, as some say, shall go away hastily through the land, with his followers.* (O, TA. [But see **يَعْسُوبٌ**: and see also **ذَنْبٌ**].) And you say also, **ضَرَبْتُ فِي السَّيْرِ**, (Msb,) inf. n. **ضَرْبٌ**, (S,) † *I hastened in journeying.* (S, * Msb.) And **ضَرَبَ فِي الْأَرْضِ**, (S, A, Mgh, Msb, K,) aor. ʔ, (TA,) inf. n. **ضَرْبٌ** (S, K, TA) and **مَضْرَبٌ** (S, TA) and **ضَرْبَانٌ**, (K, TA,) † *He journeyed in the land* (S, Mgh, Msb) *seeking sustenance,* (S,) and for the purpose of traffic: (Mgh:) [and **ضَرْبٌ** as shown above, has a similar meaning:] or † *he went forth in the land as a merchant;* (A, K;) or *warring and plundering,* (K,) or so **ضَرَبَ فِي سَبِيلِ اللَّهِ** [meaning in the cause of God]: (A:) or *he hastened through the land:* (A, K:) or *he arose, and hastened in his journey through the land:* (TA:) or *he went, or went away, in the land:* (A, K:) or *he traversed, or journeyed through, the land.* (TA.) The verb is [similarly] used in relation to almost all employments: you say, **ضَرَبَ فِي التِّجَارَةِ** † [*He travelled for the purpose of traffic*]: (TA:) and **إِنَّ لِي فِي** **ضَرْبًا** i. e. **ضَرْبًا** [Verily I have to make a journey for the sake of, or on account of, a thousand dirhems]. (S, TA: but in my copies of the S, **لِي** is omitted.) And **ضَرَبَتِ الطَّيْرُ**, aor. as above, † *The birds went, or went away, [or migrated,] seeking sustenance.* (K, TA.) — **ضَرَبَ** said of time, † *It went, passed, or passed away.* (K.) And **ضَرَبَ الدَّهْرُ مِنْ ضَرْبَانِهِ**, or, accord. to one reading, **مِنْ ضَرْبِهِ**, occurring in a trad., † *The time in part passed; [the time pursued a part of its course;] or a part of the time passed.* (TA.) And **ضَرَبَ الدَّهْرُ ضَرْبَانَهُ** † *Fortune, or time, produced, or brought to pass, its events:* (IKtt, TA:) a phrase like **قُضِيَ مِنَ الْقَضَاءِ**. (S, L, TA.) And **ضَرَبَ الدَّهْرُ مِنْ ضَرْبَانِهِ أَنْ كَانَ كَذَا وَكَذَا** † [*Fortune, or time, brought to pass, among its events, that such and such things happened*]. (A, L, TA.) And **ضَرَبَ الدَّهْرُ بَيْنَنَا** † *Fortune, or time, separated us:* (AO, A, TA:) or *made a wide separation between us;* syn. **بَعَدَ**. (K.) — Also † *It was, or became, long:* (K, TA:) so in the saying, **ضَرَبَ اللَّيْلُ عَلَيْهِمْ** † [*The night was, or became, long to them*]. (TA.) — And **ضَرَبَ إِلَيْهِ** † *It inclined to it.* (TA.) [One says, **يَضْرِبُ إِلَى السَّوَادِ** † *It inclines to blackness,* and **إِلَى الْحُمْرَةِ** to redness, &c.: often occurring in the lexicons.] = **ضَارِبُهُ فَضْرَبَهُ**, aor. of the latter ʔ:

see 3. = **جَادَ ضَرْبَهَا** i. q. **ضَرَبَتْ يَدَهُ** [meaning *Excellent, or how excellent, is his hand, or arm, in beating, striking, smiting, or hitting!* a phrase similar to **رَمَوْتُ يَدَهُ**]. (K.) = **ضَرْبٌ**, (IKtt, A, K,) aor. ʔ, (K,) inf. n. **ضَرْبٌ**, said of herbage, † *It was marred, or spoilt, by the cold:* (A:) or *it was smitten by the cold,* (IKtt, K, TA,) and *injured thereby, and by the wind.* (IKtt, TA.) And **ضَرَبَتِ الْأَرْضُ**, inf. n. **ضَرْبٌ**, † *The land was smitten by hoar-frost, or rime, and its herbage was nipped, or blasted, thereby:* (AZ, TA:) and **ضَرَبَتْ** [in like manner] † *it (i. e. land) was smitten by hoar-frost, or rime; or had hoar-frost, or rime, fallen upon it.* (S, A, TA.)

2: see 1, first sentence; and in two places in a sentence shortly after that. — **ضَرَبَ الشَّيْءُ بِالشَّيْءِ**: see 1, in the second quarter of the paragraph. — [Hence,] **التَّضْرِيبُ بَيْنَ الْقَوْمِ** † *The exciting discord, or strife, or animosity, between, or among, the people, or party.* (S, TA.) — And **ضَرَبَ**, inf. n. **تَضْرِيبٌ**, signifies also † *He excited, incited, urged, or instigated, and roused to ardour, a courageous man, in war, or battle.* (TA.) — **ضَرَبَ الْمَضْرَبَةَ**, (S, Mgh, Msb,) inf. n. as above, (TA.) *He sewed* (S, Mgh, Msb) [meaning quilted] with cotton (Mgh, Msb) *the مَضْرَبَةَ* [q. v.]. (S, Mgh, Msb.) = **ضَرَبَتْ عَيْنَهُ** *His eye became depressed in his head.* (K.) = **ضَرْبٌ**, inf. n. as above, also signifies † *He exposed himself, or became exposed,* (**تَعَرَّضَ**) *to the snow,* (K, TA,) i. e. *the ضَرْبُ* [which signifies also, and more commonly, *hoar-frost, or rime*]. (TA.) = And **He drank what is termed ضَرْبِيبٌ**, (O, K, TA,) i. e. *the milk thus called,* (O,) or **شَهْدٌ** [meaning honey, or honey in its comb, or honey not expressed from its comb]. (TA.)

3. **ضَارِبُهُ**, (S, A, Mgh, Msb, K,) inf. n. **مُضَارِبَةٌ** (Msb, TA) and **ضَرْبَابٌ**, *He contended with him in beating, striking, smiting, or hitting; he beat him, &c., being beaten, &c., by him;* (TA;) [he returned him beating for beating, blow for blow, or blows for blows; he banded, or exchanged, blows with him: and] *he contended with him in fight.* (S, TA.) One says, † **ضَارِبُهُ فَضْرَبَهُ**, aor. of the latter verb ʔ, (K, TA,) agreeably with the general rule respecting verbs signifying the surpassing, or overcoming, in a contest, (MF, TA,) *He contended with him in beating, &c., and he surpassed him, or overcame him, therein.* (K, * TA.) See also 6. — [Golius says, as on the authority of the KL, that **ضَارِبٌ** signifies also "*Coivit camelus*;" and Freytag, as on the authority of the K, that it signifies "*inivit camelus camelam*:" but in the KL it is only said that **ضَرْبَابٌ** is an inf. n. of a verb having this meaning; and its verb in this sense, as is said in the S and A and Msb and K, is **ضَرَبَ**, which has been thus expl. in the first paragraph.] — **بِالْيَمَالِ** and **ضَارِبٌ فِي الْيَمَالِ**, inf. n. **مُضَارِبَةٌ**, means † *He trafficked with the property.* (A.) And **فِي مَالِهِ** (A, Mgh, K) **ضَارِبٌ لَهُ** (A, Mgh,) or **ضَارِبُهُ فِي الْيَمَالِ**, (S,) inf. n. as above, (S, A, Mgh,) means † *He trafficked for him with his property [or with the property];* (A, Mgh;)

because he who does so generally journeys in the land seeking gain; (Mgh;) app. from **الضَّرْبُ فِي الْأَرْضِ** [the journeying in the land] for the purpose of seeking sustenance: (TA:) and is syn. with **فَارَصَهُ**, (S, * Mgh, K, * TA, *) *he gave him of his property for the purpose of his trafficking therewith on the condition that the gain should be between them two or that the latter should have a certain share of the gain:* and accord. to En-Nadr, **ضَارِبُهُ** is said of him who does thus and also of the person thus employed. (TA.)

4. **اضْرَبِ النَّاقَةَ**, (S,) and **اضْرَبِ الْفَحْلَ النَّاقَةَ**, (A, TA,) inf. n. **إِضْرَابٌ**, (TA,) † *He made the stallion to leap the she-camel.* (S, * A, * TA.) — **اضْرَبِ جَائِشًا لِأَمْرٍ كَذَا** — **اضْرَبِ** † *He disposed, or accommodated, and subjected, himself to such a thing, or such an affair.* (A, TA.) — **اضْرَبِ السَّمُومَ الْمَاءَ** † *The سَمُومُ [or hot wind] caused the earth to imbibe the water* (ضَرَبَ الْأَرْضَ). (K.) — **اضْرَبِ لِنَفْسِهِ خَاتِمًا** † [*He caused a signet-ring to be made, fashioned, or moulded, for himself*]. (A, TA. [See also 8.]) — **اضْرَبِ الْبَرْدُ**: and **اضْرَبِ الْأَرْضَ**: see 1, in the former half of the paragraph. — [Accord. to the TA, **أُضْرِبْنَا** (there written **اضْرِبْنَا**) seems to signify † *We were smitten by hoar-frost, or rime: or our land, or herbage, was smitten thereby:* thus resembling **أُجْلِدُنَا** and **أُضْقِعُنَا**: but perhaps the right reading is **أُضْرِبْنَا**: for] = **أَضْرَبَ الْقَوْمَ**, (K, TA,) inf. n. **إِضْرَابٌ**, (TA,) signifies † *The people, or party, had hoar-frost, or rime, fallen upon them.* (K, TA.) — **اضْرَبِ الْخَبْزَ** † *The bread* (K, TA) i. e. *the bread baked in hot ashes* (TA) *became thoroughly baked,* (K, TA,) and in a fit state to be beaten with a stick and to have its ashes and dust shaken off. (TA.) — **اضْرَبِ عَنَّهُ**: see 1, near the middle of the paragraph, in two places. [**اضْرَبِ عَنِ الْأَمْرِ** is expl. in a copy of the A as meaning **عَرَفَ عَنَّهُ**, and in the TA, (probably from that copy of the A, as I have reason to believe that it was used by the author of the TA,) is expl. by **عَرَفَ عَنَّهُ**; but the right reading is indubitably **عَرَفَ عَنَّهُ**, with the dotted z; meaning † *He turned away from the thing, or affair;* a signification given in the first paragraph: it is said in the A to be tropical. And **اضْرَبِ عَنَّهُ** also signifies † *He digressed from it; made a digression, or transition, from it;* namely, a subject of speech or discourse: and particularly † *he turned from it and retracted it.*] — **اضْرَبِ الرَّجُلَ فِي الْبَيْتِ**: see 1, in the latter half of the paragraph. — **اضْرَبِ** signifies also † *He was silent; he spoke not: or he lowered his eyes, looking towards the ground:* syn. **أَطْرَقَ**. (S, TA.)

5. **تَضْرَبِ** [*He beat, struck, smote, or hit, himself much, or violently; or several, or many, times*]. One says, **تَضْرَبِ بِالْحَصَى** [*He smote himself much with pebbles*], (K in art. كَتَحَ,) and **بِالتُّرَابِ** [*with earth, or dust, as a man sometimes does in vexation*]. (L. ibid.) — See also 8, in two places.

6. تضاربوا, (A, MA, Mgh, Mṣb, K, in the § تضاربا,) and اضطربوا, (A, Mgh, Mṣb, K, in the § اضطربا,) and ضاربوا, (K,) [They contended in beating, striking, smiting, or hitting, one another; and particularly, in fight;] they smote one another with the sword. (MA.) One says, اضطرب العبدان بالعصوين, meaning The two slaves beat each other with the two sticks, or staves. (Mgh.)

8. اضطرب: see 6, in two places. The inf. n. is اضطراب, of which the dim. is ضتيريب, the ط being changed [back] into ت because the ض becomes movent. (§ and O in art. اطلق.) — [Hence, said of a thing, Its several parts collided; or were, or became, in a state of collision: and hence,] i. q. تحرك (§, Mṣb, K) and صاج; (K;) [but more significant than either of these; meaning he, or more generally it, was, or became, in a state of commotion, agitation, convulsion, tumult, disturbance, or disorder; was, or became, agitated, convulsed, or unsteady; struggled; floundered; tossed, or shook, about, or to and fro; moved, or went, about, or to and fro, or from side to side; wobbled; wagged; quivered, quaked, trembled, or shivered; fluttered; flickered; and the like;] and اضطرب signifies the same. (K.) [اضرب, also, is sometimes used in the sense of تحرك, as mentioned before.] One says, الموج يضطرب The waves [dash together, are tumultuous, or] beat one another. (§.) And اضطرب الولد بالبطن [The child was, or became, in a state of commotion in the belly]; (A;) And اضطرب في البطن [which means the same]. (TA.) And اضطرب البرق في السحاب The lightning was, or became, in a state of commotion in the clouds; [or it flickered therein;] syn. تحرك. (TA.) And اضطرب في أموره He went to and fro occupied in his affairs for the means of subsistence: (Mgh.) and اضطرب, alone, signifies he sought to gain; or applied himself with art and diligence to gain; syn. اکتسب; (K, TA;) and is used by El-Kumeyt with المجد as its objective complement. (TA. [See also يضرب المجد, in the latter half of the first paragraph.]) And اضطرب الرجل + The man was tall, and therewithal loose, lax, flabby, uncompact, slack, or shaky, in make, or frame. (K, TA.) And اضطرب حبلهم [properly, Their rope was shaly, loose, or slack; meaning] + their word, or sentence, or saying, varied, or was discordant: (K;) or their words, or sayings, [conflicted, or] varied, or were discordant: and so أقوالهم [their sayings]. (Kull p. 56.) And اضطرب رأيه + [His opinion was, or became, confused, weak, or unsound]. (TA in art. رخ.) And اضطرب عقله + [His mind, or intellect, was, or became, disordered, confused, or unsound]. (K, in art. توه.) And اضطرب أمره + His affair, or state, was, or became, disordered, unsound, or corrupt; (§, K;*) syn. اختلف; (§, K;) [it was, or became unsound, or unsettled; as is indicated in the TA in art. زل:] and اضطربت الأمور + The affairs were, or became, complicated, intricate, confused, discordant,

or incongruous; syn. اختلفت (Mṣb:) and اضطرب الأمر بينهم + [The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]. (Mṣb voce شجر, q. v.) = اضطرب خاتمًا + He asked, or ordered, that a signet-ring should be made, fashioned, or moulded, for him: (K, TA: [see also 4:]) occurring in a trad. (TA.) — اضطرب بناءً في المسجد occurs in a trad. as meaning + He set up a structure upon stakes driven into the ground in the mosque. (TA.)

10. استضربت + She (a camel) desired the stallion. (K.) — And استضربه فحلاً He desired, or demanded, of him a stallion to cover his she-camels; like استطرقه فحلاً. (TA. in art. طرق.) = اضطرب العسل The honey became ضرب; (§;) i. e., became thick; (A;) or became white and thick: (§, K;) the verb in this sense is similar to استنوق in relation to a he-camel, and استيست in relation to a she-goat. (§.)

اضرب an inf. n. used in the sense of a pass. part. n.; (TA;) i. q. مضروب [Beaten, struck, &c.]: (K, TA:) in some of the copies of the K, it is made the same as ضرب signifying “a species” &c.: but this is a mistake. (TA.) One says درهم ضرب + [A coined dirhem]; using the inf. n. as an epithet, as in the phrases ماء غور وهذا درهم ضرب الأمير (S.) and ماء سكب وهذا درهم ضرب الأمير in which ضرب may be thus put in the accus. case as an inf. n., [the meaning being هذا درهم ضرب الأمير This is a dirhem coined with the coining of the prince,] which is the most common way. (L, TA.) — A light rain; (§, K, TA;) or so مطر ضرب (A:) signifies “a lasting, or continuous, and still, rain;” and ضرب, a little more than ديمة, or a little above this: and ضربة [as the n. un.] signifies a fall, or shower, of light rain. (Aṣ, TA.) — + A make, form, fashion, mould, or cast; syn. صيغة. (§, TA.) — + A sort, or species; (§, K;) as also ضرب; (K;) and accord. to some copies of the K مضروب, but this is a mistake: the pl. of the first is ضروب. (TA.) — Also + A like [of a thing and of a person]; (ISd, A, K, TA;) and so ضرب, as related on the authority of Z; (TA;) and ضرب; (IAṣr, S, A, TA;) as in the phrase ضرب الشيء the like of the thing, (§, TA,) and ضرب فلان such a one is the like of such a one: (IAṣr, TA:) or ضرب signifies a like in stature and make: (IAṣr, TA:) its pl. is ضروب; (TA;) and the pl. of ضرب is ضرائب (§) and ضربا, this latter occurring in a trad., in the phrase, ذهب هذا وضرباؤه This went away, and the likes of him. (TA.) One says also ضرب قوله [meaning + In the like of his saying; referring to a saying in the Kur-án, &c.; a phrase similar to نحوه قوله]. (AZ, T voce إن in several places.) = A man penetrating, or vigorous and effective; light, or active, in the accomplishment of an affair or of a want; (K, TA;) not flaccid, or flabby, in flesh. (TA.) And (K) a man (§, TA) light of flesh, (§,

A, K, TA,) lean and slender. (TA.) The pl. is ضرب; or, accord. to IJ, this may be pl. of ضرب. (L, TA.) = The last foot of a verse: (K, TA:) pl. [of pauc.] أضرب and [of mult.] ضروب. (TA.) = See also ضرب. — [Reiske, as mentioned by Freytag, explains it also as meaning Sour milk: but this is app. a mistake for ضرب, with the unpointed ص.]

ضرب: see the next preceding paragraph.

ضرب (§, A, Mṣb, K) and ضرب, but the former is the better known, (K,) Thick honey: (A:) or white honey: (Mṣb, K:) or thick white honey: (§:) or, as some say, wild honey: and ضرب signifies the same: or a portion thereof: (TA:) ضرب is masc. and fem.: (§:) [for] it is said to be pl. of ضرب, or a coll. gen. n., which is in most cases masc. [but is also fem.]. (Mṣb.)

ضرب: see مضرب. — Also + Herbage smitten and injured by the cold, and by the wind. (TA.) And + Herbage smitten by hoar-frost, or rime. (TA.) And أرض ضربة + Land smitten by hoar-frost, or rime, so that its herbage is nipped, or blasted, thereby. (AZ, TA.)

ضربة [inf. n. un. of ضرب; A single act of beating, striking, &c.: a blow, stroke, &c.]. — See also ضرب, fourth sentence. — ضربة واحدة means + At one time; once. (Mgh, Mṣb.) So in the saying, لا آخذ ما لي عليك إلا ضربة واحدة + [I will not take what is due to me on thy part save at one time, or once]. (Mgh.) — ضربة الغائص, which is forbidden, is + The saying of the diver for pearls, to the merchant, I will dive for thee once, and what I shall bring up shall be thine for such a price. (T, Mgh, TA.)

ضربة: see ضرب, in two places.
ضروب: see مضرب; and see ضرب, near the end.

ضرب i. q. مضروب [Beaten, struck, &c.]. (K, TA.) — A tent-peg, or stake, struck so as to be firm in the ground; as also مضروب. (Lḥ, TA.) — See also ضرب, in three places. — Also, (Aṣ, ISd, K, TA,) or ضرب الشول, accord. to Aboo-Naṣr, + Milk of which some is milked upon other: or, accord. to some of the Arabs of the desert, milk from a number of camels, some of it being thin, and some of it thick: (§:) or milk of which some is poured upon other: (Aṣ, TA:) or such as is milked from a number of camels (ISd, K, TA) into one vessel, and mixed together, not consisting of less than the milk of three camels: (ISd, TA:) or milk upon which other has been milked at night, and other on the morrow, and which has been mixed together. (TA.) [See also ضرب.] — And What is bad, of the kind of plants called حمض: or what is broken in pieces, thereof. (K.) = See also مضرب. — [Hence,] + The person who is intrusted, as deputy, with [the disposal of] the gaming-arrows [in the game called الميسر]: or the person who shuffles those arrows, or who plays with them; (الذي يضرب)

بِالْقِدَاحِ; as also ضَارِبٌ (K:) or both of these epithets signify the person who shuffles those arrows (الَّذِي يَضْرِبُ بِالْقِدَاحِ); and he is the person who is intrusted, as deputy, with [the disposal of] them: (S:) the former is of the measure فَاعِلٌ in the sense of the measure فَاعِلٌ (Sb, TA:) and the pl. is ضَارِبَاتٌ. (S, A.) You say, هُوَ ضَارِبِي meaning † He is my playfellow with the gaming-arrows (مَنْ يَضْرِبُ الْقِدَاحَ مَعِي). (A, TA.) — And الضَّرْبُ is a name of † The third arrow of those used in the game called المَيْسِرُ: (K, TA:) that arrow is thus called by some: by others الرَّقِيبُ [q. v.]: it has three notches; and three portions are assigned to it if successful, and three fines if unsuccessful. (Lh, L, TA.) — [Hence, app.,] ضَارِبٌ signifies also † A share, or portion. (K.) — Also † Hoar-frost, or rime; (S, K;) like جَلِيدٌ and سَقِيطٌ (S in art. جلد:) and † snow. (K.) — And † The head: (K:) so called because often in a state of agitation. (TA.) — And i. q. شَهْدٌ [i. e. honey, or honey in its comb, or honey not expressed from its comb]: and عَسَلٌ ضَارِبٌ honey becoming, or become, white and thick. (TA. [See also ضَرْبٌ.]) — Also Big-bellied, (بَطْنِيْنٌ, [in some copies of the K بَطْنٌ]) [as an epithet] of men, (K, TA,) and of others. (TA.)

ضَرْبِيَّةٌ A man, (K,) or anything, (T, S, TA,) living or dead, (T, TA,) struck, or smitten, with the sword: (T, S, K, TA:) the *ḍ* is affixed, though the word has the meaning of a pass. part. n., because it becomes numbered with subst., like أَكِيْلَةٌ and نَطِيْحَةٌ. (S.) — [And also] The place [or part] upon which the blow, or stroke, falls, of the body that is beaten, or struck. (Ham p. 129.) — And Wool, or [goats'] hair, separated, or plucked asunder, with the fingers, and then folded together, and bound with a thread, and spun: (S: [more fully expl. voce سَلِيْلَةٌ:] and wool that is beaten with a mallet: (TA:) or a portion of wool: (K:) or a portion of cotton, and of wool: (TA:) pl. ضَرَائِبٌ. (S.) — Also † An impost that is levied, of the poll-tax or land-tax and the like, (S, A, Mgh, O, Msh, K, TA,) and of [the tolls, or similar exactions, termed] أَرْصَادٌ: (S, O, TA:) pl. as above. (S, A, Mgh, &c.) And (hence, TA) † The غَلَّةُ [as meaning the income, or revenue, arising from the service] of a slave; (S, K, TA;) i. e. ضَرْبِيَّةُ الْعَبْدِ means what the slave pays to his master, of the impost that is laid upon him: ضَرْبِيَّةٌ being of the measure فَعِيْلَةٌ in the sense of the measure مَفْعُوْلَةٌ. (TA.) — And † A nature; or a natural, a native, or an innate, disposition or temper or the like: [as though signifying a particular cast of constitution, moulded by the Creator:] syn. طَبِيْعَةٌ, (S, A, K,) and سَجِيَّةٌ: (S:) pl. as above. (A, TA.) You say, فُلَانٌ كَرِيْمٌ الضَّرْبِيَّةِ [† Such a one is generous in respect of nature]; and لَثِيْمٌ الضَّرْبِيَّةِ [† mean &c.]; (S;) and إِنَّهُ لَكَرِيْمٌ الضَّرَائِبِ [† Verily he is generous in respect of natural dispositions]: and خَلَقَ النَّاسَ عَلَى ضَرَائِبٍ شَتَّى

[Men are created of diverse natures &c.]. (TA.)

— See also مَضْرِبٌ.

ضَرَابٌ: see مَضْرِبٌ.

ضَارِبٌ [Beating, striking, smiting, or hitting: &c.:] act. part. n. of ضَرَبَ [in all its senses]. (K, TA.) — A she-camel that strikes her milker: (S, K:) or one which, having been submissive, or tractable, before conceiving, afterwards strikes her milker away from before her: or [the pl.] ضَوَارِبٌ signifies she-camels that resist after conceiving, and become repugnant, so that one cannot milk them. (TA.) — Also, and ضَارِبَةٌ (K, TA,) the former a possessive epithet [i. e. denoting the possession of a quality], and the latter a verbal epithet [i. e. an act. part. n.], (TA,) † A she-camel that raises her tail, and smites with it her vulva, (K, A, in which latter only the pl. is mentioned,) and then goes: (K:) pl. ضَوَارِبٌ. (A, TA.) And the former is like تَضْرَابٌ, [i. e. † تَضْرَابٌ, as appears from what follows,] expl. by Lh as meaning † A she-camel that has been covered by the stallion, [and app. that raises her tail in consequence thereof,] but respecting which one knows not whether she be pregnant or not: (TA:) or † تَضْرَابٌ signifies a she-camel recently covered by the stallion [and therefore often raising her tail]. (Mz, 40th نوع.) — The former (ضَارِبٌ) signifies also † Swimming, (S, TA,) in water. (TA.) Dhu-r-Rummeh says,

لِيَالِي اللّٰهُوَ يَطْبِيْنِي فَاتَّبِعُهُ
كَأَنِّي ضَارِبٌ فِي غَمْرَةِ لَعْبٍ

[In the nights of diversion he calls me and I follow him as though I were swimming in a deep water, sporting therein]. (S, TA.) — طَيْرٌ ضَوَارِبٌ † Birds seeking sustenance: (S, A, TA:) or birds traversing the land, [or migrating,] in search of sustenance. (L, TA.) — See also ضَرْبٌ. — ضَارِبٌ also signifies † A dark night: (K:) or a night of which the darkness extends to the right and left, and fills the world. (S, O. [So in my copies of the S and in the O and TA: but accord. to Golius, as from the S, “yet not filling the air.”]) See the verse of Homeyd cited in the first paragraph. [J cites as an ex. of the last of the meanings expl. above, and so does Sgh in the O, the verse in the sentence here next following.] — † Anything long: applied in this sense to a night: thus in the following verse:

وَرَبَّعْتَنِي تَحْتَ لَيْلٍ ضَارِبٍ
بِسَاعِدٍ قَعْمٍ وَكَفِّ حَاضِبٍ

† [And that she helped me in lifting and putting on the loads, beneath the darkness of a long night, with a plump fore arm and a hand dyed with henna]. (TA.) — † A place, (S,) or a depressed place, (K, TA,) and a valley, (TA,) in which are trees. (S, K, TA.) And † A piece of rugged ground extending in an oblong form in a plain, or soft, tract. (K, TA.) And † The like of a رَحْبَةٌ in a valley [app. meaning where the water flows into it from its two sides: see art. رَحْبٌ]: pl. ضَوَارِبٌ. (K.)

ضَارِبٌ [an irregular instrumental noun, like ضَارِبٌ and some other words of the same measure,] † A snare for catching birds. (A, TA.)

ضَارِبٌ dim. of ضَارِبٌ, inf. n. of 8, q. v.

تَضْرَابٌ: see ضَارِبٌ, former half, in two places.

مَضْرِبٌ is an inf. n. (Ham p. 129.) [See the sentence explaining the phrase ضَرَبَ فِي الْأَرْضِ; and also the sentence next following it, towards the close of the first paragraph.] — And it is also a noun of place [and of time, like مَضْرِبٌ, which is the regular form]. (Ham ibid.) See the next paragraph, in five places.

مَضْرِبٌ [and مَضْرِبٌ, q. v.,] A place, or time, [the latter, as is said in the explanation of a phrase mentioned in what follows,] of beating, striking, smiting, or hitting: — and also, † a place, or time, of journeying. (KL.) — مَضْرِبٌ means † The line, or long mark, upon the face of the animal called ظُرْبَانٌ [as though it were a place upon which it had been struck]. (TA in art. ظرب, q. v.) — And مَضْرِبٌ, † A place where a tent is pitched, or set up. (Msh.) — See also مَضْرِبٌ. — Also, (thus in the TA in art. سوف, as from the A,) or مَضْرِبٌ, (thus in a copy of the A in the present art.,) † i. q. مَسَافَةٌ [meaning A space, or tract, or an extent, over which one journeys; as being a place of beating the ground]: so in the saying, بَيْنَهُمْ مَضْرِبٌ بَعِيدٌ [or مَضْرِبٌ, i. e. † Between them is a far-extending space to be traversed]. (A.) — [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 أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ (S, A) meaning أَعْرَاقَهُ [i. e. † I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage]: (S:) or مَا يُعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ † No source or origin [or parentage], nor people, nor ancestor or father, nor nobility, pertaining to him, is known. (M, K, TA.) And مَا لِفُلَانٍ مَضْرِبَ عَسَلَةٍ (S, A, in the latter نَزِيدٌ) i. e. † [Such a one has no source] of kindred (نَسَبٌ), nor of cattle or property (مَالٌ). (S.) And إِنَّهُ لَكَرِيْمٌ الْمَضْرِبِ [† Verily he is generous in respect of origin]. (A, TA.) [See also ضَرْبِيَّةٌ.] — One says also, أَتَتْ النَّاقَةَ عَلَى مَضْرِبِهَا, meaning † The she-camel arrived at the time [of year] of her being leaped by the stallion; making the time to be like the place. (S.) — مَضْرِبٌ, (S, A, O, and so in the M in art. رَمَرٌ) or مَضْرِبٌ, (K, TA,) with fet-ḥ to the م, (K, TA,) and to the ر also, (TA,) [but this is app. a mistake, as the weight of authority is in favour of the former,] † A bone in which is marrow: (S, O, K:) or a bone that is broken and from which marrow is extracted [or sought to be extracted]. (M in art. رَمَرٌ.) One says, of a sheep or goat, (S, A,) that is emaciated, (S,) مَا يُرْمِ مِنْهَا مَضْرِبٌ [† Not a bone of her that is broken for its marrow contains any marrow]; i. e. when a bone of her is broken, no marrow

will be found in it. (S, A.) — And **مَضْرِبٌ** (S, Mṣb, K) and **مَضْرِبٌ** (Mṣb, K) and **مَضْرِبَةٌ** (S, Mṣb, K) and **مَضْرِبَةٌ** (Mṣb, K) and **مَضْرِبَةٌ** (Sb, TA) signify The part of a sword, with which one strikes: (Mṣb, and Ham p. 129:) or [the part] about a span from the extremity: (S, TA:) or the part exclusive of, or below, the **طَبَّة** [q. v.]

(**دُونَ الطَّبَّة**): (TA:) or the edge (**حَدٌّ**) thereof; (K, TA;) thus expl. by several of the leading lexicologists: (TA:) and so **مَضْرِبَةٌ**: which last also signifies a sword: (K:) [i. e.] a sword itself is sometimes thus called, as ISd says: (TA:) the pl. of **مَضْرِبٌ** is **مَضَارِبٌ**. (Ham ubi suprâ.) — [**مَضْرِبٌ مَثَلٌ** means † The secondary idea, or thing, signified by a parable or proverb, and compared to the primary idea, or thing; the thing, or case, to which a parable or proverb is applied: correlative of **مَثَلٌ مَثَلٌ**: pl. **مَضَارِبٌ**.]

— And [the pl.] **مَضَارِبٌ** signifies † Stratagems in war. (IAṅr, TA.)

مَضْرِبٌ [part. n. of **أَضْرَبَ**, q. v.]. You say, **رَأَيْتُ حَيَّةً مَضْرِبًا** (S, TA) and **مَضْرِبَةٌ** (TA) † I saw a serpent still, not moving. (S, TA.)

مَضْرِبٌ [A thing with which one beats, strikes, smites, or hits;] a thing with which the action termed **الضَرْبُ** is performed; as also **مَضْرَابٌ**. (K.) A wooden instrument [a kind of mallet] with which the bow-string is struck in the operation of separating cotton. (Mṣb.) — And, (S, A, K,) as an epithet applied to a man, (S, A,) it signifies **شَدِيدُ الضَّرْبِ** [One who beats, strikes, smites, or hits, vehemently]; (S, O;) or **كَثِيرُ الضَّرْبِ** [one who beats, &c., much]; as also **ضَرْبٌ** (A, K) and **ضَرْبٌ** (A) and **ضَرْبٌ** (K, TA) and **ضَرْبٌ**. (O, K, TA. [But in none of these lexicons is this signification mentioned in such a manner as to show that it necessarily relates to any but the first of these words, namely, **مَضْرِبٌ**: that it does so, however, is indicated by the measures of all of them.]) — Also, (O, K, TA,) or **مَضْرِبٌ**, with fet-ḥ to the م and kesr to the ر, (Mgh,) [thus] written like **مَجْلِسٌ** by MF, and pronounced by the vulgar **مَضْرِبٌ**, but both of these are [said to be] incorrect, (TA,) A [tent such as is called] **قَبَّة**: (Mgh:) or a great [tent of the kind called] **فَسْطَاطٌ**; (O, K, TA;) the **فَسْطَاطُ** of a king: (TA:) pl. **مَضَارِبٌ**. (Mgh, TA.)

مَضْرِبَةٌ and **مَضْرِبَةٌ** and **مَضْرِبَةٌ**: see **مَضْرِبٌ**.

مَضْرِبٌ Sewed [meaning quilted] with cotton: applied in this sense to **بَسَاطٌ** [or thing that is spread like a carpet, &c.]. (Mgh, Mṣb.)

مَضْرِبَةٌ [a subst. signifying A quilt; a quilted garment and the like: see 2]. (S, Mgh, Mṣb.)

مَضْرَابٌ The thing [i. e. plectrum] with which a lute (**عُودٌ**) is struck [or played]: (S:) pl. **مَضَارِبٌ**. (TA in art. **طَرَبٌ**.) [See an ex. voce **طَرُوبٌ**.]

The plectrum commonly used for this purpose in the present day is a slip of a vulture's feather, and is termed **رَبِيَّةٌ**: see the chap. on music in my "Modern Egyptians." — See also **مَضْرِبٌ**.

مَضْرُوبٌ: see **ضَرْبٌ** and **ضَرْبٌ**, the latter in two places. Dhu-r-Rummeh says, speaking of a cake of bread (**خُبْزَةٌ**),

* **وَمَضْرُوبَةٌ فِي غَيْرِ ذَنْبٍ بَرِيئَةٍ**
* **كَسَرْتُ لِأَصْحَابِي عَلَى عَجَلٍ كَثْرًا**

[Many a thing (meaning many a cake of bread) beaten for no offence, free from blame, I have broken for my companions in haste, with a vigorous breaking]. (TA, after explaining the phrase **أَضْرَبَ الخُبْزَ** [q. v.].) — Also † Staying, abiding, or remaining, [fixed, or settled,] in a tent, or house. (TA.)

مَضَارِبٌ One who is employed by another to traffic for him with his (the latter's) property, on the condition of their sharing the gain together: and also one who employs another to traffic for him with his (the former's) property, on that condition: thus expl. by En-Naḍr; and Az also allows the use of the word in these two senses. (TA.)

مَضْطَرِبٌ may mean **اضْطَرَابٌ** [i. e. it may be used as an inf. n. of **اضْطَرَبَ** (q. v.), agreeably with a general rule]: — and it may mean A place of **اضْطَرَابٌ**: (Ham p. 142:) [thus used it often means a place in which one goes to and fro seeking the means of subsistence: and simply a place in which one seeks gain: see **اضْطَرَبَ فِي أُمُورِهِ**: and see also the syns. **مُرَاغَمٌ** (in two places) and **مُنْتَفِدٌ**.] — [It is also a pass. part. n.: and hence the phrase **مَضْطَرِبَاتٌ لِلْمَعَاشِ**, meaning The things that are desired to be gained for subsistence, or sustenance: see **مُرَاغَبٌ**.]

مَضْطَرِبٌ [A thing having its several parts in a state of collision: and hence, a thing, and a man, in a state of commotion, agitation, convulsion, &c.: see its verb, 8]. — One says, **جَاءَ مَضْطَرِبًا** [lit. He came with quivering rein]; meaning he came discomfited, or put to flight, and alone. (K.) — And **رَجُلٌ مَضْطَرِبٌ الخَلْقِ**: A man incongruous, unsound, faulty, or weak, in respect of make: (A, TA:) tall, and [loose, lax, flabby, uncompact, slack, shaky, or] not strong of make. (TA.) — And **حَدِيثٌ مَضْطَرِبٌ السَّنَدِ** † A tradition unsound, faulty, or weak, in respect of the authority upon which it rests, or to which it is traced up or ascribed; syn. **مُخْتَلٌ**. (S, TA.)

ضرح

1. **ضَرَحَهُ**, (S, O, L, K,) aor. ʔ, (O,) or ʔ, (L,) inf. n. **ضَرَحَ**, (O, L,) He split it, slit it, or rent it asunder or open; (S, O, L, K;) and so **ضَرَحَهُ** [but app. in an intensive sense, or said of a number of things, inf. n. **تَضْرِيحٌ**; namely, a garment, &c. (L.) [Hence,] **ضَرَحَ النَّارَ** i. q. **تَضَحَّ**

لَهَا عَيْنًا [i. e. He made an opening in the live coals of the fire, in order that it might burn up well]. (AHn, TA.) — And He smeared it, daubed it, or defiled it; (O, L, K;) and so **ضَرَحَهُ** [but app., in this case also, in an intensive sense, or said of a number of things]; namely, a garment, (A, L,) &c., (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And He threw it, or threw it down. (K.) — **جَرَضَتْ بِجِرَّتِهَا** and **جَرَضَتْ** [signify the same, i. e. She was choked with her cud; or she swallowed her cud with difficulty; the former verb being app. formed by transposition from the latter; but **جَرَضَتْ** seems to be better known than **جَرَضَتْ**]; said of a camel. (O, TA.)

2: see above, in two places. — One says also, **ضَرَحَ أَنْفَهُ بِدَمٍ**, (S, O,) or **بِالدَّمِ**, (K,) He made his nose to bleed. (S, O, K.) — And **ضَرَحَ التَّوْبَ**, (S, O, K,) inf. n. **تَضْرِيحٌ**, (S, O,) He dyed the garment, or piece of cloth, of a red colour, (S, O, K,) making it less fully dyed than that which is termed **مُشَبَّعٌ**, and more so than that which is termed **مُورِدٌ**. (S, O.) — [Hence,] **ضَرَحَ الكَلَامَ**, (A, K,) inf. n. as above, (O,) † He embellished the speech, (A, O, K,) and amplified it, (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O.) — **ضَرَحَتْ جَيْبَهَا** She (a woman) loosened her **جَيْبٌ** [or opening at the neck and bosom of her shift or the like, so that the edges were not drawn together, or buttoned]. (O, K: * in the latter, **ضَرَحَ الجَيْبَ**, inf. n. as above.) — **ضَرَحْنَا الإِبِلَ** We urged on the camels, in making a hostile, or predatory, incursion. (O, K: *)

5: see 7, in four places. — **تَضَرَّحَ** also signifies It (a garment, A, L) became smeared, daubed, or defiled, (S, A, O, L, K,) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And **تَضَرَّحَ الخَدَّ** † The cheek became red, (O, K, TA,) on an occasion of shame. (O.) You say, **كَلَّمْتَهُ فَتَضَرَّحَ خَدَاهُ** † I spoke to him and his cheeks became red. (A, * TA.) — And **تَضَرَّحَتِ المَرْأَةُ** † The woman displayed her finery, or ornaments, and beauties of person or form or countenance, to men, (A, O, K, TA,) and embellished herself. (A, TA.)

7. **انضرح** It (a thing, or garment, &c., L) split, slit, or rent asunder or open; (S, O, L, K;) as also **انضرح**; (TA in art. **ضرح**;) and so **تَضَرَّحَ** [but app. in an intensive sense, or said of a number of things]: (L:) the latter is said of a garment in the former sense; (TA;) or as meaning it became much rent, or rent in several places. (L.) When the fruits of herbs, or leguminous plants, appear, one says, **انضَرَّحَتْ عَنَّا** and **أَكْشَمَهَا** [i. e. Their envelopes, or pericarps, and their calyxes, rent asunder or open, so as to disclose them]. (A, TA. [And the like is said in the S and O.]) And one says also, **انْفَتَحَتْ** and **تَضَرَّحَتْ** † **عَنِ البَقْلِ لَفَائِهُ** [i. e.

The envelopes, or pericarps, of the herbs, or leguminous plants, opened so as to disclose what was within them. (S, O.) And تَضْرَجُ التُّورُ The blossoms opened. (K.) And انضرج الشجر The buds of the trees burst open and the extremities of the leaves appeared. (L.) And تَضْرَجُ said of lightning means تَشَقُّقٌ [i. e. It clave the clouds, and extended high, into the midst of the sky; or it was in a state of commotion in the clouds; or it spread wide and long]. (S, A, O, K.)— Also It was, or became, wide, or ample. (El-Muärrij, S, O, K.) You say, انضرجت لنا الطريق The road was, or became, wide to us. (TA.) And انضرج القوم The space between the people was, or became, far-extending: (As, S, O, K.)* and so انضرج. (S in art. ضرح.)— انضرجت العقاب The eagle darted down upon the prey: (O, K.) or betook itself, or advanced, to it: (O:) or took a sidelong course to it. (O, K.)*

ضَرْجٌ A garment, or piece of cloth, smeared with a red, or yellow, colour; as also إِضْرِيحٌ: or this latter is only [applied to a garment, or piece of cloth,] of [the kind called] خَزْرٌ. (TA.) [And ضَرْجُ الأنايل means Having the ends of the fingers smeared, or defiled, by blood: see Ham p. 799.]

ضَرْجَةٌ and ضَرْجَةٌ A species of bird. (TA.)

عَدُوٌّ ضَرْبِجٌ A vehement running. (S, K.)

إِضْرِيحٌ A yellow [garment of the kind called] كَسَاءٌ; (K;) a yellow sort of أَكْسِيَّةٌ [pl. of كَسَاءٌ]: (S, O:) or a كَسَاءٌ made of excellent [down of the kind called] مِرْعَزِيٌّ: (TA:) or أَكْسِيَّةٌ made of the best of مِرْعَزِيٌّ: (Lth, O, TA:) and, (O, K,) accord. to Lh, (TA,) red [cloth of the kind called] خَزْرٌ: (O, K, TA:) and إِضْرِيحٌ signifies the أكسية of red خَزْرٌ; (A, TA;) or of yellow خَزْرٌ. (TA. See also ضَرْجٌ.) And ثَوْبٌ إِضْرِيحٌ A garment saturated with redness. (A.)— And A red dye: (O, K, TA:) so it is said to signify: and hence ثَوْبٌ مُضْرَجٌ [meaning A garment, or piece of cloth, dyed of a red colour in the manner expl. voce ضَرْجٌ]. (TA.)— And A horse that is swift and excellent; or swift, or excellent, in running; (AO, S, O, K, TA;) vehement in running; (S, O, TA;) or having a large mane: (AO, TA:) or wide in the لَبَانٌ [or breast, or middle of the breast]. (TA.)

مِضْرَجٌ: see its pl., مِضْرَجٌ, below.

مِضْرَجُ الخدين — إِضْرِيحٌ: مِضْرَجٌ † Having the cheeks made red. (A,* TA.)— المِضْرَجُ, (so in the O,) or المِضْرَجُ, (so accord. to the K, there said to be like مَجْدِيثٌ,) The lion. (O, K.)

المِضْرَجُ: see what next precedes.

عَيْنٌ مَضْرُوجَةٌ An eye wide in the fissure: (S, O, K;) a wide eye. (A.)

مَضَارِجٌ i. q. مَشَاقٌ [i. e. Fissures; lit. places of slitting: pl. of مَشَقٌ]. (O, K.) Himeyán Ibn-Koháféh Es-Saqdee says, describing the tushes of a stallion-camel,

أَوْسَعَنَ مِنْ أَشْدَاقِهِ الْمَضَارِجَا

[That widened the fissures of the sides of his mouth]. (O.)— Also Old and worn-out garments, (A'Obeyd, S, O, K,) that are used for service and work, like what are called مَعَاوِزٌ: sing. مِضْرَجٌ. (A'Obeyd, S, O.)

ضرح

1. ضَرَحَهُ, (S, O, L, K,) aor. ʔ, (K,) inf. n. ضَرَحٌ, (S, A, O, L,) He removed it from its place; put it away or aside; pushed, or thrust, it away: (S, A,* O, L, K:) he took it, and threw it away or aside: (L:) he pushed it, or thrust it, away with his foot: (Expos. of the "Amálee" of El-Kálee:) [and] ضَرَحَ بِالشَّيْءِ [if not a mistranscription for ضَرَحَ الشَّيْءِ] He threw [from him] the thing; and put it away or aside: and ضَرَحَ عَنْهُ He cast off from him the garment. (A.) See also 4. [And see 8.] [Hence] ضَرَحْتُ عَنِّي I invalidated the testimony of the people or party, or annulled its claim to credibility, (جَرَحْتَهَا) and cast it from me, or rejected it: (S, A, O, K:*) said by one against whom false witness has been borne, and who has shown its falseness. (A.)— And ضَرَحَتِ الدَّابَّةُ بِرِجْلِهَا, (S, O, K,) aor. ʔ, (K,* TA,) inf. n. ضَرَحٌ (S, O) and ضَرَاخٌ, (S,* O, K,) this latter from Sb, (TA,) [but it seems to be implied in the K that the verb with ضَرَاخٌ for its inf. n. has its aor., as well as this inf. n., like that of كَتَبَ, which I do not think to be the case,] The beast hicked with its hind leg: (S, O, K:) or الضَّرْحُ is with the fore legs; and الرَّمْحُ, with the hind legs. (TA.) One says, فِيهَا ضَرَاخٌ [It has a habit of hicking with the hind leg: or, with the fore leg]; a phrase mentioned by I'Ab. (S.)— ضَرَحَ, (S, K,) or ضَرَحَ ضَرِيحًا, (A, Mšb,) aor. ʔ, (Mšb, TA,) inf. n. ضَرَحٌ, (S, K,) He dug a ضَرِيحٌ [q. v.], (S, A, Mšb, K,) لِلْمَيِّتِ [for the corpse]. (A,* K.)— ضَرَحَ, inf. n. ضَرَحٌ, also signifies [He clave the ground; (see ضَرِيحٌ) and] he split, slit, or rent asunder or open, anything; like ضَرَجَ, with ج: (TA:) but the phrase ضَرَحْنَا البُرُودَ, in a verse of Dhur-r-Rummeh, as some relate it, is expl. by AA as meaning We threw off the [garments called] بُرُودٌ: others relate it with ج: and in this case he says that it means "we rent asunder" or "open." (Az, O, TA.)— ضَرَحَ [as though quasi-pass. of ضَرَحَهُ] signifies also He, or it, was, or became, distant, or remote; or removed to a dis-

tance; went far away. (L.) [See also 7.]— And ضَرَحَتِ السُّوقُ, inf. n. ضَرُوحٌ (O, K, TA) and ضَرَحٌ, (TA,) The market was, or became, stagnant, or dull, with respect to traffic. (O, K, TA.)

3. ضَارَحَهُ i. q. سَابَهُ and رَامَاهُ; (O, K;) i. e. ضَارَحَهُ and سَابَهُ and رَامَاهُ are [all] one [in signification, app. meaning He reviled him, or vilified him, being reviled, or vilified, by him; so that the last seems to be here used tropically]. (TA.)— And i. q. قَارَبَهُ [He drew him near to him]; (O, K;) namely, his companion. (O.)— Also, inf. n. مَضَارِحَةٌ, He, or it, resembled, and corresponded to, him, or it; syn. ضَارَعَهُ and قَابَلَهُ. (TA. [See الضَّرَاخُ])

4. أَضْرَحَهُ عَنْكَ i. q. أَبْعَدَ (K:) you say, أَضْرَحَهُ عَنْكَ, (so accord. to two copies of the S,) or أَضْرَحَهُ, (so in one of my copies of the S, [i. e. أَضْرَحَهُ, from ضَرَحَهُ, in my other copy of the S أَضْرَحَهُ, so that the correct form of the verb in this sense is doubtful,]) meaning أَبْعَدَهُ [i. e. Remove thou, or put far away, him, or it, from thee]. (S.) [In the TA, it is also expl. as meaning دَفَعَ, which is likewise a signification of ضَرَحَ.]— And He corrupted, or vitiated, (O, K,) him, or it. (O.)— And أَضْرَحْتُ السُّوقَ I made, or found, the market to be stagnant, or dull, with respect to traffic; syn. أَكْسَدْتُهَا. (O, K.)*

7. انضرج It was, or became, wide, or ample. (TA.) You say, انضرج ما بين القوم The space between the people was, or became, far-extending: like انضرج. (As, S.)— Also It split, slit, or rent asunder or open: like انضرج. (TA.)

8. اضطرحوها فلاناً They cast such a one aside: (O,* L, TA: [see also 1, first sentence:]) the vulgar say اِطْرَحُوا, thinking it to be from الطَّرْحُ, whereas it is from الضَّرْحُ: or, accord. to Az, it may be that, in اِطْرَحُوا, the ت of the measure أَفْتَعَلَ is changed into ط, and ض incorporated into it. (L, TA.)

بَيْنِي وَبَيْنَهُمُ inf. n. of 1. (S, A, &c.)— بَيْنِي وَبَيْنَهُمُ means Between me and them is a wide distance, and solitude. (TA.)— Also A skin. (O, K.)

بَعِيدَةٌ i. q. نَيْتَةٌ [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey: &c.]; (O, K;) as also طَرَحٌ &c. (O.)— ضَرَحٌ applied to a man, Bad, corrupt, or vitious. (El-Muärrij, O, K.)— الضَّرْحُ is also used by poetic license for [the inf. n.] الضَّرْحُ. (O.)

ضَرَاخٌ, like قَطَامٍ, (K, TA,) is a verbal noun like نَزَالٌ, (TA,) meaning إِضْرَحَ, (K, TA,) i. e. أَبْعَدَ: you say, ضَرَاخَ عَنْهُ Remove thou to a distance, or go far away, from him, or it. (TA.)

الضَّرَاحُ, (O, K, TA,) or, accord. to Mujáhid, البَيْتُ الضَّرِيحُ, (O, TA,*) [The temple called] الضَّرِيحُ, (O, K, TA,) corresponding to, or over against, [i. e. directly over,] the Kaqbeh, (O, TA,) in Heaven, (O,) in the Fourth Heaven, (K, TA,) or in the Seventh, or in the Sixth, and said to be beneath the عَرْشِ, or in the First Heaven: (TA:) accord. to 'Alce, it is entered every day by seventy thousand angels. (O.)

قَوْسٌ ضَرُوحٌ A bow that propels the arrow with vehemence; (S, A, K,*) as also طَرُوحٌ [q. v.]. (S and O and K in art. طرح.) And دَابَّةٌ ضَرُوحٌ A beast that kicks with its hind leg (S, K) [or with its fore legs: see 1].

ضَرِيحٌ Distant, or remote: (S, K:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — Also A trench, or an oblong excavation, in the middle of a grave; (S, A, Mgh, Mṣb, K;) and so ضَرِيحَةٌ: (TA:) in this sense [likewise] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) what is termed لَحْدٌ is in the side: (S:) or a grave (K, TA) altogether: (TA:) or a grave without a لَحْدٌ: (K, TA:) pl. ضَرَائِحُ. (Mṣb.) One says, نَوَّرَ اللَّهُ ضَرِيحَهُ, (A, TA) i. e. [May God illumine] his grave. (TA.) — See also الضَّرَاحُ.

ضَرِيحَةٌ: see the next preceding paragraph.

مَضْرَحِيٌّ: see مَضْرَحٌ.

مَضْرَحٌ A garment, or piece of cloth, or other thing, used as a repository for clothes: pl. مَضْرَاحٌ. (O.)

مَضْرَحِيٌّ A hawk, (S, A, O, K,) and a vulture, (A,) having long wings; (S, A, O, K;) as also مَضْرَحٌ; (O, K;) but the former is the more common: a hawk of this description is of an excellent kind: (TA:) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it: (Kf, TA:) or white, applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, black: (Ḥam p. 95:) or a vulture intensely red [or brown]: (AḤát, O:) [and a hawk in which is redness; otherwise it is not thus called: (so in the Deewán of Jereer, accord. to Freytag:)] or i. q. صَفْرٌ and أَجْدَلٌ and قَطَامِيٌّ: (A'Obeyd, TA:) [it is mentioned in the K again in art. مَضْرَحٌ; for,] accord. to some, the م is radical: (TA in art. مَضْرَحٌ:) or, applied to a hawk, it means that darts down sideways; or that thrusts the prey. (Ḥam ubi suprâ.) — [Hence,] † A chief, (S, A, O, K,) such as is generous, or noble, (K,) or of ancient (A, O) and generous (O) origin. (A, O.) — Also White as an epithet applied to anything. (K.) — And † Tall, or long. (K, TA.)

شَيْءٌ مُضْطَرَّحٌ A thing cast aside. (S, K.)

Quasi ضرد

8. اضْطَرَّدَ, as though from ضَرَدَ: see 8 in art. طرد.

ضرس

1. ضَرَسَهُ, (A, TA,) aor. =, (TA,) inf. n. ضَرَسٌ, (S, A, K,) He bit it: (TA:) or he bit it vehemently with the أَضْرَاسِ [pl. of ضَرَسٌ, q. v.]; (S, A, K;) as also ضَرَسَهُ: (A:) or with the ضَرَسِ. (T, TA.) — He (a beast of prey) chewed his flesh, (i. e., the flesh of his prey,) without swallowing it; (A;) as also ضَرَسَهُ. (A, TA.) — He bit it (namely an arrow) to try it; to know if it were hard or weak: (S:) he marked it (namely an arrow) by biting it with his أَضْرَاسِ, (M, A,) or with his teeth. (Az, TA.) — † He tried him with respect to his claims to knowledge or courage. (IAqr.) — ضَرَسَتُهُ الْخَطُوبُ, inf. n. ضَرَسٌ, † Things or affairs, or calamities, tried, or tested, him; as also ضَرَسَتُهُ. (TA.) — ضَرَسَتُهُ الْحَرُوبُ, inf. n. ضَرَسٌ, † Wars tried, or proved, him, and rendered him expert, or strong; (TA;) as also ضَرَسَتُهُ, (S, A, K,) inf. n. تَضَرَّسٌ. (S, K.) — ضَرَسَهُ الزَّمَانُ, (S, A, K,) inf. n. ضَرَسٌ, (K,) † Fortune became severe, rigorous, afflictive, or adverse, to them; (S, A, K,*) as also ضَرَسَهُ. (A, TA.) — ضَرَسَتْ نَابِيهَا † She was evil in disposition: (TA:) and ضَرَسٌ [alone] the being evil in disposition. (IAqr.) — ضَرَسٌ also signifies † The biting of blame, or reprehension. (IAqr.) — And † The keeping silence during a day, until the night: (O, K, TA:) as though biting one's tongue. (TA.) — And ضَرَسَ الْبَيْتَ, aor. = (O, K, TA) and =, (TA,) inf. n. ضَرَسٌ, (O, TA,) † He cased the well with stones: (O, K, TA:) or, as some say, he closed up the interstices of its casing with stones: and in like manner one says of any building. (TA.) — ضَرَسَتْ أَسْنَانَهُ, (S, K,) aor. =, (K,) inf. n. ضَرَسٌ, (S,) His teeth were set on edge (كَلَّتْ) by eating or drinking what was acid, or sour. (S, A, *K.) And ضَرَسَ الرَّجُلُ The man's teeth were set on edge. (TA.) It is said in a trad. of Wahb Ibn-Munabbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereupon he said, يَا رَبِّ يَا كُلُّ أَبَوَايَ الْحَمِضُ وَأَضْرَسُ أَنَا أَنْتَ أَكْرَمُ مِنْ ذَلِكَ [O my Lord, my two parents eat sour herbage, and are my teeth set on edge? Thou art more gracious than to suffer that]: and his offering was accepted. (O in art. حمض.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] — Also ضَرَسٌ, inf. n. ضَرَسٌ, † He was angry by reason of hunger: because hunger sharpens the أَضْرَاسِ. (TA.) — And ضَرَسُوا بِالْحَرْبِ † They persisted in war until they fought one another. (T, O, TA.)

2. ضَرَسَهُ, inf. n. تَضَرَّسٌ: see ضَرَسَهُ, in five places. — تَضَرَّسٌ also signifies † An indentation, or serration, (Az, TA,) like أَضْرَاسِ, (TA,) in a sapphire (يَاقُوتَةٌ) and a pearl, or in wood. (Az, TA.)

3. ضَارَسْتُ الْأُمُورَ † I became experienced in affairs, and knew them. (T, TS.) = ضَارَسُوا, (K,) inf. n. مَضَارَسَةٌ and ضَرَّاسٌ; so in the Tekmilch; but in the M, † تَضَارَسُوا; (TA;) † They warred, or fought, one against another, and treated one another with enmity, or hostility: (K, TA:) from ضَرَسٌ, [inf. n. of ضَرَسٌ,] signifying the “being angry by reason of hunger.” (TA.)

4. اضْرَسُهُ It (acid, or sour, food, or drink,) set his teeth on edge; (Ibn-'Abbád, K,*) syn. اضْرَسَهُ. (Ibn-'Abbád.) [And so, app., اضْرَسَهُ أَسْنَانَهُ. — Also † He, or it, (an affair, or event, S,) disquieted him. (Ibn-'Abbád, S, O, K, TA.) — And اضْرَسَهُ بِالْكَلَامِ † He silenced him by speech. (Ibn-'Abbád, O, K.)

5: see what next follows.

6. تَضَرَّسَ, (S, A, K,) in the M † تَضَرَّسٌ, (TA,) † It (a building) was, or became, uneven, (S, M, A, K,) and irregular, (A,) having in it what resembled أَضْرَاسِ. (M.) = تَضَارَسُوا: see 3.

ضَرَسٌ + Land of which the herbage is here and there (IAqr, T, O, K, TA) and on which rain has fallen here and there: (IAqr, T, TA:) and a portion of land upon which rain has fallen a day or part of a day. (TA.) — See also ضَرَسٌ.

ضَرَسٌ A tooth: (S, K:) pl. أَضْرَاسٌ, and (sometimes, S, Mṣb) ضَرُوسٌ (S, Mṣb, K) and أَضْرُسٌ [which is a pl. of pauc., as is also, properly, the first of the pls. here mentioned]; and quasi-pl. n. ضَرَسٌ [written in the TA without any syll. signs, so that it may be ضَرَسٌ, or ضَرَسٌ (like the sing.), or ضَرَسٌ]; so in the M [of which I am unable to consult the portion containing this art.]: (TA:) or [a lateral tooth; for] the اضْرَاسِ are the teeth, except the central incisors: (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the teeth absolutely, but properly] the molar teeth, or grinders, which are twenty in number, [including the bicuspids,] next behind the canine teeth: (Zj, in his “Khalk el-Insán:”) or i. q. أَرْحَا: (S and Mṣb and K, art. رحي: [see سِنٌ: and see also رَبَاعِيَةٌ:]: ضَرَسٌ is masc.: (Mgh, K;) and sometimes fem.: (Mgh:) or what is thus called is masc. when thus called; (S, Mṣb;) but if called سِنٌ, it is fem.: (Mṣb:) or it is properly masc.; and if found in poetry made fem., سِنٌ is meant thereby: (Zj, Mṣb:) but Aṣ denies its being made fem.; (Mṣb, TA;) and as to the saying ascribed to Dukeyn,

فَقَفَيْتُ عَيْنٌ وَطَنْتُ ضَرَسٌ

[And an eye was put out, and a tooth, or grinder, sounded], he says that the right reading is وَطَنْتُ الضَّرْسُ [and the tooth, or grinder, sounded], and that he who heard these words understood them not. (TA.) What are called أَضْرَاسُ الْعَقْلِ and أَضْرَاسُ الْحُلِيِّ [The wisdom-teeth, and the teeth of puberty] are four: they come forth after the

[other] teeth have become strong. (TA. [See نَجْدٌ.]) — [Hence,] sing. of ضَرُوسٌ (K) which signifies † The stones with which a well is cased. (S, O, K.) — And † A فَدٌ [app. as meaning a peak, or the like,] in a mountain. (TA.) — And † A rough [hill, or eminence, or elevated place, such as is termed] أَكْصَةٌ (T, O, K, TA) and [such as is termed] أَخْشَبٌ: (T, TA:) or rough ground; written by Sgh † ضَرُوسٌ: (IAqr, TA:) or a portion of a [tract such as is termed] قَفٌّ, somewhat elevated, very rugged, rough to the tread, consisting of a single piece of stone [or rock], unmixed with clay, or soil, and not giving growth to anything: pl. ضَرُوسٌ. (TA.) — Also † Light rain: (IAqr, TA:) or a rain little in quantity: (S, O:) or a light rain: pl. ضَرُوسٌ: (K:) or ضَرُوسٌ مِنْ مَطَرٍ means scattered rains: (Aq, TA:) or scattered showers of rain: (S, O:) and some say, i. q. جَدْرٌ [app. a mistranscription, probably for خَدْرٌ, which signifies rain; or clouds, or mist, and rain]: and [it is said that] ضَرُوسٌ signifies also a raining cloud that has not [much] width. (TA.) — See also مُضْرَسٌ, last sentence.

ضَرُوسٌ A man having his teeth set on edge. (TA.) — And † A man angry by reason of hunger; (AZ, K, TA;) because hunger sharpens the أَضْرَاسُ: (TA:) and ضَرِيسٌ signifies † very hungry; (K, TA;) so that there is nothing that comes to him but he eats it, by reason of hunger: (TA:) pl. of the latter ضَرَايسٌ, like as حَزَانِيٌّ is a pl. of حَزِينٌ. (K.) — And † A man (S, A, O) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (Yz, S, A, O, K:) evil in disposition, or illnated, and very perverse or cross or repugnant and averse; syn. شَرِيسٌ. (K.) You say رَجُلٌ ضَرِيسٌ شَرِيسٌ. (Yz, S, A, O.) [See ضَرُوسٌ.] — See also مُضْرَسٌ, last sentence.

ضَرَسَةٌ Ruggedness, and roughness. (TA.)

ضَرَّاسٌ Toothache. (MA.)

ضَرَّاسٌ [seems to signify, properly, A disposition to bite]. — [Hence,] النَّاقَةُ بِجَنِّ ضَرَّاسِهَا means † The she-camel is in the case of the recentness of her bringing forth, when she defends her young one; from the epithet ضَرُوسٌ; (S, Meyd, O; but in the S and O, هِيَ, referring to the she-camel, is put in the place of النَّاقَةُ;) and is a prov., applied to the man whose nature is evil on the occasion of his defending. (Meyd.) And one says, اتَّقِ النَّاقَةَ اتَّقِ ضَرَّاسَهَا بِجَنِّ ضَرَّاسِهَا, meaning † Beware thou of the she-camel in the case of the recentness of her bringing forth, and of her evil disposition towards him who approaches her, by reason of her attachment to her young one. (A, TA.) [In the TA, in art. جَنِّ, this saying is mentioned with ضَرَّاسِهَا in the place of ضَرَّاسِهَا: the former may perhaps be another reading; but I rather think that it is a mistranscription for the latter. And in the present art. in the TA, it is added that Sgh has mentioned (app. in the TS, for he has not done so in the O,) El-Báhilec's having explained الضَّرَّاسُ as meaning سِيمٌ لِهْمٍ; and that it is likewise explained

in the T as meaning سِيمٌ: but I know no such word as سِيمٌ; nor do I know any word of which it is likely to be a mistranscription, though I have diligently searched for such. This word سِيمٌ has been altered by the copyist in each instance in the TA; so that it seems to have been indistinctly written by the author.] — [Hence also] ضَرَّاسٌ الضَّرْبُ † The biting of war. (Ham p. 532.)

ضَرُوسٌ A she-camel of evil disposition, (S, K,) that bites her milker: (S, A, K:) or that has a habit of biting to defend her young one. (TA.) — [Hence,] حَرْبٌ ضَرُوسٌ † Devouring, biting, war: (TA:) or vehement war. (Ham p. 87.) — And A she-camel whose flow, or stream, of milk does not make any sound to be heard. (TA.)

ضَرِيسٌ † Stones resembling أَضْرَاسٌ [i. e. teeth or lateral teeth or molar teeth]: with such, a well is cased. (TA.) — And † The vertebrae of the back. (O, K.) — Also, and † مَضْرُوسَةٌ, † A well (بَيْتْرٌ) cased with stones. (S, K.) — See also ضَرِيسٌ.

أَخْرَسٌ an imitative sequent to ضَرُوسٌ as an epithet applied to a man. (S, K.)

مُضْرَسٌ † A sort of figured cloth or garment, (S, O, K,) having upon it forms resembling أَضْرَاسٌ [i. e. teeth or lateral teeth or molar teeth], (K,) or thought by IF to be thus called because having upon it such forms: (O:) or, applied as an epithet to [the kind of garments called] رِبْطٌ, as meaning figured with the marks of folding: or meaning folded in a square form: or, as some say, مَضْرَسَةٌ signifies a sort of cloths, or garments, upon which are lines and ornamental borders. (TA.) — And † An arrow that is not smooth, or even; because it has in it what resemble أَضْرَاسٌ. (TA.) — And مَضْرَسَةٌ and † مَضْرُوسَةٌ † [A stony tract] in which are stones like the أَضْرَاسُ of dogs. (A'Obeyd, S, K.) — Also † A man who has been tried, or proved, or tried and strengthened, by experience; (A, TA;) whom trials have befallen, as though he had been bitten thereby: (TA:) who has been tried, or proved, and rendered expert, or strong, by wars, (S, A,) and by affairs, or calamities: (A:) like حَرَّةٌ مَضْرَسَةٌ from نَاجِدٌ: (A, TA:) or who has become experienced in affairs: (AA, S:) one who has travelled, and become experienced in affairs, and fought; as also † ضَرِيسٌ and † ضَرُوسٌ. (TA.)

المُضْرَسُ The lion, that chews the flesh of his prey without swallowing it: (O, K:) or the lion; so called because he does thus. (TA.)

مُضْرَسَةٌ: see ضَرِيسٌ: and also مَضْرُوسَةٌ.

ضرب

1. ضَرَبْتُ, aor. 2; (S, Mṣb, K;) and ضَرَبْتُ, aor. 2; (Mṣb;) inf. n. ضَرِبْتُ (S, Mṣb, K, in the Mṣb said to be of the latter verb,) and ضَرَبْتُ (Mṣb, K, in the Mṣb said to be of the former verb,) and ضَرِبْتُ and ضَرَبْتُ, (K,) or the last is a simple subst., (Mṣb,) [a coarse word, signifying] He broke

wind, i. e. emitted wind from the anus, with a sound. (S, K.) [When it is without sound, you say فَسًا.] Hence the prov., أَوْدَى الْعَيْرُ إِلَّا ضَرَبًا, The ass had no power remaining except [that of] emitting wind from the anus, with a sound: (S, K:) applied to a vile, or an abject, person, and to an old man; and in allusion to a thing's becoming in a bad, or corrupt, state, so that there remains of it nothing but what is of no use: (K:) the last word is in the accus. case as denoting a thing of a different kind from that signified by the preceding noun. (O.) And أُجِينُ مِنَ الْمَنْزُوفِ ضَرَبًا [More cowardly than he who is exhausted by emitting wind from the anus, with a sound]: another prov.: [its origin is variously related: see Freytag's Arab. Prov., i. 320:] or الْمَنْزُوفِ ضَرَبًا [or ضَرَبًا, for it is differently written in different copies of the K,] is a certain beast, between the dog and the cat, (K,) or between the dog and the wolf, (O,) which, when one cries out at it, emits wind from the anus, with a sound, by reason of cowardice. (Sgh, K.)

2: see 4, in two places.

4. اضْرَبُهُ, and ضَرَبَهُ (S, O, K,) He made him to emit wind from the anus, with a sound: (S:) or he did to him that which caused him to emit wind from the anus, with a sound. (O, K.) — اضْرَبْ بِهِ; and ضَرَبْ بِهِ (S, K,) inf. n. تَضْرِيْبٌ; (K;) He derided him, and imitated to him with his mouth the action of one emitting wind from the anus, with a sound; (S;) he made to him with his mouth a sound like that of an emission of wind from the anus, and derided him. (K, TA.) اضْرَبْ بِالسَّائِلِ, said in a trad., of 'Alee, means He treated the asker with contempt, disapproving what he said; he derided him. (TA.)

ضَرِبٌ part. n. of ضَرَبْتُ. (Mṣb.)

ضَرَبَةٌ [inf. n. un. of 1; A single emission of wind from the anus, making a sound]. It is said in a prov., of him who has done a deed of which he has not done the like before nor after, كَانَتْ مِنْهُ كَضْرَبَةِ الْأَصْرَمِ [There proceeded from him what was like the ضَرَبَةُ of the deaf]. (Sgh, TA.)

ضَرَابٌ An emission of wind from the anus, with a sound: (S, TA:) or the sound thereof: (K, TA:) [in the CK, صَوْتُ الْفَيْحِ is put for صَوْتُ الْفَيْحِ:] a subst. from 1. (Mṣb.)

ضَرَابٌ: see ضَرَابٌ.

ضَرِيْبٌ: }
ضَرِيْبِيٌّ: } see سَرِيْبِيٌّ.
ضَرِيْبَاءٌ: }

ضَرَابٌ and ضَرُوبٌ and ضَرُوبٌ are all [intensive] epithets from 1; (K;) [signifying One who emits wind from the anus, with a sound, much, or frequently;] the last mentioned by Sb, and expl. by Seer. (TA.)

ضَرُوبٌ: see the next preceding paragraph.

ضَرِبْتُ : }
ضَرِبْتِي : } see سَرِبْتُ
ضَرِبْتِي : }

أَضْرَطُ : see أَطْرَطُ, in art. طرط.

مُضْرِبُ الْحَجَارَةِ † [as though signifying *He who makes the stones to emit sounds, from fear*:] an appellation given to 'Amr Ibn-Hind, because of his strength and hardness and courage, (S,) or because of the awe which he inspired. (A, TA.)

ضرع

1. ضَرَعَ, said of a lamb or kid, *He took [with his mouth] the ضَرَع [meaning dug] of his mother.* (TA.) [This seems to be regarded by some as the primary signification.] — And (TA) the same, (S, Mṣb, K,) said of a man, (S,) aor. ʿ; (Mṣb, K;) and ضَرَع, aor. ʿ; and ضَرَع, aor. ʿ; (K;) inf. n. (S, Mṣb, K) of the first (S, Mṣb, TA) and of the third (TA) ضَرَاعَةٌ, (S, Mṣb, K,) and (K) of the second (TA) ضَرَع; (K;) *He was, or became, lowly, humble, or submissive*; (S, K;) and *low, abject, or abased*; (S, Mṣb, K;) إِيَّاهُ (K) and لَهُ [to him]: (TA:) or ضَرَعَ and ضَرَعَ signify *he lowered, humbled, or abased, himself*, (K, TA,) [like تَضَرَعَ, which is more commonly used in this sense,] and *made petition for a gift*: (TA:) and ضَرَعَ, (Mṣb, K, TA,) inf. n. ضَرَع, (Mṣb,) or ضَرَاعَةٌ, (TA,) *he was, or became, weak*; (K, TA;) and it is said that the verb in this last sense is from ضَرَعَ in the sense expl. in the first sentence: so in the “Mufradāt” [of Er-Rāghib]: ضَرَعَ, likewise, like فَرِحَ [in measure], signifies *he was, or became, weak in body, slender, spare, or light of flesh*: and ضَرُوعٌ, [app. as an inf. n. of which the verb is ضَرَعَ,] the *being lean, or emaciated*. (TA.) For another explanation of ضَرَاعَةٌ, see 5. — ضَرَعَ is made trans. by means of ب: one says, ضَرَعَ بِهِ فَرَسَهُ *His horse humbled him, or abased him*: (O, K, TA:) or, as in the L, *overcame him*. (TA.) — ضَرَعَ مِنْهُ, said of an animal of prey, (IKṭṭ, K, TA,) inf. n. ضَرُوعٌ, (K,) *He approached* (IKṭṭ, K, TA) *him* i. e. a man, (IKṭṭ, TA,) or *it* i. e. a thing. (K.) — See also the next paragraph.

2. تَضَرِيعٌ signifies *The drawing near, or approaching, by little and little, in a deceitful, or guileful, manner, going this way and that, or to the right and left*; (Ibn-'Abbād, O, K;) as also تَضَرِيعٌ: (K:) you say تَضَرَعَ and تَضَرَعَ, (O, TA.) — And ضَرَعَتِ الشَّمْسُ, (K,) inf. n. as above, (S, O,) † *The sun approached the setting*; (S, O, K;) [like ضَجَعَتْ;] and ضَرَعَتْ signifies the same; [like ضَجَعَتْ;] or *the sun set*; (K;) and ضَرَعَتِ الشَّمْسُ, inf. n. مُضَارَعَةٌ, signifies the

same as ضَرَعَتْ and ضَرَعَتْ. (TA.) — And حَانَ أَنْ تُدْرِكَ i. q. ضَرَعَتْ الْقِدْرُ [i. e. *The cooking-pot approached, or attained, to the time of the cooking of its contents*; and so, app., † ضارعت, accord. to the TA, but the passage in which this is there indicated presents an obvious mistranscription]. (S, O, K, TA. [In the CK, تُدْرِكُ is erroneously put for تُدْرِكُ.]) — And ضَرَعَ الرَّبُّ [app. means *The rob, or inspissated juice, became nearly mature*; or] *the expressed juice was cooked, but its cooking was not complete*. (O, K, TA. [In the CK, الرَّبُّ is erroneously put for الرَّبُّ, and طَبَخَ for طَبَخَ, and يُتِمُّ طَبَخَهُ for يُتِمُّ طَبَخَهُ.])

3. مُضَارَعَةٌ is syn. with مُشَابَهَةٌ: (S, O, Mṣb:) accord. to Er-Rāghib, its primary meaning is *The sharing [in a thing, or particularly in the ضَرَع, or udder], like مُرَاعَةٌ, which is the “sharing in sucking.”* (TA.) You say ضارعه *He, or it, resembled him, or it; was, or became like him, or it*. (K, TA.) And بَيْنَهُمَا مُضَارَعَةٌ [Between them two are the sipping of the wine-cup, and the resemblance of kinds; or computation and congeniality]: said in the A to be from الضَّرْعُ. (TA.) [See also an ex. voce تَحَلُّجٌ. — Also i. q. مُقَارَبَةٌ [meaning *The approaching a thing*]. (TA.) See 2, in two places.

4. اَضْرَعَتْ, said of a ewe or she-goat, *Her milk descended [into her udder, i. e. she secreted milk in her udder, as is shown in the lexicons in many places, (see for instance, أَرَدَتْ, and رَدَّةُ)] a little before her bringing forth*: (S, O, K:) and [in like manner] said of a she-camel, *her milk descended from* (مِنْ [a mistranscription for فِي i. e. into]) *her udder near the time of bringing forth*; and the epithet applied to her is مُضْرُوعٌ [without ة]: or, as in the A, said of a she-camel and of a cow, *her udder (ضَرَعًا) became prominent before bringing forth*: (TA:) or, said of a ewe or she-goat, *she showed herself to be pregnant, and became large in her udder*. (T in art. رمد.) And اَضْرَعَتْ عَلَى رَأْسِ الْوَالِدِ [She secreted milk, or became large, in the udder, at the time of bringing forth, or when about to produce the young, like as one says كَانَ ذَلِكَ عَلَى رَأْسِ فَلَانٍ expl. in art. رأس], said of a ewe or goat. (S in arts. رمد and ربق [in both of which the meaning is clearly shown] and in art. دَفَع [in which last see several sentences].) — [Hence, app.,] اَضْرَعْتُ لَهُ مَالِي † *I gave him liberally, unsparingly, or freely, my property*. (O, K,*) — And اَضْرَعُهُ signifies also *He, or it, lowered, humbled, or abased, him*. (S, O, K.) Thus, in a trad. of 'Alee, اَضْرَعَ اللَّهُ خُدُودَكُمْ *May God lower, or humble, or abase, your cheeks*. (TA.) One says also, كَانَ مَرْهُوًّا فَأَضْرَعَهُ الْفَقْرُ [He was proud, haughty, or insolent, and poverty lowered, or humbled, or abased, him]. (TA.) And it is said in a prov., اَضْرَعَتْنِي الْحَمَى *And it is said in a prov., the fever abased me*; (S, Meyd, A, O,) or لِلنُّومِ, (Meyd, O, K,) accord. to different relations, (Meyd, O,) [meaning *The fever abased me to thee, or to sleep*;] asserted by El-Mufaḍḍal to have been first said by a certain man named Mureyr, to a Jinnee by whom he was carried off while sleeping under the influence of fever, after he had been making a fruitless search after his two brothers, Murárah and Murrah, who had also been carried off by Jinn: [his story is related at length in the O and TA, as well as by Meyd.; and is given in Har p. 568, and in Freytag's Arab. Prov. i. pp. 364-5:] the prov. is applied to the case of abasement on the occasion of need. (Meyd, O, TA.) — One says also, اَضْرَعُهُ إِلَيْهِ *He, or it, constrained him to have recourse to him, or it*. (TA.) — And اَضْرَعُهُ الْحُبُّ *Love rendered him lean, or emaciated*. (TA.)

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5. تَضَرَّعَ *He lowered, humbled, or abased, himself*: (O, K, TA:) or *he addressed himself with earnest, or energetic, supplication*: (TA:) syn. اِبْتَهَلَ, to God (إِلَى اللَّهِ): (S, O, K:) or *he manifested* † ضَرَاعَةٌ i. e. *severe poverty*, (O, TA,) and *want*, (TA,) to God: (O, TA:) or i. q. يَطْلُبُ الْحَاجَةَ; (K, TA,) or تَعَرَّضَ بَطْلَبِ الْحَاجَةِ; (CK;) you say, جَاءَ فَلَانٌ يَتَضَرَّعُ and تَعَرَّضَ i. e. *Such a one came asking, or petitioning, to another for a thing that he wanted*. (Fr, S, O.) [See also تَضَرَّعَ.] — Also *He writhed; and asked, or called, for ail, or succour*. (TA.) — And, said of the shade, † *It contracted, shrank, or decreased; or it went away*; syn. قَلَصَ: (Ibn-'Abbād, O, K, TA:) and تَضَرَّعَ is a dial. var. thereof. — See also 2.

ضَرُوعٌ a word of well-known meaning; (TA;) [properly and generally, the *udder*, but sometimes applied to the *dug, or teat*:] the ضَرُوع is of every female that has a cloven hoof, or of the she-camel: (S, O:) [i. e.] of each of these: (K:) or [of the former only; i. e.] of the sheep or goat and of the cow and the like; that of the camel being termed خَلْفٌ: (Lth, O, K:) it is, to the cloven-hoofed female, like the تَدْيِ to the woman: (Mṣb:) or, to cattle, like the تَدْيِ to the woman: (Towsheeh, TA:) accord. to the IF, it is of the sheep or goat and of other animals: accord. to IDrd, of the sheep or goat [only]: AZ says, it comprises the أَطْبَاءَ, which are the أَخْلَافَ, and in which are the أَحَالِيلَ, which are the orifices for the passing forth of the milk: (O:) the pl. is ضَرُوعٌ. (O, Mṣb, K.) مَا لَهُ زَرْعٌ وَلَا ضَرُوعٌ [lit. *He has not seed-produce nor an udder*] means † *he has not anything*: (TA:) or it means *he has not land to sow, nor a ewe or she-goat or she-camel or other animal having a ضَرُوع*. (O.) — See also the next paragraph, in two places.

ضَرُوعٌ A like; a similar person or thing; (IAṣr, O, K;) as also ضَرُوعٌ: (IAṣr, TA in art. صرع:) and so صَرُوعٌ (O, TA) and صَرُوعٌ. (O and K and TA in art. صرع.) — And A sort, or species: and a state, condition, or manner of being: of a

thing: as also **ضَرَعٌ**: and so **ضَرَعٌ** and **ضَرَعٌ**. (TA in art. **ضَرَعٌ**.) — And *A strand of a rope*: (O, K:) and so **ضَرَعٌ**: (O:) pl. **ضُرُوعٌ**. (O, K:) and the CK adds **أَضْرَعٌ**.)

ضَرَعٌ *Lowly, humble, submissive, or in a state of abasement*; [originally an inf. n., and therefore, as an epithet,] applied to a single person and to a pl. number: (O:) and **ضَارِعٌ** signifies the same, applied to a single person; (O, Mṣb;) as also **ضَرَعٌ**: (K, TA:) accord. to Lth, one says, **ضَارِعٌ ضَارِعٌ**, (O,) and **أَضْرَعٌ**, which signifies the same, (Ham p. 344,) and **ضَارِعٌ ضَارِعٌ**, [meaning, as is implied in the O, *Thy cheek is lowly &c.*, and so *thy side*, and the like is said in the Ham p. 500,] and **أَنْتَ ضَارِعٌ** [*Thou art lowly &c.*]: (O:) and the pl. of **ضَارِعٌ** is **ضَرَعَةٌ** and **ضُرُوعٌ**: (TA:) or **ضَارِعٌ** signifies, and so **ضَرَعٌ**, and [in an intensive sense] **ضُرُوعٌ** and **ضَرَعَةٌ**, *lowering, humbling, or abasing, himself*: (K:) or *thus, and making petition for a gift*: (TA:) and **ضَرَعٌ** signifies *weak*; (S, Mgh, Mṣb, K:) as also **ضَرَعٌ**: (K:) the former (Mṣb, K) originally an inf. n. (Mṣb) [and therefore, as an epithet,] applied to a single person and to a pl. number: (K:) and **ضَرَعٌ** and **ضَارِعٌ** *small*; applied to anything: or *small in age, weak*, (K, TA,) and *lean, spare, or light of flesh*: (TA:) and **ضَارِعٌ الجَسِيمِ**, (S,) and **ضَرَعٌ**, (TA,) *lean, spare, or light of flesh, and weak, in the body*; (S, TA;) applied to a man: (S:) and **ضَرَعٌ** applied to a colt, *not having strength to run*, (K, TA,) *by reason of the smallness of his age*. (TA.) Also **ضَرَعٌ** *Cowardly, or weak-hearted*: you say, **ضَرَعٌ هُوَ وَرَعٌ** [both app. meaning the same]. (TA.) And, applied to a man, **ضَرَعٌ** *Inexperienced in affairs; ignorant; or in whom is no profit nor judgment*; syn. **غَمْرٌ**. (TA.)

ضَرَعٌ: see **ضَرَعٌ**, in three places.

ضَرَعَةٌ: see **ضَرَعٌ**. — It is also a pl. of **ضَارِعٌ** [as mentioned above, voce **ضَرَعٌ**]. (TA.)

ضَرَعَةٌ سَبِيَّةٌ occurs in a trad. as meaning *A reviler of men, who becomes like them and equal to them*. (TA.)

ضُرُوعٌ: see **ضَرَعٌ**.

ضُرُوعٌ pl. of **ضَرَعٌ** [q. v.]. (O, Mṣb, K.) — Also *A species of grape*, (AHn, O, K,) *growing in the Sarāh (السراة)*, (AHn, O,) *white, large in the berries*, (AHn, O, K,) *having little juice, great in the bunches, like the sort of raisins called طائيفي*. (O.) — It is also a pl. of **ضَارِعٌ** [as mentioned above, voce **ضَرَعٌ**]. (TA.)

ضَرَعًا and **ضَرِيعَةً** (IF, S, O, K) and **ضَرَعًا**, (O, K,) applied to a ewe or she-goat, *Large in the ضَرَعٌ [or udder]*; (IF, S, O, K;) and in like

manner applied to a woman: (K:) or **ضَرَعًا** the last is applied to a woman as meaning *large in the breasts*, and in like manner to a ewe or she-goat: (IDrd, TA:) or, accord. to the L, the second and **ضَرَعًا** third, as first expl. above, are applied to a ewe or she-goat, and to a camel; and the first is applied to a ewe or she-goat, as meaning *goodly in the ضَرَعٌ*. (TA.) — Also, the first of these words, (O, K,) mentioned in the Kur lxxxviii. 6, (O,) *i. q. شَبْرُقٌ*; (O, K;) which is *A bad sort of pasture, upon which the pasturing cattle do not make (لَا تَعْفُدُ) fat nor flesh, and which renders them in a bad condition if they do not quit it and betake themselves to other pasture*; (AHn, O;) or, accord. to I Ath, the **شَبْرُقٌ** is *a certain plant in El-Hijāz, having large thorns*: (TA:) or, the plant called **شَبْرُقٌ** that is dried up; (Fr, S, O, K;) **شَبْرُقٌ** being its appellation when it is in its fresh state; (Fr, K, TA;) the people of El-Hijāz call it **ضَرِيعٌ** in its dry state; (Fr, TA;) and it is [said to be] a plant which the beast will not approach, because of its bad quality: (K:) and (K) *what is dry of any tree*; (Ibn-'Abbād, O, K;) accord. to some, peculiarly, of the **عَرْنَجٌ** and **خَلَّةٌ**; (TA;) or [any] *dry herbage*: (TA in art. **بَحْتٌ**;) and, (K,) accord. to Lth, (O,) *a certain plant in water that has become altered for the worse by long standing or the like, having roots that reach not to the ground*: (O, K:) or *a certain thing in Hell, more bitter than aloes, and more stinking than the carcass, and hotter than fire*; (K, TA;) *the food of the inmates of Hell*; but this was unknown to the [pagan] Arabs: (TA:) and, (K,) as some say, (O,) *a certain plant*, (K, O,) *green*, (O,) thus in the L, but in the "Muf-radāt" *red*, (TA,) *of fetid odour, cast up by the sea*, (O, K,) *light, and hollow*: (TA:) and, (K,) accord. to Abu-l-Jowzā, (O,) *the prickles of the palm-tree*: (O, K:) and, (K,) accord. to I Ath, (O,) the [thorny tree called] **عَوَسَجٌ**, in its fresh state. (O, K.) — Also *Wine: or thin wine*: (K:) or *thin beverage*. (Ibn-'Abbād, O, K.) — And the *skin that is upon the bone, beneath the flesh* (Lth, O, K) *of the rib*: (Lth, O:) or the *integument upon it*. (TA.)

ضَارِعٌ: see **ضَرَعٌ**, in seven places. — **نُجُومٌ ضَارِعٌ** means **↑ Stars inclining to setting, or to the places of setting**. (A and TA in art. **خَضَعٌ**.)

أَضْرَعٌ: see **ضَرَعٌ**: = and for its fem., **ضَرَعَاءٌ**, see **ضَرِيعٌ**, in three places.

مُضْرِعٌ an epithet applied to a she-camel [and app. to a ewe or she-goat]: see 4.

مُضْرِعٌ part. n. of the intrans. verb **ضَرَعٌ**. — In the TA, voce **كَثٌّ**: **مُضْرِعٌ**, which is evidently a mistranscription for **مُضْرِعٌ**, is expl. as an epithet applied to a preparation of **أَقَطٌ** (q. v.) as meaning *Such as has become thick, or coagulated, and almost thoroughly cooked*: on the authority of AHāt.]

المُضَارِعُ [as a conventional term of grammar]

The future tense; [or rather the aorist; for it is properly the present, and tropically the future:] so called because it resembles nouns in admitting the desinential syntactical signs. (TA.)

مُسْتَضْرِعٌ: see **ضَرَعٌ**.

ضرم

Q. 1. **ضَرَعَتِ الأَبْطَالُ**, [inf. n. **ضَرَعَةٌ**], **↑ The men of valour acted like lions**; as also **تَضَرَعَتِ**: (K:) or, as some say, **الضَرَعَةُ** and **التَضَرَعُ** signify **↑ the choosing of valiant men** [app. as antagonists] in war, or battle. (TA.) And you say, **ضَرَعَتِ الأَبْطَالُ بَعْضُهَا بَعْضًا فِي الحَرْبِ** **↑ [The men of valour attached one another like lions in war, or battle]**. (S, TA.)

Q. 2. **تَضَرَعَتِ**: see what precedes, in two places.

ضَرَعَتِ, or **ضَرَعَتِ**: see the next paragraph.

ضَرَعَامٌ, (MA, K, and so in some copies of the S,) and **ضَرَعَامَةٌ**, (MA, K, and so in other copies of the S,) and **ضَرَعَمٌ**, (MA,) or **ضَرَعْمٌ**, like **جَعْفَرٌ**, (K, TA,) **The lion**: (S, MA, K:) or **a lion accustomed to prey, strong, and bold**. (TA.) — And **الضَرَعَامُ** is also applied to **↑ The constellation of the Lion**. (Ham p. 110.)

ضَرَعَامَةٌ: see **ضَرَعَامٌ**. — Hence, as being likened to a lion, (TA,) **↑ Courageous**; (K, TA;) as an epithet applied to a man. (TA.) — And **↑ A powerful stallion** [camel]. (K.) — And **↑ A strong man**; (K, TA;) as being likened to a lion. (TA.) — And **ضَرَعَامَةٌ مِنْ طِينٍ** is said in the Nawādir el-Aḡrāb to mean *Slime, or mire*. (TA.)

ضرم

1. **ضَرِمَتِ النَّارُ**, (S, Mṣb, K,) *nor. ٤*, (Mṣb, K,) inf. n. **ضَرِمٌ**; (Mṣb, TA;) and **اضطرمت**, and [in an intensive sense] **تَضَرِمَتِ**; (S, Mṣb, K;) **The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed**; syn. **أَشْتَعَلَتْ**, (S, Mṣb,) or **الْتَهَبَتْ**. (K.) — And **ضَرِمَ الشَّيْءُ** **The thing was, or became, intensely hot**. (S, K.) — And **ضَرِمَتِ الحَرْبُ**, and **اضطرمت**, and [in an intensive sense] **تَضَرِمَتِ**, **↑ The war was, or became, kindled; or it burned fiercely, or raged**. (TA.) — And **ضَرِمٌ**, (S, Mṣb, K,) inf. n. as above, (Mṣb,) said of a man, (S, Mṣb,) **↑ He was, or became, vehemently hungry**: (S, Mṣb, K, TA:) or **he burned with hunger**: said by Z to be tropical: (TA:) and so **تَضَرِمٌ جُوعًا**, syn. **تَحَرَّقٌ**. (TA in art. **حَرَقٌ**.) And one says of him who is vehemently hungry, **ضَرِمَ شَدَاهُ** **↑ [lit. His flies have become vehemently hungry, or burning with hunger]**. (S in art. **شَدُو**.) — And **ضَرِمَ فِي الطَّعَامِ**, (K,) inf. n. as above, (TA,) **↑ He applied himself to the eating of the food vigorously, or with energy, not pushing away aught thereof**. (K, TA.) — And **ضَرِمَ عَلَيْهِ** (Mṣb, K) **↑ His anger became violent [against him]**: (Mṣb:) or **he burned with anger against him**; as also **تَضَرِمٌ عَلَيْهِ**; (K:)

or the latter signifies *he became angered against him*: (S, TA:) and *اضطرم عليه* *he was, or became, angry with him.* (TA.) — And *ضرم* said of a horse, † *He ran vehemently [or ardently]*: and they say also *ضرم الرقاي*, [or perhaps correctly *ضرم في الرقاي*,] meaning † *He ran vehemently in a tract of soft ground*: (TA:) and *اضطرم جريته* † [*His running was, or became, vehement, or ardent,*] is likewise said of a horse. (As, S* and K* in art. مَج.)

2: see the next paragraph.

4. *اضرم النار*, (S, Mṣb, K,) inf. n. *اضرام*; (Mṣb;) and *ضرمها*, (S, K,) but this is with teshdeed to denote intensiveness [of the signification]; (S;) and *استضرمها*, (K,) in which the prefix is not meant to denote demand; (TA;) *He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame*; (S, Mṣb, K;) syn. *أشعلها*, (K,) or *أشعلها*. (S in art. شعل.)

5: see 1, in four places.

8: see 1, in four places. — One says also, *اضطرم الشيب* † *Whiteness of the hair became glistening* (*اشتعل*, K, TA) and much in degree. (TA.) — And *اضطرم الشربينهم* † *Evil became excited among them.* (TA.) — [And *اضطرم* is said of a stallion-camel meaning † *He was, or became, excited by lust, or by vehement lust*: see its part. n., below.]

10: see 4.

ضرم and *ضرم*, (K, TA,) the former of which is that commonly known, (TA,) *A species of tree or plant (شجر) of sweet odour, (K, TA,) found in the mountains of Et-Táif and El-Yemen, (TA,) the fruit of which is like the acorn, and the flower like that of the [species of marjoram called] سَعْتَر, (K, TA,) fed upon by bees, (TA,) and the honey thereof has an excellent quality, (K, TA,) and is called الضرمَة*: (TA: [ضرمَة being the n. un.:]) or it is *what is called in the ancient Greek language أستوخودوس* [app. a mode of writing *συχάδος*, gen. of *συχας*; for it is applied in the present day to *stachas*, commonly called *French lavender*]. (K, TA.)

ضرم: see *ضرمَة*, in two places: — and *ضرام*.

ضرم [part. n. of 1: *Becoming kindled; &c.* — And hence, † *Burning with hunger; or] vehemently hungry*; (Mṣb;) [or simply] *hungering, or hungry*: (S, K:) or [burning with anger; or] *violently angry.* (Mṣb.) — And † *A beast of prey in a state of excitement by lust.* (TA.) — And † *A horse that runs vehemently [or ardently]*; (S, K, TA;) and so *ضرم العُدو*. (TA.) — And † *The young one of the eagle.* (S, K.)

ضرمَة *A palm-branch with its leaves upon it, or a شِجَة [i. e. plant of one of the species of worm-wood called شِج, having fire [kindled] in its extremity*: (S, K:) pl. [or rather coll. gen. n.] *ضرم*. (S.) [Hence,] one says, *ضرمَة ضرمَة*, [in the CK *ضرمَة*, and in my MS. copy of the K *ضرمَة*, both of which are wrong, *There is not in it*

(namely, the house, الدار,) *a blower of a ضرمَة*,] meaning, † *anyone.* (S, K, TA.) — Also *A live coal.* (K.) — And *Fire, (K, TA,) itself, as some say*; (TA;) or so *ضرم*, (Ham p. 77, and Har p. 27,) sometimes. (Ham ibid.)

ضرام [is like the inf. n. *ضرم* used as a simple subst., signifying] *A kindling, or burning up, burning brightly or fiercely, blazing, or flaming, of fire, (S, A, TA,) in [the species of high, coarse grass called] حلقاء, and the like thereof*: (S, TA:) [and] the *blazing, or flaming, of the [plant called] عَرَج [q. v.].* (Mgh.) — [See also a phrase mentioned voce *ضرام*.] — Also (S) *Fragments, or broken pieces, of firewood, (S, K,) in which fire quickly kindles, or burns up, burns brightly or fiercely, blazes, or flumes*: (S:) or such as is weak and soft (K, TA) thereof: (TA:) such as has [i. e. leaves] no live coals: (K, TA:) pl. of *ضرم*; which is expl. in the A as meaning *slender firewood*; (TA;) or which means *firewood, and what is thrown into fire [as fuel]*: (Har p. 27:) or *ضرام* signifies *firewood that has kindled, or burned up, &c.*: as also *ضرمَة*. (K.)

ضريم i. q. *حريق*, (S, A, TA,) [as meaning] *Burnt with, or in, fire*: (KL:) in the K, the word expl. as signifying *حريق* is said to be like *حيدر*, i. e. *ضريم*. (TA.) — And † *Burning in the bowels.* (TA.)

ضريم The gum of a certain tree. (K.)

ضرمَة: see *ضرام*, last explanation. = Also The terebinth-tree. (K.)

ضريم: see *ضريم*.

مضطرم † *A stallion [camel] excited by lust, or by vehement lust.* (TA.)

ضرى and ضرو

1. *ضرى به*, (S, M, Mṣb, K,) aor. ض, (S, Mṣb, K,) inf. n. *ضراوة* (S, M, Mṣb, K) and *ضرا* (M, Mṣb, K) and *ضرى* and *ضراوة*, (K, TA, [the last in the CK written *ضراوة*,]) *He was, or became, attached, addicted, or devoted, to it*; (S, M, K, TA;) and (TA) *he habituated, or accustomed, himself to it, (M,* Mṣb, K,* TA,) so that he could hardly, or in nowise, withhold himself from it*; (TA;) and *emboldened himself to do it or undertake it or the like: and he kept, or clave, to it; and became attached, addicted, or devoted, to it; like the animal of prey to the chase.* (Mṣb.) [And *ضرى* occurs in the M, in art. مرس, in explanation of *تمرس به*, app. for *ضرى به*, in the same sense.] It is said in a trad., *إن للإسلام، attachment of oneself to El-Islám; meaning, one cannot withhold himself from it.* (TA.) And in a saying, (S,) or trad., (M, TA,) of 'Omar, *إياكم وهذه المجازر فإن لها ضراوة كضراوة الصخر* (S, M, TA) i. e. [Avoid ye these places where cattle are slaughtered and where their flesh is sold, for] *there is a habituating of oneself to them, and a yearning towards them, like the habituating of*

oneself to wine; for he who habituates himself to flesh-meat hardly, or in nowise, withholds himself from it, and becomes extravagant in his expenditure. (TA. [See also *مجزر*.]) And one says of a dog, *ضرى بالصيد*, (S, M, Mgh, K,) [in Har p. 579 *في الصيد*, which I do not find elsewhere,] aor. ض, (S,) inf. n. *ضراوة*, (As, S, Mgh,) or *ضرى* and *ضراة* and *ضراة*, (M, K,) the last on the authority of AZ, (M,) *He became habituated, or accustomed, to the chase.* (S, Mgh, TA.) And *ضربت الجرة بالخل* [The jar became seasoned with vinegar] and *بالثيب* [with must or the like]. (TA.) And *ضرى التبيد* *The نبيذ became strong [by remaining several days in the jar or skin].* (TA.) = *ضرا*, (S, K,) aor. ض, inf. n. *ضرو*, (S,) or *ضرو*, (K,) said of a vein, *It shed blood*: (S, K:) or, accord. to the T, *it quivered, and gushed with blood or made a sound by reason of the blood coming forth*: Z says that the form of the verb is altered because of the alteration of the meaning. (TA.) And *ضرى*, (M, K,) aor. ض, (K,) [likewise] said of a vein, (M,) signifies *It flowed, (M, K, TA,) and ran [with blood]*; on the authority of IAnr. (TA.) And *ضرا*, aor. ض, said of a wound, *It ceased not to flow [with blood].* (IAth, TA.) = And *ضرا*, inf. n. *ضرو* [whether *ضرو* or *ضرو* is not shown], said of a man, *He hid, or concealed, himself.* (IKtt, TA. [See also 10.]

2. *ضراه به*, (M, Mṣb, K,) inf. n. *تضرية*; (K;) and *اضراه*; (Mṣb, K;) *He caused him to become attached, addicted, or devoted, to it*; (M, K, TA;) *he habituated, or accustomed, him to it, (M,* Mṣb, K,* TA,) [so that he could hardly, or in nowise, withhold himself from it*; (see 1, first sentence;)] and *emboldened him to do it or undertake it or the like.* (Mṣb.) And *ضرى*

الكلب بالصيد, (S,* Mgh,) inf. n. as above; (S, Mgh;) and *اضراه به*, (S, Mgh, TA,*) inf. n. *اضراه*; (Mgh;) *He habituated, or accustomed, the dog to the chase*; (S, Mgh, TA;) and *incited him, or caused him to become attached or addicted, thereto.* (S.)

4: see the next preceding paragraph in two places.

10. *استضريت للصيد* *I deluded, or circumvented, the object, or objects, of the chase, at unawares.* (S. [See also 1, last meaning.]

ضرو: see the next paragraph, in three places.

ضرو *A dog, (M,) or young dog, (S, K,) such as is termed ضار [i. e. habituated, or accustomed, to the chase]*; (S, M, K;) as also *ضرى*: (K, TA: [in the CK, كالضرى is erroneously put for *كالضرى*]:) the latter word is like *غنى*: (TA:) the fem. of the former is with ة: and the pl. [of pauc.] *أضر* [originally *أضرو*] and [of mult.] *ضراء*. (S, M.) = And *A taint of جذام [or elephantiasis]*: (M, K:) occurring in a trad. in which it is said of Aboo-Bekr, *أكل مع رجل*

بِهِ ضَرُوءٌ مِنْ جَدَامٍ [He ate with a man in whom was a taint of elephantiasis]: it is from [the inf. n.] الضَّرَاوَةُ; as though the disease became attached, or habituated, to the person: (M, TA:) mentioned by Hr in the "Ghareebeyn:" (M:) or, as some relate it, the word is with the fet-h, [i. e. ضَرُوءٌ] and is from ضَرَأَ said of a wound, the meaning being in whom was a wound having an incessant flowing. (TA.) — Also, and ضَرُوءٌ, A species of tree, of sweet odour, with [the wood of] which the teeth are rubbed and cleansed, and the leaves of which are put into perfume; (M, TA;) i. q. مَخْلَبٌ [q. v.]; so says Lth: (TA:) AHn says, the places of its growth are mostly in El-Yemen; (M, TA;) and some say that the ضَرُوءٌ is the بَطْمَرُ [or terebinth-tree, or the fruit thereof]: (M:) AHn says also, it is of the trees of the mountains, and is like the great oak, (M, TA,*) having clusters [of berries] like those of the oak, but its berries are larger; its leaves are cooked, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates, (M, TA,) becoming like قَبِيظَةٌ [q. v.], (M,) and is used medicinally as a remedy for roughness of the chest and for pain of the fauces: (M, TA:) or the gum of a certain tree called the كَمَكَامُ [i. e. the cancamum-tree], brought from El-Yemen: (S:) or this is a mistake, for it is the tree so called, not its gum: (K:) [but] it is said in the T, on the authority of AHn, that كَمَكَامُ signifies the bark (قَرَفٌ) of the tree called ضَرُوءٌ: and some say that it is the resin (عَدْلُ) of the ضَرُوءٌ: and in the Moḥeet of Ibn-'Abbād it is said that كَمَكَامُ signifies the bark (قَرَفٌ, or, as some say, لَحَاءُ) of the tree called ضَرُوءٌ, and is an aromatic perfume: (TA:) and (K, TA) IAar says, (TA,) the ضَرُوءٌ is the حَبَّةُ خَضْرَاءَ [or fruit of the terebinth-tree], (K, TA,) which is also sometimes used for rubbing and cleansing the teeth: when a girl rubs and cleanses her teeth with a stick of the tree called ضَرُوءٌ, the saliva with which the stick is moistened from her mouth is like honey: (TA:) and the word is also pronounced ضَرُوءٌ. (K.)

ضَرَاءٌ A level tract of land in which are beasts of prey and a few trees: (M, K:) or a piece of land, or ground, that conceals one: (AA, TA:) and trees, &c., that conceal one: (M:) or a thicket; or tangled, or luxuriant, or abundant and dense, trees; in a valley. (S, K.) One says, تَوَارِي تَوَارِي [The game hid itself from me in the tangled, or luxuriant, or abundant and dense, trees of the valley]. (S.) And فَلَانٌ يَمِشِي الصَّرَاءَ, with fet-h, meaning Such a one goes along lurking among the trees that conceal him. (S.) And هُوَ يَدْبُ لَه الصَّرَاءَ وَيَمِشِي لَه الخَمْرَ [He creeps to him in the thicket, and walks, or goes along, to him in the covert of trees]: said of a man when he deludes, or circumvents, his companion: (S:) but accord. to IAar, ضَرَاءٌ here means a low, or depressed, place. (Meyd.) And فَلَانٌ لَا يَدْبُ لَه الصَّرَاءَ [app. meaning The thicket will not be crept through to such a one: but men-

tioned after the last of the explanations here following]. (M.) [See also ضَرَاءٌ, in art. ضَر.] — [It is said that] it signifies also The hiding or concealing, oneself: (AA, K, TA:) [or] the walking, or going along, in that which conceals one from him whom one beguiles, or circumvents. (M.)

ضَرَاءٌ, a pl. epithet, [of which the sing. is probably ضَرِيٌّ], Courageous: hence, in a trad., إِنَّ فِيْنَا ضَرَاءَ اللَّهِ [Verily among us are the champions of God]. (TA.)

ضَرِيٌّ: see ضَرُوءٌ, first sentence. — Applied to a vein, (S, M, K, TA,) † Flowing; as also ضَارٌ: (M:) or flowing much; (TA;) of which the blood hardly, or in nowise, stops; (S, K, TA;) as though it were habituated to the flowing. (TA.) — See also ضَرَاءٌ.

ضَارٌ Attached, addicted, or devoted, to a thing; (TA;) habituated, or accustomed, thereto, (Msb, TA,) so as hardly, or in nowise, to withhold himself therefrom; (TA;) and emboldening himself to do it or undertake it or the like: and keeping, or cleaving, thereto; being attached, addicted, or devoted, to it; like the animal of prey to the chase. (Msb.) [Hence,] كَلْبٌ ضَارٌ, (S, Mgh,) or كَلْبٌ ضَارٍ بِالصَّيْدِ, (M, K,) A dog habituated, or accustomed, to the chase: (S, Mgh, TA:) and كَلْبَةٌ ضَارِيَةٌ. (S.) [See also ضَرُوءٌ, first sentence.] كَلْبٌ ضَارٍ بِالصَّيْدِ is also expl. in the TA by the words إِذَا تَطَعَمَ بِلَحْمِهِ, app. meaning A dog having his appetite excited by tasting the flesh of the game.] ضَوَارٌ [is pl. of ضَارٌ applied to an irrational animal, and as such] signifies [Animals accustomed to prey; rapacious, or ravenous, beasts; and particularly] lions. (TA.) And المَوَاشِي الضَّارِيَةُ The cattle that are in the habit of pasturing upon peoples' seed-produce. (Nh, TA.) And بَيْتٌ ضَارٍ بِاللَّحْمِ A house, or tent, in which flesh-meat is habitually found so much that its odour remains in it. (TA.) And سِقَاءٌ ضَارٌ, thus correctly, as in the M, but in [some of] the copies of the K بِالسَّمَنِ, (TA,) A skin in which milk is long kept so that its flavour becomes good. (M, TA.) And جَرَّةٌ ضَارِيَةٌ بِالْحَلِّ and بِالتَّبِيدِ [A jar become seasoned with vinegar and with must or the like]. (M, TA.) الإِنَاءُ الضَّارِيُ, occurring in a trad. of 'Alee, is said to mean The jar that runs [or leaks]; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAar: but it is also expl. as meaning the wine-jar that has become seasoned with wine (ضَرِيٌّ بِالخَمْرِ); so that when نَبِيدٌ is put into it, it becomes intoxicating. (TA.) And عَرَقٌ ضَارٌ means A vein shedding blood: (S, K, TA:) [or quivering, and gushing with blood or making a sound by reason of the blood coming forth: (see the verb:)] or flowing, or running: (TA: see ضَرِيٌّ:) or accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly. (TA.)

ضع

1. ضَعٌ (S, O, K,) an inf. n. of which the verb is ضَعَّ, aor. ʿ, (TK,) The breaking, or training, (S,) or training well, (IAar, O, K,) a he-camel, (IAar, S, O, K,) and a she-camel, not previously trained: (IAar, O, K:) or the saying to a camel ضَعُّ in order that he may become well trained. (Th, S, O, K.)

R. Q. 1. ضَعَّضَهُ, (inf. n. ضَعَّضَةٌ, TK,) He threw it down, or pulled it down, [or rased it,] to the ground; (S, O, K;) namely, a building. (S, O.) — And ضَعَّضَهُ الدَّهْرُ Time, or fortune, lowered, humbled, or abased him; (S, O;) and so ضَعَّضَ بِهِ الدَّهْرُ. (TA.) [See also ضَعَّضَةٌ below.]

R. Q. 2. تَضَعَّضَتْ أَرْكَانَهُ, referring to a building, i. q. انْضَعَّتْ, (S,) i. e. [Its angles, or corners, or its sides,] sank down; and became in a state of ruin. (PS.) — And تَضَعَّضَ said of a man, (S, O,) He was, or became, lowly, humble, submissive, or abased; (S, O, K;) [or he lowered, humbled, or abased, himself;] لِأَخْرَ [to another], (S,) or لِغَنِيٍّ [to a rich person]. (O.) Hence, (S,) Aboo-Dhu-eyb says,

• وَتَجَلَّدِي لِشَامِتِينَ أُرْسَمُ •
• أَتَى لِرَبِّ الدَّهْرِ لَا أَتَضَعَّضَ •

[And my constraining myself to behave with hardness to those who rejoice at my misfortune: I show them that I will not humble myself to the evil accidents of time]. (S,* O.) — And He became poor: (O, K:) as though from ضَعَّ (O:) and تَضَعَّضَ is a dial. var. thereof, on the authority of Aboo-Sa'eed. (TA.) — And He became weak, and light in his body, by reason of disease, or of grief. (TA.) — And تَضَعَّضَ مَالَهُ His property became little. (TA.) — See also R. Q. 1.

ضَعُّ: see the first paragraph above.

ضَعَّضَ: see ضَعَّضَ.

ضَعَّضَةٌ inf. n. of ضَعَّضَهُ [q. v.]. (TK.) — And [as though inf. n. of ضَعَّضَ] Loneliness, humility, or submissiveness: (TA, and Ham p. 369:) [as used in the present day, a state of depression; languor; weakness; and poverty:] and hardship, or adversity. (TA.)

ضَعَّضَاعٌ Weak: applied in this sense to anything. (S, O, K.) — And A man without judgment, (S, O, K,) and without prudence, or precaution, or discretion; (O, K;) and ضَعَّضُعٌ signifies the same, (S, O, K,) being a contraction of the former word. (S, O.)

مَضَعَّضُعٌ [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A poor man. (O.)

ضعف

1. ضَعَّفَ, (S, O, Msb, K,) and ضَعَّفَ, (O, Msb,

ك,) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each ², (Msb, K,) inf. n. **ضَعَفَ** and **ضَعْفٌ** (S, O, Msb, K) [and app. **ضَعْفٌ** (q.v. infra) or this is a simple subst.] and **ضَعْفَةٌ** and **ضَعْفِيَّةٌ** (K,) all of which are inf. ns. of the former verb, (TA,) or the first, which is of the dial. of Kureysh, is of the former verb, and the second, which is of the dial. of Temeem, is of the latter verb, (Msb,) *He, or it, was, or became, weak, feeble, faint, frail, infirm, or unsound; ضَعْفٌ and ضَعْفٌ being the contr. of قُوَّةٌ*, (S, O, Msb, K,) and of **صِحَّةٌ**; (Msb;) and both of them may be used alike, in every relation; or, accord. to the people of El-Basrah, both are so used; so says Az; (TA;) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion. (O, Msb, K; but this is omitted in my copy of the TA.) — **ضَعَفَ عَنِ الشَّيْءِ** means *He lacked strength, or power, or ability, to do, or accomplish, or to bear, the thing; [he was weak so as to be disabled, or incapacitated, from doing, or accomplishing, or from bearing, the thing;]* syn. **عَجَزَ عَنْهُ**, (Msb in art. عجز,) or **عَجَزَ عَنِ احْتِبَالِهِ**. (Msb in the present art.) — [See also **ضَعْفٌ** below.] = **ضَعَفَ** also signifies *It (a thing) exceeded;* syn. **زَادَ**. (L, TA.) — And you say, **ضَعَفَتِ الْقَوْمُ**, (Lth, O, K,*) aor. ², (O,) or ², (K, TA,) inf. n. **ضَعْفٌ**; (O;) [and app. **ضَعَفْتُ عَلَيْهِمْ**, like as you say **زَدْتُ عَلَيْهِمْ**;] *I exceeded the people, or party, in number, so that I and my companions had double, or several-fold, the number that they had.* (Lth, O, K,*) — See also 3.

2. **ضَعَفَهُ**, inf. n. **تَضَعِيفٌ**: see 4: and see also **الْبُضْعُفُ**. — Also *He reckoned, or esteemed, him ضَعِيفٌ* [i. e. *weak, &c.*]; (O, K;) and so **استضعفه**, (S, O, Msb, K,) and **تضعفه**: (O, K;) or **استضعفه** signifies *he found him to be so;* (TA;) or *he asserted him to be (جَعَلَهُ) so;* (Msb;) or, as also **تضعفه**, *he [esteemed him to be so, and therefore] behaved proudly, haughtily, or insolently, towards him, in respect of worldly things, because of [his] poverty, and meanness of condition.* (IAth, TA.) **غَلَبَنِي أَهْلُ الْكُوفَةِ اسْتَعْبَلُوا عَلَيْهِمُ الْمُؤْمِنِينَ فَيَضَعِفُوا** [The people of El-Koofeh have overcome me: I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness:] is a saying mentioned in a trad. of 'Omar. (TA.) — And *He attributed, or ascribed, (O, K,) to him, i. e. a man, (O,) or † to it, i. e. a tradition, [&c.] ضَعْفٌ* [meaning *weakness, app., in the case of a man, of judgment, and in the case of a tradition &c., of authority.*] (O, K, TA.) = And *He doubled it, or made it double, covering one part of it with another part.* (TA.) — See also the next paragraph, in two places.

3. **ضَاعَفَهُ**, (S, O, K,) inf. n. **مُضَاعَفَةٌ**; (S, Msb;) and **ضَاعَفَهُ**, (S, K,) inf. n. **تَضَاعُفٌ**; (S, O, Msb;) and **اضاعفه**, (S, O, K,) inf. n. **إِضَاعُفٌ**; (S, Msb;) all signify the same; (S, K;) i. e. *He doubled it,*

or *made it double, or two-fold;* (O, K;) [and *trebled it, or made it treble, or three-fold; and redoubled it, or made it several-fold, or many-fold; i. e. multiplied it; for*] Kh says, **التَضْعِيفُ** signifies *the adding to a thing so as to make it double, or two-fold; or more [i. e. treble, or three-fold; and several-fold, or many-fold];* (S, O, Msb;) and so **الإِضَاعُفُ**, and **المُضَاعَفَةُ**; (S, Msb;) and **ضَاعَفَهُ**, without teshdeed, signifies the same as **ضَاعَفَهُ**. (Ham p. 257.) The saying, in the Kur [xxxiii. 30], **يُضَاعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ**, (Mgh, O, K,) in which AA read **يَضَعِفُ**, (TA,) accord. to AO, (Mgh, O,) means, *The punishment shall be made to her three punishments;* (Mgh, O, K;) for, he says, she is to be punished once; and when the punishment is doubled two-fold, [or is repeated twice,] the one becomes three: (TA:) he adds, (O,) and the tropical meaning of **يُضَاعَفُ** (**مَجَازٌ يُضَاعَفُ** [for which **مَجَازٌ يُضَاعَفُ** is erroneously put in the CK]) is two things being added to a thing so that it becomes three: (O, K;) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, *she shall be punished with twice the like of the punishment of another;* (Mgh;) [so that it may be rendered *the punishment shall be doubled to her, made two-fold; and in like manner*] Ibn-'Arafch explains it as meaning *she shall have two shares of punishment.* (O.) **فَيَضَاعَفُهُ لَهُ أَضْعَافًا كَثِيرَةً** [And He will multiply it to him many-fold, or, as some read, **فَيَضَاعَفُهُ** that He may multiply it,] is another phrase occurring in the Kur [ii. 246]. (O, TA.) And one says, **أَضَعَفْتُ النَّوَابِ لِلْقَوْمِ** [I doubled, or multiplied, the recompense to the people, or party]. (Msb.) And **أَضَعَفُ الْقَوْمُ** *The people, or party, had a doubling, or multiplying, [of their recompense, &c.] made to them;* (Msb;) [and so, app., **أَضَعَفُوا**; (see **مُضَعِفٌ**);] i. q. **ضَوِّعَ لَهُمْ**. (S, O, K.)

4. **اضاعفه** *He, (God, Msb, or another, S,) or it, (disease, TA,) rendered him ضَعِيفٌ* [i. e. *weak, &c.*]; (S, O, Msb, K;) as also **ضَعَفَهُ**. (L, TA.) = And **أَضَعَفَ**, said of a man, *He became one whose beast was weak.* (S, O, K.) = See also 3, first sentence, and last two sentences.

5: see 2, in two places. = [**تَضَعِفُ** app. signifies also *He manifested weakness:* see **تَضَوَّرُ**.]

6. **تضاعف** signifies **صَارَ ضَعْفٌ مَا كَانَ** [i. e. *It became double, or two-fold; and treble, or three-fold; and several-fold, or many-fold.*] (O, K.)

10: see 2, in two places.

ضَعْفٌ an inf. n. of 1, like **ضَعْفٌ**, (S, O, Msb, K,) [both, when used as simple substs., signifying *Weakness, feebleness, &c.*,] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Msb, K;) and **ضَعْفٌ** signifies the same, (IAar, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.) — **ضَعْفُ التَّأْلِيفِ** [*Weakness of construction, in language,*] is such a con-

struction of the members of a sentence as is contrary to the [generally-approved] rules of syntax; as when a pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition]; for instance, in the phrase, **ضَرَبَ غَلَامُهُ زَيْدًا** ["His," i. e. Zeyd's, "young man beat Zeyd"]. (KT.) When the pronoun is affixed to the objective complement, as in **خَافَ رَبَّهُ عُمَرُ** ["Omar feared his Lord"] such introduction of it is common: (IAk p. 128:) and it is [universally] allowable when the pronoun is of the kind called **ضَمِيرُ الثَّانِي**, as in **إِنَّهُ زَيْدٌ قَاتِلٌ**, or **ضَمِيرُ رَبِّ**, as in **رَبَّهُ رَجُلًا لَقِيْتَهُ**; or **ضَمِيرُ نَعْمٍ**, as in **نَعْمُهُ رَجُلًا زَيْدٌ**. (Kull p. 56.) — [In the CK, a signification belonging to **ضَعْفٌ** is assigned to **ضَعْفٌ**.]

ضَعْفٌ: see **ضَعْفٌ**. — **ضَعْفٌ مِنْ** in the Kur xxx. 53 means *Of sperm.* (O, K, TA.) AA, reciting before the Prophet, said **ضَعْفٌ مِنْ**; and was told by the latter to say **ضَعْفٌ مِنْ**, [i. e.] with damm. (TA.)

ضَعْفُ الشَّيْءِ signifies *The like of the thing,* (AO, Zj, S, O, Msb, K, TA,) *that doubles it* (**يُضَعِفُهُ**); (Zj, TA;) and **ضِعْفَاهُ**, *twice the like of it;* (AO, S, O, Msb, K;) and **أَضْعَافُهُ**, *the likes of it:* (S, Msb;) **الضَّعْفُ** in the [proper] language of the Arabs means *the like:* this is the original signification: (Az, Msb:) and (K, TA, but in CK "or,") then, by a later [and conventional] usage, (Az, Msb,) *the like and more, the addition being unlimited:* (Az, Msb, K;) one says, **هَذَا ضَعْفٌ هَذَا** i. e. *This is the like of this:* and **هَذَا ضِعْفَاهُ** i. e. *These two are twice the like of it:* and it is allowable in the language of the Arabs to say, **هَذَا ضِعْفُهُ** meaning *This is twice the like* [i. e. *the double*] of it, and *thrice the like* [i. e. *the treble*] of it, [and more,] because the **ضَعْفُ** is an unlimited addition: (Az, Msb: [and the like is said in the O, on the authority of Az:] and one says, **لَكَ ضِعْفُهُ** meaning *Thou shalt have twice the like of it,* (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also *thrice the like of it, and more without limit:* (K:) and **الإِثْنَانِ ضَعْفُ الْوَاحِدِ** [i. e. *the double of the الواحد*]: (M and K in art. ثنى:) and if one say in his will, **أَعْطَوهُ ضَعْفَ نَصِيبِ وَلَدِي**, twice the like of the share of his child is given to him; and if he say **ضِعْفِيهِ**, thrice the like thereof is given to him; so that if the share of the son be a hundred, he [the legatee] is given two hundred in the former case, and three hundred in the latter case; for the will is made to accord with the common conventional language, not with the niceties of the [proper] language: (Az, Msb: [and the like is said, but less fully, in the Mgh:] the pl. is **أَضْعَافٌ** only. (TA.) **ضَعْفٌ لِأَدْنَاكَ** in the Kur [xvii. 77], means *in the الحَيَاةِ وَضَعْفُ الْمَهَاتِ*, **ضَعْفٌ عَذَابٌ حَيًّا وَمَيِّتًا** (S,) or **عَذَابٌ**

الْحَيَاةِ وَضَعْفِ عَذَابِ الْمَمَاتِ, (O, Jel,) i. e. [In that case we would assuredly have made thee to taste] the like [or, as some explain it, the double] of the punishment of others in the present world and [the like or the double thereof] in the world to come: (Jel:) [Sgh adds, app. on the authority of Ibn-'Arafch,] the meaning is, the punishment of others should be made two-fold, or more, (يُضَاعَفُ,) to thee, because thou art a prophet. (O.) In the saying, فَأَوْلَا نِكَ لَهْرُ جَزَاءِ الْبِغْيِ, in the Kur [xxxiv. 36], by الضَّعْفِ is meant الأَضَاعَفُ [i. e. For these shall be the recompense of the likes for what they have done]; and it is most properly held to denote ten of the likes thereof, because of the saying in the Kur [vi. 161], "Whoso doth that which is good, for him shall be ten of the likes thereof." (O.) In the saying, فَأَوْلَا نِكَ لَهْرُ جَزَاءِ ضِعْفًا, in the Kur [vii. 36], by ضِعْفًا is meant مَضَاعَفًا [i. e. Therefore do Thou recompense them with a doubled, or a double, punishment]: ضِعْفٌ عَذَابٌ meaning a punishment as though doubled, one part of it upon another. (TA.) — أَضَاعَفَ الْكِتَابَ means † The interspaces of the lines, (S, O, K, TA,) or of the margin, (S, O,) or and of the margins, (K, TA,) of the writing, or book: (S, O, K, TA:) so in the saying, وَقَعَ فِي أَضَاعَفِ كِتَابِهِ † [Such a one made an entry of a note or postil or the like, or entries of notes &c., in the interspaces of the lines, &c., of his writing, or book]: (S, O, TA:) and † تَضَاعَفَ الْكِتَابَ signifies the same as أَضَاعَفَهُ. (TA.) — And أَضَاعَفَ الْجَسَدَ † The limbs, members, or organs, (أَعْضَاءُ,) of the body: (O, K:) or the bones thereof: (AA, K:) or the bones thereof having flesh upon them: (TA:) sing. ضِعْفٌ. (K.) Hence the saying of Ru-beh,

وَاللَّهُ بَيْنَ الْقَلْبِ وَالْأَضَاعِفِ

† [And God is between the heart and the limbs, &c.]. (TA.) And it is said of Yoonus, [the prophet Jonah,] كَانَ فِي أَضَاعِفِ الْحُوتِ † [He was amid the members of the fish]. (TA.)

ضِعْفٌ: see ضِعْفٌ. — Also Garments, or pieces of cloth, made double (ضِعْفَةٌ). (Ibn-'Abbád, O, K.)

ضِعْفَةٌ Weakness of heart, and littleness of intelligence. (TA.)

ضِعْفَةٌ A party, or company, or small company, (شُرُومَةٌ,) of the Arabs. (TA.) — Also a pl. of ضِعْفٌ [q. v.]. (S &c.)

ضِعْفَانٌ: see ضِعْفٌ.

ضِعْفُونَ: see the next paragraph, in two places.

ضِعْفٌ (S, O, Mgh, K) and [in an intensive sense] ضِعْفٌ (Ibn-Buzurj, O, K) and ضِعْفَانٌ (K) Weak, feeble, faint, frail, infirm, or unsound:

(S, O, Mgh, K:*) pl. (of the first, S, O, Mgh) ضِعْفٌ and ضِعْفَانٌ and ضِعْفَةٌ, (S, O, Mgh, K,) which last is [said to be] the only instance of its kind except حَبَبَةٌ pl. of حَبِيبٌ [q. v.], (TA,) and ضِعْفَى, like جَرَحَى pl. of جَرِيحٌ: (Mgh:) fem. ضِعْفٌ (Ibn-Buzurj, O, K) and ضِعْفَةٌ; pl., applied to women, ضِعْفَاتٌ (K) and ضِعْفَانٌ and ضِعْفَانٌ. (TA.) وَخَلَقَ الْإِنْسَانَ ضِعْفًا (in the Kur [iv. 32], O) means [For man was created weak, or] subject to be inclined by his desire. (O, L, K.) And الضِعْفَانِ [The two weak ones] means the woman and the slave: hence the trad., اتَّقُوا اللَّهَ فِي الضِعْفَيْنِ [Fear ye God in respect of the woman and the slave]. (TA.) — In the dial. of Himyer, Blind: and [it is said that] thus it signifies in the phrase لَنَرَاكَ فِينَا ضِعْفًا [Verily we see thee to be, among us, blind], (O, K,) in the Kur [xi. 93]: (O:) but Esh-Shiháb rejects this, in the 'Inaych. (TA.) — [As a conventional term] in lexicology, applied to a word, [Of weak authority;] inferior to what is termed قَبِيحٌ, but superior to what is termed مُنْكَرٌ. (Mz, 10th نوع.) — Applied to verse, or poetry, [Weak;] unsound, or infirm; syn. عَلِيْلٌ: thus used by Kh. (TA.) — The saying of a man who had found a thing dropped on the ground (وَجَدَ لِقْطَةً) فَعَرَّتْهَا ضِعْفًا, means And I made it known in a suppressed, or low, [or weak,] voice. (Mgh in art. نَفْر.)

ضَاعِفٌ A cow having a young one in her belly; (IDrd, O;) as though she were made double thereby: (TA:) but IDrd says that this is not of high authority. (O.)

تَضَاعِفُ الشَّيْءِ inf. n. of 2. (S &c.) — تَضَاعِفُ means The doubles, or trebles, or multiples, of the thing; (مَا ضِعْفٌ مِنْهُ;) in this sense, تَضَاعِفُ has no sing., like تَبَاشِيرٌ &c. (TA.) — تَضَاعِفُ الْكِتَابِ: see ضِعْفٌ, near the end. — As expl. by Lth, (O,) تَضَاعِفُ signifies حَمَلَانُ الْكِيمِيَاءِ [i. e. What is used as an alloy in chemistry or alchemy]. (O, K.)

مُضْعِفٌ A man whose beast, (S, K, and Mgh in art. كَفَأُ,) or whose camel, (O,) is weak, (S, Mgh, O, K,) or untractable. (O.) Hence the saying of 'Omar, الْمُضْعِفُ أَمِيرٌ عَلَى أَصْحَابِهِ [He whose beast is weak, or untractable, is ruler over his companions]; (O, K.) i. e. in journeying; (O;) because they go his pace. (O, K.) And the saying, in a trad., يَرُدُّ مُشْدَمُهُمْ عَلَى مُضْعِفِهِمْ [expl. in art. شَد]. (Mgh in art. كَفَأُ.) = فَأَوْلَا نِكَ هُمْ الْمُضْعِفُونَ, in the Kur [xxx. 38], means These are they who shall have their recompense doubled, or multiplied: (Az, Bd, TA:) or those who double, or multiply, their recompense (Bd, Jel) and their possessions, (Bd,) by the blessing of their almsgiving: (Bd, Jel:*) but some read الْمُضْعِفُونَ. (Bd.) — الْمُضْعِفُ also signifies مَنْ فَسَتْ ضِعْبَتُهُ وَكَثُرَتْ [He whose property has become wide-spread and abundant]. (Ibn-'Abbád, O, L, K.)

أَرْضٌ مُضْعَفَةٌ Land upon which a weak rain has fallen: (Ibn-'Abbád, O, K:) and [in like manner] † مُضْعُوفٌ signifies a place upon which has fallen only a little, or weak, rain. (O in art. رَك.) — الْمُضْعَفُ One of the arrows used in the game of الْمَيْسِرِ, that has no share, or portion, allotted to it; as though it were disabled from having a share (كَأَنَّهُ ضِعْفٌ عَنْ أَنْ يَكُونَ لَهُ نَصِيبٌ): (TA:) the second of the arrows termed الْغُلُّ, that have no notches, and to which is assigned [no portion and] no fine: these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]. (Lh, M.) [See السَّفِيحُ.] = See also ضِعْفٌ.

مُضْعَفٌ A man having manifold good deeds. (TA.)

مُضْعُوفٌ, applied to a thing, (S,) or to a man, (O,) Rendered ضِعْفٌ [i. e. weak, &c.]: (AA, S, O, K:) by rule it should be مُضْعَفٌ. (O, K.) A man weak in intellect: (IAgr, TA:) or weak-hearted and having little intellect. (TA.) — See also أَرْضٌ مُضْعَفَةٌ, above.

دِرْعٌ مُضَاعَفَةٌ A coat of mail composed of double rings. (S, O, K.) — مُضَاعَفٌ as a conventional term used by those who treat of inflection, Having a [radical] letter doubled. (TA.)

أَهْلُ الْجَنَّةِ كُلُّ ضِعْفٍ مُتَضَعِّفٍ [The meet for Paradise is every weak person who is esteemed weak]. (K, TA. [In the CK, erroneously, مُتَضَعِّفٌ: and in the K, اهل الجنة is omitted.]

ضعو

1. ضَعَا He hid, or concealed, himself. (ISd, K.)

ضَعَةٌ (S, K,) originally ضَعُو, or ضَعُو, (accord. to different copies of the S,) the ة being a substitute [for the و], because of the form of its pl. [and of the rel. n.]; or, as some say, the ة is a substitute for an initial و, and it is mentioned also in art. وَضِعٌ; (S;) A species of tree, (S, K, TA,) in the desert: or it is [a plant] like the [species of panic grass called] ثَمَامٌ: (TA:) accord. to Az, a species of ثَمَامٌ: (TA in art. ثَمَر:) or another plant: and some pronounce it ضَعَةٌ; but this is in الحَسْبِ [or grounds of pretension to respect &c.], and does not belong to the present art.: (TA:) the pl. is ضَعَوَاتٌ. (S, TA.) [Golius says, on the authority of Meyd, that it also signifies The reed of which writing-reeds are made.]

ضِعْوِيٌّ Of, or relating to, the ضَعَةٌ above mentioned. (S, K.)

ضغث

1. ضَغْثَ الشَّيْءِ, aor. ضَغْثٌ, inf. n. ضَغْثٌ, He collected together the thing: whence ضَغْثٌ signifying "a handful of herbs &c." (Mgh.) See also 2. — And [hence,] ضَغْثَ الْحَدِيثِ (A, K,) aor. as above, (K,) and so the inf. n., (S,) † He confused,

or confounded, [or related in a confused manner,] the tradition, or story, or the like. (S, A, K) — And **ضَغَتِ التُّوبَ** † *He washed the garment, or piece of cloth, without cleansing it, (O, K, TA,) so that it remained in a dubious state. (TA.)* — **ضَغَتِ السَّامِرَ**, aor. as above, (K,) and so the inf. n., (S,) *He felt the camel's hump in order to know whether it were fat or not: (S, K:) and ضَغَتَهَا he felt her [i. e. a she-camel] for that purpose. (TA.)* — **ضَغَتَ**, accord. to the K, [and the O, as on the authority of Fr,] is also said of a **وَرَلٌ**, meaning *It uttered a cry: but this is correctly with ب [i. e. ضَغَبَ]. (TA.)*

2. **ضَغَتِ النَّبَاتَ** *He made the plants, or herbage, what are termed أَضْغَاتُ [pl. of ضَغْتٌ]. (A, TA.)* — [Hence,] **ضَغَتِ رَأْسَهُ** † *He poured water upon his head, and then divided the hair with his fingers into separate handfuls, in order that the water might reach to the skin. (L, TA.) [But see what follows.] It is said in a trad. of 'A'ishah, كَانَتْ تَضَعُ رَأْسَهَا, (TA,) or **تَضَعَتْ رَأْسَهَا**, (so in the JM,) meaning *She used to rub about the hair of her head with her hand, in washing, as though mixing it together, in order that the water with which she washed might enter into it. (TA.)**

4. **اضْغَتِ الرُّؤْيَا**, said of a dreamer, † *He related the dream confusedly. (A, TA.)*

8. **اضْطَغَتِ ضَعْنًا** *He collected a handful of herbage, fresh and dry mixed together. (K.)*

ضَغْتٌ *The state of a thing's being confused, one part with another. (TA.)*

ضَغْتٌ *A handful of herbs, (AHn, S, A, Mgh, Mṣb, K,) mixed together, (S, A, Mṣb, K,) fresh and dry: (S, Mṣb, K:) or a handful of twigs of trees or shrubs; (Mgh,* Mṣb;) or of fruit-stalks of the raceme of a palm-tree: (Mgh, Mṣb:) originally, a number of twigs all having one root or stem: and afterwards applied to what is collected together: (Mṣb:) or a thing that one collects together, such as a bundle of [the species of trefoil called] رَطْبِيَّةٌ; and of what has a stem, and grows tall: (Fr, TA:) or whatever is collected together, and grasped with the hand: (AHeyth, TA:) or a bundle of herbs mixed together; or of firewood: pl. أَضْغَاتٌ. (TA.) In the Kur xxxviii. 43, it is said to mean *A bundle of rushes (أَسَلٌ, so in the Mgh and the O, in my copy of the Mṣb ائيل [which I think a mistranscription, on account of what follows]), a hundred in number, (O, Mṣb,) consisting of slender stalks without leaves, (Mgh, Mṣb,) whereof mats are made. (Mṣb.) See also a prov. cited and expl. voce اِبَالَةٌ. Hence, in a trad., ضَغْتَانِ مِنْ نَارٍ, meaning † *Two bundles of lighted firewood. (TA.)* And, in another trad., مِنْهُمْ الْإِخْذُ الضَّغْتِ, meaning † *Among them is he who obtains somewhat of worldly goods. (TA.)* — Also † *What is confused, and without truth, or reality, [of dreams, and] of news, or tidings, and of an affair. (Sh, TA.)* **أَضْغَاتُ أَحْلَامٍ**, [occurring in the Kur xii. 44 and xxi. 5,] of which the sing. is **ضَغْتٌ حَلْمٍ**, (Mṣb,)**

means † *Complications of dreams; (A;) or medleys of dreams, falsely resembling true dreams: (O, Mṣb:) or a dream of which the interpretation will not prove true, because of its confusedness: (Ish, S, K:) or a false dream; the pl. form being used to give emphasis to the meaning of unreality, or because the phrase comprehends various things: (Bd in xii. 44:) or أَضْغَاتُ الرُّؤْيَا means *the terrors, or frightful things, of the dream. (Mujāhid, O, TA.)* One says also, **أَتَانَا بِأَضْغَاتٍ**, meaning † *He brought us [various] sorts of news, or tidings. (TA.)* **ضَغْتٌ** means also † *A deed that is of a mixed kind, not pure, or not sincere. (IAth and O, from a trad.)* And **ضَغْتٌ كَلَامٌ** † *Speech in which is no good: pl. أَضْغَاتٌ. (TA.)**

ضُغُوتٌ, applied to a she-camel, i. q. **ضُبُوتٌ**; (S, K;) i. e. *Of which one doubts whether she be fat, and which one therefore feels with his hand; (S;) or of which one feels the hump, in order to know whether she be fat or not: pl. ضَغْتٌ. (TA.)* And *A camel's hump of which one doubts whether it be fat or not. (Kr, TA.)*

ضَغِيئَةٌ *A confused company of men. (O.)*

ضَاغَتْ *One who hides himself in a thicket or the like, and frightens boys by a sound reiterated in his fauces: (S:) the author of the K, following Sgh in the TṢ and O, and Az in the T, says that this is a mistake, and that the word is correctly written with ب [i. e. ضَاغِبٌ]; but IF and IM and others write it as in the S. (TA.)*

تَضَغِيثٌ *Rain that moistens the earth and the herbage. (K.)*

ضغط

ضَغَطَهُ, (S, Mṣb, K,) aor. ضَغَطَ, (S, Mṣb,) inf. n. **ضَغْطٌ**, (S, Mgh, Mṣb,) *He pressed him; pushed him; (S, Mṣb, K;) squeezed him; (Mgh,* Mṣb, K;) against (إِلَى, S, Mṣb, K, [and عَلَى,]) a thing, (K,) or a wall, (S, Mṣb,) and the like, (S,) and the ground: (TA:) he straitened him: he overcame, subdued, or overpowered, him; or he constrained him. (TA.)* It is said in a trad., **يَتَضَغَطَنَّ عَلَى بَابِ الْجَنَّةِ** *Ye shall assuredly be pressed, or pushed, against the gate of Paradise. (TA.)* You say of a tight boot, **ضَغَطَ رِجْلَهُ**, [It compressed, or pinched, his foot]. (K in art. حَزَقٌ.) And you say also, **ضَغَطَ عَلَيْهِ**, and **اضْطَغَطَ**, (Lh, TA,) which latter, by rule, should be **اضْطَغَطَ**, (TA,) † *He treated him with hardness, severity, or rigour, with respect to a debt or the like. (Lh, TA.)*

3. **ضَاغَطُوا**, (K,) inf. n. **ضِغَاطٌ** (IDrd, T, O, TA) and **مُضَاغِطَةٌ**; (IDrd, O;) and **تَضَاغَطُوا**; (IDrd, O, K;) *They pressed, pushed, crowded, or straitened, one another; syns. زَاغَبُوا and تَضَاغَطُوا النَّاسُ, (IDrd, O, K.) You say, **تَضَاغَطُوا فِي الْإِزْدِحَامِ** [The people pressed, or pushed,*

one another in crowding together]; and **ضِغَاطٌ** is like **تَضَاغُطٌ**. (T, TA.)

6: see 3, in two places.

7. **انضَغَطَ** [as quasi-pass. of 1, app. signifies *He was, or became, pressed, pushed, or squeezed: and, accord. to a version of the Bible, as mentioned by Goliath, in Num. xx. (or xxii.) 25, he pressed, or squeezed, himself, against (إِلَى) a wall: and also,] † he (a man) was, or became, overcome, subdued, or overpowered; or constrained; syn. انْقَهَرَ. (TA.)*

8: see 1, last sentence.

ضَغْطَةٌ *The pressure of the grave; (S, Mṣb, K;) because it straitens the dead: (Mṣb:) its straitening. (Mgh.)* — It is also expl. by En-Nadr [Ish] as signifying **مُجَاهِدَةٌ** [app. a mistake for **مُجَاهِدَةٌ**, as meaning † *The exertion of one's utmost power, ability, or endeavour, in contending with another: and in this sense it should perhaps be written ضَغْطَةٌ*]. (TA.) — See also **ضَغْطَةٌ**, in two places.

ضُغْطَةٌ † *Straitness; difficulty; distress; affliction; (S, Mṣb, K;) as also ضَغْطَةٌ. (TA.)* You say, **اللَّهُمَّ ارْفَعْ عَنَّا هَذِهِ الضُّغْطَةَ** [O God, withdraw, put away, or remove, from us this straitness, &c.]. (S.) — † *Force, constraint, compulsion; (Mgh;) as also ضَغْطَةٌ. (TA: [in which one of the syns. is written قَبْرٌ, evidently a mistake for قَبْرٌ, one of the syns. of the former word in the Mgh:] constraint, or compulsion, against the will of the object thereof. (S,* K.)* You say, **أَخَذْتُ فَلَانًا ضَغْطَةً** † *I treated such a one with hardness, severity, or rigour, to constrain him, or compel him, to do the thing against his will. (S.)* And hence the trad. of Shureyh, **كَانَ لَا يُجِيزُ الضُّغْطَةَ**, † *He used not to allow the constraint, or compulsion, of one's debtor, and the treating him with hardness, severity, or rigour: or one's saying, I will not give thee unless thou abate somewhat of my debt to thee: or one's having money owed to him by another, who disacknowledges it, and compounding with him for part of what is owed to him, then finding the voucher, and exacting from him the whole of the property after the compromise. (Mgh.)* — See also **ضَغْطَةٌ**.

ضَغِيظٌ *A well having by the side of it another well, (As, S, O, K,) and one of them becomes foul with black mud, (As, S, O,) or and one of them becomes choked up, and foul with black mud, (K,) so that its water becomes stinking, and it flows into the water of the sweet well, and corrupts it, so that no one drinks of it: (As, S, O, K:) or a well that is dug by the side of another well, in consequence of which its water becomes little in quantity: or a well dug between two wells that have become choked up. (O.)* — And *A man weak in judgment, (K, TA,) that will not be roused to action with the people: (TA:) pl. ضَغْطَى, (K, TA,) [like مَوْضَى &c.] because it is as though it were [significant of suffering from] a disease. (TA.)*

ضَاغَطٌ *A slitting in the arm-pit of a camel, (S, K,) and abundance of flesh [in that part, pressing against the side]: (S:) and i. q. ضَبٌّ: (S, K) or a thing like a bag: (TA:) a tumour in the armpit of a camel, like a bag, straitening him: (Meyd: see مَعْرَكٌ:) or skin collected together: or the base of the callous protuberance upon the breast of a camel pressing against the place of the arm-pit, and marking, or scarring, and excoriating, it. (TA.) Accord. to IDrd, ضَاغَطٌ بِعَيْرٍ means *A camel whose arm-pit comes in contact with his side so as to mark it, or scar it. (TA.)* — † *A watcher, keeper, or guardian; a confidential superintendent; (S, K;) over a person; so called because he straitens him; (S;) or over a thing. (K.)* You say, أَرْسَلَهُ ضَاغِطًا عَلَى فُلَانٍ † *He sent him as a watcher, &c., over such a one. (S, TA.)* And hence what is said in the trad. of Mo'adh, (S, L,) when his wife asked him, on his return from collecting the poor-rates in El-Yemen, where was the present which he had brought for his wife, and he answered, (L,) كَانَ عَلَى ضَاغِطٍ [There was over me a watcher], (S,) or كَانَ مَعِيَ ضَاغِطٌ [There was with me a watcher], meaning God, who knows the secrets of men; or he meant, by ضَاغِطٌ, the trust committed to him by God, which he had taken upon himself; but his wife imagined that there was with him a watcher who straitened him, and prevented his taking to please her. (L.)*

ضغن

1. ضَغْنٌ, (AZ, S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. ضَغْنٌ (AZ, S, Mṣb, TA) and ضَغِنٌ, (AZ, TA,) or the latter is a simple subst., (Mṣb,) *He, (S, K,) or it, i. e. one's bosom, (Mṣb,) was, or became, affected with rancour, malevolence, malice, or spite; (S, Mṣb, K;) or, said of a man, his bosom was, or became, affected therewith; (AZ, TA;) عَلَيْهِ against him. (S.)* [See also ضَغْنٌ below.] — And, (IAqr, S, K,) aor. and inf. ns. as above, (TA,) *He inclined, (IAqr, S, K, TA,) towards him, (IAqr, TA,) and عَلَيْهِ against him, (TA,) and إِلَى الدُّنْيَا [towards the present world, or worldly things]. (S, K.)* And ضَغِنَتْ الْقَنَاةُ, inf. n. ضَغْنٌ, † *The spear-shaft was, or became, crooked. (TA.)* — Also, (K, TA,) aor. and inf. ns. as above, (TA,) *He was, or became, affected with desire, or with yearning or longing of the soul. (K, TA.)*

6. تَضَاغَنٌ *The conceiving, or being affected with, mutual rancour, malevolence, malice, or spite. (KL, and Har p. 43.)* You say, تَضَاغَنُوا and † اضْطَغَنُوا *They had, or held, in the heart, feelings of mutual rancour, malevolence, malice, or spite. (S, K.)*

8: see what next precedes. — One says also, اضْطَغِنَ عَلَى فُلَانٍ ضَغِينَةً *He conceived, or concealed, [in his heart,] rancour, malevolence, malice, or spite, against such a one. (TA.)* — And اضْطَغَنَهُ *He took it (i. e. a thing, and weapon, S) beneath his حَضَنٌ [or the part between his armpit and flank, &c.]: (S, K:) and he carried*

him (i. e. a child) in that part, or in his bosom. (TA.) — الإِضْطَغَانُ is also syn. with الإِشْتِمَالُ, which is *The putting [a portion of] the garment beneath [and within] the right arm, [app. from behind,] and the other end beneath the left arm, and drawing it [i. e. the garment] together with the left hand. (TA. [But see الإِشْتِمَالُ.]*

ضَغْنٌ [said by some to be an inf. n.: (see 1:)] *Rancour, malevolence, malice, or spite; (S, Mṣb, K;) as also ضَغِينَةٌ: (S, K:) or both signify vehement rancour &c.; and enmity; and violent hatred: (TA:) the pl. of the former is أَضْغَانٌ; (MA, Mṣb;) and that of † the latter is ضَغَائِنٌ, (MA,) and † ضَغِينٌ may be a pl. of ضَغِينَةٌ, [or rather a coll. gen. n.,] or the ʿ may be elided by poetic license; or these two may be dial. vars., like حَقٌّ and حَقَّةٌ [accord. to some], and بَيَاضٌ and بَيَاضَةٌ. (TA.) One says, when he has sought to gain a person's good will, or approval, سَلَلْتُ ضَغْنَ فُلَانٍ and ضَغِينَتَهُ [I drew forth the rancour, &c., of such a one]. (TA.) And a woman who hates her husband is said to be ذَاتُ ضَغْنٍ عَلَى زَوْجِهَا [One who has a feeling of rancour, &c., against her husband]. (TA.) — And *Difficulty of disposition in a beast: so in the phrase ذَاتُ ضَغْنٍ [A beast (دَابَّةٌ) having a difficult disposition]. (TA.)* See also the phrase ذَاتُ شَغْبٍ وَضَغْنٍ, applied to a she-ass, in art. شَغْبٌ. — And *Inclination. (S, K.)* One says, ضَغِنِي إِلَى فُلَانٍ *My inclination is towards such a one. (S.)* — And *Desire; or yearning or longing of the soul. (K, TA.)* One says ذَاتُ نَاقَةٍ ضَغْنٍ meaning *A she-camel yearning towards, or longing for, her home, or accustomed place, (S, TA,) and her mates. (S. [See a verse cited voce رَفَاتٌ.]* And sometimes ضَغْنٌ is thus used, metaphorically, in relation to women. (TA.) = Also *A side; or a region, quarter, or tract; syn. نَاحِيَةٌ. (K.)* — And *The إِبْطُ [i. e. foot, bottom, or lowest part,] of a mountain: thus correctly, as in the "Nawádir:" in the copies of the K, الجَبَلُ is erroneously put for الجَبَلِ. (TA.)**

ضَغِنٌ *Affected with rancour, malevolence, malice, or spite; as also ضَاغِنٌ. (Mṣb.)* — And قَنَاةٌ ضَغِنَةٌ † *A crooked spear-shaft. (S, K, TA.)* — See also ضَاغِنٌ.

ضَغُونٌ *A horse, and a mare, that runs like him who reverts from the state in which he was, or from the course that he was following. (AO, TA.)* [See also ضَاغِنٌ.]

ضَغِينٌ: see ضَغْنٌ.

ضَغِينَةٌ: see ضَغْنٌ, in three places.

الضَّغِينِيُّ *The lion: (K, TA:) as though a rel. n. from الضَّغِينَةُ: because he is very rancorous, malevolent, malicious, or spiteful. (TA.)*

ضَاغِنٌ: see ضَغْنٌ. — Also *A horse that will not exert his power of running unless beaten; (S,*

K, TA;) and so ضَغِينٌ. (S, TA. [See also ضَغُونٌ.]

مُضَاغِنٌ *One who treats, or regards, his brother with rancour, malevolence, malice, or spite, or with enmity, being so regarded, or treated, by him; as also مُضْطَغِنٌ. (TA.)*

مُضْطَغِنٌ: see what next precedes.

ضف

1. ضَفٌّ, (O, K,) aor. ʿ, inf. n. ضَفٌّ, (O,) *He collected it together. (O, K.)* — And ضَفٌّ, [app. for ضَفٌّ أَصَابِعُهُ,] (Fr, O, K,) aor. and inf. n. as above, (Fr, O,) said of one warming himself, *He closed his fingers together and put them near to the fire. (Fr, O, K.)* — And ضَفَّتِ النَّاقَةُ, (S, O, K,) aor. and inf. n. as above, (TA,) *He milked the camel with the whole hand; (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of ضَفَّتِ: (S, O:) or, accord. to Fr, the doing thus is termed الضَّفُّ; but الضَّبُّ signifies "the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together:" or, as is said on other authority, الضَّفُّ signifies the clasping the two teats together with the hand when milking: [but this is also said to be the meaning of الضَّبُّ:] or, as Lh says, the grasping the teat with all one's fingers. (TA.) = ضَفَّتِ الْقَوْمُ عَلَى الطَّعَامِ, or الضَّفُّ عَلَى الطَّعَامِ, [aor. app. ʿ or ʿ, or both,] inf. n. ضَفٌّ and ضَفٌّ, [see the latter of these below,] *The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water. (TK.)* [See also what next follows.]*

6. تَضَاوَأُوا عَلَيْهِ *They multiplied, or became numerous, (S, O, K,) and collected themselves together, (O, K,) [and, accord. to an explanation of the part. n., by Lh, pushed, pressed, crowded, or thronged, together,] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تَضَاوَأُوا. (TA.)* — And تَضَاوَأُوا signifies also, accord. to the O and K, حَقَّتْ أَمْوَالُهُمْ; but correctly, as in the "Nawádir" of AZ, أَمْوَالُهُمْ [i. e. Their possessions became scanty]. (TA.)

ضَفٌّ *Narrow, or strait, and hard: so in the phrase رَجُلٌ ضَفٌّ الْحَالِ [A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K:) and one says also رَجُلٌ ضَفٌّ الْحَالِ, and قَوْمٌ ضَفُّوا الْحَالِ; but idghám is more proper. (Sb, TA.) = شَاةٌ ضَفَّةٌ الشَّحْبِ *A ewe, or goat, whose stream of milk from the udder is wide. (AA, O, L, K.)**

ضَفٌّ *A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed شَرَى [q. v.]: (Aboo-Málik, O, K:) pl. ضَفَفَةٌ, like قِرْدَةٌ. (K.)*

ضَفَّة *A single act of pushing, pressing, crowding, or thronging, together upon water.* (S, O, K. [See **ضَفَفَ**].) — **دَخَلَتْ فِي ضَفَّةِ الْقَوْمِ** and **ضَفَفْتَهُمْ** (O, K*) are phrases mentioned by Aṣ (O, TA) and Lth (TA) as meaning *I entered among the company, or collective body, of the people, or party.* (O, K*) — And **ضَفَّة** signifies also *The first دَفْعَةٌ [i. e. rush, or quantity that pours forth at once or that is poured forth at once], or دَفْعَةٌ [i. e. single act of pouring], (accord. to different copies of the K.) of water.* (K.) — See also the next paragraph, in five places.

ضَفَّة (T, S, O, Mgh, Mṣb, K) and **ضَفَّة** (T, O, Mgh, Mṣb, K) *The side of a river* (T, S, O, Mgh, Mṣb, K) and of a well: (Mṣb:) **ضَفَّتَاهُ** signifying its (a river's) *two sides*: (S:) and **ضَفَّتَا الْوَادِي**, or **الْحَيْرُومِ**, and **ضَفَّتَاهُ**, *the two sides of the valley, or of the حَيْرُومِ [i. e. breast, or chest, &c.]*: (IAṣr, K:) and **ضَفَّةُ الْبَحْرِ** [or **ضَفَّتُهُ**] *the shore of the sea*: (K:) and the dual of **ضَفَّة** [or **ضَفَّة**?] occurs in a saying of 'Alēe metaphorically used as meaning † *the two sides of the eyelids*: (TA:) the pl. of **ضَفَّة** is **ضَفَف** (Mṣb,) or **ضَفَاف**; (TA;) and that of **ضَفَّة** is **ضَفَات**. (Mṣb.)

ضَفَفَ *The pushing, pressing, crowding, or thronging, together, of people, at, or upon, water [to drink thereof or to water their beasts].* (S, O, K. [See also 1, last explanation.]) And *Numerousness of the persons composing a family, or household*: (S, O, K:) or, accord. to Lh, *visitors and friends that come time after time; and one's household, or family*: or, as some say, *i. q. حَشْرٌ [i. e. one's dependents, &c.]*. (TA.) And *The taking of food with other people*: (S, O, K:*) thus in a trad. in which it is said of the Prophet, **مَا شَبِعَ مِنْ خُبْزٍ وَتَحْمِيرٍ إِلَّا عَلَى ضَفَفٍ** [*He did not satiate himself with the eating of bread and flesh-meat except in a case of taking thereof with others*], as expl. by a man of the desert in answer to a question put to him by Málík Ibn-Deenár: (S, O: but in the latter, **لَمْ يَشْبِعْ**: or the case of the eaters' being too many for the food: (Th, O, K:) [or,] accord. to Kh, (S, O,) *numerousness of the hands upon the food*: (S, O, Mṣb:) [or,] accord. to Aṣ, the case of the property's being little, and the devourers thereof many. (S, O.) [See also **حَفَفَ**.] Accord. to AZ, (S, O,) *Straitness, and hardness, or hardship*: (S, O, Mṣb:) accord. to Fr, (S, O,) *want*. (S, O, Mṣb, K.) [See two exs. voce **حَفَفَ**.] Also *Weakness*. (Fr, O, K.) And *Haste* (Fr, S, O, Mṣb) in an affair: (Mṣb:) so in the saying, **لَقِيتُهُ عَلَى ضَفَفٍ** [*I met him, or found him, in a state of haste*]. (Fr, S, O.) And *A quantity less than will fill the measure, and less than anything that is filled*. (Sh, O, K.) And *Food, or the eating, less than satiates*. (TA.) — See also **ضَف**.

ضَفَاف [thus written without any syll. sign] *The quality denoted by the epithet ضَفُوفٌ applied to a she-camel or a ewe or goat.* (TA.)

ضَفُوفٌ *Having much milk, not to be milked save with the whole hand*; (O, K:*) applied to a camel, (O, K,) and to a ewe or goat: so in a verse cited voce **ضُوف**, as some relate it; but as others relate it, the word is **ضَفُوف**, with **ص**. (TA.) — And [hence, app.,] **عَيْنٌ ضَفُوفٌ** † *A source abounding with water.* (TA.)

هُوَ (O, TA,) in the K **هُوَ** **فُلَانٌ مِنْ لَفِينِنَا وَضَفِينِنَا**, but the former is the right order, (TA,) a saying mentioned by Aboo-Sa'eed, (O, TA,) means *Such a one is of those whom we associate with us, and those whom we congregate with us, when events befall us.* (O, K,* TA.)

ضَفَافَةٌ, (O, K,) without teshdeed, (O,) like **سَحَابَةٌ**, (K,) *Devoid of intellect, or intelligence.* (O, K.)

ضَفَّة: see **ضَفَّة**.

مَا مَضُوفٌ *A water that is thronged [so that it has become little in quantity];* (S, O, K;) like **مَشْفُوهٌ**; (S, O;) *to which many men and cattle have come*: (Lh, TA:) occurring in a verse cited voce **مُدَارَةٌ**, in art. **دور**: (S, O, TA:) in that verse, Aboo-'Amr Esh-Sheybānee, instead of **المَضُوفِ**, read **المَشْفُوفِ**; which means [the same, (K in art. **ظف**), or] “occupied.” (IB, TA.) — [Hence,] **رَجُلٌ مَضُوفٌ** † *A man exhausted of what he possessed [in consequence of much begging];* like **مَشْفُودٌ**: (S, O, TA:) [see also **مَشْفُوهٌ**]: some say **مَضُوفٌ عَلَيْهِ**. (TA.)

ضفدع

Q. 1. **ضَفَدَعٌ**, said of water, *It had in it ضَفَادِعُ [or frogs].* (O, K.) — And, said of a man, *He shrank, or became contracted; syn. تَقَبَّضَ: or he voided his excrement, or ordure; or thin excrement; syn. سَلَّحَ: or he emitted wind from the anus, with a sound.* (TA.)

ضَفَدَعٌ (S, O, Mṣb, K) and **ضَفَدَعٌ** and **ضَفَدَعٌ** (K) and **ضَفَدَعٌ**, (S, O, Mṣb, K,) this last said by some, (S, O, Mṣb,) but most rare, or rejected, (K,) disallowed by Kh and a number of others, (Mṣb,) [for] accord. to Kh [and others] there are only four words of the measure **فَعْلَلٌ** in the language, which are **دَرَقَرٌ** and **مَجْرَعٌ** and **هِنْبَعٌ** and the proper name **قَلْعَمَرٌ**, (S, O,) [The frog; and app. also the water-toad;] a certain reptile (دَابَّةٌ) of the rivers, (K, TA,) generated in the river, (TA,) *the flesh of which, cooked with olive-oil, is [said to be] an antidote to the poison of venomous creatures, (K, TA,) when put upon the place of the sting, or bite*: (TA:) and [a certain reptile] of the land, (K, TA,) [app. the land-toad,] *that lives, or grows, in caverns and caves, (TA,) the fat of which is [said to be] wonderful for the extraction of teeth (K, TA) without fatigue, and of the skin of which, tanned, the skull-cap that renders invisible (طَائِقَةُ الْإِخْفَاءِ) [a vulgar term] is made, as is said by the performers of legerdemain; and the flesh of this species is said to be poisonous*: (TA:) the fem., (S, O, Mṣb,) or the n. un., (K,) is with **ة**: and the pl. is **ضَفَادِعُ**

(S, O, Mṣb, K) [and **ضَفَادِعُ**; in the Mṣb and K, **ضَفَادِي**; in the O, correctly, **الضَفَادِي** is said to be a var. of **الضَفَادِعُ**, like **التَّعَالِي** and **الأَرَانِي** of **التَّعَالِبُ** and **الأَرَانِبُ**]. — **تَقَّتْ ضَفَادِعُ بَطْنِهِ** [lit. *The frogs of his belly croaked*] means † *he was, or became, hungry*; (O, K;) like **عَصَافِيرُ بَطْنِهِ**. (O.)

— **الضَفْدِعُ الْأَوَّلُ** is a name of † *The bright star [α] on the mouth of Piscis Australis*; (Kzw, Descr. of Aquarius;) also called **قَمَرُ الْحَوْتِ**: (Idem, Descr. of Piscis Australis:) and **الضَفْدِعُ الثَّانِي** is the name of † *The star on the southern fork of the tail of Cetus.* (Idem.) — And **الضَفْدِعُ**, (O, K,) thus only, (TA,) † *A certain bone [or horny substance, which we, in like manner, call “the frog,”] in the interior of the horse's hoof, (O, K,) in the sole thereof.* (O.) [See also **نَسْرٌ**.]

مُضَفِدَعَاتٌ *Waters abounding with ضَفَادِعُ [or frogs].* (S, O.)

ضفر

1. **ضَفَرَ**, (A, Mṣb, K,) aor. **ز**, (Mṣb, K,) inf. n. **ضَفْرٌ**, (S, A, &c.,) *He plaited, braided, or interwove, (S, A, Mgh, K,) hair, (S, Mgh, K,) &c., (S,) or the like, (TA,) or a [lock of hair, such as is called] دَوَابَّةٌ, and a [girth of thongs such as is called] نَسْعٌ, (A,) in a wide form*; (S, Mgh;) as also **ضَفَرَ**, inf. n. **تَضْفِيرٌ**: (S, TA:) *he made hair into ضَفَائِرٌ, [pl. of ضَفِيرَةٌ,] each ضَفِيرَةٌ consisting of three or more distinct portions.* (Mṣb.) — *He twisted a rope or cord.* (K.) — **ضَفَرَتْ شَعْرَهَا**, (S, TA,) aor. **ز**, (TA,) inf. n. as above, (K,) said of a woman, (S, TA,) *She gathered together her hair.* (K,* TA.) — And **ضَفَرَ**, from the same verb in the first of the senses expl. above, † *He made, or constructed, a [dam of the kind called] ضَفِيرَةٌ.* (IAṣr, TA.) — **ضَفَرَ** also signifies † *The building with stones without [the cement called] كُنْسٌ and without clay.* (K,* TA.) You say, **ضَفَرَ الْحِجَارَةَ حَوْلَ بَيْتِهِ** † [*He built the stones around his house, or tent, without mortar or clay*]. (TA.) — **ضَفَرَ الْبَعِيرَ الْعَلْفَ**, (A,) inf. n. **ضَفْرٌ**, (K,) † *He put the fodder into the mouth of the camel, (A, K,*) against his will.* (A.) And **ضَفَرَ الْفَرَسَ**, (A, K,*) *against his will.* (A.) And **ضَفَرَ الدَّابَّةَ**, (A,) or **ضَفَرَ الدَّابَّةَ**, aor. **ز**, inf. n. **ضَفْرٌ**, (TA,) † *He put the bit into the mouth of the horse, (A,) or of the beast.* (TA.) — Also **ضَفَرَ**, aor. **ز**, (S, Mṣb, K,) inf. n. **ضَفْرٌ**, (S, Mṣb,) *He ran; syn. عَدَا and سَعَى*: (S, Mṣb, K:) or *he hastened, or went quickly*: or *he bounded, or sprang*: (TA:) *he leaped (Aṣ, K) in his running.* (Aṣ, TA.)

- 2: see the preceding paragraph, first sentence.
- 3. **ضَفَرَهُ** *He aided him.* (A, Mṣb.) [See also 6.]
- 6. **تَضَفَرُوا** *They leagued together, and aided one another,* (Ibn-Buzurj, S,* A,* Mṣb,* K,*) **عَلَى الْأَمْرِ** *to do the thing, (S,* A,* K,) and عَلَى فُلَانٍ* *against such a one.* (Ibn-Buzurj.)
- 7. **انضَفَرَ الْحَبْلَانِ** *The two ropes became twisted together.* (S.)

ضَفْرٌ *A camel's girth, of plaited [goats'] hair;* (K, TA;) as also **ضَفَارٌ**: (K:) the girth of a camel's saddle: (S:) a wide girth of a camel's saddle; as also **ضَفِيرَةٌ**: pl. [of mult.] (of the first, TA) **ضَفُورٌ** (K, TA) and [of pauc.] **أَضَارٌ** (TA;) and (of the second, TA) **ضَفْرٌ**. (K, TA.) — See also **ضَفِيرَةٌ**, in three places. — Also † *A great quantity of sand that has become collected together: or a quantity of sand that has become accumulated, part upon part;* (K;) and (K) so **ضَفْرَةٌ**: (S, K:) pl. [of the former] **ضَفُورٌ**; (K;) and [coll. gen. n.] of the latter **ضَفْرٌ**: (S:) or a long, broad, **حَقْفٌ** [generally expl. as meaning a winding tract] of sand; by some pronounced **ضَفْرٌ**: (Lth, TA:) [or] a **حَقْفٌ** of sand is termed **ضَفِيرَةٌ**. (S.)

ضَفْرٌ: see the last preceding sentence.

كِنَانَةٌ — **ضَفْرٌ** and [its n. un.] **ضَفِيرَةٌ**: see **ضَفْرٌ**. **ضَفِيرَةٌ** [in the TA **ضَفِيرَةٌ**, evidently a mistranscription,] i. q. **مَمْتَلِنَةٌ** [i. e. *A full quiver*]. (S, O. [Freytag writes **ضَفِيرَةٌ** **كِنَانَةٌ**, and explains it as meaning "Gens Cinanah impleta est:" but in my copies of the S and in the O, it is **كِنَانَةٌ**].)

ضَفَارٌ: see **ضَفْرٌ**, first sentence.

ضَفِيرٌ *A rope of [goats'] hair,* (Mgh, Mṣb, TA,) twisted: of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — And † *The shore, or side, of the sea or of a great river;* (O, K, TA;) as also **ضَفِيرَةٌ**. (TA.)

ضَفْرٌ (Aḡ, S, M, A, Mgh, Mṣb, K) and **ضَفِيرٌ**, (S, M, A, Mgh, K,) the latter an inf. n. used as a subst. [properly so termed], (Mgh,) *A single lock of hair:* (M, Mṣb, K:) and (Mṣb) a [lock of hair such as is termed] **ذَوَابَةٌ**, (Mgh, Mṣb,) or **عَدِيرَةٌ** and **غَدِيرَةٌ**, of a woman: (Aḡ, TA:) or a plaited, braided, or interwoven, **ذَوَابَةٌ**, (A, TA:) or [a plait of hair] consisting of three, or more, distinct portions: (Mṣb:) or i. q. **عَقِيصَةٌ** [q. v.]: one says **لَهَا ضَفِيرَتَانِ**, and **ضَفْرَانِ**, meaning **عَقِيصَتَانِ**: (Yaḡkoob, S:) or the **ضَفِيرَتَانِ** pertain to a man, not to a woman; [though such is not the case accord. to modern usage;] and **غَدَائِرِ**, [pl. of **غَدِيرَةٌ**], to women; and these are **مَضْفُورَةٌ** [i. e. plaited]: (AZ, TA:) the pl. of **ضَفِيرَةٌ** is **ضَفَائِرٌ** (A, Mṣb) and **ضَفْرٌ**; (Mṣb;) and the pl. of **ضَفْرٌ** is **ضَفُورٌ**. (A.) — See also **ضَفْرٌ**, in two places. — **ضَفِيرَةٌ** also signifies † *A dam,* (IAḡr, S, A, Mgh, Mṣb,) *extending in an oblong form upon the ground, having in it wood and stones,* (IAḡr, TA.) — And † *A plain, or soft, tract of land, oblong, producing herbage or the like, extending [to the distance of the journey of] a day, or two days.* (TA.) — See also **ضَفِيرٌ**.

الضَّافِرُ فِي الْحَجِّ *He who twists, or plaits, his hair during the performance of the pilgrimage.* (TA.)

ضفر

ضَفْرٌ (S, Mṣb, K) and **ضَفُورٌ**, (Mṣb,) *It (a thing, S, and a garment, S, Mṣb) was, or became, complete, full, ample, or without deficiency.* (S, Mṣb, K.) — And *It was, or became, much in quantity;* (S, K, TA;) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool. (TA.) [Hence,] one says, **ضَفَّتْ عَلَيْهِ التَّعْمَةُ**, i. q. **رَفَّتْ** [i. e. *Wealth became abundantly bestowed upon him*]. (M in art. رَف.) And **ضَفَا الْعَيْشُ**, meaning **إِتَّسَعَ** [i. e. *The means of subsistence became ample*]. (Mṣb.) — And **ضَفَا الْحَوْضُ**, (TA,) inf. n. **ضَفُورٌ**, (K, TA,) *The watering-trough overflowed (K, TA) by reason of its fulness.* (TA.) — **ضَفِيَ** *He (a man) became poor:* mentioned by Az in art. ضَيْق. (TA.)

ضَفَا *A side:* and **ضَفَوَاهُ** *his, or its, two sides.* (K.) [**ضَفَّةٌ** and **ضَفَّةٌ**, also, have a similar meaning.]

ضَفُورٌ [an inf. n. of 1, q. v.: and as a simple subst.,] *Wealth, or prosperity, and ampleness [of circumstances].* (TA.) [See also what next follows.]

ضَفُورَةُ الْعَيْشِ *An easy and a plentiful state, or condition, of life.* (K, TA.) One says, **فُلَانٌ فِي ضَفُورَةٍ مِنْ عَيْشِهِ** [*Such a one is in an easy and a plentiful state, or condition, in respect of his means of subsistence*]. (S.)

ضَفَا *A garment that is complete, full, ample, or without deficiency.* (S, Mṣb, K.) And **ضَفَا فَرَسٌ ضَفَايَ السَّبِيبِ** *A horse full, or ample, in the hair [or hair of the forelock or of the mane or of the tail].* (TA.) And **رَجُلٌ ضَفَايَ الرَّأْسِ** *A man having much hair of the head.* (S.) And **دِيمَةٌ ضَافَةٌ** *A lasting, or continuous, or continuous and still, rain, in consequence of which the land becomes abundant with herbage.* (TA.) And **هُوَ ضَفَايَ الْفَضْلِ** † [*He is abundant in excellence*]. (TA.)

ضل

1. **ضَلَّتْ**, (S, Mgh, O, Mṣb, K,) third pers. **ضَلَّ**, (Mgh, Mṣb,) aor. **ضَلَّ**, (S, Mgh, O, Mṣb, K,) inf. n. **ضَلَالٌ** and **ضَلَاةٌ**; (S, O, Mṣb;) and **ضَلَّتْ**, (S, Mgh, O, Mṣb, K,) third pers. as above; (Mgh;) the former of the dial. of Nejd, and the more chaste; the latter of the dial. of the people of El-'Áliyeh, (S, Mṣb, TA,) and of El-Hijáz, and Kr has mentioned **ضَلَّتْ** for **ضَلَّتْ** as heard from the tribe of Temcem; (TA;) *I erred, strayed, or went astray;* (Mgh, Mṣb;) *deviated from the right way or course, or from that which was right; missed, or lost, the right way; or lost my way;* **ضَلَّ** and **ضَلَاةٌ** signifying the contr. of **رَشَادٌ**, (S, O, TA,) and **هُدًى**. (K, TA.) [See **ضَلَّ** below.] Hence, in the Kur [xxxiv. 49], **قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي** [*Say thou, If I err, I shall err only against myself, i. e., to my own hurt*]. (O, Mṣb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, **ضَلَّ ضَلَاةً** [app.

*His error became error indeed; a phrase similar to جَدَّ جَدُّهُ, q. v.: or his erring passed away; see 4, latter part]. (TA.) And **ضَلَّ عَنِ الْقَصْدِ** *He deviated from the right way or course.* (TA.) And the verb is trans. as well as intrans.: you say, **ضَلَّ الطَّرِيقَ**, and **ضَلَّ عَنْهُ**, aor. **ضَلَّ** and **ضَلَّ**, (Mgh, Mṣb,) inf. ns. as above, meaning *He erred, strayed, or went astray, from the road, or way;* (Mṣb;) *he did not find the way to the road:* (Mgh, Mṣb:) and of anything stationary, if you miss the place thereof, you say **ضَلَلْتَهُ** and **ضَلَلْتَهُ**: (Az, Mṣb:) or you say, **ضَلَلْتُ الطَّرِيقَ**, (K,) or **ضَلَلْتُ الْمَسْجِدَ**, and **الْتِدَارَ**, (ISk, S, O,) [*I missed, or lost, the right way to the road, or the mosque, and the house,*] when you know not the place thereof: (ISk, S, O:) and in like manner, anything stationary, to which one does not find the way: (ISk, S, O, K:) and AA says the like: but that one says of a thing that falls from his hand, and a thing that quits its place, **أَضَلَّتْهُ**, (IB, TA,) which means *I lost it, and knew not its place;* meaning, for instance, a horse, or she-camel, or the like: (Az, Mṣb:) [thus] one says, **أَضَلَّتْ بَعِيرِي** [*I lost my camel, and knew not his place,*] (AA, ISk, S, IB, O) when his shank has been tied up to his arm and one does not find the way to him, and when he has been left loose and has gone away whither one knows not: (AA, IB, TA:) but Yoo differs from others respecting this case; for, accord. to him, one says, **أَضَلَّ بَعِيرِي** and also **ضَلَّ**, in the same sense; (O, TA;) and the like is said in the K: (TA:) and it is also said in the Bári' that when you seek an animal and miss its place and find not the way to it, it is regarded as in the category of stationary things, and therefore you say **ضَلَلْتَهُ**. (Mṣb.) — **ضَلَّ** signifies also *He was, or became, confounded, or perplexed, and unable to see his right course.* (Ibn-Es-Seed, TA.) — Also, aor. **ضَلَّ**, (S, O, K) and **ضَلَّ**, (K,) the pret. being like **زَلَّ** and **مَلَّ**, (TA,) inf. n. **ضَلَالٌ**, *It (a thing, S, O, TA) became lost; [as though it went astray;] it perished, came to nought, or passed away.* (S, O, K, TA.) Thus in the phrase **ضَلَّ عَنِّي كَذَا** *Such a thing became lost from me.* (Mgh.) One says to him from whom pieces of money have dropped, **قَدْ ضَلَّتْ عَنْكَ** [*They have become lost from thee*]. (TA.) And to him who has done a deed from which no profit has resulted, you say, **قَدْ ضَلَّ سَعْيُكَ** † [*Thy labour has been lost*]: the like occurs in the Kur xviii. 104, meaning **ضَاعَ**. (TA, in two places.) — And † *He (a man, TA) died, and became dust and bones.* (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of **ضَلَلْنَا**, **ضَلَلْنَا** [q. v.], with **ص**: (TA:) or the verb in that instance has the meaning here next following. (S.) — And † *He, or it, (a man, S, TA, or a camel, Mṣb, and a thing, TA,) was, or became, unperceived or imperceptible, unapparent, latent, hidden or concealed, or absent.* (S, Mṣb, K, TA.) Hence the phrase, **ضَلَّ الْمَاءُ فِي اللَّبَنِ** † [*The water became unperceived, or concealed, in the milk*], (TA.) One says of a road to which he has not been able to find the way, **ضَلَّ عَنِّي***

[It has become hidden from me]. (K, TA.) And hence also the saying of a man, as is related in a trad., (S, O, TA,) after his having charged his sons by saying to them, "When I die, burn ye me; and when I shall have become ashes, pound me; then scatter me in the water." (O, TA:)

نَعَلِي أَضَلَّ اللَّهُ (S, O, TA) i. e. † *May-be, I shall be unperceived by God, or concealed from Him*: (S:) or *may-be, I shall be hidden, or absent, from God's punishment*: (O, TA:) or, as El-'Othebe says, *may-be, I shall escape God, and my place will be hidden from Him*. (TA.) And ضَلَّ said of one forgetting means † *His memory became absent from him*. (O, Mṣb, TA.) أَنْ تَضِلَّ إِحْدَاهُمَا, or أَنْ تَضِلَّ, in the Qur [ii. 282], accord. to different readers, (TA,) in which instance أَنْ and إِنْ are syn., (Mughnee, [see أَنْ, in p. 106, cols. 1 and 2,]) means *If one of them twain [referring to women] be absent from her memory: or if the memory of one of them twain be absent from her: [or if one of them twain err in her memory:]* or, accord. to Zj, the meaning of the verb in this case is that which next follows. (TA.) — ضَلَّتُ also signifies † *I forgot the thing*: whence one says of a woman, ضَلَّتُ أَيَّامَ حَيْضِهَا [She forgot the days of her menstruation]; and so أَضَلَّتْهَا: (Mgh:) or ضَلَّ فَلَانًا † *He was made, or caused, to forget such a one*. (K. [In the CḲ, أَنَسِيهِ is erroneously put for أَنَسِيَهُ.]) It is said that لَا يَضِلُّ رَبِّي, in the Qur xx. 54, means † *My Lord will not be unmindful: or nothing will escape Him*. (TA.) — And one says, ضَلَّيْتُ فَلَانًا, (Mṣb, K,) or ضَلَّيْتُ فَلَانًا فَلِمَ أَقْدَرُ عَلَيْهِ, (O,) meaning *Such a one went away from me, (O, Mṣb, K,) and I was unable to compass him [or to find him]:* so in the Bāri'. (Mṣb.) = ضَلَّ, as a verb of wonder: see ضَلَّ.

2. ضَلَّه, (S, MA, O, K,) inf. n. تَضَلَّى and تَضَلَّى, (K,) *He, or it, made, or caused, him to pursue a course that led to error, or deviation from the right way*: (K: [see also 4:]) *he, or it, led him astray; seduced him*: (MA:) [or] *he attributed, or imputed, to him error, or deviation from the right way*. (S, MA, O.) ضَلَّ سَعِيرًا, a phrase used by a poet, means *Error, or deviation from the right way, was attributed to their labour; because they did not reach their goal*. (Ḥam p. 771.) — [Hence,] one says, ضَلَّ مَالِكَ *Send forth, or set free, thy cattle to pasture, or to pasture where they please, by themselves*. (O.) — See also the next paragraph.

4. اضله, inf. n. اِضْلَالًا, *He, or it, made him, or caused him, to err, stray, or go astray; to deviate from the right way or course, or from that which was right; to miss, or lose, the right way; or to lose his way*. (Az, TA.) [See also 2, first sentence.] اِضْلَالًا is of two sorts: one of these is the consequence of erring, or straying; either as in the case in which one says اِضْلَلْتُ الْبَعِيرَ (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case

when the اِضْلَال of a man is attributed to God: the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's اِضْلَال of a man is of two sorts; one of which has been expl. above; the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rāghib, TA.) — Also *He, or it, made, or caused, him, or it, to perish, or become lost*; syn. اِهْلَكَ, (S, TA,) and اَضَاعَهُ, (El-Fārābee, S, O, Mṣb,) or ضَيَّعَهُ; (TA;) اَضَاعَهُ and ضَيَّعَهُ signifying the same; and اَلْمُرُّ يَجْعَلُ كَيْدَهُمْ, whence, [اضلته and ضلته; whence,] اَلْمُرُّ يَجْعَلُ كَيْدَهُمْ, in the Qur cv. 2, means [Did He not make their plot to be such as ended] in a causing to perish, or become lost, (في تضييع,) and in annulment? (Ksh, Bd.) اَضَلَّ اَعْمَانَهُ, in the Qur [xlvii. 1 and 9, which may be rendered † *He will cause their works to be lost, or to be of no effect*], means, accord. to Aboo-Is-hāq, *He will not recompense them for their good works; the phrase being similar to the saying قَدْ ضَلَّ سَعْيَكَ* [expl. above]. (TA.) And اَضَلَّ اللَّهُ ضَلَالَكَ † [*May God make thine erring to be no more, or to come to an end,*] is expl. by ISk as meaning *may thine erring pass away from thee, so that thou shalt not err*; and he adds that the saying مَلَّ مَلَأَكَ means ذَهَبَ عَنْكَ حَتَّى لَا تَمَلَّ. (TA.) — Also † *He buried, and hid, or concealed, him, or it*. (K, TA.) You say, اَضَلَّ الْبَيْتَ † *The dead was buried*. (S, O.) The phrase اَضَلَّتْ بِهِ اُمُّهُ, meaning † *His mother buried him, in a verse cited by IAqr, is extr., or anomalous*. (TA.) — And *He found him to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; losing his way; not rightly directed, or not finding the way to the truth*: like as one says اُحْمَدَهُ, and اَضَلَّنِي كَذَا. (TA.) — And you say, اَضَلَّنِي كَذَا, meaning † *Such a thing was, or became, beyond my power, or compass*. (IAqr, Mṣb, TA.) — See also 1, near the end.

5. تَضَلَّ *It went away*: so in the saying, تَضَلَّ الْمَاءُ مِنْ تَحْتِ الْحَجَرِ [The water went away from beneath the stone]. (O, TA.)

6. تَضَالَّ *He feigned himself to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; or losing his way*. (O, TA.)

10. اِسْتَضَلَّ ضَلَالَهُ *His erring demanded that he should err [the more], so that he did err [the more: like as erring is said to be a cause of one's being made to err: see 4: and see also ضَلَّ, near the beginning of the art.]:* so in the saying of Aboo-Dhu-eyb,

رَأَى الْفُؤَادُ فَاسْتَضَلَّ ضَلَالَهُ
[The heart beheld her, and his erring demanded that he should err &c.]. (Skr, S, TA.)

ضَلَّ: see ضَلَّ.

ضَلَّ: see ضَلَّ. — [Also, app. as meaning *A lost state; a state of perishing, coming to nought, or passing away*;] a subst. from ضَلَّ signifying اَضَاعَ and هَلَكَ. (S, TA.) — And hence [its usage, in the manner of a proper name, in] the saying, هُوَ ضَلُّ بْنُ ضَلِّ, (S,) which means, (S, O, K,) as also هُوَ ضَلُّ بْنُ ضَلِّ, (Ibn-'Abbād, O, K,) *He is the unknown, the son of the unknown*; (S, Z, O, K:) and in like manner, الصَّلَالُ بْنُ التَّلَالِ; (S, O;) and قُلُّ بْنُ قَلِّ: (TA:) or *he is one in whom is no good*: (K:) or *he is one who persists in error*. (M, K.) — [Hence also, perhaps, it is said that] يَأْضَلُّ مَا تَجْرِي بِهِ الْعَصَا [in the CḲ ضَلَّ] means *يا تَلَفَهُ and يا قَدَّهُ* [i. e., app., *O the loss, or O the coming to nought, of that by reason of which the mare El-'Asà is running!*]: (K, TA:) a prov.; said by Kaṣeer Ibn-Sa'ad to Jedheemeh El-Abrash, when he went with him to Ez-Zebbà; for when they were within her province, he repented, and Kaṣeer said to him, "Mount this my horse, and escape upon him, for his dust will not be cloven [by the pursuer,] i. e. he will not be overtaken": (TA: [but the mare is thus made a male:]) or it was said by 'Amr Ibn-'Adee, when he saw El-'Asà, the mare of Jedheemeh, with Kaṣeer upon her: قَوْمٌ is suppressed after يا; and ضَلَّ is of the forms [of verbs] denoting wonder, originally ضَلَّ, with ḍamm, like حَبَّ in the phrase حَبَّ يَفْلَانٍ, originally حَبَّبَ; and the meaning of the prov. is, *O people, what a case of perdition is that by reason of which El-'Asà is running!* i. e., the death of Jedheemeh. (Meyd.) — ضَلُّ بِتَضَالٍ [in CḲ ضَلَّ] means *A vain, or futile, thing*: (S, O, K:) [or a vain, misleading thing; ضَلُّ being an inf. n. of ضَلَّ:] 'Amr Ibn-Shás El-Asadee says,

تَذَكَّرْتُ لَيْلَى لَاتَ حِينَ آكَارَهَا
وَقَدْ حَبَى الْأَضَالُ ضَلُّ بِتَضَالٍ

[I remembered Leylâ when it was not a time for remembering her, the ribs having become bent by the bending of the back with age: it was a vain, misleading thing]. (S, O.) — ضَلُّ اِضْلَالٍ: see ضَلَّ.

ضَلُّ اِضْلَالٍ: see ضَلَّ. — هُوَ ضَلُّ بْنُ ضَلِّ: see ضَلَّ.

ضَلَّة *Confusion, or perplexity, and inability to see the right course*: (K:) [or error: for] one says, فَعَلَ ذَلِكَ ضَلَّةً *He did that in error* (في ضَلَالَةٍ): and ذَهَبَ ضَلَّةً *He went away not knowing whither he went*: (TA:) and فَلَانٌ يَلُومُنِي ضَلَّةً *Such a one blames me wrongly*: (S, O:) [or, behind my back, or in my absence: for] ضَلَّةٌ signifies

also *speech respecting a person behind his back, or in his absence*; relating to good and to evil. (M, K, TA.) — [Freytag explains it as signifying also *One in whom is no good, on the authority of Meyd.*]

ضَلَّةٌ *Skill in guiding, or directing aright, in journeying.* (Fr, K, TA.)

هُوَ ابْنُهُ لِضَلَّةٍ — ضَلَّالٌ. — [Hence,] هُوَ ابْنُهُ لِضَلَّةٍ † *He is his son unlawfully begotten, or not true-born.* (AZ, A, K, TA.) — ذَهَبَ دَمُهُ ضَلَّةً † *His blood went unrevenged, or without retaliation.* (K, TA.) — And هُوَ تَبِعَ ضَلَّةً, (Th, O, K, TA,) with kesr to the ت and to the ض, (TA,) [in the CK, erroneously, تَبِعَ,] and تَبِعَ ضَلَّةً, (K, TA,) thus related by IAqr, (TA,) but the former only accord. to Th, (TA in art. تبع.) † *He is a follower of women*: (TA in that art.:) or *he is one in whom is no good, and with whom is no good*: (IAqr, Th, TA:) or *he is a very cunning man (دَاهِيَةٌ), one in whom is no good*; (IAqr, O, K, TA;) and so تَبِعَ صِلَّةً, (O, L, TA,) as some relate it; (L, TA;) and in like manner, أَضَلَّالٌ, (Lh, O, K, TA,) and أَضَلَّالٌ, (K, TA,) and ضَلَّالٌ, [q. v.,] which is with kesr only, (K, TA,) a phrase similar to ضِرَّاضِرَامٌ. (TA in art. ضر.)

ضَلَّالٌ: see ضَلَّالٌ. — Also Water (O, K) *running (K) beneath a rock, which the sun does not reach*: (O, K:) one says مَاءٌ ضَلَّالٌ: (O:) or *running among trees.* (K.) [See also ظَلَّلٌ.]

ضَلَّالٌ [an inf. n. of 1: used as a simple subst.] *Error; contr. of رَشَادٌ*, (S, O, TA,) and *of هُدَى*; (K, TA;) as also ضَلَّالَةٌ, (S, O, K,) and ضَلَّالٌ, and ضَلَّالٌ, and ضَلَّةٌ, and ضَلَّالٌ, (K,) and ضَلَّالَةٌ, (O, TA,) and ضَلَّالَةٌ, (K,) of which last the pl. is أَضَلَّالٌ, (Lth, O, TA,) as in the saying *He persevered in the errors of love*, (TA,) or أَضَلَّالٌ, as some say, has no sing., or its sing. is supposed, or has been heard, and is أَضَلَّالَةٌ or أَضَلَّالٌ or إِضَلَّالٌ or some other form: (MF, TA:) the primary signification of الضَّلَّالٌ is *the going away from the right course, or direction*: (Ham p. 357:) or it signifies, accord. to Ibn-El-Kemál, *the loss, or missing, of that which brings, or conducts, to the object sought*: or, as some say, *the pursuing a way that will not bring, or conduct, to that object*: or, accord. to Er-Rághib, *the deviating from the right way*: and it is said to be *any deviation from that which is right, intentional or unintentional, little or much*; because the right and approved way is very difficult; wherefore it may be used of him who commits any mistake whatever, and is imputed to prophets and to unbelievers, though between the ضَلَّالٌ of the former and that of the latter is a wide difference: and in another point of view, it is of two sorts; one is in the speculative departments of knowledge, as in acquaintance with the unity of God, and with the prophetic function or office, and the like, indicated in the K̄ur iv. 135; or it

is in the practical departments of knowledge, as in acquaintance with the ordinances of the law, that is, religious services. (TA.) — Also *A state of perdition*: so in the K̄ur liv. 24: (S, O:) [and in like manner ضَلَّالَةٌ; for] ضَلَّالَةُ الْعَمَلِ signifies *The annulled and lost state of work.* (TA.) — And *Absence, or a state of concealment.* (M̄sb. [This is there said to be the primary signification.]) — هُوَ الضَّلَّالُ بْنُ الضَّلَّالِ see expl. voce ضَلَّ.

ضَلَّالٌ: see ضَلَّالٌ.

ضَلَّالَةٌ: see ضَلَّالٌ, in the beginning, and near the end, of the paragraph. One says, هِيَ الضَّلَّالَةُ وَالتَّلَّالَةُ; (S, O;) in which the latter noun is an imitative sequent. (S and K in art. تل.)

ضَلَّالٌ A man (S, O) *who errs, strays, goes astray, or deviates from the right way or course, much, or often*: (S, O, K:) or † *who errs, &c., much, or often, in religion*: (TA:) and ضَلَّالٌ, (S, TA,) which in some of the copies of the S̄ is written thus and also مُضَلَّلٌ, (TA,) signifies the same; (S, TA:) or *one who is not disposed, or directed, to good*; in the K̄, لَا يُوقَى بِخَيْرٍ, [or *يُوقَى بِخَيْرٍ*, as in the CK,] but correctly *الَّذِي لَا يُوقَى بِخَيْرٍ*; or, as some say, *a committer of errors, and of false, wrong, or vain, actions*: and ضَلَّالٌ is also expl. as signifying *one who will not desist from error.* (TA.) Imra-el-K̄ays was called *الملك الضَّلَّال* [The much-erring king], (S, O, K, TA, [in the CK, erroneously, الضَّلَّالِ,]) and *الملك المُضَلَّل*. (K.)

ضَلَّالٌ *Erring, straying, or going astray; deviating from the right way or course, or from that which is right; missing, or losing, the right way; or losing his way*; (S, M̄sb, TA;) and ضَلَّالٌ is syn. therewith; (K;) [or rather with ضَلَّالٌ, accord. to a general rule:] pl. of the former ضَلَّالٌ, [of which see an ex. in a verse cited voce ضَلَّالٌ,] and ضَلَّالُونَ: [in the K̄ur i. last verse,] some read وَلَا الضَّلَّالِينَ, to avoid the concurrence of two quiescent letters. (TA.) You say ضَلَّالٌ تَأَلَّى; (S, O;) in which the latter epithet is an imitative sequent. (S and K in art. تل.) — [Also *Becoming lost*; &c. — And *Forgetting*. It is said that] وَأَنَا مِنَ الضَّلَّالِينَ [in the K̄ur xxvi. 19] means † *I being of those that forgot.* (K, TA.) And *امرأة ضَلَّالَةٌ* means † *A woman forgetting the days of her menstruation.* (Mgh.)

ضَلَّالَةٌ an epithet in which the quality of a subst. is predominant, (IAth, TA,) *A stray*; i. e. *a beast that has strayed*: (S, O, TA:) or *a camel remaining in a place where it is lost, without an owner* (K, TA) *that is known*: (TA:) or *a lost animal* (IAth, M̄sb, TA) or *other thing, whatever it be*: (IAth, TA:) applied to the male and to the female, (S, O, M̄sb, K,) and to two and to a pl. number: (TA:) and it has for its pl. ضَلَّالٌ,

(M̄sb, TA,) like دَوَابٌ pl. of دَابَّةٌ. (M̄sb.) It is said in a trad., ضَلَّالَةُ الْمُؤْمِنِ حَرَقَ النَّارِ [expl. in art. حرق]. (TA.) And one says, *الحِكْمَةُ ضَلَّالَةٌ* [Wisdom is the object of persevering quest of the believer]; meaning that the believer ceases not to seek wisdom like as a man seeks his stray. (TA.)

ضَلَّالٌ and ضَلَّالَةٌ, (Aq, S,) as though contracted from ضَلَّالٌ [and ضَلَّالَةٌ], (S,) or أَرْضٌ ضَلَّالَةٌ and ضَلَّالٌ [in the CK ضَلَّالَةٌ and ضَلَّالٌ] and ضَلَّالَةٌ and ضَلَّالٌ (K) and ضَلَّالٌ (Lh, K) and ضَلَّالَةٌ, (IDrd, K,) *Rugged land or ground.* (Aq, S, K.) And مَكَانٌ ضَلَّالٌ, originally ضَلَّالِيصٌ, *A hard, stony place.* (Fr, TA.) — Also, (so in the K,) i. e. (TA) ضَلَّالٌ and ضَلَّالَةٌ, accord. to Aq, (O, TA,) or ضَلَّالَةٌ, (S, O, TA,) [said to be] the only instance of its kind among reduplicate words, (S, O, TA, [in which last the same assertion is quoted from the T, app. in relation to the last, or last but one, of these words,]) and, as in the Jm, ضَلَّالَةٌ, (O, TA,) *A stone*, (Aq, S, O,) or *stones*, (K,) *such as a man can lift from the ground and carry*: (Aq, S, O, K:) or, accord. to the T, ضَلَّالَةٌ [thus in the TA, app. ضَلَّالَةٌ or ضَلَّالَةٌ] signifies *any stone such as a man can lift from the ground and carry, or above that, smooth, found in the interiors of valleys.* (TA.)

ضَلَّالٌ: see the next preceding paragraph. — Also, (IAqr, O, TA,) in the K, erroneously, ضَلَّالَةٌ, (TA,) and ضَلَّالٌ, *A skilful guide of the way.* (IAqr, O, K, TA.)

ضَلَّالَةٌ: see ضَلَّالٌ.

ضَلَّالٌ: see ضَلَّالٌ, in two places. — ضَلَّالٌ, (O, K,) and ضَلَّالَةٌ, (O,) [said in the O, in this art., to be pls. of which the sings. are ضَلَّالَةٌ and ضَلَّالَةٌ, but the sings. are correctly ضَلَّالَةٌ and ضَلَّالَةٌ, (see the latter of these two in its proper art.,)] *The remains of water*: (O, K:) so says Lh. (O.)

ضَلَّالَةٌ: see ضَلَّالٌ, in four places.

ضَلَّالَةٌ: see ضَلَّالٌ: — and مَضَلَّةٌ: — and ضَلَّالٌ, in three places.

ضَلَّالٌ: see ضَلَّالٌ: — and ضَلَّالٌ.

ضَلَّالَةٌ: see ضَلَّالٌ.

ضَلَّالٌ وَوَقَعَ فِي وَادِي تَضَلَّلٍ, (Ks, S, O, K,*) like تَضَلَّلٌ and تَضَلَّلٌ, all imperfectly decl., (S, O,) and تَضَلَّلٌ, (Ibn-'Abbád, O, K,) and تَضَلَّلٌ, with two fet-ḥahs, and تَضَلَّلٌ, with two kesrchs, (Ibn-'Abbád, O, TA,) meaning *الباطل* [i. e. † *He fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment*]: (Ibn-'Abbád, S, O, K, TA:) or, accord. to the A, وَقَعُوا فِي وَادِي تَضَلَّلٍ means † *They perished.* (TA.)

طريق مُضِلُّ *A road that causes to go astray, or to deviate from the right course.* (TA.) And, accord. to Aṣ, مُضِلُّ signifies *A land (أرض) in which one loses his way.* (TA. [See also the next paragraph.]) [Hence,] فتنَةٌ مُضِلَّةٌ means *[A trial, or sedition, or discord, &c.,] that causes men to go astray, or to deviate from that which is right.* (TA.) And [hence also,] المِضْلُ means *The سراب [or mirage].* (TA.)

مُضِلَّةٌ a subst. like مَجْنُونَةٌ and مَبْخَلَةٌ [i. e., as such, signifying *A cause of erring, straying, going astray, or deviating from the right way or course or from that which is right, &c.*]: (TA:) [and used in the manner of an epithet:] one says *أَرْضٌ مُضِلَّةٌ* *A land that causes one to err, &c.*: (TA:) or, as also مُضِلَّةٌ, (S, O, Mṣb, K, TA, [in the CḲ مُضِلَّةٌ,]) and ضَلُوعَةٌ, (O, K,) *a land in which one errs, or strays, from the [right] way; (S, O, Mṣb, K;*) in which one does not find the right way: and حَرَرٌ مُضِلَّةٌ [A desert, or far-extending desert, &c., in which one errs, &c.]: it is used alike as masc. and fem. and pl.: but one says also أَرْضُونَ مُضِلَّةٌ.* (TA.)

مُضِلَّةٌ: see the next preceding paragraph.

مُضِلٌّ: see ضَلِيلٌ, in two places.

إِنَّكَ مُتَضَّلٌ [part. n. of 6, q. v.]. One says, إِنَّكَ مُتَضَّلٌ [Verily thou wilt direct aright the erring, &c., but thou wilt not direct aright him who feigns himself to be erring, &c.]. (S, O.)

ضلع

1. ضَلَعٌ, aor. ضَلَعْتُ, (S, O, Mṣb, K,) inf. n. ضَلْعٌ, (S, O, Mṣb,) *It, or †he, inclined, or declined:* (S, O, K:) *it, or †he, declined, or deviated, from that which was right, or true:* (S, O, Mṣb, K:) *†he acted wrongfully, unjustly, injuriously, or tyrannically.* (S, O, K.) You say, ضَلَعْتُ عَنْهُ *He deviated, or turned away, from him, or it; or he did so, acting wrongfully, &c.: and ضَلَعْتُ عَلَيْهِ †he acted wrongfully, &c., against him.* (TA.) And ضَلَعْتُ مَعَ فُلَانٍ (S, O, Mṣb, K) *†Thy inclining, (S, O, Mṣb, K,) and thy love, or desire, (S, O,) is with such a one [i. e. in unison with that of such a one].* (S, O, Mṣb, K:*) in the Mṣb and K, مَعَهُ is put in the place of مَعَ (TA.) And تَنْقِشِ الشُّوكَةَ بِالشُّوكَةِ فَإِنَّ ضَلْعَهَا فُلَانٍ (S, O, K,) or بِمِثْلِهَا [in the place of بالشُّوكَةِ], (Meyd,) [lit. *Extract not thou the thorn by means of the thorn, or by means of the like of it, for its inclination is with it,*] meaning, demand not aid, in the case of thy want, of him who is more benevolent to the person from whom the object of want is sought than he is to thee: (Meyd) a prov.: (S, Meyd, O:) applied to the man who contends in an altercation with another, and says, "Appoint thou between me and thee such a one;" pointing to a man who loves what he [i. e. the opponent of the speaker] loves: (S, Bk. I.

O, K:) the author of the K adds, it is said that it should by rule be ضَلَعْتُكَ, for they say ضَلَعْتُ مَعَ فُلَانٍ, like فَرِحْتُ مَعَ فُلَانٍ, [as though meaning *he inclined with such a one,*] but they have contracted it; which is wonderful, in consideration with his having mentioned shortly before, مَنَعَ, like مَنَعَ, as signifying مَالَ. (TA.) One says also, خَاصَمْتُ مَالَ. (TA.) One says also, خَاصَمْتُ عَلَيَّ i. e. †[I contended in an altercation with such a one and] thy inclining [was against me]. (S, O.) — ضَلَعٌ, aor. ضَلَعْتُ, (Mgh, Mṣb, K,) inf. n. ضَلْعٌ, (Mgh, Mṣb,) means *It (a sword, K, or a thing, Mṣb) was, or became, crooked, or curved:* (Mgh, Mṣb, K:) and †ضَلَعْتُ may mean the same: (Ham p. 80:) a poet says, (namely, Moḥammad Ibn-'Abd-Allah El-Azdee, TA,)

• وَقَدْ يَحْبِلُ السِّيفُ الْمَجْرَبَ رَبُّهُ

• عَلَى ضَلْعِ نَبِيٍّ مَتْنِهِ وَهُوَ قَاطِعٌ

[And verily, or sometimes, or often, its owner bears the tried sword, notwithstanding crookedness in its broad side, it being sharp]: (S, O:) and (K) ضَلْعٌ signifies the *being crooked, or curved, by nature;* (S, O, K;) as also ضَلَعٌ; whence the saying, ضَلَعْتُكَ لِأَقِيمَنَّ ضَلْعَكَ [I will assuredly straighten thy natural crookedness]: (K:) thus in the copies of the K; but this is a mistake, occasioned by the author's seeing in the T and M عَوَجَكَ ضَلَعَكَ and لِأَقِيمَنَّ ضَلْعَكَ, and his imagining both these nouns to be with ض and to differ in the manner stated above: (TA:) you say, ضَلَعْتُ, aor. ضَلَعْتُ, inf. n. ضَلْعٌ i. e. *he, or it, was, or became, crooked, or curved, by nature:* (S, O:) or ضَلَعٌ in the camel is like غَمَزٌ in horses or the like, [meaning the *limping, or halting, or having a slight lameness, in the hind leg,*] and the verb is ضَلَعٌ; and the epithet [or part. n.] is ضَلْعٌ: (K:) or this is rather the explanation of ظَلَعٌ, with ظ; (TA;) [or as Mtr says,] ضَلَعٌ as meaning what resembles عَرَجٌ [or natural lameness] is correctly ظَلَعٌ: (Mgh:) but when it (i. e. the crookedness, TA) is not natural, one says, ضَلَعٌ, like مَنَعَ, (K, TA,) [but this seems rather to relate to the meaning of "limping," agreeably with what I have cited above from the Mgh,] and the inf. n. is ضَلْعٌ: (TA:) and the epithet [or part. n.] is ضَالِعٌ. (K.) — ضَلَعٌ, [aor. ضَلَعْتُ,] inf. n. ضَلْعَةٌ, *He (a man, S, O, Mṣb, [and app. also a horse and the like, see its part. n. ضَلْعٌ,]) was, or became, strong, or powerful;* (S, O, Mṣb, K;) and *strong, hard, or firm, in the أضلاع [or ribs].* (S, O, K.) [The latter is said in Har p. 6 to be the primary meaning; and the former, metaphorical.] — ضَلَعٌ as syn. with تَضَلَعٌ: see the latter. — ضَلَعٌ فُلَانًا *He struck such a one upon his ضلع [or rib].* (K.)

2: see 4, in two places. — تَضْلِيْعُ الأَعْمَالِ is said by some to mean † *The making deeds to*

deviate from the right, or direct, way or course: and by some to mean † *the making them heavy, or burdensome.* (Har p. 77.) — تَضْلِيْعُ الثَّوْبِ signifies *The figuring the garment, or piece of cloth, with the form of أضلاع [or ribs].* (S, O, K.) [See also the pass. part. n., below.]

4. اضْلَعُهُ, (K,) inf. n. إِضْلَاعٌ, (S, O,) *It, or he, made it, or †him, to incline, or decline;* (S, O, K;) [and so ضَلَعُهُ; for] الإضْلَاعُ and التَضْلِيْعُ signify *الإمالة.* (Har p. 77.) — [And *It, or he, made it, or him, to be crooked, or curved;* and so ضَلَعُهُ; for] الإضْلَاعُ and التَضْلِيْعُ signify also التَعْوِيْجُ. (Har ubi supra.) — [Hence,] one says also, أَضْلَعَتْهُ الخُطُوبُ, meaning † *[Affairs, or great or grievous affairs,] burdened him [as though making him to incline, or curving him].* (TA.) — See also 8.

5. تَضَلَعٌ: see 1, in the middle of the paragraph. — [Also,] (S, O, K,) and ضَلَعٌ, like مَنَعَ, (K,) said of a man, (S, O,) *He became filled, (S, O, K,) or what was between his أضلاع [or ribs] became filled, (TA,) with food, (S, O, K,) or drink:* (S, O:) or *with drink so that the water reached his أضلاع, (K, TA,) and they became swollen out in consequence thereof:* (TA in explanation of the former verb:) and the former verb is also expl. as meaning *he drank much, so that his side and his ribs became stretched.* (TA.) And تَضَلَعُ مِنَ الطَّعَامِ *He became filled with the food;* as though it filled his ribs. (Mṣb.)

8. الإِضْطِلَاعُ is from الضَّلَاعَةُ [inf. n. of ضَلَعٌ] meaning "the being strong, or powerful;" (ISk, S, O, and Har p. 391;) الإِضْطِلَاعُ بِالشُّيْءِ signifying *The raising the thing upon one's back, and rising with it, and having strength, or power, sufficient for it.* (Har ibid.) And you say, اضْطَلَعُ بِحَبْلِهِ, meaning *He had strength, or power, to bear it, or carry it.* (Mgh, and Har p. 645.) [See also the part. n., below.] And أَضْلَعُ † *He had strength, or power, sufficient for the affair;* as though his ribs had strength to bear it. (Mṣb.)

ضَلَعٌ: see ضَلَعٌ, first sentence.

ضَلَعٌ: see ضَلَعٌ, first and last sentences.

ضَلْعٌ *The weight, or burden, of debt, that bends the bearer thereof.* (IATH, O, K.) And *Strength, or power;* (Aṣ, S, O, Mṣb, K;) a subst. in this sense, from ضَلَعٌ; (Mṣb;) and the bearing, or endurance of that which is heavy, or burdensome. (Aṣ, S, O, K.) — Also inf. n. of ضَلْعٌ [q. v.]. (Mgh, Mṣb, K.)

ضَلْعٌ *Crooked, or curved, by nature.* (S, O, TA.) And applied to a spear as meaning *Crooked, or curved; not straightened:* (TA:) or, so applied, *inclining, or bending:* (Ham p. 80:) and ضَلْعٌ and ضَالِعٌ, so applied,

[likewise] mean *crooked*, or *curved*. (TA.) — See also I, in the last quarter of the paragraph.

ضلع and ضلع (S, Mgh, O, Mṣb, K,) the former of the dial. of El-Hijáz and the latter of the dial. of Temcem, (Mṣb, TA,) and ضلع, which is the only form, or almost the only one, that is used by the vulgar, is said by MF to be mentioned by some one or more of the commentators, but not known in the lexicons, (TA;) [A rib;] a certain appertenance of an animal, (Mṣb,) well known; (K;) the curved thing of the side; (TA;) a single bone of the bones of the side: (Mgh, Mṣb:) of the fem. gender, (Mṣb, K, TA,) accord. to common repute; or, as some say, masc.; or, accord. to some, whose opinion in this case is preferred by Ibn-Málik and others, of both genders: (TA:) pl. [of mult.] ضلوع and [of pauc.] أضلاع (S, Mgh, O, Mṣb, K) and أضلع, (O, Mṣb, K,) and أضلع also is a pl. of ضلع, or, as some say, of [its pl.] أضلع. (TA.) ضلع الخلف [and الخلف] is [The rib] in the lowest part of the side [of a man, i. e. the lowest rib; and the hindmost rib in a beast]: (TA:) and signifies also A burn in the part behind what is thus termed. (O, K, TA.) — Also † A piece of stick or wood; syn. عود; [erroneously supposed by Golius and Freytag to mean here the musical instrument thus called;] (IAṣr, O, K;) so in a saying of the Prophet to a woman, respecting a blood-stain on a garment, حَتْبِهِ بِضَلْعٍ † [Scrape thou it off with a piece of stick]: (IAṣr, O:) or † such as is wide and curved; as being likened to the ضلع (O, K) of an animal. (K.) — And † An oblong piece of a melon; (O, K, TA;) as being likened to the ضلع [properly thus called]. (O, TA.) — And † A trap for birds; because of its gibbous shape: so in the saying, نَصَبَ ضَلْعًا لِلطَّيْرِ [He set up a trap for the birds]. (A, TA.) — And The base, or lower part, of a raceme of a palm-tree. (TA in art. عين.) — And † A line that is made on the ground, after which another line is made, and then the space between these two is sown. (TA.) — And † A small mountain apart from others: (S, O, K;) or a small mountain, such as is not long: (TA:) or a low and narrow mountain, (Aboo-Naṣr, S, O, K, TA,) long and extended: or, accord. to Aṣ, a small mountain, extending lengthwise upon the earth, not high. (TA.) And [the pl.] ضلوع signifies † Curved tracts of ground: or tracks (طَرَاتِق) of a [piece of stony ground such as is termed] حَرَّة. (O, K, TA.) — Also † An island in the sea; pl. أضلاع: or, as some say, it is the name of a particular island. (TA.) — [In geometry, † A side of a rectilinear triangle or square or polygon. — And † A square root; called in arithmetic جَدْر: see شئ; near the end of the paragraph.] — One says also, هَرَعَلَى هَرَعَلَى ضلع جَانِزَةً (S, A, O, K, in the last of which, between هَرَعَلَى and عَلَى is inserted كَذَا) and ضلع is allowable, (S, TA,) meaning † They are assembled against me with hostility: (A, TA:) the

origin of which is the saying of AZ, one says, صَدَعٌ وَاحِدٌ [أَلْبٌ وَاحِدٌ] and هَرَعَلَى إِبْنٌ وَاحِدٌ and ضلعٌ وَاحِدٌ, meaning as above. (TA.)

ضلعَةٌ A certain small fish, green (خَضْرَاءَ), short in the bone. (Ibn-'Abbád, O, K.)

ضلع: see ضلع: — and see also مَضْلُوعٌ, in three places. — Also, applied to a man, (S, O, Mṣb,) Strong, or powerful; (S, O, Mṣb, K;) and strong, hard, or firm, in the أضلاع [or ribs]: (S, O, K:) or, as some say, long in the أضلاع, great in make, bulky; applied to any animal, even to a jinnee: (TA:) pl. ضلع, (K,) or app. ضلع [of which the former may be a contraction]. (TA.) And, applied to a horse, Complete, or perfect, in make or formation, large in the middle, thick in the [bones called] أَوَاج, having many sinews: (ISk, S, O, K:) or, so applied, thick in the أَوَاج; strong, hard, or firm, in the sinews: (Mṣb:) or, as some say, long in the ribs (الأضلاع), wide in the sides, large in the breast. (TA.) And ضلع الفم A man large in the mouth: (Kt, O, K:) or wide therein: (A'Obeyd, O, K:) expl. in the former sense, and in the latter, as applied to the Prophet; (O, TA;) width of the mouth, (Kt, O, K, TA,) and largeness thereof, (TA,) being commended by the Arabs, and smallness thereof being discommended by them; (Kt, O, K, TA;) whereas the Persians, or foreigners, (العجم,) commend smallness thereof: (TA:) or having large teeth, closely and regularly set together; (Sh, O, K;) and thus also expl., by Sh, as applied to the Prophet: (O, TA:) and ضلع الثنايا a man whose central incisors are thick. (TA.)

ضلعٌ Inclining, or declining: (TA: [like ضلع:] declining, or deviating, from that which is right, or true: acting wrongfully, unjustly, injuriously, or tyrannically. (S, O, K, TA.) — See also ضلع. — And see I, in the last quarter of the paragraph.

ضلعٌ † Inclining with love or desire. (IAṣr, O, K, TA.)

أضلع, applied to a man, [and accord. to the CK to a beast (دَابَّة) also,] Whose tooth is like the ضلع [or rib]; (Lth, O, K;) fem. ضلعاء [perhaps applied to the tooth, but more probably, I think, to a woman]; (TA;) and pl. ضلع. (K.) — Also, (O, [but accord. to the K "or,"]) Strong, thick, (O, K, TA,) large in make. (TA.) — And Stronger, or more powerful. (O, TA.)

مضلعٌ A load heavily burdening, or overburdening; (S, IAth, O, K, TA,) to the أضلاع [or ribs]; (TA;) as though leaning, or bearing, upon the أضلاع: (IAth, TA:) or a heavy load, which one is unable to bear; as also مضلع. (Har p. 77.) [See also مضلع.] And, دَاهِيَةٌ مُضْلِعَةٌ † A calamity that heavily burdens, or overburdens,

and breaks, the أضلاع [or ribs]. (TA.) — And دَابَّةٌ مُضْلِعَةٌ A beast whose أضلاع [or ribs] have not strength sufficient for the load. (Ibn-'Abbád, O, L, K.) — See also مضلع.

مضلعٌ A garment, or piece of cloth, figured with stripes, like thongs, or straps, (O, K, TA,) these being of إِبْرِسْم, or of قَر, [i. e. silk, or raw silk,] wide, like أضلاع [or ribs]: (TA:) or [simply] figured: (Lh, TA:) or variously woven, and thin: (TA:) or partly woven and partly left unwoven. (ISh, Az, O, K, TA.) — And قَبَّةٌ مُضْلِعَةٌ [A ribbed dome or cupola; i. e.] having the form of أضلاع. (TA.)

مضلع: see ضلع.

مضلوعٌ Having the ضلع [or rib] broken. (Ibn-'Abbád, O.) — And قَوْسٌ مَضْلُوعَةٌ A bow in the wood of which are a bending (عَطْف) and an evenness (تَقْوِيم), as in the O and K, or تَقْوِيم, as in the L, [app. towards each extremity,] the rest of it (سَائِرُهَا) being similar to its كَيْد [which means its middle part, or part where it is grasped with the hand, or part against which the arrow goes, &c., for it is variously explained]; (O, K, TA;) so accord. to Aṣ, (O, TA,) and AHn; (TA;) as also ضلع, (O, K, TA,) and ضليعة; for which last, مَضْلُوعَةٌ is erroneously repeated in the K; [app. from its author finding it said in the O that such a bow is termed ضلع and مَضْلُوعَةٌ; and in the TK, مَضْلُوعَةٌ is substituted for it:] † قَوْسٌ ضليعةٌ is also expl. as meaning a thick bow. (TA.)

مضطلعٌ is from الضلعة [inf. n. of ضلع]: so in the saying, فَلَانَ مُضْطَلِعًا بِهَذَا الْأَمْرِ i. e. Such a one is possessed of strength, or power, sufficient for this affair: so says ISk: and he adds that one should not say مَطْلِعٌ: Aboo-Naṣr Aḥmad Ibn-Hátim says, one says بِهَذَا الْأَمْرِ and هُوَ مُضْطَلِعٌ بِهَذَا الْأَمْرِ being from الضلعة meaning القوة; and الإِطْلَاعُ being from العلو meaning اِعْلَوْتَهَا [I ascended upon the mountain, or mountain-road, termed تَنْبَة]; i. e. he is one who has ascendancy with respect to this affair, who is master of it: (S, O, TA:) Lth expressly allows مَطْلِعٌ for مُضْطَلِعٌ by the incorporation of the ض into the [letter that is originally] ت, so that the two together become ط with teshdeed. (TA.) And مُضْطَلِعٌ هُوَ مُضْطَلِعٌ † means the same as مُضْطَلِعٌ as first expl. above, i. e. He is possessed of strength, or power, sufficient for this affair. (O, K. [In both, in this instance, لِهَذَا, not بِهَذَا.]) In the phrase إِذَا كَانَ مُضْطَلِعًا عَلَى حَقِّهِ [If he be possessed of power, or ability, to obtain his right, or due], it seems that مضطلعاً is made trans. by means of عَلَى because made to imply the meaning of مُتَدَبِّرًا or مُتَدَبِّرًا. (Mgh.) مُضْطَلِعٌ

likewise, signifies *Having strength, or power.* (TA.)

مُتَضَلِّعٌ: see what next precedes.

ضم

1. ضَمَّهُ, [aor. ٤,] inf. n. ضَمٌّ, *He drew it, put it, brought it, or gathered it, together; collected it; or contracted it.* (Msb.) You say, ضَمَّ شَيْئًا إِلَى شَيْءٍ (S, MA, K,) [aor. and] inf. n. as above, *He drew, put, or brought, together [and joined or adjoined] a thing to a thing.* (MA, K.) And ضَمَّهُ إِلَى صَدْرِي [I drew him, or pressed him, to my bosom;] I embraced him. (TA.) And ضَمَّ الْقَوْمُ, [ضَمَّ أَنْفُسَهُمْ being app. understood, or perhaps it is correctly ضَمَّ,] *The people, or party, collected themselves together, or became collected.* (TA.) And اللَّهُمَّ اضْمَرْ نَشْرِي + O God, *compose what is discomposed, or disorganized, [lit. bring together what is scattered,] of my affairs.* (K* and TA in art. نَشْر.) And ضَمَّ جَنَاحَكَ عَنِّي [Contract thy side from men;] meaning *be thou gentle, courteous, easy to deal with, or compliant, to men.* (TA.) And ضَمَّتْ عَلَيْهِ الْأَنَامِلُ *The ends of the fingers were drawn together upon it.* (Ham p. 21. [See also a similar phrase in what follows, with the verb in the act. form, virtually meaning the same.]) — [Also *He compacted it: and he compressed it.* — And *He, or it, comprised it; or enclosed it: and he grasped it:* as also ضَمَّ عَلَيْهِ, in both of these senses.] You say, ضَمَّتْ عَلَيْهِ الْأَنَامِلُ *The ends of the fingers grasped it.* (Ham p. 21. [See a similar phrase above.]) And ضَمَّ عَلَى الْمَالِ *He took [or grasped] all the property.* (TA.) And ضَمَّ مِنْ مَالِهِ *He took of his property.* (TA.) — [ضَمَّ الْحَرْفَ, aor. and inf. n. as above, a conventional phrase in lexicology and grammar, *He pronounced the letter with the vowel-sound termed ضَمَّ: and he marked the letter with the sign of that vowel-sound.*

3. مَضَمًا (S, MA, K, TA,) inf. n. مَضَمَةٌ, (TA,) *He became, or drew, near, or close, to him; he became conjoined with him;* (MA;) i. q. انضَمَّ إِلَيْهِ; (S,* MA, K,*) and انضَمَّ فِيهِ. (K.) And ضَامَتُ الرَّجُلُ *I continued conjoined with the man occupied in one affair.* (TA.) And ضَامَ الشَّيْءُ إِلَى الشَّيْءِ *The thing became [adjoined to the thing, or] conjoined with the thing.* (TA.) See also 6.

4. أَضَمَّتُهُ كِتَابًا إِلَى أَخِي [app. *I made him, or it, to be accompanied by, or I made it to comprise, a letter to my brother.*] (TA.)

5. تَضَمَّتُهُ *I took it, or devoured it, altogether.* (TA in art. عَب.) [See also R. Q. 1.]

6. تَضَامُوا *They became, or drew, near, or close, together, or one to another; or became conjoined, one with another.* (S, MA, TA. [See also 8])

Hence the saying in a trad., لَا تَضَامُونَ فِي رُؤْيَيْهِ

[originally تَضَامُونَ]; but some relate it otherwise, saying لَا تَضَامُونَ; and some, لَا تَضَامُونَ, from الضَّمِير; (TA in this art.;) and some, لَا تَضَامُونَ; and some, لَا تَضَارُونَ, from الضَّمِير; (TA in art. ضَر: for explanations, see 3 in that art.) See also 3 above. [Hence,] تَضَامَ فِي سُجُودِهِ وَجُلُوسِهِ [He drew himself together in his prostration and his sitting, in prayer]. (S,* and K in art. حَفَر.)

7. انضَمَّ It was, or became, drawn, put, brought, or gathered, together; collected; or contracted. (Msb.) انضَمَّ إِلَيْهِ is syn. with ضَمَّهُ, q. v. (S,* MA, K,*) [And it signifies also *He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him, or it.* And انضَمَّ عَلَيْهِ It became drawn together upon it. انضَمَّ إِلَى كَذَا is expl. in the TA as meaning انطوى: but I think that الى is evidently a mistranscription for عَلَى; and that the meaning therefore is, *It infolded such a thing, or enclosed it, like اضطرَّ عَلَيْهِ, q. v.]*

8. اضطرَّ الشَّيْءُ *He drew, brought, or gathered, the thing to himself:* (K:) the ط is substituted for ت because of the ض. (Az, TA.) — Hence, in a trad., اضطرَّ بعضهم إلى بعضٍ [They drew near, or close, one to another]. (TA. [See also 6.]) And, in another trad., اضطرَّ عَلَيْهِ النَّاسُ *The people, or men, pushed, pressed, crowded, or thronged, together upon him.* (TA.) — And اضطرَّ عَلَيْهِ *It comprised it, or enclosed it.* (K.) You say, اضطرَّتْ عَلَيْهِ الضُّلُوعُ *The ribs comprised it, or enclosed it.* (S. [See also 7.])

R. Q. 1. ضَمَّ عَلَى الْمَالِ *He took all the property;* (K;) as though he drew it, or gathered it, (ضَمَّهُ,) to himself. (TA.) [See also 5.] — And ضَمَّ *He (a man, TA) encouraged his heart; or became courageous in heart.* (K, accord. to different copies.) — And, said of a lion, *He [roared, or] uttered a cry:* (K, TA:) inf. n. ضَمَمَةٌ. (TA.)

ضَمٌّ inf. n. of 1 [q. v.]. (Msb, &c.) — [As a conventional term of lexicology and grammar, *A certain vowel-sound, well known.*

ضَمٌّ and الضَّمَامُ *Severe calamity or misfortune;* (K, TA;) accord. to Lth: (TA:) but app. mistranscriptions, and correctly with ص [i. e. الضَّمُّ and, by implication, الضَّمَامُ, but the latter is app. only صَامِر, without the art., like قَطَامِر]; (K, TA;) so says Az. (TA.)

ضَمَّة [inf. n. un. of 1 (q. v.): and as such signifying] *An embracing.* (TA.) — Also *A number of horses assembled from every quarter for a race:* (K, TA:) thus called because so assembled. (TA.) — [And, as a conventional term in lexicology and grammar, *The sign of the vowel-sound termed ضَمَّة.*

ضَمَامٌ: see what next follows.

ضَمَامٌ (S, KL,) with kesr; (S;) or ضَمَامٌ, like غَرَابٌ; (K;) [the former app. the right, being agreeable with analogy, like رِبَاطٌ and وِثَاقٌ and إِسَارٌ and عِقَالٌ &c.]; *A thing, (S, K,) or thread, string, cord, or the like, (KL,) by means of which one thing is drawn, and joined, or adjoined, to another thing.* (S, K, KL.) One says, اتَّقَوَى ضَمَامَ الْخَيْرِ كُلِّهِ [Piety is that which draws and attaches to its possessor every good thing]. (TA.) — See also الضَّمُّ, above.

ضَمُومٌ *Any valley along which one goes between two long hills of the kind termed أَكْبَةٌ: or any valley flowing [with water] between two long hills of that kind: (so accord. to different copies of the K:) [the former explanation is app. the right; for] AHn says, when one goes along a valley between two long hills of the kind termed أَكْبَةٌ, that place is termed الضَمُوم.* (TA.)

أَرْسَلْتُ فَلَانًا ضَمِيمًا [i. q. مَضْمُومًا]. One says, أَرْسَلْتُ ضَمِيمًا فَلَانًا [I sent such a one, and made such a one his adjunct]. (TA.)

ضَمَامَةٌ: see إِضَامَةٌ. — إِضَامَةٌ means *The two sides [or boards] of the book, that embrace it between them.* (T and M and TA voce دِقَّة.) And in like manner, ضَمَامَةُ السَّرِجِ and الرَّحْلِ [The two boards of the horse's saddle and of the camel's saddle, that embrace it between them]. (M ibid.)

ضَمَامٌ *One who collects together the seed-produce.* (TA.)

ضَامٌ act. part. n. of 1 [q. v.]. (TA.)

ضَامَةٌ [a subst. from ضَامٌ, rendered such by the affix ة]. You say, نَهَضَ فَلَانٌ لِلْقِتَالِ وَهُوَ ضَامَةٌ قَوْمِهِ [Such a one rose and sped to fight, or to the fight, he being the musterer of his people, or party]. (TA.) — Also *A want, or an object of want, that brings one and causes him to have recourse [to a thing].* (Meyd, in explanation of a prov. cited voce ضَائِرٌ, in art. ضَمِير, q. v.)

ضَمِيزٌ *A lion that grasps everything; as also ضَمِيزٌ. (S.) [See also ضَمِيزٌ: and see what here follows.] — Also, (S,) Angry; (S, K;) applied to a man: (S;) and, as also ضَمِيزٌ and ضَمِيزٌ, an angry lion: (K, TA:) or simply a lion: (TA:) and bold, or daring; (K, TA;) applied to a man. (TA.) — And Big, bulky, or corpulent: (K, TA:) but it is mentioned by IAqr as with the unpointed ص. (TA.)*

ضَمِيزٌ: see ضَمِيزٌ. — Also *Niggardly in the utmost degree.* (IAqr, TA.) [See also ضَمِيزٌ.]

ضَمِيمَةٌ: see زَمِيمَةٌ and ضَمِيمَةٌ.

ضَمِيزٌ *One who takes, or gets, everything within his grasp; (K, TA;) drawing it to himself.* (TA.) [See also ضَمِيزٌ.]

ضَمِيزٌ: see ضَمِيزٌ, in two places. — Also

One who eats much; who has an inordinate appetite for food; who appropriates to himself exclusively of others: or who eats much, and does not become satiated. (TA.) — And A niggardly man. (TA.) [See also **ضَمِيرٌ**.]

أَضَامَةٌ A bundle, (**حَزْمَةٌ**, Mṣb.) or number put, or joined, together, (TA.) i. q. **إِضَارَةٌ**, (S, TA.) of books or writings; (S, Mṣb, TA;) as also **ضَامَةٌ**: (TA:) pl. of the former **أَضَامِيرٌ**.

(S.) You say, **جَاءَ فُلَانٌ بِأَضَامَةٍ مِنْ كُتُبٍ** [Such a one brought a bundle of books or writings]. (S.) — And A company, or collection, (S, K, TA,) of men, or people, not of one stock, but of different tribes mixed together; [and of horses;] as though collected and joined, one to another: pl. as above. (TA.) One says, **فَرَسٌ سَيَّاقٌ لِأَضَامِيرٍ** i. e. [A horse that often outstrips] the collections (S, K) of horses. (K.) — And its pl. **أَضَامِيرٌ** signifies also Stones: (TA:) or collections of stones: (Mgh in art. **صَقَعٌ**;) occurring in a trad. respecting the stoning of an adulterer. (Mgh, TA.)

مَضْرٌ A place of assembling of military forces. (TA.)

مَضْمُورٌ pass. part. n. of 1 [q. v.]. (TA.) See also **ضَمِيرٌ**.

مَنْضَرٌ [part. n. of 7, q. v. — Hence,] Lean; or slender and lean; or lean, and lank in the belly; as though one part thereof were drawn and adjoined to another. (TA.)

ضمحل

Q. 4, accord. to some, but Q. Q. accord. to most. **أَضْحَلٌ**: see art. **ضمحل**.

ضمحن

Q. 4. **أَضْحَنٌ** i. q. **أَضْحَلٌ** [q. v. in art. **ضمحل**]; formed from the latter by substitution [of ن for ل: mentioned by Yaḥkoob. (TA: and mentioned in the K in art. **ضمحل**.)]

ضمنح

1: see the next paragraph.

2. **ضَمِنَحَهُ بِالطِّيبِ**, (S, A, Mgh, Mṣb,) inf. n. **تَضْمِيحٌ**; (S, A, K;) and **ضَمِنَحَهُ**, (ISd, TA,) aor. 2, (TK,) inf. n. **ضَمِنَحٌ**; (ISd, K;) He daubed, or smeared, (S, A, Mgh, Mṣb, K,) him, (S, A, Mgh, Mṣb,) or his body, (L, K,) with perfume, or some odoriferous or fragrant substance, (S, A, Mgh, L, Mṣb, K,) copiously, (L,) so that it seemed to drip. (L, K.) It is said in a trad., **كَانَ يُضْمِنِحُ رَأْسَهُ بِالطِّيبِ** He [Moḥammad] used to daub, or smear, his head copiously with perfume. (L.)

5. **تَضْمِنِحُ بِالطِّيبِ**, (S, A, Mgh, Mṣb, K,) and **أَضْمِنِحُ**, and **أَضْمِنِحُ**, (K,) and **أَضْمِنِحُ**, (L,) He daubed or smeared himself, or he became daubed or smeared, (S, A, Mgh, Mṣb, K,) copiously, (L,) with perfume, (S, A, Mgh, Mṣb, K,) so that it seemed to drip. (L, K.)

7: see what next precedes.

8. **أَضْمِنِحُ**, and its var. **أَضْمِنِحُ**: see 5.

ضَمْنَةٌ A fat woman or she-camel. (K.) — And Fresh ripe dates (**رُطَبٌ** [so in copies of the K, accord. to the TA **رُطَبٌ**, app. a mistranscription,]) from which something drips.

ضميد

1. **ضَمِدَ الْجُرْحَ**, (S, A, L, K,) aor. 2 (S, L, K) and 2, (K,) inf. n. **ضَمِدٌ**; (S, L;) and **ضَمِدَهُ**, (A, K,) inf. n. **تَضْمِيدٌ**; (TA;) He bound the wound (and in like manner one says of other things, L) with a **ضَمَادٌ** or **ضَمَادَةٌ** i. e. a bandage, or fillet, (S, A, L, K,) or kerchief. (A.) This is the primary signification. (L.) And **ضَمِدَ**

رَأْسَهُ, (L,) or **بِضَمَادٍ** **ضَمِدَهُ**, (Lth,) He wound a piece of rag round his head, after anointing it, or wetting it with water: (Lth, L:) and **ضَمِدَ** **رَأْسَهُ**, inf. n. **تَضْمِيدٌ**, He bound his head with a fillet, or bandage, (S, A,) or a kerchief, (A,) or a piece of cloth, not a turban. (S.) And **ضَمِدَ** **الْجُرْحَ**, inf. n. **ضَمِدٌ**, also signifies He applied a remedy [or dressing] to the wound, without bandaging it. (L.) And **ضَمِدَ** **عَيْنَهُ بِالصَّبْرِ** He applied aloes to his eyes. (L, from a trad.)

And **ضَمِدَهُ بِالزَّرْعَرَانِ وَالصَّبْرِ** He smeared him, or it, over, [or poulticed him, or it,] with saffron and aloes. (Az, L.) — And **أَضْمِدْ عَلَيْكَ ثِيَابَكَ** Bind thou upon thee thy garments, (Ibn-Mālik, A,) and **أَجِدْ ضَمِدًا** [thy turban]. (A.) And **ضَمِدَ** **هَذَا الْعَيْلَ** Make thou good the binding of this half-load. (L.) — And **ضَمِدَهُ** + He struck him, or hit him, on his head with a staff or stick: (S, K:) sometimes used in this sense: (S:) or he cut, or wounded, (A, L,) him (L,) or it, i. e. his head, (A,) in the place of the turban, with a sword; syn. **عَمِمَهُ**. (A, L.) — **ضَمِدٌ** also signifies

+ The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or striving, endeavouring, or desiring, to do so. (S, L, K,) — And **ضَمِدَتْ**, (A, L,) aor. 2 and 2, (L,) inf. n. **ضَمِدٌ** (AA, S, L, K) and **ضَمَادٌ**, (Fr, A, L,) + She (a woman) took to herself two friends, (S, A, L, K,) or secret friends, or amorous associates, (A,) together: (S, A, L, K:) or she took another man beside her husband (AA, A, L) as her friend, or secret friend, or amorous associate; (A;) or two other men: (AA, L;) or she associated as a friend with two or three men in a time of drought, in order that she might eat with one and then with another so as to satiate herself. (Fr.) And **ضَمِدْتُهُ**, aor. as above, + She (a woman having a husband or a friend [or lover]) took him (another man) as her friend [or lover]. (L.) Abou-Dhu-eyb says,

• **تُرِيدِينَ كَيْمَا تَضْمِيدِي وَخَالِدًا**
• **وَهَلْ يُجْمَعُ السِّفَانُ وَيُحَكُّ فِي عَمِدٍ**

+ [Thou desirest to take me as thy lover together with Khālid: but can the two swords (mercy on thee) be combined in one scabbard?]. (S, L.) And

one says, **ضَمِدَا** + They both associated as friends [or lovers] with her, or made love to her. (L.) — **ضَمِدَ**, aor. 2, It dried; (Hr, L, K;) said of blood upon the throat of a slaughtered sheep or goat. (Hr, L.) — Also, inf. n. **ضَمِدٌ**, He acted wrongfully, or injuriously, or unjustly. (L.) — And **ضَمِدَ عَلَيْهِ**, aor. 2, inf. n. **ضَمِدٌ**, He bore rancour, malevolence, malice, or spite, against him: (S, L, K:*) or held fast rancour, &c., against him in his heart. (L.) And He was angry with him: or vehemently enraged against him and angry with him: or he was enraged against him; i. e. one over whom he had power to vent his rage. (L.)

2: see the preceding paragraph, in four places.

4. **أَضْمَدَهُمْ**; He collected them together. (K, TA.) — And **أَضْمَدَ الْعَرْفُجَ** The [plant called] **عَرْفُجٌ** contained its **خُوصَةٌ** [q. v.] lying hidden within it, not yet appearing. (S, K:*)

5. **تَضْمِدٌ** It (a wound) was bound with a bandage or fillet [or kerchief (see 1)]. (K.) It (a man's head) was bound with a bandage or fillet [or kerchief] or with a piece of cloth, not a turban. (S.) — [And **تَضْمِدٌ بِهِ** He used it, or applied it, as a poultice or the like.]

ضَمِدٌ Such as is fresh, or moist, of herbage or trees: and such as is dry thereof: (S, L, K:*) thus having two contr. meanings: (K:) or fresh and dry herbage mixed together: and herbage of which every twig, or shoot, has put forth its leaves. (L.) **ضَمِدٌ مِنَ الدَّمِ** means Such as is dry of blood; dry blood. (L.) — Also The better, or best, and the worse, or worst, of sheep or goats: (S, L, K:) or the young, and the old: or such as are in a sound, or good, state, and such as are in an unsound, or a bad, state: or the slender, and the large. (L.) A man says to his creditor, **أَقْضِيكَ مِنْ ضَمِدِ هَذِهِ الْغَنَمِ** [I will pay thee with some of the better, or best, or of the worse, or worst, &c., of these sheep or goats]. (S.)

ضَمِدٌ + A friend; or a true, or sincere, friend; or a special, or particular, friend. (K.)

ضَمِدٌ A remainder, that is due to one, of a fine for blood, or of any other debt. (S, K.) One says, **لَنَا عِنْدَ فُلَانٍ ضَمِدٌ** A remainder of a fine for blood, or of another debt, is owed to us by such a one. (S.)

عَبْدٌ ضَمِدَةٌ A bulky, thick, slave. (El-Hejeree, TA.)

ضَمَادٌ A bandage, or fillet, (S, A, K,) or a kerchief, (A,) that is bound upon a wound; (S, A, K;) as also **ضَمَادَةٌ**: (S, K:) and a piece of rag that is wound round the head, after anointing it, or wetting it with water: (Lth, L:) and sometimes put upon the head on account of a headache: pl. **ضَمَائِدٌ**. (L.) — Also A remedy [or dressing, such as a poultice and the like,] that is applied to a wound. (Ibn-Hāni.)

أَنَا عَلَى ضَمَادَةٍ مِنَ الْأَمْرِ — **ضَمَادٌ**: see **ضَمَادَةٌ**

means *I have become on the point, or verge, of the affair, or event.* (S.)

ضَامِدٌ i. q. لَازِمٌ [Cleaving, clinging, holding fast, &c.]. (AHn.)

مِضْدَةٌ [A sort of yoke;] a piece of wood which is put upon the necks of the two bulls [in ploughing], having at each extremity a perforation, and between the two perforations, in its upper side, a notch [app. for the tying of the beam of the plough thereto so that it may not shift from the middle], each of the perforations having a string put into it with the two ends thereof coming forth beneath the مضدّة, and each end of the string having a [short] staff, or stick, tied to it; the neck of the bull being put between the two staves, or sticks. (TA.)

ضمير

1. ضَمِرٌ (S, A, Mgh, Mṣb, K,) aor. 2; (S, Mṣb, K;) and ضَمِرٌ; (S, Mṣb, K;) inf. n. ضَمُورٌ, of the former, and ضَمِرٌ (S, A, Mgh, Mṣb, K,) of the latter also, (A, Mgh,) or of the latter, (Mṣb,) [also written ضَمِرٌ (see an ex., voce نَهَارٌ,)] He (a horse, [&c.]) S, A, &c.) was, or became, lean, or light of flesh: (S:) or slender, and lean: (Mṣb:) or lean, and lank in the belly: (A, K:) or lank in the belly by reason of leanness: (Mgh:) and ضَمِرٌ signifies the same. (S, K.) [See also 5 and 8.] — Also, inf. n. ضَمُورٌ, He became lean and weak. (TA.) — ضَمِرُ الْعِنَبِ + The grapes became withered, so as to be neither fresh grapes nor raisins. (Sgh.) — ضَمِرَتِ الْحِنْطَةُ + The wheat, being parched over the fire, became contracted and small. (Mgh.)

2. ضَمِرَةٌ, inf. n. تَضْمِيرٌ, He made him (a horse) lean, or light of flesh; [&c.]; as also ضَمِرَةٌ. (S.) — He prepared him (i. e. a horse) for racing, [or for a military expedition, (see مَضْمِرٌ,)] by feeding him with food barely sufficient to sustain him, after he had become fat; as also ضَمِرَةٌ. (Mṣb:) he fed him with food barely sufficient to sustain him, after he had become fat; as also ضَمِرَةٌ: (K:) or he fed him with fodder so that he became fat, and then reduced him to food barely sufficient to sustain him; which is done during forty days: (S:) or he saddled him, and put on him a housing, in order that he might sweat under it, and so lose his flabbiness, and become firm in flesh; and then mounted upon him a light boy or young man, to make him run, but not to make him go so quick a pace as that which is termed عَتَقٌ; by the doing of which, one becomes in no fear of his losing his breath in running, and a quick run does not cut him short: this (says AM) is what I have seen the Arabs practise; and they term it تَضْمِيرٌ, and also مَضْمِرٌ. (T, L.) — Also He, or it, weakened, and subdued, and diminished, him: and the same signification is assigned to it [tropically] when the objective complement is a word denoting a sensation or passion. (TA.) — التَضْمِيرُ also signifies The plaiting well, and the anointing well, the lock of hair termed ضَمِيرَةٌ. (TA.)

4: see 2, in three places. — ضَمِرَةٌ signifies also He determined, or resolved, upon it, ضَمِيرُهُ فِي قَلْبِهِ, or mind. (Mṣb.) — He conceived it in his heart, or mind. (MA, KL.) — He concealed it, syn. أُسْرَةٌ, (A,) or أَخْفَاهُ, (K,) فِي قَلْبِهِ in his heart, (A,) or فِي نَفْسِهِ in his mind. (S.) — [And hence, He suppressed it, (namely a word or the like,) meaning it to be understood. — And hence also اضْمِر meaning He made use of a pronoun.] — And اضْمِر صَوْرَتِ الْحَرْفِ [He suppressed the vowel of the final letter;] he made the movent [final] letter quiescent. (TA.) — And اضْمِرَتِ الْبِلَادُ + The lands, or countries, hid him, by his having travelled far: (A:) and اضْمِرَتِ الْأَرْضُ + the earth hid him, either by reason of travel, or by death. (K, TA.) — اضْمِر is also syn. with اسْتَقْصَى [q. v.]. (O, K.) [Accord. to the TK, one says اضْمِر الشَّيْءُ meaning استقصاه.]

5. تَضْمِرُ وَجْهِهِ His face became shrivelled, or contracted, by emaciation. (Sgh, L, K.)

7. انضمر It (a branch, or twig,) became dried up. (TA.)

8. اضْطَمِر: see 1. — Also He, (a horse,) after having been fed until he had become fat, was reduced to food barely sufficient to sustain him. (TA.) [See 2.]

ضَمِيرٌ: see ضَامِرٌ, in two places. — Hence, in the opinion of ISd, as he says in the M, it is also applied to a horse as meaning ذَقِيقٌ الْحَجَاجِينَ [i. e. Thin in the bones surrounding, or projecting over, the cavities of the eyes: in the TA, البجاجين, an obvious mistranscription; and in the TK, الحجاجتين, which is also wrong]: on the authority of Kr: in the copies of the K, الْحَجَاجِينَ. (TA.) — And Narrow; (O, K;) applied to a place. (O.) — And i. q. ضَمِيرٌ [app. in the first of the senses assigned to the latter below]. (O, K: in the CK ضَمِيرٌ.) See also مَضْمِرٌ.

ضَمْرَانٌ (S, O, K) and ضَمْرَانٌ (TA) A certain plant, (S, O, K,) of the shrub-kind (مِنْ دِقِّ الشَّجَرِ): (K:) or of the kind called حَمِضٌ: AM says, it is not of the shrub-kind, and has [what are termed] هَدَبٌ [q. v.] like the هَدَبُ of the رَمْتِ: (TA:) AHn says, it resembles the رَمْتِ, except that it is yellow (أَصْفَرٌ [app. a mistranscription for أَصْفَرٌ i. e. smaller]), and it has little wood, [and] the small and dry parts of its branches are fed upon [by the camels] (يُحْتَضَبُ): he adds, on the authority of the ancient Arabs of the desert, that it is [of the kind called] حَمِضٌ, green, lank, pleasing to the camels: and Aboo-Naṣr says that it is of the kind called حَمِضٌ. (O.) — See also what next follows.

ضَمْرَانٌ (A'Obeyd, S, O, K, TA) and ضَمْرَانٌ, thus, with fet-h, as said by Aṣ on the authority of ISK; each of the names of dogs; (TA;) a name of a male dog; (O, K;) not of a bitch, as J asserts it to be. (K.) — See also the next preceding paragraph.

ضَمَارٌ A place, or a valley, that is depressed, concealing him who is journeying in it. (O.) [Accord. to the K, الضَمَارُ is "A place;" i. e. the name of a certain place.] — مَالٌ ضَمَارٌ Property of which one hopes not for the return: (K:) or absent property of which one hopes not for the return: (A'Obeyd, Mṣb, TA:) if not absent, it is not thus called. (A'Obeyd, TA.) — دَيْنٌ ضَمَارٌ A debt of which the payment is not hoped for: (S:) or for the payment of which no period is fixed. (K, TA.) — عَطَا ضَمَارٌ A gift that is not hoped for. (A.) — وَعَدٌ ضَمَارٌ, (S,) and عِدَةٌ ضَمَارٌ, (A, K, [من العَدَابِ in the CK being a mistranscription for مِنَ الْعِدَاتِ, as in other copies of the K and in the TA, in which latter is added that عِدَاتٌ is pl. of عِدَةٌ, which is syn. with وَعَدٌ,]) A promise of which the fulfilment is not hoped for: (S, A:) or of which the fulfilment is delayed. (K.) — ضَمَارٌ also signifies Anything of which one is not confident, or sure. (S.) — And A debt of which the payment is deferred by the creditor to a future period; or a sale upon credit, in which the payment is deferred to a definite period; or a postponement, or delay, as to the time of the payment of a debt or of the price of a thing sold &c.; syn. نَيْتَةٌ. (Fr, TA.) — Also Unseen; not apparent; contr. of عَيَانٌ. (K.) A poet says, censuring a certain man,

وَعَيْنُهُ كَالْكَالِبِ الضَمَارِ

[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. (TA.) — ذَهَبُوا ضَمَارًا means They took away my property by gaming. (Fr, TA.) — Also A certain idol, which was worshipped by El-'Abbās Ibn-Mirdās. (O, K, TA.) [It is implied in the K that it is with the art. ال; but it is not so accord. to the O and TA.]

ضَمِيرٌ A thing that thou concealest, or conceivest, or determinest upon, (تَضْمِيرُهُ,) in thy heart, or mind: (Lth, TA:) a secret; syn. سِرٌّ: (K:) a subst. from أَضْمِرُ فِي نَفْسِهِ شَيْئًا: (S:) pl. ضَمَائِرٌ. (S, K.) — [Hence used as meaning A pronoun; which is also termed مَضْمِرٌ, and اسْمٌ مَضْمِرٌ, lit. a concealed noun, i. e. a noun of which the signification is not shown by itself alone; opposed to مَظْهَرٌ: pl. of the first as above; and of the second مَضْمِرَاتٌ.] — See also ضَمِيرٌ. — And الضَمِيرُ signifies The heart [itself]; the mind; the recesses of the mind; the secret thoughts; or the soul; syn. دَاخِلٌ الْإِنْسَانِ, and بَاطِنُهُ, (Mṣb,) or الخَاطِرُ: (A, K:) pl. as above, (Mṣb, K,) the sing. being likened to سَرِيرَةٌ, of which the pl. is سَرَائِرٌ. (Mṣb.) [See also مَضْمِرٌ. And see an ex. in a verse cited in art. سَجِحٌ, 7th conj.] — Also Withered, or shrivelled, grapes, (O, K,) that are neither fresh grapes nor raisins. (O.)

فَلْيَقْبِئَهُ بِالضَمِيرِ is a phrase mentioned by Sgh [in

the O] as meaning *I met him at sunset*: but it is correctly [بِالصُّمَيْرِ] with the unpointed ص. (TA.)

صُمَيْرَةٌ *A lock, or plaited lock, of hair, such as is termed صُمَيْرَةٌ and غَدِيرَةٌ: pl. صُمَائِرٌ.* (As, TA.)

صَامِرٌ *Lean, and lank in the belly; [&c.; see 1;] (A, K;) applied to a he-camel, (K,) and to a horse, as also صَمْرٌ, and مُصَمَّرٌ, and مُصَطْمِرٌ; (A;)* and to a she-camel, (S, A, K,) as also صَامِرَةٌ; (S;) [and to a man;] صَامِرٌ applied to a she-camel being regarded as a possessive epithet [signifying ذَاتُ صَمْرٍ]: (TA:) and صَمْرٌ signifies also *lank in the belly, and small and slender in person*; applied to a man: (S, A, K:) fem. with ة: (A, K:) the pl. of صَامِرٌ is صَمْرٌ. (Ham p. 473.) — And *A horse in a state of preparation for racing, by his having been fed with food barely sufficient to sustain him, after having become fat*: and you say صَمْرٌ and صَمْرٌ, meaning *horses in that state.* (Msb.) — Applied to grain, it means *Thin, or slender*: (Mgh:) and to a branch or twig, *sapless; dried up*; as also مُصَمَّرٌ. (K.)

صَوْمِرَانٌ (S, O, Msb, K) and صَوْمِرَانٌ (Msb) and صَوْمِرَانٌ (O, Msb, K) and صَوْمِرَانٌ (Msb) *A species of the رِيَّاحِينَ [or sweet-smelling plants]: (S, O:) or of the wild رِيَّاحَانَ: (K:) or the رِيَّاحَانَ فَارِسِيَّ: (Msb, K:) Abou-Nasr says that the صَوْمِرَان is the شَاهِسْفَرَم [or شاهسفرم, i. e. basil-royal, or common sweet basil, ocimum basilicum]: AHn says, on the authority of an Arab of the desert, of El-Yemen, that the صَوْمِرَان is exactly like the حَوْك [which is one of the names now applied to sweet basil], of sweet odour, and is therefore asserted by some to be the شاهسفرم, but the صَوْمِرَان is wild; and he says that some call it صَوْمِرَان. (O.)*

صَوْمِرَانٌ and صَوْمِرَانٌ: see the next preceding paragraph.

مُصَمَّرٌ *Concealed, (K,) [or conceived,] in the mind.* (S.) You say, هُوِيَ مُصَمَّرٌ, meaning *Concealed love*; as also صَمْرٌ; as though the latter were believed to be an inf. n. [used in the sense of a pass. part. n.] from the unaugmented, for the augmented, verb. (TA.) See also صَمِيرٌ. — Also *The place of concealment, (K,) [or of conception,] in the mind.* (S.) A poet, (S,) El-Ahwaz Ibn-Mohammad El-Ansáree, (TA,) says,

- سَبَقَى لَهَا فِي مُصَمَّرِ الْقَلْبِ وَالْحَشَا
- سَرِيرَةٌ وَدِيَّ يَوْمَ تَبْلَى السَّرَائِرُ

[There will remain to her, in the hiding-place of the heart and the bowels, a secret love, (lit. a secret of love,) on the day when secrets shall be revealed]. (S, TA.)

مُصَمَّرٌ: see صَامِرٌ.

مُصَمَّرٌ *One who prepares his horses, by reducing*

them to scanty food, (يُصَمِّرُهَا) for a military expedition or for racing. (TA.)

مِصْمَارٌ *A training-place in which horses are prepared for racing [or for military service] by being fed with food barely sufficient to sustain them, after they have become fat: (S, * Msb, K:*) [a hippodrome; a place where horses are exercised:] pl. مِصْمَائِرٌ. (A.) You say, جَرَى فِي المِصْمَارِ [He ran in the hippodrome, or place of exercise]. (A.) And الغِنَاءُ مِصْمَارُ الشَّعْرِ † [app. meaning *Singing is that in which the excellences of poetry are displayed, like as the excellences of a horse are displayed in the hippodrome.*] (A.) — Also *The time, of forty days, during which a horse is reduced to food barely sufficient to sustain him, after his having been fed with fodder so that he has become fat*; (S, TA;) the time during which a horse is thus prepared for racing or for an expedition against the enemy: pl. as above. (TA.) It is said in a trad., الْيَوْمَ مِصْمَارٌ وَغَدَاً [To-day is a time for training, and to-morrow is the race, and the winner is he who wins Paradise:] i. e., to-day one is to work, in the present world, for the desire of Paradise; like as a horse is trained for racing. (Sh.) [One of the explanations of المِصْمَار in the K is اللَّسْبَاقِ، or, as in the TA, اللَّسْبَاقِ; app. meaning *The goal, or limit, of the horse in racing*: but in the TA, these words are made to form part of an explanation which I have given before, i. e., the time during which a horse is prepared for racing, &c.] = See also 2.*

لُؤْلُؤُ مُصَطْمِرٌ *Contracted pearls: (K:) or pearls having somewhat of contraction in the middle.* (S.) — See also صَامِرٌ.

مُنْصَمِرٌ: see صَامِرٌ, last sentence.

ضمير

1. ضَمِنَ الشَّيْءَ, (IAar, S, K,) or الْمَالَ, (Mgh, Msb,) and ضَمِنَ بِهِ, (Msb, K,) aor. ضَمِنَ, (K,) inf. n. ضَمَانٌ (IAar, S, Msb, K) and ضَمِنَ, (K,) *He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, (S, Mgh, K,) for the thing, (S, K,) or for the property: (Mgh:) or he made himself responsible, &c., for it; syn. تَضَمَّنَهُ; (Msb;) and so, in this sense, تَضَمَّنَهُ, (S, * K,) quasi-pass. of ضَمِنَهُ: (S, K:) [as though he had it within his grasp, or in his possession; for] the primary signification of الضَمَانُ is التَّحْصِيلُ: (Msb:) some of the lawyers say that it is from الضَمْرُ; but this is a mistake; (Msb, TA;) for the ن is radical. (Msb.) And ضَمِنَ ضَمِنَ لَهُ كَذَا *He was, or became, responsible, &c., to him for such a thing.* (MA.) And الْمَالَ ضَمِنَ مِنْهُ *He was, or became, responsible, &c., to him for the property [received from him].* (Mgh.) — See also 5, in four places. — ضَمِنَهُ signifies also † *He learned it; acquired a knowledge of it.* (TA.) — And ضَمِنَ, (S, Msb, K,) aor. ضَمِنَ, (K,) inf. n. ضَمِنَ, (S, Msb, K,*) + *He (a man, S)**

had, or was affected with, a malady of long continuance, or such as crippled him; (S, Msb, K;) was afflicted in his body (S, * K, TA) by some trial, or fracture, or other ailment. (S, * TA.) And ضَمِنَتْ يَدُهُ, inf. n. ضَمَانَةٌ, † *His arm, or hand, was affected with a malady of long continuance, or such as crippled.* (Fr, TA.)

2. ضَمِنَهُ الشَّيْءَ, (S, MA, K,) or الْمَالَ, (Mgh, Msb,) inf. n. تَضَمِينٌ, (S,) *He made him to be responsible, answerable, accountable, amenable, surety, or guarantee, (S, MA, Mgh, Msb, K,) for the thing, (S, MA, K,) or for the property.* (Mgh, Msb.) [See an ex. in a verse cited voce مُعَبَّدٌ.] ضَمِنْتُ الشَّيْءَ كَذَا — *I made the thing to comprise, comprehend, or contain, such a thing.* (Msb.) Hence, ضَمِنَ اللَّهُ أَصْلَابَ الْفُحُولِ النَّسْلِ [God has made the loins of the stallions to comprise, in the elemental state, the progeny]. (Msb.) And ضَمِنَهُ الْوَعَاءَ *He put it (i. e. anything) into the receptacle.* (S, K.) And ضَمِنَ الْمَيِّتَ الْقَبْرَ *He deposited the dead body in the grave.* (TA.) And ضَمِنَ الْكِتَابَ كَذَا + *He made the writing to comprise, or include, such a thing.* (MA.) [And ضَمِنَ الْكَلَامَ كَذَا + *He made, or held, the sentence, or speech, or phrase, to imply such a thing. And ضَمِنَ الْكَلِمَةَ مَعْنَى كَذَا + He made the word to imply or import, such a meaning.*] — تَضَمِينٌ as a conventional term of those who treat of elegance of speech is † *The making poetry to comprise a verse [of another poet]: (TA:) or the introducing into poetry a hemistich, or a verse, or two verses, of another poet, to complete the meaning intended, and for the purpose of corroborating the meaning, on the condition of notifying it as borrowed, beforehand, or of its being well known, so that the hearer will not imagine it to be stolen: and if it is a hemistich, or less than that, it is termed رَفْوٌ.* (Har p. 267.) And as a conventional term of those who treat of versification, † *The making a verse to be not complete otherwise than with what follows it.* (TA.)

5: see 1, first sentence. — ضَمِنَ الشَّيْءَ كَذَا *The thing comprised, comprehended, or contained, such a thing.* (Msb.) Hence, ضَمِنْتُ أَصْلَابَ النَّسْلِ and ضَمِنْتُهُ [The loins of the stallions comprised, in the elemental state, the progeny]. (Msb.) And ضَمِنَ الْقَبْرَ الْمَيِّتَ *The grave had the dead body deposited in it.* (TA.) And ضَمِنَ الْكِتَابَ كَذَا [and ضَمِنَهُ] + *The writing comprised, or included, such a thing.* (S, MA, K.) And ضَمِنَ الْكَلَامَ كَذَا [and ضَمِنَهُ, as is indicated in the first sentence of this art.,] + *The sentence, or speech, or phrase, comprehended, or comprised, within its scope, [or implied,] such a thing; syn. حَصَلَهُ.* (Msb.) [And تَضَمِنْتُ الْكَلِمَةَ كَذَا and ضَمِنْتُهُ + *The word implied such a meaning.*]

ضَمِنَ † *The طَى, (S, MA, K,) i. e. the inside, (MA, TK,) [lit. the folding,] of a writing, or letter.* (S, MA, K, TA.) You say, أَتَقَدِّتُهُ ضَمِنَ فِي طَيِّهِ *I sent it, or transmitted it, within the folding of my writing or letter; mean-*

ing infolded, or enclosed, in it; included in it; or in the inside of it]. (S, TA.) And فِي ضَمْنٍ كَلَامِهِ [and كِتَابِهِ] means † Among the contents, or implications, of his speech [and of his writing or letter] (في مَطَاوِيهِ); and the indications thereof. (Mṣb.) — A thing that satisfies the stomach: thus, مَا أَغْنَى عَنِّي فُلَانٌ ضَمْنًا means Such a one did not stand me in stead, or supply my want, of anything, even as much as a thing that would satisfy the stomach. (IAḡr, TA.)

ضَمْنٌ (S, K) and ضَمَانٌ and ضَمَانَةٌ (S, Mṣb, K) † A malady of long continuance, or such as cripples; (S, Mṣb, K, TA;) an affliction in the body, (S, * K, TA,) by some trial, or fracture, or other ailment; (S, TA;) and ضَمْنَةٌ signifies the same; (K;) and [simply] a disease, or malady; (S, K;) as in the saying, كَانَتْ ضَمْنَةً فُلَانٌ أَرْبَعَةَ أَشْهُرٍ † [The disease of such a one was four months in duration]. (S, TA.) [See also 1, last two sentences.] — ضَمْنٌ also signifies † A burden; syn. كَلٌّ: so in the saying, فُلَانٌ ضَمْنٌ عَلَى أَصْحَابِهِ [Such a one is a burden upon his companions]. (AZ, TA.) — It is also an epithet: see the next paragraph.

ضَمِنَ (applied to a man, S) † Affected with a malady of long continuance, or such as cripples; (S, Mṣb, K, TA;) afflicted in the body, (S, * K, TA,) by some trial, or fracture, or other ailment: (S, TA;) and ضَمِنَ signifies [the same; or simply] affected with a disease, or malady; applied to a man [and to two and more and to a female; being originally an inf. n.]; having no dual nor pl. nor fem. form: (TA;) pl. of the former ضَمِنَى (S, * Mṣb, K, * TA) and ضَمِنُونَ, or the former of these is pl. of ضَمِينٌ [which signifies the same as ضَمِنَ]. (TA.) اِكْتَبَّ ضَمِنًا [in the CK ضَمِنًا] means † He wrote himself down [as one affected with a malady of long continuance, &c., or] in the register of the ضَمِنَى, i. e. the زَمْنَى; (S, K, TA;) i. e. he asked that he might write himself down [as such], and took for himself a billet from the commander of the army in order to excuse himself from fighting against the unbelievers: (TA:) of such it is said that God will raise him in that state on the day of resurrection. (S, TA.) مَعْبُوطَةٌ غَيْرُ ضَمِينَةٍ, occurring in a trad., means Slaughtered not having any disease. (TA.) — Also † [Loving: (see ضَمَانَةٌ:) or] loving excessively, or admiringly. (K, TA.)

ضَمِنَ: see ضَمِنَ.

ضَمَانٌ an inf. n.: [see 1, first sentence:] (IAḡr, S, Mṣb, K:) [used as a simple subst.,] Responsibility, answerableness, accountability, amenability, suretiship, or guaranteeship; syn. كِفَالَةٌ: (Mgh:) but it is more common [in signification] than كِفَالَةٌ; for it sometimes signifies what is not كِفَالَةٌ, namely, [indemnification; or] restoration of the like, or of the value, of a thing that has perished. (Kull.) [غَرْمٌ, and ضَمَانٌ مَالٌ, signify Responsibility, &c., for property, and for a debt, owed by another person. And ضَمَانٌ نَفْسٍ, and

حُضُورٌ, signify Responsibility, &c., for the appearance, or presence, of another person, to answer a suit.] ضَمَانٌ دَرَكٌ is a vulgar phrase; correctly ضَمَانٌ الدَّرَكِ [expl. in art. درك]. (TA.) — See also ضَمِنَ.

ضَمِينٌ: see ضَامِنٌ: — and see also ضَمِينٌ.

ضَمَانَةٌ: see ضَمِنَ. — Also † Love: (K, TA:) [or] excessive, or admiring, love. (TA.)

ضَامِنٌ and ضَمِينٌ One who is responsible, answerable, accountable, amenable, surety, or guarantee: (S, Mṣb, K:) both are mentioned by IAḡr as syn., like سَامِنٌ and سَمِينٌ. (TA.) God is represented by the Prophet as saying, مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِي وَأَبْتَعًا مَرْضَاتِي فَأَنَا مِنْ خَرَجٍ ضَامِنٌ وَعَلَيْهِ ضَامِنٌ وَهُوَ عَلَى ضَامِنٍ meaning [Whoso goes forth as a warrior in my cause, and seeking, or seeking earnestly, to obtain my approval,] I am responsible to him for what I have promised him, to recompense him living and dead; ضَامِنٌ being made trans. by means of عَلَى because it implies the meaning of مَحَامِرٌ and رَقِيبٌ; and the last clause means nearly the same, but is rendered as meaning and he is one who has [a claim to] responsibility on my part, as though care and mindfulness [of him] were obligatory on me. (Mgh.) And it is said in a trad., الإِمَامُ ضَامِنٌ وَالْمُؤَدَّنُ مُؤْتَمَنٌ: (Mgh, JM, * TA:) [the latter clause has been expl. in art. أَمِنَ (voce أمين):] the former clause means, The imām [or leader of prayer] is as though he were responsible for the correctness of the prayer of those who follow him: (JM, TA: [and the like is said, with other, similar, explanations, in the Mgh:]) or it means, the imām is careful, or mindful, for the people [who follow him], of [the correctness of] their prayer. (TA.) — ضَامِنٌ and ضَمَانٌ applied to a she-camel, signify Having a foetus in her belly: and the pls. are ضَوَامِنٌ and مَضَامِينٌ. (IAḡr, L and TA in art. لَقِحَ and in the present art.) — ضَامِنَةٌ applied to rights, or dues, (حَقُوقٌ) is used by Lebeed as meaning مَضْمُونَةٌ; [see مَضْمُونٌ:] like as رَاحِلَةٌ is used as meaning مَرْحُوقَةٌ. (TA.)

ضَامِنَةٌ [fem. of ضَامِنٌ, q. v.] — الضَامِنَةُ signifies What is included within the middle of any town or country or the like. (TA.) الضَامِنَةُ مِنَ التَّحْلِ, (AO, S, K, * TA,) occurring in a letter of the Prophet, (AO, S, TA,) means What are included within the cities or towns or villages, of the palm-trees: (AO, S, K, * TA:) or what are surrounded, thereof, by the wall of the city: (K:) but Az says that they are so called because their owners are responsible for their culture and keeping: (TA:) opposed to الضَّاحِيَةُ مِنَ البَعْلِ, which means what are in the open country, of the palm-trees that imbibe with their roots, without being watered. (AO, S, TA.)*

مَضْمُونٌ Water included in a mug or other vessel: and milk included in the udder. (TA.) — Also † Poetry made to comprise a verse [from another

poem]. (S, K. [See 2, last sentence but one.]) And † A verse [made to be] not complete otherwise than with what follows it. (S, K. [See 2, last sentence.]) — And † A sound [made to comprehend with it somewhat of another:] upon which one cannot pause without conjoining it with another: (K:) in the T it is said to be [such as is exemplified in] a man's saying فُلٌ [or فُلٌ, for فُلَانٌ] Pause thou, such a one, with making the J to have a smack of the vowel-sound (بِأَشْمَارٍ اللَّامِ إِلَى الحَرَكَةِ). (TA.)

مِضْمَانٌ: see ضَامِنٌ, last sentence but one.

مَضْمُونٌ pass. part. n. of 1 in the first of the senses assigned to the latter above: you say شَيْءٌ مَضْمُونٌ [meaning A thing, such as property, or the payment of a debt, &c., ensured by an acknowledgment of responsibility for it]. (TA.) — مَضْمُونٌ means مَا فِي ضَمْنِهِ and مَا فِي ضَمْنِهِ كِتَابٌ [i. e. The contents of a writing or letter; or what is infolded, or included, in a writing or letter; what is implied therein; and what is indicated therein]: pl. مَضَامِينٌ. (TA.) — And المَضَامِينُ, (A'Obeyd, S, Mṣb, K,) of which the sing. is مَضْمُونٌ, (A'Obeyd, Mṣb, K,) and one may also say مَضْمُونَةٌ, as meaning نَسَمَةٌ, (Mṣb,) signifies What are [comprised] in the loins of the stallions; (A'Obeyd, S, Mṣb, K;) i. e. the progeny [thereof, in the elemental state]: (Mṣb:) or, accord. to Aboo-Sa'eed, [though the reverse is generally held to be the case,] المَلَاقِيحُ signifies what are in the backs of the he-camels, and المَضَامِينُ what are in the bellies of the females. (L in art. لَقِحَ.) The selling of the مَضَامِينُ and the مَلَاقِيحُ is forbidden. (S.) [مَضَامِينٌ is also pl. of مِضْمَانٌ, q. v.] — مَضْمُونٌ i. q. مَضْمُونَةٌ, (K,) meaning مَعْلُوبٌ [i. e. Diseased in the arm, or hand]; (TK;) applied to a man. (TA. [See 1, last sentence, which indicates a more particular meaning.]

ضن

ضَنَّتُ بِهِ (Mgh, Mṣb,) first pers. ضَنَّتُ بِهِ, (S, Mṣb, *) [and one may say عَلَيْهِ, and عَنْهُ, in the place of بِهِ, (see ضَمِينٌ,)] and ضَنَّوْا occurs, in a verse of Kaḡab Ibn-Umm-Sāhib, used by poetic license for ضَنَّوْا, (S,) aor. ضَنَّ; (S, Mgh, Mṣb, K;) and ضَنَّ, (Mṣb,) first pers. ضَنَّتُ, (S, Mṣb, *) aor. ضَنَّ, (S, Mṣb, K,) accord. to Fr, (S,) or, accord. to Th, Fr said, I have heard ضَنَّتُ, though I have not heard ضَنَّتُ, but this aor. is mentioned by Yaḡqoob; (TA;) inf. n. ضَنَّ (S, Mgh, Mṣb, K) [in the CK ضَنَّ is erroneously put for ضَنًَّا] and ضَنَّ (TA) and ضَنَّانَةٌ, (S, Mgh, Mṣb, K, TA,) with fet-ḥ, (Mṣb, TA,) and ضَنََّةٌ, (Mṣb,) or this last is a simple subst.; (Mgh;) He was, or became, niggardly, tenacious, stingy, or avaricious, (S, Mgh, Mṣb, K,) of it.

(S, Mgh, Mṣb. [See also 8.]) You say, **ضَنُّ عَلَيْهِ** **ضَنُّ** **عَلَيْهِ** **بِذَا** *He was, or became, niggardly, &c., to him, of such a thing.* (Mgh.) And **إِنَّمَا يَضُنُّ بِالضَّنِينِ** [Only he who clings is to be clung to]: a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you. (Meyd, and Har p. 42.) And **ضَنَنْتُ** **بِالْمَنْزِلِ**, inf. n. **ضَنُّ** and **ضَنَانَةٌ**, [I kept tenaciously to, or] I did not quit, or relinquish, the place of alighting, or abode. (TA.)

8. **أَضَطَّنَ** (originally **أَضَنَّ**, TA) *He (a man, TA) was, or became, niggardly, tenacious, stingy, or avaricious.* (K.) [See also 1.]

ضَنُّ an inf. n. of 1 [q. v.]. (S &c.) — Also *A thing highly esteemed, of which one is tenacious.* (TA.) — [Hence] one says, **هُوَ ضَنِّي** *He is the person of whose affection I am tenacious*; as also **ضَنِّي** and **ضَنِينِي**: (TA:) or *he is my particular, or special, friend*, (K, TA,) **مِنْ بَيْنِ إِخْوَانِي** [chosen from among my brethren]; (S, TA;) as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation: as is said in the S, it is like special appropriation [of the person to oneself]. (TA.) [And as **ضَنُّ** is originally an inf. n., it is used as an epithet applied to a pl. number:] it is said in a trad., **إِنَّ لِلَّهِ ضَنًّا مِنْ عَافِيَةٍ** **خَلَقَهُ يُحْيِيهِمْ فِي عَافِيَةٍ وَيُمِيتُهُمْ فِي عَافِيَةٍ** (S, TA,) or **ضَنَانٌ** (K, TA,) accord. to different relations thereof, (TA,) i. e. [Verily God has] specially-distinguished individuals [of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.]: (K, TA:) the sing. of **ضَنَانٍ** is **ضَنِينَةٌ**, of the measure **فَعِيلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, and meaning *a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation.* (TA.)

ضَنَّةٌ an inf. n. of **ضَنُّ**: (Mṣb:) or a subst. therefrom signifying *Niggardliness, tenaciousness, stinginess, or avarice*: (Mgh:) or *vehement niggardliness &c.*; as also **مَضَنَّةٌ**. (TA.) — See also **ضَنُّ**.

ضَنَّ *Courageous, brave, or strong-hearted.* (K.)

ضَنِينٌ *Niggardly, tenacious, stingy, or avaricious*, (S, Mgh, Mṣb, K,) **بِشَيْءٍ** [of a thing], (S,) or **بِشَيْءٍ** [of a thing held in high estimation]. (TA.) **وَمَا هُوَ عَلَى الْقَيْبِ بِضَنِينٍ**, as some read it, others reading **بِظَنِينٍ** [q. v.], is expl. by Zj as meaning, *And he is not a tenacious concealer of that which has been revealed to him: and if عَن or ب were substituted for عَلَى, it would be correct.* (TA.) — See also 1. — And see **ضَنُّ**.

ضَنَانَةٌ an inf. n. of 1 [q. v.]. (S &c.) — [Hence,] one says, **هَجَمَتْ عَلَى الْقَوْمِ بِضَنَانَتِهِمْ**, meaning † [I came suddenly upon the people, or party, in their close state, i. e.,] when they had not dispersed themselves. (TA.) And **أَخَذْتُ الْأَمْرَ بِضَنَانَتِهِ** † [I took to the affair] in its fresh state. (TA.)

ضَنُّ; and its pl. **ضَنَانٌ**: see **ضَنُّ**.

مَضَنَّةٌ and **هَذَا عَلِيُّ مَضَنَّةٌ** — **ضَنَّةٌ**: see **ضَنَّةٌ**. [the former mentioned after the latter in the S] *This is a thing held in high estimation, of which one is tenacious, (S, K, TA,) and for which people vie in desire.* (TA.) [See also **عَرَّقَ**, last sentence.]

المَضْنُونُ a name of [The compound of perfumes commonly called] **العَائِيَّةُ**; (Ez-Zejjājee, S, K, TA;) as also **المَضْنُونَةُ**; (Ez-Zejjājee, S, TA;) which latter is said by Aṣ to be a sort of perfume; and so is the former in the A: in the M the former is said to be the oil of ben: it is thus called because one is tenacious of it. (TA.) — Also, (IKh, TA,) or **المَضْنُونَةُ**, (K, TA,) a name of *The well Zemzem.* (K, TA.)

المَضْنُونَةُ: see the next preceding paragraph, in two places.

ضنا

1. **ضَنَاتٌ**, aor. -, (S, M, O, Mṣb, K,) inf. n. **ضَنٌّ** and **ضَنُوٌّ**; (S, M, O, K;) and accord. to the K, **ضَنَنْتُ**, but MF says that this latter is unknown, i. e., it is not mentioned in the other lexicons in the sense here assigned to it in the K; (TA;) and **ضَنَاتٌ**; (S, M, O, K;) *She (a woman) had many children*: (S, M, O, Mṣb, K:) [and so **ضَنَتْ** and **ضَنَيْتُ**, as mentioned in art. **ضَنُو**: and in like manner one says of cattle; (M;) [i. e.] one says, **ضَنَّا الْمَالَ** (S, O, K) and **ضَنَيْتُ**, (O, K,) and **ضَنَاتِ الْمَاشِيَةِ** and **ضَنَيْتُ**, (TA,) [and **ضَنَاتٌ** and **ضَنَاتٌ** as is implied in the M,] *The cattle multiplied, or became numerous or many.* (S, O, K, TA.) And **ضَنَاتٌ** is said to signify *She brought forth.* (TA.) — And **ضَنَّا** **فِي الْأَرْضِ**, (M, K,) inf. n. **ضَنٌّ** and **ضَنُوٌّ** [as above], (M, TA,) *He hid, or concealed, himself in the land, or country: (M:) or he went away in the land, or into the country, and hid, or concealed, himself [therein]: (K:) like ضَبًّا.* (TA.)

4: see above, in two places. — **أَضَنُّوا** signifies *Their cattle multiplied, or became numerous or many.* (S, O, K.)

8. **أَضَطَّنَا لَهُ** and **مَنْهُ** *He was abashed at, or shy of, and he shrank at, or from, him, or it.* (M, K. [See also **أَضَطَّبَا**].) Et-Tīrimāh uses **يَضُنِّي** [or **أَضُنِّي** in this sense,] and **أَضَطَّنَا**: meaning **أَضَطَّنَا** [and **يَضُنِّي**]: or as being derived from **الضَّنِي** meaning “disease.” (M.)

ضَنٌّ *Children, or offspring*; as also **ضَنٌّ**; (S, M, O, K;) [and so **ضَنُوٌّ** and **ضَنُوٌّ**, as mentioned in

art. **ضَنُو**;] the former accord. to El-Umawee, and both accord. to AA: (S, O:) the former signifies the *offspring* of anything: (TA:) and also, (K, TA, [in a copy of the M † the latter, but this is app. a mistranscription,]) *multitude of offspring*: it is like **نَفَرٌ** (M, K) and **رَهْطٌ**, (M,) having no n. un.: the pl. is **ضَنُوٌّ**. (M, K.)

أَصْلُ *Origin, root, race, or stock*; syn. **أَصْلٌ**: (El-Umawee, S, M, O, K:) and the *place in which a thing originates*; syn. **مَعْدِنٌ**. (El-Umawee, S, O, K.) One says, **فَلَانٌ فِي ضَنِّهِ** **صِدْقِي** [Such a one is of an excellent origin or race or stock], (S, O, L,) and **فِي ضَنِّهِ سَوْءٌ** [of a bad origin &c.]. (L.) — See also **ضَنٌّ**, in two places.

ضَنَاءَةٌ (M, O, K) and **ضَنَاءَةٌ** (O, K) *Necessity, need, or want; or difficulty, or distress*; (**ضَارُورَةٌ**, M, O, or **ضُرُورَةٌ**, K; [both meaning the same;]) *that befalls a man*: (O:) so in the saying **قَعَدَ ضَنَاءَةً** (M, K) and **ضَنَاءَةً** (K) [lit. *He sat in the sitting-place of necessity, &c.*; meaning *he was, or became, in an abject condition*]: the phrase denotes disdain, or scorn; and is thought by AM to be from **أَضَطَّنَا** meaning “he was abashed, &c.” (TA.)

ضَنَاءَةٌ: see the next preceding paragraph, in two places.

ضَانِيٌّ (S, O, K) and **ضَانِيَّةٌ** (K, S, O, Mṣb, K) *A woman having many children*: (S, O, Mṣb, K:) and in like manner, the latter, *cattle (مَاشِيَةٌ) having numerous offspring.* (TA.)

ضنك

1. **ضَنُكَ**, aor. -, inf. n. **ضَنُكَ** and **ضَنَاكَةٌ** and **ضَنُوكَةٌ**, (O, K,) the first and third of these, (O,) or the first and second, (TA,) accord. to IDrd, used in relation to a place, and the second and third in relation to life, or sustenance, or means of subsistence, (O, TA,) *It was, or became, narrow, or strait.* (O, K, TA.) — And **ضَنُكَ** said of a man, inf. n. **ضَنَاكَةٌ**, *He was, or became, weak in his judgment, and in his body, and in his soul, and in his intellect.* (K.) — And **ضَنُكَ** **السَّحَابِ** *The clouds became thick, collected together, and dense.* (O, TA.) — **ضَنُكَ**, like **عُنِي**, *He was, or became, affected with a coryza, or defluxion from the head and nose.* (K.)

4. **أَضَنَّهُ** *He (God) caused him to be affected with a coryza, or defluxion from the head and nose.* (TA.)

ضَنُكَ an inf. n. of **ضَنُكَ**: (O, K:) its primary signification is *Narrowness, or straitness, and hardship.* (Aboo-Is-hāk, TA.) — And *Narrow, or strait*; syn. **ضَيْقٌ**; (S, M, O, K;) [in the CK, and in a copy of the S, **ضَيْقِي**, which is also a correct explanation, as shown above; but not what is here meant, as appears from what follows;] applied to anything, (M, K,) masc.

and fem., (M, K, and Bđ in xx. 123,) being an inf. n. used as an epithet. (Bđ *ibid.*) [Like the Pers. تنگ.] One says مَكَانٌ ضَنْكٌ *A narrow, or strait, place.* (IDrd, O, TA.) And عَيْشٌ ضَنْكٌ *A strait life; or strait sustenance, or means of subsistence;* (IDrd, O, TA;) as also عَيْشٌ ضَنْكٌ: (AA, O, K, TA:) and thus مَعِيشَةٌ ضَنْكًا in the KUR xx. 123; where some read ضَنْكِي, like سَكْرِي: (Bđ:) or this means *such as is unlawful;* (O, TA;) every life that is unlawful being termed ضَنْكٌ, accord. to Lth, even though it be ample: (O, TA:*) Aboo-Is-hāk thinks it to mean [subsistence] in the fire of Hell: but says that most explain this phrase in the KUR as meaning *the punishment of the grave:* (TA:) thus it means accord. to Ibn-Mes'ood: (O:) or, accord. to Kaṭūdeh, *Hell:* (O, TA:) or, accord. to Ed-Ḍahhāk, *forbidden gain:* (TA:) or, as some say, الصَّرِيحُ [q. v.], and الرِّكْوَمُ [q. v.]. (Bđ.)

ضَنْكٌ: see ضَنْكٌ.

ضَنْكِي: see ضَنْكٌ.

ضَنْكًا: see ضَنْكٌ.

ضَنْكٌ *A coryza, or defluxion from the head and nose;* syn. زُكَامٌ; (S, O, K;) as also ضَنْكَةٌ. (K.)

ضَنْكٌ; (O, K, &c.) accord. to El-Fārābee, (O, TA,) and J [in the S], (TA,) ضَنْكٌ; but accord. to others, with kesr, and this is the right; (O, TA;) *Compact in flesh;* applied to a woman: (El-Fārābee, S, O:) or *plump, and compact in flesh;* so applied: (Lth, TA:) or *heavy in the hinder part,* (K, TA,) and *large in body;* (TA;) so applied: (K, TA:) or *having much flesh;* applied to a male and to a female, without ḍ: (IAth, TA:) and *firm in make, and strong;* applied to a male and to a female; (K, TA;) of human beings, and of camels, and in like manner of palm-trees and of trees in general: (TA:) and, applied to a she-camel, *thick in the hinder part:* (TA:) and [large; applied to trees (شَجَرٌ): or] *large trees.* (Ibn-'Abbād, O, K.)

ضَنْكٌ: see ضَنْكٌ. — Also *Weak in his body, and in his intellect,* (AZ, O, K,) and *in his judgment, and in his soul.* (K.) — And *A servant who works for his bread.* (AZ, O, K.) — And i. q. مَقْطُوعٌ [Cut off; &c.]. (AA, O, K.)

ضَنْكٌ *Hard, and firm and compact in flesh;* (Lh, O, K;) applied to a man; (Lh, O;) as also ضَنْكٌ: (K:) fem. ضَنْكَةٌ; (Lh, O, K;) applied to a woman. (Lh, O.) And, applied to a she-camel, *Great,* (K, TA,) and *compact in make:* (TA:) as also with ḍ. (K.)

مَضْنَكٌ, (TA,) or مَضْنَكٌ, (O,) *Affected with a constant, or chronic, pervading disease; or emaciated by disease so as to be at the point of death.* (O, TA.)

مَضْنُوكٌ *Affected with the malady termed مَضْنُوكٌ* [q. v.]. (S, O.)

مَضْنُوكٌ: see مَضْنُوكٌ.

Bk. I.

ضنو

1. ضَنَّتِ الْمَرْأَةُ, inf. n. ضَنْئٌ (S, M, K) and ضَنَا, (M, K,) *The woman had many children;* (S, M, K;) as also ضَنَيْتِ: (K:) and so with . (S.) — And ضَنَا نَصِيْبُهُ *His share, or portion, became redundant; it increased, or augmented.* (Sgh, K.)

ضُنُو and ضُنُو Children, or offspring; (AA, S, K;) like ضَنْئٌ and ضَنْئٌ; as also ضَنَا, accord. to IAqr. (TA.)

ضَنَا: see what next precedes.

ضنى

1. ضَنِي, (S, M, Mṣb, K,) aor. ضَنِي, (Mṣb, K,) inf. n. ضَنْئِي; (S, M, Mgh, Mṣb, K;) and ضَنْئِي signifies the same; *He was, or became, slender, and small in body:* and hence, (Ḥam p. 112,) *he was, or became, diseased, disordered, or sick;* (S, and Ḥam *ibid.*;) because disease occasions leanness, or emaciation: (Ḥam:) or *he was, or became, lean, or emaciated:* (so accord. to the explanation of the inf. n. in the Mgh:) or *he was, or became, affected with a disease, disorder, or sickness,* (M, Mṣb, K,) *of long continuance, and settled,* (M,) or *constant, so that he was at the point of death,* (Mṣb,) or *such as infected, or pervaded, him, and so that, whenever he thought himself to be recovering, he relapsed.* (K.) = [See also 1 in art. ضنو.]

3. مَضَانَةٌ i. q. مَعَانَةٌ, (S, K, KL,) both signifying *The suffering, or enduring, [or contending with,] the difficulty, or trouble, or inconvenience, of a thing;* as also مَعَسَاةٌ. (KL.)

4. اضنأه, said of a disease, disorder, or sickness, (S, M, Mgh, Mṣb, K,) *It rendered him such as is termed ضَنْئِي or ضَنْئ:* (M, Mṣb, K:) *rendered him lean, or emaciated:* (Mgh:) or *oppressed him; burdened him heavily; overburdened him; or overcame him, and rendered him heavy.* (S, TA.) = And اضنأ *He hept to the bed by reason of what is termed ضَنْئِي* [i. e. leanness, or emaciation; or disease, disorder, or sickness, or such as was of long continuance, &c.: see 1]. (TA.)

5. اضنأ *He (a man) feigned himself diseased, disordered, or sick.* (TA.)

8. اضنأ: see 1. — See also 8 in art. ضنا.

ضَنْئِي inf. n. of 1. (S, M, &c.) — Also, [in some copies of the K erroneously written ضَنْئِي] and ضَنْئِي; (S, M, Mṣb, K;) the former applied alike to a man (Fr, IAqr, T, S, Mṣb) and to a woman (IAqr, T, S, Mṣb) and to two persons (Mṣb) and to a pl. number, (Fr, IAqr, T, S, Mṣb,) because originally an inf. n., (S, Mṣb,) for ضَنْئِي and ضَنْئِي [i. e. ضَنْئِي]; (Mṣb;) or some do not dualize it nor pluralize it, because it is [originally] an inf. n., and others dualize it and pluralize it; (M;) but ضَنْئِي has a fem. (Mṣb) and a dual and a pl., (S,) its fem. being ضَنْئِيَّة

(Mṣb, TA) [and its dual ضَنْئِيَّان] and the pl. is ضَنْئِيَّاء; (TA;) [*Slender, and small in body: and hence, (see 1,)] diseased, disordered, or sick:* (S:) [or *lean, or emaciated: (see again 1:)] or affected with a disease, disorder, or sickness, (M, Mṣb, K,) of long continuance, and settled, (M,) or constant, so that he is at the point of death, (Mṣb,) or such as infects, or pervades, him, and so that, whenever he thinks himself to be recovering, he relapses. (K.) You say, تَرَكْتُهُ ضَنْئِي and ضَنْئِيَّاء [I left him lean, or diseased, &c.]. (S.)*

ضَنْئِي; fem. ضَنْئِيَّة; and pl. ضَنْئِيَّاء: see the next preceding paragraph, in three places.

ضَنْئِي, [written in the TA ضنا, but the final radical is ض,] with kesr, accord. to IAqr, signifies *Pains that cause fear.* (TA.)

ضَنْئِي, like ضَنْئِيَّاء [in measure, *The state of such as is termed ضَنْئِي or ضَنْئِيَّاء*], a subst. from ضَنْئِي. (Mṣb.)

مَضْنِي *Rendered lean, or emaciated;* [&c.]; (Mgh;) pass. part. n. of 4 [q. v.]. (Mgh, Mṣb.)

ضها

3. مَضَاهَاةٌ is syn. with مَضَاهَاةٌ, (K, TA, [the و before المَضَاهَاة in the CK should be erased,]) i. q. مَشَاكَلَةٌ: (S, O, Mṣb, TA:) you say, ضَاهَاةٌ and ضَاهِيَّتُهُ, ('Eyn, S, O, Mṣb, TA,) i. e. *I resembled him;* syn. ضَاهِيَّتُهُ: ('Eyn, TA:) [or *I conformed with him:*] or ضَاهَاهُ, inf. n. as above, signifies *he imitated him;* syn. عَارَضَهُ and بَارَاهُ; and one says also, ضَاهِيَّتُهُ, inf. n. مَضَاهَاةٌ: (Mṣb:) the verb is read both with and without ه in the KUR [ix. 30]. (O, Mṣb, TA.) — ضَاهَاةٌ بِهِ (A'Obeyd, TA,) [or ضَاهَاهُ, like ضَاهَاهُ, mentioned in art. ضهي,] inf. n. as above, (K,) *He (a man) was, or became, gentle, tender, or courteous, or he acted, or behaved, gently, &c., with him, or to him.* (A'Obeyd, K, TA.)

Q. Q. 1, or Q. 1. ضَهِيًّا: } see art. ضهيا.
ضَهِيًّا and ضَهِيَّةً: }

ضهب

1. ضَهَبَهُ بِالنَّارِ, aor. ضَهَبَ, (TK,) inf. n. ضَهْبٌ, (TK,) *He altered it, (K, TA,) and changed its colour, (TA,) by means of fire.* (K, TA.) [See also 2.] = ضَهَبَ said of a man, (O, K,) aor. ضَهَبَ, (TA,) inf. n. ضَهْبٌ, (O, K,) † *He failed of fulfilling his promise (أَخْلَفَ), and was weak, and not like a man:* (O, K, TA:) as though likened to meat not thoroughly cooked. (TA. [See 2.]) — And ضَهَبَ الْقَوْمُ signifies اِخْتِلَاطُهُمْ [i. e. *The people's being mixed, or confused:* (JK, O:) or اِخْتِلَاطُهُمْ [i. e. † ضَهْبٌ is a subst., signifying a medley, or mixed or promiscuous multitude or collection, of people]. (So in the K. [But I think that this explanation is a mistranscription.]) [Or it signifies *The people's multiplying themselves, and hastening: for*] it is said in the "Nawādir" that مُضَبَّبٌ

حَطَبُوا and أُتُوا and هَلَبُوا and ضَبَبُوا and الْقَوْمُ all denote الإِسْرَاعُ and الإِكْتَارُ: so in the T in art. هَضَب. (TA.)

2. ضَبَب, inf. n. تَضَبَب, He roasted (Lth, K, TA) flesh-meat (Lth, TA) upon heated stones: (Lth, K, TA:) or he roasted, (K,) or put into the fire, (AA, TA,) but did not cook thoroughly, (AA, K, TA,) flesh-meat. (AA, TA.) — And, (K,) inf. n. as above, (S, O,) He exposed a bow, (S, O, K,) and a spear, (S, O,) to the fire, (S, O, K,) on the occasion of straightening it, (S, O,) or to straighten it. (K.) [See also 1.] — And He collected together the fire; (JK;) and so ضَبَب. (JK, O, K.)

3. مُضَاهَبَةٌ signifies Mutual reviling or vilifying; (K;) the addressing each other with bad words. (TA.)

Q. 1. ضَبَب: see 2, last sentence. [Mentioned in this art., as though Q. Q., contr. to the rule generally observed with respect to words of four radical letters of which the first and third are identical but not the second and fourth.]

ضَب: see the first paragraph.

قَوْسٌ ضَبَّاءٌ A bow upon which the fire has taken effect [so as to alter its colour]: (O, K:) like ضَبَّاء. (TA.)

ضَبَبٌ i. q. ضَبَبٌ, meaning A place where flesh-meat is roasted [on the ground heated by the sun]; (K; [in the CK, لَيْشَوِي اللَّخْمِ is erroneously put for لَيْشَوِي اللَّخْمِ];) accord. to Lth, any [high ground such as is called] فُقُق, or rugged ground, or place on a mountain, upon which the sun shines with such heat that flesh-meat will roast upon it: but Az says that what Lth means is ضَبَبٌ only, with the unpointed ص; (O, TA:) and if so, the meaning assigned here in the K is not correct. (TA.)

مَضَبَبٌ Flesh-meat roasted, but not thoroughly cooked: (S, A, O:) accord. to El-Mufaddal, flesh-meat cut in pieces; (O;) and thus in the K; (TA;) but IP says that this is nought, unless it be cut in pieces roasted: (O:) it is at variance with what is said by the leading authorities, for they say that it means flesh-meat roasted upon heated stones: or roasted upon the fire, but not thoroughly cooked: (TA:) or cooked in a frying-pan. (TA in art. عَرَص.) Imra-el-Keys says,

- نَمَشُ بِأَعْرَافِ الْجِيَادِ أَكْفَنًا
- إِذَا نَحْنُ قُمْنَا عَنْ شَوَاؤِ مَضَبَبٍ

[We wipe our hands with the manes of the swift horses when we rise from eating roast meat not thoroughly cooked]. (S, O.)

ضهد

1. ضَهْدٌ, (S, L, K,) aor. -, (S, L,) inf. n. ضَهْدٌ; (L;) and اضطهده, (as in the L, and in some copies of the K,) or اضهده; (as in other copies of the K;) He overpowered him; subdued him; oppressed him: (S, L, K:) he treated him wrong-

fully, unjustly, or injuriously; (L;) as also اضهد به: (L, K:) he constrained him. (S, L.) كَانْ لَا يُجِيزُ الْأَضْطِهَادَ, occurring in a trad., means He used not to allow constraint, or compulsion, or force, in a sale, and in an oath, &c. (L.)

4:} see each, in two places, in the preceding 8:} paragraph.

ضَهْدَةٌ Force; constraint; compulsion. (L.) — هُوَ ضَهْدَةٌ لِكُلِّ أَحَدٍ means He is one who may be overpowered, subdued, or oppressed, by every one who desires to make him so. (S, L, K.)

ضَبِيدٌ Hardy, strong, robust: (L, K:) applied to a man: (L:) [said to be] the only word of the measure فَعِيلٌ (K) in the language of the Arabs; but Kh asserts it to be a forged word: (TA:) ضَهْبٌ and عَنِيْرٌ are also mentioned as of this measure; [but the latter is disallowed in the S and O, voce عَنِيْرٌ;] and مَدِينٌ and مَرِيْرٌ [which, however, are foreign proper names]. (MF.)

مَضْطَهْدٌ and مَضْطَهْدٌ A man (L) overpowered; subdued; oppressed; (S, L;) abased; (L;) constrained. (S, L.)

مَضْطَهْدٌ: see what next precedes.

الْمَضْطَهْدُ The lion. (K.)

ضهب

Q. 1. ضَبَب: see 2 in art. ضهب.

ضهو

ضَهْوَةٌ A بَرَكَةٌ of water; [i. e. a watering-trough, or tank, or the like, of water; or a basin, pool, pond, or lake, of water; or a place where water remains and collects, or collects and stagnates;] (M, K;) as though formed by transposition from وَهْضَةٌ, which signifies a depressed piece of ground: (TA:) pl. أَضْهَاءٌ. (M, K.)

ضَهْوَاءٌ A woman whose breasts have not become prominent, or protuberant. (Lth, K.) [See also ضَهْبَاءٌ, in the next art.]

ضهي

1. ضَهَيْتُ, aor. ه, inf. n. ضَهِي, She was, or became, such as is termed ضَهْبَاءٌ. (K.)

3. ضَاهَاهُ, (S, Mṣb, K,) inf. n. مُضَاهَاةٌ, (S, Mṣb,) He resembled, or conformed with, him, or it; syn. شَاكَّهُ; (S, Mṣb, K;) like ضَاهَاهُ [q. v.]: (S, Mṣb:) and, like the latter, he imitated him. (Mṣb, TA.)* It is said in a trad., أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ خَلْقَ اللَّهِ i. e. [The most severely punished of mankind on the day of resurrection will be] those who imitate by what they make [the creation of God]; meaning the sculptors or limners or the like. (Mṣb.) — Also, [or ضَاهَى بِهِ, like ضَاهَاهُ, q. v.,] He was, or became, gentle, tender, or courteous, or he

acted, or behaved, gently, &c., with him, or to him; namely, a man, and other than a man. (TA.)

4. اضهى He married, i. e. took to wife, a woman such as is termed ضَهْبَاءٌ. (AA, K.) — And He pastured his camels upon the species of tree called ضَهْبَاءٌ. (K.)

ضَهْبَاءٌ: see the next paragraph, in four places.

ضَهْبَاءٌ A woman that does not menstruate: pl. ضَهْبِي; which necessarily implies that the former is [as above, i. e.] with the long i: but AA mentions ضَهْبَاءٌ and ضَهْبِيَّةٌ, with ى and with ه, as having this meaning; which necessarily implies that ضَهْبِي is with the short i [i. e., accord. to a general rule, ضَهْبِيَّةٌ, with tenween, like ضَهْبِيَّةٌ, q. v. in art. ضَهْبِيَّةٌ, though (accord. to a general rule) this should be regarded as a masc. epithet]: (S:) or ضَهْبِيَّةٌ, and also with the short i [app. ضَهْبِيَّةٌ, as above, not ضَهْبِيَّةٌ, or, as I rather incline to think, ضَهْبِيَّةٌ (which is mentioned in art. ضَهْبِيَّةٌ) may be here meant], signify a woman that does not menstruate nor become pregnant; (K, TA;) so that she is as though she resembled a man: (TA: [see 3:]) or that menstruates but does not bring forth, though she menstruate: (TA:) or whose breasts do not grow forth; (K, TA;) and when this is the case, she does not menstruate: or the former signifies that does not menstruate, being pregnant. (TA.) — And † Land that does not give growth to anything; as also with the short i [i. e. ضَهْبِيَّةٌ or ضَهْبِيَّةٌ]. (K. [In the TA this meaning is restricted, app. without reason, to the form with the short i.]) — Also, (S, K,) and with the short i [i. e. ضَهْبِيَّةٌ or ضَهْبِيَّةٌ], (K,) A species of tree (S, K) of the kind called عَضَاهُ, (K,) having a بَرْمَةٌ [q. v.] and a پَدَ (عَلْفَةٌ) [which succeeds the بَرْمَةٌ], and many thorns. (TA. [For further descriptions thereof, see ضَهْبِيَّةٌ, in art. ضَهْبِيَّةٌ.]

ضَهْبِيَّةٌ and ضَهْبِيَّةٌ: see the next preceding paragraph.

ضَهْبِيٌّ (S, K,) of the measure فَعِيلٌ (S,) The like of another [thing or person]: (S, K:) one says, هَذَا ضَهْبِيٌّ هَذَا This is the like of this: (S:) or هُوَ ضَهْبِيٌّ He is the like of thee. (K.)

ضهبا

Q. 1. [Accord. to the O and K, Q. Q. 1, being mentioned therein in art. ضَهْبًا.] ضَهْبًا أَمْرُهُ He fell short of doing what he ought to have done in his affair, (مَرَضَهُ, O, K,) and did not decide it, (لَمْ يَضْمُرْهُ, O,) or and did not perform it firmly, or soundly: (K:) like رَهِيًّا. (TA.)

ضَهْبِيَّةٌ, of the measure فَعْلَلٌ, or, as some say, فَعِيلٌ; if of the latter, [said to be] the only instance of this measure in the language; ضَهْبِيَّةٌ

being a forged word; [but see this word;] and *مُرْتَبِر* being a foreign proper name; (TA;) or, accord. to Sb, the hemzeh in *ضهيا*, which is with tenween, is augmentative, because it is syn. with *ضهيا*, which is with the long *ا* and imperfectly decl., for the *ي* cannot be augmentative and the hemzeh radical in the latter; (MF and TA in art. *ضهيا*;) [a word like *ضهيا* and *ضهيا* (which see in art. *ضهيا*) in most, or as some seem to say in all, of its meanings;] *A certain tree, resembling the سيقال*, (AZ, O, K,) each of which has its fruit in a *سفة* [or pod]; it has weak thorns, and grows in the valleys and on the mountains: (AZ, O:) Ed-Deenawaree [i. e. AHn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the *ضهيا* is a great tree of the kind called *عصاه*, having a *برمة* [q. v.] and a pod (*علفة*) [which succeeds the *برمة*], and many thorns; its pods (*علف*) are intensely red, and its leaves are like those of the [species of acacia called] *سبر*. (O.) — Also A woman that does not menstruate: and that has neither milk nor breast: as also *ضهيا*: (K:) or the latter is an epithet applied to a woman in these two senses: (O: [in which the former word, without *ة*, is not mentioned:]) Seer says, in his Expos. of “the Book” of Sb, that *ضهيا*, like *ضهيا* [which belongs to art. *ضهيا*], is a subst. as well as an epithet, signifying a woman whose breast has not grown forth: and one who has not menstruated: — and also † A land that has not given growth to anything: (MF, TA:) or *ضهيا* signifies as above: and also † a desert (*فلاة*) having in it no water: (O, K, TA:) or that does not give growth to anything; app. because it has no water. (TA.) [Accord. to those who hold the *ي* to be augmentative,] a woman is thus termed because she resembles men (*لأنتها ضاهات*) [الرجال]. (O, TA.)

ضهيا: see the next preceding paragraph, in two places.

ضو

R. Q. 1. *ضوضوا*, [inf. n. *ضوضا* and *ضوضا*, (see the next paragraph,)] They cried out, shouted, or clamoured; first pers. sing. *ضوضيت*, the [second] *و* being changed into *ي*. (S, TA.)

ضوة [in the CK erroneously written *ضواة*] A crying out, shouting, or clamouring; (S, K;) so says Ag, and AZ says the like; (S;) as also *ضوضا* (S, K) and *ضوضا*, (TA in art. *ضوض*, [these two there mentioned as inf. ns., on the authority of IKtt,]) and *ضوضي*. (K in art. *ضوض*.) One says, *سمعت ضوة القوم* [I heard the crying out, shouting, or clamouring, of the people, or party]. (As, AZ, S.)

ضوضا and *ضوضا*: see the next preceding paragraph.

ضواض Large, big, or bulky; thick; or large in body; syn. *ضخمر*, (K, TA,) and *عظير*. (TA.)

ضواضية: see what next follows.

ضوضية, (K, TA,) in the dim. form, (TA,) A calamity, or misfortune; (K, TA;) because of its greatness; (TA;) as also *ضواضية*. (K, TA.) — And A stallion [camel] excited by lust. (Sgh, K.)

مضوض A man crying out; shouting, or clamouring; (K and TA in art. *ضوض*; [in the CK erroneously written *مضوضي*];) like *مضوضي*. (TA in that art.)

ضوا

1: see 4, in two places.

2: see the next paragraph, in two places. —

One says also, *ضوات عنه* [meaning I brought to light, made visible, discovered, or revealed, him, or it]. (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed; whereupon he said, *اللهم ضوئني عنه* [O God, bring it to light, or discover it]. (A, TA.) — Accord. to Lth, but he is the only authority for it known by AM, (TA,) *ضوا عن الأمر*, inf. n. *تضوئة*, means He declined, or turned away, from the affair. (K, TA.)

4. *اضا*, (M, Mgb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Mgb,) or *اضات*, said of fire (النار), (A'Obeyd, S, O,) inf. n. *اضاة*; (Mgb;) and *ضاة*, (M, Mgb, K,) or *ضات*, (S, O,) aor. *يَضو*, (M,) or *تَضو*, (S,) inf. n. *ضو* (S, M, O, Mgb, K) and *ضو*, (S, O, K,) or the latter is a simple subst.; (Mgb;) but the former verb is preferred; (TA;) It gave light, was light or bright, shone, or shone brightly. (Mgb, K, TA.) [See also an ex. of † the latter verb in a verse cited voce *أفق*; and cited here in the TA.] And *أضأت له* [I gave light to him]. (M.) — The former verb is also trans.: you say, *أضأته النار* [The fire made it to be light or bright, to shine, or to shine brightly]: (S, O:) and *أضأته* and *ضوأته* [I made it to give light, to be light or bright, to shine, or to shine brightly]: (M, Mgb, K:) and *ضوأته* [I lighted, or illumined, with it (i. e. with a lamp or the like) the house, or chamber, or tent]. (M.) — [Hence,] *أضأه ببوله* † He ejected his urine [so as to make its drops to glisten]; or emitted it and then stopped it; syn. *حذف به*; (K, TA;) or *حذف به*; (so in a copy of the M, as on the authority of Kr;) or, as in the A, *أذرع به*. (TA.) — And they said *ما أضواها* [How light, or bright, is it!]. (S voce *أظلم* [q. v.]) — And *اضا* signifies also *أضأ* [He saw (lit. lighted on, or found,) light, or brightness]. (T voce *أظلم* [q. v.])

5. *تضوا* He stood in the dark to see people by the light of their fire, (AZ, K, TA,) without their seeing him. (AZ, TA.) And *تضوا امرأة* [He

stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.)

10. *استضأت به* [I sought to obtain light by means of it; I made use of it for light]. (M, K.) *لا تستضيؤوا بنار أهل الشرك* [lit. Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods], (O, K,) a saying of the Prophet, (O,) means † seek not ye counsel, or advice, of the believers in a plurality of gods, in affairs: (O, K:) because he whose affair is confused and dubious to him is as though he were in darkness. (O.)

ضوا and *ضوا* and *ضيا* (S, M, O, K) and *ضوا*, (M, K,) the last of which is [erroneously] written in the L *ضوا*, (TA,) signify the same, (S, M, O, K,) i. e. Light, syn. *نور*, (K, TA,) accord. to the leading lexicologists; but see what follows: (TA:) and *ضوا* is an inf. n. of *ضأ*, (S, M, O, Mgb, K,) and so is *ضوا*, (S, O, K,) or this is a simple subst. from *ضأ*, and so is *ضيا*, which is also, sometimes, written *ضئا*, from *ضأ* as syn. with *ضأ*: (Mgb:) the pl. of *ضوا* (M, TA) and *ضوا* (M) is *أضوا*; and *ضيا* is sometimes a pl., (M, TA,) as Zj states it to be: (TA:) some say that *ضوا* has a more intensive signification than *نور*, and that hence God has likened his direction [the *قُرْآن*] to *النور* rather than to *الضوء*; because if it were otherwise, no one had erred: and that hence, also, [in the *قُرْآن* x. 5,] the sun is termed *ضيا*; and the moon, *نور*: it is also said that *ضوا* signifies the rays that are diffused by what is termed *نور*: the *كافة* Zekeereyâ affirms that these two words are syn. by their original application, but that *ضوا* is more forcible accord. to usage: and some say that *الضوء* signifies that [light] which subsists by itself, as [that of] the sun, and fire; and *النور*, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.)

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

ضوا: see *ضوا*.

ضيا and *ضئا*: see *ضوا*, in five places.

ضوح

2. *ضوح*: see 2, in two places, in art. *ضوح*.

ضود

ضاد The name of one of the letters of the alphabet. (L, M b, K.) See the letter *ض*.

ضور

1. *ضارة*, aor. *يَضور*: see *ضارة*, aor. *يَضير*, in art. *ضير*.

5. *تضور* He writhed by reason of the pain of beating, (M, A, K,) or of hunger: (K:) he cried out and writhed on being beaten, (Lth, S, A,) or

by reason of vehement hunger: (S, A:) he writhed and cried out and turned over, by reason of the vehemence of fever: (TA:) he manifested harm, injury, or hurt, that he suffered; and was in a state of agitation: (IAmb, TA:) he manifested weakness: (Abu-l-'Abbás, in TA: [but for تَضَعِفُ, as the explanation of the inf. n., in the TA, I read تَضَعِفُ:]) he (a wolf, and a dog, and a lion, and a fox,) cried out (M, K) with hunger. (M.)

ضوز

1. يَضِيزُهُ, aor. يَضُوزُهُ, i. q. ضَاوَهُ, aor. يَضِيزُهُ: see art. ضيز. (K.) You say also ضَاوَزْنِي, aor. يَضُوزْنِي, meaning نَقَضْنِي [He made me to suffer loss]. (Kr, M, TA.) = And ضَاوَزَ, aor. يَضُوزُ is also [intrans.] like ضَاوَزَ, q. v. (TA in art. ضَاوَزَ.)

ضَوِي, i. q. ضِيوِي: see art. ضيز. (M, TA.)

ضوض

For words mentioned in the K under this head, see art. ضو.

ضوع

1. ضَاعَهُ, (aor. يَضُوعُهُ, S, O,) inf. n. ضُوعٌ, He, or it, put it, or him, into a state of motion, commotion, or agitation; (S, O, K;) as also ضُوعُهُ, inf. n. تَضُوعٌ: (TA:) and disquieted, or disturbed, him, or it: and frightened him: (S, O, K;) and some say, roused, or excited, him: and ضُوعُهُ, also, has the last but one, or the last, of these meanings. (TA.) One says, لَا يَضُوعَنَّكَ, i. e. [By no means let that which thou hearest from her move thee, or disquiet thee, or frighten thee; or] do not thou be moved by what thou hearest from her; or do not thou care for it, or regard it. (TA.) And ضَاعَهُ أَمْرٌ كَذَا وَكَذَا Such and such things frightened him. (AA, TA.) — And, said of the wind, It made it to incline; namely, a branch: (K:) and it (the wind) bore heavily upon it. (TA. [The object of the verb in this sense is not there mentioned.]) — And i. q. شَاقَهُ [He, or it, excited his desire]: (so in the O, on the authority of Ibn-'Abbád:) or i. q. شَاقَهُ [he acted with him contrarily, or adversely, and inimically; &c.]. (So in copies of the K.) — And ضَاعَ الإِبِلَ, (O,) or الدَّابَّةَ, (K,) said of journeying It rendered lean, or emaciated, (O, K,) the camels, (O,) or the beast. (K.) — And ضَاعَ فَرْحَهُ, (IAar, O, K,) aor. as above, (IAar, O,) and so the inf. n., (TA,) It (a bird) fed its young one with its bill. (IAar, O, K.) When you command the bird to do so, you say ضَعُ ضِعٌ. (IAar, O.) = ضَاعٌ is also intrans.: see 5, in two places.

2: see 1, first sentence, in two places.

4. مَا أَضُوعَهُ, said of odour, means How sweet [or fragrant] is it! (Har p. 670.)

5. تَضُوعٌ said of the wind, It became in motion. (TA.) And تَضُوعَتْ رَائِحَةُ الطَّيِّبِ The odour of the perfume diffused itself, or became diffused. (O.) And تَضُوعَ البِسْكَ, (S, K,) as also تَضِيعُ; (S;) or تَضُوعَ الشَّيْءِ; (Msb;) and ضَاعَ, (S, O, Msb, K,) aor. يَضُوعُ, (O, Msb,) inf. n. ضُوعٌ; (Msb;) and ضَاعَ, aor. يَضِيعُ; (Har p. 670;) The musk, being put in motion, diffused its odour, or fragrance; (S, O, K, TA;) or the thing diffused its odour: (Msb:) so in a verse of Imra-el-Kays cited voce رَبِّي, in art. روى: [in which, in the place of تَضُوعٌ, some read يَضُوعٌ, for يَتَضُوعٌ:] (TA:) and in like manner one says of a stinking thing. (IAar, K.) And تَضُوعَ مِسْكَ [It diffused the odour, or fragrance, of musk]. (S, O.) — And تَضُوعَ مِنْهُ رَائِحَةٌ He snuffed, or scented, or smelt, from him, or it, an odour. (TA.) = Also, said of the [bird called] ضُوعٌ, It cried, or uttered a loud cry or crying. (AHát, O.) — And, (O,) said of a child, (K,) He writhed, (K,) or cried out and writhed, (O, K,* TA,) in weeping; (K,* TA; in the former, مِنَ البَكَاءِ; but correctly, فِي البَكَاءِ; TA;) as also ضَاعَ, (Lth, O, K,) aor. يَضُوعُ, (Lth, O,) inf. n. ضُوعٌ: (TA:) both signify he cried, or uttered a loud cry or crying, in weeping; as one does when beaten: or the former, mostly said of a child, signifies he writhed in weeping with vehemence, and raising the voice; as expl. by Lth: (TA:) or it signifies also he (a child) wept vehemently: (O:) and, said of a young bird, it writhed, or cried out and writhed; (O, K;) as when said of a child; and so انضاع, said of both: (K:) or انضاع, said of a young bird, (S, O, K,) as also تَضُوعٌ, (O, K,) signifies it spread its wings to its mother in order that she might feed it with her bill. (S, O, K.)

7. انضاع: see the next preceding sentence, in two places. — Also He was frightened at a thing, and cried out at it, or uttered a loud cry or crying by reason of it. (TA.)

ضُوعٌ (S, O, Msb, K) and ضُوعٌ (AHeyth, O, K) A certain night-bird, (S, O, Msb, K,) [a species of owl, i. e.,] of the kind termed هَامٌ: (S, O, Msb:) or [a male owl;] the male of the بوم: (S, O, Msb, K;) accord. to El-Mufaddal: (S, O:) said by ADK to be a bird that utters a scream when it perceives the daybreak: (O:) or the كَرَوَانُ [a name now given to the stone-curlew, or charadrius ædicnemus]: (K:) or a certain black bird, resembling the غُرَابُ [or crow], (Et-Táifee, O, K,) smaller than this, but red in its wings, these being of a roseate colour: so says AHát, on the authority of Et-Táifee: accord. to others, he says, it is a small bird, less than the دُخُلُ and the حَبْرُ; (O;) and in like manner says Th: (TA:) also that the ضُوعَةُ [which may be the fem. or a n. un.] is of a colour inclining to yellow, dusky and blackish externally, and yellow and ash-coloured within, short in the neck and tail, smaller than the sparrow; and that it is thus called because of the cry that it

utters at the commencement of daybreak: accord. to El-Hanashee, the ضُوعٌ is a bird such as is termed أَبْعَثُ [q. v.], resembling the domestic hen, (O,) the flesh of which is good: (O, K:) but he adds that it has been said by some to be not a bird: and in another place of the book he says that the ضُوعَةُ is black, like the غُرَابُ, a little larger than the ضُجْرَةُ, red in the خَوَافِقِ: (O: [but الخَوَافِقِ is an obvious mistranscription for الخَوَافِي: see خَافِيَةَ:]) the pl. is أَضُوعٌ [a pl. of pauc.] and ضِيعَانٌ. (S, O, Msb, K.)

ضُوعَةُ: see the next preceding paragraph, in two places.

ضُوعٌ The cry of the bird called ضُوعٌ. (S, O, Msb, K.)

ضَوَائِعُ, applied to camels, (O, K,) and to other beasts, (O,) Lean, and lank in the belly: (O, K:) or emaciated: (TA:) app. from ضَاعٌ said of journeying, meaning "it rendered lean, or emaciated: (O:) by rule it should be ضَائِعَةٌ. (TA.)

الضَّوَاعُ, like شَدَادٌ, [in the O erroneously written الضَّوَاعُ,] The fox. (Ibn-'Abbád, K.)

مَضُوعٌ pass. part. n. of ضَاعَهُ. (O, TA.)

ضوف

1. ضَافَ عَنْهُ, inf. n. ضُوفٌ: see 1 in art. ضيف.

مَضُوفٌ } see art. ضيف.
مَضُوفَةٌ }

ضوم

1. ضَامَرٌ, aor. يَضُومُ, inf. n. ضُومٌ, a dial. var. of ضَامَرٌ, aor. يَضِيرُ, inf. n. ضِيرٌ: (K:) ضُمْتُهُ, like ضُمْتُهُ, signifying ظَلَمْتُهُ [I wronged him, &c.]. (M, TA.)

ضون

1. ضُونَةٌ, (K,) an inf. n. of which the verb is ضَانَ, aor. يَضُونُ, said of a man; (TK,) The having numerous offspring; as also ضُونٌ. (K.) [Probably from ضِيون.]

5: see the preceding paragraph.

ضُونٌ The إِنْفَحَةٌ [i. e. runnet, or runnet-bag, of a kid, or lamb]. (K.)

ضَانَةٌ A nose-ring of brass (مِنْ صُنْفِرٍ, M, K, بُرَّةٌ) for a camel: (K:) or a [camel's nose-ring such as is termed] خِرَامَةٌ; accord. to Sh: mentioned in the K in art. ضَانٌ; but this is its proper place, for it is without . (TA.)

ضُونَةٌ A young female child. (K, TA. [In the CK, الضُّبِيَّةُ is put for الضُّبِيَّةُ.])

ضِيونٌ (S, M, K,) of the measure فَيْعَلٌ, not فَعُولٌ, because the former is the more common, (IB, TA,) extr. [in respect of rule], preserving

its original form, (M,) without إِدْغَام [i. e. not having its و incorporated into the ي so as to become ضِين, as it should by rule,] because it is a primitive noun, (S,) like حَيَوَةٌ, which is a proper name of a man, (S, M,) but more extr. because that is allowable in a proper name which is not allowable in another kind of word, (M,) [A he-cat;] i. q. سَنُورٌ [q. v.]; (M:) the male سَنُورٌ: (S, K:) or a certain small beast resembling the سَنُورٌ: (M:) pl. ضَيَاوُنٌ, (S, K,) in which the و is unaltered because it is so in the sing.: (S, TA:) Sb says, the dim. is ضَيِينٌ, like أُسَيْدٌ [dim. of أُسُودٌ], but he who says أُسَيْوُدٌ may say ضَيِينٌ. (S.)

ضَيِينٌ and ضَيِينٌ: see what next precedes.

ضوى

1. ضَوَى, aor. يَضْوَى, inf. n. ضَوَى, He (a child, Msb) was, or became, lean, or emaciated, (S, Msb, K,) and small in body: (Msb:) or slender in the bones, and spare of body, naturally. (M, K.) [See also 4.] = ضَوَى إِلَيْهِ, (S, M, K,) aor. يَضْوَى, (S, K,) inf. n. ضَوَى (S, M, K) and ضَى, (M, K,) He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him; syn. انْضَمَّ; (S, M, K;) as also انْضَوَى; (Har p. 73;) and he had recourse, or betook himself, to him for protection, or refuge. (S, M, K.) — And ضَوَى إِلَيَّ مِنْهُ خَيْرٌ, inf. n. ضَوَى and ضَوَى, i. q. سَأَلَ [i. e. Bounty flowed to me from him]: (M, TA:) accord. to the copies of the K, ضوى الى خبره سأل; which is wrong. (TA. [In my MS. copy of the K, الى خبره سأل.]) — And ضَوَى signifies also It came by night: (M, K:) you say, ضَوَى إِلَيْنَا خَيْرُهُ, The news, or tidings, of him, or it, came to us by night. (M, TA.) = ضَوَى, said of a camel, He was, or became, affected with the tumours termed ضَوَى, (Lth, TA,) or with what is termed ضَوَاةٌ [q. v.]. (M.)

4. اضوى He (a man, TA) was, or became, slender (K, TA) in his body. (TA. [See also ضَوَى.]) And اضوى القوم The people's cattle became lean, or emaciated; like القوم الضوى. (IKtt, TA in art. صوى.) — And He (a man) had offspring such as is termed ضاوى born to him: and in like manner اضوت is said of a woman [as meaning she brought forth such offspring]; (M;) or she brought forth a boy such as is so termed. (K.) اغتربوا ولا تضورا (S, M, Msb,) occurring in a trad., (S,) means Marry ye among women that are remote in respect of relationship, (S, M, Msb,*) and not among the relations of your paternal uncles, (S,) or and not among your near relations, lest your offspring be such as is termed ضاوى: (M, Msb:) for the Arabs assert that a man's offspring from his near relation is meagre, though generous, of the nature of his people. (S, Msb.) = اضواه He rendered it weak. (S, Msb, K,*) You say, اضوى الأمر; He rendered the affair weak; (S, TA;) did not render

it firm, or sound; or did not perform it in a firm, or sound, manner. (S, K, TA.) — And اضواه حقه † He curtailed him, or defrauded him, of his right, or due. (IAar, M, K,*) = اضواه الليل إليه The night made him to have recourse, or to betake himself, to him for protection, or refuge. (TA.)

7: see 1, second sentence.

ضَوَى inf. n. of ضَوَى [q. v.]. (S, M, &c.) = See also the next paragraph.

ضَوَاةٌ [mentioned in the TA as from the K, but not in the CK, and in my MS. copy of the K inserted in the margin,] A ganglion (عُدَّةٌ, M, or عُدَّةٌ, K, TA) beneath the lobe of the ear, above the نَكْفَةٌ [q. v.]: (M, K, TA:) or, accord. to Az, [a thing] resembling a عُدَّةٌ. (TA.) And A tumour occurring in the fauces of camels and other animals: pl. ضَوَى: (M:) or this latter [is properly termed a coll. gen. n., of which ضَوَاةٌ is the n. un., and] signifies tumours accidental to the camel, in his head, having an overpowering effect upon his eyes, and rendering it difficult to attach to him the [halter called] عَطَامٌ; and sometimes it is in the side of the mouth. (Lth, TA.) And (M, TA) A سلعة [or ganglion] (S, M, TA) in a camel, (S,) or in any part of the body. (M, TA.) — Also A certain thing, or small thing, (هِنَّةٌ,) that comes forth from the she-camel's vulva before the coming forth of the fetus. (M, K, TA.)

ضَاوٍ: see the next paragraph. = Also Coming by night; syn. طَارِقٌ [which Golius here explains as meaning "Lucifer," and supposes to be for ضَاوِي]. (M, K.)

ضَاوِيٌّ, (S, M, Msb, K,) of the measure فَاعُولٌ, [originally ضَاوَوِيٌّ,] (S, Msb,) and ضَاوٍ, (Msb, TA,) applied to a boy, (S, M, K,) and with ة applied to a girl, (S, Msb, K,) Lean, or emaciated, (S, Msb, K,) and small in body: (Msb:) or slender in the bones, and spare of body, naturally: (M, K:) and likewise applied to any species of animal: (M:) accord. to the T, the offspring of an incestuous union. (TA.) الضاوى (T, TA,) not without teshdeed, as the text of the K implies it to be, (TA,) was the name of A certain horse, (T, K, TA,) belonging to Ghane. (T, TA.) — Also the former, disordered, or diseased, and near to dying: [so I render حَارِضٌ, q. v.:] and weak; in a bad, or corrupt, state. (TA.)

فيه ضاوية In him is leanness or emaciation [&c.]: (S:) i. q. ضَوَى [the inf. n. of ضَوَى, used as a subst.]. (TA.)

مَضْوَى, applied to a camel, part. n. of ضَوَى [q. v.]. (Lth, TA.)

ضريح

1. ضاح اللبن: see 2, in two places. = ضاحت البلاد The tracts of land became vacant, (K, TA,) by reason of drought. (TA.)

2. تَضْيِجٌ, (S,) inf. n. ضَيِّجٌ, (S, O, K,) He mixed the milk with water, (S, O, K,) so that it became ضَيِّجٌ; (S;) as also ضَوْحَهُ, as heard by Az from an Arab of the desert; (TA;) and ضَاخَهُ, (O, K,) inf. n. ضَيِّجٌ, but this last is said by IDrd to be obsolete: (O:) or ضَاخَهُ, inf. n. ضَيِّجٌ, he poured water into it, it being thick, and then stirred it about until it became of a uniform consistence. (T, TA.) — And ضيحه He gave him to drink thin milk, mixed with water, such as is termed ضَيِّجٌ; (S, K;) as also ضَوْحَهُ. (K.)

4. ضايح, said of the مفل [or fruit of the Theban palm] It became what is termed ضَيِّجٌ, and fit to be eaten. (O.)

5. تضيح It (milk) became what is termed ضَيِّجٌ; (K;) i. e. it was diluted with water, and stirred about until it became of a uniform consistence: and so any medicine, or poison. (TA.) — And He (a man) drank what is termed ضَيِّجٌ. (K.)

ضَيِّجٌ and ضَيِّجٌ Thin milk, mixed (S, O, K, TA) with much water: the former expl. by As as meaning milk in which is much water: the latter expl. in the T as thick milk into which water is poured, and which is then stirred about until it becomes of a uniform consistence: also, both words, milk, whether it be fresh or such as is termed رَائِبٌ [q. v.], upon which water is poured until it has become thin: and ضَيِّجٌ and مَضَيِّجٌ any medicine or poison having water poured into it, and then stirred about until it becomes of a uniform consistence: or, accord. to Lth, only milk is termed ضَيِّجٌ. (TA.) [See an ex. voce حَضَارٌ.] — ضَيِّجٌ also signifies Honey. (O, K.) — And Ripe مفل [or fruit of the Theban palm]: (O, K: [see 4:]) this is of the dial. of El-Yemen, universally. (O.)

ضَيِّجٌ i. q. ضَحٌ [q. v.]: (K:) ascribed by IDrd to the vulgar. (TA.) — Also an imitative sequent to رِيحٌ, (K,) [i. e.] a corroborative of رِيحٌ, (O,) in the phrase جَاءَ بِالرِيحِ وَالضَيِّجِ [expl. voice ضَرٌ], and therefore having no meaning if used alone. (O,* TA.)

ما أجود ضاحته The sight: (O, K:) one says, مَا أَجُودَ ضَاخَتَهُ [How good, or excellent, is his sight!]: (O:) or the eye. (K.)

ضايحة A single drink, or draught, of thin milk, such as is termed ضَيِّجٌ. (TA.)

ضايح: see ضَيِّجٌ, in two places.

مَضَيِّجٌ: see ضَيِّجٌ.

مَضْوِيٌّ † A turbid life; syn. مَدْوِيٌّ. (Fr, O, K, TA.)

مَضَيِّجٌ † Coming to the watering-trough when

most of the contents thereof has been drunk and there remains but little, mixed, (Iath,* O, K, TA,) and turbid; (Iath, TA;) this being likened to milk mixed with water: (TA:) or coming to water the last of the people. (AHcyth, TA.)

ضير

1. ضَارَهُ, aor. يَضِيرُ, inf. n. ضَيْرٌ; (S, M, A, Mḡb, K;) as also ضَارَهُ, aor. يَضُورُ, inf. n. ضُورٌ; (S, M, K;) It (a thing, M, K) harmed, injured, hurt, mischieved, or damaged, him; i. q. ضَرَّهُ, (S, M, K,) or أَضْرَبَهُ. (Mḡb.) You say, هَذَا مِمَّا لَا يَضِيرُكَ [This is of the things that will not harm thee]: and لَوْ فَعَلْتَهُ لَمْ يَضْرِكْ [Hadst thou done it, it had not harmed thee]: and لَا ضَيْرَ عَلَيْكَ [No harm shall befall thee]. (A.) And مَا يَضِيرُكَ مَا يَضِيرُكَ [That will not benefit me, nor will it harm me]. (S, TA.) See also a reading of a phrase in a trad. cited in art. ضر. conj. 3.

ضير

1. ضَارَ, (S, K,) aor. يَضِيرُ, inf. n. ضَيْرٌ, (TA,) He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (S, K;) ضَارَ in the judgment: (S:) like ضَارَ. (TA in art. ضَارَ.) — ضَارَهُ, aor. and inf. n. as above, He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (S, M, K:) like ضَارَهُ, aor. يَضُورُهُ: (K:) he refused it to him, or withheld it from him: (AZ, M, TA:) and sometimes one says ضَارَهُ, aor. يَضَارُهُ, inf. n. ضَارٌ. (S, TA.)

ضَارَى An unjust, (S, M,) or a defective, (K in art. ضَارَ,) division: (S, M, K:) as also ضُورَى: (M:) ضَارَى in the Kur liii. 22 is read by all without hemz: (TA:) it is of the measure فَعْلَى, like حُنَى and طُوبَى; but the ض is with kesr in order that the ي may remain unchanged; for there is not in the language an epithet of the measure فَعْلَى; this being a measure of substantives, like الدَفْلَى and الشَّعْرَى: (S:) or, accord. to Aboo' Alec, it is not an epithet, but an inf. n., like دُخْرَى, as though the meaning were قِسْمَةٌ ذَاتُ جَوْرِ: (Har p. 524:) Fr says that some of the Arabs say ضَارَى, and ضُورَى: and AHát mentions AZ's having heard the Arabs say ضَارَى, with hemz. (S.)

ضيع

1. ضَاعَ, aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ (S, Mḡh, O, Mḡb, K) and ضَيْعٌ and ضَيْعٌ, (K,) It (a thing, S, Mḡh, O, Mḡb) perished, came to nought, passed away, or became lost. (S, O, Mḡb, K.) It is said in a trad. of Saad, اِنْتَبَى اُخَافَ عَلَيَّ

الْاَعْنَابِ الضَيْعَةَ i. e. [Verily I fear, for the grapes,] their [lit. the] perishing, or becoming lost. (TA.) — And ضَاعَ, (K, TA,) inf. n. ضَيَاعٌ and ضَيْعَةٌ, (TA,) It (a thing) was left; left, or let, alone; or neglected. (K, TA.) Hence, ضَاعَتِ الضِعَمُ, and ضَاعَ الْعِيَالُ, and ضَاعَ الْاِبْرَءُ, and ضَاعَ الْعِيَالُ, The camels, and the family, or household, were left untended, and unminded; and were left alone, or neglected. (TA.) = ضَاعَ, aor. يَضِيعُ, said of perfume, or sweet odour, i. q.

ضَاعٌ having for its aor. ضُوعٌ. (Har p. 670.) [See 5 in art. ضوع: and see also 5 in the present art.]

2. تَضَيَّعَ, (O, Mḡb, K,) inf. n. تَضْيِيعٌ; (S;) and اِضَاعَةٌ, (O, Mḡb, K,) inf. n. اِضَاعَةٌ; (S;) both signify the same; (S, O, Mḡb, K;) He made, or caused, the thing to perish, or become lost; he destroyed it, wasted it, or lost it. (Mḡb, K, TA.) Hence, ضَيَّعُوا فُلَانًا is used by the vulgar as meaning They beheaded such a one with the sword. (TA.) It is said in a prov., فِي الصَّيْفِ ضَيَّعَتِ اللَّبَنُ [In the spring, or in the summer, thou lovest the milk], in which the ت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K;*) the الصَّيْفِ being in the accus. case as an adv. n.: so says Yaakooḃ: (S, O:) or El-Aswad Ibn-Hurmuz divorced his wife El-'Anood Esh-Shenneeyeh, (O, K,) of the Benoo-Shenn, (TA,) preferring to her a beautiful and wealthy woman of his people; (O, K;*) then there occurred between them what led to their separation, and he sought to obtain [again] El-'Anood, and sent a message to her; but in replying to him she said,

أَنْشَأَتْ تَطْلُبُ وَصَلْنَا

فِي الصَّيْفِ ضَيَّعَتِ اللَّبَنُ

[Thou hast begun to seek our union: in the spring, or in the summer, thou lovest the milk]: (O,* K:) the ت in this case being with fet-h. (K.) [See more in Freytag's Arab. Prov. ii. 197-8, or in Har p. 577; in both of which, however, and in the O, ضَيَّعَتِ is with kesr in the latter case, as in the former.] [One says also, ضَيَّعَ عَهْدَهُ, meaning He broke his compact, contract, or covenant]. The phrase, in a trad., نَهَى عَنِ اِضَاعَةِ الْمَالِ means He forbade the expending of wealth otherwise than in obedience to God, and the squandering thereof, and extravagance. (TA.) — See also the next paragraph.

4. اِضَاعَ الشَّيْءَ: see 2, first sentence, and last but one. — Also, [and app. ضَيَّعَهُ likewise, accord. to the K,] He left the thing; left it, or let it, alone; or neglected it. (K, TA.) You say, اِضَاعَ عِيَالَهُ He neglected his family, or household; omitted taking good care of them, or being

mindful of them. (TA.) وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ, in the Kur [ii. 138], means And God will not neglect [or make to be lost] your prayer. (TA.) اِضَاعُوا الصَّلَاةَ, in the same, [xix. 60,] means Who neglected, or omitted, prayer, (Bd, TA,) altogether: (TA:) or deferred it: (Bd:) or who performed it in other than its right time: but the first explanation is more suitable, for the unbelievers are meant thereby. (TA.) = اِضَاعَ [is also intrans., and] may signify He found his affair to be coming to nought. (Ham p. 33.) — And His estates (ضَيَاعُهُ) became wide-spread, (S, O, K,) and many, or numerous. (S, O, Mḡb, K.)

5. تَضَيَّعَ, said of the wind, It blew: because it [often] destroys that upon which it blows: so says Er-Rághib. (TA. [But it may be from what here follows.]) — Said of musk, It diffused its odour, or fragrance: (S, O, K;) a dial. var. of تَضُوعٌ: (S:) or an instance of substitution [of ي for و]. (O.) [See also 1, last explanation.]

ضَيَّعَ مَاتَ ضَيْعًا

ضَيَّعَ an inf. n. of 1. (S, &c.) — See ضَيَّعَ

below, last sentence but one. — Also A single case, or occasion, of perishing, coming to nought, passing away, or becoming lost; or of being left, left or let alone, or neglected. (TA.) — تَرَضَّعَهُ means I left him unsought-after, or unminded, or unmissed. (TA. [See also a similar phrase voce ضَيَّاعٌ.]) = Also i. q. عَقَارٌ [meaning 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]; (S, O, Mḡb, K;) and [particularly] land yielding a revenue; (K;) or with the people of the towns and villages and cultivated lands it signifies the property, of a man, consisting of palm-trees and grape-vines and land: but the Arabs [of the desert] know not the word in this sense: (AZ, TA:) IF says, I do not reckon the application of this word as a name for the عَقَارُ to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed a ضَيْعَةٌ because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech: (O, TA:) the dim. is ضَيْعَةٌ, for which one should not say ضُوبِعَةٌ (S, O, K:) the pl. is ضَيَّاعٌ and ضَيْعٌ, (S, O, Mḡb, K,) as though the latter were a contraction of the former, (Mḡb,) and ضَيَّعَاتٌ: (K:) accord. to Lth, the first of these pls. signifies places of alighting or abode or settlement; which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضَيَّعَاتٌ occurs in a trad. as meaning the means of subsistence. (TA.) And, (T, O, Mḡb, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) A craft, or handicraft, by which one gains his subsistence; a mode, or manner, of gain; or any

habitual work or occupation of a man; (T, O, Mṣb, K;) as the sewing of skins or boots and the like; and the twisting of ropes; and the weaving, or plaiting, of palm-leaves; and the culture of palm-trees (عَمَلُ النَّخْلِ); and the pasturing of camels; and the like thereof; (T, O;) including the sowing, or tilling, of land: (TA:) or the ضَيْعَة of the Arabs was the management, or tending, of camels and of sheep and goats: and the term includes a man's craft, or handicraft, or means of gain: (Sh, O:) and his traffic: (Sh, O, K:) one says to a man, قُمْ إِلَى ضَيْعَتِكَ [Arise to thy craft, &c.]: (Sh, O:) and كَلَّ رَجُلٌ كَلًّا وَضَيْعَتَهُ, [Every man should occupy himself with his proper craft, &c.] (Mṣb.) أَفْشَى اللَّهُ، ضَيْعَتَهُ، occurring in a trad., means God made or may God make, his means of subsistence to be abundant. (TA.) And one says, فَشَتْ ضَيْعَتَهُ، [or, more commonly, فَشَتْ عَلَيْهِ ضَيْعَتَهُ، as in the TA in art. فشو، &c.,] which is said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object [or his affairs (as in the TA in art. فشو)] became disordered so that he knew not with which of them to begin: (TA:) or he took to doing an affair that did not concern him: (TA, and Ham p. 33:) it is nearly like the saying اتَّسَعَ الْحَرُّوْنُ عَلَى الرَّاقِعِ [expl. in art. حرق]. (Ham ibid.) And أَتَى لَأَرَى ضَيْعَةً لَا يُصْلِحُهَا إِلَّا ضَجَعَةً [Verily I see property that nothing but a sleep will restore to a right state] a prov.; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O.)

مَاتَ ضَيْعَةً: see the next paragraph.

ضَيَاعٌ an inf. n. of 1 [q. v.]. (S, &c.) [Hence] one says, مَاتَ ضَيَاعًا، as also ضَيِعًا، and ضَيَعًا، and ضَيْعَةً، He (a man, TA) died unsought-after, or unminded, or unmissed. (K, TA. [See also a similar phrase voce ضَيْعَةٌ.]) — Also A family, or household: (Ish, O, K:) or the meaning is عِيَالٌ ضَيِعٌ، (Mgh, O, K,*) i. e. a family, or household, neglected, untended, and unminded; (TA;) or such as are exposed, or liable, to perish, (بِعَرَضٍ أَنْ يَضِيَعَ)، as young children, and those who are crippled, or deprived of the power of motion, who cannot manage their own affairs: (Mgh:) occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (تَرَكَ ضَيَاعًا)، they were to be brought to the Prophet, (Mgh, O,) to be maintained by means of the government-treasury: (Mgh:) a prefixed noun is to be understood [i. e. it is for عِيَالٌ ضَيَاعٌ or the like]: (Mgh:) or it is an inf. n. used as a subst. [properly thus termed]: (Mgh, O:) or, accord. to one relation of the trad., the word is ضَيْعَةٌ [which is likewise an inf. n., and in this case to be expl. in the same manner]: (Mgh:) if read ضَيَاعًا، it would be pl. of ضَائِعٌ.

(Mgh, O.) = Also A sort of perfume, or odorous substance. (K.)

ضَيْعَةٌ dim. of ضَيْعَةٌ، q. v. (S, O, K.)

ضَائِعٌ Perishing, coming to nought, passing away, or becoming lost: (Mgh, Mṣb:) [and being left; left, or let, alone; or neglected:] part. n. of 1: (Mgh, Mṣb:) pl. ضَيَاعٌ (Mgh, O, Mṣb, K) and ضَيْعٌ. (Mgh, O, Mṣb, K,*) [See an ex. of the latter pl. in a verse cited voce دَانَ، in art. دين. See also سَائِعٌ، in art. سوع.] — And A man in a state of poverty: or having a family, or household, to sustain: or in a state of circumstances by means of which he is unable to subsist. (TA.) — جَائِعٌ فَلَانٌ يَأْكُلُ فِي مَعَى ضَائِعٍ [i. e. Such a one eats into a hungry, or an empty, gut]: and it was said to the daughters of El-Khuss, "What is the sharpest thing? مَا أَحَدٌ نَابَ جَائِعٌ يَلْتَمِي فِي (شَيْءٍ) and she answered, نَابَ جَائِعٌ يَلْتَمِي فِي مَعَى ضَائِعٍ [A hungry canine tooth that throws the food into an empty gut]. (S.)

أَضِيعٌ means أَكْثَرُ ضَيَاعًا: so in the saying, فَلَانٌ أَضِيعٌ مِنْ فَلَانٍ [Such a one is in a more perishing state than such a one]. (TA.)

أَضَاعٌ act. part. n. of the trans. v. ضَاعَ. (TA.) [See مَسِياعٌ، in art. سوع.] = And part. n. of the intrans. v. ضَاعَ; as such signifying One whose estates (ضَيَاعُهُ) are becoming wide-spread, and many, or numerous. (S, TA.)

ضَيَاعٌ i. q. ضَيَاعٌ [an inf. n. of 1, q. v.]. (Mgh, O, Mṣb, K.) So in the saying, تَرَكَ عِيَالَهُ بِضَيْعَةٍ [He left his family, or household, in a state of perishing, &c.]. (Mgh.) So too in the saying, السَّارِقُ لَا يَقْطَعُ فِي مَالٍ بِضَيْعَةٍ [The thief shall not suffer amputation of his hand in the case of his stealing property in a neglected state]. (Mgh.) And so in the saying, هُوَ بِدَارِ مَضِيَعَةٍ (S, O, K) and مَضِيَعَةٍ (O, K) [He is in a place (lit. an abode) of perdition, &c.]: or as meaning in this saying, abandonment, and ignominy. (TA.) And هُوَ مُقِيمٌ بِدَارِ مَضِيَعَةٍ or مَضِيَعَةٍ means [He is dwelling in the abode of indolence; or] his characteristic in his affairs is indolence. (Mṣb.) — Also, [or perhaps the latter only, as meaning A cause of perishing &c., this latter being app. of the class of مَبْعَلَةٌ and مَجْبِنَةٌ &c.,] A desert, or waterless desert, that is cut off [from inhabited regions]: or, as expl. by IJ, a place in which a man perishes, or is lost. (Mṣb.)

مُضَيِعٌ: see what follows.

مُضَيِعٌ i. q. لَهْ رَجُلٌ مُضَيِعٌ لِلْمَالِ [i. e. A man who wastes, or squanders, wealth, or property]. (S, O, K.)

ضيف

1. ضَافٌ، (M, K,) [aor. يَضِيفُ] inf. n. ضَيْفٌ;

(TK;) and ضَافٌ، (M,) and تَضَيْفٌ، and ضَيْفٌ; (K;) He, or it, inclined, (M, K,) and approached, or drew near; إِلَيْهِ [to him, or it]. (M.) — And ضَافَتِ الشَّمْسُ لِلْغُرُوبِ، (S, M, Mgh,) or ضَافَتِ الشَّمْسُ لِلْغُرُوبِ، (O,) aor. تَضَيْفٌ، inf. n. ضَيْفٌ; (M;) and تَضَيْفَتِ، (S, M, Mgh,) or تَضَيْفَتِ، (O;) and ضَيْفَتِ، (S, M, Mgh,) or ضَيْفَتِ، (O;) The sun inclined, (S, Mgh, O,) or drew near, (M,) to setting. (S, M, Mgh, O.) — And ضَافَتِ said of a woman, aor. as above, She menstruated; (O, K;) because she who does so inclines, or declines, from a state of pureness to menstruation. (O, TA.) — And ضَافَ السَّهْمُ، (M,) or ضَافَ السَّهْمَ عَنِ الْهَدْفِ، (S, O,) The arrow turned aside from the butt: (S, M, O:) like ضَافَ، (S, O.) And ضَافَ عَنِ الشَّيْءِ، inf. n. ضَوْفٌ [and ضَيْفٌ], He, or it, turned away from the thing: like ضَافَ، inf. n. ضَوْفٌ [and ضَيْفٌ]. (M in art. ضوف.) — And ضَافَ said of a man, † He feared; as also ضَافَ. (M.) And ضَافَ ضَافٌ + He feared it, or was cautious of it; namely, an event, or affair; (S, M, O, K, TA;) as also ضَافَ مِنْهُ: (TA:) or † he was cautious of it with the caution of one encompassed, or beset, thereby. (Z, TA.) = ضَفَّتُهُ، (S, M, O, Mṣb, K,) aor. ضَفَّتُهُ، (O, K,) inf. n. ضَفَاةٌ، (S,) or ضَيْفٌ، (Mṣb,) or both; (M, O, K;) and تَضَفَّتُهُ، (S, M, O, K;) I alighted at his abode; (M, Mṣb;) and inclined to him: (M:) or I alighted at his abode (S, M, O, Mṣb, K) as a ضَيْفٌ [or guest], (S, O, K,) or and became his ضَيْفٌ [or guest]. (M, O, Mṣb. [See also 3.]) And ضَافَ الْقَوْمَ، and تَضَفَّتَهُ، He alighted at the abode of the people, or party, as a ضَيْفٌ [or guest]. (Mgh.) And تَضَفَّتَهُ I came to him as a ضَيْفٌ [or guest]. (L, TA.) — [Hence,] ضَافَهُ الْهَمُّ + Anxiety befell him. (S, M, O. [See, again, 3.]) — And ضَفَّتُهُ signifies also I sought, or desired, of him entertainment as a ضَيْفٌ [or guest]; and so تَضَفَّتَهُ; (M;) or this latter, (L, Mṣb,) and اسْتَضَفَّتَهُ، (M,) I asked of him such entertainment. (M, L, Mṣb.)

2. ضَيْفٌ، intrans.: see 1, first and second sentences. = As trans.: see 4, last sentence, in four places. — [Hence,] ضَفَّتَهُ signifies also † I protected him, or defended him, from him who sought, or pursued, him: (Mṣb:) † I rendered him safe, secure, or free from fear; and became at peace with him; thus used metaphorically. (TA.)

3. ضَايِفُهُ [app. signifies He straitened him: (see 6:) or, perhaps, he became his guest; like ضَايِفَهُ الْهَمُّ، &c.]. — [Hence one says,] ضَايِفَهُ الْهَمُّ † [Anxiety straitened him: or, perhaps, befell him; like ضَايِفَهُ]. (TA.) — [And ضَايِفُهُ، inf. n. مَضَايِفَةٌ، signifies also It was, or became, correlative to it; as, for instance, fathership to sonship. See also the next paragraph.]

4. ضَافٌ، intrans.: see 1, in three places. — Also, said of a man, He ran, and hastened, made haste, or sped, (Ibn-'Abbád, O, K,) and fled, or

turned away and fled: (K:) and said of a dog as meaning *he ran away, or fled.* (TA in art. أَشْرَفَ عَلَيْهِ. — And أَضَافَ عَلَى الشَّيْءِ [He looked upon, or viewed, the thing from above: or he was, or became, on the brink, or verge, or at the point, of the thing: &c.]. (O, K, TA.) — أَضَافَ إِلَى صَوْتِ الْفَحْلِ, said of a she-camel, means *She hears with desire of going to him the voice, or sound, of the stallion.* (M.) — And الإِضَافَةُ and تَضَافُ signifiy *Correlation, or reciprocal relation, so that one of the two cannot be conceived in the mind without the other; as in the case of الإِبْرَةُ and الْبِنُوَّةُ [i. e. fathership and sonship]. (K.T. [See also 3.])* — أَضَافَهُ إِلَيْهِ *He made it to incline towards it; (S, M, O, Mṣb, K;*)* namely, a thing (S, O) to a thing. (S, O, Mṣb.) *He made it to lean, rest, or stay itself, against it, or upon it.* (M, TA.) You say, أَضَافَ ظَهْرَهُ إِلَى الْحَائِطِ *He leaned his back against the wall.* (MA.) And أَضَافَ إِلَيْهِ أَمْرًا *He rested, or stayed, upon him an affair, and desired him to do what would suffice.* (TA.) — And *He made him to have recourse to it, or to betake himself to it for refuge.* (S, O, K.) — And *He adjoined it to it.* (Mṣb.) — And hence الإِضَافَةُ as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second: (Mṣb:) [for الإِضَافَةُ إِلَى الْإِسْمِ is [The prefixing the noun to the noun so that the former governs the latter in the gen. case] as when you say غَلَامٌ زَيْدٌ; in which instance, غَلَامٌ is termed مُضَافٌ, and زَيْدٌ is termed إِلَيْهِ مُضَافٌ: and this is done for the purpose of particularizing or appropriating, and of making known or definite: therefore the إِضَافَةُ of a thing to itself [i. e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself; (S;) unless by an ellipsis, as when you say حَقُّ الشَّيْءِ الْيَقِينُ for حَقُّ الْيَقِينِ; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves. (S voce جَامِعٌ.) الإِضَافَةُ is also often used as meaning *The state of being prefixed in the manner explained above; or the connection of a noun so prefixed with its complement.* The various kinds of إِضَافَةُ are sufficiently explained in the grammars of De Sacy and others: they are not proper subjects of a lexicon, though much is said respecting them in the O, and more in the Mṣb. — Hence also, إِضَافَةُ إِلَى كَذَا meaning *In comparison with (lit. to), or in relation to, (like كَذَا بِالنِّسْبَةِ إِلَى) such a thing; as though in juxtaposition to it: a phrase of frequent occurrence: see an ex. in Bd ii. 6.]* — أَضَفْتُهُ (inf. n. إِضَافَةٌ, Mṣb) and ضَفَيْتُهُ (inf. n. تَضْفِيفٌ, O) both signify the same, (S, M, O, Mṣb, K,) from الضَّيْفَانَةُ; (O;) i. e. both signify *I made him a guest, or lodged him, or gave him refuge or asylum, syn. أَنْزَلْتُهُ, (S, M, Mṣb,) with me, as a ضَيْفٌ [or guest], (S,) and entertained him: (S, M, Mṣb:) أَضَافُوهُ and*

ضَفَيْتُهُ both signify أَنْزَلُوهُ: (Mgh:) accord. to Th, أَضَفْتُهُ signifies *I lodged him at my abode as a ضَيْفٌ: and I gave him (i. e. one in fear) protection, or refuge or asylum: (Mṣb:) and ضَفَيْتُهُ is also expl. as meaning I fed him: and ضَفَيْتُهُ as meaning he made him to be in the condition of أَضْيَافٍ [or guests]. (TA.)*

5, intrans.: see 1, first and second sentences. — تَضْفِيفٌ signifies also *The being collected together.* (KL, from the Mj.) — And *The being a تابع [or follower, &c.]. (Id.)* = As trans.: see 1, latter half, in four places.

6: see 4. — تَضَافُ as said of a valley, [from ضَيْفٌ “a side,”] *It became narrow; syn. تَضَاقَى.* (S, M, O.) تَضَافَيْنَ عَلَيْهِ, a phrase used by a poet [describing camels following an old camel], *They became near to him, (S, M, O,) by his side.* (S, M.) And you say, تَضَافِيهِ الْقَوْمُ, *The people, or party, became on both sides of him (بِضْفِيهِ).* (TA.) And تَضَافِيهِ السَّبْعَانِ *The two beasts of prey hemmed him in on both sides.* (TA.) And تَضَافَيْتَ عَلَيْهِ and تَضَافَيْتَ الْكَلَابَ الصَّيْدَ *[The dogs hemmed in the object of the chase on both sides, or round about]. (TA.)* [In the TA, all these are said to be tropical; but why, I see not.]

[7. انضَافَ إِلَيْهِ signifies *He, or it, became joined, or adjoined, or added, to him, or it: and he joined himself to him: but is perhaps post-classical.]*

10: see 1, last sentence. — You say also اسْتَضَافَنِي, meaning *He desired me, or asked me, to grant him protection, or refuge.* (Mṣb.) And اسْتَضَافَ فُلَانٌ إِلَى فُلَانٍ *Such a one had recourse, or betook himself, to such a one for protection, or refuge.* (IAḡr, M.)

ضَيْفٌ *A guest: and guests: (MA:) so called because adjoined to the family and fed with them: (Ham p. 124:) it is applied to one, and to a pl. number, (S, M, MA, O, Mṣb, K,) and to a male and to a female, (S, O, Mṣb, K,) because it is originally an inf. n.: (MA, Mṣb:) [as a sing.,] i. q. مُضْفِيفٌ, (M,) which is *syn. with نَزِيلٌ:* (TA.) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of ضَائِفٌ, which is *syn. with نَازِلٌ;* thus being of the class of زَوْرٌ and صَوْرٌ: (M:) and it is also pluralized, having for its pls. أَضْيَافٌ and ضَيْفَانٌ (S, M, MA, O, Mṣb, K) and ضَيْوْفٌ (S, M, MA, O, K) and ضَيَافٌ, (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult.: (M:) and a female is termed ضَيْفَةٌ as well as ضَيْفٌ: (S, M, O, Mṣb, K:) El-Ba'eeth says,*

لَقِيَ حَمَلَتَهُ أُمُّهُ وَهِيَ ضَيْفَةٌ

[*A castaway with whom his mother became pregnant while she was a guest:* (S, M, O:) or, accord. to AHeyth, the meaning here is that which follows. (O.) — ضَيْفَةٌ applied to a woman signifies also *Menstruating:* (O, K:) so says AHeyth with reference to the citation above from El-Ba'eeth. (O.)

ضَيْفٌ *The side (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [&c.: see 6]: and, as metaphorically used by an anonymous poet, of the ذَكَرُ: (M:) and مَضَائِفٌ signifies the sides of a valley. (TA.)* — And one says, فُلَانٌ فِي ضَيْفِ فُلَانٍ, meaning *Such a one is in the vicinage, or quarter, of such a one.* (M.)

ضَيْفَانٌ *One who comes with a guest: (S, O:) or who so comes intruding without invitation: (K:) or one who follows a guest: derived from ضَيْفٌ, accord. to Sb; but said by AZ to belong to art. ضَعْنُ: (M:) [accord. to J and Sgh] the ن is augmentative: the pl. is ضَيْفَانٌ. (S, O.)*

ضَيْفَانَةٌ an inf. n. of ضَفَيْتُهُ in the first of the senses assigned to the latter above. (S, M, O, K.) — [And] a subst. from أَضَفْتُهُ and ضَفَيْتُهُ [as such signifying *The entertainment of a guest or guests; i. e. the act of entertaining: and an entertainment as meaning a repast, given to a guest or guests; a banquet, or feast.* (Mṣb.) [Hence, دَارُ الضَّيْفَانَةِ *The house of entertainment of guests.*]

ضَائِفٌ *A man alighting as a guest; syn. نَازِلٌ:* (M, TA:) see ضَيْفٌ: its [proper] pl. is ضَيْفٌ. (TA.)

مُضَافٌ; and مُضَافٌ إِلَيْهِ: see 4. — The former signifies also *One who is made an adjunct, or adherent, to a people, or party, (S, M, O, K, TA,) and made to incline to them, (M,) not being of them. (M, TA.)* One says, مَا هُوَ إِلَّا مُضَافٌ, [*He is none other than an adjunct, or adherent.* (TA.) — And *One whose origin, or lineage, or parentage, is suspected; or who makes a claim to relationship not having it: (O, K, TA:) and (K) whose origin, or relationship, is referred to a people, or party, of whom he is not a member. (O, K, TA.)* — And *One who is constrained to betake himself to a place of refuge, (M, O, K, TA,) to a narrow, or confined, place, and who is burdened with evil: (TA:)* El-Bureyk El-Hudhalee says,

وَيَحْمِي الْمَضَافَ إِذَا مَا دَعَا

[*And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid.* (M.) And مُسْتَضَافٌ signifies the same as مُضَافٌ [app. in the last of the senses expl. above]: so says IB; and he cites the saying of Jowwās Ibn-Heiyān El-Azdee,

وَلَقَدْ أَقْدَمْتُ فِي الرُّوِّ عِ وَأَحْبَى الْمُسْتَضَافَا

[app. meaning *And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge.* (TA.) [See also مَضُوفٌ.] — Also *One who is beset, hemmed in, or encompassed, in war, or battle: (S, O, K: said in the TA to be tropical:) or one falling among the horsemen and men of valour, having in him no strength. (M.)* [See, again, مَضُوفٌ.] — And *One in a state of fear.* (TA.)

مَضُوفٌ *Beset by distress of mind: (TA:) [accord. to Freytag, as from the Deewān of the*

Hudhalees, constrained to seek refuge: (see also مَضَافٌ:)] it occurs in the saying of the Hudhalee,

• أَنْتَ تَجِيبُ دَعْوَةَ الْمَضُوفِ •

[Thou answerest the prayer, or call, of him who is beset &c.]; and is formed after the manner of بَعِيعٌ for بَوِيعٌ. (M, TA.)

مَضِيفٌ a dial. var. of مَصِيفٌ [q. v.]. (TA.) [ISd says that] مَضِيفًا occurring in a verse of Aboo-Dhu-eyb [as some relate it], cited voce كَرْبَةٌ, [where the reading of مَصِيفًا is given,] is for ضَائِفًا, meaning Turning aside; crooked. (M.)

مَضِيفٌ Fleeing; or turning away and fleeing. (Ibn-'Abbád, O. [See also its verb.])

مُضَافَةٌ Hardship, or difficulty, or distress. (TA.) — See also the next paragraph.

مَضِيفَةٌ, an anomalous word, by rule مَضِيفَةٌ, (Kh, Sb, TA in art. ضوف,) Anxiety; and want, or a want; (O and K in that art.;) and مَضِيفَةٌ and مَضِيفَةٌ signify the same; (O in that art. and in art. ضيف;) or these two signify anxiety, and grief: (K in this art. :) or مَضِيفَةٌ signifies an affair, or event, that is feared, or of which one is cautious; (S and M in this art. :) thus accord. to Aḡ; and مَضِيفَةٌ and مَضَافَةٌ signify the same. (S, L, TA.)

مَضِيفَةٌ and مَضِيفَةٌ: see both in the next preceding paragraph; the former in two places.

مَضِيفَةٌ, of the measure مَفْعَلَةٌ, A place of ضِيفَةٌ [i. e. entertainment of a guest or guests: pl. مَضَائِفٌ]. (TA.)

مَضِيفٌ: see ضَيْفٌ.

مَضِيفٌ The master of an abode in which guests are entertained; as also مَضَائِفِيٌّ. (TA.)

مَضِيفٌ [One who often entertains guests]. (Har p. 579.)

مَضَائِفٌ [pl. of مَضِيفَةٌ: — and also of a sing. not mentioned]: see ضَيْفٌ.

مَضَائِفِيٌّ [from مَضَائِفٌ pl. of مَضِيفَةٌ]: see مَضِيفٌ.

مَضَائِفَةٌ Correlative nouns; i. e. nouns significant of the existence of persons, or things, whereof the existence of one necessarily indicates the existence of another; as أَبٌ and ابْنٌ [father and son]. (Er-Rághib, TA.)

مُضَافٌ: see مَضَافٌ.

مُسْتَضِيفٌ [act. part. n. of 10, q. v. :] Asking, or calling, for aid, or succour. (Ibn-'Abbád, O, K.)

ضيق

1. ضَاقَ, aor. يَضِيقُ, inf. n. ضَيْقٌ (S, O, Mḡb, K) and ضَيْقٌ (S, O, K,) or this latter is a simple subst., (Mḡb,) It was, or became, narrow, or strait; contr. of اتَّسَعَ; (Mḡb, K;) as also يَضِيقُ, [or rather this signifies it was, or became, rendered narrow, or strait, being quasi-

pass. of 2,] and يَضِيقُ: (K:) it is said of a thing, (S, O, Mḡb,) and of a place. (Mḡb.) [See also ضَيْقٌ below.] ضَاقَتْ عَلَيْهِمُ الْأَرْضُ, in the Kur ix. 119, means The earth became strait to them. (Bd, Jel.) And one says, ضَاقَتْ بِهِ الْأَرْضُ [meaning, in like manner, The earth, or land, became narrow, or strait, with him]: 'Amr Ibn-El-Ahtam says,

• لَعَمْرُكَ مَا ضَاقَتْ بِلَادٌ بِأَهْلِهَا •

• وَلَكِنَّ أَخْلَاقَ الرِّجَالِ تَضِيقُ •

[By thy life, or by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow]. (O, TA.)

تَضَاقٌ often signifies, and so does بِهِ تَضَاقٌ, It was, or became, choked, surcharged, or overfilled, with it; for instance, a water-course with water, and a place with people.] And تَضَاقٌ تَضَاقٌ means ضَاقَ عَلَيْهِ [The affair was, or became, strait to him]. (O, TA. [See an ex. in art. رَحِبٌ, conj. 6.]) One says also, ضَاقَ عَلَيْهِ, ضَاقَ صَدْرُهُ + The time became strait, or contracted.] And ضَاقَ صَدْرُهُ + His bosom, or mind, became strait, or contracted: (Mḡb:) and ضَاقَ عَنْهُ صَدْرُكَ + [Thy mind became so contracted as to be incapable of it: or thy mind shrank from it]. (K.) [And تَضَاقٌ يَضِيقُ الْعَقْلَ عَنْ تَقْدِيرِهِ + The intellect is incapable of determining its limit, or limits, or the like.]

And ضَاقَ عَنِ الْجَوَابِ and ضَاقَ بِالْجَوَابِ + [He was straitened, or embarrassed, so as to be unable to reply, or to answer; he was incapable of replying, or answering]: both signify the same. (TA in art. زَند.)

ضَاقَ بِالْأَمْرِ ذُرْعًا (S, O, Mḡb,) meaning + The thing, or affair, was difficult, or distressing, to him, (Mḡb,) originally ضَاقَ ذُرْعُهُ بِهِ [was straitened by it, or was inadequate to it]; and his power: (Mḡb:) or his art, or artifice, or cunning; or his way, course, mode, or manner, of acting (مَذْهَبُهُ) [was straitened, or rendered difficult, or distressing, by it]. (O. [See more voce ذُرْعٌ: and see a similar phrase in the Kur xi. 79 and xxix. 32.]) And hence, app., the saying ضَاقَ ضَاقَ

ضَاقَ ضَاقَ الضَّرُّونَ ↓ The property was inadequate to the debts. (Mḡb.)

And you say, ضَاقَ عَنْكَ الشَّيْءُ [meaning لَمْ يَسْعَكَ] + The thing was not allowable to thee: one says, يَضِيقُ شَيْءٌ وَيَضِيقُ لَمْ يَسْعَكَ, (S, O, TA, [in the O, erroneously, لا,]) i. e. [A thing will not be allowable to me conjointly with its being dis-

allowable to thee, وَأَنْ يَضِيقَ عَنْكَ] meaning مَعَ ضَيْقِهِ وَأَنْ يَضِيقَ, (S in art. وَسِعَ.)

And ضَاقَ, (aor. يَضِيقُ, K, inf. n. ضَيْقٌ, TA,) ↓ He was or became, niggardly, or avaricious. (S, O, Mḡb, K, TA.)

2. ضَيْقُهُ (Mḡb, K,) inf. n. تَضْيِيقٌ (Mḡb, TA,) He made it strait, or narrow; (Mḡb, K;) namely, a place [&c.]; (Mḡb;) as also ضَاقَهُ, (K,) inf. n. إِضَاقَةٌ. (TA.)

You say, ضَيْقَتْ عَلَيْهِ (K,) or التَّضْيِيقُ, i. e. I straitened, or made narrow, to him [the place, or the thing; or I scanted it, or made it scanty]; contr. of وَسَعَتْهُ عَلَيْهِ. (O.) And ضَيْقَتْ عَلَيْهِ [alone, used elliptically, I straitened him, properly speaking; and also, + his circumstances &c.]. (Mḡb.) And ضَيْقٌ + عَلَى فُلَانٍ [Such a one was straitened]. (TA.)

تَضْيِيقُوا عَلَيْهِمْ, in the Kur [lxv. 6, + In order that ye may straiten them], implies relation to expenses and to the bosom. (TA.) [See 3. التَضْيِيقُ بَيْنَ شَيْئَيْنِ, occurring in the S and K in art. حَوْصٌ, means The making a coarctation between two things.]

3. ضَاقَهُ He straitened him: (MA:) [see also 2: or, properly, he straitened him, being in like manner straitened by him: see 1 in art. زَحَمَ: and] † he treated him, or behaved towards him, with hardness, or harshness; (O, K, TA;) فِي كَذَا [in, or in respect of, such a thing]. (TA.)

4. ضَاقَ † His means of living became strait (ضَاقَ عَلَيْهِ مَعَاشُهُ); (TA;) his property went away; (S, O, Mḡb, K;) and he became poor. (TA.) = See also 2.

5: see 1, first sentence.

6: see 1, in three places. تَضَاقُوا They straitened one another; pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. زَحَمَ بَعْضُهُمْ بَعْضًا (Mḡb in art. زَحَمَ:) or they became straitened in a place, or † in disposition. (S, O.)

10. اسْتَضَاقَتْ بِدُرْجَةٍ [She endeavoured to constrict her vagina by means of a pessary], (O, K, TA,) or بِالْأَدْوِيَةِ [by means of medicaments]; (A, TA;) said of a woman. (A, O, K.)

ضَيْقٌ an inf. n. of 1, (S, O, Mḡb, K,) as also ضَيْقٌ (S, O, K,) or the latter is a simple subst.:

(Mḡb:) [both, used as simple substs., signify Narrowness, or straitness:] accord. to Fr, [both seem to signify thus; but the latter, properly; and the former, tropically; for he says that]

الضَيْقُ is in that which does not [really] become wide, like the mind (الضَّرُّونَ): (O:) or it is

مَا ضَاقَ عَنْهُ صَدْرُكَ [that of which the mind by its being contracted is incapable, or from which the mind shrinks; an explanation not given in the K

as on the authority of Fr, and deviating from his words as given in the O; whence it appears that, for مَا, we should perhaps read فِيمَا]: (K:) but الضَيْقُ is in that which may be [really] wide,

like the house and the garment: (O, K:) and the former [is also used as an epithet, being a contraction of ضَيْقٌ in this case, and as such]

has a dual and a plural and a feminine; but the latter has not: (O:) or † both are alike [in signification]: (K:) and ضَيْقَةٌ is syn. with ضَيْقٌ. (S.) — Also, and ضَيْقٌ, accord. to AA, (O,

[the latter there expressly said to be بِالتَّضْيِيقِ]) or the former and ضَيْقٌ (K, [said in the TA to

be a mistake for ضيق, but see what follows,) Doubt (AA, O, K) in the heart: (K:) the first is more common than the second, in this sense; and occurs in the Kur in xvi. last verse and xxvii. 72: (O:) [but] Ibn-Ketheer read, in both of these instances, ضيق; and this and ضيق are dial. vars. signifying *straitness of mind*. (Bd.) — See also ضيق, in two places: — and ضيقة, second sentence, in two places.

ضيق: see the next preceding paragraph, in five places.

ضيق: see ضيق, latter part.

ضيقة: see ضيق, latter part. — Also (S) Poverty; and an evil state or condition; (S, O, K, TA;) and so ضيقة: (K, TA:) and the pl. [or rather coll. gen. n.] (Fr, S, K, TA) of the former (Fr, S, TA) is ضيق: (Fr, S, K, TA: [in the CK, erroneously, ضيق:]) Fr says, when you see ضيق to have occurred in the place of الضيق, it is in [one of] two cases; either it is the pl. [or coll. gen. n.] of الضيقة; or it means the narrow, or strait, thing, ضيق being a contraction of ضيق. (TA.) — And الضيقة, (O,) or ضيقة [without the article], (JK, O, TA,) or ضيقة, (K, [app. a mistake, for in the O, in every case, whether as a proper name or not, الضيقة is written الضيقة,]) is the name of *A certain mansion of the moon*, (JK, O, K, TA,) [not one of the Twenty-eight Mansions,] close by الثريا [or the Pleiades]: (JK, O, TA:) or, as IKt says, on the authority of Ibn-Ziyád El-Kilábee, sometimes the moon falls short of الدبران and alights in الضيقة, i. e. two small stars, near together, between الثريا and الدبران: (TA:) it is asserted by the Arabs to be an inauspicious place. (O, TA.) Hence the saying of El-Akhtal,

• قَبَلًا زَجَرَتْ الطَّيْرَ لَيْلَةً جَسَبًا
• بِضِيقَةِ بَيْنِ النَّجْمِ وَالذَّبْرَانِ

[And wherefore didst not thou draw an omen from the flight of birds on the night when thou camest to her, when the moon was in Deykah, between the Pleiades and Ed-Debarán?]: he notifies that the moon, in the night of their coming together, was making its abode [in the neighbourhood of] الدبران, which is inauspicious: (O, TA:) or [the latter hemistich, as J relates it, app. on the authority of A'Obeyd, is thus,]

• بِضِيقَةِ بَيْنِ النَّجْمِ وَالذَّبْرَانِ

from الضيقة as syn. with الضيق; (S;) and as AA relates the verse, it is [thus] with kesr to the é in بضيقة; the word not being made the [proper] name of a place, but the meaning being [i. e. in the narrow space between the Pleiades and Ed-Debarán]. (TA.) — ضيقة is also the fem. of ضيق the contracted form of ضيق. (S, O, TA.)

ضيقة: see the next preceding paragraph, former half, in two places.

ضيق and ضيقة are fems. of ضيق; (S, O, K;) the former [as well as the latter] is [originally] of the measure فَعْلَى, (TA,) [each being originally ضَيْقَى,] the ي being changed in the former into و because quiescent and preceded by dammeh: (S, O, TA:) the former occurs in the saying of a woman to her fellow-wife, contending with her for superiority,

• مَا أَنْتِ بِالْخُورَى وَلَا الضُّوْقَى حَرًّا •

[Thou art not the better nor the narrower &c.; خورَى being in like manner fem. of أَخْبَرَى. (TA.) Accord. to Kr, the former is pl. of ضيقة; (TA;) and he says the same of ضيقة also; (TA voce كَيْس;) but ISd says, I know not how this may be, for فَعْلَى is not of the measures of pls. except of the kind of pl. which differs not from its sing. otherwise than in the latter's having é [as an affix], like بُهْمَاءُ and بُهْمَى [q. v.]. (TA in the present art.)

ضيق: see ضيق.

ضائق: see the next paragraph, in four places.

ضيق and ضيق, (S, O, K,) the latter a contraction of the former, (S,) the two being like ضائق and ضائق [&c.], (O,) and ضائق, (K,) Narrow, or strait: (S, O, K:) or ضيق is an epithet used in this sense when permanence [of the attribute] is meant [and so therefore is its contracted form]; and ضائق as meaning [being, or becoming, narrow or strait; or] temporarily narrow or strait: (Msb:) the fem. of the first (TA) and of the second (S, O, TA) [as well as of the third] is with é: (S, O, TA:) see also ضوقى: [the pls. of the first and second, applied to rational beings, is ضيقون and ضيقون, like ضيقون and ضيقون: and] the pl. of ضائق is ضائق. (TA.) You say ضيق: (O, Msb) and ضيق (O) *A narrow, or strait, thing.* (O, Msb.) And صَدْرُ ضِيقٍ † *A strait, or contracted, mind;* (Msb;) and نَفْسٌ ضِيقَةٌ [meaning the same]. (TA.) And وَضَائِقٌ † *به صدرك*, in the Kur [xi. 15], means † *And thy mind is temporarily strait or contracted thereby.* (Msb.) ضيق signifies also † *Niggardly, or avaricious.* (KL.) [And ضيق الخلق † *Narrow, or illiberal, in disposition.*]

ضيق [More, and most, narrow or strait or contracted]: (S, O, K:) see its fems. ضوقى and ضيقة, above. [See also three exs. voce استسته.]

ضيق *A narrow, or strait, place:* (K:) [a pass: a place of narrowness or straitness] of land; and of the vulva; and † [a place, or state, of straitness] of life, or of the means of subsistence: (K in art. ازم:) and † *a narrow, or strait, affair or case:* (K, TA:) pl. مَضَائِقُ. (TA.)

ضيق † *An affair rendered strait.* (TA.)

مَضَائِقُ, (JK, and O on the authority of Ibn-'Abbád, and TA,) or ضائق, like كِتَابٌ [in measure], thus in all the copies of the K, (TA,) [but probably, I think, taken from a mistranscription,] *A pessary (دُرْجَةُ) of rag and perfume, with which a woman endeavours to constrict her vagina (تَسْتَضِيقُ بِهَا).* (JK, Ibn-'Abbád, O, K.)

ضيل

4. أَضَالَتْ الْأَرْضُ and أَضَالَتْ *The land had in it [trees of the species called] ضَال:* (Fr, S, O:) or أَضَالُ المَكَانُ and أَضَالُ *the place gave growth to ضال:* (AHn, M, K:) or *had in it many ضال.* (IKtt, TA.)

ضال *The wild [species of lote-tree called] سدر [q. v.]:* (S, O, K:) or *such of the سدر as are watered only by the rain;* (M, K:) *the سدر of the mountains, which is thinner in its wood than that of the rivers:* AHn says, *it grows in the plain, or soft, tracts, and in the rugged; and the bow that is made of it, when it is pared, is pared so as to be thick, in order that it may be stronger, because of the lightness of its wood:* (M:) n. un. with é. (S, M, O, K.) [See also عُمرى, and عُمرى.] — Also *Another species of tree;* (M, K;) AHn says, *it is a tree of the shrub-kind, found in the borders of El-Yemen, rising to the height of a cubit, in its manner of growth like the cypress, and having a yellow [fruit of the sort called a] بَرْمَةٌ, of a very pungent odour, so that its odour comes to you before you reach it: it is not of the سدر thus called.* (M.)

ضالة n. un. of ضال [q. v.]. (S, M, O, K.) — Also *Arrows,* (M, O, TA,) and *bows,* (TA,) *made of the [species of lote-tree called] ضال:* (M, TA:) this is the primary signification: (TA:) or *arrows,* (IB, K,) because they are made thereof: (IB:) or it signifies, (K,) or signifies also, (O,) *all kinds of weapons.* (O, K.) One says, *رَأَيْتُهُ يَرْمِي بِالضَّالَةِ* [I saw him shooting arrows]. (TA.) And *خَرَجَ وَفِي يَدِهِ ضَالَةٌ* i. e. [He went forth having in his hand] a bow. (TA.) And *إِنَّهُ لَكَامِلٌ الضَّالَةِ* *Verily he is complete in respect of weapons.* (O.) And *خَرَجَ فُلَانٌ بِضَائِهِ* *Such a one went forth with his weapons.* (O.)

ضير

1. ضَامَهُ, (S, Msb,) aor. يَضِيهُ, (S,) inf. n. يَضِيرُ, (S, Msb,) [as also ضَامَهُ, aor. يَضُومُهُ, inf. n. ضُومَر, (see art. ضومر,)] *He wronged him; treated him wrongfully, unjustly, injuriously, or tyrannically:* (S:) *he harmed, injured, hurt, or damaged, him:* (Msb:) and ضَامَهُ signifies the same. (S.) And ضَامَهُ حَقَّهُ, (M, K,) aor. as above, (K,) and so the inf. n., (M,) *He defrauded him of his right, or due, partially or wholly;* (M, K;) as also ضَامَهُ. (K.) —

And ضَمِيتُ *I was wronged*, &c. : of which there are three dial. vars. ; one says of a man ضَمِيرٌ ; and ضَمِيرٌ , with [the pronunciation termed] إِشْمَامٌ ; and ضَوْمٌ ; like as we have said respecting بَيْعٌ . (S.) One says, مَا ضَمِيتُ أَحَدًا وَمَا ضَمِيتُ [*I have not wronged any one, and I have not been wronged*]; i. e. no one has wronged me. (TA.) It is said in a trad., as some relate it, لَا تَضَامُونَ فِي رُؤْيَيْهِ , [or تَضَامُونَ or تَضَامُونَ *Ye will not be wronged in the seeing Him*]. (M. [For other readings and explanations of this trad., see 3 in art. ضَر.]])

3 and 6 : see the preceding paragraph.

10 : see 1, in two places.

ضَمِيرٌ *Wrong*; i. e. *wrongdoing*; or *wrongful*, *unjust*, *injurious*, or *tyrannical*, *treatment*: (S, K;) an inf. n. which is pluralized; its pl. being ضَمِيرٌ . (M, K.)

ضَمِيرٌ *The side of a mountain*, (S, M, K,) and of an [eminence such as is termed] أَكْمَةٌ . (M.)

ضَامِرٌ *Wronging*, or a *wrongdoer*: pl. ضَامَةٌ : the latter occurring in the prov., تَأْتِي بِكَ الضَّامَةُ عَرِيْسَ الأَسَدِ [*The wrongdoers bring thee, or cause*

thee to come, to the covert of the lion]; meaning, the wrong of the wrongdoers requires thee to cast thyself into destruction: applied in offering an excuse for venturing upon that which is perilous: or, as some relate it, الضَّامَةُ , from الضَّرُّ ; meaning "want, or the object of want, that brings thee and causes thee to have recourse [to a thing]." (Meyd.)

مَضْمِيرٌ *Wronged*; *treated wrongfully*, *unjustly*, *injuriouly*, or *tyrannically*: as also مُسْتَضَامٌ (S, K, *TA.)

مُسْتَضَامٌ : see what next precedes.



ط

The sixteenth letter of the alphabet; called طَاءٌ [and طَا]; the 1 of which is reduced to ي [as its radical letter]: when you spell it, you make its final letter quiescent; but when you apply an epithet to it, and make it a noun, you decline it as a noun, saying, [for instance,] هَذِهِ طَاٌ طَوِيلَةٌ [This is a tall ط]: it is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed نَطْعِيَّةٌ, like ت and د, because originating from the نَطْع [q. v.] of the roof of the mouth. (TA.) It is substituted for the ت in the measure اَفْعَلٌ and the forms inflected therefrom, and [sometimes] for the pronominal ت, when immediately following any of the palatal letters [ص and ض and ط and ظ]; (MF, TA;) as in اِظْطَمَّرَ and اِطْبَعَ and اِضْطَرَبَ and اِضْطَبَّرَ, for اِظْتَمَّرَ and اِطْتَبَعَ and اِضْطَرَبَ and اِضْطَبَّرَ; and in حَفِظْتُ and حَفِظْتَ and حَفِظُوا and حَفِظُوا, for حَفِظْتُ and حَفِظْتَ and حَفِظُوا and حَفِظُوا; but some of the grammarians say that this [latter] substitution is not to be made invariably; [nor is it common;] and it is said to be a dialectal peculiarity of some of the Benoo-Temeem. (TA.) It is also substituted for د: thus Yaʿqoob mentions, on the authority of Aḡ, مَطَّ الحُرُوفِ, for مَدَّ الحُرُوفِ: and AḠ, المَبْطَأُ, for المَبْدَأُ: and Aboo-Amr Ez-Zāhid, in the Yawākeet, مَا أَبْعَدَ مَا أَبْعَدَ دَارَكَ, for مَا أَبْعَدَ دَارَكَ. (TA.) — [As a numeral, it denotes Nine.]

ط

R. Q. 1. طَأَطَأَ, inf. n. طَأَطَأَةٌ, He lowered, or depressed, a thing. (TA.) You say, طَأَطَأَ رَأْسَهُ He lowered his head; (S, K, TA;) and so طَأَطَأَ, alone. (TA.) And طَأَطَأَ عَنِ الشَّيْءِ He lowered his head from the thing. (TA.) And طَأَطَأْتُ لِهَرِّ تَطَأُطَأُ الدَّلَاةِ (S, TA,) occurring in a trad. of 'Othmán, (TA,) I stooped, or lowered myself, [or bent myself down,] to them, like as do the drawers of water with the bucket. (S, TA.) And لَهَا تَخْطَأُكَ, a prov., (Meyd, TA,) meaning *Stoop thy head to it, i. e. to an accident, or a calamity, and it will [miss thee, or] pass by*

thee: applied in relation to the abstaining from exposing oneself to evil. (Meyd.) And طَأَطَأْتُ She (a woman) lowered her veil, or curtain. (TA.) And طَأَطَأَ يَدَهُ بالعِنَانِ He lowered his hand with the rein, for the purpose of [the horse's] running and hastening. (K, * TA.) And [hence, perhaps,] طَأَطَأَ فَرْسَهُ He struck his horse with his thighs, to make him go quickly. (K, * TA.) And طَأَطَأَ مِنْ فُلَانٍ + He lowered the reputation, or estimation, or dignity, of such a one. (TA.) — He hastened, or was quick. (TA.) You say, طَأَطَأَ فِي مَالِهِ He hastened, and exceeded the usual bounds, in the expenditure of his property. (A, K, TA.) And طَأَطَأَ فِي قَتْلِهِمْ He hastened, and exceeded the usual bounds, in their slaughter. (TA.) — And He filled up a hollow, or cavity, dug in the ground. (TA.)

R. Q. 2. تَطَأَطَأَ It was, or became, low, or depressed. (S, O.) It (the head) was, or became, lowered. (K.) See also the first paragraph, in three places. One says also, تَطَأَوْنَا عَلَيَّ, in app. meaning + He domineered over me, or exalted himself above me, and I humbled, or abased, myself to him: see طَأَطَأَ مِنْ فُلَانٍ, above]. (TA.)

طَأَطَأَةٌ A low, or depressed, place, (S, O, K,) of the ground, that conceals him who is within it: (K:) or, as some say, a narrow, depressed place; also called صَاعٌ and مَعِي. (TA.) — And A short, short-necked, camel. (O, K.)

طب

1. طَبَّ, aor. ٢, (O, Mṣb, K, TA,) agreeably with analogy in the case of a trans. reduplicative verb [like this], (TA,) and ٣, (K, TA,) which is irregular, (TA,) inf. n. طَبٌّ (O, * Mṣb, K, * TA) [and app. طَبَّ and طَبَّ also accord. to the O and K, but, accord. to the Mṣb, طَبٌّ is the subst. from this verb, and app. طَبٌّ is likewise a simple subst.], He treated medically, therapeutically, or curatively, (O, * Mṣb, K, *) another person (O, Mṣb) [or the body, and in like manner the soul: see طَبَّ, below]. — And طَبَّبْتُ, with kesr, (S,

O, K,) and طَبَّبْتُ, with fet-h, (O, K,) [third pers. of each طَبَّ, and, accord. to analogy, the aor. of the former is ٢, and of the latter ٣, but from what follows it seems probable that one says also طَبَّبْتُ in the same sense, aor. ٤, unless طَبَّبْتُ have تَطَبَّبَ as an irreg. aor.,] Thou wast, or becamest a طَبِيبٌ [or physician], not having been such. (S, O, K.) One says, إِنْ كُنْتَ ذَا طَبِّ فَطَبِّ لِعَيْنِكَ, (S, O, and so in copies of the K,) or لِعَيْنِكَ, (so in other copies of the K,) or لِنَفْسِكَ, (ISk, TA,) and ذَا طَبِّ, and طَبِّ, (S, K,) and فَطَبِّ, and فَطَبِّ; (K;) [i. e. If thou be a possessor of the art, or science, of physic, be a physician to thine eyes, or thine eye, or thyself;] meaning, begin by rectifying thyself. (ISk, TA.) [See also Freytag's Arab. Prov. ii. 902.] — And [hence] طَبَّ signifies also + He acted with skill, or expertness: [and in this sense likewise the second pers. is probably طَبَّبْتُ and طَبَّبْتُ and طَبَّبْتُ, of which last the inf. n. is app. طَبَابَةٌ, occurring in one of the phrases here following:] so in the saying, اِصْنَعْ صَنْعَةَ مَنْ طَبَّ لِمَنْ حَبَّ, i. e. + Do thou it in the manner of him who acts with skill, or expertness, for him whom he loves: a prov., relating to the accomplishing an object of want skilfully and well. (El-Aḥmar, TA.) [See also Freytag's Arab. Prov. i. 717.] One says also, + اِعْمَلْ فِي هَذَا عَمَلِ مَنْ طَبَّ لِمَنْ حَبَّ, [Do thou, in this, the deed of him who acts with skill, or expertness, for him whom he loves]. (M, Mṣb, * TA.) And مَنْ حَبَّ طَبَّ, (Meyd,) or مَنْ أَحَبَّ طَبَّ, (K,) + He who loves is skilful, or intelligent, and exercises art, or ingenuity, for him whom he loves: (Meyd:) or + he who loves executes affairs with deliberateness and gentleness. (K.) [That one says طَبَّبْتُ, as well as طَبَّبْتُ and طَبَّبْتُ, seems to be indicated by the fact that طَبَابَةٌ, as an inf. n., is thus written, in a copy of the KL in my possession, and expl. as meaning The medical art: Golius, however, appears to have found it written, in a copy of the same work, طَبَابَةٌ, which is agreeable with analogy as inf. n. of a verb of the measure فَعَلٌ significant of an art, and is probably correct: Freytag mentions the pl. طَبَابِيْبٌ as signifying medical

arts, on the authority of the Deewán of the Hudhalees.] — **طَبَّهُ** also signifies † *He enchanted him, or fascinated him*: (O:) and **طَبَّ** † *he (a man, S, A) was enchanted, or fascinated.* (S, A, O. [See also **طَبَّ**, below.]) — **طَبَّ السَّقَاءَ**, aor. †, (S, TA,) inf. n. **طَبَّ**; (K, TA;) and † **طَبَّهُ**, with tesheed to denote muchness, (S, TA,) inf. n. **تَطْبِيبٌ**; (K, TA;) *He covered the seams of the water-skin, or milk-skin, with a طبابة* [q. v.]: (S, K, TA:) and **طَبَّ الخُرْزُ** *he covered the seams with a طبابة*: (TA:) [and **طَبَّتِ المَزَادَةُ** † *she (a girl, or young woman) put [or served] a piece of skin called † طبابٌ and † طبابة, upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مزادة [or leathern water-bag]; as though she rectified the مزادة thereby.* (A.)

2: see the last sentence above, in two places. — **تَطْبِيبٌ** also signifies *The inserting a بَيْقَةٌ [or gore] for the purpose of widening دِيْبَاجٌ [or silk brocade]: (K, TA:) or, as in the A, one says of a tailor, طَبَّبَ الثَّوْبَ, meaning he added, in the garment, a بَيْقَةٌ [or gore], in order that it might become [more] wide.* (TA.) — Also *The hanging a سَقَاءٌ [or milk-skin] (S, K, TA) to a pole (عَمُودٌ, S, this is the right word, not عود [as in copies of the K], TA) of the tent, (S,) and then agitating it to produce the butter: (S, K, TA:) but Az says, I have not heard تطبيب explained in this sense except on the authority of Lth, and I think that it is تطبيب.* (TA.)

3. **مُطَابَّةٌ** signifies † *The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوَرَةٌ.* (K, TA.) One says, **أَنَا أَطَابُ هَذَا الْأَمْرَ مِنْذُ حِينِ كُنْتُ أَهْلَعُهُ** † *[I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it].* (A, TA.)

4. **مَا أَطْبَهُرُ** *How [knowing, or] skilful, or expert, are they!* (Meyd, in explaining a prov. cited below, voce **طَبَّ**.)

5. **تَطَبَّبَ** *He applied himself to the science of physic: (TA:) [or he applied himself to the science of physic but did not know it well: (see the part. n., below:)] or he practised physic: and he professed physic.* (KL.) — And **تَطَبَّبَ لَهُ** *He inquired of [or consulted] the physicians for him.* (TA.)

10. **اسْتَطَبَّ لَوْجَعِهِ** *He asked, or sought, a medical prescription for his pain, or disease.* (S, A, Mṣb, K.) — And **جَاءَ يَسْتَطَبُّ لِإِبِلِهِ** † *He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them.* (A.)

R. Q. 1. **طَبَّبَ**, (Lth, K, TA,) inf. n. **طَبَّبَةٌ**, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) *It flowed with water so that one heard it to make a sound like طَبَّ طَبَّ*: (Lth,

TA:) or *it made a sound (K, TA) with the water.* (TA.) **طَبَّبَةٌ** signifies *The sounding of water (IAḡr, S, K, TA) when in a state of commotion and collision, (IAḡr, TA,) and of the like, (S, TA,) and of the dashing of a torrent.* (K.) And † **تَطَبَّبَ** *It made a sound, or noise, [like طَبَّ طَبَّ] said of water and the like, (S,) and of a woman's breast: (TA:) a poet says,*

• إِذَا طَحَنَتْ دُرْنِيَّةً لِعِيَالِهَا •
• تَطَبَّبَ ثَدْيَاهَا فَطَارَ طَحِينُهَا •

[*When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away.*] (S, TA.) = **طَبَّبَ المَاءَ** *He put the water into a state of commotion.* (TA.)

R. Q. 2. **تَطَبَّبَ**: see the next preceding paragraph.

طَبَّ: see **طَبَّ**. = It is also an inf. n. used as an epithet: see **طَبِيبٌ**. (Mṣb.) — And, (S, A, Mṣb, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise † **طَبَّ** and † **طَبِّ**, (MF, TA,) † *Knowing, or possessing knowledge, (S, A, Mṣb, TA,) respecting a thing, or of a thing; (A, Mṣb, TA;) and so † طَبِيبٌ: (TA:) and (TA) † skilful, or expert; (T, K;) as also † طَبِيبٌ: (T, S, K;) and † gentle; (Nh, TA;) and so too † طَبِيبٌ. (TA.) One says, **فَلَانٌ طَبَّ بِنَدَا** † *Such a one is knowing with regard to, or is one possessing knowledge of, such a thing.* (TA.) And **القَوْمُ طَبُونٌ**, or, as some relate it, **القَوْمُ مَا أَطْبُونُ**, is a prov.: the former means † *The people, or party, are knowing, or skilful, or expert: and [Meyd says,] I know not any way in which the latter is explainable unless † أَطْبُ be syn. with طَبَّ, like أَحْسَنُ and خَشِنٌ, &c., and ما a connective.* (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a **طَبِيبٌ** [or physician], the Prophet replied, † **طَبِيبُهَا** **الَّذِي خَلَقَهَا**, meaning † *He who has knowledge respecting it is He who created it.* (TA.) And El-Marrár El-Fak'asee says,*

• تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلْقَةٍ •
• مِنَ الشِّبِّهِ سَوَاهَا يَرْفِقِي طَبِيبُهَا •

† [She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] **طَبَّ** † *A stallion [camel] expert in covering, (S, Mṣb, K, TA,) as also † طَبِيبٌ; (Mṣb;) that knows the she-camel that is pregnant from her that is not, and her that desires the stallion from her that is covered without desire, and the motion of the foetus in the womb, &c.: (TA:) or † that is gentle, and does not injure the female that he*

covers. (A, TA.) And **بَعِيرٌ طَبَّ** † *A camel that is mindful, or careful, as to the place of his foot, (A, K, TA,) where to tread with it: or that does not place his foot save where he sees.* (TA.)

طَبَّ: see the next paragraph: = and see also **طَبَّ**.

طَبَّ (S, A, O, Mṣb, K) and † **طَبَّ** and † **طَبِّ** (S, A, O, K) *Medical, therapeutical, or curative, treatment, (A, O, Mṣb, K,) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul. (K.)* — [And *Knowledge*.] **قُرْبٌ طَبَّ** [Knowledge is near], or, as some relate it, **قُرْبٌ طَبًّا**, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase **نَعْمَرٌ رَجُلًا**, (Meyd, O, TA,) is a prov.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, **أَنْتَ عَلَى النُّجْرَبِ** [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Háni. (TA.) — And *Skill, or expertness.* (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see **طَبِيبٌ**].) — And † *Gentleness; gentle treatment or conduct.* (K, TA.) — And † *Enchantment, or fascination:* (S, O, K, TA: but only **طَبَّ** is mentioned in this sense in the S and O:) used in this sense as ominating cure. (AO, O, TA.) — And **طَبَّ** signifies also *Desire, or appetite; syn. شَوَّةٌ: and will, or wish; syn. إِزَادَةٌ.* (K.) — And † *State, condition, or case; syn. شَأْنٌ.* (K, TA,) and **دَابٌّ**: (A, TA:) [or by the latter of these two words may be meant what here follows:] *custom, habit, or wont.* (S, K, TA.) One says, **مَا ذَاكَ بِطَبِّي** † *That is not my custom, habit, or wont.* (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce **إِنْ**, page 107, col. iii.] = See also **طَبَّ**.

طَبَّةٌ: see **طَبَابَةٌ**, in two places.

طَبَّةٌ *An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also † طَبِيبَةٌ; (A;) and likewise of skin: or a square piece of the latter: and a round piece in a مزادة and a سفرة and the like: (TA:) pl. طَبَبٌ: (S:) and, as also † طَبَابَةٌ, (Aḡ, S, TA,) † a streak in sand and clouds, (Aḡ, TA,) or a streak of sand or clouds: (S:) or طَبَّةٌ and † طَبَابَةٌ and † طَبِيبَةٌ signify an oblong piece, or portion, of a garment or piece of cloth, and of skin, and † of land or ground, and † of clouds: (K:) or, all three words, a long strip of a garment or piece of cloth, and of skin, and † of sand, and † of clouds: (TA:) and † a long and narrow tract of land abounding with plants or herbage: (Aḡn, TA; and A in explanation of the first word:) pl. [of the first] **طَبَبٌ** and [of the same, or of the third, or a coll. gen. n. of which the second word is*

the n. un.,] † طَبَابٌ. (K.) And sometimes طَبَّةٌ is applied to The piece that is sewed upon the edge of the leathern bucket and upon that of the سَفْرَةٌ: and the pl. is طَبَابٌ and † طَبَابٌ. (M, TA.) طَبَابٌ شُعَاعِ الشَّمْسِ (Aḡ, S, TA) and † الطَّبَابِ, (Aḡ, TA,) or طَبَابُ الشَّمْسِ and † طَبَابُهَا, (A, TA,) signify † The streaks that are seen in the rays, or beams, of the sun when it rises. (Aḡ, S, A, TA.) — Also † i. q. نَاحِيَةٌ [i. e. A side; or a region, quarter, or tract; &c.]: (so in a copy of the A:) or i. q. نَاصِيَةٌ [i. e. a forelock; &c.]. (So in the TA.) [One of these two explanations is app. a mistranscription for the other.] — And one says, إِنَّكَ لَتَلْقَى فُلَانًا عَلَى طَبَبٍ مُخْتَلَفَةٍ, meaning, إِنَّكَ عَلَى أَوْبَانٍ † [i. e. Verily thou wilt find such a one to be of various moods, dispositions, or characters]. (A, TA.)

طَبَابٌ [like عِلَاجٌ] A thing that is used for medical, or curative, treatment: so in the saying, ذَا طَبَابٍ هَذِهِ الْعِلَّةُ [This, or that, is what is used for the medical, or curative, treatment of this disease]. (A, TA.) — See also طَبَّةٌ, latter half, in four places. And see طَبَابَةٌ, in five places: and 1, last sentence.

طَبِيبٌ (S, Mḡb, K, TA) and † طَبِّبٌ (Mḡb, TA) [A physician;] one skilled in الطَّبِّ [i. e. medical, therapeutical, or curative, treatment]; (S, TA;) or one who practises medical, therapeutical, or curative, treatment; (Mḡb;) and † مُتَطَبِّبٌ signifies [likewise one who practises physic: and a professor of physic: (see its verb:)] or [one who applies himself to the science of physic: (S, K, TA:) or one who applies himself to that science but does not know it well: (Nh, TA:) it has been said that the طَبِيبُ is so called from the same epithet as signifying "skilful, or expert," but this is not a valid assertion: (TA:) the pl. (of pauc., S) is أَطْبَاءٌ (S, K) and (of mult., S) أَطْبِيَاءٌ. (S, Mḡb, K.) — The first of these words (طَبِيبٌ) occurs in a trad. as meaning † A judge; being metonymically thus used, because the office of him who judges between litigants is like that of the طَبِيبُ who cures diseases of the body. (TA.) [And hence, طَبِيبُ الْعَرَبِ: see فِقْهُ الْعَرَبِ, in art. فقه.] See also طَبٌّ, in six places.

طَبَابَةٌ: see 1, latter half.

طَبَابَةٌ: see 1, latter half. — Also A piece of skin with which the seams of a سَقَاءٌ are covered, extending across, [so I render مَعْتَرِضَةً, app. meaning from side to side, for one edge of the skin beneath overlaps the other,] like the finger [in breadth], doubled [but see what is said below on the authority of AZ] over the place of the sewing: pl. [or rather coll. gen. n.] † طَبَابٌ: (Aḡ, S, TA:) or that which is put over the place where the two edges of the skin meet, when it is sewed, in the lower part of the قَرْبَةِ and of the سَقَاءِ and of the إِدَاوَةِ: so says Aḡ: or, as also † طَبَابٌ, the piece of

skin that is put over the two edges of the skin, in these things, when it is laid flat and then sewed, without being doubled: (TA:) accord. to AZ, when the [piece of] skin, in the lower parts of these things, is doubled, and then sewed, it is called عِرَاقٌ; and when it is laid flat and then sewed, without being doubled, it is called † طَبَابٌ: (TA; and the like is said in the S in art. عِرَقٌ:) or طَبَابَةٌ and عِرَاقٌ both signify, accord. to Aḡ, a piece of skin with which the punctures of the seams are covered: (S in art. عِرَقٌ:) or a طَبَابَةٌ is a wide strip of skin, in which is the sewing: and the pl. [or coll. gen. n.] is † طَبَابٌ: (M, TA:) or, accord. to the K, a strip of skin that is in the lower part of a قَرْبَةٍ, between the two seams; as also † طَبَّةٌ: but in this explanation, its author has confounded the words of Lth, who says that طَبَابَةٌ signifies the strip of the skin that is between the two seams; and † طَبَّةٌ, the strip of skin that is in the lower part of the قَرْبَةِ, and that contracts the seams [so I render يقارب الخرز, but the meaning of this phrase is not, to me, clear]. (TA.) See also 1, last sentence. — And see طَبَّةٌ, in two places. — Also, and † طَبَابٌ, (K, TA, in the CK طَبَابٌ and طَبَابَةٌ) [or the latter is a coll. gen. n.,] † A streak, or narrow elongated tract, of the sky: (K, TA:) [and app. any portion of the sky not of large extent:] an ex. of the latter word occurs in a verse cited voce مَرَاكِدُ: and in another verse, a man in a prison is described as seeing only a طَبَابَةٌ of the sky like a shield; i. e. a round portion thereof. (Az, TA.)

طَبِيبَةٌ, see طَبَّةٌ, in two places.

طَبِيبٌ Medical, therapeutical, or curative; of, or relating to, medical, therapeutical, or curative, treatment. (Mḡb.)

طَبَابَةٌ A certain broad thing, one part of which is struck with another part thereof. (TA.)

طَبَابِيَّةٌ A [hind of whip, or scourge, such as is called] دِرَّةٌ [q. v.]: (K, TA:) because the sound that is made by its fall is like طَبٌّ طَبٌّ. (TA.)

طَبَابٌ A certain bird, or flying thing, (طَائِرٌ,) having large ears. (K.)

طَبَابَةٌ, or طَبَابَةٌ, (accord. to different copies of the K,) A broad piece of wood, with which one plays with the ball, (K, TA,) or with which the horseman plays with the ball. (T, TA.)

طَبَابِطٌ The عَجَمُ [i. e. Persians, or foreigners]. (L, TA.)

طَبٌّ; and its pl., أَطْبُونٌ: see أَطْبٌ.

مَطْبُونٌ; A man enchanted, or fascinated. (S, A.)

مُتَطَبِّبٌ: see طَبِيبٌ.

طبايح

طَبَاهِجٌ, (so in some copies of the K, and so in the S voce كَبَابٌ,) or طَبَاهِجَةٌ, (so in other copies

of the K,) with fet-h to the ط and the ه, (TA,) [the latter app. a n. un.,] Flesh-meat cut into thin slices and broiled: (K, TA:) or a food composed of flesh-meat and eggs: (MA; in which the word is written طَبَاهِجَةٌ:) [or, accord. to Golius, as on the authority of J and El-Haleemee, a food of pieces of flesh-meat, eggs, onion, and water: but I do not find that J has explained it otherwise than by what here follows:] i. q. كَبَابٌ: (S voce كَبَابٌ:) or a kind of fry of flesh-meat: (L:) arabicized from [the Pers.] تَبَاهُجَةٌ. (K.) [See also De Sacy's Chrest. Arabe, sec. ed. i. 175.]

طبخ

1. طَبَخَ, (S, A, K, &c.,) aor. † (L, Mḡb, K) and †, (L, K,) inf. n. طَبَخٌ; (L, Mḡb, K;) and † اطْبَخَ; (Sb, L;) He cooked (S, L, K) flesh-meat, (S, A, L,) &c., (L,) either in a cooking-pot [by boiling or stewing or the like] or by roasting or broiling or frying; (S, L, K;) the former verb [accord. to some] said of one who cooks for himself or for others; and the latter, of one who cooks only for himself: (L: [but see an ex. in what follows, of this paragraph; and see also the latter verb below:]) or the former signifies he cooked flesh-meat with broth or gravy. (Az, Mḡb.) And you say also طَبَخَ الْقَدْرَ He cooked [the contents of] the cooking-pot. (S, L.) And طَبَخَ الرِّقَّ [He cooked the broth]. (A.) — And طَبَخَ He (a dyer) decocted Brazil-wood (بَقَرٌ) &c. (A. [See طَبَاخَةٌ.]) — And He baked bread, and wheat, and bricks [and clay and pottery]. (L.) One says, هَذِهِ خُبْزَةٌ حَيْدَةَ الطَّبِخِ This is a cake of bread well baked [in the hot ashes]. (S, A, L, Mḡb.) And هَذِهِ أَجْرَةٌ حَيْدَةَ الطَّبِخِ This is a brick well baked. (L, Mḡb.) And † اطْبَخُوا اطْبَخُوا [Bohe ye for us (app. meaning for us including yourselves) a round cake of bread]. (S.) — Also † It (the heat) ripened the fruit. (TA.) And طَبَخْتَهُمُ الْهَوَاجِرُ † [The vehement midday-heats fevered them]. (A.) And طَبَخَهُ الْجُدْرِيُّ † [The small-pox affected him with a hot, or burning, fever]: and in like manner one says of the حَضْبَةِ [i. e. measles, or spotted fever: see طَبِخٌ]. (A.) — [And † He dressed silk: see the pass. part. n., below.] — [طَبِخٌ, aor. †, inf. n. طَبَخٌ, accord. to the L, seems to signify He was, or became, confirmed in stupidity: but only the inf. n. is there mentioned; and this is doubtful: see أَطْبَخٌ.]

2. طَبَخَ, inf. n. تَطْبِخٌ, It (a جَسَلٌ [or young lizard of the species called صَبَبٌ]) grew big; syn. كَبُرَ. (S. [See مُطْبِخٌ.]) — And He (a boy) became active, and grew up, or became a young man; (L, K;) grew big; syn. كَبُرَ; (K;) and became intelligent. (L.)

5. طَبِخَ He (a man) ate طَبِخٌ [or melons, or water-melons; as also تَبَطِخَ]. (A.)

7. انطبخ, (S, A, L, Mṣb, K,) and اُطْبَخَ, (K,) [but this latter seems to be a mistake, occasioned by a misunderstanding of the word اِشْتَوَى, one of the words by which it is expl. in several of the lexicons,] *It* (flesh-meat, S, A, L, and the same is said of other things, L) *was, or became, cooked, either in a cooking-pot [by boiling or stewing or the like] or by roasting or broiling or frying: (S, L, K:) or it* (flesh-meat) *was, or became, cooked with broth, or gravy. (Az, Mṣb.)* And you say also, انطخت القدر [The contents of] the cooking-pot became cooked. (S, L.) And انطخ المرق [The broth became cooked]. (A.) — [Said of bread, and wheat, and bricks and clay and pottery, *It was, or they were, or became, baked. (See 1.)*]

8. اُطْبَخَ *He prepared, or prepared for himself, طبخ* [i. e. *flesh-meat cooked in a pot, &c.*], syn. اُتْبَخَ, (S, A, L, K,) or قَدِير, [which signifies *flesh-meat cooked in a pot, with, or without, seeds to season it, such as pepper and cumin-seeds and the like, as expl. below, voce طبخ*]; (TA;) [it is said that] it particularly signifies *he cooked for himself alone, [or it signifies for himself with others,] thus differing from اُطْبَخَ, as expl. above: (L:) see 1, in two places; and see also 7: ISk says that اُطْبَخَ signifies the cooking in a pot and by roasting or broiling or frying. (S.) — [Also, probably, *He prepared, or prepared for himself, the beverage called طبخ*.]*

طَبَخَ: see اُطْبَخَ.

اُطْبَخَ: see اُطْبَخَ.

طَبَاخُ, (S, A, K,) thus in the handwriting of El-Iyádec, (L,) and طَبَاخُ, (K,) thus in the handwriting of Az, (L,) + *Firmness, or soundness; (K:) strength, and fatness. (S, L, K.)* One says, مَا بِهِ طَبَاخُ † *There is not in it, or him, strength [nor fatness]: originally said of lean flesh-meat, that yields no benefit to him who cooks it. (A.)* And رَجُلٌ لَيْسَ بِهِ طَبَاخُ † *A man in whom is no strength nor fatness. (S.)* And لَا طَبَاخَ لَهُ † *He has no intelligence, nor does he possess any good: and † he has no companion remaining to him. (L.)* And فِي كَلَامِهِ طَبَاخُ † *In his speech is soundness. (TA.)* And مَا فِي كَلَامِهِ طَبَاخُ † *There is no profit in his speech. (A.)*

طَبَخَ, of the measure فَعِيل in the sense of the measure مَفْعُول [i. e. i. q. † *Cooked; &c.*]; but accord. to general usage, it is an epithet in which the quality of a subst. predominates, signifying *cooked flesh-meat*: accord. to some, *flesh-meat cooked with broth or gravy*; what is cooked without broth or gravy not being thus termed: (Mṣb:) or, as El-Karkhee says, *what has broth, or gravy, and contains flesh or fat; dry fried meat, and the like, not being thus termed:*

(Mgh:) or i. q. قَدِير [which signifies either *flesh-meat cooked in a pot, or flesh-meat cooked in a pot with seeds to season it such as pepper and cumin-seeds and the like*]: or قَدِير is applied to that which is with seeds to season it, and طبخ is that which is not seasoned with seeds such as pepper and cumin-seeds and the like: (L, TA:) [pl. اُطْبَخَة:] and cooked flesh-meat is also called † طَبَخُ. (L.) — [Also *A decoction: used in this sense in medical and other books. (See also اُطْبَخَة.)*] — And *A sort of مُنْصَف [i. e. wine, or beverage, cooked until half of it has evaporated]. (S, M, A, K.)* — And *Gypsum: and baked bricks. (K.)* These are said to be meant by the last word in the following trad., إِذَا أَرَادَ اللَّهُ بِعَبْدٍ سَوْأًا جَعَلَ مَالَهُ فِي الطَّبِيخَيْنِ [When God desires evil to befall a man (lit. a servant), He makes his property to consist in gypsum and baked bricks]. (L.)

طَبَاخَةٌ *The froth, or foam, that boils over from a cooking-pot. (S, K.)* — And *A decoction of anything; the extracted juice, thereof, that is taken after coction; such as that of Brazil-wood (بَقْم), and the like: (L:) what one takes, of that which he requires [for use], of that which is cooked; such as بَقْم, of which one takes the طبَاخَة for dyeing, and throws away the rest. (T.)* [See also طَبِيخُ.]

طَبَاخَةُ *The art, or business, of cooking. (K.)*

طَبَاخُ, (S, A, L, K,) pl. طَبَاخِي, (S, A, L, K,) † *Hot wind (S, A, L, K) blowing at midday in the season of vehement heat. (A, L.)* One says, فِي طَبَاخِهِ وَخَرَجُوا فِي طَبِيخَةِ الْحَرِّ † *They went forth during the hot wind &c., and during the hot winds &c. (A.)*

طَبَاخِيَّةُ, (S, L, K,) and طَبَاخِيَّةُ, (K,) *A young woman, (L, K,) full, [or plump,] (L,) compact in flesh: (S, L, K:) or the latter, (L,) or both, (K,) an intelligent and beautiful woman. (L, K.)*

طَبَاخُ *A cook. (K.)*

طَبِيخُ, (A, L, K,) written by Aboo-Bekr with fet-ḥ to the ط, (L,) i. q. بَطِيخُ [The melon; or particularly the water-melon]: (L, K:) of the dial. of El-Hijáz, (L,) or of El-Medeeneh. (A.) [Freytag says that, accord. to some, but he does not name his authority, it is a large, round melon, rough to the touch, and without a neck, different from the بطيخ, which is a small melon.]

طَابِخُ [act. part. n. of طَبَخَ: — and hence,] sing. of طَبَخُ, which signifies † *The angels of punishment [who roast the damned in Hell]. (S, K.)* — Also, (S, K,) or حَمَى طَابِخُ, (A,) † *A [hot, or burning,] fever, such as is termed صَالِب. (S, K, TA.)*

طَابِخَةٌ † i. q. هَاجِرَةٌ [i. e. *Midday when the heat is vehement; or midday in summer, or in the hot season; &c.*]. (S, K, TA.)

أُطْبَخَ *Confirmed in stupidity; as also طَبَخَةٌ; (L, K;) but the word commonly known is طَبِيخَةٌ. (L.)*

مُطْبَخُ (S, Mgh, Mṣb, K) and مُطْبَخٌ (Mgh, Mṣb,) sometimes called by the latter name as being likened to an instrument, (Mṣb,) and this latter is the only form mentioned in the A, and is said by Sb to be not a noun of place, but a subst. like مَرْتَدٌ, (TA,) *A place of cooling; a place in which cooking is performed; (S, A, Mgh, Mṣb, K;) a cook's house or room; a kitchen. (T.)* [See also مُطْبَخٌ.] One says, هُوَ أَيْضُ الْمَطْبَخِ † [lit. *He is one whose kitchen, or cooking-place, is white; meaning he is inhospitable; like as one says in the contrary case, هُوَ كَثِيرُ الرَّمَادِ*]: and in like manner, هُمُ بَيْضُ الْمَطْبَاخِ. (A.)

مِطْبَخٌ *An implement for cooking: or a cooking-pot. (K.)* — See also the next preceding paragraph.

مُطْبَخٌ *A young [lizard of the species called] صَبَّ [in a certain stage of its growth]: in its first stage it is called حَسَلٌ; then, غَيْدَاتِي; then, مُطْبَخٌ; then, خَضْرُومٌ; and then, صَبَّ. (S, L:) or one that has nearly attained to the size of its parent: or one in its fullest state: (ISd, L:) or the first of the offspring of the صَبَّ (وَلَدِ صَبَّ). (K.)* [But this is evidently a mistake, as is observed in the TK.] — And *A young man that is full [or plump]: (K:) a child when born is called رَضِيعٌ and طِفْلٌ; then, فَطِيمٌ; then, دَارِجٌ; then, جَفْرٌ; then, يَافِعٌ; then, سَدَخٌ; then, مُطْبَخٌ; and then, كَوْكَبٌ. (IAḡr, TA.)*

مُطْبُوخٌ: see طَبِيخُ. — اِبْرِيْسَمُ مُطْبُوخٌ [Dressed silk]. (Mgh and Mṣb voce حَرِيرٌ.)

مُطْبَخٌ *A place in which people cook their food. (JK.)* One says, هَذَا مُطْبَخُ الْقَوْمِ وَهَذَا مُشْتَوَاهُمْ [This is the people's place of cooking their food, and this is the place of their roasting or broiling or frying]. (S.) [See also مُطْبَخٌ.]

طبرزن and طبرزل and طبرزد

طَبْرَزْدُ, an arabicized word, (S, L, Mṣb, K,) from the Pers. تَبْرَزْدُ, (L,) as though pieces were chipped from its sides with an axe, or a hatchet, (L, Mṣb, K,) نَبْرُ in Pers. signifying “an axe or a hatchet,” (L,) [and زَدُ “he struck,”] originally meaning “what is chipped, or cut, or hewn, with an axe or a hatchet;” (Shifā el-Ghaleel;) [Sugar-candy; called in the present day طَبْرَزْدُ and قَنْدَةٌ and قَنْدَةٌ: see قَنْدٌ:] or excellent sugar: (MF, voce بَرْتٌ:) or sugar: (L, K:) as also

طَبَّرَزْدِي؛ (Mṣb;) and طَبَّرَزْل and طَبَّرَزْن : (Aḡ, Ṣ, L, Mṣb, K:) and Yaakoob says طَبَّرَزْدِي and طَبَّرَزْل and طَبَّرَزْن : but ISd remarks upon these forms as being unknown to him. (L.)

طَبَّرَزْدِي : see the preceding paragraph.

طبع

1. طَبَعَ, aor. ٤, inf. n. طَبَعٌ, *He sealed, stamped, imprinted, or impressed*; syn. خَتَمَ : (Mṣb:) [and, as now used, *he printed a book or the like*:] تَبَعَ and خَتَمَ both signify the *making an impression* in, or upon, clay and the like: (Ṣ, Mgh, O, K:) or, as Er-Rághib says, the *impressing a thing with the engraving of the signet and stamp*: (TA in this art. and in art. ختم : [see more in the first paragraph of the latter art:]) and he says also that طَبَعَ signifies the *figuring a thing with some particular figure*; as in the case of the طَبَعَ of the die for stamping coins, and the طَبَعَ of coins [themselves]: but that it is *more general in signification than خَتَمَ, and more particular than نَقَشَ*; as will be shown by what follows: accord. to Abou-Is-hák the Gram- marian, طَبَعَ and خَتَمَ both signify the *covering over a thing, and securing oneself from a thing's entering it*: and IAth says [in like manner] that they held طَبَعَ to be *syn. with رَيْنَ* [inf. n. of رَانَ]: but Mujáhid says that رَيْنَ denotes less than طَبَعَ; and طَبَعَ, less than إِقْفَالَ [or the "closing with a lock:" this he says with refer- ence to a phrase in the Kur xlvii. 26]. (TA.) You say, طَبَعَ الْكِتَابَ, (Mgh, Mṣb,) and طَبَعَ عَلَى الْكِتَابِ, (Ṣ, Mgh, Mṣb, K,*) *He sealed (خَتَمَ, Ṣ, Mgh, Mṣb, K,) the writing, or letter.* (Ṣ, Mgh, Mṣb.) And طَبَعَ الشَّاةَ *He branded, or otherwise marked, the sheep, or goat.* (O. [See طَابَعَ.]) And طَبَعَ اللَّهُ عَلَى قَلْبِهِ † *God sealed [or set a seal upon] his [i. e. an unbeliever's] heart, so that he should not heed admonition, nor be disposed to that which is good*; (Mgh;) or *so that belief should not enter it*: (O:) [and in like manner, طَبَعَ عَلَيْهِ, q. v.:] in this, regard is had to the طَبَعَ, and the طَبِيعَةَ, which is the natural constitu- tion or disposition; for it denotes the character- izing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) — Also *He began to make, or manufacture, a thing: and he made [a thing] as in instances here following.* (Mgh.) You say, طَبَعَ مِنَ الطِّينِ جَرَّةً *He made, [or fashioned, or moulded,] of the clay, a jar.* (Ṣ, O, K.) And طَبَعَ اللَّيْنُ, (Mgh, TA,) and السِّيفَ, (Ṣ, Mgh, O, K,) and الدِّرْهَمَ, (Ṣ, O, K,) *He made (Ṣ, Mgh, O, K) [the crude bricks, and the sword, and the dirhem]: or طَبَعَ الدِّرَاهِمَ he struck (Mgh, Mṣb) with the die (Mṣb) [i. e. coined, or minted,] the dirhems, or money.* (Mgh, Mṣb.) And [hence] one says, طَبَعَهُ اللَّهُ عَلَى الْأَمْرِ, aor. and inf. n. as above, † *God*

created him with an adaptation, or a disposition, to the thing, affair, state, condition, or case; or adapted him, or disposed him, by creation, [or nature], thereto. (TA.) And طَبَعَ عَلَى الشَّيْءِ † *He (a man, O, TA) was created with an adap- tation, or a disposition, to the thing; or was adapted, or disposed, by creation [or nature], thereto; syn. جَبَلَ, (IDrd, O, K, TA,) or فُطِرَ. (Lh, TA.)* — Also, (aor. as above, TA, and so the inf. n., O, TA,) *He filled (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c.; (O;) and so طَبَعَ, (Ṣ, O, K,) inf. n. تَطْبِيعٌ, (Ṣ, O:) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered]. (Er-Rághib, TA.)* — And طَبَعَ قَفَاهُ, (IAḡr, O, K,) inf. n. as above, (IAḡr, O,) *He struck the back of his neck with his hand; (IAḡr, O, K;) i. e. the back of the neck of a boy: if with the ends of the fingers, one says, قَدَّ قَفَاهُ. (IAḡr, O.)* — مَا أَدْرِي مِنْ أَيْنَ طَبَعَ, (IAḡr, O.) — *I know not whence he came forth; syn. طَلَعَ. (TA.)* — طَبَعَ, [aor. ٤,] inf. n. طَبَعٌ, said of a sword, *It was, or became, rusty, or over- spread with rust*: (Ṣ;) or *very rusty, or over- spread with much rust.* (K, TA: from an explana- tion of the aor.: but this is written in the CK and in my MS. copy of the K, and in the O, طَبَعَ. [An explanation of طَبَعَ in the O and K confirms the reading يَطْبِيعُ; and another confirma- tion thereof will be found in what follows in this paragraph.]) — Said of a thing, (Mṣb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبَعٌ, *It was, or became, dirty*; (Mṣb, TA;) and † طَبِيعُ is likewise said [in the same sense] of a garment, or piece of cloth. (M and TA voce رَانَ, in art. رين.) — Said of a man, † *He was or became, filthy or foul [in character].* (Ṣ.) And † *He was, or became, sluggish, lazy, or indolent.* (Ṣ.) One says of a man, يَطْبِيعُ, (O, K,) like يَفْرُحُ, (K,) meaning † *He has no penetrative energy, sharpness, or effectiveness, in the affairs that are the means, or causes, of attaining honour, like the sword that is overspread with much rust.* (O, K.) — طَبِعُ, (O, K,) inf. n. طَبَعٌ, (O,) said of a man, † *He was rendered [or pronounced] filthy or foul [in character]; (O, K;) on the authority of Sh; (O;) and so طَبِعُ, like فَرِحَ; (TA as on the authority of Sh; [but this I think doubtful;]) and disgraced, or dishonoured: (K:) and † طَبِعَ, (O, TA,) inf. n. تَطْبِيعٌ, (TA,) *he was rendered [or pronounced] filthy or foul [in character], (O, TA,) and blamed, or discommended.* (O.)*

2. طَبِعَ, inf. n. تَطْبِيعٌ, *He sealed well [or much, or he sealed a number of writings &c.]. (KL: in which only the inf. n. is mentioned.)* — And *He loaded [a beast heavily, or] well.* (KL.) — See also 1, a little after the middle. — تَطْبِيعٌ signifies also *The rendering unclean, dirty, filthy, or impure.* (O, K.) — See 1, last sentence.

5. تَطْبِعُ † *He affected what was not in his natural disposition.* (Har p. 236.) You say, تَطْبِعُ بِطَبَاعِهِ † *He affected, or feigned, his [i. e. another's] natural dispositions.* (O, K, TA.) — Also *It (a vessel) became full or filled*: (Ṣ, O, K:) quasi-pass. of طَبَعَهُ. (Ṣ.) And تَطْبِعُ بِالْمَاءِ *It (a river, or rivulet,) overflowed its sides with the water, and poured it forth abundantly.* (TA.) — See also 1, last quarter.

7. يَذُوبُ وَيَتَطْبِعُ, a phrase of Es-Sarakhsec, meaning [*It melts, and then*] *it admits of being sealed, stamped, imprinted, or impressed, is allow- able on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech]. (Mgh.)* — [Golius has erroneously expl. انطبع as meaning "Mansuetus, edoctus, obsequens fuit;" on the authority of the KL; evidently in consequence of his having found its inf. n. (انطباع) written in a copy of that work for انطباع, the reading in my own copy.]

8. الإِطْبَاعُ for الإِضْطَبَاعُ see in art. ضبع.

طَبِعَ, originally an inf. n., (Ṣ,) signifies † *A nature; or a natural, a native, or an innate, disposition or temper or the like; or an idiosyn- crasy; syn. سَجِيَّةٌ (Ṣ, O, K, TA) or جِبِيَّةٌ (Mṣb) and خَلِيقَةٌ (TA;) to which a man is adapted by creation; (Ṣ, O, Mṣb, K, TA;) [as though it were stamped, or impressed, upon him;] as also † طَبِيعَةٌ; (Ṣ, O, K, TA;) or this signifies his مِرَاجٌ [i. e. constitution, or tempera- ment, or aggregate natural constituents], composed of the [four] humours; (Mṣb; [see مِرَاجُ;]) and † طَبَاعٌ; (Ṣ, O, K, TA;) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, *what is, or are, constituted in us in consequence of food and drink &c. (مَا رُكِبَ فِيْنَا) مطعم ومشرَب وغير ذلك [in which مطعم and مشرب are evidently used as inf. ns. agreeably with general analogy], (O, K, TA,) by غير ذلك being meant such as straitness and amplexness [of circumstances], and niggardliness and liberality, (TA,) of the natural dispositions that are insepar- able from us; (O, K, TA;) and this word is fem., (O, TA,) like طَبِيعَةٌ, as is said in the M; or it is sing. and masc. accord. to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبِعُ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.]; and † طَابِعٌ is syn. with طَبَاعٌ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with † طَبِيعَةٌ; of which the pl. is طَبَائِعُ. (TA.) — Also † *Model, make, fashion, or mould*: as in the saying, اَصْرِبْهُ عَلَى طَبِعِ هَذَا † [*Make thou it, fashion it, or mould it, according to the model, make, fashion, or mould, of this*]. (IAḡr, O, L, K, TA.)**

طَبِيعٌ *A river, or rivulet; (Aḡ, T, Ṣ, O, K, TA;) so called because first dug [and filled] by men; having the meaning of مَطْبُوعٌ, like قُطِفَ*

in the sense of **مَطْفُوفٌ**; not applied to any of those cleft by God, such as the Tigris and the Euphrates and the Nile and the like thereof: (Az, TA:) pl. **أَطْبَاعٌ**, [properly a pl. of pauc.,] (Aṣ, Ṣ, O,) or **طَبُوعٌ**, as heard by Az from the Arabs, and **طِبَاعٌ**: (TA:) or **التَّبِيعُ**, as some say, is the name of a particular river: (Ṣ, O:) or it is also thus applied, i. e. to a particular river. (K.) — And i. q. **مَغِيضٌ مَأْوٍ** [i. e. A place where water sinks, or goes away, into the earth; or where water enters into the earth; and where it collects]: (O, K:) pl. **أَطْبَاعٌ**. (O, TA.) — And The quantity sufficient for the filling of a measure for corn or the like, and of a skin, (O, K, TA, **وَالسَّقَا** in the CK being a mistake for **وَالسَّقَا**), such as does not admit of any addition: and the quantity that a vessel holds, of water. (TA.) — See also the next paragraph, in two places.

طَبَعٌ Dirtiness, (Ṣ, Mṣb,) or dirt: (Ṣ:) or, as also **طَبِغٌ**, rustiness, or rust, (O, K, TA,) upon iron; (TA;) and dirtiness, or dirt, (O, K, TA,) covering the sword: (TA:) or the former signifies much dirtiness or dirt, from rust: (Lth, O, K:) pl. **أَطْبَاعٌ**. (K.) [See **طَبِغٌ**, of which **طَبِغٌ** is the inf. n.] — Also † **Disgrace**, or **dishonour**; (A'Obeyd, O, K, TA;) and so **طَبِغٌ**; (TA;) it is in religion, or in respect of worldly things. (A'Obeyd, TA.) Thábit-Kuṭneh says, in a verse ascribed by Et-Tanookhee to 'Orweh Ibn-Udheyneh,

- لَا خَيْرَ فِي طَمَعٍ يَهْدِي إِلَى طَبِغٍ
- وَغَفَّةٌ مِنْ قَوَامِرِ الْعَيْشِ تَكْفِينِي

[There is no good in coveting, or covetousness, that leads to disgrace: and a sufficiency of the means of subsistence contents me]: (O, TA:) **يَهْدِي** in this case means **يُؤَدِّي**. (O.)

طَبِغٌ Rusty; applied to a sword. (TA.) — Dirty. (Mṣb.) — Applied to a man, (O,) † **Filthy**, or **foul**, **base**, **ignoble**, **mean**, or **sordid**, in disposition; that will not be ashamed of an evil action or saying. (O, K, TA.) — And † **Sluggish**, **lazy**, or **indolent**. (TA.)

طَبَعَانُ الْأَمِيرِ The clay with which the prince, or governor, seals. (O, K.)

طَبَاعٌ, as a sing. and a pl.: see **طَبِغٌ**.

طِبَاعَةٌ The art, or craft, of the **طَبَاعُ**, or manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.) — [Also, as used in the present day, The art of printing.]

طَبِيعَةٌ: see **طَبِغٌ**, in two places. [It generally signifies] The **مِرَاجُ** [or nature, as meaning the constitution, or temperament, or aggregate natural constituents, of an animal body, or any other thing, for instance,] of medicine, and of fire, which God has rendered subservient [to some purpose or purposes]. (TA.) [Hence the phrase

يَبِسَتْ طَبِيعَتُهُ, meaning *He became costive*. And **الطَّبَائِعُ الْأَرْبَعُ** The four humours of the body: see **مِرَاجُ** and **خِلْطٌ**.

طَبِيعِيٌّ Natural; i. e. of, or relating to, the natural, native, or innate, disposition, or temper, or other quality or property; like **جَبَّتِيٌّ**; meaning essential; resulting from the Creator's ordering of the natural disposition in the body. (Mṣb in art. **جَبَلٌ**.) [Hence, **الْعِلْمُ الطَّبِيعِيُّ** Natural, or physical, science.]

طَبَاعٌ A manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.)

طَبُوعٌ A certain venomous **دَوِيَّةٌ** [or insect]: (El-Jáhidh, O, K, TA:) or, (K,) as said to Az by a man of Egypt, an insect (**دَوِيَّةٌ**) (O) of the same kind as the **قِرْدَانٌ** [or ticks], (O, K,) but (O) the bite of which occasions intense pain; (O, K;) and sometimes, or often, he that is bitten by it becomes swollen [app. in the part bitten], and is relieved by sweet things: Az says that it is with the Arabs [called, or what is called,] the **نَبْرُ** [which is expl. as meaning the tick; or an insect resembling the tick, which, when it creeps upon the camel, causes the track along which it creeps to swell; or as being smaller than the tick, that bites, and causes the place of its bite to swell; &c.]: (O:) [accord. to Dmr, as stated by Freytag, i. q. **قَمَقَامَةٌ**, which is expl. as applied to a small tick; and a species of louse, that clings tightly to the roots of the hair, app. meaning a crab-louse:] what is known thereof [or by this appellation] now is a thing of the form of a small emaciated tick, that sticks to the body of a man, and is hardly, or not at all, severed, except by the application of mercury. (TA.)

طَبِيعٌ The heart (**نَبْ**) of the **طَلْعُ** [as meaning the spathe of the palm-tree]; (O, K;) so called because of its fulness; expl. in a trad. of El-Ḥasan El-Baṣree as meaning the **طَلْعُ** [i. e., in this case, agreeably with general usage, the spadix of the palm-tree] in its **كُفْرِيٌّ** [i. e. spathe], the **كُفْرِيٌّ** being the envelope of the **طَلْعُ**. (O, TA.)

خَاتَمٌ and **طَابِعٌ** (Ṣ, O, Mṣb, K, &c.) i. q. **خَاتَمٌ** (Ṣ, O) and **خَاتَمٌ** (O) [meaning A signet, seal, or stamp; i. e.] a thing with which one seals, stamps, imprints, or impresses: (Mṣb, TA:) [and also a seal, or stamp, as meaning a piece of clay or wax or the like, or a place in a paper &c., impressed, or imprinted, with the instrument thus called:] and accord. to ISh, the former, (O,) or each, (K,) signifies the **مِيسْمَرٌ** [which means the instrument for the branding or otherwise marking, and the brand or other mark,] of the **فَرَائِضُ** [or beasts that are to be given in payment of the poor-rate: see **طَبِغُ الشَّاةِ**]. (O, K.) One says, **طَابِعُ طَابِعٍ**, [The signet, &c., is a thing that seals, &c.]; which is like the attribution of the act to the instrument. (Er-Rághib, TA.) And **كَلَامٌ عَلَيْهِ**

† **طَابِعُ الْفَصَاحَةِ** [Language upon which is the stamp of chasteness, or perspicuity, &c.]. (TA.)

طَابِعٌ: see the next preceding paragraph, in two places: — and see also **طَبِغٌ**.

مَطْبَعٌ A place where anything is sealed, stamped, imprinted, or impressed. And, as used in the present day, A printing-house; as also **مَطْبَعَةٌ**.

مُطْبَعَةٌ, applied to a she-camel: see the next paragraph.

مُطْبَعٌ Filled: so its fem. in the phrase **قَرْنَةٌ مُطْبَعَةٌ** [A skin filled with food]. (TA.) — And **مُطْبَعَةٌ** applied to a she-camel, Filled with fat and flesh, so as to be rendered firm in make: (Az, TA:) or [simply] fat. (Z, TA.) — And, (TA,) so applied, **Heavily laden**; (Ṣ, O, K, TA;) and [in like manner] † **مُطْبَعَةٌ** a she-camel heavily burdened by her load. (TA.) — And **مُهْرٌ مُطْبَعٌ** A colt trained, or rendered tractable or manageable. (TA.)

مُطْبُوعٌ [pass. part. n. of **طَبِغٌ** in all its senses]. — You say, **هُوَ مُطْبُوعٌ عَلَى الْكُورِ** † [He is created with an adaptation, or a disposition, to generosity]. (TA.)

طبق

1. **طَبَّقَهُ**, aor. =, accord. to Freytag, is expl. in the K as syn. with **أَطْبَقَهُ** in the first of the senses assigned to this latter below: but I find no authority for this in the K nor in any other lexicon. — **طَبَّقَتْ يَدُهُ**, (Ṣ, O, K, TA,) aor. =; and **طَبَّقَتْ**, aor. =; (TA;) inf. n. (of the former, Ṣ, TA) **طَبَّقَ** (Ṣ, O, K, TA) and (of the latter, TA) **طَبَّقَ**; (K, TA;) † **His arm would not be stretched forth**; (Ṣ, O;) or † **stuck to his side**, (K, TA,) and **would not be stretched forth**. (TA.) — **طَبَّقَ** i. q. **طَفِقَ** [i. e. *He set about, or began, &c., doing with me such a thing*]. (O, K.)

2. **طَبَّقَهُ**, inf. n. **تَطْبِيقٌ**: see 4. — [Hence,] **طَبَّقَ السَّحَابُ الْجَوَّ** The clouds covered the mid-air between the heaven and the earth: (K:) and **طَبَّقَهَا** and **أَطْبَقَ** **الغَيْمُ السَّمَاءَ** [The clouds covered the sky]: (Mgh, TA:) both signify the same. (TA.) And **طَبَّقَ الْمَاءُ وَجْهَ الْأَرْضِ** The water covered the face of the earth, or land. (K.) — And **طَبَّقَ الشَّيْءُ**, inf. n. as above, i. q. **عَمَّرَ** [The thing was, or became, common, or general, in its relation or relations, operation or operations, effect or effects, &c.]. (K.) And as syn. with **عَمَّرَ** it is trans.: so in the phrase, **هَذَا مَطَرٌ طَبَّقَ** **الْأَرْضَ** [This is rain that has included the general extent of the land within the compass of its fall]. (TA.) And one says also, **طَبَّقَ الْغَيْمُ**, (Ṣ, O, TA,) inf. n. as above, (Ṣ, O, K, TA,) The clouds rained upon the whole of the land; (Ṣ, O;) or made their rain common, or general, (K, TA,)

to the land. (TA.) — **طَبَّقَ** also signifies The making a thing to suit, match, tally, conform, correspond, or agree, with another thing. (KL.) — [And **طَبَّقَ بَيْنَ الشَّيْئَيْنِ** *He put the two things together, face to face.* (See also 3.) — Hence,] **التَّطَبُّقُ** in the divinely-appointed act of prayer is *The putting the hands [together, palm to palm,] between the thighs in the act of bowing oneself;* (S, O, K;) and in like manner in the act termed **التَّسْبُودُ** [q. v.]. (El-Harbee, TA.) One says of a person bowing himself in prayer, **طَبَّقَ**, and likewise **طَبَّقَ**, (TA,) or **طَبَّقَ كَفَّيْهِ**, (Mgh,) or **طَبَّقَ بَيْنَ كَفَّيْهِ ثُمَّ وَضَعَهَا بَيْنَ فَخَذَيْهِ**, (O,) *He put his hands [together, palm to palm, and then put them] between his thighs.* (Mgh.) The doing thus is forbidden; (Mgh, O;) for the hands should be placed upon the knees. (O.) — Also *The horse's raising his fore feet together and putting them down together in running:* (S, O, K;) or, accord. to Aṣ, *the leaping of a camel, or of a she-camel, and then alighting so that the legs fall upon the ground together;* the doing of which is not approved. (TA.) — And **طَبَّقَتْ** **الْإِبِلُ الطَّرِيقَ** † *The camels travelled the road without declining from the right direction.* (TA. [The verb is there written without any syll. signs; but is evidently thus.]) — And **طَبَّقَ السَّيْفُ**, (S, O, TA,) [i. e. **طَبَّقَ السَّيْفُ الْمَفْصِلَ**,] inf. n. as above, (K,) *The sword hit the joint* (S, O, K, TA) *and severed the limb:* (S, O, TA) or *fell between two bones.* (TA.) A poet says, (S,) namely, El-Farezdaq, praising El-Hajjāj, and likening him to a sword, (O.)

يُصَمِّرُ أَحْيَانًا وَحِينًا يَطْبِقُ

[expl. in art. صم]. (S, O.) Hence, **يَطْبِقُ الْمَفْصِلَ** means † *He hits aright the argument, proof, or evidence:* (S, O;) and this is also said of an eloquent man. (AZ, TA voce قَالَبَ, q. v.) Hence also, **طَبَّقَ** alone, † *He hit upon the right mode of judicial decision:* (O, TA;) and *the text of the tradition.* (TA.)

3. **مُطَابَقَةٌ** signifies *The putting a thing upon, or above, or over, another thing commensurate therewith:* whence the phrase, **طَابَقَتِ النَّعْلُ** [i. e., as expl. in Bd lxvii. 3, *I sewed another sole upon the sole or sandal.*] (Er-Rūghib, TA.) [Hence] one says also, **طَابَقْتُ بَيْنَ الشَّيْئَيْنِ** *I made the two things commensurate, and stuck them together.* (S, O. [See also 2.]) And **طَابَقَ بَيْنَ قَمِيصَيْنِ** *He put on, or attired himself with, two shirts, one over, or outside, the other;* (K, TA;) and in like manner **طَابَقَ**, and **طَارَقَ**, (TA,) and **ظَاهَرَ**. (A &c. in art. ظهر.) — And **طَابَقَهُ**, (K, TA,) inf. n. **مُطَابَقَةٌ** (S, O, K, TA) and **طَبَّقَ**, (K, TA,) *It suited, matched, tallied, conformed, corresponded, or agreed, with it;* (S, O, K, TA;) and *was equal to it; or was like it in measure, size, quantity, or the like.* (TA.) — [Hence,] one says, **هَذَا جَوَابٌ يَطَابِقُ السُّؤَالَ** [*This is an answer, or a reply, that is suitable to the question.*] (TA.) — And **طَابَقَتْ زَوْجَهَا** *She (a woman) com-*

plied with [the desire of] her husband: and **طَابَقَتْ** said of a she-camel, and of a woman, *She was, or became, submissive to him who desired her.* (TA.) — And **طَابَقَ لِي بِحَقِّي** *He obeyed me with respect to my right, or due, and hastened to render it; or he acknowledged to me my right, or due, willingly.* (TA.) — And **طَابَقَهُ عَلَى الْأَمْرِ** *He combined with him, and aided him, to do the thing: or [simply] he aided him to do it.* (TA.) — And **طَابَقَ عَلَى الْعَمَلِ** *He became accustomed, habituated, or inured, to the work.* (S, O, TA.) — **مُطَابَقَةٌ**, of a horse, (S, O, K,) in his running, (S, O,) and in like manner of a camel, as in the A, (TA,) means *His putting his hind feet in the places that were those of his fore feet.* (S, O, K.) — And (hence, TA) † *The walking as one shackled;* (S, O, K, TA;) i. e., *with short steps.* (TA.) [See an ex. voce **حَجَلٌ**.]

4. **اطْبَقَهُ** *He covered it;* (S, O, K;) as also **طَبَّقَهُ**, inf. n. **تَطْبِيقٌ**; (K;) [i. e.] *he made it to be covered;* (S, O;) *he put the طَبَّقَ, i. e. cover, upon it, namely, a jar [or the like].* (Mgh. [And the like is said in several other arts. in other lexicons.]) And **اطْبَقْتُ الرَّحَى** *I put the upper mill-stone upon the lower.* (TA.) — See also 2, second sentence. [This last ex. shows that **اطْبَقَهُ** signifies sometimes *It covered it as meaning it became a cover, or like a cover, to it;* and **اطْبَقَ عَلَيْهِ** likewise has this meaning; as also **انطَبَقَ عَلَيْهِ**, and **تَطَبَّقَ عَلَيْهِ**.] — [Hence,] one says, **اطْبَقَ عَلَيْهِ الْجُنُونُ** (Mṣb, TA) † *Insanity covered [i. e. veiled, or wholly obscured,] his reason, or intellect.* (TA.) And **اطْبَقَتْ عَلَيْهِ الْحُمَى** (Mgh, O, TA) † *The fever was, or became, continual upon him, not quitting him night nor day.* (TA.) — **اطْبَقُوا عَلَى الْأَمْرِ** means † *They combined consentaneously, or agreed together, respecting, or to do, the thing, or affair;* (S, O, Mgh, O, Mṣb, TA;*) and so **اطْبَقُوا عَلَيْهِ**. (MA.) — And **اطْبَقُوا عَلَيْهِ** *They came round about him.* (MA.) — [And **اطْبَقَتْ عَلَيْهِ الْحَيَّةُ** *The serpent wound itself round upon him.* (See **طَبَّقَ**, last sentence.)] — And **اطْبَقَتِ النُّجُومُ** *The stars appeared, and were numerous;* (O, K, TA;) [as though they were like a cover; or] as though they were stage above stage (**طَبَّقَتْ فَوْقَ طَبَّقَةٍ**). (TA.) — [**اطْبَقَهُ عَلَيْهِ** signifies *He made it to cover it; i. e., to be a cover, or like a cover, upon it.*] You say, **أَطْبَقَ عَلَى مَخْرَجِ الْحَرْفِ مِنَ اللِّسَانِ**, [*He made to cover the part of the tongue which was the place of utterance of the letter what was opposite to it of the palate;* i. e. he put that part of his tongue close beneath the opposite part of the palate. (O.) — [Hence,] **أَطْبَقَ عَلَيْهِمُ الْعَذَابَ**, said of God, † *He made punishment to fall, or come, upon them in common, or universally, [as though He made it to cover them,] so that none of them escaped.* (Jel in xci. 14.) — And **أَطْبَقَ اللَّهُ عَلَيْهِ الْحُمَى**, and **أَطْبَقَ اللَّهُ عَلَيْهِمُ الْحُمَى**, † *God made the fever to be continual upon him, and in like manner insanity: the verb being used as intrans. and trans.* (Mṣb. [But

its author adds that he had not found this: meaning that he had not found any classical authority for the trans. use of the verb in this and similar senses.]) — One says also, **اطْبَقَ الْبَابَ** [*He closed the door.*] (Mṣb and K in art. وصد; &c.) And **أَطْبَقَ شَفَتَيْكَ** [*Close thy lips;*] i. e. † *be thou silent.* (TA.) [And **اطْبَقَ الْكِتَابَ** *He closed, or shut, the book.* And **اطْبَقَ الثَّوْبَ** *He folded together the garment, or piece of cloth.*] See also 2, in the middle of the paragraph. — **مَا أَطْبَقَهُ مَا أَطْبَقَهُ** [*How skilful is he (O, K) كَذَا [for the performance of such a thing]! (O) is from الْمَفْصِلَ طَبَّقَ.*] (JK.)

5. **تَطَبَّقَ عَلَيْهِ**: see 4. [Hence,] one says, **لَوْ تَطَبَّقَتِ السَّمَاءُ عَلَى الْأَرْضِ مَا فَعَلْتُ كَذَا** [*If the heaven became as a cover upon the earth, I would not do such a thing.*] (S, O.)

6. **تَطَابَقَ الشَّيْئَانِ** *The two things suited, matched, tallied, conformed, corresponded, or agreed, each with the other;* (S, O, TA;) and *were equal, each to the other; or were like each other in measure, size, quantity, or the like.* (TA.) And **تَطَابَقُوا عَلَى الْأَمْرِ**: see 4.

7. **انطَبَقَ** *It was, or became, covered;* (O, K;) [i. e.] *it was made to be covered;* or *it had the طَبَّقَ, i. e. cover, put upon it;* quasi-pass. of **أَطْبَقَهُ**; (O;) and so **تَطَبَّقَ**. (S, O, K.) — [And *It became closed;* said of a door, &c. — Hence,] **يَنْطَبِقُ عَلَيْهِ الْكَلَامُ** i. q. **يَنْغَلِقُ** † [*Speech is as though it were closed against him; i. e. he is impeded in his speech, unable to speak, or tongue-tied.*] (O.) — See also 4. — [Hence one says of a rule, **يَنْطَبِقُ عَلَى كَذَا وَكَذَا** † *It applies to such and such things or subjects.*]

طَبَّقَ: see an ex. of the accus. case, in the phrase **وَلَدَّتِ الْعَمْرُ طَبَّقًا**, voce **طَبَّقَ**, last quarter. — **طَبَّقَ** is also expl., by IAṣr, as meaning *The doing wrong, or injuring, by false pretence or false allegation.* (TA.)

طَبَّقَ: see **طَبَّقَ**, in the latter part of the former half. — **طَبَّقَ الْأَرْضَ**: see **طَبَّقَاتُ**. — **هَذَا الشَّيْءُ طَبَّقَ**, (IAṣr, O, K,*) and **طَبَّقَهُ**, and **طَبَّقَتْهُ**, (IAṣr, O, K,) and **طَبَّقَتْهُ**, (IAṣr, O, K,) and **طَبَّقَتْهُ**, (IAṣr, O, K,) i. q. **مُطَابَقَةٌ** [i. e. *This thing is the match of this; or what suits, matches, tallies, conforms, corresponds, or agrees, with this; what is equal to this; or the like of this in measure, size, quantity, or the like.*] (IAṣr, O, K, TA.) — **طَبَّقَ** signifies also *A space, or period, (سَاعَةٌ) of the day; and so طَبَّقَةٌ; and **طَبَّقٌ** signifies the same of the night: (K;) you say, **أَقَمْتُ عِنْدَهُ طَبَّقًا مِنَ النَّهَارِ**, and **طَبَّقَةً**, *I remained at his abode during a space, or period, (سَاعَةٌ) of the day:* (Ibn-'Abbād, O;) and **طَبَّقًا**, (K, TA,) with kesr, (TA,) or **طَبَّقًا**, (so in the O,) and **طَبَّقًا**, i. e. *a while, or a long time, syn. مَلِيًّا*: (Ibn-'Abbād, O, K;) or, accord. to the L, one says, **أَنَا بَعْدَ طَبَّقٍ مِنْ***

اللَّيْلِ, and طَبِيقٌ, he came to us after a space, or period, (جِبِينِ) of the night; and in like manner, مِنَ النَّهَارِ of the day: (TA:) the pl. of طَبِيقٌ is طَبِيقٌ. (K.) [See also طَبِيقٌ, in, or near, the middle of the paragraph.] — Also Bird-lime; a dial. var. of دَبِيقٌ. (IDrd, O, K.) And The fruit of a certain kind of tree [app. meaning the berries of the viscum, or mistletoe, of which bird-lime is mostly prepared, and which are called دَبِيقٌ in the present day]. (K.) And Anything with which a thing is stuck, or made to stick. (K.) And [particularly] A thing [or substance] to which the exterior lamina of the pearl is stuck so that it becomes like it; as also مُطَبِّقٌ. (TA.) — And Snares for birds, or things with which birds are caught; (Ibn-'Abbád, O;) like فِخَاخٌ; as also طَبِيقٌ; of which [latter] the sing is طَبِيقَةٌ. (Ibn-'Abbád, O, K.) — Also A road, or way: — and i. q. دَسْتُورٌ [as a Pers. word, generally meaning Permission, or leave, as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.]

طَبِيقٌ A thing that is the equal of another thing (Mṣb, K) of any kind (K) in its measure so that it covers the whole extent of the latter like the lid: this is its primary signification: (Mṣb:) [whence] one says, هَذَا الشَّيْءُ طَبِيقٌ هَذَا, like طَبِيقُهُ, q. v.: (IAṣr, O, K:) and [hence] it signifies The cover, or lid, (Mgh, K,) of a jar, (Mgh,) or of anything: (K:) pl. أَطْبَاقٌ (S, O, K) [and طَبَاقٌ, mentioned in the Mṣb as a pl. of طَبِيقٌ in another, but similar, sense, which will be found in what follows, but better known as a pl. of طَبِيقَةٌ, and أَطْبَاقَةٌ is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons; and it may be that the right reading is وَأَطْبَاقُهُ, as syn. with what immediately there follows it, i. e. وَطَبِيقُهُ. (TA.) وَأَفَقٌ شَنْ طَبِيقُهُ is [a prov.] expl. (O, K, TA) by أَق (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طَبِيقٌ [or cover] for it: (O, K, TA:) [so that the meaning is; A water-skin that had become old and worn out suited its cover:] or شَنْ and طَبِيقٌ [in the O طَبِيقُهُ] were two tribes; (S, O, K, TA;) and, as ISd says, شَنْ does not here mean a water-skin, for this has no طَبِيقٌ: (TA:) or [طَبِيقُهُ is for طَبِيقَةٌ, and] طَبِيقَةٌ was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) — Also A certain household utensil; (Mṣb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. أَطْبَاقٌ and طَبَاقٌ. (Mṣb.) — The surface of the earth

[considered as a cover]. (K, TA.) [And in like manner applied to A layer, or stratum, of earth. دَقْنَتُ الشَّيْءِ is expl. in the Mṣb as meaning أَخْفَيْتُهُ تَحْتَ أَطْبَاقِ التُّرَابِ I concealed it beneath the layers, or strata, of the earth, or dust. See also طَبِيقَةٌ. — The exterior part of the pudendum muliebri [considered as a cover]. (Ibn-'Abbád, O, K, TA.) — A fold, a ply, or an overlapping part, of a thing. (PṢ. [See حَفِثٌ.]) — [And hence, app., † A roller of the sea: see أَدْبِيٌّ. — A thin bone [or cartilage] that forms a division between any two vertebrae: (S, O, K:) what is between any two vertebrae of a horse [&c.]: pl. أَطْبَاقٌ (Kr:) and some say, the vertebrae altogether: and some say, a vertebra, in any part. (TA.) It is said in a trad. respecting the day of resurrection, تَبَقَى أَصْلَابُ الْمُنَافِقِينَ طَبِيقًا وَاحِدًا, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were] one vertebra: or, as some say, طَبِيقَةٌ; and [they say that] طَبِيقٌ is the pl. [or coll. gen. n.]. (O. [See also 1 in art. عَمْرٌ.]) — [And Any of the successively-superimposed cartilages of the windpipe: pl. أَطْبَاقٌ. (See حَنْجَرَةٌ, in art. حَجَرٌ; and see also حَلَقُومٌ.]) — Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, Any of the Seven Heavens:] one says, السَّمَوَاتُ طَبَاقٌ, meaning The Heavens are [composed of stages] one above another; (S, O, Mṣb,*) every heaven [except the lowest] being like a طبق to another: (Mṣb:) or this is said because of their being conformable, one with another: (K:) and it is said in the Kṣur lxvii. 3, الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَاقًا, meaning [Who hath created seven heavens] placed one above another; طَبَاقًا being the inf. n. of طَابَقْتُ الشَّيْءَ [q. v.], used as an epithet; or for طَابَقَتْ طَبَاقًا; or ذَاتِ طَبَاقِي, pl. of طَبِيقٌ or of طَبِيقَةٌ. (Bd.) — [Any of the bones of the head; because they compose a covering: or] أَطْبَاقٌ الرَّأْسِ means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. شَجَرٌ.]) — Any joint of a limb: pl. أَطْبَاقٌ. (Aṣ, TA.) — A collective number of men, and of locusts; (S, O, K;) as also طَبِيقٌ, (K,) which is thus expl. by Aṣ in relation to men: (TA:) or a multitude of men, and of locusts: (K:) [app. considered as covering a space of ground:] or a company of men that are equal with a company like them. (ISd, TA.) — A generation of mankind; or the people of one time; syn. عَائِلَةٌ and قَرْنٌ; as in the saying of El-'Abbás,

إِذَا مَضَى عَائِلَةٌ بَدَأَ طَبِيقٌ

[metre مُنْسَوِّجٌ] i. e. قَرْنٌ بَدَأَ قَرْنٌ [When a generation passes away, a generation appears in its place]: the قَرْنٌ being called طَبِيقٌ because they are a طَبِيقٌ [i. e. cover] to the earth: then

they pass away and another طَبِيقٌ comes: (O, TA:) or, as IAṣr says, طَبِيقٌ signifies a people after a people. (TA.) And (TA) A قَرْنٌ [i. e. generation] of time: or twenty years: (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, طَبِيقَةٌ has this latter meaning. (TA.) — † A rain such as fills and covers the earth, or land; (TA;) or such as is general, (S, O, K, TA,) and of wide extent; termed by a poet (namely, Imra-el-Keys, O, TA) طَبِيقُ الْأَرْضِ (S, O, TA:) or a lasting rain, consecutive in its falls. (Mṣb.) And أَصْبَحَتِ الْأَرْضُ طَبِيقًا وَاحِدًا means † [The land became, or became in the morning,] covered with water over its surface. (TA.) — A main portion of the night and of the day: (S, O, K, TA;) or, accord. to the Mufradát [of Er-Rághib], طَبِيقٌ سَاعَاتُهُ الْمَطَابِقَةُ signifies [app. a mis-transcription for الْمَطَابِقَةُ, and meaning the commensurate, or similar, or equal, portions of the night and of the day]. (TA.) See also طَبِيقٌ. — And A state, or condition; (S, O, K, TA;) as also طَبِيقَةٌ, of which the pl. is طَبَاقٌ: the pl. of the former in this sense is أَطْبَاقٌ. (TA.) Hence the phrase, لَتَرْكَبَنَّ طَبِيقًا عَن طَبِيقِي, (S, O, K, TA,) in the Kṣur [lxxxiv. 19], meaning [Ye shall assuredly enter upon] state after state, (S, O, TA,) and predicament after predicament; as in the A; (TA;) on the day of resurrection; (S;) the state being termed طَبِيقٌ because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and عَن being put in this instance, as it is in many others, in the place of بَعْدَ: (TA:) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; طَبِيقٌ accord. to this rendering being regarded as pl. [or coll. gen. n.] of طَبِيقَةٌ: (Ksh and Bd:) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like مَهْلٌ [i. e. molten brass or iron &c., as is said in the Kṣur lxx. 8,] and then successively in other states: (O, TA:) so says Aboo-Bekr: accord. to Er-Rághib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l-Hadeed, it means [ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read لَتَرْكَبَنَّ, meaning thou, O Mohammad, shalt assuredly mount upon stage after stage of the stages (أَطْبَاقِ) of heaven; and I'Ab and Ibn-Mes-ood read لَتَرْكَبَنَّ, with kesr to the ب, which is accord. to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ي: 'Omar read لَيَرْكَبَنَّ, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, يَرَعَى طَبِيقَ النُّجُومِ, meaning † [He passed the night watching] the state of the stars in their course: (TA:) or طَبِيقٌ

جَاءَتِ الشُّجُومِ means the falling [or app. setting] of stars after [other] stars: or, accord. to Es-Sadoosee, the rising of a star and the setting of another: and a collective number thereof after a collective number [of others]: and such, he says, are termed جَاءَتِ الإِبِلُ طَبَقًا — (O.) — طَبَقَاتُ مِنَ الشُّجُومِ means عَلَى خَفِّ وَاحِدٍ [i. e. The camels came following one another, in a single line: see art. خَف]. (TA.) And one says, وَدَدَتِ الغَنَمُ طَبَقًا and طَبَقًا, meaning The sheep, or goats, brought forth one after another: (L:) El-Umawee says, when they do thus, one says, وَدَدَتَهَا الرَّجِيْلَاءُ and وَدَدَتَهَا طَبَقًا [They brought them forth (i. e. their young ones) one after another]. (S, O.) — [The pl.] الأَطْبَاقُ also signifies Those who are remote, and those who are remotely connected: so in a trad. respecting the signs of the resurrection, or of the time thereof; in which it is said, يُؤَصِّلُ الأَطْبَاقُ وَيَقْطَعُ الأَرْحَامُ [Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed]. (TA.) — بِنْتُ طَبَقِي is an appellation of A female tortoise, [app. because of the cover of her back,] which, (S, O, K,) as the Arabs assert, (S, O,) lays ninety-nine eggs, all of them [eventually] tortoises, and lays one egg which discloses (S, O, K) a serpent (K) [or a serpent such as is termed] an أسود; (S, O;) or, accord. to Az, sixty-nine [eggs], and the seventieth is [eventually] a viper. (So in a marg. note in one of my copies of the S; in which, also, the appellation is written بِنْتُ طَبَقِي, instead of بِنْتُ طَبَقِي.) Hence the phrase بِنَاتُ طَبَقِي meaning † A calamity; (S, O, TA;) as also بِنَاتُ طَبَقِي: (TA:) meaning calamities [like مُطَبَقَاتُ]: as well as tortoises: and serpents: (K:) and أُمُّ طَبَقِي [in like manner] means calamity: (TA in art. طرق:) or, accord. to Eth-Tha'álibee, طَبَقِي [thus, imperfectly decl., as written in the L,) signifies a yellow serpent: (L, TA:) and أُمُّ طَبَقِي and بِنَاتُ طَبَقِي are said to signify the serpent, because of its coiling itself round: or بِنَاتُ طَبَقِي is an appellation applied to serpents because of their winding themselves round (لَطَبَاقَهَا) upon him whom they bite; or, as some say, because the حَوَاءُ [q. v.] confines them beneath the lids (أَطْبَاق) of the baskets (أَسْفَاط) covered with leather; or, as Z says, because they resemble the طَبَقِي [i. e. cover, or dish, or plate,] when they coil themselves round. (TA.)

طَبَقَةٌ: see طَبَقِي, former half, in two places: — and also near the end of the same paragraph.

طَبَقَةٌ [generally signifying Any one of two or more things that are placed, or situate, one above another; a stage, story, or floor; a layer, or stratum; or the like: pl. طَبَقَاتُ and طَبَاقٌ]: see طَبَقِي, in seven places. — [Hence, طَبَقَاتُ العَيْنِ, The coats, or tunics, of the eye. (See جَلْبَدَةٌ.)] —

[Hence also,] طَبَقَاتُ النَّاسِ The degrees, ranks, orders, or classes, of men. (S, * O, * TA.) [Thus, طَبَقَاتُ الشُّعْرَاءِ means The orders, or classes, of the poets.] — كُتِبَتْ إِلَيَّ طَبَقَةٌ is a phrase mentioned by Ibn-'Abbád as meaning His letters, or epistles, to me are consecutive. (O, TA.) — A طَبَقَةٌ of land is [A portion] like a مَشَارَةٌ [expl. in art. شور]. (TA.)

يَدٌ طَبَقَةٌ An arm that will not be stretched forth; (S, O, TA;) sticking to the side. (K, TA.)

طَبَاقٌ [a pl. of طَبَقَةٌ, and said to be also a pl. of طَبَقِي]. — طَبَاقُ الأَرْضِ means What is upon the earth: (S, O:) or what fills, or would fill, the earth, extending over it in general, or in common, (O, TA,) as though it were a طَبَقِي [or cover] to it. (TA.) It is said in a trad. respecting Kureysh, عَلِمُوا طَبَاقُ الأَرْضِ i. e. The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it; (O, * TA;) or, as some relate it, طَبَقِي الأَرْضِ. (TA.) — See also طَبَقِي. — And see مُطَبَقِي.

طَبَقِي: see طَبَقِي, in five places.

طَبَاقَةٌ † A camel (S, O, K) that will not cover; (S, O;) lacking strength, or ability, to cover. (K, TA.) — And, applied to a man, (S, O, K,) † Impeded in his speech; unable to speak; or tongue-tied: (O, K, * TA:) or that will not perform the act of coitus: (TA:) or heavy, covering the woman (يُطَبَقِي عَلَى المَرْأَةِ, in the CK [erroneously] يُطَبَقِي, and in my MS. copy of the K (يُطَبَقِي المَرْأَةَ) with his breast by reason of his heaviness: (K, TA:) or impotent; syn. عَيْي: (S, O:) or impotent (عَيْي), heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age: accord. to As, stupid, foolish, impotent in speech or actions, dull, or heavy: accord. to IAar, whose reason is veiled, or wholly obscured, (أَطَبَقِي عَلَيْهِ الجُنُونُ, [see مُطَبَقِي,] by stupidity, or foolishness: or, as some say, whose affairs are veiled to him [so that he sees not how to accomplish them]: or who lacks ability to speak, his lips being closed. (TA.) — تَحَلَّبُوا عَلَى ذَلِكَ الإِنْسَانِ طَبَاقَةً means They collected themselves together against that man, all of them. (ISh, O.)

طَبَاقٌ A species of tree, (S, O, K,) growing upon the mountains of Mekkeh; (K;) described to AHn by some one or more of Azd-es-Saráh as being about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip [between the fingers] when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep or goats; and grows among the rocks, with the عَرَعَر; the bees eat from its

flowers, and the mountain-goats also feed upon it: (O:) it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange, or scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver; and is very healing. (K.) [طَبَاقٌ, thus written by Golius, without teshdeed, is said by him to be Ocimum agreste; as on the authority of Meyd; but he has not given the syn. by which Meyd has explained it.] بَيْنَ شَتِّ وَطَبَاقِي, in a trad. of Moḥammad Ibn-El-Hanaféeyeh, means in the places where grow these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.)

طَبَاقِي: see طَبَقِي. — Also, (S, Mgh, O, K,) and طَبَاقِي, (K,) both mentioned by Ks and Lh, [and both in one of my copies of the S,] (TA,) and طَبَاقِي, (Fr, O, K,) A large brick: (Mgh:) or a large baked brick: (S, O, K:) [or a large tile, or flat piece of baked clay:] and a large [piece of] glass: (Mgh:) arabicized, (S, Mgh, O,) from the Pers., (S, O,) i. e. from تَابَه: (Mgh, O:) [and particularly a large flat piece of baked clay, or of stone, &c., that is used for a trap-door:] whence, بَيْتُ الطَبَاقِي [the chamber that has a trap-door]: (Mgh: [see also مُطَبَقِي:]) pl. طَوَابِقِي and طَوَابِقِي; (Mgh: O, K:) the former being pl. of طَبَاقِي, and the latter of طَبَاق. (O.) — And in like manner طَبَاقِي of iron [is from the Pers. تَابَه]: (O:) [i. e.] طَبَاقِي signifies also, (K, TA,) and طَبَاقِي likewise, (accord. to the K,) A certain vessel in which one cooks, (K, TA,) [meaning a frying-pan,] of iron or of copper: (TA:) arabicized from تَابَه. (K, TA.) — [And A plate, or flat piece, of metal.] — بِئْرٌ ذَاتُ طَبَاقِي means A well in which are projecting edges. (Ibn-'Abbád, O.) — And طَبَاقِي and طَبَاقِي signify also A limb, or member, (Th, O, * K, TA,) of a human being, such as the arm, or hand, and the leg, or foot, and the like: (Th, TA:) applied in a trad. to the hand of a thief, which is to be cut off: (TA:) [see طَائِف, in art. طَوْف:] or they signify [or signify also] the half of a sheep, or goat: (K, TA:) or as much thereof as two persons, or three, eat. (TA.)

طَبَاقِي; pl. طَوَابِقِي: see the next preceding paragraph.

العِمَّةُ الطَّبَاقِيَّةُ The mode of disposing the turban without winding [a portion thereof] beneath the chin: (O, K:) a mode which is forbidden. (O.) جَاءَ فُلَانٌ مُتَعَمِّمًا طَبَاقِيًا means Such a one came having his turban disposed in the manner above described. (IAar, O.)

مُطَبَقِي: see طَبَقِي.

مُطَبَقِي [pass. part. n. of 4, Covered; &c.]. — الحُرُوفُ المُطَبَقَةُ are The letters ط, ض, ص, and ظ: (S, O, K:) the part of the tongue which is the place of their utterance being [closely] covered [in their utterance] by what is opposite to it of the palate. (O, TA.) — And مُطَبَقِي is

used by the vulgar for مُطْبِقٌ عَلَيْهِ, [which is for مُطْبِقٌ عَلَيْهِ الْجُنُونُ] meaning † Upon whom insanity is made to be continual: (Mṣb: see also طَبَاقًا [where مُطْبِقٌ عَلَيْهِ is in my opinion better rendered]:) and you say مَجْنُونَةٌ مُطْبِقَةٌ عَلَيْهَا [in like manner, for مُطْبِقٌ عَلَيْهَا الْجُنُونُ † an insane female whose reason insanity has veiled, or wholly obscured]. (Mgh, O.) — مُطْبِقٌ عَلَيْهِ signifies also Affected with a swooning, or a fit of insensibility. (TA.) — مُطْبِقٌ بَيْتٌ means † A verse of which the former hemistich ends in the middle of a word. (Z, TA.) — See also the next paragraph. — And see طَبَّقَ.

مُطْبِقٌ Covering. (O, K, TA.) — Hence, (K, TA.) جُنُونٌ مُطْبِقٌ (Mgh, O, K, TA) † Insanity that covers [i. e. veils, or wholly obscures,] the reason, or intellect. (TA.) — حُمَى مُطْبِقَةٌ (S, Mgh, O, Mṣb, K) † A continual fever, not quitting night nor day. (S, Mṣb, TA.) — مُطْبِقَةٌ [for سَنَةٌ مُطْبِقَةٌ] means † A hard, or severe, year. (TA.) And مُطْبِقَاتٌ means † Calamities [like بَنَاتٌ طَبَّقِي]. (TA.) — And مُطْبِقٌ may have the same meaning as مُطْبِقٌ. (TA. [But in what sense the latter is here used is not specified.]) — It signifies also A subterranean prison; or a place of confinement beneath the ground. (TA. [The word in this sense, which is probably post-classical, is there said to be like مَخْسِنٌ; but perhaps only because of its having been found written مُطْبِقٌ; for I think that I have heard مُطْبِقٌ used in this sense; and I find an apparent authority for this in a copy of the M in arts. اصد and وصد, where الإصَادُ and الوصَادُ are expl. as meaning المَطْبِقُ: and likewise in the TA in art. عن, where I find مُطْبِقٌ, thus written; see 2 in that art.: it seems also that طَبَّقَ may have the same signification; for I find الإصَادُ expl. as meaning المَطْبِقُ in the K in art. اصد; and thus in the O in art. وصد, and likewise الوصَادُ.])

مُطْبِقٌ: see طَبَّقَ, last quarter.

جَرَادٌ مُطْبِقٌ Locusts extending in common or universally [over a tract or region]. (TA.) And سَحَابَةٌ مُطْبِقَةٌ A cloud raining upon the whole of a land. (S, O.) — مُطْبِقٌ signifies also [A sword hitting the joint, and severing the limb: or falling between two bones. — And hence,] † One who takes the right course in affairs by his [good] judgment. (K, TA.)

مُطَابِقٌ: see an ex. voce طَبَّقَ.

طبل

1. طَبَّلَ, (Lth, O, Mṣb, K,) aor. ٢ (Lth, O, Mṣb) and ٣, (Mṣb,) inf. n. طَبْلٌ, He beat the طَبْلُ [or drum; he drummed]; (Lth, O, Mṣb, K;) and طَبَّلَ, (Mṣb, K,) inf. n. تَطْبِيلٌ, (O, Mṣb,) signifies the same; (O, K;) or the latter verb signifies he did so much. (Mṣb.)

2: see the preceding paragraph.

طَبْلٌ [A drum;] a certain thing with which one beats, (S, O, K,) [or rather upon which one beats,] well known, (Mṣb,) having a single face, and having two faces: (Mṣb, K:) pl. [of mult.] طَبُولٌ (O, Mṣb, K) and [of pauc.] أَطْبَالٌ. (Mṣb, K.) [Hence] one says, هُوَ طَبْلٌ ذُو وَجْهَيْنِ [lit. He is a double-faced drum]; meaning † he is of ill-omened, or hard, aspect. (TA.) And فَلَانٌ يَضْرِبُ الطَّبْلَ تَحْتَ الكِسَاءِ [lit. Such a one beats the drum beneath the garment called كِسَاء; meaning, † strives to conceal what is notorious: similar to the Pers. saying دَرُ زِيرِ كَلِيمِرَزْدَنُ]. (TA.)

— Also رَبْعَةٌ [or small round basket, covered with leather,] for perfumes. (TA.) And سَلْتَةٌ [or round basket] for food, [app. shallow, resembling a round tray, for it is said to be] like طَبْلٌ; also called طَبْلِيَّةٌ, of which the pl. is طَبَالٌ. (TA. [See also سَدٌ, last sentence.]) [And A kind of tray, of wood, used for counting money, &c.; also called طَبْلِيَّةٌ: this is app. what is meant by the saying in the S, طَبْلُ الدَّرَاهِمِ, and by the saying in the O, طَبْلَةٌ وَغَيْرَهَا مَعْرُوفٌ; and the saying in the O, طَبْلُ الدَّرَاهِمِ مَعْرُوفٌ.] — And A certain sort of garments, or cloths, (Lth, IDrd, O, K,*) upon which is the form of the طَبْلُ [or drum], (Lth, O, K,) or figured with the like of طَبُولٌ [or drums], (T, TA,) of the fabric of El-Yemen, or of Egypt, (K,) or brought from Egypt, and called also طَبْلِيَّةٌ and أُرْدِيَّةُ الطَّبْلِ: (Lth, O:) which last appellation is expl. in the A as meaning [garments of the kind called] بُرُودٌ, worn by the lords, or principal personages, of Egypt. (TA.) — And The [tax called] خَرَّاجٌ: (IAṣr, O, K:) [or an instalment thereof; for] one says, اَدَّى طَبُولًا and طَبْلَيْنِ and أَهْلٌ مِصْرَ طَبْلًا مِنَ الخَرَّاجِ The people of Egypt payed an instalment of the خَرَّاجِ [and two instalments and several instalments]; so called after the طَبْلُ [or drum] of the بَنْدَارِ [app. meaning the farmer-general of the tax, who, it seems from this, announced his coming by the beating of a drum]: (A, TA:) [and probably syn. with خَرَّاجٌ as meaning revenue in a general sense; for it is added,] hence [the saying] هُوَ يُحِبُّ الطَّبْلِيَّةَ (O, K) [in the CK تَحْتَ is erroneously put for يُحِبُّ] i. e. He loves the خَرَّاجِ, (O,) or the money of the خَرَّاجِ, (K,) without fatigue. (O.) — الخَلْقُ الطَّبْلُ signifies also الخَلْقُ and النَّاسُ [i. e. The created beings in general and mankind in particular]: one says, مَا أَدْرِي أَيُّ طَبْلٍ هُوَ أَيُّ الطَّبْلِ i. e. [I know not] what one of mankind he is: (S, O:) and so هُوَ أَيُّ الطَّبْلِ هُوَ. (TA.)

طَبْلَةٌ [A wooden tray; generally round: like طَبْلِيَّةٌ in Persian. And such is app. meant by what here follows:] A certain thing of wood, which women take for their use. (TA.) See also طَبَّلَ.

طَبْلِيَّةٌ: see طَبَّلَ, in three places.

طَبْلَةٌ The art, or occupation, of beating the طَبْلُ [or drum]. (Mṣb, K.)

طَبَّالٌ [A drummer;] a beater of the طَبْلُ. (O, K,*)

طَبَّالَةٌ [fem. of طَبَّالٌ: — and] i. q. طُوبَالَةٌ, q. v.

طَبَّالَةٌ A ewe; (S, O, K;) as also طَبَّالَةٌ: (TA:) pl. of the former طُوبَالَاتٌ: a ram is not to be called طُوبَالٌ. (S, K.) Tarafeh says,

• نَعَانِي حَنَانَةٌ طُوبَالَةٌ •
• تَسْفُ يَبِيسًا مِنَ العَشْرِيقِ •

[Hananeh announced to me death (app. meaning predicted my death, for otherwise it should be نَعَى لِي): a ewe that eats dry 'ishrik]: (S, O, TA:) [in explanation of which it is said,] نَعَانِي means أَخْبَرَنِي بِالْمَوْتِ: and حَنَانَةٌ is the name of a pastor: and طُوبَالَةٌ is put in the accus. case as a term of revilement, as though the poet said أَعْنِي طُوبَالَةٌ. (TA.)

طبن

1. طَبَّنَ, aor. ٢, inf. n. طَبْنٌ [accord. to the CK طَبْنٌ, which is wrong]; and طَبَّنَ لَهُ, aor. ٣, inf. n. طَبَانَةٌ and طَبَانِيَّةٌ and طَبُونَةٌ; He understood it; or knew it; or had knowledge, or was cognizant, of it: (S, K:) some say that طَبَّنَ relates to good, and طَبَّنَ to evil; but AO says that طَبَانَةٌ and طَبَانَةٌ are one, meaning the being very intelligent or knowing; and Lh says that طَبَانَةٌ and طَبَانِيَّةٌ, and طَبَانَةٌ and طَبَانِيَّةٌ, and طَبَانَةٌ and طَبَانِيَّةٌ [app. mistranscriptions for طَبَانَةٌ and طَبَانِيَّةٌ], are one [in meaning]. (TA. [See more in the first paragraph of art. تَبَنَ.]) — طَبَّنَ لَهَا, in which the pronoun refers to a woman, a phrase occurring in a trad., is expl. as meaning He apprehended what was the state, or disposition, of her mind, and that she was one who would comply with the endeavour to seduce her: or, accord. to Sh, it is طَبَّنَ لَهَا, like ضَرَبَ, and means he deceived her, or corrupted her, and beguiled her: accord. to Az, طَبَّنْتُ بِهِ, aor. ٢, inf. n. طَبْنٌ; and طَبَّنْتُ, aor. ٣, inf. n. طَبَانَةٌ; signify I deceived him, or deluded him. (TA.) — And طَبَانِيَّةٌ, accord. to IB, signifies also A man's looking at his wife, and either debarring her from appearing or being angry and jealous. (TA.) — طَبَّنَ النَّارَ, (S, K,) aor. ٣, (K, TA, [in the CK ٢,]) inf. n. طَبْنٌ, (K,) He covered the fire [in a hollow] in the earth, in order that it might not become extinguished. (S, K.)

3. طَابِنٌ هَذِهِ الحُفْرَةَ (S) or الحَفِيرَةَ (K) means Lower thou [or deepen thou] this hollow in the ground [app. for fire to be covered over therein; see 1, last sentence]; syn. طَامِنًا and طَابِنًا. (The former syn. in some copies of the S and K; the latter in other copies of the S; and both in

some copies of the K.) — And **طَابَنَ ظَهْرَهُ** *He lowered, or bent down, his back; syn. طَامَنَهُ.* (TA.) = And **طَابَنَهُ**, (K,) inf. n. **مُطَابِنَةٌ** and **طَبَانٌ**, (TA,) *He, or it, agreed, or accorded, with him, or it.* (K.)

Q. Q. 4. **اِطْبَانٌ** i. q. **اِطْمَانٌ**; (S, K;) formed from the latter by substitution [of ب for م]. (S in art. **طمن**.) So in the phrase **اِطْبَانٌ قَلْبُهُ**, meaning *His heart became quiet, at rest, at ease, or tranquil.* (TA.)

طَبْنٌ A numerous collection or body (K, TA) of men; (TA;) as also **طَبْنٌ**. (K, TA. [Freytag adds **طَبْنٌ** and **طَبْنٌ** in this sense; but they are mentioned in the K as syns. of **طَبْنٌ** meaning a certain game: and Golius adds, instead of these two, **طِبْنٌ** and **طَبْنٌ**, which are altogether wrong.] — And one says **مَا أَذْرَى أَى الطَّبْنِ هُوَ**, (S, K, *) meaning *What one of mankind he is*: (S, K:) and so **أَى هُوَ الطَّبْلُ هُوَ**. (S and O in art. **طبل**.) = Also, [and it is implied in the K that the following explanation applies likewise to **طَبْنٌ** and **طَبْنٌ** and **طَبْنٌ**, but the TA restricts it to **طَبْنٌ**.] *A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey.* (K, TA. [Freytag assigns this meaning to **طَبْنٌ** only.] = See also **طَبْنَةٌ**.

طَبْنٌ The [kind of mandoline called] **طَبْنُورٌ**: (IAar, K:) or the **عُودٌ** [i. e. lute]. (K.) — See also **طَبْنَةٌ**. — And see **طَبْنٌ**.

الطَّبْنُ: see **طَبْنَةٌ**: — and see also **طَبْنٌ**. — **طَبْنٌ** also signifies *What the wind brings, [or bears along,] of firewood* [app. meaning of fragments thereof], and **التَّمَشُ**: [but this seems to be a mistranscription; for it is immediately added,] and sometimes *the house (البيت) that is built, or constructed, therewith* is thus called. (TA.)

طَبْنٌ: see **طَبْنٌ**: = and see also **طَبْنَةٌ**.

طَبْنٌ and **طَابَنٌ** *Intelligent, understanding, skilled, or knowing*, (S, K, * TA,) in everything: (TA:) the former is syn. with **تَبْنٌ** [q. v.]: (M in art. **تب**:) and **طَبْنَةٌ** signifies [very intelligent &c., being of a measure proper to intensive epithets; or simply] *skilled, or skilful.* (TA.) = And for the first of these words (**طَبْنٌ**), see also **طَبْنَةٌ**.

طَبْنٌ: see **طَبْنَةٌ**: = and see also **طَبْنٌ**.

طَبْنٌ, (S,) or **طَبْنٌ** and **طَبْنٌ** and **طَبْنٌ** (K) and **طَبْنٌ** and **طَبْنٌ** (TA) and **طَبْنٌ**, (K,) or this last is pl. of **طَبْنَةٌ**, (S, TA,) *A certain game*, (S, K, TA,) [said to be] *played by children, by means of a circular line, [drawn on the ground, (but see what follows,)] and [also] called by them الرَّحَى*; (TA;) *called in Pers. سِيدَرَه*, or **سِيدَرَه**, (accord. to different copies of the S,) or **سِدْرَه**, (accord. to some copies of the K,

and the TA, [this and **سِيدَرَه** being app. for **سَه** **دَرَه**, which is syn. with **سَه** **بَرَه**]) in a MS. copy of the K **سَدْرَه**, and in the CK **سَدْرَه**, [both app. mistranscriptions for **سَه** **بَرَه**]) i. e. “having three doors;” (TA;) [app. the same that is sometimes called in Pers. **سَه** **دَرَك**]; the game that is called in Turkish **طوتورجون** [and **طوتورچين**], and in Arabic called also **قَرَق**; (TK;) [i. e. **قَرَق**, which is said in the K and TA in art. **قَرَق** to be the game called **سَدْر**; accord. to an explanation and diagram there given, *played by means of twenty-four lines, composed of four squares, or parallelograms, one of these having within it another, the latter having within it another, and this last having within it another; to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost; within which combination of twenty-four lines they place (يَضْعُونَ, in the CK **يَضْفُونَ**) pebbles. **سَدْر** is evidently from the Pers. **سَه** **دَرَه**: it is said in the TA in art. **سدر** to be also pronounced **سَدْر** and **سَدْر**, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains **طَبْنٌ** as follows: “*Pers. سَدْرَه*, Turc. **دُقْرَجَن** **اَوِيَنِي**, Græc. **τριώδιον**, Trium, vel novem, scruporum ludus.” Freytag explains the same word as meaning “*Triodii seu trivalli ludus*;” adding a loose rendering of the explanation of **قَرَق** in the K.] = **طَبْنَةٌ** signifies also *The sound of the [musical instrument called] طَبْنٌ*. (IAar, K.)*

طَبْنَةٌ *Intelligence, understanding, skill, or knowledge*: (S, K:) pl. **طَبْنٌ**. (K.)

طَبْنَةٌ: see **طَبْنٌ**.

طَبَانِيَّةٌ i. q. **طَبَانِيَّةٌ** [q. v.]. (TA.)

طَابِنٌ: see **طَبْنٌ**.

طَابُونٌ *A place in which fire is covered [in a hollow] in the earth, in order that it may not become extinguished*: (S, K:) pl. **طَوَابِينٌ**. (TA.)

مُطَبِّنٌ i. q. **مُطَبِّنٌ** [q. v.]. (S.)

طبو

1. **طَبَاةٌ**, (S, K,) aor. **يَطْبُوهُ**, (S,) inf. n. **طَبُوٌّ**; (K;) and **طَبَاةٌ**, aor. **يَطْبِيهِ**, (S, TA,) inf. n. **طَبِيٌّ**; (TA in art. **طبي**;) *He called him*: (S, K:) or, accord. to Sh, *he called him with a gentle calling*: (TA:) an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce **ضَارِبٌ**, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and **طَابَاةٌ**, (Sh, S, K, [in the CK erroneously written **طَابَاةٌ**]) of the measure **اِفْتَعَلَه**, (S,) signifies the same. (Sh, S, K.) And [hence] one says, **لَا أَذْرَى مِنْ أَيْنِ اطْبَيْتَ**, [a mistran-

scription for **طَبَيْتَ**,] with damm, and **اطْبَيْتَ**, [i. e. **طَبَيْتَ**,] meaning [I know not whence thou hast been called; or] *whence thou hast come.* (TA in art. **طبي**.)

8: see 1, in two places. — One says also **اِطْبِي بَنُو فُلَانٍ فُلَانًا**, (S, K, TA, [in the CK, erroneously, **اِطْبِي**]) *The sons of such a one associated as friends with such a one and slew him*: (S, K, TA:) and **اطْبَيْتَهُ** *I acted with him as a friend, then I slew him.* (IK!!, TA.) — **اطْبَى الْقُلُوبَ**, in a trad. of Ibn-Ez-Zubeyr, means *He showed love, or affection, to the hearts [of others], and drew them near to him.* (TA.) And **اطْبَاهُ** signifies also *He attracted him to himself; or sought to make him incline.* (TA.)

[**طباة** (thus written without any vowel-sign) is said in the TA, in art. **طبي**, to signify **أَحْمَقٌ** (i. e. *Stupid, &c.*): but I think it probable that this is from a mistranscription for **طَبَاةٌ**, properly meaning “a hyena;” a beast proverbial for stupidity: see **ضَبَعٌ**.]

طَبَوَاءٌ: see **طَبِيَّةٌ**, in the next art.

طبي

1. **طَبِيٌّ**, (S, K,) aor. **اطْبِيهِ**, inf. n. **طَبِيٌّ**, (TA,) *I turned him away, or back, from it*, (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA.) — And **طَبَيْتَهُ** *I called him to it*; as also **اطْبَيْتَهُ** [in the CK erroneously written **اطْبَيْتَهُ**]. (K, TA. See also art. **طبو**.) — And **طَبَيْتَهُ** *I led him*. (K, TA.) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce **ضَارِبٌ**. (TA.) = **طَبِيَّتٌ**, aor. **طَبِيٌّ**, inf. n. **طَبِيٌّ**; (TA;) or **طَبِيَّتٌ** **طَبِيٌّ**; (K;) [in the CK, erroneously, **طَبِيًّا**]; said of a she-camel, *Her طَبِيٌّ [q. v.] was, or became, flaccid, flabby, or pendulous*; (TA;) or very flaccid &c.; (K;) on the authority of Fr. (TA.)

8: see the preceding paragraph: and see also the same verb in art. **طبو**.

طَبِيٌّ (S, Mgh, Msb, K, &c.) and **طَبِيٌّ** (S, K) [*A teat, or dug, of any of certain animals mentioned in what follows; agreeably with an explanation of its pl. in the O, voce **ضَرَعٌ**, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce **خَلْفٌ**, on the authority of Lth: this is the most usual, if not the only proper, signification:] the **ضَرَعٌ** [which sometimes means the *teat, or dug*, and is app. here used in this sense]; mostly, *of a beast of prey*: (Mgh:) or it is *to the beast of prey, and to the solid-hoofed animal, (As, T, S,) like the **ضَرَعٌ** to others; and sometimes to the camel; (S;) or that of the camel and of the cloven-hoofed animal is termed **خَلْفٌ**: (As, T:) or, *to the camel, and to the cloven-hoofed animal, like the **تَدِيٌّ** [which some-***

times means the *teat*] to the woman; and in rare instances, to the solid-hoofed animal, and to the beast of prey: (Mṣb:) or the حَلَمَات [meaning teats], (K, TA,) or, accord. to the M, the حَلَمَاتَان [meaning pair of teats], (TA,) of the ضَرع [or udder], of the camel, and of a cloven-hoofed animal, and of a solid-hoofed animal, and of a beast of prey: (K:) [and طَبِيَّة is perhaps a dial. var.: (see حَاتِر, last sentence but two:)] pl. أَطْبَاء. (S, Mgh, Mṣb, K.) It is said in a prov., (S,) [and] in a letter of 'Othmán to 'Alee, (TA,) جَاوَزَ الحِزَامَ الطَّبِيَّينَ (S, K) *The girth passed beyond the طَبِيَّان [or two teats, or two pairs of teats]; (TA;) meaning † the affair, or case, became distressing, and formulable. (K, TA.) — El-Hoseyn Ibn-Muṭeyr uses the pl. metaphorically in relation to rain, by way of comparison, saying,*

- كَثُرَتْ كَثْرَةً وَبِهِ أَطْبَاؤُهُ
- فَإِذَا تَجَلَّتْ فَاصَتْ الأَطْبَاءُ

[in which, for تَجَلَّتْ, I read تَحَلَّبَتْ; for the verse, literally rendered, seems to mean, † Its teats were abundant as the abundance of its heavy rain, (or rather I would read وَبِهِ لِكثْرَةِ وَبِهِ by reason of the abundance &c.) so that when it flowed with rain, as though it were milked, the teats poured forth exuberantly]. (TA.) — أَطْبَاءُ الكَلْبَةِ † [Bitch's dugs] is an appellation of the tree called مُخَاطَةٌ [i. e. the sebsten]. (TA in art. مَخَط, q. v.)

طَبِيٌّ } see the next preceding paragraph.
طَبِيَّةُ }

طَبِيَّة, like فَرِحَةٌ, on the authority of Fr, in the K erroneously written طَبِيَّة, (TA,) [and also there misplaced, for, with فَبِي (in the CK فَبِي) preceding it, it should follow immediately after the explanation of the phrase طَبِيَّتِ النَّاقَةِ, being the part. n., and thus signifying *Whose طَبِي is flaccid, flabby, or pendulous,*] applied to a she-camel; (Fr, TA;) and طَبِيَّةٌ signifies the same; (Fr, K, TA;) or this is applied to a she-goat, meaning *whose dugs (حَلَمَاتُهَا) descend towards the ground.* (So in one of my copies of the S: in the other copy omitted.)

طَبِيٌّ مُجِيبٌ i. q. حَلْفٌ طَبِيٌّ [meaning *Yielding milk*]; (S, K;) [thus in my copies of the S, and in copies of the K; but said in the TA to be written in the K and in the copies of the S, مُجِيبٌ, which is evidently wrong;] as though called, and answering the call. (JM.)

طحن

1. طَحَنَ The act of *frying*: (K:) an adventitious word in the Arabic language. (TA.) You say, طَحَنَ الشَّيْءَ, aor. ʔ, inf. n. طَحْنٌ, *He fried the thing.* (TK.)

طَاَجِنٌ (S,) or طَاَجِنٌ (T,) or both, (Mṣb,

TA, and in a copy of the S written طَاَجِنٌ,) and طَبِيَجِنٌ, (S, Mṣb, K,) *A frying-pan*; syn. مَقْلِيٌّ; (Mṣb;) *a طَابِقٌ upon which one fries*: (S, K:) arabicized words, (S, Mṣb, K,) because ط and ج do not occur in the original language of the Arabs: (S, TA:) [app. from the Greek τήγανον:] the pl. of طاجن is طَوَاجِنٌ; (Mṣb, TA;) and that of طَبِيَجِنٌ is طَبَاَجِنٌ, (Mṣb,) or طَبَاَجِينٌ. (MA, TA.)

طَبِيَجِنٌ: see the next preceding paragraph, in two places.

طَاَجِنٌ Fried in a طَاَجِن. (K.)

طح

1. طَحَهُ, aor. ʔ, (S, O,) inf. n. طَحٌ, (S, O, K,) *He scraped it with his heel so as to remove its superficial part; grazed it with his heel*: (S, O, K:*) or *he put his heel upon it and then so scraped it.* (TA.) — And *He spread it, or expanded it.* (IDrd, O, K.)

4. اطَحَهُ *He made it to full, threw it down, or let it fall: and he threw it.* (Fr, O, K.)

7. انطَحَ It (a thing, O) became spread or expanded; or it spread, or expanded, itself. (O, K.)

R. Q. 1. طَحَطَحَ بِهِمْ, (S, O,) inf. n. طَحَطَحَةٌ and طَحَطَاحٌ, (S,) *He dispersed, or scattered, them, (S, O, TA,) destroying them: (TA:) or he dispersed, or scattered, them, and overcame them.* (IF, O.) And طَحَطَحَهُ *He dispersed, or scattered, it, destroying it: (Lth, TA:) or he destroyed it: (IDrd, O:) and he broke it: (S, O:) or he broke it, destroying it: (TA:) and he dispersed, or scattered, it.* (S, O.) And طَحَطَحَهُ, said of time, or fortune, *It destroyed them; and dispersed, or scattered, them.* (A.) And طَحَطَحَ مَالَهُ *He dispersed, or scattered, his property.* (A.) — And طَحَطَحَ *He laughed slightly:* (K:) or so طَحَطَحَ فِي ضَحِكِهِ; (TA;) which means the same as طَحَطَحَهُ and كَتَكَتَ (O, TA) and كَرَكَرَ and كَدَكَدَ and طَحَطَحَ. (TA.)

طَحِجٌ i. q. مَسَاجِحٌ [pl. of مَسَجِحٌ and of مَسَجِحٌ: see these two words]. (IAqr, O, K.)

طَحَانٌ [A grinder of corn &c. with a mill] is said by Ks to be of the measure فَعْلَانٌ from [the inf. n.] الطَحُّ. (O, TA.) [But see art. طحن.]

طَحَطَحَ مَا عَلَى رَأْسِهِ طَحَطَحَةً means *There is not upon his head a single hair*: so says AZ: Lh says, طَحَطَحَ وَأَنَا وَمَا عَلَيْهِ طَحَطَحَةً *He came to us not having upon him anything*: (O:) or the last word in طَحَطَحَ مَا عَلَيْهِ signifies *anything: or any hair.* (K.) [See also طَحِيْبَةٌ.]

الطَحَطَاحُ The lion. (IDrd, O, K.)

مِطْحَةٌ The hinder part of the hoof of a sheep

or goat: (Lth, IAqr, O, K:) or a thing resembling a فَلَكَةٌ [generally meaning the whirl of a spindle], in its foot, with which it scrapes the ground: (Th, O, K:) Lth says that, beneath its hoof, in the place of the مِطْحَةٌ, is a little bone like the فَلَكَةٌ. (O.)

طحل

1. طَحَلَهُ, (S, O, K,) aor. ʔ, inf. n. طَحَلٌ and طَحَلٌ, (K,) *He hit, or hurt, his طَحَال [or spleen].* (S, O, K.) = And طَحَلَهُ, (O, K,) aor. ʔ, (K,) inf. n. طَحَلٌ, (O,) *He filled it; (O, K;) namely, a vessel. (O.) = طَحَلٌ, (S, O, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. طَحَلٌ, (S, O, Mṣb,) *He had a complaint of his طَحَال [or spleen]: (S:) or he became large in his طَحَال: (O, Mṣb, K:) and طَحَلٌ, like عَنِى, inf. n. طَحَلٌ, [accord. to the CK طَحَلٌ,] has the former of these two meanings. (K, TA.) — And طَحَلٌ, (K, TA,) inf. n. طَحَلٌ, (TA,) *He was, or became, of the colour termed طَحَلَةٌ; said of a wolf; and in like manner one says of a sheep or goat. (K, TA.) — And طَحَلٌ said of water, (S, O, K,) as also طَحِلٌ, (S, O,) *It was, or became, corrupt, (S, O, K,) and altered in odour, (S, O,) or stinking, by reason of black mud. (K.)****

طَحَلٌ Having his طَحَال [or spleen] large, or enlarged: (Mṣb, K:) or having pain therein; as also † مَطْحُولٌ; (O;) or this latter signifies having a complaint of the طَحَال; (TA;) or it signifies, (S,) or signifies also, (TA,) *hit, or hurt, therein.* (S, TA.) — And † [Spleenful, as meaning] *angry.* (IAqr, O, K.) — And *Black: (O, K:) or of a dusky, or dingy, black colour; (IAqr, TA;) which, Z says, may be from [the colour of] the طَحَال, or from the meaning of الطَحَلِبُ: (TA: [see also أَطْحَلُ:]) [for it signifies also] — Overspread with [the green substance termed طَحَلِبٌ; (IAqr, O, K;) or having much طحلب; applied to water: (AZ, IAqr, O, Mṣb, K:) and in like manner one says عَيْنٌ طَحَلَةٌ a source having much طحلب. (Mṣb.) = Also Full; (IAqr, O, K;) and so † مَطْحُولٌ; applied to a vessel. (K.)*

طَحَلَةٌ A colour between that of dust and whiteness, (S, M, O, TA,) with a little blackness, like the colour of ashes: (M, TA:) or a colour between that of dust and blackness, with a little whiteness. (K.)

طَحَالٌ [The spleen;] one of the intestines, (Mṣb,) or a piece of flesh, (K, TA,) well known, (S, O, Mṣb, K,) black, (or rather blackish,) and broad, in the belly of man and of others, on the left, cleaving to the side, (TA,) or cleaving to the ribs on the left side, (Zj in his "Khalk el-Insán,") and said to pertain to every ruminant except the horse, which has none: (Mṣb: [a strange assertion, involving a double mistake; partly originating from a saying which will be mentioned in what follows:]) it is of the masc. gender: (Lh,

TA:) the pl. is طَحْلٌ (Mṣb, K, TA) and أَطْحَلَةٌ and طَحَالَاتٌ. (Mṣb. [The second and third of these pls. appear to be rare; for it is said in the TA that the first is the only pl. form: and the last is anomalous.]) One says of the horse, لَا طَحَالَ لَهُ [lit. *He has no spleen*]; which is a metaphor, meaning † *he is quick, or swift, in his running*; like as one says of the camel, لَا مَرَارَةَ لَهُ [lit. “*he has no gall-bladder*”]; meaning “*he has no daring.*” (S, O.)

طاحِلٌ: see the next paragraph, in two places.

أَطْحَلُ *Of a colour like that of the طَحَال* [or spleen], (Ham p. 96, and TA,) thus applied to a [garment of the kind called] كِسَاءٌ, (TA,) and this is said to be the primary signification: or of the colour of ashes: (Ham ubi suprā:) or of the colour termed طَحْلَةٌ expl. above, (S, O, K,) thus applied to a wolf, (O, K,) and thus the fem. طَحْلَاءٌ applied to a sheep or goat (شَاةٌ), (K,) and the masc. applied to ashes (رَمَادٌ): (S, O:) also, (S, O,) and (O) † طاحِلٌ, (O, K, [in the CK طَحْلٌ, q. v.,]) applied to beverage or wine (شَرَابٌ), (S, O, K,) meaning *not clear*, (S, O,) or *turbid*; and so † طاحِلٌ applied to dust (غَبَارٌ), K, TA, [in the CK غُرَابٌ,] and قَتَامٌ, O and TA). And one says قَرَسٌ أَخْضَرٌ أَطْحَلٌ meaning *A horse whose خُضْرَةٌ [i. e. dingy ash-colour, or dark dust-colour,] is overspread by a little yellowness.* (S, O.)

مَطْحُولٌ: see طَحِلٌ, first sentence: — and the same, also, last sentence.

طحلب

Q. 1. طَحْلَبَ الْهَيَاءَ, (S, K, TA,) inf. n. طَحْلِبَةٌ, (KL,) *The water became overspread with the green substance called طَحْلَبٌ: (S,* TA:) or had much thereof.* (K, TA.) — And طَحْلَبَتِ الْأَرْضُ † *The land became green with herbage:* (K, TA:) or *began to become so.* (TA.) = طَحْلَبَ الْإِبِلَ *He sheared the camels.* (K.) — And طَحْلَبَ فَلَانًا *He slew such a one.* (K.)

طَحْلَبٌ and طَحْلَبٌ (S, Mṣb, K) and طَحْلَبٌ (Lh, M, K) *The green substance, (S, K,) or green slimy substance, (Mṣb,) that overspreads water (S, Mṣb, K) which has become stale: (K:) or what is upon water, resembling the web of the spider: n. un. with ē. (TA.) [See also عَرْمَضٌ.]*

طَحْلِبَةٌ *There is not upon him a hair.* (K.) [See also طَحْلِبَةٌ.]

مَطْحَلِبَةٌ, (S,) and مَطْحَلِبٌ (IAḡr, K) and مَطْحَلِبٌ, (K,) this last anomalous, like مَسْبَبٌ, or originating from the supposition of the verb's being trans., (MF,) *A source, (S,) and water, (K,) overspread with طَحْلَبٌ, (S,) or having much thereof.* (K.)

طحمر

1. طَحَمَهُ, [aor. ʿ,] inf. n. طَحْمَرٌ, *He filled it.* (TA.)

طَحْمَةٌ (S, K) and † طَحْمَةٌ (K, and thus also in some copies of the S) and † طَحْمَةٌ (K) The دَفْعَةُ [as meaning *tide, or rush,*] of a torrent, (S, K,) and so [as meaning *tide*] of a valley, (K,) and so [as meaning *irruption, or invasion,*] of night; (S, K;) and the *greater, or main, part* of a torrent, and of night: (S:) or the *first دَفْعَةٌ*, and the *greater, or main, part:* or the *impulse, or driving, of the greater, or main, part* [of a torrent]: and accord. to Z, طَحْمَةُ اللَّيْلِ is tropical, and means † *the greater, or main, part of the blackness of night.* (TA.) — And † *A company, or congregated body, of men:* (S, A, K, TA:) or, as in the M, *a rush, or rushing body, of men, more in number than such as are termed قَادِيَةٌ*, which means *the first that come to one, or come upon one.* (TA.) — And طَحْمَةُ الْفِتْنَةِ means † *The جَوْلَةٌ [or wheeling about, or the defeat, and return to fight,] of men on the occasion of فِتْنَةٍ [i. e. conflict and faction, or the like].* (TA.) = See also طَحْمَاءٌ.

طَحْمَةٌ: } see the next preceding paragraph.
طَحْمَةٌ: }

طَحْمَةٌ *A man vehement in conflict.* (S, K.) = And *Numerous camels.* (K.)

طَحْمَاءٌ *A species of plant, (S, K,) growing in plain, or soft, land, of the kind called حَمِضٌ: (TA:) or i. q. نَجِيلٌ, (AHn, K, TA,) which is the best of all the حَمِضُ, [herbaceous, i. e.] not having wood fit for fuel nor such as is fit for carpentry, and eaten by the camels; (AHn, TA;) as also † طَحْمَةٌ, (K, TA,) which is said by AHn to be of the kind called حَمِضٌ, broad in the leaves, and having much juice.* (TA.)

طَحْمُورٌ *That impels, or propels, much, or vehemently:* (K:) applied to a bow; as also طَحْمُورٌ: or a bow of which the arrow is swift. (TA.)

طَحْمُورٌ *i. q. دَوَافِعُ [i. e. Torrents pouring as though impelling, or propelling, themselves].* (TA.)

مَطْحُورٌ *Filled.* (K.)

طحن

1. طَحَنَ الْبُرَّ, aor. ʿ, inf. n. طَحْنٌ, (S, Mṣb, K,) said of a man, (S,) *He ground the wheat; i. e. he made the wheat into ذَقِيقٌ [i. e. flour]; and so [but app. in an intensive sense] † طَحْنَهُ.* (K.) — [Hence] one says, † طَحْنَهُمْ فَأَهْلَكَهُمْ † [*He crushed them and destroyed them.*] (T and M and K in art. دمر.) And † حَرَبٌ تَطْحَنُ كُلَّ شَيْءٍ † [*A war that crushes every thing.*] (TA. [See also طَحُونٌ.]) And طَحْنَتَهُمُ الْمَنُونُ † [*Time, or*

death, reduced them to dust.] (TA.) — And one says also, طَحْنَتِ الرَّحَى [*The mill-stone ground; or revolved.*] (S.) — And [hence,] طَحْنَتِ الْأَفْعَى [*The viper turned round about; or coiled itself.*] (S, K.)*

2: see the preceding paragraph, first sentence.

طَحْنٌ: see what next follows.

طَحْنٌ *Flour;* (S, MA, K;) as also † طَحْنٌ: (MA:) or *ground wheat and the like; [or meal;] and sometimes the inf. n., † طَحْنٌ, is used in this sense.* (Mṣb.) Hence the prov., أَسْمِعْ أَنْتِمْ وَلَا أَرَى طَحْنًا [*I hear a sound of the mill, or mill-stone, but I see not flour.*] (K.)

طَحْنٌ *A certain small creeping thing, (دُوْبِيَّةٌ, S, K, TA,) in form like [the species of lizard, or reptile, called] أَمْرُ حُبَيْنَ, [see art. حبن,] but more slender (أَطْفٌ) than this latter, that raises its tail like as does the pregnant camel, and, when bidden to grind, by the children of the Arabs of the desert, grinds with itself the ground until it becomes concealed in the soft soil; and one never sees it but in a tract of ground such as is termed بَلْوَةٌ*

Az says that † طَحْنَةٌ signifies a certain small creeping thing (دُوْبِيَّةٌ) like the [beetle called] جَعَلٌ; and that طَحْنٌ is the pl.: [but, properly speaking, the latter is a coll. gen. n., and the former is the n. un.:] Aḡ says that it is [a creature] smaller than the hedge-hog, that comes into existence in the sands, appearing sometimes, and turning round as though grinding, and then diving [into the sand]: (TA: [see also عَوَانَةٌ:] and, (K,) accord. to Aboo-Kheyreh, (TA,) the طَحْنٌ is what is called لَيْثٌ عَفْرِيْنٌ [q. v. in art.

لَيْثٌ عَفْرِيْنٌ, (K, TA, in the CK لَيْثٌ عَفْرِيْنٌ,) resembling the pistachio-nut, in colour like the dust, that buries itself in the earth. (TA.) — [Hence, app.] Short: (K:) [or] accord. to Zj, † طَحْنٌ signifies short, having in him لَوْثَةٌ [app. meaning stupidity, or the like]; and IB says that he who is tall, having in him لَوْثَةٌ, is termed عَسْفَدٌ: (TA:) accord. to IAḡr, short in the utmost degree: (Az, TA:) accord. to IKh, the shortest of the short; and the tallest of the tall is termed سَمْرَطُولٌ. (TA.)

طَحْنَةٌ: see the next preceding paragraph, in two places.

طَحْنٌ + A war (حَرْبٌ) that crushes (تَطْحَنُ) everything. (TA.) And [hence] الطَّحُونُ is a name for † *War.* (Az, K,* TA.) — And [hence also] † *A كَتِيْبَةٌ [or troop] that crushes (تَطْحَنُ) what it meets:* (S, TA:) or a *great كَتِيْبَةٌ:* (K:) or a *كتيبة of horsemen, mighty, or valorous, and numerous.* (TA.) — And † *Numerous camels; as also † طَحْنَةٌ:* (S, K:) or both signify *camels when they are [many, and are] such as are termed رِفَاتٌ, and have their owners with them;* (TA;) as also رَطُونٌ and رَطَانَةٌ: (Aḡ, TA in art. رطن, q. v. :) and the former, *about three hundred sheep or goats;* (K;) accord. to Lh; but ISd

says, I know not any other who has mentioned the طحون of sheep or goats. (TA.)

طَحِينٌ and مُطْحُونٌ (Mṣb, TA) and مُطْحَنٌ (TA) *Ground wheat* (Mṣb, TA) and the like thereof. (Mṣb.) — For the first, see also طَحْنٌ.

طَحَانَةٌ *The craft, or occupation, of the طَحَانٌ [or miller].* (K.)

طَحِينَةٌ *The dregs of the oil of sesame.* (TA.)

طَحَانٌ [meaning *A miller, or grinder of wheat and the like,*] is thus, perfectly decl., if you do not derive it from الطَّحُّ : (K, TA:) i. e. طَحَانٌ, if you derive it from الطَّحْنُ, is perfectly decl.; but if you derive it from الطَّحُّ, or from الطَّحَا which signifies “the expanded tract of land,” it is imperfectly decl.: (S, TA:) if from الطَّحُّ, it is of the measure فَعْلَانٌ, not فَعَالٌ; and if from الطَّحَا, it would be by rule طَحْوَانٌ. (IB, TA.)

طَحَانَةٌ: see طَاوُونَةٌ: — and see also طَحُونٌ.

طَاوِنٌ *The bull, of those that tread the wheat, that stands [أَذَى يَقَوْمٌ, for which يَقَوْمٌ is erroneously put in the K and TA,] in the middle of the heap thereof and around which the other bulls turn:* (K, TA:) mentioned by En-Nadr, on the authority of El-Jaḍdee. (TA.)

طَحِينٌ, mentioned by Freytag as meaning *A frying-pan* (“sartago”), is evidently a mistranscription, for طَحِينٌ.]

طَاوِنَةٌ, (Mṣb, TA,) in which the ة is added to give intensiveness to the signification, (Mṣb,) [or to convert the epithet طَاوِنٌ into a subst.,] sing. of طَاوِينٌ, (Mṣb, TA,) which signifies

The أَسْرَاسُ [as meaning the molar teeth, or grinders,] (S, Mṣb, K, TA) of a man and of others; as being likened to a mill. (TA.)

طَاوُونٌ: see what next follows.

طَاوُونَةٌ *A mill:* (S, Mṣb, K:) [also called in the present day طَاوُونٌ: and the same meaning is assigned by Golius and Freytag, by the latter as on the authority of the K, (in which I do not find it), to مُطْحَنَةٌ, pl. مُطْحِنٌ; and by Golius to طَحَانٌ likewise:] or *a mill that is turned by water;* (Lth, MA, Mgh;) as also طَحَانَةٌ: (Lth, Mgh, TA:) or this signifies *a mill that is turned by a beast* [as طَاوُونَةٌ and طَاوُونٌ do in the present day]: (MA, Mgh:) pl. of the first طَاوِينٌ. (Mṣb, TA.)

[طَاوُونَةٌ is said by Golius, as on the authority of the KL, (in which however I do not find it), to signify *A place where grinding is performed.*]

طَاوُونَةٌ: see طَاوُونَةٌ.

طَحِينٌ: see طَحِينٌ.

طَحَانٌ *A viper turning round about; or coiling itself.* (S, K.) A poet says,

بَحْرَسَاءَ مِطْحَانٍ كَأَنَّ فَحِيحَهَا

إِذَا فَرِغَتْ مَاءَ هَرَبِقٍ عَلَى جَمْرِ

[*With a coiling viper, as though its hissing, when it is frightened, were the sound of water poured upon live coals.*] (S, TA.) — See also طَاوُونَةٌ.

مَطْحُونٌ: see طَحِينٌ. — Also † *Milk*: so called as being likened to corn ready-ground, and fit for food. (L in art. مَسَد.)

طحي and طحو

1. طَحَى, aor. يَطْحُو, inf. n. طَحُوْ; and طَحَى, aor. يَطْحَى, inf. n. طَحَى; two dial. vars., though only طَحَى, like سَعَى, is mentioned in the K; (TA:) *He spread* [a thing]; *spread* [it] out, or forth; *expanded* [it]; or *extended* [it]. (K, TA.)

You say, طَحَوْتُهُ, like دَحَوْتُهُ, i. e. *I spread it; &c.* (S.) — And you say, الْقَوْمُ يَطْحَى بَعْضُهُمْ بَعْضًا *The people, or party, repel one another.* (TA.) = طَحَى, (K,) or طَحَا, (TA,) also signifies *It, or he, became spread, spread out or forth, expanded, or extended;* (K, TA;) being intrans. as well as trans. (TA.) Accord. to Aṣ, (TA,) طَحَا مِنَ الصَّرْبَةِ means *He became extended* (S, TA) upon the ground (TA) in consequence of the blow: (S, TA:) [and this is probably meant by what here follows:] طَحَا is said when one throws down a man upon his face; (K, TA;) or when he spreads, or extends, him; or when he prostrates him on the ground: (TA:) but accord. to Fr, one says, شَرِبَ حَتَّى طَحَى i. e. [*He drank until*] he stretched out his legs: and طَحَى الْبَعِيرُ i. e. *The camel stuck to the ground,* either from emptiness or from emaciation: and in like manner one says of a man when people call him to aid or to do an act of kindness: the verb being in all these instances with teshdeed: as though, by saying this, he contradicted Aṣ as to its being without teshdeed. (TA.) Accord. to AA, (S,) طَحَيْتُ means *I lay, or lay upon my side, or laid my side upon the ground.* (S, K.)*

And you say, نَامَ فُلَانٌ فَتَطْحَى i. e. [*Such a one slept, and*] lay, or lay upon his side, in a wide space of ground. (TA.) — Also, i. e. طَحَا, (AA, S,) or طَحَى, (K,) *He* (a man, AA, S) *went away into the country, or in the land:* (AA, S, K:) like طَبَا. (S in art. طَبُو.) One says, مَا أَذْرَى أَيْنَ طَحَا [*I know not whither he has gone away &c.*] (S.) And طَحَا بِهِ قَلْبُهُ *His heart carried him away* (ذَهَبَ بِهِ) in [the pursuit of] anything: (S, K:) whence the saying of Alkamch Ibn-'Abadeh,

طَحَا بِكَ قَلْبٌ فِي الْحِسَانِ طَرُوبٌ

بُعَيْدَ الشَّبَابِ عَصْرًا حَانَ مَشِيْبٌ

[*A heart much affected with emotion has carried thee away in the pursuit of the beauties long after youthfulness, in the time when entering upon hoariness has arrived:* بُعَيْدٌ being here a dim.

used for the purpose of enhancement]. (S, TA.)

And طَحَى بِكَ هَمِّكَ *Thy anxiety has carried thee away in a far-extending course.* (TA.) And طَحَى بِالْكُرَةِ *He threw the ball.* (TA.) And طَحَى بِفُلَانٍ شَحْمَهُ *Such a one became fat.* (TA.) — طَحَا, aor. يَطْحُو, signifies also *He, or it, was or became, distant, or remote.* (K.)

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

5: see 1, latter half.

طَحَا *An expanded tract of land.* (S, K.) = [And the same word, app., written in the TA طَحَى, is there expl. as meaning *The lower, or baser, or the lowest, or basest, of mankind, or of the people.*]

طَحِيَّةٌ *A portion of clouds; as also طَحِيَّةٌ.* (K.)

أَقْبَلَ التَّيْسُ فِي طَحِيَّاهُ is expl. by AZ as meaning [*The he-goat came*] in his state of rattling at rutting-time (فِي هَيْبِيهِ). (TA.) [But probably the right expression is فِي طَحِيَّاهُ: see طَحِيَّاهُ.]

طَحَانٌ as derived from الطَّحَا: see طَحَانٌ, in art. طحن.

طَاحَ *Spread; spread out, or forth; expanded; or extended.* (S, K. [See also مُطَّحَ.]) And *That has filled everything by its multitude:* (K, TA:) in this sense [or in the former sense as is implied in the S] applied to an army. (TA.) And one says مَطْحِيَّةٌ طَاوِينَةٌ and مَطْحُوَةٌ and مَطْحِيَّةٌ, meaning *A great* (T, K, TA) *spreading* (TA) *tent.* (T, K, TA.) And المَدْوَمَةُ الطَّوَاوِحِي *The vultures that circle [in the sky] around the bodies of the slain.* (S, TA.) — Also *High, elevated, or lofty:* so in the phrase لَا وَالْقَمَرِ الطَّاحِي [No, by the high moon]; an oath of some of the Arabs. (TA.) [And Tall as applied to a horse: so طاحى is expl. in the TA; but this, being without the article ال, is a mistake for طَاحَ.] — And *A great congregated body of men.* (IAḡr, K.)

مَطْحُوَةٌ: } see the next preceding paragraph.
مَطْحِيَّةٌ: }

مُطَّحٌ *Spread, expanded, or extended; [like طَاحَ;] or thrown down upon his face; or lying, and stretching himself, upon his face, on the ground.* (TA.) And *Cleaving, or sticking, to the ground.* (TA.) And بَقْلَةٌ مُطْحِيَّةٌ *A herb, or leguminous plant, growing upon the surface of the earth, (K, TA,) having spread itself upon it.* (TA.)

طحنى and طحو

1. طَحُوْ and طَحُوْ, [aor. ٢,] inf. n. طَحُوْ; and طَحَى [of which the aor. is app. ٢, and the inf. n. طَحَى]; *The night was, or became, dark.* (TA.) [The former of these verbs, with the latter of its inf. ns., is mentioned by Golius as on the

authority of J; but I do not find it in either of my copies of the §.)—And طَحَى, inf. n. طَحَى, *He was, or became, foolish, stupid, or unsound [as though obscured] in intellect or understanding.* (TA.)

4. أَطَحَّتِ السَّمَاءُ *The sky became overspread with طَحَاءَ, meaning clouds, and darkness.* (TA.)

طَحَى: see طَحَى.

طَحْوَةٌ: see the next paragraph.

طَحِيَّةٌ *Darkness; as also طَحِيَّةٌ and طَحِيَّةٌ:* (ISd, K:) and so طَحَاءٌ. (TA.)—And *A portion of clouds; like طَحِيَّةٌ: (K:) or a thin cloud; (M, TA;) and so طَحْوَةٌ: (M, K, TA: [see also طَحَاءٌ:]) but, (TA,) accord. to Lh, one says, طَحِيَّةٌ مَا فِي السَّمَاءِ طَحِيَّةٌ, with damm, meaning There is not in the sky aught of clouds.* (S, TA.)—Also *Foolish; stupid, or unsound [as though obscured] in intellect or understanding: pl. طَحِيُونَ.* (Az, ISd, K.)

طَحِيَّةٌ: see the next paragraph above, in two places.

طَحِيَّةٌ: see طَحِيَّةٌ.

طَحْوَاءٌ: see the next following paragraph.

طَحِيَاءٌ *The darkness of clouds.* (Lth, Mgh, TA.)—And *لَيْلَةٌ طَحِيَاءٌ (S, * ISd, Mgh, K*) A dark night; (S, K;) as also لَيْلَةٌ طَحْوَاءٌ: (TA:) or a night intensely dark, (ISd, Mgh, TA,) in which the clouds have concealed the moon: (ISd, TA:) and لَيْلٌ طَحِيٌّ and لَيْلٌ طَحِيٌّ [app. طَحِيٌّ, as inf. n. used as an epithet,] dark night: and لَيْلٌ طَحِيَّةٌ *dark nights.* (TA.)—And *كَلِمَةٌ طَحِيَاءٌ [A sentence, or an expression,] not understood.* (S, K,*)—And [hence, perhaps,] one says [of a he-goat,] *كَانَ ذَلِكَ فِي طَحِيَّائِهِ, meaning فِي هَيْبَتِهِ [i. e. That was in his state of rattling at rutting-time].* (JK. [See a similar phrase in art. طحو and طحي; in which طَحِيَّائِهِ is probably a mistranscription for طَحِيَّائِهِ.])*

طَحَاءٌ: see طَحِيَّةٌ.—Also *Clouds: (TA:) or high, or elevated, clouds; (A'Obeyd, Az, S, K;) as also طَحَاءٌ: (TA:) or, accord. to the M, thin clouds: [see also طَحِيَّةٌ:] and Lth says that طَحَاءٌ signifies any round portion of cloud that excludes the light of the moon.* (TA.)—And *Any covering, or envelope, of a thing: one says, عَلَى قَلْبِهِ طَحَاءٌ, and طَحَاءَةٌ, Upon his heart is a covering: (M, TA:) the طَحَاءُ of the heart is said to be a covering thereof like that of the moon: (TA:) or طَحَاءٌ signifies كَرْبٌ, (K,) or the like thereof, (S,) [i. e. grief, or anxiety, that presses heavily,] upon the heart; (S, K;) as in the saying, وَجَدْتُ عَلَى قَلْبِي طَحَاءً [I experienced, upon my heart, grief, or anxiety, that pressed heavily]: (S:) or it signifies heaviness: or rancour, malevolence, malice, or spite. (T, TA.)*

طَحَاءَةٌ: see the next paragraph above, in two places.

طَاحٌ, and the fem. pl.: see طَحِيَاءٌ. You say also *ظَلَامٌ طَاحٌ (S, K) Intense darkness; (K, TA;) [in like manner] expl. in some of the copies of the § as meaning جُنْدِسٌ.* (TA.)

طدو

طَادٌ (S, TA,) the latter word formed by transposition from *وَاطِدٌ*; (M, TA;) and *عَادَةٌ طَادِيَةٌ*, (S, K,) the latter word said to be formed by transposition from *وَاطِدَةٌ*, (S,) *A custom, or habit, that is constant, settled, or established; old, or inveterate.* (S, K.) *طَادٌ and وَاطِدٌ are also expl. as meaning Continuous; or constant and uninterrupted.* (TA in art. واطد.)

طر

1. طَرَّ, aor. ٢, (A, Mṣb, TA,) inf. n. طَرٌّ, (S, A, Mṣb, K,) *He cut, or divided, lengthwise; slit; or rent; (S, A, Mṣb, K;) a garment or piece of cloth: (TA:) and he cut [in any manner] (S, A, K) the same, (A, TA,) or some other thing. (A.)—He cut off a man's arm or hand, by a blow, or stroke; (A;) as also طَاطَرٌ; (S, A, K;*) and so اِطَّرَ. (TA.) He cut, or clipped, his mustache. (TA.) And one says of a woman, تَطَّرَ شَعْرَهَا She cuts her hair short. (A.) [And app. She cuts her hair over the forehead so as to form what is termed a طَرَّةٌ: see also 2.]—And طَرَّتِ الْإِبِلُ الْجِبَالَ وَالْأَكَامَ † *The camels traversed the mountains and the hills.* (A.) And طَرَّرْتُ الْقَوْمَ † *I passed by the people, all of them.* (Yoo, TA.)—Also, طَرَّ, (S, A,) aor. as above, (TA,) inf. n. طَرٌّ (A, K) and طَرُّورٌ, (K,) *He sharpened (S, A, K, TA) a spear-head, (S,) or a knife (A, K) &c., (K,) or an iron implement. (TA.)—And طَرَّ He polished a sword. (O.)—And, (TA,) inf. n. طَرٌّ, (K,) He renovated a building. (K, TA. [In the CK, تَحْدِيدٌ is put for تَجْدِيدٌ as the explanation of the inf. n.])—And He plastered with clay his watering-trough, or tank: (S, TA:) and likewise his mosque, or oratory, and decorated it. (TA.)—And طَوَّهَ بَيْتِيَّاءَ حَسَنٍ, aor. ٢, inf. n. طَرٌّ, *He eulogized him.* (TA voce خَمَّرَ.)—And, aor. as above, (TA,) inf. n. طَرٌّ, (S, A, K,) *He drove away; syn. شَلَّ; (S, A, K, TA;) and طَاطَرٌ, inf. n. اِطَّرَارٌ, signifies [the same, i. e.] طَرَّرٌ. (As, TA.) In some copies of the K, [and in a copy of the A,] الشَّدُّ is erroneously put for الشَّلُّ as an explanation of الطَّرُّ. (TA.)—And you say طَرَّرْتُ الْإِبِلَ, (S,) inf. n. طَرٌّ, (K,) *I drove, or brought, or gathered, the camels together, from their several quarters; (S, K;*) like طَرَّرْتُهَا: (S:) or, accord. to Yaḥkoob, I walked on one side of the camels, and then on the other side, to****

put them in right order. (S.)—And طَرَّ signifies also *The act of seizing, or carrying-off, by force; or snatching at unawares.* (Kr, K.)—And *The act of slapping with the palm of the hand.* (Kr, K.)—As an intrans. v., طَرَّ, aor. ٢ (S, A, Mṣb, K) and ٣, (Mṣb, K,) the latter agreeable with analogy, (TA,) [but the former the more common,] inf. n. طَرُّورٌ, (S, Mṣb,) or طَرٌّ, (K,) or both, (TA,) † *It (a plant) clave the earth: (A:) or grew forth, or sprouted: (S, Mṣb:) or came up, or forth. (K.)* And it is likewise said of the mustache (S, A, Mṣb, K) of a boy, (S, A, Mṣb,) and of hair in general; meaning † *It burst through the skin: (A:) some say, طَرَّ شَارِبُهُ [meaning his mustache grew forth]; (O, TA;) but طَرَّ is more chaste. (Az, TA.)—طَرَّتِ النُّجُومُ, occurring in a trad., means † *The stars rose; (O, TA;) from طَرَّ said of a plant: (TA:) or the phrase, as some relate it, is طَرَّتِ النُّجُومُ, which means † the stars shone; (O, TA;) from طَرَّ meaning "he polished" a sword. (O.)—And طَرَّتْ يَدُهُ, (S, K, * TA,) aor. ٣ and ٢ (K, TA) by common consent of the authorities on inflection, (TA,) † *His arm, or hand, fell off; (S, K, * TA;) [being severed by a blow, or stroke,] like تَرَّتْ. (S, TA.)—See also 4.—طَرَّ said of a man, [app. of the measure فَعَلٌ, originally طَرَّرَ,] inf. n. طَرَّارَةٌ, *He was, or became, beautiful, goodly, or comely.* (ISh, TA.)—And طَرَّتْ نَاقَتِي, [app. of the measure فَعَلَتْ, originally طَرَّرَتْ, aor. طَطَّرَ,] inf. n. طَرَّرٌ, *My she-camel was, or became, clear in colour.* (O, TA.)***

2. طَرَّرْتُ, [and طَرَّرْتُ شَعْرَهَا,] inf. n. تَطَرَّرٌ, *She (a girl) made to herself a طَرَّةٌ [q. v.].* (TA.) [See also 1.]

4: see 1, second sentence.—*اطَّرَّ* signifies also *He made it to fall off.* (K, TA.) One says, *اطَّرَّ اللَّهُ يَدَ فُلَانٍ God made, or may God make, the arm, or hand, of such a one to fall off; as also اِطَّرَّ. (TA.)—And اِطَّرَّ, (K,) inf. n. اِطَّرَارٌ, (AZ, S,) *He excited, or incited; syn. أَغْرَى. (AZ, S, K.)—See, again, 1.—اطَّرَّ is also syn. with أَذَلَّ [as meaning He acted with boldness, or he emboldened himself: in the CK, erroneously, أَذَلَّ. (S, K.) Hence, [accord. to ISk,] اِطَّرَّى اِطَّرَى, (ISk, S, K,) or اِطَّرَى, (K,) both mentioned by Aboo-Sa'eed, (TA,) a prov., (S, TA,) meaning *Act thou with boldness, or embolden thyself, (أَدَّى) for thou art wearing sandals: (ISk, S, K;) applied alike to a male and to a female and to two and to a pl. number, for it was originally said to a woman, and is therefore used as thus said: (S:) or, (S, K,) accord. to AO, (S,) it means † venture thou upon the affair that is difficult, for thou hast strength for it; and was originally said by a man to a woman who was pasturing his cattle in the soft, or plain, land, and leaving the rugged; [lit.] meaning take thou to the طَرَّر, i. e. sides, of the valley; and he says, I think that by the sandals he meant the roughness of the skin of her feet: (S, K;*) or it means***

collect thou together the camels : (K:) or, accord. to Aboo-Sa'eed, take thou to the أطرار, i. e. sides, of the camels; i. e. take care of them, from the most remote of them [inclusively], and keep them in safety. (TA.) Some say أطرى. (M and K in art. طر.) — And one says, of a man, مَا أُطَرَّةُ, meaning *How beautiful, or goodly, or comely, is he!* (Ish, TA.)

It caused the [downy, or fine,] hair to grow to its full, or complete, state: occurring in some verses of El-Ajjaj. (O, TA.)

R. Q. 1. طرطر, [inf. n. طرطرة,] (K,) said of a man, (TA,) *He gloried, or boasted, vainly, and praised himself for that which was not in him;* syn. طرمذ. (K.) IDrd says, طرطرة is an Arabic word, [i. e. it is genuine Arabic,] though in common use with the post-classical writers: one says, رَجُلٌ فِيهِ طَرَطَرَةٌ, meaning *A man in whom is vain-glorying &c. (طرمة) and loquacity.* (O, TA.) — And طرطر بضانة *He called his eyes to be milked, (O, K, TA,) saying to them طر طر.* (TA.)

Q. Q. 3. اطرورى *He (a man, TA) became filled by repletion of the stomach, or by anger;* (O, K, TA;) as also اطرورى. (O.) [But the former verb is also mentioned in the K, in art. طرو, as of the measure افعوعل; and the latter, in art. ظرى.]

طر طر a cry by which ewes are called to be milked. (TA.) [See R. Q. 1, last sentence.]

طر طر is said in enjoining one to abide in the neighbourhood of the House of God [at Mekkeh], (O, K,) and to do so constantly: (K:) so says IAAr: (TA:) Az has mentioned it in this art.; but if it be a word repeated, from طار, aor. يطور, its proper place is art. طور: the present art. would be its proper place only if it were طرطر [imperative of طرطر]: (O:) [F says,] in my opinion it should rightly be mentioned in art. طور; but Az and others have mentioned it among reduplicate words; therefore I have followed them, and notified [the case]. (K.)

طر [The fur, or soft hair, called] ووبر, and hair of the ass, that comes forth after the falling off of former hair. (K.)

طر A collective body [of men]. (Yoo, TA.) One says, جَاؤُوا طَرًا, *They came all;* (S, TA;) and it is said that طر is here in the accus. case as a denotative of state, or as an inf. n.: Sb mentions the phrase مَرَرْتُ بِهِمْ طَرًا *I passed by them all;* and he says that the last word is used only as a denotative of state: but Khaṣṣeb En-Naṣrānee used it otherwise; replying to one who said to him, *How art thou?* أَحْمَدُ اللَّهُ إِلَى طَرِّ خَلْقِهِ [I praise God to all his creatures]; and the phrase رَأَيْتُ بَنِي فُلَانٍ بِطَرِّ *I saw the sons of such a one,*

all of them, has also been transmitted: some say that طر in the first of the phrases above is put in the place of an act. part. n., and is [originally] an inf. n. (TA.)

طر: see طرة, latter half.

طرة A single act of cutting [acc.: an inf. n. of 1, q. v.]. (TA.) — And Impregnation by a single act of initus: (O, L, K:) [used in relation to camels:] or it signifies [simply] a single act of initus: thus in the phrase أَنفَحَهَا بِطَرَّةٍ [He (the stallion) impregnated her by a single act of initus]. (TK.) — الطرة, (AHeyth, O, K,) thus with fet-h, (O,) and thus written by AHeyth, (TA,) signifies also *The flank.* (AHeyth, O, K.)

طرة A thing that is cut. (TA.) — The hair that is cut over (lit. over against, حذاء,) the forehead: (Mgh, Mṣb, voce قَصَّة:) what a girl cuts short, of the full hair upon her forehead, and forms into a row or rows: (A:) [so accord. to present usage; the hair over the forehead of a girl or woman, cut with a straight or even edge, or with two such edges one above the other, so as to form a kind of border; as also قَصَّة:] what is cut, in the fore part of the ناصية [or hair over the forehead] of a girl, like the عَلم [or ornamental border], (K, TA,) or like the طرة [which seems here to signify the same as علم, or nearly so], (TA,) which is beneath a crown: and sometimes it is [an imitation of a band, across the forehead,] made of [the black substance called] رَامَك: as also طرور; (K, TA;) or طرور: (so in the O:) or the latter signifies a طرة made of رَامَك: (O, TṢ:) pl. (of طرة, TA) طرور, and (of طرور [or طرور], TA [and accord. to analogy of طرة also]) طرار. (K.) — Also (K) [absolutely] The hair over the forehead; syn. ناصية. (S, O, K.) — [Hence, app., The طرة of a building; also called its صفة: see this latter word.] — And † The كفة of a garment or piece of cloth; (S, A, O, Mṣb;) i. e., (S,) the border, or side, thereof, that has no هذب [or end of unwoven threads]: (S, O, K:) [and the fringed end thereof: (see صفة and هذب:)] or the ornamental, or figured, or variegated, border (علم) thereof: and, in like manner, of a [water-bag of the kind called] مزادة: (K, TA: [المزادة in the CK is a mistake for المزادة:]) or the طرة of a garment or piece of cloth is a thing resembling two ornamental, or figured, or variegated, borders (علمان) sewed upon the two sides of a برد, upon its border: (Lth, TA:) pl. طرر (Mṣb, K) and طرار. (K.) And طرات [is likewise a pl. of طرة, and] occurs in a trad. as meaning *Veils (ستور), or head-veils, (O, TA,) or pieces [or strips], (Z, TA,) cut by women from a garment of the kind called سيرة.* (Z, O, TA.) — And † The side, or edge, of a river, and of a valley: (S, A, O, K:) the border of a land or country: (TA:) and the edge of anything; (S, O, K;) its extremity: (K:) pl. طرر (S, O, K) and طرار: (K:) and أطرار also

signifies the sides of a valley; and in like manner, of a country, and of a road; (TA;) and the extremities of a country; (S, O, TA;) and its sing. is طر; or, accord. to the T, طرة: (TA:) and طرر signifies also † the margins of a book or writing; (A, TA;) and the sing. is طرة. (TA in arts. حشى and همش.) — And † The two lines, or streaks, (خُطَّتَانِ,) upon the two shoulders (كَتِفَانِ) of the ass: (K:) or الطرتان signifies the streaked place upon each side of that animal: (TA:) or two black streaks (خُطَّتَانِ, as above,) upon the two shoulders (كَتِفَانِ) of the ass: and applied by Aboo-Dhu-cyb to those of the wild bull: (S, O:) or two stripes, or streaks, on the back of the ass: (A:) and طرة مئنه the streak of his back. (S.) — † A streak of cloud: (S, A, O, K:) an oblong portion of cloud, commencing from the horizon: (TA:) its dim., طرية, occurs in a trad. (O, TA.) — And † A goodly aspect of a man. (TA.) — And one says, رَأَيْتُ طَرَّةَ بَنِي فُلَانٍ † I saw the mode, or manner, of alighting and abiding of the sons of such a one, from afar. (TA.) — And بَدَتْ طَرُّ الْأَمْرِ † The indications, or signs, or tokens, of the affair, or event, appeared. (A, TA.) — And تَكَلَّمَ بِالشَّيْءِ مِنْ طَرَاهِهِ † He spoke the thing eliciting it from his mind. (TA.)

طرور, or طرور: see طرة.

طرير Sharpened; applied to a spear-head; (A, K, TA;) as also مطرور: (A, TA:) or, so applied, polished; (O;) or thus also, applied to an arrow; and so مطرور applied to a sword. (TA.) — And † Goodly, or pleasing, in aspect; (S, A, O, K;) applied to a man: (A:) a beautiful, goodly, or comely, man: (Ish, TA:) a man beautiful, goodly, or comely, in face: and some say, whose prime of manhood is future: (TA:) or a youth, or young man, soft, or tender, fleshy, and fat: (Ham p. 513:) pl. طرار. (Ish, TA.) See also طار.

طرى A she-ass driven away: (O, K, TA:) or a brisk, lively, or sprightly, ass. (TA.)

طار A cutpurse; one who cuts, or slits, purses, (A, Mgh, Mṣb, TA,) and takes people's money at unawares: (Mṣb:) or who slits a man's sleeve, [in which he carries his money and the like,] and gently extracts what is in it: (TA:) from الطر "the act of slitting" (S, Mṣb) and "cutting." (S.)

طريان A table upon which one eats; syn. حوان: (K:) or a dish, or plate, (طَبَقٌ,) upon which food is eaten. (O.) [But see طريان, in art. طرو.]

طار † A boy whose mustache is growing forth: (S, A, Mṣb:) or whose mustache has grown forth; (Lth, L, K;) as also طير. (K.) — And حَرَّ طار † A sort of [cloth of the kind called] حَرَّ [app. having a nap]. (A, TA.)

طرطور A sort of قَلَسُوَّة [q. v.], (S, K,) worn

by Arabs of the desert, (S,) tall, or long, and narrow (S, K) in the head, or top: (S:) [in the present day applied to a sort of high, conical, cap: and a conl.] — And † A slender and tall man. (S, K.) — And, (K,) accord. to IAAr, (O,) Low, ignoble, mean, or sordid, (وَعْدٌ) and weak: (O, K:) pl. طَوَائِيرُ. (O.)

طُرٌّ A boy having a طُرَّة; as also مُطَّرٌ: and the latter with ة is applied to a girl. (So in a copy of the A.) — جَنَّبَ مُطَّرٌ † [A thing, or things, brought for the purpose of traffic,] come from the extremities (أَطْرَارُ) of the country. (TA.) — غَضِبَ مُطَّرٌ Anger that is misplaced, and for a thing that does not require it: (S, K:) or in which is somewhat of boldness, or presumptuousness: or such as is vehement, or violent. (TA.) — جَاءَ فَلَانٌ مُطَّرًا Such a one came domineering, or exalting himself; behaving boldly, or presumptuously. (As, S.)

مُطَّرَةٌ, (O,) or مُطَّرَةٌ, or مُطَّرَةٌ, (accord. to different copies of the K,) with damm, (K,) [and accord. to the TK with fet-h to the ط,] Custom, habit, or wont: (O, K:) so says AZ: (O:) [the form given in the O seems to be preferable: but] F has also mentioned it as without teshdeed, [i. e. مُطَّرَةٌ,] and thus it is mentioned [in the K] in art. مطر. (TA.)

مُطَّرٌ: see مُطَّرٌ.

مَطْرُورٌ: see طَرِبُرٌ, in two places.

طَرَا

1. طَرَا عَلَيْهِمْ, aor. ٤, inf. n. طَرُورٌ (S, Mgh, Mṣb, K) and طَرَّ (S, K,) He came to them from a place; (K;) or from a distant place, unexpectedly: (Mgh:) or he came forth upon them (S, Mṣb, K) from a place, (K,) or from a distant place, (TA,) unexpectedly, (K, TA,) or from another country, or territory, or town, or the like: (S:) or he came to them without their knowledge: or he came forth upon them from an opening, or a wide, open tract: the original word is [said to be] دَرَا [q. v.: see also طَرَا, in art. طرو. (TA.)] And طَرَا, (Mṣb, TA,) said of a thing, (Mṣb,) aor. as above, (Mṣb, TA,) inf. n. طران [app. طَرَانٌ], (Mṣb,) It came, (Mṣb, TA,) came to pass, happened, or occurred, (Mṣb,) unexpectedly. (Mṣb, TA.) It is said in a trad., طَرَا عَلَيَّ مِنَ الْقُرْآنِ, as though meaning A portion of the recitation of the Kur-an came to my turn at an unexpected time. (TA.) — طَرُورٌ, [aor. ٤,] (Mgh, Mṣb, K,) inf. n. طَرَاةٌ (Mgh, K) and طَرَاةٌ, (K,) in some of the copies of the K طَرَاةٌ and طَرَاةٌ, (TA,) It (a thing, Mṣb) was, or became, fresh, juicy, or moist; (Mṣb;) contr. of ذَوِي; (K;) i. q. طَرُو, inf. n. طَرَاوَةٌ, (Mgh, Mṣb,) of which it is a dial. var., (Mṣb,) and which is the more common. (TA.)

2. طَرَاةٌ, inf. n. تَطْرِبَةٌ, He rendered it fresh, juicy, or moist. (TA.)

4. اَطْرَاهُ He praised him: (TA:) or he praised him greatly, or extravagantly; or exceeded the just, or usual, bounds, in praising him: (K, TA:) accord. to Es-Sarakustee, اَطْرَاهُ signifies I praised him: and اَطْرَيْتُهُ, [in like manner,] I eulogized, or commended, him. (Mṣb.) [See also the latter verb in art. طرو.]

طَرَاةٌ i. q. دُعْتُهُ [i. e. The tide, or what pours forth at once, of the torrent]: (K:) from طَرَا "he came forth" from a land. (TA.)

طَرَانٌ, (O, K,) or طَرَانِيٌّ, occurring in the poetry of El-'Ajjāj, (TA,) A road, or way, and an affair, or event, unknown, or disapproved, or deemed strange or extraordinary: (O, K:) [or an affair, or event,] unknown, &c., and wonderful. (TA.)

طَرَانِيٌّ, an epithet applied to a pigeon, (O, K,) and to an event, (K,) Of which one knows not whence it has come: (K:) an irregular rel. n. from طَرَا عَلَيْنَا فَلَانٌ "Such a one came forth upon us without our knowing him:" (TA:) [or] طَرَانٌ is the name of a certain mountain in which are many pigeons; (O, K;) and hence the epithet above mentioned as applied to a pigeon: (O, TA:) Aboo-'Obeyd El-Bekree writes this name, in the Mojam, with damm to the first letter and teshdeed to the second: the vulgar say حَمَامٌ طَرَانِيٌّ, which is a mistake. (TA.) — See also طَرَانٌ.

طَرِيٌّ Fresh, juicy, or moist; (A,* Mgh,* Mṣb, TA;) a dial. var. of طَرِيٌّ. (Mṣb.)

طَرَانِيٌّ part. n. of طَرَا, applied to a man, and to a thing: (Mṣb:) the pl. is طَرَاةٌ, (K, TA,) like زُهَادَةٌ, (TA,) and طَرَاةٌ, (K, TA,) like عَلَمَاءٌ, and MF mentions, as from the M, طَرَانِيٌّ, like خَدَمَةٌ, [but this is properly termed a quasi-pl. n.,] and طَرَاةٌ, like كَتَبَةٌ, and in some copies طَرَاةٌ, like قُضَاةٌ: (TA:) and طَرَا is applied to strangers, for طَرَاةٌ, meaning Persons coming from a distant place. (L, TA.) One says, هُوَ مِنَ الطَّرَاةِ لَا مِنَ التَّوَاتُءِ, [He is of those who come from another place, or country; not of the settled residents]. (A, TA.) — [It is also applied to a signification, as meaning † Adventitious.]

طَرَاةٌ † A calamity, or misfortune, (O, K, TA,) of which one knows not whence it has come. (TA.)

مَطْرِيٌّ [thus written, without any syll. signs, in the TA, and there said to be the subst. (اسم) from اَطْرَاهُ: but I think that it is evidently from مَطْرِيٌّ; and not the subst., but the act. part. n. (اسم الفاعل), of اَطْرَاهُ].

طرب

1. طَرِبٌ, (S, Mṣb, TA,) aor. ٤, (Mṣb,) inf. n. طَرِبٌ, (S,* Mṣb, K,* TA,) He was, or became, affected with emotion, or a lively emotion, or

excitement, agitation, or unsteadiness, (خَفَّةٌ, S, Mṣb, K, TA,) [of the heart or mind,] by reason of joy or of grief, (K, TA,) or of intense grief or joy, (S,) or of intense fear or joy: (Mṣb:) or [he was moved with joy, or delight;] he was joyful, mirthful, or glad: and the contr., i. e. he was affected with grief, sadness, or sorrow. (K,* TA.) [See طَرِبٌ, below.] — And طَرِبَتِ الْإِبِلُ لِلْحَدَاةِ [The camels became excited by reason of the driver's urging them with singing]. (A, TA.)

— And طَرِبَتِ عَنِ الطَّرِيقِ [written in the TA without any syll. signs, app. طَرِبَتِ] i. q. عدلت عنه [i. e. I deviated (عدلت) from the road, or way]. (TA.)

2. طَرِبَ, (TA,) inf. n. تَطْرِبٌ, (K,) He sang. (K, TA.) And طَرِبَ فِي صَوْتِهِ He trilled, or quavered, and prolonged, his voice: (Mṣb:) or طَرِبَ فِي الصَّوْتِ is the prolonging of the voice, and modulating it sweetly. (S, TA.) And, said of a bird, or, accord. to some, peculiarly of the مَكَاةُ, It prolonged its voice, and trilled, or quavered, it, or warbled. (TA.) And in like manner, طَرِبَ فِي قِرَائَتِهِ (A, TA) He prolonged, and trilled, or quavered, his voice in his reciting, or reading; (TA;) and طَرِبَ فِي غِنَائِهِ [in his singing]. (A.) And قَرَأَ بِالتَّطْرِبِ [He recited, or read, with a prolonging, and trilling, or quavering, of the voice]. (A, TA.) — And طَرَبُوا They raised their voices, cried out, or cried aloud, time after time. (Skr, TA.) — طَرِبَهُ: see 4. — [Freytag adds that, in the "Fakihet el-Khulafā," p. 42, l. 5 infr., it means He asserted him to have sung excellently.]

4. اَطْرِبَهُ He, (S,) or it, (one's voice, A,) caused him to be affected with طَرِبٌ [i. e. emotion, or a lively emotion, &c.]; as also تَطْرِبَهُ; (S, A;) [and طَرِبَهُ; for] تَطْرِبٌ signifies the same as اَطْرَابٌ, like تَطْرِبٌ: (K:) [generally, he, or it, rendered him lively, brisk, or sprightly: and] اَطْرِبَهُ is said of joy, and of grief, meaning [it affected him with طَرِبٌ; or] it rendered him restless, or unsteady. (MA.)

5: see the next preceding paragraph, in two places.

10. اسْتَطْرَبَ He, or it, sought, or demanded, طَرِبٌ [i. e. emotion, or a lively emotion, &c.], (K, TA,) and diversion, sport, or play. (TA.) — And They (a party, or company of men,) became affected with intense طَرِبٌ. (A, TA.) — اسْتَطْرَبَ الْإِبِلَ He put in motion the camels by urging them with singing. (K.) You say اسْتَطْرَبَ الْحَدَاةَ الْإِبِلَ [The drivers, singing to them, excited, moved, or stirred, the camels,] when the camels have become lively, brisk, sprightly, or agile, because of their urging them with singing. (O, TA.) Az cites the saying of Et-Tirmidh,

• وَأَسْتَطْرَبَتْ طُعْنُهُمْ لَمَّا أَحْرَزَالُ بِهِمْ •
• أَلِ الضَّحَى نَاشِطًا مِنْ دَاعِيَاتِ دَدِ •

but in his poem it is **وَأَسْتَطْرَفَتْ** with **فَا** [i. e. with the letter **ف**]: (O:) [this latter reading is, I doubt not, the right; and the meaning seems to be, *And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them to the eye, elicited anew longing desire for their homes, or accustomed places, from jocose, sportful females, lit., from jesting females of sport or diversion*: the verse as cited by Az may admit of a similar rendering if we suppose **استطربت** to be there used tropically: the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in art. **د**, but in my opinion unsatisfactorily, to explain it; and has supposed **استطربت** to mean **طربت**: his two notes, moreover, are inconsistent:] **شَوْقًا نَارِعًا** in this verse means **شَوْقًا نَارِعًا** (K in art. **د**. [The verse is there cited with two readings differing from the words given by Az; **وَأَسْتَطْرَفَتْ**, thus written with **ق** instead of **ف**, a manifest mistake, and **دَدِدَ** **دَاعِبَ** **دَدِدَ** — **مِنْ دَاعِبٍ دَدِدَ**]) — **استطربه** (A, TA.) signifies also *He asked him to sing.* (A, TA.)

طرب *Emotion, or a lively emotion, or excitement, agitation, or unsteadiness, (خَفَّةٌ, S, A, Mṣb, K,) [of the heart or mind,] by reason of joy or grief, (A, K,) or of intense grief or joy, (S,) or of intense fear or joy: (Mṣb:) or joy, mirth, or gladness: and the contr., i. e. grief, sadness, or sorrow: (Th, K:) or, as some say, the lodgement of joy, mirth, or gladness, and departure of grief, sadness, or sorrow: so in the M: (TA:) the vulgar apply it peculiarly to joy; (Mṣb:) [but] the application of it peculiarly to joy is a mistake: (K:) it signifies also motion; syn. حَرَكَةٌ: (K:) it is said in the M, Th says that **الطرب** is derived from **الحركة**; whence it seems that **الطرب** is, in his opinion, syn. with **الحركة**; but [ISd adds] I know not this: (TA:) [it does, however, obviously imply the signification of motion, either ideal or actual:] also *desire, or yearning or longing of the soul*: (K:) the pl. is **أطراب**. (TA.) A poet says, (S,) namely, En-Nābighah El-Jaʿde, using it in relation to anxiety, (TA,)*

• وَأَرَانِي طَرِبًا فِي إِثْرِهِمْ
• طَرَبَ الْوَالِهَ أَوْ كَالْمُخْتَبَلِ

[And I perceive myself to be affected with emotion, or a lively emotion, after them, (i. e. after the loss of them,) with the emotion of him who is bereft of offspring or friends, or like him who is insane in mind]: (S, TA:) **الواله** here signifies **الثاكل**; and **المختبل** means **مَنْ جُنَّ مِنْ جُنِّ أَطْرَابٍ** (TA.) — And [the pl.] **أطراب** signifies *Choice sweet-smelling plants*: (K:) or [simply] *sweet-smelling plants*: (TA:) and the more fragrant of such plants. (O, TA.)

طرب *Affected with طرب* [i. e. emotion, or a lively emotion, &c.]: (S, A, O, Mṣb, TA:) pl. **أطراب**. (A, TA.) A Hudhalee says,

• **بَاتَتْ طَرَابًا وَبَاتَ اللَّيْلَ لَمْ يَنِمِ**
[They passed the night joyful, or glad, and he passed the night without sleeping]: (O, TA:) meaning that the [wild] bulls or cows, thirsting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex. in the verse cited voce **طرب**. — **إِبِلٌ طَرَابٌ** means *Camels yearning for their accustomed places of abode*: (S, O, TA:) or they are so termed when they are excited (**إِذَا طَرِبَتْ**) by reason of their drivers' urging them with singing. (A, TA.) — Also **The head** [meaning the hair of the head]: so called because of the sound that it makes when it is twisted with fingers: occurring in the phrase **حَتَّى يَرْتَأَ الطَّرِبَ** [That he may dye the hair of the head with يَرْتَأًا, i. e. حِنَاءً]. (L, TA.)

طَرُوبٌ (A, O, Mṣb, K, TA) and **مَطْرَابٌ** (A, O, K, TA) and **مَطْرَابَةٌ** [which is of a very unusual form (see **مَعْرَابَةٌ**)], (Lh, K, TA,) applied to a man, (O, K, TA,) *Much, or often, affected with طرب* [i. e. emotion, or lively emotion, &c.]: (O, Mṣb, TA:) [but the last is doubly intensive, signifying very much, or very often, so affected:] pl. [of the second and third] **مَطْرَابِيبٌ**. (A.) One says, **إِذَا خَفَقَتِ الْمَضَارِيبُ خَفَّتِ الْمَطْرَابِيبُ** [When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively, or light-hearted]. (A, TA.) And **حَمَامَةٌ مَطْرَابٌ** [A pigeon that cooes much or often]. (A, TA.) And **إِبِلٌ مَطْرَابِيبٌ** [Camels that yearn much, or often, for their accustomed places of abode: or that are much, or often, excited by reason of their drivers' urging them with singing: see **طرب**]. (A, TA.)

مَطْرَبَةٌ and **مَطْرَبٌ** *A separate, or straggling, road, or way*: (S, O:) or *a narrow road, or way*: (K:) or the former, *a conspicuous road or way*: (IAḡr, TA:) and the latter, *a small road, or way, leading into a great one: or a narrow road, or way, apart from others*: (TA:) or *a small road, or way, branching off from a main road*: (O:) pl. **مَطْرَابِيبٌ**: (S, O:) [it is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Aboo-Dhu-eyb, (O, TA,)

• وَمَتَلِّبٌ مِثْلَ فَرْقِ الرَّأْسِ تَخْلِجُهُ
• مَطْرَابِيبٌ زَقَبٌ أُمِّيَالَهَا فَيْحٌ

(S, O, TA) i. e. *Many a desert tract, like the division of the hair of the head in narrowness, narrow conspicuous [or straggling] roads, or ways, [whercof the portions over which the eye can reach are far-extending,] protract; some of these roads, or ways, tending this way and some that way.* (TA. [مطراب is here with tenween for the sake of the measure. See also **زَقَبٌ**. Perhaps the poet means to liken the said roads to the ropes of a tent.]) It is said in a trad.,

• **لَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَطْرَبَةَ** [May God curse him who alters the مطربة]; i. e., the road thus called. (TA.)

مَطْرَبَةٌ: see the next preceding paragraph, in two places.

مِطْرَابٌ, and its pl.: see **طُرُوبٌ**, in four places.

مِطْرَابَةٌ: see **طُرُوبٌ**.

طربل

Q. 1. **طَرِبَلٌ بَوَّهٌ** *He extended [or emitted] his urine upwards.* (S, O, K.) — And **طَرِبَلٌ** *He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms.* (O.)

طَرِبَالٌ *A high portion of a wall*; (S, O;) whence the saying, in a trad., that when any one passes by a leaning **طربال**, he should quicken his pace: (O:) *it resembles a مَنظَرَةٌ of the مَنَاطِرُ of the 'Ajam, being in form like a صَوْمَعَةٌ [q. v.]: (AO, O, TA:) or a sign of the way, constructed (O, K) upon a mountain: (O:) and (O, K) accord. to IDrd, (O,) a portion of a mountain, and of a wall, elongated in form towards the sky, (O, K,) and inclining: (O:) and any high building: (K:) [and this seems to be meant by what here next follows:] accord. to IAḡr, a high, or an overtopping, or overlooking, هَدَفٌ: (TA:) and, (S, O, K,) as some say, (O,) a great, high, or overtopping, rock (S, O, K) of a mountain: (S, K:) ISh says that it is a structure erected as a sign for horses to run thereto in a race, and one kind thereof is like the مَنَارَةٌ [q. v.]: Fr, that it signifies a صَوْمَعَةٌ [q. v.]: (TA:) and [it is said that] the **طَرَابِيلُ** of Syria are its صَوَامِعُ. (S, O, K.) Az mentions his having heard [the pl.] **طَرَابِيبٌ**, and **عَرَاذِيلٌ** likewise, applied to *Booths constructed of palm-branches, in which the watchers of the palm-trees shelter themselves from the sun.* (TA.)*

طَرِبِيلٌ [perhaps from the Latin "tribula" or "tribulum"] *The [machine, or drag, called] نَوْزَجٌ [q. v.] with which the heap of corn is thrashed.* (Ibn-'Abbād, O, K.)

جَرَّةٌ مَطْرَبَلَةٌ الْجَوَانِبِ *A jar long in the sides.* (Sh, TA.)

طرب

R. Q. 2. **تَطْرَبَتْ** *He gathered, or collected, the species of plants called طَرَبَاتٌ.* (S, Mṣb, K.)

طَرُبٌ *Any plant (بَاتٌ, K [so in the TA and in my MS. copy of the K, in the CK بناء, which is an evident mistranscription,]) that is fresh and juicy.* (K.)

طَرُبٌ *The extremity of the بَطْرُ [q. v.]. (K.) — And Flaccidity, or flabbiness.* (L.)

طَرُبُوتٌ *A species of plant, which is eaten; (S, K;) [app. a kind, or species, of fungus; perhaps a species of phallus;] a plant of the same kind as*

the *ذُونُون* and the *عُرْجُون*; (IAqr, T in art. ذَان :) accord. to Lth, a slender, oblong plant, inclining to redness, and serving as a دِبَاغ to the stomach [app. meaning a stomachic], included among medicines, of which there is a bitter sort and a sweet sort; (Msb;) in the M said to be a plant of the sands, long and slender, similar to the *فَطْر* [q. v.], inclining to redness, which dries, and serves as a دِبَاغ to the stomach; n. un. with ة; on the authority of AHn: it is of two sorts; one sweet, which is the red; and one bitter, which is the white; IAqr says that it is a plant of the length of a cubit, having no leaves, as though it were of the same kind as the truffle; (TA;) Az says that the *طَرثوث* of the desert has no leaves (Msb, TA) nor any fruit, (TA,) grows in the sands (Msb, TA) and in the level grounds, (TA,) has in it no acidity, (Msb,) but a sweetness inclining to astringency and bitterness, and is red, with a round head, (Msb, TA,) like the glans of a man's penis: (TA:) [Ibn-Seena (whom we call Avicenna), in his list of medicinal simples, (book ii., p. 183 of the printed ed.,) describes *طَرَاثِيث* as pieces of wood in a rotting state, of the thickness of a finger, and in length less and more, having an astringent taste, and dust-coloured; said to be brought from the desert. See also *سَوَقَةٌ*.] The Arabs say, *طَرَاثِيثٌ لَا أَرْطَى لَهَا* [Turthoothels without arthals]: because the former grow not save with the latter: a prov., like *ذَائِبِينَ لَا يَمُتُّ لَهَا*: applied to him who is ruined, and has nothing remaining, after having had ancestry and rank and wealth. (TA. [See also art. ذَان, last sentence.]) — Also † The glans of a man's penis: (K, TA:) so called as being likened to [the head of] the plant above described. (TA.)

طرح

1. *طَرَحَهُ*, and *طَرَحَ بِهِ*, (S, A, Mgh, O, Msb, K,) the latter allowable because a verb that is syn. with another verb may have the same government as the latter, and *طَرَحَ* is syn. with a verb that is trans. by means of ب, as will be shown in what follows, (Msb,) aor. ʿ, (Mgh, Msb, K,) inf. n. *طَرَحٌ*, (S, Mgh, O, Msb,) He cast it, threw it, or flung it; or cast, threw, or flung, it away; [and particularly as a thing of no account; (see *طَرَحٌ*);] syn. *رَمَاهُ*, (S, A, O, K,) or *رَمَى بِهِ*, (Mgh, Msb,) and *أَلْقَاهُ*; (A, Mgh;) *مِنْ يَدِهِ* [from his hand]. (Mgh.) You say, *طَرَحَ لَهُ الْوَسَادَةَ* (A, TA) He threw to him the pillow, or cushion; syn. *أَلْقَاهُ*. (TA.) And *طَرَحَتْ الرِّدَاءَ* *عَلَى عَاتِقِي* I threw the [garment called] *رداء* upon my shoulder; syn. *أَلْقَيْتُهُ*. (Msb.) And [hence] *طَرَحَ عَلَيْهِ الْمَسْأَلَةَ* † He put, or proposed, (lit. threw,) to him the question: (A, TA:) thought by ISd to be post-classical. (TA.) [And in post-classical language, *طَرَحَ* signifies also The making a throw in the game of back-

gammon and the like; and the making a move in the game of chess &c.] — Also, i. e. *طَرَحَهُ* and *طَرَحَ بِهِ*, He removed it; placed it, or put it, at a distance; put it away, or far away; [cast it off, rejected it, or discarded it;] (ISd, K, TA;) as also † *أَطْرَحَهُ*; (S, A, O, K;) [respecting which see 8 in art. *ضَرَحَ*]; and † *طَرَحَهُ*, (K,) inf. n. *تَطْرِيحٌ*; (TA;) or this last signifies he cast it, threw it, or flung it, or he cast, threw, or flung, it away, much, or frequently. (S, A, O.) One says, *طَرَحَتِ التَّوَى بِفَلَانٍ كُلَّ مَطْرَجٍ* i. e. † [Removal, or distance, or the place to which he journeyed,] rendered such a one [utterly] remote [or cast away]. (S, O, TA. [Here *مَطْرَجٍ* is an inf. n.]) And [in like manner] *طَرَحَ بِهِ الدَّهْرُ كُلَّ مَطْرَجٍ* i. e. † [Time, or fortune,] removed him, or separated him, [utterly,] from his family and kindred. (TA.) And *مَا طَرَحَكَ إِلَى هَذِهِ الْبِلَادِ* † [What has driven thee to these regions?]. (A.) And *أَطْرَحَ إِلَيْهِمْ عَهْدَهُمْ* † [Cast thou from thee, to them, their covenant; i. e. reject it, or renounce it, to them]. (Bd in viii. 60.) And *هَذَا أَطْرِحُ* † [Dismiss thou this discourse]. (A, TA. [See the pass. part. n., below.]) And † *أَطْرِحُ* † *لَتُكْرِي وَتُؤْمِي* † Let thou alone, or abstain thou from, thanking me and blaming me. (Har p. 332.) = *طَرِحَ*, (IAqr, O, K,) aor. ʿ, (K,) inf. n. *طَرِحٌ*, (TK,) He (a man, IAqr, O) was, or became, evil in disposition. (IAqr, O, K.) — And He enjoyed, or led, a life of ample ease and comfort. (IAqr, O, K.)

2: see 1. — *طَرَحَ*, (S, A, O, K,) inf. n. *تَطْرِيحٌ*, (S, K,) signifies also † He made a thing long, or he made it high: (TA:) or he made his building long; (S, K;) as also † *طَرَمَحَ*, (S, and K in art. *طَرَمَحَ*), in which the م is [said to be] augmentative: (S:) or both signify he made his building long and high: (A:) or the former signifies he made his building very long. (O.) — And He (a horse) took long, or wide, steps in running. (O, TA.)

3. *طَارَحَةَ الْكَلَامِ* is a phrase well known: (S, K:) *الطَّارِحَةُ* signifies † The bandying of words, one with another; (KL, and Har p. 190;) the holding a colloquy, or a discussion, with another: and it is [said to be] primarily used in relation to singing. (Har ibid.) You say, *طَارَحَهُ الْكَلَامَ* † He held a colloquy, or a discussion, with him. (MA.) And *الغناء طَارَحَتْهُ الْعِلْمَ* † [I bandied with him scientific discourse and songs]. (A.) [See also 6.]

4. *أَطْرِحُ* † Look thou: (A, TA:) from *طَرَفٌ* *طَرِيحٌ* and *مِطْرَجٌ*. (TA.)

[5. *طَرَحَهُ* He attired himself with a *طَرَحَةٌ*: a post-classical word.]

6. *تَطَارَحُوا* † They bandied questions, one with another; put, or proposed, (lit. threw,) questions, one to another. (A.)

8. *أَطْرَحَ*: see 1, in three places.

Q. Q. 1. *طَرَمَحَ*: see 2; and see also art. *طَرَمَحَ*.

طَرِحَ (S, A, K) and † *طَرَحَ* and † *طَرِيحٌ* (K) A thing (S, A) cast, thrown, or flung, away, syn. *مَطْرُوْحٌ*, (S, A, K,) and not wanted by any one. (S.) One says, *تَوَاتَ مَتَاعَكَ طَرِحًا مَا أُخِذَ* [If thy household goods passed the night, or remained during the night, cast away and neglected, they would not be taken]. (A, TA.) = And *طَرِحَ* signifies also The leopard: so says Aboo-Kheyrh: pl. *طَرُوْحٌ*. (O.)

طَرِحَ † Distance, or remoteness. (TA.) — See also *طَرُوْحٌ*, in two places.

طَيِّسَانٌ The [article of apparel called] *طَرِحَةٌ* [q. v.]: (O, K:) it was not known to the Arabs. (O.) [See De Sacy's Chrest. Arabe, sec. ed., ii. 267-269: and Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 254-262. It is now applied in Egypt to a kind of head-veil worn by women, the two ends of which generally hang down behind, nearly reaching to the ground: but it is often worn in another manner; about a quarter of it hanging down behind, and the remainder being turned over the head, and under the chin, and over the head again, so that the middle part covers the bosom, and both ends hang down behind: it is a piece of muslin, or the like, often embroidered at each end; about three quarters of a yard in width, and in length nearly equal to twice the height of the wearer.]

طَرِحَ: see *طَرِيحٌ*.

طَرَاِحٌ: see the next paragraph.

طَرُوْحٌ † A distant place; as also † *طَرِحٌ*, (S, K,) and † *طَرَاِحٌ*, (K,) and [app. † *طَارَاِحٌ*, for] one says *دِيَارٌ طَرَاِحٌ* † Distant dwellings or abodes [as though the latter word were pl. of *طَارِحَةٌ*]. (A, TA.) [Hence,] *عَقْبَةُ طَرُوْحٍ* † [A stage of a journey] far-extending. (A, O: in a copy of the former *عَقْبَةٌ*.) And † *سَبْرٌ طَرَاِحِيٌّ* † A far, or distant, journey: (As, S, O, K:) or a hard journey. (TA.) And *نَيْبَةُ طَرُوْحٍ*, (TA,) or † *طَرِحٌ*, (T, K, TA, and O in art. *ضَرَحَ*), like *ضَرَحَ*, (O in that art.,) i. q. *بَعِيدَةٌ* [app. meaning † A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K.) And *نَخْلَةٌ طَرُوْحٌ* † A palm-tree having long racemes: (S, O, K:) or of which the upper part is far from the lower: pl. *طَرُوْحٌ*, with two dammehs. (TA.) — *قَوْسٌ طَرُوْحٌ* † A bow that propels the arrow with vehemence; (S, A, O;)

i. q. ضَرُوحٌ: (§, O, K:) or that sends the arrow far: (TA:) or that sends it to the furthest limit. (AHn, TA.) And رَجُلٌ طَرُوحٌ † A man who, when he compresses, impregnates. (Lh, O, K.) And فَحْلٌ طَرُوحٌ + i. q. مِطْرَحٌ, q. v. (O.) And زَمَنٌ طَرُوحٌ † A time that casts the people thereof into places, or positions, of peril: and نَوَائِبٌ طَرُوحٌ [or طَرُوحٌ, as above, † Accidents that cast people into such places or positions]. (A.)

طَرِيحٌ: see طَرُوحٌ: — and see also مِطْرَحٌ.

سَيَرٌ طَرَايِحِيٌّ: see طَرُوحٌ.

طَرَايِحَةٌ: see مِطْرَحٌ.

طَارِيحٌ: [fem. with ة; and pl. of the latter طَوَارِيحٌ:] see طَرُوحٌ.

سَنَامٌ طَارِيحِيٌّ A long, (§, O, L, K,) or tall, (§, O, L, K,*) camel's hump, (§, O, L, K,) leaning on one side. (L.) [See an ex. voce اسْلِيحٌ.]

أَطْرُوحَةٌ † A question that one puts, or proposes, lit. throws. (TA.)

فُلَانٌ يُلْقِي الْأَطَارِيحَ is expl. by AO as meaning Such a one moves both his arms up and down [in walking]: denoting a proud and self-conceited manner of walking. (O.)

مِطْرَحٌ A place where, or into which, a thing [or person is cast or thrown or] is made to be: pl. مِطْرَاحٌ. (Har p. 188.) — [And hence,] † A state in which a person is [put, or placed]: so in the saying, مَا طَرَحَكَ هَذَا الْمِطْرَحُ † What hath put, or placed, thee in this state in which thou art? (A.)

مِطْرَحٌ I. q. مِطْرَشٌ [q. v.: and طَرَايِحَةٌ has the same, or a similar, meaning; applied in the present day to a horse-cloth, and the like; and to a mattress]: pl. مِطْرَاحٌ. (A, TA.) — فَحْلٌ مِطْرَحٌ † A stallion that sends his semen far into the womb; (A, O, K;) like طَرُوحٌ. (O.) And طَرَفٌ مِطْرَحٌ † An eye that sees far; (A, O, K;) as also طَرِيحٌ. (A, TA.) And زَنْجٌ مِطْرَحٌ † A long spear. (A, K.) And إِبِلٌ مِطْرَاحٌ † Quick, or swift, camels. (A, TA.) — [مِطْرَحٌ, as stated by Freytag, is also expl. by Reiske as meaning *Camela in cujus ventrem aqua profunda cadit*: but this explanation may have originated from a doubtful instance of the same epithet applied to a stallion camel: see above.]

قَوْلٌ مِطْرَحٌ † A [rejected] saying, to which no regard is paid. (A, TA.)

مَشَى مُتَطَرِحًا † He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling, or throwing himself down; syn. مُتَسَاقِطًا; (IDrd, A, O;) like one fatigued, or weary, (IDrd, O, K,) and weak. (TA.)

طرد

1. طَرَدَهُ, aor. 2, (§, A, Mgh, &c.,) inf. n. طَرَدٌ (§, A, L, Mgh, Mṣb, K) and طَرَدَ (§, A, L, K,) or the latter is a simple subst., (Mṣb,) He drove away him, or it; as also طَرَدَهُ and طَرَدَهُ: (L:) he drove him away, expelled him, or banished him, (ISk, S, L, K,) and said to him, Depart thou, or go thou away, from us: (ISk, S, L:) he removed him, or it; put, or placed, him, or it, at a distance, away, or far away; (§, A, Mgh, L, K,*) with his hand, or arm, or with an instrument in his hand; as when one says طَرَدْتُ الذَّبَابَ عَنِ الشَّرَابِ [I drove away the flies from the wine, or beverage]. (Durrat el-Ghowsay, in De Sacy's Anthol. Gramm. Ar., p. 60 of the Ar. text.) You say, طَرَدْتُهُ فَذَهَبَ [I drove him away, &c., and he went away], (Sb, S, Mṣb,) using ذَهَبَ in the place of the quasi-pass., (Mṣb,) not using [in this case] the measure اِنْفَعَلَ (§, A) nor اِنْفَعَلُ (§, A) [i. e.] you do not say طَرَدْتُ nor طَرَدَ (Sb, Mṣb,) except in a bad dialect. (§, A, Mṣb.) And you say, مَرَّ فُلَانٌ يَطْرُدُهُمْ Such a one went along driving them away and pursuing them. (§, L.) — And طَرَدَ الْإِبِلَ, [aor. 2,] (§, L,) inf. n. طَرَدٌ and طَرَدَ, He drove, or brought, or gathered, the camels together, from their several quarters. (§, L, K,*) — [And طَرَدَ, aor. and inf. n. as above, † He coursed, pursued, hunted, or strove to gain possession of or to catch, wild animals or the like]: the inf. n. طَرَدٌ is expl. as signifying مُزَاوَلَةٌ [and طَرَدٌ is very frequently used in this sense]. (§, K.) You say, خَرَجَ يَطْرُدُ حُمُرَ الْوَحْشِ † He went forth to course, pursue, hunt, snare, entrap, or catch, the wild asses. (A.) And طَرَدَتِ الْكِلَابُ الصَّيْدَ † The dogs drove away, and pursued closely, the wild animals, or the like. (L.) And طَارِدُ الصَّيْدِ, inf. n. طَارَادٌ, † He circumvented, in order to snare, entrap, or catch, the wild animal, or wild animals, or the like; and in like manner, a serpent. (L.) — And طَرَدْتُ الْقَوْمَ I came to the people, or party, or came upon them, or destroyed them, (أَتَيْتُهُمْ, K, or أَتَيْتُ, T, S, L,) and passed through them. (T, S, L, K.) — And الرِّيحُ تَطْرُدُ الْحَصَى وَالصَّفَى † The wind blows away with violence the pebbles and the dust. (A.) — And القِيَعَانُ تَطْرُدُ الشَّرَابَ † The plains have the mirage running along them like water. (A.) — And طَرَدْتُ بَصْرِي فِي أَمْرِ الْقَوْمِ † [I directed my observation to the affair, or case, of the people, or party]. (A.) — And طَرَدْتُ الْخِلَافَ فِي الْمَسْأَلَةِ † I put forward an opposition, or a contradiction, in the question: app. from الْمُطَارَدَةُ meaning “the making to run in a race.” (Mṣb.)

2: see 1, first sentence: and see also 4; the latter, in two places. — One says also, طَرَدَ صَوْتَهُ † He prolonged his voice; syn. مَدَّهُ: (A, TA:*) or طَرَدَ السَّوْطَ signifies مَدَّهُ [i. e. the extending, or stretching forth, the whip]. (K, TA.) [The

latter I think a mistranscription.] — طَرَدَهُ جَرْحَهُمْ, said of a judge, means † He bade him, (i. e. a litigant) to invalidate their testimony, or evidence, if able to do so. (TA, from a saying of Esh-Sháfi'ee.)

3. طَارَدَ قَرْنَهُ, (A,) inf. n. مُطَارَدَةٌ and طَارَادٌ (§, A, K,) † He charged upon, or assaulted, or attacked, his adversary, (§, A, K,) in war (§) &c., (TA,) the latter doing the same, (§, K,) and fought him, whether he drove him away or not. (A.) One says, هُمْ فَرَسَانُ الطَّارِدِ † They are the horsemen who charge upon, assault, or attack, one another. (§, K, TA.) — طَارِدٌ, inf. n. مُطَارَدَةٌ, signifies [also] † He made [a horse] to run in a race. (Mṣb.) — طَارِدُ الصَّيْدِ: see 1, latter half.

4. اطْرَدَهُ He made him, or caused him, (ISh, ISk, S, Mgh,) or he ordered him, (L, K,) to be driven away, expelled, banished, removed, or put or placed at a distance or away or far away, (ISh, ISk, S, Mgh, L, K,) so as not to be in a state of security; (ISh, Mgh, TA;) said of the Sultán: (Mgh:) or he (the Sultán, S, L) ordered that he should be expelled, or banished, (§, L, K,) from his, (§, L,) or from the, (K,) town, or country: (§, L, K:) or اطْرَدَهُ عَنِ الْبَلَدِ, and طَرَدَهُ with teshdeed, he (the Sultán) expelled him, or banished him, from the town, or country. (Mṣb.) — And اطْرَدَ الْإِبِلَ He ordered that the camels should be driven, or brought, or gathered, together, from their several quarters. (§, L.) — And أَطْرَدْنَا الْغَنَمَ We sent the he-goats among the herd. (IAar, TA.) — And اطْرَدَهُ, (L, K,) inf. n. إِطْرَادٌ, (A'Obeyd, Mgh,) He (i. e. a person about to race with another, L) said to him, If thou outstrip me I will give thee such a thing, and if I outstrip thee thou shalt give me such a thing; (A'Obeyd, Mgh, L, K;) as also طَرَدَهُ. (L.)

6. تَطَارَدَا † They two charged upon, assaulted, or attacked, and fought, each other, whether they drove each other away or not. (A.)

7. انطرد a word of a bad dialect. (§, A, Mṣb.) See 1.

8. اطْرَدَ, as trans.: see 1, first sentence. — As quasi-pass.: see 1, second sentence. — إِطْرَدَ † The water flowed in a regular, or a continuous, or an uninterrupted, course, one portion following another: (A, L, Mṣb;) and اطْرَدَتْ † The rivers so flowed: (Mṣb:) or [simply] the rivers ran, or flowed. (§.) And اضْطَرَدَ الْخَيْلُ † The horses ran, following one another: occurring in a trad.: the verb is originally اِطْرَدَ; the augmentative ت being changed into ط, and then the radical ط is changed into ض: (L:) and for اضْطَرَادٌ, some say الطَّرَادُ, changing the ض into ل [as in اِطْرَدَ for اِطْرَدَ]. (Az, TA in art. ضجع.) And اطْرَدُوا إِلَى الْمَسِيرِ † They followed one another to go on a journey. (A.) And اطْرَدَ الشَّيْءُ, (§, A, L,) or الأَمْرُ, (Mṣb, K,) † The thing, or the affair, followed a regular and continuous course, one part, or stage, following another

uninterruptedly: (S, A, L, Mṣb, K:) and **اَطْرَدُ** signifies also *the affair followed a right, a direct, or an even, course.* (S, L, K.) And **اَطْرَدُ الْكَلَامُ** † *The language, or speech, was consecutive, or uninterrupted, in its parts.* (L.) And **اَطْرَدَتْ قِرَائَتُهُ** † *His recitation, or reading, continued uninterruptedly*: from **يَوْمَ طَرَادٍ** meaning "a long day." (Mgh.) And **اَطْرَدُ الْحَدُّ** † *The definition was of uniform, undeviating, or general, application; it uniformly, or commonly, or constantly, applied, or obtained; i. e. all the things to which it related followed one uniform, or undeviating, way, like the course of rivers.* (Mṣb. [And in like manner one says of a rule.]) **اَطْرَدُ** said of a word, form or measure, construction, or government, means † *It was agreeable with the common, or constant, course of speech in respect of analogy, or rule; it was agreeable with common, or constant, analogy, or rule*: and, said of the same, or of a rule, it was agreeable with the common, or constant, course of speech in respect of usage; it was agreeable with common, or constant, usage; it commonly, or constantly, obtained: [the verb is used absolutely to express each of these two meanings; the context in general showing clearly which meaning is intended:] the former meaning is also expressed by the phrase **اَطْرَدُ فِي الْقِيَاسِ**; and the latter, by the phrase **اَطْرَدُ فِي الْاِسْتِعْمَالِ**. (Mz, 12th نوع. [See also the contr. **شَدَّ**: and see **مَطْرَدٌ**, below.]

10. **استطرد** *He desired, or sought, to drive away, expel, banish, remove, or put or place at a distance or away or far away.* (KL.) **استطرد** **تَه** (S, L, Mṣb, in the K) **استطردته ته** denotes a kind of stratagem, (S, L,) or what is as though it were a kind of stratagem, (K,) meaning † *He fled, or wheeled about widely, from him, i. e. from his adversary in fight, to turn again, by way of stratagem, and then returned upon him; as though he drew him from a position which he could not maintain to one which he could maintain.* (Mṣb.) — And hence, app., the phrase, **وَقَعَ ذَلِكَ عَلَى وَجْهِ الْاِسْتِطْرَادِ** † *That occurred in the way of a digression, not being mentioned in its proper place.* (Mṣb.)

طَرْدٌ i. q. **فِرَاخُ النَّحْلِ** [as though meaning *The young ones of bees*: but app. a mistranscription for **فِرَاخُ النَّحْلِ** † *the suckers, or offsets, of palm-trees; as though pushed forth; of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَفْسٌ &c.] (TA, from AHn.)*

طَرْدٌ **مَا؟** *Water in which beasts have waded, and in which they have voided their urine and dung.* (K.)

طَرْدَةٌ † *A charge, or an assault, of two horse-men, each upon the other, at one time.* (K.)

طَرْدِينٌ *A certain food of the [people called] أَكْرَادٌ* [pl. of **كُرْدٌ**]. (K.)

فَلَانٌ يَمْشِي مَشْيًا طَرَادًا — **مِطْرَدٌ** — **طَرَادٌ**: see **طَرَادٌ**, from **طَرَادٌ** meaning "a spear;" or

perhaps **طَرَادًا**;] † *Such a one walks in a straight, a direct, or an even, course.* (L, TA.)

مُطْرَدٌ and **مَطْرُودٌ** (S, L, Mṣb) and **مُطْرَدٌ** (A) [and **مُطْرَدٌ** † *A man driven away, expelled, banished, or outcast; (L;) a man removed; put, or placed, at a distance, away, or far away*: (S, L:) **طَرِيدٌ** is likewise applied to a female, as also **طَرِيدَةٌ**; and the pl. of both in this case is **طَرَائِدٌ**. (M, L.) **نَاقَةٌ طَرِيدٌ**, without ة, means *A she-camel driven away, and taken away*: pl. **طَرَائِدٌ**. (L.) — And † *One who is born after another*: (S, L, K:) the second is termed the **طَرِيد** of the first. (S, L.) Also † *One who is born before another*. (K.) And hence, **الطَّرِيدَانِ** † *The night and the day*: (A, L, K:) each being the **طَرِيد** of the other. (A, L.) — See also **طَرَادٌ**. — Also † *Old*; applied to a garment, or piece of cloth; syn. **شَارِيفٌ**. (A, TA.) And **تَوْبٌ طَرَائِدٌ** is mentioned by Lh as meaning † *An old, worn-out, garment, or piece of cloth.* (TA.) — And *The base, or lower part, of the raceme of a palm-tree*; (S, L, K;) as also **طَرِيدَةٌ**. (L.)

طَرِيدَةٌ [a subst. from **طَرِيدٌ**, rendered so by the the affix ة,] *A wild animal, or the like, that is coursed, hunted, snared, entrapped, or caught*: (S, L, K, TA:) pl. **طَرَائِدٌ**. (TA.) *The female that is the object of the chase of a male [wild] ass.* (M* and K* and MF, all in art. الب.) — And *A number of camels driven away together, i. e., (S,) camels that are stolen*: (S, K:) *a number of camels attached by a troop of horse-men and driven away.* (A, L.) — † *A cane wherein is a notch (حَزَّةٌ), which is put upon spindles and arrows, (S, L, K,) and upon a stick, (L,) and thus used for planing them*: (S, L, K:) i. q. **سَعْنٌ**, (AHeyth, A, L,) i. e. *a cane which is hollowed, and has some notches cut in it, (AHeyth, L,) through which an arrow is put (AHeyth, A, L) and repeatedly drawn [to smooth it]: (AHeyth, A:) or a small piece of wood, in the form of a water-spout, as though it were the half of a cane, of the size required by the bow or arrow [which are to be smoothed therewith]. (AHn, L.)* — † *An oblong piece (A, K) of a garment (A) or of silk*: (K:) or *a long strip (AA, IAṣr, TA) of rag (AA, TA) or of silk. (IAṣr, TA.)* † *A piece of rag, which is moistened, or wetted, and with which the [kind of oven called] تَنُورٌ is wiped; as also* **مِطْرَدَةٌ**. (K.) — And † *A narrow strip of herbage (A, K, TA) and of land. (K, TA.)* — And † *The line, or streak, (حُطَّةٌ), between the rump-bone and withers.* (L.) — See also **طَرِيدٌ**, last sentence. — **الطَّرِيدَةُ** is also the name of *A certain game (K, TA) of the boys of the Arabs of the desert, (TA,) called by the vulgar المَسَّةُ, (K, TA,) and some say المَاسَّةُ, (TA,) and الصَّبْطَةُ: when the hand of the player falls upon the body or head or shoulder of another, it is [said to be] المَسَّةُ; and when it falls upon the leg, or foot, it is الأَسْنُ: (K, TA:) but this [app.*

meaning **الأَسْنُ**] is not of established authority: it was also played by girls. (TA.) — See also what here follows.

طَرَادٌ *A small and swift kind of ship or boat*: (K, TA:) called by the vulgar **تَطْرِيدَةٌ** [perhaps a mistranscription for **طَرِيدَةٌ**, which is a post-classical term for a vessel used for the transport of horses; and of which **طَرَائِدٌ** is the pl.: see Quatremère's Hist. des Sultans Mamlouks, i. 144]. (TA.) — Also † *One who prolongs a recitation, or reading, [of the Kur-án] to people so that he drives them away*: (K:) or *one who drives away people by the length of his standing and the muchness of his recitation, or reading.* (Mgh.) — And † *Wide, spacious, or ample*; (A, K;) applied to a plain, (A,) or place. (K.) And † *An even, wide, roof.* (K, TA.) And **بِلَادٌ طَرَادَةٌ** † *Wide, or spacious, regions or lands, (A, L,) in which the mirage [in appearance] flows.* (L.) — Also, (A, Mgh, L, K,) and **طَرِيدٌ**, and **مُطْرَدٌ**, (L, K,) † *A long day*: (L, Mgh, K, TA:) † *a whole, or complete, day, (A, L,) or month. (A.)* And **سَنُونَ طَرَادَةٌ** † *Whole, or complete, years.* (A.) — See also **طَرَادٌ**.

طَارِدٌ [act. part. n. of 1: fem. with ة, and pl. of the latter **طَوَارِدٌ**]. — [Hence] **طَوَارِدُ الْاِِبِلِ** † *Those that remain behind, [as though driving away the others,] of the camels.* (A.)

طَرَادٌ: see **طَرِيدَةٌ**.

مُطْرَدٌ *A spear*; so called because one hunts (**يَطْرُدُ**) with it: (Mṣb:) or, (S, M, A, Mgh, L, K,) as also **طَرَادٌ**, (L, K, [in my copy of the Mgh, app., **طَرَادٌ**, its pl. being there plainly written **طَرَادَاتٌ**, though the sing. is doubtfully written, and it may be that Freytag, who mentions **طَرَادَةٌ** as signifying a spear, was led to do so from his finding **طَرَادَاتٌ**, which I believe to be pl. of **طَرَادٌ**, written **طَرَادَاتٌ**]) *a short spear, (M, A, Mgh, L, K,) so called for the reason above mentioned, (Mgh,) [i. e.] with which one hunts (يَطْرُدُ), or with which one hunts wild animals; (M, L;) [a short hunting-spear;] or a short spear with which one thrusts, or pierces, (S, L,) wild animals, (S,) or wild asses: (L:) pl. **مَطَارِدٌ**. (A.) [And Freytag mentions **مَطَارِدٌ** as a pl. without sing., occurring in the Deewán of the Hudhalees, meaning *Long arrows*.]*

مَطْرَدَةٌ *A means of driving away, removing, &c.:* so in the phrase **مَطْرَدَةُ الدَّاءِ عَنِ الْجَسَدِ** † *A means of driving away, or removing, disease from the body.* (L, from a trad.) — And † *The beaten track; or main part, and middle; of a road; as also* **مِطْرَدَةٌ**. (K.)

مِطْرَدَةٌ: see **طَرِيدَةٌ**, latter half: — and **مِطْرَدَةٌ**.

مُطْرَدٌ: see **طَرِيدٌ** — and **طَرَادٌ**.

[**مُطْرَدٌ**, accord. to Freytag, occurs in the Deewán of the Hudhalees, applied to a spear, as meaning *Altogether straight, so that the whole trembles*:

for that which is crooked does not. But this, if not a mistranscription, is app. used by poetic license, for مُطَرِّدٌ.]

مَطْرُودٌ : } see طَرِيدٌ.
مُطَرِّدٌ :

جَدْوَلٌ مُطَرِّدٌ + A rivulet, or streamlet, [regular, or uninterrupted, and] swift in course. (L.)—[In a copy of the A, among tropical phrases, I find جَدْوَلٌ مُطَرِّدٌ الْأَنْبَابِ وَالْكَعُوبِ; but it seems that there is an omission here, and that after جَدْوَلٌ we should read مُطَرِّدٌ; and then, وَرَمَحَ النَّهْجَ, i. e. : A spear even and regular in the internodal portions and the knots.] See مُطَرِّدٌ.—[Hoşeyn Ibn-Homám El-Murree applies مُطَرِّدٌ, as an epithet in which the quality of a subst. predominates, to A coat of mail, app. meaning even and regular in texture: see Ham p. 189.]—بَعِيرٌ مُطَرِّدٌ + A camel that continues his pace, or course, uninterruptedly, and does not become out of breath from running. (L.)—مُطَرِّدُ النَّسِيرِ is used by a poet as a name for + The nose of a running horse [app. meaning uninterrupted in breathing]. (S, L.)—مُطَرِّدٌ applied to a word, form or measure, construction, or government, means † Agreeable with the common, or constant, course of speech in respect of analogy, or rule; agreeable with common, or constant, analogy, or rule: and, applied to the same, or to a rule, agreeable with the common, or constant, course of speech in respect of usage; agreeable with common, or constant, usage; commonly, or constantly, obtaining: (Mz, 12th نوع:) [but what is thus termed is not strictly speaking and in every case without exception; for, taking 24 to represent universality, 23 in comparison therewith is مُطَرِّدٌ;] 20 in comparison with 23 is غَالِبٌ; 15 is كَثِيرٌ; 3 is قَلِيلٌ; and 1 is نَادِرٌ. (Mz, 13th نوع.) [See also the contr. شَادٌ: and see 8 in this art.]

رَمَلٌ مُتَطَارِدٌ + Sand of which one part drives away and follows another. (L.)

طرس

1. طَرَسَ, aor. ٤, (K,) inf. n. طَرَسٌ, (TK,) He became goodly in shape, form, or aspect, after having been thick. (Sgh, *K, *TK.)—† He became good in disposition, after having been evil. (K.)—فِي الْمَطْعَمِ, (K,) طَرَسَ فِي الْمَلْبَسِ, (K,) (TA,) † He was nice, or dainty (تَأْتَقُّ, K, or تَتَوَقُّ, A) in apparel, (K, *TA,) and in diet; (TA;) not wearing, (K, TA,) and not eating, (TA,) aught but what was good: (K, TA:) as also الطَّرْسُ, (TA.)—Accord. to IAqr, الطَّرْسُ signifies باللكز; [thus in the L and TA; but, I think, incorrectly, for الدَّفْعُ بِاللِّكْرِ]; and one says, طَرَسَهُ, inf. n. طَرَسٌ [app. meaning He repelled him by striking with his fist]. (L, TA.)

2. طَرَسَ الثَّوْبَ, (S, K, &c.,) inf. n. تَطْرِسُ, (Msb,

K,) He embroidered, or variegated, or figured, the garment, or piece of cloth. (S, A, Msb, K.) [See طَرَازٌ.]

5. تَطْرَسَ It (a garment, or a piece of cloth,) was embroidered, or variegated, or figured. (K.) = See also 1.

طَرَسَ, (Msb, and so in two copies of the K, and in the TK,) like فَلَسَ [in measure], (Msb,) or طَرَسَ, (so in the K accord. to the TA, and so in a copy of the A,) Form; shape; outward appearance; or garb; syn. شَكْلٌ; (IAqr, Msb, TA;) and هَيْئَةٌ; (K;) and بَيِّنَةٌ: (TA:) as also طَرَازٌ; syn. هَيْئَةٌ. (S.) You say, هَذَا طَرَسٌ This is of the form, or shape, of this. (Msb.)—† A way, or manner, of acting; (A, TA;) as also طَرَازٌ; syn. of the latter نَمَطٌ, (S, Msb, K,) and أُسْلُوبٌ. (TK.) You say, مَا أَحْسَنَ طَرَسَ! How good is the way of acting of such a one! and طَرَسَهُ طَرَسٌ! His way of acting is a good way of acting. (A, TA.) And مِنَ الطَّرَازِ (S, Msb,) occurring in a verse of Hassán Ibn-Thábit, (S,) signifies Of [the people of] the first [and best] way of acting; i. e., مِنَ النَّمَطِ الْأَوَّلِ. (S, Msb.) [But see a different explanation of this phrase below, voce طَرَازٌ.]—Anything good, goodly, or excellent; as also طَرَازٌ. (TA.)

طَرَسَ: see طَرَسَ, in three places. = Also A house, or chamber, (بَيْتٌ) somewhat long; [said to be] a Pers. word arabicized: or a summer-house, or summer-chamber. (TA.)

طَرَازٌ The embroidery, or variegated or figured work, (عَمَلٌ) of a garment, or piece of cloth: (S, A, Mgh, Msb, K:) a Pers. word, (S, A, TA,) arabicized: (S, A, Msb, K:) said to be originally تَبْرَزٌ, meaning, in Pers., “even measurement:” (TA:) [or originally طَرَازٌ, which has the same meaning in Pers. as the arabicized form has in Arabic:] pl. طَرَازٌ. (Msb.)—And A garment, or piece of cloth, woven for the Sulṭán: (K:) also arabicized [from the Pers. طَرَازٌ, meaning, a royal robe, or rich embroidered garment]: and one also says, ثَوْبٌ طَرَازِيٌّ: (TA:) or this last is so called from a place named طَرَازٌ. (Mgh.)—And A place in which goodly garments or cloths are woven: (Lth, Az, A, K:) and this also is arabicized [from the Pers. طَرَازٌ, which has the same meaning]. (TA.) You say, عَمِلَ هَذَا الثَّوْبَ فِي طَرَازِ فُلَانٍ This garment, or piece of cloth, was made in such a one's place for weaving goodly garments or cloths. (A.) And هُوَ مَا عَمِلَ فِي طَرَازِ اللَّهِ [It is what has been made in God's place of creation of goodly things]: said of a beautiful face. (A, TA.) And هَذَا هُوَ مِنَ الطَّرَازِ الْأَوَّلِ [This beautiful language is of the elegant composition of such a one]. (A, TA.) And هُوَ مِنَ الطَّرَازِ الْأَوَّلِ [app. He is of the first noble extraction]. (A, TA.)

[See also طَرَسَ.] And one says of a man, when he utters a good thing of his own excogitation, هَذَا مِنْ طَرَازِهِ + [This is of his clever excogitation]. (Sgh, TA.) And in like manner is expl. the phrase, in a trad., تَبَسَّ هَذَا مِنْ طَرَازِكِ + This is not of thine own authorship and excogitation. (TA.)—See also طَرَسَ, in four places.

طَرَازِيٌّ An embroiderer; one who does figured work upon garments or cloths; as also مُطَرِّزٌ (TA) [and طَرَازٌ].—ثَوْبٌ طَرَازِيٌّ: see طَرَازٌ.

طَرَازِدَانٌ, or طَرَازِدَانٌ, or طَرَازِدَانٌ (accord. to different copies of the Mgh and K,) The case (غِلَافٌ) of the balance (الْمِيزَانُ); an arabicized word; (Mgh, K;) mentioned by Sgh; in Pers. تَرَازُودَانٌ [but this is expl. in Pers. dictionaries as meaning the scale of a balance]. (TA.)

طَرَازٌ: see the paragraph next but one above.
مُطَرِّزٌ A garment, or piece of cloth, embroidered, or variegated, or figured. (S, Msb.)
طَرَازِيٌّ: see طَرَازِيٌّ.

طرس

1. طَرَسَهُ, inf. n. طَرَسٌ, He wrote it; namely, a writing or book; as also سَطَرَهُ. (TA.)—See also 2. = طَرِسَ, a verb like فَرِحَ, He (a man) became worn out in body, and aged. (Sgh, TA.)

2. طَرَسَهُ, (M, A,) so written by El-Urmawee, (TA,) inf. n. تَطْرِسُ; (A;) or طَرَسَهُ, aor. ٤; (K;) He obliterated it, or effaced it; (K, TA; [compare دَرَسَهُ]) and (TA) he marred, or spoiled, it: (M, TA:) or he obliterated it, or effaced it, well. (A.) = Also, the former, (M,) inf. n. as above, (K,) He blackened it; namely, a door. (M, K.) = And طَرِسَ, (TK,) inf. n. as above, (Lth, K,) He restored the writing upon a thing whereon the writing had been obliterated, or effaced. (Lth, K.°)

5. تَطْرَسَ He ate not, nor drank, aught save what was good; (K, TA;) like تَطْلَسَ: so says IF. (TA.)—تَطْرَسَ عَنْهُ He shunned it; kept aloof, or preserved himself, from it; (Sgh, K, TA;) and held himself above the commission of it. (Sgh, TA.)

طَرَسٌ A written paper or the like; syn. صَحِيفَةٌ, (S, A, Msb, K;) or صَحِيفَةٌ إِذَا كُتِبَتْ; as also طَرَسٌ: (Sh, TA:) or one of which the writing has been obliterated, or effaced, and which has then been written upon [again]; (S, A, Msb, K;) [a palimpsest;] as also طَرَسٌ: (S:) or one of which the writing has been obliterated, or effaced, well: (Az, in TA, art. طَرَسٌ:) or a writing that has been obliterated, or effaced, and then written [again]; as also طَرَسٌ: (M:) or an obliterated, or effaced, writing upon which one is able to renew the writing: (Lth, TA:) pl. [of pauc.] طَرَاسٌ (S, M, Msb, K) and [of mult.] طَرَاسٌ (M, A, Msb, K.)

مُتَطْرِسٌ One who seeks, pursues, or desires, the

most pleasing of things; who picks, or chooses. (T, K, TA.)

طرش

1. طَرَشَ, aor. ٤, (Mgh, Mṣb, K,) inf. n. طَرَشٌ, (S, A, Mgh, Mṣb, K,) He was, or became, deaf: or affected with something less than صَمَمٌ [or deafness]: (Mṣb:) or like deafness: (Mgh:) [meaning, heaviness, or dulness, of hearing: (see أَطْرَشُ:)] or طَرَشٌ is the slightest deafness: (S, A, K: [in the CK it is erroneously written طَرَشُ:]) but some say that it is not pure Arabic: (Mṣb:) and some say that it is post-classical: (S, Mṣb, K:) so says IDrd: (O:) AHát disallows the root and its derivatives, and says that they have not been content with the barbarousness of saying طَرَشٌ, but have formed from it a verb, namely, طَرِشَ: (O, TA:) El-Ma'arree says that the verb has been formed by the vulgar from أَطْرُوشُ, which is an Arabic word. (TA.)

5. تَطَرَشَ He stood and sat; said of one who is convalescent: (O:) or he became convalescent, and nearly recovered, and arose and walked; syn. اِبْرَعَشَ. (K.) — اِخْتَلَفَ بِهَا i. q. تَطَرَشَ بِالْبَهْمِ [i. e. He went to and fro, repeatedly, with the young lambs or hids: strangely expl. in the TK as said of a camel, and as meaning he became mixed, or confounded, among the beasts]. (O, K.)

6. تَطَارَشَ He feigned himself deaf: (O, K:) or heavy, or dull, of hearing. (Mgh.)

به طَرَشَةٌ In him is the slightest deafness. (Ibn-'Abbád, O, K.)

أَطْرَشَ, (Mṣb,) or أَطْرُوشُ, (Az, A, Mgh, O, Mṣb, K,) of which Az says, I know not whether it be Arabic or adventitious, (Mṣb,) and IDrd says that it is not genuine Arabic, (Mgh,) and AHát disallows it, but El-Ma'arree says that it is Arabic, though the verb is a barbarism, (TA,) Deaf; (Mṣb, K;) and in some of the copies of [the work of] Yaakoob, أَطْرُوشُ is found, thus expl.: (TA:) or heavy, or dull, of hearing: (Mgh:) or affected with something less than deafness: (Mṣb:) or with the slightest deafness: (A:) the fem. of أَطْرَشُ is طَرَشَاءُ: (Mṣb:) and the pl. is طَرَشٌ. (Mgh, O, Mṣb, K.) — Accord. to Z, [in the A,] أَطْرَشُ, applied to a man, signifies Having thin eyebrows. (TA. [But I think that this is a mistranscription for أَطْرَطُ.])

أَطْرَشُ: } see the next preceding paragraph.
أَطْرُوشُ: }

طرب

1. طَرِبَ, [aor. ٤,] inf. n. طَرِبٌ, He had thin eyebrows: (Ibn-'Abbád, O:) or he had light, thin, or scanty, hair of the eyes, of the eyebrows, and of the eyelashes. (K.) — And He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)

طَرِبٌ Thinness of the hair in the eyebrow. (IAar, TA.)

طَرِبَ: see أَطْرَطُ. — Also Foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)

طَارِبٌ Light, thin, or scanty, in the hair; (IAar, O, L, K;) applied to an eyebrow. (L.)

أَطْرَطُ الحَاجِبِينَ A man destitute of eyebrows; (AZ, S, O;) as also أَمْرَطُ الحَاجِبِينَ (O;) and some say أَضْرَطُ, but Abu-l-Ghouth knew it not: (S, O:) or having light, thin, or scanty, hair of the eyebrows; and so طَرِبٌ الحَاجِبِينَ (K:) the mention of the حَاجِبَانَ is indispensable; (AZ, S, O, K;) but sometimes omitted, on the ground of a weak authority: (K, TA:) and accord. to Ibn-'Abbád, أَطْرَطُ signifies having thin eyebrows. (O.) And طَرِطَاءُ العَيْنِ A woman having scanty eyelashes. (O, K.)

طربط

Q. 1. طَرَبَ بِالْمِعْزَى, inf. n. طَرَبَةٌ, He (the milker) called the goats, [app. by making a sound with the lips; for,] accord. to AZ, طَرَبَةٌ is with the lips: (S:) he called the goats: (IKtt, TA:) and طَرَبَ بِالتَّعْجَةِ he called the ewe: (AZ, TA:) [and Freytag says, on the authority of the "Kitáb el-Addád," that طَرَبَ signifies also he drove away sheep from himself:] the inf. n. signifies the milker's making a sound to the goats with his lips, (ISd, K, TA,) to quiet them, or appease them: (ISd, TA:) and the calling sheep or goats to be milked, (K, TA,) as some say, with the lips: (TA:) also the calling of asses: (AZ, TA:) and, accord. to some, the whistling with the lips to sheep. (TA.) — يَطْرَبُ شَعِيرَاتِ لُهُ, occurring in a trad., means Putting in motion his mustache [lit. some small hairs that he had] in his speech: or, as some say, blowing with his lips into his mustache by reason of rage and pride. (O.) — And طَرَبَةٌ signifies also The agitation, or commotion, of water in the belly (IKtt, K, TA) and in a skin. (IKtt, TA.) — And The act of fleeing. (IKtt, TA.)

طَرَبَ: see طَرَبٌ, in two places.

طَرَبَةٌ: see طَرَبٌ: — and طَرَبَةٌ.

طَرِبٌ A long breast: (S:) or, as also طَرِبٌ, and, accord. to him who makes نَدَى [the "breast"] fem., طَرِبِي, a large, flabby breast: (K:) or a large, flabby, long breast: (TA:) and the first word, a long udder; (Ham p. 809;) [and] so طَرِبَةٌ, written without tenween, in the dial. of El-Yemen; on the authority of Kr. (TA.) One says, أَخْرَى اللَّهُ طَرِبِيهَا, May God expose to shame her long breasts. (A, TA.) — Also, and طَرِبٌ, † The penis: (K:) [not found by SM in any work except the K; but the former word is mentioned in this sense in the O:] app. so called as being likened to a long and flabby breast. (TA.) — دَهْدَرِينَ وَطَرِبِينَ [or each of these two words by itself] is said to, or in reference to, a man whom one derides. (AZ, S, O, K. [See art. دهدر.])

طَرِبَةٌ A woman having long breasts: (S, TA:) or having large breasts: or having flabby breasts. (TA.) And, or accord. to the TA and some copies of the K, طَرِبَةٌ, (said in the TA to be without teshideed,) as also طَرِبَانِيَّةٌ, Having a long udder: (K:) or a she-goat having long teats. (TA.)

طَرِبِي: see طَرِبٌ.

طَرِبَانِيَّةٌ: see طَرِبَةٌ.

This art. is included in some of the lexicons in art. طرب.

طرف

1. طَرَفَ, aor. ٤, inf. n. طَرَفٌ, He looked from the outer angle of the eye: or [he twinkled with his eye, i. e.] he put the edge of his eyelid in motion, or in a state of commotion, and looked: (M, TA:) or الطَّرْفُ signifies the putting the eyelids in motion, or in a state of commotion, in looking: (Mgh, TA:) one says, شَخَصَ بَصْرَهُ فَمَا يَطْرِفُ [His eye, or eyes, has, or have, become fixedly open, or raised, and he does not put his eyelids in motion, or does not twinkle with his eye, or eyes, in looking]: (TA:) [or] one says, طَرَفَ البَصْرَ, aor. and inf. n. as above, meaning the eye, or eyes, [twinkled, or] became in a state of commotion: (Mṣb:) [or] طَرَفَ بَصْرَهُ, (O, K, TA, and so in a copy of the S,) or بَصْرَهُ, (so in one of my copies of the S,) aor. and inf. n. as above, [he winked, i. e.] he closed one of his eyelids upon the other: (S, O, K: [see also 4:]) or طَرَفَ بَعْيِي [in the CK بَعْيِي] he put his eyelids in motion, or in a state of commotion: (K, TA:) and طَرَفَتْ عَيْنَهُ, aor. طَرَفَتْ, inf. n. as above, his eyelids were put in motion or in a state of commotion, by looking. (As, TA.) [Another meaning of طَرَفَ بَصْرَهُ, and another of طَرَفَتْ said of the eye, will be found below.] عَيْنٌ تَطْرِفُ, signifying An eye that [twinkles, or] puts the eyelid in motion, or in a state of commotion, with looking, is used for دُو عَيْنٍ تَطْرِفُ, meaning † a living being. (Mgh.) مَا بَقِيَ مِنْهُمْ عَيْنٌ تَطْرِفُ [There remained not of them one having an eye twinkling] means † they died, (O, K, TA,) or (O, in the K erroneously "and," TA) they were slain. (O, K, TA.) — [Also He looked: for] الطَّرْفُ is used as meaning the act of looking (Er-Rághib, Mṣb, TA) because the putting in motion of the eyelid constantly attends that act: (Er-Rághib, TA:) and طَرَفْتَهُ, inf. n. as above, signifies I saw, or I looked at or towards, him, or it; syn. أَبْصَرْتَهُ. (Ham p. 111.) It is said in the Kur [xiv. 44] لَا يَرْتَدُّ إِلَيْهِمْ طَرَفُهُمْ [Their look shall not revert to them; i. e., shall not be withdrawn by them from that upon which they shall look]. (S, O.) And in the same [xxvii. 40], أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرَفُكَ, [meaning, in like manner, I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom: or,] accord. to Fr, meaning before a thing shall be brought to thee

from the extent of thy vision : or, as some say, in the space in which thou shalt open thine eye and then close it : or in the space in which one shall reach the extent of thy vision. (O.) And one says, نَظَرَ فُلَانٌ بِطَرَفِ خَفِيَّتِي [Such a one looked with a furtive glance], meaning, contracted his eyelids over the main portion of his eye and looked with the rest of it, by reason of shyness or fear. (Har p. 565.) And تَطَرَّفَ الرَّجَالُ [app. meaning She looks at the men] is said of a woman who does not keep constantly to one. (TA. [See مَطْرُوفَةٌ.]) Anu تَطَرَّفَ الرَّيَاضَ رَوْضَةً بَعْدَ رَوْضَةٍ [app. meaning She looks at the meadows, meadow after meadow, to pasture upon them in succession,] is said of a she-camel such as is termed طَرَفَةٌ [q. v.]. (As, TA.) — طَرَفَتْ عَيْنَهُ (S, O, Mṣb, in the K طَرَفَ عَيْنَهُ) aor. and inf. n. as above, (Mṣb, TA.) I (S, O, Mṣb) hit, struck, smote, or hurt, his eye with a thing, (S, O, Mṣb, K, [in the CK طَرَفَ شَيْءٍ is put for وَبَشَى]) such as a garment or some other thing, (TA.) so that it shed tears : and one says of the eye, طَرَفَتْ (S, O, K. [See another explanation of the latter in the first sentence.]) Ziyád, in reciting a قَدْ طَرَفَتْ أَعْيُنُكُمْ الدُّنْيَا وَسَدَّتْ حُطْبَةَ [The good of the present world hath smitten your eyes, and appetences have stopped your ears]. (O.) And one says طَرَفَهُ and طَرَفَهُ meaning He, or it, struck, smote, or hurt, his eye. (TA.) And طَرَفَهَا الْحُزْنَ وَالْبَكَاءَ Grief and weeping hurt it (the eye), so that it shed tears. (TA.) And طَرَفَهَا حُبَّ الرَّجَالِ The love of the men smote her eye, so that she raised her eyes and looked at every one that looked at her ; as though a طَرَفَةٌ [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) — الطَّرْفُ signifies also The slapping with the hand (K, TA) upon the extremity of the eye. (TA.) — Then it became applied to signify The striking upon the head. (TA.) — طَرَفَهُ عَنَّهُ signifies He turned him, or it, away, or back, from him, or it. (S, O, K.) Hence the saying of a poet, (S, O, TA.) 'Amr Ibn-Abee-Rabee'ah, (TA.) or a young woman of the Anṣár, (O)

- إِنَّكَ وَأَلْتَهُ لَذُو مَلَّةٍ
- يَطْرِفُكَ الْأَذَى عَنِ الْأُبْعَدِ

so in the S ; but the right reading is عَنِ الْأَقْدَمِ, for the next verse ends with تَصْرِمِي : (IB, TA :) [i. e. Verily thou, by Alláh, art one having a weariness : the nearer turns thee away, or back, from the older :] meaning, he turns away, or back, thy sight from the latter : i. e. thou takest the new (تَسْتَطْرِفُ الْجَدِيدَ), and forgettest the old. (S, TA.) You say, طَرَفْتُ الْبَصَرَ عَنْهُ (S, Mṣb) I turned away, or back, the sight from him, or it. (Mṣb.) And اطْرَفْ بِصْرَكَ Turn away, or back, thy sight from that upon which it has fallen and to which it has been extended. (TA.) — And اطْرَفَهُ عَنَّا شُغْلٌ Business, or occupation, withheld him from us. (TA.) — And اطْرَفَهُ He drove him away. (Sh, TA.) — طَرَفَتْ (S, O, K,)

[aor. طَرَفَ,] inf. n. طَرَفَ ; (TA ;) and طَرَفَتْ ; She (a camel) depastured the sides, or lateral parts, (أَطْرَافُ,) of the pasturage, not mixing with the other she-camels, (S, O, K,) tasting, and not keeping constantly to one pasturage. (Har p. 569.) — طَرَفَ (S, O, Mṣb, K,) inf. n. طَرَفَةٌ (O, TA,) It (property) was recently, or newly, acquired : (S, O, K : *) or it (a thing) was good [and recent or new or fresh]. (Mṣb.) — And the same verb, (S, K,) inf. n. as above, (S, TA,) He was such as is termed طَرِيفٌ [and طَرِيفٌ q. v.] as meaning the contr. of مُعَدَّدٌ. (S, K.)

2. طَرَفَهُ [from the subst. الطَّرْفُ meaning "the eye"] : see 1, latter half. — طَرَفَ [from الطَّرْفُ], (S, O, K,) inf. n. تَطْرِيفٌ (K,) He (a man, S, O) fought around the army ; because he charges upon, or assaults, those who form the side, or flank, or extreme portion, of it, (S, O, K,) and drives them back upon the main body : (S, O :) or, as in the M, he fought the most remote thereof, and those that formed the side, or flank, thereof. (TA.) — And طَرَفَ عَلَيَّ الْإِبِلَ He drove, or sent, back to me those that formed the sides, or extreme portions, of the camels. (O, K.) And طَرَفَ الْخَيْلَ He drove back the foremost of the horsemen (O, K, TA) to, or upon, the hindmost of them. (TA.) Accord. to El-Mufaddal, تَطْرِيفٌ, signifies a man's repelling another man from the hindmost of his companions : (O, TA : *) one says, طَرَفَ عَنَّا هَذَا الْفَارِسَ [Repel thou from our rear this horseman]. (O, TA.) — For another signification [from الطَّرْفُ] see 4. — [Hence also,] طَرَفَتْ بَنَانَهَا She (a woman) tinged, or dyed, the ends (أَطْرَافُ, O, Mṣb, TA) of her fingers with حِنَّاءَ. (O, Mṣb, K, * TA.) — And تَطْرِيفٌ الأُذُنَ The making the ear of a horse to be pointed, tapering, or slender at the extremity. (TA.) [Hence,] Khálid Ibn-Safwán said, خَيْرَ الْكَلَامِ مَا طَرَفَتْ مَعَانِيهِ وَشَرِّقَتْ مَبَانِيهِ + [The best of language is that of which the meanings are pointed, and of which the constructions are crowned with embellishments as though they were adorned with شُرُفٌ, pl. of شُرْفَةٌ, q. v.]. (TA : there mentioned immediately after what here next precedes it.) — And طَرَفَ الشَّيْءَ [from طَرَفٌ signifying "anything chosen or choice"] means He chose, or made choice of, the thing ; as also طَرَفَهُ and طَرَفَتْ (TA. [See also 10.]) — طَرَفَ said of a camel means He lost his tooth [or teeth] (O, K, TA) by reason of extreme age. (TA.)

4. اطرف He (a man, K) closed his eyelids. (Ibn-'Abbád, O, K. [See also 1, first sentence.]) — اطرف الثوبَ, inf. n. اطرافُ, He made two ornamental or coloured or figured borders (عَلَمَيْنِ) in the ends, or sides, of the garment (فِي طَرَفَيْهِ) ; as also طَرَفَهُ, inf. n. تَطْرِيفٌ. (Mṣb : and in like manner the pass. of the former verb is expl. in the S and O, as said of a رِدَاءٌ.) — اطرفَ He gave to such a one what he had not given to any one before him : (L, K, * TA :) or he gave him a thing of which he did not possess the like,

and which pleased him : (TA :) [and he gave him property newly, or recently, acquired.] You say, كَذَا أُطْرَفَهُ and بِكَذَا أُتْحَفَهُ [He gave him such a thing as a نُحْفَةٌ, i. e. طَرَفَةٌ, q. v.]. (Har p. 54.) — [Hence,] اطرف فلانٌ signifies a one brought something newly found, or gained, or acquired : (Har p. 54 :) and as meaning he brought a thing that was strange, or extraordinary, and approved, or deemed good : (Id. p. 615 :) and as meaning he brought new information or tidings. (Id. p. 32.) And one says, اطرفه خبراً [and بِخَبْرٍ (see Har p. 529)] meaning He told him new information or tidings. (Az, TA.) — اطرف به من حوائيه [a phrase used by El-Hareere] means They who were around him became possessors, thereby, of a new and strange piece of information, (صَارُوا بِسَبِيهِ ذَوِي طَرَفَةٍ) and said, مَا أُطْرَفَهُ [How novel and strange is it !], by reason of their wonder at it ; so that the verb is intrans., and من is its agent : or it may mean he made to wonder by reason of it those who were around him. (Har p. 474.) — الإطرافُ signifies also كَثْرَةُ الْآبَاءِ [i. e., app., The being numerous, as said of ancestors, meaning ancestors of note]. (TA.) — اطرف البلدَ (S, O, K, TA,) and اطرفت الأرضَ (TA.) The country, and the land, abounded with [the kinds of pasture called] طَرِيفَةٌ [q. v.]. (S, O, K, TA.)

5. تَطَرَّفَ [as quasi-pass. of 2 signifies It became pointed, tapering, or slender at the extremity : see ذَبَابُ السَّيْفِ in art. دَب.] — [And] i. q. صَارَ طَرَفًا [It became an extremity, or a side ; or at, or in, an extremity or a side]. (TA.) — كَانَ لَا يَتَطَرَّفُ مِنَ الْبَوْلِ, in a trad. respecting the punishment of the grave, means He used not to go far aside from urine. (L, TA. *) — تَطَرَّفَتْ said of a she-camel : see 1, near the end. — Said of the sun, It became near to setting. (TA.) — تَطَرَّفَ عَلَى الْقَوْمِ He made a sudden, or an unexpected, attack upon the territory, or dwellings, of the people. (TA.) — تَطَرَّفَ الشَّيْءَ He took from the side of the thing : [un:] he took the side of it. (MA.) — See also 2, last signification but one.

8. اِتَّعَلْتُ، اطْرَفْتُ الشَّيْءَ, I purchased the thing new. (S, O, K. [See also 10.])

10. استطرفه He counted, accounted, reckoned, or esteemed, it new ; (PS ;) or طَرِيفٌ [as meaning newly, or recently, acquired]. (S, O, K.) One says of good discourse, يَسْتَطْرِفُهُ مَنْ سَمِعَهُ [He who has heard it esteems it new]. (K.) — And استطرف الشيءَ He found, gained, or acquired, the thing newly. (S, O, K. [See also 8.]) — You say of a woman who does not keep constantly to a husband, تَسْتَطْرِفُ الرَّجَالَ + [She takes, or chooses, new ones of the men] : she who does thus being likened to the she-camel termed طَرَفَةٌ, that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly

to one pasturage. (Har p. 569.) See also 1, last quarter. — And one says of camels, اسطرفت المرتع They chose, or selected, the pasturage: or they took the first thereof. (TA. [See also 2, last signification but one.])

طَرَفٌ The eye; a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also eyes]: (S, O, Mṣb:) or, (K,) as Ibn-'Abbād says, (O,) it is a coll. n. signifying the بَصَر [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the sense of sight], and is not dualized nor pluralized: or, as some say, it has for pl. أَطْرَافٌ: (O, K:) but this is refuted by the occurrence of طَرَفٌ in a pl. sense in the Kur xxxvii. 47 and xxxviii. 52 and lv. 56: (O:) and though الأَطْرَافُ is said to occur as its pl. in a trad. of Umm-Selemeh, this is a mistake for الإطْرَاقُ: (Z, O:) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet: (MF:) [but it may be regarded as an epithet, meaning seer, and, being originally an inf. n., seers also; and this is the more probable because] طَرَفٌ [is an epithet used as a subst., and thus] signifies the eyes, (S, O, K,) as in the saying طَرَفٌ لَا تَرَاهُ الطَّوَارِفُ [He is in a place in which the eyes will not see him]; (S, O, TA;) pl. of طَرَفَةٌ. (TA.) — [Hence,] الطَّرْفُ is the name of † Two stars, which precede الجَبَّةُ, (S, O, K,) so called because (K) they are [regarded as] the two eyes of Leo; one of the Mansions of the Moon: (S, O, K:) [often called الطَّرْفَةُ, q. v.:] the طَرَفُ of Leo, consisting of two small stars in front of الجَبَّةُ, like the فَرْقَدَانِ, but inferior to them in light, and having somewhat of obliquity; the Ninth Mansion of the Moon: (Kzw in his descr. of that Mansion:) or the star [app. λ] in the face of Leo, together with that which is outside [app. α] on the figure of Cancer: (Kzw in his descr. of Leo:) or the bright star [α] on the hinder, southern, leg, or foot, [i. e. claw,] of Cancer. (Kzw in his descr. of Cancer.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] — And طَرَفُ الْعَيْنِ signifies The eyelid. (TA.) — Also طَرَفٌ, A man generous, or noble, (K, TA, [see also طَرَفٌ]) in respect of ancestry, up to the greatest [i. e. most remote] forefather. (TA.) — See also طَرَفٌ, first sentence.

طَرَفٌ: see طَرِيفٌ, with which it is syn., and of which it is also a pl.

طَرَفٌ A generous horse: (Aḡ, S, O, K:) or, accord. to Er-Rāghib, one that is looked at (بَطْرَفٌ) because of his beauty; so that it is originally مَطْرُوفٌ, i. e. مَنظُورٌ; like نَقْضٌ in the sense of مَنقُوضٌ: (TA:) pl. طَرُوفٌ (Aḡ, S, O, K) and أَطْرَافٌ: (O, K:) accord. to AZ, an epithet applied peculiarly to the males: (S, O, K:*) or generous in respect of the sires and the dams:

(Lth, O, K:) or recently acquired; not of his owner's breeding; fem. with ة, (O, K,) occurring in a verse of El-'Ajjāj: Lth says that they sometimes apply the epithets طَرِيفٌ and طَرِيفَةٌ as syn. with نَجِيبٌ and نَجِيبَةٌ, in a manner unusual in the language: (O:) accord. to Ks, طَرِيفَةٌ is applied as an epithet to a mare: (TA:) and طَرِيفٌ signifies also a horse long in the legs or the neck, having the ears pointed, tapering, or slender at the extremities. (TA in the supplement to this art.) — And † Generous (S, O, TA) as an epithet applied to a young man (S, TA) or to a man; (O, TA;) as also † طَرِيفٌ: (O, K:) or a man generous in respect of his male and his female ancestors: (K, TA:) pl. أَطْرَافٌ: (O, K:) when applied to other than man, its pl. [or rather one of its pls.] is طَرُوفٌ. (K.) — See also طَرِيفٌ, latter half. — And رَجُلٌ طَرِيفٌ فِي نَسَبِهِ (K, TA,) with kesr, (TA,) [in the CK, erroneously, طَرِيفٌ] † A man whose nobility is recent: as though a contraction of † طَرِيفٌ. (K, TA.) — And امْرَأَةٌ طَرِيفٌ (K, TA,) with kesr, (TA,) [in the CK طَرِيفٌ] A woman whose discourse is good; every one who has heard it esteeming it new (بَسْطَرِيفٌ). (K, TA.) — And One desirous of possessing everything that he sees. (K.) — See also طَرِيفٌ, in two places. — And see طَرِيفٌ. — Also Anything of the produce of the earth still in the calyxes thereof. (Ibn-'Abbād, O, K:*)

طَرَفٌ The extremity, or end, of anything; [as of a sword, and of a spear, and of a rope, and of the tongue, &c.]; thus accord. to ISd; but in the K this meaning is assigned to † طَرِيفٌ: (TA: [several evidences of the correctness of the former word in this sense will be found in the present art.; and countless instances of it occur in other arts. &c.: it seems to have been generally regarded by the lexicographers as too notorious to need its being mentioned:] and a side; a lateral, or an outward, or adjacent, part or portion; a region, district, quarter, or tract; syn. نَاحِيَةٌ: (S, O, Mṣb, K:) and a part, portion, piece, or bit, (syn. طَائِفَةٌ) of a thing: (S, O, K:) it is used in relation to bodies, or material things, and to times &c.; (Er-Rāghib, TA;) and is thus used in the sense of طَائِفَةٌ of a people, in the Kur iii. 122; (Ksh;) [and may often be rendered somewhat of a thing, whether material (as land &c.) or not material (as in the T and S voce ذَرُوفٌ, where it is used of a saying, and as in the S and A and K in art. هُوسٌ &c., where it is used of madness, or insanity, or diabolical possession):] the pl. is أَطْرَافٌ. (O, Mṣb, K.) — [Hence,] الأَطْرَافُ signifies The fingers: and [when relating to the fingers] has no sing. unless this is used as a prefixed noun, as in the saying أَشَارَتْ بِطَرَفِ إِصْبَعِهَا [She made a sign with the end of her finger]: but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr,

• يَبْدِينَ أَطْرَافًا لَطَافًا عَنَّهُ •

[so that the meaning is, They show an elegant finger like a fruit of the species of tree called عَنَمٌ]; therefore the poet says عَمَنَهُ [which is a n. un.: but I think that it is much more reasonable, and especially as the verb is pl., to regard the ة in this case as the ة of pausation, of which see an ex. voce جَمِينٌ; and accordingly to render the saying, they show elegant fingers like fruits of the عَنَمِ]. (TA.) It is said in a trad. of Abraham, when he was a little child, جَعَلَ رِزْقَهُ فِي أَطْرَافِهِ [His sustenance was made to be in his fingers]; meaning that he used to suck his fingers and find in them that which nourished him. (TA.) — And [hence] أَطْرَافُ الْعَذَارَى † A species of grapes, (A, K, TA,) white and slender, found at Et-Tāif: (A, TA:) or, as in the L, black and long, resembling acorns, likened to the fingers of virgins, that are dyed [with حَمَاءٌ], because of their length; and the bunch of which is about a cubit long. (TA.) — أَطْرَافُ الطَّرِيفِينَ is an appellation of † a sort of serpent, (K,) a sort of black serpent, (TA,) or the [serpent called] أَسُودٌ, (O,) having two stings, one in its nose and the other in its tail, with both of which, (O, K, TA,) so it is said, (O, TA,) it smites, and it suffers not him whom it smites to linger, killing at once. (O, K, TA.) — طَرَفًا الدَّابَّةِ sometimes means The fore part and the hinder part of the beast. (TA.) — And أَطْرَافُ الْجَسَدِ (O) or البَدَنِ (K) means [The extremities of the body; i. e.] the arms or hands, and the legs or feet, and the head: (O, K:) or, as in the L, أَطْرَافٌ is pl. of طَرَفٌ as syn. with شَوَافَةٌ [n. un. of شَوَى, q. v.]. (TA.) — [And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph.] It is said in a trad. (O, K) of the Prophet, (O,) كَانَ إِذَا أَشْتَكَى أَحَدٌ مِنْ أَهْلِهِ لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ حَتَّى يَأْتِيَ عَلَى أَحَدٍ طَرَفِيهِ [It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits]; meaning † convalescence or death; because these are the two terminations of the case of the diseased. (O, K.) — And one says, لَا يَمْلِكُ طَرَفِيهِ † He will not have control over his mouth and his anus: referring to him who has drunk medicine or become intoxicated. (AO, ISk, S, O, K.) — And فَلَانَ فَاسِدَ الطَّرِيفِينَ † Such a one is corrupt in respect of the tongue and the face. (TA.) — And أَيُّ طَرَفِيهِ أَطْوَلُ † (in the CK يَبْدُرِي,) [He will not, or does not, know which of his two extremities is the longer,] meaning † his ذَكَرٌ and his tongue; (S, O, K, TA;) whence طَرَفٌ is used as signifying † the tongue: (TA:) or the meaning is, as some say, † which of his two halves is the longer; the lower or the upper: (TA:) or † the lineage of his father or that of his mother (O, K, TA) in respect of generosity, or nobility: (O, TA:) i. e., which of his two parents is the more generous, or noble: so says Fr. (TA.) — كَرِيمُ الطَّرِيفِينَ means

† Generous, or noble, [on both sides, i. e.] in respect of male and female ancestors. (S, O, TA.) — And أَطْرَافٌ means also † A man's father and mother and brothers and paternal uncles and any relations whom it is unlawful for him to marry. (AZ, S, O, K.) — And † Noble, or exalted, men: (Th, S:) or أَطْرَافُ الْأَرْضِ means † the noble, or exalted, men, and the learned men, of the earth, or land: (O, K, TA:) one of whom is termed طَرْفٌ, or طَرْفٌ. (O. See the latter of these words.) And hence, as some explain it, the saying in the Kur [xiii. 41, like one in xxi. 45] **أَوَلَمْ يَرَوْا** [Have they not seen that we visit, or bring destruction upon, the land, curtailing it of its learned men?]; the meaning being, the death of its learned men: (O, TA:) or, as some say, [curtailing it of its inhabitants and its fruits; for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits: (TA:) or it means, curtailing it of its sides, or districts, one by one: (AZ, O, L:) Ibn-'Arāfeh says that the meaning is, we lay open by conquest, to the Prophet, (تَفْتَحُ عَلَى النَّبِيِّ,) the country around Mekkeh. (O, TA.) [— أَطْرَافُ النَّاسِ also means † The lower orders of the people: but this I believe to be post-classical.] — طَرْفِي النَّهَارِ, in the Kur xi. 116, means **غُدُوَّةٌ وَعَشِيَّةٌ** [i. e. Morning and afternoon]; by the former being meant **دَايْمًا**; and by the latter, **نَوَاحٍ** and **عَصْرٌ** [q. v.], (Ksh, Bd,) or **عَصْرٌ** [only]. (Bd.) And أَطْرَافُ النَّهَارِ, in the Kur xx. 130, means **At daybreak and at sunset**: (Ksh, Bd:) or **at noon and at the عصر**; so says Zj: or, accord. to IAḡr, in the hours (سَاعَاتٍ) of the day: Abu-l-'Abbās says that it means طَرْفِي النَّهَارِ. (TA.) — [على] طَرْفٌ often occurs as meaning *Beside, aside, or apart*; like **عَلَى جَانِبٍ**, and **عَلَى نَاحِيَةٍ**: and in like manner the Persians say **بِرِ طَرْفٍ**. — And **مِنْ طَرْفٍ فُلَانٍ** is often used as meaning *On the part of such a one*; but is perhaps post-classical.] — And you say, **بِلَا طَرْفَيْنِ** [meaning † There are two ways of performing the affair, either of which may be chosen; as though it had two ends, or two sides]. (TA voce صَرَعٌ.) And **جَعَلَهُ مَطْلَقَ الطَّرِيقَيْنِ** † [He made it allowable, or free, in respect of both the alternatives, either way one might choose to take]. (Mḡb in art. بَوَّحٌ.) — [And hence, perhaps,] طَرْفٌ signifies also † *Anything chosen or choice*: pl. أَطْرَافٌ: [whence] أَطْرَافُ الْحَدِيثِ means † *Chosen, or choice, subjects of discourse*; as also طَرْفٌ † *الحَدِيثِ*: and أَطْرَافُ الْأَحَادِيثِ means [the same, or] *colloquies of friends, consisting of mutual communications, and oblique expressions, and allusions*: so says ISd: and this is likewise a meaning of طَرْفٌ and السَّبَابِ, which latter [properly signifying “mutual reviling”] is given in the K as an explanation of the former. (TA.) — Also *Flesh, or flesh-meat*; syn. نَحْرٌ. (TA.)

طَرْفٌ, in the K طَرْفٌ, but the former is the right, (TA.) A male camel that removes from one pasturage to another; (K, TA;) not keeping constantly to one pasturage. (TA.) And طَرْفَةٌ A she-camel that does not keep constantly to one pasturage; (S, O, K;) that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly to one pasturage: (Ḥar p. 569:) or, accord. to Aḡ, that looks at the meadows (تَطْرِفُ الرِّيَاضَ), meadow after meadow [app. to pasture upon them in succession]: (TA:) and مُسْتَطْرِفَةٌ, so applied, signifies the same as طَرْفَةٌ: (TA, but not as on the authority of Aḡ:) and مِطْرَافٌ, so applied, that will not feed upon a pasturage unless she choose anew, or take the first of, (حَتَّى تَسْتَطْرِفَ,) another. (Aḡ, S, O, K.) — And [hence (see 10)] طَرْفٌ applied to a man signifies † *That does not keep constantly to a wife, or woman, nor to a companion*: (S, O, K:) and طَرْفٌ, thus accord. to the K, (TA, [in which it is said that by rule it should be طَرْفٌ, as above,]) a man who does not keep constantly to the companionship of one person, by reason of his nearness. (K.) And مُسْتَطْرِفَةٌ applied to a woman, † *That chooses new ones of the men* (تَسْتَطْرِفُ الرِّجَالَ), not keeping constantly to a husband; as being likened to the she-camel termed طَرْفَةٌ. (Ḥar p. 569.) — And طَرْفٌ, applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, “or,”]) accord. to IAḡr, *Whose fore part of the head has gradually shed its hair* (أَتَتْ تَحَاتُّ مُقَدَّمِ الرَّأْسِ فِيهَا, O) or *whose fore part of her mouth has shed its teeth one after another* (الَّتِي تَحَاتُّ مُقَدَّمِ فِيهَا, K) by reason of extreme age. (O, K. [See 2, last sentence.]) — Also, and طَرْفٌ † *Contr. of قَعْدَدٌ*; (S, M, K, TA;) i. e., as the latter is further expl. in the S, and each in the M, *having many ancestors, up to the greatest* [i. e. most remote] forefather; and J adds that sometimes it is used in praise: thus also Aḡ explains التَّسَبُّبُ طَرْفٌ: accord. to IAḡr, طَرْفٌ signifies *منحدر في التَّسَبُّبِ* [app. مُنْحَدِرٌ, as though meaning of long descent]; and he says that it is with the Arabs more noble than قَعْدَدٌ: the pl. of طَرْفٌ as meaning the contr. of قَعْدَدٌ is طَرْفُونَ; and the pl. of طَرْفٌ in the same sense is طَرْفٌ and طَرْفٌ and طَرْفَاتٌ, the second and third of which pls. are anomalous. (TA.) — [طَرْفٌ seems also to have the contr. meaning; or † *One whose nobility is recent*: and the like is said of قَعْدَدٌ; that it has two contr. meanings:] see طَرْفٌ.

طَرْفَةٌ [A wink, i. e.] a closing of one of the eyelids upon the other: (S, O, K:) or [a twinkling of the eye, i. e.] a putting the eyelids in motion or in a state of commotion. (K.) One says **أَسْرَعُ عَيْنٍ** [Quicker than a wink, or a twinkling of an eye]. (S, O.) And **مَا يَفَارِقُنِي طَرْفَةٌ**

عَيْنٍ [He does not separate himself from me during a wink, or a twinkling of an eye]. (TA.) — Also A red spot of blood, in the eye, occasioned by a blow or some other cause. (S, O, K.) — And A brand, or mark made with a hot iron, having to it no أَطْرَافٌ [or sides, or lateral portions], being only a line. (Ibn-'Abbād, O, K.) — And الطَّرْفَةُ A certain star or asterism (نَجْمٌ). (K. [There thus mentioned as though different from the asterism commonly called الطَّرْفُ, which I do not believe to be the case: see the latter appellation.]])

طَرْفَةٌ A hurt of the eye, occasioning its shedding tears. (K.) — And *Newly-acquired property*; (S, O, K;) anything that one has newly acquired, and that pleases him; as also طَرْفَةٌ; (TA;) a thing newly acquired; (Ḥar p. 54;) and a thing that is strange and deemed good; (Id. p. 615;) [a pleasing rarity;] a welcome, or pleasing, thing; (KL;) and a gift not given to any one before; (K, TA;) and a gift of which the recipient did not possess the like, and which pleases him; (TA;) [generally, a novel, or rare, and pleasing, present; like تَرْفَةٌ and تَحْفَةٌ:] pl. طَرْفٌ. (Ḥar p. 32.) [See also طَرْفٌ and طَرْفَةٌ.]

طَرْفَةٌ A single tree of the species called طَرْفَةٌ, q. v. (AHn, S, O, K.)

طَرْفِي Remoteness in lineage from the [chief, or oldest,] ancestor: قَعْدَدِي nearer therein. (IB, TA.) [See طَرْفٌ.]

طَرْفَةٌ [accord. to some طَرْفَةٌ and accord. to others طَرْفَةٌ, as will be seen from what follows,] A kind of trees, (S, O, K,) of which there are four species, one of these being the أثل [q. v.]: (K:) [or it is different from the أثل: the name is now generally applied to the common, or French, tamarisk; *tamarix gallica* of Linn.: (Forskål's Flora Aegypt. Arab. p. lxiv. no. 181; and Delile's Floræ Aegypt. Illustr. no. 349:)] AHn says, it is of the kind called **عَضَاهُ**; its **هَدَبٌ** [q. v.] are like those of the أثل; it has no wood fit for carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as **حَبْسٌ** [q. v.] when they find no other **حَبْسٌ**: AA, he adds, says that it is a sort of **حَبْسٌ**: (TA:) the n. un. is طَرْفَةٌ, (AHn, S, O, K,) [which is irreg.,] and طَرْفَةٌ, (AHn, O, K, [in the CK, erroneously, طَرْفَةٌ,]) [and this requires طَرْفَةٌ to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طَرْفَةٌ is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طَرْفَةٌ, like as **شَجَرَاتٌ** is of **شَجْرَةٌ**: (S in art. شَجْرٌ: [see شَجْرٌ:]) or it is a coll. gen. n.: accord. to IJ, the ة in طَرْفَةٌ is a denotative of the fem. gender; but in طَرْفَةٌ, the ة is a denotative of the fem. gender, and the ة is augmentative. (M, TA.) — Also A place of growth of the طَرْفَةٌ. (TA.)

طَرْفٌ The portion that is taken [app. meaning cut] from the extremities (أَطْرَافِ) of corn, or seed-produce. (Ibn-'Abbād, O, K.) — **تَوَارَتْوَا**

طَرَفًا means عَنِ شَرَفٍ [i. e. *They inherited, one after another, glory from nobility of ancestry*]. (Ibn-'Abbád, O, K.) — See also طَرِيفٌ. — And see طَرَفٌ, last sentence but one. — Also *A tent of skin, or leather, (S, K, TA,) without a كَفَاءَ [q. v., for it is variously explained]; of the tents of the Arabs of the desert.* (TA.)

طَرِيفٌ: see مَطْرُوفٌ. — Also, (S, O, Mṣb, K,) and طَارِيفٌ, (S, O, K,) and طَرِيفٌ, (K,) [of which last it seems to be said in the supplement to this art. in the TA, that it may be either a pl. or a syn. of طَرِيفٌ,] *Property newly acquired*; (S, O, Mṣb, K;) as also طَرِيفٌ and طَرِيفٌ and طَرِيفٌ (K) and مُسْتَطْرِيفٌ; (TA;) [and it is said in one place in the TA that طَرِيفٌ and طَرِيفٌ are dial. vars. of مُسْتَطْرِيفٌ; but I think that this last word is probably a mistake for طَرِيفٌ;] contr. of تَلِيدٌ (S, O, Mṣb) and تَائِدٌ (S, O) [and تَلَادٌ]: pl. of the first and third طَرِيفٌ. (K.) — Also, the first, *A thing that is good [and recent or new or fresh]: (Mṣb:) what is strange, (IAḡr, K, TA,) [or rare,] and coloured, or of various colours, (IAḡr, TA,) [or pleasing to the eye,] of fruits and other things, (IAḡr, K, TA,) مِمَّا يَسْتَطْرِيفُ [in which يَسْتَطْرِيفُ is evidently a mis-transcription for طَرِيفٌ, i. e., of such things as are given as طَرِيفٌ (pl. of طَرِيفَةٌ) meaning rare and pleasing gifts]. (TA, from IAḡr.) — See also طَرِيفٌ, latter part, in three places.*

طَرِيفَةٌ The plant called نَصِيٌّ when it has become white (S, O, K, TA) and dry: (TA:) or when it has attained its full perfection; (ISk, S, O, K, TA;) and the plant called صَلِيَانٌ in this same state: (ISk, S, O, TA:) or the first of any herbage that the cattle choose and depasture: (TA:) or the best of pasturage, except such as is termed عَشْبٌ; including the sorts termed نَصِيٌّ and سَحْمٌ and هَلْتِي and عَنَكْتٌ and صَلِيَانٌ and نَغَامٌ. (O, TA.) — [As a subst. from طَرِيفٌ, rendered such by the affix ة, it signifies *Anything new, recent, or fresh*: and *anything choice*: pl. طَرَائِفٌ. (See also طَرِيفَةٌ.) Hence, طَرَائِفُ الْبَيْتِ *The choice articles, such as vessels &c., of the house*: see رَفٌّ. And hence also, طَرَائِفُ الْحَدِيثِ: see طَرِيفٌ, last sentence but one.

طَارِيفٌ: see طَرِيفٌ.

طَارِيفَةٌ [a subst. from طَارِيفٌ, rendered such by the affix ة]: pl. طَوَارِيفٌ: see طَرِيفٌ, in two places. — [Also, app., *A thing that causes a twinkling, or winking, of the eye*. Whence, app.,] one says, جَاءَ بِطَارِيفَةِ عَيْنٍ, meaning † *He (a man, S, O) brought much property, or many cattle.* (S, O, K, TA.) — The phrase مَا أَهْرَزَتْهُ طَوَارِيفُ الْقَرَائِحِ, in which طَوَارِيفٌ is pl. of طَارِيفَةٌ, from طَارِيفٌ signifying property “newly acquired,” means مَا أَحَدَثَتْهُ الْقَرَائِحُ الْمَتَأَخَّرَةُ [i. e. *What the modern excogitative faculties have originated*]. (Har p. 63.) — طَوَارِيفُ الْخَبَاءِ means *The portions of the*

sides of the tent that are raised for the purpose of one's looking out: (S, O, K:) or, as some say, rings attached to the skirts (رُفُوفٌ) of the tent, having ropes by which they are tied to the tent-pegs. (TA.) — And طَوَارِيفٌ means *Beasts of prey that seize, or carry off by force, the animals that are the objects of the chase.* (O, K.)

هُوَ أَطْرَفُهُمُ He is the most remote of them from the greatest [or earliest] ancestor. (Lh, TA.)

أَطْرُوفَةٌ: see طَرِيفَةٌ.

اِحْتَضَبَتْ تَطَارِيفَ (She a woman) dyed [with حِنَاءٌ] the ends of her fingers. (O, K.)

مَطْرَفٌ: see مِطْرَفٌ: — and see also طَرِيفٌ.

مِطْرَفٌ: see مِطْرَفٌ: and مِطْرَفٌ: and see also طَرِيفٌ.

أَنْشِدِ الْبَيْتَيْنِ [act. part. n. of 4, q. v.] — المِطْرَفَيْنِ, a phrase used by El-Hareere, means *Recite thou the two verses that adduce what is strange, or extraordinary, and approved, or deemed good*: or, as some relate it, المِطْرَفَيْنِ, expl. by Mṣr as meaning *that are ornamented at their two extremities*; like the رِدَاءٌ called مِطْرَفٌ: or المِطْرَفَيْنِ, meaning, if correctly related, *that are beautified, and excite admiration, in the first and last foot*; as being likened to the horse termed مِطْرَفٌ, that is white in the head and the tail: and المِطْرَفَيْنِ [i. e. المِطْرَفَيْنِ] may mean المِستَطْرِيفَيْنِ [i. e. المِستَطْرِيفَيْنِ]. (Har p. 615: in the next p. of which, an ex. is given.) — See also طَرِيفٌ.

مِطْرَفٌ (S, O, L, Mṣb, TA) and مِطْرَفٌ, (S, O, L, Mṣb, K, TA,) the latter, only, mentioned in the K, (TA,) and this is the original form, because it is from أَطْرُوفٌ, but the ḡammeh was deemed difficult of pronunciation, and therefore kesreh was substituted for it, (Fr, S, O, TA,) like as is the case in مِصْحَفٌ [q. v.], (Fr, TA,) and IAth mentions also مِطْرَفٌ, (TA,) *A garment, (Mṣb) or [such as is termed] رِدَاءٌ, (S, O, K,) of [the kind of cloth called] خَزٌّ, (S, O, Mṣb, K,) square, or four-sided, (S, O, K,) having ornamental or coloured or figured, borders (أَعْلَامٌ): (S, O, Mṣb, K:) or a garment having, in its two ends, or sides, (رَفِي طَرَفَيْهِ) two such borders (عَلَمَانٌ): (Fr, TA:) or a square, or four-sided, garment of خَزٌّ: (Mṣb:) pl. مِطْرَافٌ. (S, O, Mṣb, K.) — مِطْرَافٌ is also applied to † *Clouds* [as being likened to the garments thus called]. (TA in art. دَكَن.) — See also طَرِيفٌ.*

مِطْرَفٌ A horse white in the head and the tail, the rest of him being of a different colour: and in like manner black in the head and the tail. (S, O, K.) And, accord. to AO, أَبْتُقِ مِطْرَفٌ A horse white in the head: and likewise white in the tail and the head. (TA.) And مِطْرَفَةٌ شَاةٌ A sheep or goat black in the end of the tail, in

other parts white: (S, O, K:) or white in the ends of the ears, and for the rest part black: or black in the ends of the ears, and for the rest part white. (TA.) — See also مِطْرَفٌ. And see سَجْعٌ. — In a verse of Sá'ideh the Hudhalee, as some relate it, but accord. to others it is مِطْرَفٌ [q. v.], (O, TA,) describing a horse, (O,) it signifies مَرْدَدٌ فِي الْكَرَمِ [app. meaning *Repeatedly improved in generosity by descent from a number of generous sires and dams*]. (O, TA.) — See also مِستَطْرِيفٌ.

مِطْرَفٌ A man who fights around the army: (O, K, TA: [see 2, second sentence:]) or, as some say, who fights the أَطْرَافَ [app. meaning noble, or exalted, pl. of طَرِيفٌ q. v., or of طَرِيفٌ] of men. (TA.) — In a verse of Sá'ideh the Hudhalee, (O, TA,) describing a horse, (O,) *That repels those that form the side, or flank, of the horses and of the [hostile] company of men*: but as some relate it, the word is مِطْرَفٌ [q. v.]. (O, TA.)

مِطْرَافٌ: see طَرِيفٌ, former half.

مَطْرُوفٌ [pass. part. n. of طَرَفٌ, q. v.]. You say, فَلَانَ مَطْرُوفًا الْعَيْنِ بَغْلَانِ, meaning *Such a one is, exclusively of others, looked at by such a one.* (S, O.) — And عَيْنٌ مَطْرُوفَةٌ *An eye of which the lids are put in motion or in a state of commotion, by looking.* (Aḡ, TA.) [And] *An eye, hit, struck, smitten, or hurt, with a thing, so that it sheds tears.* (S, O, K.) And طَرِيفٌ applied to an eye signifies the same as مَطْرُوفَةٌ [in one of these senses, but in which of them is not said]. (TA.) — مَطْرُوفَةٌ applied to a woman means *As though her eye were hit, struck, smitten, or hurt, with something, (O, and EM p. 83,) so that it shed tears, (O,) by reason of the languish of her look; (EM ibid;) and this is said to be its meaning in the saying of Tarafch,*

• إِذَا نَحْنُ قُلْنَا أَسْمِعِينَا أَنْبَرْتِ لَنَا
• عَلَيَّ رَسْلَهَا مَطْرُوفَةٌ لَمْ تَسْدِدِ

(O, EM,) i. e. *When we say, “Sing thou to us,” she betakes herself to us in her gentle way, as though her eye were hurt by something, by reason of the languish of her look, not straining herself in her singing; but as some relate the verse, the word is مَطْرُوفَةٌ, meaning “weakly:” (EM:) or it means whose eye the love of men has smitten, so that she raises her eyes and looks at every one that looks at her; as though a طَرِيفَةٌ [or red spot of blood], or a stick or the like, hurt her eye: (Az, TA:) or having a languishing eye; as though it were turned away, or back, (طَرِيفَتْ) from everything at which it looked: (IAḡr, TA:) or as though her eye were turned away, or back, so that it, or she, is still: (TA:) or † who looks at the men (تَطْرِفُ الرِّجَالَ); i. e. † who does not keep constantly to one; the pass. part. n. being put in the place of the act.; but Az says that this explanation is at variance with the original purport of the word: (TA:) or مَطْرُوفَةٌ بِالرِّجَالِ means † a woman who raises, or stretches and raises, her*

eye at men, (S, O, K, TA,) and turns away her look from her husband, to others, (S, TA,*) and in whom is no good: (TA:) or † who looks not at any but the men; (K;) or مَطْرُوفَةُ الْعَيْنِ بِالرِّجَالِ (S, O, TA,) aor. as above, (O,) † the camels staled and dunged in the water. (S, O, TA.) — Also † The coming by night; (K, TA;) because he who comes by night [generally] needs to knock at the door; as some say; (TA;) and so طُرُوقٌ [which is the more common in this sense]. (K, TA.) You say, طَرَقَ, aor. ʔ, inf. n. طُرُوقٌ, He came by night. (S.)

مُطْرَفٌ A camel newly purchased: (S:) or purchased from another part of the country, and therefore yearning for his accustomed place. (IB, TA.)

مُتَطْرَفٌ A man who does not, or will not, keep constantly to an affair; [but I think that امر (which I have rendered "an affair") in my original is evidently a mistranscription for امْرَأَةٌ, i. e. a woman, or wife;] as also مُسْتَطْرَفٌ. (TA.) See also طَرَفٌ.

فَعَلْتُهُ فِي مُسْتَطْرَفٍ — طَرِيفٌ: see مُسْتَطْرَفٌ. I did it in the first, or first part, of the days; (في مُسْتَأْنَفِهَا;) as also الايام في مُطْرَفٍ † الايام (S, O, K.)

مُسْتَطْرَفٌ: see طَرِيفٌ. See also طَرِيفٌ.

طرق

1. طَرَقَ signifies The beating [a thing], or striking [it, in any manner, and with anything]; (K, TA;) this being the primary meaning: (TA:) or with the مَطْرَقَةَ, (K, TA,) which is the implement of the blacksmith and of the artificer [with which he beats the iron], and the rod, or stick, with which one beats wool [or hair] to loosen or separate it: (TA:) and the slapping (K, TA) with the hand. (TA.) You say, طَرَقَ الْبَابَ, aor. ʔ, inf. n. طُرُقٌ, He knocked [or (as we say) knocked at] the door. (Mṣb.) طَرَقَ الصُّوفَ, (S, O, TA,*) and الشَّعْرَ, (TA,) aor. as above, (S, O,) and so the inf. n., (S, O, K,) He beat the wool, (S, O, K, TA,) or the hair, (TA,) with the rod, or stick, called مَطْرَقَةَ, (S, O,) to loosen it, or separate it: (S, O, TA:) or he plucked it [so as to loosen it, or separate it]. (K, TA.) أَطْرَقِي, a prov., and occurring in a verse of Ru-beh, [originally addressed to a woman,] and [lit.] meaning Beat thou the wool with the stick, and mix the hair with the wool, is said to him who confuses or confounds, in his speech, and practises various modes, or manners, therein. (Az, TA. [See Freytag's Arab. Prov. ii. 28.]) And you say also, طَرَقَ الْحَدِيدَةَ He beat the piece of iron [with the مَطْرَقَةَ]: (Mgh,* Mṣb:) and † طَرَقَهَا he beat it much, or vehemently. (Mṣb.) And طَرَقَهُ بِكَفِّهِ, inf. n. as above, He slapped him with his hand. (TA.) And طَرَقْتُ الطَّرِيقَ I travelled [or beat] the road. (Mṣb.) [And hence, app.,] طَرَقٌ signifies also The being quick of pace; [probably as an inf. n.]; or quickness of going along. (Sh, TA.) And طَرَقَتِ الْأَرْضُ The ground was beaten so as to be rendered even, or easy to be travelled; and trodden with the feet.

(TA.) And طَرَقَ الدُّوَابَّ الْمَاءَ بِالرِّجْلِ حَتَّى تَكْدِرَهُ [The beasts beat the water with the foot so as to render it turbid, or muddy]: (Er-Rāghib, TA:) or طَرَقَتِ الْإِبِلُ الْمَاءَ, (S, O, TA,) aor. as above, (O,) † the camels staled and dunged in the water. (S, O, TA.) — Also † The coming by night; (K, TA;) because he who comes by night [generally] needs to knock at the door; as some say; (TA;) and so طُرُوقٌ [which is the more common in this sense]. (K, TA.) You say, طَرَقَ, aor. ʔ, inf. n. طُرُوقٌ, He came by night. (S.) أَتَانَا فَلَانَ طُرُوقًا † Such a one came to us by night. (S.) And طَرَقَ الْقَوْمَ, aor. ʔ, inf. n. طُرُقٌ and طُرُوقٌ, † He came to the people, or party, by night. (TA.) And طَرَقَ أَهْلَهُ لَيْلًا, (S, O,) inf. n. طُرُوقٌ, (TA,) † He came to his اهل [meaning wife] by night: (S,* O, TA:) the doing of which by him who has been long absent is forbidden by the Prophet. (O, TA.)* And طَرَقَ النُّجُومَ, aor. ʔ, inf. n. طُرُوقٌ, † The star, or asterism, rose: and of anything that has come by night, one says طَرَقَ. (Mṣb.) One says also, طَرَقَ فَلَانَ † Such a one was made an object of [or was visited by or was smitten by] nocturnal accidents or calamities. (TA.) And طَرَقَهُ الزَّمَانُ طَرَقَهُ † [Time, or fortune, visited him, or smote him, with its accidents, or calamities; or did so suddenly, like one knocking at the door in the night]. (TA.) And طَرَقَنِي خَيَالٌ † [An apparition, or a phantom, visited me in the night]. (TA.) And طَرَقَنِي هَمٌّ † [Anxiety came upon me; or did so suddenly, like one coming in the night]. (TA.) And [hence, app.,] طَرَقَ سَمْعِي طَرَقَتْ † [Such a thing struck my ear]: and طَرَقَتْ كَذَا † [My ears were struck by good tidings]. (TA.) — Also The stallion's covering the she-camel; (Mṣb, K;*) and so طُرُوقٌ; (K, TA;) and طَرَأَ likewise [app. another inf. n. of طَرَقَ, as its syn. ضَرَأَ is of ضَرَبَ]: (TA:) or his leaping her, (S, O, TA,) and covering her. (TA.) You say, طَرَقَ الْقَحْلَ النَّاقَةَ, (S, O, Mṣb, TA,) aor. ʔ, (S, O, TA,) inf. n. طُرُقٌ, (Mṣb,) or طُرُوقٌ, (S,) or both, (O, TA,) The stallion covered the she-camel: (Mṣb:) or leaped the she-camel, (S, O, TA,) and covered her. (TA.) — And [The practising of pessomancy;] i. q. ضَرَبَ بِالْحَصَى, (S, I Ath, O, K,) which is performed by women, (I Ath, TA,) or by a diviner; (K;) a certain mode of divination: (S:) or [the practising of geomancy; i. e.] a man's making lines, or marks, upon the ground, with two fingers, and then with one finger, and saying, ابْنِي عِيَانَ أَسْرِعَا الْبَيَانَ, (AZ, O, TA: [see this saying explained, with another description of the process, in the first paragraph of art. حُط:]) or it is the making lines, or marks, upon the sand: (TA:) you say, طَرَقَ, aor. ʔ, inf. n. طُرُقٌ, He made lines, or marks, with a finger, [&c.] in divining. (JK.) [See the last sentence in art. جَبْت.] Also The diviner's mixing cotton with wool when divining. (Lth, K.) — And طَرَقْنَا التَّعْجَةَ, aor. ʔ, inf. n. طُرُقٌ, We branded the ewe with the mark called طَرَأَ.

(ISh, O.) — طَرَقَ, (K, TA,) like عَنِى, (TA,) [inf. n., app., طَرَقٌ, q. v.,] † He was, or became, weak in intellect, (K, TA,) and soft. (TA.) — طَرَقَ, aor. ʔ, (K,) inf. n. طُرُقٌ, (Fr, S, O, K,) He (a camel) had a weakness in his knees: (Fr, S, O, K: [see حَلَلٌ:]) or, said of a human being and of a camel, he had a weakness in the knee and in the arm or the fore leg: (TA:) or, said of a camel, he had a crookedness in the سَاقَ (Lth,* O,* K) of the hind leg, [app. meaning in the thigh,] without the [kind of straddling termed] فَحَجَّ, and with an inclining in the heel. (Lth, O.) — [See also طَرَقَ below.] — طَرِقٌ signifies also He drank turbid, or muddy, water, (O, K, TA,) such as is termed [طَرِقٌ and] مَطْرُوقٌ. (TA.) [In the K it is said to be, in this sense, like سَمِعَ; which seems to indicate that the inf. n. is طَرِقٌ, not طَرُقٌ.]

2. طَرَقَ الْحَدِيدَةَ: see 1, former half. — طَرَقَ طَرِيفًا He made a road plane, or even, so that people travelled it [or beat it with their feet] in their passing along. (TA.) The saying لَا تُطَرِّقُوا الْمَسَاجِدَ means Make not ye the mosques to be roads [or places of passage]. (TA.) طَرَقْتُ لَهُ is from الطَّرِيقِ: (S, O:) you say, طَرَقَ لَهَا [app. referring to camels] He made for them a road, or way: (K:) or طَرَقَ لَهُ he gave a way to, or admitted, him, or it. (MA.) — طَرَقْتُ said of the [bird called] قَطَاةٌ, peculiarly, (inf. n. تَطْرِيقٌ, O, K,) She arrived at the time of her egg's coming forth: (As, A'Obeyd, S, O, K:) or she (a قَطَاةٌ) hollowed out in the ground a place wherein to lay her eggs; as though she made a way for them: so says AHeyth: but the verb may be similarly used of other than the قَطَاةٌ, metaphorically; whence the saying,

قَدْ طَرَقَتْ بَيْتِهَا أُمَّ طَبَقٍ

i. e. † Calamity [has prepared to bring forth her first-born]. (Az, TA.) [Hence, app.,] one says also, طَرَقَ بَعْغِرِهِ حَتَّى ضَرَبَهُ حَتَّى طَرَقَ بَعْغِرِهِ [He beat him until he gave passage, or was about to give passage, to his ordure]. (As, S, O.) And طَرَقَ لِي, inf. n. تَطْرِيقٌ, signifies أَخْرَجَ [app. meaning He gave forth, or produced, to me something]. (TA.) — طَرَقْتُ بَوَدِيهَا, said of a camel, means She brought forth with difficulty, her young one sticking fast, and not coming forth easily; and in like manner it is said of a woman: (As, S, O, K:) so in a verse of Ows Ibn-Hajar, cited voce نَعَاسٌ: (O:) or طَرَقْتُ said of a woman and of any pregnant female, means the half of her young one came forth, and then it stuck fast. (Lth, TA.) [Hence,] طَرَقَ فَلَانَ بِحَقِّي † Such a one acknowledged my right, or due, after disacknowledging it. (As, S, O, K, TA.) — Accord. to AZ, (TA,) طَرَقَ الْإِبِلَ means He withheld the camels from pasture, (S, O, K, TA,) or from some other thing: (S, O, TA:) Sh, however, says that he knew not this; but that IAqr explained طَرَقْتُ, with ف, as meaning "I repelled." (TA.) —

أَخَذَ فُلَانٌ فِي التَّطْرِيقِ means † Such a one practised artifice and divination. (TA.) = طَرَّقَتْ I sewed the shield upon another skin: and تَطْرِيقُ I made the sole of two pieces of skin, sewing one of them upon the other. (Mṣb. [See also the next paragraph.]

3. طَارَقْتُ النَّعْلَ [meaning I sewed another sole upon the sole] is an instance of a verb of the measure فَاعِلٌ relating to the act of a single agent. (AAF, TA in art. خدع.) [See also 2, last sentence.] You say also, طَارَقَ الرَّجُلُ نَعْلَيْهِ [inf. n. مُطَارَقَةٌ] The man put one of his two soles upon the other and sewed them together. (Aṣ, TA.) And طَارَقَ بَيْنَ نَعْلَيْنِ He sewed one sole upon another. (S, O, K.) And طَارَقَ بَيْنَ الثَّوْبَيْنِ (S,) or طَارَقَ بَيْنَ ثَوْبَيْنِ (O, K,) and طَارَقَ بَيْنَ الدَّرْعَيْنِ (TA,) i. q. طَابَقَ (K,) or طَاهَرَ, i. e. He put on himself one of the two garments, or one of two garments, [and one of the two coats of mail,] over the other. (S, O.) طَوْرَقٌ is said of anything as meaning It was put one part thereof upon, or above, another; and so أَطْرَقَ; (TA;) [and in like manner أَطْرَقَ; for] one says of shields, يَطْرُقُ بَعْضًا عَلَى بَعْضٍ One of them is sewed upon another: (S, O, K.) and أَطْرَقَتْ بِالْجِلْدِ وَالْعَصَبِ They were clad [or covered] with skin and sinews. (S, O.) — طَارَقَ الظُّلَامَ The clouds followed upon the darkness. (TA.) — And طَارَقَ الكَلَامَ † He practised, or took to, various modes, or manners, in speech; syn. تَفَنَّنَ فِيهِ. (TA.)

4. اطرقه فحلله He lent him his stallion [camel] to cover his she-camels. (S, O, K.) — لَا أَطْرُقُ اللَّهَ لَا أَطْرُقُ إِلَيْهِ (O,) or عَلَيْهِ (K, TA,) means † May God not cause thee, or him, to have one whom thou mayest, or whom he may, take to wife, or compress. (O, K, TA.) — See also 3, latter part. — اطرق رأسه He inclined his head [downwards]. (TA.) And أَطْرُقُ بَصْرَكَ Lower thine eyes towards thy breast, and be silent: occurring in a trad. respecting the looking unexpectedly [at one at whom one should not look]. (TA.) And أَطْرُقُ, alone, He bent down his head: (MA:) or he lowered his eyes, looking towards the ground; (S, O, K;) and sometimes the doing so is natural: (TA: [and the same is indicated in the S:]) and it may mean he had a laxness in the eyelids: (A'Obeyd, TA:) or he contracted his eyelids, as though his eye struck the ground: (Er-Rāghib, TA:) and he was, or became, silent, (ISk, S, O, K,) accord. to some, by reason of fright, (TA,) not speaking. (ISk, S, O, K.) It is said in a prov.,

- أَطْرُقُ كَرًا أَطْرُقُ كَرًا
- إِنَّ التَّعَامَ فِي الْغُرَى

[Lower thine eyes karā: lower thine eyes karā: (kra meaning the male of the stone-curlew, or charadrius oedicnemus:) verily the ostriches are in the towns,

or villages]: applied to the self-conceited; (S, O;) and to him who is insufficient, or unprofitable; who speaks and it is said to him, "Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result:" and by the saying إِنَّ التَّعَامَ فِي الْغُرَى is meant, they will come to thee and trample thee with their feet: (O:) it is like the saying فَعَضَ الطَّرْفُ. (S. [See also كَرَوَانٌ: and see also Freytag's Arab. Prov. ii. 30-31.]) It is asserted that when they desire to capture the كرا, and see it from afar, they encompass it, and one of them says, أَطْرُقُ كَرًا إِنَّكَ لَا تُرَى [or تَرَى (Meyd in explanation of the preceding prov.) i. e. Lower thine eyes, or be silent, harā: thou wilt not be seen:] until he becomes within reach of it; when he throws a garment over it, and takes it. ('Eyn, TA.) And أَطْرُقُ كَرًا يُحَلِّبُ لَكَ [Lower thine eyes, or be silent, harā: milk shall be drawn for thee:] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O.) — One says also, اطرق إلى التَّهْوِ He inclined to diversion, sport, or play. (IAṣr, K, TA.) — اطرق الليل عليه: see 8: — and اطرق الإبل: see 6. = اطرق الصيد He set a snare for the beasts, or birds, of the chase. (TA.) — And hence, اطرق فلانٌ † Such a one plotted against such a one by calumny, or slander, in order to throw him into destruction, or into that from which escape would be difficult. (TA.)

5. تطرق إلى كذا He found a way to such a thing: (MA:) or he sought to gain access to such a thing. (Er-Rāghib, TA.)

6. تطارقت signifies The coming consecutively, or being consecutive. (TA.) You say, تطارقت الإبل The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not: (TA:) or went away, one after another; (S, O, K;) as also أَطْرَقَتْ; (O, K, TA;) in the S, incorrectly, أَطْرَقَتْ; which is also mentioned in the K, in another part of the art., and there expl. as meaning they followed one another; but the verb in this sense is أَطْرَقَتْ: (TA:) and, (O, K, TA,) as some say, (O, TA,) this last signifies they scattered, or dispersed, themselves upon the roads, and quitted the main beaten tracks: (O, K, TA:) Aṣ cited as an ex., (from Ru-beh, TA,) describing camels, (O,)

• جَاءَتْ مَعًا وَأَطْرَقَتْ شَيْتَا •

meaning They came together, and went away in a state of dispersion. (S, O, TA.) And you say, تطارقت الظلام والغمام The darkness and the clouds were, or became, consecutive. (TA.) And تطارقت علينا الأخبار [The tidings came to us consecutively]. (TA.)

8. اطرق: see 3. Said of the wing of a bird,

(S, TA,) Its feathers overlay one another: (TA:) or it was, or became, abundant and dense [in its feathers]. (S, TA.) And اطرقت الأرض The earth became disposed in layers, one above another, being compacted by the rain. (TA.) And اطرق الحوض The watering-trough, or tank, had in it [a deposit of] compacted dung, or dung and mud or clay, that had fallen into it. (TA.) And اطرق عليه الليل, as in the O and L; in the K, erroneously, أَطْرُق; The night came upon him portion upon portion. (TA.) See also 6, in three places.

10. استطرعه فحلا He desired, or demanded, of him a stallion to cover his she-camels; (S, O, K;) like استضربه. (TA.) — And استطرعه He desired, or demanded, of him the practising of pessomancy (الصُّرْبُ بِالْحَصَى), and the looking [or divining] for him therein. (K, TA.) — And He desired, or demanded, of him the [having, or taking, a] road, or way, within some one of his boundaries. (TA.) — مِنْ غَيْرِ أَنْ يَسْتَطْرِقَ نَصِيبَ الْآخَرِ, a phrase used by El-Kudooree, means Without his taking for himself the portion of the other as a road or way [or place of passage]. (Mgh.) And الاستطراق بين الصفوف, a phrase used by Khwáhar-Zádeh [commonly pronounced Kháhar-Zádeh], means The going [or the taking for oneself a way] between the ranks [of the people engaged in prayer]: from الطَّرِيقُ. (Mgh.) And استطرقت إلى الباب I went along a road, or way, to the door. (Mṣb.) [Hence a phrase in the Fákíhet el-Khulafá, p. 105, line 15.] — [استطرقت in a verse cited in the K in art. در is a mistake for استطرقت, with فاء: see 10 in art. طرب.]

طرق [originally an inf. n., and as such app. signifying An act of striking the lute &c.: and hence,] a species (صُرْبٌ) of the أصوات [meaning sounds, or airs, or tunes,] of the lute: (TA:) or any صَوْتٌ [i. e. air, or tune], (Lth, O, K, TA,) or any نَغْمَةٌ [i. e. melody], (K, TA,) of the lute and the like, by itself: (Lth, O, K, TA:) you say, تَضْرِبُ هَذِهِ الْجَارِيَةَ كَذَا وَكَذَا طَرَقًا [This girl, or young woman, or female slave, plays such and such airs or tunes, or such and such melodies, of the lute or the like]. (Lth, O, K, TA.) — [Hence, probably,] عِنْدَهُ طُرُوقٌ مِنَ الكَلَامِ, sing. طَرِقٌ, a phrase mentioned by Kr; thought by ISd to mean He has [various] sorts, or species, of speech. (TA.) — See also طَرَقَةٌ, in four places. — Also † A stallion [camel] covering: (O, K, TA:) pl. طُرُوقٌ and طُرَائِقٌ: (TA:) an inf. n. used as a subst. [or an epithet]: (O, K, TA:) for طَرِيقٌ. (TA.) — And † The sperma of the stallion [camel]: (S, K:) a man says to another, أَعْرَبْنِي طَرِقُ فَحَلِّكِ الْعَامَ i. e. [Lend thou to me] the sperma, and the covering, (Aṣ, TA,) which latter is said to be the original meaning, (TA,) of thy stallion [camel this year]. (Aṣ, TA.) And it is said to be sometimes applied metaphorically to † The sperma of man: or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned above,] and not

metaphorical. (TA.) And طَرُقَ الجَمَلِ means also *The hire that is given for the camel's covering of the female.* (TA in art. شبر.) — Also, and † مَطْرُوقٌ, † Water (S, O, K, TA) of the rain (S, O, TA) in which camels (S, O, K) and others [i. e. other beasts] have staled, (S,) or waded and staled, (S, O, K, TA,) and dunged: (S, O, TA:) or stagnant water in which beasts have waded and staled: (Mgh:) and † طَرُقَ [expressly stated to be مُحَرَّكَةٌ] signifies [the same, or] *water that has collected, in which there has been a wading and staling, so that it has become turbid;* (TA;) or *places where water collects and stagnates* (S, O, K, TA) in stony tracts of land; (TA;) and the pl. of this is أَطْرَاقٌ. (TA.) — طَرُقَ also signifies *A [snare, trap, gin, or net, such as is commonly called] فَنَجْ*, (IAq, O, K,) or the like thereof; and so † طَرُقَ: (K: [by Golius and Freytag, this meaning has been assigned to طَرُقَةٌ; and by Freytag, to طَرُقَةٌ also; in consequence of a want of clearness in the K:] or a snare, or thing by means of which wild animals are taken, like the فَنَجْ; (Lth, O;) and † طَرُقَةٌ, (S, O, K,) of which the pl. [or coll. gen. n.] is † طَرُقٌ, (S, K,) signifies [the same, or] the snare (جِبَالَةٌ) of the sportsman, (S, O, K,) having [what are termed] كَفَفَ [pl. of كَفَفَةٌ, q. v.]. (S, O.) — And *A palm-tree: of the dial. of Teiyi.* (AHn, K.) — And † Weakness of intellect, (K, TA,) and softness. (TA [See طَرُقَ.]

طَرُقَ: see طَرُقَةٌ. — [Also a contraction of طَرُقٌ, pl. of طَرِيقٌ, q. v.] — And pl. of طَرِيقٌ [q. v.]. (K.)

طَرُقَ *Fat, as a subst.:* (S, O, K:) this is the primary signification. (S, O.) [See an ex. voce بَرٌّ.] — And *Fatness.* (AHn, K.) One says, هَذَا البَعِيرُ مَا بِهِ طَرُقٌ i. e. *This camel has not in him fatness, and fat.* (AHn, TA.) It is said to be mostly used in negative phrases. (TA.) — And *Strength:* (S, O, K:) because it mostly arises from fat. (S, O.) One says, مَا بِهِ طَرُقٌ, meaning *There is not in him strength.* (TA.) The pl. is أَطْرَاقٌ. (TA.) — See also طَرُقَ, last quarter.

طَرُقَ: see طَرُقَ, third quarter. — Also i. q. مَدَلٌّ [applied to a beast, app. to a camel,] meaning *Rendered submissive, or tractable; or broken.* (TA.) — It is also pl. of † طَرُقَةٌ, [or rather is a coll. gen. n. of which the n. un. is طَرُقَةٌ,] (S, O, K,) which latter signifies *A row of bricks in a wall, or of other things, (S, O,) or [particularly] of palm-trees.* (As, TA.) — Also, † the latter, [as is expressly stated in the TA, and indicated in the S and O, (أَتَارُ and بَعْضًا in the CK being mistakes for أَتَارُ and بَعْضًا,)] *The foot-marks [or track] of camels following near after one another.* (S, O, K.) You say, جَاءَتِ الإِبِلُ عَلَى طَرُقَةٍ † وَاحِدَةً *The camels came upon one track [or in one line]; like as you say, عَلَى خُفِّ وَاحِدٍ.* (S, O. [See

also a similar phrase voce مَطْرَاقٌ.]) And Aboo-Turáb mentions, as a phrase of certain of Benoo-Kiláb, عَرَقَتْهَا مَرَرْتُ عَلَى طَرُقَةِ الإِبِلِ, meaning *I went upon the track of the camels.* (TA.) — See also طَرُقَ, last quarter. — Also, i. e. طَرُقَ, *A duplicature, or fold,* (ثَنِي, in the CK [erroneously] ثَنِي) of a water-skin: (S, O, K:) and أَطْرَاقٌ is its pl., (S, O,) signifying its *duplicatures, or folds,* (S, O, K,) when it is bent, (O,) or when it is doubled, or folded, (S, K,) and bent. (S.) — And أَطْرَاقُ البَطْنِ *The parts of the belly that lie one above another* (K, TA) when it is wrinkled: pl. of طَرُقَ. (TA.) — طَرُقَ in the feathers of a bird is their *Overlying one another:* (S, O, K, TA:) or, accord. to the A, it is *softness and flaccidity* therein. (TA.) — [Also inf. n. of طَرُقَ, q. v.]

طَرُقَةٌ *A time; one time; syn. مَرَّةٌ;* (S, O, K;) as also † طَرُقَ, (O, K,) and † طَرُقَةٌ and † طَرُقٌ. (K.) You say, اخْتَصَبَتِ الْمَرْأَةُ طَرُقَةً, (S, O,) or طَرُقَتَيْنِ, (S,) or † طَرُقًا, (K,) or † طَرُقَيْنِ, (O, K,) [&c.,] i. e. [The woman dyed her hands with hinnà] once, or twice. (S, O, K.) And أَنَا آتِي، أَنَا طَرُقَيْنِ، (S, K,) and † طَرُقَيْنِ, (O, K,) &c., (K,) i. e. † [I come to such a one in the day] twice. (S, O, TA.) And هُوَ أَحْسَنُ مِنْ فَلَانٍ طَرُقَةً † [He is better than such a one by twenty times]. (A, TA.) — طَرُقَةُ الطَّرِيقِ means *The main and middle part, or the distinct [beaten] track, of the road.* (TA.) — And هَذِهِ التَّبَلُّ طَرُقَةٌ وَرَجُلٌ وَاحِدٌ [These arrows are] *the work, or manufacture, of one man.* (S, O, K.) — See also طَرِيقَةٌ.

طَرُقَةٌ i. q. طَرِيقٌ, q. v. (K.) — And sing. of طَرُقٌ signifying *The beaten tracks in roads;* and of طَرُقَاتُ in the phrase طَرُقَاتُ الإِبِلِ meaning *the tracks of the camels following one another consecutively.* (TA.) — Also *A way, or course, that one pursues (طَرِيقَةٌ) to a thing.* (K.) — And † *A custom, manner, habit, or wont.* (S, O, K.) One says, مَا زَالَ ذَلِكَ طَرُقَتَكَ † That ceased not to be thy custom, &c. (S, O.) — And *A line, or streak, (طَرِيقَةٌ) in things that are sewed, or put, one upon another.* (K, TA: [المَطَارِقَةُ in the CK is a mistake for المَطَارِقَةُ:]) as also † طَرُقَةٌ. (K.) — And *A line, or streak, in a bow: or lines, or streaks, therein:* pl. طَرُقٌ: (K:) or its pl., i. e. طَرُقٌ, has the latter meaning. (S, O.) — And *Stones one upon another.* (O, K.) — Also *Darkness.* (Ibn-'Abbád, O, K.) One says, جِئْتُهُ فِي طَرُقَةِ اللَّيْلِ [I came to him in the darkness of night]. (TA.) — And i. q. مَطْمَعٌ [app. as meaning *Inordinate desire,* though it also means *a thing that is coveted,* (Ibn-'Abbád, O,) or طَمَعٌ [which has both of these meanings]. (K.) [That the former is the meaning here intended I infer from the fact that Sgh immediately adds

what here follows.] — IAq says, (O,) فِي فَلَانٍ طَرُقَةٌ means *In such a one is تَخْنِيثٌ* [i. e., app., a certain unnatural vice; see 2 (last sentence) in art. خنث]: (O, TA:) and so فِيهِ تَوْضِيعٌ. (TA.) — See also طَرُقَةٌ. — Also *Foolish; stupid; or unsound, or deficient, in intellect or understanding.* (O, K.) — [Freytag adds, from the Deewán of the Hudhalecs, that it signifies also *A prey (præda).*]

طَرُقَةٌ: see the next preceding paragraph.

طَرُقَةٌ: see طَرُقَ, in four places: — and see also طَرُقَ, last quarter. — One says also, وَضَعَ الْأَشْيَاءَ وَضَعَ طَرُقَةً طَرُقَةً i. e. *He put the things one upon another;* and so † طَرِيقَةً طَرِيقَةً. (TA.)

طَرُقَةٌ † *A man who journeys by night in order that he may come to his أَهْلٌ [meaning wife] in the night:* (S, O, TA:) or *one who journeys much by night.* (L in art. خشف.)

طَرِيقٌ (of which طَرُقٌ is the pl. [app. in all its senses]) *Any sole that is sewed upon another sole so as to make it double, (S, O, K,) matching the latter exactly:* (O, K:) [this is called طَرِيقٌ نَعْلٍ; for it is said that طَرِيقٌ النَّعْلِ signifies *that with which the sole is covered, and which is sewed upon it.* (S.) — And *The skin [meaning sole] of a sandal, (Lth, O, K,) when the [thong, or strap, called] شَرَاكٌ has been removed from it.* (Lth, O.) El-Háarith Ibn-Hillizh [in the 13th verse of his Mo'allakah, using it in a pl. sense,] applies it to the *Soles that are attached to the feet of camels:* (TA:) or he there means by it the *marks left by the طَرِيقُ of a she-camel.* (EM p. 259.) And *A piece of skin cut in a round form, of the size of a shield, and attached thereto, and sewed.* (O, K.) — And *Anything made to match, or correspond with, another thing.* (Lth, O, K.) — *Iron that is expanded, and then rounded, and made into a helmet* (Lth, O, K) or a [kind of armet called] سَاعِدٌ (Lth, O) and the like. (Lth, O, K.) And *Any قَبِيلَةٌ* [i. e. *plate, likened to a قبيلة of the head,*] of a helmet, by itself. (Lth, O.) And *Plates, of a helmet, one above another.* (TA) — *Feathers overlying one another.* (S.) And طَائِرُ طَرِيقِ الرِّيشِ *A bird whose feathers overlie one another.* (TA.) — Also *A brand made upon the middle of the ear of a ewe, (En-Nadr, O, K,) externally; being a white line, made with fire, resembling a track of a road:* (En-Nadr, O:) there are two such brands, called طَرِيقَانِ. (TA.) — See also طَرِيقَةٌ.

طَرِيقٌ *A road, way, or path; syn. سَبِيلٌ;* (S;) [i. e. *a beaten track, being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and applied to any place of passage;*] and † طَرِيقَةٌ signifies the same: (K:) [see also مَسْتَطَرِقٌ:] it is masc. (S, O, Mṣb, K*) in the dial. of Nejd, and so in the Kur xx. 79; (Mṣb;) and fem. (S, O, Mṣb, K) in the dial. of El-Hijáz: (Mṣb:) the latter accord. to general usage: (MF:) [see رِقَاتٌ:] the pl. [of pauc.] is أَطْرِيقَةٌ (S, Mṣb, K) with those

who make the sing. masc. (Mṣb) and **أَطْرُقَ** (O, K) with those who make the sing. fem. (TA) and [of mult.] **طُرُقٌ** (S, O, Mṣb, K) and **طُرُقٌ** [of which see an ex. voce **وَلَاةٌ** (K) and **أَطْرُقَاءُ** (O, K), and **طُرُقَاتٌ** is a pl. pl. (Mṣb, K) i. e. pl. of **طُرُقٌ**. (Mṣb, TA.) — In the saying **بَنُو فُلَانٍ يَطْرُقُونَ الطَّرِيقَ**, accord. to Sb, **الطَّرِيقُ** is for **أَهْلُ الطَّرِيقِ**: [the meaning therefore is, † *The sons of such a one sojourn, or encamp, where the people of the road tread upon them, i. e., become their guests: (see more in art. **وَطَأٌ**): or, as some say, **الطَّرِيقُ** here means *the wayfarers* without any suppression. (TA.) — **حَقُّ الطَّرِيقِ** [*The duty relating to the road*] is *the lowering of the eyes; the putting away, or aside, what is hurtful, or annoying; the returning of salutations; the enjoining of that which is good; and the forbidding of that which is evil.* (El-Jāmi' es-Ṣagheer. See **جَسَسٌ**.) — **قَطَعَ الطَّرِيقَ** [*He intercepted the road*] means *he made the road to be feared, relying upon his strength, robbing, and slaying men [or passengers].* (Mṣb in art. **قَطَعَ**.) [And **أَصَابَ الطَّرِيقَ** means the same; or, as expl. by Freytag, on the authority of Meyd, *He was, or became, a robber.*] — [Hence,] **ابْنُ الطَّرِيقِ** means † *The robber [on the highway].* (T in art. **بَنَى**.) — [But **أَهْلُ طَرِيقِ اللَّهِ** means † *The devotees.*] — **أَمْرٌ طَرِيقٌ**, thus correctly in the 'Eyn, [and shown to be so by a verse there cited, q. v. voce **عَسَبٌ**,] † *The hyena: erroneously written by Sgh, † **أَمْرٌ طَرِيقٌ**; and the author of the K has copied him in this instance accord. to his usual custom. (TA.) — See also **أَمْرُ الطَّرِيقِ** and **بَنَاتُ الطَّرِيقِ** in art. **أَمْرٌ**. — **أُمَّةٌ الطَّرِيقِ** means † *The branches of the road, that vary, and lead in any, or every, direction.* (TA.) — **أَمْرُ الطَّرِيقِ** signifies also *The space between two rows of palm-trees; as being likened to the **طَرِيقٌ** [commonly so called] in extension. (Er-Rāghib, TA.) — **أَخَذَ فُلَانٌ فِي الطَّرِيقِ** means the same as **أَخَذَ فِي التَّطَرُّقِ** [expl. before: see 2, near the end]. (TA.) — **طَرِيقٌ** as *syn. with طَرِيقَةٌ*: see the latter word, first sentence. — [**بِالطَّرِيقِ**] is a phrase of frequent occurrence, app. post-classical; lit. *By the fitter way; meaning with the stronger reason; à fortiori*: see an ex. in Beyd xlii. 3, and De Sacy's Anthol. Gr. Ar. p. 467.] — Also *A sort of palm-tree.* (TA.) — See also **طَرِيقَةٌ** (of which it is said to be a pl.), last sentence.***

أَطْرُقَ: see **طَرِيقٌ**.

طَرُوقَةٌ *A she-camel covered by the stallion; of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ.* (Mṣb.) **طَرُوقَةُ النَّحْلِ** means *The female of the stallion [camel].* (S, O.) And (S, O) *A she-camel that has attained to the fit age for her being covered by the stallion:* (S, O, Mṣb, K:) it is not a condition of the application of the term

that he has already covered her: (Mṣb:) or a *young, or youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him.* (TA.) And one says to a husband, **كَيْفَ طَرُوقَتِكَ**, meaning † *How is thy wife?* (TA:) every wife is termed **طَرُوقَةٌ زَوْجِيًّا**, (O,) or **طَرُوقَةٌ بَعْلِيًّا**, (Mṣb,) or **طَرُوقَةٌ فَحْلِيًّا**; (K, *TA;) which is thought by ISd to be metaphorical. (TA.) — One says also, **تَوَخَّ اللَّهُ الْأَرْضَ طَرُوقَةً**, (S, O,) i. e. † *God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby];* expl. by **جَعَلَهَا مِمَّا تُطِيقُهُ**. (S in art. **نَوَخَ**.) [See also a verse cited in art. **سَفَدَ**, conj. 4.]

طَرِيقَةٌ *A way, course, rule, mode, or manner, of acting or conduct or the like, (syn. **مَنْهَبٌ**, S, TA, and **سِيْرَةٌ**, and **مَسَلَكٌ**, TA,) of a man, (S, TA,) whether it be approved or disapproved; (TA;) as also † **طَرِيقٌ**, which is metaphorically used in this sense: (Er-Rāghib, TA:) [like **مَنْهَبٌ**, often relating to the doctrines and practices of religion: and often used in post-classical times as meaning the rule of a religious order or sect:] and meaning also *a manner of being; a state, or condition; (syn. **حَالَةٌ**, S, or **حَالٌ**, O, K;) as in the saying, **مَا زَالَ فُلَانٌ عَلَى طَرِيقَةٍ وَاحِدَةٍ** [*Such a one ceased not to be in one state, or condition*]; (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, **هُوَ عَلَى طَرِيقَتِهِ** [*He is following his own way, or course.*] (TA voce **جَدِيَّةٌ**.) **عَلَى الطَّرِيقَةِ** (in the Kṣur [lxxii. 16], means, accord. to Fr, [*If they had gone on undeviating in the way*] of polytheism: but accord. to others, *of the right direction.* (O.) [The pl. is **طَرَائِقٌ**.] — [It is also used for **طَرِيقَةٌ**: and in like manner the pl., for **طَرَائِقٌ قَدَدًا**. Thus,] **أَهْلُ طَرَائِقٍ**, in the Kṣur [lxxii. 11], means † *We were sects differing in our desires.* (Fr, S, O. [See also **قَدَّةٌ**].) And **طَرِيقَةُ الْقَوْمِ** means † *The most excellent, (S, O, K, TA,) and the best, (S, O,) and the eminent, or noble, persons, (K, TA,) of the people: (S, O, K, TA:) and you say, **هَذَا رَجُلٌ طَرِيقَةُ قَوْمِهِ** † [*This is a man the most excellent, &c., of his people*]: and **هُؤُلَاءِ طَرِيقَةُ قَوْمِهِمْ** and **طَرَائِقُ قَوْمِهِمْ** † *These are [the most excellent, &c., or] the eminent, or noble, persons of their people: (S, O, K, *TA:) so says Yaḥkoob, on the authority of Fr. (S, O, TA.) **وَيَذْهَبُ بِطَرِيقَتِكُمُ الْمُنَى**, in the Kṣur [xx. 66], means [*And that they may take away] your most excellent body of people: (O:) or your eminent, or noble, body of people who should be made examples to be followed: and Zj thinks that **بِطَرِيقَتِكُمْ** is for **بِأَهْلِ طَرِيقَتِكُمْ**: (TA:) or, accord. to Akh, the meaning is, *your established rule or usage, and your religion, or system of religious ordinances.* (O, TA.) — [Also † *The way, or course, of an event: and hence,] **طَرَائِقُ الدَّخْرِ** means † *The vicissitudes of time or fortune.* (TA.) — [And † *The air of a song &c.: but this is probably post-classical.*] — Also******

*A line, streak, or stripe, in a thing: (K, TA:) [and a crease, or wrinkle; often used in this sense:] and [its pl.] **طَرَائِقٌ** signifies the lines, or streaks, that are called **حُبُكٌ**, of a helmet. (TA.) The **طَرِيقَةُ** [or line] that is in the upper part of the back: and the line, or streak, that extends upon [i. e. along] the back of the ass. (TA.) [A vein, or seam, in a rock or the like. A track in stony or rugged land &c. A narrow strip of ground or land, and of herbage.] An extended piece or portion [i. e. a strip] of sand; and likewise of fat; and [likewise of flesh; or] an oblong piece of flesh. (TA.) — [Hence, app.,] **ثَوْبٌ طَرَائِقٌ** *A garment old and worn out [as though reduced to strips or shreds].* (Lh, K.) — **ذَاتُ طَرَائِقٍ** and **فِيهَا طَرَائِقٌ** are phrases used, the latter by Dhu-r-Rummeh, in describing a spear-shaft (**قَنَآةٌ**) shrunk by dryness [app. meaning *Having lines, or what resemble wrinkles, caused by shrinking*]. (TA.) — And **طَرَائِقٌ** signifies also *The last remains of the soft and best portions of pasturage.* (TA.) — And *The stages of Heaven; so called because they lie one above another: (TA:) [for] **السَّمَوَاتُ سَبْعٌ طَرَائِقٌ بَعْضُهَا فَوْقَ بَعْضٍ** [*The Heavens are seven stages, one above another*]: (Lth, O, TA:) and they have mentioned [likewise] the stages of the earth [as seven in number: and of hell also: see **دَرَكٌ**]. (TA.) See also **طَرِيقَةٌ**. — Accord. to Lth, (O, TA,) **طَرِيقَةٌ** signifies also *Any أُحْدُوْرَةٌ*, (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or **أُحْدُوْرَةٌ**, (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except **أُحْدُوْرٌ** and **أُحْدُوْرٌ**, of which they may be mistranscriptions, or perhaps dial. vars., the former signifying a declivity, slope, or place of descent, and the latter a furrow, trench, or channel,] of the earth or ground: (O, K, TA:) or [any] border, or side, (**صَنْفَةٌ**) of a garment, or piece of cloth; or of a thing of which one part is stuck upon another, or of which the several portions are stuck one upon another; and in like manner of colours [similarly disposed]. (O, TA.) — And *A web, or thing woven, of wool, or of [goats'] hair, a cubit in breadth, (S, O, K, TA,) or less, (S, O, TA,) and in length four cubits, or eight cubits, (TA,) [or] proportioned to the size of the tent (S, O, K, TA) in its length, (S, O,) which is sewed in the place where the **شِقَاقٌ** [or oblong pieces of cloth that compose the main covering of the tent] meet, from the **كِسْرٌ** [q. v.] to the **كِسْرٌ**; (S, O, K, TA:) [it is app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one **شَقَّةٌ** and the other half thereof to the other middle **شَقَّةٌ**; (see Burckhardt's "Bedouins and Wahābys," p. 38 of the 8vo ed.) and sometimes, it seems, there are three **طَرَائِقٌ**, one in the middle and one towards each side; for it is added,] and in them are the heads of the tent-poles, [these generally consisting of three rows, three in each row,] between which and the **طَرَائِقُ*****

are pieces of felt, in which are the nozzles (أُتُوف) of the tent-poles, in order that these may not rend the طرائق. (TA.)—Also A tent pole; any one of the poles of a tent: a خَبَاءٌ has one طريفة: a بَيْتٌ has two and three and four [and more]: and the part between two poles is called مَتْنٌ (AZ, TA in art. رِبْعٌ) or the pole of a [large tent such as is called] مِظَلَّةٌ, (K, TA,) and of a خَبَاءٌ. (TA.)—And A tall palm-tree: (K:) or the tallest of palm-trees: so called in the dial. of El-Yemámeh: (AA, ISk, S, O:) or a smooth palm-tree: or a palm-tree [the head of] which may be reached by the hand: (TA:) pl. [or rather coll. gen. n.] طَرِيقٌ. (AA, ISk, S, O.)

طَرِيقٌ: see طَرِيقٌ.

أَمْرٌ طَرِيقٌ: see طَرِيقٌ, latter part.

طَرِيقٌ means كَثِيرُ الإِطْرَاقِ [i. e. One who lowers his eyes, looking towards the ground, much, or often; or who keeps silence much, or often]; (Lth, O, K;) applied to a man: (Lth, O:) and مِطْرَاقٌ signifies [the same, or] one who keeps silence much, or often; as also مَطْرُقٌ [except that this does not imply muchness or frequency]. (TA.)—And The male of the [bird called] كُرْوَانٌ; (Lth, O, K;) because, when it sees a man, it falls upon the ground and is silent. (Lth, O.) [See 4.]—أَرْضٌ طَرِيقَةٌ Soft, or plain, land or ground; (O, K;) as though beaten so as to be rendered even, or easy to be travelled, and trodden with the feet. (TA.)

طَرِيقَةٌ [fem. of طَرِيقٌ]: see what next precedes.

—And also a subst., signifying] Gentleness and submissiveness: (S, O:) or softness, or flaccidity, and gentleness: (O, K:) and softness, or flaccidity, and languor, or affected languor, and weakness, in a man; as also طَرِيقَةٌ and طَرِيقٌ. (TA.) One says, تَحْتِ طَرِيقَتِكَ لَعْنَدَاوَةٌ (S, O, K) i. e. Beneath thy gentleness and submissiveness is occasionally somewhat of hardness: (S, O, TA:) or beneath thy silence is impetuosity, and refractoriness: (TA:) or beneath thy silence is deceit, or guile. (K, voce عِنْدَاوَةٌ, q. v.)

طَرِيقٌ i. q. تَرِيقٌ [q. v.], (O, K,) as also طَرِيقٌ; (O;) and so طَرِيقٌ. (O, K.)

طَارِقٌ [act. part. n. of طَرَقَ]; and, as such, generally meaning] Coming, or a comer, (S,) [i. e.] anything coming, (O, Mṣb,) by night: (S, O, Mṣb:) one who comes by night being thus called because of his [generally] needing to knock at the door: in the Mufradát [of Er-Rághib] said to signify a wayfarer (سَالِكٌ لِلطَّرِيقِ): but in the common conventional language particularly applied to the comer by night: its pl. is أَطْرَاقٌ, like أَنْصَارٌ pl. of نَاصِرٌ, [and app., as in a sense hereafter mentioned, طَرَّاقٌ also, agreeably with analogy,] and the pl. of [its fem.] طَارِقَةٌ is طَوَارِقٌ. (TA.) طَارِقُ الْمَنَائِي, like الْمَنَائِي, means The summoner of death, lit., of deaths; because

death makes known its arrival or approach suddenly, like a person knocking at the door in the night.]—Hence الطَّارِقُ, mentioned in the Kur [lxxxvi. 1 and 2], The star that appears in the night: (Er-Rághib, O:) or the morning-star; (S, O, K;) because it comes [or appears] in [the end of] the night. (O.)—Hence the saying of Hind (S, O) the daughter of 'Otbah the son of Rabe'ah, on the day [of the battle] of Oḥud, quoting proverbially what was said by Ez-Zarkà El-Iyádeceyh when Kisrà warred with Iyád, (O,)

• نَحْنُ بَنَاتُ طَارِقٍ • لَا نَتَشَبَّهُ لَوَامِقِ •
• نَتَشَبَّهُ عَلَى التَّمَارِقِ •

† [We are the daughters of one like a star, or a morning-star: we bend not to a lover: we walk upon the pillows]: (S, *O, *TA:) meaning we are the daughters of a chief; likening him to the star in elevation; (O, TA;) i. e. our father is, in respect of elevation, like the shining star: (S:) or بَنَاتُ طَارِقٍ means † the daughters of the kings. (T and TA in art. بَنَى.)—And طَارِقٌ signifies also [A diviner: and particularly, by means of pebbles; a practiser of pessomancy: or] one who is nearly a كَاهِنٌ; possessing more knowledge than such as is termed حَازٌ: (ISh, TA in art. حَزَى:) طَرَّاقٌ [is its pl., and] signifies practisers of divination: and طَوَارِقٌ [is pl. of طَارِقَةٌ, and thus] signifies female practisers of divination: Lebedd says,

• لَعَمْرُكَ مَا تَدْرِي الطَّوَارِقَ بِالْحَصَى •
• وَلَا زَاجِرَاتِ الطَّيْرِ مَا اللَّهُ صَانِعٌ •

[By thy life, or by thy religion, the diviners with pebbles know not, nor the diviners by the flight of birds, what God is doing]. (S, O.)

طَارِقَةٌ [a subst. from طَارِقٌ, made so by the affix ة, † An event occurring, or coming to pass, in the night: pl. طَوَارِقٌ]. One says, نَعُوذُ بِاللَّهِ مِنْ طَوَارِقِ [طَوَارِقِ]. One says, نَعُوذُ بِاللَّهِ مِنْ طَوَارِقِ [طَوَارِقِ]. [We seek protection by God from] the nocturnal events or accidents or casualties [that are occasions of that which is evil]. (Er-Rághib, TA.) And طَارِقَةٌ occurring in a trad. of 'Alee is expl. as signifying طَرَقَتْ بِخَيْرٍ [app. meaning An event that has occurred in the night bringing good, or good fortune]. (TA.)—Also A man's [small sub-tribe such as is called] عَشِيرَةٌ, (S, O, K,) and [such as is called] فَحْدٌ. (S, O.)—And A small couch, (IDrd, O, K,) of a size sufficient for one person: of the dial. of El-Yemen. (IDrd, O.)—[El-Makreezee mentions the custom of attaching طَوَارِقَ حَرَبِيَّةَ upon the gates of Cairo and upon the entrances of the houses of the أُمَرَاءُ; and De Sacy approves of the opinion of A. Schultens and of M. Reinaud that the meaning is Cuirasses, from the Greek θώραξ: (see De Sacy's Chrest. Arabe, sec. ed., vol. i. pp. 274-5:) but I think that the meaning is more probably large maces; for such maces, each with a head like a cannon-ball, may still be seen, if they have not been removed within the last few years, upon several of the gates of Cairo; and if so, طَوَارِقُ

in this case is app. from طَرَقَ "he beat:" see also عَمُودٌ.]

طَارِقَةٌ A قِلَادَةٌ [i. e. collar, or necklace]: (K:) [or rather] a sort of قِلَادَةٌ [pl. of قِلَادَةٌ]. (Lth, O.)

أَطْرُقُ A camel having the affection termed طَرَقٌ, inf. n. of طَرَقَ [q. v.]: fem. طَرَقَاءُ: (S, O, K:) and the latter is said by Lth to be applied to the hind leg as meaning having the crookedness termed طَرَقٌ in its سَاقِ. (O.)

أَطْرُقٌ and طَرِيقٌ A sort of palm-tree of El-Hijáz, (AHn, O, K,) that is early in bearing, before the other palm-trees; the ripening and ripe dates of which are yellow: (O:) AHn also says, in one place, the اطريق is a species of palm-trees, the earliest in bearing of all the palm-trees of El-Hijáz; and by certain of the poets such are called الأَطْرِيقُونَ and الطَرِيقُونَ. (TA.)

مُطْرُقٌ [A shield having another sewed upon it: or covered with skin and sinews]: (S:) and مَطْرَقَةٌ, (S, Mṣb, K,) or مُطْرَقَةٌ, (O, Mṣb, K,) Shields sewed one upon another; (S, O, K;) formed of two skins, one of them sewed upon the other; (Mṣb;) like نَعْلٌ مُطْرَقَةٌ a sole having another sole sewed upon it; as also مُطَارِقَةٌ: (S, O, K:) or shields clad [i. e. covered] with skin and sinews. (S, O.) كَانُ وَجْهِهِمُ مَطْرَقَةٌ, or المَطْرَقَةُ, occurring in a trad., (Mṣb, TA,) i. e. [As though their faces were] shields clad with sinews one above another, (TA,) means † having rough, or coarse, and broad, faces. (Mṣb, TA.)—And مُطْرُقٌ رَيْشٌ Feathers overlying one another. (TA.)

مُطْرِقٌ Having a natural laxness of the eye [or rather of the eyelids, and a consequent lowering of the eye towards the ground]: (S, O:) [or bending down the head: or lowering the eyes, looking towards the ground; either naturally or otherwise: (see its verb, 4:)] and silent, or keeping silence. (TA. See also طَرِيقٌ.)—It is also applied as an epithet to a stallion-camel: and to a [she-camel such as is termed] جَبَائِبَةٌ [i. e. one resembling a he-camel in greatness of make], and, thus applied, [and app. likewise when applied to a stallion-camel,] it may mean That does not utter a grumbling cry, nor vociferate: or, accord. to Khálid Ibn-Jembeh, [quick in pace, for he says that] it is from طَرَقٌ signifying "quickness of going." (Sh, TA.)—See also مَطْرَاقٌ, last sentence.—And, applied to a man, † Low, ignoble, or mean, (K, TA,) in race, or parentage, or in the grounds of pretension to respect or honour. (TA.)—Also An enemy: from أَطْرُقُ فَلَانٌ لِفُلَانٍ expl. above [see 4, last sentence]. (TA.)

مِطْرُقٌ: see the next paragraph.

مِطْرَقَةٌ The rod, or stick, with which wool is beaten, (S, O, K, TA,) to loosen it, or separate it; (S, *O, *TA:) as also مَطْرُقٌ. (O, K, TA.) And A rod, or stick, or small staff, with which

one is beaten: pl. مَطَارِقٌ: one says, ضَرَبَهُ بِالْمَطَارِقِ He beat him with the rods, &c. (TA.) — And The implement [i. e. hammer] (S, Mgh, O, Mṣb) of the blacksmith, (S, O,) with which the iron is beaten. (Mgh, Mṣb.)

ذَهَبٌ مُطَرَّقٌ Stamped, or minted, gold; syn. مَسْتُوكٌ. (TA.) — And نَاقَةٌ مُطَرَّقَةٌ [like مَطَرُوقَةٌ (q. v.)] † A she-camel rendered tractable, submissive, or manageable. (TA.) — And جِلٌّ مُطَرَّقٌ [A horse-cloth] in which are [various] colours [app. forming طَرَائِقَ, i. e. lines, streaks, or stripes]. (O.) — See also مُطَرَّقٌ, in two places.

قَطَاةٌ مُطَرَّقٌ [thus without ة] A bird of the species called قَطَا that has arrived at the time of her egg's coming forth. (S.) [See also مُعْضَلٌ.]

مِطْرَاقٌ: see طَرِيقٌ. = Also A she-camel recently covered by the stallion. (O, TA.) = And pl. of مَطَارِقِ in the saying جَاءَتِ الْإِبِلُ بِمَطَارِقِ (TA) which means The camels came in one طَرِيقٍ [i. e. road, or way]: (Er-Rághib, TA:) or the camels came following one another (S, O, K, TA) when drawing near to the water. (O, K, TA. [See also a similar phrase voce طَرِقٌ.]) — [Hence,] مَطْرَاقُ الشَّيْءِ signifies That which follows the thing; and the like of the thing: (K:) one says, هَذَا مَطْرَاقُ هَذَا This is what follows this; and the like of this: (S, O:) and the pl. is مَطَارِقِ. (S.) — And مَطَارِقِ signifies also Persons going on foot: (K:) one says, خَرَجَ الْقَوْمُ مَطَارِقِ The people, or party, went forth going on foot; having no beasts: and the sing. is مِطْرَاقٌ, (O,) or مُطَرَّقٌ, ('Eyn, L, TA,*) accord. to A'Obeid; the latter, if correct, extr. (TA.)

مَطْرُوقٌ [pass. part. n. of طَرِقَ; Beaten, &c.]. مَطْرُوقٌ means He is one whom every one beats or slaps (يَطْرُقُهُ كُلُّ أَحَدٍ). (TA.) — And † A man in whom is softness, or flaccidity, (Aṣ, S, O, K, TA,) and weakness: (Aṣ, S:) or weakness and softness: (TA:) or softness and flaccidity: from the saying هُوَ مَطْرُوقٌ i. e. كَفَّتَهُ اصَابَتُهُ حَادِثَةٌ كَفَّتَهُ [which, if we should read كَفَّتَهُ, seems to mean he is smitten by an event, or accident, that has disabled him as though it bound his arms behind his back; but I think it probable that كَفَّتَهُ is a mistranscription]: or because he is مَصْرُوفٌ [app. a mistake for مَضْرُوبٌ], like as one says مَقْرُوعٌ [app. meaning beaten and subdued, or rendered submissive]: or as being likened, in abjectness, to a she-camel that is termed مَطْرُوقَةٌ [like مَطَرُوقَةٌ (q. v.)]. (Er-Rághib, TA.) مَطْرُوقَةٌ applied to a woman means [app. Soft and feminine;] that does not make herself like a man. (TA.) [See also a reading of a verse cited voce مَطْرُوفٌ.] — Also † Weak in intellect, (K, TA,) and soft. (TA.) — Applied to herbage, Smitten by the rain after its having dried up. (Ibn-'Abbád, L, K.) — See also طَرِقٌ, latter half. Applied to a

ewe, مَطْرُوقَةٌ signifies Branded with the mark called طَرِاقٌ upon the middle of her ear. (ISH, O, K.)

مَطَارِقٌ: see its fem., with ة, voce مُطَرَّقٌ.

مُسْتَطَرَّقٌ: i. q. سَكَّةٌ [app. as meaning A road, like طَرِيقِ; or a highway]. (TA.)

مُنْطَرِقَاتٌ Mineral substances. (TA.)

طرح

Q. 1. طَرَمَحَ He made his building long; (S, K; in the former in art. طرح;) like طَرَحَ: (S and K in art. طرح:) or he made it long and high: (A, TA:) accord. to J, the م is augmentative. (TA.) A poet says, describing camels which herbage produced by the نَوَى [here meaning the rain of the auroral setting] of the constellation Leo had filled with fat,

• طَرَمَحَ أَفْطَارَهَا أَحْوَى لِبَوَالِدَةِ •
• صَحْمَاءَ وَالْفَحْلَ لِلضَّرْعَامِ يَنْتَسِبُ •

[Dark green herbage, the offspring of a mother (meaning, as is said in the TA, of a cloud) of a yellowish black hue, the stallion (meaning the star or asterism supposed to be the cause of its giving rain) tracing his origin to the lion, extended, or stretched out, their sides]. (S and TA, the former in art. طرح.)

طَرَمَحَ One who takes, or walks with, long steps: (K, TA:) accord. to IKṭṭ, the م is augmentative. (TA.)

مِشِيَةٌ طَرَمَحَانِيَةٌ Pride. (K.) — A proud walk or gait. (TA.)

طَرْمُوحٌ (K, TA) and طَرِمَاحٌ, as also طَرْمُوحٌ, which last is thought by IDrd to be formed by transposition, (TA,) Long, or tall. (K, TA.)

طَرِمَاحٌ, of the very rare measure فَعِيلَانٌ, of which there can hardly, or cannot at all, be found any other example, except سَمَاءٌ, a foreign word, and سَجَلَاطٌ, also said to be of foreign origin, (TA,) A man of high ancestry or family, and celebrated; (K, TA;) of high renown. (TA.) — And One who goes, or penetrates, far, or deeply, into an affair. (AZ, K, TA.) — And accord. to Abu-l-'Omeythil El-Aṣrābee, One who elevates his head in pride. (TA.) — See also طَرْمُوحٌ.

طرمذ

Q. 1. طَرَمَذَ, inf. n. طَرْمَذَةٌ, He gloried, or boasted, vainly, and praised himself for that which was not in him: (AHeyth, L:) Th says, in his "Amálee," that طَرْمَذَةٌ is a genuine Arabic word; (L;) and so says El-Kálee: (TA:) but in the S it is said to be not of the language of the people of the desert. (L, TA.) [See this word below.] — طَرَمَذَ عَلَيْهِ He gloried over him, and

praised himself for that which he did not possess. (L, K.)

فِيهِ طَرْمَذَةٌ In him is pride: (Abu-l-'Abbás, L:) [or vain-glorying: see 1.]

طَرْمَذَةٌ: see the last paragraph below.

طَرْمَذَانٌ and طَرْمَذَارٌ: see the next paragraph.

طَرْمَذٌ One who glories, or boasts, vainly, and praises himself for that which is not in him; (L, K;) as also † طَرْمَذَانٌ, (L, K,) and طَرْمَذَارٌ, (L,) or طَرْمَذَارٌ, (K, in which it is mentioned in a separate art.,) but طَرْمَذَارٌ is said to have been unknown by IAṣr: (TA:) or one who boasts of abundance which he does not possess; as also the last of the above-mentioned epithets, which also signifies one who boasts of that which he does not perform. (L.) — Also A horse of generous breed. (Th, L.)

مَطْرَمَذٌ (S, L, K) and † طَرْمَذَةٌ (K) A man who says but does not act, or perform; (S, L, K;) and who does not act seriously, or in earnest, (لَا يُحَقِّقُ,) in affairs: (K:) or, accord. to some copies of the K, who does not verify things. (TA.)

طرو

1. طَرَوٌ, [aor. يَطْرُوُ] (Kṭr, S, Mgh, Mṣb, K,) and طَرَى, [aor. يَطْرِي] (Kṭr, S, K,) inf. n. طَرَاوَةٌ (Kṭr, S, Mgh, Mṣb, K) and طَرَاةٌ (S, K,) and طَرَاءٌ, (TA, and so in some copies of the S and of the K,) like حَصَاءٌ, (TA,) and طَرَاءٌ, (so in some copies of the K,) or طَرَاٌ, (TA as from the K,) with the shortened alif, (TA,) [the last agreeable with analogy as inf. n. of طَرِيٌّ,] said of a thing, (Mgh, Mṣb,) or of flesh-meat, (Kṭr, S,) It was, or became, fresh, juicy, or moist: (Kṭr, S, Mṣb, K:) and طَرُوٌ signifies the same; (Mgh, Mṣb;) but طَرُوٌ is more common. (TA in art. طَرَا.) — And طَرِيٌّ signifies also تَجَدَّدٌ [It became new; was newly made or done; or was renewed]. (TA.) = طَرَاٌ, [aor. يَطْرُوُ] inf. n. طَرُوٌ (K,) or, as written in the M, طَرُوءٌ, (TA,) He came from a distant place: (K:) you say طَرَا عَلَيْنَا he came, or, accord. to Lth, he came forth, upon them from a distant place: or, accord. to AZ, he came upon them without their knowledge: it is a dial. var. of طَرَاٌ [q. v.]. (TA.) — And طَرَاٌ signifies also مَضَى [He went, or went away, &c.]. (TA.) — And طَرِيٌّ, aor. يَطْرِي, (IAṣr, K,) in which, accord. to the K, the last radical letter is ي, [not و changed into ي by reason of the kesreh before it,] but ISd says that there is no word of which the radical letters are ط and ر and ي, (TA.) He advanced, or came forward: or he passed, passed by, went, or went away. (IAṣr, K, TA.)

2. طَرَاهٌ, inf. n. تَطْرِيَةٌ, He rendered it fresh, juicy, or moist. (K.) You say, طَرَيْتُ التَّوْبَ inf. n. as above, (S,) [app. meaning I refreshed,

or *I moistened, the garment, or piece of cloth.* — And طرى (K,) inf. n. as above, (TA,) *He rendered perfume fragrant* [as though he refreshed it] by admixtures; (K, TA;) and aloes-wood with [other] perfume, or ambergris, or some other thing: (Az, TA;) and in like manner, food, (K, TA,) by mixing it with aromatics. (TA.) — And *He plastered, or coated, a building with clay, or mud:* of the dial. of Mekkeh. (Z, TA.)

4. اطراه *He praised him;* thus in the S, and in like manner expl. by Zbd and IKt; (TA;) and thus اطراه [with ا] is expl. by Es-Sarakustee: (Msb:) *he eulogized, or commended, him;* (K;) thus in the M; (TA;) and thus it is expl. by Es-Sarakustee: (Msb:) or *he praised him renewing the mention of him:* (Er-Raghib, TA;) or *he praised him exceedingly:* (AA, TA;) or *he praised him for the best of the qualities that he possessed;* (Msb, TA;) thus expl. by IF, and in like manner by Z: (TA;) or *he praised him for that which was not in him:* (Az, TA;) or *he praised him greatly, or extravagantly; exceeded the just, or usual, bounds in praising him:* (Msb:) or, accord. to Hr and IATH, *he exceeded the just, or usual bounds in praising him, and lied therein.* (TA.) — And اطرى العسل *He made the honey to thicken, or coagulate.* (S, Msb, TA.)

12. اطرورى (K, TA,) inf. n. اطربرا; (TA,) *He suffered from indigestion, or heaviness of the stomach,* (K, TA,) in consequence of much eating, (TA,) and became inflated in his belly: (K, TA;) and so اطرورى: thus correctly; but mentioned by J and IKt as with ض. (TA.) [See also Q. Q. 3 in art. طر.]

الطرا [without the article طرا] *What is not of the nature of the earth;* (K;) or *whatever is upon the surface of the earth, of such things as are not of the nature of the earth, consisting of pebbles; or small pebbles; [and the like;] and dust and the like:* (TA;) and, (K, TA,) as some say, (TA,) *the sorts of created things whereof the number cannot be reckoned;* (K, TA;) or *any created things whereof the number and the sorts cannot be reckoned.* (TA.) One says, هُمُ أَكْثَرُ مِنَ الطَّرَى وَالثَّرَى [or الطَّرا والثَّرا i. e. *They are more in number, or quantity, than the pebbles, &c., and than the moist earth.*] (TA.)

طرى *Fresh, juicy, or moist:* (S, Msb, K, TA;) and طرى is a dial. var. thereof. (Msb.) It is expl. as meaning thus in the Kur [xvi. 14 and] xxxv. 13 [as an epithet applied to the flesh of fish]. (TA.) And الطريان [used as a subst.] means *Fish and fresh ripe dates.* (A, TA.) — Also *Strange, or a stranger;* syn. غريب: and AA has mentioned رَجُلٌ طَارِيٌّ, [said to be] with teshdeed, [otherwise I should think it might be a mistranscription for طاري] as meaning *a man that is a stranger.* (TA.)

طريان, with two kesrehs, and with the ي musheddah, *The خوان [or table] upon which one eats;* thus accord. to ISk: or, accord. to IAg, the طَبَّتْ [i. e. *dish, or plate*]: occurring

in a trad.; as some relate it, thus; and as others relate it, طريان, with the ر musheddah, like صلبان; [and thus it is mentioned in the O and K in art. طر:] but Fr says that this latter is of the dial. of the vulgar. (TA.)

طاري: see طاري.

اطرية *A sort of food, called in Pers. لَاحِشَة;* (S;) [i. e.] *a certain food, like threads, made of flour;* (K, TA;) an explanation necessarily implying that it is *what is called in Egypt غَزَلُ البَنَات:* accord. to Sh, *a thing made of softened starch;* and said by Lth to be *a food made by the people of Syria;* a word having no n. un.; and what these two say indicates that it is *what is called كُنَافَة:* Lth and Z mention the word as pronounced also with fet-h; but Az says that the pronunciation with fet-h is incorrect. (TA.)

الطروان *The first stage, and the quickness,* (غلو, in the CK [erroneously] غلوا,) of youth: (K, TA;) like عَنفوان in measure and in meaning. (TA.) One says also, كُلُّ شَيْءٍ اطْرَوَانِيَّةٌ i. e. [To everything there is] *a state of youthfulness.* (TA.)

اطروانية: see what next precedes.

مطرى *[Aloes-wood] such as is termed عود مطرى, with which one fumigates himself:* (S, TA;) and الودة مطراة [signifies the same, i. e. *aloes-wood*] rendered fragrant [as though refreshed] by the admixture of [other] perfume, or of ambergris, or some other thing: *المطراة* is said by Lth to mean *a sort of perfume.* (TA.) And غسلة مطراة *A preparation for washing the head or hand, compounded with aromatics.* (S, TA.) — And one says, هُوَ مَطْرِيٌّ فِي نَفْسِهِ, meaning مُتَجَبِّرٌ [i. e. *He is restored to a good state, or condition, of body, or of property.*] (TA.)

طس

طس and طسة (S, M, K) and طسة (M, K) i. q. طست, (S, K,) which is expl. in its proper place: (TA;) [see art. طست: or] طسة is the original of طست: (Lth, TA;) the pl. (of طس, M) is اطاس [a pl. of pauc.] (M) and طسوس (S, M, K) and طيس (M, K) [or rather this is a quasi-pl. n.] and (of طسة and طسة, M) طاس and [of طسة also] طسات, (S, K,) and طسة may also have for its pl. طيس, accord. to M. (M.) The dim. [of طس] is طيسين; (S in art. طست;) and [of طسة and طسة,] طيسية. (IKt and Msb in art. طست.)

طسة: } see the preceding paragraph.
طسة: }

طساسة *The trade of selling, (M,) or the art of making, (K,) [the kind of basins called] طسوس* [pl. of طس]. (M, K.)

طاس *A seller, (M,) or maker, (K,) of [the kind of basins called] طسوس.* (M, K.)

طست

طست (S, M, K, &c.) *A kind of vessel of صفر [or brass]:* (M, TA;) [generally pronounced in the present day طشت and طشت: and mostly applied to a kind of basin of tinned copper, or of brass, or of silver, used for washing the hands &c., figured and described in my work on the Modern Egyptians:] i. q. طس, [q. v.,] (IKt, S, Mgh, Msb, K,) which is [said to be] arabicized from طست, the latter being a foreign word; (Mgh;) [but it is from the Pers., طشت;] it is of the dial. of Teiyi; (S;) and [said to be] formed from طس, one of the two سس being changed into ت, (IKt, S, Msb, K,) because they are deemed difficult of pronunciation; (IKt, S, Msb;) but in forming the pl. and the dim., the second س is restored, because separated from the former; (S;) for (IKt, S, Msb) the pl. is طاس (S, Mgh, Msb) and طسوس, though it has also for its pl. طسوت, (IKt, Mgh, Msb,) or, accord. to Zj, طسات; (Msb;) and the dim. is طيسين, (S,) or طيسية: (IKt, Msb;) it is also pronounced طست; (MF;) and طشت also has been mentioned; (K;) but some say that this is a mistake; and others, that طشت is the original word from which طست is arabicized: (TA;) Zj says that, with most of the Arabs, (Msb,) it is fem.: (Mgh, Msb;) sometimes it is masc.: (Lh, M:) IAMB says, on the authority of Fr, that the word used by the Arabs was طسة, save that some said طس, without ة; and that the tribe of Teiyi said طشت, like as they said لست for لى: Es-Sijistanee says that it is a foreign word arabicized: and Az, that it is a word adopted into the Arabic language, because ط and ت do not both occur in an Arabic word. (Msb.)

طسق

طسق, incorrectly pronounced by the people of Baghdad طسق, (O, K,) *A certain measure of capacity, (Lth, M, O, K,) well known:* (M;) and (Lth, M, O, in the K “or”) the portion of the [tax called] خراج that is levied on the [quantities of land termed] جربان, (Lth, M, O, K,) pl. of جريب: (TA:) *an assessed rate (وظيفة) of the land-tax:* (S;) it is like the خراج, having a certain amount: (Az, TA;) or it is like an impost of a certain amount: (O, K;) not a pure Arabic word: (Az, O;) app. post-classical: (K;) or (K) a Pers. word (S) arabicized: (S, K;) from the Pers. تته [or تته] originally signifying “an oil-measure:” (TK:) it occurs in a letter of ‘Omar to ‘Othman. (S, O, K.)

طسوج

طسوج *A certain weight;* (T, TA;) *two grains, i. e. grains of barley;* (S;) the quarter

of a دانق; (§, K;) i. e. the twenty-fourth part of a درهم; the دانق being the sixth of a درهم: (TA:) pl. طَسَاجِجُ: (§) an arabicized word [from the Pers. تَسُو]. (§, K.) — Also i. q. نَاحِيَةٌ [as meaning *A district, or province, or the like*]; (§, Mgh, K;) such as a قَرْيَةٌ [here app. meaning *township*], and the like: for instance, Ardabeel is of the طَسَاجِجِ of Hulwán: (Mgh:) one of the طَسَاجِجِ of the Sawád: (T, TA:) the طَسَاجِجِ of the people of El-Ahwáz are like the مَخَالِيفِ of the people of El-Yemen and the أَجْنَادِ of the people of Syria and the كُورِ of the people of El-'Irák and the رَسَاتِيقِ of the people of El-Jibál: (IB voce مَخْلَافٌ:) in this sense likewise (§) an arabicized word. (§, Mgh, K.°)

طش

1. طَشَّتِ السَّمَاءُ, (§, A, O, K,) aor. 2 and 3, (O, K,) inf. n. طَشُّ, (TK,) *The sky let fall rain such as is called طَشُّ* [q. v.]; as also طَشَّتْ. (§, A, O, K.) — [Hence,] طَشُّ [as meaning † *He sprinkled the moisture from his nose like fine rain*] is said of one affected with the malady termed طَشَّةٌ, when he blows his nose. (O.) — And طَشُّ, (O, K,) with damm, (K,) *He (a man) was, or became, affected with the malady termed طَشَّةٌ*: (O, K:) but Az says that the [better] known word is طَشِيئٌ. (TA.)

4: see the preceding paragraph.

طَشُّ and طَشِيئٌ *Weak [or fine] rain*, (§, A, O, K,) but exceeding what is termed رَدَاؤٌ: (§, O, K:) or the former is less than رَدَاؤٌ: (El-Khattábee, and Suh in TA art. رَد:) or rain exceeding what is termed رَكٌّ, but less than what is termed قَطِطٌ: (TA:) or the first of rain; (L, TA;) next to which is what is termed رَشٌّ: (L:) [but see these other terms for rain: طَشَّاشٌ and طَشُّوشٌ are pls. of طَشُّ; both mentioned in the O, though not there said to be pls. of طَشُّ:] one says, أَصَابَنَا طَشَّاشٌ [Rains such as are termed طَشَّاشٌ and رَشَّاشٌ fell upon us]. (O.)

طَشَّةٌ and طَشَّاشٌ, both with damm, *A malady like the [rheum termed] زُكَامٌ*, (O, K,) incident to human beings: said by El-Kutabee to be termed طَشَّةٌ because when he who is affected with it blows his nose he sprinkles the moisture from it like fine rain (إِذَا اسْتَنْشَرَ طَشًّا): but the [better] known word is طَشَّاءَةٌ. (O.) [See also the next paragraph.]

طَشَّةٌ is said in the K to signify *A young child*; its author having app. understood a young child to be meant thereby in a trad. respecting the [plant called] حَرَازَةٌ, in which it is said, يَشْتَرِيهَا أَكْبَائِسُ الصَّبِيَّانِ لِلطَّشَّةِ [evidently meaning, *Intelligent children purchase it for the malady*

termed طَشَّةٌ, this word being doubtless either a dial. var. of طَشَّةٌ, or a mistranscription]: that طَشَّةٌ here denotes children is refuted by another relation of the trad., يَشْتَرِيهَا أَكْبَائِسُ النَّسَاءِ لِلطَّشَّةِ [i. e. *intelligent women drink a preparation of it for the طَشَّةٌ*]. (TA.)

طَشَّاشٌ i. q. رَشَّاشٌ [i. e. *Such as is sprinkled, or scattered,*] (K, TA) of rain: or *such as is weak*. (TA.) [Not to be mistaken for the pls. طَشَّاشٌ and رَشَّاشٌ: see طَشُّ.] — And hence, app., and, if so, tropical, *Weakness of sight*: whence the prov., الطَّشَّاشُ وَلَا الْعَمَى [Weakness of sight, and not blindness]. (TA.)

طَشَّةٌ: see طَشَّاشٌ.

طَشُّ: see طَشِيئٌ.

أَرْضٌ مَطَشُوشَةٌ *Land upon which has fallen rain such as is termed طَشُّ*. (§, A, O.) — And رَجُلٌ مَطَشُوشٌ *A man affected with the malady termed طَشَّةٌ*. (TA.)

طشت

طَشَّتْ: see طَشَّتْ.

طعم

1. طَعِمَهُ, aor. 2, inf. n. طَعَمٌ and طَعَامٌ, *He ate it; namely, food*: (K, TA:) and طَعِمَ, aor. as above, inf. n. طَعَمٌ, with damm, *he tasted [a thing]*: (K:) or طَعِمَ, aor. as above, (§, Mgh, Mshb,) inf. n. طَعَمٌ, with damm, (§,) or طَعِمَ, with fet-h, (Mshb,) or both, (Mgh,) and مَطَعِمٌ also is an inf. n. of the same verb, (TA,) signifies *he ate*, (§, Mgh, Mshb,*) a thing, (Mgh,) and [app. also *he swallowed*, for it is said that] it applies to anything that is swallowed easily or agreeably, even to water: (Mshb:) and *he tasted* (§, Mgh, Mshb) a thing; (Mgh, Mshb;) as also طَعَمَ; (§, Mgh, K;) [i. e.] this latter verb signifies *he tasted food in order that he might know its flavour*; and so اسْتَطَعِمَ: (Mshb:) and طَعِمَ as meaning *he tasted* may be used in relation to that which is eaten and to that which is drunk. (L.) Hence, in the Kur [xxxiii. 53], فَإِذَا طَعِمْتُمْ فَأَنْتَشِرُوا *And when ye shall have eaten [disperse yourselves]*. (§, TA.) And you say, قَلَّ طَعْمُهُ, meaning [Such a one,] *his eating [was, or became, little]*. (§.) The saying in the Kur [ii. 250], وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي, means *Bur whose does not taste it*, (§, Mshb, TA,) *he is of my followers*, (Bd, Jel,) or *is at one, or in union, with me*: (Bd:) or, accord. to Zj, the meaning is, لَمْ يَطْعَمْهُ [app. meaning *does not refresh himself with it as though with food*]: (TA:) or, as some say, the passage in which it occurs denotes a prohibition to take aught save as much as is laded out with the hand; and when water has with it something that is chewed, one says of it طَعِمَ. (Er-Rághib, TA.) طَعِمَ i. e. Taste thou, (§, Mgh, K,) then thou wilt have

desire, or appetite, (Mgh,) or so that thou mayest have desire, or appetite, and mayest eat; (§, K;) or taste thou the food, for it will induce thee to eat it; (IB, TA;) is a prov., (IB, Mgh, TA,) said to him who refrains from an affair; meaning, commence it, for thy doing so will invite thee to finish it. (IB, TA.) — الطَّعْمُ signifies also *The eating with the central incisors*: one says, إِنَّهُ لَيَطْعَمُ طَعْمًا حَسَنًا [Verily he eats well with the central incisors]. (TA.) — مَا يَطْعَمُ أَكُلُ هَذَا الطَّعَامِ, (K, TA,) a phrase mentioned by Ish, (TA,) means † *The eater of this food does not become satisfied in stomach*. (K, TA.) — طَعِمَ said of a branch, or shoot, † *It received ingraftment*. (Ish, K, TA.) — And [hence, perhaps,] طَعِمَتْ عَيْنُهُ † [His eye had a mote cast into it: see 4]. (TA.) — طَعِمَ عَلَيْهِ, (K, TA,) inf. n. طَعَمٌ, (K, TA,) which, in the K, is improperly disjoined from its verb, [as though it were a simple subst.,] (TA,) i. q. قَدَرَ [i. e. *He had power over him, or it; or he had power, or ability, to do it, &c.*]. (K, TA.)

2: see 4, in three places. — طَعِمَ, (K, TA,) inf. n. تَطَعِمٌ, (TA,) said of a bone, means † *It had, or contained, marrow*. (K, TA.) [Used in this sense, it may be regarded as a trans. v. of which the objective complement is understood; as though signifying *It fed*.]

3. طَاعَمْتُهُ *I ate with him*. (TA.) — And [hence] طَاعَمًا, said of two pigeons, † *They billed; the male bird inserting his mouth [or bill] into that of his female*; as also تَطَاعَمًا. (K, TA.)

4. اطعمه الطعماء, (Mshb, K,) or اطعمه, (§,) [inf. n. اطعام.] *He fed him; or gave him to eat, or gave him food*; (Mshb, K;) [and so, accord. to modern usage, طعمه.] — And [hence] اطعمه signifies also † *He supplied him with the means of subsistence*: whence, in the Kur [li. 57], وَمَا أُرِيدُ أَنْ يُطْعَمُونِ meaning [any of my servants should supply me with the means of subsistence; for I am the supplier of the means of subsistence. (TA.) — And أَطْعَمْتُكَ هَذِهِ الْأَرْضَ † *I have assigned to thee as a طعمه* [q. v.] this land. (TA.) It is said of the Prophet, أَطْعَمَهُ طَعْمَةً † [He assigned to them, or gave them, a طعمه]: accord. to Aboo-Haneefeh, الإطعامُ signifies peculiarly † *the lending of land for cultivation*: but it is said on the authority of Mo'áwiyeh, إِنَّهُ أَطْعَمَ عَمْرًا خَرَجَ طَعْمَةً, meaning † *that he gave Amr as a طعمه*, مَصْرُ [or land-tax] of Egypt. (Mgh.) — See also 10. — اطعم الغصن, (Ish, K,) inf. n. اطعام, (TA,) † *He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree*; (Ish, K, TA;) as also طعمه, [which is more commonly used in this sense,] (K,) inf. n. تَطَعِمٌ. (TA.) [And طعمه is now used as meaning also † *He inoculated him*.] — And أَطْعَمْتُ عَيْنَهُ † [I cast a mote into his eye]. (TA.)

[— See also a verse cited voce **عَبَّة**.] — **اطعم** a one does any pleasing quality, nor any place of honour in the heart, or mind: and it is said in a trad., **مَا قَتَلْنَا أَحَدًا بِهِ طَعْمٌ مَا قَتَلْنَا إِلَّا عَجَائِزَ صُلَعًا**, † We slew not any one of account, any known person, or any one of rank, or station; [we slew not any but bald-headed old women;] and one may also say in this case **طَعْمٌ**, with damm. (TA.) — Also *A thing that is swallowed easily or agreeably, whether solid, as grains [ش.], or liquid, as expressed juice and oil and vinegar [ش.]; differing from طَعْمٌ, which does not apply to liquids.* (Mgh.)

5: see 1, in three places: and see also an ex. voce **ضَارٍ**, in art. **ضَرَى** and **ضَرَى**.

6. **اطعموا** They (a party on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day: like **تَنَازَلُوا** and **تَنَازَلُوا**. (ISH, TA in art. **نَوْب**.) — See also 3. — [Hence,] one says of two persons in conformity, **تَطَاعَمَا**, meaning † They acted as do the two [billing] pigeons. (TA.)

8. **اطعم البسر**, (K,) or **اطعمت البسرة**, (S,) † The ripening dates, or the ripening date, acquired flavour, (S, K, TA,) and became ripe, so as to be eaten. (TA.) — [Hence,] one says, **هُوَ رَجُلٌ لَا يَطْعَمُ** † He is a man who will not become well disciplined, in whom that which should improve him will not produce an effect, (K, TA,) and who will not become intelligent. (TA.)

10. **استطعمه** He asked him to feed him. (S, Mgh, Mgh.) — [Hence,] **اِسْتَطَعَمْتَهُ الْحَدِيثُ** † I asked him to relate to me the narrative, or tradition: or to make me to taste the savour of his discourse. (TA.) — And **اِسْتَطَعَمَكُمُ الْإِمَامُ** † إذا **اِسْتَطَعَمَكُمُ الْإِمَامُ** † **فَأَطْعِمُوهُ** † When the امام [or leader in prayer] desires you to tell him what he should say, (S, Mgh, K, TA,) being unable to proceed (Mgh, TA) in reciting the prayer, (TA,) do ye tell him what he should say, (S, Mgh, K, TA,) and prompt him, as though putting the recitation into his mouth like as food is put in: (TA:) a saying of 'Alee. (K.) — And **اِسْتَطَعَمْتُ الْفَرَسَ** † I desired the horse's running. (TA.) — See also 1, first sentence.

طَعْمٌ [as an inf. n.: see 1. — As a simple subst.,] Taste, flavour, or savour; (S, Mgh, TA;) sweetness, and bitterness, and a quality [of any kind] between these two, in food and in beverage: pl. **طُعُومٌ**. (K.) One says, **طَعْمُهُ مَرٌّ** [Its taste is bitter], (S, TA,) and **حَلْوٌ** [sweet], (Mgh, TA,) and **حَامِضٌ** [acid]: and **تَغَيَّرَ طَعْمُهُ** † Its taste became altered from its natural quality. (Mgh.) — And [Relish, i. e.] a desired quality of food. (S, Mgh, K.) One says, **لَيْسَ لَهُ طَعْمٌ** † [It has no relish]: (S:) and **لَيْسَ لِلْعَيْتِ طَعْمٌ** † [What is lean has no relish]: and **طَعْمٌ** signifies the same in the dial. of Kildab. (Mgh.) — [Hence, † An approvable quality in a man.] One says **رَجُلٌ ذُو طَعْمٍ** † A man possessing intelligence, and prudence, or discretion: and **مَا يَطْعَمُ وَلَا يَنْبَغُ** † There is not in such a one intelligence nor activity: and **لَيْسَ لَهَا يَفْعَلُ** † There appertains not to what such

a one does any pleasing quality, nor any place of honour in the heart, or mind: and it is said in a trad., **مَا قَتَلْنَا أَحَدًا بِهِ طَعْمٌ مَا قَتَلْنَا إِلَّا عَجَائِزَ صُلَعًا**, † We slew not any one of account, any known person, or any one of rank, or station; [we slew not any but bald-headed old women;] and one may also say in this case **طَعْمٌ**, with damm. (TA.) — Also *A thing that is swallowed easily or agreeably, whether solid, as grains [ش.], or liquid, as expressed juice and oil and vinegar [ش.]; differing from طَعْمٌ, which does not apply to liquids.* (Mgh.)

طَعْمٌ [as an inf. n.: see 1: —] as a subst.: see **طَعَامٌ**. — Also *Grain that is thrown to birds.* (T, Mgh, TA.) And *A bait that is thrown to fish.* (TA.) — **طَعَامٌ طَعْمٌ** means *Food that satisfies the stomach of its eater:* (ISH, K, TA:) and is said by MF to be for **طَعْمٌ شَيْءٌ طَعْمٌ**. (TA.) The Prophet said of the well Zemzem, **إِنَّهَا طَعَامٌ طَعْمٌ**, meaning *Verily it is a satisfier of the stomach of man,* (ISH, Mgh, TA,) like as is food. (TA.) — See also **طَعْمٌ**.

طَعْمٌ; see **طَعْمٌ**.

طَاعِمٌ: see **طَاعِمٌ**.

رِزْقٌ or **مَأْكَلَةٌ**, (S, Mgh, K, TA,) or **طُعْمَةٌ**; (Mgh;) i. e. † An assigned, or appointed, means of subsistence; such as a grant of a tract of land; [an allodium so granted;] and a tax, or a portion of a tax or of taxes; and the like: (Mgh, TA:) pl. **طُعْمٌ**. (Mgh, K.) One says, **جَعَلْتُ هَذِهِ طُعْمًا لِفُلَانٍ** † [I have assigned this estate as a means of subsistence to such a one]. (S.) [For other exs., see 4.] And it is said in a trad. respecting the inheritance of the grandfather, **إِنَّ السُّدُسَ الْآخَرَ طُعْمَةٌ لَهُ** i. e. † The other sixth is a surplus for him beyond his [regular] due. (TA.) — Also *An invitation to food.* (K.) — And † A mode, or manner, of gain; (S, K, TA;) as also **طُعْمَةٌ**: (TA:) it is like **حِرْفَةٌ**. (A, TA.) One says, **فُلَانٌ عَفِيفٌ طُعْمَةٌ** † [Such a one is uncorrupt in respect of the mode of gain]: and **خَبِيثٌ طُعْمَةٌ** i. e. corrupt in respect of the means of gain. (S, TA.)

طُعْمَةٌ A way, mode, or manner, of eating: (K, TA:) Lh explains it as meaning a way, mode, or manner, of acting or conduct, without saying in eating or in any other thing. (TA.) One says, **فُلَانٌ حَسَنُ الطُّعْمَةِ وَالشَّرْبَةِ** [Such a one is good, or comely, in respect of the way, mode, or manner, of eating and of drinking]. (A'Obeyd, S, TA.) And **فُلَانٌ طَيِّبُ الطُّعْمَةِ** † [Such a one is accustomed to eat nothing but what is lawful], and **خَبِيثُ الطُّعْمَةِ** accustomed to eat nothing but what is unlawful. (TA.) See also **طُعْمَةٌ**.

طَعَامٌ [as an inf. n.: see 1. — As a subst.,] Food, (S, Nh, Mgh, Mgh, K,) of any kind; (Nh, TA;) like as **شَرَابٌ** signifies beverage [of

any kind]: (Mgh, Mgh:) and especially *wheat*, (S, Nh, Mgh, Mgh, K,) to which it is applied by the people of El-Hijáz; (Mgh, TA;) and *barley*; (Nh, TA;) [and *corn* in general; thus applied to *millet* in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see **مِيرَةٌ**);] and *dates*, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA;) **ش.:** (Nh, TA:) and in the Expos. of the "Shifè," it is said to be applied to † other than food tropically: (TA:) and **طَعْمٌ** signifies the same; (S, Mgh, Mgh, K;) as also **مَطْعَمٌ**; (Ham p. 166, and K;*) of which the pl. is **مَطَاعِمٌ**: (Ham ubi suprà:) one says, **هُوَ يَحْتَكِرُ الطَّاعِمَ**, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearth]: (A, TA:) the pl. of **طَعَامٌ** is **أَطْعِمَةٌ**, (Mgh, Mgh, K,) and pl. pl. **أَطْعِمَاتٌ**. (K.) [It often means *A meal, or repast.*] **طَعَامُ الْبَحْرِ** means *That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing: or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates: so says Zj.* (TA. [See the Kur v. 97.]

طَعْمٌ and **طَعِيمٌ**, applied to a slaughtered camel or she-camel, † *Such as is between the lean and the fat:* (Fr, S, K:) or the former, so applied, signifies *fat*: and each, applied to a sheep or goat (شاة), having somewhat of fat: (TA:) and the former, as also **مَطْعِمٌ** and **مَطْعِيمٌ** [in the CK **مَطْعِمٌ**], signifies † thus, applied to a he-camel and to a she-camel, (K, TA,) as also **طَعِيمٌ**: or a she-camel having in her a little marrow: or in the flesh of which is found the flavour of fat, by reason of her fatness. (TA.) Accord. to Abou-Sa'eed, one says, **لَكَ عَشْتُ هَذَا وَطَعُومُهُ** i. e. † [Thine is, or shall be, the lean of this] and the fat thereof. (TA.) And **مُخَّ طَعُومٌ** means † *Marrow in which is found the flavour of fatness.* (TA.)

طَعِيمٌ: see the next preceding paragraph, in two places. — Also, applied to water, i. q. **شَرُوبٌ** [q. v.]. (TA in art. **شَرِبَ**.)

طَعُومَةٌ A sheep, or goat (شاة) that is confined to be eaten. (K.)

طَاعِمِيٌّ A seller of **طَعَامٌ** [app. as meaning wheat, or corn]. (TA.)

طَاعِمٌ Eating: and tasting. (S.) — And † A man having a good state, or condition, in respect of food; as also **طَعِيمٌ**; (K, TA;) [each] a possessive epithet in this sense; on the authority of Sb. (TA.) — **أَنَا طَاعِمٌ عَنْ طَاعِمِكُمْ**, thus in the A and K, but in the L **غَيْرُ طَاعِمِكُمْ**, (TA,) means † I am in no need of your food. (K, TA.)

مَطْعَمٌ [as an inf. n.: see 1. — As a subst.,] A place of eating: (Har p. 345:) [and a time thereof:] syn. **مَأْكَلٌ**. (TA.) — See also **طَعَامٌ**. — And see also **مُسْتَطَعِمٌ**.

مُطْعِمٌ [*Fed.* — And hence,] † *Supplied with the means of subsistence.* (S, K, TA.) — [Hence,] one says, **أَنْتَ مُطْعِمٌ مَوَدَّتِي**, meaning **مُرَزُّونٌ مَوَدَّتِي** [i. e. † *Verily thou art gifted with my love, or affection.*] (TA.)

مُطْعِمٌ *That eats vehemently*: (S, K:) fem. with ة: (K:) the former applied to a man; (S, TA:) and the latter, to a woman, and extr., [said to be] the only instance of the kind except **مِصَّةٌ**. (TA.)

مُطْعِمَةٌ or **مُطْعِمَةٌ**: see the next paragraph, each in two places.

مُطْعِمَةٌ, (S, K,) like **مُحْسِنَةٌ**, (K,) [i. e.] with kesr to the ع, accord. to IAqr, (S,) and like **مُكْرِمَةٌ**, (K, [i. e. † **مُطْعِمَةٌ**, but I think it most probable that it is correctly † **مُطْعِمَةٌ**, like **مِصَّةٌ** &c., as being the name of an instrument, agreeably with a remark respecting it in what follows,]) † *A bow*: (S, K, TA:) called by the former appellation because it feeds its owner with the game: (IAqr, S, TA:) and by the latter appellation because one takes the game by means of it, and often shoots with it. (TA.) — And **المُطْعِمَةُ**, (K, TA,) or, as written by Z, with fet-h, [i. e. † **المُطْعِمَةُ**, or, as I think more probable, † **المُطْعِمَةُ**] † *The غَلْصِمَةُ* [or *epiglottis*; because it is said to throw the meat and drink into the gullet]. (K, TA.) And † [*The place thereof*; i. e.] **الْحَنْقُ** [or *fauces*; or *upper part of the throat*]: so in the saying, **أَخَذَ فُلَانٌ بِمِطْعِمَةِ فُلَانٍ** i. e. † *Such a one seized the حَنْقُ of such a one, squeezing it*; said only in a case of throttling and fighting. (AZ, TA.) — And **المُطْعِمَتَانِ** † *The two corresponding anterior toes of a bird*; (S, K, TA:) i. e. *the two talons with which the bird seizes the flesh-meat.* (TA.)

مُطْعِمٌ: see **طَعُومٌ**. — Also † *Milk that has acquired in the skin a flavour and a pleasant odour*: (AHát, K, TA:) and **مُطْعِمٌ** signifies [the same, or] *milk that has acquired the flavour of the skin.* (TA.)

مُطْعِمٌ: see **طَعُومٌ**. — and see also **مُطْعِمٌ**.

مُطْعِمٌ *One who feeds others much*, (S,) or *who has many guests*, (K,) and *who entertains guests much*; (S, K;) applied to a man, (S, TA,) and to a woman: (TA:) [and app. one who eats much: for] **قَوْمٌ مُطْعِمٌ** signifies *a people, or party, that eat much*: or *that feed others much.* (TA.)

مُطَاعِمٌ *i. q. مُتَابِعُ الخَلْقِ* [app. + *Sound, or free from defect, in make*]. (TA.)

مُسْتَطْعِمٌ *The lips of the horse*: (S, K, TA:) Aq says that thinness of the **مُسْتَطْعِمِ** of the horse is approved: (S, TA:) but some say that it is the part beneath the **مَرْسِنٌ** [or *place of the halter*] of the horse, extending to the extremities of his lips: and **مطعم** [thus in my original, app. **مُطْعِمٌ**, as being the “place of eating,”] signifies the same. (TA.)

طعن

1. **طَعَنَهُ بِالرَّمْحِ**, aor. 2 and 3, (S, Mṣb, K,) the latter allowed by Fr as aor. of the verb in all its senses, (S, Mṣb,) because of the faucial letter, (Mṣb,) and heard by him as aor. of the verb in this phrase, but not by Ks in this case nor in relation to the grounds of pretension to respect or honour, (TA,) inf. n. **طَعْنٌ**, (S, Mṣb, K,) and **مَطْعَنٌ**, (Mṣb,) and Lth authorizes **طَعْنَانٌ** also in this case as well as in the case of **طَعْنٌ بِالْقَوْلِ**, (TA,) *He smote him and pierced him, or he smote him and he pierced him*, [for it does not always signify the causing the weapon to enter,] *with the spear*; (K;) *he pierced him, smote him, or wounded him, with the spear*: (MA:) [sometimes **طَعَنَهُ** means *he pierced, stabbed, stuck, or gored, him with a spear, &c.*; and sometimes, *he thrust, goaded, or poked, him*:] you say, **طَعَنَ الدَّابَّةَ بِعُودٍ أَوْ نَحْوِهِ** [*He goaded the beast with a stick or the like*]. (Mgh and Mṣb in art. نخس.) — [Hence,] **طَعِنٌ** † *He was smitten by the طَاعُونٌ* i. e. *plague, or pestilence*; (Z, Mṣb, K, TA;) said of a man, (Mṣb, TA,) and of a camel. (TA.) — And **طَعْنٌ فِيهِ بِالْقَوْلِ**, (S, Mṣb, K,) and **طَعْنَهُ بِلِسَانِهِ**, (TA,) and **طَعْنَهُ فِي عَرَضِهِ**, [aor. 2, (Lth, TA,) or, accord. to some, in this case 3, (TA,) or both, (Mṣb,) inf. n. **طَعْنٌ** and **طَعْنَانٌ**, (S, Mṣb, K, TA,) [the latter in the CK, erroneously, **طَعْنَانٌ**, but expressly said in the TA to be **بِالتَّخْرِيقِ**] † [*He wounded him, or attacked him, with words, and with his tongue; and wounded, or attached, his reputation*;] *he blamed, censured, or reproached, him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; or spoke against him.* (Mṣb, TA.) A poet says, (S,) namely, Abou-Zubeyd, (TA.)

• **وَأَبِي ظَاهِرِ الشَّيْءِ إِلَّا**
• **طَعْنَانًا وَقَوْلٌ مَا لَا يُقَالُ**

[*And my father is one in whom hatred is manifest, (or, as in the TA, المُظْهِرُ العَدَاوَةِ, he who manifests enmity,) except in censuring, and saying what should not be said.*] (S.) **طَعْنَانٌ** is of a measure of inf. ns. of verbs denoting that in which is prolongation and perseverance; and aptly applies to deviation from the right course. (TA.) — **طَعَنَ إِلَى أُمِّهِ** is said of a child, meaning *He raised his head [or thrust with it] towards the breast of his mother.* (L.) — And **طَعَنَ فِي الدَّارِ**, said of a branch of a tree, (L, Mṣb,) means *It inclined into, or against, the house, rising*: (L:) or *it inclined towards the house, extending sideways.* (Mṣb.) — **طَعْنَتْ فِي الخَدْرِ**, said, in a trad., of any one of the Prophet's daughters, when demanded in marriage, as denoting her disapproval, means † *She entered within the خَدْرُ [or curtain]*: or, as some say, *she struck the خَدْرُ with her hand.* (TA in art. خدر.) — And you say, **طَعْنٌ فِي المَآزِرَةِ**, (S, Mṣb, K,) aor. 2 and 3, (S,) inf. n. **طَعْنٌ**, (Mṣb,) † *He went away in, or into, the desert*, (S, Mṣb, K, TA,) *penetrated into it,*

(TA,) and *traversed it.* (So in a copy of the S.) — And **طَعَنَ اللَّيْلَ** † *He journeyed throughout the whole of the night.* (K, TA.) One says, **خَرَجَ يَطْعُنُ اللَّيْلَ** † *He went forth journeying in the night.* (TA.) And **طَعَنَ بِالْقَوْمِ** † *He journeyed by night with the people, or party.* (TA.) — And **طَعَنَ فِي السِّنِّ**, (S, Mṣb,) aor. 2, (S,) † *He became old, or advanced [or far-advanced] in age*: (Mṣb:) or *he rose (شَخَصَ) in age.* (TA.) — And **طَعَنَ فِيهِ** means also † *He began it, or entered upon it, namely, a thing, (Mṣb, TA,) or an affair, of any kind.* (Mṣb.) Hence one says of a woman, **طَعْنَتْ فِي الحَيْضَةِ**, for **طَعْنَتْ فِي أَيَّامِ الحَيْضَةِ** i. e. † *She entered upon the days of the menstruation.* (Mṣb.) — **طَعَنَ فِي العَنَانِ**, (K,) aor. 2, (S,) said of a horse, means † *He strained the rein [by thrusting forward his head], and hastened, or was quick, (تَنَسَّطَ, so in copies of the S, in the K تَبَسَّطَ,) in going, or pace.* (S, K, TA.) — And **طَعَنَ فِي جَنَازَتِهِ** means † *He died*; (Lth and Mgh and TA in art. جنز;) [lit. *he was thrust into his bier*:] or *he was at the point of death*: and **طَعْنٌ فِي نَبِيْهِ** signifies the same. (TA in the present art.)

3: see 6. — **الطَّعَانُ** is metonymically used as meaning **المُجَامَعَةُ**. (Har p. 601.)

6. **تَطَاعَنُوا فِي الحَرْبِ**, (S, K,) inf. n. **تَطَاعُنٌ**, (K, TA,) and accord. to the **طَعْنَانٌ**, app. **طَعْنَانٌ**, [in the CK with the ع quiescent,] but correctly † **طَعْنَانٌ**, with two kesrehs and with a sheddeh to the ن, which is anomalous; and to this the K adds **طَعْنَانٌ**, with kesr, [in the CK written with fet-h,] but this is the inf. n. of † **طَاعَنُوا**, not of **طَاعَنُوا**, as also **مُطَاعِنَةٌ**; (TA;) and **طَاعَنُوا**, (S, K,) of the measure **اِطْعَنُوا**; (S;) [They pierced, or thrust, one another in war:] Az says that **التَّفَاعُلُ** and **الِاتِّعَالُ** scarcely ever signify otherwise than the participation of two agents. (TA.)

8: see the next preceding paragraph.

طَعْنٌ: see what next follows.

طَعْنَةٌ [as an inf. n. of un., *A single act of piercing or thrusting*; i. e. *a piercing thrust or a stab, or simply a thrust*; with a spear or the like: and *a wound made by piercing or thrusting with a spear or the like*; i. e.] the effect of **الطَّعْنِ**: pl. [or rather coll. gen. n.] † **طَعْنٌ**, thus used by a Hudhalee poet in the phrase **طَعْنٌ جَوَائِفُ** [*spear-wounds penetrating into the interior of the body, or into a vital part*]. (TA.) — [It is also an inf. n. of un. in other senses. — Golius assigns also to this word and to **طَعْنَةٌ** and **طَعْنَةٌ**, as from the K, the meaning of *A woman of evil disposition*: but this is evidently a mistake, and taken from an art. (next after the present one) in the K, in which **الطَّعْنَةُ**, there said to be **بِالمُهْمَلَةِ** **وَالْمُهْمَلَةُ**, is expl. as meaning “the woman evil in disposition.”]

طِعَانٌ an anomalous inf. n. of ط, q. v. (TA.)

طَعِينٌ: see مَطْعُونٌ, in two places.

طَعَانٌ, (S, TA,) occurring in a trad., (S,) means *Wont [to wound, or attack, the reputations of men;] to attack men with blame, censure, or reproach, and with backbiting, and the like:* (TA:) it is for أَعْرَاضِ النَّاسِ فِي طَعَانٍ [a phrase mentioned in the Mṣb]. (S, TA.)*

طَعِينٌ *Skilled in piercing, or thrusting, [with the spear,] in war.* (TA.)

طَاعُونٌ † *An epidemic disease; (TA;) [i. e.] plague, or pestilence, syn. وَبَاءٌ or وَبَاءٌ, (K, TA,) by reason of which the air is vitiated, and by it the constitutions and the bodies are vitiated: (TA:) or the kind of وَبَاءٌ with which men are smitten by the jinn, or genii: (TA voce وَبَاءٌ, q. v.): or a mortality in consequence of وَبَاءٌ: (S, Mṣb:) pl. طَوَاعِينٌ: (S, Mṣb, K:) it is a tropical term from الطَّعْنِ, because the طَوَاعِينُ are called by them رِمَاحُ الْجِنِّ [the spears of the jinn, or genii]. (Z, TA.)*

مَطْعَنٌ is a noun of place [signifying *A place of piercing or thrusting &c.*]; as well as an inf. n. (Mṣb.) مَا فِيهِ مَطْعَنٌ means † *There is not in him anything [for which his reputation is to be wounded, or attached, or] for which he is to be blamed, censured, or spoken against: (TA in art. غمز:) and you say, لَهُ فِيهِ مَطْعَنٌ † [He has (meaning he finds) in him something for which his reputation may be wounded, &c.]: pl. مَطَاعِنٌ. (TA in the present art.)*

مِطْعَنٌ: see what next follows.

مِطْعَانٌ *One who pierces, or thrusts, the enemy much; (S, K;) as also مِطْعَنٌ: (K:) pl. of the former مِطَاعِينٌ; (S, K;) and of the latter مِطَاعِنٌ. (K.)*

مَطْعُونٌ *Smitten and pierced [&c.; see 1, first sentence]; as also طَعِينٌ: (K:) AZ says, (TA,) the pl. [of the latter] is طَعْنٌ, (K, TA,) and not طَعْنِي [like قَتَلِي]. (TA.) — Also † *Smitten by the طَاعُونُ [i. e. plague, or pestilence]; (Mṣb, TA;) and so طَعِينٌ. (TA.)**

طغى

طَغَى [in Freytag's Lex. تَطَاغَرَ] *He feigned ignorance (K, TA) عَلَيْهِ [to him]; as though he did as do the طَغَامُ. (TA.)*

طَغْرٌ *A sea. (K.) And Much water. (K.)*

طَغَامٌ *Low, ignoble, mean, or sordid, and weak, persons, such as serve for the food of their bellies; or stupid, weak in intellect, low, ignoble, mean, or sordid: (S, K, TA:) and applied to a single person as well as to a pl. number. (S, TA.) — And The inferior, or meaner, sorts of birds, (S, K, TA,) [contr. of الطَّيْرِ], and some add,*

*and of beasts, or birds, of prey: (TA:) n. un. with ة; (S, K;) applied to the male and the female. (Yaḥkoob, S.) It has no verb; and its derivation is not known. (S.) — يَا طَغَامَ الْأَحْلَامِ, said by 'Alee to the people of El-'Irāk, is a phrase of the same class as اِشْفَى الْبِرْقِي, [i. e. an instance of a subst. used as an epithet,] as though he said يَا ضَعَافَ الْأَحْلَامِ [O ye weak in respect of the qualities of forbearance]. (TA.) — طَغَامُ الْكَلَامِ means † *Low, or vile, speech: one says, كَلَامُ الطَّغَامِ طَغَامُ الْكَلَامِ † [The speech of the low, ignoble, &c., is low, or vile, speech]. (TA.)**

طَغَامَةٌ *Foolish; stupid; or having little, or no, intellect or understanding; (Az, K;) as also دَغَامَةٌ. (Az, TA.) — [See also طَغَامٌ, of which it is a n. un.]*

طُغُومَةٌ and طُغُومِيَّةٌ *Foolishness; stupidity; or paucity, or want, of intellect or understanding: and lowness, ignobleness, or meanness. (K.)*

طغى and طغى

1. طَغَى, aor. يَطْغَى; (S, M, Mṣb, TA, &c.) not mentioned in the K [in art. طغى, but in some copies thereof mentioned in art. طغى]; perhaps dropped by the copyist; (TA;) and طَغَا, aor. يَطْغُو; and طَغَى, aor. يَطْغَى; (S, Mṣb, K;) inf. n. طَغَى, which is of the first, though mentioned in the K as being of the last; (TA;) and طَغْيَانٌ, (S, K,) which is also of the first, and second, (S,) or of the last, as also طَغْيَانٌ, (K,) mentioned by Ks as from some of the tribe of Kelb; (TA;) or طَغْيَانٌ is a simple subst.; (Mṣb;) and طَغْيَا, mentioned by Az as an inf. n. [app. of the first]; (TA;) and the inf. n. of the second is طُغُو, (Mṣb,) or طُغُو, (K) accord. to the TA,) like عَلُو, (TA,) or طُغُو, (so in some copies of the K,) and طُغُو, mentioned as an inf. n. by Az, (TA,) and طُغُونٌ; (K, and mentioned in the S as syn. with طَغْيَانٌ;) and the inf. n. of طَغَى is طَغِي; (Mṣb, TA;) *He exceeded the just, or common, limit or measure; was excessive, immoderate, inordinate, or exorbitant; (S, Mṣb, K, TA;) [and particularly] in disobedience: (S, *Mṣb, *TA:) he exalted himself, and was inordinate in infidelity: he was extravagant in acts of disobedience and in wrongdoing: (K:) accord. to El-Harālee, الطُّغْيَانُ signifies the acting wrongfully in respect of the limits of things and the measures thereof. (TA.) — [Hence,] طَغَى, in the K طَغَى, but the former is the right, (TA,) or طَغَا, (Mṣb,) said of a torrent, (Mṣb,) or of water, (K, TA,) † *It rose high, (Mṣb, K, TA,) so as to exceed the ordinary limit in copiousness: (Mṣb:) or طَغَى or طَغَا, (accord. to different copies of the S,) said of a torrent, † it brought much water: and, said of the sea, † its waves became raised, or in a state of commotion: and, said of the blood, † it became**

*roused, or excited. (S.) [Hence also the phrase طَغَا مِرْقَمَكَ † Thy pen has exceeded its due limit: see art. رقم.] — طَغَتِ الْبَقْرَةُ, (K,) aor. طَغَى, (TA,) means *The بقرة [i. e. the bovine antelope called بقرة الوحش (see طغى)] uttered a cry or cries. (K.)**

4. اطغاه *It, (i. e. wealth, S,) or he, (a man, Mṣb,) made him to exceed the just, or common, limit or measure; to be excessive, immoderate, inordinate, or exorbitant. (S, Mṣb, K.)*

6. تطاغى الموج [app. *The waves conflicted, or dashed together, with excessive vehemence*]: a phrase mentioned by Z. (TA.)

طَغَا: see what next follows.

طَغَى; accord. to the copies of the K طَغَا, but this is incorrect; *A sound, or voice; of the dial. of Hudheyl: one says, سَمِعْتُ طَغَى فُلَانٍ I heard the sound, or voice, of such a one: and, as in the "Nawādir," سَمِعْتُ طَغَى الْقَوْمِ, and طَغِيهِمْ, and دَغِيهِمْ, I heard the sound, or voice, [or voices,] of the people, or party. (TA.)*

طُغُوءَةٌ: see what next follows.

طُغْيَةٌ *The top, or upper part, of a mountain: (S, TA:) and any high, or elevated, place; as also طُغُوءَةٌ. (TA as from the S: but only the latter word is mentioned in this sense in my copies of the S.) — And (S) A small quantity (نُبْدَةٌ) of anything: (S, K:*) so says AZ. (S. [In this sense, and in the two senses following, erroneously written in the CK طُغْيَةٌ.] — And A smooth stone or rock. (K.) — And, accord. to the copies of the K, الطُّغْيَةُ signifies المِصْتَضَعُ مِنَ الْجَبَلِ [as though meaning *What is deemed, or found, difficult, of the mountain*]: but [SM says, though I think this doubtful,] it is correctly مِنَ النَّخِيلِ [meaning *what is refractory, or untractable, of horses*], as in the M. (TA.)*

طُغُوٌّ a subst. from the verb طَغَا, (K, TA,) [and] so is طَغْيَانٌ, (Mṣb,) or the latter is an inf. n., (S, K,) and, accord. to Az, so is طُغُوٌّ, and so too is طَغْيَا, which latter is said by Zj to be the original of طُغُوٌّ: (TA:) it is like طُغُونٌ and طَغْيَانٌ. (S.) Hence, in the Kṣur [xci. 11], كَذَّبَتْ ثَمُودُ بِطُغَوَّاهَا [Thamood disbelieved by reason of their exorbitance]; (K, *TA;) meaning that they did not believe when they were threatened with the punishment of their طَغْيَانٌ: or, as is said in the Expos. of Bkh, the meaning is, *by reason of their acts of disobedience. (TA.)*

طَغْيَا: see the next preceding paragraph. — It is also a proper name for [The bovine antelope called] بَقْرَةُ الْوَحْشِ; (K, TA;) from طَغَتِ الْبَقْرَةُ [expl. above: see 1, last sentence]: (TA:) [or, as it appears from a citation in the TA, partly mistranscribed so as to be unintelligible, طَغْيَا or طَغِي signifies, accord. to IAsr, a بقرة uttering a

cry or cries, or a loud cry or loud cries:] or **طَغِيًا** with damm accord. to Aṣ, or **طَغِيًا** with fet-h accord. to Th, signifies a *youngling of the بقر الوحش*. (S.)

طَغِيًا: see what next precedes, in two places.

طَغِيَان: see **طَغَوِي**.

طَاغ Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (S, Mṣb.)

طَاغِيَةٌ i. q. **جَبَّارٌ** [i. e. Insolent, tyrannical, &c.]; (K, TA;) who deviates from the right way or course, or transgresses the just limit: (TA;) and stupid, or foolish; proud; (K, TA;) wrongful, unjust, or injurious, in conduct: (TA;) or one who cares not what he does, devouring [the property of] men, and oppressing them, and who is not turned from his course by a disposition to shun sin or crime, nor by fear. (Sh, TA.) [Hence,] **الطَّاغِيَةُ** is an appellation of *The king of the روم* [or *Greeks of the Lower Empire*]; (S, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) — And *A thunderbolt*; syn. **صَاعِقَةٌ**. (S, K.) — And *The cry of punishment*; by which Thamood were destroyed, as mentioned in the *Kur* [lxix. 5]: (S, TA;) or, accord. to Zj, it there means their **طَغْيَان** [or *exorbitance*]; being a subst. like **عَاقِبَةٌ** and **عَاقِبَةٌ**. (TA.) — Also *The flood denoted by the words of the Kur* [lxix. 11] **إِنَّا لَمَّا طَغَى الْمَاءُ**. (Er-Rághib, TA.)

طَاغُوتٌ is of the measure **فَلَعُوتٌ**, from **طَغُوتٌ**; (M, K;) formed by transposition, though like **لَاهُوتٌ** which is not so formed: (S;) it is originally of the measure **فَعَلُوتٌ**, which is changed to **فَلَعُوتٌ**, so that it becomes **طَوُغُوتٌ**, and this is then altered to **طَاغُوتٌ**: (Mṣb, TA;) it is held to be altered from **طَوُغُوتٌ** rather than from **طَغُوتٌ** because the transposition of **و** is more common than that of **ي**, as in **شَاكٌ** &c.: (M, TA;) or, as some say, the **ت** is a substitute for **و**, and the measure is **فَاعُولٌ**: and some say that the measure is **فَاعِلُوتٌ**, and that it is originally **طَاغِيُوتٌ**: (TA;) the pl. is **طَوَاغِيَتٌ** (S, K) and **طَوَاغِي** (K,) the latter mentioned by ISd. (TA.) It signifies *A devil*; (S, Mṣb, K, TA;) thus expl. by Abu-l-'Aliyeh and others, and said to be on the authority of 'Omar: (TA;) or *one that is exorbitant in pride or corruptness or disbelief or disobedience, of the jinn, or genii*: (Er-Rághib, TA;) or **الطَّاغُوتُ** means [the idol called] **اللات** and [that called] **العزرى**; (K;) or thus some expl. **الجِبْتِ** and **الطَّاغُوتِ** [together, in the *Kur* iv. 54]: (TA;) or *whatever is worshipped instead, or to the exclusion, of God*; (Zj, K, TA;) as also **الجِبْتِ**: (Zj, TA;) and *the idols [in general]*: (K;) or it is *of the idols, and of the jinn, or genii, and of mankind*: (Akh, TA;) or *he who turns from the good way*: (Er-Rághib, TA;) and *the diviner*: (S, K, TA;) and *the*

enchanter: thus expl. by 'Ikrimah; and said to mean thus in the *Kur* iv. 63: and so **الجِبْتِ** accord. to Zj: (TA;) and *any head, or leader, of error*: (S, K;) and *the exorbitant in pride or corruptness or disbelief or disobedience, of the people of the Scripture*: (K;) it is used as a sing., (S, K,) as in the *Kur* iv. 63; (S;) and as a pl., (S, K,) as in the *Kur* ii. 259; (S;) and masc. and fem., (Mṣb, TA,) as fem. in the *Kur* xxxix. 19: (TA;) or by **الجِبْتِ** is meant *Hoyei* Ibn-Akhtab; and by **الطَّاغُوتِ**, Kaṣb Ibn-El-Ashraf: (IAB, K;) and [the pls.] **طَوَاغِيَتٌ** and **طَوَاغِي** signify [sometimes] *idol temples*: so says El-Háfídh in the preface to the "Fet-h" [i. e. his celebrated work entitled "Fet-h el-Bári"]. (TA.)

طف

1. **طَفَّ**, (Aṣ, O, K,) [aor., app., ٢,] inf. n. **طَفَّ**, (TK,) [or, accord. to Freytag **طُفُوفٌ**, which see in what follows,] *It (a thing) was, or became, near*. (Aṣ, O, K.) You say, **أَخَذْتُ مِنْ مَتَاعِي مَا خَفَّ** [I took, of my goods,] *what [was light, and] was near to me*. (Aṣ, O.) And **طَفَّ الشَّيْءُ مِنْ** *The thing was, or became, near to the thing*. (O, K.) And **خُذْ مَا طَفَّ لَكَ**, and **أُطِفْ لَكَ**, (S, Meyd, O, K,) and **أُطِفْ لَكَ**, (Meyd, O, TA,) *Take thou what has risen to thee, and become within thy power or reach*, (S, O, K, TA,) and *become attainable [to thee], or prepared [for thee]*, (AZ, Meyd, TA,) and *become near to thee*: (K, TA;) or *what has risen to view, and has appeared, [to thee,] to be taken*: (TA;) [for] **طَفَّ**, inf. n. **طُفُوفٌ**, signifies *it rose [app. so as to become visible]*: and *it was, or became, little in quantity*: the saying is a prov., relating to a man's being content with a part of that which he wants: (Meyd;) and in like manner one says, **خُذْ مَا دَفَّ لَكَ**, and **أَسْتَدِّقْ**: (AZ, Meyd, TA;) and Ks mentions, in relation to a man's being content with a part of that which he wants, the saying, **خُذْ مَا طَفَّ لَكَ وَدَعْ** [app. meaning, if the saying be correctly thus related, *Take what is within thy power, or reach, and leave what has risen to thy view so as to invite approach*]; i. e. be content with what is within thy power. (TA.) — **طَفَّتِ الشَّمْسُ**: — and **طَفَّ** said of a bird: see 2. — **مَرَّ بِطَفٍّ** [app. **يَطِفٌ**] *He passed by hastening, or going quickly*. (O.) — **طَفَّ النَّاقَةُ**, (O, K,) aor. ٢, (O, TA,) inf. n. **طَفَّ**, (TA,) *He (a man, O) bound the legs of the she-camel, (O, K,) all of them*. (O.) — **طَفَّهَ** *He (a man, O) raised it (i. e. a thing, O) with his leg or foot, or with his arm or hand*. (O, K.) And **طَفَّ بِفُلَانٍ مَوْضِعًا** *He raised such a one to such a place; and made him to be on a level with it*. (TA.) — And **طَفَّ الحَائِطُ**, inf. n. **طَفَّ**, *He mounted upon the wall*. (TA.)

2. **طَفَّفَ** *He made defective, or deficient*. (TA.) You say, **طَفَّفَ الجِبْتِيَّ**, (K,) or **طَفَّفَ الجِبْتِيَّ**, and **الجِبْتِيَّ**, (Mṣb,) inf. n. **تَطْفِيفٌ**, (S, O, Mṣb,) *He gave short measure, and short weight*; (Mṣb;) *he made the contents of the measure to be defective*, (S, O, Mṣb, K,) and in like manner, *of the balance*; (Mṣb;) *not filling the former to its uppermost parts*: (S, TA;) i. e. *he did thus, cheating his companion in measure or in weight*. (TA.) [Hence,] **طَفَّفَ عَلَى عِيَالِهِ** *He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure*. (TA.) And **طَفَّفَ عَلَى الرَّجُلِ** *He gave to the man less than he had taken from him*. (TA.) And **طَفَّفَ الإِنَاءَ** *He took what was upon [or above] the vessel [i. e. its طُفَاف, or طُفَافَةٌ]*. (TA. [See also 4, last sentence.]) — Also *He made full, or complete*. (TA.) [Thus it has two contr. significations.] — **طَفَّفَتِ الشَّمْسُ** *The sun drew near to setting*: (TA;) [but this may be a mistranscription for **طَفَّتْ**, mentioned by Golius in this sense on the authority of Z: or each may be correct: that the latter is correct, and that **طَفَّافٌ** or **طَفَّافٌ** is its inf. n., seems to be indicated by the fact that SM adds immediately after the explanation of the former phrase,] **طَفَّفَ الشَّمْسُ** *at the sun's drawing near to setting*. (TA.) — **طَفَّفَ**, said of a bird, [or **طَفَّ**, mentioned by Freytag from Hamaker's Specim. catal. p. 49, l. 4, of the Arabic text, or both may be correct,] *The bird expanded his wings*: (O, K;) so says Ibn-'Abbád. (O.) — And **طَفَّفَ بِهِ الفَرَسُ** *The horse leaped with him*. (Ibn-'Abbád, O, K. [Golius has omitted this; and has assigned to **طَفَّفَ**, followed by **ب** with the person who is the object, as on the authority of the S and K, the signification of **ادنا** (properly **أَدْنَى**), meaning "prope admovit," a signification belonging to **أُطِفَّ**, but not assigned to either of these verbs in the S nor in the K.]) — **طَفَّفَ بِي الفَرَسُ مَسْجِدَ بَنِي زُرَيْقٍ**, in a saying of Ibn-'Omar respecting a horse-race, means *The horse leaped with me (S, O, TA) so that he passed beyond the mosque of the Sons of Zureyk*. (O, TA.)

4. **اطْفَ لَه**: see 1. — And **اطْفَ لَه** *He had knowledge of it, i. e. an affair*; (Lth, O, K;) and *of him, i. e. a person*. (O.) — And **اطْفَ لَه** *He desired to deceive him*: (O, K;) or *he had knowledge of him, and desired to deceive him*. (O.) — And **اطْفَ عَلَيْهِ** i. q. **أَشْرَفَ** (O, K) i. e. **أَشْرَفَ عَلَيْهِ** [meaning *He looked upon it, looked upon it from above, looked down upon it, got a view of it, saw it, or got knowledge of it*]; namely, a thing; as also **أَطَّلَ عَلَيْهِ**. (O.) — And, (AZ, O, K, TA,) as also **أَطَّلَ عَلَيْهِ**, (AZ, TA,) *He got possession of it, (AZ, O, K, TA,) and took it away, or went away with it*; (AZ, O, TA;) namely, the property of another person. (AZ, TA.) — **اطْفَ عَلَيْهِ بِحَجَرٍ** *He reached, or hit, him, or it, (تَنَاوَلَهُ) with a stone*. (Ibn-'Abbád, O, K.) — **اطْفَتِ النَّاقَةُ** *The she-camel cast*, (Ibn-

'Abbád, O,) or brought forth, (K,) her young one in an imperfect state. (Ibn-'Abbád, O, K.) — اطفة He put it, or brought it, near: 'Adee Ibn-Zeyd says, [using the verb in this sense,]

• أَطَفَ لِأَنَّهُ الْمَوْسَى قَصِيرٌ •

[Kaseer put the razor near to his nose]: (Ham p. 436:) or this means Kaseer put the razor near to his nose and cut it off. (TA.) — And i. q. مَكَّنَهُ. (TA.) [You say, مَكَّنَهُ مِنَ الشَّيْءِ, and app., in like manner, اطْفَهُ مِنَ الشَّيْءِ, i. e. He made him to have power over the thing; or to have the thing within his power or reach; and so, perhaps, اطْفَهُ لِلشَّيْءِ.] — And اطْفَ لَهُ السِّيفُ He held forth the sword towards him, and struck him with it. (TA.) — And اطْفَ الْكَيْلَ He made the contents of the measure to reach to its uppermost parts: (S, K:) or, as some say, he took what was upon [or above] the measure. (TA.) [See also اطْفَ الْإِنَاءَ.]

10. استطف, said of a camel's hump, It rose, or became high. (TA.) — And استطقت حاجته The thing that he wanted became prepared, and easy of attainment. (TA.) See also 1, in two places.

R. Q. 1. طَفَفَ He (a man, TA) became lax [or weak] (Ibn-'Abbád, O, K) in the hands of his adversary (Ibn-'Abbád, O) or in the hand of his adversary. (K.)

طَفُّ The side (O, K) of a thing: (O:) [like دَفٌّ:] and the bank, or shore, (O, K,) of a great river or a sea; (O;) as also طَفْفَانِي: (O, K:) accord. to Lth, of the Euphrates: (O:) or, as some say, the elevated part of the side of the Euphrates. (TA.) And الطَّفُّ is applied to The part of the land of the Arabs that overlooks the cultivated region of El-'Irak: (IDrd, O, K:) said by Aṣ to be so called because it is near to the cultivated region: (O:) or it is a place in the district of El-Koofeh. (S, O, K.) — And The exterior court or yard of a house. (TA.) — See also طَفَّاف, in two places. — And see طَفْفَانِي.

طَفْفَانِي: see طَفَّاف.

طَفْفَانِي: see طَفَّاف.

طَفَّافُ الْإِنَاءِ (S, O, Mṣb, *K) and طَفَّافُ الْإِنَاءِ (K,) and طَفْفَانِي (S, Mgh, *O, Mṣb, K,) and طَفْفَانِي (S, Mgh, *O, K,) The quantity sufficing for the filling (S, O, Mṣb, K) of the [measure called] مَكْوَك (S, O, K) and of the vessel (K) to its uppermost parts: (S, O, Mṣb, K:) or what remains in it after the wiping off of the head thereof: (M, K: [the measure being generally in the form of a truncated cone, much smaller at the top than at the base, the quantity rising above the top is not much:]) or the جَمَام or جَمَام or جَمَام (accord. to different copies of the K [generally meaning the quantity that rises above the top after the filling]) thereof: or the quantity sufficing for the filling thereof:

(K:) or the quantity nearly sufficing for the filling thereof: (TA: [and the like explanation is given of the third word in the S &c., as will be shown by what follows:]) or the quantity that falls short of the filling thereof. (Mgh. [See also طَفَّافَة.]) It is said in a trad. (S, Mgh, O) of the Prophet, (Mgh, O,) صَلُّوا بَنُو آدَمَ طَفُّ الصَّاعِ (S, O,) or طَفُّ الصَّاعِ (so in my copy of the Mgh,) All of you, sons of Adam, are like the quantity nearly sufficing for the filling of the صَاع; (S, *Mgh, O;) i. e. ye are all nearly alike; so says Az: (Mgh:) meaning, all of you, in being related to one father, are in one predicament in respect of defectiveness, like the thing measured that falls short of filling the measure: (IAth, Mgh, O:) the Prophet then proceeded to inform them that there is no excellence of one above another except by piety. (O.) — طَفَّافِي signifies also The blackness of night; (O, K;) and so طَفَّافِي (K.) — See also 2.

طَفَّافِي: see طَفَّافَة, in two places.

طَفَّافِي: see طَفَّاف, in two places: — and see 2.

طَفْفِي Little in quantity: (S, O, Mṣb, K:) and incomplete: (IDrd, O, K:) applied to a thing in this sense, (IDrd, O,) and in the former sense. (TA.) [See تَفَلُّ.] — Also Low, base, vile, mean, paltry, or contemptible. (TA.)

طَفَّافَة The quantity that is above the measure; (S, O, Mṣb, K;) as also طَفَّافِي (S) or طَفْفَانِي: (O, K:) or the quantity that falls short of filling the vessel, (IDrd, O, K,) of beverage or wine, &c. (IDrd, O. [See also طَفَّاف.]) And Somewhat, little in quantity, remaining in a vessel. (TA.) — And طَفَّافَة الْإِنَاءِ and طَفَّافَة The uppermost part of the vessel. (K.)

طَفَّافِي (O, K) and طَفُّ (K) and حَفُّ and دَفُّ, as epithets applied to a horse, are alike (O, K) in meaning (K) [app. signifying Light, brisk, or quick: (see طَفَّفَ بِهِ الْفَرَسُ): in the TK, and hence by Freytag, expl. as meaning thus, but as an epithet applied to a man].

طَفَّافَانِي [in the CK طَفَّافَانِي] A vessel in which the measuring [or thing measured] has reached its uppermost parts: (S, O, K:) [or] a full vessel. (IAṣr, TA.)

طَفَّافَة What is between mountains and plains. (Ibn-'Abbád, O, K.) — And طَفَّافَة الْبُسْتَانِ What surrounds the garden: (Ibn-'Abbád, O, K:) pl. طَفَّافَاتِي. (Ibn-'Abbád, O.)

طَفَّافَة (S, O, K) and طَفْفَانِي (O, K,) the latter mentioned on the authority of AZ, (O,) The خَاصِرَة [or flank]: (S, O, K:) or any quivering flesh: (Az, O, K: [see شَدَّقُ:]) or the flaccid flesh of the soft parts of the belly; (O, K;) thus the former word is expl. by IDrd: (O:) or the extremities of the side, adjoining the ribs: (K:)

and said to mean the soft part of the liver; the pl. being used by Dhu-r-Rummeh in relation to the liver: (L, TA:) the pl. is طَفَّافَاتِي (O, K.)

طَفَّافَاتِي The extremities of trees: (S, O, K:) or the soft, or tender, and succulent, of plants, or herbage: or, accord. to El-Mufaddal, the leaves of the branches. (TA.) — See also طَفُّ.

مُطَفِّفٌ One who gives short measure, and short weight, (Zj, Mṣb, TA,) thus cheating his companion; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency: [or] accord. to Aboo-Is-hák [i. e. Zj], the مُطَفِّف is thus called because he seldom or never steals from the measure or balance save what is paltry, i. e. طَفْفِي; for it is from طَفُّ الشَّيْءِ, meaning "the side of the thing:" the pl. occurs in the Kṣur lxxxiii. 1. (TA.)

طفا

1. طَفَّفَتِ النَّارُ, aor. ء, inf. n. طَفَّفُوْهُ (S, Mṣb, K) and طَفَّفَا; (TA;) and انطفأت; (S, K;) The fire became extinguished, or quenched: (Mṣb:) or ceased to flame: (K, TA:) [or rather, ceased to flame and its live coals became cool; for] when the flame of the fire has become allayed but its coals still burn, it is said to be خَامِدَة; and when its flame is extinct and its coals have become cool, it is said to be هَامِدَة and طَفَّافَة. (TA.)

4. اطفا النار He extinguished, or quenched, the fire. (S, *Mṣb, K, *TA.) Hence, اطفا الحرب He extinguished the fire of the war. (TA.) And اطفا الفتنة I allayed the sedition, or conflict and faction, or the like. (Mṣb.)

7: see the first paragraph.

نَارٌ طَفَّافَةٌ [Fire becoming, or become, extinguished]: see 1.

مُطَفِّفِي الْجَمْرِ [The extinguisher of the live coals;] one of the [seven] days called الْعَجُوزَاتِ; (S, O;) the fifth of those days; (K;) so in the M &c.: (TA:) or the fourth thereof: (O, K:) or the last thereof. (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جَمَرَاتِ becomes extinct: see جَمْرَة: and see also عَجُوزَاتِ] — مُطَفِّفَةُ الرَّضْفِ (so in the M and O and L and in some copies of the K, in other copies of the K مُطَفِّفِي, TA) A piece of fat which, when it falls upon the رَضْف [or heated stones], melts, and quenches them. (Lth, O, K.) And in the M and L, it is said to signify A lean sheep or goat: the Arabs, as is related by Lh, used to say, حَدَسَ لَهْمٌ بِمُطَفِّفَةِ الرَّضْفِ (TA) i. e. He slaughtered for them a lean sheep or goat, which extinguished the fire and did not become thoroughly cooked: (M and L and K in art. حَدَسَ:) or a fat sheep or goat, (AO

and T, TA in that art.,) which quenched the رُضْف by its fut. (T, TA ibid. [See also دَمَغ.] — Also A serpent, the poison of which, as it passes by the رُضْف, extinguishes their fire: (O, K:) in a verse of El-Kumeyt, [for the sake of the metre,] the former word is [altered to] مُطْفِئَةٌ. (O.) — And † A calamity, or misfortune: (O, K, TA:) said by AO to mean originally such as has made one to forget that which was before it, and extinguished its heat. (O, TA.)

مُطْفِئَةُ الرُّضْفِ: see the next preceding paragraph.

طفع

1. طَفَحَ, (S, A, K,) aor. ʿ, (TA,) inf. n. طُفُوحٌ (S, A, K) and طَفْحٌ, (K,) It (a vessel, S, A, K, and a river, A, TA, and a watering-trough, or tank, A) was, or became, full, so as to overflow: (S, A:) was, or became, full, and high [in its contents], (K, TA,) so as to overflow. (TA.) [See also مِرْقَرٌ.] — طَفَحَ said of one intoxicated, † He was full of wine. (T, S, TA.) — طَفَحَتْ بِالْأَوْلَادِ † She (a woman) brought forth children abundantly; brought forth many children: (A:) [or] طَفَحَتْ بِالْوَلَدِ she brought forth the child at the full period of gestation, or fully formed. (K.) — طَفَحَ عَقْلُهُ † His understanding, or intellect, became eminent [or, app., exuberant]. (TA.) — طَفَحَ, aor. as above, also signifies † He ran. (As, TA.) — And one says, اِطْفَحْ عَنِّي, meaning † Go thou away, or depart, from me. (S, K.) = طَفَحَ as trans.: see 4. — طَفَحَتِ الرِّيحُ الْعُطْنَةَ The wind raised, or carried up, the portion of cotton: (S, K:) and in like manner, a similar thing. (S.)

2: see the next paragraph.

4. اِطْفَحَهُ; (S, A, K;) and طَفَحَهُ, (S, K,) inf. n. تَطْفِيحٌ; (S;) and طَفْحَهُ, (K,) inf. n. طَفْحٌ; (TA;) He filled it so that it overflowed: (S, A:) or he filled it so that it became high [in its contents]: (K:) namely, a vessel, (S, A, K,) and a river, or rivulet, and a watering-trough, or tank. (A.)

8. اِطْفَحَ الْقِدْرَ (S, K, in the CK [erroneously] الْقِدْرُ) He took off the طَفَاخَةَ (i. e. scum) of the cooking-pot. (S.)

طَفَحَانُ; fem. طَفْحَى: see طَفَاخَ.

طَفَاخَ الْأَرْضِ What would fill the earth (T in art. طحف, and K,) so that it would overflow: (T:) so in the saying, in a trad., وَإِنْ كَانَ عَلَيْهِ طَفَاخَ الْأَرْضِ ذُنُوبًا [Though there be upon him, what would fill the earth so that it would overflow, of sins, or crimes]. (T.)

طَفَاخَةُ What has come forth upon the surface of a thing, such as the scum of the cooking-pot, (S,) which is termed الْقِدْرُ طَفَاخَةَ. (A, K.)

طَفَاخَ الْقَوَائِرِ † A horse that runs much. (A.) And طَفَاخَةُ الْقَوَائِرِ † A she-camel having swift legs. (K, TA.)

طَفَاخٌ Full, so as to overflow; applied to [a vessel, and] a river, and a watering-trough, or tank: (A, TA:) or full: and full and high. (A'Obeyd, T, TA.) And † إِنَاءٌ طَفْحَانٌ, and قَصْعَةٌ طَفْحَى A vessel, and a bowl, of which the contents flow over the sides. (K.) — Applied to one intoxicated, † Full of wine. (T, S, A, K.) — And † Running, or one that runs. (As, TA.) = And [the fem.] طَفَاخَةٌ signifies Dry, or tough, or rigid: whence the phrase رُكْبَةٌ طَفَاخَةٌ meaning A linec which he to whom it belongs cannot grasp with his hand. (K.)

مُطْفِحَةٌ A skimmer, or ladle with which the scum of the cooking-pot is taken off; (K;) called in Pers. كَفَكِيرٌ. (TA.)

طفر

1. طَفَرَ, (S, A, Mgh, Mṣb,) aor. ʿ, (S, Mgh, Mṣb,) inf. n. طُفُورٌ (S, A, Mgh, Mṣb, K) and طَفْرٌ, (S, A, Mgh, Mṣb,) or طَفْرَةٌ, (K,) [but] this has a more particular signification than طَفْرٌ, (Mṣb,) [being an inf. n. un.,] He leaped: (S:) or he leaped upwards, (Lth, T, A, Mgh, Mṣb, K,) as when one leaps over a wall to what is behind it. (Lth, T, Mgh, Mṣb.) One says, طَفَرَ الْحَائِطَ, (TA,) or طَفَرَ الْحَائِطَ إِلَى مَا وَرَاءَهُ, (A,) He leaped over the wall to what was behind it. (TA.) And طَفَرَ الْفَرَسَ النَّهْرَ [The horse leaped over the river, or rivulet]. (A, TA.)

2. طَفَرَ الْفَرَسَ النَّهْرَ He made the horse to leap over the river, or rivulet. (A, TA.)

8. اِطْفَارَ قَرَسَهُ, inf. n. اِطْفَارٌ; (O, TA;) accord. to the K; اِطْفَرٌ, inf. n. اِطْفَارٌ, but the former is the right; (TA;) He thrust his feet into the groins of his horse: the doing of which is a fault in the rider. (O, K, TA.) And in like manner one says of a man when he makes his camel to run: (O, TA:) i. e. اِطْفَرَّ بَعِيرَهُ, inf. n. اِطْفَارٌ, He thrust his feet into the groins of his camel. (L.) [It seems to be tropical, from what here follows.] — اِطْفَرَ الرَّجُلُ, meaning He stuck his nails [into a thing] is originally اِطْفَرَّ; (TA; [in which it is said to be tropical; but for this I see no reason;]) as also اِطْفَرَهُ he stuck his nail into it. (TA in art. طفر.)

طَفْرَةٌ A leap: (S:) or a leap upwards, (T, A,* Mgh, Mṣb, K,*) as when one leaps over a wall; (T, Mgh, Mṣb;) said to be thus distinguished from وَثْبَةٌ, which is downwards. (Mgh, Mṣb.) Hence طَفْرَةُ النَّظَامِ [app. meaning An overleaping the right order, or method: I have not found any explanation of it]. (A.)

هُوَ طَفَارُ الْأَنْهَارِ [He is the leaper over rivers, or rivulets]. (A.)

طفس

طِنْفَسَةٌ and its variations: see art. طنفس.

طفق

1. طَفَقَ يَفْعُلُ كَذَا, (S, Mgh, O, K,) aor. ʿ; (S, K;) and طَفَقَ, aor. ʿ, (S, O, K,) mentioned by Akh, (S, ISd, O,) and by Zj, (ISd, TA,) as said by some, (S, O,) but pronounced by Lth to be bad; (TA;) inf. n. طَفْقٌ, (S, K, TA, [in some copies of the K, erroneously, طَفَقٌ]) of the former verb; (S, TA;) and طَفُوقٌ, (S, O, K,) of the latter verb; (S, O;) He set about, began, commenced, took to, or betook himself to, doing such a thing: (S, Mgh, O, TA:) expl. in the K as meaning he continued uninterruptedly the doing of such a thing (وَاصَلَ الْفِعْلَ) [or in some copies (وَاصَلَ الْفِعْلَ)], and by El-Háfīdh Ibn-Hajar, in the “Fet-h el-Bári,” as meaning he entered upon, began, or commenced, and went on continually, doing such a thing; but it denotes the entering upon the doing of a thing irrespectively of the going on continually or not, and therefore it is not allowable to prefix أَنْ to its predicate: (MF, TA:) it is followed by a future [or an aor., as in the ex. above]: the saying فَطَفَقَ مَسْأَلًا بِالسُّوقِ وَالْأَعْنَاقِ, in the Kur [xxxviii. 32], (TA,) i. e. He took to severing with the sword [the thighs and the necks], or, as some say, to wiping [or stroking] with his hand [the thighs and the necks], (Bd,) is for طَفِقَ يَمْسَحُ مَسْأَلًا: (Bd,* TA:) the verb is used only in an affirmative phrase: they do not say مَا طَفِقَ. (IDrd, O, K.) — طَفِقَ فَلَانٌ بِمَا أَرَادَ, (Aboo-Sa'eed, O, K,*) a phrase of the Arabs of the desert, (Aboo-Sa'eed, O,) means Such a one attained that which he desired. (Aboo-Sa'eed, O, K,*) — And one says طَفِقَ الْمَوْضِعَ, aor. ʿ, He hept, or clave, to the place. (ISd, K.)

4. اِطْفَقَهُ اللَّهُ بِهِ God caused him to attain him, or it. (Aboo-Sa'eed, O, K.) One says, لَنْ يَطْفِقَنِي اللَّهُ بِهِ لِأَفْعَلَنَ بِهِ [Verily if God cause me to attain him, or it, I will assuredly do something with him, or it]. (TA.)

طفل

1. طَفَلَ, aor. ʿ, inf. n. طَفَالَةٌ and طُفُولَةٌ, It (anything) was, or became, soft, or tender; [as though resembling a طفل;] (K, TA;) syn. رَخَصَ. (TA.) = طَفَلَتْ said of a she-camel: see 2. — طَفَلَ, (K, TA,) inf. n. طُفُولٌ, said of a man, (TA,) He entered upon the [time called] طفل, (K, TA,) which has two contr. meanings; (TA;) as also اِطْفَلَ. (K.) — And طَفَلَتْ الشَّمْسُ The sun rose: (O, K:) so says Fr in his “Nawádir.” (O.) — And, (O, K,) accord. to Zj, (O,) The sun became red on the occasion of setting; and so اِطْفَلَتْ: (O, K:) thus the former has two contr. meanings: (K:) and

طَفَلَتِ الشَّمْسُ (S, K,) or طَفَلَتِ لِلْغُرُوبِ (S,) inf. n. تَطْفِيلٌ (S, O,) The sun inclined to setting: (S, O:) or approached the setting; as also طَفَلَتِ (K, TA,) aor. ʔ, inf. n. طُفُولٌ (TA.) طَفَلَتِ الْحُمُرُ الْعُشْبَ The asses depastured the herbs so as to raise the dust upon them. (Ibn-'Abbád, O.) — And طَفَلَ النَّبْتُ; (Ibn-'Abbád, O, K;) and طَفَلَ; (Ibn-'Abbád, O, TA;) or, accord. to the K, ʔ, تَطْفِيلٌ, inf. n. تَطْفِيلٌ (TA;) The herbage became soiled by dust, (Ibn-'Abbád, O, K, TA,) and thereby marred, or injured. (Ibn-'Abbád, O, TA.)

2. رَشَحَتْ طِفْلًا or رَشَحَتْهُ i. q. طَفَلَتِ النَّاقَةُ i. e. The she-camel rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; (K accord. to different copies; [but both of these verbs signify the same, as expl. in the L;]) and so ʔ, طَفَلَتِ (K, TA,) aor. ʔ, inf. n. طُفُولٌ (TA.) — طَفَلَتِ الشَّمْسُ: see 1. — طَفَلَ اللَّيْلُ The night began to be dark: (S, O:) or drew near. (K.) — طَفَلَ الْإِبِلُ (S, O, K,) inf. n. تَطْفِيلٌ (S, O,) He treated the camels gently, in journeying, in order that their young ones (أَطْفَالًا) might come up to them. (S, O, K.) — And طَفَلَ الْكَلَامُ † He considered, or forecast, the results of the speech, or saying; he looked to what would, or might, be its result; or he thought, or meditated, upon it, and endeavoured to understand it; syn. تَدَبَّرَهُ; (K, TA;) and (TA) so ʔ, طَفَلَهُ (O, TA.) — See also 1, last sentence. — And see 5, in two places.

4. اطْفَلت, said of a woman, (S, O, TA,) and of a girl, or young woman, (صَبِيَّة, [but this, I doubt not, is a mistranscription for ظَبِيَّة, i. e. a doe-gazelle,]) and of a she-camel, (TA,) or of any female, (Mṣb,) She had a طفل [or young one of tender age]: (S, O, TA:) or she brought forth. (Mṣb.) — See also 1, in two places. — And see 2.

5. تَطْفَل He was, or became, an intruder at feasts, uninvited; (S, Mṣb, K;) as also ʔ, طَفَلَ (K,) inf. n. تَطْفِيلٌ (TA:) or he imitated Tufeyl: (Har p. 179: [see طَفَيْلِي:]) and عَلَيْهِ ʔ, طَفَلَ and عَلَيْهِ تَطْفَل he intruded upon him at a feast, uninvited. (TA.) It is of the speech of the people of El-'Irâk. (Lth, Mṣb.)

طَفْلٌ Soft, or tender; (S, O, K;) applied to anything: (K:) fem. with ة; (S, O, K;) applied to a girl, or young woman, (S,) or to a woman: (O:) and pl. طِفَالٌ and طُفُولٌ (K.) One says طَفَلَ بَنَانٌ [Soft, or tender, fingers, or ends of fingers]; this being allowable, though بَنَان is a [kind of] pl. and طفل is a sing., because every pl. [of the kind] that differs not from its sing. save in the ة [affixed to the latter] is made sing. and masc. [as well as fem.]: and therefore Homeyd says,

فَلَمَّا كَشَفْنَ اللَّيْسَ عَنْهُ مَسَحْنَهُ
بِأَطْرَافِ طِفْلٍ زَانَ غَيْلًا مَوْثَمًا

[And when they (referring to females) removed from over him the clothing, they wiped him with the extremities of soft, or tender, fingers, that adorned a plump fore arm, tattooed]; meaning, بِأَطْرَافِ بَنَانِ طِفْلٍ (S, O.) — Also [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;] a certain yellow [or rather yellowish, and sometimes white, or whitish,] earth, well known in Egypt, with which cloths are dyed [or rather scoured]; (TA;) also called بَيْلُونٌ. (Esh-Shiháb El-'Ajamee, TA in art. بِلْن.)

طِفْلٌ A young one, or youngling, or the young, (Mṣb, K,*) of anything, (K,) [or] of a human being and of a beast: (Mṣb:) or (K) a new-born child, or young infant: and also a young one, or the young, of any wild animal: (S, O, K:) or it is applied to a child until he discriminates; (Mṣb, TA;) after which he is called صَبِيٌّ; thus some say, (Mṣb,) [and] thus says El-Munáwee: (TA:) or, accord. to Az, (Mṣb, TA,) on the authority of AHeyth, (TA,) a child from the time of his birth (Mgh, TA) until he attains to puberty: (Mgh, Mṣb, TA:) fem. طِفْلَةٌ: (Zj, Mgh, Mṣb, TA:) and pl. أَطْفَالٌ: (Zj, S, O, Mṣb, TA:) but طِفْلٌ is also used as fem., (Zj, Mgh, O, Mṣb, TA,) and dual, (Zj, TA,) and pl., (Zj, S, O, Mṣb, TA,) occurring as pl. in the Kṣur xxiv. 31, (S, O, Mṣb,) and [xxii. 5 and] xl. 69: (Zj, TA:) and ʔ, طَفِيلٌ signifies the same as طفل; (K, TA;) used in this sense by a rájiz; but accord. to some, by poetic license, for the dim. ʔ, طَفِيلٌ. (TA.) — [Hence,] † Any part or portion of anything, whether a substance or an accident: (K, TA:) pl. أَطْفَالٌ: whence they say طِفْلُ الْبَرِّ and طِفْلُ الْحَبِّ † [The portion of anxiety and of love]. (TA.) — † A falling spark or portion (سَقَطٌ [in the CK سَقَطٌ] of fire: (M, K, TA:) or a live coal: (A, TA:) or fire when just struck; as also طِفْلَةٌ: (T, TA: [but this latter is the n. un.:]) and the pl. is أَطْفَالٌ: one says, تَطَايَرَتْ أَطْفَالٌ, النَّارُ, meaning † The sparks of the fire [became scattered]. (TA.) — † Small clouds: so in a verse of Aboo-Dhu-eyb. (TA.) — † An object of want: (K:) or a small object of want. (TA.) One says, هُوَ يَسْعَى فِي أَطْفَالِ الْحَوَائِجِ i. e. [† He labours in the accomplishment of] small objects of want. (A, TA.) — † Night: (K, TA:) or the first part thereof. (A, TA.) — And † The sun when near to the setting. (ISd, K, TA.)

طَفَلَ: see طُفُولِيَّة. — Also The period [next] after sunrise: from طَفَلَ signifying “a young one” or “youngling:” (O:) or طَفَلَ الْغَدَاةِ signifies the period from that when the sun is about to rise, or appear, until its light has ascendancy over the earth: (T, TA:) or when the sun is about to rise, or appear, and has not yet ascendancy in, or upon, the earth: (Er-Rághib, TA:) or the period from the rising, or

appearing, of the sun, until its having ascendancy [for إِلَى أَتَمَّكَانِيَا in a copy of the M, and اسْتَمَّكَانِيَا and اسْتَمَّكَانِيَا in different copies of the K, I read إِلَى أَتَمَّكَانِيَا, agreeably with the explanation in the the T and with that of Er-Rághib, in both of which the verb used is يَسْتَمِكُن,] in, or upon, the earth. (M, K.) And (O) The period after [that called] the عَصْر [q. v.] when the sun inclines to the setting: (S, O:) or طَفَلَ الْعِشِيِّ signifies the last part of the afternoon, at sunset, (K, TA,) and at the time of the sun's becoming yellow, when it is about to set. (TA.) One says, أَتَيْتُهُ طَفْلًا [I came to him at one of the periods termed طَفَلَ]. (S, O.) — Also The coming of the night with its darkness. (TA.) — And The darkness itself. (O, K.) — Also Itain: so in the phrase طَفَلَ الشَّرِيَا [The rain of the auroral setting of the Pleiades]. (S, O.) [Or A shower of rain: for] one says, وَقَعَتْ أَطْفَالُ الْوَسْمِيِّ The showers of the [rain called] وَسْمِي [q. v.] fell: and جَادَهُ طَفْلٌ مِنْ مَطَرٍ [A shower of rain descended copiously upon him, or it]. (A, TA.) — And رِيحٌ طَفْلٌ A wind that blows gently, or softly. (TA.)

طِفْلٌ Herbage that does not become tall (TA.)

طَفَالٌ and طَفَالٌ Dry clay: (K:) of the dial. of El-Yemen. (TA.)

طَفِيلٌ, like أَمِيرٌ (K,) or, accord. to the L, ʔ, طَفِيلٌ, mentioned in the L in art. طَفَالٌ (TA.) Turbid water remaining in a watering-trough: (K, TA:) n. un. with ة; (K;) accord. to the L, طَفِيلَةٌ; meaning a portion thereof. (TA.)

طَفِيلٌ dim. of طِفْلٌ, q. v.

طَفِيلٌ: see طَفِيلٌ.

طَفِيلٌ: see طِفْلٌ.

طَفَانَةٌ

طَفُونَةٌ } see what next follows.

طَفُولِيَّة, mentioned by ISd and the expositors of the Fṣ and others, as well as in the K, and also pronounced without teshdeed, [i. e. طَفُولِيَّة,] which shows, as do several other reasons, that the ى therein is not that which is the characteristic of rel. ns., though it has been asserted to be so, (MF, TA.) The state, or condition, of the طفل; [i. e. early infancy: or, in a larger sense, childhood;] as also ʔ, طَفُونَةٌ and ʔ, طَفَانَةٌ and ʔ, طَفْلٌ; (K;) [inf. ns.] having no verb [corresponding to them]. (TA.)

طَفِيلِي One who intrudes at feasts, uninvited; (S, O, Mṣb, K;) as also ʔ, طَفِيلِي: (K:) the former is a rel. n. from طَفِيلٌ, the name of a certain man of El-Koofeh, (ISk, S, O, Mṣb, K,) who used to intrude at feasts, uninvited, (ISk, S, O, Mṣb,) and who was called طَفِيلُ الْأَعْرَاسِ and طَفِيلُ الْعَرَائِسِ: (ISk, S, O: [two other deriva-

tions are mentioned in the TA; but they are too far-fetched to deserve notice:] such the Arabs [in their proper language] called **وَأَرَشَ**. (ISK, S, O, Mṣb.)

طَفَّلَ *One who sells طُفْلُ [or fullers' earth].* (TA.)

طِفْلِيلٌ: see **طِفْلِيلِي**.

[**طَافِلَةٌ**, which Golius explains as meaning "i. q. **فَائِدَةٌ** et **خَيْرٌ**, utilitas, bonum," referring to the KL as his authority, is evidently a mistake for **طَائِلٌ**, expl. as meaning **فَائِدَةٌ** and **خَيْرٌ** in my copy of the KL, which does not mention **طَافِلَةٌ** in any sense.]

أُطْفَلٌ [*More, or most, like to the طِفْلِيلِي*: and hence, *more, and most, intrusive, uninvited*]. **أُطْفَلٌ** [*More intrusive, uninvited, than night upon day*], and **مِنْ شَيْبٍ عَلَى شَبَابٍ** [*than hoariness upon youthfulness*], and **مِنْ ذَبَابٍ** [*than flies*], are proverbs. (Meyd.)

مُطْفَلَةٌ (A'Obeyd, S, O, Mṣb, K,) and **مُطْفَلَةٌ** also, (TA,) applied to a female, of human beings and of wild animals, (K, TA,) and of camels, (A'Obeyd, TA,) i. q. **ذَاتُ طِفْلٍ** [*Having a young one, or youngling, &c.*], (A'Obeyd, K, TA,) with her: (A'Obeyd, TA:) or applied to a she-gazelle and camel, (S, O,) or to any female, (Mṣb,) that has recently brought forth: (S, O, Mṣb:*) pl. **مُطَافِلٌ** and **مُطَافِيلٌ**. (A'Obeyd, S, O, K.) [See also **عَانَدٌ**, in art. **عَوَدٌ**.] **سَارَتْ قُرَيْشٌ بِالْعَوْدِ الْمَطَافِيلِ** [*See also عَانَدٌ, in art. عَوَدٌ*]. i. e. *Kureysh journeyed with the camels that had recently brought forth having with them their young ones, occurring in a trad., means, † with their collective company, their old and their young.* (TA.) [See, again, **عَانَدٌ**.] — [It is also said by Freytag to be applied in the Deewán of the Hudhales to clouds followed by small ones.] — And **لَيْلَةٌ مُطْفَلٌ** means *A night that kills the young ones by its cold.* (K, TA.)

طفي and طفو

1. **يَطْفُو**. (S, Mgh, Mṣb, K,) aor. **طَفَا فَوْقَ الْمَاءِ**, (S, Mgh, Mṣb,) inf. n. **طُفُوٌ** (S, Mgh, Mṣb, K) and **طَفُوٌ**, (S, Mṣb, K,) *It (a thing, S, Mgh, Mṣb) floated upon the water, (S, Mgh, Mṣb, K,) and did not sink.* (S, Mṣb.) — [Hence,] one says, **الظُّعُنُ تَطْفُو وَتَرْتَسِبُ فِي السَّرَابِ** † [*The women's camel-vehicles appear, as though floating, and disappear, as though sinking, in the mirage*]. (TA.) — And **طَفَتِ الْخُوصَةُ فَوْقَ الشَّجَرِ** † [*The leaf of the date-palm, or of the Theban palm, &c., appeared [above the trees].* (K, TA.) — And **طَفَا** said of a bull, (K,) or of a wild bull, (TA,) † *He mounted upon the hills* (K, TA) and *upon the sands.* (TA. [In the CK, **عَلَى الْأَكْرِ** is erroneously put for **عَلَى الْأَكْرِ**].) — And **طَفَوْتُ فَوْقَهُ** † *I leaped upon it.* (TA.) The saying

عَبْدٌ إِذَا مَا رَسَبَ الْقَوْمُ طَفَا

is expl. by IAḡr as meaning [*A slave*] *who, when the people are grave, leaps by reason of his ignorance.* (TA.) — And **طَفَا الْمَاءُ** [not a mistranscription for **طَفَا**] † *The water rose, or became high.* (TA voce **طُوفَانٌ**, q. v.) — And **طَفَا** said of a gazelle, † *He ran vehemently.* (K.) One says of a gazelle, **مَرَّ يَطْفُو**, meaning † *He passed by, or along, or away, going lightly, or briskly, upon the ground, and running vehemently.* (S, TA.) — And, said of a man, (K, TA,) by way of comparison [to a floating fish], (TA,) † *He died.* (K, TA.) — And † *He (i. e. a man) entered into [or upon] an affair:* (K, TA:) [or,] accord. to the "Nawádir," one says, **طَفَا فِي الْأَرْضِ** *he entered into the earth, either وَأَغْلًا [app. as meaning penetrating, and becoming concealed], or رَاسِحًا [app. as meaning becoming firmly fixed therein].* (TA.) — [طَفَا is made trans. by means of ب: see an ex. voce **أُرْسَبَ**.]

4. **اطْفَى** *He kept continually, or constantly, to the eating of fish found floating upon the water.* (TA.)

طُفِيَةٌ: see **طُفِيَةٌ**.

طُفُوَةٌ, (K,) thus it should app. be accord. to the K, but in copies of the M, † **طُفُوَةٌ**, with ḍamm, (TA,) *A thin, or slender, plant.* (K.)

طُفُوَةٌ: see what next precedes: — and see also the paragraph next following.

طُفِيَةٌ *The leaf of the مَقْلُ [or Theban palm];* (S, Mgh, Mṣb, K;) and so † **طُفُوَةٌ**: (Aḡ, TA:) pl. † **طُفِيٌّ** (S, TA) or [rather this is a coll. gen. n., and the pl. properly so termed is] **طُفِيٌّ**, (Mṣb,) which is [also] pl. of **طُفُوَةٌ**. (Aḡ, TA.) [Accord. to Forskál (Flora Ægypt. Arab., p. cxxvi.), the Theban palm itself, which he terms "borassus flabelliformis," is called **طُفِيٌّ**, as well as **دُومٌ**.] — And [hence] **الطُّفِيَّةُ**, (K,) or **ذُو الطُّفَيْتَيْنِ**, (S, Mgh, Mṣb, TA,) is the name of † *A serpent* (S, Mgh, Mṣb, K) of a *foul, or malignant, sort, (K,) having upon its back two lines, or stripes, (S, Mgh, Mṣb, K,) which are black, (S, Mgh, Mṣb,) resembling two leaves such as are termed* **طُفَيْتَانِ**: (S, Mgh, Mṣb, K:) and sometimes it is termed **طُفِيَّةٌ**, meaning **ذَاتُ طُفِيَّةٍ**: and **الطُّفِيُّ** is used as the pl., meaning **ذَوَاتُ الطُّفِيِّ**. (S.)

— And [hence] **الطُّفِيَّةُ**, (K,) or **ذُو الطُّفَيْتَيْنِ**, (S, Mgh, Mṣb, TA,) is the name of † *A serpent* (S, Mgh, Mṣb, K) of a *foul, or malignant, sort, (K,) having upon its back two lines, or stripes, (S, Mgh, Mṣb, K,) which are black, (S, Mgh, Mṣb,) resembling two leaves such as are termed* **طُفَيْتَانِ**: (S, Mgh, Mṣb, K:) and sometimes it is termed **طُفِيَّةٌ**, meaning **ذَاتُ طُفِيَّةٍ**: and **الطُّفِيُّ** is used as the pl., meaning **ذَوَاتُ الطُّفِيِّ**. (S.)

طُفَاوَةٌ *The floating froth or scum* (K, TA) and *grease* (TA) *of the cooking-pot.* (K, TA.) — And **A halo around the sun,** (S, K,) and also **around the moon** [like **هَالَةٌ**]: (K:) the former accord. to Fr, and the latter accord. to AHát. (TA.) — And one says, **أَصْبْنَا طُفَاوَةً مِنَ الرَّبِيعِ** meaning **شَيْئًا مِنْهُ** [i. e. *We obtained somewhat of the herbage, or perhaps of the rain, of the season called رَبِيعٌ*]. (S, TA.)

سَمَكَ طَافِي *Fish floating upon the surface of the water, having died therein.* (Mgh, Mṣb, TA.)

— [Hence,] **فَرَسَ طَابٌ** † *A horse elevating his head.* (TA.) — **كَأَنَّ عَيْنَهُ عَيْنَةٌ طَافِيَةٌ** [*As though his eye were a floating grape*], in a trad. respecting Ed-Dejjál, is expl. by Th as meaning his eye's being prominent and conspicuous. (TA.)

طق

R. Q. 1. **طَطَّقَ** [*He caused a thing to make a sound such as is termed طَطْقَةٌ*]. (K voce **كَرَبٌ**.)

طَقَّ a word imitative of a sound; and sometimes they said † **طَطَّقَةٌ**: (IDrd, O, TA:) or the former is a word imitative of *The sound of stones*; and † the latter is its noun: (K:) one says, **سَمِعْتُ طَطْقَةَ الْحِجَارَةِ** *I heard [the sound of] the falling of the stones, one upon another, when they rolled down from a mountain:* (IDrd, O:) or **طَقَّ** is a word imitative of *the sound of the stone and of the solid hoof*; and † **طَطَّقَةٌ** signifies *the action thereof*: (M, TA:) or this latter is a word imitative of *the sound of the successive falling of stones, one upon another:* (IDrd, O:) or this word signifies *the sound of the legs of horses upon the hard ground*; (IAḡr, TA;) [or] sometimes it signifies also *the sound of the solid hoofs upon the ground*; (IDrd, O;) or the *sounds of the hoofs of horses or similar beasts [with quick reiteration]*; like **دَقْدَقَةٌ**; and sometimes they said † **حَبَطَطَّقَ**, of which El-Mázinec cites an ex.; (S, O;) but [J says] I have not seen this except in his book: (S:) another ex. of it, however, is cited by Lth. (TA.)

طَقَّ *The sound of a frog leaping from the margin of a river or rivulet.* (M, K.) One says, **لَا يَسَاوِي طَقَّ** [*It is not, or will not be, equal to the sound of a frog &c.*]. (M.)

طَطَّقَةٌ: see **طَقَّ**, in four places. — In the language of the common people, it means *Lightness, or promptness, in speech.* (TA.) — And † *The death that results from the jinn's piercing or thrusting* [i. e. *from the طَاعُونِ*]. (TA.)

طَطَّقُونُ and † **مُطَطَّقِيٌّ** in the language of the common people, *Light in person*; and *light, or prompt, in speech.* (TA.)

مُطَطَّقِيٌّ: see what next precedes.

حَبَطَطَّقِيٌّ: see **طَقَّ**.

طل

1. **طَلَّتِ السَّمَاءُ الْأَرْضَ**, [aor. ²], inf. n. **طَلٌّ**, *The sky rained small rain upon the earth, or land.* (MA.) And **طَلَّتِ الْأَرْضُ**, (S, O, K,) inf. n. as above, (TA,) [meaning, as is implied in the S and O, *The earth, or land, was rained upon by the weakest of rain; or was rained upon, or bedewed, by the طَلٌّ*, q. v.; or] *the طَلٌّ descended upon the earth, or land:* (K:) and **طَلَّهَا التَّدْيُ** [*The rain, or dew, moistened it*]: (S, O, TA:) and **طَلَّتْ**, with fet-ḥ, signifies [accord. to some] *It became*

moist, or moistened: one says, **طَلَّتْ بِلَادُكَ**, and **طَلَّتْ**; the former meaning *May thy countries, or tracts of country, be rained upon*; and the latter, *become moist, or moistened*: or, accord. to Aboo-Is-hāk, [i. e. Zj,] **طَلَّتْ** only, with damm; [and he adds,] one says, **رَحَبَتْ بِلَادُكَ وَطَلَّتْ**, with damm, [i. e. *May thy tracts of country be spacious to thee, and be moistened by the* **طَلَّ**, (or, as in art. رَحِب in the TA, **وَطَلَّتْ وَعَلَّتْ**), not **طَلَّتْ**; because the **طَلَّ** is not from them, [i. e. it is not from the tracts of country,] but they are the objects thereof. (TA.) [Golius mentions, among the significations of **طَلَّ**, as on the authority of Z, i. q. رَحِب, said of land, or the earth, and followed by **عَلَى** relating to a person: but I think it most probable that he inferred this signification from his finding, in a copy of the A, the phrase **وَطَلَّتْ رَحَبَتْ عَلَيْكَ الْأَرْضُ** (for **وَطَلَّتْ**), without any explanation. And Freytag mentions **طَلَّ** as meaning *It was watered by fine rain*; from the Deewán of the Hudhalees.] And [it is said that] **اطَلَّتِ السَّمَاءُ** signifies **اِشْتَدَّ وَفَعَلَهَا** [i. e. *The rain fell vehemently*]. (TA.) = **طَلَّ دَمَهُ** (AZ, S, O, Mṣb,) said of God, (S,) or of the ruling power, (Mṣb,) first pers. **طَلَّلْتُهُ** (K,) aor. ʿ, (Mṣb,) inf. n. **طَلَّلْ** (Mṣb, K) and **طَلَّلُوا** (K,) *He made his blood to go for nought, unretaliated, and uncompensated by a mulct; made it to be of no account: (AZ, S, O, Mṣb, K, TA:) or held it to be of little account, as though it were but [the rain, or dew, termed] **طَلَّ**, in its result; this, accord. to Er-Rághib, being the proper meaning: (TA:) and **طَلَّ** signifies the same. (AZ, S, O, Mṣb, K.) And **طَلَّ دَمَهُ** *His blood was made to go for nought, &c.*; (AZ, S, Mgh, O, Mṣb, K;) as also **طَلَّ دَمَهُ**: (AZ, S, O, Mṣb, K;) and **طَلَّ دَمَهُ**, (S, O, Mṣb, K,) with fet-ḥ, accord. to Ks and AO, (S, O, Mṣb,) aor. ʿ [contr. to analogy], (Mṣb,) or ʿ [agreeably with analogy]; (K;) and **طَلَّ**, originally **طَلَّلَ**, (Mṣb, K,*) aor. ʿ; (Mṣb, K;) [his blood went for nought, &c.]; but this is disallowed by AZ; (S, O, Mṣb;) and it is more commonly with damm. (K.) — And **طَلَّ حَقَّهُ**, aor. ʿ, *He diminished, or impaired, to him his right, or due; or deprived, or defrauded him of it, partly, or wholly*: (K, TA:) or, accord. to Khálid Ibn-Jembeh, (TA,) *he denied him, or refused him, his right, or due*; (K, TA;) and *withheld it [from him]*: (TA:) and *he annulled it; or made it to go for nought, as a thing of no account, or as a thing that had perished or become lost*. (K, TA.) You say, **طَلُّوا فَلَانًا**, **طَلَّ**, aor. ʿ, inf. n. **طَلَّ**, *They denied, or refused, such a one his right, or due*: so says Khálid Ibn-Jembeh. (O.) — And **طَلَّ غَرِيمَهُ**, (K,) aor. ʿ, (TA,) inf. n. **طَلَّ**, (O, K,) *He delayed, or deferred, with his creditor, or put him off, by promising time after time to pay him*. (O, K.) — And **طَلَّ** signifies also *The driving of camels roughly, or rigorously*. (K.) You say, **طَلَّ الْإِبِلَ**, inf. n. **طَلَّ**,*

He drove the camels roughly, or rigorously. (TK.) = **طَلَّ**, [sec. pers. **طَلَّلْتِ**, aor. ʿ,] inf. n. **طَلَّلَانَةٌ**; like **مَلَّ**, [sec. pers. **مَلَّلْتِ**, aor. ʿ,] (K, TA,) inf. n. **مَلَّلَانَةٌ**; (TA;) [accord. to Freytag, followed by **لَهُ**, and in the Deewán of the Hudhalees by **إِيَّاهُ**; and so, accord. to him, **استَطَلَّ**, followed by **لَهُ**;] *He, or it, was, or became, pleasing, (K, TA,) and goodly*. (TA.) = And **طَلَّه**, (K,) inf. n. **طَلَّ**, (TA,) is also *syn. with طَلَّه*: (K:) so in the phrase **طَلَّه بِالْوَرِيسِ** [*He smeared it, or rubbed it over, with الوريس*, q. v.]; namely, a thing. (Ibn-'Abbád, O.)

4: see 1, former half: = and the same, latter half, in two places. = **اطَلَّ عَلَيْهِ** *He (a man, Mṣb) looked upon it, looked upon it from above, looked down upon it, got a view of it, or saw it*; syn. **أَشْرَفَ عَلَيْهِ**, (S, O, K,) [i. e.] **أَشْرَفَ**, (Mṣb,) or **أَوْفَى عَلَيْهِ**; (Ham p. 208;) properly **أَوْفَى عَلَيْهِ**, i. e. **بَشَخَصِهِ** [meaning *he looked upon it, &c., with his body*; not in imagination]; (Er-Rághib, TA;) and **استَطَلَّ** signifies the same: (K:) and so **أَطَفَ عَلَيْهِ**. (O in art. طَف.) [See also 6.] Hence, in a trad., the saying of Saʿeeyeh the daughter of 'Abd-El-Muṭṭalib, **فَاطِلٌ عَلَيْنَا يَبُودِي فَعَمْتُ فَضْرَبْتُ رَأْسَهُ بِالسَّيْفِ ثُمَّ رَمَيْتُ بِهِ عَلَيْنَا** [*And a Jew looked upon us, and I arose, and smote off his head with the sword, then cast it upon them*]. (O.) — [Hence, perhaps,] **اطَلَّ** **الزَّمَانَ** + *The time drew near*. (Mṣb.) — And **اطَلَّ عَلَى حَقِّي فَذَهَبَ بِهِ** + *He got possession of my right, or due, and took it away, or went away with it*. (Ibn-'Abbád, O.) [See also **أَطَفَ**.] — And **اطَلَّ عَلَيْهِ** + *He importuned him*, (Ibn-'Abbád, O, TA,) **حَتَّى غَلَبَهُ** [so that, or until, he overcame him]. (TA.) And **اطَلَّ فَلَانٌ عَلَى** **فُلَانٍ بِالْأَدَى** + *Such a one kept continually, or constantly, to the annoying, or molesting, or hurting, of such a one*. (TA.) = An Arab woman of the desert is related to have said, **مَا أَطَلَّ شَعْرَجِيمِيلَ وَأَحْلَاهُ** [*How pleasing is the poetry of Jemeel, and how sweet is it!*]. (TA.)

5. **هَذِهِ الْأَرْضُ قَدْ تَطَلَّتْ** *This land has produced herbage, and become replete, [for تَخَيْرَتْ (to which I cannot assign any apposite meaning), in my original, I read تَخَيْرَتْ,] and has not been trodden by any one*: so says AA. (O.)

6. **تَطَلَّ** (S, O, in the K in art. طُول written **تَطَلَّلَ**) (O) *He stretched out his neck, looking at the thing, it being far from him*: (S, O:) or *he stretched out his neck to look*: (TA in art. دَمَخ:) or **تَطَلَّلْتُ** signifies *I stood upon my toes, and stretched my stature, to look at a thing*, (**تَطَاوَلْتُ**, K, TA, both of these verbs meaning thus, TA in art. طُول,) and *looked*: (K, TA:) or, accord. to AA, **التَّطَالُ** signifies *the looking from above a place, or from a curtain or the like*. (TA.) [See an ex. in a verse cited in

art. شَرَف, conj. 10: and see also 4 in the present art.]

10: see 4. — **استَطَلَّ الْفَرَسُ بِذَنَبِهِ** is expl. by Ibn-'Abbád as signifying **إِذَا نَاصَبَهُ فِي السَّمَاءِ** [app. meaning *The horse went along raising his tail toward the sky*: for I think that **إِذَا نَاصَبَهُ** should be **إِذَا كَانَ نَاصِبَهُ**, or **أَيُّ نَاصِبَهُ**. (O.)] = See also 1, last sentence but one.

R. Q. 1. **طَلَّطَلَّهُ** *He moved him, agitated him, shook him, or put him into a state of motion or commotion*; (K, TA;) like **تَلَّطَلَّهُ**: (TA:) [or,] accord. to Ibn-'Abbád, **الطَّلْطَلَّةُ** signifies *the moving about the arms in walking*. (O.)

طَلَّ *Light*, (Mṣb,) or *weak*, (K,) [i. e. *drizzling*,] *rain*: (Mṣb, K:) or the *lightest*, (K,) or *weakest, of rain*: (S, O, Mṣb, K:) or *dew* (K, TA) *that descends from the sky in cloudless weather*: (TA:) or *above نَدَى and less than مَطَرٌ*: (K:) or, accord. to Er-Rághib, *rain that has little effect*; and so in the Kur ii. 267: (TA:) pl. **طَلَلٌ** (S, O, K) and **طَلَّلٌ** (O, K,) the latter mentioned by Fr, and said by him to be the only instance of the kind that has been heard except **حَرَفٌ** pl. of **حَرَفٌ** as meaning the **حَرَفٌ** of a mountain; (O;) [or] **طَلَّلٌ** is a contraction of **طَلَلٌ**: in a saying of a poet, cited by IAḡar, (TA,) **الطَّلُّ** occurs for **الطَّلَّ** [in the CK **الطَّلَّ**]: or in this instance, as some relate it, the word is **الطَّلُّ**. (K, TA.) — And **مِلْكٌ**: (K:) or so **طَلَّ**, with damm, in the saying **مَا بِأَتَاقَةِ طَلَّ** [*There is not in the she-camel any milk*], as Yaḡkoob says, and as is related on the authority of AA, (S,) and thus in the saying **طَلَّ مَا بِالذَّارِ طَلَّ** [*There is not in the house any milk*]: (O:) or **طَلَّ** signifies thus: or *blood*. (K.) [But see this word below.] — And **طَلَّ** *Paucity of milk of a camel*; as also **طَلَّ**: (K.) — And **طَلَّ**, or *fatness*; syn. **طَرَّقَ** [in the CK **طَرَّقَ**, and in my MS. copy of the K **طَرَّقَ**]: thus in the saying **طَلَّ مَا بِأَتَاقَةِ طَلَّ** [*There is not in the she-camel any fat, or fatness*]. (M, K, TA: in the CK **طَلَّ**.) = [It is also used as an epithet.] You say **يَوْمٌ طَلَّ**, meaning **دُو طَلَّ**, i. e. [*A day having drizzling rain, or dew; or] moist, or humid*. (TA.) And **أَرْضٌ طَلَّةٌ** *Land moistened by dew [or by drizzling rain]*; (TA;) as also **مَطْلُونَةٌ**: (S, TA:) and [in like manner] **طَلَّ** signifies a meadow (**رَوْضَةٌ**) *moistened by طَلَّ*. (K.) And **طَلَّ** signifies *Anything moist*. (TA.) — [Hence, app.,] *Goodly, or good, or beautiful, and pleasing*: thus applied to a night, and to poetry (**شَعْرٌ** [in the CK **شَعْرٌ**]), and to water, &c.: (K, TA:) applied to these as meaning *good, or beautiful*; and so to discourse; (TA;) and thus **طَلَّ** applied to a **عُطْبَةٌ**. (Ibn-'Abbád, O, TA.) And **طَلَّةٌ** means *A beautiful, elegant, or graceful, woman*. (TA.) And **طَلَّةٌ** means *Pleasant, or delicious, wine*: (S, O, K:*) or, as

some say, *such as descends easily* [or *pleasantly down the throat*]. (TA.) And طَلَّةٌ applied to an odour (رَائِحَةٌ, K, TA, or رِيًّا, TA) likewise signifies *Pleasant, or delicious*. (K, TA.) = Also An aged man: (Kr, K:) and طَلَّةٌ signifies an old woman: (K, TA:) and a woman foul, unseemly, or obscene, in tongue; (K, TA;) annoying, or molesting. (TA.) — And A serpent; (K;) thus accord. to IAar: (O:) and so طَلٌّ; (K;) thus accord. to AA; (O;) like طَلْع. (TA in art. طلع.)

طُلٌّ: see طَلٌّ, in two places. [But the signification of "blood" there mentioned requires consideration; for Sgh adds immediately after explaining the saying طُلٌّ مَا بِالْدَارِ طُلٌّ what here follows.] — ذَهَبَ دَمُهُ طُلًّا and طُلًّا means فَدْرًا [i. e. *His blood went for nought, unretaliated, and uncompensated by a mulct*]. (Ibn-'Abbád, O. [Then follows immediately in the O الطَّلَاءُ, expl. as below.]

طُلٌّ: see طَلٌّ, last sentence: = and see also طُلٌّ.

طَلَّةٌ [fem. of طَلٌّ, q. v. — And also used as a subst.: signifying] A wife. (S, O, K.) = And Daintiness, or delicacy, in food and clothing. (K, TA. [In the CK, النَّعْمَةُ is erroneously put for النَّعْمَةُ.]

طَلَّةٌ The neck. (K.) = And A draught of milk; (Az, K, TA;) as also طَلِّي: (Az, TA:) pl. of the former طَلَّلٌ. (K.)

طَلْلٌ A portion still standing of the remains of a dwelling or house; (S, O, Mṣb, K;) as also طَلَّاتَةٌ: (K:) pl. أَطْلَالٌ and طَلَّلُونَ, (S, O, Mṣb, K,) the latter pl. sometimes used: (Mṣb:) what cleaves to the ground is termed رَسْمٌ: (TA:) the people of the towns or villages apply the term أَطْلَالٌ to the remains of walls and of places of worship; and the people of the tents to [the remains of] places of eating and of drinking and of sleeping: (Ḥam p. 541:) [and] as pl. of طَلَّلٌ it signifies elevated places: one says, رَأَيْتُ طَلَّلًا الْقَرْيَةَ, meaning *I saw what was elevated of the land of the town, or village*. (Ḥar p. 139.) — And The شخص [or body, or bodily or corporeal form or figure or substance, such as one sees from a distance,] of a thing, (Mṣb, K,) whatever it be; as also طَلَّاتَةٌ: pl. of the former as above: (K:) the شخص [as meaning body, or person,] of a man; as also طَلَّاتَةٌ: (S, O:) or, of a man, the erect شخص. (Mṣb voce جَنَّةٌ.) And طَلَّاتَةٌ, with ط, signifies the same. (O and K in art. ظل.) One says, حَيَّا اللَّهُ طَلَّلَكَ and طَلَّاتَكَ, meaning [May God preserve, or save,] thy شخص [i. e. body, or person]. (S, O.) And حَيَّا اللَّهُ مَا شَخَصَ مِنْ جَسَدِكَ and أَطْلَالَكَ, meaning [i. e. *May God preserve, or save, what has risen into view of thy body, or person*]. (TA.) — Also A place in the صَحْن [or court] of a house, pre-

pared for the household to sit upon: ADk says that there was a place on which to eat and drink in the فَنَاء [or yard] of every house, called the طَلَّل: (Az, TA:) accord. to ISd, (TA,) the طَلَّل of a house is, or was, like the [kind of wide bench, of stone or brick &c., generally built against a wall, called] دُكَّانَةٌ [or دُكَّانٌ], upon which to sit. (K, TA.) — And The جَلَال [or deck] of a ship or boat; (M, Mgh, O, K;) i. e. (Mgh) the covering thereof, which is like the roof (Mgh, Mṣb) of a house or chamber: (Mgh:) pl. أَطْلَالٌ. (Mgh, Mṣb, TA.) [In the TA it is said to mean the شِرَاع of a ship or boat; which is a mistake, as is sufficiently shown by its being there immediately added, "hence the trad. of Aboo-Bekr, that he used to pray upon the اطلال of the ship or boat." — [Hence, app.,] one says, (of a man, Ibn-'Abbád, O,) عَلَى مَشَى عَلَى طَلَّلِ الْمَاءِ i. e. *He walked, or went along, upon the surface of the water*: but whether this relates to a pretended miracle or to sliding upon ice, I know not]: and he adds that it is a tropical phrase. (TA.) = Also Anything fresh, or juicy, or [like طَلٌّ] moist; syn. طَرِيٌّ. (K.) — See also طَلٌّ, first sentence.

طَلِيلٌ: see مَطْلُولٌ. = Also Sweet; syn. حُلُوٌّ: (so accord. to the O and some copies of the K: accord. to other copies of the K, i. q. خَلَقٌ; i. e., accord. to some of these copies, خَلَقٌ; accord. to some, خَلَقٌ; and accord. to some, خَلَقٌ:) thus expl. by Ibn-'Abbád; and said by him to be of the dial. of Hudheyl. (O.) [The explanation in the O is, I doubt not, the right: and hence] — طَلِيلَةٌ applied to a خُطْبَةٌ: see طَلٌّ, latter part. = Also A mat; syn. حَصِيرٌ: (IAar, O, K:) or such as is woven of [the leaves of the] دَوْمِر [or Theban palm-tree]; or of the leaves of the date-palm; or of the قَشُور [app. meaning the peels of the branches] thereof: (K, TA:) so in the M: in the T it is said that طَلِيلَةٌ means, accord. to AA, a [mat of the kind called] بُورِيَاءُ; and accord. to Aḡ, a بَارِي [which signifies the same as بُورِيَاءُ]: (TA:) pl. أَطْلِيَّةٌ and طَلِيَّةٌ and طَلَّلٌ. (K.)

طَلَّاتَةٌ [an inf. n.: see 1, last sentence but one. And, as a simple subst.,] A good, or goodly, state or condition; and a beautiful aspect, appearance, mien, or guise. (IAar, O, K.) And Beauty, or beauty of colour, or brightness: (O, K:) so in the saying, عَلَى مَنَاطِقِ طَلَّاتَةِ الْحُسْنِ [Upon his diction is the glow of beauty]. (O.) Accord. to Aḡ, i. q. حَسَنٌ and مَاءٌ [i. e. Goodliness, or beauty, and, app., lustre]. (TA.) — Also, (AA, O, K,) and some say طَلَّاتَةٌ, (AA, O,) Joy, gladness, or happiness. (AA, O, K.) = See also طَلَّلٌ, in four places. — [Hence,] one says فَرَسٌ حَسَنٌ الطَّلَّاتَةِ, meaning [A horse goodly, or beautiful,] in what is high, or elevated, of his frame, or make. (TA.)

طَلَّاتَةٌ: see the next preceding paragraph.

طَلِيلَةٌ: see طَلِيلٌ.

طَلِّي: see طَلَّةٌ.

طَلَّاءٌ, (Ibn-'Abbád, O, K,) like سَلَّاءٌ, (K, TA,) [in the CK, طَلَّاءٌ, like سَلَّاءٌ, and] in some copies of the K, erroneously, طَلَّاءٌ, (TA,) Blood, itself: and some say, a pellicle upon the surface thereof: (O:) [and in like manner طَلَّاءٌ is expl. in the K in art. طَلَّاء:] or blood that has been made to go for nought, unretaliated, and uncompensated by a mulct: (K: [and from the context in the O, it seems that this is probably meant by Ibn-'Abbád: see طَلٌّ:] accord. to AAF, (TA,) the ء in this word is originally J. (K, TA.)

طَلُّطُلٌ A chronic, or permanent, disease. (IAar, Az, K.)

طَلِّطَلٌّ: see طَلَّاطِلَةٌ.

طَلِّطَلَّةٌ: }
طَلَّاطِلٌ: } see طَلَّاطِلَةٌ: each in two places.

طَلَّاطِلٌ: see the next paragraph, in three places.

طَلَّاطِلَةٌ A calamity, or misfortune; (S, O, K;) as also طَلِّطَلَّةٌ [in the CK طَلِّطَلَّةٌ] and طَلِّطَلٌّ [in the CK طَلِّطَلٌّ]. (K, TA.) — Also, (S, O,) or طَلَّاطِلٌ, (M, K,) A disease that wearies the physicians, (S, M, O, K,) for which there is no remedy: (S, O:) and said in the M to be a pain in the back. (TA.) And the former, A disease that attacks a man in his belly; as also طَلِّطَلَّةٌ. (O.) And A disease in the backs of asses, that breaks their backs; (K, TA;) so in the M; (TA;) as also طَلَّاطِلٌ with ḍamm and fet-ḥ [i. e. طَلَّاطِلٌ and طَلَّاطِلٌ]. (K.) — And Death; as also طَلَّاطِلٌ; (K, TA;) so in the M, with ḍamm; and with fet-ḥ [i. e. طَلَّاطِلٌ]. (TA.) — And A certain piece of flesh in the fauces: (ISd, K, TA:) or the piece of flesh extending downwards upon [the upper extremity of] the مُسْتَرَط [or مَسْرَط, i. e. the gullet]; (Aḡ, Az, O, K, TA;) [meaning] the لَهَاء [or uvula]: (TA:) or, (O, K,) accord. to AHeyth, (O,) the falling of the لَهَاء [or uvula], so that neither food nor beverage passes the fauces easily by reason of it. (O, K.)

أَطْلَالٌ is the name of a certain mare, (O, K,) or of a she-camel, (K,) which, in reply to her rider's commanding her to leap a river, on the day of El-Kádiseeyeh, is asserted to have spoken, saying, وَتَبَّ وَسُورَةُ الْبَقَرَةِ [A leap, by the Chapter of the Cow!]. (O, K.) [Freytag has erroneously said, as on the authority of the K, that it is a name of the chapter of the Kur-án otherwise called بقرة.]

مَطْلُولٌ: see مَطْلُولٌ.

أَمْرٌ مُطْلٌ An affair not settled, or not established. (So accord. to some copies of the S and K, expl. by the words بِمُسْتَقْبَرٍ: in other copies of both,

and in the O, ليس بِسُفِيرٍ [to which I am unable to assign any probable meaning].)

مَطْلَلٌ i. q. صَبَابٌ [Mist; or moisture like clouds, or like dust, covering the earth in the early mornings; or thin clouds, like smoke; &c.: see art. صب]. (TA.)

مَطْلُولٌ: see its fem., with ة, voce طَلَّ. — Also Blood made to go for nought, unretaliated, and uncompensated by a mulct; (S, O, K;) and so مَطْلُولٌ and مَطْلُولٌ. (K.) — Also [or مَطْلُولٌ] Pure milk with froth upon it, upon which water has been poured, and which one imagines to be good, or pleasant, whereas there is no goodness in it; and so مَطْلُونَةٌ: or this latter, some say, signifies a piece of skin soaked and softened [for مَوْزُونَةٌ in my original, which I think a mis-transcription, I read مَوْزُونَةٌ,] with pure milk, which they eat [app. in a time of scarcity].

مَطْلُونَةٌ: see the next preceding paragraph.

طلب

1. طَلَبَهُ (S, A, O, &c.) aor. 2, (Mṣb,) inf. n. مَطْلَبٌ (S, A, MA, O, Mṣb, K &c.) and مَطْلَبٌ (A, MA, Mṣb) and طَلَابٌ and طَلَابَةٌ (A, MA) and طَلِبَةٌ (MA) and تَطْلَابٌ [which is of a measure denoting intensiveness]; (TA;) and أَطْلَبَهُ; (S, A, O, Mṣb, K;) and تَطْلَبَهُ; (A, K;) [but see this last below;] He sought it, desired it, demanded it, or asked for it; (MA;) [he pursued it, pursued after it, or prosecuted it;] he sought, desired, or endeavoured, to find it and to get or take it: (A, K, TA:) and طَلَبَ is also expl. as signifying اتَّبَعَ [i. e. he followed in pursuit, &c.]. (TA.) One says, اَطْلُبْ لِي شَيْئًا Seek thou, &c., for me, a thing. (Lh, TA.) And اَطْلَبْهُ and اِطْلَبْهُ, inf. n. as above, He sought it, desired it, demanded it, or asked for it, of him. (MA.) And طَلَبْتُ اِيَّيْ means رَغِبْتُ [i. e. He petitioned me, or made petition to me, &c.]: (K, TA:) or اَطْلَبْتُ اِيَّيْ means سَأَلْتُ [he asked him]: or [it means] اَطْلَبْتُ رَاغِبًا اِيَّيْ [he sought him, petitioning him]; for it is generally held that طَلَبَ is not trans. by means of a prep., therefore they explain the like of this phrase as implicative. (MF, TA.) See also 4, in two places: and see 5. You say also, طَلَبْتُ بِحَقِّي, meaning طَلَبْتُ اِيَّيْ, q. v. (K.) And طَلَبْتُ بِأَرَاهُ and بِدَحْلِهِ [He sought to obtain his blood-revenge, or retaliation; and in like manner, طَلَبْتُ بِدَمِي]. (S and Mṣb in art. دحل.) — [Hence,] one says also, السِّرَاجُ يَطْلُبُ [The lamp, or lighted wick, is near, or about, to become extinguished]; like as one says, جِدَارٌ يُرِيدُ أَنْ يَنْقُصَ. (A.) = طَلَبَ, aor. 2, (O, K,) inf. n. طَلَبٌ, (TK,) He, or it, [accord. to the TK said of a man,] was, or became, distant, or remote. (O, K. [See also 4.]

2: see 5.

3. طَالِبُهُ, inf. n. مَطَالِبَةٌ and طَلَابٌ, (Mṣb, K,) He sought or demanded of him a thing [as being due to him; i. e. he sued or prosecuted him for it]; (Mṣb;) i. q. بِحَقِّي طَلَبَهُ [he sought or demanded of him, &c., a right, or due]: (K:) and you say, طَالِبُهُ بِحَقِّي لَهُ عَلَيْهِ [he sought or demanded of him, &c., a thing due to him on his part]. (A.) مَطَالِبَةٌ is used in relation to a real thing: [but it does not necessarily imply the justice of the act:] one says, طَالِبُ زَيْدٍ عَمْرًا [Zeyd sought or demanded of Amr, or sued or prosecuted him for, the money]. (Kull p. 349.) And طَالِبُهُ بِالذَّاهِمِ He sought or demanded of him [i. e.] the debt. (MA.) And طَالِبُهُ بِكَذَا, (S, O,) inf. n. مَطَالِبَةٌ, (S,) [He sought or demanded of him, &c., such a thing; or he prosecuted him for such a thing, as, for instance, blood, or mutilation, or a wound: see exs. voce حَبَلُ.]

4. اطْلَبَهُ He performed, or accomplished, for him, (S, A, O, Mṣb, TA,) that which he sought, or demanded, (S, A, O, Mṣb,) or the object of his want: (TA:) or he gave him that which he sought, or demanded. (K.) A man said to the Prophet, اَطْلُبْ اِيَّيْ طَلِبَةٌ فَاِيَّيْ اُحِبُّ اَنْ اَطْلِبَكَ, i. e. [Ask thou of me] an object of want, [for I love] to perform it, or accomplish it, for thee. (TA.) And one says, اَطْلُبْ اِيَّيْ فَاَطْلُبْتَهُ, i. e. [He asked of me a thing] and I performed, or accomplished, for him that which he sought, or demanded. (TA.) And اطْلَبْتُهُ اِيَّيْ He aided him, or helped him, to seek the thing. (TA.) And اَطْلُبْنِي Aid thou me to seek. (Lh, TA.) — Also He, or it, (said of a man, Mṣb, and of poverty, A,) necessitated his seeking, or demanding. (S, A, O, Mṣb, K.) Thus it has two contr. significations. (S, O, K.) — And hence, (S, O,) اَطْلَبَ said of water, and of pasture, or herbage, (S, A, O,) &c., (S, O,) It was distant, or remote, (S, A, O,) so as to be not attainable but by seeking, (S, O,) or so that it was sought. (A.)

5. تَطْلَبَهُ He sought it, or demanded it, repeatedly, or time after time: (S, O:) [he made repeated, or successive, endeavours to obtain it, or to attain it: he prosecuted a search after it:] or he sought it diligently, studiously, sedulously, or earnestly; syn. اِبْتَعَاهُ: (Mṣb:) or he sought, desired, or endeavoured, leisurely, to find it and to get or take it; (O, TA;) and (TA) so طَلَبَهُ, inf. n. تَطْلِيْبٌ; (K, TA;) and طَلَبَهُ; (TA;) from [various] places. (O, TA.) — See also 1, first sentence.

7. اِنْطَلَبَ لَهُ is quasi-pass. of طَلَبَهُ, and means It (an action [i. e.]) was, or became, suitable to him; or fit, meet, or proper, for him: [as though it were sought, or desired, or desirable:] but they have been content to use اِنْبَغَى in the place of this verb. (Zj, TA in art. بَغَى.) [يَنْبَغِي, in the Kur xix. 93, is expl. by يَنْطَلِبُ in the Ksh and in the Expos. of Bd.]

8: see 1, first sentence.

طَالِبٌ: see طَلِبَةٌ, in two places: — and طَالِبٌ.

طَلَبٌ an inf. n. of 1 [q. v.]. (S, A, &c.) — See also طَالِبٌ, in two places. — And see طَلِبَةٌ.

طَلِبَةٌ A far-extending journey: (O, K:) and so سَفَرٌ طَلُوبٌ. (A.)

طَلِبَةٌ [A mode, or manner, of seeking &c.: an inf. n. of modality, like جِلْسَةٌ &c. — And] a subst. from طَالِبُهُ: (K:) see طَلِبَةٌ, in three places. — اَمْرٌ طَلِبَةٌ The eagle. (O, K.)

طَلِبَةٌ an inf. n. of طَلَبَهُ [q. v.]. (MA.) — [It generally signifies] A thing that one seeks, desires, demands, or asks for; a thing that one seeks, desires, or endeavours, to find and to get or take; an object of quest, or desire; (S, O, Mṣb, K;) as also طَلَابٌ, which is originally an inf. n. of طَالِبُهُ; (Mṣb;) and so طَلَبٌ; (Har p. 560;) and طَلِبَةٌ and طَلَبٌ are substs. from طَالِبُهُ, (K,) signifying [the same, or] a right, or due, sought, or demanded: (TK:) and طَلِبَةٌ signifies also an object of want, or need; a needful thing: (TA:) its pl. is طَلِبَاتٌ. (Mṣb.) One says, لِي عِنْدَهُ طَلِبَةٌ [or طَلِبَةٌ] I have an object of quest, or desire, or of want, or a right, or due, necessary to be sought, or demanded, of him. (A.) And هِيَ طَلِبٌ فَلَانٍ She is the object of love of such a one; as also طَلِبَتُهُ: (A, K:) or the former, (O,) or each, the latter mentioned by Lh, (TA,) means she is the object of quest, or desire, and the object of love, of such a one. (O, TA.) — And it is said on the authority of IAar that طَلِبَةٌ [app., accord. to the context, طَلِبَةٌ] signifies A company, or an assembly, of men. (TA.)

طَلَابٌ: see the next preceding paragraph.

طَلُوبٌ, of which the pl. is طَلُوبٌ, (K, TA,) and, as is said in the Mṣb, [but not in my copy of it,] طَلُوبٌ; (TA;) and طَلَابٌ, of which the pl. is طَلَابٌ; and طَلَابٌ, of which the pl. is طَلَابٌ; Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; (K, TA;) much, or often; all are intensive in signification. (TA.) — And بَثْرٌ طَلُوبٌ (O, TA) [and] طَلِيبٌ (thus in a copy of the A) A well of which the water is remote: (A, O, TA:) pl. of the former اَبَارٌ طَلُوبٌ. (O, TA.) See also طَلِبَةٌ.

طَلِيبٌ: see the next preceding paragraph, in two places.

طَلُوبٌ: see طَلُوبٌ.

طَالِبٌ Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; or a seeker, &c.: (Mṣb, K, TA:) [and used for طَالِبٌ اَلْعِلْمِ a student of science or knowledge:] pl. طَلَابٌ and طَلِبَةٌ (Mṣb, K, TA) and اَطْلَابٌ (Mṣb) and طَلُوبٌ (K) and اَطْلَابٌ [a

pl. of pauc., like أَصْحَابُ] (A) and طَلَبٌ (S, A, O, K,) or this last, as is said in the M, is [properly speaking] a quasi-pl. n., (TA,) or, (Mgh, TA,) as IATH says, (TA,) it is either a pl. of طَالِبٌ or an inf. n. used as such, (Mgh, TA,) for أَهْلُ الطَّلَبِ: (TA:) fem., applied to a woman, طَالِبَةٌ; of which the pl. is طَالِبَاتٌ and طَوَالِبٌ. (Mṣb.) You say, هُوَ طَالِبٌ لِلشَّيْءِ He is a seeker, &c., of the thing. (TA.) And هُوَلَاءُ أَطْلَابُهُمْ and طَلَبٌ أَطْلَابُهُمْ These are the troops that are the seekers [or pursuers] of their enemies. (A.) And هُوَ طَالِبٌ نِسَاءً (A, K,) with kesr, (K,) He is a seeker, or desirer, of women: (A, K:) pl. أَطْلَابٌ and طَلِبَةٌ. (K.)

مَطْلَبٌ A place, (Mṣb, KL,) or time, (KL,) of seeking: (Mṣb, KL:) [and so مَطْلَبٌ:] pl. مَطْلَبَاتٌ. (KL.) [And particularly applied to A place in which treasure is buried and sought. And A place where anything remarkable is to be sought, or looked for, in a book.] — [And hence, † A person from whom one seeks a thing.] — [I have none from whom to seek the accomplishment of my desires but Thee] occurs in a trad. respecting prayer. (TA.) — See also مَطْلُوبٌ. — It is also an inf. n. of 1 [q. v.]. (A, MA, Mṣb.)

مُطْلَبٌ, applied to water, and to pasture, or herbage, Distant, or remote, (S, A, O,) so as not to be attainable but by seeking, (S, O,) or so that it is sought: (A:) or, applied to pasture, or herbage, distant, or remote: and, applied to water, distant, or remote, from the pasture or herbage: or between which and the pasture, or herbage, is twice the space termed a مِيلٌ (K, TA,) or thrice that space, the مِيلٌ being the space from one عَمْرٌ [or sign of the way] to another; (TA;) or a day, or two days, (K, TA,) i. e. a day's journey, or two days' journey; in the latter case being termed مَطْلَبٌ إِبِلٌ [i. e. distant to be sought of camels]. (TA.) It is also applied to other things: a poet says,

أَهَاجَكَ بَرْقُ آخِرِ اللَّيْلِ مُطْلَبٌ

[Has distant lightning, in the latter part of the night, excited thee?]. (S, O.)

مَطْلُوبٌ Sought, desired, or demanded; and so مَطْلَبٌ [but app. as an epithet in which the quality of a subst. is predominant, and used in the sense of طَلِبَةٌ]. (KL.)

مَطْلَبٌ: see مَطْلَبٌ.

طلع

1. طَلَعَ (S, A,) [aor. ʿ,] inf. n. طَلْعٌ, (TA,) The camels had a complaint (S, A) from eating of the trees called طلع. (S, A. [But see طَلْحَةٌ.]) — And طَلَعَ, aor. ʿ, (K,) inf. n. as above, (TK,) He

(a man, TK,) was, or became, empty, or void of food, in his belly; as also طَلَعَ, like عَنِيَ. (K.) = طَلَعَ (S, M, A, K,) aor. ʿ, inf. n. طَلْعٌ and طَلْحَةٌ (M, K,) said of a camel, (S, M, A, K,) He was, or became, lean, or emaciated, by reason of fatigue, or of disease: (A:) or fatigued, or wearied: (ISK, S, K:) or injured, or hurt, by fatigue: (AZ, T, TA:) or he was, or became, fatigued, and fell down by reason of travel: (M, TA:) or طَلَعَ, aor. ʿ, inf. n. طَلْعٌ; and طَلَعَ, aor. ʿ, inf. n. طَلْعٌ; he was, or became, fatigued: or lean, by reason of fatigue, or of disease. (MA.) — And طَلَعَ, inf. n. طَلْعٌ, † He (a man) was, or became, bad, corrupt, or vicious. (A, L. [See طَلَّحٌ below.]) = طَلَّحَهُ, aor. ʿ, [inf. n. طَلَّحٌ,] He, or it, (a man, MA, Mṣb, or journeying, A,) rendered him lean, or emaciated him; (A, MA, Mṣb;) namely, a camel: (A, Mṣb:) [or] he fatigued him; (MA, K;) i. e., a camel; (S, K;) and (K) so † اَطْلَحَهُ; and † طَلَّحَهُ, (S, K,) inf. n. of the latter تَطْلِيحٌ. (TA.)

2: see the last sentence above. — [Hence, app.,] طَلَّحَ عَلَيْهِ (A, K,) inf. n. تَطْلِيحٌ (K,) † He importuned him, (A, K,) i. e., his debtor, so that he wearied him. (A.)

4: see 1, last sentence.

طَلْعٌ [a coll. gen. n.] (S, A, Mṣb, K, &c.,) and طَلَّحٌ (S, A, K;) the latter said to be pl. of طَلْعٌ, (TA,) which is the n. un. of طَلَّحٌ (S,) or, accord. to Sb, the pl. of طَلَّحٌ is طَلَّحٌ, like as صَخُورٌ is pl. of صَخْرَةٌ; and طَلَّحٌ also; and the pl. of طَلَّحٌ is أَطْلَاحٌ; (M;) [The acacia, or mimosa, gummifera; an appellation applicable also to the سَنْطٌ, which produces the gum-arabic: (see صَنْغٌ:) the former tree is termed by Forskål (Flora Ægypt. Arab. p. cxxiv.) "mimosa gummifera;" but it is more commonly termed an "acacia:" its pods are termed عَلْفٌ, q. v.:] a species of large trees, (S, K,) of the kind called عِضَاهُ; (S, Mṣb;) growing in El-Hijáz [and Egypt and Nubia and other countries]; the fruit of which is like that of the سَمْرَةٌ; having curved thorns: the places in which it grows are the interiors of valleys; and it is that species of the عِضَاهُ which is the largest in its thorns, and the hardest in respect of its wood, and the best in respect of its gum: Lth describes it as above,

and says that it is the same as the أُمُّ غَيْلَانَ [and the like is said in the A]: ISh says that it is a tall tree, affording a shade in which men and camels repose, with few leaves, long and large branches, with many thorns, [more] than the prickles of the palm-tree, and a great trunk, which a man's arm cannot embrace; the same as the أُمُّ غَيْلَانَ; and grows in the mountains:

AHn says that it is, of the trees called عِضَاهُ, the largest, and that which has most leaves, and the greenest, and has thick and long thorns, but these are of the least hurtful of thorns, producing no heat in the foot; it has a fruit (بَرْمَةٌ) of pleasant odour; and there is not among the trees called عِضَاهُ any that produces more gum than it, nor any more bulky; and it grows only in rugged, hard, fertile ground. (TA.) By طَلَعَ in the Kṣur lvi. 28 may be meant the trees called أُمُّ غَيْلَانَ, because they have a blossom of a very pleasant odour. (Zj.) [But see below.] — طَلَعَ signifies also Banana-trees; syn. شَجَرُ الْمَوْزِ; and is said [by some] to have this meaning in the Kṣur lvi. 28: (Zj, T, TA:) or i. q. مَوْزٌ [which some expl. as meaning the trees above-mentioned; but others as meaning the fruit of those trees]: (Mṣb, K:) this, however, is said to be unknown in the [classical] language. (TA.) — And i. q. طَلَعَ [generally meaning The spadix of th: palm-tree; but sometimes the spathe thereof]: (K:) a dial. var. of the latter word: (S:) mentioned by ISk among words formed by the substitution of one letter for another: and this meaning, also, it is said [by some] to have in the Kṣur lvi. 28. (TA.) = And Remains of turbid water in a watering-trough or tank. (K.) = And Having the belly void of food. (K.) — See also طَلَّحٌ.

طَلْعٌ The tick; syn. فُرَادٌ; (S, A, K;) sometimes applied thereto; (S;) as also † طَلَّحٌ: (S, K:) or a large tick. (TA. [See حَمَانٌ.]) — [Hence,] طَلَّحَ مَالِ † One who keeps to camels, or cattle, and to the care of them, like as cleaves the طَلْعٌ, i. e. tick: (A:) a manager, tender, or superintendent, of camels, or cattle; or a good pastor thereof. (K.) — And طَلَّحَ نِسَاءً † One who follows, or goes after, women (K, TA) much, or often. (TA.) — And طَلَّحٌ is also expl. as signifying A pastor fatigued, or wearied: (K, TA:) and [its pl.] طَلَّحٌ, as signifying [simply] pastors. (L.) El-Hoṭei-ah says, after mentioning certain camels and their pastors,

• إِذَا نَامَ طَلَّحٌ أَشَعَّتْ الرَّأْسَ خَلْفَهَا •
• فَدَاهُ نَهَا أَنْفَاسَهَا وَزَيْبَرَهَا •

When a pastor, dusty and shaggy or matted in the hair of the head, sleeps behind them, [and they become lost to him,] their breathing and their vehement respiration occasioned by the fulness of their bellies guides him to them, so that he finds them, even if they be distant. (S, L.) — See also طَلَّحٌ, in four places.

طَلَّحٌ (thus correctly written, not طَلَّحٌ as in [some of the copies of] the S, TA) Enjoyment of a life of ease and plenty. (S, K.)

طَلَّحٌ an epithet applied to a camel. (A.) You say إِبِلٌ طَلَّحَةٌ and طَلَّحَى [the latter being the pl.] Camels having a complaint (S, A, K) of

their bellies (S, K) from eating of the trees called **طَلْح**: (S, A, K:) but [the meaning seems to be, from eating thereof immoderately, for] Abo-Su'eel disapproves of the phrase **أبِل طَلْحِي** as meaning *camels that have eaten of the طَلْح* [and become disordered thereby, though it appears from what is said in art. **عَضَاهُ** that camels are sometimes disordered by eating of any of the trees called **عَضَاهُ**], asserting it to signify *camels that are fatigued, or wearied*; for [he says that] the **طَلْح** do not disorder camels, but are wholesome food for them. (TA.) See also **طَلِيح**, in two places. — And **أَرْضُ طَلْحَةٍ** Land abounding with the trees called **طَلْح**. (K.)

أَمْطَلْحَةٌ n. un. of **طَلْح** [q. v.]. (S.) = **أَمْطَلْحَةٌ** The louse. (TA.)

طَلْحِيَّةٌ meaning *A piece of paper* is a post-classical word. (K.)

طَلَاخٌ, as an attribute of a man, † *Badness, corruptness, or viciousness*: (A:) *contr. of صَلَاحٌ*. (S, L, K.)

طَلِيحٌ, (A, Mgh, Mṣb,) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, (Mgh, Mṣb,) *Rendered lean, or emaciated*, (A, Mgh, Mṣb,) applied to a camel; (A, Mṣb;) as also **طَلِيحٌ**, (A,) or **طَلِيحٌ**, (K,) and **طَلَاخٌ**, so applied, *by reason of fatigue, or of disease*. (A.) Also, (S, Mgh, K,) applied to a camel, and **طَلِيحٌ**, (S, K,) the latter, (S, MF,) and the former likewise, (MF,) applied to the male and to the female of camels and of other animals, (S, MF,) and **طَلِيحٌ**, (K,) and **طَلِيحٌ**, (L, TA,) *Fatigued*: (S, Mgh, K, TA:) and in like manner, applied to a she-camel, **طَلِيحَةٌ** and **طَلْحَةٌ**, (K, in the CK **طَلْحَةٌ**;) but the forms commonly known of these two epithets thus applied are without **ة**, because each has the signification of a pass. part. n., (MF,) and **طَلَاخٌ**: (IAḡr, K:) the pls. are **طَلَاخٌ** and **طَلَاخِي**, (S, K,) [both pls. of **طَلِيحٌ**] meaning *fatigued, or jaded, and rendered lean, by travel*, (S,) and **طَلْحِي**, which last is [said by SM to be] anomalous, because [he holds that] it has the meaning of an act. part. n., [app. on the ground that some expl. **طَلِيحٌ** as syn. with **مُعْيٍ** and **تَعَبٌ**], (TA,) and **طَلْحٌ** is another pl., [app. of the second and third and fourth of the sings. mentioned above,] signifying *fatigued*; (L, TA;) and **أَطْلَاخٌ** is pl. [of pauc.] of **طَلْحٌ**. (S.) One says **نَاقَةٌ طَلِيحٌ أَسْفَارٌ** meaning *A she-camel jaded, and rendered lean, by journeys*: (T, S;) and **طَلِيحٌ رَاكِبٌ**, and **طَلْحٌ رَاكِبٌ**. (IAḡr, TA.) **طَلْحِي** **طَلْحِي** means *The rider of the she-camel and the she-camel are both fatigued, or jaded*: (L, K,) for **رَاكِبُ النَّاقَةِ وَطَلْحَانِ** or for **رَاكِبُ النَّاقَةِ وَالنَّاقَةُ طَلْحَانِ**. (L.) = See also **طَلْحٌ**.

طَلْحِيَّةٌ and **إِبِلٌ طَلْحِيَّةٌ**, (S, K,) the latter anomalous, (S,) or the latter is a dial. var. of the former, which is not a rel. n. from the pl. **طَلَاخٌ**, because, when a rel. n. is formed from a pl., the pl. is reduced to its sing. form, unless it is used as a name of a particular thing, (from a marginal note in copies of the S, [see also Ham pp. 791-2,]) *Camels feeding upon the trees called طَلَاخٌ* [or **طَلْحٌ**]. (S, K.)

طَالِحٌ: see **طَلِيحٌ**, in two places. — Also, as an epithet applied to a man, † *Bad, corrupt, or vicious*; (A, L;) *in whom is no good*: (L:) *contr. of صَلَاحٌ*. (S, L.)

مَطَلِحٌ † *One who acts wrongfully, unjustly, or injuriously, فِي الْمَالِ* [with respect to property, or camels, or cattle]. (Az, L.) — And, accord. to Az, *One who breathes hard, or emits the voice with a moaning sound, فِي الْكَلَامِ* [in speaking]; syn. **نَهَاتٌ** [but the first letter in this word is written in the L without any diacritical point; so that the word may perhaps be **نَهَاتٌ**, meaning *a great, or frequent, calumniator, slanderer, or false-accuser*: see art. **نَهَاتٌ**]. (L, TA.)

طلس

1. **طَلْسَةٌ**, (S, M, A, K,) aor. **طَلَسَ**, (K, MS, O, TA, but in a copy of the A, **طَلَسَ**;) inf. n. **طَلْسٌ**; (S, M, A, K;) and **طَلْسَةٌ**, (M, A, K,) inf. n. **طَلْسٌ**; (A;) *He obliterated it, or effaced it, namely, a writing*; (S, O, K;) *i. q. طَرَسَهُ*: (M:) or *he obliterated it, or effaced it, namely a writing, [so far as] to mar, or spoil, its characters*; thus differing from **طَرَسَهُ**, which signifies “he obliterated it, or effaced it, well.” (T, A.) — [Hence,] **طَلَسَ بَصْرَهُ** † *He took away, or destroyed, his sight*: (A, TA:) in the K [and O] **طَلَسَ بَصْرَهُ** *his sight went away, or became destroyed*; on the authority of Ibn-'Abbád. (TA.) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسٌ**, *It (a garment, or piece of cloth,) was, or became, old and worn-out.* (IKṭt.) = **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسٌ**; and **طَلَسَ**, aor. **طَلَسَ**, inf. n. **طَلْسَةٌ**; *He, or it, was, or became, of a dusty colour, inclining to black.* (IKṭt: the inf. ns., only, are mentioned in the M.)

2: see above, first sentence.

5. **تَطَلَسَ** *It (a writing) became obliterated, or effaced.* (S.) [See also 7.] = **تَطَلَسَ بِطَلْسَانٍ**, and **تَطَلَسَ**, *He clad, or attired, himself with a طَلْسَانٍ*. (M, TA.) [The former verb is used by El-Hemedhánée transitively, as meaning, *He put on, or made use of, a napkin as a طَلْسَانٍ*: (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

7. **انطلس أثره** *His trace, or track, or footsteps, became concealed, or unapparent*: said of a beast:

(Ibn-'Abbád, TṢ, O, TA:) **أَمْرُهُ**, in the copies of the K, is a mistake. (TA.) [See also 5.]

Q. Q. 2. **تَطَلَسَ**: see 5.

طَلْسٌ *Black*; as also **طَلْسَانٌ**: (IAḡr, Az, TA:) accord. to the O and K, the former signifies *a black طَلْسَانٌ*; but this is a mistake. (TA.)

طَلْسٌ *i. q. طَرَسَ*: (S in art. **طَرَسَ**, M, Mṣb, TA:) *i. e., (TA,) A written paper or the like; syn. صَحِيفَةٌ*: (K, TA:) or *one of which the writing has been obliterated, or effaced*, (A, K, TA,) but not well obliterated; thus differing from **طَلْسٌ**, accord. to the T: (TA:) pl. **طَلْسٌ**. (Mṣb, TA.) See **طَرَسَ**. — Also *The skin of the thigh of the camel (T, M, K) when the hair has fallen off.* (T, K.) = See also **أَطَلَسَ**, in three places.

طَلْسٌ, of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, † *Having the eye blinded*: in the O and K erroneously said to be **طَلْسٌ**, like **طَلْسٌ**; but in the Tekmileh, correctly, **طَلْسٌ**, like **أَمِيرٌ**. (TA.)

طَلْسَةٌ *A piece of rag with which one wipes a tablet (A, K, TA) upon which is writing, and with which the writing is obliterated, or effaced.* (A, TA.)

طَلْسٌ: } see **طَلْسَانٌ**.
طَلْسَانٌ: }

طَلْسَانٌ (El-Farábee, S, M, Mgh, O, Mṣb, K) and **طَلْسَانٌ**, (M, O, K,) the latter form used by some, (El-Farábee, Mṣb,) or by the vulgar, (S,) and disallowed by Aḡ, (M, Mṣb,) and **طَلْسَانٌ**, all these three forms being mentioned by 'Iyáḡ and others, (K,) [accord. to the TA, following Lth; but the words of Lth, as cited in the TA, and in the O, rather signify that, if, instead of **طَلْسَانٌ**, with kesr to the **ل**, one said **طَلْسَانٌ**, with ḡamm to the **ل**, like **خَيْرَانٌ** and **حَيْسَانٌ**, it would be more agreeable with analogy; and the like is said in the Mṣb, as on the authority of Az;] and **طَلْسَانٌ** (M, Mgh, O, K) and **طَلْسَانٌ**; (M, TA;) arabicized words, (S, Mgh, Mṣb, K,) from the Pers., (S, Mṣb,) originally **تَالْسَانٌ**, (as in some copies of the K,) or **تَالْسَانٌ**; (as in other copies of the K, and in some copies of the T, and thus written by El-Urmawee, as is said in the TA, and thus written also in the Mgh;) differently expl. by different persons; (TA;) [app. accord. to the fashions of different times and countries;] accord. to some, (TA,) *A certain kind of كَمَاءٌ*: (M, TA:) or *a certain article of apparel worn by the عَجَمِ* [Persians or other foreigners], (Mgh, Mṣb,) *of a round form, and black*; accord. to the “*Jemā et-Tefáreeḡ,*” *having its woof and warp both of wool*: (Mgh:) or *a كَمَاءٌ, of a dark, or an ashy, dust-colour, worn by persons of distinction*: (Esh-Shereshee, in Ḥar, p. 238:) [see also **بَتٌّ**, and **سَاجٌ**: El-Makreezee mentions a kind of **طَلْسَانٌ**

having a round piece cut out from the middle of it (مَقْوَر) worn by the Egyptian Wezeer, and called, in his time, (the 14th and 15th centuries of our era,) طَرَحَةُ: (see this word: and see De Sacy's Chrest. Arabe, sec. ed., ii. 267—269; and Dozy's Dict. des Noms des Vêtements chez les Arabes, 278—90:) it seems to have resembled our academic hood, of which it was perhaps the original: the term طيلسان is now commonly applied to an oblong piece of drapery, or a scarf, or an oblong shawl, worn in such a manner that one end hangs down upon the side of the bosom, the middle part being turned over the head and under the chin, and the other end being thrown over the shoulder, and hanging down upon the back: this is worn by many of the professional learned men in winter, in Arabian countries: it is also used in the sense of the word عَدْبَةٌ, meaning an end of a turban, when made to hang down between the shoulders: see عَدْبٌ: the pl. (of طَيْلَسَان and طَيْلَسَان and طَيْلَسَان, M) is طَيْلَسَانَةٌ, (S, M, A, Mgh, Mṣb, K,) in which the ة is added because it is a foreign word, (S, M, K,) and طَيْلَسَان; (M, A;) or the latter is pl. of طَيْلَسَان: (TA:) I do not know (says ISd) any pl. of طَيْلَسَان: (M, TA:) it is not allowable to form an abbreviation of طَيْلَسَان, with kesr to the J, as a compellation, because there is no instance of the measure فَيْعُل, with kesr to the ع, except in infirm words such as سَيْدٌ and مَيْتٌ. (S.) Hence the expression, (Mgh,) يَا ابْنَ الطَيْلَسَانِ, [lit., O son of the teylesân,] meaning, O Ajamee, (A, Mgh,) or Ajamee, (K,) [i. e., Persian, or foreigner,] used in reviling another; (Mgh, K;) for the عَجَم are those who [most commonly] attire themselves with the طيلسان. (TA.) = See also طَلَس.

أَطْلَسٌ Old and worn-out; (S, M, K;) applied to a garment, or piece of cloth: (M, K;) as also طَلَسٌ; pl. أَطْلَاسٌ. (S.) You say, رَجُلٌ أَطْلَسٌ, A man whose garment is old and worn-out. (S.) — A dirhem [of which the impression is obliterated;] having no impression. (Mṣb, voce مَسْبِيحٌ.) — A wolf whose hair has fallen off by degrees; (Az, TA;) as also طَلَسٌ: (IAḡr, A, K;) or a wolf of a dusty colour inclining to blackness; (S, M, A, K;) and anything of that colour; (S, K;) whether a garment or any other thing: (TA:) fem. طَلَسَاءُ: (M:) pl. طَلَسَاتُ. (A.) — A man having little hair upon the side of the cheek; pl. طَلَسَاتُ: or i. q. كَوَسَجٌ [q. v.]: of the the dial. of El-Yemen. (TA.) — Dirty, or filthy; as also طَلَسٌ: (K:) the latter applied to a garment, or piece of cloth, (K, TA,) in the colour of which is a dusty hue: (TA:) and طَلَسَاءُ a dirty rag. (O.) — A man † dirty, or filthy, in apparel: likened to a wolf in respect of the dusty hue of his clothes: (M:) or black and dirty. (O.) — [Hence,] † A man who is accused of foul, or evil, conduct; (Sh, O, K;) and so أَطْلَسُ التَّوْبِينِ, an expression used by Ows Ibn-Hajar. (Sh, O.) — † Black, as an Abyssinian

and the like: (O, K:) as being likened in colour to a wolf. (TA.) [See also طَلَسٌ.] — † A thief: (O, K:) because of his evil nature, (TA,) being likened to a wolf. (O, TA.) = [Satin; so called in the present day;] a garment, or piece of cloth, of woven silk: [app. because of its smoothness:] but this is not [of the classical] Arabic: pl. طَلَسَاتُ. (TA.) = فَالِكُ الْأَطْلَسِ: see أَثِيرٌ, last sentence.

طلسر

Q. 1: طَلَسَرَهُ He (a man) made his face to be displeasing, or odious; (M, L, TA;) he contracted it; or made it austere, or morose: and so طَلَسَرَسَ, and طَلَسَسَ, (L, TA,) and طَلَسَرَسَ. (TA in art. طلمس.) — And He (a man) bent down his head; or lowered his eyes, looking towards the ground; or was, or became, silent; syn. أَطْرَقَ: and so طَلَسَرَسَ. (S in art. طلسر; and TA.) — [And, accord. to Golius, He receded, or drev back, from fight; followed by عَنَ: (one of the significations assigned in the K to طَلَسَرَسَ:) he mentions this as on the authority of J: perhaps he found it in a copy of the S in art. طلمس (in which الطَلَسَرَسَةُ is expl. as meaning الإِقْبَاضُ and الإِتْقَانُ), or in some other art. of that work in which I do not remember to have seen it. = Also He sculptured, engraved, or inscribed, a thing with talismanic devices or characters. And He charmed, or guarded, or preserved, by means of a talisman. See what follows.]

طَلَسَرَسَ, or, accord. to MF, طَلَسَسَرَسَ, [also written طَلَسَسَرَسَ, and طَلَسَسَرَسَ, and طَلَسَسَرَسَ, and طَلَسَسَرَسَ, and طَلَسَسَرَسَ,] said by MF to be a Pers., or foreign, word; [perhaps from a late usage of the Greek τέλεσμα;] but [SM says] in my opinion it is Arabic; a name for A concealed secret; [i. e. a mystery: hence our word talisman: accord. to common modern usage, it signifies mystical devices or characters, astrological or of some other magical kind: and a seal, an image, or some other thing, upon which such devices, or characters, are engraved or inscribed; contrived for the purpose of preserving from enchantment or from a particular accident or from a variety of evils, or to protect a treasure with which it is deposited, or (generally by its being rubbed) to procure the presence and services of a Jinnee, &c.]: pl. طَلَسَسَرَسَاتُ (TA) [and طَلَسَسَرَسَاتُ or طَلَسَسَرَسَاتُ &c.].

طلع

1. طَلَعَتِ الشَّمْسُ, (S, O, Mṣb, K,) aor. 2 [notwithstanding the faucial letter], (Mṣb, JM, TA,) inf. n. طَلُوعٌ and مَطْلِعٌ and مَطْلِعٌ, (S, O, Mṣb, K,) the second and third both used as inf. ns., and also as ns. of place [and of time], (S, O, K,) but the former of them is preferable on the ground of analogy as an inf. n., and the latter as a n. of place (Fr, O) or of time, (Zj, O,) The sun rose, (MA,) or appeared; (K;) and in like manner

طَلَعٌ is said of the moon, (TA,) and of a star, or an asterism; (S, O, K;) and so † اِطْلَعُ; (K;) [and † اُطْلَعُ, for] اُطْلَعَتِ الثَّرَيَا means طَلَعَتِ [i. e. The Pleiades rose], as in a verse of El-Kumeyt [in which, however, the verb may, consistently with the metre, be a mistranscription for اِطْلَعَتِ]; (IB, TA); and اُطْلَعُ is syn. with طَلَعُ in the saying of Ru-beh,

كَأَنَّهُ كَوَكَبٌ غَيْرٌ أُطْلِعَا

[As though it, or he, were a star in the midst of clouds, that had risen]. (TA.) One says also, طَلَعَتِ فِيهِ الشَّمْسُ, آتِيكَ كُلَّ يَوْمٍ طَلَعَتَهُ الشَّمْسُ [i. e. I will come to thee every day in which the sun rises]: and it is said in a prayer, طَلَعَتِ الشَّمْسُ وَلَا تَطْلُعُ بِنَفْسِ أَحَدٍ مِنَّا [meaning The sun has risen, and may it not have risen with the soul of any one of us]; i. e., may not any one of us have died with its rising: the future being put in the place of the preterite. (TA.) — And طَلَعُ is said of anything that appears to one from the upper part [of a thing, or that comes up out of a thing and appears]. (Mgh, Mṣb.) It is said in the Ksh that الطَّلُوعُ signifies The appearing by rising, or by becoming elevated. (TA.) One says, طَلَعَتِ سِنَّ الصَّبِيِّ † The tooth of the child showed its point. (K, TA.) And طَلَعُ الزَّرْعِ, [aor. 2,] inf. n. طَلُوعٌ, † The seed-produce began to come up, and showed its sprouting forth: (T, TA:) and طَلَعُ الزَّرْعِ † The seed-produce appeared: (TA:) and طَلَعُ نَبْتِ الْأَرْضِ † The plants, or herbage, of the earth, or land, came forth: (Mgh:) and طَلَعُ الشَّجَرِ † The trees put forth their leaves. (TA.) And طَلَعُ الشَّجَلِ, (O, K,) aor. 2, inf. n. طَلُوعٌ; (TA;) and (O, K) † اُطْلَعَتِ الشَّجَلَةُ † The palm-trees, or -tree, put forth the طَلَعُ [q. v.]; (Zj, S, Mgh, O, Mṣb, K;) as also † اُطْلَعُ, (L, K, TA,) inf. n. تَطْلِيْعٌ. (L, TA.) [These verbs, in this sense, are app. derived from the subst. طَلَعٌ; but this is obviously from طَلَعٌ.] — One says also, مَلَأَتْ لَهُ الْقَدَحَ حَتَّى يَكَادَ يَطْلُعُ مِنْ نَوَاحِيهِ [I filled for him the drinking-vessel until it nearly overflowed from its sides]. (TA.) And تَطْلَعُ فِي الْإِنَاءِ † The water in the vessel poured forth [or overflowed] from its sides. (TA.) — And طَلَعُ الْجَبَلِ, (Mgh, Mṣb, K,) aor. 2, (TA,) inf. n. طَلُوعٌ, (Mṣb, TA,) † He ascended upon the mountain; (Mgh, Mṣb, K, TA;) the prep. [عَلَى] being suppressed; (Mgh;) as also طَلَعُ, with kesr; (K;) and طَلَعُ الْجَبَلِ † اُطْلَعُ signifies the same as طَلَعَهُ: (TA: [see also مُضْطَلِعٌ, in art. ضلع:] accord. to ISk, one says, طَلَعَتِ الْجَبَلُ, with kesr, meaning † I ascended upon the mountain; (S, O;) but others

say, **طَلَعَتْ**, with fet-h. (O.) And † *He ascended the mountain*: (TA:) [or] **طَلَعْتُ فِي الْجَبَلِ** means † *I ascended the mountain*. (Mṣb. [See also another explanation of this latter phrase in what follows.]) — And **طَلَعَ عَلَيْنَا**, aor. = and †; and **طَلَعُ**; † *He (a man) came to us*; (K;) and **طَلَعُ** upon us suddenly, or at unawares: (TA:) and **طَلَعَ عَنْهُمْ** he became absent, or absented himself, or departed, from them: (K;) or **طَلَعَ عَلَى الْقَوْمِ** he came forth upon the people, or party: and he looked upon them: (MA:) accord. to ISk, **طَلَعْتُ عَلَى الْقَوْمِ** means *I came to the people, or party*: and **طَلَعْتُ عَنْهُمْ** *I became absent, or absented myself, or departed, from them*: (S, O:) and **طَلَعْتُ عَلَيْهِمْ** signifies the same as **طَلَعْتُ**: (O:) and **طَلَعْتُ عَلَيْهِمْ** has the same meaning [also] as **طَلَعْتُ عَنْهُمْ** expl. above, accord. to ISk; **عَلَى** being put in the place of **عَنْ**: accord. to AZ [likewise], **طَلَعْتُ عَلَى الْقَوْمِ**, inf. n. **طَلُوعٌ**, means *I became absent from the people, or party, so that they did not see me*: and also *I advanced, or approached, towards them, so that they saw me*: thus having two contr. meanings: and accord. to Az, the Arabs said, **طَلَعْتُ فِي الْجَبَلِ**, inf. n. **طَلُوعٌ**, as meaning *I retired, or went back, into the mountain, so that my companion did not see me*: [see another explanation of this phrase in what precedes:] and **طَلَعْتُ عَنْ صَاحِبِي**, inf. n. **طَلُوعٌ**, *I retired, or went back, from my companion*: and **طَلَعْتُ عَنْ صَاحِبِي** [in which **عَنْ** seems to be evidently a mistranscription for **عَلَى**] *I advanced, or approached, towards my companion*. (TA.) [In all of these phrases, **طَلَعُ** and **طَلَعْتُ** may be correctly rendered *He*, and *I*, came forth, or went forth. And hence,] it is said in a prov., **طَلَعْتُ فِي الْمَخَارِمِ** [expl. in art. **مَخْرِمٌ**, voce **مَخْرِمٌ**]. (AZ, TA.) — For another meaning of **طَلَعُ** followed by **عَلَى**, see **اطْلَعُ** [which is more common as having that meaning]. — **طَلَعُ** is also *syn. with قَصَدُ*: so in the phrase **طَلَعُ بِلَادَهُ** † [*He tended, repaired, betook himself, or went, to, or towards, his country*]: (K, TA:) and so in the saying, in a trad., **هَذَا بَسْرٌ قَدْ طَلَعُ**, (so in the O,) or **هَذَا بَرٌّ**, (so in the TA,) † [*These are ripening dates, or this is wheat, that have, or has, gone to, or towards, El-Yemen*,] meaning from Nejd. (TA.) — And *syn. with بَلَغُ*; as also **اطْلَعُ**: (O, K:) so the former in the saying, **طَلَعُ أَرْضَهُمْ** † [*He reached, or arrived at, their land*]; (K, TA;) and **طَلَعْتُ أَرْضَنَا** †; [*When didst thou reach, or arrive at, our land?*]: (O, TA:) and so the latter verb in the saying, **اطْلَعُ هَذِهِ الْأَرْضَ** † [*He reached, or arrived at, this land*]: (O, K:) and hence, (TA,) **أَتَى تَطْلُعُ عَلَى الْأَيْدِيَةِ** †, in the Kur [civ. 7], means † *Whereof the pain shall reach the hearts*: (Fr, O, TA:) or *which shall rise above the hearts,*

(O, TA,) [or *overwhelm them*,] and burn them. (TA.)

2. **طَلَعُ** said of the palm-tree: see 1, former half. — **طَلَعَهُ**, inf. n. **تَطْلِيعٌ**, meaning *He put it forth, or produced it*, is a vulgar word. (TA.) — **طَلَعُ كَيْلَهُ**, inf. n. as above, † *He filled his measure*. (O, K.)

3. **طَالَعَهُ**, (S, O, K,) inf. n. **مُطَالَعَةٌ** and **طَلَاغٌ**, (K,) i. q. **اطْلَعُ عَلَيْهِ**; (S, O, K;) i. e., a thing: (S, O:) Lth says that **طَلَاغٌ** is *syn. with اطْلَعُ; but Az disapproves this: (O:) [the verb is correctly explained in what here follows:] one says, **طَالَعْتُ صِغْتِي**, meaning *I inspected, or considered with my eye, my estate, and obtained a knowledge of it, or acquainted myself with its condition*: (TA:) or **مُطَالَعَةٌ** signifies the *inspecting a thing well, in order to obtain a knowledge of it*. (KL.) [Hence, **مُطَالَعَةٌ** † *The studying, and perusing, of books*.] — See also the next paragraph, latter half, in three places.*

4: see 1, former half, in five places. — **اطلعت النخلة** signifies also † *The palm-tree became tall*. (Mṣb.) — And **اطلع**, also, † *He made his arrow to pass above the butt*. (S, O, K, TA.) — And † *He vomited*. (S, O, K, TA.) — And **اطلعت السماء** i. q. **أَقْلَعَتْ** [i. e. † *The rain cleared away*]. (TA.) — **اطلع** followed by **عَلَى**: see 1, latter half: — and see also 8. — And **اطلع** as *syn. with أَشْرَفَ*: see 8, in two places. — **اطلع رأسه** † [*He raised his head, looking at a thing; or*] *he looked at a thing from above*; *syn. with أَشْرَفَ عَلَى شَيْءٍ*. (TA.) — **اطلعه على كذا** † *He made him acquainted with such a thing; acquainted him with it, or made him to know it*. (Mṣb.) **اطلعه** signifies † *The making to know, and to see*. (KL.) For an ex. [of the latter meaning], in the pass. form of the verb, see 8. You say, **اطلعه على سريه**, (S, O, K, TA,) † *He made him to know, (TA,) or revealed, or showed, to him, (O, K, TA,) his secret*. (O, K, TA.) [See also 8, last sentence.] And **أنا أطلعك بحقيقة الأمر** † means **أطلعك عليه** † [*I will acquaint thee with the truth of the case*]. (TA.) And similar to this is the saying, **طالعي بكتيك** † (TA [and a similar phrase is mentioned without explanation in the S]) [meaning † *Acquaint thou me with thy letters*: and also, *by means of thy letters*; for] one of the meanings of **مُطَالَعَةٌ** is *The making one to know a thing by writing*. (KL.) [And in like manner,] one says also, **طالع بالحال** †, (O, K,) inf. n. **مُطَالَعَةٌ** and **طَلَاغٌ**, (TA,) † *He showed, exhibited, or manifested, the case*. (O, K.) — You say also, **اطلع إليه معروفا** † *He did to him, or conferred upon him, a benefit, benefaction, or favour*. (O, K.) — And **اطلع فلانا** † *He made such a one to hasten, or be quick*. (O, K, TA.)

5. **تطلعت** † *It became full [to the top, or so as to*

overflow]; said of a measure for corn or the like. (O, K, TA.) — See also 1, former half. — And † *He was proud, or self-conceited, [or lofty,] or was quick, with an affected inclining of his body from side to side, (رَفَافٌ,) in his gait*: (O:) or so **تطلع في مشيته**: (K:) *app. syn. with تَلَعَّ*, meaning *he advanced his neck, and raised his head*. (TA.) — And † *He raised his eyes, looking [for a thing, or towards a thing]*. (K, TA.) You say, **تطلع إلى وروده** † *He raised his eyes, looking for its, or his arrival*. (K, TA.) And **تطلعت إلى ورود كتابك** (S, O, TA) † *I raised my eyes, looking, (TA,) or I looked continually, (PS,) for the arrival of thy letter*: (TA, PS:) or i. q. **انتظرت** † [agreeably with what here follows, and with an explanation of the inf. n. in the KL]. (PS.) And **تطلع إلى لقاءه** † *He looked for the meeting him*. (MA.) And [hence] one says, **عاني الله رجلا لم يتطلع في فمك**, meaning † [*May God preserve from disease, or harm, a man who has not sought to find some slip, or fault, in thy speech*: (O, K, TA:) mentioned by AZ, (O, TA,) and by Z. (TA.) [Hence likewise,] **التطلع** signifies also *الإشراف* [as meaning † *The being eager, or vehemently eager, agreeably with what here follows*]. (TA.) And **التطلع إلى الشيء** † *The inclining of the soul to the love of the thing, and the desiring it so that the man perishes*. (TA.) And **تطلع النفس** † *The desiring, or yearning, or longing, of the soul*. (TA.) [See an ex. in a verse cited in the first paragraph of art. **صبر**.] — **تطلعه** † *He looked at him with a look of love or of hatred*. (TA.) — And † *He overcame him, and overtook him; namely, a man*. (TA.) — See also 6. — And see 8.

6. **تطاعته** i. q. **طرقته** [i. e. † *She, or it, or they (referring to irrational things), came to him in the night*]: Aboo-'Alee cites [as an ex.],

• **تطاعني خيالات لسلي**
• **كما يتطالع الدين الغريم**

[*Apparitions of Selma come to me in the night, like as the creditor comes in the night to exact the debt*]: but accord. to another, or others, it is only **يتطالع**, because **تفاعل** is generally intrans.: so that accord. to Aboo-'Alee, it is like **تفاوضنا** **وتناشدنا الأشعار** and **تعاطينا الناس** and **الحديث**. (IB, TA.)

8. **اطلع**: see 1, first sentence: — and near the middle of the paragraph, in two places: — and last sentence, in three places. — Also † i. q. **أشرف** [meaning as expl. in the next sentence]; as also **اطلع**, of the class **أكرم**. (Mgh.) One says, **اطلعت من فوق الجبل** † and **اطلعت** † [*I looked, or looked down, from above the mountain*]. (TA.) And **اطلعت الفجر** † *I looked at the dawn when it rose*. (O, TA.) And **اطلعت عليه** † *I looked down, or from above, upon him, or it*;

طلع

syn. أَشْرَفْتُ. (TA.) [Hence,] هَلْ أَتَمَّرُ مُطَّلِعُونَ... فَاطَّلَعَ, in the Kur xxxvii. 52 and 53, means + Would ye [be of those who] look to see (نَحِيبُونَ) (أَنْ تَطَّلِعُوا) where is your place of abode among the people of Hell? and he (i. e. the Muslim) shall look (فَاطَّلَعَ السُّلَيْمِ) and see his [former] associate in the midst of Hell-fire: but some read + هَلْ أَتَمَّرُ مُطَّلِعُونَ فَاطَّلَعَ [in the CK فَاطَّلَعَ, but it is expressly said in the O that the hemzeh is with damm and the ط quiescent and the ل with kesr; the meaning being + Are ye of those who will make me to see? and he shall be made to see; as is indicated in the O and TA. (K, O.) — And + He saw. (KL.) You say, اطَّلَعَ عَلَيْهِ, meaning + He saw it. (MA.) [Hence,] it is said in a prov., بَعْدَ أَطْلَاعِ إِبْنِ نَاسٍ (O, TA) i. e. + After appearance [or rather sight, is knowledge, or certain knowledge]. (Fr, TA in art. انس. [See Freytag's Arab. Prov. i. 181.] — And اطَّلَعَ عَلَيْهِ, (Msb, TA,) and اطَّلَعَهُ, and أَطَّلَعَ عَلَيْهِ, inf. n. طُلُوعٌ, (K, TA,) and أَطَّلَعَ عَلَيْهِ, (TA,) + He got, or obtained, sight and knowledge of it: (Msb, TA:*) or [simply] he knew it; namely, an affair, or a case, or an event. (K, TA.) One says, اطَّلَعَ عَلَى بَاطِنِهِ, (K,) or اطَّلَعَ عَلَى بَاطِنِ أَمْرِهِ, (S, O,) + He became acquainted with, or obtained knowledge of, or knew, his inward, or intrinsic, state or circumstances, or the inward, or intrinsic, state or circumstances of his affair or case. (K,* TA.) And accord. to some, اطَّلَاعُ الْحِجَابِ means + The stretching out the head [and looking over the veil of Paradise or of Hell]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA voce حِجَابٌ, q. v.) [And one says also, اطَّلَعَ فِيهِ, meaning + He looked into it: see an ex. voce هَدَّرَ.] — اطَّلَعْتُهُ عَيْنِي means + My eye regarded him with contempt. (TA.) = [اطَّلَعَ is used sometimes for اضطلع, as is shown in art. ضلع: see مَضْطَلَعٌ: and see an instance in the first paragraph of art. علو.] = And accord. to K, الإِطْلَاعُ signifies also التَّجَاةُ. (TA. [But I think that both words are mistranscribed, and that Kr explained الإِطْلَاعُ as meaning التَّجَاةُ, i. e. The acquainting with a secret.]]

10. طَلَبَ طُلُوعَهُ signifies + [He sought, or desired, its, or his, coming forth, or appearance]. (Har p. 47.) [And hence, + He sought, or desired, to elicit, or to discover, it: he sought, or desired, information respecting it, مِنْهُ of him: and he asked him to tell him a thing. (See Har pp. 134 and 82.)] You say, اسْتَطْلَعُ رَأْيَ فُلَانٍ (S, O, K, TA) + He looked to see what was the opinion, or advice, of such a one, (O, K, TA,) and what would be shown to him [thereof] respecting his affair, or case. (O, K.) It is doubly trans. [as shown above]: you say,

اسْتَطْلَعْتُ رَأْيَ زَيْدٍ رَأْيَهُ. as well as اسْتَطْلَعْتُ زَيْدًا رَأْيَهُ. (Har p. 322.) — And + He took it away, or went away with it. (Ibn-'Abbád, O, K.) You say, اسْتَطْلَعُ مَالَهُ + He took away, or went away with, his property. (TA.)

طَلَعُ + The طَلَعُ [i. e. spadix, or spadix in its spathe, and sometimes, the spathe alone,] of the palm-tree: (S, O:) the إِغْرِيبُ [or spadix] of the palm-tree, from over which the كَافُورُ [or spathe] bursts open longitudinally; or the flowers of the palm-tree, while in the كَافُورُ; (TA;) a thing that comes forth from the palm-tree, as though it were two soles, or sandals, closed together, with the حَمَلُ [meaning flowers] compactly disposed between them, and having the extremity pointed; or the ثَمَرَةُ [or produce] of the palm-tree, in the first stage of its appearance, the covering [or spathe] of which is called the كُفْرِيُّ (K, TA) and the كَافُورُ, (TA,) and what is within this the إِغْرِيبُ, because of its whiteness; (K, TA;) or the طَلَعُ is what comes forth from the palm-tree and becomes dates if the tree is female; and if the tree is male it does not become dates, but is eaten in its fresh state, or is left upon the palm-tree a certain number of days until there becomes produced in it a white substance like flour, [i. e. the pollen,] having a strong odour, and with this the female is fecundated; (Msb;) or a certain white thing that appears from the كَمْرُ [or spathe] of the palm-tree, to the colour of which [that of] the teeth are likened, and to the odour thereof [that of] the sperma: and also, [sometimes,] the كَمْرُ [or spathe] that comes forth from the palm-tree, before it bursts open longitudinally: [and this is also called the كُفْرِيُّ, for] the phrase طَلَعُ الْكُفْرِيُّ is an instance of the prefixing of a noun to an explicative thereof: (Mgh:) [or this phrase may mean the spadix of the spathe of a palm-tree: طَلَعُ, it should be added, is sometimes used as a coll. gen. n.: and its n. un. is with ة: thus in explanations of إِغْرِيبٌ &c.] In the Kur xxxvii. 63, it is applied to + The fruit, or produce, of the tree called الرُّقُومُ, in the bottom of Hell, metaphorically, because partaking of the form of the طلع of dates, or because coming forth from the tree. (Bd.) = Also + i. q. مَعْدَارٌ [as meaning Number, or quantity]: (K, TA:) so in the phrase الْجَيْشُ طَلَعُ أَلْفٍ [The army consists of the number of a thousand]. (K,* TA.) = See also the next paragraph, in three places.

طَلَعُ + a subst. from الإِطْلَاعُ: [meaning Knowledge:] whence the saying, اطَّلَعَ طَلَعُ الْعَدُوِّ; [He learned the knowledge of the enemy; meaning he obtained knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy]; (S, O, K, TA;) [for] طَلَعُ الْعَدُوِّ means خَبْرُهُ, (Msb,) or بَاطِنِ أَمْرِهِ, (Har p. 82:) and اطَّلَعْتُهُ طَلَعُ أَمْرِي, meaning

+ I revealed, or showed, to him my secret. (O, K, TA.) = Also + An elevated place, above what is around it, from which one looks down (يَطَّلَعُ [in the CK erroneously يُطَّلَعُ]); as also عَلَوْتُ طَلَعَ الْأَكْمَةِ, (K, TA.) You say, meaning + I ascended upon a part of the hill from which I overlooked what was around it. (IDrd, O, TA.) — And + i. q. نَاحِيَةٌ [A side, or an adjacent tract, or a region, &c.]; as also طَلَعُ. (K.) One says, كُنْ بِطَلَعِ الْوَادِي and طَلَعُ الْوَادِي [i. e. بِطَلَعِ الْوَادِي also, meaning, as is indicated in the TA, + Be thou in the side, &c., of the valley]: (S, O:) and one says also, فُلَانٌ طَلَعُ الْوَادِي, without ب [+ Such a one is in the side, &c., of the valley]. (O.) — And + Any depressed piece of ground: or such as has in it a hill: (K:) [i. e.,] as expl. by As, any depressed piece of ground having in it a hill from which, when you ascend upon it, you see what is in it. (O.) = Also the serpent: (AA, O, K:) like طَلٌّ. (TA.)

طَلَعٌ + [Desirous, eager, or vehemently eager]. نَفْسٌ طَلَعَةٌ and نَفُوسٌ طَلَعَةٌ, like فَرِحَةٌ [in form], mean + A soul, and souls, desirous, eager, or vehemently eager. (TA.) [See also طَلَعَةٌ.]

طَلَعَةٌ + The aspect; or countenance; syn. رُؤْيَةٌ: (S, O, K, TA:) or person and aspect: (L, TA:) or face: (K:) so in the saying, حَيَّا اللَّهُ طَلَعَتَهُ, + [May God preserve his aspect, &c.]. (O, K.)

نَفْسٌ تَتَّبِعُ التَّطَلُّعَ لِلشَّيْءِ, (S, O,) or إِنِّي الشَّيْءُ, (K, TA,) i. e. + A soul that inclines much to the love of the thing [that it would obtain], and desires it so that the man perishes: and طَلَعَةٌ is used also as applied to a pl., so that one says also نَفُوسٌ طَلَعَةٌ, (TA,) or أَنْفُسٌ طَلَعَةٌ, meaning souls eager, or vehemently eager, for the objects of their love and appetite. (O.) [See also طَلَعُ.] And in like manner one says امْرَأَةٌ طَلَعَةٌ, (S,) or امْرَأَةٌ طَلَعَةٌ خُبَاءٌ, (TA:) or this latter means + A woman that comes forth (تَطَّلَعُ [in the CK erroneously تَطَّلِعُ]) at one time (مَرَّةً [omitted in the CK]) and conceals herself at another: (O, K, TA:) and in like manner one says امْرَأَةٌ طَلَعَةٌ قَبَعَةٌ. (TA.)

طَلَعَاءٌ, (S, O, K,) like غُلُوبَاءٌ [in form], (S, O,) + Vomit: (S, O, K, TA;) as also طَوْنَعٌ: (IAar, O, K:) or the former signifies a little vomit. (K voce قَنَّسٌ.)

طَلَاعٌ, like سَحَابٌ [in form], the subst. from الإِطْلَاعُ [app. الإِطْلَاعُ, i. e. a subst. syn. with إِطْلَاعٌ; like as إِصْلَاحٌ is with صَلاَحٌ, and إِفْسَادٌ with إِفْسَادٌ]. (TA.)

طَلَاعٌ + A thing sufficient in quantity, or dimensions, for the filling of another thing, (S, O, K, TA,) accord. to A'Obeyd, so as to overflow [an addition not always agreeable with usage]: (TA:) pl. طُلُوعٌ. (K.) طَلَاعُ الْأَرْضِ ذَهَبًا means

↓ *What would suffice for the filling of the earth, of gold:* (Aṣ, Ṣ, O, TA:) or, accord. to Lth, *what the sun has risen, or appeared, upon, to which Er-Rūghib adds and man.* (TA.) And you say **قَوْسٌ طَلَّاعٌ الْكَفِّ** † *A bow of which the part that is grasped is sufficient in size for the filling of the hand.* (Ṣ, O, TA.) And **هَذَا هَذَا طَلَّاعٌ** † *This is of the quantity, or measure, or size, of this.* (TA.)

طَلُوْعٌ † *Aspiring to, or seeking the means of attaining, lofty things, or eminence.* (Ham p. 675.)

طَلِيْعَةٌ, of an army, † *[A scout; and a party of scouts;] a man,* (Ṣ, O, K, TA,) and *a party of men,* (O, K, TA,) *that is sent,* (Ṣ, O, K, TA,) *and goes forth,* (TA,) *to obtain knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy,* (يَطْلِعُ طَلْعَ الْعَدُوِّ, Ṣ, O, K, TA,) *like the جَاسُوسُ;* (TA;) *a man,* (Mgh,) *or a party of men,* (Mgh, Mṣb,) *sent* (Mgh, Mṣb) *before another party* (Mṣb) *to acquaint himself, or themselves, with the tidings, or state, or case, of the enemy;* (Mgh, Mṣb;) accord. to the 'Eyn, applied to a single man, and to a number of men when they are together; and as used by [the Ḥanafee Imām] Moḥammad, three, and four; more than these being termed **سَرِيَّةٌ**: (Mgh:) pl. **طَلَائِعٌ**. (Mgh, O, Mṣb, K.)

طَلَّاعُ التَّنَائِبِ and **طَلَّاعُ الْأَنْجَادِ** † [lit. A man wont to ascend mountain-roads; meaning] a man experienced in affairs; wont to surmount them by his knowledge and his experience and his good judgment: or who aspires to lofty things, or the means of attaining eminence: (O, K, TA: [see also **تَنْبِيَةٌ**]:) **أَنْجَادٌ** being pl. of **نَجْدٌ**; which means "a road in a mountain," like **تَنْبِيَةٌ** [of which **تَنْبَائِيٌّ** is the pl.]. (TA.) An ex. of the former phrase is presented by a verse of Soḥeym Ibn-Wetheel cited in art. **جَلُو**: and an ex. of the latter by the saying of Moḥammad Ibn-Abec-Shihādh Ed-Ḍabbee, said by ISk to be of Rāshid Ibn-Dirwās,

- **وَقَدْ يَغْضُرُ الْغُلَّ الْفَتَى دُونَ هَبِيهِ**
- **وَقَدْ كَانَ تَوْلَا الْغُلَّ طَلَّاعٌ أَنْجَادِ**

[Certainly, or sometimes, or often, poverty withholds the young man from attaining his purpose; and certainly, or sometimes, or often, but for poverty, he would be a surmounter of affairs by his knowledge &c.]. (O, TA.) = **قَدَحٌ طَلَّاعٌ** † *A full drinking-vessel.* (TA.) And **عَيْنٌ طَلَّاعٌ** [or **طَلَّاعَةٌ**?] † *An eye filled with tears.* (TA.)

طَائِعٌ [Rising, or appearing, as a star &c.:] anything appearing from the upper part [of a thing, or that comes up out of a thing and appears]: (TA:) [or appearing by rising, or by becoming elevated. (See 1.)] — [Hence,] one says, **طَائِعُهُ سَعِيدٌ**, meaning *His star [is fortunate].* (TA.) — [Hence also,] **الطَّائِعُ** means *The false dawn:*

(Ṣ:) or so **الطَّائِعُ الْمُصْعَدُ**. (O.) — And *The هِلَالٌ [or moon when near the sun, showing a narrow rim of light; probably the new moon, from the sight of which the commencement of the month was reckoned; as appears from what follows].* (O, K.) **مَا رَأَيْتَكَ مِنْذُ طَالَعَيْنِ** is mentioned as heard from some of the Arabs of the desert, meaning **مِنْذُ شَهْرَيْنِ** [i. e. *I have not seen thee for two months, or during the period since two new moons*]. (O.) — Also *The arrow that falls behind the butt: (Az, O, K:) or that passes beyond the butt, going over it: (TA:) and Kt says that they used to reckon that falling above the mark as that which hit the butt: pl. طَوَائِعُ.*

(O, TA.) It is said of one of the kings, accord. to Ṣgh, [in the O,] **كَانَ يَسْجُدُ لِلطَّائِعِ**, (TA,) meaning as expl. in art. **سَجَدَ**: (O, TA:*) or it may mean that he used to lower himself, or bend himself down, to the rising هِلَالٌ, by way of magnifying God. (O, TA.) — **طَائِعَةُ الْإِبِلِ** means † *The first, or foremost, of the camels.* (TA.)

طُعَاعَةٌ: see **طَوَاعٌ**.

مَطْلِعٌ and **مَطْلَعٌ** are inf. ns.: and signify also *The place [and the time] of rising of the sun* [&c.]: (Ṣ, O, K: [see 1, first sentence:]) but by Fr the former is explained as meaning the rising, and the latter as meaning the place of rising: and some of the Bagrees say that when one reads **حَتَّى مَطْلِعِ الْفَجْرِ** [in the last verse of ch. xvii. of the Kūr], with kesr to the ل, the meaning is, [until] the time of rising [of the dawn]: (O, TA:) [the pl.] **مَطَائِعٌ** signifies the places [and the times] of rising of the sun [&c.]. (TA.) — **مَطْلِعُ الْجَبَلِ** means † *The place of ascent of the mountain.* (TA.) And you say, **هَذَا لَكَ مَطْلِعُ الْأَكْمَةِ**, meaning † *This is present before thee; i. e. as near to thee as if thou hadst to ascend for it the hill.* (TA.) — **مَطْلِعُ الْقَصِيْدَةِ** means † *The beginning of the قصيدة [or ode].* (TA.) — See also **مَطْلَعٌ**.

مَطْلِعٌ † *A palm-tree (نَخْلَةٌ) putting forth its* **مَطْلِعَةٌ** [q. v.]; and sometimes they said **مَطْلِعَةٌ**. (Mṣb.) — And the latter, † *A palm-tree taller than the other palm-trees [around it or adjacent to it].* (Ṣ, O, K.)

مَطْلَعٌ † *[A place to which one ascends: or] a place of ascent from a low spot to a place that overlooks.* (Aṣ, TA.) Hence, (TA,) it is said in a trad. (O, K) of the Prophet, (O,) **مَا نَزَلَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ وَكَلِمٌ حَرْبٌ حَدٌّ وَكَلِمٌ** **مَطْلَعٌ** i. e. (O, K) † *Not a verse of the Kūr-ān has come down but it has an apparent and known [or exoteric] interpretation and an intrinsic [or esoteric] interpretation, (TA voce ظَهْرٌ, where see more, [and every word has a scope, and every scope has] a place [meaning point] to which the knowledge thereof may ascend, (O, K, TA,) or, as some say, something that may be violated, God not having forbidden a thing*

that should be held sacred without his knowing that some one would seek to elicit it. (TA.) — And i. q. **مَطْلِعُ الْأَمْرِ**; (Ṣ, O, K, TA;) **مَطْلِعٌ**; meaning **مَاتَاهُ**; (Ṣ, O, TA;) as also **الْأَمْرُ** † **مَطْلِعٌ**; (TA;) i. e. † *The way, or manner, of attaining to the doing, or performing, of the affair.* (TA.) One says, **مَا لِهَذَا الْأَمْرِ مَطْلِعٌ**, or *manner, of attaining to the doing, or performing, of this affair.* (TA.) And **أَيْنَ مَطْلِعُ هَذَا الْأَمْرِ** i. e. **مَاتَاهُ** † *[Where is the way of attaining to the doing, or performing, of this affair?].* (Ṣ, O, TA.) — And † *An elevated place from which one looks towards a low place.* (Ṣ, O, Mṣb, K, TA.) To this is likened the scene of the events of the world to come, (Ṣ, O, Mṣb, K, TA,) after death, i. e. the station of the day of resurrection, (TA.) in the saying of 'Omar, **لَوْ أَنَّ لِي مَا فِي الْأَرْضِ جَمِيعًا لَأْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمَطْلِعِ** † *[If all that is in the world belonged to me, assuredly I would ransom myself therewith from the terror of the place whence one will look down on the day of resurrection]:* (Ṣ, O, Mṣb, K, TA:) or **الْمَطْلِعُ** means *that which is looked upon of such hardships as the interrogation [of the angels] Munkar and Nekeer, and the pressure of the grave, and its solitude, and the like; and is [for the الْمَطْلِعِ عَلَيْهِ, or] originally an inf. n. in the sense of الْإِطْلَاعِ: or it may be a noun of time, and thus applied to the day of resurrection.* (Har p. 344-5.)

مُطْلِعٌ *Strong, or powerful; high, or eminent; one who subdues, or overcomes:* (K:) or *strong, or powerful; as also مُضْطَلِعٌ: or the latter has this meaning, from الصَّلَاعَةُ; and the former signifies high, or eminent; one who subdues, or overcomes:* (O:) accord. to ISk, one says, **هُوَ مُضْطَلِعٌ بِحِمْلِهِ** ["he is one who has strength to bear it"]; but not **مُطْلِعٌ بِحِمْلِهِ**. (TA.) [See, however, **مُضْطَلِعٌ**, in art. **ضَلَعٌ**.]

مَطَائِعٌ [pass. part. n. of 3, q. v.]. One says, **الشَّرْتُ لَقِيَ مَطَائِعَ الْإِسْمِيرِ**, [thus in my original, app. **بَارِئًا مَكْشُوفًا**] meaning **الشَّرُّ تَلَقَى الْهَـ** [i. e., if I rightly read it, † *Evil thou wilt find to be that whereof the name is manifest, or overt; so that, when it is mentioned, it is well known.* (TA.)

ظلف

2. **ظَلْفٌ عَلَيْهِ**, inf. n. **تَطْلِيفٌ**; (O, K;) and **ظَلْفٌ** is a dial. var. thereof; (TA;) *He exceeded it;* (O, K;) [meaning a certain number of years; for] it is like **ذَرَفٌ** and **رَمَتْ** and **طَلَّتْ**. (IAṣ, TA in art. **ظلف**.)

4. **اطْلَفَ** [*He escaped being a victim of his adversary's blood-revenge; expl. as meaning] the blood-revenge of his adversary was ineffectual, or had not effect.* (Ibn-'Abbād, O, K.) = **اطْلَفَهُ** *He made it [i. e. a man's blood] to go for nothing*

[i. e. *unretaliated, or uncompensated by a mulct*; or *to be of no account.* (S, O, K.) — And *He gave him* (S, O, K) a thing (O) as a free gift. (S, O, K.)

طَلْفٌ: see the next paragraph in two places.

طَلْفٌ *A thing that goes for nothing*; [as blood that is *unretaliated, or uncompensated by a mulct*;] that is of no account, ineffectual, or null; syn. هَدْرٌ (S, O, K); [and so طَلْفٌ, as shown by what follows;] as also طَلِيفٌ. (O, K.) You say, ذَهَبَ دَمُهُ طَلْفًا (AA, S, O, K,) and طَلْفًا (AA, O, K,) and طَلْفًا (AA, O,) *His blood went for nothing*; as a thing of no account; ineffectually; or in vain; *unretaliated, or uncompensated by a mulct*; syn. هَدْرًا (AA, S, O, K, TA,) and بَاطِلًا: and in like manner, مَالُهُ [his property]. (TA. [See also تَلْفٌ.]) And Ru-beh says,

كَمْ مِنْ عَدِي أَمْوَالِهِمْ طَلِيفٌ

[How many enemies are there whose possessions are things that have gone for nought!]. (O, as an ex. of the last word in the sense of هَدْرٌ.) — And (S, O, K) hence (O) *A gift*; (S, O, K); a gift freely bestowed, not for any compensation. (S, TA.) — And *A thing that is easy*; or of light estimation, paltry, or despicable; [as also طَلْفٌ;] syn. هَيْبٌ. (IF, O, K.) — And *A redundant portion of a thing*: (IF, O, K:) if this be not what is meant by the saying that طَلْفٌ is syn. with فَضْلٌ, this saying is of no account. (IF, O.)

طَلِيفٌ: see تَلْفٌ, in two places. — Also *A thing that is taken.* (O, K.) [And hence, perhaps, the saying of Ru-beh cited above.] — One says also, ذَهَبَ فُلَانٌ بِأَمَالِ طَلِيفًا and طَلِيفًا i. e. *Such a one went away with the property without compensation.* (Yoo, O.) — And أَكَلَ فِي طَلِيفٍ مَالَهُ *He devoured his property in a vain, or an ineffectual, procedure.* (O.)

طلى

1. طَلَّتِ النَّاقَةَ (S, Mgh, Mṣb,) aor. ٢, inf. n. طَلُّوقٌ (Mṣb,) *The she-camel was, or became, loosed from her bond,* (S, Mgh, Mṣb,) or cord, by which her fore shank and her arm had been bound together. (S, Mgh.) And طَلَّتِ النَّاقَةَ إِلَى الْمَاءِ [The she-camel was, or became, loosed from her bond to repair to the water]: (Mṣb:) or طَلَّتْ إِلَى الْمَاءِ (AZ, Aṣ, S, TA) aor. as above, (Aṣ, TA,) inf. n. طَلُّو (AZ, Aṣ, S, TA) and طَلُّوقٌ (AZ, S, TA,) *the camels were, or became, loosed to repair to the water, it being distant two days' journeys,* (AZ, Aṣ, S, TA,) and were left to pasture while going thither: and the subst. is طَلُّو [q. v.]. (AZ, S, TA.) — [Hence,] طَلَّتْ (IAḡr, Th, S, Mgh, O, Mṣb,) or طَلَّتْ مِنْ زَوْجِهَا (K,) aor. ٢; (Th, S, O, Mṣb, K;) and طَلَّتْ also; (IAḡr, Th, Mgh, Mṣb;) the latter of which is preferable, but the former is allowable; (IAḡr, TA;) or the latter

is the more common; (Th, TA;) but accord. to to Akh, the latter is not allowable; (S, O, TA;) inf. n. طَلَّاقٌ (Th, S, Mgh, O, K,) or [properly طَلُّو, for it is said that] طَلَّاقٌ is the subst., (Mṣb,) [or] طَلَّاقٌ is also a subst. syn. with تَطْلِيْقٌ, [as will be expl. below,] as well as inf. n. of طَلَّتْ and طَلَّتْ; (Mgh;) said of a woman; (IAḡr, Th, S, &c. ;) † *She was, or became, [divorced, or] left to go her way,* (O,) or separated from her husband [by a sentence of divorce]. (K, TA.) — And طَلَّو لِسَانَهُ, inf. n. طَلُّوقٌ and طَلُّوْقَةٌ, † *His tongue was, or became, eloquent, or chaste in speech, and sweet therein.* (Mṣb. [See also طَلُّو: and see 7.]) — And طَلَّو (S, O, K, TA,) inf. n. طَلَّاقَةٌ (S, O,) or طَلُّوْقَةٌ and طَلُّو (TA,) † *He was, or became, laughing, or happy, or cheerful, and bright,* (K, TA,) in face, or countenance: (S, O, K, TA:) or, inf. n. طَلَّاقَةٌ, † *it (the face, or countenance,) was, or became, cheerful, or happy,* (MA, Mṣb,) the contr. of frowning or contracted, (Mgh,) displaying openness and pleasantness; (Mṣb;) and † *تَطَلَّقَ* signifies the same; (MA, Mgh;) as also † *انطَلَّقَ*; (Mgh;) syn. انبسط (K;) whence the saying, † *يَنْبَغِي لِلْقَاضِي أَنْ يَنْصِفَ الْخَصْمَيْنِ وَلَا يَنْطَلِقَ* بَوَجْهِهِ إِلَى أَحَدِهِمَا, meaning † [It behooves the judge to treat with equity the two adversaries in litigation, and] he shall not speak to one of them with a cheerful countenance (بَوَجْهِهِ طَلَّقَ) and with sweet speech, not doing this to the other: or it may be from الإِنْطَلَّاقُ signifying “the going away,” and may hence mean, and he shall not turn his face, or pay regard, to one of them [in preference to the other]. (Mgh.) — And طَلَّقَ, inf. n. طَلُّوْقَةٌ and طَلَّاقَةٌ, said of a day, † *It was, or became, such as is termed طَلَّقَ*; i. e. [temperate,] neither hot nor cold; [&c.; see طَلَّقَ;] and in like manner طَلَّتْ is said of a night (بَيْتَةٌ). (K, TA.) — طَلَّقَ (O, K,) with kesr, (O,) like سَمِعَ (K,) signifies تَبَاعَدَ [He, or it, was, or became, distant, or remote; &c.]. (O, K.) — طَلَّقَ is also trans., syn. with أُطْلِقَ: see the latter verb, former half, in two places. — [Hence,] طَلَّتْ (S, Mgh, O, Mṣb, K,) aor. تَطَلَّقَ (S,) inf. n. طَلَّقَ (S, Mgh, O, Mṣb, K,) and inf. n. un. طَلَّقَةٌ (TA,) † *She (a woman, S, O, Mṣb) was taken with the pains of parturition:* (S, Mgh, O, Mṣb, K:) a phrase implying a presage of good [i. e. of speedy and safe delivery]. (Mgh.) [And طَلَّتْ بِهِ † *She was, or became, in labour with him.*]

2. طَلَّقَ نَاقَتَهُ *He left, left alone, or let go, his she-camel.* (TA.) See also 4, second sentence. — [Hence,] طَلَّقَ أَمْرَأَتَهُ (S, Mṣb, K,) inf. n. تَطْلِيْقٌ (S, Mgh, O, Mṣb,) from طَلَّاقٌ [q. v.]; (O;) and † *اطلَّقها* (K,) inf. n. إِطْلَاقٌ; (TA;) † [He divorced his wife;] he separated his wife from himself [by a sentence of divorce]. (K, TA.) [طَلَّقَ in this sense is opposed to رَاجَعَ: and hence the meanings of these two verbs in a verse of

En-Nābighah which I have cited in art. نذر, (see conj. 6 in that art.,) and which is also cited in the S and O and TA in the present art.] — And طَلَّقَ الْبِلَادَ † *He left, or quitted, the country.* (IAḡr, TA.) El-'Oḳçylec, being asked by Ks, answered, نَعَرُ وَالْأَرْضُ مِنْ وَرَائِهَا † [Yes, and the land behind her]. (IAḡr, TA.) And one says, طَلَّتُ الْقَوْمَ † *I left, or quitted, the people, or party:* and طَلَّقَ الْعِيَالَ † *He left [or deserted] the household, like as the man leaves [or divorces] the woman, or wife.* (TA.) And طَلَّقَ الْعَيْرَ عَائَتَهُ † *The he-ass passed by, or beyond, his she-ass, and then left her:* and طَلَّقَتْهُ الْعَائَةُ † *The she-ass submitted herself* [the verb which I thus render has been altered to انعدت, for which I read اِنْتَعَدَتْ] to him, after having been incontinent. (TA.) — And طَلَّقَ السَّيْرُ † *The person bitten by a serpent became rid of the pain:* (Er-Rāghib, TA:) or recovered himself, and his pain became allayed, (S, O, K,) after the paroxysm: (S, O:) inf. n. as above. (K.) — طَلَّقَ نَحْلَهُ: see 4, last sentence.

4. الإِطْلَاقُ signifies *The loosing, or setting loose or free, and letting go.* (TA.) You say, اِطْلِقِ مِنَ الْعِقَالِ، (S, O, Mṣb, TA,) or النَّاقَةَ مِنَ عِقَالِهَا, i. e. *He loosed the she-camel from the bond, or cord, by which her fore shank and arm were bound together;* (Mgh;) as also † *اطلَّقها*. (TA.) And اِطْلِقِ الْأَسِيرَ (S, Mgh, O, Mṣb, K, TA,) and اِطْلِقِ عَنْهُ (O, TA,) *He let go the captive;* (S, O, K, TA;) and set him free; (TA;) he loosed the bond of the captive, and let him go: (Mgh, Mṣb:) and أُطْلِقَ عَنْهُ إِسَارَهُ [His bond was loosed from him, namely, the captive. (S.)] And اِطْلِقِ خَيْلَهُ فِي الْحَلْبَةِ *He made his horses to run [in the race-ground].* (TA.) And اِطْلِقِ النَّاقَةَ *He drove the she-camel to the water:* (TA:) or اِطْلَقْتُ النَّاقَةَ إِلَى الْمَاءِ [I loosed the she-camel from her bond to repair to the water]: (Mṣb:) or اِطْلَقْتُ الْإِبِلَ إِلَى الْمَاءِ (AZ, S, O, TA) *I loosed the camels to repair to the water, it being distant two days' journeys, and left them to pasture while going thither.* (AZ, S, O, TA.) And اِطْلِقِ الْقَوْمَ means *The people, or party, had their camels loosed to repair to the water, it being distant two days' journeys, and the camels being left to pasture while going thither.* (S, K, TA.) — اِطْلِقِ الدَّوَاءَ: see 2, third sentence. — اِطْلِقِ بَطْنَهُ *The medicine loosened, or relaxed, his belly [or bowels];* (Mṣb;) or moved his belly. (TA.) — [اطلَّق عَائَتَهُ] *He let loose, or slacked, his (a horse's) rein;* and so † *made him to quicken his pace.* (See Ḥar p. 356.) And اِطْلِقِ رَجُلَهُ † *He hastened him; or desired, or required, him to hasten, or be quick;* as also † *استطلقه*. (TA. [Whether the pronoun relate to a beast or a man is not shown. By استطلقه is not meant استطلق اِطْلِقِ يَدَهُ بِخَيْرٍ (S, O, رَجُلٌ is fem.)]

ك, TA) and فِي مَالٍ and فِي خَيْرٍ, and فِي مَالٍ (TA;) and طَلَقَهَا (S, O, K,) aor. ٤, (S,) or ٥, (K,) but expressly said in the S to be with damm, inf. n. طَلَّقَ; (TA;) + He opened his hand [freely] with good, (K, TA,) and with property. (TA.) And اطلق له مالا + He gave him property: (MA:) and طَلَّقَ + he gave (Ibn-'Abbád, O, K) a thing. (K.) And اطلق صاحب الدين كذا + [The creditor remitted so much of the debt; being asked, or desired, to do so: see 10]. (Msb.) — [اطلقه also signifies + He made it allowable, or free, to be done, or taken, &c.] You say, اطلق له فعل كذا + He permitted him, or gave him permission or leave, to do such a thing; i. q. اذن له فيه. (Msb in art. اذن.) — [And + He made it to be unrestricted. Hence the saying, اطلق بهم السيف + He made the sword to have unrestricted scope with them; i. e. he slew them without restriction.] And اطلقت البينة + I made the evidence, proof, or voucher, to be without any mention of the date; contr. of ارضنها; (Msb in art. ارض.) or I gave the evidence without restricting it by a date: from اطلقت الاسير. (Msb in the present art.) And hence also اطلقت القول + I made the saying to be unrestricted, and unconditional. (Msb.) [And اطلق لفظا + He uttered, or mentioned, or used, a word, or an expression, without restriction: and in like manner, اطلق alone is often employed. And + He used, or applied, a word, or an expression, without restriction, على معنى to signify a particular meaning: thus in the saying اطلق المصدر على الفاعل + He used, or applied, the infinitive noun without restricting it by the prefix ذو, or the like, to signify the active participial noun; as عادلا to signify عادلا: and thus in the saying اطلق اسم الكل على الجزء + He used, or applied, the name of the whole without restricting it by a prefix to signify the part; as القرآن to signify الآية: and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also ائف الاطلاق: see art. ١, p. 1, col. 3.] — اطلاق [in which الاطلاق is inf. n. of the pass. v., اُطلق,] is + The freedom from [the whiteness termed] وَضَح [meaning تَحجِيل, q. v.,] in the leg [of a horse]: and some make الاطلاق to signify the having a fore leg and a hind leg in one side with تَحجِيل; and الإمساك [as inf. n. of اُمسك], the having a fore leg and a hind leg without تَحجِيل. (TA.) — اطلق عدوه + He dosed his enemy with poison. (IAqr, O, K.) — And اطلق نخله + He fecundated his palm-trees; (IAqr, O, K, TA;) said when they are tall; (IAqr, O, TA;) as also طلقه, (IAqr, O, K,) inf. n. تَطْلِيْق. (K.)

5. تطلق, said of a gazelle, He went along, (S, O, Msb, K,) or bounded in his running, or ran briskly in one direction, (استن في عدوه,) and

went along, (TA,) not pausing nor waiting for anything; (S, O, Msb, K, TA;) as also استطلق. (TA.) And تطلعت الخيل The horses went [or ran] a heat without restraining themselves, to the goal. (TA.) — And, said of a horse, + He staled after running. (AO, O, K.) — Said of the face: see 1, latter half.

7. انطلق, inf. n. انطلاق, of which the dim. is انطليق, the conjunctive ا being rejected, so that it becomes نطلاق, (S, O,) [He was, or became, loosed from his bond: whence,] انطلاق العنان [The rein's being let loose, or slackened,] is a phrase metonymically used to denote quickness in going along. (Har pp. 355-6.) — [Hence,] + He (a captive loosed from his bond) went his way: (Msb:) or [simply] he went away, or departed: (S, Mgh, O, K:) or he went removing from his place. (Er-Rághib, TA.) Thus in the Kur [lxxvii. 29], انطلقوا إلى ما كنتم به تكذبون + [Depart ye to that in which ye disbelieved]; (TA;) meaning to the punishment: (Bd, Jel:) or, accord. to IAth, [it seems to mean go ye away quickly into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Kur, that] الانطلاق means سرعة الذهاب في أصل المحنة. (TA.) And one says also, انطلق يفعل كذا + He went away doing, or to do, such a thing. (TA.) وانطلق أملا منهم + [in the Kur xxxviii. 5 may be expl. in a similar manner; أن being here used in the place of يقولون; or this] means [And the chief persons of them] broke forth, or launched forth, with their tongues, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee, voce أن.) And one says, انطلق به, (S, O, K,) meaning He, or it, was taken away; (K;) like as one says, انقطع به. (S, O.) — انطلق لسانه means + His tongue was, or became, free from impediment; and hence, eloquent, or chaste in speech. See an ex. in the Kur xxvi. 12: and see also طلق لسانه.] — انطلق said of the face: see 1, latter half, in two places.

8. ما تطلق نفسي لهذا الأمر, (S, O, K,*) of the measure تفتعل, (S, O, K,) inf. n. اطلاق, of which the dim. is تطليق, the [latter] ط being changed [back] into ت because the former ط becomes movent, (S, O,) + My mind does not become free from straitness [for, or with respect to, this thing, or affair]. (S, O, K,*)

10. استطلق [primarily signifies The desiring to be loosed, unbound, set loose or free, and let go]: its dim. is تطليق. (S, O.) — [Hence,] استطلق بطنه + His belly [or bowels] became [unbound,] loosened, or relaxed; (Msb, TA;) or became moved; (S, O, K, TA;) and the contents thereof came forth. (TA.) — Said of a gazelle, i. q. تطلق, q. v. (TA.) — [It is also trans., as such primarily signifying The desiring a person or thing to be loosed, unbound, set loose or free, and let go. — Hence,] one says, استطلق الراعي ناقه لنفسه (S, O) [meaning The pastor desired a

she-camel to be left, or he left a she-camel, for himself, not milking her at the water; as is plainly indicated by what immediately precedes it in the S: or] the pastor took, (PS,) or retained, [which is virtually the same,] a she-camel for himself. (PS, TA.) — And استطلقت كذا + [I desired, or demanded, of the creditor, the remission of so much of the debt]. (Msb.) — See also 4, former half.

طلق [Loosed from his bond, set loose or free, or], as expl. by IAqr, let go; as also طليق and مطلق: and a man not having anything upon him, as expl. by Ks: and طلق اليمين a camel not having the fore legs bound. (TA.) You say, حيس طلقا, (so in the CK,) or طلقا, (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with damm, [i. e. طلقا,] accord. to the K, but correctly with two dammels, [i. e. طلقا,] (TA, and thus in the S,) He was imprisoned without shackle and without bond. (K, TA) See also طلق, first sentence. — [Hence,] طلق اللسان, and طليق اللسان, (S, O, Msb, K,) and اللسان + طلق, (K,) and اللسان + طلق, (TA,) + Eloquent, or chaste, in speech, and sweet therein: (Msb:) and + [free from impediment of the tongue; or] eloquent, or chaste in speech. (TA.) And لسان طلق ذوق, and طلق ذوق, and طلق ذوق, (S, O, K,) but the last two of these were unknown to As, and the latter of them was disallowed by IAqr, (TA,) and طلق ذوق, (O, K,) [expl. in the K as meaning A tongue having sharpness; but correctly] meaning + a tongue free from impediment, or eloquent, or chaste in speech, (ذو انطلاق,) and sharp. (O, TA.) —

And طلق اليمين, (S, Mgh, O, Msb, K,) and طلق اليمين, (O, K,) and طلق اليمين, (O, TA,) and طليق اليمين, (L, TA,) + Liberal, bountiful, munificent, or generous; (S, Mgh, O, Msb, K;) applied to a man: (S, Mgh, O, Msb:) and in like manner, a woman: (TA:) [or] a woman is termed طلقه اليمين (S:) and so, accord. to AZ, طلق الوجه; which [generally] has another meaning, expl. in what follows. (TA.) And يده طلق + His hand is liberal; syn. بسط; (TA in art. بسط;) and so مطنقة: (S and K and TA in that art.): or the latter signifies opened; and so مطنقة. (TA in the present art.) — And طلق الوجه, (S, O, Msb, K,) and طلق الوجه, (IAqr, O, K,) and طلق الوجه, (K,) and طلق الوجه, (IAqr, K,) and طلق الوجه, (S, O, K,) + Laughing, or happy, or cheerful, and bright, in the face, or countenance: (K, TA:) or cheerful, or happy, displaying openness and pleasantness, in the face; and so طلق alone: (Msb:) and الوجه + طليق open and pleasant, and goodly, in countenance: (AZ, TA:) and طليق alone, joyful, and open or cheer-

ful, in countenance. (TA. [And it is there said that the pl. of طَلَّتْ is طَلَّاتٌ : but this is app. a mistranscription for طَلَّانٌ or طَلَّانٌ.]) أَوْجَمَةٌ طَوَاقِي is not allowable, except in poetry. (IAṣr, TA.) — And يَوْمٌ طَلَّتْ (Lth, Ṣ, Mgh, O, K,) and نَيْلَةٌ طَلَّتْ (Lth, Ṣ, Mgh, O, Mṣb, K) and طَلَّتْ (O, Mṣb, K,) † A day, and a night, in which is neither heat nor cold: (Lth, Mgh, O, Mṣb, K:) or in which is no cold nor anything hurtful: (Ṣ:) or in which is no rain: or in which is no wind: or in which the cold is mild: (TA: [after which is added, من أيام طَلَّاتٍ but the last word seems, as in an instance before mentioned, to be mistranscribed, or أيام (i. e. نَيْلَةٌ طَلَّتْ or نَيْلٌ :]) or نَيْلَةٌ طَلَّتْ means a night in which is no cold: (AA, TA:) or in which the wind is still: (O, TA:) and نَيْلَةٌ طَلَّتْ sometimes means a moon-lit, or a light, or bright, night: (IDrd, O, TA:) and one says also نَيْلَةٌ طَلَّتْ (K, TA,) meaning a still, or calm, and light, or bright, night: (TA:) and نَيْلٌ طَوَاقِي (K, TA,) meaning pleasant nights in which is neither heat nor cold. (TA.) Er-Rā'ee says,

فَلَمَّا عَلَتْهُ الشَّمْسُ فِي يَوْمٍ طَلَّتْ

meaning يَوْمٍ نَيْلَةٌ طَلَّتْ [And when the sun came upon him, or it,] in a day of a night in which was neither cold nor wind; i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase فِي يَوْمٍ طَلَّتْ occurs in like manner in a verse of Dhu-r-Rum-meh. (Az, TA.) — For the epithet طَلَّتْ اليَدِ اليمَنِ (applied to a horse, accord. to the K,) see طَلَّتْ. — And for other meanings assigned in the K to طَلَّتْ, see طَلَّتْ, in two places. — طَلَّتْ signifies also The pain of childbirth. (Ṣ, O.) One says, ضَرَبَهَا الطَّلْتُ [The pain of childbirth smote her]. (O.) [See also طَلَّتْ, of which it is the inf. n.] — And [it is said to signify] A sort of medicine. (Ṣ.) See طَلَّتْ, latter half, in two places.

طَلَّتْ اليَدِ اليمَنِ: — and طَلَّتْ الوَجْهَ: see the next preceding paragraph.

طَلَّتْ: — and طَلَّتْ الوَجْهَ: see طَلَّتْ اليَدِ اليمَنِ. طَلَّتْ signifies also † Lawful, allowable, or free: (Ṣ, Mgh, O, Mṣb, K, TA:) or it signifies, (Mṣb, TA,) or signifies also, (Mgh,) مُطَلَّتْ (Mgh, Mṣb, TA,) [i. e.] a thing unrestricted, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Mṣb.) One says, هَذَا حَلَالٌ طَلَّتْ † [This is lawful, &c., unrestricted; using the latter epithet as a corroborative]: and [in the contr. case] حَرَامٌ غَلَّتْ. (TA.) And هُوَ لَكَ طَلَّتًا † [It is thine lawfully &c.]. (Ṣ, O, K, TA.) And أَفْعَلْ هَذَا طَلَّتًا لَكَ † Do thou this as a thing lawful &c. to thee. (Mṣb.) And أَعْطَيْتَهُ مِنْ طَلَّتِي † I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property: (Mṣb:) or † of what was clear [from any claim

or the like], and good, or lawful, of my property. (TA.) And الخَيْلُ طَلَّتِي, occurring in a trad. as meaning † Horses are allowable to be betted upon. (TA.) And أَنْتَ طَلَّتِي مِنْ هَذَا الْأَمْرِ † Thou art clear of this affair; (Ṣ, O, K, TA:) quit of it, or irresponsible for it. (K, TA.) — [In consequence of a misplacement in some copies of the K, several meanings belonging to طَلَّتْ are assigned to طَلَّتِي.] — See also طَلَّتِي, latter half.

طَلَّتِي: see طَلَّتِي, second sentence. — Also the subst. from الطَّلْتُ: (AZ, Ṣ, TA: [see 1, second sentence:]) and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed الطَّلْتُ [or نَيْلَةٌ الطَّلْتُ (see حَوْزٌ)]; the pastor loosing them to repair to the water, [in the CK يَجْلِبُهَا is put for يَجْلِبُهَا] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be طَوَاقِي; and in the second night, قَوَارِبُ: (Ṣ, O, K, TA:) or الطَّلْتُ signifies the first of two days intervening between the camels and the water; and القَرَبُ, the second: and نَيْلَةٌ الطَّلْتُ, the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and نَيْلَةُ القَرَبِ, the second night: (Aṣ, TA:) but it has been said that نَيْلَةُ الطَّلْتُ means the second of the nights in which the camels repair to the water: Th says that الطَّلْتُ signifies the second of two days during which the camels seek the water when it is two days distant from them; and القَرَبُ, the first of those days: and it is said that نَيْلَةُ الطَّلْتُ means [the night of] the turning of the faces of the camels towards the water: but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْزٌ, in which it is used tropically.] — Also A heat; i. e. a single run, or a run at once, to a goal, or limit; syn. شَوْطٌ; (Ṣ, IAth, O, Mṣb, K, TA;) meaning a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit: (Mṣb:) and the utmost extent to which a horse runs. (TA.) One says of a horse, طَلَّتًا or طَلَّتَيْنِ [He ran a heat or two heats]. (Ṣ, O, Mṣb, K. [In the CK, erroneously, طَلَّتًا and طَلَّتَيْنِ.]) — And (hence, TA) † A share, or portion, (Ibn-'Abbād, A, O, K, TA,) of property [&c.]. (A, TA.) — Also A shackle, or pair of shackles, (قَيْدٌ,) of skins: (Ṣ, M, O, K, TA:) or a rope strongly twisted, so that it will stand up. (TA.) — And sing. of أَطْلَاقٌ which signifies The [intestines into which the food passes from the stomach, termed the] أَمْعَاءُ, or the أَقْتَابُ of the belly; (IDrd, O, K;) [in some copies of the last of which, القَنْبُ is erroneously put for القَيْدُ as one of the words explaining أَطْلَاقٌ;] so in one or more of the dialects: AO says, in the belly are أَطْلَاقٌ, of which the sing. is طَلَّتٌ; (O, TA;) meaning the lines, or streaks, (طَوَاقِي,) of the belly: and طَلَّتُ البَطْنِ is also expl. [in like

manner] as meaning the جُدَّةُ of the belly; pl. as above. (TA.) — Also The [plant called] شُبْرَمُ: [but what plant is meant by this is doubtful:] or a plant that is used in dyes: or this is a mistake: (K:) [or] accord. to Ibn-'Abbād, † الطَّلْتُ is what is used in dyes; and is said to be the شُبْرَمُ: (O, TA:) and (K) accord. to Aṣ, (O,) طَلَّتِي signifies a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) i. e. with the extract thereof, (TA,) prevents the burning of fire: (K:) or a species of plant: so says Aṣ: (O:) the appellation by which it is generally known is † طَلَّتِي, with the ل quiescent; (O, K;) or this pronunciation is incorrect: (K:) and AHāt mentions, (K, TA,) on the authority of Aṣ, (TA,) its being termed † طَلَّتِي: (K, TA:) but it is not a plant: it is of the nature of stones, and of [what are termed] بَخَافٌ [thin white stones]; and probably he [referring to Aṣ] heard that it is called كَوَكِبُ الأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances: (O, TA:) the word is arabicized, from تَلَكُّ: (K, TA: in the O written تَلَكُّ:) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Seenā, whom we call "Avicenna,"] says, (TA,) it is a brightly-shining stone, that separates, when it is bruised, into several laminae and split pieces, of which are made مَضَاوِي [correctly مَضَاوِي, meaning small circular panes which are inserted in apertures to admit light,] for the [cupolus of] hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.)

طَلَّتِي الوَجْهَ: — and طَلَّتِي دَقِي: } see طَلَّتِي.
لِسَانٌ طَلَّتِي دَقِي: and طَلَّتِي اللِّسَانَ

طَلَّتِي (Ṣ, O, Mṣb, TA,) with two ḍammehs, (Mṣb, TA,) or † طَلَّتِي (K,) but this requires consideration, (TA.) Not shackled; applied to a she-camel, (Ṣ, O, Mṣb, TA,) and to a he-camel, (Ṣ, O, TA,) and to a person imprisoned; (O, TA;) as also † طَلَّتِي applied to a she-camel; but طَلَّتِي is more common: (Aboo-Naṣr, TA:) the pl. of طَلَّتِي is أَطْلَاقٌ. (Ṣ, TA.) See also طَلَّتِي, second sentence. — [Hence,] لِسَانٌ طَلَّتِي دَقِي: — and طَلَّتِي اليَدِ اليمَنِ: see طَلَّتِي again. — And طَلَّتِي إْحْدَى القَوَائِمِ † A horse having one of the legs without [the whiteness termed] التَّحْجِيلُ. (Ṣ.) And طَلَّتِي اليَدِ اليمَنِ (O,) or طَلَّتِي اليَدِ اليمَنِ (K, [in this case again deviating from other authorities,]) † A horse without تَحْجِيلٌ in the right fore leg; (TA;) i. q. طَلَّتِي اليَدِ اليمَنِ. (O, K, TA.) And مُطَلَّتِي اليَدِ اليمَنِ † A horse having the fore legs free from تَحْجِيلٌ. (Mṣb.)

— [As an epithet in which the quality of a subst. is predominant,] طُلُقٌ, (Ibn-'Abbád, O,) or † طُلُقٌ, (K, [but this, as in the instances above, is questionable,]) signifies † *A gazelle*: (Ibn-'Abbád, O, K:) so called because of the quickness of its running: (O, TA:) pl. أُطْلَاقٌ. (Ibn-'Abbád, O, K.)— And † *A dog of the chase*: (K:) because he is let loose; or because of the quickness of his running at the chase: (TA:) أُطْلَاقٌ is mentioned by Ibn-'Abbád as signifying *dogs of the chase*. (O.)

طَلَّقَةٌ [A single divorce: used in this sense in law-books]. (T and Mṣb in art. بت, &c.)

طَلَّقَةٌ: see مِطْلَاقٌ.

طَلَّقٌ is the inf. n. of طَلَّقَتْ said of a woman: (Th, S, Mgh, O, K:) or the subst. therefrom: (Mṣb:) or [rather] it is also a subst. in the sense of تَطْلِيقٌ; (Mgh;) [whence,] طَلَّقُ الْمَرْأَةَ signifies † *The letting the wife go her way*: (Lth, O:) and it has two meanings: one is [the divorcing of the woman; i. e.] *the dissolving of the wife's marriage-tie*: and the other is *the leaving, and dismissing, of the wife* [either in an absolute sense or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

طَلِيقٌ A captive having his bond loosed from him, (S, O, K, TA,) and let go. (TA.) See also طُلُقٌ, first sentence. — And † *A man freed from slavery; emancipated; i. q. عَتِيقٌ*; i. e. *who has become free*: pl. طُلُقَاءٌ. (TA.)— It is said in a trad., *الطُّلُقَاءُ مِنْ قُرَيْشٍ وَالْعَتَقَاءُ مِنْ ثَقِيفٍ*, † [The طُلُقَاءُ are of Kureysh; and the عَتَقَاءُ, of Thakeef]: الطُّلُقَاءُ being app. applied to Kureysh as it has a more special signification than العتقاء: but accord. to Th, الطُّلُقَاءُ signifies *those who have been brought within the pale of El-Islám against their will*. (TA.)— طَلِيقُ اللِّسَانِ: and لِسَانُ طَلِيقٍ ذَلِيقٌ: — and طَلِيقُ اليَدَيْنِ: — and طَلِيقُ الوَجْهِ: see طُلُقٌ again; the last in two places. — طَلِيقُ الإِلَهِ means † *The wind*. (O, K, TA.)

طَلَّاقٌ }
مِطْلَاقٌ } see مِطْلَاقٌ.
طَلِيقٌ }

طَلَّاقٌ A she-camel not having having her fore shank and her arm bound together: (TA:) or not having upon her a حِطَامٌ [or halter]: (IDrd, O, K:) or repairing to the water; and so † مِطْلَاقٌ; (Abou-Naṣr, K, TA;) of which latter the pl. is مِطْلَاقِيٌّ: (TA:) or that is left a day and a night and then milked: (K:) pl. طَوَائِقُ

and أُطْلَاقٌ and طَلَّقَةٌ; which last is expl. by AA as meaning she-camels that are milked in the place of pasturing. (TA.) See also طُلُقٌ, first sentence: and for an explanation of the pl. طَوَائِقُ applied to camels, see طُلُقٌ, second sentence. Also (O) طَلِّقٌ, (S, O,) or طَالِقَةٌ, (K,) signifies A she-camel which the pastor leaves for himself, not milking her at the water: (S, O, K:) the former is expl. by Esh-Sheybánce as meaning one which the pastor leaves [with her udder bound] with her صِرَارٌ, not milking her in the place where she lies down to rest: (TA:) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a she-camel that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting or abode, (Lth, O, K, [من جَانِبِهِ in the CK being erroneously put for مِنْ جَانِبِهِ,]) that has not her fore shank and her arm bound together when she returns in the afternoon or evening, nor is turned away [from the others] in the place of pasturage: (Lth, O:) or طَالِقٌ signifies a she-camel, (S, Mṣb,) and a ewe, (S,) that is set loose, or dismissed, to pasture where she will: (S, Mṣb:) and also as first expl. in this sentence: (S:) it is mentioned by El-Fárábee as signifying a ewe left to pasture by herself, alone. (Mṣb.)— [Hence,] طَالِقٌ and طَالِقَةٌ, (S, Mgh, O, Mṣb, K,) the former, without ة, used by all, (Mṣb,) the latter occurring in a verse of El-Aashá, (S, Mgh, O, Mṣb,) ending a hemistich, and pronounced طَالِقَةٌ, (S, O, Mṣb, [which cite the verse somewhat differently,]) † *A woman [divorced, or] left to go her way*, (S, Mgh, O, Mṣb,*) or separated from her husband [by a sentence of divorce]: (S, Mgh, Mṣb, K, TA:) both mentioned by Akh: (O, TA:) accord. to IAmb, one says طَالِقٌ only, because it applies only to a female: accord. to Lth and IF, طَالِقَةٌ means طَالِقَةٌ غَدًا [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, طَلَّقَتْ: some, however, say that the ة is affixed in the verse of El-Aashá by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to Aḡ, is related to have said طَالِقٌ [which equally completes the hemistich]: and the Baṣreecs hold that the sign of the fem. gender is elided in طَالِقٌ because it is a possessive epithet, meaning ذَاتُ طَلَّاقٍ [having divorce]. (Mṣb.)— أَوْجُهُ طَوَائِقُ: — and نَيْلَةٌ: — and نَيْلِ طَوَائِقِ and طَالِقَةٌ: see طُلُقٌ, latter half.

طَلِّيقٌ dim. of أُطْلَاقٌ. (S, O.) See 8.

طَلِّيقٌ dim. of اسْتِطْلَاقٌ. (S, O.) See 10.

مُطْلَقٌ: see طَالِقٌ, first sentence. — [Hence,] مَطْلُوقَةٌ: see طُلُقٌ again, former half. — See also مَطْلُوقٌ. مَطْلُوقٌ مَاءٌ means † *Water that is unrestricted*. (TA.) And حُكْمٌ مُطْلَقٌ means † *A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, or in which is no exception*. (TA.)— مُطْلَقٌ

مُطْلَقٌ: and مُطْلَقُ اليَدَيْنِ: each applied to a horse: see طُلُقٌ. — [Golius, as on the authority of Meyd, explains it as signifying also *A place where horses meet to be sent forth to run, or race*: but what here next follows inclines me to think that it may be correctly مُطْلَقٌ.]

مُطْلَقٌ One desiring to outstrip with his horse in a race. (K.)

مُطْلَاقٌ: see طَالِقٌ. — Also, (S, O, Mṣb, K,) and † مُطْلِيقٌ, (O, Mṣb, K,) and † طَلَّقَةٌ, (S, O, K,) and † طَلِّيقٌ, (K,) and † طَلَّاقٌ, this last mentioned by Z, (TA,) † *One who oftentimes divorces, or dismisses, wives*. (S, O, Mṣb, K, TA.)

مُطْلِيقٌ: see what next precedes.

مَطْلُوقَةٌ: see طُلُقٌ. — مَطْلُوقَةٌ † *A woman taken with the pains of parturition*. (Mgh, Mṣb.)

مُطْلِيقٌ and مُطْلِيقٌ dims. of مُنْطَلِقٌ. (S.)

مُتَطَلِّقُ اللِّسَانِ }
مُتَطَلِّقُ اللِّسَانِ } see طُلُقٌ, former half.

نُطْلِيقٌ: dim. of اِنْبِطْلَاقٌ. (S, O.) See 7.

طلمر

1. طَلْمَرُ الخُبْزَةِ, (K,) aor. ء, (TK,) inf. n. طَلْمَرٌ, (TA,) *He made the cake of bread even, or equable*. (K.)

2. طَلْمَرٌ, inf. n. تَطْلِيمٌ, *He beat a cake of bread baked in hot ashes with his hand*, (K, TA) *in order that it might become cool*. (TA.) Hence the saying of Hassán.

• تَطَلَّ جِيَادِنَا مَمَطِّرَاتِ
• يُطَلِّمُهُنَّ بِالْحُمْرِ النَّسَاءِ

(K, TA:) or, as some relate it, يُنَطِّمُهُنَّ; but this is weak, or repudiated: (K:) or this is the correct reading, and the more obviously appropriate in meaning, accord. to MF; and accord. to IAth, it is the reading commonly known, and the same as the former in meaning: (TA:) the meaning is, [Our coursers passing the day running like the pouring of rain,] *the women wiping the sweat from them with the mufflers*: (K, TA:) or, as some say, [the women with the mufflers] *beating them with the hands in removing the dust that was upon them*. (TA.)

طَلْمَرٌ A table upon which the bread is expanded [previously to the baking]. (K.)

طَلْمَرٌ Dirt of the teeth in consequence of neglect [of the use] of the سِوَاكُ [or tooth-stick]. (K.)

طَلْمَةٌ A خُبْزَةٌ, (S, K, TA,) [i. e. a cake of bread, or lump of dough,] *baked in hot ashes in a hollow in the ground; what people [now] call a مَلَّةٌ*; but this is the name of the hollow itself: what is baked in this is [properly called] the

طَلْمَة and حُبَّة and مَلِيل : (S, TA:) pl. طَلْمَر. (L, TA.) It is said in a prov., إِنَّ دُونَ الطَّلْمَةِ خَرَطَ قَتَادَ هَوْبَرٍ (Meyd, TA) [i. e. Before the attainment of the cake of bread baked in hot ashes is the stripping of the leaves, by grasping each branch and drawing the hand down it, of the tragacanth of Howbar]: the طَلْمَة is the cake of bread that is put in hot ashes; and Howbar is a place abounding with the tragacanth: the prov. is applied in relation to a thing that is unattainable. (Meyd.)

طَلَامٌ The [tree called] تَمُور [q. v.]; which is [erroneously said to be] hemp-seed (حَبُّ الشَّهْدَانِج). (K.)

مَطْلَمَةٌ The implement with which bread is expanded. (KL.)

طلى and طلو

1. أَطْلُو, aor. الطَّلَى (S, TA,) or طَلَوْتُ الطَّلَا (TA;) and طَلَيْتُهُ (S, K, TA,) aor. أَطْلَى, inf. n. طَلَى; (TA;) I tied the young lamb or kid, (S, K, TA,) by its leg, (S, TA,) to a peg, or stake; (TA;) and confined, restrained, or withheld, it. (S.) And طَلَيْتُ الشَّيْءَ I confined, restrained, or withheld, the thing. (S, K, TA.) = طَلَيْتُهُ بِهِ (S, Mgh, Mṣb,) aor. أَطْلَى, (Mṣb,) inf. n. طَلَى, (S, Mṣb,) I daubed, bedaubed, smeared, or besmeared, it; (Mgh;) [rubbed, or did, it over; anointed, painted, varnished, plastered, coated, overspread, or overlaid, it; with it; i. e. with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh,) or clay, or mud, (Mṣb,) &c. (S, Mgh, Mṣb.) You say, طَلَى البَعِيرَ البِنَاءَ, and بالبِنَاءِ, [the latter of which is the more common,] aor. يَطْلَى, (K,) inf. n. as above, (TA,) He daubed, bedaubed, smeared, or besmeared, the camel with tar; as also طَلَاهُ, [but app. in an intensive sense, or relating to several objects,] (K, TA,) inf. n. تَطْلِيَةٌ. (TA.) [And طَلَاهُ بِالذَّهَبِ He gilded it. And طَلَاهُ بِالْفِضَّةِ He silvered it.] — Hence, طَلَى اللَّيْلَ الآفَاقَ † The night covered [with its darkness] the adjacent regions, or the tracts of the horizon; like as when a camel is daubed with tar. (TA.) — And طَلَى, aor. يَطْلَى, † He reviled [another], or vilified [him]; (TA;) as also طَلَى, (K, TA,) inf. n. تَطْلِيَةٌ; (K;) or تَطْلِيَةٌ signifies the reviling, or vilifying, in a foul manner. (IAḡr, TA.) — And طَلَى البَيْتَ † The herbs, or leguminous plants, appeared upon the surface of the earth [as though they overspread it with a coating of colour]. (TA.) = طَلَى فُوهَ, aor. يَطْلَى, inf. n. طَلَا, His mouth had a yellowness in the teeth. (S, TA.) طَلَا [in relation to the mouth but in a somewhat different sense] is mentioned in the K in art. طلو and not in art. طلى; but it belongs to both of these. (TA.)

2: see the preceding paragraph, in two places.

طَلَيْتُ فَلَانًا (S,) inf. n. تَطْلِيَةٌ (S, K,) signifies also I tended, or took care of, such a one in his sickness; undertook, or managed, or superintended, the treatment of him therein. (S, K, TA.) = And تَطْلِيَةٌ also signifies The act of singing. (AA, K.)

4. اطلت She (a wild animal) had with her a young one, which is termed طَلًا. (IKṭt, TA.) = اطلى (said of a man, S, TA, and of a camel, TA) He had an inclining of the neck (S, K, TA) towards one side when said of a man, (TA,) on the occasion of death, (S, K, TA,) or on some other occasion. (S, TA.) — Hence, (IAḡr, TA,) مَا أَطْلَى نَبِيٌّ قَطُّ (K, TA,) occurring in a trad., (TA,) means مَا مَالَ إِلَى هَوَاهُ [i. e. † No prophet ever inclined to his natural desire]: (K, TA:) as some relate it, مَا أَطْلَى; but this is a mistake. (TA.)

5. تَطْلَى: see 8. — Also, (said of a man, TA,) He hept to diversion, sport, or play, and mirth. (K, TA.)

8. أَطْلَى (S, Mgh, Mṣb, K,) of the measure افْتَعَلَ (S, Mgh, Mṣb,) and تَطْلَى (S, K,) [He, or it, was, or became, daubed, bedaubed, smeared, or besmeared; rubbed, or done, over; anointed, painted, varnished, plastered, coated, overspread, or overlaid: or] he daubed, &c., himself: (S, Mgh, Mṣb, K:*) بِهِ [with it]; (S, K;) i. e. [with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh, K,) or clay, or mud, (Mṣb,) &c. (S, Mgh, Mṣb.)

12. اطلوتى He was good in speech: = and He was defeated, or put to flight. (IAḡr, TA in art. اخلى.)

طَلَا The young one of any of the cloven-hoofed animals: (S, TA:) [in the latter of which is added, as from the S, وَالْحَقِّ; but this is app. a mistake:] or the young one of the gazelle, when just born: (M, Mṣb, K: [see حَصْرُ:]) and the youngling, of any kind; as also طَلُو; (K, TA;) which latter is mentioned by IDrd; but expl. by him as meaning the young one of a wild animal: (TA:) and طَلُوَةٌ has this last meaning (K, TA) likewise accord. to IDrd: (TA:) the pl. [of pauc.] of طَلَا is أَطْلَاةٌ (S, Mṣb, K) and [of mult.] طَلَاةٌ (K) and طَلِيٌّ (K, TA, but omitted in the CK) and طَلِيٌّ (Lth, TA) and طَلِيَّانٌ (K) and طَلِيَّانٌ. (Lth, K.) [See also طَلَى.] — [And, accord. to Freytag (in art. طلى), An infant until a month old or more: but for this he has named no authority.] = And The person; syn. شَخْصٌ. (S, K.) So in the saying, إِنَّهُ نَجِيمٌ الطَّلَا [Verily he is goodly, or comely, in person]. (S.) = Also Daubed, or smeared, (Mَطْلَى) with tar. (S, K.) [See also طَلِيَاءَ.] — And A man having a severe disease: (K, TA:) having no dual nor pl., or, as some say,

(TA,) the pl. is أَطْلَاةٌ, and the dual is طَلِيَّانٌ. (K, TA.) [See also مُطْلَى.] = And Desire; syn. هَوَى. (K, TA.) So in the saying, قَصَى طَلَاهُ مِنْ حَاجَتِهِ [He accomplished his desire of that which he wanted]. (K, TA.) [Or, as Freytag says, on the authority of the Deewán of the Hudhalees, accord. to some it signifies Pleasure (voluptas): and accord. to others, thirst. But see طَلَا.] — See also طَلَاوَةٌ, in two places. = And see also طَلَا, last sentence.

طَلَا Pleasure, or delight. (K.) = See also طَلَا.

طَلُو: see طَلَا, first sentence.

طَلُو The wolf. (K.) — And A hunter, or pursuer of wild animals or the like, slender in body: (Aboo-Sa'eed, K, TA: [in the CK, القَانِصُ is erroneously put for القَانِصُ:] said to be [so called as being] likened to the wolf. (Aboo-Sa'eed, TA.) Eṭ-Tirmimáḡ says,

• صَادَفْتُ طَلُوًا طَوِيلَ الطَّوَى •
• حَافِظَ العَيْنِ قَلِيلَ السَّامِ •

[She, or they, (app. referring to one or more of the objects of the chase,) encountered a hunter slender in body, a long endurer of hunger, one whom sleep did not overcome, little, or seldom, subject to disgust]. (Aboo-Sa'eed, TA.) = See also طَلَا, last sentence.

طَلَاةٌ (S, K, TA) accord. to AA and Fr, (S, TA,) and so says Sb on the authority of Abu-l-Khattáb, (TA,) or طَلِيَّةٌ (S, K, TA) accord. to Ag, (S, TA,) each with damm, (TA,) is sing. of طَلَا or طَلَى; which signifies Necks: (S, K:) or the bases of the necks: (M, K:) or the broad part [or parts] beneath the protuberant bone behind the ear: or, accord. to ISk, the sides of the neck: Sb says that طَلَاةٌ and طَلَا are of the class of رُطْبَةٌ and رُطْبٌ, not of the class of تَمْرَةٌ and تَمْرٌ: (TA:) [but see art. رطب, in which it is said, as on the authority of Sb, that رُطْبٌ is not a broken pl. of رُطْبَةٌ, being masc. like تَمْرٌ:] طَلُوَةٌ, also, signifies the side of the neck, as a dial. var. of طَلَاةٌ or of طَلِيَّةٌ. (TA.)

طَلُوَةٌ The whiteness of the dawn, (K, TA,) and of blossoms, or flowers. (TA.) = See also طَلَاةٌ.

طَلُوَةٌ: see طَلَا: = and see also طَلَا, last sentence.

طَلِيَّةٌ A single act of daubing or smearing or the like: pl. طَلِيَّاتٌ. (Mgh.) = See also طَلَا, last sentence.

طَلِيَّةٌ: see طَلَاةٌ. = Also A portion, tuft, or nisp, of wool, with which mangy camels are daubed [with tar]; also called رِبْدَةٌ: whence the saying, مَا يُسَاوِي طَلِيَّةً [It is not worth a طَلِيَّة]. (TA.) — See also طَلِيَاءَ. — And see طَلَا, last sentence.

طَلِيَاءٌ A she-camel daubed, or smeared, (صَطْبِيَّةٌ, K, TA,) with tar. (TA.) [See also طَلَا.]—And A mangy she-camel: (K:) app. so called because the she-camel is not daubed, or smeared, [with tar] unless mangy. (TA.)—And The ray of a menstruous woman: (K, TA:) whence the prov., أَهْوَنُ مِنَ الطَّلِيَاءِ [More despicable than the طَلِيَاءِ]: or, accord. to IAAr, this is called صَطْبِيَّةٌ. (TA.)—[In some copies of the K, this word is erroneously put for طَلِيَاءٌ, q. v.]

طَلْوَاءٌ: see طَلْوَانٌ. — Also [The green substance that overspreads stale water, called] طَحْلَبٌ; and so طَلَاوَةٌ. (Sgh, TA.)

طَلْوَانٌ: see طَلَاوَةٌ.

طَلْوَانٌ and صَطْبَانٌ and صَطْبَانَةٌ [or app. the last only accord. to some copies of the K] Expectation: and slowness, or tardiness; as also صَطْبَانَةٌ, (K, TA,) with fet-h. (TA.) See also طَلَاوَةٌ.

طَلْوَانٌ: see the next preceding paragraph: and see also طَلَاوَةٌ.

طَلِيَانٌ: see طَلِيٌّ.

طَلِيَانٌ: see طَلَاوَةٌ.

طَلَاٌ The coat upon the surface of blood. (K.) [See also طَلَاوَةٌ. And see طَلَاَةٌ.]

طَلَاٌ Tar: and anything (S, Mgh, Mṣb, K) of the like kind (Mgh, Mṣb) with which one daubs or smears or the like; [i. e. any fluid, semifluid, liniment, unguent, oil, varnish, plaster, or the like, with which a thing is daubed, smeared, rubbed or done over, anointed, painted, varnished, plastered, coated, overspread, or overlaid;] (S, Mgh, Mṣb, K); as also صَطْبَانَةٌ, which by rule should be صَطْبَانِيَّةٌ, for it is from صَطْبَانٌ. (TA, in which صَطْبَانِيَّةٌ is afterwards mentioned as having the same meaning.)—And, as being likened thereto, † Any thick beverage or wine: (Mgh:) expressed juice of grapes cooked until the quantity of two thirds has gone by evaporation; (S, A, Mgh;) called by the Persians مَيْسَخْتَج [or مَيْسَخْتَه]; called by the Arabs طَلَاٌ as being likened to tar: (A, Mgh:*) or thick expressed juice, or wine, cooked until half of it has gone: (K:) in a verse of Ibn-Sukkarah, shortened to صَطْبَانٌ, for the sake of the metre. (Har p. 302.)—And † Wine [in an absolute sense] (S, K) is thus called by some of the Arabs, for the purpose of euphemism. (S.) 'Obeyd Ibn-El-Abras said to El-Mundhir when he [the latter] desired to slay him, هِيَ الخَمْرُ تَتَنَّى الطَّلَاً كَمَا الذَّبَابُ يُتَنَّى أَبَا جَعْدَةَ [It is wine: it is surnamed الطَّلَاً like as the wolf is surnamed جَعْدَةَ]: i. e. thou pretendest to show honour to me while desiring to slay me; like the wolf, whose acting is not good though

his surname is good: (S:) or, as cited by IKt, هِيَ الخَمْرُ تَتَنَّى الطَّلَاً: and in the M,

هِيَ الخَمْرُ يَتَنَوَّنَا بِالطَّلَاً

[forming a hemistich; the words كَمَا الذَّبَابُ, cited above, completing the verse]. (TA.)—And † The ashes between the three stones upon which the cooking-pot is placed: so called by way of comparison [to tar]. (TA.)—And Pure silver. (TA.)—And † Revilement, or reproach. (K.)—Also The cord with which the leg of the lamb, or kid, is tied (S, K) to a peg, or stake; (S;) and so صَطْبَانٌ and صَطْبَانَةٌ: (TA:) or the string with which the leg of the kid is tied as long as he is little; (Lh, TA;) and so صَطْبَانِيَّةٌ and صَطْبَانِيَّةٌ [or طَلَاٌ]. (TA.)

طَلِيٌّ Confined, restrained, or withheld; [and particularly tied by the leg, as is shown by what follows;] as also صَطْبِيٌّ. (S.)—And A young lamb or kid: (ISk, S, K:) so called because it is tied by the leg for some days to a peg, or stake: (ISk, S:) pl. طَلِيَانٌ; like رَغْفَانٌ, (ISk, S, K,) pl. of رَغِيْفٌ: (ISk, S:) it is thus pluralized like a subst. because it is an epithet in which the quality of a subst. is predominant. (AAF, TA.) [See also طَلَاٌ.]—[Hence الطَّلِيُّ meaning † The sign of Aries: see an ex. voce حَمَلٌ.]—Also A yellowness in the teeth; and so صَطْبَانٌ: like صَبِيٌّ and صَبِيَانٌ [in form]. (S.) [See also طَلَاوَةٌ.]

طَلَاوَةٌ: see the next paragraph, in two places: — and see also طَلْوَانٌ.

طَلَاوَةٌ, and صَطْبَانَةٌ, (Az, S, ISd, Mṣb, K,) the former preferred by Az, (TA, and this, only, mentioned in the Mgh,) and صَطْبَانَةٌ, (K,) Beauty, goodness, grace, comeliness, or pleasingness: (Az,* ISd,* S, Mgh, Mṣb,* K:) ISd says, it is in that which has growth and that which has not growth. (TA.) One says, عَلَيْهِ طَلَاوَةٌ [Upon him, or it, is an appearance of beauty, &c.]. (Mṣb.) And مَا عَلَيْهِ طَلَاوَةٌ [There is not upon him, or it, &c.]. (S.) And إِنَّ لِقُرْآنٍ لَطَلَاوَةٌ [Verily to the Qur-án pertains beauty, &c.]. (Mgh, from a trad.) And مَا عَلَى وَجْهِهِ حَلَاوَةٌ وَلَا طَلَاوَةٌ [There is not upon his face an appearance of sweetness nor an appearance of beauty, &c.]. (TA.)—Also, (K,) or the first, with damm, (TA,) Enchantment, or fascination: (K:) a meaning mentioned by ISd. (TA.)—And (the first, TA) The thin skin that overspreads the surface of milk, (T, ISd, K, TA,) as also صَطْبَانِيَّةٌ, (Kr, TA,) or of blood. (ISd, K, TA. [See also طَلَاَةٌ.]—And Remains of food in the mouth. (Lh, K, TA.)—And Saliva becoming dry (K, TA) and thick (TA) in the mouth, by reason of some accident, (K, TA,) or, as in the M, from thirst, (TA,) or disease; (K, TA;) the first and † second have this meaning; (TA;) as also صَطْبَانٌ [and app. صَطْبَانٌ and صَطْبَانَةٌ also accord. to the copies of the K followed in the TA; but see طَلْوَانٌ above]: it is

also said that صَطْبَانٌ, with fet-h, signifies saliva becoming dry upon the teeth from hunger; and has no pl.: صَطْبَانٌ is the inf. n. of طَلِيٌّ: and signifies also a whiteness that comes upon the teeth from disease or thirst; and so صَطْبَانِيَّةٌ. (TA.) [See also طَلِيٌّ.]—For other meanings of طَلَاوَةٌ, see طَلْوَاءٌ, — and طَلَاَةٌ. — It signifies also A small quantity of herbage or pasture. (TA.)

طَلَاوَةٌ: see طَلَاوَةٌ, first sentence.

طَلَاوَةٌ: see طَلَاَةٌ: — and see also طَلَاوَةٌ.

طَلِيًّا, thus correctly, as written by Sgh in the TS, not, as in the copies of the K, طَلِيًّا [or طَلِيًّا], (TA.) The mange, or scab. (K, TA.) And A certain purulent pustule, [or eruption,] resembling the قُوبَاءُ [or ringworm], (K, TA,) that comes forth in a man's side; whereupon one says to him, "It is only قُوبَاءُ, and not طَلِيًّا;" thus making light of it to him. (TA.)

طَلِيٌّ A draught of milk: (K:) but this is of the measure فَعْلِيٌّ, belonging to art. طَل. (TA. [See طَلَّةٌ in that art.]

طَلَاَةٌ A seller of the thickened juice called طَلَاَةٌ. (MA.)

طَلَاَةٌ Blood, (A'Obeyd, S, K, TA,) itself; applied to that of a slain person: or, accord. to Aboo-Sa'eed, a thing [or fluid] that comes forth after the flow of the blood, differing from blood in colour, on the occasion of the exit of the soul of the slaughtered animal: and the blood with which one daubs, or smears. (TA.) [See also طَلَاَةٌ.]

طَلٌ A water to which camels come to drink overspread with [the green substance called] طَحْلَبٌ [and طَلْوَاءٌ]. (K, TA.)—And † A dark night: (AA, K, TA:) as though it smeared [with tar] the forms, or persons, of men, and obscured them. (AA, TA.)

مِطْلِيٌّ: see what next follows.

مِطْلَاَةٌ (S, K) and مِطْلِيٌّ (K) A narrow tract of ground in which water flows: (K:) or soft ground that gives growth to the trees called عَضَاءُ, (as in the S and in some copies of the K,) or عَضَا: (so in other copies of the K and in copies of the T and M:) and المِطْلَاِيُّ, which is the pl. [of the latter, or المِطْلَاِيُّ pl. of the former], signifies the soft places: (TA:) or the places in which the wild animals feed their younglings: (S, K, TA:) so it is said. (S.)

مِطْلِيٌّ: see طَلِيٌّ: — see also طَلَاٌ; and see the fem., with ة, voce طَلِيًّا. — [Hence,] أَمْرٌ مِطْلِيٌّ † A dubious and obscure affair, or case: as though it were smeared over with that which involved it. (TA.)—And عَوْذٌ مِطْلِيٌّ † A stick, or rod, or branch, not stript of the peel or bark. (TA.)

مِطْلِيٌّ Having a constant, or chronic, disease, (K, TA,) and bent thereby. (TA.) [See also

طَلًا.] — And *Imprisoned without hope of liberation.* (K.)

طهر

1. طَهَّرَ, (MA, K, TA,) aor. ط, (TA, [by rule it should be طه,]) inf. n. طَهِّمُ (MA, K, TA) and طَهْرًا, (K, TA,) said of water, *It was, or became, abundant, (MA, K, TA,) and rose high, or to a high pitch.* (TA.) [See also طَهَّى.] And طَهْرُ الْوَادِي means [طَهْرُ سَيْلِ الْوَادِي i. e. *The torrent of the valley or water-course*] rose high, or to a high pitch, and predominated: whence the prov., طَهَّرَ الْوَادِي فَجَرَى الْوَادِي فَطَهَّرَ عَلَى الْقَرِيْبِي; in explanation of which Meyd says, i. e., [The torrent of the valley or water-course (سَيْلِ الْوَادِي) flowed, (so in the Provs. of Meyd,)] and filled up, or choked up, meaning destroyed by filling up, or choking up, the channel by which the water ran into the meadow: and he says that the prov. is applied to the case in which evil exceeds the ordinary limit: (Har p. 127:) [or, accord. to Z, it means a man's overcoming his adversary: (Freytag's Arab. Prov. i. 278:) but it should be observed that طَهَّرَ in this sense is trans. without a prep.:] one says of a torrent, (S, Meyd, and Har ubi supra,) طَهَّرَ الرِّكِيَّةَ, (S, Meyd, K, Har,) aor. ط and طه, (K, TA,) the latter on the authority of IAar, inf. n. طَهَّرَ, (TA,) *It filled up, or choked up, the well,* syn. دَفَّنَهَا, (S, Meyd, K, Har,) or كَسَبَهَا, (IAar, TA,) and made it even or level (سَوَّاهَا) [with the ground around it]: (S, K:) and طَهَّرَ الشَّيْءَ بِالتُّرَابِ, inf. n. طَهَّرَ, *He covered over the thing with earth, or dust;* syn. كَسَبَهُ: (TA:) and طَهَّرَ الْإِنَاءَ, (K, TA,) inf. n. طَهَّرَ, (TA,) *He filled the vessel (K, TA) so that the contents overflowed its edges:* (TA:) and طَهَّرَ الْبَيْتَ بِالتُّرَابِ, aor. ط, inf. n. طَهَّرَ, *He filled the well &c. with earth, or dust, so that it became even with the ground:* (Mgh, Mshb:) and طَهَّرَ التُّرَابَ *The earth, or dust, so filled it.* (Mshb.) — [Hence, i. e. from طَهَّرَ الْوَادِي meaning as expl. in the beginning of the next preceding sentence,] one says, طَهَّرَ الشَّيْءَ, (S, K,) aor. ط, (S, TA,) [inf. n. طَهَّرَ and طَهِّمُ,] † *The thing abounded so that it rose to a high pitch, or had ascendancy, and overcame.* (S, K.) And طَهَّرَ الْأَمْرَ, inf. n. طَهَّرَ, † *The affair, or event, rose to a high pitch, or had ascendancy, and overcame:* (Mshb:) or was, or became, great, or formidable. (Har p. 127.) And طَهَّرَ وَلَا يَتَمَّرَ [app. يَطَهَّرُ وَلَا يَتَمَّرُ, agreeably with analogy, in order to assimilate the former verb with the latter, as is often done; meaning † *An affair that is great, or formidable, and that will not become accomplished.*] (TA.) And طَهَّتِ الْفِتْنَةُ † *The sedition, or conflict and faction, or the like, was, or became, vehement, or severe.* (TA.) And دَاهِيَةٌ تَطَهَّرَ عَلَى الدَّوَاهِي [i. e. تَطَهَّرَ or تَطَهَّرَ], meaning † [A calamity] that predominates over [the other calamities].

(Har p. 127.) — طَهَّرَ الْفَرَسَ and طَهَّرَ عَلَيْهَا *He (the stallion) leaped the mare.* (TA.) And طَهَّرَ الشَّجَرَةَ, (K,) inf. n. طَهَّرَ, (JM,) *He (a bird) mounted upon the top of the tree.* (K.) — طَهَّرَ said of a man and of a horse, aor. ط and طه, inf. n. طَهِّمُ and طَهَّرَ, *He was, or became, light, or active, (K, TA,) and quick:* (TA:) or *he went away upon the face of the earth:* (K, TA:) or *he went away in any way.* (TA.) And *He ran in an easy manner:* (K:) or so طَهَّرَ, aor. ط, inf. n. طَهِّمُ: (TA:) and طَهَّرَ, with kesr, inf. n. طَهِّمُ, *He passed along running in an easy manner:* (S:) and so, accord. to Aar, طَهَّرَ, inf. n. طَهِّمُ. (TA.) [See also طَهَّى.] — طَهَّرَ رَأْسَهُ, (K,) aor. ط, inf. n. طَهَّرَ, (TA,) *He took somewhat from [the hair of] his head;* غَضَّ مِنْهُ. (K.) [So in my MS. copy: in the CK and TA, erroneously, عَضَّ, with the unpointed ع; and thus in the TK, in which, however, the phrase is well expl., on the authority of the A, as meaning *he shaved a portion of his head:* see also the pass. part. n.] And طَهَّرَ شَعْرَهُ, (S, K,) aor. ط, inf. n. طَهَّرَ, (TA,) *He cut his hair;* (S, K, TA;) and *he cut it off entirely.* (TA.) And طَهَّرَ شَعْرَهُ, (S, K,) inf. n. طَهِّمُ, (S,) i. q. عَقَصَهُ [i. e. *He plaited his hair: or twisted it: &c.*] (S, K.)

2. طَهَّرَ, inf. n. تَطَهِّمُ, *He (a bird) alighted upon a branch.* (Aboo-Nasr, S, K.)

4. طَهَّرَ شَعْرَهُ *His hair attained, or drew near, to the time for its being cut; as also استَطَهَّرَ.* (S, K.)

7. انطَهَّرَ, said of a rivulet, [and in like manner of a well, &c.,] *It became filled up with earth, or dust, so as to be even with the ground [around it].* (Mgh.)

10: see 4.

R: Q. 1. طَهَّرَ *He swam in the midst of the sea.* (IAar, K.) — And *It (the sea) became full.* (TA.) = *He had a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly.* (TA.)

طَهَّرَ [as an inf. n.: see 1. — As a subst.,] see the next paragraph.

طَهَّرَ *The sea:* (S, K, TA:) said to be so called because of its overwhelming what is in it (لَأَنَّهُ): (طَهَّرَ عَلَى مَا فِيهِ): but in this sense the word is said to be طَهَّرَ, and to be pronounced with kesr for the purpose of assimilating it to طَهَّرَ. (TA.) One says, جَاءَ بِالتَّيْمَرِ وَالزَّمْرِ, meaning *He brought much wealth:* (S, TA:) or the meaning in this instance is الامر الكثير [app. a mistranscription for الامر الكبير i. e. *that which was a great event*]: so says Aar: or *much of everything: or much and little:* thus accord. to Aboo-Talib: or *what was moist and what was dry: or the leaves of trees, and what had fallen off from them.* (TA.) [See

more voce طَهَّرَ: and see also what here follows.]) — And *Water:* (K, TA:) or *much water;* as also طَهَّرَ [or طَهَّرَ]: (TA:) or the rubbish and scum, and the like, that is upon its surface; or that is driven along by it: (K, TA:) and thus expl. as used in the saying above-mentioned. (TA.) — And *A large number:* (K:) and this also is said to be meant in the phrase above. (TA.) — And *A wonderful thing;* syn. عَجَبٌ and عَجِيبٌ [which here, as in many other instances, evidently signify the same]: (K:) and this too is said to be meant in the phrase above. (TA.) — And *A male ostrich:* (K:) because of the lightness of his pace. (TA.) — And *A courser, or swift horse;* as also طَهِّمُ: (K, TA: [see also طَهِّمُ:]) called طَهَّرَ because of his light and quick, or easy, running (طَهِّمُ); or as being likened to the sea, as a horse is termed بَحْرٌ and سَكْبٌ and غَرَبٌ. (TA.) — And *A large ducker:* (K:) because its head is مَطْمُومٌ [as though this epithet meant "bare"]. (TA.) — الطَهَّرَ is also said in the K to signify الكَيْسُ; but [SM says] I think that this is a mistranscription for الطَهَّرَ meaning الكَيْسُ [see طَهَّرَ الرِّكِيَّةَ in the first paragraph]. (TA.)

طَهَّةٌ *A company, or congregated body, of men: and the middle of them: one says, نَقِيَتْهُ فِي طَهَّةٍ الْقَوْمِ [I met him, or found him, in the company of people, or in the midst of the people].* (TA.) = Also *Error; or deviation from the right course: and confusion, or perplexity, and inability to see the right course.* (TA.) — And *Dirt, or filth;* syn. قَدْرٌ. (TA.) — And *Human dung.* (K.) AZ says, When thou givest good advice to a man and he refuses to do aught but follow his own opinion alone, دَعَهُ يَتَرَمَعُ فِي طَهَّتِهِ [Leave him wallowing in his dung]. (TA.) — And *A portion (K, TA) of herbage, mostly (TA) of what is dry, or dried up.* (K, TA.)

طَهِّمٌ *Hardy, strong, or sturdy:* occurring thus, without idghám, in a verse of 'Adee Ibn-Zeyd; applied to a beast such as is termed قَارِحٌ. (TA.)

فَرَسٌ طَهِّمٌ *A swift horse.* (TA. [See also طَهِّمٌ.]

طَهِّمٌ: see طَهَّرَ. — Also *A medley of men, or people: and a multitude thereof.* (TA.)

طَهَّرَ [part. n. of 1]: see طَهَّرَ: — and see the paragraph here following.

طَهَّامَةٌ *A calamity that predominates over others:* (K, and Har p. 127:) or simply *a calamity.* (TA.) It is said in a trad. of Aboo-Bekr En-Nessábeh, مَا مِنْ طَهَّامَةٍ إِلَّا وَفَوْقَهَا طَهَّامَةٌ (S, TA) i. e. *There is no calamity but above it is a calamity.* (TA.) — And *A great, or formidable, thing;* as also طَهَّرَ. (TA.) — And *A cry, or vehement cry, that overcomes everything.* (TA.) — And الطَهَّامَةُ signifies

The resurrection : (S, Mṣb, K:) so called because it surpasses, or predominates over, everything: (S,* Mṣb,* TA:) and also called الطَّامَّةُ الكُبْرَى. (Har p. 346.)

طَمِيطِي and طَمِيطَانِي (S, K) and طَمِيطِي (K) and طَمِيطَر (TA) A man having a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly: (S, K, TA:) and Aboo-Turáb explains [the pl. of the first] طَمِيطَر as meaning foreigners (عَجَم). (TA.) Hence the saying of the poet, (S,) Antarah, (TA.)

- تَأْوَى لَهُ قُلُوصُ النَّعَامِ كَمَا أَوَتْ
- خَرَقَ يَمَانِيَّةً لِأَعْجَمِ طَمِيطِرِ

(S, TA;) respecting which Fr relates his having heard El-Mufaddal say that one of the most learned of men explained to him الخَرَقُ اليمانيَّة as meaning the clouds [app. likened to rags of cloth of El-Yemen], and الأَعْجَمُ الطميطِر as meaning the sound of thunder: (TA:) or the latter hemistich is thus:

- خَرَقَ يَمَانِيَّةً لِأَعْجَمِ طَمِيطِرِ

and the verse means, To whom (referring to a male ostrich) repair the young ostriches, like as herds of camels of El-Yemen repair to one who is impotent, and indistinct, or incorrect, in speech: he likens the male ostrich, in respect of blackness, and want of speech, to an Abyssinian pastor impotent, and indistinct, or incorrect, in speech. (EM p. 231.) — طَمِيطِر signifies also A sort of sheep, having small ears, and أغاب [or what resemble dewlaps], like the اغياب of oxen: they are in the region of El-Yemen. (IDrd, TA.)

طَمِيطِيَّة A barbarousness, or vitiousness, or an impotence, or impediment, in speech, or utterance, so that the speech is not clear, or correct. (TA. [See R. Q. 1, of which it is the inf. n.]

طَمِيطِي : }
طَمِيطَانِي : } see طَمِيطِر.

طَمِيطَانِيَّة حَيْر The disapproved phraseology [or pronunciation] of the dialect of Himeyer, (K, TA,) resembling the speech of the foreigners: thus expl. by Mbr and Eth-Tha'álibee and others: or, as some say, their change of ل into م [in أم for آل; of which see several exs. voce أم]. (TA.)

طَمِيطَام The middle of the sea. (K, TA.) — And hence, † Much fire: or the midst of fire: or the main part thereof: occurring in a trad. of Aboo-Tálib. (TA.)

طَمِيطِر : see طَمِيطِر.

أَذَى أَطْمَرُ Vehement, or severe, annoyance, molestation, harm, or hurt: in the TA carelessly written اذا اطمر; and there said to be from طَمَّت

الفتنة, q. v. See also an ex. in the Ham p. 363; where أَطْمَر occurs at the end of a verse for أَطْر used in a like sense; i. e. as an epithet, not as a verb.]

أَطَامِير is said in the K to signify The legs of a beast: but AA says, respecting the phrase مُسْتَعِدَاتُ أَطَامِير in a verse of Ibn-Mukbil describing a she-camel, that the former of these words is used as meaning legs, and اطامير means brisk, active, or quick: and by another, or others, this latter word is said to mean تَطْمِرُ فِي السَّيْرِ, i. e. that are quick in pace. (TA.)

مَعْقُوصٌ شَعْرٌ مَطْمُومٌ [i. e. Hair plaited: or twisted: &c.]. (S, TA.) — And رَأْسٌ مَطْمُومٌ A head of which all the hair is cut off. (K* and TA in art. زق.) And مَطْمُومُ الرَّاسِ A man having all the hair of his head cut off. (TA in that art.)

طمث

1. طَمَّتْ (S, Mṣb, K,) aor. ٢, (S, K,) or ٣, (Mṣb,) inf. n. طَمَّتْ; (Mṣb, TA;) and طَمَّتْ (S, Mṣb, K,) aor. ٢; (Mṣb, K; [accord: to the former of which, the inf. n. of the latter verb seems to be طَمَّتْ; but accord. to the K, it seems to be طَمَّتْ;]) She menstruated; said of a woman: (S, Mṣb, K:) the primary signification, accord. to Th; that of “devirgination,” i. e. “coition with the causing to bleed,” being one subsequently given to طَمَّتْ: (TA:) or, as some say, for the first time: (Mṣb, TA:) and accord. to Lh, used peculiarly in relation to a girl, or young woman. (TA.) = طَمَّتَا, aor. ٣ (S, Mgh, Mṣb, K) and ٢, (S, Mṣb, K,) the former accord. to most of the readers in the Kur [lv. 56 and 74], (TA,) inf. n. طَمَّتْ (S, Mṣb,) He devirginated her, (Fr, S, Mgh, Mṣb, K,) namely, a woman, (Mgh,) or his wife, (Mṣb,) causing her to bleed; (Fr, Mgh, Mṣb;) not otherwise: (Mṣb;) or, accord. to some, i. q. جَامَعَهَا, in a general sense: (TA:) in this sense the verb is used in the Kur; (Mṣb;) or, as some say, in the sense expl. in the next sentence: (TA:) and طَمَّتْ, aor. تَطَمَّتْ, she was caused to bleed by devirgination. (AHeyth, TA.) — طَمَّتْ (AA, S, TA,) inf. n. طَمَّتْ (AA, S, K, TA,) signifies also † He, or it, touched a thing: (AA, S, K,* TA:) said in relation to anything that is touched: one says, مَا طَمَّتْ ذَا المَرْتَعِ قَبْلَنَا أَحَدٌ † No one touched this place of pasturing, or this pasture, before us: and طَمَّتْ هَذِهِ التَّاقَةَ حَبَلٌ قَطٌ † A rope such as is called عقال never touched this she-camel: (AA, S, TA:) and هَذَا جَمَلٌ قَطٌ † This is a camel which a rope has never touched. (TA.) — And طَمَّتْ طَمَّتْ, inf. n. طَمَّتْ † He bound the camel's fore shank to his (the camel's) arm. (TA.)

طَمَّتْ Blood: (Fr, TA: [the context in the TA seems to indicate that it means blood that

flows when a woman, or girl, is devirginated:] or the blood of the menses; (KL, and TA in art. جزر;) as also † طَمَّتْ. (KL.) — And Dirt, filth, or pollution. (K.) — And A thing that induces suspicion, or evil opinion: one says, مَا بِفُلَانٍ طَمَّتْ There is not, in such a one, anything that induces suspicion, or evil opinion. (TA.) — And Corruption. (L, K; but not in the CK.)

طَمَّتْ: see the next preceding paragraph.

طَامَتْ (S, Mṣb, K,) without ة, (Mṣb, TA,) A woman, (S, Mṣb, K,) or, accord. to Lh, peculiarly a girl, or young woman, (TA,) menstruating: (S, Mṣb, K, TA:) or, as some say, for the first time. (Mṣb, TA.)

طمح

1. طَمَحَ بَصْرَهُ إِلَيْهِ (S, L, K,) aor. ٢, (K,) inf. n. طَمُوحٌ (K in art. مد, and TK) and طَمَّحَ (TK,) His sight, or eye, became raised towards it, (S, K,) i. e., a thing: (S:) or became stretched and raised towards it. (L.) And طَمَّحَ بَصْرَهُ, aor. ٢, (L, Mṣb,) inf. n. طَمَّحَ (L,) or طَمُوحٌ (Mṣb,) He raised his eyes; (L, Mṣb;) [and] so أَطَمَّحَ † بَصْرَهُ † (S, K:) or cast his eyes: (L:) towards a thing (إِلَى شَيْءٍ, L, or نَحْوَ شَيْءٍ, Mṣb): [said to be] from the phrase جَبَلٌ طَامِخٌ. (Mṣb.) And طَمَّحَ بَعْيَيْنِهِ, said of a proud man, He raised his eye. (A.) And طَمَّحَتْ بَعْيَيْنَهَا She (a woman) cast her eye at a man. (L.) And طَمَّحَتْ [alone], said of a woman, She raised her eyes. (L.) And تَطْمِخُ إِلَى الرِّجَالِ [She raises her eyes towards, or looks at, men]. (S.) — And طَمَّحَ, inf. n. طَمَّحَ and طَمُوحٌ (A, L, TA,) He (a horse) raised his head and his eyes in his running: (A, TA:) or he raised his fore legs; (L;) and so † طَمَّحَ, inf. n. تَطْمِخٌ (T, L, K:) [or the former, he was, or became, refractory, and overcame his rider, running away with him: for] طَمَّحَ is syn. with جَمَّحَ (K,) or لِيَهَ جَمَّحَ: (Yz, S:) one says, قَوْسٌ فِيهِ طَمَّحٌ [a horse in which is refractoriness, &c.]. (S.) — طَمَّحَتْ, aor. ٢, (L,) inf. n. طَمَّحَ (L, K,) is also said of a woman, meaning † She was, or became, disobedient to her husband, resisting him, hating him, and deserting him: (L, K:*) and, thus said of a woman, طَمَّحَتْ (S, K,) or طَمَّحَتْ عَلَى زَوْجِهَا (A,) is syn. with, (A, K,) or لِيَهَ جَمَّحَتْ † [she went forth from the place where she used to pass the night, in anger, without the permission of her husband]: (S, A, K:) and طَمَّحَتْ مِنْ زَوْجِهَا and جَمَّحَتْ † she went forth from the house, or tent, of her husband, to her own family, before he divorced her. (TA in art. جمع.) And طَمَّحَ إِلَيْهِ, like جَمَّحَ إِلَيْهِ, said of a man, † He hastened, or went

quickly, to him, or it, so that his course was not turned for anything. (TA in art. طمح.) — طمح, inf. n. طِمَاحٌ, also signifies † He was proud, and boastful; because he who is so exalts himself. (L.) — And طَمَحَ فِي السُّؤْمِ † He went far beyond what was right, or just, in making a bargain for his merchandise. (Lh, L.) And طَمَحَ (S,) or طَمَحَ فِي الطَّلَبِ (K,) † He went far in search; (S, K;) so accord. to some. (S.) طَمَحَ إِلَى كُلِّ شَيْءٍ, said of the heart, app. means † It aspired to everything: see its part. n., [طَمَاحٌ]. — طَمَحَ الشُّغْبُ † The extended stream of milk from the udder fell upon the ground so as to be unprofitable. (Provs. of Meyd, section ش: see شُغْبٌ به.) — طَمَحَ بِهِ † He made, or caused, him, or it, to go, go away, or pass away; took away, carried off, or went away with, him, or it. (K.) — And طَمَحَتْ طَمَحَتْ [طَمَحَتْ بِالشَّيْءِ] [if not a mistranscription for طَمَحَتْ بِالشَّيْءِ] † I cast the thing in the air. (A.)

2: see 1. — طَمَحَ بِنُورِهِ (S, K, TA,) and طَمَحَ بِنُورِهِ (L, TA,) and طَمَحَ بِالشَّيْءِ, inf. n. تَطْمِيحٌ (T, TA,) † He cast forth his urine, (S, L, K, TA,) and the thing, (T, TA,) in the air. (T, S, L, K, TA.) [See also 1, last sentence.]

4: see 1, second sentence.

طَمَحٌ, or طَمِخٌ, (accord. to different copies of the K,) expl. by Ibn-Abbād, (K, TA,) in the Moḥeṭ, (TA,) as the name of a species of tree, is a mistake, being correctly with ط and خ; (K, TA;) or it is also called طَمِخٌ as well طَمِخٌ. (TA in art. طَمِخٌ.)

طَمِخٌ i. q. بَعِيدَةٌ [app. meaning † a distant, or remote, thing, or place, that is the object of an action or a journey]; like طَرِخٌ and ضَرِخٌ. (O in art. ضَرِخٌ.)

طَمَحَاتُ الدَّفْرِ (S, A, K,) and طَمَحَاتُهُ (K,) the latter used by poetic license, (TA,) † The hard, or distressing, events, or the calamities, or afflictions, of time, or fortune. (S, A, K.)

بَحْرٌ طَمُوحٌ المَوْجُ — طَمِخٌ. — طَمُوحُ البَصْرِ (A, TA) † A sea of which the waves rise high. (TA.) And بَطْرٌ طَمُوحٌ الماءُ † A well of which the water has collected and risen high. (TA.)

سَيْرٌ طَمَاحِيٌّ † A far, or distant, journey; like طَرَاحِيٌّ. (As, O in art. طَرِخٌ.)

طَمَاحَةٌ A long-sighted man. (L.) And طَمَاحَةٌ A woman who looks much to the right and left at strange men, or at a man who is not her husband. (L.) — Also † Vehemently desirous, or greedy; or very vehemently desirous, or very greedy: (S, K;) applied to a man. (S.)

طَمِخٌ [part. n. of 1: fem. with ة: pl. of the latter طَمَاحٌ]. You say طَمِخٌ إِلَى الرِّجَالِ. (TA.)

[Women who raise their eyes towards, or look at, men]. (A.) And فَرَسٌ طَمِخٌ الطَّرْفِ (A, L,) and طَمِخٌ البَصْرِ, and طَمُوحُهُ (L,) A horse that raises, or elevates, his eye. (L.) — طَمِخٌ [without ة] is also an epithet applied to a woman, from طَمَحَتْ as syn. with, or similar to, جَمَحَتْ; [i. e. an epithet meaning That goes forth from the place where she has been accustomed to pass the night, in anger, without the permission of her husband; or that goes forth from the house, or tent, of her husband, to her own family, not having been divorced by him;] (S, K;) that raises her eyes towards, or looks at, men (تَطْمِخُ الرِّجَالِ): (S:) or that hates her husband, and looks towards other men: (Aboo-Amr Esh-Sheybānce, T:) a woman disobedient to her husband, resisting him, hating him, and deserting him. (L.) — Also A high, overlooking, mountain. (Msb.) Anything high, lofty, or elevating itself. (S, K.) And † Anyone lofty, or elevating himself, in excessive pride. (T, TA.) And one says قَلْبٌ طَمِخٌ إِلَى كُلِّ شَيْءٍ [app. meaning † A heart aspiring to everything]. (Lth, O, K, TA, voce شَتَقَ.)

طمر

1. طَمَرَ (S, O, Msb, K,) aor. طَمَرَ, (O, Msb,) or طَمَرَ, (K,) inf. n. طَمْرٌ (A, O, Msb, K,) He buried (A, Msb, K) a corpse, in the earth: (Msb:) he hid, or concealed, (S, A, O, Msb, K,) a thing, (Msb,) or wheat, in a مَطْمُورَةٌ (S, O,) or himself, or his goods, (A, TA,) in a place where he, or they, could not be known. (TA.) — He filled a مَطْمُورَةٌ. (S, K.) And He filled up a well. (TA.) — Az heard a man of 'Oḳeyl say of a stallion-camel that had covered a female, قَدَّ طَمَرَهَا [meaning He inserted the whole of his veretrum into her; as is indicated by the context]: and إِنَّهُ لَتَكثيرُ الطَّمُورِ; and thus one says of a man, meaning Verily he is one who compresses much. (L, TA. [See also 4.]) — طَمَرَ signifies also He built. (O.) And [hence] one says, هُوَ يَطْمُرُ عَلَى مِطْمَارِ أَبِيهِ (A, K, in the latter of which the verb is omitted,) meaning † He imitates the actions of his father: (A, TA:) or he resembles his father in make and disposition. (K.) — And طَمَرَ, aor. طَمَرَ (S, O, K) and طَمَرَ, (O,) inf. n. طَمْرٌ (S, A, O, K) and طَمَرَ (K) and طَمَارٌ (K, TA, in the CK طَمَارٌ) and طَمْرَانٌ (TA,) He leaped: (TA:) or he leaped downwards: (A, K:) or upwards (lit. in, or into, the sky): (A, K:) or he did what resembled leaping (S, O) upwards (lit. in, or into, the sky); (S;) thus does a horse; and the [bird called] أَخْبِيلٌ, in flying. (S, O.) And طَمَرَ فِي الرَّكِيَّةِ, inf. n. طَمْرٌ and طَمُورٌ, He leaped into the well, from the top of it to the bottom. (Msb.) [It is said that] طَمَرَ signifies He, or it, became, or rose, high: and also, became, or descended, low. (TA. [But perhaps it is a mistranscription for طَمَرَ: see مَطْمُورٌ].) — And طَمَرَ فِي الأَرْضِ (TA,) inf. n. طَمُورٌ (K,) He went away into, or in, the country, or land:

(K, TA:) he became absent, or hidden, or concealed; or he absented, or hid, or concealed, himself. (TA.) — طَمَرَ said of a wound, It became inflated, or swollen. (O, K.) — And طَمَرَتْ يَدُهُ, the verb in this case being of the class of فَرِحَ, His arm, or hand, became swollen, (K,) and inflated. (TA.) — And طَمَرَ فِي ثَدْيِ المَرْأَةِ The woman's breast became swollen. (O.) — And طَمَرَ فِي ضَرْبِهِ Pain became excited in his tooth, or his lateral, or molar, tooth: (O, K:) the verb in this phrase [and in that next preceding] is like عُنِيَ. (K.)

2. طَمَرَ (O,) inf. n. تَطْمِيرٌ (O, K,) He made his building high. (O.) — And i. q. طَوَى [meaning He folded a written paper &c.; or rolled up a طَوْمَارٌ, or scroll: and † He (the Creator) made the limbs, or shanks, of an animal, compact, or round; as though rolled up like scrolls]. (O, K, TA.) — طَمَرَتْ, in a verse of Kaḥb Ibn-Zuḥeyr, [referring to a wild she-uss, or to her legs,] means † She was, or they were, rendered compact in make; or rounded, as though rolled up like as are طَوْمَايِرٌ [or scrolls]. (TA.) — And He let down a طَمْرٌ a curtain. (K, TA.) One says, طَمَرُوا بَبُوتَهُمْ, They let down their curtains over their doors. (O, TA.)

4. اَطْمَرَ غُرْمُوهُ فِي الحِجْرِ He (a horse) inserted the whole of his veretrum into the mare. (K. [See also 1, fourth sentence.]

8. اَطْمَرَ عَلَيْهِ, of the measure اَفْتَعَلَ, [originally اَطْمَرَ] He leaped upon him, namely, a horse, (K,) and a camel, (TA,) from behind, (K, TA,) and mounted him. (TA.)

طَمْرٌ An old and worn-out garment: (S, A, O, Mgh, Msb, K:) this is the meaning commonly known: (TA:) or an old and worn-out [garment of the kind called] كَسَاءٌ, not of wool: (IAar, A, K:) and طَمْرُورٌ signifies the same: (Ibn-'Abbād, O, K:) pl. of the former اَطْمَارٌ (S, Mgh, O, Msb, K,) the only pl. form. (Sb, TA.) — See also the next paragraph. [Freytag has assigned to this word, as on the authority of the K, three meanings which the K assigns to طَمْرُورٌ.]

طَمْرٌ (S, O, K) and طَمْرٌ (O) and طَمْرٌ and طَمْرٌ (O, K) and طَمْرٌ (K) and طَمْرٌ (O, K) and طَمْرٌ (K) and طَمْرٌ (K) A horse in a state of excitement [so accord. to my copies of the S, as though for مُسْتَفِزٌ نَفْسُهُ, or probably a mistranscription for مُسْتَفِزٌ نَفْسُهُ, to leap and run: (S, O: [accord. to my copies of the former, مُسْتَفِزٌ لِنُوتِبِ وَالْعَدُوِّ, in the O, مُسْتَفِزٌ الوَتْبِ وَالْعَدُوِّ, or, accord. to AO, contracted [or compact] in make: (S, O:) and (O) a fleet, or swift, and excellent, horse: (O, K:) and the first, that leaps much; as also طَمْرٌ: (O in art. ضَمِيرٌ) or طَمْرُورٌ signifies long-legged, and light, or active: or ready, or in a state of preparation, for running: (K:) the fem.

طَمْرَةٌ is applied metaphorically by a poet to a she-ass as meaning *vehement in running*. (TA.) — And مَكَانٌ طَمِيرٌ A high place. (O.)

طَمِيرٌ : see طَمْرَةٌ.

طَمْرَةٌ : see طَمْرَةٌ.

طَمِيرٌ : see طَمِيرٌ.

طَمِيرٌ : see طَمِيرٌ and see طَمِيرٌ, in two places. — Also A man (O) possessing nothing: (O, K:) accord. to IDrd, a low, vile, or mean, person, [so I render قَانِصٌ, q. v.,] in evil condition: a dial. var. of طَمِيلٌ. (O.) And A stranger. (O.) — And Dry wood. (O.) = And The [bird called] شِقْرَاقٌ. (O, K.)

طَمِيرٌ : see طَمِيرٌ.

طَمَارٌ, like قَطَامٌ, [indecl.,] (S, O, K,) a proper name, (IAar, O,) The high place; (IAar, S, O, K;) as also طَمَارٌ, with fet-h. (S, O, K.) One says, انْصَبَ عَلَيْهِ مِنْ طَمَارٍ [He, or it, descended upon him from the high place]: (As, S, O:) Ks said مِنْ طَمَارٍ and طَمَارٍ. (S, O.) — وَقَعَ فِي بَنَاتٍ طَمَارٌ (A, K, TA) means † He fell into calamities, and hardships, or difficulties: (A:) or calamity: (K, TA:) or trial: and hardship, or difficulty. (TA.)

أَصْلٌ i. q. طَمْرٌ; as also طَمْرٌ (O, K:) so the former signifies in the saying, لَأُرَدِّدَهُ إِلَى طَمْرِهِ [app. meaning I will assuredly reduce him to the utmost point, or degree, to which he can be reduced: see a similar phrase voce أَصْلٌ. (O, TA.) — And one says, فُلَانٌ طَمْرٌ شَرٌّ Such a one is evil in the utmost degree. (IAar, T in art. درن.) — And أَنْتَ فِي طَمْرِكَ الَّذِي كُنْتَ فِيهِ (so in copies of the K and in the TA,) or طَمْرِكَ, (so in the O,) i. e. فِي غُرْبِكَ وَجَهْلِكَ [Thou art in thy state of inexperience and ignorance in which thou wast formerly]: (O, K:) but [SM says] the right reading is فِي غُرْبِكَ i. e. in thy [state of] sharpness, and briskness, liveliness, or sprightliness: in some copies of the K, عَزْمِكَ وَجَهْلِكَ; and in some, غُرْبِكَ وَجَهْلِكَ; which are both mistranscriptions: (TA:) a saying mentioned by Fr. (O.)

طَمْرَةٌ, (so in copies of the K and accord. to the TA,) with damm to the ط, and teshdeed and fet-h to the م; (TA;) or طَمْرَةٌ, with two dammehs, and teshdeed to the ر; (O, and so accord. to the TK; [and this I think most probably the right;]) The first period of شَبَابٌ [i. e. youthfulness, or young manhood, &c.]: (O, K:) so in the saying mentioned and expl. by Fr, كَانَ ذَلِكَ فِي طَمْرَةِ شَبَابِهِ [That was in the first period of his youthfulness, &c.]. (O.)

طَمْرٌ : see طَمْرٌ.

طَامِرٌ † The flea; (S, O;) [because of its

leaping;] and (O) so طَامِرٌ بَنٌ طَامِرٌ: (A, O, K:) pl. طَوَامِرٌ. (TA.) One says, أَشْهَرُ مِنْ طَامِرِ بَنٍ طَامِرٌ i. e. † [More commonly known] than the flea. (A, TA.) — And طَامِرٌ بَنٌ طَامِرٌ means also † The remote, who, as well as his father, is unknown: (K:) or the man (S, O) who is unknown, (O,) or whose place whence he comes is unknown. (S.)

طَامُورٌ : see what next follows.

طَوَامِرٌ (S, A, K) and طَامُورٌ (K) A piece of paper, or skin, on which something is written; syn. صَحِيفَةٌ (A, K:) [generally, a roll, or scroll;] a paper folded or rolled up (MA, and Har p. 254, each in explanation of the former word,) and written upon: (Har ibid. :) [a مِرَّةٌ (an instrument in which one speaks secretly) is described in the S and K as being like a طَوَامِرٌ: and this word is particularly applied, but perhaps as a post-classical term, to a roll of papyrus, or to paper made of papyrus; being syn. with قِرْطَاسٌ used in this sense: (see De Sacy's "Rel. de l'Égypte par Abd-Allatif," p. 109, where El-Kindee is cited to this effect:) see also سَجَلٌ:] طَوَامِرٌ is said to be a foreign word introduced into the Arabic language; but ISd thinks it to be genuine Arabic, because Sb reckons it among the words that are Arabic in form, and asserts it to be quasi-coordinate to: فَسَطَاطٌ (TA:) the pl. is طَوَامِيرٌ. (S, A, K, &c.) [قَلِمٌ طَوَامِرٌ is a modern term for A sort of large handwriting.]

طَمِيرٌ : see طَمِيرٌ.

طَمِيرٌ The builder's زِيحٌ (S, O,) also called تَمِيرٌ and تَمِيرٌ; (O;) [i. e.,] like these two words, it signifies the cord which the builder extends to make even, thereby, the row of stones or bricks of the building; (T in art. امر;) the builder's cord, or line, with which he proportions (K, TA) the building; (TA;) as also مَطْبَارٌ: (K, TA:) † the مَطْبَارٌ in the dial. of the people of El-Hijaz is the شَأْفُولٌ (O,) which is a wooden implement, used by the sowers of the land at El-Basrah, (Lth, K, TA, all in art. شقل,) two cubits long, (Lth and TA ibid.,) or a staff a cubit long, (A and TA in art. بقل,) having upon its head [or rather end] a زِيحٌ [or pointed iron], (Lth and K and TA in art. شقل, and A and TA in art. بقل,) upon which one of them puts the end of a rope, and then he sticks it in the ground, and keeps it in its place firmly by stretching the rope [app. for the purpose of making even a row of seeds or the like]. (Lth and TA in art. شقل.) Hence, (O,) أَقْبِرِ المَطْمِرَ, said to one relating a trad., means † Rectify thou the tradition, and correct its expressions, (O, K, TA,) and trim it, and be veracious in it. (O, TA.) And هُوَ يَطْمِرُ عَلَى مَطْبَارٍ † هُوَ يَطْمِرُ عَلَى مَطْبَارٍ, expl. in the first paragraph. (A, K.)*

المَطْمِرَاتُ : see المَطْمِرَاتُ.

مَطْمِرٌ † Accumulated; applied to household-

goods (مَتَاعٌ): and also applied to property (مَالٌ) [in the same sense]. (A, TA.) — And, with ة, applied to a she-ass, † Long, and firm in make, (A, O, K, TA,) as though rounded, or rolled up, like as is the طَوَامِرٌ [or scroll]. (A, TA.) = العَطَائِرُ المَطْمِرَاتُ, occurring in a trad., (O, TA,) as some relate it, (TA,) means The [great] sins that are hidden, or concealed: (O, TA:) or, as others relate it, the latter word is المَطْمِرَاتُ, (TA,) which means that destroy [the sinner]. (K, TA.)

الأُمُورُ المَطْمِرَاتُ (so in two copies of the S, in the PS † المَطْمِرَاتُ, in one of my copies of the S المَطْمِرَاتُ, and in the other of those copies omitted,) The affairs, or events, that destroy, or cause destruction. (S.) See also the next preceding paragraph.

مِطْمَارٌ : see مِطْمَرٌ, in three places. = Also A man (K) wearing أَطْمَارٌ [i. e. old and worn-out garments]. (O, K.)

مَطْمُورٌ [pass. part. n. of طَمَّرَ, q. v. — Also] High: and low: thus having two contr. meanings. (TA.)

مَطْمُورَةٌ A hollow, or cavity, dug in the ground, (S, A, Mgh, Msh, K,) widened in the lower part, (TA,) in which wheat is hidden, (S, Mgh,) or grain: (TA:) a house, chamber, cell, or cellar, constructed in the ground: (IDrd, Mgh, Msh:) pl. مَطْمَائِرٌ. (A, Mgh.) — And A prison, or place of confinement. (TA.)

طمس

1. طَمَسَ, aor. ٤ and ٥, (S, M, Msh, K,) inf. n. طَمُوسٌ (S, M, A, Msh, K) and طَمْسٌ (Zj:) It (a thing, as, for instance, a road, or path, T, S, M, Msh, and a writing, T, or a relic, trace, or vestige, A) became effaced, or obliterated; (T, S, M, A, Msh, K;) the trace, or mark, thereof (i. e. of a road &c.) became effaced, or obliterated: (M:) or it (a thing) quitted, or went from, its form, or shape: (Zj:) and † انطمس (said of a relic, or remain, or of a mark, or trace, and of a writing, TA, or other thing, S) has the first of the significations above; (S, A, K;) and so † تطمس. (S, K.) — It († a star, T, M, and † the moon, and the sight, or eye, M) lost, or became deprived of, its light. (T, M.) [See also the pass. form in what follows.] — طَمُوسُ القَلْبِ means The heart's becoming in a bad, or corrupt, state. (O. [See also the last sentence of this paragraph.]) — طَمَسَ الرَّجُلُ The man was, or became, distant, or remote; or went to a distance, or far away. (T, M, O, K.) — And طَمَسَ بَعِينَهُ (M, O, K,) inf. n. طَمْسٌ, (IDrd, O,) He looked far: (M, O, K:) or he looked at a thing from afar. (IDrd, O.) = طَمَسَهُ (S, IKtt, Msh, K,) and طَمَسَ عَلَيْهِ (M, TA,) aor. ٥, (M, Msh,) inf. n. طَمْسٌ, (S, Msh, K,) He effaced it, or obliterated it; (S, M, Msh, K;) he effaced, or obliterated, (M,) or removed, (TA,) or extirpated,

(K,) the trace, or mark, thereof; (M, K, TA;) as also **طَمَسَهُ**, (M, TA,) inf. n. **تَطْمِيسٌ**: (TA:) or he destroyed it: (IKtt:) and **طَمَسَ الْمَكْتُوبَ** is also expl. as signifying he covered the writing by folding. (Har p. 505.) You say, **طَمَسَتْهُ الرِّيحُ** The wind effaced, or obliterated, it; namely, the trace, or mark, of a thing. (A.) And it is said in the Kur [lxxvii. 8], **فَإِذَا النُّجُومُ طَمَسَتْ** And when the stars shall have their traces extirpated: (O, K:) or shall lose their light. (T, TA.) — **طَمَسَ أَعْيُنَهُمْ**, [as in the Kur liv. 37,] (A,) and **عَلَى أَعْيُنِهِمْ**, (T, A,) as in the Kur xxxvi. 66, (T,) **He (God) blinded them.** (T, TA.) — [Hence, app.,] **طَمَسَ الْغَيْمَ النَّجُومَ** † [The clouds, or mist, covered, or concealed, the stars; as though it put out their light]. (A.) — And [hence also,] **طَمَسَ**, aor. **طَمَسَ**, (O, K,) inf. n. **طَمَاسَةٌ**, (O, K, TK,) + **He conjectured, or computed by conjecture,** (O, K, TA, TK,) a thing: (TK:) because the doing so is generally accompanied by the putting of the eyelids together, as though one were blinded. (TA.) — **طَمَسَهُ**, inf. n. **طَمَسَ**, also signifies **He (God) transformed, or metamorphosed, him or it.** (TA.) Hence the saying in the Kur [x. 88], **رَبَّنَا آتِنَا آلِهَةً مِثْلَ آئِهَاتِنَا** O our Lord, transform their possessions: (TA:) they say that they became stones: (O, TA:) or change, or alter, their possessions: (S, O:) or destroy their possessions: (Ibn-Arafah, O, Bd, K:) the verb is also read **أَطْمَسَ**. (Bd.) This **طَمَسَ** was the last of the nine signs which were given to Moses, when the property of Pharaoh was transformed at his prayer, and became stones. (M.) [See the Kur xvii. 103, and xxvii. 12.] In like manner, it is said in the Kur [iv. 50], **بَعَثْنَا مِنْ قَبْلِ أَنْ نَطْمِيسَ وُجُوهَهَا** Before we change, or alter, faces: (S:) or these words, with what immediately follows, **فَنَرُدُّهَا عَلَى أَذْبَانِهَا**, are expl. in three different ways: **before we make faces to be like the backs of necks:** or **before we make faces to be places in which hair shall grow like the backs of necks:** or † **before we make them to err, in requital of their opposition.** (Zj, TA.) — **طَمَسَ** also signifies **i. q. فَسَادٌ** [as though in the sense of **إِفْسَادٌ** The making, or rendering, bad, corrupt, &c.: but see **طَمَسَ الْقَلْبَ**, above]. (TA.)

2: see **طَمَسَهُ**, in the paragraph above.

5: } see 1, first sentence.
7: }

طَمِيسٌ: see **طَامِسٌ**, in four places.

طَمَاسَةٌ Conjecture; or computation by conjecture. (Fr, Mgh, O, K. [Accord to the TK, an inf. n.: see 1.]

رَسْمٌ طَامِسٌ [A relic, or remain, or a mark, or trace, becoming, or become, effaced, or obliterated]; (A;) [and so, app., **طَمِيسٌ** and **مَطْمُوسٌ**:] and **أَرْبَعٌ طَامِسَاتٌ** [pl. of **رَبْعٌ طَامِسٌ** or **طَامِسٌ** dwellings

of which the remains are becoming, or become, effaced, or obliterated. (M.) — [**عَيْنٌ طَامِسَةٌ** An eye of which the sight is going, or gone: and] **رَجُلٌ مَطْمُوسٌ** a man whose sight is going, or gone; as also **طَمِيسٌ**: (K:) or a blind man, (Zj, M,) the edge of whose eyelid is not apparent: (Zj, T, M:) or a man who has no slit between his two eyelids; as also **طَمِيسٌ**: (A:) and **نَجْمٌ طَامِسٌ** † a star [that is evanescent,] of which the light is going, or gone: (A:) and **نُجُومٌ طَوَامِسٌ** † stars that become hidden, or concealed, or that set: (TA:) or † stars that are covered by the **سَرَابِ** [app. a mistranscription for **سَحَابٍ** or clouds], so that they are not seen. (Az, TA.) And **طَامِسٌ** signifies also **Distant, or remote:** (T, K, TA:) or a mountain not plainly discernible from afar: (TA:) pl. **طَوَامِسٌ**. (K, TA.) And A desert far-extending and pathless. (M, TA.) — **رَجُلٌ طَامِسٌ الْقَلْبَ** † A man dead in heart, (A, K,) who keeps nothing in mind: (A:) or a man of bad, corrupt, or depraved, heart. (IKtt.) = **رَبِيحٌ طَوَامِسٌ** [pl. of **رَبِيحٌ طَامِسَةٌ**] (A, TA) Winds that efface, or obliterate, things, by repeatedly passing over them; syn. **دَوَارِسٌ**. (TA.)

مَطْمُوسٌ: see **طَامِسٌ**, in two places.

طمع

1. **طَمِعَ فِيهِ** (S, O, Mṣb, K, &c.) and **بِهِ**, (O, K,) aor. **طَمِعَ**, (O, K,) inf. n. **طَمِيعٌ** (S, O, Mṣb, K) and **طَمَاعَةٌ**, (S, O, TA,) accord. to all the copies of the K [and my copy of the Mṣb] **طَمَاعٌ**, but this is wrong, (TA,) and **طَمَاعِيَّةٌ**, (S, O, Mṣb, K,) without teshdeed, (S, Mṣb,) and **طَمَاعِيَّةٌ**, with teshdeed, as in the L, but some disapprove this last, (TA,) **He coveted it; i. e. desired it vehemently, eagerly, greedily, very greedily, excessively, inordinately, or culpably; or he strove to acquire, obtain, or attain, it;** syn. **حَرَصَ عَلَيْهِ**. (K, TA:) **طَمِعَ** signifying the longing, or yearning, for a thing; or lusting after it; mostly, for the gratification of animal appetite, without any lawful incitement: (Er-Rághib, TA:) and it is mostly used in relation to that of which the occurrence, or coming to pass, is [deemed] near: but sometimes **طَمِعَ فِيهِ** signifies **he hoped for it.** (Mṣb.)

[See also **طَمِعَ** below. One says also, **طَمِعَ فِي** **فُلَانٍ**, meaning **He eagerly desired, or he hoped, to make himself master of, or to overcome, such a one:** (see an ex. voce **خَازِقٌ**;) and **طَمِعَ فِي فُلَانَةٍ** **he eagerly desired, or he hoped, to gain possession of, or to win, such a woman; or he lusted after her.**] — **طَمِعَ**, said of a man, means **He became very covetous;** (**صَارَ كَثِيرَ الطَّمِيعِ**;) (S, O, K:) [or rather **how covetous is he!** for] it is a verb of wonder; the verbs of wonder being of three forms, accord. to rule; as in the exs. **مَا أَحْسَنَ** **مَا كَبُرَتْ كَلِمَةٌ** and **أَسْمِعَ بِهِ** and **زَيْدًا** and **نِعْمَ** and **بَشَسَ** are anomalous exceptions. (S, O.)

2: see what next follows. — [See also **تَطْمِيعٌ** below.]

4. **اطْمَعُهُ** **He made him to covet, &c.;** (S, O, Mṣb, K, TA;) and so **طَمِعَهُ**, inf. n. **تَطْمِيعٌ**: (TA:) the verb is followed by **فِي** [and app. by **بِ** also] before the object. (S.)

5. **تَطْمِعَ فِي الْمَرْأَةِ** [He became excited to feel an eager desire for the woman; or to lust after her]. (TA in art. **خَضَعٌ**.)

طَمِعَ an inf. n. of **طَمِعَ**. (S, O, Mṣb, K.) It is said in a trad. of 'Omar, **الطَّمِيعُ فَقْرٌ وَالْيَأْسُ غِنَى** [meaning **Coveting, or covetousness, or greed, is a cause of poverty, and despair is a cause of freedom from want**]. (TA.) And one says, **الطَّمِيعُ طَمِيعٌ** [Coveting, or covetousness, or greed, is a cause of disgrace, or dishonour]. (TA. See **أَطْمِعَ**.) [See also an ex. in a verse cited voce **طَمِعَ**. And see an ex. voce **خَافَتُ**.] — And **A thing that is coveted, or desired vehemently &c.:** (Ham p. 517:) [pl. **أَطْمَاعٌ**. See also **مَطْمِيعٌ**.] — And hence, (Ham ibid.,) **The daily, or monthly, allowance of food or the like, subsistence-money, or pay,** (syn. **رِزْقٌ**) of soldiers: pl. **أَطْمَاعٌ**: (S, O, Mṣb, K:) or their **أَطْمَاعُ** are their times of receiving such allowances. (K.)

طَمِعَ: see the next paragraph.

طَمِعَ (S, O, Mṣb, K) and **طَامِعٌ** (O, Mṣb, K) and **طَمِيعٌ** (S, O, K) and **طَمَاعٌ** and **طَمُوعٌ** (TA) epithets from **طَمِعَ**: (S, O, Mṣb, K:) [the first and second signify **Coveting, &c.:** and the rest, **coveting &c. much, or very covetous &c.:**] pl. [of the first] **طَمِيعُونَ** and [of the second or of the first] **طَمَاعَاتٌ** and [of the first] **طَمَاعِيٌّ** and [of the first or third or second] **أَطْمَاعٌ**. (K.)

طَمُوعٌ: }
طَمَاعٌ: } see the next preceding paragraph.
طَامِعٌ: }

أَطْمِعَ [More, and most, covetous &c.]. **أَطْمِعَ مِنْ قَالِبِ الصَّنَوْرَةِ** [More covetous than the turner-over of the great mass of stone] is a prov., of which the origin was this: a man of Ma'add saw a stone in the land of El-Yemen, on which was inscribed, **أَقْلِبْنِي أَنْفَعَكَ** ["Turn me over, I will benefit thee"]: and he exercised his skill in turning it over, and found [inscribed] on the other side, **رَبِّ طَمِعٌ يَبْدِي إِلَى طَمِيعٍ** [Many a coveting leads to disgrace]: and he ceased not to beat with his head the great mass of stone, by reason of regret, until his brains issued and he died. (Meyd.)

تَطْمِيعٌ inf. n. of 2. (TA.) — [Hence,] **تَطْمِيعٌ**

القَطْرِ † *The first of rain, when it begins, and little thereof comes*: so called because it causes to covet more. (IAḡr, TA.)

مَطْمَعٌ *A thing that is [or that is to be] coveted, or desired vehemently &c.*: (O, K: [see also مَطْمَعٌ:]) pl. مَطْمَعٌ. (O, TA.) One says, *طَمِعَ فِي غَيْرِ*

مَطْمَعٌ [He coveted a thing not to be coveted; or] he hoped for a thing of which the attainment was remote, or improbable. (Mḡb.) — And [hence,] † *A bird that is put in the midst of the Fowler's net in order to ensnare thereby other birds*: pl. as above. (TA.) — [And it is also used as an inf. n., agreeably with general analogy.] One says, *لَا مَطْمَعَ فِي بَرئِهِ* [There is no hope for its cure]. (K in art. سِرط.)

مَطْمَعَةٌ [A cause of coveting, or desiring vehemently &c.;] a thing on account of which one covets, &c. (O, K.) En-Nábigah Edh-Dhubyanee says,

• وَالْيَأْسُ مِمَّا فَاتَ يُعْقِبُ رَاحَةً •
• وَتَرَبُّبٌ مَطْمَعَةٌ تَعُودُ ذُبَابَهَا •

[And despair of what has become beyond reach occasions, as its result, rest: and assuredly many a cause of coveting is, in its result, (like) a disease in the fauces, or a poisonous plant]. (O.)

أَمْرَاءٌ مَطْمَعٌ *A woman that causes vehement desire (تَطْمِيعٌ) but does not grant attainment.* (S, O, K.)

طمئن

3. طَامَنَّ: see Q. Q. 1, in three places.

6. تَطَامَنَّ: see Q. Q. 2: and also Q. Q. 4, in two places.

Q. Q. 1. طَامَنَّ ظَهْرَهُ (S, Mḡb, and so in some copies of the K,) with ء, (Mḡb,) or طَامَنَهُ (TA, and so in some copies of the K,) without ء, for the ء in اطمأن [q. v. infra] is [said to be] for the purpose of preventing the combination of two quiescent letters, (TA,) or طَامَنَهُ also, the former being the original, (Mḡb,) *He (a man, Mḡb) bent down his back; (Mḡb, TA;) he lowered it; (Mḡb;) and طَامَنَهُ signifies the same. (S, K:)* [And in like manner one says of other things.] — And طَامَنَهُ الشَّيْءُ [or طَامَنَهُ], and طَامَنَهُ, *He caused the thing to be, or become, still, in a state of rest, quiet, or calm. (TA.)* — And طَامَنَ مِنْهُ [or طَامَنَّ مِنْهُ], (S,) or طَامَنَ مِنْهُ (K, TA,) *He (a man, S) was, or became, at rest from it, (S, K,) namely, an affair, or event. (K.)* [The inf. n. of طَامَنَّ is طَامَنَةٌ, said in the TA to be syn. with اطمئنان. See also Q. Q. 4.]

Q. Q. 2. تَطَامَنَّ [more commonly written تَطَامَنَّ, without ء, and اطمأن also (see رَكَع)] *He stooped, [bent himself down,] or lowered him-*

self; syn. تَطَاطَأَ. (§ and TA in art. طَأ, &c.; and R and TA in the present art.) — And † *He was, or became, lonely, humble, or submissive; syn. خَضَعَ. (§ and K in art. خضع, &c.: in some copies of each written with, and in others without, ء.)* — See also the next paragraph, in two places.

Q. Q. 4. اطمأن is said by some to be originally [اطمأن] like اطمأر (Mḡb,) as Esh-Shiháb states in the Expos. of the Shifé, (TA,) and to be pronounced with ء for the purpose of avoiding [the combination of] the two quiescent letters, (Mḡb, TA,) anomalously: (Mḡb:) and some say that it is originally اطمأن (Mḡb, TA,) because you say طَامَنَّ الرَّجُلُ ظَهْرَهُ with ء, (Mḡb,) or, as Suh says, in the R, because it is from تَطَامَنَّ, the م being put before the ء in order to render the word more easy of pronunciation, (TA,) therefore it is anomalous; (Mḡb;) Sb [likewise] held it to be formed by transposition, and derived from طَامَنَّ; but AA held the contrary to be the case. (TA.) — You say, اطمأنت الارض, and تَطَامَنَّتْ [or تَطَامَنَّتْ], meaning *The land, or ground, was, or became, low, or depressed. (TA.)* — See also Q. Q. 2. — اطمأن (S, Mḡb, K,) inf. n. اطمئنان and طَامِنِيَّةٌ (S, K,) or the latter is a simple subst., (Mḡb, Mḡb,) signifies [also] *He (a man, S) was, or became, still, in a state of rest or ease, quiet, or calm; syn. سَكَنَ; (S, Mḡb;) as also اطمأن, which is formed by permutation. (S.)* And thus it signifies as said of the heart, i. e. *It was, or became, still, in a state of rest or ease, quiet, calm, tranquil, unruffled, or free from disquietude. (Mḡb.)* Thus too in the saying, اطمأن اى كذا, i. e. † *He trusted to such a thing, or relied upon it, so as to become at rest or ease, or quiet, in mind. (K, * TA.)* And one says also, اطمأن جالساً [*He became still, or at rest, or at ease, sitting*]: (TA:) and اطمأن بنا اطمأن الجالوس [lit. *The sitting became still, or free from disquiet, with us*]; meaning *استقررتنا وسكننا فى الجالوس [i. e. we became settled, or at rest or ease, and still, in the sitting; or became seated at ease]. (Har p. 280.)* And اطمأن بالوضع [*He settled in the place; i. e. he remained, stayed, abode, or dwelt, in the place, and took it as his home. (Mḡb.)* And اطمأن عما كان يفعلهُ † [*He became at rest from that which he was doing; i. e. he desisted from that which he was doing. (TA.)* And فيه تَطَامَنَّ [or تَطَامَنَّ] *In him is quietness, calmness, or sedateness. (TA.)*

مطمئن: see مطمئن.

مطمئن dim. of مطمئن; (§, K;) formed by rejecting the م at the beginning, and one of the two نs at the end, of the latter word. (§.)

اطمأنية an [irreg.] inf. n. of اطمأن (S, K,) or a subst. therefrom; as such signifying [*A depres-*

sion in the ground; as, for instance, in the § and K voce رَزُنْ: (comp. مُطمَأن:) — and also] *Stillness, a state of rest or ease, quietness, calmness, tranquillity, or freedom from disquietude. (Mḡb, Mḡb.)*

اطمأنية dim. of طَامِنِيَّةٌ; formed by the rejection of one of the two نs in the latter word, because it is augmentative. (§.)

مطمأن *A place of depression or lowness in the land or ground. (Mḡb. [See also the following paragraph.])* — مُطمَأن اى † *A thing to which one trusts, or upon which one relies, so as to become at rest or ease, or quiet, in mind. (S, K, * TA.)*

مطمئن *A place low, or depressed. (Mḡb, Mḡb.)* — And *A man (S) still, in a state of rest or ease, quiet, or calm; (S, Mḡb, K;) as also طَمِنَ (K,) but this is a word unused in the [genuine] language, (TA,) pl. طَمُونٌ. (K.)* Hence one says, *هُوَ مَطْمِئِنٌ اى كذا † He is trusting to such a thing, or relying upon it, so as to be at rest or ease, or quiet, in mind. (S, K, * TA.)* And [it is said that] التَّفَسُّ المَطْمِئِنَةُ means † *The soul that has become at rest or ease, quiet, or calm, by belief; and lowly, humble, or submissive, to its Lord. (TA. [See the Kur lxxxix. 27.]* — Also *Taking for oneself a place in the earth, or in a country, as a home, or settled place of abode. (TA.)*

طوى and طمو

1. طَمَى, aor. يَطْمُو, inf. n. طَمُو; and طَمَى, aor. يَطْمِي, (§, K,) inf. n. طَمِي, (§,) thus in the M [as well as in the S], or طَمَى, thus in the K and in the book of ISk; (TA;) said of water, (§, K,) *It became high, (K,) or it rose high, and filled the channel in which it flowed. (S.)* [See also طَمَّرَ.] — And, both verbs, said of a plant, *It became tall. (K.)* — Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) *It became full: (K, TA:) so says Lth. (TA.)* — And طَمَّتْ بِرُؤُوسِهَا † *She (a woman) exalted herself with her husband; syn. اِرْتَفَعَتْ بِهِ; (S, TA;) from طَمَى or طَمَى said of water: (S:) or she grinned at her husband. (Z, TA.)* — طَمَّتْ بِهِ, aor. 2 and 3 as above, † *His ambition elevated him. (K, * TA.)* — And طَمَّى بِهِ said of anxiety, and of grief, and of fear, † *It became vehement in him: the following verse by himself is quoted by Z:*

• قَدْ طَمَّى بِي خَوْفُ الْمَيِّتَةِ لَكِنِ •
• خَوْفٌ مَا يَعْقِبُ الْمَيِّتَةَ اَطْمَى •

[† *The fear of death has become vehement in me, but the fear of what will follow death is more vehement.*] (TA.) — And طَمَى, aor. يَطْمِي,

like طَمَّرُ, aor. يَطْمُرُ, signifies *He passed by, or along, hastening, or going quickly*: (S, TA:) and hence, طَمَّا [or طَمَّى], said of a horse, *He hastened, or went quickly*. (TA.)

[طَمَّابَةٌ is said by Golius, as on the authority of Z, to signify *Solicitude, and fear*: but probably, I think, from his having found طَمَّابَةٌ هَمْرٌ طَمَّابَةٌ erroneously written for هَمْرٌ وَخَوْفٌ وَخَوْفٌ, meaning "fear became vehement in him."]

طَامِرٌ Water rising high, and filling its channel. (S.) And بَحْرٌ طَامِرٌ A [high or] copious sea. (TA.)

أَطْمَى [More, and most, vehement]: see the verse cited above.

طن

1. طَنَّ, (MA, Mṣb, K, TA,) aor. ٤, (Mṣb, TA,) inf. n. طَنِينٌ [q. v. infra], (MA, Mṣb,) *It made a sound [of a continued or a reiterated kind, and either low or sharp]*; (MA, Mṣb, K, TA;) as also طَنَّ, and طَنْطَنَّ. (K.) You say, طَنَّ الذَّبَابُ [and طَنْطَنَّ, as also دَنَّ and دَنْدَنَّ,] *The flies made a [humming, or buzzing,] sound*. (MA, Mṣb.) And in like manner طَنَّ is said of other things than flies. (Mṣb.) [Thus,] طَنَّ الطَّسْتُ, (MA,) or طَنَّتِ الطَّسْتُ, (S,) *The basin of brass or other metal made a [ringing, or tinkling,] sound*. (S, MA.) And طَنَّتِ الدُّكَّ, or طَنَّتِ الدُّكَّ, *The duck, or goose, utters a sound or sounds [i. e. quacks]*. (S.) — [Hence,] one says also, طَنَّتِ فِي الْبِلَادِ + *His fame resounded through the countries*. (TA.) — And طَنَّتِ الْإِبِلُ + *The camels thirsted [app. because thirst is often attended with a ringing, or tingling, in the ears]*. (TA.) — And طَنَّتِ سَاقَهُ + *His shank was quickly cut off*: the verb being imitative of the sound of the shank in its falling. (TA.) — And طَنَّ + *He (a man, TA) died*: (S, K:) so in the "Muṣannaf" [of Abou-Amr Esh-Sheybānee]. (S.) — And طَنَّ + *He licked his finger*. (TA.)

2: see the foregoing paragraph, first sentence.

4. طَنَّ الطَّسْتُ *He caused the basin of brass or other metal to make a [ringing, or tinkling,] sound*. (S, K.) — And طَنَّ سَاقَهُ (S, K) + *He cut off his shank* (S, K, TA) *quickly*; (TA;) or طَنَّ يَدَهُ *he made his arm, or hand, to fall off*; (so in a copy of the S;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting, (S,) or the sound of the limb in its falling; and in like manner one says طَنَّتِهَا [and أَطَنَّهَا] and أَطَنَّهَا, meaning the same. (TA.)

8. طَنَّ يَطَّنُ بِكَذَا, meaning *He is suspected of such a thing, is originally يَطَّنُ*; as also يَطَّنُ. (TA.)

R. Q. 1. طَنَّ: see 1, first and second sentences.

طَنَّ [accord. to the CK طَنَّ, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] *Fresh, ripe, red dates, very sweet*, (K, TA,) and *having much flowing juice*; as also طَنَّ, with ḍamm. (TA.) = Also, [if not a mistranscription for طَنَّ,] *A half-load, such as is borne on one side of a beast, of cotton that has been separated, or loosened, and cleared of its seeds*: from El-Hejeree. (TA.)

طَنَّ A bundle of reeds or canes, (S, M, K,) or (so accord. to the Mṣb, but in the TA "and") of firewood: (Mṣb, TA:) thought by IDrd to be not genuine Arabic: and pronounced by the vulgar طَنَّ, with kesr: (TA:) n. un. with ٤; (K;) [i. e.] طَنَّ signifies a single reed or cane [or piece of firewood] of a bundle: (S:) and the pl. is أَطْنَانٌ: (Mṣb:) [or,] accord. to AHn, a طَنَّ of reeds or canes, and of fresh branches, is a وريقة [app. meaning a leafy bundle] put together and bound round, and having flowers, or blossoms, and plucked fruits put in the interior thereof. (TA.) — And *A thing that is put between the two half-loads that are upon the sides of a beast*. (AHeyth, K.) — And *The stature [of a man]*: or, accord. to IAṣr, (TA,) *the body of a man and of any animal*: pl. أَطْنَانٌ and طَنَّانٌ: (K, TA:) whence, he says, the saying, فَلَانٌ لَا يَقُومُ بِطَنِّ نَفْسِهِ فَكَيْفَ بِغَيْرِهِ [Such a one will not rise with his own body: how then with another?]: but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) = See also طَنَّ.

طَنَّ: see the next preceding paragraph.

طَنَّ: see طَنَّ.

طَنَّ A large-bodied man. (K, TA.)

طَنَّ an inf. n.: (MA, Mṣb: [see 1:]) [as a simple subst.,] *The sound of flies [i. e. a humming, or buzzing]: and of a basin of brass or other metal [i. e. a ringing, or tinkling]: and of the ear [i. e. a ringing, or tingling]: and of a mountain: and of a hard thing [of any kind]: and طَنَّطَنَّ has a similar meaning*. (TA.)

طَنَّ فَصِيدَةٌ طَنَّاةٌ [A sonorous ode.] (TA.)

طَنَّطَنَّ: see طَنَّ. It is an onomatopœia, meaning *The sound of the [kind of mandoline called] صُبُور, and the like, (K, TA,) such as the lute*. (TA.) And *Low, faint, or soft, speech*. (TA.) And *Loquacity, and a sounding utterance of speech*. (TA.)

طَنَّ رَجُلٌ ذُو طَنَّانٍ A clamorous man. (K.)

طنا

1. طَنَّ, aor. ٤, said of a camel, *He had his spleen adhering to his side*. (K.) And, said of a

man, *He had a tertian fever, and his spleen in consequence became enlarged*. (Lḥ, TA.) Thus pronounced by some with ٤ [for طَنَّ, q. v.]. (TA.)

4. أَطْنَا [He suffered not to retain the last remains of life]. One says, هَذِهِ حَيَّةٌ لَا تَطْنِي هَذِهِ حَيَّةٌ لَا تَطْنِي This is a serpent that will not suffer one to survive; (S, O, K;) that kills instantly: also without ٤, but originally with ٤; from طَنَّ in the first of the senses assigned to it below. (S, O.)

طَنَّ The [last] remains of the vital spirit. (S, O, K.) One says, تَرَكْتُهُ بِطَنِّهِ I left him with the [last] remains of life. (S, O.) — And *The remains of water in a watering-trough, or tank*. (O, K, TA.) And it is said that رَوْضَةٌ, by which it is also expl. in the K [and in the O], has this meaning [as well as that of *A meadow, &c.*]; and therefore this explanation without the former is given in the L. (TA.) — And *Ashes in a state of extinction*: (O, K:) and so طَنَّ. (K and TA in art. طَنَّ.) — [And app. *A bier*; for this is a meaning assigned to نَيْطٌ; and] one says, فَيَ طَنَّ فِي فَلَانٍ رَمَى فُلَانٌ فِي طَنِّهِ [and فَيَ طَنَّ فِي طَنِّهِ] [Such a one was cast into his bier]; meaning, when he died. (AZ, TA.) — And *A disease, or malady*. (K.) = And *Doubt, or suspicion, or evil opinion; or a thing that occasions doubt or suspicion or evil opinion*; syn. رَيْبَةٌ; (S, O, K, TA; in the CK رَيْبَةٌ;) and تَبَهُةٌ: (TA:) and so طَنَّ. (TA in art. طَنَّ.) Fr. cites,

كَأَنَّ عَلَى ذِي الطَّنِّ عَيْنًا بَصِيرَةً

meaning, *As though there were a discerning eye upon him in whom is that which occasions doubt, &c.*. (TA.)

طنب

1. طَنَّ, aor. ٤, inf. n. طَنَّابٌ, *He (a horse) was long in the back*. (O, Mṣb, TK.) [See طَنَّابٌ below: and see also 2.] — [And app., in like manner said of a horse, *He was long and lax in the hind legs*. See, again, طَنَّابٌ below.] — And *It (a spear) was, or became, crooked*. (TK.)

2. طَنَّابٌ, inf. n. طَنَّابٌ, *He extended it, (K, TA,) namely, a tent, (A, TA,) by means of its أَطْنَابٌ [or tent-ropes], and tied it, or made it fast*. (K, TA.) And طَنَّابٌ [alone] *He stretched his tent-ropes and pitched his tent*. (TA voce رَافَضٌ, q. v.) — [Hence,] طَنَّابٌ بِالْمَكَانِ (S, K,) or بِالْبَدْوِ (A,) + *He remained, stayed, dwelt, or abode, in the place, or in the country or town*. (S, A, K.) — And طَنَّابٌ الْقَوْسِ *He attached the أَطْنَابَةُ [q. v.] to the bow*. (TA.) — And طَنَّابٌ السَّقَاءِ means طَنَّابٌ [q. v.], (K,) i. e. *The hanging the milk-skin to a pole of the tent, and then agitating it to produce the butter*. (AA, TA.) = طَنَّابٌ said of a horse, *He was long in the مَنَنْ [i. e. the back, or the portion of flesh and sinew on either*

side of the back-bone]. (S, O. [See also 1.] = And, said of a wolf, *He howled*. (K.)

3. طَانِبُهُمْ فِي السَّحَالِ *I had my tent-ropes (طَنْبِي) next to theirs in the places of alighting*. (A.)

4. اطنبت الريح, (inf. n. اِطْنَابٌ, Mṣb,) *The wind blew violently, and was accompanied with dust*. (S, O, Mṣb, K.) — And hence, اطنب said of a man, (Mṣb,) inf. n. as above, (TA,) † *He exerted himself much, or beyond measure, or to the utmost, or was extravagant, or immoderate*, (Mṣb, TA,) and *profuse*, (TA,) in praising or blaming: (Mṣb, TA:) or اطنب في الكلام *he so exerted himself, or was extravagant or immoderate, in speech*: (S, O, TA:) or *he was eloquent in description, whether praising or blaming*: (K, TA;) and *so in speech*: (TA:) and اطنب في الوصف *he exerted himself much, or beyond measure, or to the utmost, in description*. (IAmb, TA.) And اطنب في عدوه † *He exerted himself much, or beyond measure, or to the utmost, in his running*. (IAmb, TA.) — اطنبت الإبل † *The camels followed one another in journeying*. (S, O, K.) — And اطنب التهر † *The river went [or flowed] far away*. (K.)

طَنْبٌ: see طَنْبٌ.

طَنْبٌ inf. n. of 1 [q. v.]. (O, Mṣb, TK.) *Length in the back of a horse*; (A, O, Mṣb, K;) which is a fault (A, O, Mṣb, K, TA) in the male, but not in the female: (TA:) one says, فِيهِ طَنْبٌ (A) or فِي ظَهْرِهِ طَنْبٌ (TA) *In him is length in the back (A) or in his back is length*. (TA.) And *Length in the hind legs [of a horse], together with laxness*. (K, TA.) — And *Crookedness in a spear*. (S, O, K.)

طَنْبٌ (S, A, O, L, Mṣb, K) and طَنْبٌ (L, TA) *A tent-ropes*: (Ham p. 687:) *a rope with which the خِيَمَةٌ and the like are tied, or made fast*: (Mṣb:) *a rope of the خِيَمَةِ (S, O, L, TA) and of the سَرَادِقِ [q. v.] and the like*: (L, TA:) *a long rope with which the سَرَادِقِ of the tent is tied, or made fast*; (A, K, TA;) or, as in the M, with which the tent and the سَرَادِقِ are tied, or made fast, [extending] between the ground and the طَرَاتِقِ [pl. of طَرِيقَةٌ, q. v.]: (TA:) and also *a وَتِدٌ [app. meaning a tent-peg]*; thus in the K, and the like is said in the M; those who make وَتِدٌ in the K to be conjoined with سَرَادِقِ [as though the author meant that طَنْبٌ signifies a long rope with which the سَرَادِقِ of the tent, and the peg, are tied, or made fast,] being in error: (TA: [but in my opinion, this reading which is disallowed in the TA is more probably correct than the other: in the CK, and in my MS. copy of the K, instead of وَتِدٌ, we find الوتد: in a copy of the A, او الوتر, an obvious mistranscription:]) the pl. is اِطْنَابٌ (S, O, Mṣb, K) and طَنْبَةٌ; (K;) and some of the lexicologists assert that طَرَاتِقٌ is used as a sing. like عُنُقٌ, and as a

pl. like كُنُوبٌ; (MF, TA;) and Ibn-es-Sarráj says, in one place of his book, that it has no other pl. than اِطْنَابٌ; but in another place he says that it has this pl. accord. to those who give it a pl., thus giving to understand that there is a difference of opinion as to the plural's being allowable, and that it is used in one form as sing. and pl., which is the case: (Mṣb, TA:) the اِطْنَابُ are the اَوَاجِي [pl. of اَخِيَّةٌ], i. e. the long ropes of the اَخِيَّةِ [pl. of خِيَمَةٌ]; the short ropes being called اَصْرٌ, sing. اِصْرٌ: the former are the ropes with which the tent is tied, or made fast, between the ground and the طَرَاتِقِ. (TA.) As an instance of a tropical usage, (A, TA,) it is related that when El-Ash'ath contracted marriage with a woman, (A, Nh, O, Mṣb, L,) namely, Melekeh Bint-Zurarah, (Nh, Mṣb, L,) on the terms upon which she should decide, (A, Nh, O, &c.) and she decided upon a hundred thousand dirhems, (A, Nh, Mṣb, L,) رَدَّهَا عَمْرٌ إِلَى اِطْنَابِ رَدَّهَا عَمْرٌ إِلَى اِطْنَابِ, meaning † *Omar reduced her to the dowry of the like of her among the women of her family*; (A, Nh, O, Mṣb, L;) [lit., to the ropes of her tent, or to the tent-ropes of her family;] i. e., to the ground whereon was built the condition of her family, and over which their tent-ropes extended. (Nh, L.) And another tropical usage occurs in the saying, مَا بَيْنَ طَنْبِي الْمَدِينَةِ اُحْوَجُ, (TA,) a saying ascribed to the Prophet, (O,) meaning † *What is between the two extremities, (O, TA,) and the two sides, (TA,) of the city is more in need of it than I*. (O, TA.) — [Hence,] † *A sinew, or tendon, (S, O, K,) or ligament, (M, A,) of the body, (S, M, O, K,) that ties the joints and bones*: (M:) pl. اِطْنَابٌ. (M, A.) اِطْنَابُ الْأَصْبَاحِ means † *The tendons of the fingers, [or the interossei,] on the outer side of the hand, extended above the سَلَامِي, from the wrist to the lowest parts of the fingers*. (A, * and TA voce اُشْجَعُ, q. v.) — And † *A certain tendon in the uppermost part of the chest*: (K, TA:) [or,] accord. to the L, the طَنْبَانِ [or طَنْبَانِ?] are two tendons [or the sterno-mastoides] next the pit of the throat, that extend, or stretch, when a man turns his head aside. (TA.) — And † *The root of a tree*: (S, A, O, K:) pl. اِطْنَابٌ: (A:) or this (the pl.) signifies the minor roots that branch off from the root-stock or main body of the root. (TA.) You say, تَقَبَّضَتْ اِطْنَابُهَا † [Its roots contracted;] meaning it was planted. (A.) — And اِطْنَابُ الشَّمْسِ † *The rays, or beams, of the sun, that extend like sinews, or tendons, at the time of its rising*. (TA.) You say, مَدَّتْ اِطْنَابُهَا [and اِمْتَدَّتْ اِطْنَابُهَا]; [The sun extended its beams and its beams became extended], meaning the sun rose. (A.) — See also اِطْنَابَةٌ.

مِطْنَابٌ: see طَنْبٌ.

اِطْنَابٌ *Having the quality termed طَنْبٌ; long in the back*; [&c.]; (A, O, Mṣb, K;) applied to a horse: (A, O, Mṣb:) fem. اِطْنَابَةٌ. (Mṣb, K.)

اِطْنَابَةٌ *A مِطْلَةٌ*; (S, O, K, TA;) [in one of my copies of the S, مِطْلَةٌ, and in the CK, مِطْلَةٌ, but, as is said in the TA, it is with kesr;] meaning a large tent of [goats'] hair. (KL.) — And *A thong at the head of the bow-string*; (Aṣ, TA;) *a thong that is bound to the end of the string of the Arabian bow*: (S, O:) or the thong that is at the lower curved extremity of the bow and that binds the string to the notch: (TA:) or, as also † *طَنْبٌ, a thong that is connected with the bow-string, and then wound round the كُظْرُ, (K, TA,) which is the notch of the bow, into which the ring of the bow-string goes*. (TA.) — And *A thong, or strap, that is bound to the end of the girth, as an aid to its [main] strap when it becomes loose, or unsteady*: (TA:) or a thong, or strap, of the girth, that is tied in a knot to the buckle: pl. اِطْنَابِي. (O, TA.) En-Nābighah [Edh-Dhub-yānce (O)] says, (O, TA,) describing horses, and the same words occur in a verse of Selāmeḥ, (TA.)

• بَرَكُضُنٌ قَدْ قَلَبَتْ عَقْدَ الْأَطْنَابِ •

which is said to mean, [Striking the ground with their hoofs,] the knots of the breast-girths (الْأَطْنَابِ) and (الْحُزْمِ) having become loose. (O, TA. [عَقْدٌ is here put for عَقْدٌ for the sake of the metre.]) — One says also خَيْلٌ اِطْنَابِي, (O,) and غَارَاتٌ اِطْنَابِي, (A, O,) meaning: [Horses or horsemen, and horsemen making a raid,] following one another (A, O) continuously, without [visible] end. (A.) And مَنْ طَبَّرَ رَأَيْتُ اِطْنَابَةً مِنْ خَيْلِي and مَنْ طَبَّرَ رَأَيْتُ اِطْنَابَةً مِنْ خَيْلِي † [I saw a number following one another of horses or horsemen and of birds]. (O.)

مِطْنَبٌ *The shoulder, syn. مَنكَبٌ; and the part between the shoulder-joint and the neck, syn. عَاتِقٌ*: (S, O, K:) and accord. to a marginal note in a copy of the L, † مِطْنَبٌ signifies the same: (TA:) pl. مِطْنَابٌ. (S, O.) — Also, with the article, *i. q. حَبْلُ الْعَاتِقِ*: [see حَبْلٌ and عَاتِقٌ:] pl. as above. (TA.)

مِطْنَبٌ [part. n. of 4, q. v. As such signifying] † *A great praiser of every one*. (TA.) — And نَهْرٌ مِطْنَبٌ † *A river that goes [or flows] far away*. (A, O.) [See also مِطْنَبٌ.]

مِطْنَبٌ: see مِطْنَبٌ.

مِطْنَبٌ *A tent, (بَيْتٌ, O, or خِيَمَةٌ, S,) and a رَوَاقٌ (S,) tied, or made fast, with اِطْنَابٌ [or tent-ropes]*. (S, O.) A man is related to have said to Ubeí Ibn-Kaṣab, in reply to the latter's advising him to buy a beast to convey him to the place of prayer of the Prophet, مَا أُحِبُّ أَنْ يَتِيَّ مِطْنَبٌ بِبَيْتِ مُحَمَّدٍ i. e. [I do not like] that my tent should be tied with tent-ropes to the tent of Moḥammad: as though he reckoned upon a reward for his many foot-steps to the mosque. (O.) — And قَوْسٌ مِطْنَبَةٌ *A bow having an اِطْنَابَةٌ [q. v.] attached to it*. (TA.)

عَسْكَرٌ مِطْنَبٌ [perhaps correctly مِطْنَبٌ, q. v.,]

† An army of which the remotest part is not seen, by reason of its multitude. (TA. [See also what next follows.])

جَيْشٌ مُطْنَابٌ † A great army; (K;) an army of which the two extremities are far apart, that is not near to ending. (O, TA. [See also what next precedes.])

مُطْنَابٌ and طَنْبٌ, of which latter the pl. is طَنْبَاتٌ, signify the same; the latter having the meaning assigned to the former in what here follows. (TA.) One says, هُوَ جَارِي مُطْنَابِي He is my neighbour whose ropes (طَنْبٌ) of his tent are next to those of my tent. (Sh, A, O, K.°)

حَىٰ مُطْنَابٌ [A tribe of which the ropes of the tents, and therefore the tents themselves, are near together: see the next preceding paragraph]. (A.)

طنبر

طَنْبَارٌ: see the next paragraph.

طَنْبُورٌ (S, O, Mṣb, K) and طَنْبَارٌ (S, O, K) [the former vulgarly pronounced طَنْبُورٌ] A certain musical instrument; (O, Mṣb;) [a kind of mandoline with chords of brass wire, which is played with a plectrum;] arabicized, (S, O, Mṣb, K,) from the Pers., (S, O, Mṣb,) originally دَنْبَهُ بَرَهُ, (K, TA,) [correctly بَرَهُ دَنْبَهُ, or] دَنْبٌ بَرَهُ, (O,) being likened to the tail (أَلْيَةِ) of a lamb: (O, K, TA:) so says Aṣ: (O:) pl. طَنْبَائِرٌ. (MA.) [Accord. to the Mṣb, طَنْبُورٌ is of the measure فَعُولٌ: but accord. to the derivation mentioned above, the ن is a radical letter.]

طَنْبُورِيٌّ [or, accord. to Golius, on the authority of Meyd, طَنْبُورَانِيٌّ] A player on the طَنْبُورٌ. (MA.)

طنجر

طَنْجِرَةٌ: see the following paragraph.

طَنْجِيرٌ A certain vessel (O, Mṣb) of copper or brass, (Mṣb,) in which one cooks, (O, Mṣb,) nearly resembling a طَبَقِيٌّ, (Mṣb,) without a cover; (O;) also called طَنْجِرَةٌ [vulgarly pronounced طَنْجِرَةٌ and طَنْجِرَةٌ, and now applied to a saucepan]: (TA:) خَبِيبٌ [q. v.] is made in it: (K in art. خَبِيبٌ:) an arabicized word; in Pers. بَاتِيَلَهْ: (K: [in some copies of the K, and in the O, بَاتِيَلَهْ:] pl. of the former طَنْجَائِرٌ (Mṣb) [and of the latter طَنْجَائِرٌ. Accord. to the Mṣb, it is of the measure فَعِيلٌ: but accord. to the O and K, the ن is a radical letter.] — It is also used by the Arabs of our time as a metonymical appellation of †A coward: or a low, vile, or mean, person: as though they meant thereby a townsman, or villager, who constantly eats in cooking-pots and bowls of copper; differing from the people of the desert. (TA.)

طنخ

1. طَنْخٌ, (S, L, K,) aor. ٤, (K,) inf. n. طَنْخٌ, (S,) His (a man's, S) heart (قَلْبٌ [meaning stomach, which is often thus termed in the present day,]) became overpowered by grease [or greasy food], and he suffered indigestion, (S, L, K,) in consequence thereof; (S, L;) as also تَنْخٌ, aor. ٤, inf. n. تَنْخٌ. (L.) And طَنْخَتْ said of camels, They suffered indigestion. (TA in art. طَنْخ.) And طَنْخَتْ نَفْسُهُ His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit. (L.) — And He became fat. (L, K.)

2. طَنْخُهُ, (K,) inf. n. تَطْنِيخٌ; (TA;) and †اطْنِخُهُ, (K,) inf. n. اِطْنَاخٌ; (TA;) It (grease [or greasy food], TA) caused him to suffer indigestion. (K, TA.) — Sh says, I heard El-Fak'asee say, نَشْرَبُ هَذِهِ الْأَبْيَانَ فَتَطْنِخُنَا عَيْنَ الطَّعَامِ [i. e. قَطَطْنِخُنَا or †قَطَطْنِخُنَا] meaning [We drink these milks and] they render us in no need, or serve us in stead, of [other] food. (L.) — And one says, طَنْخَتْ الْأَقَاةُ, and الدَّابَّةُ, meaning The she-camel, and the beast, became [or was rendered] very fat. (L.)

4: see 2, in two places.

طَنْخٌ [is said to signify] A part, or portion, of the night: so in the saying, مَرَّ طَنْخٌ مِنَ اللَّيْلِ [A part, or portion, of the night passed]: (K:) but IDrd doubted its correctness. (TA.)

طَنْخٌ A man whose heart [or stomach] is overpowered by grease [or greasy food], and who suffers indigestion in consequence thereof; as also †اطْنِخٌ. (L.) [See also 1, of which each is a part. n.]

طَنْخَةٌ, expl. in the K [and in the JK, app. from the 'Eyn,] as syn. with أُحْمِقٌ, is a mistranscription, correctly طَيْخَةٌ [i. e. طَيْخَةٌ]. (TA.)

طَنْخٌ: see طَنْخٌ.

طنز

1. طَنْزَ بِهِ, (S, * A, MA, K,) aor. ٤, (S, A, TA,) inf. n. طَنْزٌ, (S, * MA, K, °) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, A, MA, K.) [See also طَنْزٌ below.]

3. طَانَزَهُ, (A, TA,) inf. n. مُطَانَزَةٌ, (TA,) [He mocked at, scoffed at, laughed at, derided, or ridiculed, him, being mocked at, &c., by him.]

6. طَانَزُوا [They mocked at, scoffed at, laughed at, derided, or ridiculed, one another]. (A, TA.)

طَنْزٌ Mockery, scoff, derision, or ridicule: (S, K:) [J says,] I think it to be post-classical or arabicized. (S.) [Golius says, it is termed in Armenian "dnās."] = Also A species of fish. (K.)

طَنْزٌ A mocker, scoffer, or derider. (S, K.)

هُرْمُ مَطْنَزَةٌ They are [such as occasion mockery, scoff, derision, or ridicule; or] persons in whom is no good; held in light, or mean, estimation [by others or] by themselves. (K.)

طنف

1. طَنْفٌ, aor. ٤, (K,) inf. n. طَنْفٌ, (TK,) the verb of الطَّنْفُ signifying التَّهْمَةُ, (K,) [app., as such, meaning He was suspicious, agreeably with the rendering of Golius; or he suspected; as is indicated by its being said of طَنْفٌ meaning مُتَهَمٌ, in the TA, that it is app. a possessive epithet; for if it were a part. n., طَنْفٌ would signify he was suspected; as it is said to do in the TK and by Freytag; in my opinion, erroneously, on the supposition that طَنْفٌ meaning مُتَهَمٌ is its part. n.] — And طَنْفٌ, aor. ٤, inf. n. طَنْفَةٌ and طَنْفَةٌ and طَنْفٌ, He was, or became, intrinsically corrupt. (K.)

2. طَنْفُهُ, inf. n. تَطْنِيفٌ, He suspected him. (O, K.) One says, فَلَانَ يُطْنِفُ بِهِ السَّرِقَةَ Such a one is suspected of this theft. (TA.) — طَنْفٌ كَذَا طَنْفٌ He made his mind to approach a coveting of such a thing. (IDrd, O, K.) — And طَنْفٌ لِلْأَمْرِ, inf. n. as above, He was, or became, near to the affair. (TA.) [See an ex. voce رَأَيْتُ = طَنْفٌ جِدَارَهُ He put above his wall thorns or branches of trees, (O,) or thorns and sticks and branches, (K,) in order to make the climbing, or scaling, of it difficult: (O:) so says Az. (TA.) [And it probably signifies He made a طَنْفٌ, or طَنْفٌ, of any kind to his wall.]

4. طَنْفٌ اِطْنَفَ He ascended upon the طَنْفٌ [or طَنْفٌ i. e. ledge, or projecting part, of a mountain]. (O.) = مَا أَطْنَفَهُ How abstinent is he! (O, K.)

5. مَا أَشْفَتْ i. q. مَا تَطْنَفَتْ نَفْسِي إِلَىٰ هَذَا [app. meaning My mind did not come to the point, or verge, of this]. (O, K.) — And هُوَ يَطْنِفُ النَّاسَ He comes upon people overwhelmingly; syn. يَغْشَاهُمْ. (Ibn-'Abbád, O, K.°)

طَنْفٌ: } see what next follows.
طَنْفٌ: }

طَنْفٌ and †طَنْفٌ (S, O, K) and †طَنْفٌ and †طَنْفٌ (K) A حَيْدٌ [or ledge] of a mountain; (S, O, K;) a projecting portion thereof; (K;) a portion projecting therefrom, resembling a wing: (TA:) [all these are meanings assigned to the حَيْدٌ of a mountain:] and a head, of the heads of a mountain: (S, O, K:) pl. [of pauc.] أَطْنَفٌ and [of mult.] طَنْفٌ. (O, K.) — Also, (K,) or the first and second, (S, O,) The إِنْزِيزُ [i. e., app., the projecting coping, or ledge, or cornice, (see زَيْفٌ, and طَاقٌ,)] of a wall: (S, O, K:) and a projecting appertenance of a building: (K:) and a roof, or covering, made to project towards the road, over the door of a house; (S, O, K;) i. q. كُنَّةٌ. (IAṣr, TA.) — And طَنْفٌ is also applied to A low wall built on the house-top by

the people of Mekkeh. (Z, TA.) = And **طَنَفٌ** signifies also *Thongs, or straps*; syn. **سَيُورٌ**; (A'Obeyd, S, O, K;) and so **طَنَفٌ** (S, O:) or the *red skins that are [put as coverings] upon [receptacles of the kind called] أَسْفَاطُ [pl. of **سَفْطٌ**, q. v.]: (K:) or **طَنَفٌ** has this meaning as well as that next preceding. (O.) El-Afwah El-Owdee likens a woman's fingers to **طَنَفٌ**, (O,) or **طَنَفٌ**, (TA,) used in the sense last mentioned above (O, TA) [or, more probably, I think, in the sense here next following]. — Also (i. e. **طَنَفٌ** [and probably **طَنَفٌ** likewise]) *A kind of red tree (شَجَرٌ) [or perhaps fruit, ثَمَرٌ] resembling the عَمْرُ* [q. v.]. (TA.) = And *Suspicion*. (O, K.) [See also 1.]*

طَنَفٌ Suspected (O, K, TA) of a thing (**بِأَمْرٍ**); app. a possessive epithet; and **مُطَنَفٌ** signifies the same. (TA.) — And *Intrinsically corrupt*. (K.) — And *One who eats little*: (O, K:) thus expl. by Esh-Sheybānee. (O.)

طَنَفٌ: see **طَنَفٌ**, in five places.

طَنَافٌ: see **طَيَافٌ**, in art. **طيف**.

مُطَنَفٌ, (S, O, K,) applied by Esh-Shenfarā as an epithet to bees (**نَحْلٌ**) that have missed the cavity in a mountain [in which they are accustomed to hive], (S, O,) *That ascend upon a طَنَفٌ [of a mountain]*: (S, K:) [in the latter, **مَنْ** is erroneously put for **الَّذِي**: and so in the explanation here following:] or it signifies, (O,) or signifies also, (K,) *having a طَنَفٌ* (O, and so in some copies of the K) or **طَنَفٌ**. (So in other copies of the K.)

مُطَنَفٌ: see **طَنَفٌ**. = Also, [if not a mistake for **مُطَنَفٌ**,] i. q. **مَهْدَرٌ** [Made to go for nothing, unretaliated, or uncompensated by a mulet; or to be of no account]. (TA.)

طنفس

طَنَفَةٌ and **طَنَفَةٌ**, (M, Mṣb, K,) the former of which is the more approved, (Mṣb,) and **طَنَفَةٌ** (Kr, M, K) and **طَنَفَةٌ**, [which is a form often occurring,] (M, K,) and **طَنَفَةٌ**, (K,) [variously written in different copies of the S, and in that lexicon, and in the Mṣb, mentioned in art. **طنفس**, indicating that the ن is augmentative in the opinion of the authors of those two works,] *A carpet: and a piece of cloth (تَوْبٌ): and a mat of palm-leaves, a cubit in width*: (K:) or *a kind of carpet called in Persian طَنَفَةٌ* (Har p. 376) [and **تَنَفَةٌ**]: or *a carpet having a fine nap, or pile*: or, as some say, *what is put beneath the رَحْلٌ [or camel's saddle], upon the shoulders of the camel*: (Mṣb:) or the **نُورَةُ** [q. v.] *above the رَحْلٌ*: (M:) pl. **طَنَافِسٌ**. (S, Mṣb, K.)

طنى

1. **طَنَى**, aor. ط, (S, K,) inf. n. **طَنَى**, (S,) said of a camel, *He had his spleen adhering to his*

side in consequence of vehement thirst: (S:) or, said of a man, *he had his spleen and his lungs adhering to the ribs on the left side*, (K, TA,) *so that, sometimes, they become putrid and black*; but mostly this is the case in camels; (TA;) as also **طَنَى**: (K:) or *he (a man) had a tertian fever, and his spleen in consequence became enlarged*: (Lh, TA:) and, said of a camel, *his spleen became enlarged in consequence of the [disease of the lungs called] نُحَازٌ*. (Lh, TA.) [And **طَنَى** is a dial. var. thereof.] — And, said of a man, *i. q. ضَنَى* [i. e. *He was, or became, slender, and small in body*: or *diseased, disordered, or sick*: or *lean, or emaciated*: &c.]. (TA.)

2. **طَنَى**, inf. n. **تَطْنِيَةٌ**, *He treated him to cure him of the disorder of the spleen mentioned above*; (S, K;) namely, a camel, (S,) or a man: (K:) and *he cauterized him* (i. e. his camel) *in his side*; (K, TA;) or, as in the Nawādir of Lh, **طَنَى** *طَنَى بِعَيْرِهِ فِي جَنْبِيهِ* *he cauterized his camel [in his sides] by reason of the disorder above mentioned*: and the cure [or curing] of that disorder is [also] the *taking a wooden peg, and laying him [i. e. the camel] upon his side on the ground, and making, between his ribs, incisions [therewith], not penetrating through*. (TA.)

4. **طَنَى**: see 1. — Also *He inclined to suspicion, or evil opinion*: (K, TA:) and sometimes pronounced **أَطْنَأُ**. (TA.) = **طَنَى** *He (a man) hit him* (i. e. another man) *in that which was not a vital part*. (K, TA. In some copies of the K, **فِي** **الْمَقْتَلِ** is [erroneously] put for **فِي** **غَيْرِ الْمَقْتَلِ**.) And, said of a disease, *It left him* (i. e. a sick man) *with somewhat of life remaining in him*. (IAṣr, TA.) One says **هَذِهِ حَيَّةٌ لَا تَطْنِي** *This is a serpent that will not suffer him who is bitten by it to survive*; (ISk, S, K;) *that kills instantly*: (ISk, S:) or *that will not miss*: (AHeyth, TA:) originally **تَطْنِي**. (ISk, S.) And **طَنَى** *ضَرْبَهُ ضَرْبَةً لَا تَطْنِي* *He struck him a blow that would not be slow in killing him*. (TA.) And **طَنَى** *لَدَغَتْهُ حَيَّةٌ فَأَطْنَتْهُ* [A serpent bit him and suffered him to survive]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is **طَنَى**. (TA.)

طَنَى *A bier*: [like **طَنَى**:] one says, **رَمَى فُلَانٌ فِي طَنِيهِ**, [and **طَنِيهِ**,] *Such a one was cast into his bier*; meaning, when he died. (TA.) = See also the next paragraph.

طَنَى The adhering of the spleen to the side in consequence of vehement thirst. (S.) [See also **طَنَى**, of which it is the inf. n.] — And *Disease* [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, **طَنَى**, which is wrong.] — And *Ashes in a state of extinction*: (K, TA:) and so **طَنَى**. (O and K in art. **طَنَا**.) = And *Doubt, or suspicion, or evil opinion*; or *a thing that occasions doubt &c.*; (K, TA:) as also **طَنَى**: and so **طَنَى**, with . (TA.) — And

Opinion, of any kind. (TA.) = See also 4, last sentence. = And see the next paragraph.

طَنَى A camel having his spleen adhering to his side in consequence of vehement thirst: (S:) or a man having a tertian fever, and his spleen in consequence having become enlarged: (Lh, TA:) or a man having his spleen and his lungs adhering to the ribs on the left side, (K, TA,) *so that, sometimes, they become putrid and black*; but mostly this is the case in camels; (TA;) and so **طَنَى**. (K, TA.)

طه

R. Q. 1. **طَهَّطَهُ** *He laughed immoderately*: (L voce **كَذَكَدَ**;) or you say **طَهَّطَهُ فِي ضَحِكِهِ**, meaning *he laughed slightly*; like **طَحَّطَحَ**. (O and TA in art. **طح**.)

طَهَّ [at the commencement of the 20th chapter of the Kur-án] means **إِطْمِئِنَّ** [Be thou still, &c.]: (K, TA:) and thus it is expl. as occurring in a trad. respecting Moses' hearing the speech of the Lord of Might: (TA:) or, as some say, it is for **طَأْ** [imperative of **وَطِئْ**], meaning *tread upon the ground with the soles of both thy feet*; because the Prophet raised one of his feet in prayer: (TA in art. **وَأْ**;) or it means *O man*, in the Abyssinian language; (Lth, K, TA;) or so in Syriac, accord. to Kātādeh; or so in Nabathæan, accord. to other authorities: (TA:) read **طَهَّ**, with the two fet-hahs pronounced fully, it is two letters of the alphabet **مِنْ الْجَمَاءِ** [strangely misunderstood by Freytag as meaning "quibus maledicuntur"]): (Lth, K, TA:) Ibn-Mes'ood is related to have read **طَهَّ**, with the two kesrehs pronounced fully: and Fr says that some divided it, reading **طَهَّ**: (TA:) Abu-n-Nejm has called it **طَهَّ**. (TA in art. **طهو**, q. v.)

طَهَّطَهُ sing. of **طَهَّطَهُ**, (TA,) which signifies *The voices [or neighings] of horses*. (K, TA.)

طَهَّطَاهُ, as an epithet applied to a horse, *That excites admiration by his beauty, or swift and excellent; youthful; excelling in beauty*. (Lth, L, K, TA.)

طهر

1. **طَهَّرَ** and **طَهَّرَ**, (S, A, Mṣb, K,) aor. of each ط, (Mṣb, K,) inf. n. **طَهَارَةٌ**, (S, Mṣb, K,) which is of each verb, (S, Mṣb,) and **طَهَّرَ**, (Sb, K,) or the latter is a simple subst., (S, Mṣb,) *It was, or became, clean, free from dirt or filth, or pure*. (A, Mṣb, K.) **طَهَارَةٌ** is of two kinds; [properly] corporeal and [tropically] spiritual. (TA.) — And **طَهَّرَتْ**, (M, Mgh, K,) or **طَهَّرَتْ مِنَ الْحَيْضِ**, aor. ط; (Mṣb;) and **طَهَّرَتْ**, (M, Mṣb, K,) which is allowable, (IAṣr,) but of rare occurrence, (Mṣb,) and **طَهَّرَتْ**, [which is of more rare occurrence;] (M, El-Isnawee;) inf. n. **طَهْرٌ** and **طَهَارَةٌ**; and **طَهْرٌ** and **طَهْرٌ**; (TA;) *She was, or became, pure from the menstrual discharge*; (Mgh;) *her discharge of blood stopped*. (Mgh, K.) See also 5. The saying, **إِنَّ الشَّاةَ تَقْدِي عَشْرًا ثُمَّ تَطْهَرُ**

[Verily the ewe, or she-goat, emits a white fluid from her womb during ten nights, and then becomes pure,] is mentioned on the authority of Lh: but ISd says, whether he mentioned this as heard from the Arabs, or did so presumptuously, I know not. (TA.) — طَهْرَةٌ, aor. ط, (K,) inf. n. طَهَّرَ, (TK,) signifies *He made it, or caused it, to be, or become, distant, or remote*; syn. أَبْعَدَهُ: (O, K:) and so طَحَّرَهُ; (O, TA;) the ح being substituted for ط. (TA.)

2. طَهَّرَهُ, inf. n. تَطَهَّرَ, [He cleansed, or purified, him, or it:] (S:) and طَهَّرَهُ بِالْمَاءِ *he washed him, or it, with water*: (K:) and طَهَّرَهُ signifies the same as طَهَّرَهُ. (Bd in lvi. 78.) — طَهَّرَ بَيْتِي, in the Kur [ii. 119], *Cleanse ye my house [the Ka'abah] of the idols (Abou-Is-hák, Bd, Jel) and impurities; and what does not become it*: (Bd:) or *clear ye it*: (Bd:) or *cleanse ye my house from [pollution by] disobediences and forbidden actions*: (Az:) or, accord. to some, it means an incitement to purify the heart. (TA.) — وَثِيَابَكَ وَطَّهَّرَ, in the Kur [lxxiv. 4], means *And cleanse thy clothes from dirt*: (Jel:) or *shorten thy clothes, to prevent their being rendered dirty by trailing along the ground*: (Jel, TA:) or *† purify thy heart*: or *† thy soul*: or *† make thy conduct right*: (TA:) and see other explanations voce ثَوْبٌ. — طَهَّرَ وَلَدَهُ † *He performed the rite of circumcision upon his son [and so purified him]*. (TA.) — طَهَّرَهُ اللَّهُ † [God purified him from sin]. (A.) — طَهَّرَهُ الْحَدُّ † *The prescribed punishment, such as stoning &c., cleansed him from his sin*. (TA.) — تَهْرَبُ اللَّهُ أَنْ يُطَهَّرَ قُلُوبَهُمْ, in the Kur [v. 45], means *† God hath not pleased to cleanse their hearts from infidelity*: (Bd, Jel:) or *to direct*. (TA.)

4: see 2, first sentence.

5. تَطَهَّرَ, inf. n. تَطَهَّرَ, is sometimes changed into أَطَهَّرَ, inf. n. أَطَهَّرَ, the ت being incorporated into the ط, and this requiring a conjunctive ت, (Sgh, K,) in order that the word may not begin with a quiescent letter: (Sgh:) and طَهَّرَ is also an inf. n. [or rather a quasi-inf. n.] (Sb, K) of تَطَهَّرَ, (Mgh, TA,) like as وَضُوْءٌ is [said to be] of تَوَضَّأَ. (TA.) The meaning is, [He became cleansed, or purified: or he cleansed, or purified, himself: and] he washed himself. (Mgh.) You say, تَطَهَّرَ بِالْمَاءِ [He cleansed, or purified, or washed, himself with water]: (S:) he performed the ablution termed الوُضُوْءُ: and that termed الإِسْتِنْجَاءُ; (A;) as also تَطَهَّرَ alone, as used in the Kur ix. 109: (Mgh, TA:) and the same verb, alone, is expl. as signifying *he made use of water, or what supplied its place*; thus used in the Kur v. 9. (TA.) In the Kur vii. 80 and xxvii. 57, the verb is used derisively. (TA.) You say also, تَطَهَّرَتْ, (Mgh, Mṣb, K,) and أَطَهَّرَتْ, (Mgh,) meaning, *She cleansed, or purified, herself by washing, from [the pollution*

of] the menstrual discharge, (Mgh, Mṣb, K,) &c.; (K;) as also طَهَّرَتْ and طَهَّرَتْ; (Mṣb, K;) agreeably with what is said in the B, that طَهَّرَ and طَهَّرَ and أَطَهَّرَ and أَطَهَّرَ have the same signification: (TA:) or تَطَهَّرَتْ and أَطَهَّرَتْ have this signification; but the unaugmented verb has the signification first assigned to it, or “her discharge of blood stopped.” (Abu-l-Abbás, IAṣr:) in the Kur ii. 222, some read حَتَّى يَطَهَّرْنَ; and others, حَتَّى يَطَهَّرْنَ; but the latter reading is the preferable, on account of the difference between the two forms of the verb, just mentioned: (Abu-l-Abbás:) or the law which allows not the touching a woman until she has performed the ablution mentioned above shows the two forms of the verb to be the same in signification. (TA.) — Also † *He removed himself far from unclean things, or impurities*. (S, Mgh, K,*) — † *He refrained from sin, (K, TA,) and from what was not good*: (TA:) he removed himself far from low, or ignoble, habits: and in this sense, accord. to some, it is used in the Kur vii. 80 and xxvii. 57. (TA.) And تَطَهَّرَ مِنَ الْإِثْمِ † *He removed himself far from sin*. (A.)

طَهْرٌ [see 1: —] *Cleanness; freedom from dirt or filth; or pureness*. (S, Mṣb.) — The state of pureness from the menstrual discharge: (S, A, Mgh, Mṣb:) pl. أَطْهَارٌ. (A, Mṣb.) And the pl. signifies *The days of a woman's state of pureness from the menstrual discharge*. (K.)

طَهْرٌ: see طَاهِرٌ, in three places.

طَهْرَةٌ a subst. from التَّطَهُّرِ [and signifying *A cleansing, or purification*: and in this sense it was applied by the Christians to baptism]: (Mgh:) or from طَهَّرَهُ بِالْمَاءِ [and signifying *a cleansing, or purification, by water*]: (K:) or *cleanness, or pureness*. (TK.)

طَهْرٌ inf. n. of 1; as also طَهْرٌ: (TA:) and inf. n. [or rather quasi-inf. n.] of 5. (Sb, Mgh, TA.) — *A thing [such as water] with which one cleanses or purifies*: (T, S, Mgh, Mṣb, K:) a word similar to فَطَّرَ and سَوَّرَ and وَفَّرَ: (S:) and the author of the “Maṭāli' el-Anwār” mentions طَهْرٌ also in this sense; but this is strange and anomalous: (En-Nawawee:) the former occurs in the Kur xxv. 50: (S:) or it signifies *water with which the ablution termed وَضُوْءٌ is performed*: (A, IAṣh:) or it has the signification next following. (K.) It is said, اتَّوْبَةُ طَهْرٌ [Repentance is a means of purifying the sinner, or criminal]. (A.) Lth says that it is that which is [accompanied] by the execution of the prescribed punishment, such as stoning &c. (TA.) [See also مَطَهْرَةٌ.] — It is also an epithet, (Mgh, TA,) and signifies *Clean and cleansing, or pure and purifying*: (Th, T, Mgh, Mṣb:) whatever God has created descending from the sky, or welling forth from the earth as a spring or river or sea, in which a human being does nothing but drawing water, and of which the

colour is not changed by anything mixing with it, nor the taste thereby, is طَهْرٌ: and what is otherwise, as the water of roses and of the leaves of trees, and what flows from the grape-vine, though it be طَاهِرٌ, is not طَهْرٌ: (Esh-Shúfi'ee:) the former removes impurities: the latter, if not at the same time طَهْرٌ, does not: (TA:) or *very clean or pure*: (A, Mṣb:) the explanation by Th, if meant to show that the word signifies *of the utmost cleanness or pureness*, is correct and good: otherwise, it is not so; for فَعُولٌ is not formed from تَفَعُّلٌ: (Mgh, O:) it is also explained as signifying, simply, *cleansing, or purifying*: (B, TA:) also as *syn. with طَاهِرٌ*, as in the phrase رِيْقُهُنَّ طَهْرٌ [their saliva is pure]: but here it is either an intensive epithet or used for طَاهِرٌ for the sake of the measure. (Mṣb.)

طَهْرٌ: see طَاهِرٌ, in two places.

طَهْرَةٌ [see 1. —] *The act of performing the ablution termed الغُضُلُ, and that termed الوُضُوْءُ, and that termed الإِسْتِنْجَاءُ*. (Mṣb, TA.)

طَهْرَةٌ *What remains of that with which one has performed the ablution termed طَهْرَةٌ*. (TA.)

طَهْرِيَّةٌ *The quality of being طَهْرٌ*. (Mṣb.)

طَاهِرٌ *Clean; free from dirt or filth; or pure*: (Mṣb, K;) as also طَهَّرَ (IAṣr, K) and طَهَّرَ: (M, K:) fem. طَاهِرَةٌ: (S, A, Mṣb:) pl. (of طَاهِرٌ, TA) أَطْهَارٌ (K) and طَهَارِي (S, K,) which latter is anomalous, as though its sing. were طَهْرَانٌ, (S,) and, applied to men, طَاهِرُونَ: (TA:) and (of طَهَّرَ, TA) طَهْرُونَ; (K;) the only form; there being no broken pl.: (TA:) and of طَاهِرَةٌ, (TA) طَاهِرَاتٌ, (A.) You say, رَجُلٌ طَاهِرٌ and طَهْرٌ [A clean, or pure, man]. (O.) And امْرَأَةٌ طَاهِرَةٌ مِنَ النَّجَاسَةِ [A woman pure from dirt or filth]. (S.) And مَا طَاهِرٌ مَاءٌ *Clean, or pure, water*: and also, *fit to cleanse or purify with*. (Mṣb.) And ثِيَابٌ طَهَارِي [Clean clothes]. (S.) [See also طَهْرٌ.] — *Pure from the menstrual discharge*; in this sense without ة: (IAṣr:) as also طَاهِرٌ مِنَ الْحَيْضِ. (S, Mṣb.) — هُوَ طَاهِرٌ الْعَرُوضِ † *He is clear from vice, or fault*. (Mṣb.) امْرَأَةٌ طَاهِرَةٌ مِنَ الْعَيُوبِ † [A woman pure from vices, or the like]. (S.) And طَاهِرُ الْأَثْوَابِ, (S, A, TA,) and رَجُلٌ طَاهِرُ الثِّيَابِ, (TA,) † *A man free, or far-removed, from low, or ignoble, habits*: (S, A, TA:) and in like manner, طَاهِرُ الْخُلُقِ, and طَهْرٌ الْخُلُقِ: fem. طَاهِرَةٌ. (TA.)

أَطْهَرُ [More, and most, clean or pure]. — [Hence,] هُنَّ أَطْهَرُ لَكُمْ [Kur xi. 80] † *They are more lawful to you*. (O, TA.)

مَطَهْرَةٌ and مَطَهْرَةٌ, (S, A, K, &c.,) the former of which is the more approved, (S,) *A vessel, (A, K,) or any vessel, (Mgh, Mṣb,) [for purification,*

i. e.,] with which one washes himself, (A, Mgh, Mṣb, K,) and performs the ablution termed **وَضُوءٌ**, such as a **سُطَّل**, or **رَكْوَةٌ**: (TA:) and (A, Mgh, Mṣb, K) i. q. **إِدَاوَةٌ** [a kind of leathern vessel for water]: (S, A, Mgh, Mṣb, K:) pl. **مُطَاهِرٌ**. (S, Mṣb.) Hence, [or from **مُطَهِّرَةٌ** as signifying, agreeably with analogy, A means of cleansing or purifying,] the saying, (Mṣb,) **السَّوَاكُ مُطَهِّرَةٌ لِلْفَمِ**, [The tooth-stick is a means of purifying to the mouth]. (S, Mṣb.) — Also A house, or chamber, in which one washes himself, (K, TA,) and performs the ablutions termed **وَضُوءٌ** and **غُسْلٌ** and **إِسْتِنْجَاءٌ**. (TA.)

صُحُفًا مُطَهَّرَةً, in the *Kur* [xcviii. 2], signifies Writings cleansed from impurities and falsehood. (TA.) — And **أَزْوَاجٌ مُطَهَّرَةٌ**, in the same [ii. 23], Wives purified from the pollution of the menstrual discharge and the other natural evacuations. (O, TA.) — And **لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ**, in the same [lvi. 78], is said by some to mean, † None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct, and ignorances, and acts of disobedience. (TA.)

وَمُطَهِّرِكَ مِنَ الَّذِينَ كَفَرُوا, in the *Kur* [iii. 48], signifies And will take thee forth from those who have disbelieved, and make thee to be far from doing as they do. (TA.)

وَوَجِبَ الْمُطَهِّرِينَ, in the *Kur* [ii. 222], signifies And He loveth those who purify their spirits. (TA.)

طهى and طهو

1. **طَهَى**, aor. **يَطْهُو** and **يَطْهِي**, inf. n. **طَهْوٌ** (S, K) and **طَهُوٌ** (K) and **طَهِيٌّ**, (S, [so in both of my copies,]) or **طَهِيٌّ**, (K,) and **طَهَائَةٌ**, thus app. accord. to the K, [and thus in my MS. copy and in the CK,) but in the M with kesr [i. e. **طَهَائَةٌ**], (TA,) He cooked flesh-meat in the manner termed **طَبَخَ** [meaning by boiling or stewing or the like], (S, K,) or by roasting or broiling or frying: (K:) and [he made, or kneaded and baked, bread; for] **الخبزُ الطَهُوُّ** signifies also **الخبزُ**. (TA.) — [And hence, † He performed, or executed, an affair firmly, soundly, or thoroughly; and matured it: see the pass. part. n., below; and see also **طَهُوٌ**.] — And **طَهَى**, (S, K,) inf. n. **طَهْوٌ**, (TA,) said of a man, (S,) He went away into the country, or in the land: (S, K:) like **طَحَا**: (S:) [or] you say, **طَهَى فِي الْأَرْضِ**, inf. n. **طَهِيٌّ**; and **طَهَى فِي الْأَرْضِ**, inf. n. **طَهِيٌّ**: both signify the same. (TA.) And in like manner, **طَهَبَتِ الْإِبِلُ**, (S, TA,) aor. **تَطْهِي**, inf. n. **طَهْوٌ** and **طَهُوٌ**, (TA,) The camels went away into the country, or in the land, (S, TA,) having become scattered, or dispersed: (TA:) or went away at random into the country, or in the land. (Ham p. 12.) — And **طَهَى**, inf. n. **طَهْوٌ**, He leaped. (IAḡr, TA.) — And **طَهَى**, inf. n. **طَهِيٌّ**, He committed a sin,

crime, fault, or misdemeanour. (TA. [See also **طَهِيٌّ**].)

4. **اطهى** He was, or became, skilled in his work, art, or craft. (Az, K.)

طَهَى is used by Abu-n-Nejm for **طَهُو** meaning the Chapter of the *Kur*-án [thus called, because commencing with these two letters, namely, the 20th,] in his saying,

• **مَدَّ لَنَا فِي عُمُرِهِ رَبُّ طَهَى** •

[May the Lord of **طَهُو** lengthen for us his life]. (TA.) [See art. **طه**.]

طَهْوٌ [The cooking of flesh-meat: see 1, first sentence. — And hence,] † A deed, or a performance. (S, K, TA.) Thus in a trad., (S, TA,) in which it is related that it was said to Aboo-Hureyreh, “Didst thou hear this from the Apostle of God?” and he replied **طَهْوِيٌّ** وَمَا كَانَ **طَهْوِيٌّ** وَمَا كَانَ **طَهْوِيٌّ** i. e. † And what was my deed, or performance? or, accord. to A’Obeyd, **أَنَا مَا طَهْوِيٌّ** [I, what is my deed, or performance?] (TA) or **فَمَا طَهْوِيٌّ** What then is my deed, or performance, (S,) if I have not made that relation to be soundly, or well, performed, (S, TA,) like as the cook does the cooking of food? (TA.) See also **طَهِيٌّ**.

طَهِيٌّ: see **طَهِيٌّ**. — Also Thin clouds. (TA.) [See also **طَهَائَةٌ**.] — And it is said in the “*Nawādir*” that **سَمِعْتُ طَهِيْرًا**, as also **دَعِيْرًا** and **طَغِيْرًا**, means I heard their sound, or voice: [or their sounds, or voices:] and one says, **فَلَانٌ فِي وَبِي** [app. **طَهِيٌّ** وَبِي], as though meaning Such a one is engaged in clamour and prohibition]. (TA.)

طَهِيٌّ Broken bits of straw. (K, TA.)

طَهِيٌّ Cooked flesh-meat. (IAḡr, K.) [It is said in one place in the TA that **الطَهِيٌّ**, with damm, (as though it were **الطَهِيٌّ**, but I suppose **طَهَى** to be meant,) is the subst. from **الطَهْوُ**.] — Also A sin, crime, fault, misdemeanour, or misdeed; syn. **ذَنْبٌ**; (K, TA; [in some copies of the K, **الذَنْبُ** is put (erroneously, as is said in the TA,) in the place of **الذَنْبُ**; and in the CK, **الذَنْبُ**];) as also **طَهِيٌّ** and **طَهْوِيٌّ** in the trad. of Aboo-Hureyreh [mentioned above] is expl. by some as meaning **مَا ذَنْبِي** [What is my fault?]. (TA.)

طَهَائَةٌ, (S, K, TA,) with the lengthened **ا**, (S, TA,) is like **طَحَائَةٌ**; (K, TA; [in some copies of the K, each of these is erroneously written with the shortened **ا**, without **ء**];) i. e. it is a dial. var. of the latter word, signifying High, or elevated, clouds: (S, TA:) or thin clouds: (Ham p. 12: [see also **طَهِيٌّ**];) [and **طَهَائَةٌ** is the n. un.:] one says, **مَا فِي السَّمَاءِ طَهَائَةٌ**, meaning There is not in the sky a portion of cloud. (S.)

طَهَائَةٌ The thin skin that is upon milk or blood. (ISḡ, K.)

مَا أَدْرِي أَيُّ الطَّهَائَةِ هُوَ means I know not what

one of mankind, or of the people, he is: (K, TA:) like **أَيُّ الضَّحِيَاءِ**: mentioned by Az. (TA.)

طَهْيَانٌ The top of a mountain. (K.) — And **بَرَادَةٌ** [meaning a stand, or shelf, upon which vessels of porous earth, containing water, are placed, in order that the water may become cool]. (K, TA. [In the CK, erroneously, **بُرَادَةٌ**: as is said in the TA, and shown by what here follows, it is with teshdeed; and it is written in my MS. copy of the K **بُرَادَةٌ**].) — In the saying of El-Aḡwal El-Kindee,

• **فَلَيْتَ لَنَا مِنْ مَاءٍ زَمَزَمَ شَرِبْتَهُ** •

• **مُبَرَّدَةً بَاتَتْ عَلَى الطَّهْيَانِ** •

[And would that there were for us, of the water of Zemzem, a cooled draught that had passed the night upon the **طَهْيَانِ**], it has been expl. as having the former of these meaning, and as having the second thereof, and as meaning a certain mountain in El-Yemen. (TA.)

طَاهٌ A cook; (S, K;) a roaster, broiler, or fryer: and a maker, or kneader and baker, of bread: (K:) and, (K, TA,) as some say, (TA,) any dresser, or preparer, of food, (K, TA,) &c., who qualifies it well, rightly, or properly: (TA:) pl. **طَهَائَةٌ** and **طَهِيٌّ**: (K, TA: [in the CK the latter is written **طَهِيٌّ**, which is evidently wrong; whereas **طَهِيٌّ** is agreeable with analogy, being originally **طَهْوِيٌّ**];) the fem. is **طَاهِيَّةٌ**, and its pl. is **طَوَاهٍ**. (TA.) — **لَيْلٌ طَاهٌ** A dark night. (TA.)

أَمْرٌ مَطْهُوٌّ An affair performed, or executed, firmly, soundly, or thoroughly; and matured. (TA.)

طوب

طُوبٌ Baked bricks; syn. **أَجْرٌ**: (S, O, Mṣb, K:) n. un. with **ء**: so says Az, and El-Farábee says the like; and accord. to them it seems to be [genuine] Arabic: accord. to IDrd, it is of the dial. of Syria; but [Fei adds] I think it to be of the dial. of Room: (Mṣb:) or it is of the dial. of Egypt: (S, O:) [probably of Coptic origin. It is mentioned in the S and K in art. **طبيب**.]

الطَّيْبُ, [the latter word] meaning **أُوبَةٌ** and **وَطُوبَةٌ**, [and both together A return and perfume,] is a phrase which one says to the person entering and to him coming [as though he who said this meant I experience a return that is to me like perfume]. (O.)

طُوبِيٌّ: see art. **طبيب**.

طُوبٌ A baker of bricks: from **طُوبٌ**: mentioned by Golius, in art. **طبيب**, as occurring in the Hist. Sar.: and it is used in this sense in the present day.]

طوح

1. **طَوَّحَ**, (S, A, L, K,) aor. **يَطْوُحُ** and **يَطِيْحُ**, (S, L, K,) inf. n. of the former **طَوْحٌ**, and of the latter **طِيْحٌ**, (L,) He, or it, perished, or came to nought; (S, A, K;) as also **تَطْوَحُ**: (A:) or

was, or became, at the point of perishing: (K:) and he, or it, (i. e. anything, TA,) went away; passed away; (K, TA;) came to nought. (TA.) — And (as some say, TA) He, or it, fell; (S, A, K;) and so **طَوَّحَ**, as in the phrase **طَوَّحَ فِي الْبُيْرِ** [It fell into the well], said of a bucket. (TA.) — And **He lost his way**, syn. **تَاهَ**, (S, A, K,) in the land, (S, K,) or in the desert; as also **طَوَّحَ** and **طَوَّحَ**. (TA.) And, said of an arrow, **It missed its aim**. (Har p. 126.) — And **Whither hast thou been taken, or carried, away?** (A.) And **طاح به فرسه** His horse went away with him [or carried him away] like an arrow. (A.) And **مَا كَانَتْ إِلَّا مَرْحَةً طَاحَ بِهَا لِسَانِي** [It was nought but a jest, or joke, which my tongue hastily uttered, or which my tongue let fall]. (A.) — See also the next paragraph.

2. **طَوَّحَهُ** He caused him, or it, to perish, or come to nought; as also **طَوَّحَ بِهِ**, (A,) and **طَوَّحَهُ**; (A, and K in art. **طَوَّحَ**;) and **طَوَّحَهُ** signifies the same, (IAar, K,) said of a thing, (K,) or of property, (IAar, and K in art. **طَوَّحَ**;) as is also **طَوَّحَهُ**, (IAar,) and he made it pass away. (K.) And **He sent him to a land from which he should not return**. (K.) And **طَوَّحَ بِيَتُوبِهِ** He cast his garment [app. meaning himself (see a verse of Esh-Shemmakh, or of Leyla, cited voce **تَوَّبَ**)] into a place of destruction; as also **طَوَّحَ بِهِ**. (L, and K in art. **طَوَّحَ**.) And **طَوَّحَتِ الْقَوَائِدُ** i. q. **قَدَّزَتِ الْقَوَائِدُ** (S, K) i. e. Accidents, or events, that cast into places of perdition [cast him thereinto]: (MF,* TK:) one should not say **المَطْوَحَاتُ**: it is an extr. phrase, (S, K,) like the phrase in the Kur [xv. 22], **وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ أَطَاحَتِ الْمَطَاوِحُ** and **طَوَّحَتِ الْقَوَائِدُ** signify the same, i. e. **قَدَّزَتِ الْقَوَائِدُ**; (A;) or [rather] the former of these two phrases has a similar meaning [i. e. the places of perdition caused him to fall thereinto; unless **مَطَاوِحَ** have a signification which I do not find explained]. (TA.) And **طَوَّحَ بِهِ** He incited him, induced him, or made him, to venture upon a desert in which perdition was to be feared. (K,* TA.) — Also **He, or it, caused him to lose his way**, syn. **تَوَّهَهُ**, (S, K,) and so **طَوَّحَ بِهِ**, (Har p. 126,) and **طَوَّحَهُ**, (K in art. **طَوَّحَ**;) and **طَوَّحَهُ** and **طَوَّحَهُ** hither and thither, (S,) or so that he cast himself hither and thither, (K, TA,) and so **طَوَّحَ بِهِ**. (TA.) And **طَوَّحَ نَفْسَهُ** He made himself to be, or become, confounded, or perplexed, and unable to see his right course; like **تَوَّهَهَا** and **تَوَّهَهَا**. (S in art. **تَوَّهَ**.) — **طَوَّحَ بِهِ** also signifies **He threw it, or cast it, in the air**. (K, TA. [For **الهُوَاءُ**, Golius and Freytag have read **الهُوَى**. See 5.]) — And **طَوَّحَهُ** He beat him, or struck him, with a staff, or stick. (K.) — **طَوَّحَ فِي الْجِبَالِ** He

went round about much, or often, in the mountains; i. q. **طَوَّحَ** and **طَوَّحَ**. (S in art. **طَوَّحَ**.)

3. **طَوَّحَهُ** He contended with him in casting, or shooting. (L, K.) A poet says,

فَأَمَّا وَاحِدٌ فَكَفَاكَ مِثِّي
فَمَنْ يَبْدُ تَطَاوِحَهَا الْأَيَادِي

Now as for one, what would proceed from me would suffice thee: but who will be responsible for a hand with which several hands contend in casting, or shooting? (L.)

4: see 2, in two places. — One says also, **اطَاحَ شَعْرَهُ** He, or it, caused his hair to fall off. (K.) [And **اطَاحَ قَوَائِمَهُ** is said of a horse, or of a man in relation to a horse, app. meaning **He made his legs to fall in a particular manner**: see **مَسَعَرٌ**.] — **مَا أَتَيْتَهُ** and **مَا أَتَوَّهُ** i. q. **مَا أَطِيعَهُ** and **مَا أَطَوَّحَهُ**: see 4 in art. **تَوَّهَ**.

5. **طَوَّحَ**: see 1, in four places. — Also [He lost his way, or was made to lose his way, and] he cast himself hither and thither (S, K) **فِي الْبِلَادِ** in the countries. (S.) — And **He, or it, went and came, or moved to and fro, in the air**: and he moved to and fro in sleep, upon the back of a camel. (L.)

6. **تَطَاوَحَ** signifies The casting, or throwing, a thing [to and fro,] one with another; or one to, or at, another. (KL.) — [Hence,] **تَطَاوَحَتْ بِهِمُ التَّوَى** i. q. **تَرَامَتْ** [i. e. + Distance cast them away, one from another]. (S, A, K.) — And **بِالْأَمْرِ**, **تَطَاوَحُوهُ بِالضَّرْبِ**, and **بِالْأَمْرِ**, They contended with him [in beating, and in the affair]. (A.)

نَيْبَةُ طَوَّحَ i. q. **بَعِيدَةٌ** [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]; (K, and O in art. **ضَرَحَ**;) like **طَرَحَ** and **طَمَحَ** and **ضَرَحَ**. (O.)

قَوَائِدُ i. q. **قَوَائِدُ**, (S, A, K,) i. e. Accidents, or events, that cast into places of perdition: (MF,* TK:) said in the 'Ináyeh to be an anomalous pl. of **مَطِيحَةٌ**, from **أَطَاحَ** meaning "he, or it, caused to pass away," and "to perish, or come to nought." (MF.) See 2.

[**طَوَّحَ** is expl. by Freytag as signifying **Evil-affecting**: but he names no authority.]

طَوَّاحَةٌ A child's swing, of rope. (TA voce **رُجَّاحَةٌ**.)

طَوَّاحٌ [part. n. of 1] Perishing [&c.]. (L.) — See also art. **طَوَّحَ**.

[**طَوَّاحَةٌ**, correctly **طَوَّاحَةٌ**, is expl. by Freytag, on the authority of the Deewán of the Hudhalees, as meaning **An army**.]

مَطِيحَةٌ: see **طَوَّاحٌ**.

مَطَاوِحٌ A staff, or stick, (K, TA,) [as being] an instrument of destruction. (TA.)

مَقَادِفُ i. q. **مَقَادِفُ**, (S, K,) which means

Places of perdition; (TA in art. **قَذَفَ**;) like **مَطَاوِدُ** [pl. of **مَطَاوِدَةٌ**]. (S and TA in art. **طَوَّحَ**.)

[**مَطَاوِحٌ**, app. a mistranscription for **مَطَاوِحٌ**, which lit. means **A place of casting, or throwing, to and fro**, is expl. by Freytag, on the authority of the Deewán of Jereer, as meaning the intermediate part between the top and bottom of a well.]

طوح

1. **طَوَّحَهُ**, (K,) aor. **يَطْوِخُهُ**, (TA,) inf. n. **طَوَّخَ**; (K;) as also **طَوَّحَهُ**, aor. **يَطْوِخُهُ**, inf. n. **طَوَّخَ**; which is the more common; (TA;) He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (K.) [See also art. **طَوَّخَ**.]

طود

1. **طَوَّدَ**, (aor. **يَطْوِدُ**, inf. n. **طَوَّدَ**, TK,) It (a thing, TK) was, or became, firm, or steadfast. (Fr, L, K.)

2. **تَطَوَّدَ** and **تَطَوَّدَ**; (S, L, K,) inf. n. **تَطَوَّدَ** and **تَطَوَّدَ**; (K;) He went round about much, or often, syn. **طَوَّحَ** (S, L, K) and **طَوَّحَ**, (S,) **فِي الْجِبَالِ** in the mountains: (S:) or the former, he went round about much, or often, in the countries to seek the means of subsistence. (IAar, L.) And one says also, **طَوَّدَ بِنَفْسِهِ** [He went round about &c. by himself], and **بِفَلَانٍ** [with such a one]. (L.) — **طَوَّدَهُ**, inf. n. **تَطَوَّدَ**, He (God) made it high, or tall. (A.)

[4. **اطَادَ** He made, or rendered, firm, or steadfast: so accord. to Freytag; but he names no authority.]

5: see 2.

7. **انطادَ** It rose, or ascended, in the air. (K.) **طَوَّدَ** Heavy: (K:) and **طَوَّدَ** firm, or steadfast: (L:) or both signify heavy and firm or steadfast. (TA.) — Also the former, A stallion excited by lust. (K.)

طَوَّدَ A mountain: (K:) or a great mountain (S, A, L, K) rising high into the sky: (A:) or i. q. **هَضْبَةٌ** [either as denoting a hill or mountain or a tract of sand: see the next sentence]: (IAar:) pl. **أَطَوَادُ** (A, L, K) and **طَوَّدَةٌ**. (K.) — And **An elevated, or overlooking, tract of sand**; (K, TA;) as also **هَضْبَةٌ**. (TA.) — And the pl. **أَطَوَادُ** is applied by a poet to signify † **Camels' humps**; as being likened to mountains because of their height. (IAar, L.) — **ابْنُ الطَّوْدِ** means † **The mass of rock (الْجَلْمُودُ) that falls from the upper part of a mountain**: (A, L,* K:*) or the echo. (A.) One says, **أَسْرَعُ مِنْ ابْنِ الطَّوْدِ** † **Quicker, or swifter, than the mass of rock that falls &c.:** or than the echo. (A.)

طَوَّدَ: see **طَوَّدَ**.

مَطَادَةٌ A desert, or waterless desert, far-extending : (K:) pl. مَطَاوِدُ. (TA.) And the latter (i. e. the pl.), Places of perdition ; (K, TA;) it is like مَطَاوِحُ. (S, TA.)

مُطَوِّدٌ Remote, or distant. (K.)

مُنْطَاذٌ A lofty building, (K, TA,) rising high in the air. (TA.)

طور

1. طَارَ حَوْلَهُ, aor. يَطُورُ, (TA,) inf. n. طُورٌ and طُورَانُ, (K,) He went, or hovered, (حَامَرٌ) round about it. (K, TA.) — Hence, لَا يَطُورُنِي He will not approach my immediate vicinage. (TA.) And لَا تَطُرْ حَرَانًا Approach thou not our environs. (S, O, TA.) And لَا أَطُورُ بِهِ I will not approach him, or it : (S, O, TA:) occurring in a trad. (TA.) And فَلَانٌ يَطُورُ بِفُلَانٍ Such a one as it were hovers round about such a one, and draws near to him. (TA.)

مَا أَبْعَدَ دَارَكَ مَا أَبْعَدَ طَارَكَ : see the remarks on letter ط.

طُورٌ A time; one time; like the French "fois;" syn. تَارَةٌ : (S, A, O, Msb, K:) pl. أَطْوَارٌ. (S, K, A.) You say, أَتَيْتَهُ طُورًا بَعْدَ طُورٍ I came to him time after time. (A.) فَعَلَّ ذَلِكَ طُورًا بَعْدَ طُورٍ He did that time after time. (Msb.) And جِئْتُهُ أَطْوَارًا I came to him several times. (A.) — And State; condition; quality, mode, or manner; form, or appearance: pl. أَطْوَارٌ. (Msb.) You say, النَّاسُ أَطْوَارٌ Mankind are of divers sorts and conditions. (S, A,*) It is said in the Kur [lxxi. 13], وَقَدْ خَلَقَكُمْ أَطْوَارًا And He hath created you of divers sorts and conditions: (TA:) or of different forms, every one of his proper form: (Th, TA:) or of various aspects and dispositions: (TA:) or one time, a clot of blood; and one time, a lump of flesh: (Akh, S:) or [one time,] seed; then, a clot of blood; then, a lump of flesh; then, bone. (Fr, TA.) — And Quantity; measure; extent: (K:) limit: (S, A:) a limit between two things. (O, K.) You say, عَدَا فُلَانٌ طُورَةَ Such a one exceeded his proper measure, or extent: (TA:) or his proper limit: (S, A, O, TA:) and تَعَدَّى طُورَةَ he transgressed the limits of his proper state, or condition. (Msb, TA.) — A thing that is commensurate, (L, K, TA,) or equal in length [and breadth (see عَدَا)], (TA,) or correspondent, to a thing; (L, K, TA;) as also طُورٌ and طَوَارٌ. (K.) You say of anything that is the equal of another thing, هُوَ طُورُهُ, and طَوَارُهُ It is the equal of it. (Aboo-Bekr, TA.) You say also, رَأَيْتُ حَبْلًا بِطَوَارٍ هَذَا الْحَائِطِ I saw a rope of the length of this wall. (TA.) And هَذِهِ الدَّارُ هَذِهِ الدَّارُ بِطَوَارٍ This house has its wall contiguous to the wall of this [other] house, in one rank, or series. (TA.) And دَارٌ طَوَارٌ (S, O, K,) and دَارٌ طَوَارًا, and طَوَارَتَهَا, and طَوَارَتَهَا (O,) The part of the فَنَاءُ [or exterior court, or yard]: of a house, that is coextensive with the

house; (S, A, O, K;*) i. q. جَوَارَةٌ. (K fin art. جور.) [See also the next paragraph.]

طُورٌ : see طَوْرٌ, latter part, in two places. — The yard (فِنَاءُ) of a house; (K;) as also طُورَةٌ. (TA.) [See also طَوَارٌ, voce طَوْرٌ, last signification.] = A mountain: (S, O, K:) or any mountain that produces trees, otherwise a mountain is not so called. (R, TA.) [Hence الطُورُ is applied to Mount Sinai, which is also called طُورُ سَيْنَاءَ, and طُورُ سَيْنِينَ; and to the Mount of Olives, and to several other mountains; as is said in the K &c.]

طُورَةٌ : see طَوْرٌ, last signification: and also طُورٌ.

طُورَةٌ i. q. طَيْرَةٌ [q. v.]; (K;) a dial. var. of the latter word. (O.)

طُورِيٌّ Wild; that estranges himself, or itself, from mankind; (S, A, O, K;) applied to a bird, (S, O,) and to a man; (S, A, O;) as also طُورَانِيٌّ. (O.) You say, حَمَامٌ طُورِيٌّ, and طُورَانِيٌّ, Wild pigeons: (S, TA:) so called in relation to الطُورُ, a certain mountain; or the mountain is called طُورَانٌ, and [if so] it is an irreg. rel. n.: or that have come from a distant country. (TA.) [See also عَزْفٌ.] And أَعَارِبُ طُورِيُونَ Wild Arabs of the desert, that avoid the towns and villages, from fear of epidemic disease, and of perdition: as though they were thus called in relation to the mountain named الطُورُ, in Syria. (TA.) And رَجُلٌ طُورِيٌّ A stranger. (O, TA.) — مَا بَيْهَا مَا بَيْهَا (S, A, O, K,) and طُورَانِيٌّ, (Lth, O, K,) There is not in it (i. e. الدَّارِ in the house, A, TA) any one: (Lth, S, A, O, K;) as also دُورِيٌّ. (TA.)

طُورَانِيٌّ : see طُورِيٌّ, in three places.

طَوَارٌ and طِوَارٌ : see طَوْرٌ, latter part, in six places.

بَلَغَ فُلَانٌ فِي الْعِلْمِ أَطْوَرِيَّهُ Such a one attained the two extremes of science, or learning; (S, O;) the beginning and the end thereof; (S, O, K;) as also أَطْوَرِيَّهُ : (K:) or the latter, which is the form mentioned by AZ, (S, O,) and by IAqr, (Sh, TA,) signifies the utmost point thereof; accord. to AZ, as related by A'Obeyd: (S, O:) or he attained, in science, or learning, his utmost, and his ambition; accord. to IAqr: (Sh, TA:) or بَلَغَ أَطْوَرِيَّهُ he attained the utmost of his endeavour. (L.) — بَلَغْتُ مِنْ فُلَانٍ أَطْوَرِيَّهُ I did the utmost in the case of such a one. (ISk, TA.) — رَكِبَ فُلَانٌ الدَّهْرَ وَأَطْوَرِيَّهُ [Such a one encountered fortune and] its two extremes. (As, TA.) — تَقَى مِنْهُ الْأَطْوَرِينَ, with kesr to the ر, He experienced from him, or it, calamity. (As, O, K.)

طوس

1. طَوَسَ, aor. يَطُوسُ, (S, TA,) inf. n. طُوسٌ, (S, A, K, TA,) He was, or became, beautiful,

(S, A, K, TA,) and bright, or fresh, (K, TA,) in face, (S, A, K, TA,) after illness: (K, TA:) from الطُّوسُ signifying "the moon:" so in the T: ascribed by Sgh to AA. (TA.) [In one copy of the S, this verb is omitted.] = طاسٌ طُوسٌ, (M, O,) aor. as above, (O,) inf. n. طُوسٌ, (M, A, O, K,) He trod, or trod upon, the thing; (M, A, O, K;*) [like دَاسَهُ;] and broke it: (M, O:) so says IDrd: (O:) and الطُّوسُ is like الطُّوسُ. (TA.)

2. مَا أَدْرِي أَيْنَ طَوَسَ I know not whither he has gone (T, O, K) بِهِ [with him, or it]. (K.)

5. تَطَوَّسَتْ She (a woman, A, K, or a girl, M) adorned herself: (M, A, Sgh, K:) [as though she made herself like a طاووس, or peacock.] — تَطَوَّسَ He (a pigeon) shook, or ruffled, his feathers: you say, الْحَمَامُ يَنْسَحُ بِذَنَبِهِ حَوْلَ الْحَمَامَةِ وَيَتَطَوَّسُ لَهَا, The male pigeon sweeps with his tail around the female pigeon, and shakes, or ruffles, his feathers to her. (A, TA.)

طَاسٌ [A drinking-cup; also vulgarly called طَاسَةٌ;] a certain thing in which one drinks; (S, K;) or with which one drinks; accord. to AHn, also called قَائِرَةٌ. (M.)

طُوسٌ The moon: (IAqr, T, S, K: but omitted in one copy of the S:) or the moon a little after, or before, the change; i. q. هِلَالٌ: pl. أَطْوَاسٌ. (M.)

طَوَاسٌ (M, TA,) thus correctly, as written by El-Urmawee, with damm; not with fet-h, as in the K and as written by Sgh; (TA;) [in the O, طَوَاسٌ;] One of the nights of the last part of the [lunar] month; (M;) one of the nights called لَيَالِي السَّحَابِ. (O, K.)

فَاعُورٌ (S, M, A, &c.,) of the measure طَاوُوسٌ (Msb,) the hemzeh being a substitute for و, (M,) [The peacock;] a certain bird, (S, M, A, O, K,) beautiful, (M, TA,) and well known: (O, Msb, K:) dim. طُويسٌ, formed after the rejection of the augmentative letters: (S, O, Msb, K:) pl. أَطْوَاوِيسٌ (M, A, K) and (sometimes, M) أَطْوَاوِيسٌ (M, O, K,) by the rejection of what is augmentative: (M:) the former pl. is the more known. (TA.) — + A goodly, or beautiful, man; (El-Muärrij, O, K;) in the dial. of Syria. (El-Muärrij, O.) — + Silteer; (A, O, K;) in the dial. of El-Yemen. (A, O.) — + Verdant land, wherein, (O, K,) or whercon, (T, O,) is every kind of plant, (O, K,) or of flowers, in the days of spring. (T, O.)

مُطَوَّسٌ Goodly, or beautiful; (M, A, Msb, K;) applied to a face, (A, TA,) or other thing. (Msb, K.)

طوع

1. طَاعَهُ, (T, S, O, Msb, K,) and طَاعَهُ, (Msb,) first pers. يَطُوعُ, (Zj, O, Msb,*) aor. يَطُوعُ, (T, S, O, Msb, K,) inf. n. طُوعٌ; (T, Msb, TA;) and, first pers. طِعْتُ, (Zj, O, Msb,*) aor. يَطَاعُ, (T, O, Msb, K,) a good dial. var., (T, TA,) and طَيْعٌ; (Msb, and K in art. طيع,) inf. n. طَيْعٌ; (TA in art. طيع;) three dial. vars., coordinate to

قَالَ and خَافَ and بَاعَ; (Mṣb;) *He was, or became, submissive to him*; (S, O, Mṣb, K;) as also له انطاع; (AO, S, O, Mṣb;) and اطاعه, inf. n. اطاعة, and subst. [i. e. quasi-inf. n.] طاعة: (Mṣb:) or i. q. اطاع; (T, TA;) which is expl. by ISd as meaning *he was, or became, gentle, and submissive*; as also طاع, aor. يطاع: (TA:) [or each of these two verbs may be rendered *he was, or became, obedient*; or *he obeyed*; when by this is meant compliance with another's will or wish, not with a command: but] one says, امره قاطعه [He commanded him and he obeyed him], with ل, not otherwise; (S;) or امره قاطع [he commanded him and he obeyed]; for it is said that طاعة is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him اطاعه: (Mṣb:) Er-Rághib says that طاعة is like الطوع; but is mostly used as meaning *obedience to a command* [or the like; whence the saying, اللهم لا تطعنن لي شامتا: (TA:) and طاعه, also, signifies *he obeyed him*; like اطاعه: you say, امره قاطعه he obeyed him in respect of such an affair. (MA. [But see 3 below.]) — [Hence,] لسانه لا ياتع + His tongue will not aid, or assist, him with such a thing. (S, O.) See also 2. [And see 3.] — And sometimes (S) one says, اطاع له, (S, O, K,) like له اطاع, (ISk, S, O,) or like اطاعه, (K,) meaning † *The pasturage enabled him to pasture his cattle upon it* (S, O, K, TA) *whenever he would*, (TA,) and *was ample to him*; (O, TA;) and *it was not inaccessible to him*. (TA.)

2. تطويغ [primarily] signifies *The making obedient*; or the *causing to obey*. (KL.) — فطوعت له نفسه قتل أخيه, (S, O, Mṣb, K,*) in the Kur [v. 33], means † *And his soul, or mind, facilitated to him [the slaying of his brother]*; (Akh, S, O, Mṣb, TA;) like طوقته; (Akh, S, O, TA;) and like طاعته, [which is one of the explanations in the O and K, and] which means the same; (Mṣb;) and accord. to this explanation it is tropical: Mbr says that it is an instance of فعتت from الطوع; and طاعت and طوعت are said to signify alike: (TA:) or the meaning is, *aided him, or assisted him*; (Fr, O, K;) accord. to which explanation, and that of Mbr, في is said by Az to be suppressed; the meaning being, *في قتل أخيه*; or *لقتل أخيه*; and he prefers the explanation of Akh: (TA:) or the meaning is, (O, K,) accord. to Mujáhid, (O,) *encouraged him*, and (O, K) A'Obeyd says that by this Mujáhid meant (TA) *aided him, and complied with his wish*. (O, K, TA.)

3. مطاوعة, (IF, Mṣb, K, TA,) inf. n. مطاوعة, (S, O, TA,) and quasi-inf. n. طواعية, (TA,) i. q. وافقه [as meaning *He complied with him*]. (IF, S, O, Mṣb, K, TA.) You say, طاعت المرأة زوجها, quasi-inf. n. طواعية, *The woman complied with her husband*. (TA.) It is said that طاعه

differs from اطاعه. (Mṣb, TA.) But see 1, latter half, in two places. — See also 2. — One says also, طاع له المراد † *The thing wished, or desired, or sought after, [was, or became, easy of attainment to him; or] came to him easily*. (TA.)

4. اطاع, inf. n. اطاعة, and quasi-inf. n. طاعة: see 1, in four places. It also signifies *He consented; or complied with what was desired of him*; and so استطاع. (TA.) — [Hence,] اطاع له المرتع: see 1, last sentence. One says also, اطاع التخل, (S, O,) and الشجر, (S, O, K,) † *The palm-trees, (S, O, TA,) and the trees, (S, O, K, TA,) had ripe fruit, that might be gathered*. (S, O, K, TA.) And اطاع التمر † *The dates attained, or were near, to the time, or season, for their being cut off*. (TA.)

5. تطوعه and تطوعه لشيء *He desired the thing; or sought it; or sought it by artful, or skilful, management: or he constrained himself to do it: or he took it, or imposed it, upon himself submissively*. (TA.) You say, تطوع لهذا الأمر حتى, (S, O, K,*) *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it*. (S.) And تطوعه, (S,) and تطاوع, (S, K,*) *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it*. (S.) And تطوعه بالشيء *He did the thing without its being incumbent, or obligatory, on him*; syn. به تبرع. (S, O, Mṣb.) مَنْ تطوع خيرا, in the Kur ii. 153 [and 180], means *Whoso does good that is not obligatory on him: (Jel:) or does good in obedience, whether obligatory or supererogatory: or does good beyond what is obligatory on him: (Bd:) being for بخير: (Bd, Jel:) or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of فعمل or أتى: (Bd:) and the Koofees, except 'Ashim, read يطوع, for يتطوع. (Az, O, TA,*) [Hence,] صلاة التطوع *The supererogatory prayer*; syn. التافئة. (O, K.) And Az says that تطوع signifies *A thing that one does spontaneously, not made obligatory on him by an ordinance of God*; as though it were made a subst. (TA.)*

6: see the next preceding paragraph.

7: see 1, first sentence.

10. استطاع, (S, O, Mṣb, K,) inf. n. استطاعة, (S, O, Mṣb,) originally استطاوع, (O, B, TA,) i. q. أطاق [meaning *He was able*; and *he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.*]; (K, TA; [in the CK, erroneously, أطاع, which, however, correctly explains one meaning of استطاع, as will be seen by what follows;]) the inf. n. being syn. with إطاقة, (S, O, TA,) or طاقه, (Mṣb,) and فطرة: (Mṣb, TA:) but it is said peculiarly of a human being [or a rational creature], whereas اطاق is used in a general manner: (IB, TA:) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon

or effected, and the possession of an instrument when the action is instrumental as in the case of writing: (Er-Rághib, TA:) and one says also, استطاع, (K,) or sometimes they said, (S, O, Mṣb,) استطاع, (S, O, Mṣb, K,) aor. يستطيع, (S, O, Mṣb,) with fet-h [to the first letter]; (Mṣb;) rejecting the ت, deeming it difficult of utterance with the ط, and disliking to incorporate it into the ط because the س would then become movent, which it never is: Hamzeh (i. e. Ez-Zeiyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] فما استطاعوا, with idghám, combining two quiescent letters: (S, O, K:) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-Abbás Ahmad Ibn Moḥammad Ibn-Abd-El-Ghaneé Ed-Dimyátee, who died in the year [of the Flight] 1116, and Ibn-El-Jezerce, and El-Háfídh Aboo-Amr, contradict him, affirming it to be allowable: (TA:) and Akh says, (S, O,) and some of the Arabs say استطاع, aor. يستيع, (S, O, K,) rejecting the ط; (S, O;) which Zj holds to be not allowable in reading [the Kur-án]: (TA:) and some of the Arabs say استطاع, aor. يستطيع, [in the CK, erroneously, يستطيع,] with the disjunctive ا [in the former], meaning أطاع, aor. يطيع, (Akh, S, O, K,) making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [اطاع], (Akh, S, O,) for, as is said by Kh and Sb, أطوع is originally أطوع; (TA;) or, as AZ says, the verb in this case, with damm to the aor., is likened to أفعَل, aor. يُفعل, inf. n. إفعال: (Mṣb:) but Zj says that he who reads استطاعوا errs; for the س of استفعَل is never movent: and Sb mentions استطيع; holding it to be an instance of substitution. (TA.) — See also 4. Some say that هل يستطيع ربك أن ينزل ما نسألك, in the Kur [v. 112], means هل يجيب [i. e. *Will thy Lord consent, or comply with the desire, that He should send down to us a table with food upon it from Heaven?*]: (Er-Rághib, TA:) — and Ks read هل تستطيع ربك, meaning *Wilt thou demand of thy Lord that He consent, or comply with the desire?* (O, TA:) for استطاعه signifies also *He demanded his obedience, and his consent, or compliance with what he desired of him*. (TA.)

طاع accord. to the copies of the O and K; but some say طاع accord. to the O: see طانع, in three places.

طوع: see طانع, in seven places.

طاعة [quasi-inf. n. of 4: as a simple subst., sometimes meaning *Submission, or submissiveness*: but mostly, *obedience to a command*]: see 1, in three places; and see also طواعية. — [See also طانع, of which it is a pl.]

طواعية: see what next follows.

طاعة i. q. طواعية: (S, O, K:) so in the say-

ing *فَلَانٌ حَسَنُ الطَّوَاعِيَةِ لَدَدٌ* [Such a one is good in obedience to thee]: (S, O, TA:) or it is a subst. from 3 [q. v.]; and so *طَوَاعَةٌ* [app. *طَوَاعَةٌ*]. (L, TA.)

طَانِعٌ (S, O, Mṣb, K) and *طَاعٌ* (O, K,) and some say *طَاعٌ*, formed from *طَانِعٌ* by transposition, (O,) and *طَبِعٌ*, signify the same, (S, O, Mṣb, K,) i. e. *Being, or becoming, submissive*; [or, simply, *submissive*; and *obeying*; or *obedient*]; (Mṣb;) and *طَوَّعٌ*, originally an inf. n., is likewise used as syn. with *طَانِعٌ*: (Ham p. 408:) the pl. is *طَوَّعٌ* (S, O, K,) i. e. pl. of *طَانِعٌ* (S, O,) and *طَاعَةٌ* is [also a pl. of *طَانِعٌ*, like as *بَاعَةٌ* is of *بَانِعٌ*; or] *syn. with مَطِيعُونَ*: (TA in art. *سوع*:) [whence one says, *دَخَلَ فِي طَاعَتِهِ*, and *خَرَجَ مِنْ طَاعَتِهِ*, *He entered among, and he quitted, his obeyers, or those who obeyed him*; i. e. *he became obedient, and he became disobedient, to him*:] and *مِطْوَاعٌ* (S, O, K,) pl. *مِطْوَاعِيَةٌ* (TA,) is [app., agreeably with analogy, an intensive epithet, meaning *very submissive or obedient*, but is said to be, in like manner,] *syn. with مَطِيعٌ* (S, O, K,) applied to a man: (S, O:) and *مِطْوَاعَةٌ*, applied to a man, [is app. a doubly intensive epithet; or] is *syn. with مِطْوَاعٌ*: (TA:) and is applied to a pl. number, as meaning *compliant and submissive*. (Har p. 237.) One says, *جَاءَ فُلَانٌ طَانِعًا* *Such a one came [submissively, or obediently, or willingly,] not being compelled against his will.* (S, O.) And a poet says,

- حَلَفْتُ بِالْبَيْتِ وَمَا حَوْلَهُ
- مِنْ عَائِدِ بِالْبَيْتِ أَوْ طَاعٍ

[I swore, or have sworn, by the House of God (i. e. the Kaʿbah), and what are around it, of such as betakes himself for refuge to the House or of such as renders obedience by visiting it]. (O.) And one says also, *جَاءَ طَبِعًا* [He came of his own accord, or willingly]. (M and TA voce *ذو*.) And *طَبِعُ اللِّسَانِ* † A man chaste, or eloquent, in speech. (TA.) And *طَبِعَةُ الْقِيَادِ* † A she-camel that is gentle; [or tractable;] that does not contend with her leader. (TA.) And *طَبِعُ الْعِنَانِ* † A tractable horse. (S, O, K, TA.) And *فُلَانٌ يَدُوكَ* † Such a one is submissive to thy hand. (S, O, K, TA.) And *أَمْرَأَةٌ طَوَّعٌ* † A woman submissive to the belfellow. (TA.) And *فُلَانٌ يَدُوكَ* † Such a one is submissive to misfortunes, [being] subject thereto. (T, TA.) [See also an ex. of *طَوَّعٌ* in a verse cited in art. *بشمت*, voce *شامتة*.] *طَوَّعٌ هُوَ أَطْوَعُ* † *He is one to whom the spear-head is subservient, howsoever he will.* (K in art. *سن*.)

طَبِعٌ: see the next preceding paragraph, in four places.

أَطْوَعٌ [as signifying *More, and most, submissive or obedient* is regularly formed from *طَاعٌ*; or] is from *الطَّاعَةُ* [i. e. from *أَطَاعَ*], and similar to *أَجُوبٌ* [from *أَجَابَ*, and therefore anomalous]. (M and L in art. *جوب*.) *أَطْوَعٌ مِنْ فَرَسٍ*, and *مِنْ كَلْبٍ*, [More submissive, or obedient, than a horse, and than a dog,] are provs. (Meyd.) — [It app. signifies also *Very submissive or obedient*: see an ex. in a verse cited voce *تَبَدَّعٌ*. — And it is also a simple epithet, like *أَهْوَنُ* &c.:] see *طَانِعٌ*, last sentence.

شُحُّ مِطْوَاعٍ means *A niggardliness that is obeyed by him who is characterized thereby, by the refusing rights, or dues, (O, K,) which God has rendered obligatory on him, in respect of his property*: occurring in a trad. of the Prophet. (O.) And *النِّمَّاعُ*, as a name of the Prophet, means *He whose prayer is answered; whose intercession for his people is accepted.* (TA.)

مِطْوَاعٌ: see *طَانِعٌ*, first sentence.

مِطْوَاعَةٌ [an epithet of a very rare form, like *مِعْرَابَةٌ*, q. v.]: see *طَانِعٌ*.

مُطَاوِعٌ an epithet applied by the grammarians to † A verb that is *intransitive* [such as I term *quasi-passive*; expl. as meaning a verb whose (grammatical) agent receives the effect of the action of the agent of another verb (*فِعْلٌ يَقْبَلُ فِعْلَ آخَرَ*)]. (S, O, TA.)

الْمِطْوَعِيْنَ and *الْمِطْوَعَةَ*: see what follows.

مُتَطَوِّعٌ A supererogator in any good act. (O, K.) One says, *فَعَلَهُ مُتَطَوِّعًا* [He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. *مُتَبَرِّعًا*]. (S and K in art. *برع*.) And *الْمِطْوَعَةُ* means *Those who exceed what is obligatory on them in fighting, or warring, against unbelievers or the like*; (S, O, Mṣb;) originally *الْمُتَطَوِّعَةُ*: (Mṣb:) hence *الْمِطْوَعِيْنَ* in the Kur ix. 80; originally *الْمُتَطَوِّعِيْنَ*. (S, O.)

طوف

1. The inf. n. *طَوَّافٌ* primarily signifies, accord. to Er-Rāghib, The act of *going, or walking, in an absolute sense*: or the *going, or walking, around, or otherwise.* (MF, TA.) [Hence,] *طَافَ حَوْلَ* *طَافَ حَوْلَ الشَّيْءِ* (S,) or *بِالشَّيْءِ* (Mṣb,) or *الْكُعْبَةِ* (O, K,) and *بِهَا* (K,) aor. *يَطُوفُ* (S, O, Mṣb,) inf. n. *طَوَّفَ* (S, O, Mṣb, K) and *طَوَّافٌ* (O, Mṣb, K, and mentioned also in the S but not there said to be an inf. n.) and *طَوَّافَانٌ* (S, O, K,) [and perhaps *طَوَّافَانٌ*, q. v.,] *He went round or round*

about, circuted, or circuted around, or compassed, (Mṣb, TA,) *the thing,* (S, Mṣb,) or *the Kaʿbah*; (O, K;) and so *طَافَ*, aor. *يَطُوفُ*; (Mṣb; [but this I think doubtful;]) and *تَطَوَّفَ*, (S, Mṣb, K,) and *أَطَوَّفَ*, a variation of that next preceding, (Mṣb, TA,) inf. n. *أِطْوَافٌ*; (TA;) and *استطاف* (S, Mṣb, K,) as also *استطافه*; (TA;) and *اطاف به* (Mṣb,) or *عليه*; (TA;) and *طَوَّفَ*, inf. n. *تَطْوِيفٌ*; (K;) or this last signifies *he did so much, or often.* (S, TA.) And *طَافَ بِالْقَوْمِ*, aor. *يَطُوفُ*, inf. n. *طَوَّفَ* and *طَوَّافَانٌ* and *مَطَافٌ*, *He went round about [or round about among] the people, or party*; as also *اطاف*: the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of *عَلَى*. (TA.) And *طَفْتُ بِهِ عَلَى الْبَيْتِ* [I went round the House of God, i. e. the Kaʿbah, with him; or] *I made him to go round, or to circuit, or compass, the House.* (Mṣb. [The vulgar in the present day say *طَوَّقْتُهُ*: and they apply the appellation *مُطَوِّفٌ* to One who makes the circuits round the Kaʿbah with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.]) You say also, *طَافَ فِي الْبِلَادِ*, inf. n. *طَوَّفَ* and *تَطَوَّفَ*, *He journeyed [or journeyed round about] in the countries, or tracts of country*; and so [or as meaning *he did so much or often*] *طَوَّفَ*, inf. n. *تَطْوِيفٌ* and *تَطَوَّافٌ*. (TA. [In one place in the TA, the latter inf. n. is said to be with kesr, so that it is like *تَبَيَّنَ*; but see this latter, which is very extr.: see also *تَطَوَّافٌ* below.]) — *لَأَطُوَّقَنَّ* — *لَأَسْعُرَنَّ سَعْرَةَ* [app. *I will assuredly practise circumvention like his practising thereof*]. (Fr, O and K in art. *سعر*, q. v.) — See also 4, in two places. = *طَافَ* (S, Mgh, O, Mṣb, K,) aor. as above, (S, O, Mṣb,) inf. n. *طَوَّفَ*, (S, Mgh, O, Mṣb,) from *طَوَّفَ* signifying *غَانَطَ*; (S, O;) as also *اطَافَ*, (IAar, S, K, TA, [in the CK, erroneously, *اطَافَ*,]) *He voided his excrement, or ordure*; (Mgh, Mṣb;*) or *he went away* (S, O, K) *to the field, or open tract*, (S, O,) *to void his excrement, or ordure.* (S, O, K.)

2: see 1, in three places. — You say also, *طَوَّفَ النَّاسُ*, and *الْجَرَادُ*, *The men, or people, and the locusts, filled the land like the طَوَّافَانُ [or flood]*. (TA.)

4: see 1, in two places. — *اطاف بالشئ* signifies also *He, or it, surrounded, or encompassed, the thing.* (Mṣb.) — And *اطاف به* *He came to him; visited him; or alighted at his abode as a guest*; syn. *أَتَر به*: and *he approached him; or drew, or was, or became, near to him*; syn. *قَارَبَهُ*. (S, K.) [And] *اطاف بالسناء* † *طَافَ*, aor. *يَطُوفُ*; and *اطاف*; *He came to women, or the women; visited them; or alighted at their abodes as a guest*; syn. *أَتَر*. (Mṣb.) And *اطاف به* and *عليه* *He came to him by night*: and sometimes improperly used as meaning by day: a poet says,

• أَطَفْتُ بِهَا نَهَارًا غَيْرَ لَيْلٍ

• وَأَتَى رَجُلًا طَلَبَ الرِّحَالِ

[I came to her by day, not by night, while the seeking for the camels' saddles, or for the things necessary for his journey, or for the places of alighting, diverted her lord, or husband, from attending to her]. (TA.) And طَافَ بِهِ الْخَيْالُ, aor. يَطُوفُ, inf. n. طُوفٌ; and, as Aḡ used to say, طَافَ, aor. يَطِيفُ, inf. n. طَيْفٌ; The خيال [i. e. apparition, or phantom,] came to him, or visited him, (أَلْمَرَّبِ), in sleep. (TA.)

5. أَطُوفُ and تَطُوفُ: see 1, first sentence.

8. إِطَافٌ: see 1, last sentence.

10: see 1, first sentence, in two places.

طَافَ A man who goes round, or round about, much, or often; (Ṣ, O, K;) [and] so طُوفًا: and طَافَتْ طُوفَانًا a woman who goes round, or round about, much, or often, to the tents, or houses, of her female neighbours. (Mṣb.) = See also طُوفٌ.

أَصَابَهُ مِنَ الشَّيْطَانِ طُوفٌ, i. q. طَائِفٌ. (TA. See طَائِفٌ below, and in art. طيف.) — [Also A kind of float composed of inflated water-skins bound together, (Ṣ, O, Mṣb, K,) with wood [or planks] laid upon them, (Mṣb,) so as to have the form of a flat roof, (Ṣ, O, Mṣb, K,) upon the water; (Mṣb;) used for embarking thereon upon the water and for carriage thereon (Ṣ, O, K, TA) of wheat or other provisions and of men, and for the crossing [of rivers] thereon: (TA:) i. q. رَمَتْ: and sometimes it is of wood, or timber: (Ṣ, O:) accord. to Az, a thing upon which large rivers are crossed, made of canes and of pieces of wood bound together, one upon another, and then bound round with ropes of the fibres or leaves of the palm-tree so as to be secure from its becoming unbound; after which it is used for embarking thereon and crossing, and sometimes it is laden with a load proportionate to its strength and its thickness: and it is also called عَامَةٌ, without teshdeed to the م: (TA:) pl. أُطُوفٌ. (Mṣb, TA.) — And The bull (تُور) around which turn the oxen in the treading [of corn]. (TA.) [See طَائِفٌ.] — And i. q. قَلْدٌ [app. as meaning A portion of water for irrigation: for it is immediately added], and طُوفٌ القصب signifies the quantity of water with which the canes are irrigated. (TA.) = Also The foul matter that comes forth from the child after suckling: (El-Aḥmar, Mṣb, TA:) and by a secondary application, (Mṣb,) human excrement, or ordure, (Ṣ, Mgh, O, Mṣb, K,) in an absolute sense: (Mṣb:) what Er-Rāghib says respecting it indicates that this is metonymical. (TA.)

بُصُوفٍ i. q. بِطَافٍ رَجَبَهُ وَأَخَذَهُ بِطُوفٍ رَجَبَتِهِ بِصَافِيهَا (Ṣ, K) and رَجَبَتِهِ (K.)

طُوفَانٌ An overpowering rain: and overpowering water, [a meaning erroneously assigned in the CK to طُوفَانٌ instead of طُوفَانٌ] that covers [or

overwhelms] everything; (Ṣ, K, TA;) in the common conventional acceptance, water abounding to the utmost degree; [i. e. a flood, or deluge;] such as befell the people of Noah; (TA;) or طُوفَانُ الْمَاءِ signifies the water that covers [or overwhelms] everything: (Mṣb:) and a drowning torrent: (K:) and † much of anything, [like as we say a flood of anything,] such as includes the generality of persons, or things, within its compass: (K, TA:) and particularly † death; or quick, or quick and wide-spreading, death; or death commonly, or generally, prevailing; (TA;) or quick, or quick and wide-spreading, death, commonly, or generally, prevailing: and † quick [and extensive] slaughter: (K:) and † any accident [or evil accident] that besets a man: and † trial, or affliction: (TA:) and El-'Ajjāj likens to the rain, or water, thus called, the darkness of night; using the phrase طُوفَانُ الظُّلَمِ; (Kh, Ṣ;) by which he means † the intensity of the darkness of the night: (TA:) طُوفَانٌ is said to be a pl. [or coll. gen. n.]; (Mṣb, TA;) and its sing. [or n. un.] is طُوفَانَةٌ, (Ṣ, Mṣb, K, TA,) accord. to analogy: (Ṣ:) thus says Akh: (Ṣ, TA:) or it is an inf. n., like رُجْحَانٌ and نُقْصَانٌ; and is from طَافَ, aor. يَطُوفُ: (Mṣb, TA:) thus says Abu-l-'Abbās; and he says that there is no need of seeking for it a sing.: some say that it is of the measure فُلَعَانٌ, from طَفَا الْمَاءُ, aor. يَطْفُو, meaning “the water rose,” or “became high;” the ل being transposed to the place of the ع; but this is strange. (TA.)

طُوفٌ [is an inf. n. of 1, q. v., sometimes used as a simple subst., and] has for its pl. أُطُوفٌ [which is regularly pl. of طُوفٌ]. (TA.)

طُوفًا; and its fem., with ة: see طَافٌ. — The former signifies also A servant who serves one with gentleness and carefulness: (K, TA:) pl. طُوفَانُونَ: so says AHeyth: IDrd explains the pl. as meaning servants, and male slaves. (TA.) It is said in a trad., respecting the she-cat, that it is not unclean, but is مِنَ الطَّوَائِفِ عَلَيْكُمْ, or الطَّوَائِفَاتِ; [i. e. of those that go round about waiting upon you;] she being thus put in the predicament of the slaves: whence the saying of En-Nakha'ee, that the she-cat is like some of the people of the house, or tent. (TA.) [In the CK, a meaning belonging to طُوفَانٌ is erroneously assigned to طُوفًا.] = Also A maker of the طُوفُ that is composed of [inflated] water-skins [Ṣc.] upon which one crosses [rivers Ṣc.]. (TA.)

طَائِفٌ part. n. of طَافَ, signifying Going round or round about, &c. (Mṣb.) — [And hence,] The عَسَس [quasi-pl. n. of عَاسٌ]; (Ṣ, O, K, TA;) [i. e.] the patrol, or watch that go the round of the houses; thus expl. by Er-Rāghib; and said to mean particularly those who do so by night. (TA.) — And The bull that is next to the extremity, or side, of the كُنُس [or wheat collected together in the place where it is trodden out]. (Ibn-'Abbād, K.) [See طُوفٌ.] — The طَائِفُ of the bow is The part between the سَيْتَةٌ [or

curved portion of the extremity] and the أَهْر [q. v.]: (Ṣ, K:) or near [the length of a cubit or] the bone of the fore arm from its [middle portion called the] كَبِد [thus I render قَرِيبٌ مِنَ عَظْمٍ مِنَ الذِّرَاعِ مِنْ كَبِدِهَا, which, I think, can have no other meaning]: or the طَائِفَانِ are [two parts] exclusive of the two curved ends (دُونَ السَّيْتَيْنِ): (K: [this last explanation seems to leave one of the limits of each طَائِفٌ undefined:]) or, accord. to AHn, the طَائِفُ of the bow is the part beyond its كَلْبَةٌ [q. v.], above and below, [extending] to the place of the curving of the end of the bow: the pl. is طُوفَانٌ. (TA.) — طُوفَانٌ occurs in a trad. respecting a runaway slave, as meaning [I will assuredly cut off] some one, or more, of his أُطْرَافٍ [app. meaning fingers]: or, as some relate it, the word is طَائِفًا. (TA.) And Abou-Kebeer El-Hudhalee says,

• تَقَعُ السُّيُوفُ عَلَى طُوفَائِفٍ مِنْهُمْ •
meaning, it is said, [The swords fall upon] arms and legs or hands and feet [of them: but in this case, طُوفَائِفٌ may be pl. of طَائِفَةٌ]. (TA.) = One says also, أَصَابَهُ مِنَ الشَّيْطَانِ طَائِفٌ [A visitation from the Devil befell him]; and طُوفٌ likewise, in the same sense. (TA. [See also طَيْفٌ.]

طَائِفَةٌ A detached, or distinct, part or portion; a piece, or bit; [or somewhat;] of a thing: (Ṣ, Mṣb, K:) and a فِرْقَةٌ of men [i. e. a party, portion, division, or class, thereof; as those of one profession or trade: a body, or distinct community: a sect: a corps: and sometimes a people, or nation]: (Mṣb:) and a company, or congregated body, (Mṣb, KL,) of men, at least consisting of three; and sometimes applied to one; and two: (Mṣb:) or one: and more than one: (Ṣ, K:) so, accord. to I'Ab, in the Kur xxiv. 2: (Ṣ:) or up to a thousand: (Mujāhid, K:) or at least two men: (Atā, K:) or one man; (K;) as is said also on the authority of Mujāhid; (TA;) so that it is syn. with نَفْسٌ [as meaning a single person, or an individual]: (K:) [and sometimes it is applied to a distinct number, or herd &c., of animals:] Er-Rāghib says that when a plural or collective number is meant thereby, it is [what lexicologists term] a pl. of طَائِفٌ; and when one is meant thereby, it may be a pl. metonymically used as a sing., or it may be considered as of the class of رَاوِيَةٌ and عَلَامَةٌ and the like: (TA:) [pl. طُوفَائِفٌ.] — See also طَائِفٌ, last sentence but one.

طَائِفِيٌّ A sort of raisins, of which the bunches are composed of closely-compacted berries: app. so called in relation to [the district of] Et-Ṭáif. (AHn, TA.)

تَطُوفًا (JM, TA,) with kesr, (TA,) [and app. تَطُوفًا also, as it is sometimes written,] for دُو تَطُوفًا (JM,) A garment in which one goes round, or curcuits, (JM, TA,) the House [of God, i. e. the Ka'abah]. (JM.)

مَطَافٌ *A place of going round or round about, or circuiting.* (O, Mṣb, K*) i. e. of going round or round about, or circuiting. (Mṣb.)

مَطَرٌ: see 1, latter half.

طوق

1. طَوَّقَهُ, inf. n. طَوَّقٌ: see 4.

2. طَوَّقَهُ, (S, TA,) or طَوَّقَهُ طَوَّقًا, (O, K, TA,) inf. n. تَطَوَّقٌ, (TA,) *He attired him with a طَوَّقٌ [or neck-ring].* (S, TA.)—[Hence,] طَوَّقَتُهُ الشَّيْءُ means † *I made the thing to be [as though it were] his طَوَّقٌ [or neck-ring]: and thereby is expressed the imposing [upon one] a thing that is difficult, troublesome, or inconvenient:* (Mṣb:) [i. e.] طَوَّقَتِكَ الشَّيْءُ means † *I imposed, or have imposed, upon thee the thing as one that is difficult, troublesome, or inconvenient.* (S, O, K.*) طَوَّقُوا مَا بَحَلُوا بِهِ, in the Kur [iii. 176], means † *They shall have that whereof they were niggardly made to cleave to their necks [like the neck-ring]:* (O, TA:) as is said in a trad., it shall be made a biting snake upon the neck. (Jel.) And [in the Kur ii. 180] some read, وَعَلَى الَّذِينَ يَطَوَّقُونَ, [in the CK, erroneously, يَطَوَّقُونَ,] meaning, † *And upon those who shall have it put [upon them] like the طَوَّقٌ upon their necks [shall be incumbent &c.]:* (K, TA:) which is like the saying يَكَلِّفُونَهُ and يُجَسِّمُونَهُ [i. e. shall have it imposed upon them as a thing that is difficult, troublesome, or inconvenient]: (TA:) another reading is يَطَوَّقُونَهُ, [in the CK, erroneously, يَطَوَّقُونَهُ,] originally يَتَطَوَّقُونَهُ [meaning the same as the former reading]: and another, يَطَوَّقُونَهُ, originally يَطَوَّقُونَهُ [also meaning the same; in the CK, erroneously, يَطَوَّقُونَهُ]: and another, يَطَوَّقُونَهُ, [in the CK, erroneously, with ḡamm to the first letter, and so in what follows,] originally يَتَطَوَّقُونَهُ [also meaning the same]. (K, TA.) One says also, طَوَّقَهُ إِيَّاهُ and طَوَّقَهُ بِهِ, meaning † *He made it, namely, a sword, &c., to be to him a طَوَّقٌ [or thing encircling, or going round, his neck].* (TA.) And طَوَّقَنِي نِعْمَةً † [*He conferred upon me a permanent badge of favour:*] طَوَّقْتُ مِنْهُ أَيَادِيَّ † [*I had permanent badges of favours from him conferred upon me:*] and the verb is also used [in like manner] to denote dispraise, to which it has been erroneously said by some to be restricted. (TA. [See also 2 in art. قَلَد: and see طَوَّقٌ]) — طَوَّقَنِي اللَّهُ أَدَاءً حَقِّكَ, (S, O,) or حَقَّهُ, (K,) means *God strengthened me, or empowered me, sufficiently for the giving, or paying, of thy due, or of his due:* syn. قَوَّانِي (S, O, K) عَلَيْهِ. (K.) And طَوَّقَهُ *He was enabled to do it.* (TA.) — طَوَّقْتُ لَهُ نَفْسَهُ (Akh, S, O, K) is syn. with طَوَّعْتُ, (Akh, S, O,) meaning *His soul, or mind, facilitated to him [the doing of a thing].* (Akh, S, O, K.)

اطاق عَلَيْهِ, (S, O, Mṣb, K,) and اطاق السَّيْءَ,

(K,) inf. n. اِطَاقَةٌ, (S, O, Mṣb, K,) and طَاقَةٌ is the subst. (Az, Mṣb, K) used in the place of the inf. n. like اِطَاعَةٌ in the place of اِطَاعَةٌ, (Az, TA,) *He was, or became, able to do, or accomplish, or to bear, the thing;* (S, Mṣb, K;) as also طَاقَهُ, (Az, K,) aor. يَطَوَّقُ, (Az, TA,) inf. n. طَوَّقٌ. (Az, K.) It is not used exclusively of a human being, as some assert it to be; but is used in a general manner. (TA.) [One says لَا يَطَاقُ meaning *He will not be, or is not to be, coped with:* and also as meaning *it is not to be done, or to be borne, endured, or tolerated:* and so مَا يَطَاقُ مَا: see an ex. voce حَمُضٌ.]

5. تَطَوَّقَ *He put on, or attired himself with, a طَوَّقٌ [or neck-ring].* (S, O, K.)—[Hence,] تَطَوَّقَهُ, and تَطَوَّقَ بِهِ, † *He had it put upon him, and he bore it, and he took it upon himself, like the طَوَّقٌ upon the neck: and he had it imposed upon him, and he imposed it upon himself, as a thing that was difficult, troublesome, or inconvenient.* See 2. [See also Har p. 310. And see 5 in art. قَلَد.] — And تَطَوَّقَتِ الْحَيَّةُ عَلَى عُنُقِهِ † *The serpent became like the طَوَّقٌ upon his neck;* as also طَوَّقَتْ. (TA.)

Q. Q. 1. يَطَوَّقُونَهُ, originally يَطَوَّقُونَهُ: see 2.

Q. Q. 2. يَتَطَوَّقُونَهُ, originally يَتَطَوَّقُونَهُ: see 2.

طَاقٌ *A curved construction or structure;* (S, O, K;) [said to be] a Pers. word arabicized; (S, O;) and its pl. is طَاقَاتٌ and طَاقَانٌ: (S, O, K;) or an arch of a building, wherever it is; and the pl. is أَطْوَانٌ and طَاقَانٌ: (JK, TA:) and as signifying [thus, or] *an arch constructed with bricks,* it is [said to be] originally طَاقٌ; and therefore to have for its pl. طَوَائِقٌ: so says Az. (TA.) [It is often applied to *An arched gateway or doorway: and to a vault. And*] i. q. كَوَّةٌ [i. e. *A mural aperture; a hole, or an aperture, in a wall; a meaning also assigned to إِفْرِيزٌ, by which طَاقٌ will be found to be expl. in what follows: or a niche in a wall; which, as also a window, is now often called طَاقَةٌ.* (So in the Munjid of Kr.) [And app. *A kind of arched construction with a flat top which forms a shelf, against a wall.* (See سَهْوَةٌ and رَفٌّ.) And i. q. إِفْرِيزٌ [which is expl. as meaning *a projecting roof or covering of a wall: and a projecting coping, or ledge, or cornice, surrounding the upper part of a wall: and in the KL as meaning a hole, or an aperture, of a wall; (as mentioned above; but its author adds "so we have heard": (MA voce إِفْرِيزٌ: or so أَطْوَانٌ. (JK, and O on the authority of Ibn-'Abbād. [But this I think doubtful, and the more so as it will be seen in what follows that another meaning assigned in these same lexicons to أَطْوَانٌ is said by IB to be a meaning of طَاقٌ.] — See also طَاقٌ, in two places. — [Also *A layer, stratum, lamina, or the like; or any flat piece, or portion, of a thing, such as is in some cases placed over, or under, a similar piece or portion: and anything such as is in some cases lined, or faced, or otherwise combined, with another**

similar thing: pl. طَاقَاتٌ.] You say طَاقٌ نَعْلٌ [A single piece of leather of a sole that consists of two or more of such pieces]; (S, O, K;) and نَعْلٌ طَاقَةٌ [which means the same]. (K.) And نَعْلٌ طَاقٌ وَاحِدٌ *A single sole; i. e. a sole of a single piece; not made of two pieces sewed together, one upon the other.* (TA in art. نَعْل.) And [in like manner] a garment is said to be طَاقٌ وَاحِدٌ [i. e. *Single, not double, not lined nor stuffed.*] (Az, in TA in art. سِمَط, [where this meaning is clearly indicated,] and Th, in M, same art.) Thus one says سَرَائِبُ طَاقٌ وَاحِدٌ [Trousers, or drawers, of single cloth]. (Th, M and K in art. سِمَط.) [See also what is said of the phrase السَرَائِبُ الطَاقُ voce رَجُلٌ.] One says also غَزَلٌ طَاقٌ وَاحِدٌ [Spun thread that is a single yarn]: and غَزَلٌ مَقْتُولٌ طَاقَيْنِ [Spun thread twisted of two yarns]. (S and TA in art. سَحَل.) See also طَاقَةٌ, which has a similar meaning. [And see an ex. of the pl. طَاقَاتٌ voce رُبْعَةٌ.] — Also *A certain sort of garment, (S, O, K,) having sleeves.* (S, O.) [And] accord. to Esh-She-reeshee, *A garment worn by a new-born child, or young infant, without an opening at the bosom.* (Har p. 502.) — And (O, K) accord. to IAḡr, (O,) *A [garment of the kind called] طَيْسَانٌ [q. v.]:* (O, K;) or such as is أَخْضَرٌ [properly meaning *green;* but when applied to a garment commonly meaning, as used by the Arabs, *of a dark, or an ashy, dust-colour; or a dingy ash-colour:* (Kr, K:) pl. طَيْسَانٌ, like سَيْبَانٌ pl. of سَاجٍ. (TA.) — And *A [garment of the kind called] كَسَاءٌ:* (IB, TA:) and (TA) so أَطْوَانٌ. (JK, and O and TA on the authority of Ibn-'Abbād. [But this, as I have shown above, I think doubtful.] — And *A [woman's muffler, or head-covering, such as is called] خِمَارٌ.* (IAḡr, TA.) — And one says, رَأَيْتُ أَرْضًا كَأَنَّهَا الطَيْسَانُ; [*I saw a land as though it were spread with the garments called طَيْسَانُ;* meaning, *whereof the herbage was abundant.* (TA.)

طَوَّقٌ [A neck-ring;] a certain ornament for the neck; (K;) a thing well known: (Mṣb:) [its most usual form is figured in my work on the Modern Egyptians, Appendix A:] pl. أَطْوَانٌ. (S, O, Mṣb, K.) It is said in a prov., كَبُرَ عَمْرُو عَنِ الطَوَّقِ [Amr has become too much advanced in age for the neck-ring]: (A'Obeyd, O, K, TA: in some copies of the K [erroneously] كَبُرَ:) or شَبَّ عَمْرُو عَنِ الطَوَّقِ, [which has the like meaning,] as in most of the books of proverbs: (TA:) applied to him who occupies himself with a thing that is beneath his ability. (K. [For the story of the origin of this prov., see Freytag's Arab. Prov. ii. 319-21, or Har pp. 502-3; as it is too long to be quoted here.] — And *Anything that surrounds another thing* (Mṣb, K) is called its طَوَّقٌ. (Mṣb.) — Hence ذَاتُ الطَوَّقِ as an appellation of The [ringed] pigeon [or ring-dove]. (Mṣb.) — [And hence] one says, تَقَلَّدْتُ النِّعْمَةَ طَوَّقٌ الْحَمَامَةِ † [*I bore the favour as the ring of*

the pigeon; meaning, as a permanent badge or decoration]: and **فِي عُنُقِي طَوْقٌ مَا لِي بِأَدَاءِ شُكْرِهِ طَوْقٌ** [Upon my neck is a permanent badge or decoration, for which I have not ability to render due acknowledgment]: so in the A: hence also the saying of El-Mutanebbe,

- **أَقَامَتْ فِي الرِّقَابِ نَهَ أَيَادٍ**
- **هِيَ الْأَطْوَاقُ وَالنَّاسُ الْحَمَامُ**

[Favours of his have remained upon the necks: they are the neck-rings, and the men are the pigeons]. (TA. [See, for this verse, p. 164 of Dieterici's ed. of the Deewán of El-Mutanebbe.])

— **طَوْقٌ** signifies also *The neck* [itself]. (TA.) — And **طَوْقٌ**, (O,) or **طَوْقٌ**, (K,) [i. e. the rope in the form of a loop] by means of which one ascends the palm-tree. (O, K.)* — See also the next paragraph, first and second sentences.

طَاقَةٌ is the subst. from **أَطَاقَ**, (Az, Mṣb, K,) and is used in the place of the inf. n., (Az, TA,) and [when used as a simple subst.] signifies *Ability, or power*; (S, O, *Mṣb, K;) and so **طَوْقٌ**, (S, O, K,) which is [originally] an inf. n., (Az, K,) and is also expl. as meaning the utmost that one can do, with difficulty, trouble, or inconvenience. (TA.) One says, [لا **طَاقَةَ لِي بِهِ**] I have not ability, or power, to do it, or to bear or endure or tolerate it: and, to cope with him: (see Kur ii. last verse: and verse 250:) and **طَوْقِي** **هُوَ فِي طَوْقِي** It is within my ability, or power. (S.) In the phrase **طَلَبْتَهُ طَاقَتَكَ**, [as meaning Thou soughtest him, or it, in thy state of ability, or power,] Sb says, the [quasi-] inf. n. is prefixed [to the pronoun, and thus rendered determinate], though occupying the place of a denotative of state; in like manner as the article **ال** is prefixed [to **عَرَكَ**] in the phrase **أَرْسَلَهَا الْعِرَاكَ**. (TA.) — [Also *A slender and small bundle or fascicle of fibres or filaments or the like; one of those whereof two or more, twisted together, compose a rope; a strand, a yarn, a single twist, or single thread, of a rope or cord or fringe &c.*] You say **طَاقَةٌ مِنْ حَبْلِ** *A strand, yarn, or single twist, of a rope*; syn. **قُوَّةٌ**; (S voce **قُوَّةٌ**;) and so **طَاقٌ مِنْ حَبْلِ**, pl. **أَطْوَاقٌ**. (JK voce **قُوَّةٌ**;) [the pl. of **طَاقَةٌ** in this sense is **طَاقَاتُ الْحَبْلِ**:] **طَاقَاتُ الْحَبْلِ** means **قُوَاهُ**, as is said in the A. (TA.) — And **طَاقَةٌ** [i. e. sprig, spray, bunch, or branchlet,] of sweet basil, or of sweet-smelling plants: and likewise [a lock, or floc], of hair: (JK, TA:) [and so of wool, and the like:] you say **طَاقَةٌ رَيْحَانٍ**, (S, O, K, TA,) [or **طَاقَةٌ مِنْ رَيْحَانٍ**, &c.,] meaning **شُعْبَةٌ مِنْهُ**, as in the A. (TA.) — **طَاقَةٌ نَعْلٍ**: see **طَاقٌ**, latter half. — See also another meaning of **طَاقَةٌ** voce **طَاقٌ**, first quarter.

طَوَّقَةٌ *A round, and plain, or soft, piece of ground, amid rugged tracts of ground*: (O, K:) mentioned by IDrd as occurring in some poem of the Time of Ignorance but not heard by him from his comparisons. (O.)

طَائِقٌ (S, O, K) and **طَاقٌ** (O, K) *A prominence* [app. meaning a ledge or ridge] projecting from a mountain: (S, O, K:) and the former, (S,) or the latter, (K,) or each, (O,) also the like thereof in a well; (S, O, K; [in the CK, **الْبَيْتِ** is erroneously put for **الْبَيْتِ**];) i. e., in the wall that surrounds the interior of a well; and its pl. is **طَوَائِقٌ**: (TA:) and between any two pieces of wood [or planks] of a ship, or boat: (S, O, K:) or **طَائِقٌ** signifies one of the pieces of wood [or planks] of the interior of a **زَوْقٌ** [or skiff]: accord. to Aboo-Amr Esh-Sheybáne, it is the middle, or in the middle, of a ship or boat: and accord. to Aṣ, a prominence projecting from a ship, or boat, like a ledge swelling out from a mountain: and also, he says, a ridge, or ledge, in a [mountain, or portion of a mountain, such as is termed] **قَتَّةٌ**: accord. to Lth, **طَائِقٌ كُلِّ شَيْءٍ** signifies any mountain, or [hill such as is termed] **أَكْمَةٌ**, that surrounds anything: and its pl. is **أَطْوَاقٌ** [like **أَصْحَابٌ** pl. of **صَاحِبٌ**]. (TA.) — **طَائِقٌ** also signifies, accord. to Ibn-Hamzeh, The curved extremity of a bow; which is said to be called its **طَاقٌ**; but this he disallows. (TA.) — See also **طَاقٌ**, first sentence.

أَطْوَاقٌ [a pl. of **طَاقٌ**: and of **طَوْقٌ**: and of **طَائِقٌ**.] — Also] The milk of the cocoa-nut: (O, K, TA:) AḤn says, (O, TA,) it is very intoxicating; (O, K, TA;) moderately as long as its drinker does not go forth to the wind; but if he does so, his intoxication becomes excessive; (K, TA;) and when he who is not accustomed to it, (O, K, TA,) and is not suited to it, (O, TA,) continues constantly the drinking of it, it vitiates his intellect, (O, K, TA,) and confuses his understanding: (O, TA:) when it remains until the morrow, it becomes most acid vinegar. (K, TA.)

طَوَّقَةٌ, (O,) and **طَوَّقَةٌ**, (S, O, K,) [Pigeons, and a pigeon,] having [i. e. marked with] a ring upon the neck. (S, O, K.) — And **طَوَّقَةٌ** signifies *A large قَارُورَةٌ* [i. e. flask, or bottle,] having a ringed neck: (O, K:) thus called by the people of El-'Irāq. (O.)

طول

1. **طَالَ**, (S, O, Mṣb, K,) said by some to be of the class of **قَرَبٌ**, being made by them to accord in form with its contr., which is **قَصَرَ**, and by others said to be of the class of **قَالَ**, (Mṣb,) first pers. **طَلْتُ**, [said to be] originally **طَوَّلْتُ**, because one says **طَوَّلْتُ**, [not **طَائِلْتُ**, when using it as an intrans. v.,] (S, O,) aor. **يَطْوُلُ**, (TA,) inf. n. **طَوُلٌ**, (S, O, *Mṣb, K,) *It* (a thing, S, O, Mṣb) *was, or became, elongated, or extended*; [i. e. it was, or became, long; and it was, or became, tall, or high; which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says **طَالَ عَلَى وَجْهِ الْأَرْضِ** it was, or became, elongated, or extended, upon the surface

of the earth or ground; and **طَالَ فِي السَّمَاءِ** it was, or became, elongated, or extended, towards (lit. into) the sky;] (S, O, Mṣb, K;) and **طَالَ** signifies the same. (S, O, K.) It is also said of any time that is extended; and of anxiety that cleaves to one continually; and the like: [see **طَوَّلُ**, below:] thus one says **طَالَ اللَّيْلُ** [The night became long, or protracted]: (TA:) [and thus **طَالَ**, in the Kur lvii. 15, means *The time became extended, or prolonged, unto them*:] and **طَوَّلُوا** **عَلَيْهِمُ الْعُمُرَ**, in the Kur xxviii. 45, means, in like manner, [Life was prolonged unto them; or] their lives became long, or prolonged: (Jel:) and **طَالَ الْمَجْلِسُ** *The time of the assembly was, or became, extended, or prolonged*: (Mṣb:) and **طَالَ الْهَمُّ** [Anxiety became protracted]. (TA.) [One says also **طَالَ فَعَلٌ كَذَا** *Long time did he thus*; and the like; with the restrictive **مَا**: see Har p. 17.] — When trans. [without a particle] it is of the class **فَعَّلَ**; not **فَعَّلَ**, because this is not trans.: (TA:) one says **طَلَّنْتُهُ** meaning *I exceeded him, or surpassed him, in الطُّولُ* [i. e. tallness; or *I overtopped him*]: and also in **طَوَّلْتُ** [i. e. beneficence, and excellence, &c.]. (S, O, K.) See 3. A poet says,

- **إِنَّ الْفَرَزْدَقَ صَخْرَةٌ عَارِيَةٌ**
- **طَلَّتْ فَلَيْسَ تَنَالَهَا الْأَوْعَالُ**

[Verily El-Farezdaq is a bare rock that has exceeded in height the mountain-goats so that the mountain-goats do not reach it]: he means **طَلَّتْ** **طَالَ**. (TA.) And it is said in a trad., **طَالَ الْأَوْعَالُ**. (TA.) And it is said in a trad., **طَالَ الْعَبَّاسُ** i. e. *And El-Abbás exceeded 'Omar in tallness of stature*. (TA.) And you say, **طَالَ فِي الْحَسَبِ** [He excelled him in the grounds of pretension to respect or honour]. (K and TA in explanation of **شَرَفَهُ**: in the CK [erroneously] **طَاوَنَهُ**.) — One says also, **طَالَ عَلَيْهِ**, (S,) or **طَالَ عَلَيْهِمُ**, (Mṣb, K,) the verb in this case being of the class of **قَالَ**, aor. **يَطْوُلُ**, (Mṣb,) inf. n. **طَوُلٌ**; (S, *Mṣb;) and **طَوَّلُ**; (S, Mṣb, K;) and **طَالَ**; (Mṣb;) *He bestowed, or conferred, a benefit or benefits, or a favour or favours*, (S, Mṣb, K,) upon him, (S,) or upon them. (Mṣb, K.) And **طَوَّلُ** **عَلَيْنَا بِشَيْءٍ** *He gave to us a thing*; like **تَنَوَّلُ**; but the latter is said by Aboo-Mihjen to be used only in relation to good; and the former, sometimes, in relation to good and to evil. (TA in art. **نَوَّلُ**.)

2. **طَوَّنَهُ**, (S, O, Mṣb, K,) inf. n. **طَوَّنٌ**; (O;) and **طَوَّنَهُ**, (S, O, Mṣb, K,) and **طَوَّنَهُ**, (S, O, K,) inf. n. **طَوَّنَةٌ**; (O;) both signify the same; (S, O, Mṣb, K;) *He elongated it; extended it; lengthened it; or made it long, or tall or high*; (S, O, Mṣb;) syn. **مَدَّنَهُ**, (S, O, *Mṣb,) and **جَعَلَهُ طَوِيلًا**. (O, TA.) You say, **طَوَّلْتُ الْحَدِيدَةَ** *I elongated, or lengthened, the pieces of iron*. (Mṣb.) And **طَالَ** **اللَّهُ بِعَاقِهِ** *God extended, or prolonged, his continuance [in life]; or may God extend, &c.*

(Mṣb.) And **اطال** **المجلس** **He extended, or prolonged, the time of the assembly.** (Mṣb.) And **اطال** **الفارس**, (S, O,) or **بلدائه**, (Mṣb, K,) **He slackened [or lengthened]** (S, O, Mṣb, K) **the tether, (S, O, K,) or rope, (Mṣb,) of the horse, (S, O,) or of the beast, (Mṣb, K,) in the place of pasture, (S, O, K,) or that it might pasture [more largely]:** (Mṣb:) and **اطال لها الطول** and **اطال الطيل** [signify the same]. (TA, from a trad.) And [hence] **اطال له** (inf. n. as above, S) **He granted him a delay, or respite;** (S, O, Mṣb, K;) said of God: (S:) and **المطاوله في** **طاوله** means **التطويل فيه**; (Mṣb;) [i. e.] **طاوله** signifies **he delayed, or deferred, with him, (S, O, K, TA,) or في الامر** [in the affair], (S, O,) or **في الدين** [in the case of the debt] and **العدة** [the promise]. (TA.) [And **طاول عليه** and **طاول** **He was prolix, or tedious, to him: see 2 in art. حوز** and see an ex. of the former voce **حوز**.]

3. **طاولتني فطنته** **He contended with me for superiority** (Ks, O, TA) in **الطول** [i. e. tallness], and also in **الطول** [i. e. beneficence, and excellence, &c.], and **I exceeded him, or surpassed him, therein.** (S, O, K.) **اطاول بك اطاول** occurs in a prayer of the Prophet, and is from **الطول**, meaning [By means of Thee I contend for] superiority over the enemies. (O.) One says also, **طاوله بالكبر وقال** **انا اظبر منك** [He contended, or disputed, with him for superiority in greatness, and said, I am greater than thou]. (A in art. كبر.) [And **المطاوله في** **الخطوة**, occurring in the TA in art. سمو, means **The contending, or vying, or competing, for superiority, in highness of rank.**] — See also 2, last sentence but one.

4. **اطال** and **اطول**, as trans.: see 2, in five places. — **اطالت المرأة** **The woman brought forth tall children,** (S, A, O, K,) or **a tall child.** (K.) It is said in a trad., (S,) or in a prov., not a trad., (K,) but IATH declares it to be a trad., and in the trads. of the Prophet are many celebrated provs., (MF,) **ان القصيرة قد تطيل** [Verily the short woman sometimes brings forth tall children], (S, O, K,) and **وان الطويلة قد تقصر** [and verily the tall woman sometimes brings forth short children]. (O.) — See also 1, last sentence but one. — One says also, **اطال لفارسه** **He tied his horse with the rope [or tether, called طول].** (TA.)

5: see 2, last sentence: — and see also 1, last two sentences.

6. **طاول**: see 1, former half. — Also **It became high by degrees;** said of a building. (L in art. شيد.) — And **i. q. تطال** or **تطال**, (S, K, TA,) meaning **He (a man, S, TA) stood upon his toes, and stretched his stature, to look at a thing:** (TA:) or **تطالوت في قيامي** **I stretched my legs, in my standing, to look.** (O.) One says, **تطاول للاننان ويحتديها بالبحجن** [He stretches himself up towards the branches, and draws them

to him with the hooked-headed stick]. (S in art. حرق.) And it is said in a trad., **تطاول عليهم** **The Lord looked down upon them, or regarded them compassionately, (أشرف) with his favour.** (O.) — Also **He made a show of the طول** [i. e. tallness], or **الطول** [i. e. beneficence, and excellence, &c.]. (TA.) — **تطاول عليه** and **تطاول** signify the same; (Az, S, O, Mṣb, K, TA;) **He held up his head with a show of superiority over him;** (Az, TA;) [i. e. he behaved haughtily, arrogantly, overweeningly, overbearingly, domineeringly, or proudly, towards him; domineered over him; or exalted himself above him;] or **he overbore, overpowered, subdued, or oppressed, him:** (Mṣb:) **تطاول عليه** is also expl. as meaning **he arrogated to himself excellence over him, syn. تفضل;** (K, TA;) and **exalted himself above him:** (TA:) and **استطالوا عليهم** as meaning **they slew of them more than they [the latter] had slain (S, O, K) of them [the former]:** (O:) and **في عرض الناس** **الاستطالة** occurs in a trad. as meaning **the contemning of men, and exalting oneself above them, and reviling them, vilifying them, or detracting from their reputation.** (TA.) One says also **تطاول بما عنده** **He exalted, or magnified, or boasted, himself in, or he boasted of, what he possessed.** (TA in art. فتح.) And **الفحل يتطاول على ابله** **The stallion [overbears, or] drives as he pleases, and repels the other stallions from, his she-camels.** (O.) — And **تطاولوا** **They vied, competed, or contended for superiority, each with the other [in the طول i. e. tallness, or in the طول i. e. beneficence, and excellence, &c.: see 3].** (TA.)

10. **استطال**: see 1, first sentence. — Also **It extended and rose;** (K, TA;) said of a crack [in a wall]; like **استطار**: mentioned by Th. (TA.) [And likewise said, in the same sense, of the dawn, i. e., of the false dawn; in which case it is opposed to **استطار**: see **مستطيل**.] — See also 6, in four places. — This verb is also used, by Z and Bq, in a trans. sense; and **استطاله**, occurring in the “Mufaṣṣal” [of Z] is expl. as meaning **عده طويلا** [He reckoned it long, &c.]; and in like manner it is used by Es-Saʿd in the “Mutowwal:” but this usage is on the ground of analogy [only]; for, accord. to the genuine lexical usage, it is intransitive. (TA.)

طول [is originally an inf. n.: (see **طال عليه**):] and, used as a simple subst.,] signifies **Beneficence; and bounty:** (S, TA:) and [a benefit, a favour, a boon, or] a gift. (Har p. 58.) — And, (O, K, TA,) as also **طائل** and **طائلة**, (K, TA,) **Excellence, excess, or superabundance: and power, or ability: and wealth, or competence: and ample-ness of circumstances:** (O, K, TA:) and **superiority, or ascendancy.** (O, TA.) One says, **فلان على طول** **To such a one belongs excellence, or superabundance, above such a one.** (O. [And the like is said in the Mgh.]) And it is said

in the Kur [iv. 29], **ومن لم يستطع منكم طولا**, meaning **And such of you as is not able to obtain superabundance so that he may marry the free women, let him marry a female slave;** (Mgh;) i. e. such as is not able to give the dowry of the free woman, (Mgh, O, TA,) as expl. by Zj. (Mgh, TA.) In the phrase **طول الحرّة**, the former word is originally the inf. n. of the verb in **طال عليها** meaning “he benefited her;” because, when one is able to give the dowry of the free woman, and pays it, he benefits her: or, as some of the lawyers say, this phrase means **The superabundance of the means of sustenance that suffices for the marrying of the free woman, agreeably with a saying of Az:** or, as some say, **طول** means **wealth, or competence;** and the phrase is originally **طول الحرّة**, i. e. **ampleness of wealth such as supplies the means of attaining to the free woman:** or originally **طول على الحرّة**, meaning **power, or ability, for the marrying of the free woman:** (Mṣb:) Esh-Shaʿbee is related to have used the phrase **الطول إلى الحرّة**; and in like manner are IʿAb and Jābir and Saʿeed Ibn-Jubeyr. (Mgh.) **الطول** in the Kur xl. 3 means **The Possessor of all-sufficiency, and of superabundance, or of bounty:** (O:) or **the Possessor of power: or of bounty, and beneficence.** (TA.) And **الطول** **أولو الطول** in the Kur ix. 87 means **Those, of them, who are possessors of superabundance, and of opulence.** (Bd.) — See also **طول**, latter half, in two places.

طول [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies **Length; and tallness, or height; contr. of عرض;** (S, O, Mṣb;) or **قصر:** (M, TA:) pl. **أطوال:** (Mṣb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Rāghib, TA.) [One says, **قطع طولاً** and **بالطول** **He cut it lengthwise.**] — And **The utmost extent of time.** (TA.) You say, **لا أكلته طول الدهر**, (S, O, TA) and **طوال الدهر**, (S, O, K, TA,) both meaning the same, (S, O, TA,) i. e. [I will not speak to him] **during the utmost extent of time.** (K, TA.) — [In geography, **The longitude of a place:** pl. as above.] — See also **طول**, in two places.

طول **Length in the upper lip of the camel, (M, K, TA,) beyond the lower.** (M, TA.)

طول: see **طول**. — Also pl. of **طولى**, fem. of **أطول** [q. v.].

طول, for which **طول** occurs in poetry, (S, O, K,) and **طيل**, for which also **طيل** occurs in poetry, (K,) and **طويلة**, (Lth, O, K,) but this is disapproved by Az, (TA,) and **تطول**, (K,) **A tether; i. e. the rope that is extended for a horse or similar beast, and attached to which he**

pastures: (S, O:) a rope with which the leg of such a beast is bound: (K:) a long rope thus used: (TA:) or with which one binds him, holding its extremity, and letting the beast pasture: (K, TA:) or of which one of the two ends is bound to a stake, and the other to the fore leg of a horse, in order that he may go round about bound thereby, and pasture, and not go away at random. (TA.) An ex. of the first of these words occurs in a verse of Tarafeh cited voce ثنى. (S, O.) And it is said in a trad. that when a man of an army alights in a place, he may debar others from the extent of the طول of his horse. (TA.) — أَرْخَى لَهُ الطَّوْلَ [lit. meaning He relaxed, or slackened, to him the tether] means [also] † he left him to his own affair. (A and TA in art. رَخَو.) — And one says, طَالَ طَوْلَكَ and طَوْنَكَ and طَوْنَكَ and طَوْنَكَ and طَوْنَكَ (ISk, S, O, K) and طَوْنَكَ (K) meaning † Thy life [has become long; or may thy life become long]: (ISk, S, O, K: [see also طَيْلَةٌ:] or thine absence: (S, K:) or † thy tarrying, (A, K, TA,) and thy flagging in an affair. (A, TA.) Tufeyl says,

- أَنَا فَمَرٌ نَدْفَعُهُ إِذْ جَاءَ طَارِقًا •
- وَقُلْنَا لَهُ قَدْ طَالَ طَوْلُكَ † فَانْزِلْ •

meaning [He came to us, and we did not repel him since he came as a nightly visitor, and we said to him,] Thy case in respect of the length of the journey and the endurance of travel [has been long, therefore alight thou: or the right reading may be † طَوْلُكَ, which is better known]: or, as some relate it, † طَيْلِكَ. (TA.) [It is also said that] طَوْلٌ is a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is † طَوْنَةٌ; and in like manner, † طَيْلٌ, of † طَيْلَةٌ. (TA.)

طَوِيلٌ: see the next preceding paragraph, latter half, in two places. — [In the phrases طَوِيلٌ يَوْمٌ and طَوِيلٌ نَيْلَةٌ, it app. means A tedious period, or length of time.]

طَوِيلٌ: see طَوِيلٌ, in three places.
طَائِلَةٌ A she-ass: (O, K:) said to occur [as meaning a wild she-ass] in a poem of Dhur-Rummeh, who likens thereto his she-camel; but unknown to Az. (TA.)

طَوِيلَةٌ Life; the period of life. (K, TA.) One says, أَطَالَ اللَّهُ طَوِيلَتَهُ [God prolonged, or may God prolong, his life]. (TA.) [See also طَوِيلٌ.]

طَوِيلَةٌ } see طَوِيلٌ, last sentence.
طَوِيلَةٌ }

طَوِيلٌ [fem. of أَطْوَالٌ: used as a subst.,] A high, or an elevated, state or condition: pl. طَوِيلٌ. (K.)

طَوِيلٌ: see طَوِيلٌ.
طَوِيلٌ } see طَوِيلٌ, first sentence.
طَوِيلٌ }

طَوِيلٌ: see طَوِيلٌ: — and see also طَوِيلٌ.

طَوِيلٌ: see طَوِيلٌ: — and see also طَوِيلٌ.

طَوِيلٌ: see طَوِيلٌ.

طَوِيلٌ Elongated, or extended; [i. e. long; and tall, or high;] (S, O, Mṣb, K;) as also † طَوِيلٌ; (S, O, K; but see طَوِيلٌ;) and † مُسْتَطِيلٌ: and † طَوِيلٌ is used in the sense of طَوِيلَةٌ, [being syn. sometimes with طَوِيلٌ and طَوِيلَةٌ,] in a verse of El-Farezdaq cited voce عَزِيْزٌ: (O, TA:) [it seems, from a comparison of explanations of سَرْحُوبٌ and سَلْبٌ &c. in the S and K, that طَوِيلٌ applied to a horse or the like generally signifies long-bodied:] طَوِيلٌ is the only epithet, known to IJ, of the measure فَعِيْلٌ having the ف and ل sound and having و for its ع, except صَوِيْبٌ and قَوِيْبٌ; for عَوِيْضٌ is [held by him to be only] used as a subst.: (M in art. صَوْب:) the pl. (of طَوِيلٌ and طَوِيلٌ, TA) is طَوَائِلٌ (S, O, Mṣb, K) and طَوَائِلٌ; (S, O, K;) the latter anomalous, and said by IJ to occur only in one verse: (TA:) the fem. is طَوِيْلَةٌ (Mṣb, K) and طَوَائِلَةٌ; (K, TA;) and the pl. of the former of these is طَوِيْلَاتٌ. (Mṣb.) — They said, إِنَّ اللَّيْلَ طَوِيْلٌ وَلَا يَطْلُ إِلَّا بِخَيْرٍ [Verily the night is long, and may it not be long save with good fortune]: mentioned by Lh, as expressing a prayer. (TA.) And طَوِيْلَةٌ مِنَ الْقَصِيْرَةِ [A short thing from a tall thing]; meaning a date from a palm-tree: a prov., alluding to the abridging of speech, or language. (IAṣr, Meyd, K.) See also 4. — الطَوِيْلٌ is also the name of A certain kind of metre of verse; (S, O, K;) [namely, the first;] consisting of ثَمَانِيْنَ مَقَاعِيْلٌ eight [a mistake for four] times: (O, TA:) so called because it is the longest of all the metres of verse; originally comprising forty-eight letters: (TA:) a post-classical term. (S, O, K.)

طَوِيلَةٌ as a subst.: see طَوِيلٌ.

طَوِيلٌ A certain bird, (S, O, K,) of the aquatic kind, having long legs. (O, K.)

طَوِيلَةُ الرِّيْحِ The wind's countervind. (S, O, K.)

طَوِيلٌ Very, or exceedingly, tall; (S, O, K, TA;) applied to a man; as also, in the same sense, † طَوِيلٌ, (TA,) the latter having a stronger signification than طَوِيلٌ, [with which it is mentioned above as syn.,] (TA voce رَكِيْكٌ) or it denotes less than طَوِيلٌ; (O in art. ظَرْف:) and so † طَوِيلَانِيٌّ and † مَطَاوِيلٌ, in the dial. of the vulgar: طَوِيلٌ has no broken pl., its pl. being only طَوَائِلٌ: its fem. is with ة, and so is that of طَوِيلٌ; each applied to a woman. (TA.)

طَوَائِلٌ Benefiting; bestowing, or conferring, a benefit or benefits, or a favour or favours. (Mṣb.) — [Hence its usage in the following exs.] One says of that which is vile, or contemptible, (Mṣb, K, TA,) مَا هُوَ بِطَوَائِلٍ (Mṣb,) or هُوَ غَيْرُ طَوَائِلٍ (K, TA,) [It is not good for anything; it is un-

profitable, useless, or worthless]; and in this manner it is used alike as masc. and fem. (TA.) And it is said in a trad., ضَرَبْتَهُ بِسَيْفٍ غَيْرِ طَوَائِلٍ, meaning I smote him with a sword that was not sharp. (TA.) And in another trad., كُفِنَ فِي كَفَنِ غَيْرِ طَوَائِلٍ i. e. [He was shrouded in grave-clothing] not of delicate texture, and not of a goodly kind. (TA.) — And [hence] it signifies [also] Benefit, profit, utility, or avail; and excellence: thus in the saying, هَذَا أَمْرٌ لَا طَائِلَ فِيهِ [This is an affair in which is no benefit, &c.]: (S, O, TA:) and طَوَائِلٌ [He did not find or experience, or get or obtain, from it, or him, any benefit, &c.]: it is only used in negative phrases [in this sense]: (S, O, K, TA:) and [thus] one says also, نَعَقَ بِمَا لَا طَائِلَ تَحْتَهُ [He spoke that in which was no profit]. (TA in art. بَوَق.) See also طَوِيلٌ, second sentence.

طَائِلَةٌ: see طَوِيلٌ, second sentence. — Also Enmity: and blood-revenge: (S, O, K, TA:) pl. طَوَائِلٌ. (TA.) You say, فُلَانٌ يَطْلُبُ بَنِي فُلَانٍ, طَوَائِلُهُ i. e. Such a one seeks to obtain of the sons of such a one blood-revenge. (TA.) [See also an ex. in art. عَقْل, conj. 8.]

طَوِيلٌ Exceeding, or surpassing, in الطَوِيلُ [i. e. length, and tallness or height]: (S, O, Mṣb, K:) and also in الطَوِيلُ [i. e. beneficence, and excellence, &c.]: (S, O, K:) fem. طَوِيْلَةٌ: (S, O, Mṣb, K:) pl. of the former, applied to men, أَطْوَالٌ; (S, O;) and of the latter طَوِيلٌ. (S, O, Mṣb, K.) السَّبْعُ الطَوِيلُ, i. e. The seven longer chapters of the Kur-án, (O, TA,) are the chapter of البَقَرَةِ and the next five chapters of which the last is الأَعْرَافُ and one other, which is the chapter of يُونُسَ, or الأَنْعَامُ and بَرَاءَةٌ together, these being regarded as one chapter, (O, K, TA,) or, as some say, الكَهْفُ, and some say التَّوْبَةُ [which is the same as بَرَاءَةٌ]; and some say [the chapters vulgarly called] the حَوَامِيْمُ [which are the fortieth and six following chapters]: but the first of all these sayings is the right. (TA.) And الطَوِيلِيْنَ [The longer of the two longer chapters of the Kur-án], occurring in a trad. of Umm-Selemeh, was expl. by her as meaning the chapter of الأَعْرَافُ: (O:) الطَوِيلِيَّانِ meaning الأَنْعَامُ and الأَعْرَافُ. (TA.) أَسْرَعَتْكَ نَحْوًا بِئِي أَطْوَلَكُنَّ يَدَا الأَعْرَافِ, or, as some relate it نَحَاقًا, a saying of the Prophet to his wives, means [The quickest of you in attaining to me is, or will be,] the most extensive of you in giving. (O.) — See also طَوِيلٌ. — Also A camel whose upper lip is long, (S, O, K, TA,) extending beyond the lower. (TA.)

طَوِيلٌ: see طَوِيلٌ, first sentence.

مَطْوِيلٌ The penis. (O, K.) — And A halter; syn. رَسَنٌ: (K:) pl. مَطَاوِيلٌ, signifying the halters (أَرْسَانُ) of horses. (O, K.)

مَطَاوِيلٌ: see طَوِيلٌ. [And see also its verb.]

مَدَى مُتَطَاوِلٌ *A distant limit, or far-extending space.* (W p. 50.)

مُتَطَاوِلٌ is used by Z and Bd as meaning *Reckoned long, on the ground of analogy.* (TA. [See its verb.])

مُتَطَاوِلٌ: see طَوِيْلٌ. طَوِيْلٌ الْفَجْرُ الْمُتَطَاوِلُ is *The first dawn; also called the false; and termed Reckoned long, on the ground of analogy.* (TA. [See its verb.])

طوى

1. طَوَى الشَّىءَ, (S, Mṣb,*) or الصَّحِيْفَةَ, (K,) aor. يَطْوِي, (Mṣb, K,) inf. n. طَى, (S, Mṣb,) [He folded, folded up, or folded together, and he rolled up, the thing, such as a garment, or piece of cloth, or the like, or the written piece of paper:] طَوَى الصَّحِيْفَةَ meaning *the contr. of نَشَرَهَا*. (TA.) And one says also, طَوَى الثَّوْبَ, inf. n. طِيَّةٌ, with kesr, and طِيَّةٌ, like عَدَّةٌ, this latter on the authority of Lh, and extr., [meaning *He folded, &c., the garment, or piece of cloth:*] and the phrase صَحِيْفَةٌ جَائِيَةٌ الطِّيَّةِ has been mentioned as meaning *طِيَّةٌ* [i. e. *A written piece of paper thick, or rude, in respect of the folding, &c.*]. (TA.) [And طَوَى الثَّوْبَ عَلَى بُلَّتِيهِ, and بُلَّتِيهِ, or بُلَّتِيهِ, *I folded the skin while it was moist: whence the phrases طَوَى ثَوْبًا عَلَى بُلَّتِيهِ, and بُلَّتِيهِ, &c., and طَوَاهُ عَلَى بِلَالِهِ, and بُلُوهُ, expl. voce بَلَّلَ; and a similar phrase in a verse cited voce دَرَبَ, q. v.: see also a similar phrase in art. دَمَل, conj. 3: and see طَوَى.]— [Hence, طَوَى signifies also *He, or it, made a thing compact, as though folded; or round, like a scroll.*] One says, طَوَى جِسْمَهُ طَيًّا حَتَّى أَصْبَرَ لَحْمَهُ, [His body was, or became, compacted, or rounded, so that his, or its, flesh was firm, or hard]. (Lh, TA in art. دَمَل.) And سَأَى حَسَنَةَ الطِّيَّةِ [A shank goodly in respect of the compacture, or rounding; well compacted, well rounded, or well turned]. (K in art. جَدَل, &c.) And [hence likewise,] طَوَاهُ means also *He rendered him lean, lank, light of flesh, slender, or lank in the belly.* (L in art. مَسَد.) One says, طَوَاهُ السَّيْرُ, [Journeying, or travel, rendered him lean, or emaciated him. (TA.)— طَوَى عُنُقَهُ وَنَامَ أَمْنًا is said of a gazelle [as meaning *He folded, or bent, his neck, and slept free from fear.*]. (TA.)— طَوَى كَشْحَهُ [lit. *He folded, or bent, his flank,*] means *he turned away his love, or affection:* (S, TA:) or, as in the M, *he withdrew his countenance: and the following ex. is cited:**

• وَصَاحِبٍ قَدْ طَوَى كَشْحًا فَقُلْتُ لَهُ
• إِنَّ أَنْطَوَاهُكَ هَذَا عِنْدَكَ يَطْوِينِي

† [Many a companion has withdrawn countenance, and I have said to him, Verily this thy withdrawing withdraws me from thee]: (TA:) or طَوَى كَشْحَهُ عَنِّي means *he turned away from me,*

forsaking, or abandoning. (K, TA. [See also art. كَشَح.]— And طَوَى كَشْحَهُ عَلَى أَمْرٍ † *He concealed an affair, or a case:* (K, TA:) or, as in the M, *he determined, or resolved, upon an affair:* (TA:) or, as in the L, and other lexicons, *he persevered in an affair.* (TA in art. كَشَح.)— And طَوَى, [for طَوَى أَحْشَاءَهُ,] (S, K,) aor. يَطْوِي, inf. n. طَى, (S,) † *He suffered hunger intentionally, or purposely.* (S, K. [See also طَوَى.]— And طَوَى عَنِّي الْحَدِيثَ, (K, TA,) and النَّسْرَ, (TA,) † *He concealed from me the story, (K, TA,) and the secret.* (TA.) One says, اِطْوِ هَذَا الْحَدِيثَ † *Conceal thou this story.* (TA.)— And طَوَى حَدِيثًا إِلَى حَدِيثٍ † *He concealed in his mind a story and passed on from it to another story; like as is said of the traveller in the sentence next following: and similar to this is the phrase طَى الصَّوْمَ † [the passing on from the fasting to the next fasting]. (TA.) One says of the traveller, يَطْوِي مَنَزِلًا † [He passes on from one place of alighting to another so that he does not alight]. (TA.) And طَوَى الْمَكَانَ إِلَى الْمَكَانِ † *He passed on from the place to the place.* (TA.) And طَوَى الْبِلَادَ, (K, TA,) inf. n. طَى, (TA,) † *He traversed the countries, (K, TA,) country after country.* (TA.)— طَوَى الْقَوْمَ means † *He came to the people, or party: or he passed by them:* (IAḡr, K, TA:) or *he sat by them, or at their place of abode.* (K, TA.)— طَوَى اللَّهَ الْبَعْدَ لَنَا † *He accorded to the K, means † May God contract (lit. make near) the distance to us: but accord. to the T, الْبَعِيدَ [i. e., make near the remote]. (TA.)— طَوَى also denotes the passing away of life: [or rather the making life to pass away:] one says, طَوَى اللَّهُ عُمُرَهُ † [God made, or may God make, his life to pass away]: and a poet says,**

• طَوَتْكَ خَطُوبٌ دَهْرِكَ بَعْدَ نَشْرِ

† [Thy misfortunes have exanimated thee after vivifying, or reviving]: طَوَى فُلَانٌ وَهُوَ مَشْوَرٌ † [Such a one has been exanimated but he is revived] is said of a person when [he has died and] a good reputation of him remains, or a good memorial. (TA.) [It is also implied in the TA that, in accordance with this usage of the verb, طَوَاهُ may be rendered † *He caused it to pass away, or come to nought or to an end; destroyed it; or annihilated it:* (see the pass. part. n.): and, accord. to Bd, يَوْمَ نَطْوِي السَّمَاءَ, in the Kḡr xxi. 104, may mean *On the day when we shall efface the heaven: but this phrase is better rendered on the day when we shall fold, or roll up, the heaven.*]— One says also, طَوَى الْعَزْلَ, [He wound the spun thread upon the winder]. (TA.)— And طَوَى الرُّكْبَةَ, (TA,) or الْبِئْرَ, (Mṣb,) inf. n. طَى, *He cased the well with stones, and with baked bricks: and in like manner, طَوَى اللَّيْبَانَ فِي الْبَيْتَاءِ [He cased the*

*bricks, or crude bricks, in the building]. (TA.) = طَوَى السَّمَاءَ, [aor. يَطْوِي,] inf. n. طَوَى, *The skin was folded having in it moisture, or some remains of milk, in consequence of which it became altered, and stinking, and dissundered by putrefaction.* (TA. [See also the third sentence of this paragraph.])— And طَوَى, aor. يَطْوِي, inf. n. طَوَى (S, K) and طَوَى also, on the authority of Sb, (TA,) † *He was hungry;* (S, K,*) as also † طَوَى. (K. [See also طَوَى, above.])— And طَوَى طَيْتَهُ *The place to which, or towards which, he would repair, or betake himself, was, or became, remote.* (Lh, TA.)*

2. طَوَيْتَهُ [I folded it with several, or many, foldings; or wound it, or coiled it: see the quasi-pass., تَطْوَى]. (TA.)

4: see 1, last sentence but one.

5. تَطْوَى [It became folded with several, or many, foldings; or wound, or coiled;] quasi-pass. of 2. (TA.) You say, تَطَوَّتِ الْحَيَّةُ *The serpent wound, or coiled, itself.* (S, TA.) And Sb mentions the phrase † تَطْوَى أَنْطَوَاهُ; citing, as an ex.,

• وَقَدْ تَطَوَّتْ أَنْطَوَاهُ الْحِضْبَةُ •

[And I had writhed with the winding of the حِضْبَةُ], meaning [by this last word] a species of serpent, or the bow-string. (TA.)

6. [This verb, said of several agents, (i. e., app. طَوَى طَوَى said of several persons, or تَطَاوَتْ said of several things,) accord. to Freytag on the authority of the Decwān of the Hudhalees signifies *They mutually folded together.*]

7. اِنطوى [It was, or became, folded, folded up, or folded together, and rolled up,] quasi-pass. of طَوَى (S, K, TA) as signifying the contr. of نَشَرَ; (TA;) as also † اِنطوى, (K, TA,) of the measure اِنْفَعَلَ, mentioned by Az and ISd. (TA.) See also 5.— [Hence,] اِنطوى بَطْنُهُ † [His belly became lean, or lank]; said of a camel, and of a sheep or goat. (JK voce اِنْتَقَى.) And اِنطوى الْحَشَا † [The state of being lean, or lank, in the belly]. (S and TA voce اِنْحَطَفَ, q. v.)— See also a verse cited in the first paragraph.— [Hence also,] اِنطوى عَلَى الْحَيْدِ, and الْوَدِّ, † *He conceived [as though he infolded] in the heart rancour, malevolence, malice, or spite, and love, or affection.* (MA.) And اِنطوى قَلْبُهُ عَلَى غِيْبٍ † [His heart conceived, as though it infolded, rancour, malevolence, malice, or spite]. (TA.)

8. see the next preceding paragraph.

طَوَى: see طَوَى.

طَوَى [originally an inf. n., of طَوَى, q. v.,] and طَوَى, [said in one place in the TA to be like اِنطَى, but I think that this is only said to show that its first vowel is kesr and the second fet-h, and that it is correctly طَوَى, for there is no reason for its being imperfectly decl.,] accord. to

the M, are sings. of أَطْوَاءُ, which it explains as signifying The lines, or streaks, and creases, of the folding of a garment, or piece of cloth, and of a written piece of paper, and of the belly, and of fat, and of the guts, and of a serpent, and of other things; and it is said in the T and K that مَطَاوٍ, of which the sing. is مَطْوِيٌّ, signifies the أَطْوَاءُ of the serpent, and of the guts, and of fat, and of the belly, and of a garment, or piece of cloth: (TA:) one says, مَا بَقِيَتْ فِي مَطَاوِيٍّ أَمْعَانِيًّا [There remained not in the creases of her, or their, guts any relic of food]: (A, TA:) and الدَّرْعُ مَطَاوِيٌّ signifies the creases of the coat of mail when it is drawn together, or contracted. (TA.) [Hence,] one says, عَلَى جَبِينِهَا أَطْوَاءُ التَّجْمِرِ طَرَاتِقُهُ [app. meaning Upon her forehead (for so جَبِينٌ sometimes signifies) are the wrinkles indicative of the time for the payment of the debt of nature]. (TA.) The أَطْوَاءُ in the she-camel are The طَرَاتِقُ [i. e. lines, or streaks, or perhaps creases, or wrinkles,] of the fut (S, K, TA) of the hump: (K, TA:) [or the creases, or wrinkles, one above another, of the side and of the hump; for] Lth says, طَرَاتِقُ جَنْبِهَا وَسَامِيهَا طَوِيٌّ فَوْقَ طَوِيٍّ [the creases, or wrinkles, of her side and of her hump are, or consist of, طَوِيٌّ above طَوِيٍّ]. (TA.) And AHn says that أَطْوَاءُ signifies The bending [or rather he should have said, or perhaps he did say, the places of bending] in the tail of the locust, [which are] like عَقْدٌ [or articulations]: and the pl. [of mult.] is طَوِيٌّ [said to be like إِلَى, but I think that it is correctly طَوِيٌّ, as I have observed above]. (TA.) — One says also, وَجَدْتُ فِي طَوِيٍّ وَجَدْتُ فِي طَوِيٍّ [lit. I found within the folding of the writing, or letter, such a thing; meaning, infolded, or enclosed, or included, in it; or among the contents, or implications, of it]: and أَطْوَاءُ فِي طَوِيٍّ and مَطَاوِيهَا [lit. within the folds, or places of folding, of the writings, or letters]. (A, TA.) And الغُلُّ فِي طَوِيٍّ قَلْبِهِ [Rancour, malevolence, malice, or spite, is conceived, as though it were infolded, in his heart]. (TA.) [See 7.] And أَذْرَجَنِي فِي طَوِيٍّ التَّسْيَانِ [He, or it, infolded me within the folding of oblivion]. (TA.) — See also طَوِيٌّ. — And see طَوِيٌّ. — [Also A casing of stones or of baked bricks; and particularly such a casing of a well; an inf. n. used as a subst. properly so called; and often occurring in the lexicons &c. in this sense.]

طَوِيٌّ: see the next preceding paragraph, first sentence.

طَوَاهُ [inf. n. of un. of طَوِيٌّ]. You say, طَوَاهُ طَوَاهُ [He folded it, &c., with one folding &c.]. (TA.)

طَوِيَّةٌ (S, TA,) from طَوَيْتُ الشَّيْءَ (S,) is like جَلَسْتُ (S, TA) and رَكِبْتُ (S) and مَشَيْتُ, signifying A mode, or manner, of folding &c.; and a mode, or manner, of being folded &c. (TA.)

One says, إِنَّهُ لَحَسَنُ الطَّيِّبَةِ [Verily he is good in respect of the mode, or manner, of folding, &c.]. (K, TA.) And طَوَاهُ طَوِيَّةٌ جَيِّدَةٌ [He folded it, &c., in a good mode, or manner, of doing so]. (TA.) And hence the saying of Dhu-r-Rummeh,

كَمَا تَنْشُرُ بَعْدَ الطَّيِّبَةِ الْكُتُبَ

[Like as the writings, or letters, are unfolded after the folding in a particular manner]: (S, TA:) he said طَوِيَّةٌ, with kesr, because he did not mean a single time [of folding]. (TA.) — [See also 1, second sentence, where it is mentioned as a simple inf. n., and sometimes pronounced طَوِيَّةٌ, without teshdeed.] — Also i. q. نَيْتَةٌ (S, K;) and so طَوِيَّةٌ (K;) and [agreeably with this explanation] Kh says that it may mean A place of alighting or abode [to which one purposes repairing, or betaking himself], and it may mean an object of aim or purpose or intention [whatever it be]: (S:) and in the A it is expl. as meaning the direction towards which countries are traversed: (TA:) one says طَوِيَّةٌ بَعِيدَةٌ i. e. [A place of alighting or abode &c.] that is distant, or remote: and بَعُدْتُ عَنْ طَوِيَّتِهِ i. e. The place of alighting, or of abode, to which he purposed repairing [was distant, or remote]: and مَضَى لَطَوِيَّتِهِ i. e. [He went] to his نَيْتَةٌ [meaning either place of alighting &c. or object of aim &c.] that he purposed: (S:) and لَقِيْتُهُ بِطَوِيَّاتِ الْعِرَاقِ i. e. [I met him in] the regions, or quarters, or directions, of El-'Irak: and sometimes it is pronounced طَوِيَّةٌ, without teshdeed. (TA.) — Also An object of want or need. (TA.) [Therefore لَطَوِيَّتِهِ may be rendered He went to accomplish his object of want or need.] — أَخْرَجَ مَخْطَرًا طَوِيَّةً is syn. with أَخْرَجَ مَخْطَرًا [expl. voce خَطَرَةٌ, q. v.]. (TA in art. خَطَرٌ.)

طَوِيٌّ A skin for water or milk; syn. سِقَاءٌ (K;) as also طَوِيٌّ: or the former signifies a skin (سِقَاءٌ) that has been folded having in it its moisture, and has consequently become dissundered; app. an inf. n. [of طَوِيٌّ] used as a subst. [properly so called]: and سِقَاءٌ طَوِيٌّ signifies [the same, or] a skin that has been folded having in it moisture, or some remains of milk, in consequence of which it has become altered, and stinking, and dissundered by putrefaction. (TA.) — Also Hunger; (S;) [and] so طَوِيٌّ [if not a mistranscription]. (TA.) [See طَوِيٌّ, of which the former is an inf. n., as also طَوِيٌّ.]

طَوِيٌّ is said by some to be like طَوِيٌّ, meaning A thing twice done [as though folded]; and to be thus in the Kur [xx. 12 and lxxix. 16]; meaning twice sanctified [referring to the valley there mentioned]; (S, TA; [and thus expl., and said to be like ثِنْتِي, in the Ksh and by Bḍ;]) or, as El-Hasan says, twice blest and sanctified: (S, TA:) or meaning twice called [referring to the calling of Moses mentioned in the context]. (Ksh

and Bḍ in xx. 12, and in like manner says Er-Rāghib.) [But طَوِيٌّ (as most pronounce it) or طَوِيٌّ, in the Kur, is generally held to be the name of a certain valley. Golius explains طَوِيٌّ and طَوِيٌّ as meaning "Plicata, plicabilis, res;" which is a mistake: and he adds, "Ambulatio, incessus reciprocat, ultro citroque in se rediens:" for the latter of these explanations, both of which he gives as on the authority of J and the K, I am quite unable to account.]

طَوِيٌّ: see the next preceding paragraph: — and see also طَوِيٌّ, in two places.

طَوِيٌّ الْبَطْنِ A man lean, or lank, in the belly; (S, TA; [in the Ham, p. 708, erroneously written طَوِيٌّ الْبَطْنِ, and there expl. as meaning naturally small in the belly;]) as also مُنْطَوٍ [or rather مُنْطَوِيٌّ]; (TA;) and so طَيَّانٌ. (Ham p. 495.) — And [hence,] (K, TA,) as also طَاوٍ, and طَيَّانٌ (S, K, TA,) † Hungry: (S, TA:) or having eaten nothing: fem. [of the second] طَيَّانَةٌ (K) and [of the third] طَيَّانٌ or طَيَّانَةٌ [like حَيْرَانٌ and حَيْرَانٌ pls. of حَيْرَانٌ]. (K accord. to different copies.) — See also طَوِيٌّ.

طَوِيٌّ A bundle of بَزٌّ [meaning cloths or stuffs or garments, or a kind, or kinds, thereof: so called as being folded together]: thus in the Tekmileh [and in copies of the K]: in [some of] the copies of the K, مِنَ الْبَزِّ in the place of مِنَ الْبَزِّ. (TA.) — And A well that is cased (S, M, Mḥb, TA) with stones, or with baked bricks; as also طَوِيٌّ: (TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ (Mḥb:) it is masc., but may be made fem. to accord. with the meaning [i. e. بِئْرٌ]: (M, TA:) pl. أَطْوَاءُ: accord. to the K, طَوِيَّةٌ signifies a well; but [SM says] I have not seen that any one has mentioned this. (TA.) — And A سَاعَةٌ [meaning short portion] of the night: (K:) one says, أَتَيْتُهُ بَعْدَ طَوِيٍّ مِنَ اللَّيْلِ [I came to him after a short portion of the night]: mentioned by ISd. (TA.)

طَوِيَّةٌ + The صَمِيرُ [meaning heart, or mind]: (S, K, TA:) so called because it is [as though it were] folded upon the secret, or because the secret is [as though it were] infolded in it. (TA.) — See also طَوِيَّةٌ. — And see طَوِيٌّ.

طَوِيٌّ مَا بِالْأَنْدَارِ طَوِيٌّ [like دَوِيٌّ or دَوِيٌّ, if not a mistranscription for طَوِيٌّ,] means [There is not in the house] any one. (TA.)

طَيَّانٌ: see the paragraph commencing with طَوِيٌّ الْبَطْنِ, in two places. [طَيَّانٌ, perfectly decl., belongs to art. طَيْنٌ, q. v.]

طَاٍ: see art. طَى.

طَايَةٌ A سَطْحٌ [or flat top or roof of a house] (Az, S, K) upon which one sleeps. (Az, TA.) — And A place in which dates are put to dry in the sun. (S, K.) — And A great rock in land

containing sand, (K, TA,) or in which are no stones: mentioned by ISd. (TA.) = جَاءَتْ *جَاءَتْ* means [The camels came] in herds; syn. طَاعَانًا: the sing. is طَايَةٌ. (TA.)

طَاوٍ A gazelle that bends, [or is bending,] or has bent, his neck, on the occasion of lying down, and then lies down, or has [lain down and] slept free from fear. (TA.) — And طَاوِي *طَاوِي* Rendered lean or lank; not large in the sides. (Ham p. 495.) — See also the paragraph commencing with طَوَى البَطْنِ.

شِعْرٌ طَاوِي Verse of which the [fundamental] rhyme-letter is ط: [but] Kh says that its l is originally ي. (TA.)

مَطْوِي; and its pl. مَطَاوٍ, and as a prefixed n. مَطَاوِي: see طَى, in five places. مَطْوِي may be used as an inf. n., meaning The folding of a garment, or piece of cloth: and as meaning the place of folding thereof: and signifies also the inside thereof. (Har p. 160.)

مَطْوِي [A winder for thread;] a thing upon which spun thread is wound. (TA.) — And, as a word used by the vulgar, [but by them generally pronounced مَطْوِي, with fet-h, and without tenween,] A small [clasp-] knife. (TA.)

مَطْوِي [Folded, folded up, or folded together, and rolled up: see 1, first sentence. — And hence, + Made compact, as though folded; and round, like a scroll]. You say امْرَأَةٌ مَطْوِيَةٌ (S and K in art. مَكَر) [meaning, accord. to the PŠ in that art., + A plump woman; and the same seems to be indicated by what immediately follows it in the S itself: but it is more correctly rendered + a woman compacted, or rounded, in make: see طَوَى جَسْمَهُ. It may, however, signify also + A woman lean, lank, or slender, in make; lit., rendered lean, &c.: see طَوَاهُ. — بَيْتٌ مَطْوِيَةٌ (S, TA) A well cased with stones [or with baked bricks]. (TA.) — وَالسَّمَوَاتُ مَطْوِيَاتٌ بِيَمِينِهِ, in the Kur [xxxix. 67, generally understood to mean And the heavens shall be folded together, or rolled up, by his right hand], has been expl. as meaning [that they shall be] destroyed: so says Er-Rághib. (TA.)

مَنْطَوِي, or مَنْطَوِي البَطْنِ: see the paragraph commencing with طَوَى البَطْنِ.

طى

طَا طَا طَا I wrote a ط. (TA.)

طَا, also pronounced طَا, One of the letters of the alphabet [i. e. the letter ط]: masc. and fem.: Kh says that its l is originally ي. (TA.) [See art. ط.] — It is also an epithet applied to a man, meaning Multum coiens. (KL, TA.)

طَا: and طَى: and طِيَّة: and طِيَّة (also pro-

nounced طِيَّة): and طَيَّانٌ, fem. طَيَّا or طَيَّا: see in art. طَوَى.

طوبى

1. طَابٌ, aor. يَطِيبُ, (S, Mṣb, K, &c.) inf. n. طِيبٌ (S [but there mentioned app. as a subst.], O, Mgh, Mṣb, K) and طَيْبَةٌ (S, O, K) and طَابٌ (K) and طَوْبِي [q. v. infra] (Ksh and Bḍ in xiii. 28) and تَطْيَابٌ, (S, K,) [the last of which is of a measure denoting intensiveness, and is said in the TA to be with fet-h because it is unsound, whereas the inf. n. of a sound verb, if of the measure تَفْعَال, is with kesr, but this is a strange mistake, (see 2 in art. بَيْن,) It was, or became, the contr. of خَبِيثٌ, (S, Mgh,) in two senses: (Mgh:) [i. e.] it was, or became, [good,] pleasant, delightful, delicious, sweet, or savoury; syn. لَذِيذٌ (A, K;) or كَانَ لَذِيذًا (Mṣb;) or it was esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, in taste, and in odour: (Mgh:) and it was, or became, pure, (Mgh, K,) or clean. (Mgh.) [See also طَيِّبٌ.] — [Hence,] طَابَتْ نَفْسُهُ + His mind [or he himself] was, or became, [cheerful, happy, pleased,] dilated, or free from straitness. (Mṣb.) And طَبَّتْ بِهِ نَفْسًا i. q. طَابَتْ بِهِ نَفْسِي + [i. e. I, or my mind, was, or became, cheerful, happy, pleased, or dilated, by means of it; agreeably with what next precedes: or pleased, content, or willing, to grant, concede, give, or do, it]: (S, O, K:) [for] طَابَتْ نَفْسُهُ بِالشَيْءِ [often] signifies † He granted, conceded, or gave, the thing, liberally, [willingly, or of his own good pleasure,] without constraint, and without anger. (TA.) And فَعَلْتُ ذَلِكَ نَفْسِي بِطَيْبَةٍ + I did that [of my own free will; willingly;] not being constrained by any one. (S, O.) And طَابَتْ نَفْسِي عَلَيْهِ + [My mind was agreeable to it]; said when a thing is agreeable, or suitable, to one's mind; and [in like manner] طَابَتْ نَفْسُهُ لِلْعَمَلِ. (TA.) And وَغَيْرِهِ [He was cheerful, happy, pleased, or willing, to do work &c.]. (K in art. نَشَط.) And طَابَتْ نَفْسِي عَنْ ذَلِكَ تَرْكًا + [I was pleased, willing, or content, to leave, give up, relinquish, or be without, that]; and [in like manner] طَبَّتْ نَفْسًا عَنْهُ: whence, in the Kur [iv. 3], قَانَ طَبْنٌ + [But if they be pleased, or willing, or content, to give up, or relinquish, or remit, unto you somewhat thereof]. (TA.) — And طَابٌ, (A, O, Mṣb, TA,) inf. n. طِيبٌ (Mṣb, K) and طَيْبَةٌ, (K,) † It was, or became, lawful, allowable, or free. (A, O, Mṣb, K, * TA.) [In the K, الطَيْبُ and الطَيْبَةُ are expl. as meaning الجَلُّ, which Golius has supposed to mean in this case “quod licitum, legitimum;” and which Freytag has in like manner expl. as meaning “res licita,” and “licitum:” but it is here an inf. n., of حَلَّ; not syn. with the epithet الحَلَالُ, which is given as an explanation of الطَيْبِ.] You say, طَابَ لِي كَذَا † Such a thing became,

or has become, lawful, &c., to me. (A.) Hence the saying of Aboo-Hureyreh, طَابَ الصَّرَابُ, (TA,) or طَابَ امْتَضْرَبُ, (O, TA,) as some relate it, accord. to the dial. of Himyer, (TA,) meaning طَابَ الصَّرْبُ, i. e. + Now fighting has become lawful. (O, TA.) فَاذْكُرُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ, in the Kur [iv. 3], means + [Then take ye in marriage] such as are lawful to you [of women]. (Mgh.) — And طَابَتِ الْأَرْضُ, (K, TA,) inf. n. طِيبٌ, (TA,) + The land became abundant in herbage. (K, TA.) — See also 2, in two places: — and see 10.

2. طَيْبَةٌ, (S, M, A, MA, O, Mṣb, K,) inf. n. تَطْيِيبٌ; (KL;) and طَابَهُ; (S, O, K;) and طَابَهُ; (IAar, M, K;) He, or it, made it, or rendered it, good, pleasant, delightful, delicious, sweet, or savoury: perfumed, or rendered fragrant, him, or it: (S, MA, O, * K, * KL:) [and made it or rendered it, pure, or clean: (see 1, first sentence:)] you say, طَيْبَ جُلَسَاءَهُ He perfumed his companions with whom he was sitting: (A:) and طَيْبَ الثَّوْبِ and طَابَهُ [He perfumed the garment]: (IAar, M, TA:) and طَيَّبْتُهُ I daubed, or smeared, him, or it, with perfume, or some odoriferous or fragrant substance: (Mṣb:) and طَيَّبْتُهُ بِالطَّيْبِ [He perfumed him, or daubed him, or smeared him, with some odoriferous or fragrant substance]. (TA.) — [Hence,] طَيْبَ بِنْفِهِ [and طَيْبَ نَفْسِهِ, which latter is a phrase of frequent occurrence, + He placated, or soothed, his mind;] he spoke to him pleasantly, sweetly, or blandly. (TA.) And طَيَّبْتِ نَفْسِي عَنْكَ + [Thou hast made me to be pleased, or happy, or content, without thee]. (S in art. سَلَو.) — And طَيْبَهُ + He made it lawful, allowable, or free. (TA, from a trad.) [Hence,] طَيْبَ لِعَرَبِيهِ نِصْفَ الْمَالِ † He acquitted his debtor of the half of the property; gave up, resigned, or remitted, it to him. (A.) — See also 10.

3. طَايِبَةٌ, (S, O, K,) inf. n. مُطَايِبَةٌ, (KL,) He jested, or joked, with him; (S, O, K;) indulged in pleasantry with him. (KL.)

4: see 2: — and see also 10, in four places. — طَابٌ signifies also He brought, brought forward, offered, or proffered, good, pleasant, delicious, or savoury, food. (O, K.) — + He spoke good, pleasant, or sweet, words. (O, K.) — + He begat good children. (K.) — And + He wedded lawfully. (O, K.) — مَا أُطِيبَهُ, and مَا أُطِيبَهُ, the latter formed by transposition, (S, TA,) or a dial. var. of the former, (TA in art. يَطِيبُ,) and أُطِيبَ بِهِ, and أُطِيبَ بِهِ, are all allowable [as meaning How good, pleasant, delightful, delicious, or sweet, is he, or it! or how pure, or clean, &c.]. (TA.) — And one says, مَا أُطِيبَ نَفْسَهُ عَنْكَ [How pleased, or happy, or content is he to be without thee, or to give thee up, or to relinquish thee!]. (IAar, K in art. سَفَط.)

5. تَطْيِيبٌ [quasi-pass. of 2, as such signifying It became, or was made or rendered, good,

pleasant, &c.: and] *he perfumed himself, or made himself fragrant*, (A, Mṣb, TA,) **بِالطَّيِّبِ** [with perfume], (Mṣb,) or **بِالشَّيْءِ** [with the thing]. (TA.)

10. **استطابه**, (S, K,) and **استطبيبه**, (Sb, Mṣb, K,) and **اطابه**, (TA,) and **اطبيبه**, and **طبيبه**, (K,) and **طابه**, (TA, [but this last I think doubtful,]) *He found it*, (S, K,) or *saw it*, (Mṣb,) *to be good, pleasant, &c.* (S, Mṣb, K.) One says, **استطاب فلان الدَّيْمَةَ** [Such a one found, or saw, to be good, or pleasant, the lasting and still rain]. (A.) — And **استطاب**, (S, A, O, Mṣb, K,) or **استطاب نفسه**, (TA,) and **اطاب**, (A, O, K,) or **اطاب نفسه**, (TA,) i. e. **استنجى** [i. e. *He washed, or wiped with a stone, or a piece of dry clay, the place of exit of his excrement*]. (S, A, O, Mṣb, K.) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] — And **استطاب** *He shaved his pubes*. (O, K, TA.) — And *He asked people for sweet water*. (K.) Thus, accord. to IAṣr, the saying [of a poet]

• **فَلَمَّا اسْتَطَابُوا صَبَّ فِي الصَّخْنِ نَصْفَهُ** •

means *And when they asked for sweet water [the half of it was poured forth into the bowl]: but it is also expl. agreeably with what here follows*. (TA.) — *He (a man) drank طابة* [i. e. *wine*]: so in the M. (TA.)

طَاب is an inf. n. of **طَابَ**, (K,) and *syn. with طيب* and also *with طيب*, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-'Azeez,

• **مُقَابِلُ الإِمْرَاقِ فِي الطَّابِ الطَّابِ** •
• **بَيْنَ أَبِي العَاصِي وَآلِ الحَطَّابِ** •

[i. e. *Rooted by the father's and the mother's side in unsullied goodness, or the like, between Abu-l-'Aṣee on the one side and the family of El-Khattāb on the other: for it is evidently cited as an ex. of الطاب used as a subst. and as an epithet; so that by **في الطاب الطاب** is meant **في الطيب الطيب**: otherwise it might be supposed that the literal repetition is meant to denote simply corroboration, as appears to be the case in an instance which will be mentioned in what follows:] the object of praise being the son of 'Abd-El-'Azeez the son of Marwān the son of El-Hakam the son of Abu-l-'Aṣ [or 'Aṣee], and his mother being Umm-'Āṣim the daughter of 'Āṣim the son of 'Omar the son of El-Khattāb. (S, O.) — **عَدْتُ آبِنَ طَابٍ** is the name of *A sort of palm-trees in El-Medeeneh* [app. so called because of the sweetness of their fruit, or **طاب** may in this instance be for **طابة**, a name of El-Medeeneh]: (K:) or, as also **رَطْبُ آبِنِ طَابٍ**, *a sort of dates of El-Medeeneh*: (S, O:) or **آبِنِ طَابٍ** is a name of *a sort of fresh ripe dates*: (K:) and **عَدْتُ آبِنِ طَابٍ** and **عَدْتُ آبِنِ زَيْدٍ** are *two sorts of dates*: (S:) accord. to IAṣh, **رَطْبُ آبِنِ طَابٍ** is the name of *a sort of dates of El-Medeeneh**

so called in relation to Ibn-Tāb, a man of its inhabitants. (TA.) — **طاب طاب** is [asserted to be] *One of the names of the Prophet in the Gospel; [but where said to occur, I know not:] the interpretation of **مَادَ مَادَ**, meaning "very good in disposition," &c.;* the second word corroborating, and denoting intensiveness of signification. (TA.)

طُوبٌ, mentioned in this art. in the S and K, [as though it were originally **طُوبٌ**,] see in art. **طوب**.

طِيبٌ an inf. n. of **طَابَ**. (O, Mgh, * Mṣb, K.) [Used as a simple subst., *Goodness, pleasantness, &c.*] You say, **مَا بِهِ مِنَ الطَّيِّبِ** [There is not in him aught of goodness, &c.]: you should not say, **مِنَ الطَّيِّبِ**. (S, O.) [See also **طَابٌ**: and **طُوبَى**.] — [Also] a word of well-known meaning; (K:) [A perfume; a fragrant, or an odoriferous, substance;] a substance with which one perfumes himself, (S, O, Mṣb,) of what is termed **عَطْر**. (Mṣb.) [The pl. accord. to Golius and Freytag is **أَطْيَابٌ**. Hence, **جَوْزُ الطَّيِّبِ** *The nutmeg*: see **جوز**.] — Also *The most excellent of any sort of thing*. (K.) [See also **أَطْيَبٌ**: and **طَيِّبَةٌ**.]

طَابَةٌ Wine: (S, O, K:) as though meaning **طَيِّبَةٌ**; and originally **طَيِّبَةٌ**: (AM, TA:) or i. q. **عَصِيرٌ** [i. e. *expressed juice*]. (TA, from an explanation of a trad.) = **طَابَةٌ**: see what next follows.

طَيِّبَةٌ a name of *The city of the Prophet*; (S, O, Mṣb, K;) as also **طَابَةٌ**, (O, Mṣb, K,) and **طَيِّبَةٌ**, and **المطبيبة**, (K,) which last may be also written **المطبيبة**. (TA.)

طَيِّبَةٌ an inf. n. of **طَابَ**. (S, O, K.) — Also *The clearest of wine*: (K:) and the *choicest of herbage*. (TA.) = **طَيِّبَةٌ** is a name of *The well Zemzem*. (O, K.)

طَيِّبَةٌ † **سَبَى طَيِّبَةٌ** † *Persons (Aṣ, TA) made captive lawfully, (Aṣ, S, * A, O, * K, * TA,) without perfidy and breach of covenant, (S, A, O, K,) not made so when a covenant is existing with them, (Aṣ, TA,) nor when there is a vy doubt respecting their state of slavery: (O:) طَيِّبَةٌ, in the sense of طَيِّبٌ, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of فَعْلَةٌ, with kesr and then fet-ḥ, (TA,) i. e. with only fet-ḥ to the ع. (MF, TA.)*

طُوبَى, of the measure **فُعْلَى** from **الطيب**, originally **طُوبَى**, (Zj, S, O, Mṣb,) an inf. n. of **طَابَ**, (Ksh and Bḍ in xiii. 28,) *syn. with طيب*: (Seer, K: [in my MS copy of the K طيب, a manifest mistake:]) and fem. of **أَطْيَبٌ**: (ISd, K:) and pl. of **طَيِّبَةٌ**, (K,) accord. to Kr, who says that there is no word like it except **كُوسَى** pl. of **كَيْسَةٌ**, and **ضُوقَى** pl. of **ضُوقَةٌ**; but ISd says that, in his opinion, **طُوبَى** and **كُوسَى** and **أُضِيقُ** are fems. of **أَطْيَبٌ** and **أُكَيْسٌ** and **أُضِيقُ**

because **فُعْلَى** is not a pl. measure: Kr also adds that they did not say **طُوبَى**, like as they said

كَيْسَى and **ضُوقَى**; (TA; [see **ضُوقَى**, in art. **ضُوقٌ**];) [but Sgh says that] **طُوبَى** is a dial. var. of **طُوبَى**: (O:) Abou-Hātim Sahl Ibn-Moḥammad Es-Sijistānee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing **طُوبَى** for **طُوبَى**: (TA:) it signifies **حَسَنٌ** [as meaning *A good final, or ultimate, state or condition*]: and (some say, O, Mṣb) **خَيْرٌ** [meaning *good, good fortune, and the like*]: (O, Mṣb, K:) and **خَيْرَةٌ** [meaning *God's blessing or favour, &c.*]; (K:) as some say: (TA:) or *eternal life*: (Zj, TA:) or *a pleasant life*: (Mṣb:) and (O, K) *a certain tree in Paradise*; (S, O, K:) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article ال, and the like is said in the M: (TA:) or it signifies *Paradise* in the Indian language; (O, K:) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language: (O:) as also **طُوبَى**. (K.) These different significations are assigned by different persons to this word in the phrase in the Kur [xiii. 28] **طُوبَى لَكُمْ** [which seems to be best rendered as an announcement, meaning *A good final state, &c., shall be to them, or be their lot*]: (Mṣb, TA:) Sb holds that it is an invocation of good, or a prayer, [as though **قُلْ** i. e. "say thou" were understood before it,] and that **طُوبَى** is virtually in the noni. case, i. e. **مَرْنُوعٌ**, as is shown by the words immediately following **وَحَسُنَ مَا بَ طُوبَى**: but Th, who makes **طُوبَى** to be an inf. n. like **رُجِعَى**, says that one reading is **طُوبَى لَكُمْ وَحَسُنَ مَا بَ طُوبَى**, like the phrase **سَقِيَ لَه**: MF, however, [supposing Th to have said **طُوبَى**, though I think it indubitable that he said **طُوبَى**, and only meant that it was used as virtually, not literally, with tenween,] observes that **رُجِعَى**, with tenween, is not known to have been transmitted from any one of the leading authorities on the Arabic language.

(TA.) **كَاتِدَحٌ** says that **طُوبَى لَكُمْ** is a phrase of the Arabs; who say, **طُوبَى لَكَ إِنْ فَعَلْتَ كَذَا وَكَذَا** [A good final state &c., be to thee, or be thy lot, or shall be to thee, if thou do such and such things]: and it is said in a trad., **طُوبَى لِلشَّامِ** [May good, &c., betide Syria]; in which case, **طُوبَى** is of the measure **فُعْلَى** from **الطيب**, and does not mean "Paradise," nor "the tree." (L, TA.) One says, **طُوبَى لَكَ** and **طُوبَى لَكَ**; (S, K;) but not **طُوبَى لَكَ**: (Yaṣṣ, S, O: [in one of my copies of the S طوبى لَكَ]) or **طُوبَى لَكَ** is a barbarism: (O, K:) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moqatezz uses it in the following verse:

• **مَرَّتْ بِنَا سَعْرًا طَيْرٌ فَعَلَّتْ لَهَا** •
• **طُوبَى لَكَ يَا لَيْتَنَا إِيَّاكَ طُوبَى لَكَ** •

[A flock of birds passed by us a little before day-break, and I said to them, Good betide you: would that we were you: good betide you]: Esh-

Shiháb El-Khafájee says that ط is understood [before the ك] in طوباك; but MF has argued well against this assertion. (TA.)

طَبِي: see the next preceding paragraph, former half, in three places.

طَبَابُ A sort of palm-trees of El-Basrah, (L, K, TA,) the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones hanging to the bases of the dates; though they are large; and if the fruit is gathered when fully ripe, the stone does not come off with it. (L, TA.)

طَبِيبٌ (S, M, Mgh, O, Msh, K) and طَابٌ (S, M, O, K,) the latter originally طَانِبٌ and deprived of its medial radical letter, or of the measure فَعْلٌ, (M, TA,) Contr. of حَبِيبٌ, (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. نَدِيدٌ; (Msh, K;*) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (مُسْتَلَذٌ,) in taste, and in odour: (Mgh:) and pure, (Mgh, K,) or clean. (Mgh.) You say طَبِيبٌ طَعَامٌ Food [pleasant in taste; or] that descends easily [and agreeably] down the throat. (TA.) And طَبِيبٌ مَاءٌ Sweet water; (O, TA;) or pure water. (TA.) [And رَائِحَةٌ طَبِيبَةٌ A pleasant, sweet, or fragrant, odour.] And بَلَدٌ طَبِيبٌ A country that has no saluginous places in it: (O, TA:) or a land of good and fertile soil. (Mgh.) And صَعِيدٌ طَبِيبٌ Pure ground. (Zj, Mgh, O.) And الكَلِمَةُ الطَّبِيبَةُ [The good saying] i. e. لَا إِلَهَ إِلَّا اللَّهُ [There is no deity but God]. (TA.) And فُلَانٌ فِي بَيْتٍ طَبِيبٍ i. e. † [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And فُلَانٌ طَبِيبٌ الْإِزَارِ † Such a one is continent, or chaste. (O.) And فُلَانٌ طَبِيبٌ الْأَخْلَاقِ † Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طَبِيبٌ النَّفْسِ † Cheerful, happy, pleased, or dilated, in mind. (See طَابَتْ نَفْسُهُ.) And نَفْسٌ طَبِيبَةٌ بِشَيْءٍ † A mind cheerful, happy, pleased, or dilated, by means of a thing: or pleased, content, or willing, to grant, concede, give, or do, a thing: and طَبِيبَةٌ عَنِ شَيْءٍ † pleased, willing, or content, to leave, give up, relinquish, or be without, a thing. (See, again, 1.)] — Also † Lawful; allowable; allowable by, or agreeable to, law; legitimate; legal; or free. (Mgh, Msh, K.) لَا يَسْتَوِي وَالطَّبِيبُ وَالظَّالِمُ, in the Kur [v. 100], means † The unlawful and the lawful of property and the unrighteous and the righteous of deeds and the sound and the unsound of tenets or the like and the good and the bad of mankind [shall not be equal in your estimation]. (Mgh.) [See also the next paragraph.]

طَبِيبَةٌ [fem. of طَبِيبٌ: and also a subst., made so by the affix ة; meaning A good, pleasant, delightful, delicious, sweet or savoury, thing: and

a pure, or clean, thing: pl. طَبِيبَاتٌ مِنَ. وَالطَّبِيبَاتُ مِنَ الرِّزْقِ, in the Kur [vii. 30], means And what are esteemed [good,] pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And أَنْفَعُوا مِنَ طَبِيبَاتِ مَا كَسَبْتُمْ, in the same [ii. 269], Expend ye of the good things that ye have gained: (Mgh:) or † of your lawful gains. (Mgh, O.) And كُلُوا مِنَ الطَّبِيبَاتِ, in the same [xxiii. 53], † Eat ye of the things that are lawful; of any such lawful things as are esteemed good, or pleasant. (TA.) الطَّبِيبَاتُ مِنَ الْكَلَامِ means † The most excellent of words, or speech; (Msh, TA;) the best thereof: (Msh:) and is meant by الطَّبِيبَاتُ in [the words of] the تَشْدِيدِ التَّحِيَّاتِ لِلَّهِ وَالصَّلَاةِ وَالطَّبِيبَاتِ: [commencing with] الطَّبِيبَاتِ وَالطَّبِيبَاتِ: [see تَحِيَّةٌ, in art. حى:] and likewise in the Kur [xxiv. 26], where it is said, الطَّبِيبَاتِ لِلطَّبِيبِينَ, by the طَبِيبِينَ being meant the pure of men; accord. to Fr.: but these words of the Kur are otherwise expl., as meaning the good women are for the good men. (O.) — See also طَبِيبَةٌ.

طَبِيبٌ, with damm, means طَبِيبٌ جَدًّا [i. e. Very good, pleasant, delightful, delicious, sweet, or savoury]. (S, O, TA.) [In the K it is implied that it is simply syn. with طَبِيبٌ; like as many other intensive epithets are confounded therein with those that are not intensive.] A poet says,

إِنَّا وَجَدْنَا مَاءَهَا طَبِيبًا

[Verily we found its water to be very good, pleasant, or sweet]. (S, O.)

أَطْيَبٌ [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]: its fem. is طُوبَى: (ISd, K;) and أَطْيَابٌ is its pl.: (S;) and أَطْيَبٌ is a dial. var. of أَطْيَبٌ, or is formed from the latter by transposition. (TA in art. يطب.) — الأَطْيَابَانِ [The two best, or most pleasant, &c., of things,] means † Eating and coitus: (IAqr, S, A, O, K;) or sleep and coitus: (ISk, O, TA;) or the mouth and the vulva of a woman: (Yaşkoob, A, O, K;) or fat and youthfulness: (A, K;) or strength and appetence: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خَرِبِزِ [or water-melon]: or milk and dates. (TA.) — And أَطْيَابٌ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also † مَطَابِيبٌ, a pl. which has no sing., (K, TA,) of the same class as مَحَابِينٌ and مَلَامِحٌ, (TA,) or its pl. is † مَطَابِيبٌ, (Ks, O, K,) or † مَطَابٌ and † أَطْعَمَنَا مِنْ مَطَابَةٍ: (M, K;) or you say, مِنْ أَطْيَابِ الْجَزْوْرِ [He fed us from the best parts of the slaughtered camel], but not مَطَابِيبِ الْجَزْوْرِ; (S, O;) or you say, مِنْ أَطْيَابِهَا and † مَطَابِيبِهَا; (Aq, A, O;) or the latter, but not the former; (Yaşkoob, TA;) or you say أَطْيَابِ الْجَزْوْرِ, and مَطَابِيبِ الرُّطْبِ [the best of fresh ripe dates]; (IAqr, K;) and AHn uses the phrase أَطْيَابِ الْكَلَامِ [the best portions of the herbage]. (TA.)

أُطْبَبَتِهَا and أُطْبَبَتِ الْعَنْزِ [mentioned in this art. because held to be formed by transposition (in Freytag's Lex. with ط in each case)] The she-goat's lusting for the male. (AZ, O, K.)

مَطَابٌ }
مَطَابِيبٌ } see أَطْيَبٌ.

مَطِيبٌ [part. n. of 4: as such signifying] A lawful wedder: a woman said to her beloved,

وَلَا زُرْتَنَا إِلَّا وَأَنْتِ مُطِيبٌ

[Nor didst thou visit us save when thou wast a lawful wedder]: because, in the estimation of excessive lovers, what is unlawful is more sweet. (TA.)

مَطَابَةٌ: see أَطْيَبٌ.

مَطِيبَةٌ [A cause of pleasure or delight]. One says, هَذَا شَرَابٌ مَطِيبَةٌ لِلنَّفْسِ This is a beverage [which is a cause of pleasure to the soul, or] with which the soul is pleased when drinking it. (S, O.) And in like manner one says of food. (TA.)

مَطِيبٌ pass. part. n. of 2. (TA.) Hence, (TA,) حُلْفُ الْمُطِيبِينَ [The covenant of the perfumed men]: (K, TA:) these were five tribes; Benoo-'Abd-Menáf and Benoo-Asad-Ibn-'Abd-El-'Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Hārith and Benoo-Fihr: (TA:) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حِجَابَةِ and the رِفَادَةَ and the لَوَاءِ and the سِقَايَةَ, [see arts. حجب &c.,] which belonged to Benoo-'Abd-ed-Dār, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Kaʿbeh in token of confirmation of the covenant; and Benoo-'Abd-ed-Dār, also, and their confederates, (K, TA,) composing six tribes, Benoo-'Abd-ed-Dār and Jumah and Makhzoom and Adea and Kaʿb and Sahn, (TA,) concluded together another covenant, and were thence called الأَحْلَافِ: (K, TA:) this is the account commonly known and received: another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عُمْرَةَ, having with him merchandise, and a man of Sahn bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Abou-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álibee: (TA:) Mohammad was one of the مُطِيبُونَ, (K, TA,) being then twenty-five years old; and so was Abou-Bekr: and 'Omar was an أَحْلَافِي. (TA.)

طَبِيبَةٌ: see طَبِيبَةٌ.

مَطِيبَةٌ: see طَبِيبَةٌ.

مَطْبُوبٌ pass. part. n. of طَابَهُ [as syn. with طَيَّبَهُ]; like مَخْبُوطٌ [from خَاطَهُ]. (TA.)

مَطَابِبٌ: see أَطْيَبٌ, in four places.

طوح

1. طَاحَ, aor. يَطِيحُ, inf. n. طِيحٌ: see 1 in art. طوح. Sb says that this verb is [originally طَوَّحَ, aor. يَطْوُحُ, i. e.,] of the measure فَعَلَ, aor. يَفْعَلُ; like وَلَى, aor. يَلِي; accord. to those who say طَوَّحَهُ, and not طَيَّحَهُ: but accord. to those who say طَيَّحَهُ, it is [originally طَيَّحَ, aor. يَطَيِّحُ, of the measure فَعَلَ, aor. يَفْعَلُ] like بَاعَ, aor. يَبِيعُ. (L, TA.)

2. طوح: see 2 in art. طوح.

4. توه: see 4 in arts. طوح and توه.

5. تطوح, syn. with تطوح: see 1 in art. طوح.

6. It became scattered, or dispersed; or it flew away or about; syn. تطاير. (Ham p. 615.)

A piece of wood that is in the أصل [app. meaning lower part] of the plough. (K.)

أصابتهُم طِيحَةٌ (A, K) means Events that caused divisions between them, or that dispersed them, befell them: (K, TA:) so says Aboo-Sa'eed. (TA.) And one says, طَوَّحَتْهُمْ طِيحَاتٌ, Calamities destroyed them. (TA.) And ذَهَبَتْ أَمْوَالُهُمْ طِيحَاتٌ Their possessions, or cattle, went away dispersed, or scattered, and remote. (TA.) [See also طِيحَةٌ.]

كَفَّ طَائِحَةٌ occurs in a trad. of Aboo-Hureyreh as meaning A hand flying from its wrist. (TA.)

مُطَيِّحٌ, accord. to the K, signifies Bad, corrupt, or vitious: but it may be a mistranscription, for مُطَيِّحٌ [or this is a mistranscription for مُطَيِّحٌ, which is expl. as having this meaning]. (TA.)

طبخ

1. طَبَخَ, aor. يَطْبِخُ, (S, L, K,) inf. n. طَبْخٌ; (L;) as also طَبَّخَ; He became charged, reproached, or upbraided, with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.)—And طَبَّخَ, aor. as above, (S, L, K,) and so the inf. n., (L,) He magnified himself, or was proud. (S, L, K.)—And He exerted himself, or strove, and persisted, or persevered, in that which was vain. (K.)—طَبَّخَهُ, aor. يَطْبِخُهُ, (S, L, K,) inf. n. طَبْخٌ; as also طَبَّخَهُ, aor. يَطْبُوحُهُ, inf. n. طَبْوَخٌ; but the former is the more common; (TA in art. طوح;) and طَبَّخَهُ; He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.) And

أَصْحَابَهُ طَبَّخَ He reviled and harassed his companions. (Aboo-Malik, TA.)—And طَبَّخَ الأُمْرَ, inf. n. as above, He corrupted, vitiated, or marred, the affair. (ISd, TA.)

2: see above, in two places.—طَبَّخَ العَذَابَ, (K,) or rather (TA) طَبَّخَهُ العَذَابَ, (AZ, TA,) Punishment pressed severely, or persistently, upon him, so that it killed him. (AZ, K, TA.)—And طَبَّخَهُ السَّمَنُ Fatness filled him with fat and flesh. (AZ, K, TA.)

5: see 1, first sentence.

طَبَّخَ: see the next paragraph.

طَبَّخَ a word imitative of the sound of laughing. (Sb, K.) قَالُوا طَبَّخَ طَبَّخَ, the word طَبَّخَ being in this case indecl., with kesr for its termination, means They uttered a reiterated laughing [like a repeating of طَبَّخَ]. (Lth, K, TA.)=Also, and طَبَّخَ, Ignorance. (TA.)

طَبَّخَةٌ (L, K) and طَائِحٌ and طَائِحَةٌ [which last is a doubly intensive epithet] (L) Stupid, in whom is little good: (L, K:) or stupid and dirty: pl. of the first طَبَّخَاتٌ: it has no known broken pl. (L.) [See also طَبَّخَةٌ and طَبَّخَةٌ.]=Also the first, Trial; sedition, or conflict and faction; or the like; syn. قَتَنَةٌ; (K, TA;) and war. (TA.) [See also طَبَّخَةٌ.]

طَبَّخَتْ A she-camel that goes to the right and left, and crops the extremities of the trees. (TA.)

طَبَّخَةٌ: }
طَائِحٌ: } see طَبَّخَةٌ.

مُطَبَّخٌ [app. applied to a camel] Smeared with tar. (K.)—And Bad, corrupt, or vitious. (K.)

طير

1. طَارَ, aor. يَطِيرُ, (S, Mṣb,) inf. n. طَيْرَانٌ (S, A, Mṣb, K) and طَيْرُورَةٌ (Lh, S, K, &c.) and طَيْرٌ, (K,) He (a winged creature) moved in the air by means of his wings; flew; (A, K;) moved in the air as a beast does upon the ground. (Mṣb.)—It is also said of other things than those which have wings; as in the saying of El-'Amberee (Kureyṭ Ibn-Uneyf, Ham p. 3):

طَارُوا إِلَيْهِ زَرَافَاتٍ وَوَحْدَانًا

[They fly to it in companies and one by one]; (TA;) i. e. they hasten to it: for طَارَتْ إِلَى كَذَا means I hastened to such a thing: and طَارَتْ طَارَتْ + I outstripped, or became foremost, with such a thing. (Ham p. 6.) And طَارَ عَلَى مَتْنِ فَرَسِهِ + He fled upon the back of his horse. (TA, from a trad.) And طَارَ القَوْمُ + The people took fright and ran away quickly. (Mṣb.) And طَارُوا سُرَاعًا + They went away quickly. (TA.)—[One says also, طَارَ عَقْلُهُ + His reason fled. And طَارَ قُوَادُهُ

His courage (lit. his heart) fled away: see also 10: and see شَعَاعٌ. (Both are phrases of frequent occurrence.)—And طَارَ طَائِرُهُ: see طَائِرٌ.—

[And see an ex. voce شَقَّةٌ.]—طَارَ قَلْبِي مَطَارَهُ—[And see an ex. voce شَقَّةٌ.]—طَارَ قَلْبِي مَطَارَهُ means + My heart inclined towards that which it loved, and clung to it. (TA, from a trad.) And طَارَ بِهَ, addressed to a woman, is expl. by IAAr as meaning + Love thou, or become attached, to him. (TA.)—طَارَتْ عَيْنُهُ (S and K in art. خَلَجَ) + His eye throbbled. (PṢ and TḲ in that art.)—طَارَ لَهُ صَيْتٌ فِي النَّاسِ—[He became famous among the people; lit. means fame among the people became, or came to be, (صَارَ,) his]. (A.) [And in like manner one says,] طَارَتْ لَهُ مِنْ كَذَا + Such a thing became his, or came to him, of his lot, or portion; syn. صَارَ, and حَصَلَ. (Mgh.) And طَارَ لَنَا + It came to our lot, or portion. (TA.) And طَارَ لِكُلِّ مَنْزِلٍ سَهْمُهُ + The share of each came to him. (TA.)—See also 6, in two places.—طَارَ بِهِ is also syn. with طَيْرَهُ, q. v. (TA.)—[Hence the metaphorical phrase طَارَتْ الإِبِلُ expl. voce عَرَبَةٌ.—طَارَتْ الإِبِلُ بِهَا العَرَبُطُ, (TA,) or بِأَدْنَابِهَا, (O, TA,) thus [correctly] in the TṢ, (TA,) [like طَارَتْ بِأَدْنَابِهَا,] means + The she-camels conceived. (O, TA.)

2. طَيْرَهُ, (S, A, Mṣb, K,) and طَيْرَ بِهِ, (K,) and طَارَهُ, (S, A, Mṣb, K,) and طَارَهُ بِهِ, (S, K,) and طَارَ بِهِ, (TA,) He made him to fly. (A, Mṣb, K.) [See also 10.]—طَيْرَ العَصَافِيرَ He made the sparrows to fly away, [scared them, or dispersed them,] from the seed-produce. (A.)—هُمُ فِي شَيْءٍ لَا يَطِيرُ غَرَابُهُ [They are in that whereof the crow is not made to fly away, because of its abundance]: a prov. alluding to a state of plenty. (S, TA.) [See also طَيْرٌ. One says also أُطِيرَ الغَرَابُ [The crow was made to fly away]. (S.) [See مَطَارٌ.] طَيْرَ قُوَادَهُ + [He, or it, made his courage (lit. his heart) to fly away]. (S in art. فز, &c.)—طَيْرَ المَالِ بَيْنَ القَوْمِ, and طَارَهُ, He divided the property into lots, or shares, among the people: (O, K, TA:) أُطِرْتُ, signifying I divided into lots, or shares, occurs in a trad.; but some say that the أ is a radical letter. (IAth, TA.)—طَيْرَ الفَحْلَ الإِبِلَ means + The stallion made all the she-camels to conceive: (K, TA:) or, to conceive quickly. (TA.) And طَيْرَتْ هِيَ [or طَيْرَتْ?] They conceived quickly. (TA.)

3: see 2, first sentence.

4: see 2, in two places.—طَارَتْ أَرْضَنَا Our land abounded, or became abundant, in birds. (TA.)

5. تطير منه, (S, A, Mṣb, K,) and به, (S, K,) sometimes changed to اطير, (S, A, Mṣb,) as in the Kur xxvii. 48, the ت being incorporated into the ط, and this requiring a conjunctive ت that the word may begin with it [and not with a

quiescent letter], (S,) inf. n. [or rather quasi-inf. n.] طيرة, the only instance of the kind except طيرة, which is the same in relation to تَخِير, (IAth,) *He augured evil from it; regarded it as an evil omen.* (S, Mṣb, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Mṣb.) They augured evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles. (TA.) تَفَاءَلَ signifies the contr. of تَطِير. (TA.)

6. تطاير + *It became scattered, or dispersed;* (S, K, TA;) *flew away or about; went away; became reduced to fragments;* (TA;) as also استطار, (K, TA,) and طَارَ. (TA.) — *It became long, or tall;* (S, K;) as also طَارَ, (Sgh, K,) which is said of hair, (TA,) as is also the former, (S, TA,) and of a camel's hump. (Sgh, TA.) It is said in a trad., خَذَ مَا تَطَايَرَ مِنْ شَعْرِكَ [Clip thou what has become long and dishevelled [of thy hair].] (TA.) — تطاير السحاب + *The clouds became spread throughout the sky.* (K, TA.) [See also 10.]

7. انطار *It became split, slit, or cracked.* (K, TA.) [See also 10, latter part.]

10. استطار [*He made a thing to fly.* See also 2. — Hence,] + *He drew forth a sword quickly from its scabbard.* (K, TA.) — أُسْطِيرَ + *It* (for ex., dust, S) *was made to fly.* (S, K.) You say, كَادَ يُسْطَارُ مِنْ شِدَّةِ عَدُوِّهِ; [*He was almost made to fly by reason of the vehemence of his running.*] (A.) And أُسْطِيرَ فُؤَادَهُ مِنَ الْفَزَعِ; [*His courage (lit. his heart) was made to fly away by reason of fright.*] (A.) — + *He was taken away quickly, as though the birds carried him away.* (TA.) — + *He hastened, or was quick, in running;* (K;) *he ran quickly;* (O, L;) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] — + *He was [flurried, or] frightened.* (O, K.) [As though meaning originally he was made to fly by reason of fright.] — استطار; *It* (the dawn) *spread;* (S, A, Mṣb, K;) *its light spread in the horizon:* (TA:) [see مُسْطِير:] and the verb is used in the same sense in relation to other things: (S:) said of lightning, *it spread in the horizon:* and of dust, *it spread in the air:* and of evil, *it spread.* (TA.) See also 6. — † *It* (a crack in a wall) *appeared and spread.* (A.) [See also استطال.] *It* (a slit, or crack, for الشَّقُّ in the K is a mistake for الشَّقُّ, or, accord. to the L, a crack in a wall, TA) *rose, (K,) and appeared.* (TA.) + *It* (a crack in a glass vessel, and wear in a garment,) *became apparent in the parts thereof.* (TA.) — † *It* (a wall) *cracked* (K, TA) *from the beginning thereof to the end.* (TA.) + *It* (a glass vessel) *showed a crack in it from beginning to end.* (TA.) [See also 7.] — استطارت said of a bitch, *She desired the male.* (O, K.)

طير: see طائر, in seven places: — and see also

طيرة, in two places. — طَيْرٌ طَيْرٌ, (O,) or طَيْرٌ طَيْرٌ, (TA,) is a cry by which a sheep or goat is called. (O, TA.)

طيرة and طيرورة (S, K) and طير (S) † *Levity; inconstancy.* (S, K, TA.) You say, فِي فَلَانٍ طيرة and طيرورة, † *In such a one is levity, or inconstancy.* (S.) And † *أزجر أحناء طيرك* † [alluding to the original signification of طير, namely, "birds,"] means *جوانب خفتك وطيشك* [agreeing with an explanation of the same saying voce حنو, q. v.]. (S.) — Also طيرة † *A slip; a stumble:* hence the trad., *إياك وطيرات الشباب* † *Beware thou of the slips and stumbles of youth.* (TA.)

طيرة and طيرة and طورة; see طائر; the second, in four places.

طيرة: see طيرة, in two places.

طائر † *A sharp, spirited, vigorous, horse,* (K, TA,) *that is almost made to fly by reason of the vehemence of his running;* (TA;) as also مُطَارٌ. (K, TA.) [The latter word in the CK written مطار; but said in the TA to be with damm, and so written in a copy of the 'A.] [See also طيور.] — See also مُسْطِيرٌ. — Also *A company of men.* (O.) — As applied to *A balance*, it is not of the language of the Arabs: (O:) [i. e., it is post-classical:] it means *an assay-balance* (مِيزَانٌ and مِغْيَارٌ) *for gold;* so called because of the form of a bird, or because of its lightness: or the *balance for dirhems [or moneys] that is known among them [who use it] by the appellation of the mathematician of Archimedes,* (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har,) i. e. the *hydrostatic balance:* or, accord. to El-Fenjedeeh, the *tongue* (لِسَانٌ) *of the balance.* (Har pp. 549-50.)

هو طيور قبور + *He is sharp, and quick in returning [to a good state], or recovering [from his anger].* (K.) [See also طيار.]

طائر *A flying thing [whether bird or insect]:* (Mṣb, TA:) pl. طيور, (S, Mṣb, K,) like as صَحْبٌ is pl. of صَاحِبٌ: (S, Mṣb:) or طير is originally an inf. n. of طَارَ: or an epithet contracted from طير: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] طائرٌ may also be quasi-pl. n., like جَامِلٌ and بَاقِرٌ: (TA:) طيرٌ is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Mṣb, K;) as in the Qur iii. 43 [and v. 110], accord. to one reading: (S:) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] طائرٌ or طائرٌ, only, is used as a sing., (Th, IAmb, Mṣb,) by general consent; and AO once said so in common with others: (Th:) but طيرٌ has a collective, or pl., signification: (IAmb, Mṣb:) and is fem.: (Mgh:) or is more frequently fem. than masc.:

(IAmb, Mṣb:) the pl. of طير is طيور [a pl. of mult.] and أطيار [a pl. of pauc.]: (S, Mṣb, K:) or طيور may be pl. of طائر, like as سَجُودٌ is pl. of سَاجِدٌ: (TA:) طائرة is seldom applied to the female. (IAmb, Mṣb.) — الطائر is a name of † *The constellation Cygnus; also called الدجاجة.* [The constellation Cygnus; also called الدجاجة.] — *هو ساكن الطائر* means † *He is grave, staid, sedate, (K,) or motionless;* so that if a bird alighted upon him, it would be still; for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, *رَزَقَ فَلَانٌ سُكُونَ الطائرِ وَخَفَضَ الجَنَاحِ* † [Such a one was endowed, or has been endowed, with gravity and gentleness]. (TA.) And طيورهم † *They are remaining fixed, settled, or at rest:* and نَعَامَتُهُمْ شَانَتْ signifies the contrary. (A, TA.) And *كَانَ عَلَى رُؤُوسِهِمُ الطَيْرُ* † [As though birds were on their heads] is said of a people, meaning them to be *motionless by reason of reverence:* (S, K:) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity: and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA:) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, وَقَعَ طَائِرُهُ means † *He became grave, or sedate.* (Meyd.) And طَارَهُ † *He became light, or inconstant:* (Meyd:) and *he became angry;* (O, K, TA;) like ثَارَ ثَائِرُهُ and فَارَ فَائِرُهُ: (TA:) or *he hastened, and was light, or active, or agile.* (Har p. 561.) — And it is said in a trad., *الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ* (O, TA) † *A dream is unsettled as to its result, or final sequel, while it is not interpreted.* (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] — طائرٌ also طائرٌ — عَيْتٌ طيرة see expl. in art. عيت. — طائرٌ also signifies *A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil:* (K:) and طيرة (S, K) and طيرة (K) and طورة (IDrd, Sgh, K, TA) [in the CK, in this art., erroneously, طورة, but in art. طور it is طورة,] *a thing from which one augurs evil; an evil omen or bodement;* (S, K, &c.;) contr. of فَاُلٌ: (TA:) and طائرٌ signifies *fortune, (A'Obeyd, K, TA,) whether good or evil:* (TA:) and especially *evil fortune: ill luck;* as also طيرٌ and طيرة: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left: [see 5:] (TA:) and طيرة is an inf. n. [or rather a quasi-inf. n.] of تَطِيرَ, [q. v.,] (IAth,) and signifies *auguration of evil.* (Mṣb.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) طائرُ اللَّهِ لَا طَائِرُكَ, (ISk,

§, I Amb.) and طائر الله لا طائرَكَ, meaning *What God doth and decreeth, not what thou dost and causest to be feared:* (IAmb:) accord. to ISK, one should not say طَيْرٌ الله (S:) but the Arabs are related to have said, also, لا طَيْرٌ إِلَّا طَيْرٌ الله, [There is no evil fortune but that which is of God]; like as one says, لا أمرٌ إلا أمرُ الله, (Ag, S.) They also used to say, جرى له الطائرُ بأمرٍ كذا, [Fortune brought to him such an event]: and hence fortune, whether good or evil, is called طائر. (TA.) And it is said in the Kur [vii. 128], إنّما طائرهم عند الله, meaning *Their evil fortune, which will overtake them, is only that which is threatened to befall them in the latter state, [with God,] and not that which befalls them in the present state of existence: (TA:) or the cause of their good and evil is only with God; i. e., it is his decree and will: or the cause of their evil fortune is only with God; i. e., it is their works, which are registered with Him. (Bd.)* It is said in a trad., that Mohāammad liked what is termed قائل, and disliked what is termed طيرة: (S:) and in another, that he denied there being any such thing as the latter. (TA.) = Also The means of subsistence; syn. رزق. (K:) or misery: or happiness: every one of these three significations has been assigned to it in the Kur xvii. 14: in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA.) [See also what immediately follows.] = Also The actions of a man which are [as it were] attached as a necklace to his neck. (S, Msb, K.) And this is [also said by some to be] its signification in the Kur xvii. 14. (Jel.) [The actions of a man are the cause of his happiness or misery.] = الطائر signifies also The brain. (AAF, L, K.)

أطير من عقاب [More swift of flight than an eagle] is a prov. said of an عقاب because it may be in the morning in El-‘Irāk and in the evening in El-Yemen. (Meyd.)

مطار [A place to or from which a bird or other thing flies: in the phrase طار قنبي مطاره (see 1,) it lit. signifies a place to which one would fly:] a place of flying. (TA.) — أرض مطارة [and مطيرة (see 4)] A land abounding with birds. (S, K.) — حفرة مطار (O,) and بئر مطارة (O, K,) [A pit, or cavity, and a well,] wide in the mouth. (O, K.)

- **مطار** *Made to fly away:* En-Nābigahāh says,
- وَلرَهْمَطِ حَرَابٍ وَقَدِ سُوْرَةٌ
- فِي الْمَجْدِ لَيْسَ غَرَابُهُ بِمَطَارٍ

[And to the family of Harrāb and Kadd belongs an eminence in glory of which they fear not any diminution: lit., of which the crow is not made to fly away; the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (S:) A'Obeyd says that Harrāb and Kadd were two men of the Benoo-Asad. (TA in art. قد.) — See also طيار.

مَطَارٌ: see مَطِيرَةٌ.

مَطِيرَةٌ *A sort of [garment of the kind called] برد (O, K) having upon it the forms of birds. (O.)* = And Aloes-wood: (K:) or a certain preparation thereof: (AIIn, TA:) or such as is مَطِيرَى [i. e. mixed with some other odoriferous substance]; formed by transposition from the latter word; (O, K;) but this pleased not ISd: (TA:) or aloes-wood split and broken in pieces. (O, K.)*

مُسْتَطَارٌ [Made to fly. — And hence,] + A horse that hastens, or is quick, in running: (K:) that runs quickly. (TS, L.) It is contracted by the poet Adee into مُسَطَّارٌ, or مُسَطَّرٌ. (TA.) And مُسَطَّرٌ for مُسْتَطَارٌ is applied as an epithet to wine. (TA. [No ex. is there given to indicate the meaning.]

مُسْتَطِيرٌ: Spreading; applied to dust; as also طيارٌ: (TA:) and to hoariness; and to evil: (L:) rising and spreading; (K:) whereof the light spreads in the horizon; applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed مُسْتَطِيلُ الأَبْيَضِ: that to which the epithet مُسْتَطِيلُ is applied is [the false dawn,] that which is likened to the tail of the wolf (ذَنَبُ السِّرْحَانِ), and is termed الخيطُ الأسودُ; and this does not render anything unlawful to the faster. (TA.) — Also A dog excited by lust; (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is هَانِجٌ. (Lth, O, TA.)

طيش

1. طيشٌ, aor. يَطِيشُ, (O, Msb, K,) inf. n. طَيْشٌ (S, A, O, Msb, K) and طَيْشَانٌ, (TA, [there only said to be syn. with طَيْشٌ, but it is well known, and often occurring, as an inf. n. of طاش in the first of the senses here explained,]) *He was, or became, light, inconstant, unsteady, irresolute, or fickle, syn. of the inf. n. حَقَّةٌ, (S, A, Msb, K,) or contr. of حَمَلٌ, (IDrd, O,) and i. q. نَزَقٌ, (S, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: (TA:) and he became bereft of his reason, or intellect, (Sh, A, O, K,) so as to be ignorant of that which he would endeavour to do. (Sh, O.)* [And, said of a beast, *He was, or became, restless, or unsteady.*] — طاشتْ يدهُ في طاشَتْ يدهُ في *His hand was light, or active, in the bowl, and took from every side. (TA.)* — طاشتْ رجلَاهُ *His legs were in a state of commotion. (TA.)* — طاش السهمُ (S, Msb,) inf. n. طَيْشٌ (A, Msb, K,) *The arrow passed beyond the butt: (A, K:) or declined, or turned aside, عن الهدفِ from the butt; (S, Msb;) and did not hit it. (Msb.)* — طاشت عن الأمرِ رجله *His leg turned aside [from the root thereof]: a phrase used by Aboo-Sahm El-Hudhalec, whose leg had been cut off. (TA.)*

4. اطاشه [He, or it, rendered him light, inconstant, unsteady, &c.]. (TA in art. سفه.) — He made the arrow to decline, or turn aside, عن الهدفِ from the butt. (S, K.)

طيشة *A fit of طيش, i. e. lightness, or levity, inconstancy, unsteadiness, irresoluteness, or fickleness; &c. See 1.]*

طياش: see طائشٌ, in three places.

طائشٌ (A, O, K) and طياشٌ (S, A, O, K,) [but the latter has an intensive signification,] applied to a man, (S, O,) *Light, inconstant, unsteady, irresolute, or fickle, (S, A, O, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: [&c.: see 1:] (TA:) and [so] طائش قومٌ طاشه (A:) and for the pl. you say طاشه اللب (A, TA,) and طياشه (TA:) and طياش signifies one who does not pursue one course, (A, O, K,) in consequence of the lightness of his intellect. (TA.)* — [Also, applied to a beast, *Restless, or unsteady.*] — Also, both epithets, but the latter has an intensive signification, *An arrow that declines, or turns aside, عن الهدفِ from the butt; and does not hit it. (Msb.)*

الأطيش *A certain bird: (Aboo-Malik, K:) app. because of its lightness, or activity, and frequent state of commotion. (TA.)*

طبع

1. طبعٌ, aor. يَطْبِعُ, inf. n. طَبْعٌ: see 1 in art. طوع.

طيف

1. طيفٌ, aor. يَطِيفُ, inf. n. طَيْفٌ (S, O, Msb, K) and مَطَافٌ; (S, O, K;) thus says As: (TA:) and طافٌ, aor. يَطُوفُ, inf. n. طَوْفٌ; (O, K;) thus says El-Mufaddal: (O, TA:) *The خيال [i. e. apparition, or phantom,] came (S, O, Msb, K) in sleep. (S, O, K.)* And طاف به الخيال *The خيال came to him, or visited him, (المرية,) in sleep. (TA in art. طوف)*

2. طيفٌ, inf. n. تَطْيِيفٌ, *He went round or round about, or circuted, much, or often; as also اطاف: (K:) but, (TA,) IDrd says, طاف and تطيف are the same in meaning: (O, TA:) therefore what is said in the K requires consideration: تطيف signifies as above. (TA.)*

4. اطاف: see the next preceding paragraph: and see also art. طوف.

5: see 2, in two places.

طيف *An apparition, a phantom, a spectre, or an imaginary form, (خيال,) coming in sleep; (IDrd, O, K;) one says طيف خيال and طائف خيال [meaning thus]: (IDrd, O:) or anything that obscures the sight, [arising] from a vain suggestion of the Devil: (Lth, TA:) or a jinnee, and a human being, and a خيال, that comes to, or visits, a man [generally in sleep]; as also*

طَائِفٌ; so says IF in art. طوف: (Mṣb:) both of these words signify alike; i. e. a thing like the خيال; and a thing that comes to one, or visits one: (Fr, TA:) and طيفٌ, with kesr, signifies a خيال itself: (Kr, TA:) or [طيفٌ is properly, or originally, an inf. n.; and] طيفُ الخيالِ signifies the coming of the خيال in sleep: (S, O, K:*) accord. to El-Mufaddal, (O,) one says طيفٌ as meaning طائفٌ خيالٌ because it is originally [طيفٌ, and then] طيفٌ; like ميمتٌ and ميمتٌ from ماتٌ, aor. يموتٌ. (O, K:*) طيفُ الشيطانِ and طائفُهُ signify The Devil's visitation, by touch, or madness or insanity, (بالتمس) or by vain prompting or suggestion: (Mṣb:) or طيفٌ مِنَ الشيطانِ signifies A touch, or slight degree, or somewhat [of a taint or an infection], of insanity or possession, from the Devil; syn. لَمَرٌ; occurring in the Kṣur vii. 200, accord. to one reading; another reading being طائفٌ مِنَ الشيطانِ, which signifies the same. (S, O. [See also طوفٌ.]) One says also طيفٌ [A touch, or slight degree, of insanity, or diabolical possession]. (S, O.) And طيفٌ [alone] signifies Insanity, or diabolical possession: (O, K:) so says A'Obeyd, on the authority of El-Aḥmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) — And † Anger: (I'Ab, Mujāhid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA:) said by I'Ab to mean thus in the Kṣur vii. 200. (TA.)

طيفٌ: see the next preceding paragraph.

طَيَّافٌ The blackness of night: or this is [طَيَّافٌ] with ن. (TA.)

طائفٌ: see طيفٌ, in four places: and see art. طوف.

Quasi طيل

طيلٌ: طيلٌ: طيلةٌ: طيلةٌ: طيلٌ: and طيلةٌ: see in art. طول.

طين

1. طَانَهُ, aor. يَطِينُ, (S, *Mṣb,) inf. n. طِينٌ; (Mṣb;) or طينهٌ, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Mṣb;) He plastered it, or coated it, with طين [i. e. clay, or mud], (S, *MA, Mṣb, K,*) namely, a roof, or flat house-top, (S, Mṣb, K,) and a house, or chamber, (Mṣb,) or a wall. (MA.) — And the former, (S, K,) and † the latter also, (TA,) He sealed it with طين [i. e. clay], namely, a writing; (S, K, TA;) and so † طَانَهُ. (TA in art. عنى.) — And [hence,] طَانَهُ اللهُ عَلَى الْخَيْرِ † God created him with an adaptation, or a disposition, to that which is good; adapted him, or disposed him, by creation, or nature, thereto; (S, Mṣb;) as also طَامَهُ: so says ISk, and he cites as an ex.,

• أَلَا تِلْكَ نَفْسٌ طِينٌ فِيهَا حَيَاؤُهَا •

(S) meaning [Verily that is a soul] of which the sense of shame is the natural quality. (TA.) — And طان, said of a man, signifies also حَسَنَ عَمَلِهِ [i. e. He made his work, or deed, good; he performed, or executed, his deed, or work, well]; as also طَامَرٌ: thus expl. by IAḡr: in the K, the former is erroneously expl. as meaning حَسَنَ عَمَلٍ الطين. (TA.)

2: see the foregoing paragraph, in two places.

4: see the first paragraph.

5. تطينٌ He (a man, TA) became defiled, or besmeared, with طين [i. e. clay, earth, or mud]. (K, TA.)

طَانٌ, (S,) and مَكَانٌ طَانٌ, (S, K,) and طَانَةٌ, (S,) A day, and a place, and a land, [in which is much طين [meaning mud]. (S, K.) = See also what next follows.

طِينٌ a word of well-known meaning, (S, Mṣb, K, TA,) of which † طَانٌ is a dial. var.; (TA;) Clay, earth, mould, soil, or mud: (MA, KE, &c. :) it differs in different layers, or strata, of the

earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطينُ المَحْتَمُومُ [Terra sigillata, or Lemnian earth], and الطينُ الأَرْمَنِيُّ [Armenian bole], &c.: (TA:) † طِينَةٌ has a more particular signification, (S, Mṣb,) meaning a piece, or portion, thereof, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] صَكٌّ and the like are sealed. (TA.) [Hence,] شَبُوهُ الطينِ [The longing for clay; a sort of malacia]. (TA voce حَمَاضٌ.) And ابْنُ الطينِ Adam. (T in art. بنى.)

طِينَةٌ: see the next preceding paragraph. — Also [† A material substance considered as that of which a thing having form consists. — And hence,] † The natural, or native, constitution or disposition. (S, Mṣb, K.) One says, هُوَ مِنُّهُوَ مِنَ الطينَةِ الأولى † [app. meaning He is of the primitive kind of natural constitution or disposition]. (S, TA.) And إِنَّهُ لَيَابِسُ الطينَةِ † [Verily he is tough in respect of natural constitution or disposition;] meaning he is not easy [in disposition]. (TA.)

طِينِيٌّ Of, or relating to, الطين i. e. clay &c.; clayey, earthy, &c. — And † Of, or relating to الطينَةِ i. e. the natural, or native, constitution or disposition; natural, or native.]

طَيَانَةٌ The art of working in, or with, طين [or clay &c.]; and particularly the art of plastering with clay, or mud. (K.)

طَيَّانٌ A worker in, or with, طين [or clay &c.]; and particularly a plasterer with clay or mud. (TA.) [طَيَّانٌ, imperfectly decl., belongs to art. طوى.]

مَطِينٌ A roof, or flat house-top, [&c.], plastered, or coated, with طين [i. e. clay, or mud]. (S, K.)

ظ

The seventeenth letter of the alphabet: called ظَا [and ظا]. (TA.) It is a letter peculiar to the Arabic language; and 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 لَسْوِيَّةٌ [or gingival], like ث and ذ. (TA.) As it does not exist in the language of the Nabathians, they change it into ط. (IF, TA.) [It is substituted for the ت in the measure افْتَعَلَ and the forms inflected therefrom when immediately following ظ; as in اِظْلَمَ, for اِظْلَمَ, for اِظْلَمَ:] and it is substituted for ذ; as in تَرَكْتُهُ وَقَيْطًا and وَقَيْطًا; as is related on the authorities of ISk and Kr; and as in اَرْضُ جِلْدَاءُ and جِلْدَاءُ, as is mentioned in the Nawádir el-Agráb. (TA.) — [As a numeral, it denotes Nine hundred.]

ظَا

R. Q. 1. ظَاظًا, inf. n. ظَاظًا (L, K) and ظَاظًا (K, TA, [in the CK ظَاوًا,]) the latter allowable in the case of a R. Q. verb, as in the instances of وَسَوَّسَ and the like, (MF, TA.) [accord. to some, but وَسَوَّسَ and the like are generally held to be inf. ns. if with kesr, and simple subst. if with fet-h,] He (a goat) made a [rattling] sound, or cry, when excited by lust, or at rutting-time; syn. نَبَّ. (AA, L, K.) — And ظَاظًا (M, K,) inf. n. ظَاظًا (M,) He (a person whose upper lip was slit, M, K, and one whose fore teeth were broken at the roots, K, TA) spoke unintelligible speech, and with a nasal sound. (M, K.)

ظَارَ

1. ظَارَهَا عَلَى وَدَيْ غَيْرِهَا (S, Mgh, K,) or ظَارَهَا (M,) aor. ʿ, (M, K,) inf. n. ظَارٌ (S, M, K) and ظَارٌ (M, K,) He made her (a camel, S, Mgh) to incline to, or to affect, a young one not her own, (S, M, Mgh, K,) and to suckle it; (M, K;) as also ظَارَهَا, and ظَارَهَا: (K:) and [it is also said that] ظَارٌ signifies the making a she-camel to incline to, or to affect, and suckle, the young one of another, by the application of a غِمَامَةٌ in her nose, (S, K, TA,) i. e. by stopping her nose, and

also her eyes, (TA,) and by the insertion of a دُرْجَةٌ [q. v.] composed of rags into her vulva, (رَجْمٌ, T, TA, or حِيَاءٌ, S,) and closing its [i. e. the vulva's] edges by means of two pointed pieces of wood stuck through, and putting upon her a غِمَامَةٌ covering her head, and leaving her in this state until it distresses her, (T, TA,) and she imagines herself to be in labour; (TA;) when the دُرْجَةٌ is pulled out from her vulva (حِيَاءٌ), and the young one of another is brought near to her, having its head and skin bedaubed with what has come forth with the دُرْجَةٌ from the lower part of the vulva; (T, TA;) then they open her nose and her eyes; (TA;) and when she sees and smells the young one, she imagines that she has brought it forth, and yields it milk: moreover, when the دُرْجَةٌ is inserted, the space between the two edges of her vulva is closed by a thong [passed round the extremities of the two pointed pieces of wood]. (T, TA.) It is said in a trad., of 'Omar, (T,) or Ibn-'Omar, (S, TA,) that he purchased a she-camel, and, seeing in her the laceration on the occasion of ظَارَ, returned her. (T, S, TA.) — [Hence,] ظَارَهُ عَلَى أَمْرٍ كَذَا, and ظَارَهُ, and ظَارَهُ, † He made him to incline to such a thing: (Lth, T, TA:) and ظَارَنِي عَلَى الأَمْرِ عَلَيْهِ (M, TA, and so in some copies of the K,) inf. n. مَظَارَةٌ (TA,) he endeavoured to turn me, or to entice me, to do the thing; (M, K, TA;) it not being in my mind: (TA:) or he compelled me to do the thing, against my will; (K, TA;) I having refused to do it. (TA.) It is said in a prov., الطَّعْنُ بِظَارٍ, meaning, Thrusting, or piercing, with the spear inclines [one's enemies] to peace: (Aḡ, T, A, K:) J says بِظَارَةٍ, as also إِكْرَاهًا, which F disapproves; but others approve it: or the reading of the S is يُظَارُهُ. (TA.) The Arabs also said, الطَّعْنُ بِظَارٍ قَوْمٍ (M, K) Thrusting, or piercing, with the spear is a means of inclining a people to peace; (K;) meaning, make people to fear, that they may love thee. (M, K.) It is also said, in a trad. of 'Alee, اُظَارِكُمْ إِلَى الْحَقِّ وَأَنْتُمْ تَفِرُونَ مِنْهُ [perhaps a mistake for اُظَارِكُمْ إِلَى الْحَقِّ] I incline you [or I endeavour to turn you] to the truth, and ye flee from it. (TA.) — ظَارَتْ (S, K,) [of which

ظَوُورَةٌ, q. v., appears to be an inf. n.; or you say اُظَارَتْ عَلَى وَدَيْ غَيْرِهَا, and ظَارَتْ عَلَى وَدَيْ غَيْرِهَا (T, M, K; in one copy of the K اُظَارَتْ;) She (a camel, T, S, M) inclined to, or affected, a young one not her own, (T, M, K,) and suckled it: (K:) or inclined to, or affected, the stuffed skin of a young camel. (S.) — [Hence,] ظَارَ عَلَى عَدُوِّهِ † He returned against his enemy. (A, TA.) — And ظَارَ, aor. ʿ; (Mḡb;) or ظَارَ, inf. n. مَظَارَةٌ. (AZ, S;) He took to himself a ظَارٍ [or nurse]. (AZ, S, Mḡb.) [See also 8.]

3: see 1, in four places. — One says also, ظَارَتْ (inf. n. مَظَارَةٌ, T, A,) She took to herself a child to suckle. (T, M, A, K.) — And بَيْنَهُمَا مَظَارَةٌ There is between them two that relation which consists in each one's being the ظَارٍ [or rather the fosterer of the child] of the other. (M, K.) — ظَارٌ occurs in a trad. for ظَارٍ. (TA.) [But in what sense is not explained.]

4: see 1, in three places.

8: see 1, near the end. — اُظَارَ لَوْلِيهِ ظَارًا (S, and so in some copies of the K,) or اُظَارَ (M, and so in some copies of the K,) the former being similar to اُظْلَمَ (S,) means He took a nurse for his child. (S, M, K.)

10. اسْتَظَارَتْ She (a bitch) desired the male: (K:) mentioned by AM; but he says, "I hesitate respecting it." (TA.) [I think it is probably a mistake for اسْتَظَارَتْ, mentioned in art. طِير. See also ظَوُورَى.]

ظَارٌ Anything accompanied by the like thereof: thus applied to a run (عَدُوٌّ): (Aḡ, T, TA:) in the K, and in the Tekmileh, عَدُوٌّ is erroneously put for عَدُوٌّ: (TA:) and عَدُوٌّ ظَارٌ is used by the poet El-Arḡaṭ, in describing [wild] asses, as meaning a run not unsparingly performed. (T, TA.)

ظَارٌ One that inclines to, or affects, the young one of another, and suckles [or fosters] it; applied to a human being, (M, A, K,) and to a camel, (M,) or other [animal]; (A, K:) to a female and to a male: (M, A, K:) or a she-camel that inclines to, or affects, the young one of another;

(Mṣb;) as also **ظُور** (S:) and hence applied also to a strange woman *that nurses, or fosters, the child of another*: and likewise to a man *who fosters the child of another*: and also pronounced **ظير**, with the *ء* suppressed: (Mṣb:) and the epithet **ظيرة** is also applied to a female: (A:) the pl. [of pauc.] is **أظور** (M, K) and **أظار** (S, M, A, Mṣb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A;] and [the proper pls. of mult. are] **ظُور** and **ظُور**, (S, M, K,) which last is an extr. form, (M,) and **ظورة**, (M, K,) or, accord. to Sb, this is a quasi-pl. n., (M,) and **ظورة**, (M, K,) like **فحولة** and **بعولة**: (M:) or the pl., applied to camels, is **ظوار**; and to women, **ظورة**: (M:) or to women, **ظار** and **ظوار**: (Mṣb:) **ظورة** also signifies a nurse: (IAqr:) and **ظور** signifies the same as **ظئر**: (TA:) or a she-camel *made to incline to, or affect, the young one of another*; (M;) as also **مظورة**: (S:) or *that heeps close to the young one, or to the stuffed skin of a young one*. (M.) — [The pl.] **ظوار** is also applied (by a poet, M, TA) to † *The three stones upon which the cooking-pot is placed*: (S, M, K, TA:) likened to camels; (M, TA;) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, M, TA.) — And **ظئر** signifies

ظورة } see the next preceding paragraph.
ظيرة }

ظوري A cow *desiring the male*: (K:) mentioned by Az, on the authority of AHát; and said to have no verb. (TA. [But see 10, above.])

ظوار: see **ظئر**, in four places.

ظار A **غيامة** [q. v.] *that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one*. (A.) [See also 1.]

ظور: see **ظئر**, in two places.

ظورة *Inclination to, or affection for, the young one of another*: (M, K:) it may be an inf. n., as well as a pl. [of **ظئر**]. (M.) — Also [The relation in which one stands by being a **ظئر**, or nurse:] like **غومة** and **خولة** &c. (TA.) — See also **ظئر**, latter half.

مظورة: see **ظئر**, latter half.

هو مظائر لها *He is the father of the child which she is nursing*. (T, TA.)

ظبي

ظبة The **حد**, (T, M, Mṣb, K,) or **طرف**, (S,) [both of which mean the *end, or extremity*, but the former means also the *edge*,] of a sword, (T,

S, M, Mṣb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrow-head and of a dagger and the like; (M;) or the *part next to the طرف* [or *extremity*] of the sword; also called its **ذباب**: (T:) or the **ظبتان** are the *parts of the two edges that are on either side of the ذباب* [by which last word is here app. meant the *point*] of the sword: (AZ, T and TA voce **ذباب**, q. v.) [for the swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point:] or, accord. to Aboo-Riyāsh, the **ظبة** of the sword is the *part that is four digits' measure below, or within, (دون) the ذباب* thereof; and is the *striking-place* thereof: and it is also its **حد**; and the **ظبة** of the spear-head is likewise its **حد**: (Ham p. 48:) the *ة* in **ظبة** is a substitute for *و*, which is the final radical, (S, M, Mṣb, K,) the word being originally **ظبو**: (S, TA:) the pl. is **أظب**, (S, K,) a pl. of pauc., (S,) and **ظبات** (T, S, M, Mṣb, K) and **ظباة** [which is originally **ظبوة**] (S, TA) and **ظبون** (T, S, M, Mṣb, K) and **ظبون** and **ظبا** or **ظبي**. (M, K.) In the saying of Es-Semow-al Ibn-'Aḍiyā,

تَسِيلُ عَلَى حَدِّ الظَّبَاتِ نَفُوسَنَا
وَيَسْتُ عَلَى غَيْرِ الظَّبَاتِ تَسِيلُ

[Our bloods flow upon the edge of the **ظبات**, and upon other than the edge of the **ظبات** they flow not], by the **ظبات** may be meant the *swords*, altogether, or the *striking-places of the swords*. (Ham p. 52. [See also a similar ex. in p. 48 of the same.]) = Also *A kind of مزاد* [or *leathern water-bag*]. (M.) = And *A place of bending, or turning, of a valley*; like **ظبية** [which belongs to art. **ظبي**]: pl. of the former **ظباة**; a pl. of a rare form. (M in art. **ظبي**.)

ظبي

[5. **تظبي**, if used, means *He acted like the ظبي, or gazelle*; being similar to **تذاب** and **تتمر** &c.: its part. n. is mentioned in the first paragraph of art. **ربض**.]

ظبي A certain animal, (TA,) well known; (S, Mṣb, K, TA;) the **غزال** [or *gazelle*; to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify "a young gazelle"]; (M;) [it is the *gazella dorcas*, also called *antelope dorcas*, of which the *ariel*, or *antelope Arabica*, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of **رئمر**), applied only to the *true antelope* of Arabia and adjacent countries, as distinguished from the *cervine and bovine antelopes*:] it is a name for the male; which is also called **تبي**, when he has become what is termed a **ثبي** [q. v.], which he continues to be termed until he dies: (AHát, Mṣb, TA:) the *female* is called **ظبية**, (AHát,

T, M, Mṣb, K, TA,) and **عنز** and **ماعزة**: (AHát, Mṣb, TA:) the dual is **ظبيان**: (Mṣb, TA:) and the pl. is **أظب**, (S, M, Mṣb, K,) originally **أظبي**, (S, Mṣb,) a pl. of pauc., (S,) and **ظبية** and **ظبية**, (S, M, Mṣb, K,) which last is of the masc. and fem., (M, Mṣb,) and **ظبيات**, (S, M, Mṣb, K,) which is of the fem. (M, Mṣb.) One says, **به داء ظبي** [lit. *In him is the disease of a gazelle*]; meaning *in him is no disease*; as there is [said to be] no disease in the **ظبي**. (AA, T.) And **لك عني مائة سن الظبي** [To thee I owe a hundred camels of the age of the gazelle], i. e., all of them **تبيان** [pl. of **ثبي**, q. v.], because the **ظبي** does not exceed what is termed **ائنا**. (M.) [See also a verse cited voce **سن**; in which the phrase **فجأت كسن الظبي** means *And they came; like the age of the gazelle was the age of every one of them*.] It is said in a prov., **لاتركته ترك ظبي**, **ظلة** [I will assuredly forsake him as a little gazelle forsakes the place of its shade]; because the **ظبي**, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything.

(T. [See **ظل**, where other relations of this prov. are mentioned.]) And in another prov., **الظباء**

على البقر, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce: **الظباء** is in the accus. case by reason of **اختار**, or **اختارت**, understood, [so that the meaning is *I have preferred, or he has preferred, the gazelles to the wild cows*], by the **بقر** being meant the women: whence the saying, **جاء بقره** [expl. in art. **بقر**]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, **حيته حين ظله**

i. e. [I came to him when its shade] confined the **ظبي** [or *gazelle*] by reason of the vehemence of the heat: or, as some relate it,

حين نشد الظبي ظله, meaning **ظله** [i. e., *when the gazelle sought its shade*]. (TA.) And it is said in a trad., **إذا أتيتهم فأربض في دارهم ظبياً**, [expl. voce **ربض**]. (T, TA.) **به لا بظبي**

(S, TA,) or **به لا بظبي أعفر**, a prov., meaning *May this accident befall him, (هذه الحادثة) not a white antelope*, (Meyd,) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i. e. *may God make that which has befallen him to cleave to him*. (S, TA. [See also Freytag's Arab. Prov. i. 148.]

— **أولاد الظباء** and **الظباء**] are mentioned by Freytag as names of *Certain stars*: in relation to the former of which he refers to Ideler's "Unters." pp. 20-21; and in relation to the latter, to the same work p. 21.] — And **الظبي** is the name of *A brand, or mark made with a hot iron, peculiar to some of the Arabs*. (T, K.)

ظبية fem. of **ظبي** [q. v.]. (AHát, T, &c.) — Also a name for † *A woman*; [or, app. a young

woman;] and so **ظَبِيَّةٌ**. (Mṣb, TA.) — And † *A man who is stupid, dull, wanting in intelligence, inert, or wanting in vigour.* (K, TA: but not in the CK.) — And accord. to the K, i. q. **شَاةٌ**: and **بَعْرَةٌ**: but this is a great mistake, caused by a misunderstanding of what is cited in the passage here next following from the M. (TA.) — Also *The vulva of a woman*: (Lth, T, S, M, K:) and, (M,) accord. to Aṣ, (T, S,) of any solid-hoofed beast: (T, S, M:) accord. to some, (M,) or accord. to Fr, (T, S,) of the bitch: (T, S, M:) and accord. to Lth, of the she-camel: (T:) IAṣ makes it to be peculiarly of the she-ass, and of the ewe or she-goat, and of the cow; (M;) meaning that it signifies the vulva of these: (TA:) and it signifies also the vagina of the mare. (M.) — Also *A [bag for travelling-provisions &c., such as is called] جِرَابٌ*: (M, K:) or peculiarly a small **جِرَابٌ**: (M, K:*) or one made of the skin of the **ظَبِي** [or gazelle]: (M:) or a thing [i. e. a pouch] like the **خَرِيطةٌ** and the **كيس**: dim. **ظَبِيَّةٌ**: and pl. **ظَبِيَّاتٌ**. (T.) — And *A [tent such as is called] خَبَاءٌ*. (TA.) — And *A place of bending, or turning, of a valley*; (M, K;) as also **ظَبِيَّةٌ** [mentioned in art. **ظَبُو**]: pl. of the former **ظَبِيَّاتٌ**. (M.) = **ظَبِيَّةٌ** is one of the names of *The well Zemzem*. (TA.)

ظَبِيٌّ: see **ظَبِيٌّ** [of which it is the dim.].

ظَبِيَّةٌ dim. of **ظَبِيَّةٌ**, q. v.

أَرْضٌ مَظْبَاءَةٌ *A land abounding with ظَبِيَّاتٌ* [or gazelles]. (M.)

ظر

1. **ظَرَ** *He cut [or split off] a مَظْرَةٌ* [i. e. a fragment of hard stone, with a sharp edge, to be used as a knife]. (Lth, T, M, K. [In some copies of the K, **مَظْرَةٌ**; and in one place, in a copy of the M, **مَظْرَةٌ**: but correctly **مَظْرَةٌ**, as is said in the TA.]) This the pastor does for the purpose of cutting off therewith a thing resembling a wart within the belly of a she-camel, (Lth, T, M,) at the orifice of the womb, when she is affected by a disease occasioned by lusting for the male. (Lth, TA.) — And *He slaughtered a she-camel*, (K, TA,) or, as in the “Tekmileh,” an animal, *with the [stone called] ظَرٌّ*. (TA.)

4. **أَطْرِي فَإِنَّكَ نَاعِلَةٌ** (M, K) is a prov., meaning *Tread thou upon the ظَرٌّ [for thou art furnished with leathern shoes or sandals]:* (M:) but the phrase commonly known is with the unpointed **ط** [i. e. **أَطْرِي**: see 4 in art. **طر**]. (M, K.)

ظَرٌّ: see the next paragraph.

ظَرٌّ *A sharp-edged hard stone*: (Aṣ, T, Mgh, TA:) *a stone having an edge like that of the knife*: (S:) or a [kind of] *smooth and broad stone which a man breaks and with which he slaughters a camel*; (Ish, T, Mgh,* TA;) and *it is of any colour; and is also thus called before it is broken*: (Ish, T, TA:) and the n. un. is

ظَرَّةٌ: (T:) or, as also **ظَرَّةٌ** and **ظَرٌّ**, *a stone*, (M, K,) in a general sense: (M:) or a round stone: (TA:) or a round sharp-edged stone: (M, K:) or a piece of stone having a sharp edge: (M:) the pl. is **ظَرَارٌ** and **ظَرَانٌ**; (Aṣ, T, S, Mgh;) or the pl. is **ظَرَانٌ** and **ظَرَانٌ**; (Th, M, and so in the K accord. to the TA; [in the CK **ظَرَارٌ** and **ظَرَارٌ**];) and Th says that the former of these is pl. of **ظَرٌّ**, or both may be pls. of **ظَرٌّ**; (M;) and another pl. is **أُظْرَةٌ**, (T, TA,) [a pl. of pauc.,] occurring in a trad.; (TA;) or, accord. to Ish, **ظَرَارٌ** [mentioned above as a pl.] is a sing., and **أُظْرَةٌ** is its pl.: (Mgh:) and **أُظْرُورٌ** and **ظُرْظُورٌ** and **مُظْرُورٌ**, of which last the pl. is **مُظَارِيرٌ**, (Sgh, K, TA,) and all of which are with damm, thus in the handwriting of Sgh, (TA,) signify the same [as **ظَرٌّ** &c.]. (Sgh, K, TA.)

ظَرَّةٌ: see the next preceding paragraph, in two places.

ظَرَارٌ: see **ظَرٌّ**: and see also **مَظْرَةٌ**.

ظَرِيرٌ: see **مَظْرَةٌ**. — Also *A sign set up whereby one is guided to the right way*: pl. **أُظْرَةٌ** (M, K) and **ظَرَانٌ**: (TA, and so in the CK: [in some copies of the K, **ظَرَارٌ**, which is said in the TA to be wrong:]) **أُظْرَةٌ** signifies *signs set up whereby one is guided to the right way, like the امرَةٌ* [thus in a copy of the T, a mistranscription for **أَمْرَةٌ**]; some of which are extended and hard, and mill-stones are made from them. (T.)

ظَرَارَةٌ: see **مَظْرَةٌ**.

ظُرْظُورٌ }
أُظْرُورٌ } see **ظَرٌّ**.

أَرْضٌ مَظْرَةٌ, (S, M, K,) thought to be thus by AAF; (M;) or **مَظْرَةٌ**, (T, M,) with kesr to the **ظ**, accord. to Th; (M;) *Land containing*, (T, S,) or *abounding with*, (K,) *stones of the kind called ظَرٌّ*: (T, S, K:) or *stony land*: (Th, M:) and **ظَرِيرٌ** also has the former meaning: (K:) or this latter is an epithet applied to a place as meaning *rugged, or rugged and hard*: (S:) or meaning a place *abounding with stones*: (M:) and its pl. is **أُظْرَةٌ** and **ظَرَانٌ**. (S.) — See also the next paragraph.

مَظْرَةٌ *A stone with which one strikes fire*. (TS, K.) — And also, (TS, TA,) or, accord. to the K, with fet-h, [i. e. **مَظْرَةٌ**], but this requires consideration, (TA,) *Fragments [or a fragment, agreeably with an explanation in the Mgh, in my copy of which مَظْرَةٌ is erroneously put for مَظْرَةٌ,] of sharp-edged stone*: (TS, K, TA:) pl. **مَظَارٌ**: (TS, TA:) or **مَظْرَةٌ** signifies *a piece split off from ظَرَانٌ* [pl. of **ظَرٌّ** or **ظَرٌّ**], (Sh, TA,) or [simply] *a stone, (M, TA,) with which one cuts*:

(Sh, M, TA:) as also **ظَرَارٌ**, (M,) or **ظَرَارَةٌ**. (TA.)

مُظْرُورٌ: see **ظَرٌّ**.

ظرب

1. **ظَرِبَ بِهِ**, aor. ʿ, *He, or it, stuck, adhered, or clave, to him, or it*. (K.)

2. **تَظْرِبَتِ الْحَوَافِرُ**, inf. n. **تَظْرِيبٌ**, *The solid hoofs became hard and strong*. (T, K.)

ظَرِبٌ *A stone projecting* (Lth, T, M, Mṣb, K) *from a mountain or from rugged ground* (Lth, T) and *having a sharp point*: (Lth, T, M, K:) or *an expanded mountain*, (M, K, TA,) accord. to some, *that is not high*: (TA:) or a small mountain: (M, K:) or a small hill: (T, S, Mṣb:) pl. **ظَرَابٌ** (T, S, M, Mṣb, K) and **أُظْرُبٌ**, (Nh, TA,) [the latter a pl. of pauc.,] the former pl. of a rare kind, for by rule it should be **أُظْرَابٌ**, and it seems as though they had imagined the sing. to be **ظَرِبٌ**, and so made the pl. like **سِبَامٌ**, pl. of **سِبْمٌ**: (Mṣb, TA:) or, accord. to En-Nadr, **ظَرِبٌ** signifies the *smallest of [hills such as are termed] أَكَامٌ*, and the *sharpest in stones, all its stones being sharp like knives, the white thereof and the black and of every colour*: and the pl. is **أُظْرَابٌ**. (T.) [See also this pl. below.]

ظَرِبٌ *Short, and thick*, (M, K, TA,) and *fleshy*: (Lh, TA:) or a *short and fleshy man*. (S.)

ظَرِيٌّ and **ظَرِيٌّ**: see **ظَرِيَّانٌ**, in three places.

ظَرِيَّاءٌ and **ظَرِيَّاءٌ**: see the next paragraph, in four places.

ظَرِيَّانٌ (S, M, Mṣb, K, &c.) and **ظَرِيَّانٌ** (AA, AZ, Mṣb, TA) and **ظَرِيَّانٌ** (IJ, TA) and **ظَرِيَّاءٌ** (M, CK, TA, or **ظَرِيَّاءٌ** or **ظَرِيَّاءٌ** accord. to two different copies of the K) *A small, stinking beast*, (AZ, S, M, Mṣb, K,) *resembling a cat*, (AZ, S, M, K,) or *resembling a short Chinese dog*, (Mṣb,) or *resembling an ape or a monkey*, (AA, T, M, TA,) or *above the n-help of a dog*, (El-Mustakṣec, TA,) *that often emits a noiseless wind from the anus*; (M, Mṣb,* TA;) said by Az, on the authority of the handwriting of AHeyth, to be *a beast that has small legs, their length being that of half a finger, but which is broad, its breadth being equal to the space measured by the extension of the thumb and the little finger, or of the thumb and the fore finger, and its length being a cubit, having a compact head, and its ears [for ادناه, in my original, I read اِدْنَاهُ] being like the cat's*; (TA;) *it is small and short in the ears*, (**أَصْلَمٌ** **الأُدُنَيْنِ**, M, Mṣb,) or *having a stoppage of the ears*, (**أَصْرُ الأَدُنَيْنِ**, TA,) *its earholes [only] hearing a confused, or humming, or ringing, sound*; (M, TA;) *long in the snout*, [but El-Farzdak speaks of it as having a short nose, as is shown in the S,] *black in the back, white in the belly*; (M, Mṣb, TA;) *it is said that its back is [or rather contains] one single bone, without any فَعَصٌ*

[or cage-formed structure of ribs, &c.], and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose: (TA:)

the pl. is ظُرَابِينُ (M, K,) or ظُرَابِيٌّ (AZ, T, S, Mṣb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of ظُرْبَاءُ (S,) or the first ي is a substitute for the ا [of the sing. ظُرْبَانٌ] and the second for the ن (M,) and (quasi-pl. ns., M, K) † ظُرْبِيٌّ (AZ, T, M, Mṣb, K) and † ظُرْبَاءُ (M, K,) or † ظُرْبِيٌّ, is a pl. like حَجَلِيٌّ pl. of حَجَلٌ (S, TA,) and these two are [said to be] the only pls. of this measure, (AḤei, TA,) and Lth and AHeyth say that ظُرْبَاءُ is incorrect, and is rightly † ظُرْبِيٌّ. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Ḥajjāj Ez-Zebeede, M, TA.)

- أَلَا أَيْدِيًا قَيْسًا وَخَيْدِفَ أَتْنِي
- صَرَبْتُ كَثِيرًا مَضْرَبَ الظُّرْبَانِ

[Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the ظُرْبَانِ, meaning that he had struck Ketheer Ibn-Shiháb (S, M, TA) 'El-Medh-hijee upon his face; for the ظُرْبَانِ has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see مَضْرَبٌ:] and the same words of the latter hemistich, except that عَيْدًا is substituted in them for كَثِيرًا, occur in a verse of Asad Ibn-Nághishah, who slew 'Obeyd by order of En-Noḡmán. (TA.) One says, (S, M, TA) فَسَا بَيْنَنَا الظُّرْبَانُ (S,) or بَيْنَهُمْ (Mṣb, K,) [lit. The ظُرْبَانِ emitted a noiseless wind from its anus among us, or among them,] a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another: [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out: (S, Mṣb, K:) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S:) and it is said to do so in the hole of the [lizard called] صَبٌّ, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, (M, TA.) تَشَاتَبَا فَكَأَنَّمَا جَزَّرَا بَيْنَهُمَا ظُرْبَانًا [They reviled each other, and it was as though they slaughtered between them a ظُرْبَانِ]: the foulness of their reviling being likened to the stink of that animal. (M, TA.) And يَتَنَازَعَانِ جِلْدَ الظُّرْبَانِ They two contend in pulling at the skin of the ظُرْبَانِ, meaning † they revile each other: (M, TA:) and يَتَمَاشَنَانِ جِلْدَ الظُّرْبَانِ They wipe their hands together upon the skin of the ظُرْبَانِ, [likewise] meaning † they revile each other. (IAḡr, T, TA.)

الأظْرَابُ [accord. to some] signifies Four teeth behind the نَوَاجِدُ [or other grinders; app. meaning, of a horse]: (K:) or the sockets (أَسْنَاخُ) of the teeth: (S, K:) [and it is said that] أَظْرَابُ اللَّجَامِ signifies the knots that are at the extremities of the bit. (M, TA.) J cites the following verse, ascribing it to 'Amir Ibn-Et-Ṭufeyl,

وَمَقَطِعَ حَلَقِ الرِّحَالِ سَابِحٍ
بَادٍ نَوَاجِدُهُ عَنِ الأظْرَابِ

[thus in the S, (but in the M and TA عَلَى (الأظْرَابِ) as though meaning And breaking in pieces the rings of the girth of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets]: but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (نَوَاجِدُهُ) appear when he treads upon the [stones, or hills, called] ظُرَابٌ: [see ظُرْبٌ, of which both ظُرَابٌ and أَظْرَابٌ are said to be pls.]: also that the right reading is وَمَقَطِعُ [and سَابِحٌ]: and by the نَوَاجِدُ are meant the صَوَاحِكُ [or teeth next behind the canine teeth], accord. to Hr. (TA.)

حَوَافِرُ مُظْرَبَةٌ [accord. to the TA مُظْرَبَةٌ, but this is evidently a mistake (see 2),] means [Solid hoofs] that have become hard and strong: (K, TA:) [but] accord. to El-Mufaddal, المَظْرَبُ, like مَعْظَمٌ [in measure], signifies قَدْ لَوَّحَتْهُ الَّذِي قَدْ لَوَّحَتْهُ الظُّرَابُ [app. meaning that which the stones, or hills, called ظُرَابٌ have altered, or, perhaps, heated, in its treading upon them]. (TA.)

ظرف

1. ظُرْفٌ (T, S, M, &c.) inf. n. ظُرْفَانَةٌ (S, Mṣb,) or ظُرْفٌ and ظُرْفَانَةٌ (T, M, Mgh, O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and ظُرْفَتُ of a young woman,] He possessed the quality, or qualities, termed ظُرْفٌ meaning as expl. below [i. e. excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined: he was, or became, clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; or elegant in garb, guise, or external appearance]. (T, S, O, Mṣb, K.) = See also what here follows.

3. † ظُرْفَتِي فَظُرْفَتُهُ [He vied, or contended, with me in ظُرْفٌ] and I was more ظُرْفِيٌّ (كُنْتُ) than he. (IKṭt, TA.)

4. اظرف He (a man) had many [ظُرُوفُ, or] receptacles [of any kind]. (TA.) — And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were ظُرْفَانَةٌ (S, M, O, K,) or ظُرُوفٌ [pls. of ظُرْفِيٌّ, q. v.]. Mgh. — اظرف بالرجل He mentioned the man as possessing ظُرْفٌ. (M, TA.) — And اظرف في العبارة is explainable [as meaning He was elegant, or eloquent, in the expression, or phrase, or speech], if the saying be

received from those who are trustworthy: if not, it is correctly أَظْرَفُ, with the unpointed ط; meaning “he said what was novel and pleasing.” (Mgh.) = اظرف المَتَاعُ (O,) in the K, erroneously, فَلَانًا (TA,) He put, or assigned, or made, a ظُرْفٌ [or receptacle] for the goods. (O, TA.)

5. ظُرْفٌ He affected; (S, O, K;) as also † تظرف. (TA.) One says, فَلَانٌ يَتَظَرَّفُ وَيَسُّ بِظُرْفِيٍّ [Such a one affects ظُرْفٌ and he is not ظُرْفِيٌّ]. (TA.)

6: see the next preceding paragraph.

10. استظرفه He found him [or held him] to be ظُرْفِيٌّ. (O, TA.)

ظُرْفٌ A receptacle (Lth, T, S, M, Mgh, O, Mṣb, K) of anything; (Lth, T, M;) [a vessel, or vase;] an إِبْرِيْقٌ is thus termed as being a ظُرْفٌ for what is in it: (Lth, T, TA:) and AḤn applies it to a seed-vessel, or pericarp, or a cell of a pericarp: (M, TA:) [and it is also applied to a case, or cover, for a book or the like:] the pl. is ظُرُوفٌ (T, S, M, Mgh, O, Mṣb, K:) ظُرُوفٌ is a mistake. (Mgh.) [Applying it to a vessel of silver,] Ḥar uses it as meaning “silver.” (P. 614 [referring to a phrase in p. 213].) One says, أَخَذْتُ المَتَاعَ بِظُرْفِهِ [I took the goods with the receptacle thereof]. (A, TA.) And hence, (A, TA,) † رَأَيْتُهُ بِظُرْفِهِ † I saw him himself. (A, O, K, TA.) And هُوَ نَقِيٌّ الظُّرْفِ † He is faithful, (O, K, TA,) not treacherous. (M, O, K, TA.) — And hence † [An adverbial noun of place or of time, implying the meaning of the preposition في; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed ظُرْفُ المَكَانِ and الظُّرْفَانِ (O,) pl. ظُرُوفُ المَكَانِ and الظُّرْفَانِ (S, M:) the descriptive terms that denote the places [or times] of things are called ظُرُوفٌ: (Lth, T:) they are thus termed by Kh; and by Ks, مَحَالٌ; and by Fr, صَفَاتٌ. (T.) — Also [Excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined:] a term denoting a condition that combines the generality of mental and bodily and extrinsic excellences; likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Rághib, TA:) or cleverness, ingeniousness, intelligence, or acuteness in intellect; syn. كِبَاةٌ (S, O, K,) or كَيْسٌ (Mgh, Mṣb,) and ذُكَاةٌ: (Mgh:) or i. q. بَرَاةٌ, and ذُكَاةٌ قَلْبٌ; [the former meaning excellence in knowledge, or other qualities; or accomplishment, or perfection, in every excellence, and in goodness;] ('Eyn, M, O, Mṣb, K;) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Mṣb], but correctly بَرَاةٌ, with the letter زاي: (TA:) [if so, these two explanations (بَرَاةٌ and ذُكَاةٌ قَلْبٌ) add nothing to others here given:] or

skilfulness (M, K, TA) in a thing (M, TA) is thus termed by the people of El-Yemen : (TA :) or it is in the tongue, (IAqr, T, K,) only ; (K ;) meaning beauty of expression, (M, L, TA,) and eloquence ; (L, TA ;) and حَلَاوَةٌ is in the eyes, and مَلَاحَةٌ is in the mouth, and جَمَالٌ is in the nose : (IAqr, T :) or beauty of garb, guise, or external appearance : (M :) or beauty of face, and of garb, guise, or external appearance : (O, K :) or it is in the face and in the tongue : (Ks, O, K :) or goodliness, or beauty ; and أَدَبٌ [as having the meaning first assigned to ظَرْفٌ in this sentence, i. e. excellence, or elegance, in mind, manners, or address or speech ; or as meaning good breeding, good manners, politeness, or polite accomplishments] : (Msb :) or, as an inf. n., the being elegant, graceful, or beautiful : and the being intelligent, sagacious, or acute in intellect : (KL :) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, K) that are acute in intellect, clever, or skilful ; (M, O, K ;) not of elders, nor of lords, or chiefs : (M, K :) but as meaning كَيْسٌ, it is common to young persons and elders : (Msb :) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is ظَرْفٌ, with damm, to distinguish it from ظَرْفٌ meaning "a receptacle ;" but this is a sheer mistake. (MF, TA.)

ظَرْفٌ : see what immediately precedes.

[ظَرْفِيَّةٌ, a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition فِي ; and also, accord. to some, by a noun together with that preposition. One says مَنْصُوبٌ عَلَى الظَّرْفِيَّةِ, meaning Put in the accusative case as denoting place, or time, adverbially.]

ظُرَافٌ : see ظَرْفِيَّةٌ, near the beginning and near the end.

[ظَرْفِيَّةٌ perhaps signifies Possessing the quality, or qualities, termed ظَرْفٌ, in a great, or an extraordinary degree : used alike as masc. and fem. : for I find it stated that] one says قَيْنَةٌ ظَرْوُفٌ [A female slave, or slave-songstress, that is very intelligent or skilful or elegant &c.]. (TA. [But I think it most probable that this is a mistranscription for ظَرْوُفٌ, قَيْنَةٌ ظَرْوُفٌ, a phrase which I find in the T, and there expl. as meaning ظَرْفِيَّةٌ.]])

ظَرْفِيَّةٌ Possessing the quality, or qualities, termed ظَرْفٌ ; (T, S, M, O, Msb, K ;) as also ظُرَافٌ, (Lh, M, O, K,) the two being like طَوِيلٌ and طَوَالٌ, (O,) [or the latter has an intensive signification, (see طَوَالٌ, and see also the "Durrat el-Ghowwâq," in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and ظُرَافٌ, (M, K,) or this last, which is like طَوَالٌ, denotes more than ظُرَافٌ without teshdeed : (O :) accord. to Mbr, it is derived from ظَرْفٌ signifying "a receptacle," as though meaning a receptacle for excellence, or elegance, in mind, manners, or

address or speech : (TA :) [it may be rendered, agreeably with explanations of ظَرْفٌ, excellent, or elegant, in mind, manners, and address or speech ; and in person, countenance or garb, guise, or external appearance : or clever, ingenious, intelligent, or acute in intellect ; well-mannered, well-bred, accomplished, or polite ; beautiful in person or countenance ; elegant, or graceful ; &c. :] and is expl. as meaning eloquent ; thus by Aq and IAqr : and possessing knowledge and courage : and goodly, or beautiful, in clothing, and in outer apparel : (TA :) and is used by the people of El-Yemen as meaning skilful : (O :) and, as Ks says, it is applied as an epithet to a tongue, and to a face : (TA :) the pl. of ظَرْفِيَّةٌ is ظُرَافٌ (S, M, O, Msb, K) and ظُرَافَةٌ (T, S, O, Msb, K) and ظَرْفِيَّةٌ (O, K) and ظَرْفٌ, (S, M, IB, K,) a form sometimes used, (IB, TA,) and ظَرْوُفٌ, (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from ظَرْفٌ, or [anomalous] like مَذَاكِيرٌ (S, O, K) accord. to Kh (S, O) and Sb : (TA :) the pl. of ظَرْفِيَّةٌ is ظُرَافٌ, (Lh, M, K,) and the pl. of ظَرْفِيَّةٌ is ظُرَافُونَ : (M, K,) the fem. of ظَرْفِيَّةٌ is ظَرْفِيَّةٌ ; and the pl. of this is ظُرَافٌ, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and ظُرَافِيَّةٌ. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAqr, (Mgh, O, TA,) and by Aq, (TA,) إِذَا كَانَ اللَّصُّ ظَرْفِيًّا لَا يَقْتَعُ (Mgh,) or لَمْ يَقْتَعُ (O, TA,) meaning When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand]. (Mgh, O, TA.)

[ظَرْفِيَّةٌ, as a subst., A thing, and a saying, that is ظَرْفِيَّةٌ, meaning elegant, &c. : pl. ظُرَافِيَّةٌ.]

ظُرَافٌ : see ظَرْفِيَّةٌ, near the beginning and near the end.

ظُرَافٌ [is distinguished from ظَرْفِيَّةٌ like as ظَرْفٌ is from ظَرْفِيَّةٌ, q. v.]. Lh mentions the saying أَظْرَفُ إِنْ كُنْتَ ظَارِفًا [Possess thou ظَرْفٌ if thou be one who will possess it] : in meaning the actual state, they said إِنَّهُ لَظَرْفِيَّةٌ [Verily he is one who possesses ظَرْفٌ]. (M.)

أَظْرَفُ : see 3. Ks allows the saying, interrogatively, مَا أَظْرَفُ زَيْدٌ أَسَانَهُ أَظْرَفُ أَمْ وَجْهَهُ [What is the part that is the more excellent in ظَرْفٌ (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?]. (TA.)

يَا مَلَكْعَانَ يَا مَظْرَفَانَ is an expression similar to يَا مَلَكْعَانَ [and مَلَكْعَانَ &c. ; meaning O thou who possesses the quality, or qualities, of ظَرْفٌ in a great, or an extraordinary degree]. (A, TA.)

ظعن

1. ظَعْنٌ, (S, Msb, K,) aor. ظَعَنَ, (Msb, K,) inf. n. ظَعْنٌ (S, Msb, K) and ظَعِنٌ (S, K,)

or the latter is a simple subst., (Msb,) and ظَعْنٌ (TA) [and مَطْعَنٌ, occurring in a verse of Zuhayr cited in art. بَلُو, conj. 3], He journeyed, went away, departed, (S, Msb, K, TA,) or removed ; (Msb;) he journeyed to seek after herbage, or to water ; or he removed from water to water, or from one country, or tract of land, to another. (TA. [See also the part. n., ظَاعِنٌ.]) — ظَعْنٌ بِهِ : see what next follows.

4. اِظْعَنَهُ He made him to journey, go away, depart, (S, Msb, K,) or remove ; and بِهِ ظَعْنٌ signifies the same [or he journeyed, &c., with him]. (Msb.)

8. اِظْعَنَتْهُ She rode him, (S, K, TA,) namely, a camel : you say, هَذَا بَعِيرٌ تَظْعَنُهُ الْمَرْأَةُ This is a camel that the woman rides (S, TA) in her journeying, and in the day of her departure. (TA.)

ظَعْنٌ : see 1 : = and see also ظَاعِنٌ.

ظَعْنَةٌ A short journey. (TA.)

ظَعْنَةٌ A state or condition, or a mode or manner, of journeying or departing. (TA.)

ظَعَانٌ A rope with which a هَوْدَجٌ [or woman's camel-vehicle] is bound ; (S, K ;) or with which a load is bound, accord. to the T : and ظَعُونٌ signifies the same. (TA.)

ظَعُونٌ A camel used for work and for bearing burdens : (S, K, TA :) or, as some say, peculiarly, [like ظَعِينَةٌ,] a camel that is ridden by a woman. (TA.) = See also ظَعَانٌ.

ظَعِينَةٌ A هَوْدَجٌ [or woman's camel-vehicle] (S, Mgh, Msb, K, TA) in which is a woman, (TA,) or whether there be in it a woman or not : (S, Msb, K, TA :) this is [said to be] the primary signification : (Mgh :) pl. ظَعَائِنٌ and ظَعْنٌ (S, Mgh, Msb, K) and ظَعْنٌ (S, K) and [pl. of pauc.] ظَعْنَاتٌ (S, Mgh, K) and pl. pl. ظَعْنَاتٌ. (TA. [But see, in what follows, an assertion of AZ respecting the pl. ظَعْنٌ.]) — And A woman, (ISk, Mgh, Msb, TA,) whether in a هَوْدَجٌ or elsewhere ; (ISk, TA ;) the word being used in the sense of مَطْعُونَةٌ [for مَطْعُونٌ بِهَا] ; because her husband journeys (يَظْعَنُ) with her : (Msb :) or a man's wife ; because she journeys with her husband : (TA :) or a woman as long as she is in the هَوْدَجٌ ; (S, Msb, K ;) when not in it she is not thus called : (S :) or this is the primary meaning : then it was applied to her though in her tent, because she might become مَطْعُونَةٌ [i. e. مَطْعُونٌ بِهَا] : (Msb :) it is mostly applied to a woman riding [in a هَوْدَجٌ] : then, to a هَوْدَجٌ without a woman : and to a woman without a هَوْدَجٌ. (TA.) 'Amr Ibn-Kulthoom says,

• قَفِي قَبْلَ التَّفَرُّقِ يَا ظَعِينَا
• نَحْبِرُكَ الْيَقِينِ وَنُخْبِرِينَا

[Pause thou before separation, O woman in the

camel-vehicle: we will inform thee of the real truth respecting our case, and thou shalt inform us respecting thy case]: (S:) يَا ظَعِينًا is for يَا ظَعِينَةً. (EM p. 185.) — And, accord. to Lth, *A camel that is ridden by women*: [like ظَعُونٌ:] and applied to signify a woman because she rides it: or, accord. to IAMB, a camel upon which one journeys: and hence the trad., نَيْسٌ if the phrase be thus: but if it be ظَعِينَةً فِي جَمَلٍ ظَعِينَةٍ صَدَقَةٌ i. e. [There is no poor-rate in the case of] the camel upon which one journeys; by the last word is meant a woman: (TA:) AZ says, one should not say حُمُولٌ nor ظَعْنٌ except as meaning the camels upon which are هَوَادِجٌ, whether there be in them women or not. (S.)

ظَاعِنٌ *Journeying, going away, departing, or removing*: (Msb:) [a traveller:] any one going forth on a journey, on pilgrimage, or on a war-ving and plundering expedition, or journeying from one city [or town &c.] to another: contr. of ظَاعِنٌ [and of مُقِيمٌ]: one says, أَنْتَ ظَاعِنٌ أَمْ مُقِيمٌ [Art thou journeying or abiding?]: the pl. is ظَاعِنُونَ and ظَعْنٌ, and ظَعْنٌ is a quasi-pl. n. syn. with ظَاعِنُونَ. (TA.)

مِظْعَانٌ, applied to a horse or mare, and to a she-camel, *Easy in pace*. (TA.)

مَظْعُونٌ *Made to journey, go away, depart, or remove*; originally مَظْعُونٌ بِهِ; the complement being suppressed because of frequency of usage. (Msb.)

ظفر

1. ظَفْرَةٌ: see 2. — [See also ظَفْرٌ. —] ظَفْرَتٌ (S, O) aor. ٤, inf. n. ظَفْرٌ (S, O) and ظَفْرَةٌ; (O;) and, as some say, ظَفْرَتٌ; (T;) *His eye had what is termed a ظَفْرَةٌ or ظَفْرٌ*. (T, S, O, K.) — And ظَفْرٌ *He (a man) had upon his eye what is termed a ظَفْرَةٌ or ظَفْرٌ*. (T, O, K.) — ظَفْرٌ, aor. ٤, (Msb.) inf. n. ظَفْرٌ, *He attained, got, got possession of, or acquired, what he desired, or sought*: (Lth, S, M, A, Msb, K:) he succeeded, or was successful: (Msb:) he won, was victorious, or gained the victory: (Lth, T:) and ظَفْرٌ [originally اظْفَرٌ] signifies the same as ظَفْرٌ. (S.) You say, بِهِ ظَفْرٌ and عَلَيْهِ, and ظَفْرَةٌ, *He attained it, got it, got possession of it, or acquired it*; (M, K;) and in like manner اظْفَرٌ, of the measure اَفْتَعَلَ. (K.) And ظَفْرَتٌ بِالضَّالَّةِ *I found the stray, or lost beast*. (Msb.) And ظَفْرٌ بَعْدَهُ (S, A, Msb) and عَلَيْهِ, (Akh, S, A,) and ظَفْرَةٌ, (S,) *He gained the victory, or mastery, over his enemy; he overcame him*. (S, A, Msb.) — [Hence,] ظَفْرَتِ النَّاقَةُ لَقْعًا: *The she-camel took, or received, impregnation*. (A, TA.) And مِنْذُ حِينِ مَا ظَفْرَتِكَ عَيْنِي (AZ, T, S, A, K) † *My eye hath not seen thee [for some time]*: (AZ, T, S, A, K:) like

مَا أَخَذْتُكَ (AZ, T.) = ظَفْرٌ in the dial. of Himyer is said by Freytag, on the authority of the Kitáb el-Addád, to signify *He sat*.]

2. ظَفْرٌ فِيهِ, (A, K,) inf. n. تَظْفِيرٌ, (S,) *He inserted his nail into it*; (S, A, K;) namely, an apple, and the like, (S, K,) a cucumber, and a melon: (A:) and [in like manner] اظْفَرٌ, of the measure اَفْتَعَلَ, *he stuck, or fixed, his nail [into a thing]*; (S, K, TA;) and so اظْفَرٌ, with the unpointed ط. (TA.) You say, فِي وَجْهِ ظَفْرٌ فَلَانٌ *Such a one stuck his nail into the flesh of the face of such a one, and wounded it*. (TA.) And ظَفْرٌ فِي لَحْيِهِ وَظَفْرٌ فِي كَفِّهِ *He stuck his dog-tooth and his nail into his flesh, and wounded it*. (A.) And ظَفْرٌ فِي كَفِّهِ وَظَفْرٌ فِي كَفِّهِ *Such a one clung to, caught to, or took fast hold upon, such a thing*. (A in art. نَيْب.) Also ظَفْرَةٌ; and ظَفْرَةٌ, aor. ٤; (M, K;) and اظْفَرٌ, in the K erroneously written اظْفَرَةٌ; (TA;) *He stuck his nail into his face*; (M, K;) and so اظْفَرٌ, with ط. (TA.) And ظَفْرٌ [He clawed it;] *he stuck his nail into it, (namely, anything,) and broke it, or made a mark [or scratch] upon it*. (M.) And اظْفَرٌ *The hawk seized the bird with his talons*. (K.) — ظَفْرٌ said of بَقْلٌ [or herbs, or leguminous plants,] † *They put forth what resembled the اظْفَارُ [or talons] of the bird*. (M, TA.) And said of the عَرَجَجُ, (K, TA,) and of the اُرْطَى, (TA,) † *It put forth what resembled اظْفَارُ, (K, TA,) when it put forth its [leaves termed] خُوصٌ*. (TA.) And said of the نَصِيٌّ, and of the وَشِيحُ, and of the بَرْدِيٌّ, and of the غَرَزُ, and of the صِلْيَانُ, and of the غَرَزُ, and of the هَدَبُ, † *It, or they, put forth yellow shoots, resembling the ظَفْرُ [or talon], which are the خُوصُ thereof, that come forth therefrom having a dust-coloured flower*. (M, TA.) [Or,] said of a plant, (Ks, T, S,) inf. n. as above, (Ks, T,) † *It came forth*; (Ks, T;) from الأظفار: (T:) or it came forth of the measure of the ظَفْرُ [or nail]. (S.) And ظَفْرَتِ الأَرْضُ † *The land put forth plants, or herbage, that might be uprooted (يُكْنَى) with the nail, (M,) or with the fingers*. (K.) — ظَفْرٌ نَوْبَةٌ, (M, and so in a copy of the K,) inf. n. as above, (K,) † *He perfumed his garment (M, and thus in that copy of the K) with what is termed ظَفْرٌ: (M:) or ظَفْرٌ نَوْبَةٌ بِالْأظْفَارِ *he perfumed his garment with what are termed اظْفَارُ*. (So accord. to other copies of the K.) — And ظَفْرُ الجَلْدِ, (K,) or ظَفْرَتِ الجَلْدِ, (M,) † *He, (K,) or I, (M,) rubbed the skin in order that its اظْفَارُ (M, K) which means its creased parts (M) might become smooth*. (M, K.) — ظَفْرَةٌ also signifies, and so اظْفَرٌ, [He caused him to attain, get, get possession of, or acquire, what he desired, or sought: he caused him to succeed, or to be successful: and] *He (God) caused him to be victorious, to gain the**

victory, or to overcome. (A.) You say, بِهِ ظَفْرُهُ (S, M) and عَلَيْهِ, (M, TA,) inf. n. as above; (S;) and بِهِ اظْفَرُهُ (S, M, Msb) and عَلَيْهِ; (M, Msb;) *He (God, S, M, or a man, Msb) caused him to gain the victory over him, or to overcome him, (M, Msb,) namely, his enemy*. (S, Msb.) — And ظَفْرُهُ عَلَيْهِ *He declared him to have overcome him*: said of one who has been asked which of two persons had overcome. (T.) — And ظَفْرُهُ, (M, K,) inf. n. as above, (K,) *He prayed for him that he might attain what he desired, or sought; or that he might be successful, or victorious*. (M, K.)

4: see the next preceding paragraph, latter part, in two places.

6. تَظَاهَرُوا and تَظَاهَرُوا عَلَيْهِ all signify the same; so says Ibn-Buzurj; (T, TA;) explaining the meaning to be, *They leagued together, and aided one another, against him*; i. e. عَلَى فَلَانٍ [against such a one]: (TA in art. ضَفْرُ:) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third; and by Ibn-Málik, among words that are with ض and with ظ. (TA in the present art.)

8: see 2, in three places: — and see also 1, in two places.

ظَفْرٌ: see the next paragraph.

ظَفْرٌ (T, S, M, A, Msb, K, &c.) and ظَفْرٌ (Msb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the Kur vi. 147, and the former is a contraction of this, [but is the most common form,] (Msb,) and ظَفْرٌ, which is extr., (M, Msb, K,) and disallowed by IDrd, (O,) and ظَفْرٌ, which is also extr., (Msb,) and اظْفَرٌ (T, M, A, Msb, K,) which is erroneously mentioned in the S as a pl. of ظَفْرٌ, (Sgh, Msb, K,) by an anticipation of the pen; (Msb;) or, accord. to MF, it is said in most of the copies of the S, (but this is not the case,) اظْفَرٌ has for its pl. اظْفَارٌ; and اظْفَرٌ [has for its pl.] اظْفَارٌ; (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote;] *A certain well-known thing*; (M;) [i. e. a nail; and a talon, or claw;] *pertaining to a human being, (M, Ibn-Es-Seed, Msb, K,) and to others; (M, K;) to the beasts and birds mentioned in the next following sentence, [as well as to man,] accord. to the authorities there cited; (TA;) and to every ruminant, as syn. with ظَلْفٌ [i. e. a cloven hoof]: (T and M in art. ظلف:) or to a beast, or bird, that does not prey; [as well as to man;] that of such as preys being termed مَحْلَبٌ: (M:) [and in the present day applied also to the spur of a cock:] it is of the masc. gender: (Lh, M, Msb:) the pl. (of ظَفْرٌ, S, M, Msb, &c.) is اظْفَارٌ (S, M, Msb, K, &c.) and sometimes اظْفَرٌ, (Msb,) [both of which are pls. of pauc., but the former is used as a pl. of mult. also,] and (of اظْفَرٌ, M, Msb, or*

of أَظْفَارُ, and therefore a pl. pl., M) أَظْفِيرُ: (M, Mṣb, K:) that أَظْفُورٌ is a sing. [and not like أَبْفُورٌ which is a quasi-pl. n.] is shown by the saying of a poet,

• مَا بَيْنَ نَقْمَتِهَا الْأُولَى إِذَا أَنْحَدَرَتْ •
• وَبَيْنَ أُخْرَى تَلَيْبِهَا قَيْسُ أَظْفُورِ •

(K) or قَيْدُ أَظْفُورِ (Mṣb) [i. e. *What is between her first morsel, when it descends into her throat, and another that follows it, is the measure of a finger-nail*]: or, as some relate it, إِذَا أَزْدَرَدَتْ [when she swallows]; and it is thus cited [in the T and] in the “Baṣūir” of the author of the K. (TA.) The phrase كَلَّ ذِي ظُفْرِ in the K. vi. 147 comprises camels and ostriches; (so in the T and TS and L; but in the K, الأتعام is erroneously put for التعام; TA;) because their مناسير are like أَظْفَارُ to them: (T, K, TA:) IAb says that it comprises camels; and also ostriches, because they have nails like camels: or any bird that has a مَخْلَبٌ, and any beast that has a solid hoof: or, accord. to Mujāhid and Katādeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.)

—[Hence,] الأظْفَارُ is the name of † *Certain small stars*; (S;) *certain stars before النسر* [meaning النسر الواقع i. e. the star α of Lyra: app. because regarded as the talons of the نسر]: (K:) or a *certain dim star in الشَّلِيَاكِ* [q. v., i. e. the constellation Lyra]. (Kzw.) — [Hence also,] إِنَّهُ لَيَكْتَلِبُ الظُّفْرَ (TA,) or إِنَّهُ لَيَمْلُؤُ الظُّفْرَ (T,) or إِنَّهُ لَيَمْلُؤُ الظُّفْرَ عَنْ أَدَى (T, TA:) and إِنَّهُ لَيَمْلُؤُ الظُّفْرَ عَنْ أَدَى النَّاسِ † *Verily he is one who does not slay or wound an enemy*: (T, TA:) and هُوَ كَلِيلُ الظُّفْرِ † *Verily he is one who does little hurt to mankind*. (T, A, TA.) And هُوَ كَلِيلُ الظُّفْرِ † *He is weak, or abject, or despicable*; (T, S, K, TA;) said of a man; (K, TA;) or so مَقْتَلَمُ الظُّفْرِ: (K: [in the TA, as from the K, الأظْفَارِ,]:) or † *he is sick, or diseased*. (A.) And بِهِ ظُفْرٌ مِنْ مَرَضٍ † [app. meaning *In him is an evil result of a disease, that has clung to him*]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذَبَابٌ ظَفِيرٌ مِنْهُ, which seem to be added by way of explanation; thus in my copy; but I think that ظَفِيرٌ مِنْهُ here is a mistake for ظَفِيرٌ فِيهِ, and have assumed this to be the case in rendering the phrase.]) — And قَرَحَتْهُ مِنْ ظُفْرِهِ إِلَى شَفْرِهِ † [lit. *I wounded him much, from his nail to the edge of his eyelid*; but mentioned as tropical; app. meaning *from toe to head*]; like as one says, مِنْ قَرْنِهِ. (A.) — And مَا بِالْدَارِ ظُفْرٌ (K,) or مَا بِالْدَارِ ظُفْرٌ وَلَا شَفْرٌ (A, O,) † *There is not in the house any one*. (A, O, K.) And مَا تَرَكْتَ مَا تَرَكْتَ السَّنَةُ ظُفْرًا وَلَا شَفْرًا † *The year of drought left not anything*: and sometimes they said شَفْرًا, with fet-ḥ, and in this case they said ظُفْرًا, for assimilation. (A in art. شفر.) And رَأَيْتَهُ بِظُفْرِهِ † *I*

saw him himself. (O, K, TA.) — ظُفْرُ النَّسْرِ is the name of † *A certain plant*, (K, TA,) *resembling what is [properly] thus termed* [i. e. the talon of the vulture]. (TA.) And ظُفْرُ الْقَيْطِ is the name of † *Another plant*. (K, TA.) — And الظُّفْرُ (M,) or الأظْفَارُ (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the Eyn, (M,) but sometimes one said وَاحِدَةً أَظْفَارَةً, which is not allowable by rule, and made the pl. of this to be أَظْفِيرٌ, (T, O, K, * [mentioned in the M as a pl. of الظُّفْرُ,]) though, if they formed a sing. from it, it should be ظُفْرٌ, (T, O, K,) signifies † *A certain odoriferous substance*, (T, Mgh, O, K,) or a *sort thereof*, (M,) [i. e. unguis odoratus, (called in the present day ظُفْرُ الطَّيِّبِ and ظُفْرُ الْعَفْرِيتِ,) or unguis odorati,] *black*, (T, M, O,) *resembling a ظُفْرُ [or nail]* (T, M, Mgh, O, K) of a man (M) *pulled out* (in the M and O and K مُقْتَلَفٌ, and in the T مُعْتَلَفٌ,) *from the root thereof*, (T, M, O, K,) [but in the M, the words which I have rendered “pulled out” &c. immediately follow the words ضَرْبٌ مِنَ الْعِطْرِ or أَظْفَارٌ [or finger-nails], (A,) and put into دُخَانَةً [or incense]: (T, M, O:) and, accord. to the K, ظُفْرًا, sometimes imperfectly decl., i. e. ظُفْرًا, signifies the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but الأظْفَارُ or الظُّفْرُ: accord. to the “Min-hāj,” أَظْفَارُ الطَّيِّبِ are *pieces of an odoriferous substance resembling the أَظْفَارُ* [properly so called]; they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render مِنْ جَنْسِ أَخْرَافِ الصَّدَفِ, supposing اخرف to be here used tropically,] *found in an island of the Sea of India where is the سُنْبُلُ [or spikenard], a sort whereof is [called] قَلْزِمِي [i. e. of El-Kulzum], and another which is [called] بَابِلِي [i. e. of Bābil], black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn*. (TA.) [Forskāl, in his “Descr. Animalium” &c., mentions what here follows, among the animal substances of the materia medica of Cairo, in page 143: “Unguis odoratus. (Opercula Cochl.) Dofr el afrīt, صفر العفريت i. e. unguis demonis. E Mochha per Sués. Arabes etiam afferunt. Nigritis fumigatorium est.” (صفر is here written, agreeably with the usual vulgar pronunciation, for ظُفْرُ.) See also نُسَطٌ.] — أَظْفَارٌ signifies also † *Large قِرْدَانِ [or ticks]*. (S, O, K.) — And † *The creased parts of a skin*. (M, TA.) — And the ظُفْرُ of a bow is † *The part in the curved end that is beyond the place where the string is tied, to the extremity*: (Aṣ, T, S, M, * O, K:*) or the end of the bow: (K:) or each end of the bow, beyond the place where the string is tied: (A:) pl. ظُفْرَةٌ. (M, TA.) — See also ظُفْرَةٌ. ظُفْرٌ: see the next preceding paragraph.

ظُفْرٌ, in a man, *The quality of having long nails*. (Isk, S, O.) [App., in this sense, an inf. n. of which the verb is ظُفِرَ; as it is in other senses: see 1.] — See also ظُفْرَةٌ. — Also *Low, or depressed, ground*, (S, O, K,) *that produces plants, or herbage*. (S, O.)

ظُفْرٌ *Sharp in the nail [or having sharp nails]*. (A.) — And *A man having upon his eye what is termed a ظُفْرَةٌ*; (A;) and so مَظْفُورٌ. (T, A, Mgh, K.) — And عَيْنٌ ظُفْرَةٌ *An eye having what is termed a ظُفْرَةٌ*; (T, M, A, K;) as also مَظْفُورَةٌ. (A.) — Also [Successful;] *victorious*; applied to a man; (S;) and so ظَافِرٌ: (Mṣb, TA:) or ظُفْرٌ (IDrd, M, A, K) and ظُفِيرٌ (IDrd, M, K) and ظُفِيرٌ (IDrd, Sgh, K,) but this is said by IDrd to be not of established authority, (TA,) and مَظْفَرٌ (IDrd, M, A, K) and مَظْفَارٌ (IDrd, O, K,) all signify a man *very, or often, successful or victorious*: (IDrd, O, TA:) or † *one who does not endeavour after a thing without attaining it*. (M, A, K.)

ظُفْرٌ and ظُفِيرٌ: see ظُفْرٌ.

ظُفْرَةٌ *A certain plant, burning, or biting, to the tongue*, (K, TA,) *resembling the ظُفْرُ [or nail] in its coming forth*, (TA,) *that has a beneficial effect upon foul ulcers, and warts*. (K, TA.) — And ظُفْرَةُ الْعَجُوزِ *The rounded head of prickles of the [thistle called] حَسَك*. (K, * TA.) — See also the next paragraph.

ظُفْرَةٌ *A pellicle that comes over the eye*, (T, S, Mgh, O, K,) *growing from the side next the nose*, (T, S, O,) *upon the white of the eye*, (S, Mgh, O,) *extending to the black*: (S, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or a *certain disease in the eye, which causes a tegument like the nail to come over it*: or a *piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black*: (M:) it is also called ظُفْرٌ (A'Obeyd, T, S, M, Mgh, O, K) and ظُفْرَةٌ (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ظُفْرٌ (TA) and ظُفْرَةٌ (so in a copy of the T, as on the authority of Ibn-Buzurj,) or ظُفْرَةٌ. (So in the O.)

ظُفْرٌ and ظُفَارٌ: see ظُفْرٌ. — ظُفَارٌ is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies *Any land that is مَعَزَّةٌ*: but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of many words of the measure مَفْعَلَةٌ, as مَقْدَرَةٌ and مَفْلَحَةٌ and مَنجَاةٌ &c., *such as possesses means of overcoming, or withstanding, invaders*: and it may be that hence ظُفَارٌ is in two instances the name of a fortress.]

ظُفُورٌ [app. syn. with ظُفْرٌ and ظُفِيرٌ] is one of the appellations of the Prophet. (MF, TA.)

ظْفِيرٌ : see ظْفِيرٌ.

ظْفَارَةٌ or ظْفَارَةٌ : see ظْفَارَةٌ.

جَزَعُ ظَفَارِي [Onyx of Dhafári] is so called in relation to ظَفَارٌ, a city of El-Yemen, (T, S, Mgh, O, K,) near صَنْعَاءَ, (K,) two days' journey from the latter. (O.) And in like manner, عَوْدُ ظَفَارِي [Aloe-wood of Dhafári]: i. e. the عود which one fumigates: (S:) or قُسْتُ, (O, K, TA,) which means the same, (TA, [but see this word,]) is called [قُسْتُ ظَفَارِي and قُسْتُ ظَفَارِي] in relation to ظَفَارٌ, another city of El-Yemen, near مِرْبَاطَ, (O, K, TA,) described by Yáqoot as in the furthest part of El-Yemen, on the shore of the Sea of India, near الشَّحْرَ; (TA;) because it is brought thither from India. (O, K, TA.)

ظْفِيرٌ : }
ظْفَارٌ : } see ظْفِيرٌ.

أظْفَرٌ A man having long nails: (ISK, S, A:) or having long and broad nails: (M, K:) and in like manner applied to a مَنْسِرٌ [or foot of a camel]: ظْفَرًا [the reg. fem.] has not been heard. (M.)

أظْفُورٌ : see ظْفُورٌ, in two places. — Also † The slender thing [or tendril] that twines upon the branch of a grape-vine. (K.)

أظْفَارَةٌ : see ظْفَرٌ, latter half.

مُظْفَرٌ : see ظْفَرٌ. — قَوْسٌ مُظْفَرَةٌ † A bow having somewhat cut off from each of its two ends [which are called its ظْفَرَانِ]. (O, K, TA. [In the CK, قَوْسٌ is erroneously put for قَوْسٌ.])

مِظْفَارٌ : see ظْفَرٌ. — Also The [instrument called] مِظْفَارٌ [q. v.]. (Fr, O, K.)

مُظْفُورٌ بِهِ : see ظْفَرٌ. — مِظْفُورٌ عَلَيْهِ; and its fem.: see ظْفَرٌ. — مِظْفُورٌ عَلَيْهِ; [as also مِظْفُورٌ عَلَيْهِ and مِظْفُورٌ alone; (see 1;)] applied to a man. (TA.)

ظل

1. ظَلَّ, aor. يَظِلُّ, inf. n. ظِلَالَةٌ : see 4. — ظَلَّ, (T, M, Mgh, K,) first pers. ظَلَلْتُ, (T, S, M, O, Mgh, K,) [and accord. to SM ظَلَلْتُ also, for he says that] the verb is of the class of مَنَعَ as well as of the class of تَعَبَّ, (TA,) and ظَلَّتْ, (T, S, M, O, K,) likened to نَسَتْ, (M, K,) formed by rejecting the former ل in ظَلَلْتُ, (T, O,) and ظَلَّتْ, which is [also] originally ظَلَلْتُ, (Sb, T, M, O, K,) formed by transferring to the ظ the vowel of the rejected ل, (Sb, T, M, O,) anomalously, (Sb, M,) the latter of the dial. of the people of El-Hijáz; (T;) aor. يَظِلُّ; (S, M, O, Mgh, K;) imperative اظْلِلْ and ظَلَّ (T) [and it is implied in the M voce قَرَّ that one says also اظْلِلْ and ظَلَّ, which indicates that the aor.

is also يَظِلُّ, but this requires confirmation, which I have not anywhere found]; inf. n. ظُلُولٌ (T, S, M, O, Mgh, K) and ظَلَّ (M, K) and ظَلَّ; (thus also in a copy of the M; [but this I think doubtful;]) accord. to Lth, (T,) or Kh, (Mgh,) [i. e. accord. to the author of the 'Eyn,] is said only of a thing that is done in the day, or daytime; (T, S, M, O, Mgh;) like as بَاتَ, aor. يَبِيتُ, is said only of a thing that is done in the night: (T:) it is an incomplete [i. e. a non-attributive] verb, relating to a time in which is a shade from the sun, from morning to evening, or from sunrise to sunset: (Esh-Shiháb, TA:) one says, ظَلَّ ظَلَّ [Such a one was during his day fasting; or he passed his day fasting]: (Lth, T:) and ظَلَّ ظَلَّ [He was in, or during, his day doing such a thing; or he passed his day doing such a thing]: (M, K:) and ظَلَّ ظَلَّ [I was in the day or daytime, or I passed the day, doing such a thing; or] I did such a thing in the day or daytime. (S, O, Mgh.) In the saying of 'Antarah,

• وَلَقَدْ أَبَيْتُ عَلَى الطَّوَى وَأَظَلَّهُ
• حَتَّى أَنَالَ بِهِ كَرِيمَ المَأْكَلِ

[app. meaning And verily I pass the night in hunger, and I pass the day in it, that I may attain thereby plentiful eating], أَظَلَّهُ is for أَظَلَّ عَلَيْهِ. (S, O.) And accord. to some, (TA,) ظَلَّ ظَلَّ occurs in poetry; (M, K, TA;) so that one says, ظَلَّ ظَلَّ [He was in, or during, his night, or he passed his night, doing such a thing]: but it is said that in this case the verb has the meaning next following. (TA.) — And it signifies also He, or it, became; syn. صَارَ: (Er-Rághib, TA:) being in this sense likewise an incomplete [i. e. a non-attributive] verb, divested of that meaning of time which it radically denotes; as in the phrase in the Kur [xvi. 60 and xliii. 16], ظَلَّ وَجْهَهُ سُودًا [His face becomes black]: so says Ibn-Málik: (TA:) or this may mean his face continues all the day black: (Bd in xvi. 60:) and one says also, ظَلَّ ظَلَّ meaning He continued doing such a thing: this too is mentioned by Ibn-Málik, and is of the dial. of the people of Syria. (TA.) — It is also a complete [i. e. an attributive] verb as meaning He, or it, continued; as is said in the Expos. of the "Shifè," and by Ibn-Málik; and, as Ibn-Málik likewise says, it was, or became, long. (TA.)

2. ظَلَّلَهُ عَلَيْهِ [He made it to give shade over him, or it,] (M,) inf. n. تَظْلِيلٌ. (O.) It is said in the Kur [vii. 160, and the like is said in ii. 54], وَظَلَّلْنَا عَلَيْهِمُ الغَمَامَ And we made the clouds to give shade over them. (M.) — [And ظَلَّلَهُ signifies He shaded him, or it. See an ex. in a verse of Jereer in art. رَدَف, conj. 3.] لَيْسَ عَلَى الأَثَلَاتِ لَحْمٌ لَا يَظِلُّ [But at the tamarisk-trees is flesh that will not be shaded, or, accord. to

the reading given by Meyd, بِالْأَثَلَاتِ,] is a prov., said by Beyhes, in allusion to the flesh of his slain brothers, on the occasion of persons saying, ظَلَّلُوا لَحْمَ جَزُورِكُمْ [Shade ye the flesh of your slaughtered camel]. (S, O.) — See also 4. — One says also ظَلَّلَ بِالسَّوِطِ, meaning He made a sign with the whip for the purpose of frightening. (Ibn-Abbád, O, K.)

4. اظْلَلَّ, said of a day, It was, (S, O,) or became, (M, K,) shady, or a day having shade: (S, M, O, K:) or it was a day having clouds, or other [causes of shade]: (T:) or it was continually shady; as also ظَلَّ, aor. يَظِلُّ, inf. n. ظِلَالَةٌ. (Mgh.) — And, said of a thing, [It extended its shade; or] its shade extended; as also ظَلَّلَ. (Mgh.) — اظْلَلَّتْنِي الشَّجَرَةُ [The tree shaded me, or afforded me shade]: and in like manner one says of other things than trees. (S, O.) اظْلَلَّكَ said of a building, or of a mountain, or of a cloud, means It protected thee, and cast its shade upon thee. (Mgh.) — [Hence,] اظْلَلَّهُ † He took him into his shelter, or protection: (TA:) or he guarded, or protected, him, and placed him within the scope of his might, or power of resistance or defence. (Er-Rághib, TA.) — And اظْلَلَّنِي † It (a thing) covered me: (M, K:) or it approached me, or drew near to me, so as to cast its shade upon me: (K:) or it has both of these meanings: (M:) or اظْلَلَّكَ means he, (T, S,) or it, (O,) approached thee, or drew near to thee, as though he, or it, cast his, or its, shade upon thee. (T, S, O.) And hence one says, اظْلَلَّكَ † An event approached thee, or drew near to thee: (S, O:) and in like manner one says of a month. (T, S, O.) And اظْلَلَّ [alone] † It (a thing) advanced: or approached, or drew near. (Mgh.) And اظْلَلَّ [app. as meaning † He, or it, became within sight, or view]. (Mgh.)

5: see the next paragraph. It is also pronounced تَظَلَّتْنِي: (IAar, T:) and signifies He kept to shady places, and to ease, or repose: (IAar, T and K in art. ظَلَى:) it is like تَظَلَّتْنِي from الظِّلِّ. (T in that art.)

10. استظَلَّ, (T,) or استظَلَّ بِالظِّلِّ, (Mgh, TA,) He (a man, T) sheltered, or protected, himself by means of the shade: (T, TA:) or the latter means he inclined to the shade and sat in it. (M, K.) And استظَلَّ مِنَ الشَّيْءِ and بِهِ means تَظَلَّلَ [i. e. he shaded himself (تَظَلَّلَ being quasi-pass. of ظَلَّلَهُ) from the thing and by means of it]. (M, K.) You say, استظَلَّ بِهِ مِنَ الشَّمْسِ [He shaded himself with it, or by means of it, from the sun]. (T.) And استظَلَّ بِالشَّجَرَةِ He shaded and sheltered himself by means of the tree. (Ibn-Abbád, S, O.) — استظَلَّ الدَّمُ The blood was in the جَوْفِ [or belly, or interior of the belly, or the chest]. (T, O, K, TA. [In the CK, من استظَلَّت العَيْنُ — [في الجَوْفِ is put for الجَوْفِ]

(T, Ibn-'Abbád, O,) or العيون (K,) The eye, (T, Ibn-'Abbád, O,) meaning that of a she-camel, (Ibn-'Abbád, O,) or the eyes, (K,) sank, or became depressed, in the head. (T, Ibn-'Abbád, O, K.) — And استظل الكرم The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches. (M, K.)

ظل properly signifies Shade; i. e. the light of the sun without the rays: when there is no light, it is ظلمة, not ظل: (S, O:) contr. of ضح: (M, K:) or i. q. في: (K:) so some say: (M:) or so the [common] people say: (IKt, Mṣb:) or the former is [shade] in the morning; and the latter is in the evening: (M, K:) or, accord. to IKt, the former is in the morning and in the evening; but the latter is only after the declining of the sun from the meridian: ISk says that the former is from the rising of the sun to its declining; and the latter, from the declining to the setting: Th says that the ظل of a tree &c. is in the morning; and the في, in the evening: (Mṣb:) Ru-beh says, (M, Mṣb,) any place, (M,) or any thing, (Mṣb,) upon which the sun has been and which it has quitted is termed ظل and في: (M, Mṣb;) but a thing [or place] upon which the sun has not been is termed ظل [only]; and hence it is said that the sun annuls, or supersedes, the ظل, and the في annuls, or supersedes, the sun: (Mṣb:) AHeyth says, the ظل is anything upon which the sun has not come; and the term في is applied only after the declining of the sun; the في being eastwards and the ظل being westwards; and the ظل being termed ظل from the beginning of the day to the declining of the sun; after which it is termed في until the night: (T, TA:) one says the ظل of Paradise, but not its في, because the sun will never replace its ظل; but En-Nábigah El-Jaadee has assigned to Paradise في having ظل: (M, TA:) in a verse of Aboo-Sakhr El-Hudhalee, ظل is made fem. as meaning منية [i. e. death]: (Ham p. 161:) the pl. [of mult.] is ظلال (S, M, O, K) and ظلون and [of pauc.] أظلال. (M, O, K.) The saying of a rájiz,

كأنتا وجهك ظل من حجر

[As though thy face were a shade of a stone] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.) قَدْ صَا ظِلُّهُ [His shade, or shadow, has become sun] is said of the dead. (TA.) مَرَبْنَا كَأَنَّهُ ظِلٌّ ذَيْبٌ [He passed by us as though he were the shadow of a wolf] means swiftly, as does a wolf. (M.) انْتَعَلَتْ أَظْلَالَهُمْ [They made their shadows to be as though they were sandals to them] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

قَدْ وَرَدَتْ تَمْشِي عَلَى ظِلِّهَا

وَدَابَّتِ الشَّمْسُ عَلَى قَلْبِهَا

[They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps]. (T.) And one says, هُوَ يَتَّبِعُ ظِلَّ نَفْسِهِ [He follows the shadow of himself; i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and هُوَ يَبَارِي ظِلَّ نَفْسِهِ [He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And انْتَعَلْتُ عَنْ ظِلِّي [I left my state, or condition. (TA.)] And تَرَكَ الظُّبَى ظِلَّهُ: so in the T and S and O: (TA:) but [said to be] correctly, لا تُرَكِّهُ, (K,) or لا تُرَكِّه, (M, TA,) i. e. [I will forsake him, or I will assuredly forsake him, as the gazelle forsakes] the place of its shade: (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations:] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the ظل is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says, تَرَكَ الظُّبَى ظِلَّهُ, meaning the place of its shade: it is applied to him who takes fright and flees from a thing, and forsakes it so as not to return to it; and to the case of a man's forsaking his companion. (Meyd.) [تَعْبِلُ الظِّلَّ as applied to a man, see expl. in art. ثقل: see also Har p. 250, where it is indicated that it may be rendered One whose shadow, even, is oppressive, and therefore much more so is his person.] In the phrase وَلَا الظِّلُّ وَلَا الْحَرُّورُ (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) الظِّلُّ means Paradise; (M, K;) and الْحَرُّورُ, the fire [of Hell]: but he adds, I say that الظِّلُّ is the ظل itself [i. e. shade], and الْحَرُّورُ is the حر itself [i. e. heat]: (M: [see also حرور:]) and Er-Rághib says that ظل is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in يَحْمُومٌ مِنْ وَظِلٍّ in the Kur [lvi. 42, meaning And shade of smoke, or black smoke]. (TA.) And الظَّلَالُ means ظلال الجنة [The shades of Paradise]: (Fr, T, O, K, TA:) in some copies of the K, الظلال والجنة, which is a mistake: (TA:) [but this requires consideration; for] El-'Abbás Ibn-'Abd-El-Muṭṭalib says,

مِنْ قَبْلِهَا طِبَّتْ فِي الظَّلَالِ وَنِي

مُسْتَوْدَعٌ حَيْثُ يُخَصَّفُ الْوَرَقُ

[Before it thou wast good in, or in the shades of, Paradise, and in a depositary in the part where

leaves are sewed together to conceal the pudenda]; (T, O, TA;) i. e. before thy descent to the earth (to which the pronoun in قبلها relates), thou wast good in the loins of Adam when he was in Paradise. (TA.) الْجَنَّةُ تَحْتِ ظِلِّ السُّيُوفِ [Paradise is beneath the shades of the swords] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the "Jámi' es-Sagheer.) مُلَاعِبٌ ظِلِّهِ is an appellation of A certain bird; [see art. لعب;] and one says مُلَاعِبًا ظِلِّيًّا; and مُلَاعِبَاتٌ ظِلِّيَّتٌ: but when you make them indeterminate, you say مُلَاعِبَاتٌ أَظْلَالَهُنَّ. (T, O, K.) [But in the TA in art. لعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.] — ظِلُّ اللَّيْلِ means The blackness of the night: (T, S, O, Mṣb;) metaphorically thus termed; (S;) as in the saying, أَتَانَا فِي ظِلِّ اللَّيْلِ [He came to us in the blackness of the night]: (S, O:) or it signifies confusedness, of the night; see جَنَّحٌ; (M, TA;) or so الظَّلُّ: (K:) or this means the night, (M, K, TA,) itself; (M, TA;) so the astronomers say: (TA:) all the night is ظلُّ: and so is all the period from the shining of the dawn to the rising of the sun. (T.) — ظِلُّ النَّهَارِ is The colour of the day when the sun predominates over it [app. meaning when the light of the sun predominates over that of the early dawn]. (K.) — ظِلُّ السَّحَابِ means Such, of the clouds, as conceal the sun: or the blackness of the clouds. (M, K.) — And ظِلُّ الْبَحْرِ means The waves of the sea; (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) — ظل also signifies A خَيَال (M, O, K) that is seen, (M, K,) [i. e. an apparition, a phantom, or a thing that one sees like a shadow, i. e. what we term a shade,] of the jinn, or genii, and of others: (M, O, K:) or the like of a خَيَال of the jinn. (T.) — Also Anything that shades one. (TA.) — And it is the subst. from أَظْلَى الشَّيْءُ meaning "the thing covered me;" (M, K;) [i. e. it means A covering;] in which sense Th explains it in the phrase إِي ظِلِّي ذِي ثَلَاثِ شُعَبٍ [in the Kur lxxvii. 30, Unto a covering having three parts, or divisions]; saying, the meaning is that the fire will have covered them; not that its ظل will be like that of the present world. (M. [See شُعْبَةٌ.]) And ظلُّ الشَّيْءِ means †That which serves for the veiling, covering, or protecting, of the thing; syn. كُنْه. (M.) [Hence] one says, فَلَانٌ يَعْيشُ فِي ظِلِّ فَلَانٍ i. e. †[Such a one lives] in the shelter, or protection, of such a one. (T, S, O, Mṣb, K.) And السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ, (O, TA,) a saying of the Prophet, (O,) [meaning †The sovereign, or ruling, power is God's means of defence in the earth,] because he wards off

harm from the people like as the **ظَلَّ** [properly so called] wards off the harm of the heat of the sun: (TA:) or the meaning is, † *God's means of protection*: or *God's حَاصَّة* [or *special servant*]. (O, TA.) — Also † *Might*; or *power of resistance or defence*: (M, K, TA:) whence [as some say] its usage in the *Kur* xiii. 35, and the usage of [the pl.] **ظَلَال** in xxxvi. 56 and in lxxvii. 41: [but the primary signification is more appropriate in these instances:] and so in the saying, **جَعَلَنِي فِي ظِلِّهِ** [i. e. † *He placed me within the scope of his might, or power of resistance or defence*]: so says Er-Rághib. (TA.) — And † *A state of life ample in its means or circumstances, unstraitened, or plentiful, and easy, pleasant, soft, or delicate*. (TA.) — Also † *The beginning of winter*. (T, O. [Accord. to the copies of the K, of youthfulness: but I think that **الشَّبَاب** in this instance, in the K, is evidently a mistranscription for **الشَّتَاء**].) And † *The vehemence (T, O, K) of the heat (T, O) of summer*. (T, O, K.) — Also † *The شَخْص* [as meaning *person* of a human being, and as meaning the *bodily or corporeal form or figure or substance which one sees from a distance, or the material substance,*] of anything; (M, K, TA; [in the second and third of which is added, “or its كِنٌّ,” a signification which I have mentioned above on the authority of the M;]) because of its [apparent] blackness [or darkness, resembling that of a shade or shadow]: (M, TA:) whence the saying, **لَا يُفَارِقُ ظِلِّي ظِلَّكَ** [† *My person will not quit thy person*]; like the saying, **لَا يُفَارِقُ سَوَادِي سَوَادِكَ**: and the following exs. have been cited as instances of **ظَلَّ** in the sense of **شَخْص**: the saying of a poet,

لَمَّا نَزَلْنَا رَفَعْنَا ظِلَّ أُخْبِيَّةِ

[as though meaning *When we alighted, we raised the material fabric of tents*], for it is said that they do not set up the **ظَلَّ** which is the **فَيْء**, but they only set up the tents; and the saying of another,

تَسَبَّحَ أَفْيَاءَ الظَّلَالِ عَشِيَّةِ

[as though meaning *He followed the shadows of the material objects in the evening*]: but Er-Rághib says that the former means, we raised the tents, and so raised the **ظَلَّ** thereof; and in the other ex., **الظلال** is a general term, and **الفَيْء** [or **أفْيَاء**] is a special term, so that it is an instance of the **إِضَافَةُ** of a thing to its kind [i. e. of prefixing a noun to one significant of its kind]. (TA.) [See also **ظَلَالَةٌ**.] — And accord. to Ibn-Abí-Adí, (O,) it signifies also *The nap, or villous substance, upon the surface of a garment, or piece of cloth*; syn. **زَيْبُرٌ**. (O, K.)

ظَلَّةٌ i. q. **إِقَامَةٌ** [Continuance, residence, abode, &c.]. (K.) — And i. q. **صِحَّةٌ**: thus accord. to the copies of the K; but this may be a mistranscription; for Az and others mention, among the

significations of **ظَلَّةٌ**, [in a copy of the T, written in this case, as in others, † **ظَلَّةٌ**,] that of **صِحَّةٌ** [q. v.]. (TA.)

ظَلَّةٌ *A thing that covers, or protects, [or shades,] one, overhead*: accord. to Lth, i. q. † **مَظَلَّةٌ** or **مِظَلَّةٌ** meaning *a thing that shades one from the sun*: (T:) see an ex. voce **مِظَلَّةٌ**: *a covering*: and i. q. **بُرْطَلَةٌ**: (M, K:) this latter word correctly signifies *a مِظَلَّةٌ for the summer*: (TA in art. **برطل**.) and *a thing by which one is protected from the cold and the heat*: (M:) *anything that protects and shades one, as a building or a mountain or a cloud*: (Mgh:) *the first portion that shades (AZ, S, K) of a cloud (AZ, S) or of clouds*; (K;) accord. to Er-Rághib, mostly said of that which is deemed unwholesome, and which is disliked; whence the use of the word in the *Kur* vii. 170: (TA:) and *what shades one, of trees*: (K:) or *anything that forms a covering over one*, (T, TA,) or *shades one*: (T:) and [particularly] *a thing like the صَفَّةٌ* [q. v.], (S, M, O, K,) *by which one protects himself from the heat and the cold*: (K:) or, accord. to the lawyers, **ظَلَّةُ الدَّارِ** means *the سَدَّةُ* [or *projecting roof*] over the door of the house: or that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour: (Mgh:) pl. **ظُلُلٌ** (S, M, O, K) and **ظَلَالٌ**. (M, K.) [See also **ظَلَالٌ**.] One says also, **رَامَتْ ظَلَّةٌ الظِّلَّ** and **الظِّلَّ** † **ظَلَالَةٌ**, meaning *That whereby one shades himself, (K, TA,) of trees, or of stones, or of other things, (TA,) [continued.] عَذَابٌ يَوْمَ الظَّلَّةِ, in the *Kur* [xxvi. 189], is said to mean [The punishment of the day of] *clouds beneath which was a hot wind (سُومِرٌ)*: (S, O, K:) or *an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, (T, K, TA,) and they perished beneath it*: (T, TA:) or, accord. to some, i. q. **عَذَابٌ يَوْمَ الصَّفَّةِ**. (T: see art. **صف**.) And **لَهُمْ مِنْ قَوْفِهِمْ ظُلُلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلُلٌ**, in the *Kur* [xxxix. 18], means *To them shall be above them coverings of fire, and beneath them coverings to those below them*; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like **ظُلُلٌ**, by which are meant *Mountains, and clouds*: and El-Kumeyt likens waves of the sea to **ظُلُلٌ**. (TA.) And [the pl.] **ظُلُلٌ** is used as meaning *The chambers of a prison*. (M, TA.) = See also **ظَلَّةٌ**.*

ظَلَّةٌ i. q. **ظَلَالٌ**; (T, K, TA;) app. a pl. of **ظَلِيلٌ**, like as **ظَلَّةٌ** is of **ظَلِيلٌ**. (TA.)

ظَلَّلٌ *Water that is beneath a tree, (O,) or beneath trees, (K,) upon which the sun does not come*. (O, K.) [See also **ضَلَّلٌ**.]

ظَلَالٌ, like **سَحَابٌ**, [so accord. to the K, but in my copies of the S, † **ظَلَالٌ**,] *A thing that shades one, (IAqr, S, O, K, TA,) such as a cloud,*

(IAqr, S, TA,) and *the like*. (IAqr, TA.) [See also **ظَلَّةٌ**.]

ظَلَالٌ pl. of **ظَلِيلٌ**: (S, M, O, K:) — and of **ظَلَّةٌ**. (M, K.) — [Also, app., pl. of **ظَلِيلٌ**: see **ظَلَّةٌ**.] — Freytag has app. understood it to be expl. in the K as syn. with **مِظَلَّةٌ**; though it certainly is not.] — See also **ظَلَالٌ**.

مَكَانٌ ظَلِيلٌ *A place having shade*: (M, K:) or *having constant shade*. (T, S, M, O, K.) And hence **ظَلُّ ظَلِيلٌ** (M, K) *Constant shade*: (S:) or *extensive shade*: (O:) or in this case the latter word denotes intensiveness [meaning *dense*]; (M, K, TA;) being like **شَاعِرٌ شَاعِرٌ** in the phrase **شِعْرٌ شَاعِرٌ شَاعِرٌ**. (TA.) **ظَلًّا ظَلِيلًا** in the *Kur* iv. 60 is said by Er-Rághib to be an allusion to ease and pleasantness of life. (TA.) One says also **أَيْكَةٌ ظَلِيلَةٌ** *A collection of trees tangled, or luxuriant, or abundant and dense*. (TA.) In the saying of Uḥeyyāh Ibn-El-Julāh, describing palm-trees,

هِيَ الظِّلُّ فِي الْحَرِّ حَقُّ الظِّلِّ

لِ وَالْمَنْظَرُ الْأَحْسَنُ الْأَجْمَلُ

[ISd says] in my opinion, he means **الشيء الظليل** [so that the verse should be rendered *They are the shade in the heat, the shady thing, the extremely shady, and the most goodly, the most beautiful, thing at which one looks*; (see the phrase **هَذَا الْعَالِمُ حَقُّ الْعَالِمِ**, voce **حَقٌّ**);] the inf. n. being put in the place of the subst. (M.) **لَا ظَلِيلٌ** in the *Kur* [lxxvii. 31] means *Not profitable as the shade in protecting from the heat*. (TA.)

ظَلَالَةٌ, (M, TA,) with fet-h, (TA,) the subst. from the verb in the phrase **ظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ** [expl. above, see 2; as such app. meaning either *The making to give shade*, like the inf. n. **تَظَلَّلٌ**, or *a thing that gives shade*, like **ظَلَالَةٌ**]. (M, TA.) — And i. q. **شَخْصٌ** [expl. above, see **ظَلَّ**, last quarter]: (O, K:) and so **ظَلَالَةٌ**, with ط. (O.)

ظَلَالَةٌ: see **ظَلَّةٌ**. — Also *A cloud that one sees by itself, and of which one sees the shadow upon the earth*. (K.) — And one says, **رَأَيْتُ ظَلَالَةً مِنَ الطَّيْرِ** i. e. **غَيْبَةً** [app. meaning *I saw a covert, or place of concealment, of birds*]. (TA.)

ظَلِيلَةٌ *A place in which a little water collects and stagnates in a water-course and the like*: (Lth, T:) or *a place in which water collects and stagnates in the lower part of the torrent of a valley*: (M, K:) or *the like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein*: (AA, O:) pl. **ظَلَالَاتٌ**. (Lth, AA, T, O.) And *A meadow (رَوْصَةٌ) abounding with collections of trees, or of dense and tangled trees*: (AA, T, O, K:) pl. as above. (K.)

ظَلِيلَةٌ *A thing which a man makes for himself,*

of trees, or of a garment, or piece of cloth, by which to protect himself from the heat of the sun: a vulgar word. (TA.)

ظُلٌّ *i. q.* سَعْنٌ, *i. e.* A **مُظَلَّة** [q. v.; or as expl. in the L, in art. سَعْنٌ, *اُظَّلَةٌ* (q. v.), or a thing like the *ظُلَّة*, which is made upon the flat house-tops, for the purpose of guarding against the dew that comes from the direction of the sea in the time of the greatest heat]; on the authority of IAqr. (T. [Accord. to the O and K, *i. q.* سَعْنٌ, which is evidently a mistranscription.])

أُظِّل [More, and most, dense in shade]. The Arabs say, **لَيْسَ شَيْءٌ أَظْلَلُ مِنْ حَجَرٍ** [There is not anything more dense in shade than a stone]. (TA.) — And **أُظِّل**, [as a subst., *i. e.* **أُظِّلٌ** accord. to a general rule, or, if regarded as originally an epithet, it may be **أُظِّلٌ**,] by poetic license **أُظِّل**, (S, M, O, K,) signifies The under part, (S, O,) or the concealed part, (M, AHei, K,) of the **مَنْسَمِر**, (S, M, O, K,) or of the **خُف**, (AHei, TA,) [the former app. here used, as it is said be in other cases, in the same sense as the latter, meaning the foot,] of the camel; (S, M, O, AHei, K;) so called because of its being concealed: (AHei, TA:) and, (M, K,) in a human being, (M,) **بَطْنُ الإِظْلِ** signifies **بَطْنُ الإِصْبَعِ**; (M, K;) and [ISd says] this is in my opinion the right explanation; but it is said that **أُظِّلٌ** **الإنسان** signifies **بَطْنُونَ أَصَابِعِهِ**, which means the portion, of what is next to the fore part [of the bottom] of the foot, from the root of the great toe to the root of the little toe, of the human being: (M:) the pl. is **ظُلٌّ**, which is anomalous, (M, K,) or formed after the manner of the pl. of an epithet: (M:) or **الظُّلُّ فِي الإِنْسَانِ** means the roots, or bases, (أَصُولُ) of what are termed **بَطْنُونَ الإِصْبَاعِ**, next to the fore part [of the bottom] of the foot. (Ibn-'Abbád, O.) Hence the prov., **إِنْ يَدْمَرُ أَظْلُكَ فَقَدْ نَقَبَ خُفِّي** [If the fore part of the sole of thy foot be bleeding, the sole of my foot has become worn through, in holes: see **نَقَبَ**]: said to the complainer to him who is in a worse condition than he. (AHei, TA.)

مُظَلٌّ [app. **مُظَلٌّ**, being from **ظَلٌّ** of which the aor. is **يُظِّلُ**; A place of shade, or of continual shade]. One says, **هَذَا مَنَاحِي وَمَحَلِّي وَبَيْتِي وَمُظَلِّي** [This is my nightly resting-place for the camels, and my place of abode, and my tent, and my place of shade, or of continual shade]. (TA.)

مُظَلٌّ A thing having shade; by means of which one shades himself; as also **مُظَلِّلٌ**. (Msb.) And [A cloudy day;] a day having clouds: or having continual shade. (TA.)

مُظَلَّة (T, S, M, Msb, K) and **مُظَلَّة** (T, M, Msb, K,) the former with **kesr** to the **م** as an instrumental noun, (Msb,) [and the latter with

fet-h as a noun of place,] A large tent of [goats'] hair; (S, O, Msb;) more ample than the **خَيْبَة**; so says El-Farábee: (Msb:) one of the kinds of tents of the Arabs of the desert, the largest of the tents of [goats'] hair; next after which is the **وَسُوط**; and then, the **خَيْبَة**, which is the smallest of the tents of [goats'] hair; so says AZ: but Aboo-Málik says that the **مُظَلَّة** and the **خَيْبَة** are small and large: IAqr says that the **خَيْبَة** is of poles roofed with [the panic grass called] **ثَمَار**, and is not of cloths; but the **مُظَلَّة** is of cloths: (T:) or it is of the tents called **أُخْبِيَة**; (M;) such as is large, of the **أُخْبِيَة**; (K;) and it is said to be only of cloths; and it is large, having a **رِوَاق** [q. v.]; but sometimes it is of one oblong piece of cloth (**شَعَّة**), and of two such pieces, and of three; and sometimes it has a **كِفَاء**, which is its hinder part: or, accord. to Th, it is peculiarly of [goats'] hair: (M:) see also **ظُلَّة**, and **ظُلْظُلٌ**: the pl. is **مُظَالٌ**; (M, Msb;) and **مُظَالِي** or **مُظَالِي** occurs at the end of a verse of Umeiyeh Ibn-Abee-'Aidh El-Hudhalee, for **مُظَالٌ**; the [latter] **ل** being either elided, or changed into **ي**. (M.) **عَلَّةٌ مَا عَلَّةٌ أَوْتَادٌ وَأَخِيَّةٌ وَعَمِدٌ الْبِظَلَّةُ ابْرُزُوا لِصِرْكُرٍ** **ظُلَّةٌ** [A pretext: what is the pretext of tent-pegs, and of pins for fastening together the edges of the pieces of the tent-cloth, and of the poles of the large tent? go ye forth: he who has married among you has a tent for shade from the sun:] is a prov., and was said by a girl who had been married to a man, and whose family delayed to conduct her to her husband, urging in excuse that they had not the apparatus of the tent: she said this to urge them, and to put a stop to their excuse: (Meyd, TA:*) and the prov. is applied in attributing untruth to pretexts. (Meyd.) — Hence, as being likened thereto, † A booth, or shed, made of palm-sticks, and covered with [the panic grass called] **ثَمَار**. (Msb.) — And The thing [i. e. umbrella] by means of which kings are shaded on the occasion of their riding; called in Pers. **چتر**. (TA.)

عَرَشٌ مُظَلَّلٌ [A booth, or shed, shaded over] is from **الظِّلُّ**. (S.)

مُظَلِّلٌ: see **مُظِّلٌ**.

مُسْتِظَلٌّ Blood that is in the **جَوْفٌ** [or belly, or interior of the belly, or the chest]. (T, O.) — And [Az says,] I heard a man of the tribe of Teiyi apply the term **المُسْتِظَلَّاتُ** [so accord. to a copy of the T, but in the TA **المُسْتِظَلُّ**] to Certain thin flesh, adhering to the interior of the two fetlock-joints of the camel, than which there is in the flesh of the camel none thinner, nor any softer, but there is in it no grease. (T.)

ظلع

1. **ظَلَعٌ**, aor. **ع**, inf. n. **ظَلَعٌ**, (S, Mgh, O, Msb, K,) said of a camel, (S, O, Msb, K,) and of a

man also, (Msb, TA,) and, by Aboo-Dhu-eyb, of a horse, (S, TA,) [and likewise said of a dog, (see **ظَالِعٌ**)] **He limped, or halted, syn. غَمَزَ فِي** **مَشِيهِ**, (S, O, Msb, K, TA,) and **عَرَجَ**; (TA;) or was slightly lame: (Mgh:) what it signifies resembles **عَرَجٌ** [or natural lameness], and therefore it is said to be a slight **عَرَجٌ**. (Msb.) One says, **ارْتَقِ عَلَيَّ ظَلْعَكَ**, (S, O, L, K,) a prov., (O, L,) meaning *Ascend thou the mountain with knowledge [or because] of thy limping, or slight lameness, not jading thyself: (L:) or deal gently with thyself, and burden not thyself with more than thou art able to do: (S:) or impose upon thyself, of what is difficult, [only] what thou art able to do; for he who ascends a ladder or stair, or a mountain, when he is one who limps, or has a slight lameness, deals gently with himself; i. e. exceed not thy proper limit in thy threatening, but see thy deficiency, and thine impotence to execute it: (O, K:*) and some say **ارْتَقَا**, with **ء**, meaning *rectify thine affair first; (O, K;) or as meaning abstain, and restrain thyself; (O;) or, accord. to AZ, abstain thou, for I know thy vices, or faults: (TA:) or the meaning of both is, be silent, because, or in consideration, of the fault that is in thee. (Ks, O, K:*)* One says also, **ارْتَقِ عَلَيَّ ظَلْعَكَ**, with **kesr** to the **ق**, [meaning *Charm thou thy slight lameness, to cure it,*] from **الرَّقِيَة**: and it is said in another prov.,*

• **ارْتَقِ عَلَيَّ ظَلْعِكَ أَنْ يَهَاضَا** •

[app. meaning *Charm thou thy slight lameness, that it may become mitigated: see art. هِض*: the final **ا** in **يهاضا** being what is termed **أَلْفُ الإِظْلَاقِ**, not a radical]. (O, K.) And **قِي عَلَيَّ ظَلْعِكَ** [Be cautious, because, or in consideration, of thy limping]: said when there is a vice, or fault, in a man, and you chide him in order that it may not be called to mind: (O, K:) [for **يَذْكُرُ** in the CK, I read **يُذَكِّرُ**, as in other copies of the K and in the O:] and to this he replies, or may reply, **وَقَبِيتُ**. (TA. [See also art. وقى.]) And **ارْتَبِعْ عَلَيَّ ظَلْعَكَ** [Act gently, or with deliberation, or restrain thyself, because of thy limping]; meaning thou art weak; therefore refrain from that which thou art not able to do. (O, K. [See also art. ربيع.]) And **لَا يَرْبِعْ عَلَيَّ ظَلْعِكَ مَنْ لَيْسَ** meaning *He will not mind thine affair (Hr, O, K) whom thy condition does not grieve: (Hr, O:) or, originally, he will not pause because of thy limping, when thou laggest behind thy companions on account of thy weakness, who does not care for thy case. (Hr, O, K:*) [See, again, art. ربيع.])* — Also, said of a man, † *He stopped short, and lagged behind. (TA.)* — **ظَلَعَتِ الأَرْضُ بِأَهْلِهَا** † *The land became straitened with its inhabitants, by reason of their multitude; (A'Obeyd, S, O, K;) it would not bear them, by reason of their multitude, like the beast that limps with its load because of its heaviness. (Z, TA.)*

ظَلَعَتْ said of a bitch, † *She desired copulation.* (Aḡ, O, K, TA.) And ظَلَعَ said of a dog, † *He desired to copulate.* (TA.) — ظَلَعَتْ عَيْنَهَا *She (a woman) contracted and inclined her eye.* (TA.)

4. اظلع *He made his camel, or beast, that he rode, to limp, or become lame.* (A, TA.)

5. In the following saying of a poet,

وَمَا ذَاكَ مِنْ جُرْمٍ أَتَيْتَهُ بِهِ

وَلَا حَسَدٍ مِنِّي لَهْمُ يَتَطَّلِعُ

ISd thinks the meaning to be, [*And that was not a crime, or an offence, that I committed against them, nor envy on my part*] arising in their minds, and occurring hastily to their understandings. (TA.)

ظَلَعٌ, thus with fet-ḥ to the ل, *A declining from the truth, or from that which is right; and a sin, crime, fault, or misdeed.* (TA.)

ظَلَاعٌ *A disease in the legs of a beast, not from journeying nor from fatigue,* (Lth, K, TA, [in the O inadvertently written ضَلَاع,]) *in consequence of which it limps.* (Lth, TA.)

ظَالِعٌ *Limping, or halting; [or slightly lame;]* applied to a camel, and a horse, [&c.,] (S;) [i. e.,] to a beast, (TA,) to the male and the female alike, (Lth, O, K, TA,) to the former as a part. n., and to the latter as a possessive noun, (TA,) like غَامِرٌ; (Lth, O, TA;) or the fem. of ظَالِعٌ is ظَالِعةٌ, (S, O, K, TA,) but one does not say غَامِرَةٌ: (O, TA:) [pl. ظَالِعٌ.] One says, لَا أَنَامُ حَتَّى يَنَامَ ظَالِعُ الْكِلَابِ [*I will not sleep until the limping dog sleeps*]; (O, K;) a prov., (O,) meaning, until the dogs become still; (O, K;) because the ظَالِع, of dogs, waits until there remains none other, and then copulates, and sleeps: (Aḡ, O, K:) — or the ظَالِع is *the dog that is lusting for the female; for such does not sleep; and the saying is applied to him who is mindful of his affair, who does not neglect it: — or the bitch that is lusting for the male; because the dogs follow her, and will not let her sleep.* (O, K.) — Also *Inclining, or declining:* (O, K:) like ضَالِعٌ. (TA.) — And [*Declining from the truth, or from that which is right; (see ظَلَعٌ;)] committing a sin, crime, fault, or misdeed.* (TA.) — And *Suspected.* (S, O, K.) — In the saying of Ru-beh,

فَإِنْ تَعَالَجْنَ الْعُيُونَ الظَّلَاعَا

[*And if ye women vie with the contracted and inclined eyes*], he means الضَّلَوعةُ, [see 1, last sentence,] using the word in the manner of a possessive noun. (TA.)

مُظْلِعٌ, applied to a load, i. q. مُضْلِعٌ [i. e. *Heavily burdening, or overburdening, &c.; or causing to limp.*] (TA.)

مُظْلِعٌ an epithet applied to a horse [and the like, as meaning *That limps, or halts, much.*] (TA.)

ظلف

1. ظَلَفَ الصَّيْدَ, (S, M, O,) or النَّشَاءَ, (K,) aor. =, inf. n. ظَلَفٌ, (M,) *He hit in his ظَلَفٌ [or cloven hoof]* (S, M, O, K) *the animal of the chase* (S, M, O) at which he had shot or cast, (S, O,) or the شاة [a term including the antelope and the like]. (K.) — ظَلَفَ أَثْرَهُ, (S, M, O, K,) aor. = and =, (M, K,) inf. n. ظَلَفٌ, (M, TA,) *He made his foot-marks to be unapparent, in order that he might not be tracked: (K:) or he went, or walked, upon hard and rugged ground, in order that his foot-marks might not be visible* (S, M, O, K) upon it; (S, O;) as also اظلفه; (S, M, L, TA;) in the K, erroneously اظلفه. (TA.) — And ظَلَفَ It (a herd of camels driven together) *was taken along ground such as is termed ظَلَفٌ, (which means rugged ground, such as does not show foot-marks, M,) in order that the foot-marks thereof might not be followed.* (S, O.) — And ظَلَفَهُ, (M, K,) aor. =, (M,) or =, (TA,) inf. n. ظَلَفٌ, (M, TA,) *He followed their foot-marks.* (M, K.) — ظَلَفَ نَفْسَهُ عَنْهُ, (T, S, M, O, K,) aor. =, (S, O, K,) inf. n. ظَلَفٌ, (S, O,) *He withheld himself from doing it, or coming to it; (S, O, K;) namely, a thing: (S, O:) or he restrained himself from it; (T, K;) namely, a thing that would disgrace him: (T:) or he withheld himself from the love, or blamable love, of it; namely, a thing. (M.)* And ظَلَفَهُ عَنْهُ, (T, M,) aor. =, inf. n. ظَلَفٌ, *He withheld him from it; namely, an affair: (M:) or he made him to be, or become, far, or aloof, from it; or to avoid it; namely, a thing; as also اظلفه. (T, TA.)* And ظَلَفَهُ [alone] *He withheld him from that in which was no good. (M.)* — ظَلَفَتِ الْأَرْضُ, (M, K,) [aor. =,] inf. n. ظَلَفٌ, (S, * M, TA,) *The ground was rugged, not showing a foot-mark. (S, * M, K.)* And ظَلَفَتْ مَعِيَّتَهُ, inf. n. ظَلَفٌ, *His means of subsistence became hard, strait, or difficult. (TK.)* — ظَلَفَتْ نَفْسِي, ظَلَفْتُ, aor. =, inf. n. ظَلَفٌ, *My mind, or soul, abstained, or refrained, from such a thing. (S.)* — [And accord. to the KL, ظَلَفٌ as an inf. n. signifies *The being ineffectual (i. e. unretaliated, or uncompensated by a mulct, as expl. below); said of blood; and so ظَلَفٌ (which is also expl. below): — and the being concealed.*

2. ظَلَفَ عَلَيْهِ, (IAḡ, T, O, K,) inf. n. تَظْلِيفٌ, (O,) *He exceeded it; (IAḡ, T, O, K;) i. e. [a certain number of years in age, as, for instance,] السِّتِينَ [sixty], (T,) or العَمْسِينَ [fifty]: (O:) and so ظَلَفَ and ظَلَّتْ and ذَرَفَ &c. (T, TA.)*

3. ظالفه: see 1, former half: it is a mistake, in the K, for اظلفه. (TA.)

4. اظلف, said of a man, (IAḡ, T, O,) or of a company of men, (M,) *He, or they, became, or*

came to be, (IAḡ, T, M, O, K,) in, or upon, a hard place, (IAḡ, T, O,) or in, or upon, what is termed اُظْلُوفَةٌ (M, K) and ظَلَفٌ. (M.) — اظلفه: see 1, in two places.

ظَلَفٌ, of ground, or land, *Such as is rugged, that will not show any foot-mark; (M;) as also ظَلَفٌ: (S, * M:) or so ظَلِفةٌ (S, K) and ظَلِفةٌ and ظَلِفةٌ: (K:) and ظَلَفٌ signifies ground such as horses like to run upon: (T:) or (i. e. the last) a place elevated above the water and the mud; and so ظَلَفٌ; (K:) this last thus expl. by Ibn-Abbād: (O:) or this last and ظَلِفةٌ, accord. to ISh, (TA,) or ظَلَفٌ and ظَلِفةٌ, (so accord. to a copy of the T, in which the authority is not mentioned,) signify ground, or land, in which the foot-mark will not appear, and which is high and rugged: and accord. to Fr, ظَلَفٌ and ظَلِفةٌ signify ground, or land, that will not show a foot-mark; as though it were prevented from doing so: (T, TA:) and ظَلَفٌ, (so in a copy of the T,) or ظَلِفةٌ, (so in the TA,) accord. to Fr, signifies such as is soft, of ground, or land: but accord. to IAḡ, such as is hard, and does not show a foot-mark; in which is no softness, so as to be difficult to him who walks upon it; nor sand, so that the camels would have their feet burnt upon it; nor stones, so that they would be chafed, or abraded, in the soles of their feet, upon it: and it is also expl. (by IAḡ, TA) as meaning such as is rugged and hard, of ground, or land: (T, TA:) and ظَلِفةٌ signifies high ground, or land, that will not show a foot-mark. (M.) [See also ظَلِيفٌ.] — [In the CK, الظَلْفُ is erroneously put for الظَلْفُ as relating to the means of subsistence.] — ظَلَفٌ also signifies *Ineffectual, null, or void: and allowable. (TK.)* One says, ذَهَبَ دَمُهُ ظَلْفًا, (AA, S, M, O, K,) and ظَلْفًا, (AA, T, S, M, O, K,) and ظَلِيفًا, (M,) as also ظَلْفًا and ظَلْفًا (AA, O) [and ظَلِيفًا], *His blood went for nothing; as a thing of no account; ineffectually; or in vain; unretaliated, or uncompensated by a mulct. (AA, T, S, M, O, K.)**

[ظَلْفٌ in Har p. 312, there said to be used as meaning *Contenance, and disdain of base actions, is app. a mistake for الظَلْفُ, inf. n. of 1 in the phrase ظَلَفَ نَفْسَهُ.*]

ظَلْفٌ The ظَفْرُ [meaning cloven hoof] of any ruminant (T, M) of the bovine kind and the like; (T;) [i. e.] it is an appertenance of the bovine kind and of the sheep and goat (S, O, Mḡb, K) and of the gazelle or antelope (S, O, K) and the like, (O, Mḡb, K,) which is to them like the ظَفْرُ to man, (Mḡb,) or like the قَدَمُ to us: (K:) one says the رَجُلُ and قَدَمُ of a man, and the حَافِرُ of a horse, and the حَقْفُ of a camel and of an ostrich, and the ظَلْفُ of a bovine animal and of a sheep or goat [and the like]: (ISk, T, TA:) pl. اُظْلَافٌ (S, M, O, Mḡb, K) and اُظْلُوفٌ: (S, O, K:) and

أظلاف is applied, by 'Amr Ibn-Ma'adee-kerib, to the hoofs of horses, (S, M, O,) as is said by Lth and Az and IF, by poetic license, (O,) metaphorically: (S, O:) and by El-Akhṭal, metaphorically, to the feet of men. (M, IB, TA.) [Its dual is used in the K, in explanations of the words شَعْرَةٌ and أَشْعَرٌ, in the latter instance on the authority of Lh, as meaning The two halves of a cloven hoof.] And one says, مَا جَشِمْتُ إِيْتِكَ ظَلْفًا [app. meaning I have not had the trouble of bringing to thee so much as the hoof of a gazelle or the like]. (AZ, TA in art. جشم, q. v.) And هُوَ يَأْكُلُهُ بِضُرْبٍ وَيَطْوُهُ بِظَلْفٍ [He eats it with a lateral tooth, and treads it with a cloven hoof; app. meaning, vehemently]. (TA.) — It is sometimes used as meaning † Cloven-hoofed animals. (TA.) One says, مَا لَمْ يَخْفُ وَلَا حَاوِرٌ وَلَا ظَلْفٌ † [He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA in art. خف.) — It also signifies [or implies] The making consecutive progressions in walking and in other actions, (T, K,) or, accord. to the L, in a thing. (TA.) One says, جَاءَتِ الْإِبِلُ عَلَى ظَلْفٍ وَاحِدٍ (T, A, O, TA) i. e. The camels came following one another. (A, TA. [See also a similar phrase voce خَفُ.] And عَمَرَ فَلَانٌ عَلَى ظَلْفٍ وَاحِدٍ and وَاحِدٍ † ظَلْفٍ The sheep, or goats, of such a one, have all of them brought forth [app. one after another]. (M.) — Also A thing that is suitable to the requirements of a man, and of a beast: (M:) and an object of desire: (M, O, K:) and an object of want. (T, K.) One says, أَصَابَ فَلَانٌ ظَلْفَهُ Such a one attained what was suitable to his requirements, and what he desired: and sometimes one says the like of any beast that finds, or lights on, or meets with, that which he likes. (M.) وَجَدَتِ الدَّابَّةُ ظَلْفَهَا is a prov., (M, O,) applied to him who finds the means of attaining that which he seeks; (Meyd;) meaning [The beast found what was suitable to its requirements; or,] what withheld it [from other things] and prevented its desire [thereof]. (A, TA. [See also Freytag's Arab. Prov., ii. 807.]) And one says, وَجَدَتِ الشَّاةُ ظَلْفَهَا The sheep, or goat, found suitable pasturage, and therefore did not quit it: (K, TA:) a prov. mentioned by Fr; applied to him, of men and of beasts, that finds what is suitable to him. (TA.) And بَدَدَ مِنْ ظَلْفِ الْعَمْرِ A country of such as are suitable to sheep or goats. (M.) And وَجَدَ ظَلْفَهُ He found what he loved, (O,) or what he desired, (K,) and what was suitable to him; (TA;) said of a man. (O.) And مَا وَجَدْتُ عِنْدَهُ ظَلْفِي I did not find with him the object of my want. (TA.) — See also ظَلْفٌ, near the middle of the paragraph. — [In some copies of the K, الظلف is erroneously put for الظلف as relating to the means of subsistence. And in the CK ظلفها is erroneously put for ظلفها as meaning الظلف.]

ظَلْفٌ [as an inf. n.: see 1, last quarter. — Also] Hardness, or difficulty, (S, O, K,) or Bk. I.

coarseness, (M,) in the means of subsistence: (S, M, O, K:) thus the word is correctly written: not ظلف, as we find it written in [copies of] the K: [nor ظلف, as in the CK:] and ظَلْفُ الْعَيْشِ occurs in a trad., (O, TA,) meaning straitness, and hardness or difficulty, and coarseness, of the means of subsistence. (TA.) — See also ظَلْفٌ, in three places, near the beginning of the paragraph. — And see the last sentence of that paragraph. — Also Anything that is easy, or of light estimation, paltry, or despicable; [as also ظَلْفٌ;] syn. كُلٌّ هَيْنٌ, (M,) or كُلٌّ هَيْنٍ. (TA.) — See also ظَلْفٌ, latter half. — And see ظَلِيفَةٌ.

ظَلْفٌ: see ظَلْفٌ, former half, in three places. — ظَلْفُ النَّفْسِ, [accord. to the CK ظَلْفُ النَّفْسِ, but this is a mistranscription,] and ظَلِيفُ النَّفْسِ, (M, O, K,) A man who withholds himself from the love, or blamable love, of a thing: (M:) or one who abstains from that which is indecorous; syn. نَزَهُ النَّفْسِ. (O, K.) And امْرَأَةٌ ظَلِيفَةُ النَّفْسِ i. q. عَزِيْزَةٌ عِنْدَ نَفْسِهَا [app. A woman strong to resist, in her own estimation; and therefore meaning one who abstains from that which is indecorous: Golius renders it mulier pudica, et de honore suo sollicita]. (S, TA.) — See also ظَلِيفَةٌ.

[الظلف in Har p. 623, there said to mean The restraining the soul from its desire, or blamable inclination, is app. a mistranscription for الظلف, inf. n. of الظلْفُ.]

ظَلْفَةٌ: see ظَلْفٌ. — Also A certain brand, or mark made with a hot iron, upon a camel; and so ظَلْفَةٌ. (O, K.)

ظَلْفَةٌ: see ظَلْفٌ, in two places, near the beginning. — [Hence, perhaps,] one says, أَمَامَهُ اللَّهُ، [مُحَرَّكَةٌ]، عَلَى الظلْفَاتِ, (TA, [there said to be ظَلْفَاتُ] or الظلْفَاتِ, (so in a copy of the T, [i. e. الظلْفَاتِ]) meaning [God made him to keep to] a state of hardship and straitness. (T, TA.)

ظَلْفَةٌ: see ظَلْفٌ, in four places: — and see ظَلْفَةٌ: — and ظَلْفَةٌ. — Also The [lower] end of the [curved piece of wood called the] حَنُو [that lies against the side, at the fore part and at the hinder part,] of the [kind of saddle called] قَتَب, and of the [kind called] إِكْف, and the like; being in what is next to the ground, of the sides thereof: (Lth, T, TA:) or its pl., which is ظَلْفَاتٌ (S, M, O, K) and ظَلْفٌ, (O, K, [or rather the latter is a coll. gen. n.,]) signifies the four pieces of wood, (S, M, O, K,) of the [saddle called the] وَحْل and of the [saddle called the] قَتَب, (S, O,) that are upon the two sides of the camel, (S, M, O, K,) the lower ends of which touch the ground when they are put down upon it; in the وَاسِط [or fore part of the saddle] are two (i. e. ظَلْفَتَانِ), and so in the مُؤَخَّرَةٌ [or hinder part], and they are the lower portions of the حَنَوَانِ; (S, O, K;) for the

parts above them, next to the [pieces of wood called the] عَرَاقِي, are [called] the عَضْدَانِ, and the elongated pieces of wood upon the sides of the camel are the أَحْتَاءُ [pl. of حَنُو]: (S; O:) AZ says that the upper portions of the ظَلْفَتَانِ, [a mistake for the حَنَوَانِ, as is shown by what follows,] next to the عَرَاقِي, are [called] the عَضْدَانِ; below them being the ظَلْفَتَانِ, which are the lower parts of the حَنَوَانِ of the وَاسِط and of the مُؤَخَّرَةٌ. (T, TA.) — [Hence] one says, عَلَى أَطْرَافِهِمْ ظَلْفَاتِهِمْ † [They stood upon their extremities, i. e. their feet]. (TA.) — And نَحْنُ عَلَى ظَلْفَاتِ أَمْرٍ † We are on the verge of an affair, or event. (TA.) — See also ظَلِيفَةٌ.

ظَلْفَاءُ A smooth stone or rock, or a hard, smooth, large stone, (صَفَاءٌ,) even with the ground, (T, O, K,) round (مَدْوَرَةٌ), (so in a copy of the T, [i. e. مَدْوَرَةٌ,]) or extended (مَمْدُودَةٌ). (O, K.)

ظَلْفٌ [a pl. of which the sing. is not mentioned: accord. to general analogy, the sing. should be ظَلْفٌ]. ظَلْفُوكُ ظَلْفٌ means Hard ظَلْفُوكُ [or divided hoofs]: (S, O, K:) the latter word being a corroborative. (S, O.)

ظَلِيفٌ A rough, or rugged, place, (S, M, O, K, TA,) in which is much sand. (M, TA. [See also ظَلْفٌ.]) — And A man (S, O) evil in condition (T, S, M, K) in respect of his means of subsistence: (T:) and low, abject, or abased, and weak. (M, O, K.) — And An affair that is hard, or difficult: (K:) anything difficult to one to seek: (IDrd, M, O:) and evil hard to be borne, or severe. (S, O.) — See also ظَلْفٌ. — Also Hardship, or difficulty. (O, K.) — دَهَبَ بِهِ ظَلِيفًا He went away with it, or took it away, without compensation, or without price: (T, S, M, K:) and so ظَلِيفًا. (Yoo, TA in art. ظلف.) And دَهَبَ بِغُلَامِي ظَلِيفًا He went away with, or took away, my young man, or slave, without price. (AZ, S, O.) — See also ظَلْفٌ, last sentence. — أَخَذَهُ بِظَلِيفِ رَقَبَتِهِ He took him by the base of his neck. (O, K, TA.) — See also what here follows.

بِظَلِيفِهِ، (S, M, O, L,) or بِظَلِيفِهِ، (K,) and بِظَلْفِهِ، (S, O, K,) بِظَلْفِهِ، (T, M, L,) He took it altogether, or wholly, (T, S, O, K,) or with its root, or base, and wholly, (M, L,) not leaving of it anything: (T, S, M, O, L, K:) so says AZ. (S.)

أُظْلُوفَةٌ A piece of rugged, or rough, ground: (T:) or ground, (S, O, K,) or hard ground, (TA,) in which are sharp stones, as though its composition were that of a mountain: (S, O, K, TA:) pl. أَظْلَافِي. (T, S, &c.)

مَظْلُوفٌ An animal of the chase, at which one

has shot or cast, *hit in his ظلف* [or cloven hoof]. (Yağkoob, §.)

ظلم

1. ظلم, nor. ٤, has for its inf. n. ظلم, (M, Mḡb, K, and so in some copies of the §,) or ظلم, (so in other copies of the §,) or both, (T,) or the latter is a simple subst., (T, M, Mḡb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-h,]) and مظلّم, (S, TA,) or this is likewise a simple subst., (Mḡb,) and مظلّم, [or this also is a simple subst.,] and ظلام also is said to be an inf. n. like ظلم, these two being like لباس and تبس, [or it is a simple subst. like as ظلم is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of ظلم [like as رَمَح is pl. of رَمَح]: (TA:) [ظلم when intrans. generally means *He did wrong; or acted wrongfully, unjustly, injuriously, or tyrannically: and when trans., he wronged; or treated, or used, wrongfully, unjustly, injuriously, or tyrannically; or he misused:*] accord. to most of the lexicologists, (Er-Rághib, TA,) primarily, (Aḡ, T, S, Mḡb,) الظلم signifies *the putting a thing in a place not its own; putting it in a wrong place; misplacing it:* (Aḡ, T, S, M, Er-Rághib, Mḡb, K:) and it is by exceeding or by falling short, or by deviating from the proper time and place: (Er-Rághib, TA:) or the acting in whatsoever way one pleases in the disposal of the property of another: and the transgressing the proper limit: (El-Munáwee, TA:) [i. e.] *the transgressing the proper limit much or little:* (Er-Rághib, TA:) or, accord. to some, it primarily signifies *النقص* [as meaning *the making to suffer loss, or detriment*]: (MF, TA:) and it is said to be of three kinds, *between man and God, and between man and man, and between a man and himself;* every one of which three is really *للنفس* [i. e. *a wrongdoing to oneself*]: (Er-Rághib, TA:) [when it is used as a simple subst.,] the pl. of ظلم, accord. to Kr, is ظلام, as mentioned above, and ظلام, with lam, is said to be syn. with ظلم, or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like رُخَال. (TA.) One says, *من استرعى الذئب فقد ظلم* [He who asks, or desires, the wolf to keep guard surely does wrong, or puts a thing in a wrong place]: a prov. (S, Mḡb.) And *من أشبه أباه فما ظلم*, (Aḡ, T, S,) a prov., meaning [Whoso resembles his father in a quality, or an attribute,] *he has not put the likeness in a wrong place.* (Aḡ, T. [Sec art. شبه.]) *وَلَمْ تَظْلِمْنَا مِنْهُ شَيْئًا*, in the Kur [xviii. 31], means *And made not aught thereof to suffer loss, or detriment*: (M, K:) and in like manner Fr explains the saying in the Kur [ii. 54

and vii. 160], *وَمَا ظَلَمْنَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ* *And they made not us to suffer loss, or detriment, by that which they did, but themselves they made to suffer loss, or detriment:* (T, TA:) in which sense it seems to be indicated in the A that the verb is tropical. (TA.)—It is also trans. by means of ب; as in the phrase in the Kur [vii. 101 and xvii. 61] *فَظَلَمُوا بِهَا*, because the meaning is *كَفَرُوا* [i. e. *And they disbelieved in them*], referring to the آيَات [or signs]; (M, TA:*) the verb having this meaning tropically or by implication; or being thus made trans. because implying the meaning of *اتَّذِيب*: or [the meaning is, and they wronged themselves, or the people, because of them; for], as some say, the ب is causative, and the objective complement, i. e. *أَنْفُسَهُمْ*, or *النَّاسَ*, is suppressed. (TA.)—And it is doubly trans. by itself: (TA:) one says, *ظَلَمَهُ حَقَّهُ* [He made him to suffer loss, or detriment, of his right, or due; or defrauded, or despoiled, or deprived, him of it]; and *تَظْلِمُهُ حَقَّهُ*: (M, K:) [and] you say, *تَظْلِمَنِي* فلان, [as well as *تَظْلِمَنِي مَالِي*, occurring in a verse cited in the M,] meaning *ظَلَمَنِي مَالِي* [i. e. *Such a one caused me to suffer loss, &c., of my property*]. (S.) It is said in the Kur [iv. 44], *إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ*, *لَا يَظْلِمُهُمْ مِثْقَالَ ذَرَّةٍ*, and the verb is made doubly trans. because the meaning is *لَا يَسْلُبُهُمْ* [i. e. *Verily God will not despoil them, or deprive them, of the weight of one of the smallest of ants, or a grub of an ant, &c.*]: or *مِثْقَالَ ذَرَّةٍ*, may be put in the place of the inf. n., for *ظَلْمًا حَقِيرًا كَمِثْقَالِ ذَرَّةٍ* [i. e. *with a paltry spoliation or deprivation, such as the weight of one of the smallest of ants, &c.*]. (M.)—One says also, *ظَلَمَهُ* and *مُظْلِمَتَهُ* and *أَرَادَ ظَلَامَهُ*, [these two nouns being inf. ns. of *ظَلَمَهُ*, or the former, as mentioned above, is, accord. to some, an inf. n. of *ظَلَمَ*,] meaning *ظَلَمَهُ* or *ظَلَمَهُ* [i. e. *He desired the wronging, &c., of him*]. (M, K.)—*ظَلَمَهُ*, inf. n. *ظَلَمَ* [or *ظَلَمَ*?], also means *He imposed upon him a thing that was above his power, or ability.* (TA.) And *يُظْلَمُ* *He is asked for a thing that is above his power, or ability.* (S.)—And one says, *ظَلَمَ البعير* † *He slaughtered the camel without disease.* (S, K, TA.) And *ظَلَمَتِ النَّاقَةُ* † *The she-camel was slaughtered without disease: or was covered without her desiring the stallion.* (M.) And *ظَلَمَ الحمار الأتان* † *The he-ass leaped the she-ass (K, TA) before her time: (TA:) or when she was pregnant: (K, TA:) so in the A. (TA.)—And *ظَلَمَ الوطْب*, (S, K,) inf. n. *ظَلَمَ* [or *ظَلَمَ*?], (S,) † *He gave to drink of the milk of his skin before its becoming thick (S, K, TA) and its butter's coming forth.* (TA. [And the like is said in the T and M.]) And *ظَلَمَ القوم* † *He gave to drink to the people, or party, (T, M, K,) milk before it had attained to maturity, (T, K,) as related on the authority of A'Obeyd, (T,) or**

[milk such as is termed] *ظَلِيمَة*: (M:) but this is a mistake: it is related on the authority of Aḡmad Ibn-Yahyà [i. e. Th] and AHeyth that one says, *ظَلِمْتُ السَّعَاءَ*, and *اللبن*, meaning *I drank, or gave to drink, what was in the skin, and the milk, before its attaining to maturity and the extracting of its butter: accord. to ISk, one says, ظَلِمْتُ وَطْبِي القوم*, [but I think that it is correctly *ظَلِمْتُ وَطْبِي للقوم*, agreeably with a verse cited in the T and M,] meaning *I gave to drink [to the people, or party,] the contents of my milk-skin before the thickening thereof.* (T.) And *ظَلِمْتُهُ* is said of anything as meaning † *I did it hastily, or hurriedly, before its proper time, or season.* (M, TA.)—*ظَلِمْتُ الحوض* means † *I made the watering-trough in a place in which watering-troughs should not be made.* (ISk, T.) And *ظَلَمَ الأرض* means † *He dug the ground in what was not the place of digging: (M, K, TA:) or when it had not been dug before.* (M.) And, said of a torrent, † *It furrowed the earth in a place that was not furrowed.* (T.) And *ظَلَمَ البطاح*, said of a torrent, † *It reached the بطاح* [or wide water-courses containing fine, or broken, pebbles, &c.], *not having reached them before.* (A, TA.) And *ظَلَمَ الوادي* † *The water of the valley reached a place that it had not reached before.* (Fr, T, S, K, TA.)—When men have added upon the grave other than its own earth, *لا تَظْلِمُوا* † [Transgress not ye the proper limit] is said to them. (TA.)—And one says, *لا تَظْلِمِ الطريق* † *Turn not thou from the main part, or the beaten track, of the road.* (M.) And *لا تَظْلِمِ عَنْهُ شَيْئًا* † *Turn not thou from it at all.* (T.) And *ظَلَمَ الطريق* † *He kept to the road, and did not turn from it to the right and left.* (TA.)—And *مَا ظَلَمَكَ* (T, K, TA) † *What has prevented thy doing (K, TA) such a thing?* (TA.) A man complained to Abu-l-Jarráḡ of his suffering indigestion from food that he had eaten, and he said to him, *مَا ظَلَمَكَ أَنْ تَقَى* † [What has prevented thy vomiting?]. (Fr, T.) And one says, *مَا ظَلَمَكَ عَنْ كَذَا* † *What has prevented thee from such a thing?* (T.) Respecting the saying

• قَالَ بَنِي يَأْمَى وَالْيَوْمُ ظَلَمَ •

[addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is *حَقًّا* [Truly, or in truth; i. e. *He said, Yes, O Meiya, truly, or in truth, I will visit thee*]; and it is a prov.; (T;) or *الْيَوْمُ ظَلَمَ*, or *بَنِي وَالْيَوْمُ ظَلَمَ*, is a prov.; (Meyd;) and thus it was expl. by IAḡr, as used in the manner of an oath: but Fr says, in my opinion the meaning is, *and a day in which is a cause of prevention shall not prevent me: [so that the words of the hemistich above may be rendered, he said, Yes, O Meiya, though the day present an obstacle, for I will overcome every obstacle]: (T:)*

accord. to K_r, وَالْيَوْمَ ظَلَمَ فَلَانَ قَدِمَ means *Such a one came truly, or in truth*: [or it may be rendered *such a one came though the day presented an obstacle*:] but in the saying

• إِنَّ الْفِرَاقَ الْيَوْمَ وَالْيَوْمَ ظَلَمَ •

the meaning is said by some to be وَالْيَوْمَ ظَلَمْنَا [i. e. *Verily separation is to-day, and the day has wronged (us)*]: or, as some say, ظلم here means, *has put the thing in a wrong place*: (M:) accord. to ISk, the phrase وَالْيَوْمَ ظَلَمَ means [And, or but, or though,] *the day has put the affair in a wrong place*. (T.) [See also Freytag's Arab. Prov. ii. 911.] = ظَلِمَ, said of the night: see 4.

2. ظَلِمَهُ, inf. n. تَظَلَّمَ (T, S, &c.) *He told him that he was ظالم* [i. e. *doing wrong or acting wrongfully &c., or a wrongdoer*]: (T:) or *he attributed, or imputed, to him ظلم* [i. e. *wrongdoing, &c.*]. (S, M, Mṣb, K.) — And *He* (a judge) *exacted justice for him from his wronger, and aided him against him*. (T.)

3: see 1, in the middle of the paragraph.

4. اظلم, said of the night, (Fr, T, S, M, Mṣb, K,) and ظلم, (Fr, T, S, K,) the latter with kesr, (S,) like سَمِعَ (K,) [erroneously written in the TT as from the مَظْلَمَ,] *It became dark*; (S, K;) or *it became black*; (M;) or *it came with its darkness*. (Mṣb.) It is said in the Kur [ii. 19], وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا [And when it becomes dark to them they stand still]; the verb being intrans.: or, accord. to the Ksh, and Bḍ follows it, it may be trans. [so that the meaning is, and when He makes their place dark &c.]; as is shown by another reading, which is أَظْلَمُوا: accord. to AHei, it is known by transmission as only intrans.; but Z makes it to be trans. by itself; Ibn-Eṣ-Ṣalāḥ affirms it to be trans. and intrans.: and Az [so in the TA, but correctly ISd, in the M,] mentions the saying, تَكَلَّمَ فَأَظْلَمَ عَلَيْنَا الْبَيْتُ [He spoke, and made dark to us the house, or chamber, or tent], meaning he made us to hear what we disliked, or hated, the verb being trans. (TA.) — And أَظْلَمُوا They entered upon the ظلم [or darkness, or beginning of night]: (S, M, Mṣb, K:) or, as in the Mufradāt [of Er-Rāghib], they became in darkness. (TA.) — And they said, مَا أَظْلَمَهُ and مَا أَضْوَأَهُ [How dark is it! and How light, or bright, is it!]; which is anomalous. (S, TA.) = And اظلم اظلم The front teeth glistened. (T, K.) Hence the saying [of a poet],

• إِذَا مَا أَجْتَلَى الرَّأْيَى إِلَيْهَا بِطَرَفِهِ •

• غُرُوبَ ثَنَائِبَاهَا أَضَاءَ وَأَظْلَمَا •

[as though meaning, *When the beholder of her with his eye looks at the fineness, or sharpness, (but غروب is variously explained,) of her central teeth, it shines brightly, and glistens*: but Az plainly indicates another meaning; i. e., *he sees*

(lit. *lights on, or finds,*) *brightness and lustre*; for he immediately adds, without the intervention of أَضَاءَ or أَوْ, evidently in relation to this verse,] أَيْ أَصَابَ ضَوْؤًا وَأَظْلَمَ أَصَابَ ظُلْمًا (T:) [and ISd cites the verse above with the substitution of بَعَيْنِهِ for بَطْرَفِهِ and of أَنْارَ for أَضَاءَ immediately after saying that] اظلم signifies *he looked at the teeth and saw lustre (الظلم)*. (M.) [In the K, next after the explanation of اظلم اظلم given above, it is added that اظلم said of a man signifies أَصَابَ ظُلْمًا: thus, with fet-h, to the ظ, accord. to the TA: in my MS. copy of the K and in the CK, ظُلْمًا, which is doubtless a mis-transcription.]

5 تَظَلَّمَ مِنْهُ (T, S, M, K, [but in some copies of the S, مِنْهُ is omitted,]) *He complained of his ظلم* [or *wrongdoing, &c.*], (S, M, K,) إِلَى الْحَاكِمِ [to the judge]: (T:) in some copies of the S, تَظَلَّمَ. (TA.) — And تَظَلَّمَ signifies also *He transferred the responsibility for the ظلم* [or *wrongdoing, &c.*], upon himself, (M, K,) accord. to IAḡr, who has cited as an ex.,

• كَانَتْ إِذَا غَضِبَتْ عَلَيَّ تَظَلَّمَتْ •

[as though meaning *She used, when she was angry with me, to transfer the responsibility for the wrongdoing upon herself*; which may mean that she finally confessed the wrongdoing to be hers]; but [ISd says] I know not how that is: the تَظَلَّمَ in this case is only the complaining of الظلم; for when she was angry with him, it was not allowable [to say] that she attributed the ظلم to herself. (M.) — See also 1, former half, in two places.

6. تَظَلَّمِ الْقَوْمُ (S, M, Mṣb) *The people, or company of men, treated, or used, one another wrongfully, unjustly, injuriously, or tyrannically* (ظلم) (بَعْضُهُمْ بَعْضًا). (M, Mṣb.) — And [hence] تَظَلَّمَتِ الْبِغْزَى † *The goats smote one another with their horns* by reason of their being fat and having abundance of herbage. (IAḡr, M, TA.) One says, وَجَدْنَا أَرْضًا تَظَلَّمَتْ مِعْزَاهَا † *We found a land whereof the goats smote one another with their horns* by reason of satiety and liveliness. (T, TA.)

7: see the next paragraph.

8. اظلم and اظلم (T, S, M, K) and اظلم (S, M,) which last is [said to be] the most usual, (S,) [but I have mostly found the first to be used,] of the measure اَفْتَعَلَ (S, M,) *He took upon himself [the bearing of] ظلم* [or *wrong, &c.*], in spite of difficulty, trouble, or inconvenience: (S, TA:) or *he bore الظلم* [or *wrong, &c.*], (T, M, K, TA,) *willingly, being able to resist*; (T, TA;) and اظلم signifies [thus likewise, or] *he bore الظلم*. (S, M, K.)

ظلم The lustre, and brightness, of gold. (Z, TA.) — And hence, (Z, TA,) The lustre (lit.

running water) upon the teeth; (Lth, T, Z, TA;) the lustre (مَاءَ, S, M, K, and بَرِيْقَ, S, K) of the teeth, (Lth, T, S, M, Z, K, TA,) from the clearness of the colour, not from the saliva, (Lth, T, M,) like blackness within the bone thereof, by reason of the intense whiteness, (S, K,) resembling the فِرْدُ [q. v.] of the sword, (S, K,) or appearing like the فِرْدُ [of the sword], so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness: (M:) or, accord. to Sh, whiteness of the teeth, as though there were upon it [something of] a blackness: or, as Abu-l-'Abbās El-Aḥwal says, in the Expos. of the "Kuḡbeeyeh," lustre (lit. *running water*) of the teeth, such that one sees upon it, by reason of its intense clearness [app. meaning transparency], what resembles dust-colour and blackness: or, accord. to another explanation, fineness, or thinness, and intense whiteness, of the teeth: (TA:) pl. ظُلُومٌ. (S, M.) — Also Snow: (M, K:) it is said to have this meaning: and the phrase مُشْرَبَةٌ الثَّنَائِبَا بِمَاءِ الظلم, used by a poet, may mean [Having the central teeth suffused with the lustre termed ظلم, as is indicated in the T and S, or] with the water of snow. (Lth, T.)

ظلم [as a simple subst. generally means *Wrong, wrongdoing, injustice, injuriousness, or tyranny*]: see 1, first sentence, in two places. — ظلم in the CK is a mistranscription for ظلم الأرض. — And الظلم in one place in the CK, as syn. with الظلمة, is a mistake for الظلمة.]

أَدْنَى ذِي ظلم (S, M, K,) or أَدْنَى ظلم (K, TA, [in the CK ظلم ذِي ظلم,]) means † *I met him the first of everything*: (S, K, TA:) or *the first thing*: (M:) or *when the darkness was becoming confused*: (M, K:) or أَدْنَى ظلم means *near*; (El-Umawee, S, M, K;) or *nearness*: (M, K:) and one says, هُوَ مِنْكَ أَدْنَى ذِي ظلم [app. *He is near thee*], and رَأَيْتَهُ أَدْنَى ذِي ظلم [app. *I saw him near*]: (M:) and ظلم is also syn. with شَخْصٌ [as meaning *an object seen from a distance, or a person*]; (K;) or, as some say, it has this meaning in the phrase أَدْنَى ظلم [so that أَدْنَى ظلم may mean *I met him the nearest object seen from a distance, or the nearest person*]: (M:) and accord. to Kh, one says, † أَوَّلَ ذِي ظلمة, or لَقَيْتَهُ أَدْنَى ظلمة, (as in different copies of the S,) meaning *I met him the first thing that obstructed my sight*. (S.) — ظلم signifies also *A mountain*: and the pl. is ظُلُومٌ. (M, K.)

ظلم an appellation of *Three nights* (T, S, K) of the lunar month (T, S) next after the three called دُرْعٌ; (T, S, K;) so says A'Obeyd: (T:) thus called because of their darkness: (S:) the sing. is ظلمة; (T, S;) so that it is anomalous; for by rule it should be ظلم; (S;) and the sing. of دُرْعٌ is دُرْعَةٌ: so says A'Obeyd: but accord. to AHeyth and Mbr, the sings. are ظلمة and

ذُرْعَةٌ, agreeably with rule; and this is the correct assertion. (T. [See more in art. درع, voce أُدرعُ.])

ظَلَمَ: see ظَلَامٌ.

ظُلْمَةٌ (T, S, M, Mṣb, K) and ظُلْمَةٌ (S, M, K) [accord. to the CK ظُنْمٌ and ظُنْمٌ, both of which are wrong,] and ظُلْمَةٌ (S, M, Mṣb, K) *Darkness; contr. of نُورٌ*: (S, Mṣb:) or *non-existence of نُورٌ* [or *light*]: or *an accidental state that precludes the co-existence therewith of نُورٌ*: (Er-Rāghib, TA:) or *the departure of light*; as also ظَلَامٌ (M, K); which last has no pl.; (T, TA;) or this last signifies *the beginning, or first part, of night*, (S, M, Mṣb,) *even though it be one in which the moon shines*; and is said by Sb to be used only adverbially; one says, *أَتَيْتُهُ ظَلَامًا*, meaning *I came to him at night*, and *مَعَ الظَّالِمِ* i. e. *at the time of the night*: (M, TA:) the pl. of ظُلْمَةٌ is ظُلْمٌ and ظُلْمَاتٌ and ظُلْمَاتٌ (T, S, Mṣb) and ظُلْمَاتٌ (S, Mṣb,) or, accord. to IB, the first of these pls. is of ظُلْمَةٌ and the second is of ظُلْمَةٌ. (TA.) One says, *هُوَ يَخْبِطُ الظَّالِمَ* [or *في الظَّالِمِ*, expl. in art. *خبط*], and *الظُّلْمَةُ* [which means the same] and *الظُّلْمَاءُ* [which is also expl. in art. *خبط*]. (TA.) — *ظُلْمَةٌ* is also [tropically] used as a term for *Ignorance*: and *belief in a plurality of gods*: and *transgression, or unrighteousness*: like as *نُورٌ* is used as a term for their contraries: (Er-Rāghib, TA:) and it is said in the A that *الظُّلْمُ* is *ظُلْمَةٌ*, like as *العَدْلُ* is *نُورٌ*. (TA.) *ظُلْمَاتُ الْبَحْرِ* means *† The troubles, afflictions, calamities, or hardships, of the sea*. (M.) — And one says *لَيْلَةٌ ظُلْمَةٌ*, [using the latter word as an epithet, (in the CK, erroneously, *ظُلْمَةٌ*)] and *لَيْلَةٌ ظُلْمَاءٌ*, both meaning *A night intensely dark*; (M, K;) or the latter means *مُظْلِمَةٌ* [i. e. *dark, or black*]: (S:) and *لَيْلٌ ظُلْمَاءٌ* also, (M, K,) which is anomalous, (K,) mentioned by IAḡar, but [ISd says] this is strange, and in my opinion he has put *لَيْلٌ* in the place of *لَيْلَةٌ*, as in his mentioning *لَيْلٌ قَمَرًا* [q. v.]. (M.) — See also *ظَلَمَ*: — and see the paragraph next preceding it.

ظَلَامٌ sing. of ظَلَمَ: see ظَلَامٌ.

ظُلْمَةٌ: see ظُلْمَةٌ.

ظُلْمَاءٌ: see ظُلْمَةٌ, in four places: and see also ظُلْمٌ.

ظَلَامٌ: see ظُلْمَةٌ, in two places.

ظَلَامٌ: see 1, in the first quarter of the paragraph.

ظَلَامٌ: see 1, near the beginning: — see also ظَلَامٌ. — It signifies also *Little, or small, in quantity*: or *mean, contemptible, paltry, or of no weight or worth*: — whence the saying, *نَظَرَ إِلَيَّ ظَلَامًا*, meaning *شَرًّا* [i. e. *He looked at me from*

the outer angle of the eye, with anger, or aversion]. (K.)

أَمْرًا: see ظَلَامٌ. — [Hence,] one says *أَمْرًا ظَلَمَ* + [A woman went to give to drink the milk of the skin before its attaining to maturity and the extracting of its butter: see *ظَلَمَ الوَطْبَ*, and what follows it, in the first paragraph]. (M.)

ظَلِيمٌ [as syn. with *مُظْلَمٌ* in the primary sense of the latter I have not found: but as an epithet in which the quality of a subst. predominates it signifies] *† Milk that is drunk before its becoming thick and its butter's coming forth or being extracted*; (S, *M;) as also *ظَلِيمَةٌ*, (T, S, M,) and *مُظْلَمٌ*. (T, S.) — And *† A place that is *مُظْلَمٌ** [i. e. *dug where it should not be dug*]: (M, TA:) used in this sense by a poet describing a person slain in a desert, for whom a grave was dug in a place not proper for digging [it]. (M.) — And *† The earth of land that is *مُظْلَمَةٌ** (S, K, TA) i. e. *dug, (TA,) or dug for the first time*. (S.) And *† The earth of the *حُدُودٍ** [or *lateral hollow*] of a grave; which is put back, over it, after the burial of the dead therein. (T, TA.) — Also *The male ostrich*: (T, S, M, K;) said (by IDrd, TA) to be so called because he makes a place for the laying and hatching of the eggs (*يُدْحِي*, inf. n. *تُدْحِيَةٌ*), where the doing so is not proper: (M, TA:) or, accord. to Er-Rāghib and others, because he is believed to be deaf: (TA:) pl. *ظُلْمَانٌ* (T, M, K) and *ظُلْمَانٌ* (M, K) and *أُظْلَمَةٌ*, (T, M,) which last is a pl. of pauc. (T.) — And *الظُّلْمِيَانُ* is an appellation of *Two stars*; (M, K, *TA;) *the two stars of the *القَوْسِ** [or *Sagittarius*] that are on the northern curved end of the bow [i. e. λ and μ , above the nine stars called *النَّعَائِمُ*, or “the ostriches”]. (Kzw in his descr. of Sagittarius.) And *الظُّلْمِيُّ* is the name of *The bright star [α] at the end of the *النَّهْرِ** [i. e. *Eridanus*]: and *A star upon the mouth of the *السُّحُوتِ** [i. e. *Piscis Australis*]. (Kzw in his descr. of Eridanus.) [It seems to be implied in the K that *الظُّلْمِيُّ* is the name of two stars; or it may be there meant that each of two stars is thus called. Freytag represents the sing. as “a name of stars,” and the dual also as “a name of stars;” referring, in relation to the former, to Ideler’s “Untersuch,” pp. 201, 228, and 233; and in relation to the latter, to the same work, pp. 106 and 184.]

مُظْلِمَةٌ: see ظُلْمَةٌ.

ظَلِيمٌ: see مَظْلِمَةٌ: — and see also ظَلِيمٌ.

ظَلَامٌ (TA) and ظَلِيمٌ (S, TA) [and *ظَلَمٌ*, mentioned in the M and K with *ظَالِمٌ*, as though syn. therewith, but it is an intensive epithet,] *One who acts wrongfully, unjustly, injuriously, or tyrannically, much, or often*; i. q. *كَثِيرُ الظُّلْمِ*. (S, TA.) — *ظَلَامُونَ لِلْجُزْرِ* occurs in a verse of Ibn-Muḡbil [meaning *† Men often slaughtering camels without disease*]. (T, S.) — See also what next follows.

ظَلَامٌ (AHn, T, M, K) and ظَلَامٌ (T) and ظَلَامٌ (K) and ظَالِمٌ and ظَلِيمٌ, (T, K,) the last mentioned by IAḡar, and its sing. is *ظَلِيمَةٌ*, (T,) accord. to AHn, *A certain herb*, (M, K, TA,) which is *depastured*; (M, TA;) accord. to IAḡar, *a strange kind of tree*; (T, TA;) accord. to Aḡar, *a kind of tree* (T, TA*) *having long [shoots such as are termed] عَسَائِجِ* [pl. of *عَسْلُوجٌ* q. v.], (T, K, TA,) which extend so that they exceed the limit of the *أَصْلُ* [i. e. either *root or stem*] thereof; for which reason the tree is called *ظَلَامٌ*. (T, TA.)

ظَلِيمٌ: see ظَلَامٌ.

ظَالِمٌ [Acting wrongfully, unjustly, injuriously, or tyrannically: and *wronging*; or *treating, or using, wrongfully, &c.*:] part. n. of *ظَلَمَ*: (M, K;) and *مُظْلِمٌ* signifies the same; as well as *complainings of his wrongdoer*: (T:) [the pl. of the former is *ظَالِمُونَ* and *ظَلِيمَةٌ*:] and *ظَلِيمَةٌ* signifies those who *debar men from, or refuse to them, their rights, or dues*. (IAḡar, T, TA.) — See also *ظَلَامٌ*.

أُظْلِمٌ [More, and most, *wrongful, unjust, injurious, or tyrannical, in conduct*]. El-Muarriz says, I heard an Arab of the desert say to his companion, *أُظْلِمِي وَأُظْلِمَكَ فَعَلَّ اللَّهُ بِهِ*, meaning *The more wrongful in conduct of me and of thee [may God do to him what He will do; i. e. may God punish him]*. (T.) [And] one says, *لَعَنَ اللَّهُ أُظْلِمِي وَأُظْلِمَكَ* i. e. [May God curse] *the more wrongful in conduct of us*. (K. [But in the TA, a doubt is intimated as to the correctness of this latter saying.]) One says also, *لَهُوَ أُظْلِمٌ* [i. e. *Verily he is more wrongful in conduct than a serpent*]: because it comes to a burrow which it has not excavated, and makes its abode in it: (Fr, T:) for it comes to the burrow of the [lizard called] *صَبَّ*, and eats its young one, and takes up its abode in its burrow. (TA voce *حَيَّةٌ*.) — And *الأُظْلِمُ* is an appellation of *The صَبَّ*; because it eats its young ones. (TA.)

مُظْلِمٌ [Becoming dark, &c.: see its verb, 4].

— [Hence,] *شَعْرٌ مُظْلِمٌ*; *Hair intensely black*. (M, K, TA.) And *نَبْتٌ مُظْلِمٌ*; *† A plant intensely green, inclining to blackness by reason of its [deep] greenness*. (M, K, TA.) And *يَوْمٌ مُظْلِمٌ*; *A day of much evil*: (K, TA:) or *a very evil day*: and *a day in which one finds hardship, or difficulty*. (M.) And *أَمْرٌ مُظْلِمٌ*; *† An affair such that one knows not how to enter upon it*; (AZ, M, K;) and so *أَمْرٌ مُظْلَمٌ*: (K:) [or,] accord. to Lḡ, one says *يَوْمٌ مُظْلَمٌ*, meaning *† a day such that one knows not how to enter upon it*. (M.)

مُظْلِمَةٌ and مَظْلِمَةٌ: see 1, near the beginning. — Also the former, (T, S, M, Mgh, Mṣb, K,) and the latter likewise, mentioned by Ibn-Mālik and ISd and IQṭṭ, and *مُظْلِمَةٌ*, which is disallowed

by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and **ظَلَامَةٌ** (T, S, M, Mgh, Mṣb, K,) and **ظَلِيمَةٌ** (S, TA,) *A thing of which one has been defrauded*; (M, K; [in the CK, **تَظْلِمُهُ** is erroneously put for **تُظْلِمُهُ**];) *a thing of which thou hast been defrauded*, (**الَّتِي** **مَطَلَبَتَهَا**, T,) or *a thing that thou demandest*, (**مَا** **تَطْلُبُهُ**, S, Mṣb,) *in the possession of the wrongdoer*; (T, S, Mṣb;) a term for *a thing that has been taken from thee*; (S; [thus, as is said in the M, the first is expl. by Sb;]) *a right, or due, that has been taken from one wrongfully*: (A, Mgh:) the pl. of **مَظْلُومٌ** is **مَظَالِمٌ**. (Mgh, TA.) In the phrase **يَوْمُ الْمَطَالِمِ**, [meaning *The day of the demand of things wrongfully taken*, and particularly applied to the great day of judgment,] the prefixed noun [i. e. **طَلَبٌ**] is suppressed. (Mgh.) [Respecting the office termed **النَّظَرُ فِي الْمَطَالِمِ** *The examination into wrongful exactions*, see De Sacy's *Chrest. Ar.*, sec. ed., i. 132.]

مُظَلَّمٌ † A house, or chamber, *decorated with pictures*; (M, TA;) as though the pictures were put therein where they should not be: it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be **مُظَلَّمٌ**, and turned away, not entering: (M:) or *adorned with gilding and silvering*; an explanation disapproved by Az, but pronounced by Z to be correct, from **الظُّلْمُ** signifying "the lustre, and brightness, of gold." (TA.) — And † *Herbage spreading* (**مُنْبَتٌ** [in the CK **مُنْبِتٌ**]) *upon the ground, not rained upon*. (K, TA.) — Also, of birds, † *The رَحْمَرُ [or vultur percnopterus], and crows, or ravens*. (IAṣr, M, K.)*

مِظْلَامٌ: see **مُظَلَّمٌ**, in two places.

مَظْلُومٌ [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically: — and hence used in other senses]: see **ظَلِيمٌ**, in three places. **أَرْضٌ مَظْلُومَةٌ** is also expl. as meaning † *Land that is dug in a place not proper for digging*: (TA:) or *land in which a watering-trough has been dug, not being a proper place for digging it*: (ISK, M:) or *land in which a well, or a watering-trough, has been dug, when there had not been any digging therein*: (A, TA:) or *hard land, when it is dug*. (Ḥam p. 56.) Also † *Land upon which rain has not fallen*. (T.) And **بَلَدٌ مَظْلُومٌ** † *A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey*. (T.)

مُتَظَلِّمٌ: see **ظَالِمٌ**.

Quasi ظلى

5. **تَظْلَى**: see 5 in art. **ظَل**.

ظَمًا

1. **ظَمِيٌّ** (T, S, M, &c.,) aor. -, (Mṣb, K,) inf. n. **ظَمًا** (T, S, M, Mṣb, K) and **ظَمْرٌ** (TA) and **ظَمَاءٌ** (T, M, K) and **ظَمَاءَةٌ** (M, K, TA,) in one copy of the K **ظَمَاءَةٌ** (TA,) *He thirsted, or was thirsty*: (S, M, Mṣb, K:) or *he thirsted most vehemently*: (Zj, T, M, K:) or, as some say, *he thirsted in the slightest degree*. (M, TA.) — Hence, (M,) **ظَمِيٌّ إِلَى لِقَائِهِ**: *He desired, or longed, [or, as we often say, thirsted,] to meet with him*. (S, M, K,* TA.)

2: see the next paragraph.

4. **اِظْمَاءٌ** (T,* S, Mṣb, K,) inf. n. **اِظْمَأٌ**; (T;) and **ظَمَاءَةٌ** (T,* Mṣb, K,) inf. n. **تَظْمِئَةٌ**; (T, S;) *He made him to thirst*: (S, Mṣb, K:) [or to thirst most vehemently: or to thirst in the slightest degree: see 1.] — And (K) † *He made him lean, or lank, namely, a horse, (T,* K, TA,) by sweating him*. (TA.) [See also 4 in art. **ظَمِيٌّ**.]

5. **تَظْمَأٌ** *He constrained himself to endure with patience a state of thirst*. (A, TA.)

ظَمْرٌ a subst. from **ظَمِيٌّ** (S, M, K) in both of its senses; (M, K;) [i. e.] it signifies *Thirst*: (MA:) [or *most vehement thirst*: or the *slightest degree of thirst*:] pl. **أُظْمَأٌ**. (MA.) — [And † *Desire, or a longing, (or, as we often say, a thirsting,) to meet with a person*. See 1.] — And (S, M, K) *The time, or interval, or period, between two drinkings, or waterings, (T, S, M, K,) in the coming of camels to water*: (T:) and *the keeping of camels from the water [during that interval, i. e.] until the extreme limit of the coming thereto*: (S:) pl. **أُظْمَأٌ**. (T, S, M.) The shortest **ظَمْرٌ** of camels is that termed **غَيْبٌ**, i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed a **ظَمْرٌ**: this is during the greatest heat: but when Suheyl [i. e. Canopus] rises [aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O.S.], they increase the **ظَمْرُ**, so that the camels remain in the place of pasture two days, and come to the water on the fourth; and one says, **وَرَدَتْ رِبْعًا**: then follow the **خَمْسُ** and the **سِدْسُ** to the **عِشْرُ**: and the interval between their two drinkings is termed **ظَمْرٌ**, whether long or short. (T.) One says, **مَا بَقِيَ مِنْ عُمُرِهِ إِلَّا ظَمْرُ الْجِمَارِ**, (T, S,* K,* TA,) meaning *There remained not of his life save a little*; [lit., *save the period between the two drinkings of the ass*]; (S, K,* TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S,* K,* TA;) for he comes to the water in summer every day twice. (T, TA.) — **الظَّمْرُ** also signifies † *The period from birth to death*; (K;) or so **ظَمْرُ الْحَيَاةِ**. (S, M, TA.) — **ظَمْرٌ** is a dial. var. of **ظَمْرٌ**. (T and M in art. **ظَمُو**.)

ظَمِيٌّ: see the next paragraph.

ظَمَانٌ (T, S, M, Mṣb, &c.,) fem. **ظَمَائِيٌّ** (T, S, M, A, L, Mṣb,) both imperfectly decl.; (T;) or **ظَمَانٌ**, fem. **ظَمَائِنَةٌ**; (K; [but this requires consideration, for its correctness is extremely doubtful;]) and **ظَمِيٌّ**, (so in the K accord. to the TA, and so in my MS. copy of the K,) like **كَنْفٌ**, [agreeably with analogy as part. n. of **ظَمِيٌّ**, and therefore probably correct,] (TA,) or **ظَمِيٌّ**, (so in a copy of the M and in the CK,) fem. [of the former] **ظَمِيئَةٌ**, like **فَرِحَةٌ**, mentioned by Ibn-Malik, but generally held to be disused; (MF, TA:) and **ظَامِرٌ**, like **رَامِرٌ**; (TA; [app. for **ظَامِيٌّ**];) *Thirsty*: (S, M, Mṣb, K:) or *most vehemently thirsty*: (T, M, K:) or *thirsty in the slightest degree*: (M, TA:) pl. (of the first, M, Mṣb, and of the second, M, or of all, masc. and fem., TA) **ظَمَائِمٌ** (T, S, M, Mṣb, K) and **ظَمَائِمٌ**, which is extr., (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the "Mukhassas." (TA.) — [Hence,] one says, **أَنَا ظَمَانٌ إِلَى لِقَائِكَ** † *I am desirous, or longing, [or, as we often say, thirsting,] to meet with thee*. (A, TA.) — And **وَجْهٌ ظَمَانٌ** † *A face having little flesh, (T, TA,) the skin of which adheres to the bone, and the sap of which is little*: (TA:) an expression of praise: *contr. of وَجْهٌ رَيَّانٌ*, which is [said to be] an expression of dispraise. (A, TA.) And **فَرَسٌ ظَمَانٌ السَّوَى** † *A horse having little flesh upon the legs*: (T in art. **رَوَى**;) and so **أُظْمِئَ السَّوَى**. (T in art. **ظَمِيٌّ**.) And **سَاقٌ ظَمَائِيٌّ** † *A lean shank*: (T, TA:) and so **سَاقٌ ظَمَائِيٌّ**. (S and M and K in art. **ظَمِيٌّ**.) And **عَيْنٌ ظَمَائِيٌّ** † *An eye having a thin, or delicate, lid*: (M, TA:) and so **عَيْنٌ ظَمَائِيٌّ**. (S and M and K in art. **ظَمِيٌّ**.) And **فُصُوصَةٌ ظَمَائِيٌّ** (said of a horse, T, S, TA) † *His joints are [firm,] not flabby, or lax, (T, S, K, TA,) nor fleshy*; (S, K, TA;) and *are well braced*; an expression of commendation: (T:) and **مَفَاصِلٌ ظَمَائِيٌّ** † *Hard [or firm] joints, without flabbiness, or laxness*: (A, TA:) accord, to IB, belonging to art. **ظَمِيٌّ**; but said in the T to be originally from **ظَمًا**. (TA.) — And **رِيحٌ ظَمَائِيٌّ** † *A wind that is hot, (Aṣ, T, K,) thirsty, not gentle, (K,) and without moisture*. (Aṣ, T.)

ظَمِيٌّ: see **ظَمَانٌ**, first sentence.

ظَمَاءَةٌ † *Evilness of nature, of a man, and meanness of disposition, and deficiency of equity to associates*: (En-Nadr, T, K:) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.)

ظَامِيٌّ: see **ظَمَانٌ**, first sentence.

أُظْمَأٌ *Tawny*; applied to a spear: (A, TA:) and so **أُظْمِئَ**. (TA in art. **ظَمِيٌّ**.) — And **بَلَّحٌ**;

applied to an antelope and to a camel: pl. ظُهُرٌ. (A, TA.)

مَظْمَأٌ *A thirsty place of the earth or ground.* (M, K.)

مِظْمَأٌ *A very thirsty man.* (K.)

مَظْمِيٌّ *Watered [only] by the rain: contr. of مَسْقِيٌّ* (K:) and so مَظْمِيٌّ: applied to seed-produce. (S and K in art. ظمى.)

ظمخ

ظِمَخٌ (K,) or ظِمَخٌ, (AA, TA,) *A tree having the form of the دُنب [or plane-tree], (AA, T, K,) from which is cut the wool of the beaters and washers and whiteners of clothes, which is buried, [and is used for tanning,] and which is also called [and is used for tanning,] and which is also called عِرْن, n. un. عِرْنَةٌ, and the spathe, or spadix, (طعج), whereof is called سَفْعٌ: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with ة: or the sing. is ظِمَخَةٌ, and the pl. is ظِمَخٌ, sometimes contracted into ظِمَخٌ: (K:) and some say that it is the tree called سَمَاقٌ: (TA, and so in one of my copies of the S, in which it is written ظِمَخٌ:) it is also called ظمخ and زمخ and ظمخ. (TA.)*

ظمو

ظُمُوٌّ, relating to the أَظْمَاءُ of camels, is a dial. var. of ظُمُرٌ, (M,) signifying *The interval between two drinkings in the coming of camels to water.* (T.) [See art. ظمأ.]

ظمى

1. ظَمَى, [and ظَمِيَتْ, aor. ء,] inf. n. ظَمِيٌّ, *He, or it, [and she, or it,] had any of the qualities denoted by the epithet أَظْمِيٌّ [and its fem. ظَمِيَاءٌ].* (M, TA.) [See art. ظمى, and see also ظمى expl. below.]

2: see the next paragraph.

4. أَظْمِيٌّ, inf. n. إِظْمَاءٌ, *He (a horse) was made lean, or lanh; as also ظَمِيٌّ, inf. n. تَظْمِيَةٌ.* (T, TA.) [See also 4 in art. ظمأ.]

ظَمَى is the inf. n. of 1 [q. v.]: and [it is said that it] signifies *The withering, or drying up, of the lip, from thirst: (M:) so says Lth: but it signifies paucity of the flesh and blood of the lip; not the withering, or drying-up, in consequence of thirst: it is a quality that is commended: (T:) or a tawny, or brownish, or dusky, colour, and a withering, or drying-up, in the lip.* (S.) — And *Paucity of the blood of the gum: (Lth, T:) or paucity of the blood and flesh of the gum.* (M.) [In the T is added وَيَعْتَرِيهِ الْحَسَنُ: and in the M, وَهُوَ يَعْتَرِي الْحَسَنَ, in which الْحَسَنُ seems to be evidently a mistranscription for الْحَبْسُ: I

therefore think it most probable that in the T, as well as in the M, the right reading is وَهُوَ يَعْتَرِي الْحَبْسَ, meaning *and it is incidental to the Abyssinians.*] — And *Tawnyness of a spear-shaft.* (T.)

أَظْمَى: see ظمى.

ظَمَاءٌ: } see ظَمَانٌ, in art. ظمأ.
ظَمِيمٌ: }
ظَمِيرٌ: }

أَظْمَى Anything *withering, or withered; or becoming, or become, dried up; from heat; as also ظَمِيرٌ.* (M.) — [Hence,] شَفَّةٌ ظَمِيَاءٌ *A lip that is not swollen, [not] having much blood; (T;) accord. to Lth, from thirst; but AZ says that it is not so: (TA: [see ظمى:]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (S:) or a lip withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or dusky, colour.* (K.) — And ثَمَّةٌ ظَمِيَاءٌ *A gum having little blood: (S, K:) or, accord. to the M, having little blood and flesh.* (TA.) — And عَيْنٌ ظَمِيَاءٌ *An eye having a thin, or delicate, lid: (T, S, M, K:) and so عَيْنٌ ظَمِيَاءٌ.* (M and TA in art. ظمأ.) — And سَاقٌ ظَمِيَاءٌ *A lean shank: (S, M, K:) and so سَاقٌ ظَمِيَاءٌ.* (T and TA in art. ظمأ.) And أَظْمَى الشَّوَى means *A horse having little flesh upon the legs: (TA:) and so ظَمَانُ الشَّوَى.* (T in art. روى.) — أَظْمَى is also applied to a man, as signifying *Black in the lip: (M:) and so ظَمِيَاءٌ applied to a woman.* (T, M.) — And the former applied to a man, and the latter to a woman, *Having the quality of the gum termed ظمى* expl. above. (M.) — Both also, accord. to Lh, signify *Tawny, brownish, or dusky; the former as applied to a man, and the latter to a woman: (M:) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spear-shaft (قنّاة).* (TA.) — And أَظْمَى signifies also *Black: (T:) thus as applied to shade: (S:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] ظَمِيٌّ applied to camels, in the colour of which is a blackness.* (T.) [See also أَظْمَأٌ, in art. ظمأ.]

مَظْمِيٌّ Land, (M,) or [rather] seed-produce (زروع), (S, K,) *watered only by the rain: (S, M, K:) and so مَظْمِيٌّ: (K in art. ظمأ:) such as is irrigated by running water is termed مَسْقِيٌّ.* (S.)

ظن

1. ظَنَّ, aor. ء, inf. n. ظَنٌّ, (Mgh,) [*He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see أَظْنَهُ below:] you say, ظَنَنْتُ الشَّيْءَ, aor. أَظْنُهُ, inf. n. ظَنٌّ; and أَظْنَنْتُهُ and أَظْنَنْتُهُ; and تَظْنَيْتُهُ and تَظْنَيْتُهُ, this last formed by changing the last ن into ي: [i. e. I thought the thing,*

&c.:] and Lh mentions, as heard from the Benoo-Suleym, ظَنَنْتُ ذَاكَ i. e. ذَاكَ [I thought that, &c.] like ظَلَنْتُ and other instances of the dial. of Suleym. (M.) [In the first of the senses expl. above, it governs two objective complements, which are originally an inchoative and an enunciative:] you say, ظَنَنْتُكَ زَيْدًا [I thought thee Zeyd, originally I thought thou wast Zeyd], and ظَنَنْتُ زَيْدًا إِيَّاكَ [I thought Zeyd thee, originally I thought Zeyd was thou], denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase]. (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, ظَنَنْتُ لَعَبْدٌ ظَنْنُكَ لَعَبْدٌ [I thought surely Abd-Allah was better than thou]. (S in art. دردد.) ظَنْنٌ بِهِ كَذَا means *I thought of him, or it, such a thing: and I thought such a thing to be in him, or it: and is used in relation to good and to evil.* It is said in the Kur [xxxiii. 10], وَتَطْنُونَ بِاللَّهِ الْاَلْظُنُونَا [And ye were thinking, of God, various thoughts]. (M.) Accord. to Sb, ظَنَنْتُ بِهِ means *I made him, or it, the place [i. e. object] of my ظَنْ [or thought, &c.].* (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant: and hence ظَنْنٌ sometimes means *He doubted: and sometimes, he knew, by considering with endeavour to understand, not by ocular perception; being more frequently used in this sense than as meaning "he doubted," though not so frequently as it is in the sense of "he thought," whence the meaning "he knew" is held by some to be tropical.*] اِنِّي ظَنَنْتُ اَنْنِي مَلَايَ حِسَابِيهِ, in the Kur [lxix. 20], means *Verily I knew [that I should meet with my reckoning].* (T.) And اَلَّذِينَ يَظُنُّونَ اَنْنَهُمْ مَلَاوَقُوْهُمْ, in the same [ii. 43], means *Who know [that they shall meet their Lord, lit., be meeters of their Lord].* (Mgh.) And ظَنَنْتُ مَا قَالٌ, occurring in a trad., means *I knew [what he meant to say by his making a sign with his hand].* (TA.) — ظَنَنْتُهُ, (M, Mgh, Mgh,) aor. as above, (Mgh,) and so the inf. n., (M,) signifies also *I suspected him; thought evil of him; (M, Mgh, Mgh;) and (M) so أَظْنَنْتُهُ (S, M, Mgh, K) and أَظْنَنْتُهُ (M, TA) and أَظْنَنْتُهُ. (TA.) [Thus, too, أَظْنَنْتُهُ accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Seereen, لَمْ يَظَنْنِ، (T, S, K, but in the T مَا كَانَ,) meaning *'Alee was not suspected [in the case of the slaying of 'Othmán],* (T,) يَظَنْنُ is of the measure يُفَعَّلُ, originally يَظَنْنُ: (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is يَظَنْنُ. (TA.) One says, يَظَنْنُ هُوَ يَظَنْنُ and يَظَنْنُ، meaning *He is suspected of such a thing.* (TA in art. ظن.) And ظَنَنْتُ زَيْدًا and ظَنَنْتُ زَيْدًا I suspected Zeyd: in*

this sense the verb has a single objective complement. (TA.)

4. أَظَنَّهُ الشَّيْءُ *I made him to think the thing.* (M, TA.) — And أَظَنَنْتُ بِهِ النَّاسَ [*I made the people to suspect him: or I exposed him to suspicion; (M, Mṣb, TA;)*] [and] so أَظَنَنْتُهُ [alone]. (K.) — See also 1, last quarter.

5. التَّظَنِّي means *The exercising, employing, or using, of الظَّنّ* [i. e. *thought, &c.*]; originally التَّظَنُّنُ. (S, K.) A'Obeyd says, تَطَنَّتْ is from ظَنَنْتَ, and is originally تَطَنَنْتَ; the ن being many, one of them is changed into ي: it is like قَصَّيْتُ, which is originally قَصَّصْتُ. (T.) = See also 1, first sentence.

8: see 1, first sentence: — and again, in the last quarter, in three places.

ظُنٌّ is a simple subst. as well as an inf. n.; (TA;) and signifies *Thought, opinion, supposition, or conjecture: (Er-Rāghib, Mgh, TA:)* or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munāwee, TA:) or a preponderating wavering between the two extremes in indecisive belief: (K:) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of وَهْمٍ: (Er-Rāghib, TA:) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rāghib, TA;) contr. of يَقِينٌ: (Mṣb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Mṣb,) of عِلْمٍ, (S, Mgh, K,) or يَقِينٌ, (Mṣb,) [i. e. *knowledge, or certainty,*] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also *knowledge, or certainty,* (يَقِينٌ, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF:) and it also means *suspicion, or evil opinion:* (Er-Rāghib, TA: [but in this last sense, ظَنَّةٌ is more common:]) as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينٌ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of أَظُنُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [*He is evil in opinion of everyone.*] (M.) [And سَاءَ ظَنُّهُ بِفُلَانٍ [*His opinion of such a one was evil.*] And عِلْمُهُ ظُنُونٌ بِالشَّيْءِ [*His knowledge is but opinions*]; meaning that no confidence is to be placed in him. (TA.)

ظَنَّةٌ *Suspicion, or evil opinion;* (T, S, M, Mgh, Mṣb, K;) as also ظَنَّةٌ; the ظ being changed into ط, though there is no إِدْغَامٌ in this case, because of their being accustomed to say أَظَنَّ [for أَظَنَّ, which is for أَظَنَّ]; an instance like الدَّكْرُ, which is made to accord with اِدْكُرْ [for اِدْكُرْ, which is for اِدْكُرْ], as mentioned by Sb; (M;) and ظَنَانَةٌ, (so accord. to a copy of

the M,) or ظَنَانَةٌ, like كِتَابَةٌ, (TA,) signifies the same: (M, TA:) the pl. of ظَنَّةٌ is ظُنُونٌ. (S, K.) One says, هُوَ ظَنَّتِي وَعِنْدَهُ ظَنَّتِي, meaning *He is the place [i. e. object] of my suspicion.* (TA.) — And [hence] † *A little* [like the French “soupon”] of a thing. (TA.)

ظُنَّانٌ: see ظُنُونٌ.

ظَنُونٌ *A man who thinks evil (S, M) of everyone.* (M.) — *A man possessing little good or goodness: or, as some say, of whom one asks [a thing] thinking that he will refuse, and who is as he was thought to be:* (M:) [or] † ظَنِينٌ has this latter meaning. (TA.) — *A man in whose goodness no trust, or confidence, is to be placed.* (M.) And Anything in which no trust, or confidence, is to be placed, (M, TA,) of water, and of other things; (TA;) as also † ظَنِينٌ. (M, TA.) A well (بُئْرٌ) having little water, (S, M, K,) in the water of which no trust, or confidence, is to be placed: (M:) or a well, (S, K,) or a drinking-place, (M,) of which one knows not whether there be in it water or not: (S, M, K:) or water which one imagines, or supposes, to exist, but of which one is not sure. (TA.) كُلُّ مَيَّةٍ ظَنُونٌ *كُلُّ مَيَّةٍ ظَنُونٌ* is a saying mentioned, but not expl., by IAqr; [app. meaning *Every death is doubtful as to its consequence except slaughter in the way, or cause, of God; but ISd says,*] in my opinion the meaning is that it is of little good and profit. (M.) دَيْنٌ ظَنُونٌ means *A debt of which one knows not whether he who owes it will pay it or not:* (A'Obeyd, T, S, M, *K:) it is said in a trad. of 'Omar that there is no poor-rate in the case of such a debt. (TA.) — Also *A man suspected in relation to his intellect, or intelligence.* (Aboo-Tālib, TA.) And *A woman suspected in relation to her grounds of pretension to respect, or honour, on account of lineage &c.* (TA.) And *A woman of noble rank or quality, who is taken in marriage, (M, K,) from a desire of obtaining offspring by her, when she is advanced in age.* (M.) — Also *A weak man.* (K. [See also ظَنِينٌ.]) — And *A man having little artifice, cunning, ingenuity, or skill.* (K.)

ظَنِينٌ *Suspected;* (T, S, M, Mgh, Mṣb, K;) applied to a man; (S, M;) i. q. † ظَنُونٌ, (Mbr, Mṣb,) in this sense: (Mṣb:) pl. أَظْنَاءٌ. (M, TA.) Thus in the saying in the Kur [lxxxix. 24], وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ, (T, M, Mṣb,) meaning *And he is not suspected as to what he makes known from God, of the knowledge of that which is undiscoverable, as is related on the authority of 'Alee: or, accord. to Fr, it may mean weak; for ظَنِينٌ may have this meaning like as ظَنُونٌ has: (T:) some read بَضِينٍ. (TA in art. بَضِينٌ, q. v.)* شَهَادَةٌ ظَنِينٌ, which is said in a trad. to be not allowable, is *The testimony of one who is suspected as to his religion.* (TA.) And نَفْسٌ ظَنَانَةٌ means [*A soul, or person,*] suspected. (TA.) — Also *One who treats, or regards, another, or others, with enmity, or hostility;* (T,

M;) because of his evil opinion and the evil opinion of which he is an object. (M.) — See also ظَنُونٌ, in two places.

ظَنَّةٌ or ظَنَانَةٌ: see ظَنَّةٌ.

ظَنِينٌ: see ظَنَانَةٌ.

ظَنَّانٌ *One who opines, or conjectures, much [and] in an evil manner; as also † ظُنُونٌ. (TA.)*

أَظَنَّ [*Such as is more, or most, fit that one should think of him to do a thing.*] You say, نَظَرْتُ إِلَى أَظَنِّهِمْ أَنْ يَفْعَلَ ذَلِكَ *I looked towards him who was the most fit of them that I should think of him to do that.* (M, TA.)

أُظُنُونَةٌ: see ظُنٌّ, near the end.

مَظَنَّةٌ, (M, Mgh, Mṣb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Málik and others, and مَظَنَّةٌ شَيْءٌ, (IF, S, Mṣb, K, TA,) or [rather] مَظَنَّةٌ شَيْءٌ, (IF, S, Mṣb, K, TA,) signifies *The place, (IF, S, Mṣb, K, TA,) and the accustomed place, (IF, S, Mṣb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Mṣb, K, TA;) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Mṣb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Mṣb:) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IAth, by rule it should be مَظَنَّةٌ: (TA:) [it may therefore be properly rendered *a cause of thinking, &c., the existence of a thing; and مَظَنَّةٌ لَكَذَا may be well expl. as meaning a thing, and a person, that occasions one's thinking, supposing, presuming suspecting, inferring, or knowing, the existence of such a thing or quality, in it, or in him: and hence, an indication, or evidence, or a symptom, diagnostic, characteristic, sign, mark, or token, of the existence of such a thing or quality:*] the pl. is مَظَانٌ. (M, Mgh, Mṣb, TA.) One says, مَوْضِعٌ مَظَانٌ *i. e. Such a place is a place in which such a one is known [&c.] to be.* (S, TA.) And فُلَانٌ مَظَنَّةٌ مِنْ كَذَا *i. e. Such a one is one in whom such a thing, or quality, is known [&c.] to be.* (Lh, T.) And فُلَانٌ مَظَنَّةٌ لِلْخَيْرِ *i. e. Such a one is one in whom good, or goodness, is thought [&c.] to be.* (Ḥam p. 437.) And En-Nābighah says,*

فَإِنْ يَدُ عَامِرٍ قَدْ قَالَ جَهْلًا *
فَإِنَّ مَظَنَّةَ الْجَهْلِ السَّبَابُ *

[*And if 'Amir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist:*] (S, Mṣb:*) or, as some relate the verse, السَّبَابُ [so that the meaning is, *mutual reviling is an act in which &c.*]: (S:) or, accord. to another relation, the latter hemistich is

فَإِنَّ مَظَنَّةَ الْجَهْلِ السَّبَابُ *

(S,*TA;) because one finds it [i. e. youthfulness] to be easy like as he does the beast on which one rides. (TA.) And one says also, *طَلَبَهُ مَطَانَهُ* [He sought him, or it, in the places where he, or it, was thought to be;] meaning, *by night and by day*. (TA.) And *إِنَّهُ لَمَطْنَةٌ أَنْ* [Verily he is apt, meet, fitted, or suited, for one to think of his doing that: and in like manner one says of two, and of a pl. number, and of a female. (Lh, M.)

مَطْنُونٌ [Thought, opined, &c.: see its verb: and] see *ظَنِينٌ*. Applied to a narrative, or story, it means [Doubted; or] of which one is not to be made to know the real state. (TA in art. رَجَمَ.) In lexicology, A word of the class termed *أَحَادٌ* [q. v.]. (Mz 3rd نوع.)

ظنب

ظَنْبٌ The root, or lower part, or stem, (أَصْلُ) of a tree. (IAar, T, K.)

ظَنْبَةٌ A *sinew* (عَقَبَةٌ) that is wound over the extremities of the feathers of an arrow, next the notch. (AHn, M, K.)

ظَنْبُوبٌ The edge of the shin: (K:) or the tough edge of the shin: or the external part of the shank: (M, TA:) or the shin-bone: or the edge of the shin-bone: (M, K:) or the tough bone in the fore part of the shank: (S:) but accord. to AZ, this term is not used in relation to animals that have *أَوْطَافَةٌ*: [see *وَطِيفٌ*]: (T, TA:) pl. *ظَنْبَابٍ*. (S, M, K.) *عَارِي الظَّنَابِيْبِ* Without flesh upon the shins (TA) is an epithet applied to a male ostrich. (S, TA.) *قَرَعَ ظَنْبُوبَ البَعِيْرِ* means He knocked, or struck, the shin of the camel, that he might lie down, and he might mount him: or *قَرَعَ الظَّنْبُوبَ* signifies a man's knocking, or striking, the shin of his camel with his stick when he makes him lie down that he may mount him, as one in haste to betake himself to a thing: or striking the shin of his beast with his whip, [in the TA is here added *ليترقه*, which I can only suppose to be put for *ليبركه*, to make him lie down,] when he desires to mount him. (TA.) [See an ex. voce *عَرَقُوبٌ*. Hence,] *قَرَعَ ظَنْبُوبَهُ* [Such a one struck his shin to betake himself to his affair] means such a one applied himself to his affair with diligence, or energy. (T, L, TA.) Selámeh Ibn-Jendel says,

كُنَّا إِذَا مَا أَتَانَا صَارِحَ فَرَعٌ

كَانَ الصَّرَاحُ لَهُ قَرَعَ الظَّنَابِيْبِ

[We were (such that), when there came to us one crying aloud, in terror, the clamour (returned) to him was the striking of the shins;] by which he is said to mean that a quick reply was given; calling the striking of the whip upon the leg of the boot, in urging on the horse, "the striking of the shin." (S.) You also say, *قَرَعَ لِدَلِكِ الأَمْرِ*

meaning + He prepared himself for that affair, or thing: and agreeably with this signification the verse of Selámeh cited above has been explained. (M, TA.) And *قَرَعَ ظَنْبَابِيْبِ الأَمْرِ* † He made, or rendered, the affair manageable. (M, K, TA.) A poet, cited by IAar, says,

قَرَعْتُ ظَنْبَابِيْبِ الهَوَى يَوْمَ عَالِجٍ

† I subdued love, or subjected it to my will, on the day of 'Alij; as though I struck it on the shins; as a camel's shin is struck when one desires him to lie down, that he may mount him. (M, TA.) *جَبَّةٌ ظَنْبُوبٌ* also signifies A nail that is in the shaft of a spear-head, [i. e., in the part into which the shaft enters,] (M, K,) where it is fixed upon the upper extremity of the shaft: and *ظَنْبَابٍ* has been said to be the pl. of the word in this sense in the verse of Selámeh cited above. (M, TA.)

ظنى

5. *تَظَنَّنَ*; originally *تَظَنَّ*: see the latter, in art. ظن.

ظهر

1. *ظَهَرَ*, (S, Msh, K, &c.) aor. ʿ, (Msh,) inf. n. *ظُهُورٌ*, (S, Mgh, Msh, K, &c.) [It was, or became, outward, exterior, external, extrinsic, or exoteric: and hence,] it appeared; became apparent, overt, open, perceptible or perceived, manifest, plain, or evident; (S, Mgh, Msh, K, TA;) after having been concealed, or latent: (Msh, TA:) and *تَظَاهَرَ* signifies the same. (Har p. 85.) Hence the phrase *ظَهَرَ لِي رَأْيٌ* † [An idea, or opinion, occurred to me], said when one knows what he did not know before. (Msh.) [And *هَذَا مَا يَظْهَرُ لِي* † This is what appears to me to be the case, or to be the right way or course; or this is my opinion.] *ظَهَرَ الحَمْلُ*, inf. n. as above, means Pregnancy became apparent, or manifest: it is said that this is not the case in less than three months. (Msh.) And it is said in a trad. of 'A'ishah, *كَانَ يُصَلِّي العَصْرَ قَبْلَ أَنْ تَظْهَرَ* i. e. [He used to perform the prayer of the afternoon in my chamber before it (meaning the sun) became high and apparent: (TA:) or *ظَهَرَ فِي حُجْرَتِي ثُمَّ تَظْهَرُ* and *وَالشَّمْسُ فِي حُجْرَتِي ثُمَّ تَظْهَرُ* i. e. [when the sun was in my chamber,] it not having risen high so as to be on the flat roof [thereof]: referring to the Prophet. (O. [But *العَصْرُ* must be a mistranscription for *الفَجْرُ*, i. e. the prayer of the dawn.]) The saying in the Kur [xxiv. 31], *وَلَا يُبْدِيْنَ رِيْبَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا* [which is app. best rendered *And that they discover not their ornamt except what is external thereof*] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'A'ishah, it means the bracelet (القَلْبُ) and the ring (الفَتْحَةُ): and accord. to I'Ab, the hand and the signet-ring and the face. (TA.)— Also *He went forth, or out, (Mgh, TA,) to the outside of a place.* (O, TA.)— And *He* (a bird)

migrated, or went down, from one country or region to another: used in this sense by AHn in relation to the vulture, migrating to Nejd. (L.) *ظَهَرَ عَنْهُ*, said of a vice, or fault, (O, TA,) or a disgrace, (JK, A, O,) † It did not cleave to him; (A, O, TA;) it was remote from him; (TA;) it quitted him, or departed from him. (JK.)— *ظَهَرْتُ بِهِ*, (O, TA,) inf. n. *ظَهْرٌ*, (K,) † I gloried, or boasted, by reason of it. (O, K* TA.) [Respecting a meaning assigned to *ظَهْرٌ* أَكَلَ الرَّجُلُ أَكْلَةً— in the K, see 4.] *ظَهَرَ مِنْهَا ظُهُورٌ* means † [The man ate some food] in consequence of which he became fat. (TA.) = *ظَهَرَهُ* He mounted it; went, or got, upon it, or upon the top of it; (S, A,* Mgh, O, Msh, K;) as also *ظَهَرَ عَلَيْهِ*; (O;) namely, a house, (S,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Msh;) properly, he became upon its back: (Mgh:) and [in like manner] one says, *ظَهَرَ فُلَانٌ نَجْدًا*, inf. n. *تَظْهِيْرٌ*, Such a one mounted, or went up, upon the high region (ظَهْرٌ) of Nejd. (O.)— Hence, (Mgh, Msh,) *ظَهَرَ عَلَيْهِ* of Nejd. (S, Mgh, O, Msh, K) and *بِهِ*, (K,) inf. n. *ظُهُورٌ* (Bd in xxiv. 31) and *ظَهْرٌ* also, (Ham p. 301,) He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery or victory, or prevailed, over him; (S, Mgh, O, Msh, K;) namely, his enemy; (Msh;) and in like manner, [he conquered, won, achieved, or attained, it, i. e.] a thing. (O, TA.) [The saying *ظَهْرٌ لاَ يَظْهَرُ فُلَانٌ* is expl. in the L and TA by the words *لاَ يَسْلَمُ*, and said to be tropical: but IbrD thinks that the correct reading is *لاَ يَسْلَمُ*, from *التَّسْلِيْمُ*; and that it is said of one who will not give up, or resign, what is in his hand; so that the meaning is, † Such a one is a person whom no one will overcome in respect of that which he holds in his possession.]— And [hence also] *ظَهَرَ عَلَيْهِ*, (Msh, TA,) inf. n. *ظُهُورٌ*, (TA,) He knew, became acquainted with, or got knowledge of, him, or it. (Msh, TA.) So in the Kur xxiv. 31, *وَالطِّفْلِ وَالذِّيْنِ لَمْ يَظْهَرُوْا عَلٰى عَوْرَاتِ اَلنِّسَاءِ* [And the young children] who have not attained knowledge of the *عَوْرَاتِ*, (Bd, Jel,) meaning [pudenda, or] parts between the navel and the knee, (Jel,) of women, by reason of their want of discrimination: (Bd:) or † who have not attained to the generative faculty; (O, Bd,* TA;) from *الظُّهُورُ* in the sense of *الغَلْبَةُ*. (Bd.) So too in the Kur [xviii. 19], *اِنْ يَظْهَرُوْا عَلَيْنَا* If they get knowledge of you. (O, TA.)— And [hence] *ظَهَرَ عَلَيْهِ*, (Fr, A, O, TA,) and *استَظْهَرَهُ*, (S, A, O, K,) † He knew it, or learned it, by heart; namely, the Kur-án; (A, O, TA;) and he recited it by heart: (A,* TA; and so in the S and O in explanation of the latter:) or [simply] he recited it by heart; namely, the Kur-án; as also *اِظْهَرَهُ*: (O, K, TA:) in the copies of the K we find *أَظْهَرْتُ عَلَى القُرْآنِ* and *ظَهَرْتُ*; but the former is a mistake for *ظَهَرْتُ*, aor. ʿ. (TA.)= For another signification of *ظَهَرَ عَلَيْهِ*, see 3, = *ظَهَرَ بِحَاجَتِي*, (S, A, K,)

aor. ٤, (TA,) inf. n. ظَهَرَ; (TK;) and ظَهَرَهَا, (K, TA,) in some copies of the K. ظَهَرَهَا; (TA;) and ظَهَرَهَا, (K,) inf. n. إِظْهَارٌ; (TA;) and ظَهَرَهَا, (K,) of the measure افتَعَلَ; (TA;) † He held the object of my want in little, or light, estimation, or in contempt; (S, A;) [lit.] he put it behind [his] back; (S, K;) as though he put it away, [out of his sight,] and paid no regard to it. (S, TA.) One says also, يَظْهَرُونَ بِهِمْ وَلَا يَتَّقُونَ [They hold them in contempt, and do not pay any regard to their ties of relationship]. (S.) — See also 10, in three places. = ظَهَرَهُ, (O, K,) aor. ٤, inf. n. ظَهَرَ, (K,) He struck, or smote, (TA,) or hit, or hurt, (O, K,) his back. (O, K, TA.) = ظَهَرَ, (S, O, K,) aor. ٤, (K,) inf. n. ظَهَرَ, (O, K,) He (a man, S, O) had a complaint of his back. (S, O, K.) = ظَهَرَ, (JK, O, L,) or ظَهَرَ, (K, [but this is app. a mistranscription,]) inf. n. ظَهَارَةٌ, (S, O, L, K,) said of a camel, (JK, S, O,) He was, or became, strong (JK, S, O, L, K) in the back. (L, K.)

2: see 1, near the middle: — and again, in the last quarter: — and see also 3. — ظَهَرَ الثَّوْبَ [and ظَهَرَ اِظْهَرَهُ, contr. of بَطَّنَهُ and اِبْطَنَهُ,] He faced the garment, or piece of cloth; put a facing, or an outer covering, (ظَهَارَةٌ) to it. (TA.) = See also 4, last sentence.

3. ظَاهَرَهُ, (A,) inf. n. مُظَاهَرَةٌ, (S, O, Mṣb,) He aided, or assisted, him; (S, A, O, Mṣb;) as also ظَهَرَ عَلَيْهِ. (Th, K.) And ظَاهَرَ عَلَيْهِ He aided, or assisted, against him. (TA.) — ظَاهَرَ بِهِ: see 10. — ظَاهَرَ بَيْنَهُمَا, (K,) i. e. (TA) ظَاهَرَ بَيْنَهُمَا, (S, A, Mgh, TA,) and دَرَعِينَ, (A, Mgh, TA,) and نَعْلَيْنِ, (TA,) i. q. طَارَقَ بَيْنَهُمَا, (S, TA,) or طَابَقَ, (A, K, TA,) i. e. (TA) He put them on, or attired himself with them, [namely, two garments, and two coats of mail, and two sandals or soles, or rather, when relating to two soles, he sewed them together,] one over, or outside, the other: (Mgh, TA:) app. from تَظَاهَرُ in the sense of “mutual aiding or assisting.” (IAth.) The phrase ظَاهَرَ بَدْرَعَيْنِ requires consideration; and the ب in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) ظَاهَرَ الدَّرْعَ is said to signify لَأَمَّ بَعْضَهَا عَلَى بَعْضٍ [app. meaning He folded over and fastened one part of the coat of mail upon another]. (TA.) And ظَاهَرَ عَلَيْهِ جَلَلًا means He threw upon him (i. e. a horse) housings or coverings [one over another]. (TA in art. حنذ.) = ظَاهَرَ مِنْ أَمْرَاتِهِ, (S, Mgh, O, Mṣb, K,) inf. n. ظَهَارٌ, (S, Mgh, Mṣb, K) and مُظَاهَرَةٌ, (JK, TA;) and تَظَاهَرَ مِنْهَا, (A, Mgh, O, TA,) and اِظْهَرَ; (Mgh;) and تَظَهَّرَ مِنْهَا, (S, Mṣb, K,) and اِظْهَرَ; (O, TA;) and تَظَهَّرَ مِنْهَا, (S, O, K,) inf. n. تَظَهُّرٌ; (S;) signify the same; (O;) He said to his wife كَظَهَرَ أُمِّي [Thou art to me like the back of my mother]; (S, Mgh, Mṣb, K;) [as though he said رُكُوبِكَ

رُكُوبِكَ لِلنِّكَاحِ حَرَامٌ عَلَى] meaning حَرَامٌ عَلَى النِّكَاحِ; and كَرُكُوبِ أُمِّي لِلنِّكَاحِ the back being specified in preference to the بَطْنِ or فَخْدِ or قُرْبِ because the woman is likened to a beast that is ridden, and the act of نِكَاحِ to that of رُكُوبِ: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Mṣb, TA.) In the K. Kur lviii. 2 [and 4], some read يَظْهَرُونَ; some يَظَاهَرُونَ; and 'Aṣim read يَظَاهَرُونَ. (Bd.) The verb is made trans. by means of مِنْ because the man who uttered this sentence estranged himself from his wife. (IAth.)

4. اِظْهَرَهُ He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident; he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it; or put it forth: (S, O, K:) [it is also used in relation to a saying, and an action, and the like, as meaning it showed, &c., as above, or it bespoke, it:] and Mṣr relates his having heard from one worthy of reliance of the people of Baghdád, that they say تَظَاهَرْتُ بِهِ in the place of أَظْهَرْتُهُ, and scarcely ever employ اِظْهَرَ in its usual sense. (Hār p. 85.) [Hence, اِظْهَرَ التَّضْعِيفَ He made the doubling of a letter distinct; as in لِحْمَتٌ; which, accord.

to a general rule, should be نَحَتْ: opposed to اُدْغَمَ. And اِظْهَرْتَهُ كَذَا He showed, &c., to him such a thing: and he made a show of, professed, pretended, or feigned, to him such a thing: as, for instance, love.] — أَظْهَرْتُ بِفُلَانٍ means أَعْلَيْتُ بِهِ [a phrase which I have not found except in this instance, app. I elevated, or exalted, such a one: like أَعْلَيْتُهُ, which has this meaning]: (S, IKṭt, L, TA:) or أَعْلَنْتُ بِهِ [app. meaning I made such a one to be, or become, publicly known]: (so in the O:) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the K, the explanation is أَعْلَنْتُ بِهِ, and refers to ظَهَرَ بِفُلَانٍ [instead of أَظْهَرَ]; so that what its author says in this case differs in two points of view from what is found in the “Kitáb el-Abniyeh” of IKṭt, in which the ي in أَعْلَيْتُ has been marked as correct, and in the L [as well as in the S]. (TA.) = اِظْهَرَهُ اللَّهُ عَلَى عَدُوِّهِ means God made him to overcome, conquer, subdue, overpower, master, gain the victory over, or prevail over, his enemy. (S, A, O, TA.) — And [hence] اِظْهَرَهُ عَلَيْهِ He (God) made him to know it, or become acquainted with it: you say, مَا أَظْهَرَنِي اللَّهُ عَلَى مَا سُرِقَ مِنِّي God made me to know [or discover] what had been stolen from me. (TA.) = See also 1, last quarter, in two places. = And see 2. = اِظْهَرَ signifies also He entered upon the time called the ظَهِيرَةُ: (A, Mṣb, K:) or the time called the ظَهْر. (Mṣb.) And He went, or journeyed, in the time called the ظَهِيرَةُ; as also ظَهَرَ, (K,) inf. n. تَظَهُّرٌ: (TA:) or the time called the ظَهْر. (S, O.)

5. اِظْهَرَ and تَظَهَّرَ: see 3, latter half, in three places.

6: see 1, first sentence: — and see also 4, first sentence. — تَظَاهَرُوا They aided, or assisted, one another. (S, O, K.) And تَظَاهَرُوا عَلَى فُلَانٍ They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. ضفر.) — Also They regarded, or treated, one another with enmity, or hostility; or severed themselves, one from another: (S, Mṣb, K:) as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Mṣb.) Thus the verb has two contr. meanings. (K.) — تَظَاهَرَ مِنْ أَمْرَاتِهِ and اِظْهَرَ: see 3, latter half, in three places.

8. اِظْهَرَ: see 1, last quarter.

10. اسْتَظْهَرَ بِهِ He sought aid, or assistance, in, or by means of, him, or it, (S, O, Mṣb, K, TA,) عَلَيْهِ [against him, or it]; as also اسْتَظْهَرَهُ. (TA.) [In the CK, after the explanation of اسْتَظْهَرَ بِهِ, is an omission, to be supplied by the insertion of اسْتَظْهَرَ بِالْأَعْيُنِ عَلَى التَّوَانِبِ, and وَقَرَأَهُ.] One says, اسْتَظْهَرَ بِالْأَعْيُنِ عَلَى التَّوَانِبِ [He sought aid in wealth against calamities, or afflictions]. (Mṣb.) And اِظْهَرَ بِهِ signifies the same as اسْتَظْهَرَ [in this sense or in another of the senses expl. in what follows]. (TA.) — And ظَهَرْتَهُ بِالْأَعْيُنِ, and اِظْهَرْتَهُ بِهِ, and اِظْهَرْتَهُ بِالْأَعْيُنِ, I put the thing behind my back for protection, or security. (Hār p. 265.) — And اسْتَظْهَرَ He prepared for himself a camel, or two camels, or more, for future need: (T:) and اسْتَظْهَرَهُ, and اِظْهَرَ بِهِ, He prepared him, namely, a camel, for future need: (K:) and اسْتَظْهَرَ بِعَيْرَيْنِ He prepared for himself two camels for future need. (T. [See ظَهْرِي.]) — Hence, (T,) اسْتَظْهَرَ signifies also He used precaution (T, Mṣb) with respect to anything: (T:) he secured himself, (اسْتَوْتَقَى) by using precaution; as, for instance, a woman does by remaining three days, before she performs the ablution termed غُسْلُ, and prays, after the usual period of the menses. (T, L.) One says, اسْتَظْهَرَ بِغَسَلٍ ثَانِيَةٍ وَثَانِيَةِ The using precaution by a second and a third washing, to make sure of being pure, is approved. (Er-Ráfi'ee, Mṣb.) And اسْتَظْهَرْتُ فِي طَلَبِ الشَّيْءِ I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing. (Mṣb.) — See also 1, in the middle of the latter half.

ظَهْرٌ The back; contr. of بَطْنٌ: (S, A, O, Mṣb, K:) in a man, from the hinder part of the كَاهِلِ [or base of the neck] to the nearest part of the buttocks, where it terminates: (TA:) in a camel, the part containing six vertebrae on the right and left of which are [two portions of flesh and sinew called the] مَتْنَانِ: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of pauc.] أَظْهَرٌ, and [of mult.] ظَهْرَانٌ. (Mṣb, K.) — رَجُلٌ خَفِيفُ الظَّهْرِ † A man having a small household to maintain: and ثَقِيلُ الظَّهْرِ † having a large household to maintain. (K, TA.) —

أُمِّي *Thou art to me like the back of my mother*: said by a man to his wife. (S, Mgh, Mṣb, K.) [This has been expl. above: see 3.] — عَدَا فِي ظَهْرِهِ † *He stole what was behind him*: (A:) [or he acted wrongfully in respect of what was behind him: for] لَيْسَ 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, K.) — أَقْرَانُ الظُّهْرِ (S, O, K) and الظُّهُورُ (O, TA) *Adversaries who come to one from behind his back, in war, or fight*. (S, O, K, TA.) In the copies of the K, يَجْبُونُكَ is erroneously put for فَلَانَ قِرْنُ الظُّهْرِ. (TA.) You say also, يَجْبُونُكَ *Such a one is an adversary who comes to one from behind, unknown*. (IAḡr, Aḡ.) — قَتَلَهُ ظَهْرًا † *He slew him unexpectedly; he assassinated him*; syn. غِيْلَةً. (IAḡr, TA.) — جَعَلَنِي بِظَهْرٍ † *He cast me off*. (TA.) And جَعَلَتْ حَاجَتَهُ بِظَهْرِي † *I cast his want behind my back*: (AO, K:) and جَعَلَهَا ظَهْرِيَّةً signifies the same: (S:) and جَعَلْتُهَا ظَهْرِيَّةً (K,) and جَعَلْتُهَا ظَهْرِيَّةً (TA:) or the former of the last two phrases signifies *he held it in contempt*; as though ظَهْرِيَّةً were an irreg. rel. n. from ظَهْرٌ: (TA:) or جَعَلْتُهَا ظَهْرِيَّةً signifies *he neglected, or forgot*, (S, O, Mṣb,) *him*, as in the Kḡr xi. 94, (S, O,) or *it*, namely, what was said. (Mṣb.) And لَا تَجْعَلْ حَاجَتِي بِظَهْرِي † *Forget not thou, or neglect not, my want*: (S:) and جَعَلَهُ ظَهْرِيَّةً signifies *he forgot it*; as well as جَعَلَهُ بِظَهْرِي. (A.) And جَعَلْتُ هَذَا الْأَمْرَ بِظَهْرِي, and رَمَيْتَهُ بِظَهْرِي, † *I cared not for this thing*. (Th, O.) — فَلَانَ مِنْ وَكَيْدِ الظُّهْرِ † *Such a one is of those who do not belong to us: or of those to whom no regard is paid*: (TA:) or *of those who are held in contempt, and to whose ties of relationship no regard is paid*. (S, TA.) — هُوَ أَبْنُ عَيْهِ ظَهْرًا † [*He is his cousin on the father's side*,] *distantly related: contr. of دُنْيَا* [and لَسَا]. (Aḡ, A, O, TA.) — رَجَعَ عَلَى ظَهْرِهِ † [*He receded, retired, or retreated*]. (K in art. بين ظَهْرَانِيهِمْ, and هُوَ نَازِلٌ بَيْنَ ظَهْرِيهِمْ — (S, A, O, Mṣb, K,*) in which latter the ا and ن are said by some to be added for corroboration, (Mṣb,) and for which one should not say بين أَظْهَرِهِمْ, (IF, S, O, Mṣb, K,) and أَظْهَرَهُمْ, (Mṣb, K,) † *He is making his abode in the midst of them; in the main body of them*: (K, TA:) originally meaning *he is making his abode among them for the purpose of seeking aid of them and staying himself upon them*: as though it meant that the back of one of them was before him, and that of another behind him, so that he was defended in either direction: afterwards, by reason of frequency of usage, it came to be employed to signify *abiding among a people absolutely*. (IAḡh, Mṣb.) You say also هُوَ بَيْنَ ظَهْرِيهِ, and بَيْنَ ظَهْرَانِيهِ, meaning *It (anything)*

is in the midst, or main part, of it, namely, another thing. (TA.) — نَقِيَّتُهُ بَيْنَ الظُّهْرَيْنِ, and بَيْنَ الظُّهْرَانِيْنِ (S, O, Mṣb, K,) † *I met him during the day*, (Mṣb,) or *during the two days*, (S, O, K,) or *during the three days*, (K,) or *the days*: (S, O, Mṣb:) from the next preceding phrase. (TA.) And أَتَيْتُهُ مَرَّةً بَيْنَ الظُّهْرَيْنِ † *I came to him one day*: or, accord. to Aboo-Fak'as, *on a day between two years*. (Fr.) And رَأَيْتُهُ بَيْنَ ظَهْرَانِي † *I saw him between nightfall and daybreak*. (TA.) And جِئْتُهُ بَيْنَ ظَهْرَانِي † [*I came to him between the beginning and end of the day*]. (A.) — تَقَلَّبَ ظَهْرًا لِبَطْنٍ † *It turned over and over, or upside down*, (lit. *back for belly*), as a serpent does upon ground heated by the sun. (S and TA in art. قلب.) [Hence,] قَلَبْتُ الْأَرْضَ ظَهْرًا لِبَطْنٍ † [*I turned the earth over, upside-down*]. (A.) And [hence,] قَلَبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ (O, TA,) and ظَهْرَهُ لِبَطْنٍ, and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِبَطْنِي, which last form is preferred by El-Farezdaq to the second, because [as in the third form] the second of the two words is determinate like the first word, † *He meditated, or managed, the affair with forecast, and well*. (O, TA.) — هَذَا بَطْنٌ وَهَذَا ظَهْرُ السَّمَاءِ, both meaning † *This is the apparent, visible, part of the sky*. (Fr, Az.) And the like is said of the side of a wall, which is its بَطْنٌ to a person on the same side, and its ظَهْرٌ to one on the other side. (Az.) — مَا نَزَلَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ [of which see the rest *مَطْلَعٌ*] means † *Not a verse of the Kḡr-án has come down but it has a verbal expression and an interpretation*: (K, TA:) or *a verbal expression and a meaning*: or *that which has an apparent and a known [or an exoteric] interpretation and that which has an intrinsic [or esoteric] interpretation*: (TA:) or *narration* (K, TA) and *admonition*: (TA:) or [it is to be read and to be understood and taught; for] by the ظَهْر is meant the reading; and by the بَطْن, the understanding and teaching. (TA.) [See also *بَطْنٌ*.] — ظَهْرٌ signifies also † *Camels on which people ride, and which carry goods*; (S, A, O, K, TA;) *camels that carry burdens upon their backs in journeying*: (TA:) [or] *a beast: or a camel for riding*: (Mgh:) pl. ظَهْرَانٌ. (TA.) It is said in a trad. of 'Arfajeh, قَتَاوَلُ السَّيْفِ مِنَ الظُّهْرِ *And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding*: and in another, أَتَانُنْ دُونَكَ لَتَا فِي نَحْرِ ظَهْرِنَا *Dost thou permit us to slaughter our camels which we ride?* (TA.) And one says also, هُوَ عَلَى ظَهْرٍ † *He is determined upon travel*: (K:) as though he had already mounted a beast for that purpose. (TA.) — [Hence, app.,] † *Property consisting of camels and sheep or goats*: (TA:) or *much property*. (K, TA.)

— † The short side [or lateral half] of a feather: (S, O, K:) pl. ظَهْرَانٌ: (S, M, K, TA, &c.) opposed to بَطْنٌ, sing. of بَطْنَانٌ, (TA,) which latter signifies the "long sides": (S, TA:) and ظَهْرٌ signifies the same as ظَهْرٌ, (K,) or the same as ظَهْرَانٌ, being an irregular pl.; and this is meant by the saying الظُّهَارُ بِالضَّرِّ الْجَمَاعَةُ, mentioned in a later place in the K [in such a manner as to have led to the supposition that ظُهَارٌ is also syn. with جَمَاعَةٌ]: (TA:) AO says that among the feathers of arrows are the ظُهَارُ, which are those that are put [upon an arrow] of the ظَهْر [or outer side] of the عَسِيب [app. here meaning the shaft] of the feather; (S, TA;) i. e., the shorter side, which is the best kind of feather; as also ظَهْرَانٌ: (TA:) ISd says that the ظَهْرَانُ are those parts of the feathers of the wing that are exposed to the sun and rain: (TA:) Lth says that the ظُهَارُ are those parts of the feathers of the wing that are apparent. (O, TA.) One says, رِيشٌ سَهْمِكَ بِظَهْرَانٍ وَلَا تَرِشُهُ بِبَطْنَانٍ [*Feather thine arrow with short sides of feathers, and feather it not with long sides of feathers*]. (S, TA.) [De Sacy supposes that ظَهْرٌ and بَطْنٌ are also pls. of ظَهْرٌ and بَطْنٌ thus used: (see his "Chrest. Arabe," sec. ed., tome ii., p. 374:) but his reasons do not appear to me to be conclusive.] — ظَهْرَانٌ and ظُهَارٌ are also used as epithets: you say, رِيشٌ ظَهْرَانٌ and رِيشٌ ظُهَارٌ. (TA.) — ظَهْرُ الْكَفِّ and ظَاهِرُهَا mean † *The back of the hand*. And in like manner, ظَهْرُ الْقَدَمِ and ظَاهِرُهَا mean † *The upper, or convex, side, or back, of the human foot, corresponding to the back of the hand, including the instep*: opposed to بَاطِنٌ and بَطْنٌ. And ظَهْرُ اللِّسَانِ means † *The upper surface of the tongue*. — And ظَهْرٌ also signifies † *A way by land*. (S, M, O, Mṣb, K.) This expression is used when there is a way by land and a way by sea. (M.) You say, سَارُوا فِي طَرِيقِ الظُّهْرِ † *They journeyed by land*. (A.) — And † *An elevated tract of land or ground*; as also ظَاهِرَةٌ: (A:) or *rugged and elevated land or ground*; (JK, K;) as also ظَاهِرَةٌ: (JK:) opposed to بَطْنٌ, which signifies "soft and plain and fine and low land or ground": (TA:) and ظَوَاهِرٌ [pl. of ظَاهِرَةٌ] signifies † *elevated tracts of land or ground*: (S, K:) you say, هَاجَتِ ظَوَاهِرُ الْأَرْضِ, meaning, † *the herbs, or leguminous plants, of the elevated tracts of land, or ground, dried up*: (Aḡ, S, L:) and ظَاهِرٌ signifies † *the higher, or highest, part of a mountain*; (ISh, L, TA;) whether its exterior be plain or not: (TA:) and ظَاهِرَةٌ, the same, of anything: (L:) when you have ascended upon the ظَهْر of a mountain, you are upon its ظَاهِرَةٌ. (TA.) — سَالٌ وَأَدِيمٌ ظَهْرًا means † *Their valley flowed with the rain of their own land*: opposed to دُرُؤًا, meaning, "from other rain": (IAḡr, O, K:*) or the former signifies *their valley flowed*

with its own rain: and the latter, "with other than its own rain:" (TA:) and some say **ظَهْرًا**, which Az thinks the better form. (O, TA.) — [Hence, probably,] **أَصَبْتُ مِنْهُ مَطَرَ ظَهْرٍ** † I obtained from him, or it, much good. (Sgh, O, K.) — And another signification of **ظَهْرٌ** is *What is absent, or hidden, or concealed, from one.* (O, K.) — It is sometimes prefixed to another noun to give plainness and force to the expression; as in **ظَهْرُ الْغَيْبِ** and **ظَهْرُ الْقَلْبِ**, meaning **نَفْسُ الْقَلْبِ** and **نَفْسُ الْغَيْبِ** (Msb:) or it is redundant in these instances. (Mgh.) Lebeed says, describing a [wild] cow going about after a beast of prey that had eaten her young one,

- **وَتَسَمِعَتْ رِزَّ الْأَنْبِيسِ فَرَاعَهَا**
- **عَنْ ظَهْرِ غَيْبٍ وَالْأَنْبِيسِ سَقَامَهَا**

[And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady; i. e., a cause of pain and trouble and death to her]: (TA:) meaning, she heard the sound of the hunters, &c. (TA in art. غيب.) And you say, **بِظَهْرِ الْغَيْبِ بِمَا** [TA in art. غيب.] And **تَكَلَّمْتُ بِهِ عَنْ ظَهْرِ الْغَيْبِ** (A, O) or **عَنْ ظَهْرِ غَيْبٍ** (TA) [app., † I spoke it by memory; in the absence of a book or the like; as one says in modern Arabic, **عَلَى الْغَائِبِ**. See also **غَيْبٌ**.] And **قَرَأَهُ عَنْ ظَهْرِ الْقَلْبِ** † He recited it by heart, or memory; without book: (L, K: [in the latter, **مِنْ** is put in the place of **عَنْ**; but the right reading is that in the L: and in the CK is an omission here, to be supplied by the insertion of **وَقَرَأَهُ**:]) and **قَرَأَهُ عَلَى** and **قَرَأَهُ ظَاهِرًا** † [signify the same]. (K.) And **حَمَلٌ حَفِظَهُ عَلَى ظَهْرِ قَلْبِهِ** like **الْقُرْآنَ عَلَى ظَهْرِ لِسَانِهِ** † [He knew the Kur-án by heart]. (A, O, TA.) — One says also, **فُلَانٌ يَأْكُلُ عَلَى ظَهْرِ يَدِ فُلَانٍ** † Such a one eats at the expense of such a one. (A, O, K.) And in like manner, **الْفُقَرَاءُ يَأْكُلُونَ عَلَى ظَهْرِ أَيْدِي النَّاسِ** † The poor eat at the expense of the people. (A, TA.) And **أَعْطَاهُ عَنْ** † **ظَهْرِي** † He gave him originally; without compensation. (O, K; but in some copies of the K we find **مِنْ** in the place of **عَنْ**.) It is said [in a trad.], **أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنِيٍّ** † The most excellent of alms is that which is [derived] from competence; **عَنْ نَفْسِ الْغَنِيِّ** (Msb:) or simply **عَنْ غَنِيٍّ**, the word **ظَهْر** being here redundant: (Mgh:) or from manifest competence upon which one relies, and in which he seeks aid against calamities, or afflictions: or from what remains after fight: (Msb:) or from superfluous property. (TA.) — See also **ظَهْرٌ**. — **قَدْرُ ظَهْرٍ** means † An old cooking-pot: (O, K:*) pl. **قُدُورٌ ظُهْرٍ**: (O:) as though, because of its oldness, it were thrown behind the back. (TA.)

ظَهْرٌ Midday, or noon: (IAth, TA:) or the time when the sun declines from the meridian: (Msb, K, O, TA:) or [the time immediately] after the declining of the sun: (S, Mgh:) masc. and fem.; unless when the word **صَلَاةٌ** is prefixed to it, in which case it is fem. only: (Msb:) [pl. **أُظْهَارٌ**. See also **ظَهْرِيَّةٌ**.] **صَلَاةُ الظُّهْرِ** means The prayer [i. e. the divinely-ordained prayer] of midday, or noon: (IAth, TA:) or of the time after the declining of the sun. (S, O.) In the phrases **أَبْرِدُوا بِالظُّهْرِ** [Defer ye the prayer of midday until the cooler time of day] and **صَلَّى الظُّهْرَ** [He performed the prayer of midday], the prefixed noun (**صَلَاةٌ**) is suppressed. (Mgh.) — **سَالٌ** † **وَأَدْبِيرُ ظَهْرًا**: see **ظَهْرٌ**, last quarter.

ظَهْرٌ (S,) or **ظَهْرِيٌّ** (K,) [the former agreeable with analogy, being derived from **ظَهْرٌ**,] A man (S,) having a complaint of the back: (S, K:) or having a pain in the back: as also **مَظْهُورٌ**. (O, TA.)

ظَهْرِيَّةٌ: see **ظَهْرِيٌّ**, in three places. — Also The tortoise. (O, K.)

ظَهْرِيَّةٌ: see **ظَهْرِيٌّ**, in six places.

ظَهْرَةٌ The goods, or furniture and utensils, of a house or tent; (IAar, S, O, K, TA;) as also **أَهْرَةٌ**: (IAar, TA:) or the former signifies the exterior of a house, or tent; and the latter, the "interior thereof." (Th, TA.) — And Abundance of **مَالٍ** [i. e. property, or cattle]. (TA.) — See also **ظَهْرِيٌّ**.

ظَهْرِيٌّ A camel prepared for future need; (T, S, O, K;) taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey: sometimes two or more unladen camels are taken for this purpose: some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it: (T, TA:) the word appears to be an irreg. rel. n. from **ظَهْرٌ**: (ISd, TA:) pl. **ظَهْرَائِيٌّ**, imperfectly decl., because the rel. **ي** retains its place in the sing. [inseparably; there being no such word as **ظَهْرٌ**: but if it be a rel. n., this pl. is irreg., like **مَسْهَائِيٌّ**]. (S, O, K.) — See **ظَهْرٌ**, first quarter, in five places, for examples of **ظَهْرِيٌّ** and **ظَهْرِيَّةٌ** used tropically.

ظُهْرَانٌ [app. **ظُهْرَانٌ** (which is also a pl. of **ظَهْرٌ** used in several senses), or, perhaps **ظُهْرَانٌ**, as having a dual meaning,] The upper, thick, pair of wings of the locust. (AHn, TA.) — [See also **ظَهْرٌ**.]

ظَهْرَانِيَّةٌ, and **ظَهْرَانِيَّةٌ**, and **الظُّهْرَانِيَّةِ**, &c.: see **ظَهْرٌ**, former half, in five places.

ظَهْرٌ The exterior (K, TA) and elevated (TA) part of a [stony tract such as is called] **حَرَّةٌ**. (K, TA.)

ظَهْرٌ Pain in the back. (Az, O, TA.) — See also **ظَهْرٌ**, third quarter, in two places.

ظَهْرِيٌّ: see **ظَاهِرٌ**. — Also An aider, or assistant; (S, A, O, Msb, K;) and so **ظَهْرِيَّةٌ** (S, K) and **ظَهْرِيَّةٌ** (K:) [in one place, in the K, **ظَهْرِيَّةٌ** is expl. by **عَوْنٌ**; but by this is meant, as will be seen below, the same as is meant by **مُعِينٌ**, by which all the three words are expl. in another place in the K, as well as in the S &c.:] and **اَئِدِرْسَ،** or **اَسْتِئِدِرْسَ؛** (S, Msb;) as also **ظَهْرِيَّةٌ** and **ظَهْرِيَّةٌ** and **ظَهْرِيٌّ**: (TA:) the pl. of **ظَهْرِيٌّ** is **ظَهْرَائِيَّةٌ**. (O.) It is said in the Kur [xxv. 57], **وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهْرِيًّا** And the unbeliever is an aider of the enemies of God [against his Lord]. (Ibn-Arafch.) You say also, **فُلَانٌ عَوْنٌ ظَهْرِيَّتِي** Such a one is my aider (عَوْنٌ) against such a one: and **هَذَا عَلَى فُلَانٍ اَنَا ظَهْرَتُكَ** † **عَلَى فُلَانٍ اَنَا ظَهْرَتُكَ** † I am thine aider against this thing, or affair. (S, O.) And it is also said in the Kur [lxvi. 4], **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهْرِيٌّ**, [And the angels after that will be his aiders]: an instance of **ظَهْرِيٌّ** in a pl. sense: (S, O, Msb:) for words of the measures **فَعُولٌ** and **فَعِيلٌ** are sometimes masc. and fem. [and sing.] and pl. (S.) You also say, **ظَهْرَتِي** (S, A, K,) and **ظَهْرَتِي** (A, K,) and **ظَهْرَتِي**, and **ظَاهِرَتِي** (K,) Such a one came among his people, (S,) or kinsfolk, (K,) and those who performed his affairs for him, (S, A,) i. e., his aiders, or assistants. (A.) And **ظَهْرَتِي** † **ظَهْرَتِي** † **وَاحِدَةٌ** They aid one another against the enemies. (TA.) — Also Strong in the back; (K;) sound therein: (Lth:) and so **مُظَهَّرٌ** (S, O, K:) applied to a man: (S:) or hard and strong; whether in the back or any other part is not said: (TA:) in this sense, (TA,) or as signifying strong, (S, O,) applied to a camel: fem. with **ة**. (S, O, TA.) — Also A camel whose back is not used, on account of galls, or sores, upon it: or unsound in the back by reason of galls, or sores, or from some other cause. (Th.) Thus it has two contr. significations. (TA.) — See also **ظَهْرٌ**.

ظَهْرَةٌ [The facing, or outer covering, or] what is uppermost, (TA,) what is apparent (Msb, TA) to the eye, (Msb,) not next the body, of a garment; (TA;) and in like manner, what is uppermost and apparent, not next the ground, of a carpet; (TA;) as also **ظَاهِرَةٌ**: (JK:) contr. of **بِطَانَةٌ**: (S, O, Msb, K:) pl. **ظَهْرَائِيٌّ**. (TA.)

ظَهْرِيَّةٌ The point of midday: (M, A, K:) or only in summer: (M, K:) or i. q. **هَاجِرَةٌ** [i. e. midday in summer or when the heat is vehement: or the period from a little before, to a little after, midday in summer: or midday, when the sun declines from the meridian, at the **ظَهْر**: or from its declining until the **عَصْرُ**]: (S, O, TA:) or the **هَاجِرَةُ**, which is when the sun declines from the meridian: (Msb:) or the vehement heat of midday: (IAth, TA:) or i. q. **ظَهْرٌ** [q. v.]: (Az, TA:)

pl. ظَهَائِرُ. (TA.) You say, أَتَيْتُهُ حَدَّ الظَّهِيرَةِ [I came to him at the point of midday in summer; &c.]: and حِينَ قَامَ قَائِمُ الظَّهِيرَةِ [when the sun had become high, and the shade had almost disappeared: so expl. in art. قَوْم]. (S, O.) And أَهْرَدَ عَنكَ مِنَ الظَّهِيرَةِ Stay thou until the midday-heat shall have become assuaged, and the air be cool. (L in art. فَيْح.) And hence, in a trad. of 'Omar, when a man came to him complaining of gout in the feet, he said, كَذَّبْتَكَ الظَّهَائِرُ, meaning Take thou to walking during the heat of the middays in summer. (TA.)

ظَهْرِيَّةٌ One of the modes of seizing [and throwing down] in wrestling: or i. q. شَعْرِيَّةٌ (K): the twisting one's leg with the leg of another in the manner that is termed شَعْرِيَّةٌ, and so throwing him down: one says, أَخَذَهُ الظَّهْرِيَّةَ and الشَّعْرِيَّةَ [He seized him and threw him down by the trick above described]: both signify the same: (Ish, O:) or ظَهْرِيَّةٌ signifies the throwing one down upon the back. (Ibn-'Abbád, O, K.) — And (hence, as being likened thereto, TA) † A certain mode, or manner, of compressing, or coitus. (O, K, TA.) — And أَوْقَعَهُ الظَّهْرِيَّةَ He bound his hands behind his back. (Ibn-Buzurj, O, K, TA.)

ظَاهِرٌ [Outward, exterior, external, extrinsic, or exoteric: and hence, appearing, apparent, overt, open, perceptible or perceived, manifest, conspicuous, ostensible, plain, or evident: in all these senses] contr. of بَاطِنٌ: (S, K, TA:) and so ظَهِيرٌ. (TA.) [Hence, ظَاهِرًا Outwardly, &c.: and apparently; &c.: and الظَّاهِرُ فِي in appearance. And كَذَا الظَّاهِرُ أَنَّهُ It appears, or it seems, or what seems to be the case is, that it is so, or thus. And ظَاهِرٌ فِيهِ كَذَا for ظَاهِرٌ فِيهِ كَذَا, meaning A person, or thing, in whom, or in which, such a quality is apparent, or manifest, &c.: see an ex. in a verse cited in the first paragraph of art. طَعْن. See also مَظْهَرٌ. — [Hence also,] عَيْنٌ ظَاهِرَةٌ A prominent eye; (S, O, K, TA;) that fills its cavity. (TA.) — And هَذَا هَذَا ظَاهِرٌ عَنكَ عَارَةٌ This is a thing, or an affair, of which the disgrace is remote from thee: (S, TA:) or does not cleave to thee. (TA.) And هَذَا عَيْبٌ ظَاهِرٌ عَنكَ This is a vice, or fault, that does not cleave to thee. (A.) A poet says, (namely, Kutheiyir, accord. to a copy of the S, or Aboo-Dhu-eyb, TA,)

- وَعَيْبَهَا الْوَأَشُونَ أَتَى أُجْبَاهَا
- وَتَلَّكَ شَكَاةَ ظَاهِرٍ عَنكَ عَارَهَا

† [And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee]. (S, TA.) — [الظَّاهِرُ also signifies The outside, or exterior, of a thing. You say, نَزَلَ ظَاهِرَ الْمَدِينَةِ He

alighted, or took up his abode, outside the city: comp. ظَاهِرَةٌ. Hence,] ظَاهِرُ الْكَفِّ and ظَاهِرُ الْقَدَمِ; and another signification of ظَاهِرٌ: for all of which see ظَهْرٌ, third quarter. — [Also The external, outward, or 'extrinsic, state, condition, or circumstances, of a man: and the outward, or apparent, character, or disposition of the mind: opposed to الْبَاطِنُ.] — One says also, فَلَانٌ ظَاهِرٌ عَلَى فَلَانٍ Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him. (TA.) And هَذَا أَمْرٌ هَذَا ظَاهِرٌ بِكَ This is a thing, or an affair, that overcomes, or overpowers, thee. (TA.) And هَذَا أَمْرٌ هَذَا ظَاهِرٌ بِكَ أَنْتَ بِهَ ظَاهِرٌ This is an affair which thou hast power to do. (TA.) [And هُوَ ظَاهِرٌ عَلَى كَذَا He is a conqueror, a winner, an achiever, or an attainer, of such a thing: see an ex. voce غَرَبٌ, near the end.] And الظَّاهِرُ is one of the names of God, meaning The Ascendant, or Predominant, over all things: or, as some say, He who is known by inference of the mind from what appears to mankind of the effects of his actions and his attributes. (Iath, TA.) — حَاجَتُهُ عِنْدَكَ ظَاهِرَةٌ means † His want is in thine estimation [an object of contempt, or neglect, as though] cast behind the back. (O, TA.) — قَرَأَهُ ظَاهِرًا: see ظَهْرٌ, towards the end of the paragraph. = شَاءَ ظَوَاهِرٌ Sheep, or goats, that come to the water every day at noon. (TA.)

ظَهْرٌ as a subst.; and its pl. ظَوَاهِرٌ: see ظَهْرٌ, in four places, in the third quarter of the paragraph. [Hence,] قُرَيْشُ الظَّوَاهِرِ Those, of Kureysh, that dwell in the exterior of Mekkeh, (O,) upon the mountains thereof, (K, TA,) or upon the higher parts of Mekkeh: (TA:) those who dwell in the lower parts are called قُرَيْشُ الْبِطَاحِ; (O, TA;) and these are the more honourable, (O, TA,*) because they are neighbours of the House of God. (O.) — See also ظَهْرَةٌ. = And see ظَهِيرٌ. = Also The coming of camels, (S, O, K, TA,) and of sheep or goats, (TA,) to the water every day, at noon. (S, O, K, TA.) One says, of camels, [and of sheep or goats,] تَرُدُ الظَّاهِرَةَ [They come to the water every day, at noon]: and Sh says that they return from the water at the عَصْر. (TA.) And شَرِبَ الْفَرَسُ الظَّاهِرَةَ The horse drank every day, at noon. (TA.) الظَّاهِرَةُ الْغَيْبُ [The coming to the water at noon on alternate days] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الْغَيْبُ. (O, TA.)

مَظْهَرٌ i. q. مَصْعَدٌ [i. e. A place of ascent, or a place to which one ascends]; (O, K; in some copies of the latter of which, both words are erroneously written with damm to the م; TA;) and دَرَجَةٌ [as meaning a degree, grade, rank, condition, or station, or an exalted, or a high, grade, &c.]: (O:) used by En-Nábigahh El-Jaadee as meaning Paradise. (O, TA.)

مُظْهَرٌ Made apparent, &c. — And hence, as also ظَاهِرٌ, but the former more commonly, applied to a noun, Explicit; and, elliptically, an explicit noun; opposed to مُضْمَرٌ and ضَمِيرٌ (a concealed noun, i. e. a pronoun); and to مُبْهَرٌ (a noun of vague signification).]

مُظْهَرٌ Possessing camels for riding or for carrying goods: pl. مُظْهَرُونَ. (S, K, TA.) = And A camel made to sweat by the ظَهْرَةِ [or vehement heat of midday in summer]. (Sgh, K, TA.) And accord. to Ag, one says, أَتَانَا فَلَانٌ مُظْهَرًا, meaning Such a one came to us in the time of the ظَهْرَةِ [or midday in summer, &c.]: but accord. to A'Obeyd, others say مُظْهَرًا, without tesheed; and this is the proper form: (S:) or both mean, in the time of the ظَهْر. (O.)

مُظْهَرٌ: see ظَهِيرٌ, near the end of the paragraph.

مُظْهَرٌ: see مُظْهَرٌ.

مُظْهَرٌ pass. part. n. of ظَهْرٌ [q. v.]. — See also ظَهْرٌ.

ظور

3. ظَاوِرٌ, occurring in a trad. for ظَائِرٌ: see 3 in art. ظَار.

ظوف

1. جَاءَ بِظُوفِهِ He came driving him away; as also يُظَافُهُ. (Ibn-'Abbád, O, K.)

ظَافٌ: see what follows, in three places.

أَخَذَهُ بِظُوفِ رَقَبَتِهِ and بِظَافِيهَا (S, O, K) i. e. [He took him, or laid hold upon him,] by the skin of his neck: (O, K:) or أَخَذَ بِظُوفِ رَقَبَتِهِ and بِظَافِيهَا i. e. [he laid hold upon] the whole of his neck: or the pendent hair in the hollow of the back of his neck: (M:) i. q. بِصُوفِ رَقَبَتِهِ [&c.]. (S.) [See more voce صُوفٌ: and see ظَلِيفٌ, last sentence.] And تَرَكْتُهُ بِظُوفِ رَقَبَتِهِ (Ibn-'Abbád, O, K) and بِظَافِيهَا (K,) and بِظُوفِ قَفَاهُ (Ibn-'Abbád, O,) I left him alone. (Ibn-'Abbád, O, K.) [And نَجَا بِظُوفِ نَفْسِهِ He hardly escaped. (Freytag from the Deewán of the Hudhalees.)]

ظى

2. ظَيِّتُ ظَاءً حَسَنَةً and ظَيِّتُ ظَاءً حَسَنَةً I made [or wrote] a beautiful ظ. (M, TA.)

ظَاءٌ, also pronounced ظَا, (TA,) A letter peculiar to the Arabic language [i. e. the letter ظ]: (Kh, T, TA, &c.) masc. and fem.: as masc., its pl. is أَظْوَاءٌ; and as fem., ظَائَاتٌ. (TA. [See art. ظ.])

ظهير

ظَاهِرٌ, for ظَهْرٌ: see the latter, in art. ظَار.

ع

The eighteenth letter of the alphabet: called عَيْن. It is [one of the letters termed مَسْبُورَةٌ, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حَلْقِيَّة [or faucial]; these being ع and ح and ه and خ and غ [and إ]; 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 عِنْنَة of Temeem]; as in عَن for أَنْ: and for ح; as in عَتِي for حَتِي, and صَبْع for ضَبْع: and for غ; as in عَلَامَر for غَلَامَر. (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 حَي عَلَى from عَلَى حَيَعَل. (Kh, TA.) = [As a numeral, it denotes Seventy.]

ع

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. غنث: [this is the sense in which it is generally used:] or he drank water without sipping or sucking in (مِنْ غَيْرِ مَصِّ): (S, O:) thus, (S, O, Mṣb,) in the manner termed عَب, (S, O,) i. e. مَصِّ, (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 (الكَبَاد) 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 شَرِب: (TA:) [but] Es-Sarakustee says, one does not say of a bird شَرِب الْمَاءِ, but يَغْت فِيهِ مِيزَابَان — (Mṣb in art. شرب.) — عَب 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 يَغْت, [i. e. يَغْتُ in this sense, but يَغْتُ in another sense, as meaning the making a murmuring sound,] with غ and ت. (TA.) — عَب, (K,) [aor., app. تَعَبُ,] inf. n. عَب, (TK,) The bucket made a sound in lading out the water. (K.) — And عَب الْبَحْرُ, inf. n. عَبَاب, The sea rose high, with multitudinous waves. (A.) [Accord. to Golius, عَب said of the sea means It had broken waves: but for this he has named no authority.] — And [hence,] عَب عَبَابُهُ † His speech was continual and abundant. (A.) — عَب [an inf. n., of which the verb, accord. to general analogy, is app. عَب, first pers. عَبَيْت, aor. يَغْتُ,] means [The interrupting in swallowing; or] the interrupting the swallowing. (TA.) — عَب, [aor., app., ٤,] 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 الْعَيْبَةَ He drank the عَيْبَةَ [q. v.] (L, TA.) — And عَبَّ النَّبِيذَ He persevered, or persisted, in drinking the [beverage called] نَبِيذ. (Lh, K.) And 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.)

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

عَبَّ الشَّمْسِ, (O, K, TA,) as some say, (TA,) and عَبَّ 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 عَبَّ شَمْسٍ as a proper name, is meant عَبَّ شَمْسِ: ISh says, among Saḥd are بَنُو عَبَّ الشَّمْسِ; and among Kureysh, بَنُو عَبَّ الشَّمْسِ. (TA.) [See also عَبَّ: = عَبَّ is for عَبَّ قَرَّ, meaning Hail. (K in art. حَبَّ قَرَّ.)

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

عَبَّ The berries (حَبَّ) 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 عَبَّ 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. عَبَّ الْعَلْب; (IAṣr, O, K;) which is said by Ibn-Habeel to be an incorrect appellation, (O, TA,) being correctly عَبَّ, 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] أَعْلَات: (K:) AHn says, on the authority of Aboo-Ziyád, it is of the أَعْلَات, 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 (سِنْفَة) 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.)

عَبَّ *Waters pouring forth copiously.* (IAar, O, K.) [It may be a pl. of **عَابَ** (as Golius says), like as **قَرَدَ** is of **قَرَادَ**.]

عَابَ [a quasi-inf. n., of the class **فَجَارِ** and **حَمَادِ**, indecl.] **لَا عَابَ** [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 **عَابَ** were an imperative verbal noun: and so in the O, in which the phrase is written **لَا عَابَ**: but **تَعَبَ** I think a mistranscription.] The saying **إِذَا أَصَابَتِ الظِّبَاءُ الْمَاءَ فَلَا تَأَبُّ** means *When the gazelles find water, they do not drink in the manner termed **عَبَّ**; and when they do not find it, they do not prepare to seek it and to drink it:* (K, TA; and thus **عَابَ** and **أَبَابَ** accord. to the Mz, 40th نوع: but in the CK **عَابَ** and **أَبَابَ** it is a prov., frequently used by the Arabs in an abridged manner, **عَابَ وَلَا أَبَابَ**, as in the works of Meyd and others; (TA;) and is applied to a man who turns from a thing, not needing it. (Meyd.)

عَابَ 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,] **عَبَّ عَابَهُ**: see 1, near the end.—It is said in a trad., **إِنَّا حَيٌّ مِنْ مَذْجِجٍ**

عَابَ شَرْفَهَا وَلِبَابُ سَلْفَهَا, 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 **سَلْفَهَا** in this saying being there explained.) And in a trad. of 'Alee, relating to Aboo-Bekr, **طَرْتُ حَبَابَ**, expl. voce **حَبَابَ**. (TA.) And one says, **جَاءُوا بِعَبَابِهِمْ** + They came [with their whole company, or] all together. (TA.) = Also A **خَوْصَةَ** [or leaf of a palm-tree &c.]. (K.)

عَبِيَّة A certain food, (K,) or sort of food, (TA,) and a beverage, (K, TA,) obtained (TA) from the [species of mimosa called] **عَرُوقُ**, of sweet flavour: (K, TA:) or the exudation [or matter exuded in the form of drops] of gum; (عَرُوقُ) **الصَّمِغِ**; [written in the TA without any syll. signs; in the CK **عَرُوقُ الصَّمِغِ**, and so in my MS. copy of the K; but in the latter, the former word has been altered, app. from **عَرُوقُ**, which is evidently the right reading;] it is of sweet flavour, and is beaten with [the implement called] a **مِنْجَدِحٍ** [حتى ينضج],

[app., from what here follows, over a fire,] and is then drunk: (TA:) or what drops, or distils, of the exudations (**مَغَافِرِ**) of the **عَرُوقُ**: or **عَبِيَّةُ** **اللّثَى**, accord. to ISk, is the infusion (**عَسَالَةٌ**) of **اللّثَى**; (S, TA;) **اللّثَى** 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 **اللّثَى** 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 **عَبِيَّةُ اللّثَى** 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 **اللّثَى**: when it has remained for some time, it is found scattered at the foot of the **ثَمَامِ**, 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 **تَعَبَيْتُ عَبِيَّةً** means "I drank **عَبِيَّةٌ**." (L, TA.) It is stated in a marginal note in the L, that A'Obeyd [is related to have] said that **عَبِيَّةٌ** is "milk such as is termed **رَأْبٌ**:" but AM observes that this is a disgraceful mistake, and that A'Obeyd is related on the authority of Sh to have assigned this meaning to **عَبِيَّةٌ**. (TA.)—Also The [shrub called] **رِمْثٌ**, (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. (Kr, K.)

عَبِيَّةٌ and **عَبِيَّةٌ**, (S, O, K, TA,) [like **أَبِيَّةٌ** and **عَبِيَّةٌ**, in the CK (erroneously) without the sheddeh to the **ب**,] also written **عَبِيَّةٌ**, with **غ**, (Abu-l-Hasan 'Alee Esh-Shádhilec,) **Prúde**; 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 **فَعُولَةٌ** or **فَعُولِيَّةٌ**: if the former, from **عَابَ** **المَاءِ**, meaning "the height of water:" if the latter, [originally **عَبِيَّةٌ**] from **عَبَاهُ**, without **ء**, meaning "he prepared it;" because the proud is characterized by affectation and preparation. (O.)

عَابَ [app. One that drinks in the manner termed **عَبَّ**.] **بنو العباب** 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. **شَرَبَتْ**, 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 **ي. q. شَابٌ مُتَمَلِّئٌ**, (K, TA,) meaning **مُتَمَلِّئُ الشَّبَابِ** [i. e. a youth full of the sap, or vigour, of youthfulness]. (TA.)—And A buck-gazelle. (S, O.)—**عَبَبُ 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 **عَبَبَاتٌ**.]—See also another meaning voce **عَبَبَاتٌ**.—And **العَبَبُ**, (O, K, TA,) not a mistranscription for **الغَببُ**, (O,) but sometimes pronounced with **غ**, (TA,) is the name of A certain idol, (O, K, TA,) belonging to **Kud'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] **كِسَاءٌ**: (S, O:) or a soft **كِسَاءٌ**, (K, TA,) thickly woven, (TA,) of soft camels' hair: (K, TA:) or a soft and thin **كِسَاءٌ**: (Lth, TA:) or a striped **كِسَاءٌ**. (TA.)—And A garment wide, or ample. (O, K.°)

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

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 قَبَابٌ** 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.)

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

أُعْبٌ 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 **عَابَ** **المَاءِ** (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 يُعْبُوبُ, 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,

عَدَّقَ بِسَاحَةِ حَائِرٍ يُعْبُوبِ

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 *اليعبوب* is the name of *A certain idol*. (O.)

عبأ

1. عَبَأَ, aor. عَبَّ, inf. n. عَبُّ, *He packed up goods, or utensils; put them one upon another*: (TA:) you say, عَبَأْتُ الشَّيْءَ فِي الْوِعَاءِ [*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. عَبُّو: or عَبَّأَ, (S, O, K,) aor. as above, (K,) and so the inf. n.; (S, O;) and عَبَّأَ, 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 عَبَّيَ, with teshdeed and ي, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say تَعْبِيَّةُ الْحَيْشِ, without ة, (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 عَبَأْتُ لَهُ شَرًّا *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 عَبَّيَ. (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 يَعْْبَأُ 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 يَعْْبَأُ 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 عَبَأْتُ بِهِ شَيْئًا, meaning *I did not reckon him as anything; or did not esteem him at all*. (Aboo-Abd-er-Rahmán, TA.) And مَا عَبَأْتُ لَهُ شَيْئًا *I did not care for, mind, heed, or regard, him*: (T, TA:) or so مَا عَبَأْتُ بِهِ. (Msb.) And قَدْ عَبَّأَ 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. عَبَّ, *His face shone*: (IAqr, TA:) and so عَبَّأَ, aor. يَعْْبُؤُ. (K in art. عبو.)

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

8. عَبَّأَ is syn. with الْإِحْتِسَاءُ: (S, K, TA:) one says, of a woman, اِعْتَبَأْتُ بِأَلْمِيعَةِ [or اِعْتَبَأْتُ alone, as indicated in the S and K, meaning *She stuffed her vulva with the مِعْبَاءُ, q. v.*]. (TA.) — And اِعْتَبَأَ app. signifies *He put together for himself; or grasped; or got, or gained, possession of; property*, one says, اِحْتَوَيْتُ مَا عِنْدَهُ وَأَمْتَحَرْتُهُ وَأَعْبَأْتَهُ وَأَزْدَلَعْتُهُ. (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 عَبَّوُ; (TA in art. عبو;) the pl. of which is عَبَّيٌّ: (TA in that art. and in the present also:) so too does عَبَّ, (K in art. عب,) accord. to some. (TA in that art.)

عَبٌّ *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. أَعْبَاءُ. (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 عِبَائَن*: pl. as above. (S, O.) — And [hence] *A like*; as also عَبٌّ: (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 عَبَّأَمٌ. (TA.) [But see عَبَّأَ, in art. عبى.]

عَبَّاءَةٌ, (Msb, K, TA,) as also عَبَّاءِيَّةٌ, (Msb, TA,) a dial. var., with ي in the place of the ة, (Msb,) or the ة is a substitute for ي, (TA,) and عَبَّاءَةٌ, (K,) or this is a pl., like عَبَّاءَاتٌ, (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبَّاءَةٌ is the n. un.,] *A well-known [sart 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. عبى: and for a description and representation of the عَبَّاءِيَّة 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 "he thought it," &c. (O.)

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

عبث

1. عَبَثَ, aor. عَبَّ, (S, A, O, K,*) inf. n. عَبْثٌ, (S, O,) *He mixed, or mingled*, (S, A, O, K,) it. (S, O.) — [Hence,] عَبَثَ, aor. as above, (K,) and so the inf. n., (S, O,) *He made, or prepared*, عَبَثَ [q. v.]: (S, O, K:) or so عَبَثَ عَبِثَةً; as also عَبَثَهَا. (O.) One says, عَبَثَتِ 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 عَبَثَ الْأَقْطُ, aor. and inf. n. as above, *He dried the أَقْطُ in the sun: or he mixed it with clarified butter*: and عَبَثَهُ, with غ, is a dial. var. thereof. (TA.) = عَبَثَ, aor. عَبَّ, (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, عَبَثَ بِهِ *He played, or sported, [or amused himself,] with him, or it*; (TA;) and عَبَثَ بِهِ *[which signifies the same]*. (Ham p. 710.) — And عَبَثَ بِهِ الدَّهْرُ + [*Fortune made sport with him*]; a phrase alluding to the mutability of fortune. (Msb.) — And عَبَثَ 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 عَبِثَ, of which it is the inf. n.]

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

عَبِثَ: see عَبِثَةٌ. — 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.)

أَقَطُ [The preparation of curd called] *أَقَطُ* whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it: (Abou-Sá'id El-Kilábee, S, O:) or *أَقَطُ مُعَالِجٌ* [i. e. *أَقَطُ* prepared by mixing, or otherwise, app. in the manner described above]: (K: [see also 1, third sentence:]) and *أَقَطُ* and *سَوِيقٌ* [or meal of parched barley or wheat] mixed with clarified butter, and then eaten: (S, O:) or *أَقَطُ* mixed with clarified butter: and *أَقَطُ* pounded with dates, or with dried dates, and then eaten, and drunk; as also *عَبِيثٌ*: (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 بِعَبِيثَةٍ فِي وَعَانِهِ* [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 وَاحِدَةً* + *عَبِيثَةً وَاحِدَةً* [The sheep, or goats, became one mixed flock or herd]; and so *بَكَيْلَةٌ وَاحِدَةٌ*: this is when sheep, or goats, meet others and enter among them and become mixed with them: it is a proverb. (S, O.) — And *عَبِيثَةُ 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 *عَبِيثَةٌ* signifies also † *One whose line of ancestors is mixed* (AO, S, O, K, TA) and vitiated. (S, O.)

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

عَابَثُ [as part. n. of *عَبَثَ*] *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.)

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

• إِذَا مَا الْخَصِيفِ الْعَوْثَانِيُّ 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 *خَصِيفٌ*]:) this verse is by Náhshirah Ibn-Málik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.)

عبد

1. *عَبَدَ* الله, aor. 2, inf. n. *عِبَادَةٌ* (IKtt, L, Msb,

&c.) and *عُبُودَةٌ* and *عُبُودِيَّةٌ* (IKtt) and *مُعَبَّدٌ* and *مُعَبَّدَةٌ*, (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 أُوزِيهِ* 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. 2, inf. n. *عُبُودَةٌ* and *عُبُودِيَّةٌ*, accord. to Lh and IKtt, but A'Obeid 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, *Et-Tághoot having become an object of worship; and saying that عَبَدَ, here, is a verb similar to ظَرَفَ and فَعَّه*: but Az says that in this he has committed a mistake. (L.) = *عَبَدَ*, aor. 2, inf. n. *عَبَدَ* (and *عَبَدَةٌ*, 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 *يُعَبِدُنِي*. (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. *تَعَبَّدَ*, (S, A, O, Msb, K,*) inf. n. *عَبَدَةٌ*; (S, O, K;) and *عَبَدَهُ*, (S, A, O, K,) inf. n. *عِبَادٌ*; (S;) and *عَبَدَهُ*, (S, O, K,) and *عَبَدَهُ*, (S, O, K,*) *He made him, or took him as, a slave; he enslaved him: (S, A, O, Msb, K:)* or *عَبَدَهُ* and *عَبَدَهُ* (TA) and *عَبَدَهُ* and *عَبَدَهُ* (A) *he made him to be as a slave to him*. (A, TA.) See also 1, former half. You say [also] *عَبَدَهُ* الطَّمِغُ *Covetous-*

ness made him a slave. (A.) And *أَعْبَدَنِي 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* *مُحَرَّرًا*, 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. *اعبد* as trans.: see 2, former half, in four places. = *اعبدوا* *They collected themselves together; assembled together*. (K.) — *اعبد القوم* *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. أَبَدَعَ 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. بِهِ*. (Msb in art. *دين*.) = 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 عَبَادِيَدُ.]

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 عَبْدَلٌ (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 الشَّمْسِ &c. : see also عَبَادٌ, which signifies the same; and see the remarks in this paragraph on the pls. عَبِيدٌ and عَبَادٌ 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. أُعْبِدُ (S, O, Mṣb, K) and أُعْبِدَةٌ and أُعْبَادٌ (IKtt, TA,) [all pls. of pauc.,] of which the first is the most commonly known, (Mṣb,) and عَبِيدٌ and عَبَادٌ (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 كَلِيبٌ 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 كَلِيبٌ; (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 عَبَادٌ, 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 عَبَادِ اللَّهِ *[this is a servant, of the servants of God]*: (Az, L:) [and a distinction is also made between عَبَادٌ 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 جِحْشَانٌ pl. of جِحْشٌ (S, O,) and عَبْدٌ (S, O, K,) like سُقْفٌ pl. of سُقْفٌ (S, O,) or this is pl. of عَبِيدٌ, like رَغْفٌ pl. of رَغِيفٌ (Zj,) and is also a pl. of عَبَادٌ (L,) and some read [in the Kur v. 65] عَبْدُ الطَّاغُوتِ (Akh, S, O,) and عَبْدٌ (MF) and عَبُودٌ and عَبْدٌ and عَبَادٌ and عَبْدَةٌ (IKtt, TA,) the last three of which are also pls. of عَبَادٌ: (L:) one says of the worshippers of a plurality of gods, هُمْ عَبِيدَةٌ الطَّاغُوتِ *[they are the servants of 'Et-Ṭāghoot]*; but the Muslims one calls عَبَادُ 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 Kur ubi suprà] عَبْدُ الطَّاغُوتِ, making the former a prefixed noun, as meaning the servants (خَدَم) of 'Et-Ṭāghoot; but it is a n. of the measure فَعْلٌ, like حَذْرٌ and نَدَسٌ, not a pl.; the meaning being the servant (خَادِم) of 'Et-Ṭāghoot; (Akh, S, O;) and it is also used by poetic license for عَبْدٌ; (Fr, T, S, O;) and عَبْدَانٌ and عَبْدَاءٌ and عَبْدِي; (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 عَبْدِي signifies a number of slaves born in a state of slavery, generation after generation; but Az says that this is a mistake, that عَبْدِي signifies the same as عَبَادُ اللَّهِ, that it is thus used in a trad., and that عَبْدِي is applied in another trad. to poor men of the class called أَهْلُ الصَّفَةِ; (L;) and عَبْدَاءٌ and عَبْدَةٌ and عَبَادٌ (IKtt, TA) and عَبْدَةٌ, like مَشِيخَةٌ (T, O, K,) and عَبُودَاءٌ (Yaḥkoob, S, O, K) and عَبُودِي (IKtt, TA,) and [pl. pl.] عَبَادٌ (O, K,) said to be pl. of عَبْدَةٌ; (TA;) and pl. pl. عَبِيدُونَ (K,) pl. of أُعْبِدُ; (TA;) and عَبِيدُونَ (Es-Suyootee, MF,) app. pl. of عَبِيدٌ. (MF.) عَبَادِي فِي عَبَادِي, in the Kur lxxxv. 29, means *Then enter thou among my righteous servants*: (Ksh, Bḍ, Jel:) or it means فِي جِزْبِي *[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. حُر.) — 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 IAḥr. (O.) — And *A short and broad نَصْلٌ [or arrow-head, or spear-head, or blade]*. (AA, O, * K.)

عَبْدٌ: see عَبَادٌ.

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

عَبْدٌ and عَبَادٌ (but the latter is rarely used, Ibn-'Arāfeh) *Angry*. (L.) And (both words) *Disdainity, or disdainful; scorning, or scornful*. (L.) Accord. to AA, الْعَابِدِينَ in the words of the Kur [xlili. 81], *إِنَّ كَانَ لِلرَّحْمَنِ وَبَدَّ قَانَا أَوَّلٌ*, الْعَابِدِينَ, means *The disdainers, or scorners, and the angry*: (S, * L:) but Ibn-'Arāfeh 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 Mujāhid; 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 لِيُؤَبِّكَ 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 لِيُؤَبِّكَ 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.)

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

عَبْدِيَّةٌ, as a subst.: see عَبَادَةٌ: — and عَبُودِيَّةٌ.

عَبْدِيَّةٌ: see عَبْدٌ, last quarter.

عَبْدِي: see عَبْدٌ, latter half, in two places.

عَبْدَاءٌ: } see عَبْدٌ, latter half.

عَبْدَانٌ: }

عَبْدَلٌ: see عَبْدٌ, near the beginning.

عَبْدِي and عَبْدَاوِي [both post-classical, the latter, which is the more common, said by Forskål to be an appellation of the Cucumis chate, which is app. from قَتَاءٌ, 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-Ṭāhir, 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 Forskål's Flora Ægypt. Arab. pp. lxxvi. and 168.) [See also عَبُورٌ.]

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-Kānānee to Fr. (O.) — And [hence] **أَرْضٌ عَبِيدٌ** *The desert, or waterless desert, (Fr, O, K,) that is vacant, or desolate: (K:) or the land that is vacant, or desolate: (El-Kānānee, 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 أَرْضٍ عَبِيدٍ تَصَاحِحَ حَيَاتِنَا** [for **تَصَاحِحَ**, 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 **عَبْدِيَّةٌ** (Fr, K) and **مَعْبُدٌ** 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.)*

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

العَبِيدَةُ *The [portion, or appertenance, of the stomach, of a ruminant, called] فَحِثٌ, (O, K, TA,) also called حَفِثٌ [q. v.]. (TA.)*

عِبُودِيَّةٌ *The state, or condition, of a slave; slavery; servitude; (S, O, L, Mṣb;) also عِبُودَةٌ (S, O, L) and عَبْدِيَّةٌ (O, Mṣb) and تَعْبِيدَةٌ. (L.) — See also عِبَادَةٌ, in two places.*

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

عِبَائِدٌ and **عِبَائِيدٌ**, 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 عِبَائِدًا** and **عِبَائِيدًا** *The people became divided into parties going in every direction. (S, O.)* And **ذَهَبُوا عِبَائِدًا** and **عِبَائِيدًا** *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 إَكَامَرٌ or آكَامَرٌ [pls. of أَكْمَةٌ]. (K, TA.) — And one says, مَرَّ رَاكِبًا عِبَائِدِيَّةً *He passed, or went away, riding upon the extremities of his buttocks. (O, K.)**

عِبَائِدِيٌّ (S, O) and **عِبَائِيدِيٌّ** (O, TA) rel. ns. from **عِبَائِدٌ** (S, O) and **عِبَائِيدٌ** (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 عَبَدَةٌ (L, Mṣb) and عَبْدٌ and عَبَدٌ, all of which are also pls. of عَبْدٌ [q. v.]: (L:) [and quasi-pl. n. عَبْدٌ (like as حَدْمٌ is of حَدْمٌ), 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-Muḥbil:**

• **وَضَمَّتْ أَرْسَانَ الْجِيَادِ مَعْبَدًا**
• **إِذَا مَا ضَرَبْنَا رَأْسَهُ لَا يَرْتَحُ**

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

عبر

1. **عَبَّرَهُ**, aor. ʔ, (S, Mgh, O, Mṣb, K,) inf. n. **عَبَّرٌ** and **عُبُورٌ**, [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,] عَبَّرَ بِهِ الهَاءُ: see 2. — عَبَّرَ السَّبِيلَ, (Mṣb, K,) aor. ʔ, inf. n. **عُبُورٌ**, (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,) عَبَّرَ, (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 فَإِنَّ لَنَا لَمَاتٍ**
• **وَإِنْ نَعْبُرُ فَتَحُنُّ عَلَيَّ نُدُورٌ**

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 عَبَّرَتِ السَّحَابُ, aor. as above, inf. n. **عُبُورٌ**, *The clouds travelled, or passed along, quickly. (TA.) = عَبَّرَ الرَّوْيَا: see 2, in two places. — And [hence, perhaps,] عَبَّرْتُ الطَّيْرَ, aor. ʔ and ʔ, (O, K,) inf. n. **عَبَّرٌ**, (TA,) i. q. **زَجَرْتُهَا** [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 عَبَّرَ الْكِتَابَ, aor. ʔ, inf. n. **عَبَّرٌ**, (As, S, A,* O, K,*) *He meditated upon, endeavouring to understand it, or he considered, examined, or studied, (As, S, O, K,) or he read mentally, (A,) the book, or writing, not raising his voice in doing so, (As, S, A, O, K,) i. e. in reading it. (K.) And you say, عَبَّرْتُ بَعْضَ الْكِتَابِ بِبَعْضٍ, 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 عَبَّرَ الْمَتَاعَ, and الدَّرَاهِمَ, (K, TA,) aor. ʔ, inf. n. **عَبَّرٌ**, (TA,) *He examined what was the weight of the goods, and of the dirhems, and what they were. (K, TA.) And you say, عَبَّرْتُهَا, 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 kesr, aor. ʔ, inf. n. **عَبَّرٌ**; (S;) or عَبَّرَ, inf. n. **عَبَّرٌ**; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and اسْتَعْبَرَ; (A, O, K;) *He shed tears; his eyes, or eye, watered. (S, A, K, TA.) And عَبَّرَتْ عَيْنُهُ His eye shed tears, or watered; (S, O;) as also اسْتَعْبَرْتُ. (S.) — And عَبَّرَ, aor. ʔ, inf. n. **عَبَّرٌ**; (AZ, T, O,* L, TA;) or عَبَّرَ, inf. n. **عَبَّرٌ**; (K;) [but see above;] *He grieved, or mourned; was sorrowful, sad, or unhappy. (AZ, T, O, L, K, TA.)******

What aileth him? May he be sleepless by night, and may he grieve, or mourn:]

What aileth him? May he be sleepless by night, and may he grieve, or mourn:]

What aileth him? May he be sleepless by night, and may he grieve, or mourn:]

What aileth him? May he be sleepless by night, and may he grieve, or mourn:]

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 عَبَّرَتْ, inf. n. عَبَّرَ, means *She became bereft of her child, or children, by death.* (A.) [See عَبَّرَ.]

2. عَبَّرَهُ بِالْمَاءِ, (Lh, K,) inf. n. تَعَبَّرَ; (TA;) and عَبَّرَ بِهِ الْمَاءَ, (Lh, K,) and عَبَّرَ بِهِ النِّهْرَ, (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.) = عَبَّرَ الرَّؤْيَا, (S, O, Mṣb, K,) inf. n. as above; (S, O;) and عَبَّرَهَا, (S, A, O, Mṣb, K,) [which is less common, but more chaste,] aor. ٢, (S, O,) inf. n. عَبَّرَةٌ (S, A, O, Mṣb, K) and عَبَّرَ; (A, Mṣb, K;) *He interpreted, or explained, the dream, (S, A, O, Mṣb, K,) and told its final sequel or result: (A, O, K:) or the former verb has an intensive signification: (Mṣb:) and عَبَّرَ has a more particular [or more restricted] meaning than تَأْوِيلٌ: it is said to be from عَبَّرَ 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], إِنَّ كُتُبَهُمُ لِلرُّؤْيَا, the ل is termed لَامُ التَّعْقِيبِ [the ل of succedancousness], because it is succedancous to the connection termed إِضَافَةٌ [i. e. the phrase is succedancous to عَبَّرَ الرُّؤْيَا: *If ye be interpreters of the dream:* (O, TA:) or it is inserted as an explicative: (Zj, TA:) the phrase is similar to إِنَّ كُنْتُ لِلنَّيَالِ جَامِعًا (S, O.) — عَبَّرَ 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 عَبَّرَ النَّسَانَ بِعَبَّرَ عَمَّا فِي الصَّمِيرِ *The tongue declares, or explains, what is in the mind.* (S, O, Mṣb.) And عَبَّرَ 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 عَبَّرْتُ عَنْ فُلَانٍ *I spoke for such a one.* (S, O, Mṣb.) [Hence, يَعْبُرُ عَنْ كَذَا, said of a word or phrase, *It expresses the meaning of, signifies, or denotes, such a thing.* And عَبَّرَ بِهٖ عَنْ كَذَا *The meaning of such a thing is expressed thereby; or such a thing is signified, or denoted, thereby.* — عَبَّرَ الدَّنَانِيرَ, (A,) or الذَّهَبَ, (K,) inf. n. as above, (A, K,) *He weighed the deenars, (A,) or the gold, (K,) deenár by deenár: (A, K:) or عَبَّرَ signifies he weighed it (a thing), or measured it, without extraordinary care: (K, TA:) and تَعَبَّرَ الدَّرَاهِمَ, the weighing of the dirhems collectively, after making divisions of them. (S, O, TA.) = عَبَّرَ بِهِ, (K, TA,) inf. n. as above, (TA,) signifies أَرَاهُ عَبَّرَ عَيْنَهُ (K, TA, in the CK عَبَّرَ عَيْنَهُ) 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 مَلَاقِبَاتٍ يُعَبَّرْنَ بِالْغَفْرِ

[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, عَبَّرَ عَيْنَهُ, 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. اَعْتَبَرَ *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, اَعْتَبَرَ بِمَا مَضَى He became admonished or reminded, or he took warning or example, by what passed: (Mṣb:) and اَعْتَبَرَ مِنَ بَعْضِهِ السَّعِيدِ مِنَ اَعْتَبَرَ بِغَيْرِهِ وَالشَّقِيُّ مِنَ اَعْتَبَرَ 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 عَبَّرَ [as inf. n. of عَبَّرَ, aor. ٢,] signifies the same as اَعْتَبَرَ [as inf. n. of اَعْتَبَرَ in the sense expl. above]: (Fr, O, L, K, TA:) whence the saying of the Arabs, اَللَّهِمَّ اجْعَلْنَا مِمَّنْ يَعْزُرُ الدُّنْيَا وَلَا يَعْزُرُهَا, (Fr, O, L, TA,) with fet-h to the ب of يعزُر in the first case, and with ḍamm 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, اَعْتَبَرَ مِنَ بَعْضِهِ الدُّنْيَا وَلَا يَعْزُرُهَا, the former verb with ب [and ḍamm], and the latter with م [and ḍamm]: and in the A is given, as a trad., اَعْبُرُوا اَعْبُرُوا الدُّنْيَا وَلَا تَعْمُرُوها: 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, اَعْتَبَرْتُ 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.* (Mṣb.) 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 بِاَعْتِبَارِ 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 بِاَعْتِبَارِ كَذَا and بِكَذَا. And بِاَعْتِبَارِ 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.* (Mṣb.) — اَعْتَبَرَ مِنْهُ means *He wondered at him, or it.* (K, TA. In the CK, مِنْهُ is omitted.)

10. اسْتَعْبَرَ [He desired to cross, go across, or pass over, a river or the like. (See الْعَبِيصَا.)] = اسْتَعْبَرَهُ الرَّؤْيَا *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 اُسْرَعْتَ اسْتِعْبَارَكَ الدَّرَاهِمَ is a saying mentioned by Aṣ as meaning [Assuredly thou hast hastened] thy drawing forth of the dirhems. (O.) = See also 1, last quarter, in two places. — [Accord. to Golius, اسْتَعْبَرَ is also syn. with اَعْتَبَرَ in the first of the senses assigned to the latter above; but for this I do not find any authority.]

عَبَّرَ سَفَرًا and عَبَّرَ اَسْفَارًا = عَبَّرَ: see عَبَّرَ: see what here follows.

عَبَّرَ اَسْفَارًا (S, K) and عَبَّرَ اَسْفَارًا (K) and عَبَّرَ سَفَرًا and عَبَّرَ سَفَرًا (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 عَبَّرَ, applied to a he-camel, (K,) meaning strong (O, TA) to journey; and so عَبَّرَ, with kesr, [app. pl. of عَبَّرَ,] applied to camels. (TA.) — Hence one says, إِنَّ فُلَانًا عَبَّرٌ بِكُلِّ عَمَلٍ *Verily such a one is fit, and sufficiently strong, for every work.* (A.) — [Hence likewise عَبَّرٌ signifies *Clouds that travel, or pass along, vehemently [or quickly].* (K.) = See also عَبَّرَ = And عَبَّرَ and عَبَّرَ (S, O, K, TA, in the CK عَبَّرَ and عَبَّرَ,) and عَبَّرَ 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, لَامَهُ 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 اَرَاهُ عَبَّرَ عَيْنَهُ (K, TA, in the CK عَبَّرَ عَيْنَهُ) *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) And رَأَى فُلَانٌ عَبَّرَ عَيْنَهُ *Such a one saw what made his eyes hot.* (S, O.) And إِنَّهُ لَيَنْظُرُ إِلَى غَيْرِ عَيْنِهِ *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 *عَابِرٌ*. (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 *banh*, or *side*, (S, A, O, K,) of a river, (S, A, O,) and of a valley. (A, K.) En-Nābighah Edh-Dhubyānce says, of the Euphrates,

• تَرْمِي أَوَاذِيهِ الْعَبْرَيْنِ بِالزَّبَدِ •

[*Its waves casting foam upon the two banks.*] (S, O.) And one says, *فَلَانٌ 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*.

• *عَبَّرَ*; and its fem., with *ة*; see *عَابِرٌ*.

• *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. *عَبَّرَاتٌ* (O, K) and *عَبَّرَاتٌ*, (so in the O, [but this, if correct, is a quasi-pl. n.,]) or *عَبَّرَاتٌ*. (Thus in copies of the K.) Of the first meaning, the following is an ex.:

• وَإِنْ شِفَائِي عَبْرَةٌ تَوْ سَفَحْنَهَا •

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

• نَكَ 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 *As*: (TA:) or in this saying, which is a prov., *ما* may be redundant, or it may be what is termed *مَضْرِبَةٌ*; and the meaning is, *For thee I weep, or for thee is my weeping, I [myself] having no need of weeping.* (Meyd.)

• *عَبَّرَ* a subst. from *الِإِعْتِبَارُ*; *An admonition, or exhortation*: (Bd 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*: (Bd in xxiii. 21:) i. q. *عَبَّرَاتٌ* [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 *عَبَّرَاتٌ بِمَا مَضَى* i. e. *إِعْتِبَارَاتٌ* and *تَذَكُّرَاتٌ* [meaning, in like manner, *a cause of being admonished, or reminded, by what has passed*]: (Msb:) *an indication, or evidence*, (Bd and Jel in xxiv. 44, and Bd in xvi. 68,) *whereby one passes from ignorance to knowledge*: (Bd 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 *عَبَّرَاتٌ*: (B, TA:) and *a wonderful thing [app. such as serves as a warning or an example]*: (A, K:) pl. *عَبَّرَاتٌ*. (Msb, TA.) — And *The account, or estimation, or regard, in which a thing is held in respect of predicamental order*; as also *عَبَّرَاتٌ*. (Msb.) [Hence the common phrase *لَا عَبْرَةَ بِهِ*, meaning *No regard is due to it.*] — See also *عَبَّرَاتٌ*.

• *عَبَّرَاتٌ*, applied to the [species of lote-tree called] *سَدْرٌ*, 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 ضَالٌ*: or, as Abou-Ziyád says, *that has no thorns except such as hurt [not (see سَدْرٌ)]; the thorns [that hurt] being of the سَدْرٌ called ضَالٌ*: he does not say, as others do, that it is that which grows upon the water: some assert that it is also called *عَبَّرَاتٌ*, 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 سَدْرٌ [or bank of a river]*: Yaḥqoob says that the terms *عَبَّرَاتٌ* and *عَبَّرَاتٌ* are applied to the *سَدْرٌ* that *inhibes water*; and that such as does not this is that of the desert, and is the *ضَالٌ*: AZ says that the *سَدْرٌ*, and *such as is large of the عَوْسَجُ*, are called *عَبَّرَاتٌ*; and *عَبَّرَاتٌ* is applied to the *سَدْرٌ* that is old. (TA.) [See also *عَبَّرَاتٌ*.]

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

• *عَبَّرَاتٌ*; and its fem. *عَبَّرَاتٌ*: see *عَبَّرَاتٌ*, in six places.

• *عَبَّرَاتٌ*: see *العَبْرَانِيَّةُ* and *العَبْرَانِيٌّ*.

• *عَبَّرَاتٌ*: see *عَبَّرَاتٌ*.

• *عَبَّرَاتٌ* [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,"] *الجَوْزَاءُ* [here meaning *Gemini*]: (S, O:) called *العَبَّرَاتُ* because of its having crossed the Milky Way. (S, O, TA.) [See also *العَبَّرَاتُ* in art. *شَعْرٌ*. — Hence the saying, *عَصَفَتْ دَهْرَهُ وَسَقَطَتْ عَبْرَتُهُ*, expl. in art. *دَبْرٌ*.]

• *عَبَّرَاتٌ* *A certain mixture* (As, S, O, Msb, K) of *perfumes*, (Msb, K,) *compounded with saffron*: (As, 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 *عَبَّرَاتٌ* or with saffron; and this shows *عَبَّرَاتٌ* to be different

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

• *عَبَّرَاتٌ*: see the next paragraph, in two places.

• *عَبَّرَاتٌ* *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*; as also *عَبَّرَاتٌ*, (L, K, TA, [the former only in the CK,]) and *عَبَّرَاتٌ* or *عَبَّرَاتٌ*, accord. to different copies of the K. (TA.) You say, *هُوَ حَسَنٌ الْعَبَّرَاتُ*, and, accord. to the M, *العَبَّرَاتُ* also, i. e. *He has a good faculty of explaining, or of diction, or of speaking perspicuously*. (Msb.) [And *هذا عَبَّرَاتٌ 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*. (Msb.)

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

• *عَبَّرَاتٌ* *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. *عَبَّرَاتٌ* and *عَبَّرَاتٌ*. (TA.) And *عَبَّرَاتٌ السَّبِيلِ* *The wayfarer; the passer along the way or road*. (Msb.) *عَبَّرَاتٌ*, 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*. (Msb, TA.) — Hence *عَبَّرَاتٌ* signifies † *Dying, or dead*. (TA. [See 1.]) — [And *Passing, or having currency*. Hence,] *لُغَةٌ عَبَّرَاتٌ* *An allowable form of word or expression*: (S, K, TA:) from *عَبَّرَ* signifying "he passed over" a river. (TA.) — *عَبَّرَاتٌ* 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 *عَبَّرَاتٌ* *weeping*, applied to a man; and so [its fem.] *عَبَّرَاتٌ* applied to a woman: (S, O:) or *عَبَّرَاتٌ* signifies *weeping and grieving*, applied to a man; as also *عَبَّرَاتٌ*; (K, TA;) and *عَبَّرَاتٌ* and *عَبَّرَاتٌ* and *عَبَّرَاتٌ* are applied to a woman in the same sense, (K,) or as meaning *grieving*: (TA:) pl. [of *عَبَّرَاتٌ* and *عَبَّرَاتٌ*] *عَبَّرَاتٌ*, (K, TA,) like *عَبَّرَاتٌ*: (TA:) and *عَبَّرَاتٌ* means *a weeping eye*. (O, K, TA.)

• *عَبَّرَاتٌ*: see art. *عَبَّرَاتٌ*.

• *عَبَّرَاتٌ* *A place where a river is crossed; a ferry*:

(Mgh:) a bank, or side, of a river, prepared for crossing: (O, Mṣb, K:) pl. مَعَابِرُ. (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, (Az, TA,) or a bridge, (S, O, Mṣb,) or some other thing: (TA:) [pl. مَعَابِرُ.]

مَعْبَرَةٌ: see what next precedes.

عَبَسَ

1. عَبَسَ, (S, L, Mṣb,) or عَبَسَ وَجْهَهُ, (A, O, K, TA,) or وَجْهَهُ, (Bd in lxxvi. 10.) aor. =, 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] تَجَبَّرَ تَعْبِيسٌ signifies تَجَبَّرَ, (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 مَنْ شَهِدَ الْيَوْمَ 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.) = عَبَسْتُ said of camels: see 4. — [Hence,] عَبَسَ 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 عَلَى يَدِهِ فِي الْوَسْخِ (S, K, TA) and عَبَسَ عَلَى يَدِهِ (TA) The dirt, or filth, dried upon his hand, or arm. (S, K, TA.) — And [the inf. n.] عَبَسَ 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. عَبَسَتْ الْإِبِلُ The camels had dried urine and dung clinging upon their tails; (S, O, K;) as also عَبَسَتْ, inf. n. عَبَسَ; (A'Obeyd, TA;) whence, (TA,) عَبَسَتْ فِي أَبْوَالِهَا وَأَبْعَارِهَا, [meaning the same,] a phrase occurring in a trad. (O, TA.)

5: see 1, first sentence.

عَبَسَ [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. وَذَخَ: (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 ة. (Mṣb.)

عَبَسَ [part. n. of عَبَسَ. — And occurring in the A, art. دَعَبَ, in the phrase الْمُنَافِقُ عَبَسَ قَطِبَ, in which both of the epithets are app. altered in form to assimilate them to دَعَبَ and لَعَبَ 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.

عَابَسَ [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,] الْعَابِسُ signifies The lion; (O, K;) as also الْعَبُوسُ, and الْعَبَّاسُ, (IAṣr, O, K,) and الْعَبَّاسِيُّ, (S, and mentioned in the K in art. عَنِيسٌ, q. v.,) [accord. to some,] of the measure فَنَعَلَ, (S,) and الْعَابِسُ: (K in art. عَنِيسٌ:) or the lion from whom other lions flee. (TA.) — See also عَبُوسٌ.

الْعَابِسُ and الْعَابِسِيُّ: see the next preceding paragraph.

مَعْبُوسٌ: see عَبَسَ, in two places.

عَبَطَ

1. عَبَطَ, aor. =, (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, (نَحَرَ) 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 عَبِطَ,] 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-Khattābee:) and † he wounded. (O, TA.) [Hence also,] عَبَطَ, (S,) or عَبَطَ فِي الْحَرْبِ, (O, K,) and بَنَفَسَهُ, (TA,) inf. n. عَبْطٌ, (O,) † He threw himself, not constrained against his will, into war, or fight. (S, O, K, TA.) [And] عَبَطَتْهُ الدَّاهِيَةُ, (S, O,) or الدَّوَاهِيُ, (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 عَبِطٌ 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. =, inf. n. عَبْطٌ 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 عِرْضَهُ † [He rent his honour, or reputation;] he reviled him; he detracted from his reputation, spoke against him, or impugned his character; as also عَبَطَ عِرْضَهُ: (TA:) عَبَطَ is † syn. with غَابَ, (IAṣr, O, K, TA,) from الْغَيْبَةِ, not from الْغَيْبُوتَةِ; (IAṣr, TA;) as also عَبَطَ, (K, TA,) i. q. اغْتَابَ. (TA.) — And عَبَطَ الْكَذِبَ 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 الْكَذِبَ † He forged against me what was purely false, without excuse. (S, O, TA.) See also 1, last sentence but one. — [Hence the phrase حَذَفَتْ أَعْيَابًا, in the Mughnee, voce إن, 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.) — + *J. q.* رِيَّةٌ [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.) = عَبَطَةٌ also signifies; *Evil speech of another; detraction; defamation.* (TA.)

عَبَطَةٌ *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.)

عَبِطٌ, (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 مَعْبُوطَةٌ, also, applied to a sheep or goat, signifies *slaughtered in a sound, or healthy, state.* (TA.) Also عَبِطٌ, 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: (Lath:) and مَعْبُوطٌ, applied to the same, not such as a beast or bird of prey has fastened upon, nor affected by disease. (Az, L.) — عَبِطٌ 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 مَعْبُوطٌ: pl. of the former, عَبِطٌ. (S, O, TA.) — And Dust raised by the hoofs of an ass. (TA.)***

عَابِطٌ + *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 عَوُطِبٌ. (TA.)*

مَعْبُوطٌ, and its fem.: see عَبِطٌ, in three places.

مُعَبِطَةٌ: see عَبِطٌ.

عَبَق

1. عَبَقَ بِهِ الطَّيْبُ, [aor. َ ,] inf. n. عَبَقٌ (S, Mgh, O, Mṣb, K) and عَبَاقِيَةٌ (S, O, K) and عَبَاقَةٌ, (O, K,) *The perfume clung to him, or it, (S, Mgh, O, K, TA,) and remained; and so بِهِ عَبَقَ; (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, عَبَقَ بِالجَسَدِ [It clung to the body].

(TA.) And عَبَقَ الشَّيْءُ بِغَيْرِهِ *The thing clave, or hept, to another.* (Mṣb.) And عَبَقَ الشَّيْءُ بِقَلْبِي *The thing stuck to my heart.* (TA.) And عَبَقَ الشَّيْءُ بِالْمَكَانِ *He remained, stayed, dwelt, or abode, in the place.* (O, K.) And عَبَقَ بِهِ *He became attached to him, or it.* (O, K, TA.) [See also رَوَّعَ بِالطَّيْبِ.]

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

• صَانَهَا التَّاجِرُ الْيَهُودِيُّ حَوْتًا •
• مِنْ فَادَكِيٍّ مِنْ نَشْرِهِا التَّعْبِيقُ •

[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. اِعْتَبَقَى *He (a man, S) became cunning, or very cunning: (صَارَ دَاهِيَةً: S, O, K:) or became evil in disposition: (K:) and in like manner signifies اِبْتَعَقَى. (TA.)*

عَبَقٌ: see what next follows.

عَبِقٌ *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 ة applied to a woman. (Lth, O, K.) — عَبِقَةٌ, applied to a woman, means *Whom every dress and perfume suits.* (TA.) — And the Khuzá'e'es, who were the most chaste speakers of Arabic, said رَجُلٌ عَبِقٌ لَبِيقٌ 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 م is asserted by Lh to be a substitute for ب. (TA.) And one says, مَا فِي عَبَقَةِ التَّحِيّ, meaning *There is not aught [remaining] of clarified butter in the skin; (S, O;) as also عَبَكَةٌ. (S and O in art. عَبَك.) — [Hence,] one says also, مَا بَقِيَتْ لِهَرِ عَبَقَةٍ مِنْ أَمْوَالِهِمْ, meaning + [There remained not to them] any relic [of their possessions]. (TA.)**

عَبَقَانٌ, [in the CK, erroneously, عَبَقَانٌ رِبْقَانٌ,] and with ة [affixed to each], applied to a

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

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

عَبَاقِيَةٌ, 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, (خَارِبٌ, 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 عَبَاقِيَةٌ [In him is a blemish, a scar &c.], (S,) or شَيْنٌ وَعَبَاقِيَةٌ [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 [hind called] عِضَاه. (TA.)*

عَبَقَابٌ (S, O, K) and عَبَقَاءُ (K) and عَبَقِيَّةٌ, (S, O,) like قَعْنَبَةٌ, (O, K,) *An eagle having sharp talons: (S, O:) or, accord. to IDrd, hard and strong [in the talons]. (O.) [See also art. عَقَب.]*

عَبَقَر

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 Monjam, 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 hind of carpets, (S, O, K,) variously dyed and figured: upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also عَبَقَرِيٌّ: (K:) and some read عَبَاقِرِيٌّ 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. زَرَابِي: Kt, that it signifies *what are called* زَرَابِي: Sa'eed Ibn-Jubeyr, that it signifies *excellent* زَرَابِي: (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-'Alâ:) and in a trad. it is said that the Prophet related a dream, mentioning 'Omar, and said, فَلَمَّ أَرَّ عَبَقِرِيًا يَفْرِي قَرِيهَ [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 ظَنَرُ عَبَقِرِي [Excessive, or extreme, wrongdoing]. (S, O.)

عَبَاقِرِي and عَبَاقِرِي: see the preceding paragraph.

عبل

1. عَبَكَةٌ, (IDrd, O, K,) aor. 2, (TA,) inf. n. عَبَكُ, (IDrd, O,) *He mixed it, namely, a thing*, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَنَهُ. (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 لَبَنَةً, meaning *I tasted not a morsel of سَوِيْق nor a bit of ثَوِيْد [or crumbled bread moistened with broth]*. (S, O.) — And *Somenhat of clarified butter*; like عَقَقَةٌ: so in the phrase, مَا فِي السَّخِي عَقَقَةٌ [There is not aught remaining of clarified butter in the skin]: and hence the saying, مَا أَبَالِيهِ عَقَقَةٌ [I do not care for him as for a little clarified butter; meaning, at all]. (S, O.) And, (K,) accord. to IAqr, (O,) *Feculence (وَصْر) [of clarified butter (IDrd and O voce عَقَقَةٌ) adhering to [the interior of] a skin*. (O, K.) — And *A fragment of a thing*: (K:) or *a piece of جبس [app. جبس, which means gypsum, but probably a mis-transcription for جببن, 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 عَبَكَةٌ [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. عَبَلٌ, [aor. 2,] (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 عَبَلٌ, aor. 2, (K,) inf. n. عَبُولٌ; (TK;) and عَبَلٌ, aor. 2, (K,) inf. n. عَبَلٌ. (TA.) = عَبَلَهُ, (Az, O, * K,) [aor., app., 2, as in other senses of the trans. verb,] inf. n. عَبَلٌ, (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.) عَبَلْتَهُ 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,) شَعَبَتْهُ 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 شَعَبْتَهُ شَعُوبٌ. (K. [But correctly as in the O.]) — عَبَلُ الشَّجَرَةِ, aor. 2, (S, O, K,) inf. n. عَبَلٌ, (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 عَبَلْتُكَ مَا عَبَلْتُكَ, (Ks, S, O, K,) aor. 2, (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.) = عَبَلُ بِهِ He went away with, or took away, him, or it. (O, K.) = عَبَلُ الشَّجَرِ [app. عَبَلٌ, but perhaps a mis-transcription for أَعْبَلُ, q. v.,] *The trees put forth their leaves*: on the authority of Az. (TA.)*

2: see the preceding paragraph.

4. اَعْبَلُ *He, or it, was, or became, thick and white*: (K:) originally used in relation to the fore arms. (TA.) = اَعْبَلُ الشَّجَرِ *The trees put forth their [leaves termed] عَبَلٌ: and the trees dropped their leaves*: thus having two contr. significations: (O, K, *) or اَعْبَلُ الأَرطَى *the [trees called] اَرطَى became in the state in which their هَدَبٌ [or عَبَلٌ (q. v.)] were thick, in the hot season, and red, and fit to be used for tanning therewith*: and, accord. to As, اَعْبَلْتُ الشَّجَرَةَ signifies *the tree dropped its leaves*: (S:) accord. to En-Nadr, اَعْبَلْتُ الأَرطَاةَ signifies *the اَرطَاة put forth its leaves*: and also, *dropped its leaves*: (Az, TA:) and ISd mentions, on the authority of AHn, اَعْبَلُ الشَّجَرِ 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.]

عَبَلٌ *Large, big, bulky, or thick*; (S, O, Mṣb, K;) as also عَبَلٌ: (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 رَجُلٌ عَبَلٌ الذَّرَاعِيْنَ *A man large, &c., in the fore arms*. (S, O, Mṣb, *) And فَرَسٌ عَبَلٌ الشَّوَى *A horse thick in the legs*. (S, O.) And امْرَأَةٌ عَبَلَةٌ *A woman complete, or perfect, in make or formation*. (S, O, Mṣb.) And امْرَأَةٌ عَابِلَةٌ *A large, big, bulky, (Ibn-Abbád, O,) or thick, woman*. (Ibn-Abbád, O, K, *) And عَابِلٌ applied to a boy, or young man, signifies *Fat*: and [so] عَبُولٌ applied to a woman: pl. of both عَبَلٌ. (TA.)

عَبَلٌ 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 طَرَقَاة (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 هَدَب 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.)

عَبَلٌ: see عَبَلٌ, first sentence.

عَبَالٌ *The mountain-rose (وَرْدٌ جَبَلِيٌّ) [one of the appellations now applied to the eglantine, or sweet briar, more commonly called the نَبْرِين]*: (S, Mṣb, K:) AHn says, an Arab of the desert informed me that the عَبَالٌ is the *rose of the mountain (وَرْدٌ الجَبَلِ), of which is the white, and the red, and the yellow*; (O, TA;) *having a goodly hip (وَلِيك) [thus correctly written in the O, but afterwards altered to وِلِيك,] 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:] *the 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 AHn says, the people assert that the staff of Moses was an عَبَالَةٌ. (O.)

عَبُولٌ: see عَبَلٌ, 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. **الْمَنِيَّةُ**. (**ك**.) See 1, third sentence: and see also **عَابِلٌ**.

عَبَاةٌ: see **عَبَاتَةٌ**.

عَبِلَةٌ: see **عَبِلٌ**.

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

عَابِلِيٌّ: see **عَبِلٌ**, last sentence. = **عَابِلِيٌّ عَابِلِيٌّ** is a saying of the Arabs like their saying **شَاجِنِي سَاجُونٌ** [i. e., app., meaning *My separator from my companions is death, or shall be death alone*]. (l. in art. **شَجِنٌ**: see **سَاجُونٌ**.)

عَبِيْلٌ (**AA**, **و**, **ك**, **TA**.) *big, or bulky, (TA.) and strong*. (**ك**, **TA**.)

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*, (**ISh**, **و**, **ك**.) and *may be a rugged, high mountain*: (**ISh**, **و**.) expl. in the **س** as meaning *white stones*; but correctly, as **IB** says, *white stone*: and **أَعْبَلَةٌ** is an irreg. pl. thereof. (**TA**.) — And [the fem.] **عَبَلَةٌ** signifies *A rock*: (**ك**, **TA**: [in the **CK**, **و** should be inserted after **الصَّخْرَةَ**]:) or a *white rock*: (**Th**, **س**, **ك**, **TA**:) or a *white, hard rock*: (**TA**:) pl. **عَبَالٌ**, like **بَطَاحٌ** pl. of **بَطْحَاءٌ**. (**س**, **TA**.) And *A white [hill, or eminence such as is termed] أَكْمَةٌ*. (**TA**.) And *A narrow strip [طَرِيْدَةٌ] 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 مَرُوٌّ; [but] resembling بَلَّوْرٌ [i. e. crystal]*. (**TA**.)

مُعَبِلٌ *An implement with which trees are cut [down]*. (**TA**.)

مُعَبَلَةٌ *A broad and long arrow-head*: (**As**, **س**, **و**, **ك**.) or an *iron [arrow-head] made broad, and having no عَيْرٌ [or central ridge]*: (**AHn**, **TA**:) pl. **مُعَابِلٌ**. (**و**, **ك**.) [See also **سُرُوَّةٌ**. — Also *An arrow having a broad head*. (**Freytag**, from the **Deewán** of the **Hudhalees**.)]

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

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

• هَا إِنَّ رَمِيِي عَنَّهُمْ لَمُعَبُولٌ •
• فَلَا صَرِيحَ الْيَوْمِ إِلَّا التَّمْصُفُونَ •

[*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

عَبِلَ (**inf. n. عِبْلَةٌ**, **TK**) *He left the camels to pasture by themselves*, (**Lth**, **س**, **و**, **ك**.) and *to go to the water when they pleased*: (**TA**:) like **أَهْبَلَهَا**; (**س**, **و**;) the **ع** being substituted for the **ل**. (**س**.) = And **عَبِلَهُ** and **عَبِلَانٌ** signify *The act of reproving, blaming, or censuring*: (**ك**.) inf. ns. of **عَبَلَهُ** *he reproved him, &c.* (**TK**.)

عَبِلٌ: see **الْعَبَاهَةُ**.

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

الْعَبَاهَةُ, (**ك**.) or **عَبَاهَةُ 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 **SM** adds, referring to **الْعَبَاهَةُ**,] **A'Obeyd** says, and in like manner [it denotes] anything left to itself, not prevented, or withheld, from doing what it desires: (**TA**: [but in this explanation the sing. is evidently put for the pl.]:) the sing. of **عَبَاهَةُ** is most probably **عَبِيْلٌ**, like **قَشَعْرٌ**, of which **قَشَاعِمَةٌ** is a pl.: in the "**Tathkeef el-Lisán**" [of **IKtt**], **الْعَبَاهَةُ** is expl. as signifying *those over whom no one has authority*. (**TA**.)

مُعَبَلَةٌ: see **عَبَاهِلٌ**.

مُعَبِلٌ i. q. **مُتَمَتِعٌ** [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 **TA**, but in the **CK** "or,"] *one who will not be prevented, or withheld, from a thing*. (**و**, **ك**.)

عبو

1. **عَبَا**, aor. **يَعْبُو**, *His face shone*: (**ك**, **TA**.) [or so **وَجْهَهُ**; for **عَبَا وَجْهَهُ** signifies thus accord. to **IAqr**: (**TA** in art. **عَبَا**:) app. from **عَبٌ** signifying the "light" of the sun; this being originally **عَبُو**. (**TA**.) = And **عَبُو الْمَتَاعِ** is syn. with **نَعْبِيَّتُهُ**, (**ك**, **TA**.) mentioned by **ISd**, and said by **IKtt** to be of the dial. of **El-Yemen**, (**TA**.) 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**:] **IDrd** says, **عَبُوْتُ الْمَتَاعِ** is of the dial. of **El-Yemen**, syn. with **عَبِيَّتُهُ**. (**TA** in art. **عَبِي**.)

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

عَبٌ *The light of the sun*; (**IAqr**, **TA**, and **و** and **ك** in art. **عَبَا**;) as also **عَبُو**, which is the original form; (**TA**;) and so **عَبِيٌّ**, (**IAqr**, and **و** and **ك** in art. **عَبَا**.) and **عَبٌّ**; (**و** and **ك** in art. **عَبَا**;) and **عَبِيَّةٌ** (**TA** in art. **عَبِي**;) and **IAqr** says that **عَبُوَّةٌ** signifies the

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

عَبَا, applied to a man, [like **عَبِيٌّ** mentioned in art. **عَبَا**,] *Heavy, dull, or stupid; or coarse, or rude; and impotent*. (**ISd**, **TA**.) [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*. (**TA**.) [See also **عَبٌ** (which signifies the same) in art. **عَبَا**.]

عَبُوَّةٌ: see **عَبٌ**, above.

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

عبي

2. **عَبِيَّتُ الْحَيْشِ**, (**س**, **Msb**.) inf. n. **تَعْبِيَّةٌ** (**س**, **ك**) and **تَعْبِيَّةٌ** and **تَعْبِيٌّ**; so said **Yoo**; but **AZ** said **عَبَائَةٌ**; (**س**;) [see art. **عَبَا**;) *I prepared, or made ready*, (**س**, **ك**.) or *set in order, disposed, or arranged*, (**Msb**.) *the army* (**س**, **Msb**, **ك**) *in their places*. (**س**, **ك**.) — See also 2 in art. **عبو**.

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. **الإِعْتَابَا**, mentioned here in the **TA**, as syn. with **الإِحْتِنَا**, 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, (K, TA,) and impotent*: but this requires correction; for **Lth** mentions **العَبَا**, and **العَبَايَةُ** as used by a poet, and says that they signify *the coarse, or rude, impotent, man*; but **Az** says that he had not heard **العَبَا** in this sense on any authority other than that of **Lth**, and that he held the right reading in the verse cited as an ex. by **Lth** to be **العَبَايَةُ**, with **ي**, meaning, as also **العَبَايَةُ**, "the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women." (**TA**.)

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

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

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

عَبَايَةٌ and **عَبَاةٌ** (**س**, **Mgh**, **Msb**, **ك**, **TA**) *A sort of [the kind of garments called] أُكْسِيَّةٌ [pl. of كَسَاءٌ], (S, Mgh, K, TA,) wide, (Mgh, TA,) and [generally] having in it large black [or brown] stripes*: (**TA**:) pl. [of the latter] **عَبَااتٌ** (**س**, **Msb**) and **عَبَاةٌ**, (**Mgh**, **Msb**.) formed by the

elision of the δ , (M \mathfrak{b}), [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 أُكْسِيَةٌ , and that its pl. is أُكْسِيَةٌ . (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, خَمَصٌ];) and $\text{تَعَتَّبَ عَلَيْهِ}$; (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., $\text{كَانَ يَقُولُ لِأَحَدِنَا عَنِ الْمَعْتَبَةِ مَا لَهُ تَرَبَّتْ بِمِجْنَهُ}$ [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 تَرَبَّتْ]. (TA.) — And [sometimes] عَتَبَ عَلَيْهِ signifies [simply] *He was angry with him*. (Mgh, TA, *) A poet says, (S, O, TA,) namely, El-Ghatammash (O, TA) Ed-Dabbee, (TA,)

- $\text{أَخْلَائِي لَوْ غَيْرَ الْجَمَامِ أَصَابَكُمْ}$
- $\text{عَتَبْتُ وَلَكِنْ مَا عَلَى الدَّهْرِ مَعْتَبٌ}$

(S, O, TA; but in the O, عَلَى الْمَوْتِ , and أَخْلَائِي as well as أَخْلَائِي , as in the Ham 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 , (M \mathfrak{b} , K, * TA, *) aor. = and عَتَبَ , (M \mathfrak{b} , K, TA) and عَتَبِيٌّ [an intensive form] (K, TA) and عَتَبَانٌ (Az, TA) and مَعْتَبٌ , (M \mathfrak{b}), 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*. (M \mathfrak{b} .) A poet says,

- $\text{إِذَا ذَهَبَ الْعِتَابُ فَلَيْسَ وَدٌّ}$
- $\text{وَيَبْقَى الْوَدُّ مَا بَقِيَ الْعِتَابُ}$

[When reproof departs, there is no love: but love lasts as long as reproof lasts]. (S, * O, TA.)

عَتَبَ 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 بِهِ 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 تَعَتَّبَانٌ , [this last an intensive form,] (K, *) \dagger *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 الْبَرَقُ , aor. = and عَتَبَ , inf. n. عَتَبَانٌ , \dagger *The lightning flashed in continued succession*. (TA.) — And $\text{عَتَبَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ}$, aor. = [and app. = also], \dagger *He passed [from place to place], and* $\text{عَتَبَ مِنْ قَوْلٍ إِلَى قَوْلٍ}$ [from saying to saying]. (O, TA.) — And $\text{عَتَبَ الْقَوْمَ فِي السَّبِيلِ}$ [i. e. عَتَبَ , though Freytag assigns this meaning to عَتَبَ ,] \dagger *The people, or party, turned aside in journeying, and alighted in a place not in the right, or intended, direction*. (Ham p. 18. [See also 4 and 8.]) — See also أَعْتَبَ , said of a bone.*

2. تَعَتَّبَ The making an عَتَبَةٌ [meaning a threshold]. (K, TA.) $\text{تَعَتَّبَ الْبَابَ}$ means *The making a threshold (عَتَبَةٌ) to the door*. (TA.) — [And *The making an عَتَبَةٌ (meaning a step):*] or so $\text{تَعَتَّبَ عَتَبَةٌ}$.] You say, $\text{عَتَّبَ لِي عَتَبَةً فِي هَذَا الْمَوْضِعِ}$ [Make thou for me a step in this place] when you desire to ascend thereby to a place. (O, TA.) — And $\text{تَعَتَّبَ الْخُجْرَةَ}$ [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, $\text{عَتَّبَ سَرَاوِيلَهُ فَتَشَمَّرَ}$ [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 تَبْنَةُ . (IAar, O.) —

See also أَعْتَبَ , 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, M \mathfrak{b}), *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, M \mathfrak{b} , 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, M \mathfrak{b} , 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 السَّيْلَ فَإِنَّهَا تَعَتَّبُ 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, $\text{عَاتَبَ الْأَدِيمِرَ}$, meaning \dagger *He put the hide again into the tan*. (T in art. ادمر.) [See an ex. in a prov. cited voce ادمر.]**

4. اعْتَبَهُ , (K, TA,) inf. n. اعْتَابٌ , with which عَتَّبِيٌّ [q. v.] is syn.; (TA;) and استعْتَبَهُ ; *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 Sa'ideh Ibn-Ju'eiyeh,

- $\text{شَابَ الْغُرَابُ وَلَا فَوَادِكُ تَارِكٌ}$
- $\text{ذَكَرَ الْغُصُوبَ وَلَا عِتَابَكَ يَغْتَبُ}$

[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 $\text{يُسْتَقْبَلُ بِعَتْبِيٍّ}$ [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-Khazim,*

- $\text{غَضِبْتُ تَمِيمًا أَنْ يُقْتَلَ عَامِرٌ}$
- $\text{يَوْمَ النَّسَارِ فَأَعْتَبُوا بِالصَّيْلِ}$

[Temeem were angry because Amir was slaughtered on the day of En-Nisar; so they were made contented by the sword:] i. e., we contented them by slaughter: (S, * O, * TA: [see also the Ham p. 196:]) [but the meaning may be, so they were made to return from their anger by the sword: that أَعْتَبَ 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 أَعْتَبَنِي and أَسْتَعْتَبَنِي 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 latter having a privative effect: (M \mathfrak{b} ;) and $\text{أَعْتَبَهُ مِنْ شَكْوَاهُ}$ means *He caused him to be pleased or contented [and so relieved him from his complaint]*. (Har p. 337. [See also*

أَشْكَاهُ.] — And [hence, app.,] اُعْتَبِنِي signifies *He cancelled a bargain, or contract, with me.* (TA.) = اُعْتَبَ and اُسْتَعْتَبَ 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 reproved or blamed him, or who was angry with him, to be well pleased with him.* (TA.)

It is said in a prov., مَا مَسِيٌّ مَنْ اُعْتَبَ [He is not an evildoer who returns from his evil conduct]. (TA.) — And اُعْتَبَ (K) and اُسْتَعْتَبَ (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. = اُعْتَبَ said of a bone that has been set is like اُعْتَبَ [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 تَعْتَابُ [of which the verb may be either اُعْتَبَ or اُسْتَعْتَبَ] has the meaning of its inf. n., اُعْتَابُ. (TA.)*

5. نَعْتَبَ 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 يُنْعَبُ بِشَيْءٍ *He is not to be reproved, blamed, or censured, with anything [i. e. with any reproof &c.]. (K, TA.)* And لَا يُنْعَبُ عَلَيْهِ فِي شَيْءٍ *[No reproof, blame, or censure, is to be cast upon him in respect of anything]. (ISK, O, TA.)* — See also 3. = اُعْتَبَ also signifies *He kept to, or was constantly at, the عُنْبَةَ [or threshold] of the door. (A, TA.)* — And you say, تَعْتَبْتُ بَابَهُ: see 1, latter half.

6: see 3. One says, بَيْنَهُمْ اُعْتَابَةٌ يَتَعَاتَبُونَ بِهَا *Between them is speech with which they reprove, blame, or censure, one another. (S.)* And اِذَا تَعَاتَبُوا اُصْلَحَ 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. — اُعْتَبَ فِي طَرِيقِهِ *He receded, or retreated, in his way, after proceeding therein for a while; as though in consequence of a difficulty (عُتْبَ) presenting itself. (TA.)* — And اُعْتَبَ الطَّرِيقَ *He quitted the even, or easy, part of the way, and took to the rugged part. (S, O, K.)* — And اُعْتَبَ مِنَ الْجَبَلِ *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,

• اِذَا مَخَارِبُ اُحْنَاءٍ عَرَضْنَ لَهُ
• لَمْ يَنْبُ عُنْبًا وَخَافَ الْجَوْرَ فَاُعْتَبَا

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 اُعْتَبَ signifies also *He pursued a right, or direct, course, syn. اُقْصَدَ, (S, Iath, O, K, [perhaps thus expl. in relation to the verse cited above,]) فِي الْاَمْرِ [in the affair]. (K.)*

10. اُسْتَعْتَبَهُ *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 اُسْتَعْتَبَ, alone, *He asked, solicited, sought, or desired, good will, or favour; or to be regarded with good will, or favour. (S, Mṣb.)* وَلَا هُمْ يُسْتَعْتَبُونَ, 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 يُسْتَعْتَبُوا [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] — اُسْتَعْتَبْتُهُ also signifies I asked him, or desired him, to cancel a bargain, or compact, with me. (TA.) = See also 4, in three places.**

عُنْبٌ: see عُتْبَانٌ, in four places.

عُنْبٌ One who reproves, 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.]

عُنْبٌ: see عُنْبَةٌ, in five places. — Also The دَسَانَاتُ [or frets] (O, TA) that are bound upon the عُمُودُ [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 IAgar, 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 suprâ.) [See also بَضْرٌ, and رَتْبٌ.] — Also A bending at the صَرِيبة [or part with which one strikes], and a bluntness, of a sword. (TA.) One says, مَا فِي طَاعَةِ فُلَانٍ عُنْبٌ † 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 مَوَدَّةِ عُنْبٍ † There is not in his love, or affection, anything mingling with it that vitiates it, impairs it, or renders it unsound. (TA.)

اُسْكُفَّةُ The اُسْكُفَّةُ [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 اُسْكُفَّةُ; i. e. the lintel]: (K:) [for it is said that] the upper [piece of wood] in a door-way is the عُنْبَةُ; and the piece of wood that is above this is the حَاجِبٌ; (Az, TA in this art. and in art. حَجَب;) and the اُسْكُفَّةُ is the lowest [or threshold]; and the عَارِضَتَانِ are the عِضَادَتَانِ [or two side-posts]: (TA:) the pl. is عُنْبٌ [improperly termed a pl., for it is a coll. gen. n.,] (S, O, K) and عُنْبَاتٌ. (TA.) [It is mostly used in the former of the two senses expl. above.] — And [hence,] † 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. عُنْبٌ [improperly termed a pl., as observed above,] (S, O, Mṣb) and عُنْبَاتٌ. (S, O.) — The two thresholds or lintels or steps] termed الخَارِجَةُ [or the outer] and الدَّاحِلَةُ [or the inner] are two well-known figures of [the science of] الرَّمَلُ [i. e. geomancy]. (TA.) — The extreme side of a valley, that is next the mountain: (O, TA:) or, as some say, العنبة [i. e. العُنْبَةُ, supposed by Freytag to be العُنْبَةُ,] signifies the place of bending of the valley. (Ham p. 18.) — And عُنْبَةٌ signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; and so عُنْبٌ. (K.) One says, حَمِلَ فُلَانٌ عَلَى عُنْبَةٍ 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 عُنْبٍ † مِنَ الشَّرِّ, and عُنْبَةٌ, He was incited, &c., to do, or to suffer, a hardship, or difficulty. (TA.) And مَا فِي هَذَا الْاَمْرِ عُنْبٌ † وَلَا رَتْبٌ † *There is not in this thing, or affair, or case, any hardship, or difficulty. (S, O.)* And عُنْبَاتُ الْمَوْتِ means The severities [or pains or agonies] of death. (TA, from a trad.)

عُنْبَى The being well pleased, content, or satis-

fed, [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 *أَعْتَبَنِي* as meaning "he returned to making me happy," &c.; (S; see 4;) a subst. from *الإِعْتَابُ*; (Msb;) [i. e.] it is put in the place of *إِعْتَابٌ*; 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 *عِنْدَهُ مَنْ تُرْجَى 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 *الإِعْتَابُ*, (S, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. *لَكَ الْعُتْبَى لَمْ رَضِيَتْ بِأَنْ لَا رَضَاكَ* i. e. *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-Abec-Kházim cited above in the explanations of that verb: (S, 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 الْعُتْبَى* 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.)

عَتَبَانٌ and *عَتَبٌ* and *عَتَابٌ* [all mentioned before as inf. ns.] are said to be *syn. with* *إِعْتَابٌ*: [see 4, and *عُتْبَى*:] it is asserted that you say, *مَا وَجَدْتُ فِي قَوْلِهِ عَتَبَانًا* [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 فِي قَوْلِهِ عَتَبًا* [in the like sense]: but Az says, I have not heard *عَتَبٌ* nor *عَتَبَانٌ* nor *عَتَابٌ* in the sense of *إِعْتَابٌ*; but *عَتَبٌ* and *عَتَبَانٌ* signify *thy reproving a man for evil conduct, &c.*, as stated above; [see 1;] and *عَتَابٌ* and *مُعَاتَبَةٌ*, *mutual reproving for such conduct*. (TA.) = *العَتَبَانُ* *The male hyena*: (Kr, TA:) and *أُمُّ عَتَبَانَ* and *أُمُّ عَتَابٍ* [the latter of the measure *كَتَابٌ*, accord. to the CK and my MS. copy of the K, but in the TA of the measure *كَتَابٌ*, and therefore *عَتَابٌ*,] *the female hyena*: (K:) said to be so called because of her limping: but ISD says, I am not sure of this. (TA.)

عَتَابٌ: see the next preceding paragraph, in five places.

عَوَّبٌ 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 عَتِيبَةٌ [A town, or village,] in which is little of good, or of good things. (O, K.)

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

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

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

مَعْتُوبٌ is for *مَعْتُوبٌ 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.)

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

* *فَاعْتَبَبْتُ الشَّوْقَ مِنْ فُوَادِي وَأَلَتْ*
* *شِعْرِي إِلَى مَنْ إِلَيْهِ مُعْتَبَبٌ*

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

مُسْتَعْتَبٌ is used in the sense of [the inf. n. of *عَتَبْتُ*, meaning] *اسْتِرْضَاءٌ*: 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.)

عَدَدٌ

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

2: see the next paragraph.

4. *أَعَدَّهُ*, (S, O, Msb, K,) inf. n. *إِعْتَادٌ*; (S;) and *عَدَدَهُ*, (S, Msb, K,) inf. n. *تَعْتِيدٌ*; (S, K;) *He made it ready, or prepared it*, (S, O, Msb, K,) *for a [future] day*. (S, O.) The former verb occurs in the Kur xii. 31. (S, O, Msb.) Yağkoob says that the [former] *ت* in *أَعَدَدْتُهُ* is a substitute for the [former] *د* in *أَعَدَدْتُهُ*: and some say that *أَعَدَدٌ* is originally *أَعْتَدَدٌ*; but others deny this. (L.)

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

عَدَدٌ: see *عَتِيدٌ*. — [Hence,] *فَرَسٌ عَدَدٌ*, as also *عَدَدٌ*, *A horse made ready, or prepared, for running*; (S, 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.)

عَدِيدٌ: see the next preceding paragraph.

عَدَدَةٌ and *عَدَدَةٌ*: see what next follows.

عَدَادٌ (S, A, O, L, Msb, K) and *عَدَدَةٌ* (L, K,) or *عَدَدَةٌ*, (so in the O,) *Apparatus; syn. عَدَةٌ* [q. v.]; (S, A, O, L, K;) which is said by some to be formed from *عَدَدَةٌ*, but others deny this; (L;) *implements, or instruments, or the like*; (S, O;) or *weapons, beasts, and instruments, or equipage, of war*: (L, Msb:) pl. *أَعْدَادٌ* (O, L, Msb, K) and *أَعْدَادَةٌ* (L, Msb) [both pls. of pauc.] and *عَدَدٌ*. (L.) One says, *أَخَذَ لِلْأَمْرِ عَدَادَهُ* *He took his apparatus, or implements, or instruments, or the like, [or he prepared, or provided, himself,] for the affair*: (S, O:) or *he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war*. (Msb.) — And sometimes, (S, O,) *عَدَادٌ* signifies also *A large drinking-cup or bowl*: (S, O, K:) i. q. *عَسْفٌ* and *صَحْنٌ*: (IAar, L:) or *a large drinking-cup or bowl (عَسْفٌ) of [wood of the tree called] أُنْثَلٌ*. (AHn, TA.)

عَدُوٌّ *A yearling goat*; (Msb, K;) *a young goat that pastures, and is strong, and has become a year old*: (S, 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 جَدْعٌ [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*; *عودٌ* signifying one *that has become a ثَبِيٌّ* [app. meaning *in the third year*]: (TA:) or *that has attained the fit age for procreation*: (L:) pl. [of pauc.] *أَعْدَادٌ* and [of mult.] *عَدَانٌ* the latter originally *عَدَدَانٌ*, (S, O, L, Msb, K,) the use of which last form is also allowable. (Msb.) — Also [A tree of the species called] *سِدْرَةٌ*: or *أَطْلَحَةٌ*. (O, L, K.)

عَتِيدٌ A thing (S, O, L) *ready, at hand, or prepared*; (S, A, O, L, K;) as also *عَدَدٌ* [q. v.]: pl. [of pauc.] of the latter *أَعْدَادٌ* and [of mult.] *عَدَدٌ*: (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.)

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

عَتَيْدٌ: see مُعْتَدٌ.

عتر

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

2: see above, first sentence.

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

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

عَتْرَةٌ The stem, or stock, of a tree: on the authority of Abou-Sa'ced 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-Muttalib: (Abou-Sa'ced, O:) or 'Abd-El-Muttalib and his sons: (TA:) or the offspring of Fátimih: (IAqr, TA:) or the nearer members of the house of the Prophet, consisting of his own offspring and of Alee and his offspring: or the nearer and the more distant in relationship of the house of the Prophet: or, as is commonly held, the people of the house of the Prophet; who are those from whom it is forbidden to exact the poor-rate, and those to whom is assigned the fifth of the fifth mentioned in the Soorat el-Anfál [the eighth chapter of the Kur-án, verse 42]. (TA.) = Also n. un. of عَتْرٌ [q. v.]. (S, O.)

عَتِيرَةٌ A sheep, or goat, which may be 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 عَيْشَةٌ رَاضِيَةٌ, for مَرْضِيَّةٌ; (Lth, TA;) or it may be a possessive epithet [meaning عَتْرٌ ذَاتٌ]: (TA:) the pl. of عَتِيرَةٌ is عَتَائِرٌ. (Mgh.)

عَاتِرَةٌ: see the next preceding paragraph.

عتق

1. عَتَّقَ الْفَرَسَ, aor. ʔ, inf. n., عَتَّقٌ; (S, O;) or عَتَّقَ الْفَرَسَ, aor. ʔ; and عَتَّقَ; The mare, (S, O,) or horse, (K,) preceded, and became safe, or secure: (S, O, K:) [or,] accord. to IDrd, عَتَّقَ الْفَرَسَ, with damm, signifies the horse became such as is termed عَتِيقٌ [q. v.]. (O.) The meaning of The state, or act, of preceding, or having precedence, [assigned to the inf. n. عَتَّقَ], is said to be the turning-point of the art.: and hence, عَتَّقَ الْخَيْلَ, said of a horse, means *He preceded the other horses, and became safe, or secure, from them.* (Mgh.) And عَتَّقَتِ الشَّيْءَ, aor. ʔ, I preceded the thing. (Mgh.) — عَتَّقَ الْعَبْدَ, (S, Mgh, O, Mgh, K,) aor. ʔ, (S, O, Mgh, K,) inf. n. عَتَّقٌ (S, Mgh, O, K) and عَتَّقَ, (K,) or the former is a simple subst. and the latter is an inf. n., (Mgh, K,) as also عَتَّقَانِ (S, Mgh, O, Mgh, K) and عَتَّقَانَةٌ (S, O, Mgh, K,) The slave became free; (S, O;) the slave passed forth from the state of slavery. (Mgh, K.) And sometimes عَتَّقَ is used in the place of إِعْتَانَ; (Mgh;) and so is عَتَّقَانِ, in the saying حَلَفَ بِالْعَتَّقَانِ [He swore by emancipation]: (TA:) but see 4. [Hence,] one says, فَلَانٌ مَوْلَى عَتَّقَانَةٍ [Such a one is a freed slave]. (S, O, K.) [See also عَتِيقٌ.] — عَتَّقَتِ 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 عَتَّقَتِ, 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.) — عَتَّقَ بَعْدَ, aor. ʔ, He (a man, S, O) became thin, or fine, or delicate, in his external skin, after having been coarse and rough; (S, O, K;) as also عَتَّقَ. (K.) — عَتَّقَ, said of anything, It attained its utmost point, reach, or degree. (TA.) — عَتَّقَتِ الْبَكْرَةَ The young she-camel became free from الْفُرْحَةَ [or purulent pustules in the mouth] and الْعُرَّةَ [i. e. mange, or scab]: until this is the case, she is not reckoned a بَكْرَةٌ: so said an Arab of the desert. (TA.) — عَتَّقَ, (Mgh,) or عَتَّقَ الْمَالُ, عَتَّقَ

(S, O, K,) aor. ٢, (K,) inf. n. عَتَّقَ; (Fr, S, O;) and عَتَّقَ; (K;) *It, (Mṣb,) or the property, or cattle, (Fr, S, O, K,) became in a good, right, or proper, state.* (Fr, S, O, Mṣb, K.) — See also 4. — عَتَّقَ الشَّيْءَ, (S, Mgh, O, K,) inf. n. عَتَّقَاةٌ; (S, Mgh, O;) and عَتَّقَ, aor. ٢ (S, O, K) and ٣; (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 الخَمْرُ; (S, Mṣb, K;) and عَتَّقَتِ, (Mṣb, K,) aor. ٢, inf. n. عَتَّقَ and عَتَّقَ; (Mṣb;) *The wine became old (Mṣb, K) and good.* (K.) — عَتَّقَتِ عَلَيْهِ يَمِينُ, (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 فِيهِ, inf. n. عَتَّقَ, *He bit it: (K:) or بِفِيهِ عَتَّقَ he bit with his front teeth: and [simply] he bit: (So in the O:) [both are app. correct; for it is said that] تَغْتِيقٌ signifies the act of biting.* (L, K.)

2: see 4. — عَتَّقَتِ الشَّيْءَ, (S, O,) inf. n. تَغْتِيقٌ, (S, K,) *I made the thing old.* (S, O, K.) * عَتَّقَتِ زَمَانًا is said of wine (الخَمْرُ) [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 العَبْدَ *He emancipated the slave; freed him from slavery: (S, Mgh, O, Mṣb, K:)* * عَتَّقَهُ in this sense is not known, (TA,) and should not be said, therefore it is said in the Bāri' that one should not say عَتَّقَ العَبْدَ, nor should one say اعْتَقَ العَبْدَ with the verb in the active form [and making العَبْدَ the agent]. (Mṣb.) — اعْتَقَ المَالَ *He put the cattle, or property, into a good, right, or proper, state; (Fr, S, O, K;) as also عَتَّقَهُ, inf. n. تَغْتِيقٌ; (O;) and عَتَّقَهُ, (Mṣb, K, TA,) aor. ٢, inf. n. عَتَّقَ. (TA.) — اعْتَقَ قَلْبَهُ *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 (حَازَهُ), so that it became his property.* (O, K.) — اعْتَقَ إِذَا اسْتَقَامَ لَهُ وَأَخَذَ [is expl. by the words] دِيْوَانَهُ [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 inexpiable.* (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 العَتَقِ 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 عَتَّقَ relate to inanimate things, as wine and dates; and قَدَمٌ relates to inanimate things and also to animals. (L, K.) = Also, and عَتَّقَ, *A species of trees from which Arabian bows are made: (AHn, K:*) the name being meant to imply the excellence of the bow [made therefrom].* (AHn.)

عَتَّقَ: see what next precedes.

عَتَّقَ: see the next paragraph, last quarter.

عَتَّقَ 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: (Mṣb;) and the former, a generous, or an excellent, horse: (Mṣb, 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, Mṣb:) عَتَائِقَةٌ 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 أَرْحَابِيَّاتٍ, (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;) عَتَائِقٌ being applied to one of them: (TA:) عَتَائِقُ الطَّيْرِ is also applied [particularly] to eagles: (IAṣr, TA voce عَقَابٌ:) and عَتَائِقُ الطَّيْرِ, to the hawk, or falcon: (O, TA:) and عَتَائِقٌ 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 العَتَائِقُ means *dates [themselves],* (AHn, O, K,) as in a verse of 'Antarah (or of Khuzaz-Ibn-Lowdhán, S, TA) cited voce كَذَبٌ, (O,) as a proper name thereof; (K;) or, as some say, the *dates termed شَهْرِيزُ*; and its pl. is عَتَائِقُ: (TA:) and *water [itself]: (K:) and fat [itself]: and accord. to IAṣr, anything that has attained the utmost degree in goodness or badness or beauty or ugliness is termed عَتَائِقٌ; pl. عَتَائِقُ.* (TA.) — Also *Beautiful, or comely: so in the saying, فَلَانٌ عَتَائِقُ الوَجْهِ [Such a one is beautiful, or comely, in respect of the face].* (O, TA.) And *امرأة عَتَائِقَةٌ 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, Mṣb, K;) as also عَاتِقٌ, and مُعْتَقٌ; (S, O, Mṣb, K;) and some of the relaters of traditions say مُعْتَقٌ, (TA,) but this is not allowable: (Mṣb, TA:) عَتَائِقَةٌ is applied to a female, (S, O, Mṣb, K,) and عَتَائِقُ also: (Mṣb:) the pl. of عَتَائِقُ is عَتَائِقُ, (S,**

Mgh, O, Mṣb, K,) and عَتَائِقُ also sometimes occurs, like كِرَامٌ as a pl. of كَرِيمٌ; (Mṣb;) and the pl. of عَتَائِقَةٌ is عَتَائِقُ. (S, O, Mṣb.) العَتَائِقُ is an appellation applied to Eṣ-Ṣiddeq, (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 (عَتَائِقُ) 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, Mṣb, 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 Kur-án that were revealed at Mekkeh, (L, TA,) and عَتَّقَ, (S, K, *) or عَتَّقَ, with two dammehs, (Mgh, Mṣb,) like بُرْدٌ pl. of بُرَيْدٌ, (Mṣb,) applied to دَرَاهِمٌ, (Mgh, Mṣb,) being [probably] a contraction of عَتَّقَ (like as بُرْدٌ is of بُرْدٌ) and in like manner applied to دَنَابِيرٌ, (S,) [and عَتَّقَ occurs in the TA in art. سَمَر, agreeably with general analogy if pl. of عَاتِقٌ,] but عَتَّقَ, with two dammehs and teshdeed, is a mistake. (Mgh.) العَتَائِقُ البَيْتُ is an appellation of *The Ka'bah,* (S, O, K,) given to it in the Kur-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 Kur [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 عَتَائِقَةٌ [*An old bridge*], (S, O, K,) with ة, (S, O,) and قَنْطَرَةٌ جَدِيدٌ [meaning the contr.], (S, O, K,) without ة, (S, O,) because عَتَائِقَةٌ has the meaning of the measure فَاعِلَةٌ, (S, O, K,) but جَدِيدٌ has the meaning of the measure مَفْعُولَةٌ. (S, O.) And رَائِعٌ عَتَائِقٌ, (O, K,) without ة, (O,) and عَتَائِقَةٌ and عَاتِقٌ [app. meaning *Old wine*]: (K:) and خَمْرٌ عَاتِقٌ and عَتَائِقٌ 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,]**

- كَالْبَسِكِ تَخْلِطُهُ بِمَاءِ سَحَابَةٍ
- أَوْ عَاتِقِي كَدَمِ الدَّبِيحِ مُدَامٍ

[*Like mush 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 مُخْتَلِطٌ.) — And العَتَائِقُ 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 تَنْفُصُ نَخْلَهُ). (K, TA.) — And عَتِيقٌ ثَوْبٌ means جَيْدُ الْحَبَكَةِ [app. a mistranscription, for جَيْدُ الْحَبَكِ, 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'Obeid to be from the meaning of "outgoing," or "outstripping," كَانَتْ يَعْتِقُ أَي 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 IAar 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 rearing of the garment called دَرْعٌ, 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* زَيْقٌ [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 عَاتِيقٌ (K) a bow that has become old and red; (S, O, K;) as also عَاتِقَةٌ. (S, O.) = عَاتِيقٌ 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 عَوَاتِيقُ (Msb, K, and Ham ubi supra,) and عَتِيقٌ. (K.) One says رَجُلٌ

أَمِيلُ الْعَاتِيقِ *A man bent, or bending, [or sloping,] in [the part which is] the place of the رِدَاءِ.* (S, O.) — And [the pl.] عَوَاتِيقُ 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 المِعْتَقَةُ [as a subst.] *A certain perfume, or odoriferous substance; syn. عَطْرٌ.* (K;) *a sort of عَطْر.* (L.)

رَجُلٌ مِعْتَاقُ 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 العَبْدُ:* (O:) you should not say مِعْتَاقُ. (S.)

مُعْتَوِقٌ: see عَتِيقٌ, in the former half.

عتك

1. عَتَكَ بِهِ الطَّيْبُ (S, O,) aor. عَتَكْتُ, inf. n. عَتَكٌ, (O,) *The perfume stuck to him, or it.* (S, O.) — And عَتَكَ الْبَوْلُ عَلَى فَخِذِ 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 (TA.) — And عَتَكَتْ بِالطَّيْبِ *She (a woman) daubed, or smeared, herself with perfume.* (IDrd, O.) — عَتَكَتِ الْقَوْسُ, aor. عَتَكَتْ, inf. n. عَتَكَتْ and عَتَوُوكُ, *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 عَاتِقَةٌ (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 عَاتِيقٌ (K in art. عتق) and عَاتِقَةٌ (S and O and K in that art.:) [or] عَاتِقَةٌ, so applied, signifies of a pure, or clear, yellow colour. (Skr, TA.) And 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. عتك.) And *i. q.*

كِرِيمٌ [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 (مُحْمَرَةٌ [in the CK مُخْمِرَةٌ] 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-Sa'ad, *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 IAar, from عَتَكَتْ عَلَى بَعْلِهَا [said of a woman,] meaning نَتَزَتْ; but this is said by Th to be correctly عَتَكَتْ, the ت being a mistranscription. (TA.)

عَاتِيقِي *A certain kind of cloth or garment, red and yellow, brought from Syria: a rel. n. from [a place called] مَشْهُدٌ عَاتِيقَةٌ.* (TA.)

عتل

1. عَتَلَهُ, aor. عَتَلْتُ and عَتَلْتُ, (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.) = عَتَلُ إِلَى الشَّرِّ, aor. عَتَلْتُ, (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. اِنْعَادَ [he suffered himself to be led, &c.].* (Ibn-'Abbád, O, TA.) — And لَا اِنْعَتَلَ مَعَكَ; (so in copies of the S and K and in the TA;) or لَا 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 شَبْرًا, 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.)

عَتَلَةٌ The **بَيْرَم** [i. e. auger, wimble, or gimlet,] of the carpenter. (S, O, K.) — And The **مِجَنَات** [or iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off, as expl. in art. **جَت**, and in the **Ham** p. 102]: (S, K: [in one copy of the S, **المِجَنَات** is erroneously put for **المِجَنَات**; and in another of the S, and in some copies of the K, and in the O, **المِجَنَات**];] pl. [or rather coll. gen. n.] **عَتَلٌ**. (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] **فَأَس**, (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 **فَأَس**, 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 **عَتَلٌ** signifies Persian bows; one of which is termed **عَتَلَةٌ**: (S, O, K:) or strong bows. (KL.) = Also, i. e. **عَتَلَةٌ**, 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 **عَاتِلٌ**, q. v., voce **عَتِيلٌ**.]

عَتَلٌ A great eater, who denies, or refuses to give, (Er-Rāghib, L, K, TA, [عَتِيلٌ in the K, as is said in the TA, being a mistake for **المَنوع**],) and draws, or drags, [to him] a thing roughly, or violently; (Er-Rāghib, 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-Arafah, 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.)

عَتِيلٌ A hired man, or hireling; (S, O, K;) so in the dial. of Jedeelah of Teiyi; (S, O;) as also **عَاتِلٌ**: (TA:) pl. of the former **عَتَلَةٌ** (S, O, K) and **عَتَلٌ** also; and of the latter **عَتَلَةٌ**: (TA:) which last pl. also signifies a man's aiders, or assistants: (TA in art. **امل**;) and some say that **عَتِيلٌ** signifies a servant. (O.) — Also A violent, or severe, disease, or malady. (O, K.)

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

عَاتِلٌ: see **عَتِيلٌ**. — Also An aid, or officer, of the prefect of the police: pl. **عَتَلٌ**. (TA.)

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

عتمر

1. The primary signification of the inf. n. **عَتَمَ** 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, **عَرَسْتُ الْوَدَى**, 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, **عَرَسْتُ الْوَدَى**: **فَمَا عَتَمَ مِنْهَا شَيْءٌ** i. e. [I planted the shoots of palm-trees,] and not any of them was slow or tardy [in its growth]. (S.) And **عَتَمَتْ حَاجَتُهُ** The object of his want was, or became, slow or tardy [of accomplishment]; as also **عَتَمَتْ**. (TA.) — **عَتَمَ اللَّيْلُ**, (S, K,) aor. **عَتَمَ**, (S, TA,) inf. n. **عَتَمٌ**, (TA,) The night was, or became, dark, in the period termed **عَتَمَةٌ**: (S:) or a portion of the night passed; as also **عَتَمَ**: (K:) the latter mentioned by IAg. (TA.) — And **عَتَمَتِ الْإِبِلُ** at nightfall [i. e. at the commencement of the **عَتَمَةٌ**]; as also **عَتَمَتِ** and **عَتَمَتِ**. (K.) — See also 4.

2. **عَتَمَ** and **عَتَمَ** signify The being slow, or tardy. (S.) You say, **عَتَمَ قَرَاهُ** and **عَتَمَ** His entertainment for his guest, or guests, was, or became, slow, or tardy; syn. **أَبْطَأَ** [not **بِهِ**]: (S, K:) and he delayed it: (TA: [but this, though virtually a correct rendering, is app. not so literally:]) and **عَتَمَ** likewise has the former meaning: (K:) or **عَتَمَ قَرَى الضَّيْفِ** signifies he delayed the entertainment of the guest. (S.) And **عَتَمَ مَا عَتَمَ أَنْ فَعَلَ كَذَا** He delayed not, or was not slow, to do, or in doing, such a thing. (S, K,*) And **عَتَمَ حَاجَتَهُ** He delayed [the accomplishment of] the object of his want. (TA.) — And **عَتَمَ عَنْهُ** He refrained, forbore, abstained, or desisted, from it, (S, K,) namely, an affair, (S,) after having made progress therein; as also **عَتَمَ**; and **عَتَمَ**, aor. **عَتَمَ**, (K, TA,) inf. n. **عَتَمٌ**: (TA:) or this last signifies he withheld himself from doing it, meaning, a thing that he desired: (K:) and **عَتَمَ** signifies he delayed to do it. (TA.) And [hence] one says, **عَتَمَ ضَرْبَهُ فَمَا عَتَمَ**, (S,) and **عَتَمَ عَلَيْهِ فَمَا عَتَمَ**, (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, **عَتَمَ ضَرْبَهُ فَمَا عَتَمَ**. (S.) — See also 4.

4: see 2, in five places: and see also 1, in three places. — **عَتَمَ** (S, Msb) from **العَتَمَةُ** (S) is like **أَصْبَحَ** from **الصُّبْحُ**; (S, Msb;*) i. e. it signifies He entered upon the period termed **عَتَمَةٌ**; (Msb;) as also **عَتَمَ**, inf. n. **عَتَمٌ**: (TA:) or he journeyed in that period; (K, TA;) and so **عَتَمَ**: (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. **عَتَمَتِ الْإِبِلُ**, accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as **عَتَمَتِ**, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for **عَتَمَتِ** in this sense, which he has not mentioned.]

10. **عَتَمَتِ** He deemed him, or reckoned him, slow, or tardy. (Z, TA.) — **عَتَمَتِ نَعْمَتُهُمْ حَتَّى** 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.) = **عَتَمَتِ الْإِبِلُ**: see 1.

عَتَمَ and **عَتَمَ** (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 **عَتَمَ**, and expl. by him as the olive-tree: or a species of tree resembling it, growing in the Sarāh (السَّارَة). (TA.)

عَتَمَ: see **عَتَمَةٌ**, first sentence: = and see also **عَتَمَ**.

عَتَمَ: see **عَتَمَ**.

عَتَمَةٌ Slowness, or tardiness: (IB, TA:) hence the saying of a rājiz,

طَيْفٌ أَلْمَرُ • بِذِي سَلْمَرُ •
يَسْرِي عَتَمًا • بَيْنَ الْخَيْمَرُ •

meaning **يَسْرِي بَطِيئًا**, [i. e. A phantom visited (أَلْمَرُ being for أَلْمَرُ) in Dhoo-Salem, journeying by night slowly amid the tents,] the **عَتَمَةٌ** [i. e. **عَتَمَةٌ** being elided. (TA. [But **عَتَمَ** is also mentioned in the TA, in the beginning of this art., not as being originally **عَتَمَةٌ**, 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]; (Kl, S, Msb, K;) the first part of the night, after the setting of the light of the **شَفَق**: (Msb:) or the time of the prayer of nightfall: (S, K:) but the calling of that prayer the prayer of the **عَتَمَةُ**, as the Arabs of the desert called it, instead of calling it the prayer of the **عَتَمَةُ**, is said to be forbidden in a trad. (TA.) — **عَتَمَةُ رُبُعٍ** [The **عَتَمَةُ** of a young camel brought forth in the **رُبُع**, which is the beginning of the breeding-time], (S, K,) meaning the space during which it (i. e. the **رُبُع**) 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,

عَمَّةٌ [The عَمَّة of a little lamb or kid, the owners of which have alighted in a small tract of sand]; meaning that it does not long continue; like the lamb, or kid, that sucks its mother and soon returns to the suckling: and when it is two nights old, حَدِيثُ أُمَّتَيْنِ [The discourse of two female slaves, with lying and falsehood]; because their discourse is not long, by reason of their being busied with the serving of their owners: and when it is three nights old, حَدِيثُ فِتْيَاتٍ غَيْرِ مُؤْتَلِفَاتٍ [The discourse of young women not united by affection]: and when it is four nights old, عَمَّةٌ رُبْعٌ غَيْرِ جَائِعٍ [The عَمَّة of a رُبْع (expl. above) not hungry nor suckled]; meaning that it is limited to the space of the فَوَاق [or time between two suckings] of this رُبْع or of the فَوَاق [or time between two milkings] of its mother; or, as IAAr says, عَمَّةٌ أُمِّ الرَّبْعِ [The عَمَّة of the mother of the رُبْع]: and when it is five nights old, حَدِيثٌ وَأَنْسٌ وَبَقَاءٌ عَشَاءٌ خَلْفَاتٍ قَعَسَ [Discourse and sociableness, and the continuance of the evening-feed of pregnant camels having their heads and necks inclining towards their backs: see also art. قَعَسَ]: and when it is six nights old, يَسْرُوبَةٌ [app. A twisting and a grinding by a turning towards the left and from the left; as though meaning that it is a time fit for active employment]: and when it is seven nights old, دُنْجَةٌ [The night-journeying of the hyena]: and when it is eight nights old, قَمَرٌ إِضْحِيَانٌ [A bright moon]: and when it is nine nights old, يُلْقَطُ فِيهِ الْجَزَعُ [The onyx is picked up in it, being distinguishable by the light of the moon]: and when it is ten nights old, مُخْتَقُ الْفَجْرِ [lit. The choker of the dawn; as though its light were about to overtake, and grapple with, that of daybreak]. (TA.) [It should be observed that every one of these ten sayings is fancifully framed so as to rhyme, perfectly or imperfectly, with words preceding it: the first being preceded by ابْنُ لَيْلَةٍ; the second, by ابْنُ لَيْلَتَيْنِ; the third, by ابْنُ ثَلَاثٍ; the fourth, by ابْنُ أَرْبَعٍ; and so on.] — عَمَّةٌ signifies also The darkness of the night: (S, K, TA:) or the darkness of the first part of the night, [after nightfall, i. e.] after the setting of the light of the شَقَق [or redness that is seen in the sky after sunset]: and the vulgar [sometimes] pronounce it عَمَّة. (TA.) — And The remains of the milk that has collected in the udders of the camels, or of the camels and other cattle, at the period thus termed. (S, ISd, K.) One says, حَلَبْنَا عَمَّةً [We milked some remains of what had collected in the udders &c.]. (S, TA.) And حَلَبْتُ عَمَّتَهَا The milk that was obtained from them at the period termed the عَمَّة was drawn. (TA, from the trad. of Aboo-Dharr.) And قَعَدَ عِنْدَنَا فُلَانٌ قَدْرَ عَمَّةِ الْحَلَابِ i. e. [Such a one sat with us, or at our abode,] as long as the space during which the milch camels are confined for the purpose of the collecting of the milk in their udders. (TA.) — And The return of the

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

عَتَوْرٌ A she-camel that does not yield her milk copiously except in the period termed عَمَّة: (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 عَتَوْمَةٌ, 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,] مُعْتَمِرٌ الْقَرَى. (Har p. 579.) See also عَتَوْرٌ. —

عَتَوْرٌ 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.)

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

عَاتِمٌ } see عَاتِمٌ.
مُعْتَمِرٌ }
مُعْتَمِرٌ }

عته

1. عَتَهُ, (Mgh, Msb, K, and so accord. to copies of the S,) inf. n. عَتَاهُ and عَتَاهِيَةٌ, (Mgh, Msb,) [but see the former of these below,] and عَتَاهُ [app. عَتَهُ], (Mgh,) or عَتَهُ and عَتَهُ and عَتَاهُ; (K;) and (Msb, TA) عَتَهُ, (Msb, 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 IKtt, (TA,) inf. n. عَتَهُ, (Msb, TA,) which is mentioned by A'Obeid 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 عَتَاهُ, with fet-h; (Msb;) He (a man, TA) was idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Msb, K;) or one who had lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c., syn. دَهَشَ; (Mgh, Msb, K;) without diabolical possession, or madness: (Mgh, Msb:) or, accord. to IAAr, عَتَهُ signifies he (a man) was, or became, possessed, or mad. (Ham p. 680.) [See also عَتَهُ, 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. تَعَتَّهُ 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.) [تَعَتَّهُ 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 يَتَعَتَّهُ 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, تَعَتَّهُ 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.]. العَتَهُ 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 السَّفَهُ; for this does not resemble possession, or madness. (KT.)

عَتَهُ and عَتِيٌّ (so in the TA as from the K [but not found by me in the latter]) and عَتَتُهُ and عَتِيٌّ (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.)

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

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

عَاتِيَةٌ: see عَاتَهُ.

عَتَاهُ 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, Msb.) — See also the next paragraph.

عَتَاهِيَةٌ: see عَتَاهُ. — 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

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

عُتَاهِيَةٌ: see the next preceding paragraph.

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

عُنْتَهَ and عُنْتِيَهَ } see عُنْتَهَ.

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

مَعْتُوَهَ 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.)

عتى and عتو

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 dammehs being changed into a kesreh and therefore the و into ي, and then the other dammeh 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 تَعْتَبْتُ 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 عَتَيْتُ. (TA.) It is said in the Kṣur [li. 44], فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. But they turned with disdain from obeying the command of their Lord. (Bd, Jel.) — [Hence,] عَتَبَ الرِّيحُ † The wind blew immoderately. (IKṭṭ, TA.) — And عَتَا said of an old man, (S, Mṣb, K, [but in my copy of the Mṣb the الشئ is put for الشيخ,]) aor. يَعْتُو, (S, Mṣb,) inf. n. عَتُو (S, Mṣb) and عَتِي (S,) or عَتِي and عَتِي, with damm and also with fet-h, (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 Kṣur [xix. 9], accord. to one reading, وَقَدْ بَلَغَتْ وَمِنْ أَكْبَرِ عَتِيَا (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.

عَاتِبَ: see عَاتِبَ.

عَاتِي a dial. var. of حَاتِي, (S, K,) of the dial. of Hudheyl and Thakeef. (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 عَاتِي signifies the same: (K:) pl. عَاتِي (S, Mṣb, K,) originally [عَتُو] of the measure فَعُولٌ, (Mṣb,) the [former] و being changed into ي, agreeably with a rule which, Mohāmmad Ibn-Es-Serec 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 عَاتِي, and the pl. of عَات is عَاتَاءَ. (TA.) [See also أَعْتَأَ, below.] — Also Advanced [and declining] in age: [or dried up: (see 1, last sentence but one:)] pl. عَاتِي (Mṣb.) — And عَاتِي [a mistranscription, the latter word being correctly عَاتِبَ,] A night intensely dark. (TA.)

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

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

عث

1. عَثَّه, (S, K,) aor. ٢, (S, Mṣb,) inf. n. عَثَّ, said of the عَثَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Mṣb, K, TA,) and a garment [&c.]. (TA.) And عَثَّ, said of wool [&c.], It was eaten, or fretted, by the عَثَّ [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 (حَيَّة), 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 عَثَّنِي, (O,) inf. n. as above, (K,) He importuned me (O, K*) by asking. (TA.) [And عَثَّنِي signifies the same.]

2: see the next paragraph, in two places.

3. عَات (O,) inf. n. مُعَاتَّةٌ and عَاتٌ; (O, K;) and عَثَّتْ, (O,) inf. n. تَعَثُّيْتُ; (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 عَاتٌ فِي غَنَائِهِ, inf. n. as above; and عَثَّتْ; he trilled, or quavered, in his singing. (TA.)

And عَاتٌ 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 تَرْتُمُ [or ringing] of a basin when it has been struck. (O, TA.)

عَثَّ: see عَثَّ.

عَثَّ i. q. سُوْسٌ [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 IAqr, an insect [of the same kind] that clings to skin, or leather, and eats it: (TA:) [and the neevil; i. e.] the kind of worm, or grub, that eats corn; also called سُوْسٌ: (M in art. سوس:) one thereof is termed عَثَّةٌ: (Mṣb:) [i. e.] عَثَّةٌ signifies a سُوْسَةٌ [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. سوس) and wheat or other food; (Mgh in that art. ;) also called سُوْسَةٌ: (Mgh and Mṣb in that art. :) 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 عَثَّةٌ is عَثَّاتٌ, (O,) or عَثَّاتٌ, (K,) or both, (S,) or [rather] عَثَّاتٌ, 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 عَثَّ is عَثَّاتٌ. (Mṣb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِي دَانِقًا وَإِنَّهُ فِيهِ لِأَسْرَعُ مِنَ أُعْطِيهِ كُلَّ يَوْمٍ 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, فَلَانَ عَثَّ 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 عَثَّةٌ below: and عَثَّيْتُ.] — أُطْعَمَنِي سَوِيْقًا حَسًّا عَثًّا = [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 حَسًّا وَعَثًّا.)

عَثَّ: see the paragraph here following.

عَثَّةٌ: see عَثَّ. — 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 سُوْسَةٌ. (TA.) — Also, (O, K, TA,) and عَثَّةٌ, (TA,) A woman foul, or obscene, in tangle; (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 عَثَّ applied to a man: (O:) the pl. of عَثَّةٌ is عَثَّاتٌ. (TA.)

عَثَّاتٌ Vipers that eat one another in a time of

drought. (O, K.) — Also pl. of عَثٌ: (Mṣb:) — and of عَثَةٌ or عَثَةٌ. (TA.)

عَثِيَّةٌ dim. of عَثَةٌ [n. un. of عَثٌ, q. v.]. (L.) It is said in a prov.,

عَثِيَّةٌ تَقْرُمُ 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.)

عَثَاءُ The serpent. (O, K.)

عشر

1. عَشَرَ, aor. 2 (S, A, Mgh, O, Mṣb, K) and عَشَرَ; (A, Mṣb, K;) and عَشَرَ, aor. 2; and عَشَرَ, aor. 2; (A, K;) inf. n. عَشَرَ (S, Mgh, O, Mṣb, K) and عَشَرَ and عَشَرَ; (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,) عَشَرَ, (Mṣb, TA,) inf. n. عَشَرَ, (Mṣb,) or عَشَرَ; (TA; [perhaps a mis-transcription for عَشَرَ;]) and of a horse, عَشَرَ, inf. n. عَشَرَ; (Mṣb, TA;) being a measure of inf. ns. of verbs signifying various faults of horses and the like. (TA.) You say, عَشَرَ ثَوْبِي [He stumbled, or tripped, upon his garment]. (S, O, Mṣb.) خَرَجَ يَتَعَثَّرُ فِي أَذْيَالِهِ [He went forth stumbling, or tripping, upon his skirts]. (A.) And عَشَرَ فَرَسَهُ فَسَقَطَ [His horse stumbled, or tripped, with him, and he fell]. (S, O.) And it is said in a prov., الجَوَادُ قَدْ يَتَعَثَّرُ [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,] عَشَرَ فِي كَلَامِهِ and تَعَثَّرَ [He stumbled, or tripped, in his speech]. (A.) And تَعَثَّرَ لِسَانَهُ [His tongue halted, faltered, or hesitated]. (S, O, TA.) — And [hence, app.,] عَشَرَ, (Kr, K, TA,) inf. n. عَشَرَ, (Kr, O, TA,) + *He lied*. (Kr, O, K, TA.) One says, فَلَانَ فِي الْعَثْرِ وَالْبَائِنِ, meaning + [Such a one is occupied] in truth and falsehood [or rather in falsehood and truth]. (O, TA.) — And عَشَرَ عَلَيْهِ, (S, A, Mgh, O, Mṣb,) aor. 2 (S, O, Mṣb) and عَشَرَ, (TA,) inf. n. عَشَرَ and عَشَرَ, (O, Mṣb, K, [the latter erroneously written in the CḲ عَشَرَ]) [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 عَشَرَ بِهِ; (see an ex. voce أَشْرَسَ);] and عَشَرَ signifies the same; but accord. to the usage of the Kur-án, you say أَعَثَّرْتُ غَيْرِي: so in the

Kitáb el-Abniyeh of IKṭṭ. (TA. [Sec 4.]) You say, عَشَرَ عَلَى سِرِّ الرَّجُلِ [He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]]. (TA.) [Hence,] عَشَرَ, in the Kur [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 عَشَرَ, aor. 2, inf. n. عَشَرَ, as expl. by Lth, means + *He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.)* — عَشَرَ جَدَّهُ, (K, TA,) aor. 2 and عَشَرَ, (TA,) means [His fortune, or good fortune, fell; syn. نَعَسَ; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) — عَشَرَ الْعِرْقُ, (Lh, K,) inf. n. عَشَرَ, (Lh, TA,) *The vein pulsed. (Lh, K, TA.)* — عَشَرَ بِهِ: see 4. — [Hence,] عَشَرَ بِسِرِّ الزَّمَانِ [Time, or fortune, destroyed them: (TA:) or caused them to be overcome. (O.)

2: see the next paragraph, in three places.

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

فَخَرَجْتُ أُعَثِّرُ فِي مَقَادِيرِ جُبَّتِي

لَوْلَا الْحَبَاءُ أَطْرَتْهُ 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 عَثَرَ. (TA.) And عَشَرَهُ اللَّهُ is syn. with أَعَثَّهُ [of which see various explanations in art. نَعَسَ]. (TA.) — [Hence,] عَشَرَ بِهِ *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 عَشَرَ 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 Kur [xviii. 20] أَعَثَّرْنَا عَلَيْهِمْ, (S, TA;) in which عَشَرَ, the objective complement, is suppressed. (TA.) And عَشَرَ عَلَى أَصْحَابِهِ [He guided him, or showed him the way, to his companions. (A.) — عَشَرَ جَدَّهُ, and عَشَرَ, + *He [i. e. God] made his fortune, or good fortune, to fall. (K.)* [See عَشَرَ جَدَّهُ.] = See also 1, latter half.

5: see 1, in four places.

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

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

لَقَدْ عَشَّرْتَ طَيْرَكَ لَوْ تَعَيْفُ

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

عَشَرِي: see عَشَرِي.

عَشْرٌ A lie; or falsehood; (K;) as also عَشْرٌ. (IAḥ, K.) = Also The Eagle: (K:) a meaning also assigned in the K, in art. عَجْر, but erroneously, to عَجْر. (TA.)

عَشْرٌ: see the next preceding paragraph.

عَشْرَةٌ A stumble, or trip, (Mṣb, TA,) in walking, or going along: pl. عَشْرَاتٌ. (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 عَشْرَتَكَ [May God cancel thy slip, lapse, fault, &c.]. (A.) And it is said in a trad., لَا تَبْدَأُهُمْ بِالْعَشْرَةِ 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 تَبْدَأُهُمْ بِالْعَشْرَةِ + [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.)*

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

عَشْرِي i. q. عَشْرِي, (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 عَشْرِي signifies the same: (K, TA:) or, accord. to IAḥ, 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 الْعَثْرُ: (O, TA:) but Abul-'Abbás [i. e. Th] says that, thus applied, it is*

with teshdeed to the ث [i. e. عَثْرِيٌّ], 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 IAr; (TA;) but correctly without teshdeed: (Th, K, TA:) and said by some to be from عَثْرِيٌّ applied to palm-trees. (O,* TA.) One says also, جَاءَ فُلَانٌ عَثْرِيًّا, meaning † Such a one came unoccupied. (O, TA.)

عَثْرٌ or عَثَارٌ: see عَثْوَرٌ, in six places: — and for عَثَارٌ see also عَثِيرٌ.

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

عَثِيرٌ (S, O, K,) not عَثِيرٌ, for there is not in the language any word of the measure فَعِيلٌ, with fet-ḥ to the ف, except ضَبِيدٌ, meaning “hardy, strong, or robust,” and this is [said to be] forged, (S, O, [but see ضَبِيدٌ,]) Dust, (MA, O, K,) syn. غَبَارٌ (O,) or عَجَاجٌ, and تُرَابٌ (K,) and thus عَثِيرَاتٌ is expl. by Sb; (TA;) or dust rising or spreading; (S, MA;*) as also عَثِيرَةٌ; (TA;) and عَثَارٌ 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 أُنْثَرٌ: (TA:) and so عَثِيرٌ, with the ع put before [the ث] and with fet-ḥ to the ع in both [of these senses: misunderstood by SM as meaning “and with fet-ḥ to the ع in both words,” i. e. in عَشِيرٌ and عَشِيرٌ]: (K:) or عَثِيرٌ signifies an obscure trace or mark: (S:) and Yaḥkoob mentions the saying مَا رَأَيْتُ وَلَا عَثِيرًا [app. meaning I saw not any trace of him nor any obscure trace]: (S, O:) or وَلَا عَثِيرًا means, nor clay, or earth, &c., turned over by the extremities of his feet: (TA:) and it is said that وَلَا عَثِيرًا means, nor bodily form. (O.) And [it is said that] مَا لَهُ أُنْثَرٌ [app. meaning 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.]

عَثِيرَةٌ, and its pl. عَثِيرَاتٌ: see عَثِيرٌ. — One says also أَرْضٌ عَثِيرَةٌ, meaning A land in which is much dust. (TA.)

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

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

عَثْرٌ 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 عَثْرِيٌّ, with the ث before the ع; but I find it written عَثْرٌ in my MS. copy of the K and also in the CK.]) See also عَثْرٌ, in five places.

عَثْرَةٌ: see عَثَارٌ.

عَثْوَرٌ 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 عَثَارٌ [i. e. عَثْرٌ or عَثَارٌ (see what follows)], a thing by which one is made to stumble and fall; expl. by مِمَّا عَثَرَ بِهِ: (TA:) the pl. is عَوَائِرٌ; whence, perhaps, عَوَائِرٌ, by suppression of the ع. (O, TA. [See عَثَارٌ.]) — [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 عَثْوَرٍ † He fell into a cause, or place, of perdition or of death. (A, TA.) And فُلَانٌ يَبْقَى صَاحِبَهُ الْعَوَائِرُ † [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 قُرَيْشًا أَهْلَ أَمَانَةٍ مَنْ فُلَانٌ يَبْقَى صَاحِبَهُ الْعَوَائِرُ كَيْبَةَ اللَّهِ لِيُنْخَرِبَهُ † [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, عَوَائِرٌ. (O, TA.) — And [hence,] † Difficulty, or distress; as also عَثْوَرٌ شَرٌّ: (S, O:) and evil; (K, TA;) like عَاذُورٌ, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art. عذر;) as also عَثَارٌ, (accord. to some copies of the K,) or عَثَارٌ: (thus in other copies of the K and in the TA [in the latter of which it is said to be with kesr; and this I think to be the more probably correct; originally an inf. n.]:) and عَثَارٌ شَرٌّ is said by Fr to signify the same as عَثْوَرٌ شَرٌّ. (TA.) You say, نَقِيتُ مِنْهُ عَثْوَرًا, (Aḥ, S, O, TA,) and عَثَارًا, (TA,) † I experienced from him, or it, difficulty, or distress. (Aḥ, S, O, TA.) And وَقَعُوا فِي عَثْوَرٍ شَرٍّ, (Aḥ, S, O, TA,) and عَاثُورٌ شَرٌّ, (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 عَاثُورٌ is a substitute for the ث in عَثْوَرٌ: 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 hind 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 يَعْشَكِلُ He runs heavily. (TK.)

Q. 2. تَعَشَكَلُ الْعِدْقُ The عِدْق [or raceme of a palm-tree or of dates] had many شَمَائِخَ [or fruit-stalks, also called عَشَاكِلَ, whence the verb]. (S, TA.)

عَشَاكِلٌ and عَشَاكِلٌ (S, Mgh, O, Mḥb, K) and عَشَاكِلَةٌ (K) i. q. شَمَائِخَ (S, O, Mḥb, K) and شَمْرُوحٌ, (Mḥb,) i. e. [A fruit-stalk of the raceme of a palm-tree; or] a stalk, of a كِبَاسَةٌ, 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. عِدْقٌ [i. e. a raceme of a palm-tree or of dates]; (K;) [i. e.] an عَنُقُودٌ of a palm-tree, of which the شَمَائِخَ 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 ه, so that one says اِنْشَكَالٌ [and اِنْشَاكِلٌ]: the pl. is عَشَاكِلٌ. (Mḥb.) It is said in a trad., خَذُوا عَشَاكِلًا فِيهِ مِائَةٌ شَمَائِخَ فَاصْرُبُوهُ 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.)

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

عَشَاكِلٌ: see عَشَاكِلٌ. — Also, (K,) and عَشَاكِلٌ, (TA,) † A kind of pendant, of عَهْدٌ [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. عَشَاكِلٌ occurring in a verse [by poetic license for عَشَاكِلٌ]. (TA.)

عِدْقٌ مُعَشَكَلٌ [A raceme of a palm-tree or of dates] having many شَمَائِخَ [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.)

عِدْقٌ مُعَشَكَلٌ and مُعَشَكَلٌ [A raceme of a palm-

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

عثر

1. عَثَرٌ, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَثَمَتِ الْيَدُ,]) aor. ʔ, (PS,) inf. n. عَثَرٌ, (TA,) It became set unevenly, (S, K, TA,) i. e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عَثَرٌ 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 عَثِرٌ, aor. ʔ, inf. n. عَثِرٌ, 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.]) — عَثِرٌ 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.) — عَثَمَةٌ 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 رَجَعَ and وَقَفَ. (TA.) — And عَثَمَتِ الْمَزَادَةَ, (S, K,) inf. n. عَثَمٌ, (TA,) She sewed the مزادة [or leathern water-bag] not strongly, or not firmly; (S, K;) as also عَثَمْتُهَا; (S, TA;) in the K, erroneously, عَثَمْتُهَا. (TA.)

2. عَثَمَهُ, inf. n. تَعَثِمٌ, 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 صَعًا فَإِنِّي أَعْتَمِرُ, meaning † If I be not skilful, verily I do according to the degree of my knowledge. (S, Meyd.) — اعْتَمِرَ بِهِ He sought help by means of it; (S, K;) and profited by it, or made use of it. (K.) One says, خُذْ هَذَا فَأَعْتَمِرْ بِهِ Take thou this, and seek help by means of it [or profit by it]. (S.) — And اعْتَمَرَ بِرِجْلِهِ He extended, or stretched forth, his arm, or hand; syn. أَهْوَى بِهَا. (K.)

جَبَرَتْ يَدَهُ inf. n. of 1 [q. v.]. (TA.) — عَثِرٌ عَلَى عَثَرٍ means عَلَى عَقْدَةٍ, (S and O in art. عقد,) [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. اجر.)

عَثِرٌ, applied to a [broken] bone, Badly set, so as to have an unevenness remaining in it. (TA.) [And عَثَمَةٌ 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.]

عَثَمَاءُ: see the next preceding paragraph.

عَثْمَانٌ The young one of the [species of bustard called] حُبَارَى. (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 عَثْمَانَ is a surname of The serpent; (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.)

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

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

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

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

عَثْمَرٌ 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 ʔ: (AA, S, K, TA:) pl. عَثْمَرَاتٌ. (TA.) — And The lion: (AA, S, K:) so called because of the heaviness of his tread. (AA, S.)

عثن

1. عَثَنَتِ النَّارُ, (S, K,) aor. ʔ, (S,) inf. n. عَثْنٌ and عَثَانٌ and عَثُونٌ, (K,) The fire smoked, or sent up smoke; (S, K;) as also عَثَنَتْ. (K.) — And عَثَنَ فِي الْجَبَلِ, (K,) aor. ʔ, inf. n. عَثْنٌ, (TA,) He ascended the mountain: (K, TA:) like عَفَنَ: mentioned by Kr. (TA.) — عَثْنٌ, aor. ʔ, (K,) inf. n. عَثْنٌ, (TK,) said of a garment, It became perfumed with the odour of incense, or some substance for fumigation. (K, TA.)

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

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

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

عَثْنٌ A species of خُوصَةٌ [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. عَيْشٌ [i. e. Wool; or wool dyed of various colours]: (K:) a dial. var. thereof. (TA.)

عَثْنٌ: see عَثَانٌ. — Also A small idol: pl. أُعَثَانٌ: (K:) [it is said that] وَثْنٌ signifies "a large idol." (TA.)

عَثْنٌ Food infected with smoke; as also مَعَثُونٌ. (K.)

عَثَانٌ Smoke; (S, Mgh, Mgh, K;) as also عَثْنٌ: (S, K; [in one of my copies of the S, written with the ʔ 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 دَوَائِنٌ 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.)

عَثُونٌ Small long hairs under the part beneath the lower jaw of the camel: (S, K:) [pl. عَثَانِينٌ:] one says بَعِيرٌ ذُو عَثَانِينٍ [a camel having such small long hairs], like as they said, for the مَفْرُقُ 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 عَثُونُ 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 رَغَّة [or wattle] of the cock. (S and K in art. رعث, q. v.) — Also The first of wind and of rain; (S, K;) so says [the Imám] Aboo-Hanefeh: (TA:) or rain generally: or rain while it is between the heaven and the earth: pl. عَثَانِينٌ: (K:) AZ says that الْعَثَانِينُ signifies the rain that is between the clouds and the earth; like السَّبِيلُ: sing. عَثُونٌ: (S, TA:) and عَثُونٌ signifies the clouds that have fallen upon the earth: and عَثَانِينُ السَّحَابِ the pendent skirts of the clouds: and عَثُونُ 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.)

عَوَانِنُ A lion having much hair. (K.)

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

عُتْنُونُ: see عُتْنُونُ.

عشى and عشو

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

عَشَى 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 صَبَى. (TA.) And [hence] one says, شَابَ عَشَى † The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.)

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

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

أَعْنَى: see عُتْنُونُ.

عَاتٌ Acting corruptly; or making, or doing, mischief. (Mgh. [See 1.]

أَعْنَى 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 عُنْيَانٌ: (S:) and [the fem.] عُنْيَانٌ the female hyena; (S, K;) because of the abundance of her hair: (S:) and [the pl.] عُنْيَانٌ, and عُنْيَانٌ, a number of hyenas together. (TA.) — [The fem.] عُنْيَانٌ 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, العُنْيَانُ [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, Mgh, 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, Mgh, 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 تَلْبِيَةُ]: it is said in a trad., أَفْضَلُ الْحَجِّ الْعَجُّ وَالشَّجُّ (S, Mgh, O, Mgh) i. e. The most excellent of the actions of the pilgrims are (Mgh) the raising of the voice with the تَلْبِيَةُ (Mgh, O, and Mgh in art. تَجَّ) and the shedding of the blood of the victims brought for sacrifice to the sacred territory: (Mgh, and Mgh in art. تَجَّ:) 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] زَنْدٌ 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. رَغَا. (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 عَجَجَتِ الرَّائِحَةُ † [The odour dif-

fused itself strongly, or powerfully]. (A, TA.) — And عَجَّ ثَدْيَهَا, (A,) or ثَدْيَاهَا, (TA,) said of a girl, † Her breast, or breasts, began to swell, or become protuberant. (A, TA.) = عَجَّ الْقَوْمُ and عَجَجُوا, (K, TA,) and هَجَجُوا and هَجَجُوا, and هَجَجُوا and هَجَجُوا [?], as is said in the "Nawádir," (TA,) mean أَكْثَرُوا فِي فُتُونِهِمُ الرُّكُوبَ, (K, TA,) in one copy فِي فُتُونِهِ: (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْثَرُوا مِنْ فُتُونِ 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. هَجَجَ nor in any other art. anything that throws light upon it:] عَجَّ الْقَوْمُ فِي الْوَادِي and عَجَجُوا, and هَجَجُوا and هَجَجُوا, and هَجَجُوا and هَجَجُوا [?], 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 عَجَجْتُ الْبَيْتَ دُخَانًا, (S, O, and so in a copy of the K,) or مِنْ 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 النَّاقَةُ, (S, O, L,) or النَّاقَةُ † عَجَّ, He chid the she-camel, (S, O, L, K,) saying عَجَّ عَجَّ, (S, K,) or عَجَّ: (L:) or the former signifies he turned the she-camel to a thing, saying عَجَّ عَجَّ. (TA.) — And [the inf. n.] عَجَجَةٌ signifies The changing of ع into ح when occurring with ع [immediately preceding it]: a practice that obtained among the tribe of Kud'ah; (S, O;) and accord. to Fr, among the tribe of Teiyi, and some of the tribe of Asad; (TA in art. ح, q. v.;) like as عَعْنَةٌ did among that of Temecm: (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.) وَعَدَّ 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] أَقْطُ: (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 يَلْتَفُّ عَجَاجَتَهُ عَلَى بَنِي فُلَانٍ [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 نَجَاجٌ.] — يَوْمٌ عَجَاجٌ and مَعِجٌ *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.)

مَعِجٌ: see عَجَاجٌ, last sentence.

رِيحٌ مَعِجَاجٌ *A wind that raises the dust*: (IAgr, TA:) [the pl.] رِيَاغٌ مَعِجَاجِيٌّ (S, O, K) signifies the *contr. of مَهَابِيْنٌ*. (S, O.)

عجب

1. عَجِبَ مِنْهُ, (S, O, Mṣb, K,) [and لَهُ, as shown by what follows,] aor. عَجِبْتُ, 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 أَسْمِعُ بِهِمْ وَأَبْصِرُ [“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 فِعْلُ 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, اسْتَعْجَبَ signifies *he wondered at a thing intensely; or became affected with intense wonder*. (TA.) — عَجَبًا لِيذَا, a phrase of common occurrence, (mentioned in the K voce وَبِ, &c.,) is for أَعْجَبُ عَجَبًا لِيذَا *I wonder greatly, lit. with wondering, at this*. See also an ex. voce عَجَبٌ, last sentence but two. — Of the words in the Kṣur xxxvii. 12, there are two readings, بَلْ عَجِبْتُ وَيَسْخَرُونَ and بَلْ عَجِبْتُ وَيَسْخَرُونَ: accord. to the former, the meaning is, *Nay, thou wonderest at their conduct, or deemest it extraordinary, [O Moḥammad,] and they mock*: respecting the latter reading, [which may be rendered *Nay, I wonder, &c.*] it is observed that عَجِبٌ 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], وَيَكْفُرُونَ وَيَكْفُرُونَ [lit. “They plot and God plotteth”], meaning, “God recompenseth them for their plotting.” (L, TA.) — It is also said that عَجِبٌ 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, عَجِبَ رَبُّكَ مِنْ قَوْمٍ يَقَادُونَ *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 عَجِبٌ; 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 عَجَبًا*. (TA.)

2. تَعَجَّبَ مِنْهُ, inf. n. تَعَجَّبٌ, *He caused him to wonder*, (S, O, K, TA,) بِالْشَيْءِ [by the thing]. (TA. [See also 4.])

4. أُعْجِبُ *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-Keys-er-Ruḳeyyāt,

• رَأَتْ فِي الرَّأْسِ مِثْلَ شَيْبَةٍ لَسْتُ أُغَيِّبُهَا •
• فَقَالَتْ 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-Keys?” 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, أُعْجِبُنِي 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 أُعْجِبُنِي 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. أُعْجَابٌ, [which is often used as syn. with عَجِبٌ, 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 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 مِثْبَتِهِ [app. meaning *He showed self-admiration, &c., in his gait*]. (TA voce تَفَقَّهَتْ) — تَعَجَّبَنِي signifies تَصَبَّأَنِي [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 تَفَقَّهَنِي [in the O تَفَقَّهَنِي, 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, (Mṣb, TA,) and which is inserted in the hinder part of the rump: (TA;) or the root, or base, and bone, of the tail: (Lḥ, TA;) also called the عَصَصُ [q. v.]: (Mṣb, 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 فُتِحَ:) 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 “Fáilq,” 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-Khaffájee 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 عَجِبَ 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 مَعْجَبٌ.] — Also, and عَجَبٌ, and عَجَبٌ, *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.

عَجَبٌ [originally an int. n.] (S, O, K) and عَجَبٌ, (accord. to the K,) or عَجَبٌ, (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: (IAṣr, TA:) for a distinction between عَجَبٌ and عَجَبٌ, see 1, in the middle of the paragraph: the pl. of عَجَبٌ [in this sense] is [said to be] أَعْجَابٌ; (K;) or it has no pl.: (S, O, K;) [this statement correctly applies to عَجَبٌ 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,*

• ذَكَرْنَا أَشْجَابًا لِمَنْ تَشَجَّبَا
• وَهَجْنَا أَعْجَابًا لِمَنْ تَعْجَبَا

[They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.) عَجَبٌ يَأْتِي لِعَجَبٍ [may be rendered *O case of wonder!* but properly] means *O wonder come*, for this is thy time: and يَأْتِي لِعَجَبٍ [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 عَجَبٌ [A wonderful thing or affair &c.]; and so عَجَبٌ [which is more common in this sense], and عَجَابٌ, and عَجَابٌ: or عَجَبٌ is syn. with عَجَبٌ; but عَجَابٌ signifies more than عَجَبٌ: (K:) or عَجَابٌ is syn. with عَجَبٌ, (S, O,) which signifies a thing, (S, O, Mṣb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Mṣb, TA;) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. مَعْجَبٌ; (TA;) and عَجَابٌ; signifies more than عَجَبٌ: (S, O, TA:) [it is said that] عَجَبٌ has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has عَجَبٌ; (S, O, K;) or the pl. of this is عَجَابٌ [respecting which see عَجَبَةٌ]; (S, O, K;) like as أَفْئِلٌ is pl. of أَفِيلٌ; and تَبَائِعٌ, of تَبِيعٌ. (S, O.) [Being originally an inf. n., it is used alike as masc. and fem.:] one says قِصَّةٌ عَجَبٌ [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 عَجَبَةٌ is the n. un.; for] one says, مَا عَجَبٌ إِلَّا عَجَبَةٌ 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. الشُّغُودِيُّ, (A, TA,) or المَشُغُودُ: (Eth-Tha'álibec, TA in art. شَعَدُ:) and any one who does wonderful things. (A, TA.) And a poet says,

• يَا عَجَبًا لِلدَّهْرِ دِي الْأَعْجَابِ

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

عَجَبَةٌ: see the last preceding sentence.

عَجَبَةٌ: see عَجَبٌ, last quarter.

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

عَجِيبٌ: see عَجَبٌ, 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 قَادِنِي
• وَلَكِنَّهَا ضَرْبٌ إِلَيَّ عَجِيبٌ

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

عَجِيبَةٌ (K) and أَعْجُوبَةٌ (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 عَجَبٌ: and] أَحَادِيثُ أَعْجَابٌ seems to be pl. of أَعْجُوبَةٌ, like as أَحَادِيثُ is pl. of أُحْدُوثَةٌ: (S, O:) and عَجَائِبٌ signifies wonderful things; syn. عَجَائِبٌ; (S, O, K;) and is a word [of a rare form, (see تَبَائِعٌ)] having no proper sing., (S, O,) like تَعَائِيبٌ; (O;) erroneously thought by the author of the “Námoos” [on the Kámoos] to be most probably a mistake for أَعْجَابٌ: (TA:) a poet says,

• وَمِنْ تَعَائِيبِ خَلْقِ اللَّهِ غَاطِيَةٌ
• يُعَصِّرُ مِنْهَا مَلَايِحَ وَغَرِيبَ

[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 مَلَايِحَ

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

عَجَبٌ: see عَجَبٌ, near the middle of the paragraph, in two places.

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

أَعْجَبُ [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 جَاعِرَتَانِ [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.)

تَعْجِيبٌ, a pl. without a sing.: see عَجِيْبَةٌ.

مُعْجَبٌ بِرَأْيِهِ, 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 تَائِهٌ; 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 تَائِهٌ believes himself decisively. (MF, TA.)

مُعْجِبٌ [Inducing wonder, or admiration, &c.]:

see عَجَبٌ, 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-Aqráb. (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 عَكَرَهُ. (ISk, S, O.) [See also the latter verb.] — And عَجَرَ الْفَرَسُ (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 يَعْجَرُ (S, O, K*) and يَعْجَرُ, (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 عَجْرٌ used in this sense: (K:) [so that one says in like manner مَرَّ يَعْجَرُ:]

and one says also, عَاجِرُ الرَّجُلِ الرَّجُلُ عَاجِرٌ, meaning The man ran before the man, fleeing. (O, TA.)

— عَجَرَ, aor. ʔ, inf. n. عَجْرٌ, said of an ass, is syn. with قَمَصٌ [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 يَعْجَرُ بِرِجْلَيْهِ, inf. n. عَجْرَانٌ, [app. meaning He beats the ground with his hind legs, rearing while doing so], said of a horse. (TA.) = عَجَرَ 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 بِالسِّيفِ (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 إِتْحَاحٌ; in which sense, as in others, its aor. is said in the K to be يَعْجَرُ; but this is not the case, for the verb is used only in the pass. form: you say, عَجِرَ عَلَيَّ الرَّجُلُ, 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 عَجِرَ 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 بِنُؤَيْهِ عَلَى رَأْسِهِ [app. meaning The man wound his garment upon his head: see 8]. (TA.) — And hence, عَجَرَ الرَّيْسُ عَلَى أُتْيَابِهِ † 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 مَعْجَرُ: (O, Mgh:) or with a خِمَارٌ: (Mgh:) اِعْتَجَارٌ is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed اِتِّخَافٌ. (TA.) — And اعْتَجَرَ He wound a turban round his head: (IF, S, Mgh, O, Mgh:) 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 الْمُعْتَجِرِ 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 اعْتَجَرَ بَغْلَامًا, 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 عَجِرَ [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 وَظِيفٌ [or shank of a beast], (S, O, K,) Thick; (S, O;) as also † أَعْجَرُ: (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 أَعْجَرُ.

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 بَجْرَةٌ, 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 بَجْرَةٌ, the like in the navel. (TA.) [See also بَجْرَةٌ.] — 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 اَنْصَبْتُ إِلَيْهِ بِعَجْرِي وَبِجَعْرِي: 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 اُحَدِّثُهُ بِعَجْرِي وَبِجَعْرِي † I relate to

him my vices, or faults. (TA.) And **يَشْكُو عَجْرَةَ** **وَجَعْرَةَ** † *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, **أَبْدَر** is put by mistake for **أَبْدَى**].) One says also, **جَاءَ فُلَانٌ بِالْعَجْرِ وَالْبَجْرِ** † i. e. [Such a one uttered] falsehood: or a great, or terrible, thing. (Fr, TA.) [See, again, **بَجْرَةَ**.] — **عَجْرَةَ** 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. (Abou-Sa'eed, TA.) — And one says, **السَّيْفُ فِي فِرْدِهِ عَجْرٌ** [The sword has, in its diversified wavy marks, what resemble knots]. (TA.)

عَجْرَةَ 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.]])

عَجَارٌ: see **مَعَجَرٌ**.

عَجُورٌ [A species of melon: accord. to Forskål, (Flora Aegypt. Arab., pp. lxxvi. and 168,) this name and **عَبْدَلَوِي** are both applied to the *cucumis chate*: but accord. to Delile, (Flora 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 **عَبْدَلَوِي**, (which is also called **عَبْدَتِي**, see art. **عَبْد**.) 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 **خَبَار** and **عَجُور** and **فَقُوس**: but it is said [by some, not by the author of the Mṣb,] that **عَجُور** signifies large **قَتَا** [q. v.]. (TA in art. **قَتَا**.)

أَعَجِرُ, 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. **عَجِيرٌ**. (TA.) See also **عَجِرٌ**. — Anything having knots: (TA:) and so **عَجِرٌ** applied to a string, or thread: (Ham p. 815:) and the former, *knotty, or having many knots*. (TA.) [Hence,] **عَجْرَاءٌ** [for **عَجْرَاءَةٌ**] A staff, or stick, knotted, or having knots. (A, O, K.) One says, **ضَرَبَهُ بِعَجْرَاءٍ مِنْ سَلَمٍ** [He beat him, or struck him, with a knotted staff, or stick, of wood of the *سَلَم*]. (TA.) — It is also applied to a sword [as

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

سَيْفٌ ذُو مَعَجِرٍ 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.)

عَجَارٌ (S, A, Mgh, O, Mṣb, K) and **عَجَارٌ** (S, Mṣb, TA, in the O [erroneously] written **مِعْجَار**,] 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 **مَقْتَعَةٌ**, (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] **مِعْجَارٌ** 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 **مِعْجَارٌ**: whence **الإِعْتِجَارُ**. (L, TA.) — And **مِعْجَارٌ** signifies also A kind of garment, or cloth, of the fabric of *El-Yemen*, (Lth, K, TA,) used as the **لِحَافُ** or **مَلْحَفَةٌ** 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.)

مِعْجَرٌ, applied to a rope, or to a bow-string: see **مُجْرَعٌ** and **مُجْرَدٌ**, with which it is syn.

مِعْجُورٌ عَلَيْهِ: see 1, last quarter.

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

مِعْتَجِرٌ 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. **تَعَجَّرَفَ** *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 تَعَجَّرَفٌ** [A man in whom is self-magnification]. (TA.) — And **فُلَانٌ يَتَعَجَّرَفُ عَلَيَّ** (S, O,) or to them, (K,) *Such a one does to me, (S, O,) or they, (K,) what I, (S, O,) or they, (K,) dislike, or hate, he not fearing, or dreading, anything.* (S, O, K.) — And **تَعَجَّرَفَ 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* **هُوجٌ** [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 **عَجْرَفِي الْمَشِي**] A camel in whose manner of going is what is termed **تَعَجَّرَفٌ** 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.)

تَعَجَّرَفٌ and **عَجْرَفَةٌ** and **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 **عُرْضِيَّةٌ**.) [See also **عَجْرَفَةٌ**.] **عَجْرَفِيَّةٌ ضَبَّةٌ** is thought by ISd to mean [The tribe of] *Dabbeh's guttural speech* (**تَقْعُرُهُمْ فِي الْكَلَامِ**). (TA.)

عَجْرُوفٌ A certain small creeping thing, (Lth, S, K,) having long legs; (Lth, TA;) said to be the long-legged **نَمْلَةٌ** [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 **عَجَارِيفُهُ** The accidents of time, or fortune. (S, K.) — And **عَجَارِيفُ الْمَطَرِ** and **عَجَارِيفُهُ** The vehemence of rain (IDrd, K) at its coming: (IDrd:) or **عَجَارِيفُ الْقَيْثِ** The rain's coming with thunder and wind. (Ham p. 750.) — **ذُو عَجَارِفٍ** and **عَجَارِيفٌ** A camel having briskness, liveliness, or sprightliness. (TA.)

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

عجز

1. The primary signification of **عَجَزٌ** [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 **عَجَزَانٌ** and **عَجُوزٌ**; (O, K;) and **عَجَزٌ**, aor. ʿ, (O, Mṣb, K,) inf. n. **عَجَزٌ**, (Mṣb,) said by IKṭṭ to be mentioned by Fr, as of the dial. of some of the tribe of Keys, 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 Keys-Eylán, but not known to them, and said by IF to be disallowed by IAḥr 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 تَبْلُثُوا 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 يَسَعُنِي شَيْءٌ**; † [app. *A thing will not suffice me when it cannot thee.*] (A, TA.) And **جَاؤُوا بِجَائِشٍ تَعْجِرُ الْأَرْضَ عَنْهُ**; † [They came with an army which the earth had not strength to bear, or scarce sufficed to contain]. (A, TA.) — [And **عَجَزَ عَنْ كَذَا** also signifies *He, or it, lacked such a thing:* see an ex. voce **عَرَفَ**.] — [Hence,] **عَجَزَتْ**, (S, O, Mṣb, K,) aor. ʿ, (S, O, K,) or ʿ, (Mṣb,) inf. n. **عَجُوزٌ** (S, O, K) and **عَجَزٌ**, (TA,) *She* (a woman, S, O, Mṣb) *became aged;* (S, O, Mṣb, K;) [because the aged lacks strength;] as also **عَجَزَتْ**, aor. ʿ; (O, K;) and **عَجَزَتْ**, inf. n. **تَعْجِيزٌ**. (S, O, K.) — **عَجَزَتْ**, aor. ʿ, (S, O, K,) inf. n. **عَجَزٌ** and **عَجُوزٌ**, (S, K,) [or the latter is a simple subst.,] or **عَجَزٌ** and **عَجَزَانٌ**, (O,) *She* (a woman, S) *became large in the hinder parts, or posteriors;* (S, O, K;) as also **عَجَزَتْ**, inf. n. **تَعْجِيزٌ**: (Yoo, O, K:) and **عَجَزَ**, inf. n. **عَجَزٌ**, *he* (a man) *became large therein:* (Mṣb:) accord. to IAḥr, 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.) — **عَاجِزَتُهُ فَعَجَزَتْهُ**: see 3.

2. **عَجَزَهُ**, (Mṣb,) inf. n. **تَعْجِيزٌ**, (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 عَجَزُ, or last foot, of the verse.* (TA.)

3. **عَاجِزَهُ**: see **أَعْجَزَهُ**. — **عَاجِزَتُهُ فَعَجَزَتْهُ**, (A, K,) aor. of the latter ʿ, (TA,) *I contended with him in a race, and I outstripped him.* (A, O, K.) — And **عَاجِزٌ** (inf. n. **مَعَاجِزَةٌ**, TA) *He outstripped, and was not reached; as also* **أَعْجَزَ**: (A:) or *he went away, and was not reached:* (S, O, K:) or *he fled, and could not be caught.* (Mṣb.) — **عَاجِزٌ 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 **عَاجِزُ الْقَوْمِ** *The people, or company of men, left a thing and began another.* (TA.)

4. **أَعْجَزَهُ** *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* **عَاجِزَهُ**. (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, **أَعْجَزَهُ 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* (TS, K, TA) *to attain, or overtake, him:* (TS, 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. **تَعَجَّرَ الْبَعِيرُ** *He rode upon the hinder part, or rump, of the camel.* (Yaḥkoob, S, A, O, K.) **عَجَزٌ**: see **عَجَزٌ**. — Also, [said in the TA to be written by Sgh **عَجَزَ**, but it is written **عَجَزَ** 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.)

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

عَجَزٌ: see the next paragraph.

عَجَزٌ (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-Heythemee, 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 **عَجِيزَةٌ**, **عَجِيزَاتٌ**: they do not say **عَجَائِزٌ**, [the regular form of pl. of **عَجِيزَةٌ**,] for fear of confusion [as it is pl. of **عَجُوزٌ** or of **عَجُوزَةٌ**]. (TA.) One says also, **إِنِّي لَعَظِيمَةُ 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 السَّرِيُّ** [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. **دَبَر**), **لَا تَدَبَّرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ وَلَا تَتَدَبَّرُوا**, (TA, in this art., and O,) or **لَا تَتَدَبَّرُوا**, (T, in TA, art. **دَبَر**), † [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 **دَبَر**.] — **أَعْجَازُ النَّخْلِ** *The trunks of palm-trees.* (S, O, K.) [See Kṭur liv. 20 and lxix. 7.] And **أَعْجَازُ الصَّلِيَّانِ** [The stems of the صَلِيَّانِ]. (AHn, M in art. **صَل**.) — **عَجَزٌ** 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 عَاجِزٌ. عَاجِزٌ: see عَجُوزٌ.

عَاجِزٌ: see عَجُوزٌ: and see also عَاجِزٌ.

عَجُوزٌ: see عَجُوزٌ.

عَجُوزَةٌ: see the next paragraph.

عَجُوزَةٌ The last of the children of a man; (S, O, K;) as also عَجُوزَةٌ. (IAar, O, K.) You say, فُلَانٌ عَجُوزَةٌ 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,] كَبِيرَةٌ وَلَدٌ أَبُوهُ. (TA.) You say also, وَلَدٌ لِعَجُوزَةٍ He was born after his parents had become old: and such you term ابْنُ الْعَجُوزَةِ. (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 IAar 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 عَجِيزٌ, (S, O, Mṣb, K,) and عَجِيزٌ, a contraction of عَجِيزٌ, 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, (IAar, O, K,) with which is another nail called الْكَلْبُ. (IAar, 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.] = عَاجِزٌ أَيَّامٌ (S, O, K;) also called عَاجِزٌ, because they come in the latter part (عَجَز) 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 وَهْرٌ and مُكْفِي الظَّعْنِ and مُكْفِي الجَمْرِ and وَهْرٌ; said by Ibn-Kunāsah to be of the نَوْءِ الصَّرْفَةِ [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-Ghouth, (S,) they are seven days, (S, K,) named صَبْرٌ and صَبْرٌ and وَهْرٌ and مُكْفِي الظَّعْنِ and مُكْفِي الجَمْرِ and وَهْرٌ

عَجَزٌ, or مُكْفِي الظَّعْنِ (K:) and some reckon عَجَزٌ 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 (عَجَز) of winter; or because an old woman (عَجُوز) of 'Ad concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bd in lxix. 7:) or أَمْرٌ and مُؤْتَمِرٌ 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-Aarabee, as Th says, on the authority of IAar, (TA,) or Aboo-Shibl 'Oṣm Ibn-Wahb Et-Temeeme, (O,

كُصِّعَ الشِّتَاءُ بِسَبْعَةِ عَجَزٍ
أَيَّامِ شَهْرِنَا مِنَ الشَّهْرِ
فَإِذَا انْقَضَتْ أَيَّامُهَا وَمَضَتْ
صَبْرٌ وَصَبْرٌ مَعَ الْوَهْرِ
وَبِأَمْرِ وَأَخِيهِ مُؤْتَمِرٌ
وَمَعْلَبٌ وَبِمَطْفِي الجَمْرِ
ذَهَبَ الشِّتَاءُ مُوتِيًا عَجِلًا
وَأَتَتْكَ وَاقِدَةٌ مِنَ النَّوْرِ

[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 (ريح 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.)

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

عَجَازَةٌ: see عَجَازَةٌ. — 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.

عَجِيزَةٌ: see عَجِيزٌ, in two places.

عَاجِزٌ Lacking strength, or power, or ability; powerless, unable, or impotent; (K,* TA;) as also عَجُوزٌ, (K,) and عَجِيزٌ and عَجِيزٌ: (TA:) pl. of the first [عَاجِزُونَ, and] عَجِيزٌ, [or rather this a quasi-pl. n.,] like as خَادِمٌ is of خَادِمَةٌ, (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 عَاجِزٌ A woman

lacking strength, or power, or ability, to do a thing; unable to do a thing. (IAar, TA.) And it is said in a trad., respecting Paradise, لَا يَدْخُلُنِي إِلَّا سَقَطُ النَّاسِ وَعَجِزُهُمْ [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.)

عَجَزَاءُ: fem. عَجَزَاءُ. — The latter signifies A woman large in the hinder parts, or posteriors; (S, O, Mṣb, K;) as also مُعْجِزَةٌ; (TA;) [unless this be a mistake for مُعْجِزَةٌ, 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 عَجِيزٌ [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 عَجَزَاءُ † 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. عَجِيزٌ, 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 عَجَازَةٌ. (O, K.)

مُعْجِزٌ [act. part. n. of 4, q. v.]. — The words of the Kur [xxix. 21] وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ signify, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hák, 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.) — مُعْجِزَةٌ [A miracle performed by a prophet; distinguished from كَرَامَةٌ, 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 ى 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. (S, O, TA.)

مُعْجَزَةٌ: see مُعْجَزٌ: and see also أُعْجَزَ.

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

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

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

مُعْجَزَةٌ: see أُعْجَزَ.

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

مُعْجَازٌ act. part. n. of 3 [q. v.]. — In the Kur xxii. 50 and xxxiv. 5, مُعْجَازِينَ signifies Fighting and contesting with the prophets and their friends, to render them unable to perform the command of God: (Ibn-'Arafah, 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 مُعْجَازِينَ, 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. عَجَسَهُ, (K,) [aor. - ,] inf. n. عَجَسَ, (S, O,) He grasped it; (S, O, K;) namely, a thing [such, for ex., as a bow]: (S:) [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 تَعَجَسَهُ: (TA:) and تَعَجَسَهُ is likewise said of a radical, or hereditary, evil quality, meaning It withheld him from generous actions; (Sh, O, K;) as also تَعَقَلَهُ and تَعَقَلَهُ. (Sh, O.) And عَجَسِي عَنْكَ It (an affair, or event,) withheld me from thee. (AO, O.) And تَعَجَسَ بِهِمْ He withheld them; and he held them back, or made them slow or tardy: (Sh, O, K:) and one says, تَعَجَسَتْ بِي الرَّاحِلَةُ The riding-camel kept me back, or made me slow or tardy. (TA.) — عَجَسٌ and تَعَجَسٌ 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 bristliness, liveliness, or sprightliness; (O, K, TA;) and so تَعَجَسَتْ; and, as written by El-Urmawee, عَجَسَتْ. (TA.)

2: see what next precedes.

5: see 1, in six places. — تَعَجَسَهُ 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 تَعَجَسَ أَمْرَهُ He searched repeatedly after the knowledge of his (i. e. another's, S, O) affair, or case. (S, O, K.) Hence, in a trad., قَيْتَعَجَسُكَ فِي قُرَيْشٍ And he seeks repeatedly after you among Kureysh. (TA.) — And تَعَجَسَتِ الْأَرْضُ غَيُوثًا Rains fell, one after another, upon the earth, or land, (S, O, K, TA,) and bore heavily upon it. (TA.) = تَعَجَسَ الرَّجُلُ The man went forth in a last portion, before daybreak, (بِعَجَسَةٍ, O, or بَعْجَسَةٍ, K, [but see what follows,]) of the night: (O, K:) El-Marrar Ibn-Sa'eed El-Fak'asee says, describing his travelling-companions,

• وَإِذَا هُمْ أَرْتَحَلُوا بَلِيلَ حَابِسٍ •
• أُخْرَى النَّجُورِ بَعْجَسَةٍ • الْمُتَعَجَسِ •

[And when they departed in an impending 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 بعجسة 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 الْمُتَعَجَسِ means الْمُتَشَهِّرُ; 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 الْمُتَشَهِّرُ, part. n. of اسْتَهَرَّ (q. v. voce اسْتَهَرَّ), and therefore I have rendered الْمُتَعَجَسِ as above.]

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

عُجَسٌ: see the next preceding paragraph.

عُجَسٌ: see عَجَسٌ. [It is of the dial. of Hudheyl. (Freytag, from the Deewán 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.

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

عَجَسَةٌ: see 5, last sentence but one.

عُجُوسٌ Pouring rain, (S, O, K, TA,) that does not clear away. (TA.) And Clouds (سَحَابٌ) heavy [with rain], (O, K,) not passing away. (O.)

عَجِيسٌ, applied to a stallion, (S, K, TA,) Impotent to cover; (TA;) that will not impregnate: (S, K, TA:) as also عَجِيزٌ. (S.) 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.

سَجِيسٌ, (S, O,) and سَجِيسٌ, (O,) both of which words are written in the K in this art. like سَجِيسٌ, with a reference to art. سَجِسٌ, but the latter of them is correctly عَجِيسٌ, in the dim. form, (TA,) mean I will not come to thee ever; (S, 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.)

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

مُعْجَسٌ: see عَجَسٌ.

مُتَعَجَسٌ see 5, last two sentences.

عجف

1. عَجَفَ, (Fr, S, O, Msb, K,) aor. - , inf. n. عَجَفَ; (S,* O,* Msb, K;*) and عَجَفَ; (Fr, S, O, Msb, K;) He, i. e. [a beast, or] a horse, (Msb,) or they, i. e. cattle, (مَالٌ, Fr, S, O,) became lean, meagre, or emaciated; (S;) lost his, or their, fatness or plumpness: (O, K:) or became weak. (Msb.) [See also عَجَفَ, below.] = عَجَفَهُ, or عَجَفَ الدَّابَّةَ, see 4. — عَجَفَ نَفْسَهُ عَجُوفٌ, aor. - , inf. n. عَجَفَ 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 عَجَفَ, inf. n. تَعَجِيفٌ. (K.) And عَجَفَ 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. (S.) 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. ʔ, inf. n. **عَجْفٌ**, (L, TA.) *He constrained himself to be forbearing.* (L, K, TA.) You say, **عَجَفَ نَفْسَهُ عَلَيَّ**, **عَجَفَ فُلَانٍ**, (O, K,) aor. ʔ, inf. n. **عَجْفٌ** [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 عَنِ فُلَانٍ** [**عَجَفَ** being app. understood] *He withdrew himself, or became aloof, from such a one.* (K.)

2: see 1. — **التَّعَجِيفُ** 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, Mṣb,) or **اعجف الدابة**; (O, K;) and **عجفه**, (O, Mṣb,) or **عجف الدابة**; (O, K,) aor. ʔ (O, Mṣb, K) and ʔ, (O, K,) inf. n. **عَجْفٌ**; (O, Mṣb;) *He rendered him, (S, O, Mṣb,) i. e. a horse, (Mṣb,) or he rendered the beast, (O, K,) lean, meagre, or emaciated, (S, O, K,) or weak.* (Mṣb.) — **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 (عَرَا), of the bones.* (TA.) [See 1, first sentence.]

عَجْفٌ: see **أَعَجَفَ**, in three places.

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

عَجَافٌ pl. of **أَعَجَفَ** [q. v.], (S, O, Mṣb, K,) and of its syn. **عَجْفٌ**. (TA.) — Also *The colocynth: (K;) or the grains of the colocynth.* (Ibn-'Abbád, O, TA.) — And **حَبُّ عَجَافٍ** *Grain, or grains, not increasing.* (A, TA.) — See also **عَجَافٌ**. — And **العجاف** is one of the names of *Time, or fortune.* (Ibn-'Abbád, O, K.)*

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

عَجِيفٌ, like **جَنْدَلٌ**, (K in the present art.,) or **عَنْجِفٌ**, (AA, O and K in art. **عَنْجِفٌ**,) like **قَنْدُ**, (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. **عَنْجِفٌ**,) 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.)

عَجُوفٌ: see the next preceding paragraph.

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

• **لَقِحَ الْعَجَافُ لَهُ لِسَابِعٌ سَبْعَةَ** •

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

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

مُنْعَجِفٌ: see **أَعَجَفَ**.

عجل

1. **عَجِلَ**, [aor. ʔ,] (S, Mgh, O, Mṣb, K,) inf. n. **عَجَلٌ** and **عَجَلَةٌ**, (S, *Mgh, O, *Mṣb, K, *) *He hastened, hastened, made haste, or sped; he was, or became, hasty, speedy, quick, or expeditious; (S, Mgh, O, Mṣb, K;) as also **تَعَجَّلَ**; (Mgh, Mṣb, K;) and **عَجَلَ**, [app. for **عَجَلَ نَفْسَهُ**,] inf. n. **تَعَجُّيلٌ**; (K;) and **استعجل**; (Mgh, Mṣb;) 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. (Mṣb.) — Also i. q. **حَضَرَ** [meaning *It was, or became, present, or ready; said of a price, hire, payment, or the like; contr. of **أَجَلَ**.*] (Mṣb.) — 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. **تَعَجَّلَ**, inf. n. **تَعَجُّيلٌ**: see 4, in two places. — [It generally relates to some inanimate object.] It is said in the Kṣur [xxxviii. 15] **رَبَّنَا عَجِّلْ لَنَا** [*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. **قط**.) And you say, **عَجَلْتُ إِلَيْهِ** *I brought, or conveyed, hastily, or speedily, to him the property; or hastened its coming to him.* (Mṣb.) 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 الثَّمَنُ** *He gave to him [in ready money, or promptly, or quickly, or in advance, the price].* (Mgh.) And **عَجَلَ نَفْدَهُ** [*He paid it in ready money, promptly, or quickly.*] (ISk, S and K in art. **زكأ**.) And **بَعْتُهُ تَعَجُّيلًا بَتَعَجُّيلٍ** [*I sold it, or I sold to him, present, or ready, merchandise, for present, or ready, money.*] (S voce **ناجز**, q. v.) And **عَجَلْتُ اللَّحْمَ**, (S, O,) inf. n. as above, (TA,) *I cooked the flesh-meat in haste.* (S, O.) And **تَوَعَّجَلْتُ بِأَيْمِكَ الْعَجُولَ**, a prov., [which, app., is properly rendered *Would that thou didst hasten, with thy husbandless woman, the early portion of food called **عَجُول**, or the right reading may be **العجولون**, meaning **عَجَلَ بِهَا** **الزَّوْجِ** [† *hasten thou, with her, i. e. with thy husbandless woman, marriage.*]. (TA.) One says also **عَجَلْتُمْ** like as one says **لَبَّيْتُمْ** [i. e. *Ye supplied, or fed, with the early portion of food called **لَبَنَةٌ**; which is also called **عَجُول**, or **عَجُول**, &c.*]. (S, TA. [For **لَبَّيْتُمْ**, Golius appears to have read **لَبَّيْتُمْ**, which is evidently wrong.] — **عَجَلَ أَقْطَهُ**, inf. n. as above; and **تَعَجَّلَهُ**; *He made his [preparation of dried curd called **أَقْط** into what are termed **عَجَاجِيل**, (K, TA,) pl. of **عَجَالٌ**: (TA:) or you say, **عَجَلْتُ أَقْطِي عَجَاجِيلَ** [*I made my **أَقْط** into **عَجَاجِيل**.*]. (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. **بدر**;) namely, a thing. (M ibid.) And **عَاجَلَ غَيْرَهُ إِلَيْهِ** i. q. **بَادَرَهُ إِلَيْهِ**, (M and K in art. **بدر**;) 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.*

(S, TA. [For *بِذْنِيهِ*, Golius appears to have read *بِذْنِيهِ*].)

4. *اعجله*, (S, Mgh, Mṣb, TA,) inf. n. *أَعْجَلُ*; (TA;) and *تعجله*, inf. n. *تَعْجِيلُ*; (S, O, TA;) and *تعجله*; (S;) and *استعجله*; (K, TA;) *He incited, excited, urged, instigated, induced, or made, him to haste, hasten, make haste, speed, or be quick*; (S, Mgh, Mṣb, K, TA;) and *commanded, or bade, him, to haste, &c.* (K.) One says, *أَعْجَلَنِي 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* [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] *سبقه* [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 *تعجله*; and *استعجله*: (K:) or *استعجلته* signifies *I went before him, or preceded him*, (S, O, TA,) and so incited him to haste: (TA:) and *أعجلتم أمر ربكم*, in the *Qur* [vii. 149], means *أَسْبَقْتُمْ* [i. e. Have ye anticipated the command of your Lord?]: (S, O:) or *have ye left [the fulfilment of] the command of your Lord incomplete?* (Ksh, Bd;) *عجل* being made to imply, (Ksh,) or as though it were made to imply, (Bd,) the meaning of *سبق*, wherefore it is made trans. like this latter verb; (Ksh, Bd;) the phrase meaning *أعجلتم أمر ربكم*, in the *Qur* [xx. 85, lit. *And what caused thee to hasten from thy party?*], means [virtually] *كيف أسبقتهم* [i. e. how is it that thou camest before thy party?]. (O.) — One says also, *اعجل الشيء عن وقتها* [He did the thing hastily, or hurriedly, before its time]. (O and K in art. *غرض*.) And *اعجله عن إدراكه* [He made it, or did it, hastily, or hurriedly, or he hurried it, before, or so as to prevent, its becoming mature]. (S and K* in art. *فطر*.) And *أعجلته عن استئلال سيفه* i. e. *عجلته* [I was quick, or beforehand, with him, and] I hurried him, so that he could not draw his sword: whence the saying, *رأى صيدا فركب فرسه وأعجل* [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, *هلاك المال وأعجله عن أدائها*, meaning *منعه* [i. e. The perishing of the cattle, or property, prevented, or precluded, him from paying it], namely, the *زكاة* [or poor-rate]; which is an instance of the extension of the signification. (Mgh.) — *أعجلت* said of the pregnant, (O,) or of a she-camel, (K,) [as though for *ولدها*], *أعجلت* and *عجل*, both inf. ns. of *عجل* [q. v.], (Mgh, Mṣb,) are *Syn. with* *سُرعة*; (K;) *contr. of* *بُط*: (S, O:) the latter is expl. by Th as signifying the *seeking, and pursuing, or endeavouring after, a thing before its proper time, or season*;

(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 *مُعْجِلُ*.]

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* (S, 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 الْمَالُ* *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. = *اسْتَعْجَلْتَهُ* *I desired, or required, or demanded, his hastening, or speeding, or being quick*. (S, 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 *عجالة*.

عجل *A calf the young one of the بقرة*, (Aboo-Kheyreh, S, 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 *برغز*, when about two months old; and then he is called *قرقد*: (Aboo-Kheyreh, TA:) or he is thus called while in the first year, then *تبيع*, (S and Sgh and K in art. *سلخ*,) or, correctly, accord. to IB, he is called while in the first year *عجل* and *تبيع*, (TA in that art.) then *سابع*, then *ثني*, then *رباع*, then *سدیس*, then *سابع* and so on: (S and Sgh and K ibid.:) the fem. is with *ة*: (Abu-l-Jarrāh, S, O, Mṣb:) pl. of the masc. *عجالة* (Mgh, Mṣb) and *عجول* (Mṣb, TA) and, of pauc., *أعجالة* and *أعجال*; (IB, TA;) [and of the fem. *عجل*]; but as to *عجال* as a pl., [Mṣr says,] I have not heard it: (Mgh:) and *عجول* signifies the same as *عجل*; (S, Mgh, O, K;) fem. with *ة*; (TA;) and pl. *عجاجيل*. (S, Mgh, O, K.)

عجل and *عجالة*, both inf. ns. of *عجل* [q. v.], (Mgh, Mṣb,) are *Syn. with* *سُرعة*; (K;) *contr. of* *بُط*: (S, 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 Abou-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] غداء* *has become matured*. (TA.) [See also *عَجَالٌ*.] = Also *Clay, or earth*; *syn. طين*: (IAḥr, O, K:) or *black mud, or black fetid mud*; *syn. حمأة*: and *عجالة* has both of these meanings, i. e. *طين* and *حمأة*: (O, K:) the former of these two significations of *عجل* is said by AO to be of the dial. of Himyer; and IAḥr says that it is what is meant in the phrase in the *Kur* [xxi. 38] cited above; but Ibn-Arafch 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 *عجالة*, in four places.

عجل: see the next paragraph, in two places.

عجل (S, O, Mṣb, K) and *عاجل* (Mṣb, K) and *عجل* (S, O, K) and *عجول* (S, O) and *عجیل* (K) and *عجلان* (S, 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*: (S, Mgh, O, Mṣb, K:) pls., (K, TA,) all of *عجلان*, (TA,) *عجالی* and *عجالی* and *عجال*; (K, TA;) the first and last of which pls., as pls. of *عجلی* [fem. of *عجلان*], are applied to women (S, 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.)

عجالة: see *عجالة*.

عجالة fem. of *عجل* [q. v.]. (Abu-l-Jarrāh, S, O, Mṣb.) = Also *A water-skin, or skin for water and for milk*; *syn. سقاء*: (S, O, K:) pl. *عجان* and *عجان*. (S, O.) — And *A [water-wheel such as is called] دَوْلَاب*: (IAḥr, O, K:) [see also *عجالة*:] pls. as above. (K.) = And *A species of plant, (S, O, K, TA,) which extends along the ground, (TA,) also called وشيح* [q. v.]: (O, TA:) AHn says of the *وشيح*, on the authority of Abou-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, (كُغْبُ) 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, (*كُغُوب*), 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 *عَجَلَة*.

عَجَلَة: see *عَجَلَ*, first sentence. — Also [A cart, or wheeled carriage of any kind;] the thing, (S, O,) or *آلَة* [meaning *حَمَل* i. e. instrument of carriage], (K,) that is drawn along by the bull: (S, O, K:) said by Er-Rághib to be so called because of the quickness of its passing along: (TA:) pl. *عَجَلٌ* [or rather this is a coll. gen. n.] and [pl. of pauc.] *أَعْجَالٌ* (S, O, K) and [of mult.] *عَجَالٌ*. (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] *مِحْمَة*, (Mgh,) upon which burdens are carried: (Mgh, Mṣb, K:) pl. [or coll. gen. n.] *عَجَلٌ*. (Mgh, Mṣb.) — And A [water-wheel such as is called] *مَنْجُونٌ* (S, O) or *ذَوْلَابٌ* (K) upon which water is drawn: (S, O: [see also *عَجَلَة*:]) or a *مَخَالَة* [app. meaning a great sheave of a pulley by means of which camels draw water]: (K:) pl. [or coll. gen. n.] *عَجَلٌ*. (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-Kilábee, S, O, K: [see *زُرْنُوق*:]) pl. [or coll. gen. n.] *عَجَلٌ*. (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 قُوبٌ* [app. A garment made up into a bundle]: pl. *عَجَالٌ* and *أَعْجَالٌ*, 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 *عَجَلَ*, latter half.

عَجَلَانٌ: see *عَجَلَ*, in two places. — [Hence,] *قَوْسٌ عَجَلِيٌّ* A bow of which the arrow is quick [in its flight]. (AHn, K.) — And *عَجَلَانٌ* 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 *الْفَتَّاح*. (O.) — And *العَجَلَان* is [a name of The month] *شَعْبَانٌ*: 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, *وَنَفَادَه* is erroneously put for *وَنَفَادِه*];) i. e. because of its seeming short on account of the fast that follows it. (L.)

عَجُولٌ: see *عَجَلَ*. — 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. *عَجُولٌ*, (O, K,) and, accord. to the K, *عَجَائِلٌ*, but correctly *مَعَاجِلٌ*, as in the L, an anomalous pl. (TA.) — And *العَجُولُ* signifies Death, or the decree of death; syn. *الْمَنِيَّةُ*: (AA, K, TA:) because it [often] hurries him whom it befalls so as to prevent him from reaching his family. (TA.) — See also *عَجَالَ*: and see a phrase in the latter half of the second paragraph of this art.

عَجِيلٌ: see *عَجَلَ*.

عَجِيلٌ a dim. of *عَجَلَ*, q. v. (O, TA.) — See also *عَجَالَ*.

عَجَلَةٌ (S, O, K) and *عَجَالَةٌ* (O, K) and *عَجَلٌ* and *عَجَلَةٌ* (Ibn-'Abbád, 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 عَجَالَةٌ الرَّكَّابِ* [Dates are the hastily-taken food of the rider]: (S, O:) and so, *التَّيْبُ* [q. v.]; (S, O;) which is a prov., (S,) said by A'Obeyd 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 *مَعْجَلٌ* [q. v.] draws; and so *عَجَالَةٌ*: (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 *إِعْجَالَاتٌ*: (TA:) and *عَجَالَةٌ* 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.)

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

عَجِيلَةٌ: see what next follows.

عَجِيلِيٌّ A certain quick pace; (As, O, K;) as also *عَجِيلَةٌ*, (K,) and *عَجِيلِيٌّ*, mentioned, and thus written, by Ibn-Wellád, like *سَمِيٌّ*. (TA.)

عَجِيلَانٌ an anomalous dim. of *عَجَلَ*, q. v. (O, TA.)

عَجَالٌ and *عَجُولٌ* A thing with which one hastes [i. e. an early portion of food that one eats] before the [morning-meal called] *غَدَاةٌ*; *لَبَنَةٌ*; (Th, TA;) and (TA) so *عَجُولٌ*; (K, TA;) or, some say, it is [correctly] *عَجُولٌ*, as above; (TA;) so too *عَجِيلٌ*: (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 *عَجَلَ*.] — Also (i. e. *عَجَالَ* and *عَجُولٌ*) A *كَفٌّ* [or cake of the length and thickness of the hand] of *حَبْسٍ* [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 *كُفٌّ كَفٌّ* [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 *سَوِيْقٌ* [or meal of parched barley or wheat], (ISh, O, K, the last in two places,) or with *أَقَطٌ*: (ISh, O:) pl. *عَجَائِلٌ*: (TA:) which signifies [also] certain things of *أَقَطٌ*, made in a long form, of the thickness of the hand, (ISh, O, K,) and of the length thereof, like the *عَجَائِلُ* of dates and *حَبْسٍ*; one of which is called *عَجَالٌ*. (ISh, O.)

عَجُولٌ: see the next preceding paragraph, in two places. — And see also *عَجَلَ*.

عَجِيلِيٌّ: see *عَجِيلِيٌّ*.

عَاجِلٌ: see *عَجَلَ*. [Also *Fleeting*; *quickly transitory*.] — And *Present*; *ready*; (Mṣb;) *not delayed*; (PS;) [applied to a price, hire, payment, or the like;] *contr. of أَجَلَ*; (S, O, K;) as applied to anything. (K.) *عَاجِلٌ بِعَاجِلٍ* [Ready merchandise with ready money] is like *نَاجِزٌ بِنَاجِزٍ*, and *يَدٌ بِيَدٍ*. (TA in art. *نَجَز*.) — And hence, [or because fleeting, or quickly transitory,] *العَاجِلَةُ* signifies *The present hour or time*: (Mṣb:) and *the present dwelling, abode, world, life, or state of existence*: (TA:) *contr. of الأَجَلَةُ*, (S, O, TA,) in relation to anything. (TA.)

أَعْجَلٌ [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, *وَفَلَانًا يُفْعَلُ بِنَا كَذَا حَتَّى يَمُوتَ الأَعْجَلُ* [Would that such a thing might be done to me and such a one until the more short-lived die]. (O.)

إِعْجَالَةٌ: see *عَجَالَةٌ*, last sentence.

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

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

مُعْجَلٌ and *مُعْجَلٌ* and *مِعْجَالٌ* A she-camel that brings forth before the completion of the year, and whose young one lives: (K:) or *مُعْجَلَةٌ* and *مِعْجَالٌ* signify the pregnant that brings forth her young before its full time: (O:) or *مُعْجَلَةٌ* signifies a she-camel that casts her young prematurely: (TA:) and *مُعْجَلٌ* applied to a *بَقَرَةٌ* [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 مُعْجَالٌ 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 مُعْجَالٌ [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 مُتَعَجِّلٌ: (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 مَعَايِلٌ (A, TA) which means, The مَخْتَصِرَاتٌ [i. e. nearer, or nearest, (in art. مَخْتَصِرَاتٌ erroneously written مَخْتَصِرَاتٌ,)] 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.)

مَعَايِلٌ an anomalous pl. of عَجُولٌ, q. v. (L, TA.)

مُتَعَجِّلٌ: see مُعْجَلٌ.

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

عجم

1. عَجَمَةٌ (S, Mṣb, K,) aor. 4, (S, Mṣb,) inf. n. عَجَمٌ (S, Mṣb, K) and عَجَمٌ (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 عَجَمْتُ غُودَةً † I tried, tested, or proved his case, and knew his state, or condition. (S, TA.) And عَجَمْتُهُ الْأُمُورَ † Affairs exercised him so as to render him strong for them, and habituated, or inured, to them. (TA.) And Kabeesah Ibn-Jábir says,

- وَعَاجَمْتُ الْأُمُورَ وَعَاجَمْتَنِي
- كَأَنِّي كُنْتُ فِي الْأَمْرِ الْحَوَالِي

[† 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 يَعْجَمُ قَرْنَهُ † The bull smites the tree with his horn to try, or test, it. (S, K.) — And عَجَمَ السَّيْفَ (S, K,) inf. n. عَجَمٌ, (TA,) † He shook the sword to try, or test, it. (S, K.) — مَا عَجَمْتِكَ 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, تَعْجَمُكَ 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 تَعْجَمُهُ 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 عَجَمُونِي † They knew me. (TA.) — And [hence, app.,] one says, نَظَرْتُ فِي الْكِتَابِ فَعَجَمْتُ, meaning † [I looked into the book, or writing, and] I did not know surely its letters. (TA.) — See also 4. = عَجَمٌ, [aor. 2,] inf. n. عَجَمَةٌ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and [a barbarousness, or viciousness, therein, especially in speaking Arabic; (see عَجَمَةٌ 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. عَجَمَهُ 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 vicious, 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 فَيُعْجِمَهُ •

[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 عَجَمَةٌ [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 عَجَمَهُ (S, K,) inf. n. تَعْجِيمٌ (S;) and عَجَمَهُ (K,) inf. n. عَجَمٌ (S;) for J's assertion [in the S] that one should not say عَجَمْتُ 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.) — وَأَنْ 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 حَلَاوَةٌ, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سَلَاةٌ [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. اسْتَعْجَمَ 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 •
• وَأَسْتَعْجَمْتُ 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 اسْتَعْجَمْتُ trans. by means of عَن because it is used in the sense of اسْتَعْجَمَ عَلَيْهِ. (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. اسْتَبْهَرَ (S, Mṣb:) and انْعَجَمَ عَلَيْهِ الْكَلَامُ; [which means the same;] syn. انْغَلَقَ and انْطَبَقَ. (K* and TA in art. طبق.)

And accord. to the K, one says, اسْتَعْجَمَ الْقِرَاءَةَ, 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 عَجَمَةٌ. (TA.) — And اسْتَعْجَمَ الْخَبْرَ 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. اسْتَبْهَرَ, and اسْتَغْلَقَ. (Mṣb in art. بهر.)

عَجَمٌ The young of camels; (S, Mṣb, K, TA;) such as the بَنَاتُ لُبُونٍ and حَفَاقٌ and جُدَاعٌ: (IAṣr, S, Mṣb, TA:) thus far: (S, Mṣb:) when they have entered upon the state of اِبْتِنَاءٍ, they are of the جِلَّةِ thereof: (IAṣr, TA:) applied to

the male and to the female: (S, Mṣb, K:) pl. **عُجُومٌ** [app. meaning *young camels of different ages not exceeding the age of the جذع*]. (S, K.) — And The root, or base, of the tail; (S, Mṣb, K;) which is the **عُصْبُ**; (S, Mṣb;) as also **عُجْرٌ**; (K;) like **عُجْبٌ** [and **عُجْبٌ**]; (S, Mṣb;) [each] a dial. var. of **عُجْبٌ**; (Mṣb;) or, accord. to Lh, the **ع** 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.

عَجْرٌ [Foreigners, as meaning] others than Arabs; such as are not Arabs; [often used as implying disparagement, like barbarians; and often especially meaning Persians;] (S, Mgh, Mṣb, K;) as also **عُجْرٌ**, [of which see an ex. in a verse of Lebeed cited voce **رَازِقِيٌّ**] (S, Mṣb, K,) or this latter may be a pl. of the former: (TA:) **عَجْبِيٌّ** (of which **أَعْجَامٌ** is pl., TA) signifies one thereof; (S, Mgh, Mṣb, K;) one who is of the race of the **عَجْرٌ**; (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 **عَجْبِيٌّ** as meaning called thus in relation to the **عَجْرٌ**: (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 (S, 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; (S;) and **عَجَامٌ** signifies the same: (K:) the vulgar say **عَجْرٌ**: (Yaḥkoob, S:) [see also **غِيضٌ**, in an explanation of which **عَجْرٌ** is evidently, I think, used as meaning the heart (commonly termed **جَمَارٌ** q. v.) of the palm-tree:] the n. un. is **عَجْمَةٌ**, (S, 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] **عَضَاءٌ** and the tragacanth and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] **حِمَضٌ**. (S.)

عَجْمَةٌ sing. of **عَجَمَاتٌ**, (K, TA,) which signifies *Hard rocks* (S, K, TA) protruding (lit. growing forth) in a valley. (TA.) — See also **عَجْمَةٌ**.

عَجْمَةٌ (S, Mgh, Mṣb, K, TA) An impotence, or an impediment, or a difficulty, (Mṣb, TA,*) in speech, or utterance; (S, 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,*)

Bk. I.

[See also 1, last sentence, where it is mentioned as an inf. n.] — Also, (S, K,) and **عَجْمَةٌ**, (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. (S in explanation of the former.)

عَجْمَةٌ: see the next preceding paragraph.

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

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

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

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

عَجَامٌ: see **عَجْرٌ**, latter half.

عَجُومٌ: see **عَجْمَةٌ**.

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

عَجُومَةٌ: see **عَجْمَةٌ**.

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

عَاجِمَةٌ: and **عَاجِمَاتٌ**: see what next follows.

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

عَجْمَجْمَةٌ applied to a she-camel, (AA, S, K,) Strong; like **عَتَمْتَةٌ**: (AA, S:) or strong to journey; as also **عَجُومَةٌ** (K, TA) and **عُجُومٌ**: (TA:) pl. of the first **عَجْمَجِمَاتٌ**. (AA, S.)

أَعْجَمٌ One having an impotence, or an impediment, or a difficulty, in speech, or utterance, (S, Mṣb,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (S;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (S, Mgh, Mṣb, K;) meaning, in speaking Arabic, (S, Mgh, Mṣb,*) though he may be an Arab; (S, Mgh, Mṣb;) and **أَعْجَبِيٌّ** 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: (S:) the fem. of the former is **عَجْمَاءٌ**, (S, Mgh, Mṣb:) and the dual masc. **أَعْجَمَانِ** (S) and fem. **عَجْمَاوَانِ**; (Har p. 226;) and the pl. masc. **أَعْجَمُونَ** (S, Mṣb, TA) and **أَعَاجِرٌ** (S, TA) and **عَجْمَانٌ**: (TA:) and the pl. of **أَعْجَبِيٌّ** is **أَعْجَبِيُونَ**. (Mṣb.) See also **عَجْرٌ**, first sentence, in two places. — Also Dumb; speechless; destitute of the faculty of speech; (K, TA;) unable to speak; and so **مُسْتَعْجِرٌ**: (S, TA:) fem. of the former as above. (TA.) — Hence, (S,) by predominance of its application, (Mgh,) **عَجْمَاءٌ** signifies A beast, or brute; syn. **بَهِيمَةٌ**; (S, Mgh, K;) and so **مُسْتَعْجِرٌ** [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., **عَجْمَاوَاتٌ**; (Har p. 13:) [and] **عَجْمَاءٌ** is applied [also] as an epithet to a beast, or brute, (**بَهِيمَةٌ**) for the like reason. (Mṣb.) It is said in a trad., **جَبَّارُ الْعَجْمَاءِ جَبَّارٌ** [expl. in art. **جَبْرٌ**]. (S, Mgh.) — [Hence also] **فَحْلٌ أَعْجَمٌ** signifies A stallion [camel] that brays in a **شَقِيقَةٌ** [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 **شَوْلٌ** [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 **عَجْمَاءٌ** because the reciting [of the Kur-án] therein is inaudible; (S, Mgh, Mṣb, K, TA;) i. e. the prayer of noon and of afternoon; (TA;) and these two together are termed **الْعَجْمَاوَانِ**. (Har p. 226.) — **مَوْجٌ أَعْجَمٌ** means † Waves that do not sprinkle their water, and of which no sound is heard. (S, K.) — And **عَجْمَاءٌ** [or **رَمْلَةٌ عَجْمَاءٌ**?] † A tract of sand in which are no trees. (IAḥr, K.)

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

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

صَلْبُ الْمَعْجَمِ [lit. Hard in respect of the place of biting, or of chewing. And hence,] applied to a man, (S, K, TA,) as also **صَلْبُ الْمَعْجَمَةِ**, (TA,) † Mighty, strong, resisting, or indomitable, in respect of spirit; (S, K, TA;) such as, when tried by affairs, or events, is found to be mighty, strong, or resisting, and hard, or hardy. (TA.) And **نَاقَةٌ ذَاتُ مَعْجَمَةٍ**; A she-camel having strength, or power, and fatness, and endurance of journeying: (S, 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.)

مُعْجِرٌ [pass. part. n. of 4: and also an inf. n. of that verb]. حُرُوفُ الْمُعْجِرِ, an appellation of *The letters of the alphabet* (الْحُرُوفُ 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 الإِعْجَامِ, it being an inf. n., like المَدْخَلُ (S, K) and المَخْرَجُ (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.)

مُعْجِمَةٌ: see مُعْجِمٌ, in two places.

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

مُسْتَعْجِرٌ: see مُعْجِرٌ, in two places.

عجن

1. عَجَنَهُ, aor. َ and ُ, [inf. n. عَجْنٌ] *He kneaded it*; i. e. *he bore upon it with his fist, or clinched hand, pressing it*; as also *اعتجنه*: (K:) or عَجَنَتْ (S, TA,) or عَجِنْتُ (Msb,) aor. َ, (Msb, TA, and so in copies of the S,) or ُ, (so in a copy of the S,) inf. n. عَجْنٌ, *she (a woman) made, or prepared, [or kneaded,] عَجِينُ* [i. e. *dough*]; (S, Msb, TA;) as also *اعتجنت* (S, TA,) or *عَجِنْتُ* (Msb.) *إِنَّ فَلَانًا لَيَعْجِنُ بِمِرْفَقَيْهِ حِمَقًا* [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, Msb, K, TA) with his fist, or clinched hand, (TA,) as though he were kneading (كَأَنَّهُ يَعْجِنُ) (IF, Msb,) by reason of age (IF, S, Msb, 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, عَجِنَ 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 عَجِنَ عَلَى الْعَصَا, aor. َ, inf. n. عَجْنٌ, *He (a man) bore, or stayed himself, upon the staff*. (Msb.) — 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. قصص.) — عَجَنَهُ (K,) inf. n. as above, (TA,) also signifies *He struck his عَجَانُ*, [q. v.]. (K.)

عَجِنَتْ, aor. َ, (S, K, TA,) inf. n. عَجْنٌ (S, TA,) said of a she-camel, (S, K, TA,) [app. signifies *She was, or became, such as is termed عَجِنَةٌ or عَجِنَاءُ 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 وَخَبَزَ وَخَبَزَ, above.] — And *He rode a fat she-camel*. (K, TA.) — And *He had a tumour in his عَجَانُ* [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.

عَجْنٌ *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.]

عَجِنٌ (S, K) and مُتَعَجِنٌ (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 َ, see أُعْجِنُ, in two places.

عَجَانٌ [The perinaeum; i. e.] *what is between the anus and the scrotum*: (S, Msb:) or the [portion of the] قَصِيبُ [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 اِسْتُ [or anus itself]: (K:) [see also عَضْرَطُ:] pl. [of pauc.] اِبْنُ حَمْرَاءَ and [of mult.] عَجِنٌ. (TA.) اِبْنُ حَمْرَاءَ 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. *bore upon with the fist, or clinched hand, and so pressed*; as also *مُعْجُونٌ*. (K.) — [Also, as a subst. mentioned in the S and Msb &c. as well known,] *Dough; flour kneaded with water*. (MA, KL, &c.) — And *A catamite*; as also *عَجِينَةٌ*: (IAar, K:*) pl. عَجِينٌ: or this means *soft, or yielding, persons, of men and of women*: (IAar, K:) and عَجِينٌ and 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: (IAar, TA:) and عَجِينَةٌ as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) *stupid, or foolish*; (K, TA;) as also 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 مُتَعَجِنَةٌ [written by Freytag تَعَجِنَةٌ]: or *such as is numerous*. (K.) — أُمُّ عَجِينَةٍ is an appellation of *The 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, Msb:) pl. عَجِنٌ, with two dammchs: so in the T. (Msb.) — And, [without َ,] 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.

أُعْجِنُ, applied to an udder, *The most scant of udders in milk and the goodliest thereof in appearance*. (TA.) — And [the fem.] عَجِنَاءُ, applied to a she-camel, (S,) *Fat*; (S, K;) as also *عَجِنَةٌ*: (S:) and, so applied, *that has attained the utmost degree in fatness*; and so *مُتَعَجِنَةٌ*: 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. عَجِنَاءُ, (S, K, TA,) and *عَجِينَةٌ*, (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.)

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

مُعْجُونٌ: 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. مُعْجَايِنٌ.]

مُتَعَجِنٌ: see عَجِنٌ: and أُعْجِنُ: and see also عَجِينَةٌ.

عجى and عجو

عَجَايَةٌ (S, K, &c.) and عَجَاوَةٌ and 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 عَجْوَة;]) *said to be from what was planted by the hand of the Prophet*; accord. to IATH, they are larger than the صِحَانِي [q. v.], *inclining to blackness*; but accord. to Az, the عَجْوَة in El-Medeeneh are the صِحَانِيَة, and there are sorts of the عَجْوَة there that have not the sweetness nor the odour nor the fulness of the صِحَانِيَة: (TA:) or the best of dates: (Mgh:) and, in El-Hijáz, the dates that are stuffed (مَحْشِي) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عَجْوَة in the present day]; (K, TA;) they are termed امُّ التَّمْرِ [lit. the mother of dates, app. because many persons keep a stock thereof], to which recourse is had, like the [dates called] شَهْرِيَز in El-Basrah. (TA.)

عَجَاوَة, or عَجَاوَة, and عَجَايَة: see the preceding paragraph: — and for the second, see also the paragraph here following, in two places.

العَجَايَة and العَجَاوَة are two dial. vars., each signifying *A piece of the size of a gobbet of flesh, conjoined with a sinew (عَصَبَة) which descends from the knee of the camel to the foot*: (As, S, TA:) or the عَجَايَاتَان are two sinews (عَصَبَاتَان) in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails (أظفار), called السَّعْدَانَات: and عَجَايَة is a term applied to all sinews (عَصَب) that conjoin with the solid hoof: (S, TA:) or it signifies certain sinews (عَصَب) 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 عَجَاوَة is a dial. var. thereof: (TA:) or any sinew (عَصَبَة) in a fore leg (يَد) or in a hind leg (رِجْل): or a sinew (عَصَبَة) in the interior of the shank (وَضِيْف) of the horse and of the bull: (K, TA:) or, in a horse, the sinew (عَقَبَة) extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed الخطم [a mistranscription, correctly الخطم, which means a certain disease in the leg]: and in a she-camel, a sinew (عَقَبَة) in the interior of her fore leg: and also in a horse, a piece of flesh like a small gobbet: accord. to IATH, العَجَايَات signifies the sinews (أعصاب) of the legs of camels and of horses: (TA:) pl. عَجِي (S, K) and عَجِي and عَجَايَا (K) and عَجَايَات and عَجَايَا. (TA.) — See also the first paragraph.

عد

1. عَدَّه, (S, A, O, Mḡb, &c.,) aor. ٤, (O, Mḡb,) inf. n. عَدَّ (S, O, Mḡb, K) and عَدَّة and

تَعَدَّاد [which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and عَدَّه; (TA;) or this latter has an intensive signification; (Mḡb;) *He numbered, counted, reckoned, or computed, it*: (S, A, O, Mḡb, K:) [and أَعْتَدَهُ sometimes signifies the same, as is shown by what here follows:] *فَمَا لَكُمْ عَلَيْهِنَّ 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]: (Bd, Jel:) or the meaning is, of which ye shall exact the accomplishment of the number [of the days]: (Ksh, Bd:) and Lh has mentioned, as heard from the Arabs, الدَّرَاهِمُ أَفْرَادًا وَعَدَدًا [I counted the dirhems by single pieces], and أَعْدَدْتُ, also, followed by the same words; then adding, “I know not whether it [i. e. the latter] be from العَدَدُ 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 أَعْدَدْتُ is a dial. var. of عَدَدْتُ; but [SM says] “I know it not.” (TA.) عَدَّ is doubly trans.: you say عَدَدْتُ لَكَ الْمَالُ as well as عَدَدْتُكَ الْمَالُ [both meaning I numbered, counted, reckoned, or computed, to thee the articles of property]. (TA.) And you say, عَدَّ فِي قَوْمٍ *He was numbered, or reckoned, among a people, or party.* (S, K.) [And مَحَاسِنُهُ, and عَدَدَهَا, inf. n. of the former عَدَّ, and of either تَعَدَّاد, *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 عَدَّه حَسَنًا *He counted, accounted, reckoned, or esteemed, him, or it, good, or goodly*; syn. اِسْتَحْسَنَهُ (S in art. حَسَن, &c.) and اِعْتَدَّ signifies the same as عَدَّ [in this sense]; whence the saying,

• وَيَعْتَدُّهُ قَوْمٌ كَثِيرٌ تِجَارَةً •

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

2: see above, in two places. — عَدَّه 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* (Bd and Jel in civ. 2) *time after time.* (Bd.)

3. [عَدَّادُ, inf. n. مُعَادَّة and عَدَّادُ, app. signifies *They enumerated, or recounted, their good qualities or actions, one to another*: for] *يَوْمَ الْعَدَّادِ* is expl. by Sh as meaning *يَوْمَ عَدَّادُ* [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 عَدَّادُ الشَّيْءِ — *He shared with them equally in the thing*: and عَدَّ بَعْضُهُمْ بَعْضًا

They shared one with another in the thing; i. e., in anything. (TA.) [Hence,] one says, *عَادَهُ فِي الْمِيرَاثِ* [He shared with him in the inheritance]. (S.) — [The inf. n.] عَدَّادُ 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. بَدَّادُ; (T and L in art. بَد from IAar, and O in the present art.;) and مُنَاهِدَةٌ. (T and L in art. بَد from IAar, and O and K in the present art.) [You say, *عَادَ الْقَوْمُ*: see بَدَّادُ.] — عَادَهُ, inf. n. مُعَادَّة and عَدَّادُ, 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 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, *عَادَتْهُ اللَّسْعَةُ* *The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year.* (S, O, K.)

4. اِعْدَدْتُهُ, (Mḡb,) inf. n. اِعْدَادُ, (Mḡb, TA,) with which اِعْتَدَّادُ and اِسْتَعْدَّادُ and تَعْدَّادُ [as inf. n. of 2] are syn., (TA,) *I made it ready, prepared it, or provided it.* (Mḡb, TA.)* One says, *عَادَهُ لِأَمْرٍ كَذَا* *He made it ready, prepared it, or provided it, for such an affair.* (S, O, K.)* And اِعْدَدْتُ لِلْأَمْرِ عَدَّتَهُ [I made ready, prepared, or provided, for the affair, its proper apparatus]. (TA.) Some say that اِعْدَّ is originally اِعْتَدَّ; but others deny this. (L in art. اِعْتَد.) See also 1, former half. — اِعْدَّ is also intrans.: [but when it is used as such, نَفْسُهُ may be considered as understood after it:] see 10.

5. [تَعَدَّدُ *It was, or became, numerous*: often used in this sense. — Hence, one says,] *هُمُ يَتَعَدَّدُونَ عَلَى عَشْرَةِ آلَافٍ* *They exceed in number ten thousand*; and يَتَعَادُونَ 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. تَعَادَوْا *They shared, one with another, in a thing.* (TA.) See also 5. [And see 3.]

7. اِنْعَدَّ: see what next follows.

8. اِعْتَدَّ *It was, or became, numbered, counted, reckoned, or computed.* (S, O.) Many of the learned say that اِنْعَدَّ should not be [thus] used as a quasi-pass. of عَدَّه: it is said to be vulgar, or bad. (MF.) — اِعْتَدَّهُ: see 1, first and last sentences. — One says also اِعْتَدَّ بِهِ (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 لَا يُعْتَدُّ بِهِ *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. **اعْتَدَتْ**, 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 **تعَدَّد**, 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,) لِلأَمْرِ 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. **عَدَّعَدَ** (IAḥr, O, TA,) inf. n. **عَدَّعَدَةٌ** (IAḥr, O, K, TA,) *He was quick, (IAḥr, TA,) or he hastened, and was quick, (O, K,) in walking, or going along, (IAḥr, O, K, TA,) &c. (IAḥr, TA.)* — [And app. said of the sand-grouse (القَطَا) meaning *It uttered its cry*: see **عَدَّعَدَةٌ** below.]

Q. Q. 2. **تَمَعَّدَ**, in which, accord. to Sb, the **ر** is a radical letter, because of the rarity of the measure **تَمَفَعَل**, 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 Isma'el, 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,) **اخْتَوَشُوا 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 Maḥan 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.], **أَعْدَادٌ**. (Marg. note in a copy of the S.)*

عَدَّ *Multitude, muchness, or abundance, (S, O, K,) in a thing. (K.) One says, **إِنَّهُمْ لَذَوُو عَدَدٍ** (in one of my copies of the S and in the O **وَقَبِصٌ** and in the other of my copies of the S and in the O **قَبِصٌ**), [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 **كَرْعٌ**: (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** **عَدَّ**: (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. **أَعْدَادٌ**. (S, A, O.) — And **عَدَّ** **حَسَبٌ** *Old nobility or the like: (M, A, O:) accord. to IDrd, from **عَدَّ** 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.*

عُدَّةٌ *Apparatus, equipments or equipage, accoutrements, furniture, gear, tackle or tacking, (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 **عُدَّةٌ** [q. v.]; but others deny this: (L in art. **عَدَّ**:) pl. **عُدَدٌ**. (Mṣb.) One says, **أَخَذَ لِلأَمْرِ عُدَّتَهُ** 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 عُدَّةٍ** *Be ye in a state of preparation. (S, O.)* — See also **عَدَّ**.**

عَدَّةٌ an inf. n. of 1 [q. v.]. (TA.) — And *A number collected together; a number collectively. (TA.) You say, **رَأَيْتُ عُدَّةَ رَجَالٍ** *I saw a number of men collected together. (TA.) And **أَنْقَذْتُ عُدَّةَ كُتُبٍ** *I transmitted a number of letters together. (S, K, TA.)* — **عُدَّةُ 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. **عُدَدٌ**. (Mṣb.) One says, **انْقَضَتْ عُدَّتُهَا** *Her عُدَّة ended, (S, TA,) from the period of the death of her husband, or of his divorcing her. (TA.)* — **انْقَضَتْ عُدَّةُ الرَّجُلِ*****

*means The man's term of life ended: pl. **عُدَدٌ**. (TA.)* — And one says, **فَلَانٌ إِنَّمَا يَأْتِي أَهْلَهُ عِدَّةً** *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. **أَعْدَادٌ**. (TA.) **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], **بَيْنَ عَدَا**: but many say that it is in this instance used in its proper sense, meaning **مَعْدُودَةٌ** [i. e. *numbered*], and is made masc. because **بَيْنَ** is syn. with **أَعْوَامٌ**. (Mṣb.) In the phrase **وَأَحْصَى عَدَا**, in the **Kur** [lxxii. 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. (IAḥr, O, K. [In the CK, after the words **وَالْعَدَدُ الْعَدُودُ**, a و should be inserted.])* Hence the phrase **رَقِيَ عَدُّهُ** *The years of his life, which he numbered, became few, the greater part having passed. (IAḥr, O.)**

عَدَّ: see the next paragraph.

يَوْمُ الْعِدَادِ an inf. n. of 3 [q. v.]. (TA.) — Also [as expl. by Sh: see 3, first sentence. — Also] *The day of giving: (S, O:) **الْعِدَادُ** signifies **العَطَاةُ** (S, O, K) in this phrase. (S, O.) — And i. q. **يَوْمُ الْعَرْضِ** [which generally means *The day of the last judgment*]. (TA.) — And one says, **أَتَيْتُ فُلَانًا فِي يَوْمِ عِدَادٍ** meaning *I came to such a one on a Friday (يَوْمَ حُمَيْعَةٍ), or on a Minor Festival (يَوْمَ فِطْرِ)*, or on a *Great Festival (يَوْمَ أَضْحَى)*. (O, K, TA.) — And **عِدَادٌ فُلَانًا عِدَادٌ** (O, K, TA.) — And **عِدَادُ الثَّرِيَا الْقَمَرِ**, and **فِي عِدَّةٍ نَزُولِ الْقَمَرِ الثَّرِيَا** (TA,) meaning *I met such a one once in the month: (S, O, K:) because the moon makes its abode in الثَّرِيَا [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 الثَّرِيَا 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-Holáhil 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 الثَّرِيَا, 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 الثَّرِيَا الْقَمَرِ, and مَا يَأْتِينَا فَلَانٌ إِلَّا قِرَانَ الْقَمَرِ الثَّرِيَا, meaning *Such a one comes not to us save once in the year*: and مَا أَلْقَاهُ إِلَّا مَا أَلْقَاهُ الثَّرِيَا الْقَمَرِ, and عِدَّةُ الثَّرِيَا الْقَمَرِ, and مَا أَلْقَاهُ الثَّرِيَا 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 الْقَمَرُ الثَّرِيَا
- لِثَالِثَةِ فَقَدْ دَهَبَ 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 لِعِدَادٍ *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.] — عِدَادٌ signifies also *The time of death*. (O, K.) — 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.

عِدَادٌ: 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 مِنْهُمْ 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 عِدَادِهِمْ 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 الْخَيْرِ *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 عِدٌّ and عِدَادٌ: (IAqr, O, K:) pl. of the first عِدَائِدٌ; and of the second and third عِدَادَاتٌ. (TA.) One says, هَذِهِ الدَّرَاهِمُ عَدِيدٌ *These dirhems are equal to these*. (A, TA.) And هُمُ عَدِيدُ الْحَصَى وَالشَّرَى *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,

- وَطِجْرَةٌ كَهَرَاوَةِ 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 عِدَائِدٌ 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 *Hiráwet-el-Aqzáb* (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
- وَوَتْرًا وَالزَّعَامَةَ لِلْغَلَامِ

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 يَعَادُهُ) in the inheritance: or it (عِدَائِدُ) is from عِدَّةُ الْمَالِ [i. e. what one prepares for a future time, of property]: (S, O:) for عِدَائِدُ, in this verse, some read عِدَائِدُ. (L in art. غَد [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 أُعِدَّهُ “he prepared it;” and so in the saying *كَانَ ذَلِكَ فِي عِدَانِ شَبَابِهِ* and *مُنْتَهَى* [That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. عَدِن.] — عِدَانٌ as a contraction of عِدْدَانٌ: see عَتَوْدٌ, of which it is a pl.

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

عُدُّ عُدُّ *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]:) *المَعْدَانُ* 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, عَرِقَ مَعْدَاهُ *The parts of his sides beneath the two boards of the saddle sweated*. (A, TA.)

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

مَعْدُوْدٌ [meaning *Numbered, counted, reckoned, or computed*,] is applied to any number, little or large; but مَعْدُوْدَاتٌ more particularly denotes few; and so does every pl. formed by the addition of ت and ت, as دُرَيْهَمَاتٌ and حِمَامَاتٌ; though it is allowable to use such a pl. to denote muchness. (Zj, TA.) *الْيَوْمُ الْمَعْدُوْدَاتُ* signifies *The days called الأيامُ التَّشْرِيقُ*; (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 دَرَاهِمٌ مَعْدُوْدَةٌ [lit. *Numbered, or counted, dirhems*] as meaning *a few dirhems*. (TA.)

المَعْدِيُّ is the dim. of المَعْدِيَّةُ, (S, O, K,) meaning *He whose origin is referred to Ma'add*, (S, O, TA,) and is originally المَعْدِيْدِيُّ, then المَعْدِيْدِيُّ, and then المَعْدِيْدِيُّ, (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 بِالْمَعْدِيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ* [Thy hearing of the Mo'eydee is better than thy seeing him]: (Ks, S, O:) or *تَسْمَعُ بِالْمَعْدِيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ*, (K, TA,) which means the same, the ع

in **تَسْمَعُ** being pronounced with damm because **أَنْ** is suppressed before it; but some pronounce it with naṣb, regarding **أَنْ** as understood, though this is anomalous: (TA:) or **تَسْمَعُ بِالْمُعَدِّي لَا** **أَنْ تَرَاهُ**; as though meaning *hear thou of the Mo'eydee, but do not see him*: (ISk, S, 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. (S, 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-Muḥbil as meaning *The legs of a she-camel*. (AA, TA voce **أَطَامِيرُ**, q. v.)

عدس

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

- **أَكَلْفَهَا هَوَّلَ الظَّلَامِ وَلَمْ أَرُ**
- **أَخَا اللَّيْلِ مَعْدُوسًا ۖ إِلَى وَعَادِسًا ۖ**

or **عَلِيَّ**, as some relate it, (O, [and thus, instead of **إِلَى**, in one of my copies of the S,]) 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]*. (S, O.) [It is added in the S, as though to indicate another meaning, **وَعَدَسْتُ 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*, (**شِدَّةُ الوَطْءِ**, S, 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*]; (S, 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 الشَّرِّ** or **عَلَى السَّرِيِّ**, i. e. *to journey, or to journey by night*: see **عَدُوسٌ**]. (TA.) = **عَدَسٌ**, aor. ʔ, (AA, O, K,) inf. n. **عَدَسَ**, (TA,) also signifies *He served [another]*; syn. **خَدَمَ**. (AA, O, K.) — And **عَدَسَ الْهَيْالَ**, inf. n. **عَدَسَ**, *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) **عَدَسَ** [q. v.]. (IKṭṭ, O, K.) = **عَدَسَ**, *He had an eruption of the small pustule called عَدَسَةٌ* [q. v.]. (K, O, TA.)

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

عَدَسٌ A cry by which one chides a mule, (IDrd, S, 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, (S, O,) it is also used as a name for *The mule*; (S, O, K;) like as the ass is [sometimes] called **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; (S, O, K;) also called **عَلَسٌ** and **بَلَسٌ**: (TA:) n. un. with ʔ. (O, K.) — **عَدَسُ الْهَيْالِ** A certain plant [of which I have not found any description]. (See art. **سَالِح**, last sentence.)

عَدَسَةٌ A small pustule, (Lth, S, 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, (S, O,) dispersedly, like the **طَاعُونُ** [or plague], (Lth, TA,) of which it is said to be a kind, (Lth, O, TA,) and hills, (Lth, O, K,) or sometimes hills, (S,) or generally hills, (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 Forskál in his Descr. Animalium, p. iii.: but he there states **عَدَسِيَّةٌ** to be an appellation of the bat itself.]

عَدُوسٌ, applied to a female, [and app. to a male also,] *Bold, or daring*; (Ibn-'Abbád, O, K, TA;) *strong to journey*. (TA.) And **عَدُوسٌ السَّرِيُّ** *Strong to journey* (S, O, K) *by night*; as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (S, O:) or **عَدُوسُ 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. = **عَدَسٌ** *Having an eruption of the small pustule termed عَدَسَةٌ*. (K, O, TA.)

عدف

1. **عَدَفَ**, aor. ʔ, inf. n. **عَدَفٌ**, *He ate*. (S, O,

K.) In the dial. of Rabee'ah with ʔ. (S, O, K, * in art. **عَدَف**.)

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

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

عَدَفٌ: } see the paragraph here following.
عَدَافٌ }

عَدُوفٌ *Anything that is tasted*: (S, O, K:) or the least of what is eaten and of what is drunk: (Ḥam p. 448:) pl. **عَدُوفٌ**. (K, TA.) One says, **مَا دَقَّتْ عَدُوفًا**, (S, O,) or **مَا دَقْنَا عَدُوفًا**, (K,) i. e. [I, or we, have not tasted, or did not taste,] anything; (S, O, K;) as also **عَدُوفَةٌ**, (O, K,) and **عَدَافًا**, and **عَدَفًا**, (S, O, K,) and **عَدَفًا**. (K.) And **بَاتَتْ الدَّابَّةُ عَلَى غَيْرِ عَدُوفٍ** i. e. [The beast passed the night] without fodder, or provender. (S, O, K, *) Of the dial. of Muḍar: (S:) or pronounced by Rabee'ah with ʔ; and by the rest of the Arabs with ʔ. (AA, O.)

عَدُوفَةٌ: see the next preceding paragraph.

عدل

1. **عَدَلَ**, (S, O, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. **عَدَلٌ** (S, O, * Mṣb, K, * TA) and **مَعْدَلَةٌ** (S, O, * Mṣb, K, *) and **مَعْدَلَةٌ** (S, * Mṣb, K, *) and **عَدَالَةٌ** and **عَدُولَةٌ**, (K, * TK,) *He acted equitably, justly, or rightly*. (S, 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]: (S, 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 Kur [iv. 128], is said to mean, in respect of love, and of **جِبَاعٍ**. (TA.) [See also **عَدَلٌ** below.] — **وَأَنْ تَعْدِلَ كُلُّ عَدَلٍ**, in the Kur [vi. 69], means *And if it would ransom with every [degree of] ransoming*: (T, S, 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. [in the Kur [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. ʔ, inf. n. **عَدَلٌ** and [more com-

only] **عَدُولٌ**, *He declined, deviated, or turned aside or away, from him, or it.* (K.) And **عَدَلَ** **عَنِ الطَّرِيقِ**, (S, O, Mṣb,) inf. n. **عَدُولٌ**, (Mṣb,) *He declined, &c., from the road, or way;* (S, O, Mṣb;) as also **عَنْهُ** **انْعَدَلُ**. (S, O, K.) And **عَدَلَ الطَّرِيقَ** *The road declined, or deflected.* (K.) And **عَدَلَ الْفَحْلَ** (S, O, K) **عَنِ الْإِبِلِ** (S, O) *The stallion left, left off, or desisted from, covering the she-camels;* (S, O, K;) and so **عَنِ الضَّرَابِ** **انْعَدَلُ**. (TA.) And **عَدَلَ الْفَحْلَ** see in what follows.] And **عَدَلَ إِلَيْهِ**, inf. n. **عَدُولٌ**, *He returned to him, or it.* (K.) — **عَدَلَهُ**: see 2, in two places. — **عَدَلَ** **فُلَانًا** *He made such a one to be equal, or like, to such a one;* (K;) [and] so **بِهِ** **عَادِلُهُ**: (S;) or, accord. to some, **الْعَدْلُ** 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 بِهَذَا** *I made this to be like and to stand in the stead of, this.* (Mṣb.) And **عَدَلَ** **بِرَبِّهِ**, (El-Aḥmar, TA,) aor. =, (S, O, TA,) inf. n. **عَدَلٌ** and **عَدُولٌ**, [**غَيْرُهُ** being understood,] *He made another to be equal with his Lord, and worshipped him.* (El-Aḥmar, TA.) **يَعْدِلُونَ** 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 أُمَّتَعَةَ 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 **عَادِلٌ** **بَيْنَ الشَّيْئَيْنِ** (S, O, TA) *He made an equiponderance to subsist between the two things.* (TA.) — **عَدَلَ** **فُلَانًا** **يَعْدِلُ فُلَانًا** *Such a one is equal to such a one.* (TA.) And **يَعْدِلُهُ** *He, or it, is like him, or it.* (Fr, S, O.) [Hence] one says, **مَا يَعْدِلُكَ عِنْدَنَا شَيْءٌ** *Nothing stands with us in thy stead.* (TA.) And **عَدَلَهُ**, aor. =, (K,) inf. n. **عَدَلٌ**, (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] محمل [so as to counterbalance him].* (K, TA.) — And **عَدَلَ**, aor. =, inf. n. **عَدَلٌ**, signifies also *He turned a thing from its course, direction, or manner of being.* (TA.) You say, **عَدَلْتُ فُلَانًا عَنْ طَرِيقِهِ** *I turned such a one from his road, or way.* (TA.) And **لَا تَعْدَلُ سَارِحَتُكَ** *Your pasturing cattle shall not be turned away, nor prevented, from pasturing.* (TA, from a trad.) And **عَدَلَ الْفَحْلَ** (K, TA) **عَنِ الضَّرَابِ** (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. =,] inf. n. **عَدَالَةٌ** (S, O, Mṣb) and **عَدُولَةٌ**, (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. =, inf. n. **عَدَلٌ**, *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;* (IAḥr, 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 الْقِسَامَ الْإِثْبَابَةَ لِلْقَسِيرِ بَيْنَ الشَّرَكَاءِ** i. e. *[The divider of inheritances] made equal the shares [for distribution among the participators].* (TA.) — **عَدَلَ الشِّعْرَ** *He made the poetry, or verse, to be right in measure.* (TA.) — **تَعْدِيلُ 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 عَدَلَ];* (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 **عَدُولٌ** [pl. of عَدَلَ]. (S.) — **عَدَلَ أُمَّرَةً** and **عَدَلْتُ بَيْنَهُمَا**: see 3. — **شَرِبَ حَتَّى عَدَلَ** *He drank until he became full:* (Aboo-Adnán, O, TA:) or until his belly became like the [load called] **عَدَلٌ**. (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 محمل.* (S.) **يُعَادِلُهُ فِي الْقِيَمَةِ وَالْمَنْفَعَةِ** *[It is equal to it in value and utility].* (Mṣb.) — And **عَادِلَهُمَا عَلَى نَاضِجٍ** *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] عَدْلَانِ.* (TA.) — And **فُلَانٌ يَعْدِلُ**, (O, and so accord. to a copy of the S,) or **يُقْسِمُهُ**, (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 أُمَّرَةً** *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 Moḥammad 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 أُمَّرَيْنِ أُتِيَهُمَا** *I wavered, or vacillated, between two affairs, hesitating which of them I should do.* (TA.) **عَادَلْتُ بَيْنَ أُمَّرَيْنِ أُتِيَهُمَا** *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 **الْعِدَالُ** 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. (IAḥr, 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 الْعِدَالَ** *[I cut short wavering in my affair, and executed my determination].* (TA.) — And **عَادِلٌ** signifies also *It became crooked, or bent.* (K.)

5. **تَعَدَلَ** *It became, or was rendered, straight, or even; syn. تَقَوَّمَ.* (Mṣb in art. قَوْم.) — And **تَعَدَلْتُ قِيَمَةَ الْمَتَاعِ بِكَذَا** *The value of the commodity was equal to such a thing; syn. قَامَ الْمَتَاعُ بِكَذَا.* (Mṣb in art. قَوْم.)

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. **اعْتَدَلَ** *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,

وَأَعْتَدَلَتْ ذَاتُ السَّامِ 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 الْإِعْتِدَالِ** *A girl, or young woman, goodly in respect of stature [or proportion].* (A, TA.) And **اعْتَدَلَ الشِّعْرَ** *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. قسط;) and *نَوِيَّةٌ* (O, K;) and *اِسْتِقَامَةٌ* (IAḡr, 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 *عُدُولَةٌ* (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 *عَدْلٌ* 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 *Kur* [xvi. 92], *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ* i. e. [Verily God commandeth] 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. حسن:] 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 الْوَالِيَّ عَدْلَهُ*, and *مَعْدَلْتَهُ* (S, O) and *مَعْدَلْتَهُ* (S) [The governor, or ruler, largely extended his equity, or justice]. And *فَلَانَ 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* (S, O.) *ذَوِي عَدْلٍ مَنَّمْ*, in the *Kur* [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 *Kur* [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 *عَدْلٌ*;) 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 يَغْبِلُ* [of which see various explanations (including three renderings here following) in art. صرف]. (O, Mṣb.) — And *Measure*; syn. *كَيْلٌ*. (K.) So in the phrase *بِالْعَدْلِ* [He gave him by measure]. (TK.) — And *An obligatory act or divine ordinance.* (En-Nadr, 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 Ibraheem, 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 *عَدْلٌ*: (TA:) one says *رَجُلٌ عَدْلٌ*, (S, O, Mṣb, K,) and *عَدْلَةٌ* and *عَدْلَةٌ* (Mṣb, K,) the latter mentioned by IJ, (TA,) and *عَدْلَانٌ* and *رَجُلَانِ عَدْلٌ* (Mṣb, TA,) and *قَوْمٌ عَدْلٌ* (S, O, Mṣb, K) and *نِسْوَةٌ عَدْلٌ* (TA) and *قَوْمٌ عَدُولٌ* (S, O, Mṣb, K,) *عَدْلٌ* 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 تاجر] and *شَرْبٌ* [of شارب]; (M, TA;) or *رَجَالٌ عَدْلٌ* and *نِسْوَةٌ عَدْلٌ* mean *نِسْوَانٌ ذَوَاتُ عَدْلٍ* and *رَجَالٌ ذَوُو عَدْلٍ* 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. سوى. — 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 يَدِي 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 يَدِي*, as a prov., without *وَضَعَ*: see Freytag's Arab. Prov. ii. 80.]

عَدْلٌ The like (IAḡr, Zj, O, K) of a thing; (IAḡr, O;) as also *عَدْلٌ*; syn. *مِثْلٌ*; (IAḡr, Zj, O, K;) and *نَظِيرٌ* [which signifies the same, or the equal]; and so *عَدِيلٌ*: (K:) or, accord. to Er-Rāghib, *عَدْلٌ* and *عَدْلٌ* are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the *Kur* [v. 96], *أَوْ عَدْلُ ذَلِكَ صِيَامًا*; [mentioned voce *عَدْلٌ*]; 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-Medecneh, with fet-ḥ [i. e. *عَدْلٌ*]: (TA:) or *عَدْلُ الشَّيْءِ*, 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 *عَدْلٌ*, 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 *Kur* *أَوْ عَدْلُ ذَلِكَ صِيَامًا* [mentioned above]; *عَدْلٌ* being originally an inf. n.: (Mṣb:) Akh says, *العَدْلُ*, with kesr, signifies *المِثْلُ*; and *العَدْلُ*, 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, *العَدْلُ*, with kesr, is the like (*المِثْلُ*), as in the saying *عِنْدِي عَدْلٌ غُلَامِكَ* [I have the like of thy boy or young man] and *عَدْلُ شَاتِكَ* [the like of thy sheep or goat]; but you say *العَدْلُ*, 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 عَدْلُ غُلَامِكَ* as meaning *I have the like of thy boy or young man*, [and app. *عَدْلٌ* also,] and *عَدْلٌ* with fet-ḥ only as meaning his value: (TA:) but Zj says that *العَدْلُ* and *العَدْلُ* 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] *عَدَلَاءٌ*, (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.] *عُدُولٌ*: (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] *مَحْبِلٌ*: (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 *عُدُولُ* of an evil judicial decision, *مَا هُمُ عُدُولٌ وَلَكِنْ عُدُولٌ* [meaning *They are not witnesses whose testimony is approvable, but equalized loads of merchandise*]. (TA.) And [hence also] one says, *وَقَعَ الْمُصْطَرِعَانِ عِدْتِي بَعِيرٍ*, meaning *The two [men wrestling] fell together, neither of them having thrown down the other.* (TA. [See also *عَكْمٌ*].)

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

عَدْلَةٌ: see what next follows, in two places.

عَدْلَةٌ Men who pronounce witnesses to be veracious, and good, or righteous; (AZ, IAḡr, 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-

son, and **عَدْلَةٌ** is applied to a pl. number. (AA, K, TA.)

عَدِيلٌ: see **عَدْلٌ**, in four places.

عَدَالَةٌ: see **عَدْلٌ**, in two places. It is an inf. n. of **عَدَلَ** (S, O, Mṣb) said of a witness; like **عُدُولَةٌ**: and signifies *The quality of a witness such as is termed عَدْلٌ [q. v.]: it is expl. as being a quality the regard of which necessitates the guarding against what falls short of the requirements of manly virtue or moral goodness, habitually and evidently; which evident falling short thereof is not effected by small instances of lapses or falls into wrongdoing, and by perversion of speech, because mistake and forgetfulness are supposable [as the causes thereof], and interpretation not according to the obvious meaning; but it is when such is the known and repeated practice of the person: regard is to be had to the goodness, or honesty, of every individual, and his usual practice in respect of his apparel, and his dealing in selling and buying, and the conveyance of goods, and other things; and when he does that which is not suitable to him, without necessity, his testimony is impugned; otherwise it is not.* (Mṣb.)

عُدُولَةٌ: see **عَدْلٌ**, first sentence: and **عَدَالَةٌ**.

عَدِيلَتَانِ: see **عَدْلٌ**, last quarter.

عَدْوِيٌّ *An old, tall tree*: (K:) or **عَدْوِيٌّ** signifies *old trees*; one of which is termed **عَدْوِيَّةٌ**: or, accord. to AHn, **عَدْوِيٌّ** signifies anything *old*. (TA.) = See also the next following paragraph.

عَدْوِيٌّ: see the next preceding paragraph, in two places. = Also, thus correctly, as in the S, (TA, [and thus, app., accord. to the K, though this is thought by SM, and not altogether without reason, to require by its context the reading of **عَدْوِيٌّ**, as does, app., the O,]) *A seaman, or mariner*. (S, O, K, TA.) — And pl. [app. a mistake for n. un.] of **عَدْوِيَّةٌ**, (K,) which latter means *Certain ships or boats*, (O, K, TA,) or a [sort of] *ship or boat*, (S,) or it is an epithet applied to certain ships or boats, (EM p. 58,) so called as being of **عَدْوِيٌّ**, (S, O, K, TA,) meaning *a city of El-Bahreyn*, (S, O, TA,) not meaning, as would be imagined from the context in the K, the tree [said to be] thus called; (TA;) mentioned in the poetry of Ṭarafah, (S, O, TA,) in the fourth verse of his *Mo'allaḡah*, (O, TA,) and thus expl. by Aḡ: (TA:) or meaning *old*; or *large*: (O, TA:) or so called as being of a place named **عَدْوَلَةٌ**, of the measure **فَعْوَلَةٌ**: (TA:) or of **عَدْوَلٌ**, *a man who used to construct ships or boats*: or of a people who used to alight and abide in Hejer. (O, K.)

عَادِلٌ: see **عَدْلٌ**, latter half, in two places. — Also *An attributer of a copartner, or of copartners, to God*. (S, TA.) A woman is related to have said to El-Ḥajjāj, **يَا قَاسِطُ يَا عَادِلُ**; [by which she meant *O deviator from the right course; O attributer of a copartner, or of copartners, to God*;] (S, O;) whereupon, the people thinking

that she was commending him, he said that by her saying **يَا قَاسِطُ**, she referred to the words of the Kur [lxxii. 15] **أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ** **يَا عَادِلُ**, to the words in the same [vi. 151] **وَهُمْ يَبْرَبُهُمْ يَعْدِلُونَ** [expl. above, see 1]. (O.)

مَعْدِلٌ *A place of turning away or back*; as also **مَعْدُولٌ**: so in the saying, **مَا لَهُ مَعْدِلٌ** and **مَعْدُولٌ** [There is for him no place of turning away or back]: (K:) pl. **مَعَادِلٌ**: *Abou-Khirāsh says,*

تَضِيقُ عَلَى الْأَرْضِ ذَاتِ الْمَعَادِلِ

meaning [The earth having those rays in which one may turn in various directions becomes strait to me; or] having such amplitude that by reason thereof one may turn in it to the right and left. (TA.) — And *A way, course, mode, or manner, of acting or conduct or the like*: thus in the saying **أَخَذَ فِي مَعْدِلِ الْحَقِّ** [He took to the right way of acting], and **مَعْدِلِ الْبَاطِلِ** [the false, or wrong, way of acting]: and in like manner one says, **انظُرُوا إِلَى سُوءِ مَعَادِلِهِ** *Look ye at his evil ways of acting*: and **هُوَ سَدِيدُ الْمَعَادِلِ** [He is one who takes a right direction in respect of the ways of acting]. (TA.)

مَعْدِلَةٌ: see **عَدْلٌ**, former half, in seven places.

مَعْدَلٌ Anything straightened, or made even: (S, O, K:) [&c.: see its verb.] — **الْكُرُّ الْمَعْدَلُ** see in art. **كُرُّ**.

مَعْدَلَاتٌ The angles, or corners, of a house or chamber. (IAḡ, O, K.)

مَعْدُولٌ: see **مَعْدِلٌ**, in two places.

مَعْدَلٌ [Right, or having a right direction; straight, or even; equal; equable, or uniform; symmetrical, proportionate; suitable in itself or in its parts: see its verb]. **مَعْدَلَةٌ** applied to a she-camel means *Whose limbs, or members, are rendered even, one with another*, (Lth, Az, TA,) including her hump and other parts; as is the case when she becomes fat: erroneously said by Sh, on the authority of Moḡārib, to be **مَعْدَلَةٌ**, belonging to art. **عَدَلَ**. (Az, TA.) — And *Of a middling sort, in quantity, or quality*; 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; contr. of **مَعْدَلٌ**, with the pointed **د**. (TA.) **فَرَسٌ مَعْدَلٌ الْفَرَقِ** [app. الْفَرَقِ] means *A horse whose عُرَّةُ [or blaze] occupies the middle of his forehead, not reaching to one of the eyes nor inclining upon one of the cheeks*. (AO, TA.) **أَيَّامٌ مَعْدَلَاتٌ** signifies [Days moderate in temperature; or] *pleasant, not hot, days*. (TA.) And **الْمَعْدَلَاتُ** is applied to *Forty nights of varying, or alternating, heat and cold, commencing from the [auroral] rising of Suheyh [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of*

August, O. S.]: (AZ, TA in art. **صَفَرٌ**: see **صَفَرِيٌّ**;) or *the days of heat known by the appellation of وَقَدَاتُ سَيْبِلٍ [the most vehement heats of Canopus]*; as also **الْمَعْدَلَاتُ** [q. v.]. (El-Ḥareere's *Durrat-el-Ghōwāg*, in De Sacy's *Anthol. Gramm. Arabe*, p. 37 of the Arabic text.)

عدم

1. **عَدَمَةٌ**, with kesr to the **د**, (S, MA, Mṣb, K, &c.,) aor. **عَدَمَ**, (S,) inf. n. **عَدَمٌ**, (S, MA, Mṣb, K,) which is anomalous [as the verb is trans.], (S,) and **عَدَمٌ**, (S, MA, K,) or the latter is a simple subst., (Mṣb,) *He had it not, was destitute of it, was without it, lacked it, wanted it, found it not, or lost it*; (S, MA, Mṣb, K;) syn. **فَقَدَ**, (S, Mṣb, K;) or **لَمْ يَجِدْهُ**; so says Ibn-El-Kemāl in the Exposition of the *Hidāyeh*. (TA.) And **عَدِمْتُ فَلَانًا** [I wanted, or lost, such a one]. (TA.) And **عَدِمَ**, [inf. n. **عَدَمٌ**,] *It lacked, wanted, was wanting, was not found, did not exist, or was lost*; syn. **فَقَدَ**. (AHāt, Mṣb.) [See also **عَدَمٌ** below.] — **لَا يَعْدَمُنِي هَذَا الْأَمْرُ** means *مَا يَعْدُونِي* [i. e. *This thing, or affair, does not pass from me*]. (S, K, TA. [In the CK, erroneously, **يُعْدَمُنِي**]) = **عَدِمَ** as intrans.: see the next paragraph, last sentence. = **عَدِمَ**, (K, TA,) inf. n. **عَدَامَةٌ**, (TA,) *He was, or became, foolish, or stupid*; (K, TA;) being destitute of intellect, or understanding. (TA.)

4. **أَعْدَمُهُ** is syn. with **أَفْقَدَهُ** [meaning *He made him to lack, want, or lose, it, or him*]: (AHāt, Mṣb;) and has a second objective complement: one says, **لَا أَعْدَمُنِي اللَّهُ فَضْلَهُ** [May God not make me to lack, want, or lose, his bounty]: (Mṣb:) or **لَا أَعْدَمُنِي فَضْلَكَ** *May He (i. e. God) not make thy bounty to depart from me*: and **أَعْدَمَنِي اللَّهُ فَلَانًا** [God made me to lack, want, or lose, such a one]. (TA.) — And *He denied him, or refused him*, (Az, MA, K, TA,) what he sought, (Az, TA,) or a thing. (MA.) — And *He rendered him poor, needy, or destitute*: (S, K, TA: [in the S, this meaning seems to be indicated by the context; but in the K, the context seems rather to indicate the first of the meanings expl. in this paragraph:]) in this sense, said of God. (S, K, TA.) — **أَعْدَمَنِي الشَّيْءُ** means [app. *The thing excited my want, or made me to want it*; and hence, *the thing was not found by me*; or] *I did not find the thing*. (K.) — [And **عَدِمَهُ** signifies also *He made it to have no existence; to be non-existent; or he annihilated it; or did away with it*; agreeably with explanations of the inf. n. (**إِعْدَامٌ**) in the KL and PS &c., and with present usage.] = **عَدِمَ** as intrans., (Kr, S, Mṣb, K,) inf. n. **إِعْدَامٌ** and **عَدِمَ**, (Kr, K, TA,) like **إِيْسَارٌ** and **يُسِرٌ** as inf. ns. **أَيْسَرٌ**, and **إِعْسَارٌ** and **عَسِرٌ** as **أَعْسَرُ**, and **إِفْحَاشٌ** and **فَحَشٌ** as of **أَفْحَشٌ**, or rather the latter in every one of these instances is a simple subst., as ISd says, (TA,) signifies *He (a man, S) was, or became,*

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

7. **انعدم** in the phrase of the Muslim theologians **وَجَدَ الشَّيْءَ فَأَنْعَدَمَ** [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.)

عَدَائِمَ: see **عَدَائِمَ**.

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 عَدِيمَةُ الْمَعْرُوفِ** [She is destitute of goodness, &c.]. (TA.) — And **Poor, needy, or destitute; (S, Mṣb, K;) as also عَدِمَ, (K,) and عَدِمَ, (S,) and مَعْدُومٌ, (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 مَعْدُومٌ: and having nothing: it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: and its pl. is عَدَمَاءَ; erroneously said in the K to be pl. of عَدِمَ. (TA.) — Also Stupid; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And Insane; demented. (IAḡr, Az, K, TA.)**

عَدَائِمَ, (K, and so in copies of the S,) or **عَدَائِمَ**, (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.)

مَعْدِمٌ: see **عَدِيمٌ**, in two places.

مَعْدُومٌ [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 الْمَادُومَ**. (M and TA in art. **ادوم**: expl. voce **أدوم**). — See also **عَدِيمٌ**.

عدن

1. **عَدَنَ بِهِ**, (Mgh, Mṣb, K,) aor. = and **عَدِنَ**, (Mṣb, K,) inf. n. **عَدْنٌ** and **عُدُونٌ**, (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 **عَدَنَتِ** said of camels as expl. in what follows, (S,) **جَنَّاتِ عَدْنٍ**, (S, Mṣb, K,) [called 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 **عَدَنَتِ الْإِبِلُ** (S, Mṣb, TA) **بِمَكَانٍ كَذَا**, (S, 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] عَدْنَتِ الْإِبِلُ فِي الْحَمِضِ (Mṣb, TA:) or **عَدْنَتِ الْإِبِلُ فِي الْحَمِضِ** the camels found the حمض to be wholesome **عَدْنَتِ** [for استمرته], 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 **عَدْنٌ**, (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. **عَدْنٌ**, (TA,) *He dunged, or manured, the land; as also عَدَنَهَا. (K.) — And **عَدَنَ الشَّجَرَةَ**, (K,) inf. n. **عَدْنٌ**, (TA,) *He marred the tree with an axe or the like. (K.)* — **عَدَنَ الْحَجَرَ**, (K,) inf. n. **عَدْنٌ**, (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. **تَعْدِينٌ**, *He smote the ground* **بِالْمَعْدِنِ**, i. e. with the **صَاقُورٌ** [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. **عَدِنَتِ النَّخْلَةُ**, (K accord. to the TA, and so in the TA in art. **عود**, 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 عَدَانٌ, mentioned in art. عود]. (TA.)*

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

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

عَدَانٌ A place of **عُدُونٌ** [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 **بِعَدَانِ السَّيْفِ** in a verse of *Lebeed*, it is said that he meant **عَدْنٌ** [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 *kesr* 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 **عَدَاتَيْنِ** 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** **عَدَانَاتُ رِجَالٍ** 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 **بَيْقَةٌ** in the shirt: (ISH, TA:) pl. **عَدَائِنٌ**. (S, K.)

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

عَدُونِيٌّ 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. عود)]* 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 **فَيْعَالٌ** from **عَدَنٌ** **بِالْكَانِ**: (Ham p. 712:) [it is a coll. gen. n.:] n. un. with ة. (S, O, K, all in art. **عود**.)

مَعْدِنٌ, (S, Mgh, Mṣb, K, &c.) and accord. to some **مَعْدَنٌ** also, but this is not of established authority, (TA.) *A mine; i. e. a place of the origination of the جَوَاهِرُ [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 **عَدَنْتُ الْحَجَرَ** meaning "I pulled out the stone:" (Ham p. 81:) the pl. is **مَعَادِنٌ**. (TA.) It signifies also *A place of fixedness of anything.* (S, TA.) And **مَعَادِنٌ** signifies also *Origins, or sources.* (TA.) [Hence the saying,] **هَجَرَ مَعْدِنٌ التَّمْرَ** + [He 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 **هُمُ كِرَامُ الْمَعَادِنِ** + They are generous in respect of their origins: see a verse cited voce **إِن**, p. 107.]*

مَعْدِنٌ *A صَاقُورٌ [or pichaze], (K, TA,) resembling a فَأْسٌ.* (TA.)

عَرَبٌ مَعْدِنٌ [A large leathern bucket] having a piece, or patch, called **عَدِينَةٌ**, 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.)

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

عدو

1. **عَدَاَهُ**, (Mgh, K,) first pers. **عَدَوْتُهُ**, (Mṣb,) aor. **يَعْدُو**, (Mgh, Mṣb,) [inf. n. **عَدُوٌّ**,] *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 **عَدَيْتُ عَنْ هَذَا***

means *Leave thou this, and turn from it to another; and is app. from the phrase **عَدَيْتُ هَذَا** **عَدَيْتُ 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 عَنْ عَيْنِي إِلَيْهِ** *I turned away from me anxiety: and [hence] you say to him who has pursued you, **عَدَيْتُ عَنْ عَيْنِي إِلَى غَيْرِي**, meaning Turn thou the beast upon which thou art riding towards other than me: (TA:) and **عَدَيْتُ 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. **عَدَم**].) And the Arabs say, **إِنَّ الْجَرَبَ لَيَعْدُو**, 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 فُلَانٌ 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, **الْعَدُوُّ** 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,] **عَدَاَهُ**, aor. as above, [inf. n. **عَدُوٌّ**,] *He went, or passed, beyond it; exceeded it; or transgressed it.* (S, TA.*) So in the saying **عَدَا طَوْرَهُ** [He went, or passed, beyond his proper limit; exceeded it; or transgressed it]: and in like manner, **عَدَاَهُ**, aor. as above, [inf. n. **عَدُوٌّ**,] *He went, or passed, beyond, &c., what was true, or right; and so **عَدَى الْحَقُّ**, and **عَدَى الْبُاطِلُ**, signify He went, or passed, beyond, &c., what was true, or right; and so **عَدَى الْحَقُّ**, and **عَدَى الْبُاطِلُ**. (TA.) **أَمَّا عَدَا مِنْ بَدَا**, a saying in which the vulgar erroneously omit the interrogative **أَ**, means *Does not he transgress that which is right who begins by acting injuriously?* (TA.) And it is said **عَدَا فَعَرَزَ** **إِلَى الْقَارِضِ فَحَرَزَ** *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. **عَدُوٌّ** and **عَدَاةٌ** (S, Mgh, Mṣb, K) and **عَدُوٌّ** (S, Mṣb, K) and **عَدْوَانٌ** (ISd, Mṣb, K) and **عَدْوَانٌ** (ISd, K) and **عَدْوِيٌّ**; (K;) and **تَعَدَى**, and **اعْتَدَى**; (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 **رَيْح**);] or he acted with excessive wrongfulness, &c., against him: (Mgh:) and **اعْتَدَى** signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, **اعْتَدَيْتُ فِي مَنَاطِقِكَ** *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] **الْعَدْوَانُ** 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] **الْإِعْتِدَاءُ**, in strength, or deed, or state or condition.* (TA.) — And **عَدَا عَلَيْهِ** *He acted corruptly towards him.* (TA.) — And **عَدَا عَلَى الْقِمَاشِ**, inf. n. **عَدَاةٌ** [said in the TA to be like **سَحَابٌ**, but in the CK **عَدَاةٌ** and **عَدْوَانٌ** and **عَدْوَانٌ**, (K, TA,) but in the M written with damm and fet-ḥ [i. e. **عَدْوَانٌ** and **عَدْوَانٌ**,] (TA,) said of a thief, *He stole the قِمَاشُ [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.) — And **عَدَا عَلَيْهِ**, (K, TA,) inf. n. **عَدُوٌّ**, (TA,) signifies also *He leaped upon him, or it.* (K, TA.) — And **عَدَا فِي**, (K,) or **عَدَا فِي عَدُوٍّ**, (Mṣb,) aor. **يَعْدُو**, (Mṣb, K,) inf. n. **عَدُوٌّ** (S, Mgh, Mṣb, K) and **عَدَا** and **عَدُوٌّ** and **عَدْوَانٌ** and **تَعَدَاةٌ**, (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 **هَرُولَةٌ**, (Mṣb, TA,) not so quick, (TA,) or which is not so quick, (Mṣb,) as that termed **جَرِيٌّ**: (Mṣb, TA:) or he went a pace less quick than **شَدٌّ** and more so than **مَشِيٌّ**: (TA in art. **سعى**;) or [he went quickly, or swiftly; for] **الْعَدْوُ** signifies **السُّرْعَةُ**: (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. **هيس**.) — And [hence, perhaps,] **عَدَا الْمَاءُ**, aor. **يَعْدُو**, + **The water ran.** (TA.) — **عَدَاهُ عَنِ الْأَمْرِ**, (S, K,) inf. n. **عَدُوٌّ** and **عَدْوَانٌ**; 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 عَوَادٍ**. (S, TA. See **عَادِيَةٌ**, voce **عَدْوَانٌ**: and see also the last sentence of the first paragraph of art. **عود**.) — **عَدَانِي مِنْهُ** means **بَلَّغْنِي** [i. e., app., *Evil, or mischief, reached me from him, or it.*] (TA. [See a signi-*****

fication of 4.)] — **عَدَيْتُ 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 جَائِي مَا الْقَوْمَ مَا عَدَا زَيْدًا** [The people, or party, came to me, except Zeyd]; and **جَأُونِي 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 **حَلَا** 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 **حَلَا** 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, **رَأَيْتَهُم عَدَا أَخَاكَ** and **مَا عَدَاهُ**, meaning **مَا حَلَا** [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 [ما], you make it to govern the accus. case as meaning **إِلَّا** and you make it to govern the gen. case as meaning **سِوَى**. (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. أُنْعَدَهُ (K.) — Hence **تَعْدِيَةُ الْفِعْلِ**, a phrase of the grammarians, [generally meaning † *The making the verb transitive*,] as in **خَرَجَ زَيْدٌ فَأَخْرَجْتَهُ** [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. **عَدَاهُ** (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 **عَدَوٌ**, 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 يُؤَاتِينِي 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 يُوَادِينِي properly signifies *he will not take from me the دِيَّةَ, or bloodwit*]. (TA.) And **عَادَ رِجْلَكَ 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. **عَدَاةٌ** (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 طَلْق [or heat].* (S, K.) Imra-el-Kays says, [describing a horse,]

• **فَعَادَى عَدَاةً بَيْنَ ثَوْرٍ وَنَعَجَةٍ**
• **دِرَاكًا وَتَمْرٍ يَنْضَحُ بِمَاءٍ فَيَغْلِبُ**

[*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 **الْحَضْرُ**. (A in art. حَضَرَ.)*

4. **عَادَى الْأَمْرَ** *He passed from, or beyond, another, to the thing, or affair: so in the K.* (TA.) But in the M it is said, **عَادَاهُ الدَّاءَ** signifies *The disease passed from another to him.* (TA.) And one says, **أَعْدَى فَلَانٌ فَلَانًا مِنْ خُلُقِهِ**, or **مِنْ عِلَّةٍ بِهِ**, or **جَرَبٍ** (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. جَنِ) and عَادَاهُ بِهِ signifies the same: and عَادَى صَاحِبَهُ *He made his companion to acquire the like of what was in him.* (TA.) And **يُعْدَى** 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, يَتَعْدَى: (Nh, TA:) but it is said in an explanation of a trad., شَيْئًا لَا يُعْدَى شَيْءٌ [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.* (Msb.) — One says also, of a man, **قَدَّ عَادَى النَّاسَ بِشَرِّ** *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, Msb, K,) and strengthened him, (K,) against him; (S, Mgh, Msb, K;) and avenged him of him; (S, Msb;) namely, one who had wronged him.* (S, Mgh, Msb.) And **عَادَاهُ** *He (a judge) heard his accusation against another, and commanded to bring his adversary.* (Mgh.) — **عَادَاهُ** (S, Msb, 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 حَضْرٌ: (S, K, TA:) or he made him to go a pace nearly the same as that termed هَرَوَلَةٌ* (Msb, TA,) *not so quick, (TA,) or which is not so quick, (Msb,) as that termed جَرِي: (Msb, TA: [see 1, latter half:]) and استَعْدَاهُ* signifies the same. (S.)

5: see 1, first quarter, in two places: and see 4. — [Hence **تَعْدَى** said of a verb, *It was, or became, transitive.*] — **تَعْدَى الْحَقُّ**: and **تَعْدَى عَلَيْهِ**: see 1, second quarter, in two places. — **تَعَدَّوْا** *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 **تَعَدَّوْا** *They found pasturage for their cattle, and it rendered them in no need of purchasing fodder.* (K, *TA.) — And **تَعَدَّى مَهْرٌ فَلَانَةً** *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 الْمَكَانَ** *The place was, or became, dissimilar in its several parts; and uneven.* (TA.) And [hence] one says, **وَجَعَّ مِنْ تَعَادَى الْوِسَادِ** *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,) from him, or it.* (S, TA.) — **تَعَادَوْا** *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. **الِاسْتِعْدَاءُ** signifies *The asking, or demanding, of aid, or assistance, (Mgh, Msb,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Msb:) and also the act of aiding, or assisting.* (Mgh.) You say, **اسْتَعْدَاهُ** *He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Msb) aid, or assistance, (S, Mgh, Msb, K,) against him, (S, Mgh, Msb,) namely, one who wronged him:*

(Mgh, Mṣb:) [or,] accord. to El-Khuwárezmee (who derives it from العَدِيُّ signifying الرَّجَالَةُ الَّذِينَ يَعْذُونَ [استعدى القاضي] [or استعدى القاضي] 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 أَعْدَاءُ, q. v.]) — See also 4, last sentence.

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

فَعَلَ كَذَا عَدْوًا an inf. n. of 1 [q. v.]. — فَعَلَ كَذَا بَدْوًا means He did thus openly, or publicly. (TA.)

عَدُوٌّ: see عَدِيٌّ: — and see also عَدَاءٌ.

عَدَى [or عَدَا]: see عُدْوَةٌ, in two places: and عَادٍ, last sentence.

عُدَى: see the next paragraph. — [It is also a pl. of عُدْوَةٌ, q. v.]

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

عُدْوَةٌ [inf. n. un. of عَدَا: pl. عُدَوَاتٌ. — Hence the saying, السُّلْطَانُ ذُو عُدَوَاتٍ وَذُو بَدَوَاتٍ, expl. voce بَدَاءٌ, in art. بَدُو. See another reading of this saying voce عُدَوَاتٌ. — [Hence also,] one says, لَهُ عُدْوَةٌ شَدِيدَةٌ He has a vehement run of the kind termed عُدْوَةٌ, inf. n. of عَدَا. (Mṣb) — عُدْوَةُ الْأَمْدِ means The extent of the eyesight. (TA.) And one says, هُوَ مِثِّي عُدْوَةُ الْقَوْسِ [app. meaning He, or it, is at the distance of a bow-shot from me]. (TA.) — See also عُدْوَةٌ. — عُدَايَا is used in poetry as a pl. of عُدْوَةٌ [app. عُدْوَةٌ, but in what sense is not shown]. (TA.)

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

fies [absolutely] a side, or lateral part or portion; and so عُدَى; (K, TA; [see both voce عَادٍ, last sentence;]) thus in the M; (TA;) and the pl. is أَعْدَاءٌ; (K, TA;) or this last signifies [particularly] the sides of a valley, and so do عُدَى and عُدَى: (TA:) the pl. of عُدْوَةٌ and عُدْوَةٌ is عَدَاءٌ and [of عُدْوَةٌ] also. (S.) — And عُدْوَةٌ signifies also An elevated place; and so عُدْوَةٌ: (AA, S, K:) pl. [as above, i. e. of both] عَدَاءٌ and [of the former] عُدَيَاتٌ [also]. (K. [In some copies of the K, the latter pl. is written عُدَيَاتٌ; in the CK عُدَيَاتٌ; but it is correctly عُدَيَاتٌ, as above, thus in my copies of the S; and perhaps عُدَيَاتٌ may also be a pl., i. e. of عُدْوَةٌ, 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 عَدَاءٌ. — [Reiske, as stated by Freytag, has expl. عُدْوَةٌ as signifying "Atrium, impluvium domus:" but this the former has app. done from his having found عُدْوَةٌ erroneously written for عُدْرَةٌ.] — عُدْوَةٌ signifies also The kind of plants, or herbage, termed خَلَّةٌ; i. e., in which is sweetness. (TA.)

عُدْوَةٌ: see عُدْوَةٌ, in three places: — and see also عَدَاءٌ. — [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 عَدَاءٌ: this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly عَدَاءٌ: see عُدَى, first sentence.] — أُمُورٌ عُدْوَةٌ [app. أُمُورٌ عُدْوَةٌ, or perhaps أُمُورٌ عُدْوَةٌ] signifies Remote affairs. (TA.)

عُدْوَى 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 جَرَبُ, and the بَرَصُ, and the رَمَدُ, and the حَصْبَةُ, and the جُدَامُ, and the وَبَاءُ, and the لَا تُقَرِّبُهُ مِنْهُ. (Kull p. 259.) You say, فَإِنَّ بِهِ عُدْوَى 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 يَعْذُو 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 يَعْذِي شَيْءٌ: لَا عُدْوَى, i. e. [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. فَسَادٌ [i. e. Badness, corruptness, unsoundness, &c.]. (K, TA. [In the CK erroneously written in this sense عُدْوَى; which, however, being an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ, q. v., may be correctly used as having the same, or nearly the same, meaning.]) So in the saying, بِهِ عُدْوَى [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.)

عُدْوَالٌ (S, K) and عَادِيَةٌ and عَدَاءٌ (K) Distance, or remoteness, (S, K, TA,) as also عُدَى, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَالَتْ عُدْوَاؤُهُمْ 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 عُدْوَالٌ signifies a custom, or habit, of occupation or business: (TA:) and عُدْوَالُ الشُّغْلِ, the hindrances, or impediments, of occupation or business: (S, TA:) and one says, وَأَنَا فِي عُدْوَالٍ عَنْكَ 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 عَادِيَةٌ is عَوَادٍ: (TA:) عَوَادِي الدَّهْرِ means the accidents, or casualties, of time or fortune, that divert [or intervene as obstacles] by occupying or busying: (S:) and you say, عَوَادٌ عُدَّتْ, [lit.] meaning Things, or events, turning away, or back, turned, or have turned, away, or back; [but this phrase, when followed by ذُونَ or بَيْنَ, I would rather render, simply, obstacles occurred, or have occurred;] (S, TA;) thus in the latter of two verses cited voce حَبٌّ. (S.) — عُدْوَالُ الدَّهْرِ means The shifting, and varying, of time or fortune. (TA.) — And عُدْوَالُ الشُّوقِ What has severely affected, distressed, or afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.) — And عُدْوَالٌ signifies also A مَرْكَبٌ [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 مَرْكَبٍ ذِي عُدْوَالٍ, i. e. [I came upon a beast, or saddle, &c.,] that was not easy: (S:) and جِئْتُكَ عَلَى فَرَسٍ ذِي عُدْوَالٍ, the last word imperfectly decl., i. e. [I came to thee upon a horse] that was not easy: (TA:) and جَلَسَ عَلَى عُدْوَالٍ 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 ذَاتٌ عُدْوَالٍ, 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 *تَوْهِنٌ*, [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] *العُدْوَاءُ* also signifies *إِنَاخَةٌ قَلِيلَةٌ* [app. *إِنَاخَةٌ قَلِيلَةٌ*, 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 *خُلَّةٌ*,” 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 *عِدَّةٌ*, 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, *بَنَاتٌ* is erroneously put for *بَنَاتٌ*];) but when their [hair termed] *عَقِيْقَةٌ* 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 *ذ*, both dotted, or only the former of them dotted, and one of them is called *عُدْيِيٌّ* [or *عُدْوِيٌّ*, or *عُدْيِيٌّ* 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.)

عُدْوَانٌ, 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 *سَبَّعَ* *عَادٍ* and *عَادِيَّةٌ*. (Mṣb.) [In the S, immediately after the words *يَعْدُو عَلَى النَّاسِ*, it is added, and hence their saying, *السُّلْطَانُ ذُو عُدْوَانٍ وَذُو بَدْوَانٍ*; and thus I find the saying cited as from the S in arts. *عدو* and *بدو* of the PS: but I think that *عُدْوَانٍ* and *بَدْوَانٍ*, here, are mistranscriptions for *عَدَوَاتٍ* and *بَدَوَاتٍ*, 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 *بَدَوَاتٍ* is correct, as pl. of *بَدَاءَةٌ*.] — Also, (S, K, and Ham p. 81,) and *عَدَاءٌ*, (Mgh, Mṣb, K, and Ham ubi suprà,) *That runs vehemently, or much*; (S, Mgh, Mṣb, K;*) i. q. *كَثِيرٌ الْعَدْوُ*, (S, TA,) or *شَدِيدُ الْعَدْوِ*; (Ham;) applied to a horse: (Mgh, and Ham:) [and to a man:] *الشَّدِيدَةُ*, in the K, is a mistake for *الشَّدِيدَةُ*, meaning *الشَّدِيدُ الْعَدْوِ*. (TA.)

عَدَا an inf. n. of *عَدَا* in the phrase *عَدَا عَلَيْهِ* [q. v.]. (S, Mgh, Mṣb, K.) — And, as also *عَدَاءٌ*, *A single طَلْقٌ* [or heat; i. e., a single run, at once, to a goal, or limit]; (K, TA;) of a horse. (TA.) — And *عَدَاءٌ كُلُّ 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 *عَدْوَةٌ* and *عَدْوَتُهُ* and *عَدْوَتُهُ*, (K,) signify *طَوَارَةٌ*, (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 *الجَبَلِ*, meaning *طَوَارَةٌ* [i. e. *I hept 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 *عِدَّةٌ*, and *عِدِّيٌّ*.

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

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-taṣṣar el-'Eyn*.” (Mṣb:) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is *أَعْدَاءٌ*; (S, Mṣb, K;) and the pl. of *عَدِيٌّ* is *أَعْدَاءٌ*; (Mṣb, K;*) and *عِدِّيٌّ* and *عِدِّيٌّ* are also pls. of *عَدُوٌّ*; (S, Mṣb, K;) [each improperly termed in the K *أَسْمٌ 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 *عَدَاةٌ*, with *dam* and with *ة*, 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, *أَشْمَتَ رَبُّ 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 *عَدْوَةٌ*, (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 *عَدْوَةٌ*, (S, Mṣb, K,) in the phrase *هَذِهِ عَدْوَةٌ اللَّهِ* [This woman is the enemy of God]: accord. to Fr, *عَدْوَةٌ* 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.] *عِدِّيٌّ* 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:) *كَأَلِ عَدَاءٍ*, which is added in the K after *وَالْغُرَبَاءِ*, should be *وَالْأَعْدَاءِ*. (TA.)

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

عَدَاوَةٌ Enmity, or hostility; (S, K, TA;) like *مُعَادَاةٌ* [inf. n. of 3, q. v.]. (TA.)

عَدَاءٌ: see *عُدْوَانٌ*, 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 أَشْمَتَ اللَّهُ 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 عَادِيٌّ ظَهْرٌ*, expl. in art. *ظهر*.] See also *عُدْوَانٌ*. And see *عَدُوٌّ*, with which it is syn. — Also *Seizing, or carrying off, by force; or snatching at unawares*. (TA.) And *العَادِيٌّ* signifies [particularly] *The lion*; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) — *عِدِّيٌّ* is a pl. of *عَادٍ*, [or rather a quasi-pl. n.,] like as *عَزِيٌّ* 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 K Kur c. 1. (TA in

the supplement to this art.) And accord. to El-Khuwárezmee, 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. عَادِيَّة voce عَدْوِي = عَادِي اللُّوْح signifies طَرَفَاهُ [The two extremities, or two sides, of the tablet or the like]; (K, TA;) each of them being called عَادِي [i. e. عَادِي اللُّوْح, or a mistranscription for عَاد, like عِدِي [i. e. عَدِي or عَدِي, both mentioned above, voce عَدْوَة, as meaning, absolutely, a side, or lateral part or portion]. (TA.)

عَادِيَّة [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 عَادِيَّةَ 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 عَدْوَاء, in three places. = عَوَادِي الكَرْمِ, (K, TA,) of which عَادِيَّة 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]. أَغْدَى مِنَ الْجَرْبِ More transitive, or wont to pass from one to another, than the mange, or scab, is a prov. (Meyd.) And أَعْدَى مِنَ الثُّوبَاءِ 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. ثَاب.) = أَعْدَى مِنَ الذَّبَابِ is also a prov., and may mean More wrongful, or more inimical, or more vehement in running, than the wolf. (Meyd.) أَغْدَى مِنْ سَلِيكَ, another prov., (expl. in the latter half of the first paragraph,) is from العَدْوُ. (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 ادَى in that art.)

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

and [trenches, or channels, such as are termed] لَخَائِقِي. (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.

مَعْدُوٌ 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.)

مُعَادٍ; and its fem., with ة: see تَعَادٍ.

عذب

1. عَذَبَ, (S, O, Mṣb, K, TA,) aor. 2, (TA,) inf. n. عَذْوَبَة, said of water, (S, O, Mṣb, K, TA,) [and app. of wine or other beverage, and of food, (see عَذَبَ,)] It was, or became, sweet: (S, O, TA:) or it was, or became, easy and agreeable to be drunk or swallowed. (Mṣb.) [See also 12. — Freytag has also assigned to it a meaning belonging to أَعَذَبَ, q. v.] = عَذَبَ: see 4, in two places. = And see also 2, last sentence. = [عَذَبَ, inf. n. عَذَبَ, 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 عَذَبَ, q. v., of which ISd knew not a verb.]

2. عَذَبَهُ, inf. n. تَعَذِيبٌ, He punished, chastigated, or chastised, him: (S, O, Mṣb, K:) [and he, or it, tormented, or tortured, him:] originally, he beat him: then, he punished him in any painful manner. (Mṣb.) It is said in a trad., إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَيْتَاءِ 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 مُظْلِمَةٍ •
وَلَمْ تُعَذَّبْ بِإِدْنَاءِ مِنَ النَّارِ •

[It (app. wine) is not black, from Meythá, 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 مُعَذَّبَةٌ.] = See also 4, in two places. = عَذَبَ سَوْطَهُ, and هَدَبَهُ, [perhaps a mistranscription for عَذَبَهُ, 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 عَذَبَة] to his whip: so in the A. (TA.)

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

عَذَبَ.] = And اعذب, (O, TA,) inf. n. اِعْذَابٌ, (K, TA,) He abstained, or desisted, (O, K, TA,) from a thing; (TA;) and, (K, TA,) in like manner followed by عَن, (TA,) he left, quitted, or relinquished, (K, TA,) a thing: (TA:) and استعذب, (K, TA,) likewise followed by عَن, (TA,) signifies the same: (K, TA:) and عَذَبَ, (K, TA,) as inf. n. of عَذَبَ, (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 عُدُوبٌ as inf. n. of the same verb. (MF, TA.) = And اعذبه, (S, O,) inf. n. اِعْذَابٌ; (K;) and تعذبه, (O,) inf. n. تَعَذِيبٌ; (K;) and عَذَبَهُ, (O,) inf. n. عَذَبٌ; (K;) He prevented, hindered, withheld, restrained, or forbade, him, (S, O, K,) from [doing] the thing, or affair. (S, O.) One says, اِعْذَبَ نَفْسَكَ عَنْ كَذَا Withhold, or restrain, thyself from such a thing. (S, O.) = اعذبه [He deprived it of its عَذَبَ; 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] طَحْلِبُ, (K,) or both of these: (TA:) and تَعَذِيبٌ [in like manner] signifies the removing of what is termed عَذَبَ. (Bd in ii. 6.)

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

10. استعذب الماء He reckoned, or esteemed, the water sweet. (O, Mṣb, TA.) = And He sought sweet water: you say, اِسْتَعَذَبَ 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, اِسْتَعَذَبَ لِفُلَانٍ مِنْ بَيْتْرِ كَذَا i. e. [Sweet water] is drawn for such a one from such a well. (S, O.) = And استعذب له الماء He brought to him sweet water. (TA.) = See also 4.

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

عَذَبٌ Sweet water: (S, O:) or water, (Mṣb,) or wine, or beverage, and food, (K,) that is easy and agreeable to be drunk or swallowed: (Mṣb, K:) pl. عَذَابٌ (O, Mṣb, TA) and عُدُوبٌ. (TA.) You say رَكِيَّةٌ عَذْبَةٌ [A well of sweet water]: and also مَاءٌ عَذَبٌ [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-Nemerece says, describing water,

لَهُ غَلْلٌ بَيْنَ الْإِجَامِرِ عُدُوبٌ •

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

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

عَذْب, (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 **مَاءٌ ذُو عَذْبٍ** *Water abounding with such motes or particles*. (S, O. See also **عَذْب**.) And **عَذْبَةٌ** has the same meaning as the n. un. of **عَذْب** in this sense: (K:) and signifies likewise, as also **عَذْبَةٌ** and **عَذْبَةٌ**, (L, K,) this last mentioned by IAnr, (L,) [the green substance called] **طُحْلُب** (L, K, TA) and **عَرْمَض** and the like, (L, TA,) or **طُحْلُب** and **دَمْن** (**دَمْن**), *floating upon water*. (TA.) — And *What comes forth next after the fetus from the womb*. (O, K.) — Also A sort of trees, (AHn, O, K,) of the shrub-kind: (AHn, O:) the same that is called **عَذْب**. (TA.) — And *The pieces of rag that women hold when wailing for the dead*; as also **مَعَادِب**, (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 **عَذْب**, i. e.] **عَذْبَةٌ**: (O:) one of such pieces of rag is also called **مِعْوَز**, as well as **عَذْبَةٌ**. (TA.) — And *Straps, or thongs*: (S, O:) or the *extremities thereof*; as also **عَذْبَات**. (TA.) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O,)

- **غُضْفٌ مُهْرَتَةٌ الْأَشْدَاقِ صَارِيَةٌ**
- **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, Mḡb, &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, Mḡb, K.) — And *The end, or extremity, of a whip*; (Mgh in art. **ثَمَر**, and Mḡb;) 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. **عَلَق**;) or [it may have both of these significations, for it is said that it is] *one of the عَذْبَاتِ* of a whip. (S, O.) — *The end, or extremity of anything*. (A, K.) — *The extremity of the tongue*; (S, O, Mḡb;) its [tip or] *narrow extremity*: (TA:) pl. **عَذْبَات**. (Mḡb.) One says, **الْحَقُّ عَلَى عَذْبَاتِ الْاِسْتَبْرَامِ** [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] شَرَاكُ [q. v.] of a sandal*. (O, TA. [See also **ذُوَابَةٌ**].) — *A piece of skin which is hung behind the hinder part of the [camel's] مَوْخَرَةٌ, (O, K,) or مَوْخَرَةٌ, (CK) of the [camel's saddle called] رَحْلُ, (O, K,) from its upper portion; (O;) also termed **ذُوَابَةٌ**. (TA in art. **ذَاب**.) — And **عَذْب** [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, **خَفَقَتْ عَلَى رَأْسِهِ** *The cravates fluttered over his head*. (A, TA) i. e. **خَرَقُ الْأَثْوِيَّةِ** [The cravates fluttered over his head]. (A.) — And **عَذْبَةٌ** signifies also *A branch of a tree*; (S, O, Mḡb;) and so **عَذْبَةٌ**. (TA.)*

عَذْب (K, TA) and **ذُو عَذْبٍ** (TA) *Water overspread by [the green substance termed] طُحْلُب*: (K, TA:) or *abounding therewith, and with motes, or particles of rubbish or the like*: (TA:) [or the latter signifies as expl. before: see **عَذْب**, third sentence:] **عَذْب** is thought by ISd to be a possessive epithet, [meaning **ذُو عَذْبٍ**,] because he found no verb belonging to it. (TA.) — **عَذْب** 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. **عَظْب**.)

عَذْبَةٌ: see **عَذْب**. — 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, **دَا**, or “disease,” is put for **دَوَاءٌ**, accord. to the TK, as observed by Freytag.]

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

عَذْبَةٌ: see **عَذْب**, fourth and last sentences. — Also *What is taken forth from طَعَامٍ [i. e. wheat, or corn in general,] and thrown away*; (Lh, K, TA;) being the *worst thereof*; also termed **عَذْبَةٌ**. (Lh, TA in art. **عَذْر**.) — 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 بِالدَّبْرِ** [app. meaning *The ridge of earth that surrounds a sown piece of ground to retain the water for irrigation* (see **دَبْرٌ**)], 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. **عَدَب**, as written with the unpointed **د**, and here said in the K to be syn. with **عَذْبِيٌّ**, (TA,) *Generous in natural dispositions*. (AA, S, O, TA.)

عَذْبِيٌّ, (O, K, TA,) with kesr to the **ع** and fet-ḥ to the **ذ**, (O, TA,) like **بَلْعِيْنٌ**, (K, TA, in the CK **عَذْبِيْنٌ** like **بَلْعِيْنٌ**) 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. **عُقُوبَةٌ**, (S, O,) or **نَكَالٌ**: (K, and Ksh and Bḡ 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 Bḡ 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]: (Mḡb:) in the Kur xxiii. 78, it means *hunger, or famine*: (Zj, O, TA:) the pl. is **أَعْدَابَةٌ**: (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-Mundhirc and AHeyth, with the pointed **ذ**; (O, TA;) i. q. **عَدَابَةٌ**. (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'Obeid, عَذُوبٌ [like as هَجُوبٌ is pl. of هَجُوبٌ]: 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.) — عَادِبٌ 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,

- قَبَاتٌ عَذُوبًا ۖ لِلسَّمَاءِ كَأَنَّهُ
- سَيْئِلٌ إِذَا مَا أَقْرَدَتْهُ 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.)

الْأَعْدَابُ [The two most sweet things;] saliva (الريق, S, O, K, or الرضاب, 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.)

عَذَبٌ [or مُعَذِّبَةٌ]: see عَذَبٌ.

مُعَذِّبَةٌ [for حَمْرٌ مُعَذِّبَةٌ] Wine mixed [with water, or with some other thing or things]. (A, TA.) — And معذب [app. مُعَذِّبٌ] is applied by the vulgar to Fresh ripe dates soaked with water. (TA voce مَنْقُوشٌ) = سَوْطٌ مُعَذِّبٌ *A whip having an علاقة [or عَذْبَةٌ] attached to it.* (TA.)

أَمْرَأَةٌ مُعَذِّبَةُ الرِّيقِ *A woman whose saliva is pleasant to be swallowed, and sweet.* (TA.)

عذر

1. عَذْرَةٌ, aor. ʔ, inf. n. عَذَّرَ (S, O, Mṣb, K) and عَذَّرَ (S, O, K) and عَذَّرَى (O, K) and مُعَذِّرَةٌ and مُعَذِّرَةٌ (K) [all of which are also used as simple subst.]; and اعذره; (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 عَذَّرَ 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-Mikhdád 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 عَذَّرَ, 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 يَعَذِّرُنِي 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, IKtt, O, Mṣb, K,) aor. ʔ; (O, TA;) and اعذره; (S, IKtt, 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., لَنْ يَهْلِكَ 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'Obeid, S, O,) until they deserve punishment, so as to render excusable him who punishes them. (S, A, O, TA.) And you say, اعذره مِنْ نَفْسِهِ, meaning *He placed himself within the power of another.* (TA.) = And عَذَّرْتُهُ *I aided him, or assisted him, against an enemy.* (Mṣb.) = عَذَّرَ, inf. n. عَذَّرَ, *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 عَذْرَةٌ,)] عَذَّرَ, aor. ʔ, (S, O, Mṣb, K,) inf. n. عَذَّرَ; (S, Mṣb;) and اعذره; (S, O, Mṣb, K;) both as expl. by A'Obeid; (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, حَفَّضَ is more common. (S, O.) = عَذَّرَ الْفَرَسَ بِالْعَدَارِ, aor. ʔ and ʔ; and اعذره; *He fastened, or bouned, the horse's عَدَارِ [q. v.]:* (S, O, K;) and الْفَرَسَ اعذره *he bridled the horse;* syn. أَلْجَمَهُ; (K, TA;) as also عَذَّرَهُ, and اعذره: (TA:) or اعذره; (K,) or اعذره, (thus in the TA,) *he put to him [or upon him] an عَدَارِ; (K, TA;) and so عَذَّرَهُ, aor. ʔ and ʔ, inf. n. عَذَّرَ: (Mṣb:) and اعذره; لِجَامِ اللِّجَامِ he put to the لِجَامِ [i. e. bridle or bit] an عَدَارِ. (TA.) — And it is said in the Tahdheeb of IKtt that عَذَّرْتُ الْفَرَسَ, inf. n. عَذَّرَ, signifies *I cauterized the horse in the place of the عَدَارِ: — and also حملت على عذاره [an explanation in which there seems to be a mistranscription or an omission, or both; perhaps correctly جعلت على عذاره عذاره I put upon the horse his عذاره; a meaning given above]; and أعذرتُهُ is a dial. var. thereof. (TA.) — عَذَّرَ said of a camel means *He was branded with the mark called عَذَارِ. (TA.) — [Hence, app., the phrase عَذَّرَهُ بِاللَّوْمِ † He branded him with blame; like حَطَمْتُهُ بِاللَّوْمِ, q. v.] = عَذَّرَهُ, from العَذْرَةُ, He (God, S)***

caused him (i. e. a child, TA) to be affected with the pain, in the fauces, termed عَذْرَةٌ: and عَذَّرَ *He was, or became, affected therewith:* (S, K, TA:) inf. n. عَذَّرَ and عَذَّرَهُ. (IKtt, TA.)

2. عَذَّرَ, inf. n. تَعَذَّرَ, *He was without excuse;* (K, TA;) as also عاذر; (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. (Bd in ix. 91.) You say, قَامَ فُلَانٌ قِيَامَ تَعَذَّرِ *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, نَهَاهُمْ أَحْبَابُهُمْ تَعَذَّرِيًّا *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 مَشِيًّا. (O, TA.) [See also 4.] = Also † *He made, or prepared, a feast,* (O, K,) such as is termed اِعْذَارٌ [q. v.] (O) or عَدَارٌ: (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 أَعَذَّرَهُ 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 الْغُلَامَ *The hair of the boy's عَدَارِ (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 عَذْرَةٌ [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. اعذره: see 1, in five places from the commencement. — Also *He had an excuse; [or he was, or became, excusable;]* (S, O, K;) and so أَعَذَّرَ. (S, O, K.) It is said in a prov., 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 اعذره, 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 اسْمُ السَّلَامِ عَلَيْكُمَا
- وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ أَعْتَدَرَ ۖ

[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, *عَذَّرَ* 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 أُنْذِرَ* [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 إِلَيَّ مِنْ بَلَّغِ مِنَ الْعُمُورِ سِتِينَ سَنَةً* [app. meaning Verily God 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 *إِلَيَّ*, 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,) *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 إِيَّاكَ* 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, *أُعْذِرُنِي مِنْ هَذَا* i. e. *أَنْصَفْنِي مِنْهُ* [Give thou me, or obtain for me, my right, or due, from this person]: and hence the saying of the Prophet to Aboo-Bekr, respecting 'Aisheh, *أُعْذِرُنِي مِنْهَا إِنْ أَدْبَتَهَا* [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 وَوَاحِدٍ, 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 *الليجاء*: see 1, latter half, in five places.—

And *أَعَذَّرَ عَنِّي بَعِيرَكَ*: see 2, near the end.—

اعذر علي نصيبك 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 *ضربه حتى أعذر منته* He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger. (TA.) And *ضرب فأعذر* (S, O, K.)

in the Tahdheed of IKtt *فأعذر* (TA,) He (a man) was beaten so that he was at the point of death.

(S, O, K, TA.) And *أعذر منه* He had wounds inflicted upon him so that fear was excited for him in consequence thereof. (O.) And *أعذر به* He, or it, left a scar upon him. (O, TA.)—And *أعذرت الدار* and *في الدار* 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 *عذرة* [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, *تعذروا عليه* 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,] *كان يتعذر في مرضه* He used to resist, and be difficult, in his malady. (TA.)—

And *تعذر الأمر* (O, K, TA) The affair was not direct in its tendency; (K, TA;) i. e. (TA) it was, or became, difficult: one says, *تعذر عليه الأمر* The affair was, or became, difficult to him. (O, Mṣb, TA.) [And *The affair was, or became, impracticable, or impossible*.]—

تعذر الرسم [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 *اعتذرت 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 *عذرة* [or human ordure]. (K.)

8. *اعذر* (S, O, Mṣb, &c.) inf. n. *اعذار* (S, O, TA,) and [quasi-inf. ns.] *عذرة* and *معذرة*; (TA;) and for *اعذر* one says also *اعذر*, aor. *يعذر*, inf. n. *اعذار*; and it is allowable to say

اعذر, aor. *يعذر*; but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to *اعذر*, then to *اعذّر*, then to *اعذر*; and in the latter case, to *اعذّر*, then to *اعذّر*, then to *اعذّر*, then to *اعذر*, and then to *اعذر*];

He excused himself; he adduced, or urged, an excuse, or a plea, for himself; (Fr, S, O, TA;) as also *تعذر*.

(S, O, K.) [See *عذر*.] You say, *اعذر إلي* [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, *إلي تعذرت الرجل* in the sense of *اعذرت* [i. e. I excused myself to the man]. (TA.)

And *اعذر من ذنبه* (S, O, TA) and *تعذر* (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* [or *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 *عذرة*.])

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, *استعذر أبا بكر من عائشة* i. e. He said to Aboo-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,) *والله ما استعذرت إلي ولا استعذرت* By God, thou didst not offer to me excuse, nor didst thou offer warning. (A, O, TA.)

عذرة (Mṣb, K) and *عذري* (Mṣb) and *معذرة* (S, O, K) and *عذري* (S, Mṣb) and *معذرة* (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, *عذر* [as a subst. from *اعذر* or from *عذر*] 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 عذرة is أعذار; (Msb, K;) and that of عذرة is عذير; (O;) and that of معذرة is معاذير, and, irregularly, معاذير: (TA:) and عذير, of which عذير, (Ksh,) or عذير, (Bd,) may be pl., is syn. with [عذير and] معذرة; (Ksh and Bd in lxxvii. 6;) and معاذير is [likewise] syn. with عذير. (Bd in lxxv. 15.) It is said in a prov., **المعاذير مكاذب** [Excuses are lies]. (TA.) And it was said by Ibraheem En-Nakha'ee, **إن المعاذير يشوبها الكذب** [Verily excuses, lying mixes therewith]. (S, O.) — **عذرا أو نذرا**, in the Kur [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 عاذر and منذر: (Ksh, Bd:) or, accord. to Th, both mean the same. (TA.) [See also نذر.] — And the Arabs say, **أعذرو ولا تنذرو** i. e. **عذرك ولا نذرك** [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.) — **عذرا** also signifies *Success*; or the attainment, or accomplishment, of one's wants, or of a thing: (IAar, O, K:) and *victory, or success in a contest*. (O, K.) One says, with respect to a war or a battle, **لبن العذرا** *Whose is the success, or victory?* (O.) — See also عذرة, in five places: and see عذار, last quarter.

عذرا [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. عثر.)

عذرا: see عذير, in three places. — Also pl. of عذار [q. v.]. (S, O, Msb, K.)

عذرة The *virginity, maidenhead, or hymen*; syn. **بكارة**, (S, Mgh, Msb, K,) or **قصة**; so called from عذير signifying the "act of cutting," because a girl's hymen (**حاتم عذرتها**) is rent when she is devirginated; (Lh, Az, TA;) **العذرة** being that whereby a girl is a virgin: (Lh, TA:) [and عذير perhaps signifies the same: (see an ex. voce أدبر; and see also the next sentence here following:)] pl. **عذرا**. (Msb.) — And *Devirgination of a girl [or woman]*: (Lh, K:) [and عذير is used in the same sense:] one says, **فلان 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 عذري هذا الكلام** † [He was the first utterer of this speech]. (A.) And **ما أنت بذي عذري هذا الكلام** † *Thou art not the first utterer of this speech*. (S, O, TA. [But see an assertion of Sb cited voce شعور.]) — 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 عذير signifying the "act of cutting." (Lh, Az, TA.) [See also العاذور.] — And The *prepuce of a boy*: (O, K:) so accord. to Lh, 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. **ختان**. (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 **عذرا**. (TA.) See also **عذار**, last quarter. — And The *hair upon the withers of a horse*: (S, O, K:) and, (K,) accord. to As, (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 *mane of a horse*: (TA:) pl. **عذرا**: (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*. (Ham 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 e 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 **العاذور**, (K, accord. to the TA,) or **العاذورة**; (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 خوم* [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 **الدغر**: 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 عذير, 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, Msb, K, TA;) as also **عاذرة** (IAar, IDrd, O, L, K, TA) and **عاذرة**: (O, K:) pl. of the first [which is the most common] **عذرات**, (Msb,) and of † the second **عذرا**. (IAar, TA.) — And hence, (S, O, Msb,) †: **القنطرة**, or *yard, (فتاة) of a house*: (S, O, Msb, K, TA:) so called because the human ordure (**العذرة**) used to be cast in it: (S, O, Msb:) or, accord. to As, this is the primary signification; what is before mentioned being so termed because cast in the **فتاة**; 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 **معاذير** [pl. of **معدرة** which lit. signifies a *place of human dung or ordure*] is syn. with **عذرات** as meaning **أثنية** [pl. of **فتاة**]. (Ham p. 677, q. v.) It is related of 'Alce that he reproved some persons, and said, **ما لكم لا تنظفون ما لكم لا تعذراتكم** (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, **المبود أنتن 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., **بيري الساحة بيري العذرة**, a phrase like **بيري الساحة**; [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**), (Lh, O, K, TA,) and is thrown away, (Lh, TA,) when it is cleared; (O;) as also **عذبة**. (Lh, TA.)

عذري: see عذير, in two places.

عذراة *A virgin*: (S, O, K:) used as an epithet: you say **عذراة جارئة** *a virgin girl*: (TA:) and **عذراة امرأة**, meaning **ذات عذرة**: (Msb:) accord. to IAar alone, so called **لصيقها**, from **عليه** **تعذر الأمر**: (TA:) pl. **عذارى** and **عذار** [with the art. **العذارى**, and thus written in the S and O and K] (S, O, K, TA) and **عذاروات**, (S, O, K,) like **صحارى** [&c.]. (S, O.) — [Hence,] **العذراة** † [The sign *Virgo*]; the sign **السبلة**: 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 **درة عذراة** † *A*

pearl not bored. (A, O, K, *TA.) — And **رَمْلَةٌ** 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. **عَذَارَى**. (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; (S, O;) i. e. the part, (T, M, Mgh,) or strap, (Msb,) of the bridle, (T, M, Mgh, Msb,) that lies, (T,) or extends down, (M, K,) upon the cheek, (M, Mgh, Msb, K,) or two cheeks, (T,) of the horse (T, M, Mgh, Msb, K) or the like: (T, Mgh, Msb:) 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 **عَذَارِ** 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-Muḥbil cited voce **رَسَنٌ**)] pl. **عَذْرٌ**, (S, O, Msb, K, [in the CK **عَذْرٌ**]) like as **كُتُبٌ** is pl. of **كِتَابٌ**. (Msb, TA.) It is said in a trad., **لَلْفَقْرِ أَزَيْنٌ لِلْمُؤْمِنِ** [Verily poverty is more ornamental to the believer than a beautiful cheek-strap, or headstall, upon the cheek of a horse]. (TA.) **فَرَسٌ قَصِيرُ 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 (**حَبْلُ الْخَطَامِ**) to the head of the he-camel (K, TA) and of the she-camel. (TA.) And A halter; syn. **رَسَنٌ**: (Msb:) and **مُعَذَّرٌ** signifies a halter (**رَسَنٌ**) having a double **عَذَارِ** (**ذُو عَذَارَيْنِ**). (TA.) One says, **فُلَانٌ شَدِيدُ الْعَذَارِ** † Such a one is strong in respect of determination. (A, TA.) And **فُلَانٌ عَذَارٌ** † 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: (S, O:) or he departed from obedience, and persisted in error: (TA:) or he broke off from his family, or disagreed with them, and rearied them by his wickedness; syn. **تَشَاطَرَ**; as also **مُعَذَّرَهُ** **خَلَعَ**:

(A:) or the latter means he did not obey a director in the right course: (Aḡ, 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 **عَذَارِ**, and becomes refractory, overcoming his rider and running away with him. (TA.) [See, again, art. **خَلَعَ**.] And **لَوَى عَنَّهُ 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 **عَذَارِ** of the horse or the like: (Mgh, *TA:) or the hair, of a boy, that grows evenly in the place of the **عَذَارِ**: (S:) or the hair, of the beard, that descends upon the two jaws: (Msb:) or a man's hair that grows in the place of the **عَذَارِ**: (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 **عَذَارِ**, (A, TA,) or the place of the **عَذَارَانِ**. (S, O.) You say, **فُلَانٌ طَوِيلُ الْمُعَذَّرِ** † Such a one is long in the place of the **عَذَارِ**. (A, TA.) — And † A mark made [on a camel (see **مُعَذَّرٌ**)] with a hot iron in the place of the **عَذَارِ**: (S, O, K;) as also **عُذْرَةٌ**: (K:) or on the back of the neck, extending to the temples: so in the Tedh-kireh of Aboo-Alee; but the former explanation is the better known: El-Aḥmar 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: (S, O, K, TA:) or the two sides thereof: (TA:) or two roads (**طَرِيقَانِ**). (S, 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 **عُذَارٌ**. — 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 (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? or who will excuse me with respect to the case of such a one, and not blame me for it? (Msb: [see **عُذْرَتُهُ مِنْ فُلَانٍ**]:

and see also 10:] or who will aid me, or assist me, against such a one, or to defend myself from him? (Msb;) 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. (Msb, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeí, 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]; (S, O, TA;) i. e. bring him who will blame him and will not blame thee. (S, O.) And **عَذِيرِكَ إِيَّايَ مِنْهُ** Bring thine excuse of me [for what I have done, &c., to him]. (TA.) A poet (Dhu-l-Iḡba' El-Adwáneq, O, TA) says,

• عَذِيرُ الْحَيِّ مِنْ عَدَوَا
• نَكَانُوا حَيَّةَ الْأَرْضِ
• بَغَى بَعْضٌ عَلَى بَعْضٍ
• فَلَمْ يَرَعُوا عَلَى بَعْضٍ
• فَقَدْ أَضَحُوا أَحَادِيثَ
• بِرَفْعِ الْقَوْلِ وَالْحَفِضِ

(S, *O, *L, TA) [Bring an excuse for the tribe, for what they have done to 'Adwán, i. e., one to another; for the tribe of 'Adwán were rent by intestine wars, in which Dhu-l-Iḡba' took a prominent part; (see the Essai sur l'Histoire des Arabes by Caussin de Perceval, vol. ii. p. 202;) therefore we may render the phrase, bring an excuse for the tribe, 'Adwán, regarding **مَنْ** as redundant in this instance, like as it is in **فَأَجَبْنِي** **مِنَ الْأَوْتَانِ**, 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. **حَى** 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**): (S, O, K, TA:) [and in one of my copies of the S is added, **إِذَا فَعَلَهَا**, as though by **حال** were here meant an action:] pl. **عُذْرٌ**, sometimes, in poetry, contracted into **عُذْرٌ**. (S, O.) El-Aḡzáz said, (S, 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 reparaest?" (TA.)

• جَارِي لَا تَسْتَعِيرِي عَذِيرِي
• سَعِي وَإِسْفَانِي عَلَى بَعِيرِي

(S, O,) or, as some relate it, **سَيْرِي وَإِسْفَانِي**, (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 بِأَجَارِيَّةٍ [and suppressing يَا جَارِيَّةُ] and apocopating [جَارِيَّةُ]. (S, O. [In the TA, البعير is put for بعيري.] — See also عَذْرُ: — and عَذَارُ.

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 غَفِيرَةٌ.] — See also عَائِرُ: — and عَائِرُ. — Also I. q. غَدِيرَةٌ [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 evildoing; (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 جَوْفُ [i. e. belly, or chest], (S, O, K,) and فَحَاشُ [app. meaning very lewd]. (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 wide, 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 Brish (“alacris”).]

عَائِرٌ: see عَذِيرٌ; and عَذْرُ, latter half. — عَائِرَةٌ, [fem. of عَائِرٌ], 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 عَائِرًا, 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 العَائِرُ signifies The vein whence flows the blood of what is termed الإِسْتِحَاضَةُ: [see 10 in art. حَيْضُ:] (S, O, Mṣb, K:*) a dial. var. of العَائِلُ, or an instance of mispronunciation: (S, O:) or it may be so called because it serves as an excuse for the woman. (TA.)

عَائِرَةٌ, as a subst.: see عَذْرَةٌ.

عَاذُورٌ A brand, or mark made with a hot iron, like a line: pl. عَوَاذِيرٌ. (S, O.) — And تَقِيَتْ مِنْهُ عَاذُورًا is a saying mentioned by As, as meaning I experienced, from him, or it, evil: عَاذُورٌ being a dial. var. of عَاثُورٌ, or an instance of mispronunciation. (S, O.) — العَاذُورُ 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.

عَاذُورَاءُ: see عَذْرَةٌ, last quarter.

عَائِرٌ, (AZ, S, A, O, Mṣb, K,) originally an

inf. n., (S, O, Mṣb,) and عَذِيرَةٌ (S, A, O, K) and عَذِيرٌ (A, K) and عَذَارٌ (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.)

مَعْدَرٌ; pl. مَعَادِرٌ: see عَذْرَةٌ, second sentence.

مُعْذِرٌ: see مُعْتَذِرٌ, in two places.

مَعْدِرَةٌ and مَعْدَرَةٌ and مَعْدَرَةٌ; and the pl. مَعَادِرٌ: see عَذْرُ, in five places: and for the first, see also 8.

مُعْذِرٌ [properly signifying The place of the عَذَارُ or of the عَذَارَانِ]: 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 عَذْرُ, 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 الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَادِيرَهُ 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 مَسْتَحَاضَةٌ [q. v. in art. حَيْضُ]: and sometimes one says عَائِرَةٌ; as meaning having an excuse: (Mṣb:) the latter is said to be used in the sense of مَسْتَحَاضَةٌ; 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 عَذَارُ. (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 ذ, and this is incorporated [into the radical ذ], and its vowel is transferred to the ع, like as is the case in يَخْصِمُونَ; (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 Yaákoob El-Hadramee, (Az, TA,) from أُعْذِرَ; 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-Abce-Leylâ and Tá-oos read الْمُعَادِرُونَ, as meaning those striving, or labouring, in seeking excuse. (O.)

عذ

1. عَذِبٌ: see what here follows.

Q. Q. 1. عَذِبٌ, (O, Mṣb, K,) inf. n. عَذِيبَةٌ, (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. -, inf. n. عَذَبٌ, signifies the same: (Mṣb:) or there is no verb derived from عَذِيبٌ, because it denotes a natural quality: (O, K:) so says El-Mufaddal Ibn-Seleme, 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 عَذِيبٌ. (Lth, K.)

عَذُوبٌ: see what follows.

عَذِيبٌ (S, O, Mṣb, K) and عَذُوبٌ (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. عَذِيبُونَ [masc.] and عَذَائِبٌ and عَذَائِبٌ; (Lth, O, K;) the last contr. to rule. (TA.)

عذ

1. عَذَفٌ (S, K) aor. -, (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'ah. (S, O.)

5. **تَعَذَّفْتُ عَذْوَةً** *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**.

سُرَّ عَذَافٌ *Deadly poison*: (O, K:) formed by transposition from **دُعَافٌ**: (O:) mentioned by Yaḥkoob 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'ah, and with **د** in the dials. of the rest of the Arabs. (K.) One says, **مَا ذُقْتُ عَذْوًا**, and **عَذْوًا** [&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 **عذوف** and **عذوف**].

عَازِفٌ [as act. part. n. of **عَذَفَ** should signify *Eating*: but see what here follows]. Ibn-'Abbád says, (O,) **مَا زِلْتُ عَازِفًا مُنْذُ الْيَوْمِ** means *I have not tasted anything [to-day]*. (O, K.)

عذق

1. **عَذَقَ الشَّاةَ** (S, O, K,) aor. **عَذَّقَ**, (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 بِهِنَّ الْأَمَانَ** [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 **كَذَا إِلَى كَذَا** i. e. **نَسَبَهُ إِلَيْهِ** [commonly meaning *gave him such a thing*]. (Ibn-'Abbád, O, K.) —

عَذَقْتُ الشَّخْلَةَ *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.) — **عَذَقَ** said of the [species of sweet rush called] **إِذْخِرٌ**, *It put forth its fruit*; as also **عَذَقَ**: (S, O, K:) or the latter, accord. to IAth, *it had* **عَذْوٌ** [pl. of **عَذَقٌ**] 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*. (IAḥr, O, TA.) — **عَذَقَ الْفَحْلَ عَنِ الْإِبِلِ**, (O, K,) aor. **عَذَّقَ**, (K,) inf. n. **عَذَّقٌ**, (TA,) *The stallion*

[camel] *repelled from the [she-] camels, and drench 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 **عَذَقٌ**. (O.) — And **اعذقت الشَّخْلَةَ** *The palm-tree had many* **أعذاق**, i. e. *racemes, or bunches of dates*, pl. of **عَذَقٌ**. (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 **لِيَقْبِضَهَا** 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 بكرا** 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*; (IAḥr, O, K;) like **اعتدب**. (TA.)

عَذَقٌ *A palm-tree with its fruit*: (S, O, K:) so called by the people of El-Hijáz: (TA:) or [simply] *a palm-tree*: (Mgh, Mṣb:) pl. [of pauc.] **أعذق** and [of mult.] **عذاق** (K, TA) [the latter erroneously written in the CK **عذق**] and **عذوق**. (O: in which no other is mentioned.) [The dim. is **عذيق**:] hence the saying, **أنا عذيقها المرجب** [expl. in art. **رجب**]. (S, O.) — And *Certain dates of El-Medeenah*. (CK.) It is applied to several sorts of dates; of which are those called **عذق ابن الحبيبي** (Mṣb) or **عذق ابن حبيبي** (Mgh) and **عذق ابن طاب** and **عذق زيد** [mentioned in art. **طوب**]: so says AHát: (Mṣb) or **عذق ابن طاب** is the name of a sort of palm-trees in El-Medeenah. (K in art. **طوب**.)

عَذَقٌ *A raceme of a palm-tree, or of dates*; (S, Mgh, O, Mṣb, K, TA;) i. e. *the base thereof*, (TA,) *together with the fruit-stalks [and fruit]*; (Mṣb, TA;) *when ripe*: (TA:) pl. **أعذاق** (O, Mṣb, K) and **عذوق**. (K.) — Hence, (TA,) **عَذَقٌ** *Might; or high, or elevated, rank or condition*; syn. **عز**. (O, K, TA.) So in the saying, **في بني فلان عذق كحل** *In the sons of such a one is might, &c., that has attained its utmost point*; and so **عذق يانع**. (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.)

عَذَقٌ, applied to a man, i. q. **لَبِيقٌ**: (O, K:) so in the phrase **عذق بالقلوب** [app. meaning *Congenial with hearts*]. (O, TA.) — Applied to perfume, *Fragrant*. (O, K.) — **نعجة عذقة** *A ewe having goodly wool*: one should not say **عذقة**. (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*. (IAḥr, O.)

عَذِيقٌ dim. of **عَذَقٌ**, q. v.

عَازِقٌ *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 مَعَذْوٌ بِالشَّرِّ *He is stigmatized with evil*. (TA.)

عدل

1. **عَدَلَهُ** (S, Mṣb,) aor. **عَدَلْتُ** (S, O, Mṣb) and **عَدَلْتُ** (Mṣb,) inf. n. **عَدَلٌ** (S, O, Mṣb, K,) *He blamed him, or censured him*; (S, O, Mṣb, K;) [and **عَدَلَهُ** he did so much; for] **تَعَدَّلَ** is like **عَدَلٌ**, signifying *مَلَامَةٌ*, (K, TA,) [and **تَعَدَّلَ** is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Keys, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) **سَبَقَ السَّيْفُ العَدْلَ** [*The sword preceded the censure*] is a prov. [expl. voce **سَجُنٌ**]. (TA.) Accord. to IAḥr, **عَدَلَهُ** may signify as above; or *he afflicted, annoyed, or hurt, him*; for he says, **العَدْلُ** signifies **الإحراق**; [perhaps meaning **الإحراق** **بِاللِّسَانِ**; for SM adds,] as though the censurer burned (**يُحْرِقُ**) by his **عَدْلٌ** the object thereof: (TA:) [or it may mean also *he burned him*; for Sgh says,] and **العَدْلُ** signifies also **الإحراق**. (O.)

2: see the preceding paragraph.

5: see 8, in two places.

6. **تَعَدَّلُوا** *They blamed, or censured, one another*. See the last sentence in this art.

8. **اعتدل** *He blamed, or censured, himself*: (S, O, Mṣb:) or i. q. **قَبِلَ المَلَامَةَ** [*he admitted, or accepted, blame, or censure*]; as also **تَعَدَّلَ**: (K:) [or, accord. to SM,] one says, **اعتدل الرجل** and **تَعَدَّلَ** as meaning **قَبِلَ مِنْهُ المَلَامَةَ وَأَعْتَبَ** [*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. **اعتزَمَ** [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 **اعتدل 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.)

عَدَلٌ *Blame, or censure: a subst., as distinguished from the inf. n. عَدَلُ. (O, K.)*

أَيَّامَ عَدَلٍ: see مَعْتَدِلَاتٌ, in two places.

عَدْلَةٌ One who blames, or censures, others much or often; (S, O, K;) an epithet like ضَحْكَةٌ and هَزَاةٌ; (S;) [and عَدْوُلٌ 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 عَدْلَةٌ وَأَخِي خُدْنَةٌ [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.)

عَدْوُلٌ: }
عَدَالٌ: } see the next preceding paragraph.

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 *است* [i. e. the *podex*, or the *anus*]. (O, K.)

عَادِلٌ *Blaming, or censuring; or a blamer, or censorer: (TA:)* pl. عَدَالٌ and عَدَالٌ and عَدْلٌ; (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 الاستِحَاصَة* [inf. n. of اسْتَحِصَتْ, q. v., in art. حِمِضٌ; (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 عَدْلٌ, like شُرْفٌ pl. of شَارَفٌ. (TA.) — عَادِلٌ was *The name of [the month] شَعْبَانُ in the Time of Ignorance: (K,* TA:)* or of سُورَالٌ; (K, TA;) but the former has been pronounced to be the right: (TA:) [see شَهْرٌ:] the pl. is عَوَادِلٌ. (K, TA.)

مَعْدَلٌ A man much blamed, or censured, for his excessive munificence. (S, O, K.)*

أَيَّامَ مَعْتَدِلَاتٍ † *Intensely hot days; (S, O, K, TA;) as also عَدْلٌ; (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 IAḡr, مَعْتَدِلٌ signifies the hot days. (O.) And مَعْتَدِلَاتٌ سُهَيْلٍ † *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 (مَعْتَدِلَاتِنِ), and bid one another to be intensely hot or to desist from heat: and also called مَعْتَدِلَاتٌ [q. v.], with the unpointed د, as being equal in intensity of heat. (TA.)**

عدو

1. **عَدَا** *اَلْبَلَدُ*, aor. يَعْذُو, *The country, or town, was good, or pleasant, in respect of its air. (IAḡr, K, TA.)* — And you say, عَدْوَاتِ الأَرْضِ (AZ, K, TA) and عَدِيَّتِ (K) العَدَاةُ or العَدَاةُ. (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 العَدَاةُ or العَدَاةُ, the former of which is the reading in the T, is the inf. n.: but accord. to the TK, عَدْوَاتِ الأَرْضِ, having for its inf. n. عَدَاوَةٌ, and عَدِيَّتِ, having for its inf. n. عَدْيٌ, mean, without any addition, عَدَاةٌ i. e. *the land was the best of what is termed عَدَاة*].)

10. **اسْتَعَدَيْتُ 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. عَدْيٌ; but more properly belonging to the present art.; though both of these arts. are intimately connected, each with the other.])*

عَدْيٌ [or عَدَا]: 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] أَحْسَاءٌ, and from the waters that ooze from the ground: or not having in it [plants of the kind called] حَمِضٌ, nor near to a region thereof: (TA: [see also عَدْيٌ, in art. عَدْيٌ:] pl. of the former عَدْوَاتٌ (S, K) and [coll. gen. n. of the same, app. when used as a subst., which may generally be the case,] عَدْيٌ [or عَدَا]. (TA.) [See also عَدْيٌ, again, in art. عَدْيٌ.]* — 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. خَمِيرٌ,)] of seed-produce. (TA in art. عَدْيٌ.)*

عَدِيَّةٌ: see the next preceding paragraph.

عَدْوَانٌ *Brisk, lively, or sprightly; light, or active; not having great forbearance nor أَصَالَةٌ [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. عَدْيٌ.)

عَادِيَّةٌ and عَدْوِيَّةٌ, and عَوَادِلٌ [the pl. of the first], applied to camels, *Being in a place of pasture that has not in it [plants of the kind called] حَمِضٌ. (K and TA in art. عَدْيٌ.) [See also عَادِيَّةٌ, voce عَدْوِيَّةٌ, in art. عَدُو.]*

عدى

1. **عَدِيَ**, aor. يَعْدِي, [inf. n. عَدْيٌ] *It was, or became, such as is termed عَدْيٌ, said of seed-produce, and of herbage, and of palm-trees. (Mṣb.)* See also 1, in art. عَدُو.

10: see art. عَدُو [with which the present art. is intimately connected].

عَدْيٌ: see the next paragraph, in two places.

عَدْيٌ (S, Mṣb, K) and عَدْيٌ (IAḡr, 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 عَدْيٌ and see بَعْلٌ:] and عَدِيٌّ and عَدِيَّةٌ, the latter of the measure فَعِيلٌ, are applied as epithets to the same in the same sense: the pl. of عَدْيٌ is أُعْدَاءٌ. (Mṣb.)* — And عَدْيٌ الكَلْبُ *Herbage, or pasturage, that is remote from the رِيغ [or land of sown fields and of seed produce &c.], and that grows from the rain. (TA.)* — And عَدْيٌ signifies also *A place that gives growth to plants, or herbage, in winter and summer, without the welling forth of water. (Lith, TA.)* — And Any place not having in it [plants of the kind called] حَمِضٌ (K, TA) nor land that exudes water and produces salt; (TA;) as also عَدْيٌ. (K.) — And i. q. عَدَاةٌ: [perhaps in the sense last expl. above: (see the latter in art. عَدُو)] pl. أُعْدَاءٌ. (TA.)

عَدِيٌّ: }
عَدِيَّةٌ: } see the next preceding paragraph.

عر

1. **عَرَّتِ الإِبِلُ**, aor. = (S, O, K) and ʔ, (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 نَعَرَعَرَتْ; (O, K;*) and عَرَّتِ: (K:*) or this last verb signifies they (the camels) had purulent pustules, like the [cutaneous eruption called] قَوْبَاءٌ [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 البَدَنُ, said of the mange, or scab, signifies اِعْتَرَضَهُ [app. meaning *It attached the body*]. (B, TA.) — عَرَّ, aor. ʔ, inf. n. عَرَّةٌ, said of a bird, *It muted, or duned. (S, O.)* — عَرَّ, (S, Mgh, TA,) aor. ʔ, (S, TA,) inf. n. عَرٌّ; (O;) and عَرَّرَ, inf. n. تَعَرِيرٌ; (S, O;) *He manured land: he duned 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 سِرْفِين, (Mgh,) or with a thing. (Mṣb.)* — And عَرَّه بِشَرِّهِ † *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 reiled 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. دَهَاهُ 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 † *اعتَرَّه, (Mṣb, K,) and † اعتَرَّ بِهِ; (K;) and † اعتراه and † اعتراه likewise; (Mṣb, TA; [see art. عَرَو.])* *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 مُعْتَرِّهِ.)* — And عَرَّه *He alighted at his abode as a visitor and guest. (IKṯ, TA.)* — See also 3.

2: see the preceding paragraph, former half.

3. عَرَّارٌ (S, O, K,) aor. يُعَارُّ, (S,) inf. n. عَرَّارٌ (S, O, K) and مُعَارَّةٌ; (K;) and, (S, O, K,) as some say, (S, O,) عَرَّارٌ, aor. ʔ, (S, O, K,) or ʔ, (thus in the L,) inf. n. عَرَّارٌ, (S, O, K,) with kesr; (K; [in one of my copies of the S عَرَّارٌ; but عَرَّارٌ, 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:*) IKṯ cites an assertion that it is عَارٌ, aor. يُعَوَّرُ. (TA.)

4. عَرَّةُ الدَّارِ *The house had in it عَرَّة [i. e. dung, or human ordure], (S, O, K,*) or much thereof; like أُعْدَرَتْ. (TA.)*

5. عَرَّه *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. اسْتَعَرَّهُمُ الْجَرَبُ *The mange, or scab, appeared and spread among them. (S, O, K.)* [See also 8 in art. سَعَر.]

R. Q. 2. نَعَّرَعَرَّتْ: see 1, first quarter, in two places.

عَرَّ The mange, or scab; (S, A, Mgh, O, K;) as also عَرَّ (K) and عَرَّةٌ (IF, Mṣb, K) and عَرَّةٌ: (IF, Mṣb, and so in a copy of the A:) see also عَرَّرَ: 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] قُوبَاءُ [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-Nābighah says, (addressing En-Noḡmān Ibn-El-Mundhir, O,)

• فَحَمَلْتَنِي ذَنْبَ امْرِئِي وَتَرَكْتَهُ
• كَذِي الْعَرِّ يُكْوِي غَيْرَهُ وَهُوَ رَاتِعٌ

[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 عَرَّة, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phrase عَرَّ شَرُّ وَعَرَّ voce

دَفِينٌ.] — See also عَارٌ.

عَرَّ: see عَرَّ, in three places: — and see عَرَّةٌ.

عَرَّ: see عَرَّ.

عَرَّةٌ: see عَرَّ. — Also *Madness, or such as is caused by diabolical possession, affecting a man: you say, عَرَّةٌ بِهِ In him is madness, &c. (S, O.)* — *Dung, such as is called بَعَرٌ, and سِرْفِين, (S, O,) or سِرْفِين, (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 وَمُسْتَرِبَّهَا i. e. [God has cursed, or may God curse, the seller of] سِرْفِين [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 مَعَرَّةٌ. [And see عَرَّ, voce عَرَّ. Hence,] عَرَّةٌ † *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, فَلَانَ عَرَّةَ 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. بُهَارُ الْبُورِ [q. v., i. e. euphthalmum, or ox-eye; which is called by both of these names in the present day]: (S, O, K:) accord. to IB, the wild narcissus (الْتَرَجِسُ الْبُورِيُّ): (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 ʔ: (S, O, K:) IAḥr says that the عَرَّارَةٌ is like the بُهَارُ; having wood, [or arborescent, app. meaning that it is the euphthalmum 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 سَعَابٌ [in measure], *Retaliation of slaughter or of wounding or of mutilation; syn. قَوْدٌ: 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.

عَرِيرٌ *A stranger (Az, S, Z, O, K) among a people: (O, K:) occurring, in the accus. case, in a trad., in which some read غَرِيرًا, with the pointed غ; and some say that the right reading is غَرِيرًا, i. e. مُلَصَّقًا [here meaning “an adherent”]: but Hr and IAḥr agree with Az [and the S] and Z and the [O and] K. (TA.)*

عَرَّو *The tree called سَرُو [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 شِيزِي: others, that it is a great kind of mountain-tree, evergreen, called by the Persians سَرُو: (TA:) AHn says that he had been informed by an Arab of the desert, of the people of the Saráh (السَّرَاة), who are possessors of the عَرَعَر, that it is the اِهْل [q. v., a name now applied to the juniper-tree, like عَرَعَر; and particularly to the species thereof called the satin]; 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 اِهْل: (O:) he says that it has a fruit like the نَبَق [or fruit of the lote-tree called سِدْر], first green, then becoming white, then becoming black until it is like حَمْر [or charcoal, &c.], and sweet, when it is eaten: (TA:) n. un. with ة. (O, TA.)

عَرَعَر: see رَعْرَاع, in art. رَع.

عَار A camel having the mange, or scab; as also أَعْرُ; (A'Obeid, S, O;) which latter [in some of the copies of the K written عَرُ] 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 مَعْتَر.

عَرَّة: see عَارُورَةٌ and عَارُور.

أَنْتَ شَرِّمَنْهَ وَأَعْرُ. — One says also, عَارُ. — meaning † Thou art worse than he, and more evil: the two nouns being synonymous, like شَرُّ and عَرُّ. (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 المَجْرَبَات 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 المَعْرَةِ وَالمَجْرَةِ, [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. مَسَبَةٌ: (TA:) a crime, or sin; syn. إِثْمٌ; (S, O, Mṣb, K;) and جِنَايَةٌ; (TṢ, L, TA; in the copies of the K خِيَانَةٌ; [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. أَدَى; (Sh, Mgh, K;) or أَدِيَّةٌ: (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 أَدِيَّةٌ.) 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-hāk Ibn-Yesār: (TA:) or a thing that one dislikes, or hates, relating to fines for homicide; of the measure مَعْلَةٌ from عَرُ 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-'Abbás with teshdeed to the ر: but if it be from تَمَعَّرَ وَجْهَهُ, not from العَرُّ, it is without teshdeed. (O, TA.)

مَعْرُورٌ: see عَارٌ. — Also, with ة, applied to a palm-tree (نَخْلَةٌ), [and to land (أَرْضُ)], Dunged with عَرَّة [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.)

مَعْتَرٌ One who addresses, or applies, himself to obtain favour, or bounty, without asking; (I'Ab, 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 Kur 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. عَرُوبَةٌ, His tongue [or speech] was, or became, Arabic, (S, O,) or chaste Arabic. (Mṣb.) — See also 4, first sentence, in three places. — عَرِبٌ, aor. ء, inf. n. عَرَبٌ, He (a man) became disordered in the

stomach by indigestion. (TA.) And عَرِبَتْ مَعِدَّتُهُ, 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 عَرِبَتْ البئرُ 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.) — عَرَبٌ, (O, K,) aor. ء, (K,) inf. n. عَرَبٌ, (TK,) He ate (O, K) food. (TK.)

2. عَرَبٌ, (S, O,) inf. n. تَعْرِيْبٌ, (S,) He (an Arab) arabicized a foreign word; spoke it, or pronounced it, agreeably with the ways of Arabic speech; (S;) as also عَرَبٌ, (S, O,* TA) inf. n. اِعْرَابٌ. (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 فَعَلُهُ, (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.) تَعْرِيْبٌ 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 اِعْرَابٌ. (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, التَعْرِيْبُ is expl. as meaning تَمْرِيبُ العَرَبِ i. e. الدَّرِبُ المَعْدَةُ. Freytag has strangely rendered the verb as signifying “ægrotum reddidit aliquem stomachi corruptio.”]) Az says that التَعْرِيْبُ followed by عَلَيَّ 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 *عَرَّبَ 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., *الاعترب*, 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. *تعريب*; (Fr, O, K;) and *أعرب*, (Fr, Mgh, O, Mṣb,) inf. n. *إعرب*; (Fr, Mgh, K;) and *عربن*; (O, and S and K in art. عربن;) *He gave what is termed an عربون* (O, Mṣb, 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]. (Mṣb.) 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 معايرة*, (O,) or *التساء ما أوتيتي فلان*, (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, Mṣb, TA,) [for *الكلام* *أعرب*, like *افصح الكلام* for *افصح*], inf. n. *إعرب*, (A, K,) *He spoke clearly, plainly, distinctly, or intelligibly*, (AZ, A, Mṣb, K, TA,) in Arabic; (Mṣb;) as also *تعرب*, and *استعرب*; said of a foreigner, or one [previously] not clear, plain, distinct, or intelligible, in speech: (AZ, Mṣb, TA:) and *عرب*, aor. ʔ, inf. n. *عرب* and *عروب*, accord. to Th, and *عربة* and *عراية* [which accord. to general analogy would be *عراية* and *عروبية*]; (TA;) or *عرب*, aor. ʔ; (Mṣb;) [likewise] signifies *he spoke clearly, plainly, or distinctly, after being barbarous, or vitious, in speech*: (Mṣb, TA:) and *عرب* *he spoke without incorrectness*; (Mṣb;) 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* (O, TA) i. e. [They 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 *عربت عنه* and *عربت عنه*, which last, accord. to Fr, is better than *عربتته* and *أعربتته*, *I made the thing clear, plain, distinct, or manifest*. (Mṣb.) And *أعرب عما في ضميره* *He declared, or spoke out clearly or plainly, what was in his mind*. (TA.) And *أعرب عنه لسانه*, and *عرب عنه*, *His tongue made clear, or plain, or spoke clearly, or plainly, for him*: and *عرب عما في قلبه لسانه* *His tongue tells plainly, or declares, what is in his heart*. (Az, TA.) It is said in a trad., *الثيب تعرب عن نفسها*, (S,) or *الائيم*, and *تعرب*, accord. to different relaters, but some say the former only, (Mṣb,) 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, Mṣb:) or *الثيب يعرب عنها لسانها*, so accord. to IKt, (O,) or *يعرب عنها*, (Mgh, O,) so accord. to A'Obeyd, but, as I Amb 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 *عربت عن القوم* *I spoke for the people, or party*; (Fr, S, Mgh, O, K;) and *pleaded for them*; (Fr, Mgh, TA;) as also *أعربت*; but the former in this sense is better known. (Mgh.) And *أعرب عنه*, and *عرب 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. (Mṣb.) And *أعرب له الكلام*, inf. n. *تعريب*; as also *أعربت له*, inf. n. *إعرب*; *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. *تعريب*, (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 ʔ 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*. (Mṣb.) And *أعرب كلامه* *He made his speech free from error, or incorrectness, in [what is termed] الإعراب* [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. *بنا*: 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 *تعريب*. (TA.) — And *The speaking foul, or obscene, language*; as also *تعريب*, and *استعرب*: (O, K:) thus it bears two contr. significations. (K, TA.) One says of a man, *أعرب* [&c.], (S, O,) or *أعرب في كلامه*, (Mṣb,) *He spoke foul, or obscene, language*. (S, O, Mṣb.) [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. *إعرب*, (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 *مغرب*.]) — And *إعرب* 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 *إعرب* signifies *The taking as one's wife a woman such as is termed عرب* [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 **تَعَرَّبَ** 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. **عَرَبَنَ**: 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* **عَرَابَةٌ**, q. v. (TA.) — And *syn. with* **عَرَبٌ** as [inf. n. of **عَرَبَ**, 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] بَهْمِيٌّ* (S, O, K:) or of any herb, or leguminous plant: n. un. with ة: or **عَرَبُ البَهْمِيِّ** signifies *the prickles of the بَهْمِيٌّ*. (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 **الأعرابُ** [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-Hindec, whose name was 'Abd-El-Mu-min, son of 'Abd-El-Kuddoos, O, TA) says,*

• وَمَكْنُ الصَّبَابِ طَعَامُ الْعَرَبِ

• وَلَا تَشْتَبِهُهُ نَفُوسُ 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 جَذِيْلُهَا الْمُحَكَّمُ وَعَدِيْقُهَا الْمَرْجَبُ** [expl. in art. **جَذَل**]. (S, O.) — **العَرَبُ العَرَابِيَّةُ** (in which the latter word is used as a corroborative of the former as in **تَيْلٌ لَأَنْثَلٌ**, S, O) and **العَرَبُ العَرَابِيَّةُ** (S, A, O, Mṣb, K) and **العَرَبُ العَرَابِيَّةُ** (O) and **العَرَبُ العَرَابِيَّةُ** (K) and **العَرَبُ العَرَابِيَّةُ** (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-Kahtán; which is the ancient language: (Mṣb:) and العَرَبُ المُسْتَعْرَبَةُ (S, O, Mṣb, K,) as also **العَرَبُ المُتَعَرَّبَةُ** (S, O, K,) is an appellation of *The insidious [or naturalized Arabs]; (K:) those who are not pure, or genuine, Arabs: (S, O:) or those who spoke the language of Isma'el [or Ishmael] the son of Ibrah'cem [or Abraham], i. e., the dialects of El-Hijáz and the parts adjacent thereto: (Mṣb:) and the appellation of مُسْتَعْرَبَةٌ 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 Kahtán, 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 'Adnán, to Isma'el (or Ishmael), whose wife was descended from Kahtán. 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 Sám [or Shem] the son of Nooh [or Noah]; namely, 'Ad, Thamood, Umeyim, 'Abeel, 'Tasm, Jedees, 'Imleek [or Amalek], Jurhum, and Webári; and from them Isma'el [or Ishmael is said to have] learned the Arabic language: and the مُتَعَرَّبَةُ are [said to be] the descendants of Isma'el, the descendants of Ma'add the son of 'Adnán the son of Udd: so says Abu-l-Khattáb Ibn-Dihyeh, surnamed Dhun-Nesebeyn: or the former division consisted of seven tribes, namely, 'Ad, Thamood, 'Imleek, 'Tasm, Jedees, Umeyim, and Jásim; 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 العَرَابِيَّةُ** is also given to the descendants of Yaarub the son of Kahtán [only]. (TA.) [It should be observed, however, that the appellation of **العَرَبُ المُتَعَرَّبَةُ** is, by those who hold the extinct tribes above mentioned as the only genuine Arabs, applied to the unmixed descendants of Kahtán; and **العَرَبُ المُسْتَعْرَبَةُ**, to those who are held to be the descendants of Isma'el: thus in the Mz, 1st نوع. Also, it should be observed that the appellation of **العَرَبُ العَرَابِيَّةُ**, 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 Kahtán, and those of Ma'add the son of 'Adnán (through whom all the descendants of Isma'el trace their ancestry) who lived before the corruption, among them, of the Arabic language.] — **الأعرابُ** 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 الأنباطُ, which is pl. of النبطُ; (S, O;) but is a [coll.] gen. n.: (S:) الأعرابُ occurs as its pl. (S, O, K) in chaste poetry: (S:) it has no sing. [properly so termed]: (K:) the rel. n. is **أعْرَابِيٌّ** (S, O,) which is applied to a single person; (Mṣb:) as also **بَدَوِيٌّ** (TA:) Az says, if one say to an **أعْرَابِيٌّ**, **يَا عَرَبِيٌّ**, he is pleased; and if one say to an **عَرَبِيٌّ**, **يَا أعْرَابِيٌّ**, 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 Kahtán, 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 Isma'el was the first that spoke the Arabic language; and some, that Yaarub was the first that spoke Arabic, and that Isma'el was the first that spoke the pure Arabic of El-Hijáz, in which the Kur-án 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 Isma'el settled, or the same as Tihámeh [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 **العَرَبِيَّاتُ** [as is said in the Mṣb]: but some say that they were so called in like manner as were the **فُرْسُ** 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 **עַרְבַּיִם**, 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 Hymyeric 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 **عَرَبَ** used in relation to the stomach &c.:] see 4, latter half.*

عَرَبٌ [part. n. of **عَرَبَ**, q. v.: as such signifying]

Having the stomach in a bad, or corrupt, state. (O, K.) And معدة عربية A stomach in a bad, or corrupt, state, (S, O, TA,) from being burdened. (TA.) — Also, and عرب (O, K,) the former of which is the more common, (TA,) and عرب (O, K,) Abundant water, (O, K,) such as is clear, or limpid. (K.) And نهر عرب (TA) and عرب and عربية (K) A river containing abundance of water. (K, TA.) And نهر عربية A well containing much water. (K.) — عربية applied to a woman: see عرب, in four places. — العرب العربية and العربات: see العرب, first quarter.

عربة: see عربة.

عربة A river that flows with a vehement, or strong, current. (S, O, K.) — And i. q. نفس [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-Meiyadeh, (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 طابت لها النفوس but the [approved] relation is, طارت بها العرب [† 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 عربات (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 عربية) it is post-classical.]

العرب العربية: see العرب, first quarter: and see عربان.

عرب: see عرب.

عربي; and العرب العربية: see العرب, first quarter. — لا تنقشوا في خواتمكم عربيا (Mgh, O, K, TA,) in a trad., or, as some relate it, العربية (TA,) means Engrave not on your signets محمد رسول الله (Mgh, O, K, TA;) because this was engraved on the Prophet's own signet: (O, TA:) as though he had said, نبيا عربيا [an Arabian prophet]; meaning himself. (O, K, TA.) Omar said, لا تنقشوا في خواتمكم العربية. [Engrave not on your signets Arabic]: and Ibn-Omar disapproved of engraving on a signet words from the Kur-an. (Mgh, O, TA.) [عربي الوجه often occurs in post-classical works as meaning Having an Arab face; i. e. long-faced; opposed to تركي الوجه.] — See also عرب, in two places. — Also A white barley, the ears of which are bifurcate [so I render, agreeably with the TK, سنبله

حرقان]: (K, TA:) it is wide, and its grain is large, larger than the grain of the barley of El-Iraq, and it is the best of barley. (TA.)

العربية The Arabic language; (S, TA;) the language of the Kur-an. (Msb.) Katadeh says that the tribe of Kureysh 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-an was therefore revealed in that dialect. (TA.) See also عربي, in two places. — And see عربوة.

عربان [written in the TA without any syll. signs, but it is app. thus, fem. عرباء (like حيران fem. of حيران), whence, probably, the appellation العرب العرباء,] A man chaste, uncorrupt, or free from barbarousness, in speech: so in the Tow-sheeh. (TA.) [See also عربي.]

عربان and عربان: see what next follows.

عربون and عربون (Mgh, O, Msb, K) and عربان, mentioned on the authority of Ibn-Es-Seed, as of the dial. of El-Hijaz, and عربون, mentioned by AHei, but this last is a vulgar word, and is disallowed by Lb; (TA;) as also عربون and عربون; (Mgh, O, Msb, 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, Msb,) or by the hirer of a thing, (Msb,) on the condition that if the sale (Mgh, O, Msb) or hire (Msb) have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed; (Mgh, O, Msb;) called by the vulgar ربون: (O:) it is forbidden in a trad., (Mgh, O, TA,) and by most of the lawyers, but allowed by some: (TA:) عربون is said by As to be a foreign word arabicized, (Msb,) and so say many authors; though it is said by some of the expositors of the Fq to be from التّعريب signifying “the making clear, plain,” &c.; ربون being also derived from ربة signifying “a knot:” (TA:) and [it is said that] the ن in عربون and عربان may be augmentative or radical, because one says كذا في كذا and كذا في كذا. (O.) — [Hence,] القى عربونه † He ejected his excrement, or ordure. (O, K, TA.)

عربوا: see عربوا.

عرب The fruit of the species of tree called خزم [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] it [the fruit] is eaten by the apes, or monkeys, and sometimes, in a case of hunger, by men: n. un. with ة. (O, TA.)

عرب Horses of pure Arabian race; (Mgh, K;) opposed to برادين; (S, O, Msb;) also termed أعرب and معربة (K,) which last

[erroneously written in the CK معربة] is fem. of معرب, signifying a horse having no strain of admixture of other than Arabian blood: (Ks, S, O:) one of such horses is [also] termed عربي: (Mgh, Msb:) by the pl. عرب, they distinguish beasts from human beings. (Mgh.) — And إبل عرب (S, O, Msb, K) and أعرب (TA) Camels of pure Arabian race; (K;) opposed to بخاتي. (S, O, Msb.) — And بقر عرب A goodly sort of oxen, of generous race, with short and fine hair, smooth, or sleek, (Msb,) having even backs, and thick hoofs and hides: one of which is termed عربي. (TA voce دربانة.)

عرب A woman who manifests love to her husband; (IAqr, S, O, K, TA;) and is obedient to him; (IAqr, TA;) as also عربوة: (TA:) and (so in the O and TA, but in the CK “or”) a woman disobedient to her husband; (IAqr, O, K, TA;) unfaithful to him by unchastity; corrupt in her mind: (IAqr, O, TA:) as though having two contr. meanings; [the latter meaning] from عرب [a mistranscription for عرب] 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 laugh: and عربوة and عربية signify the same: (K:) the pl. of the first is عرب (S, O, K) and عرب; (TA;) and the pl. of عربية is عربات (K:) IAth says that عربية signifies a woman who is eager for play, or sport: and عرب, he adds, is pl. of عرب, which signifies a woman of goodly person, who manifests love to her husband: and it is also said that عرب 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 عرب and عربوة, accord. to Lh, signify a woman passionately loving, and lascivious. (TA.)

عربي i. q. معرب, which means, accord. to Az, A man chaste, uncorrupt, or free from barbarousness, in speech. (TA.) — [Hence,] ما بالدار عربي (S, O, K) and معرب (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 عرب, latter half.

العرب: see العرب (of which it is the dim.), second sentence.

عربة: see عربة. — Also Coitus. (TA.) — And A bag with which the udder of a sheep, or goat, is covered: pl. عربات. (IAqr, 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 اِعْرَابٌ and تَعْرِيبٌ. (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 أَرَبًا: (Har p. 340, q. v.) accord. to others, the article is inseparable from it; and its meaning, accord. to Ibn-En-Nahhás is *the manifest and magnified*, from اَعْرَبَ "he made clear, plain," &c.; or accord. to an authority cited in the R, its meaning is *mercy*. (TA.) [See art. اَبجد.]

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 اَعْرَبَ.] And عَرَبِيَّةٌ is used [in the same sense] as denoting the quality of a horse such as is termed عَرَبِيٌّ. (TA.)

عُرُوبَاءُ a name of *The seventh heaven*: (I, 11th, K, TA:) or, accord. to Suh, it is عَرَبِيَاءُ, corresponding to جَرَبِيَاءُ, 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 عَرَابَاتٌ* (pl. of عَرَابَةٌ) i. e. *bags to cover the udders of sheep or goats*. (IAar, O, K.)

عَرَبَبٌ i. q. سَمَاقٌ [i. e. *Sumach*]. (O, TA.)

عَرَبِيَّةٌ i. q. سَمَاقِيَّةٌ [app. meaning *A cooking-pot in which food prepared with sumach is cooked*]. (O.)

عَرَبٌ: see عَرَابَةٌ and عَرَابٌ: in two places.

أَعْرَبٌ *More, or most, distinct or plain* [&c.]. (TA.)

الأَعْرَبُ is a pl. of العَرَبُ [q. v.]. (Mḡb.) — 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.)

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 اَعْجَبِيٌّ, like اِبْرَاهِيْمُ and اِسْحَاقُ. (Mḡb.) [مُعَرَّبٌ alone is also used in this sense, as a subst.: and as such its pl. is مُعَرَّبَاتٌ: thus in the Mz, ubi suprà; and often in lexicons &c.]

العَرَبُ المُتَعَرَّبَةُ and } see العَرَبُ, each in three
العَرَبُ المُسْتَعَرَّبَةُ: } places.

عَرَبٌ

Q. 1. عَرَبٌ, inf. n. عَرَبَةٌ, *He showed illnature, or an evil disposition, and behaved unsociably, towards his cup-companion*. (TK.) One says, هُوَ عَرَبٌ *He behaves in an annoying manner towards his companions as does the drunken*. (A.) Accord. to some, this verb is from عَرَبٌ as signifying "a red and malignant, or noxious, serpent." (TA.)

عَرَبٌ: see عَرَبٌ: — and مُعَرَّبٌ. = Also *Rough ground*. (K.)

عَرَبَةٌ *Illnature, or evil disposition*. (S, A, O, K.) [See the verb of which it is the inf. n., above.]

عَرَبٌ (S, O, K,) quasi-coordinate to جَرَدٌ *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 عَرَبٌ: (TA:) or this last signifies the *serpent* [absolutely]. (IAar, O, K.) — Also the former word, (O, K,) and the latter, (K,) i. q. شَدِيْدٌ [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 عَرِيْدٌ. (TA.) — And one says, رَكِبْتُ عَرَبِيًّا, (K, TA,) or عَرَبِيًّا, (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.)

عَرَبٌ: see what follows, in two places.

مُعَرَّبٌ (IDrd, S, A, O, K) and عَرَبِيْدٌ (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 عَرَبٌ: 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.)

عَرَبِيْنٌ

Q. 1. عَرَبِيْنَةٌ *He gave him what is termed an عَرَبِيْنٌ or عَرَبِيْنٌ &c.* [i. e. an *earnest, or earnest-money*]. (S, TA: mentioned as a quadrilateral-radical word, and also in art. عَرَب, q. v.)

عَرَبِيْنٌ and عَرَبِيْنَةٌ: } see art. عَرَب.
عَرَبِيْنٌ and عَرَبِيْنَةٌ: }

عَرَبَةٌ

العَرَبَةُ a dial. var. of العَرَبِيَّةُ; (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 تَحْرِيدٌ, (K, TA,) and with كَسْرٌ 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 therewith 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. ʔ, (S,) inf. n. عُرُوجٌ (S, O, K) and مَعْرَجٌ (O, K,) *He ascended, or*

mounted. (S, A, O, K.) So in the saying **عَرَجَ** فِي الدَّرَجَةِ and **فِي السَّلِيمِ** [He ascended, or mounted, the stair, or the series of steps, and the ladder]. (S, O.) And **عَرَجَ فِي الشَّيْءِ**, and **عَلَيْهِ**, nor. ² and -, 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]. (Hum p. 87.) — And **عَرَجَ الشَّيْءُ** The thing became high, or elevated. (TA.) — **عَرَجَ**, (S, O, Mṣb, K,) with fet-ḥ to the ر, (O,) nor. ², 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 **عَرَجَ**, nor. ²; and **عَرَجَ** and **عَرَجَ**; inf. n. **عَرَجَانٌ**; he walked like the lame, with a limping gait, by reason of some accident. (L.) — And **عَرَجَ**, (S, O, Mṣb, K,) nor. ², (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 **عَرَجَ** below.] — **عَرَجَ** 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. **عَرَجَ**, 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 **انعرجت** عنه. (Mṣb.) — And **عَرَجَ عَلَيْهِ** He bent, or inclined, to, or towards, him, or it. (TA.) You say, **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.] — **عَرَجَ** 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 الركب عن طريقهم** [The company of riders declined from their road]. (A.) See also 2, second sentence.

R. Q. 3. **اعرنجج 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 **أَعْرَجَ**, 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 **مَا أَعْرَجَهُ**; for from that which signifies a colour, or a quality in the body, one does not derive the form **مَا 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**, 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, and **عَرَجَةٌ**, (so in a copy of the S,) and

تَعَرَجٌ, and **تَعَرَجٌ**, (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 **أَعْرَجَ**, in two places.

عَرَجٌ High, or elevated. (TA.) — And An affair not firmly, solidly, or soundly, executed. (S, O, K.)

العَرَجَاءُ [dim. of **العَرَجَاءُ** fem. of **الأَعْرَجُ**; and therefore, if without the article **ال**, imperfectly decl.]; **هَاجِرَةٌ** [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 **رِفَهُ**: 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 الْعَرَجَاءَ** Such a one eats but once every day. (O, TA.)

عَرَجٌ 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 **غَائِبٌ** [i. e. Absent, &c.]: (O, K.)

— Also **عَرَجٌ** 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 **عَرَجٌ** 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 **عَرَجٌ** Limping, or having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him. (Mṣb.)

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— Also **عَرَجٌ** Limping, or having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him. (Mṣb.)

thus written, with the pointed غ; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly عَائِب, 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 عَرَجٌ. (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 أَبْنَاءُ عَرَجٌ 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 Ibr 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 عَرَجٌ, 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 ذَرَجَةٌ* [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 المَعْرَاجِ [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 البُرَاق]: pl. مَعْرَاجٌ and مَعْرَاجٌ, like مَفَاتِيحٌ and مَفَاتِيحٌ. (S, O.) Also, (K,) or [properly the last only, i. e.] مَعْرَجٌ, (L, Mṣb, TA,) *A place of ascent*: (L, Mṣb, K, TA:) and the way whereby the angels ascend: (TA:) pl. مَعْرَاجٌ, (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. عَرَجٌ.

مُنْعَرَجٌ (S, O, K, TA,) or مُنْعَرَجٌ, (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.)

مُنْعَرَجٌ: see what next precedes.

عرجن

Q. 1. عَرَجَنَهُ *He struck him, or beat him, with an عَرَجُونٌ* [q. v.]. (S, K.) And عَرَجَنَهُ 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 عَرَاجِينِ, pl. of عَرَجُونٌ. (K.) — And *He smeared, or rubbed over, him, or it, with blood, or with saffron, or with خِضَابٌ* [i. e. *hinnā*, or the like]. (K.)

عَرَجُونٌ *A raceme of a palm-tree, or of dates*; syn. عَذْقٌ: 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. عَرَجٌ [because the ن is therein regarded as augmentative,]) of the عَذْقُ (S, K) or كِبَاسَةٌ [which signifies the same as عَذْقُ], (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 عَوْدُ [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. عَرَاجِينِ is strangely used as meaning the fruit-stalks of the raceme of a palm-tree:] عَرَجُونٌ بَنَاتٌ signifies *the fruit-stalks of a raceme of dates*: (T in art. بَنَى:) [it is said

that] the ن of عَرَجُونٌ, though this word imports the meaning of إِنْعَرَاجٌ [or “a state of bending”], is shown to be radical by the word مَعْرَجِنٌ, 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, عَلَوْنَ, 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 فُطْرُ [or toadstool], resembling the فَعْعُ [a white and soft sort of كَرْمٌ], (K, TA,) which dries, having a round form: or a species of the كَمَّاءُ, of the measure of a span, or a little less than that: good, or pleasant, while fresh: (TA:) pl. عَرَاجِينِ. (K.)

مَعْرَجِنٌ, occurring in a verse of Ru-beh, (TA,) *A garment, or piece of cloth, in which are [figured] the forms of عَرَاجِينِ* [pl. of عَرَجُونٌ]. (A and TA in art. عَرَجٌ.)

عرد

1. عَرَدَ, (AḤn, S, O, K,) aor. 2, inf. n. عَرُوذٌ, (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. (TA.) = عَرَدَ الحَجَرُ, (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 drove 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 السَّهْمُ 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-Naṣr, O, K.) = And عَرَدَ, inf. n. تَعَرِيدٌ; (TA;) or عَرَدَ; (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 **عُرْدٌ** [correctly **عُرْدٌ**] and **عُرِيدٌ** [evidently a mistranscription for **عُرِيدٌ**] and **عُرْدٌ**: (AHn, O:) and **عُرْدٌ**, (S, O, K,) quasi-coordinate to **سَفْرَجَلٌ**, (S, O,) and **عُرْدٌ**, (K, TA,) with two dammehs, (TA, in the CK **عُرْدٌ**), the ن being a substitute for د, (TA,) and **عُرْدٌ** (O, K) and **عُرْدٌ**, (K,) signify *hard*, (S, O, K,) or *hard and strong*, applied to anything: (TA:) and **عُرْدٌ**, applied to a spear, and a bow-string, signifies *strong*: (Fr, TA:) and **عُرْدٌ**, in measure like **تُرْنَجٌ**, applied to a bow-string, (Sb, S, O,) *thick*; (Sb, S;) or *strong and thick*; as also **عُرْدٌ**; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, **إِنَّهُ لَعَرْدٌ مَغْرُزُ الْعُنُقِ** [Vevily 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.]]

عَرِدٌ: see **عَرْدٌ**, in two places. In the phrase **عَرَادٌ عَرِدٌ**, the latter word may be added to give unevenness to the signification, or it may be used by poetic license for **عَارِدٌ**. (TA.)

عُرْدٌ: see **عُرْدٌ**, in four places.

عُرْدَانٌ 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 **حَمِضٌ**, (S,) *hard and erect*: (TA:) or a certain herb, said to be [of the kind termed] **حَمِضٌ**, 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 **عُرِيدٌ**.]

عَرَادَةٌ A single locust: (K:) [if so, **عَرَادَةٌ** probably signifies locusts; as a coll. gen. n.:] or a female locust. (S, O.) — And *A state, or condition*. (S, O, K.) You say, **فَلَانٌ فِي عَرَادَةِ خَيْرٍ**

Such a one is in a good state, or condition. (S, O.)

عَرَادَةٌ A certain thing, smaller than the **مَنْجَنِقٌ**, (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.)

عُرْدٌ: see **عُرْدٌ**, in three places.

عُرْدٌ: see **عُرْدٌ**.

عَارِدٌ: see **عُرْدٌ**. — Also *Separate*; syn. **مُنْتَبَذٌ**.

(K.) In the saying (S, O, K) of a **رَاجِزٌ**, (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-Fezarrah, describing a male camel, [and the sutures of his skull,] (As, O, K,) or it is of Aboo-Mohammad El-Fak'asec, (IB, TA.)

تَرَى شَوْوْنَ رَأْسِهِ الْعَوَارِدَا

(IB, O, K) not **رَأْسًا**, as in the S, (IB, K,) the last word [pl. of **عَارِدٌ**] means *separate* (**مُنْتَبَذَةٌ**) one from another: or *rugged* (**غَلِيظَةٌ**): (K:) or *rising high, or elevated*. (S, O.)

عُرْدٌ, applied to a bow-string, [like **مُحَرَّدٌ**] i. q. **مُجَرَّعٌ** [q. v.] and **مُعَجَّرٌ**. (ISh, TA in art. **مُجَرَّعٌ**.)

عُرْدٌ **نَيْشٌ مُعَرَّدٌ** A high mountain-top. (O, TA.)

عرس

1. **عَرَسَ بِهِ**, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or clave, to him or it*; (S, O, Mṣb, K;) as also **أَعْرَسَهُ**. (O, K.) From this, and from another signification of the same verb, which see below, **عَرُوسٌ** is said [by some] to be derived. (Mṣb.) You say, **عَرَسَ الرَّجُلُ بِرَجُلٍ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ النَّبِيَّ** (T, S,) or **عَرَسَ بِنْتِي**; (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, Mṣb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mṣb) [a signification which may be meant to be included in the explanation of **عَرَسَ بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

2. **عَرَسَ**, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or clave, to him or it*; (S, O, Mṣb, K;) as also **أَعْرَسَهُ**. (O, K.) From this, and from another signification of the same verb, which see below, **عَرُوسٌ** is said [by some] to be derived. (Mṣb.) You say, **عَرَسَ الرَّجُلُ بِرَجُلٍ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ النَّبِيَّ** (T, S,) or **عَرَسَ بِنْتِي**; (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, Mṣb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mṣb) [a signification which may be meant to be included in the explanation of **عَرَسَ بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

3. **عَرَسَ**, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or clave, to him or it*; (S, O, Mṣb, K;) as also **أَعْرَسَهُ**. (O, K.) From this, and from another signification of the same verb, which see below, **عَرُوسٌ** is said [by some] to be derived. (Mṣb.) You say, **عَرَسَ الرَّجُلُ بِرَجُلٍ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ النَّبِيَّ** (T, S,) or **عَرَسَ بِنْتِي**; (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, Mṣb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mṣb) [a signification which may be meant to be included in the explanation of **عَرَسَ بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

4. **عَرَسَ**, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or clave, to him or it*; (S, O, Mṣb, K;) as also **أَعْرَسَهُ**. (O, K.) From this, and from another signification of the same verb, which see below, **عَرُوسٌ** is said [by some] to be derived. (Mṣb.) You say, **عَرَسَ الرَّجُلُ بِرَجُلٍ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ النَّبِيَّ** (T, S,) or **عَرَسَ بِنْتِي**; (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, Mṣb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mṣb) [a signification which may be meant to be included in the explanation of **عَرَسَ بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

5. **عَرَسَ**, (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or clave, to him or it*; (S, O, Mṣb, K;) as also **أَعْرَسَهُ**. (O, K.) From this, and from another signification of the same verb, which see below, **عَرُوسٌ** is said [by some] to be derived. (Mṣb.) You say, **عَرَسَ الرَّجُلُ بِرَجُلٍ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ النَّبِيَّ** (T, S,) or **عَرَسَ بِنْتِي**; (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, Mṣb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mṣb) [a signification which may be meant to be included in the explanation of **عَرَسَ بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

unattainable, or difficult of attainment, to me]. (IAth, 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 **عَرَاسٌ**: (S, O, K:) or, as some say, he bound the neck of the camel to both of his fore legs. (TA.)

2. **عَرَسُوا**, (Mṣb, K,) inf. n. **تَعْرِيسٌ**; (S, Mgh, O, Mṣb;) and **اعرسوا**; (S, O, K;) but the former is the more common; (K;) the latter, rare; (S, O;) *They alighted* (S, Mgh, O, Mṣb, K) *during a journey*, (S, Mgh, O, Mṣb,) *in the last part of the night*, (S, Mgh, O, K,) *for a rest*, (S, O, Mṣb, K,) and made their camels lie down, and took a nap, or slight sleep, (TA,) and then departed, (S, Mṣb,) and continued their journey, at daybreak: (TA:) [see also 2 in art. **عَوَهُ**:] or they journeyed all the day, and alighted in the first part of the night: (TA:) or they alighted (AZ, Mṣb, TA) in a usual place of resort (TA) at any time of the night or day. (AZ, Mṣb, TA.) [Hence,] **لَيْلَةُ التَّعْرِيسِ** 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. = **عَرَسَ**, inf. n. as above, *It (a chamber) had an* **عَرَسٌ** [q. v.] made to it. (TA.)

4. **اعرس** *He made, or prepared, a marriage-feast*. (S, O, Mṣb, K, TA.) — [He became a bridegroom.] And **اعرس بأهله**, (S, O, K,) or **بأمراته**, (Mgh, Mṣb,) *He had his wife conducted to him on the occasion of the marriage*; syn. **بَنَى** **بِنْتِي**, (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, Mṣb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mṣb) [a signification which may be meant to be included in the explanation of **عَرَسَ بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

5. **تعرس لامراته** *He manifested, or showed, love, or affection, to his wife*, (A, Ibn-'Abbâd, O, K,) and kept to her. (TA.) [App. originally signifying *He behaved like a bridegroom* (**عَرُوسٌ**) 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 مُخْدَع: (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. بِيَجِه [correctly بِيَجِه]: (S, TA:) and عَرَض is [said to be] a dial. var. thereof. (TA.)

عُرْس (Az, S, Mṣb, 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: (Mṣb:) 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. نِكَاح: (K, TA:) because

this is the real thing intended by الإِعْرَاس: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only: as masc., its pl. is أَعْرَاس; and as fem., its pl. is عُرْسَات. (Mṣb.) Hence [the trad.], إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَبَيْتِهِ إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَبَيْتِهِ 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. (Mḡh.) — And hence, (Az, TA,) A marriage-feast: (A'Obeid, Az, S, O, K:) or a feast made on the occasion of conducting a bride to her husband: (Mṣb:) in this sense it is masc.: (Mṣb:) or masc. and fem.: (S, O:) or fem., and sometimes masc. (Az, TA.) A rājiz says,

• إِنَّا وَجَدْنَا عُرْسَ الْحَنَاطِ •
• لَيْمَةً 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., أَعْرَاس and عُرْسَات. (S, O, K.) [See an ex. voce عُرْس.] — [And hence,] A state of rejoicing.

(IB, voce مَأْتَرٌ, q. v.) — The dim. is [عُرْسٌ] without δ ; which is extr., [accord. to those who hold it to be fem. only,] for [accord. to them] it should have δ , being a fem. n. of three letters. (TA.)

عُرْسٌ A man's wife: (S, Mḡh, O, Mṣb, K:) and a woman's husband: (O, Mṣb, K:) pl. (in both senses, TA) أَعْرَاس: (S, O, Mṣb, K, TA:) the dual, عُرْسَان, 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.) —

عُرْسٌ [The weasel; and a weasel;] a certain small animal, (Lth, S, O, Mṣb, K,) well known, (TA,) resembling the rat (الفأرة), (Mṣb,) smaller than the cat, (Lth, O, TA,) having the lower lip cleft (أَشْتَر), and very short ears, as though they were amputated, (Lth, O, K,) and having a

canine tooth; (TA;) called in Persian رَأْسُو (S, Mḡh:) the name is determinate and indeterminate: (TA:) pl. بَنَاتُ عُرْسٍ (S, Mṣb, 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 عُرْسٍ and بَنُو عُرْسٍ, like بَنَاتُ نَعِشٍ and بَنُو نَعِشٍ. (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. دَهْش. (S, O, K.)

عُرْسٌ see عُرْسٌ.

عُرْسِيٌّ A certain dye; (K;) a certain colour of dye, likened to the colour of the ابْنُ عُرْسٍ [or weasel]. (S, O.)

عُرْسٌ see 1, last sentence.

عُرُوسٌ A bridegroom: and a bride: i. e., a man, and a woman, during the period of their إِعْرَاس or أَعْرَاس [thus differently written in different MSS.]; (S, A, O, Mṣb, K;) or when the one goes in to the other: (IAth:) you say رَجُلٌ عُرُوسٌ [a bridegroom, vulgarly, in the present day, عُرُوسٌ] and امْرَأَةٌ عُرُوسٌ [a bride, vulgarly, in the present day, عُرُوسَةٌ]: (S:) and عُرُوسٌ is a dial. var. of the same: (IAth, TA:) pl. masc. عُرُوسٌ (S, O, Mṣb, K) and أَعْرَاس; (TA;) and pl. fem. عُرُوسَات. (S, O, Mṣb, K.) [See عُرْسٌ, in two places.] It is said in a prov., كَادَ الْعُرُوسُ يَكُونُ أَمِيرًا [The bridegroom was near to being a prince]. (S: in the O, مَلِكًا.) The dim. is عُرُوسِيٌّ, without the addition of δ to distinguish the fem., because of the fourth letter. (TA.) — [Hence,] عُرُوسَاتُ عُرُوسَاتٍ † 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 أُنْيَاتُ عَوَاطِلُ. (Har p. 610.) — [Hence also,] عُرُوسَاتُ الْإِبِلِ † The high-bred of camels. (A.)

عُرُوسِيٌّ } see the next preceding paragraph.
عُرُوسَةٌ }

عُرُوسِيٌّ and عُرُوسِيَّةٌ, [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 عُرُوسَةِ 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.)

عُرُوسِيَّةٌ: see the next preceding paragraph.

مُعْرَسٌ: see what next follows.

مُعْرَسٌ (S, O, K) and مُعْرَسٌ (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.)

عروش

1. عُرْشٌ, aor. \bar{e} and \bar{e} , (S, O, K,) inf. n. عُرْشٌ, (S, O,) He constructed, or built, what is called an عُرْشٌ; (K;) as also عُرْشٌ; (Zj, K;) and عُرْشٌ, (K,) inf. n. تَعْرِيشٌ: (TA:) or he built a building of wood. (S, O.) — عُرْشُ الْبَيْتِ (K,) aor. \bar{e} and \bar{e} , inf. n. عُرْشٌ and عُرُوشٌ, (TA,) He built the house, or the like. (K.) — عُرْشُ الْكَرْمِ: see 2. — عُرْشُ الْبَيْتِ (A, K,) aor. \bar{e} and \bar{e} , (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. \bar{e} , inf. n. عُرْشٌ, (TA,) He struck such a one in the عُرْشُ, (K, TA,) i. e. base, (TA,) of his neck. (K, TA.)

2. عُرْشٌ, inf. n. تَعْرِيشٌ: see 1. — Also † He (a bird) rose, and shaded with his wings him who was beneath him. (TA.) — عُرْشُ الْعُرْشِ He made the عُرْشٌ [q. v.: or perhaps we should read الْعُرْشِ]. (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 الْكَرْمِ (S, O, Mṣb, K,) inf. n. as above, (S, O, TA,) He made an عُرْشٌ for the grape-vine: (Mṣb:) or he raised the shoots of the grape-vine upon the pieces of wood [made to support them]; as also عُرْشُهُ (Zj, O, K,) aor. \bar{e} and \bar{e} , 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 عُرْشُهُ signifies the same as عُرْشُهُ: (Zj, O, TA:) or عُرْشُهُ 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. تَعْرَشْنَا We pitched our tent, or tents. (A, TA.) — تَعْرَشٌ بِالْبَيْدِ 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 عَرِيش (TA.) or upon the عَرِيش [which may be a pl. of عَرِيش, like عَرِيش, or perhaps it is a mistranscription for this last word]: (S; so in two copies:) and in like manner, اعترش العنْب العَرِيش: (L, TA: [expl. by العَرِيش عَلَى العَرِيش, which seems to be a mistake for عَرِيش عَلَى العَرِيش]) and اعترشت العَرِيش The branches, or shoots, mounted upon the عَرِيش. (A, TA.)

عَرِيش A booth, or shed, or thing constructed for shade, (مِظَلَّةٌ) mostly made of canes, or reeds; (K;) and sometimes, (TA,) made of palm-sticks, over which is thrown ثَمَام [a species of panic grass]; (Mgh, TA;) as described by Az, on the authority of the Arabs; (TA;) and such is meant by the عَرِيش of Moses: (Mgh:) a thing resembling a house, or tent, made of palm-sticks, over which is put ثَمَام; as also عَرِيش: (Mgh:) a booth, or shed, syn. خَيْمَةٌ, (K, TA,) made of wood and ثَمَام; (TA;) as also عَرِيش: (S, A,* O, K;) and such is meant by the عَرِيش of Moses; (A;) and sometimes the عَرِيش was made of palm-sticks, with ثَمَام 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, عَرِيش (ISd, Mgh, Mgh, K) and عَرِيش and عَرِيش [which is a pl. of pauc.] and عَرِيش: (K:) or عَرِيش is pl. of عَرِيش, (S, ISd, O, Mgh,) not of عَرِيش: (ISd:) or it is also pl. of عَرِيش: (K:) and عَرِيش is also a pl. of عَرِيش, which is a pl. of عَرِيش. (L.) Hence The houses of Mekkeh, (S, A, Mgh, O, Mgh,) in which the needy of its inhabitants dwelt, (Mgh,) or its ancient houses, (K,) were called العَرِيش, (S, A, Mgh, O, Mgh, K,) and العَرِيش, (S, Mgh,) and العَرِيش; (O, K;) because they were of poles, or sticks, set up, and shaded over: (S, O, Mgh:) or Mekkeh itself was called العَرِيش: (Az, O, L, K:) or it was called العَرِيش, with fet-h, and العَرِيش: (Az, L, K:) and its houses were called العَرِيش, and العَرِيش. (K.) And hence, (S, O, Mgh,) 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 وَفَلَانٌ كَأَفْرَاءِ الْعَرِيشِ, (S, O, K,* O, 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. عَرِيش (TA) [and عَرِيش]. —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. عَرِيش:] when the

props are pulled away, the عَرِيش fall down. (TA.) [عَرِيش 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 عَرِيش, q. v.]—The roof of a house or the like: (S, Mgh, O, Mgh, K:) pl. عَرِيش. (A.) So in a trad., where a lamp is mentioned as suspended to the عَرِيش: (O, TA:) and in another, in which a man relates that he used, when upon his عَرِيش, to hear the Prophet's reciting [of the Kur-án]. (TA.) And so it has been expl. as occurring in the phrase of the Kur [ii. 261 and xxii. 44], حَاوِيَةٌ عَلَى عَرِيشِهَا 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 عَلَى as here meaning عَنْ [from]. (TA.)—[Hence, app.] العَرِيش is applied to The عَرِيش of God, which is not definable: (A, K:) IAb is related to have said that the كُرْسِي is the place of the feet and the عَرِيش is immeasurable: and it is said in the Mufradát of Er-Rághib that the عَرِيش 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 Mo'hammad, 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 عَرِيش: 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 الْعَرِيشِ إِلَى الْعَرِيشِ meaning, [From the highest sphere, or the empyrean, to] the earth. (A.)—Also The سُرِير [or throne] (S, A, O, Mgh, K) of a king; (S, A, O, K;) the seat of a sultán; [perhaps as being likened to the عَرِيش 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 عَرِيشِهِ means He reigned as king. (A, TA.)—And [hence, also,] Certain stars in advance of السَّمَكَ الْأَعَزَل [which is Spica Virginis]; (TA:) [app. those meant by what here follows;] عَرِيش 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 السَّمَكَ الرَّامِحُ, 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 عَرِيشُ الْجَوَازِءِ [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 عَرِيشُ الثَّرِيَا [or the Pleiades]. (T, TA.)—عَرِيشُ also signifies The جِنَازَةٌ; (O, K, TA;) i. e., the bier of a corpse. (O, TA.) And hence, as some say, the expression in a trad., اهْتَرَّتْ الْعَرِيشُ لِمَوْتِ سَعْدِ بْنِ مَعَادٍ 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. هَز. (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. عَرِيش. (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. رُخْن, (Ks, Zj, K,) of a house, (Ks, Zj,) or [other] thing: (K:) pl. عَرِيش. (Ks, Zj.) Accord. to some, the phrase in the Kur [ii. 261, mentioned above], حَاوِيَةٌ عَلَى عَرِيشِهَا, means Empty, and fallen to ruin upon its أُرْكَان [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 عَرِيش of a house. (TA.)—[Hence also,] † The means of support of a thing, or an affair. (A, O, K.) Hence the saying, نُتِلَّ عَرِيشُهُ, (O, K,) meaning; His means of support became taken away: (TA:) or he perished: (A:) or he was slain; as also نُتِلَّ عَرِيشُهُ: (IDrd, in M, art. نَتَل:) 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. نَتَل.] [For عَرِيشُ also signifies]—† Might, or power: (Er-Rághib, K:) regal power; sovereignty; dominion: (IAar, 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 عَرِيشُ pl. [of pauc.] أَعْرَاشُ and [of mult.] عَرِيشَةٌ: (O, TA:) and the part between the عَيْر [or prominent bone] and the toes, of the upper surface of the foot; as also عَرِيشُ: (Ibn-'Abbád, O, K:) pls. the same as last mentioned above: (K:) or عَرِيشُ signifies the upper surface of the foot; and its lower surface is called the أَخْمِص. (IAar.)

عَرِيشُ, both as a sing. and as a pl.: see عَرِيشُ, last sentence, in three places:—and the same paragraph, first and second sentences, in four places: and see نُتِلَّ عَرِيشُهُ in the latter part of the same paragraph.—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 **تَلَّ عَرْشِيَه**: (IDrd and M in art. **تَلَّ**, q. v.): or the **أُخْدَعَانِ** [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 **أُخْدَعَانِ** are in the **عُرْشَانِ**: (Ibn-Abbād, 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 **لَهَاءَ** [meaning furthest part of the mouth], which erect the tongue. (Ibn-Abbād, O, K.) It is related in a trad., respecting the slaying of Abou-Jahl, that he said to Ibn-Mes'ood, **خَذْ عُرْشِي سَيْفِي فَأَجْتَرِبْ بِهِ رَأْسِي مِنْ عُرْشِي** [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.** (As, 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 I.])

عَرِيشَ: see **عُرْشِ**, first and second sentences, in several places. — Also, (K,) or **عَرِيشَ كَرْمٍ**, (S, Mgh, Msb,) [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: (Msb:) pl. **عَرَائِشُ**, (Mgh, Msb,) [and perhaps **عَرَائِشُ** also: see 8.] — Also, **عَرِيشَ**, A thing resembling a **هُودَج**, (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-Rāghib:) or † **عَرِيشَةُ**, with **ة**, is the same as **هُودَج**; and its pl. is **عَرَائِشُ**, (Msb,) which signifies the same as **هُودَج**. (Ish, A.) — And **An enclosure of the kind called حَظِيرَةٌ**, made for beasts, to protect them from the cold. (TA.)

عَرِيشَةٌ: see the next preceding paragraph.

عُرُوشَاتُ Grape-vines. (TA.)

كُرُومٌ مَعْرُوشَاتُ [Grape-vines furnished with, or trained upon, **عَرَائِشُ**, or trellises, pl. of **عَرِيشَ**]. (S.) — **بِنْتُ مَعْرُوشَةٍ** [A well cased with what is termed an **عُرْشِ**]. (S.) — Hence, (O,) **مَعْرُوشُ الْجَنْبِينِ** A camel large in the sides. (O, K.)

عرص

1. **عَرَصَ**, [aor. **عَرَصَ**,] (Fr, Th, S, O,) inf. n. **عَرَصٌ**,

(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 † **اعترص**, (Fr, Th,) said of a man, (Fr,) and of a cat. (Th.) — **He** (a man) **leaped, jumped, sprang, or bounded**; as also † **اعترص**. (Lh.) — **عَرِصَ الْقَوْمِ** The company of men played, or sported, and advanced and retired, urging, or pushing, [one another] from behind: (TA:) and † **اعترص** he (a child, T, Msb) played, or sported, and was very joyful, or glad, and very brisk, lively, or sprightly. (T, O, Msb, K.) — **عَرِصَ الْبَرَقِ**, (IDrd, A, O, K,) aor. **عَرَصَ**, inf. n. **عَرِصٌ** and **عَرِصٌ**, (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 † **اعترص**: (TA:) and in like manner, **عَرِصَ السِّيفِ**, inf. n. as above, **The sword vibrated, or quivered**: (TA:) and **عَرِصَ جِلْدُهُ** † **His skin quivered, or quaked**; (K, TA;) as also **ارتعص**. (TA.) — Also **عَرِصَ**, aor. **عَرَصَ**, said of a camel, (O, K, TA,) or other [animal], (O, TA,) **He struggled, or quivered, (اضطرب), (O, K, TA,) with his hind legs**; (O, TA;) as also † **اعرص**. (O, K.) — And **عَرِصَتِ السَّمَاءُ**, (AZ, S, O, K,) or **السَّحَابَةُ**, as in some copies of the S, (TA,) aor. **عَرَصَ**, (AZ, S, O, K,) inf. n. **عَرِصٌ**, (AZ, S, O, TA,) or **عَرِصٌ**, (as in one copy of the S,) **The sky, or cloud, lightened continually**. (AZ, S, O, K.) = **عَرِصَ**, (S, O,) inf. n. **عَرِصٌ**, (S, O, K,) said of a tent or house, (**بَيْتٌ**, S, O, K,) and of a plant, (**نَبْتٌ**, O, K,) **Its odour became foul, (S, O,) and stinking, (TA,) or altered, (K,) from the dew (النداء)**. (S, O, K.)

4: see 1, last sentence but two.

5. **تَعَرَّصَ** **He remained, stayed, dwelt, or abode**. (K.) The imperative of the verb in this sense is mentioned by IAar. (O.)

8: see 1, in five places.

عَرِصٌ I. q. **عُرْشِ** (O, K, TA) meaning as expl. in art. **عُرْشِ**: (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 **عَرِصٌ**. (O, K, TA.) = See also **عَرِصٌ**, in two places.

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

عَرِصَةٌ The court, or open area, (**سَاحَةٌ**), of a house; (T, Msb;) i. e., a spacious vacant part, or portion, thereof, in which is no building; (Msb;) so called because the children play, or sport, &c., (بِعَتْرِصُونَ) therein: (T, Msb:) 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'ālibee, in his book entitled "Fikḥ el-Loghah:" (Msb:) or any open space in which is no building: (As, 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. **أَعْرِصَاتُ** (K) and **عَرِصَاتُ** and **عَرِصَاتُ**. (S, A, O, Msb, K.)

عَرُوصٌ A she-camel having a pleasant odour when she sweats. (IAar, O, K.)

عَرَاصٌ 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 † **عَرِصٌ** and † **عَرِصٌ**: (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 † **عَرِصٌ** and † **عَرِصٌ**. (Ibn-Abbād, 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 **عَرِصَ الْبَرَقِ**. (Ibn-Abbād, O, TA.)

مَعْرَصٌ Flesh-meat laid in the **عَرِصَةِ** [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 **مَعْرَصٌ**, 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.)

المِعْرَاصُ The **هَلَالُ** [or new moon, or moon when near the change]. (Ibn-Abbād, O, K.)

عرصف

Q. 1. **عَرِصَفَهُ** **He pulled it, (Lth, O, L, K,) namely, a thing, (O,) so that he slit it, or divided it lengthwise.** (Lth, O, K.)

عَرِصَفٌ A certain plant, called in ancient Greek **ΚΑΜΑΙΠΤΟΣ** [i. e. **χαμαιπτερος**, the **chamaipitys**, 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.)

عَرِصَافٌ One of the **عَرَاصِيفُ** 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 **جَنُو** are two pegs, or pins of wood, bound with [the sinews called] **عَقَبٌ**, (S, O, K,) or with [pieces of] the skins of camels; and in it [or appertaining to the same part] are the **ظِلْفَاتُ**; (S, O;) and they are

also called the *عَصَائِر*, which is formed from *عَرَاصِف* by transposition: (S and O in art. *عَصْفَر*: 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 *رَحْل* and its *أَخْرَة* [which is in its hinder part]; on the right and left. (O, K.) — The *عَرَاصِف* of the [kind of saddle called] *إِكْفَاف*, also called its *عَرُصُوف* and its *عُصْفُور*, is *A piece of wood bound between [or conjoining] the anterior [curved pieces called] حُنُونَان*. (S, O, K.) — And, [so in the O, but in the K “or,”] accord. to Az, (O,) *عَرَاصِف* signifies *A whip made of [the sinews called] عَقَب*; (O, K;) as also *عَرَاصِف*. (O.) And, (O, K,) accord. to Lth, (O,) *Elongated 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 *عَرَاصِف*, (O, TA,) a fascicle (*خُصْلَة*) of *عَقَب* and of thongs, (O, TA,) upon a *قَبَة* [q. v.], with which the [women’s camel-vehicle called] *هُودَج* is bound, or made fast. (TA.)

عَرُصُوف: see *عَرَاصِف*. — *العَرُصُوفَان* signifies *Two sticks (عُودَان) inserted in the دُجْرَان 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 *عَرَاصِف* of the hump of the camel are *The extremities of the سَنَابِن* [pl. of *سِنِين*, q. v.,] of his back; (Ibn-Abbád, O, K;) sing. *عَرُصُوف*: (Ibn-Abbád, O:) or *what are upon the سَنَابِن*; and also called the *عَصَائِر*; and ISd says, I think that *العَرَاصِف* is a dial. var. thereof. (L, TA.) — The *عَرَاصِف* of the *خُرطوم* [or nose, or fore part of the nose, &c.,] are *Certain bending bones in the [part called] خَيْشُوم* [q. v.]. (Ibn-Abbád, O, K.)

عرض

1. *عَرَضَ*, aor. , inf. n. *عَرَضَ*, [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 *اعرض*, (A, TA,) which occurs in this sense in two exs. following. (TA.) [And in like manner, *استعرض* *It grew, or spread, wide*; said of a tree; opposed to *طَالَ*; occurring in the TA in art. *بَهْل*.] It is said in a prov., *أَعْرَضَتِ الْقَرْفَة* (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 الْقَرْفَة* *Thou hast made suspicion wide.*] In ano-

ther prov. it is said, *أَعْرَضَ تَوْبُ الْمَلْبَسِ* (IAar, A, TA, and K in art. *لَبَس*,) and *المَلْبَسِ* and *المَلْبَسِ* (IAar, and K in art. *لَبَس*,) and *المَلْبَسِ* (TA in art. *لَبَس*) i. e. *عَرَضَ دَا عَرَضَ*, (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; (IAar, and TA in art. *لَبَس*;) i. e. with reference to him who suspects many persons (IAar, Az, and K in art. *لَبَس*,) of a theft; (IAar, 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 تَوْبُ الْمَلْبَسِ* 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. , (Fr, S, O, Mṣb, K,) inf. n. *عَرَضَ*; (TA;) and *عَرَضَ*, (Aq, TṢ, K,) aor. , (Fr, K,) or , like *حَسِبَ*, aor. , deviating from the general rule; (Aq, TṢ;) *It (a thing) appeared, or became apparent, له to him*; (S, O, Mṣb, K;) [but in some copies of the K, instead of the explanation *ظَهَرَ وَبَدَا*, we find *ظَهَرَ عَلَيْهِ وَبَدَا*, which is a mistake;] as also *اعرض*, (Fr, S, O, Mṣb, K,) which is a deviation from a general rule, being quasi-pass. of *عَرَضَهُ*, which see below; (S, O, Mṣb, K;) [lit.] *it showed its breadth, or width.* (O, TA.) You say, *اعرض لك الشيء* *The thing appeared to thee from afar.* (TA.) And *عَرَضَتْ لَهُ الْغُور*, and *عَرَضَتْ*, (AZ, S, O, K,) *The ghool appeared to him.* (K.) The Arabs say, of a thing, *عَرَضَ* and *اعرض* and *اعترض* and *اعترض*, 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 *اعرض* in the sense of *اعترض*, 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.) — *العَرَضُ*, and *الخَبَر* in a copy of the Mṣb,] inf. n. *عَرَضَ*; (TA;) [in one place in the TA *عَرُوض* there referring to *الخَبَر*, which is app. a mistranscription;] and *اعرض*; (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 *اعرض لك الظبي* *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 *اعرض لك*, said of an animal of the chase, or other thing, signifies *It hath put in thy power, [or exposed to thee,] its breadth, or midth*: (A:) or *له* *اعرض* signifies *it (a thing) became within his power, or*

practicable to him, or easy to him; lit., *it showed its side [to him]*. (Mḡn.) [In the TA, I find *أَعْرَضَ فِي الشَّيْءِ* expl. as signifying *He had the midth of the thing in his power*: but *في*, here, seems to be a mistake for *له*.] A poet, also, says *أَعْرَضِي* addressing a woman; meaning *أمكنني [Empower thou; i. e. grant thou access]*. (S.) — *عَرَضَ لَهُ*, aor. ; (Aq, S, K, TA;) and *عَرَضَ*, aor. ; (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 *اعترض*.] You also say, *عَرَضَهُ عَارِضٌ مِنَ الْحَمَى وَنَحْوَهَا* [An occurrence of fever, and the like, happened to him, or befell him]. (S.) And *اعترض البدن* [It befell the body] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. *عَر*.) — *عَرَضَ لَهُ*, aor. ; (Mṣb, TA;) and *عَرَضَ لَهُ*, aor. ; (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 *له* *اعترض*. (Mṣb.) You say also, *عَرَضَ لَهُ أَشَدُّ الْعَرَضِ*, and *اعترض*, *He opposed himself to him (قَابَلَهُ 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 *اعترضت*. (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 جَبَلٍ 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 *اعترض*: whence the *إِعْتِرَاضَات* [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* *اعترض*. (TA.) [And *The thing lay, or extended, breadthwise, or across, or athwart*; like *اعترض*, 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* *ما عَرَضْتُ*, aor. ; and *ما عَرَضْتُ*, aor. ; signify *ما نَعَرَضْتُ*: 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 *عَرَضَهُ*, below.] — *عَرَضَ لَهُ* also signifies *He went towards him*; (TA in art. *نَحْو*;) and *عَرَضَ عَرَضَهُ* and *عَرَضَهُ* [the same, i. e.] *نَحَا نَحْوَهُ*; (K;) as also *عَرَضَهُ* *اعترض*. (TA.) — In the saying of El-Kumeyt,

قَابَلِغُ يَزِيدُ إِنْ عَرَضَتْ وَمُنْدِرًا

he means [And convey thou to Yezced,] if thou

pass by him, [and to Mundhir: or perhaps, if thou go to him: or if thou present thyself to him.] (S.) — عَرَضَ الْفَرَسُ, (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 الْبَعِيرُ, (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, (IKṭt), inf. n. عَرَضٌ, (K,) *He (an animal, IKṭt, or a man, K, [but it is said in the TA that there is no reason for this restriction,]) died without disease. (IKṭt, 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 العَرُوضُ, i. e. Mekkeh and El-Medeenah, (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 لَهْ 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 عَلَيْهِ أَمْرًا كَذَا (S, O, K*) *He showed, propounded, 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] العَرَضُ signifies طَلَبٌ بِلِينٍ (Mughnee and K, voce الألاب) or طَلَبٌ بِلِينٍ وَتَأَدُّبٍ. (Mughnee voce لؤلؤ.) 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 (طَوْلَهُ وَعَرْضَهُ), or because he shows him one of its sides (عَرَضًا مِنْ أَعْرَاضِهِ). (Mgh.) [Hence,] it is said in a trad. of Ḥodheyfeh, الْعَلُوبُ عَلَى الْقُلُوبِ, عَرَضُ الْحَصِيرِ, which means, accord. to some, that [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. حصير.) [Hence also,] عَرَضُ سَابِرِي [A slight exhibition: (see art. سبر:)] so in the proverbs by A'Obeyd, in the handwriting of Ibn-El-Jawáleekee: (TA:) or عَرَضُ سَابِرِي: (TA, and so in a copy of the S in this art. :) or عَرَضُ سَابِرِي. (O, TA, and so in a copy of the S in this art.) With this agrees in meaning the saying, عَرَضَ عَلَيَّ سَوْمَ عَالَةٍ [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 الْمَتَاعُ [the commodity]. (TA.) And عَرَضْتُ لَهُ ثَوْبًا, عَرَضْتُ لَهُ مِنْ حَقِّهِ ثَوْبًا; (S, O;) and عَرَضْتُ لَهُ 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 بِهْ. (El-Umawec, TA.) And عَرَضْتُ الْبَعِيرَ عَلَى الْحَوْضِ, which is an instance of inversion, meaning عَرَضْتُ الْحَوْضَ عَلَى الْبَعِيرِ [I showed the watering-trough to the camel]: (S, O, Mṣb:) [or it agrees in meaning with the phrase] عَرَضَ الثَّاقَةَ عَلَى الْحَوْضِ, and أُعْرَضَهَا لِي, [as rendered] *He offered to the she-camel to drink [at the watering-trough]. (L, TA.) And عَرَضَهُمْ عَلَى السَّيْفِ [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 السَّوْطِ 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. (IAar, in TA, art. عقب.) [And The presenting, or addressing, a petition, &c., with عَلَى or لِي before the word signifying the person to whom it is presented or addressed.] — One says also, مَا يُعْرَضُكَ لِفُلَانٍ, (S, [so in two copies,] and O,) or مَا يُعْرَضُكَ, (L, TA,) with fet-h to the ي 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?]: Yaaḳoob disallows one's saying مَا يُعْرَضُكَ 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 الْجُنْدَ, (S, Mṣb,) and عَرَضَ الْجُنْدَ, (S, O,) or عَرَضَ عَيْنَ, (A, K, B, except that in the A and B we find الْجَيْشَ in-*

stead of الْجُنْدِ,) 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 اعترضه عَلَى عَيْنِهِ وَالْمَتَاعَ وَنَحْوَهُ [He examined the commodity, and the like thereof, having it displayed before his eye]. (Th.) [See also عَرَضٌ.] — 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 الْجُنْدَ عَرَضُ الْعَيْنِ:] 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 فلاناً 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 (عَرَضُ) of the thing. (K.) — عَرَضَ الْعُودَ عَلَى السَّيْفِ عَلَى فَخِذِهِ, (S, O, Mṣb, K,) and عَرَضَ السَّيْفَ عَلَى فَخِذِهِ, (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 بِالْعَرَضِ, Mṣb, TA, both meaning the same, TA,) upon the vessel, (Mṣb, TA,) [and so the sword upon his thigh: and عَرَضَهُ signifies the same.] — عَرَضَ الرَّمْحَ, aor. ʔ, [and probably ʔ also,] inf. n. عَرَضٌ; and عَرَضَهُ, inf. n. تَعْرِضٌ; (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-Kabeer El-Hudhalee, cited, but not expl., by Th,******

فَعَرَضَتْهُ فِي سَاقِ أُسْمِينَا

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 البَعِيرُ, inf. n. as above, *The camel was branded with that mark.* (K.) = عَرَضَهُ (K,) aor. ٤, (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. تَعْرِضُ, *He made it (a thing) broad, or wide;* (S, K;) as also عَرَضَهُ (Lth, S, K,) inf. n. اِعْرَاضُ. (TA.) — See also 1, near the end, in three places. — تَعْرِضُ also signifies *The speaking obliquely, indirectly, obscurely, ambiguously, or equivocally; contr. of تَصْرِيحٌ*; (S, Mgh, Msb, K;) 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:) 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 (تَعْرِضُ بِأَنَّهُ بَخِيلٌ): differing from كِتَابَةٌ, 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 كَلَامًا.] 'Omar defined [or rather explained] التَعْرِضُ 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-Testezanee, *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 الْمَعَارِضِ الذِّمَّةَ, which see below, voce مَعْرَاضٌ.) مَعْرَاضٌ with respect to the demanding of a woman in marriage in [the period of] her عِدَّة, [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 تعريض 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.) = تَعْرِضُ 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 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, خَبَطُ and نَقَضُ and هَدَمُ. That I have rightly rendered the above-mentioned explanation in the K is indicated by what here immediately follows.] Hence the trad. مَا عَظَمَتْ نِعْمَةَ اللَّهِ عَلَى عَبْدٍ إِلَّا عَظَمَتْ مَوَدَّةَ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمَوَدَّةَ 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 لَهُ هُوَ, *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. جَعَلْتُهُ 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 Mohammad and Aboo-Bekr, عَرَّضُوهُمَا ثِيَابًا بَيْضًا *They gave to both of them white garments, or pieces of cloth.* (L.) And you say, عَرَّضُوهُمْ مَحْضًا *They gave them to drink [unmixed] milk.* (TA.) And عَرَّضُونَا *Give ye to us food of your عَرَاضَةٌ; your wheat, or corn, which ye have brought.* (S, TA.) — عَرَضَ المَاشِيَةَ, inf. n. تَعْرِضُ, *He made the cattle to have such pasturage as rendered them in no need of being fed with fodder.* (TA.) = عَرَضَ (IAar, O,) inf. n. تَعْرِضُ (K,) also signifies *He became possessed of عَرَاضَةٌ [i. e. courage, or courage and energy], (IAar, O, K,) and strength, or power, (IAar, O,) and a faculty of speech, (IAar, O, K,) or, as in the Tekmileh, and power of speech.* (TA.) = And *He kept continually to the eating of عَرِضَانٌ (O, K, TA, [in the O عَرَاضُ,]) pl. of عَرِضٌ (TA.) = See also 4, last sentence.*

3. عَارِضٌ has two contr. significations, which are unequivocally expressed by saying عَارِضُهُ عَارِضُهُ بِالْخِلَافِ and عَارِضُهُ بِالْوَفَاقِ. (See عَانَدُهُ.) Thus one says, عَارِضُهُ (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, عَارِضْتُهُ بِمِثْلِ مَا صَنَعَ (S, O,) or بِمِثْلِ 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 عَارِضُهُ 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] تَعْرِضُ, the act of bartering, or selling a commodity for a like commodity. (K, TA.) You say, عَارِضٌ بِسِلْعَتِهِ, and عَرَضٌ بِهَا (K, TA,) aor. ٤, inf. n. عَرَضٌ; (TA;) *He exchanged his commodity; giving one commodity and taking another:* (TA:) and عَرَضَ he sold his commodity for another commodity. (TK.) Also عَارِضُهُ بِالْبَيْعِ (M and L in art. بَد) and عَارِضَةٌ بَاعَهُ (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 الْبَيْعِ 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 بِالْفَخْرِ. (K in art. فخر.) See 6. — عَارِضُهُ (S,) or عَارِضُهُ فِي السَّبْرِ (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. حَزَمٌ and زَمْر.] El-Ba'eeth says,

• مَدَحْنَا لَهَا رَوْقَ الشَّبَابِ فَعَارِضْتُ •
• جَنَابَ الصَّبَا فِي كَاتِبِ السِّرِّ اعْجَبَا •

[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; جناب الصبا meaning جنبه. (TA.) — عرض الجنائزة 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.) — عرض المرأة, inf. n. عَرَّضَ and مُعَارَضَةٌ, He came in to the woman [indirectly, or] unlawfully; (Sgh, K, TA;) i. e. without marriage and without possession [of her as his slave]. (Sgh, TA.) Hence the saying, جَاءَتْ بَوْلَدٍ عَنْ عَرَّاضٍ and مَعَارِضَةٍ 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,] سَفِيحٌ ابْنُ مَعَارِضَةٍ i. q. i. e. A son the offspring of fornication. (O, TA.) — الجوزاء تمر على جنبٍ وتعارض النجوم، inf. n. مُعَارِضَةٌ, [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. (Aḡ, S, O.) [See also 5.] — عرض 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 معارضةً He looked at him, or towards him, sideway, or obliquely. (A, TA.) You say also, نظر عن معارضةً [He looked sideway, or obliquely]. (TA in art. خزر.) And you say of a she-camel, تمشى معارضةً للنشاط [She goes obliquely by reason of briskness, liveliness, or sprightliness]. (S, K.) [See again 5, latter half.] — عرض الشيء بالشيء He compared the thing with the thing. (Mḡb.) You say, عرض الكتاب, (S, O, K,) inf. n. مُعَارَضَةٌ and عَرَّاضٌ, (TA,) He compared, or collated, the writing, or book, (S, O, K,) with another writing, or book. (S, O, TA.) And كتب كتاباً عن معارضةً [He copied, or transcribed, the writing, or book]. (K in art. نسخ.) — And المعارضة is syn. with المدارسة [probably as meaning The reading, or studying, with another]. (TA.) = ضرب الناقة عراضاً [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 نَحَتْ عَرَّاضاً 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. اعرض: 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 المكابرة: [in generous actions]. (TA.) — اعرض عنه (S, O, Mḡb, K,) inf. n. اِعْرَاضٌ, (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] اِعْرَضَ he turned aside, or away, from him; avoided him; shunned him; (S, O, K;) lit. he became aside with respect to him. (TA.) = اِعْرَضَتْ بَوْلَدَهَا: see 2, first signification. — اِعْرَضَتْ بَوْلَدَهَا She (a woman) brought forth her children broad [in make]; expl. by the words وَلَدَتْهُمْ عَرَّاضًا; (S, O, K;) [not meaning عَنْ عَرَّاضٍ, (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 عَرِيضٌ. (TA.) — اعرض السائلة He put, or expressed, the question broadly; (Mgh;) widely; (Mgh, TA;) largely. (TA.) — اعرض الناقة على الحوض: see عَرَضٌ, latter half. — اعرض العرضان He put for sale the عَرْضَانِ [pl. of عَرِيضٌ, q. v.]. (O.) — And (O) He castrated the عَرْضَانِ. (S, IKtt, O.) — [And app. He circumcized a boy: or so] مُعَرِّضٌ: see عَرَضٌ.]

5. تعرّض: see عَرَّضٌ, near the beginning, where these two verbs, and اعرض 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 تعرّض 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 تعرّض, and of اعترض, as well as of عَرَضٌ; and is of frequent occurrence: and all (as mentioned voce عَرَضٌ) signify also he obtruded himself in an affair; interfered therein.] — [Hence,] تعرّض له He opposed himself to him; he offered opposition to him; or he attached him; said of a man, and of a beast of prey, or noxious reptile, and the like; as also اِعْتَرَضَ and اِعْتَرَضَ: 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. تصدّى. (Lth, Lh, S, O, Mḡb, K.) So in the saying, تعرّض لمعروفهم and تعرّضوا لمعروفهم [He addressed himself, &c., presented himself, betook himself, advanced, came forward, or went forward, or attempted, to obtain their favour, or bounty]: and تعرّض للمعروف and تعرّضوا للمعروف [He addressed himself, &c., to obtain favour, or bounty; and] he sought, or demanded, it: (Az, Mḡb:) and [so] تعرّض للمعروف. (Mḡb in art. عر.) [See also تعرّض له.] So too in the saying, تعرّضوا لنفحات 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, تعرّض في شهادته تعرّض [He addressed himself, &c., (تصدّى) in his

testimony, to the mention of such a thing. (Mḡb.) It is likewise syn. with تصدّى in the saying, تعرّض لى 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,] تعرّض للناس بالشر [He addresses himself, &c., to do to men evil; or he opposes himself to men with evil or mischief]. (S, K.) And مَا تَعَرَّضْتُ لَهُ بِسوءٍ [I did not address myself, or have not addressed myself, &c., to do to him evil]: and مَا عَرَّضْتُ and مَا عَرَّضْتُ are said to signify the same. (Mḡb.) [See 1.] You say also, تعرّضت أسألهم [I addressed myself, &c., to ask them]. (S, O.) And فلان يتعرّض، and يتضرع، Such a one came asking, or petitioning, to another, for a thing that he wanted. (Fr, in S, art. ضرع.) — And تعرّض الرّفاق He asked the companies of travellers for what are termed عَرَّاضَاتٍ [pl. of عَرَّاضَةٌ, q. v.]. (TA.) — تعرّض لكذا [also signifies He exposed himself, or became exposed, to such a thing]. (S.) See 2, latter portion. — Also تعرّض، [from عَرَّضٌ] He, or it, turned aside; turned from the right course or direction; syn. تعرّج; (S, K, TA;) and زاع: (TA:) his, or its, course, or march, was, or became, indirect, or oblique. (L, TA.) You say, تعرّض الجبل 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 تعرّضت الإبل المدايح The camels went along the routes (في المدايح) 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 تصدّف, and its explanation.] Dhu-l-Bijādeyn, being guide to the Apostle, addressing his she-camel, said,

- تَعَرَّضِي مَدَارِجًا وَسُومِي
- تَعَرَّضِ الْجُوزَاءَ لِلنُّجُومِ
- هَذَا أَبُو الْقَاسِمِ فَاسْتَقْبِي

(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-Kāsim; therefore go thou right]. (IAth, TA.) — اعترض، q. v. (TA.) You say also, of a camel, تعرّض 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, يتعرّض. [See also 3, last quarter.]) — تعرّض 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-Maaroof, 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. **بَرَى**) syn. **تَبَارَيَا**. (K in that art.)

8. **عَرَضَ**: see **عَرَضَ**, near the beginning, where these two verbs and **تَعَرَّضَ** and **اعْرَضَ**, are said to be used as syn., app. in the senses expl. there and in the beginning of 5. — [Hence.] **اعْتَرَضَ عَلَيْهِ** *He opposed, resisted, or withstood, him, or it;* syn. **امْتَمَعَ**. (MA.) [See 1 in art. **شَف**, in two places.] — See also 5, second sentence. — And see from **لَهُ عَرَضَ** as signifying "it happened to him" as far as the end of the sentence explaining **اعْتَرَضَ الشَّيْءُ دُونَ الشَّيْءِ**. **اعْتَرَضَ** 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. **حَر**, in describing the direction of an asterism, opposed to **انْتَصَبَ**: 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, (مُعَرِّضَةً) 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 **عَارِضٌ**: 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,] **اعْتَرَضَ عَنِ أَمْرَاتِهِ**, (O, TA,) *not اعْتَرَضَ, 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,] **اعْتَرَضَ** 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 **الْجِنَارَةُ**.] — [And hence,] **اعْتَرَضَ الشَّيْرَ** *He commenced [the observances of] the month not from the beginning thereof.* (S, O, K.) — **اعْتَرَضَتْ الْجُمْلَةُ** *The clause intervened parenthetically.* — **اعْتَرَضَ عَلَيْهِ** *He interposed in an argument, or the like; objecting against him something, by way of confutation.* And **اعْتَرَضَ عَلَيَّ** *He attributed to any one an error in respect of a saying or an action.* (Har

p. 687.) — **اعْتَرَضَ الْفَرَسَ فِي رَسَنِهِ** *The horse was perverse, untoward, or intractable, [in his halter,] to his leader;* (S, A, O, K;) as also **تَعَرَّضَ**. (TA. [See **مُعْتَرِضٌ**].) And **اعْتَرِضَ** in a man is *The appearing and engaging in what is vain, or false, and refusing to obey the truth.* (TA.) — **اعْتَرَضَهُ** *He faced him, and advanced towards him:* (Har p. 420:) and **اعْتَرَضَ عَرَضَهُ** and **عَرَضَهُ** [has nearly, if not exactly, the same signification]: see **عَرَضَ**. And **اعْتَرِضَ** also signifies *The coming in upon any one: or entering upon an affair.* (Har p. 687.) — **اعْتَرِضَ لَهُ** 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 تَعَرَّضَ لَهُ*: see its syns. **انْتَبَرَى** and **انْتَبَرَى**. — See also 5, second sentence. — **اعْتَرَضَ لَهُ بِسَهْمٍ** *He advanced towards him with an arrow, and shot at him, and slew him.* (S, O, K.) — **اعْتَرَضَ لِلْمَعْرُوفِ**: see 5. — **يَعْتَرِضُ فِي بَيْتِهِ**: see 5, near the end. — **اعْتَرَضَ** *He rode while reviewing the army, or body of soldiers, or making them to pass by him and examining their state, (S, O, K,) عَلَى الدَّابَّةِ upon the beast. (S, O.)* — **اعْتَرَضَ الْجُنْدَ** *The army, or body of soldiers, was reviewed:* (Mgh, L:) quasi-pass. of **عَرَضَ الْجُنْدَ** [which signifies the same as the phrase next following]. (O, L, TA.) — **اعْتَرَضَ الْجُنْدَ** and **الْمَتَاعَ وَنَحْوَهُ** and **اعْتَرَضَ عَلَيْهِ**: see **عَرَضَ**, last quarter. — **اعْتَرَضَ عَرَضَهُ** and **اعْتَرَضَ فَلَانًا**: see **عَرَضَ**, last quarter. — **اعْتَرَضَ الْبَعِيرَ** *He rode the camel while refractory, or untractable, (S, O, K,) as yet.* (K.) And **اعْتَرَضَ الْعَرُوضَ** *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; اخذعما for اخذها.]) — [Hence, app.,] **اعْتَرَضَ فَلَانٌ الشَّيْءَ** *Such a one undertook the thing, or constrained himself to do it, it being difficult, or troublesome, or inconvenient.* (IAth.) — **اعْتَرَضَ الشَّوْكَ** (K, TA) *He ate the thorns:* and **عَرَضَ الشَّوْكَ**, 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, and the camel that does so is said to be **عَرِضٌ**. (S, O, K.) — See also 10, in five places. — **اعْتَرَضَ مِنْهُ** *He accepted an equivalent, or a substitute, or compensation, for it.* You say, **كَانَ عَلَى فَلَانٍ نَقْدٌ فَأَعْرَضَهُ** [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 **اعْتَرَضُوا مِنْهُ**, 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. — **قُدِفَتْ التَّائِقَةُ بِاللَّخْمِ** is like the phrase **قُدِفَتْ فِي الْمَكَارِمِ**; (O, K, TA,) meaning *The she-camel be-*

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** **النَّاسَ الْخَوَارِجَ** and **اعترضوهم** *The people went forth against the Kharijees not caring whom they slew.* (Mgh.) And **لَا بَأْسَ بِأَنْ يَعْترِضُوا مَنْ لَقُوا** *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 **يَسْتَعْرِضُ الْخَارِجِيَّ النَّاسَ** (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 **اعترضه** **وَأَسْتَرِهِ مِمَّنْ** *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 **اسْتَعْرِضَ مَنْ أَقْبَلَ وَمَنْ** **أُدْبَرَ** *He acted indiscriminately, giving to him who advanced and to him who retired.* (S.) And **اسْتَعْرِضَ الْعَرَبَ** *Ask thou whom thou wilt of the Arabs respecting such and such things.* (S.) You say also, of land (أَرْضٌ) in which is herbage, **يَعْتَرِضُهَا** and **يَسْتَعْرِضُهَا** *[The camels, or the like,] depasture it [app. at random] when traversing it.* (K.)*

عَرِضٌ *Breadth; width; contr. of طُولٌ* (S, Mgh, O, Msb, K;) and *i. q. سَعَةٌ*; (K;) the mutual distance of the edges or sides of a thing: (Msb:) primarily relating to corporeal things, but afterwards used in relation to other things: [see **عَرِضٌ**:] (TA:) this word as signifying the contr. of **طُولٌ** is the common source of derivation of the other words of this art., notwithstanding their multitude: (O:) pl. [of pauc.] **أَعْرَاضٌ** (IAgr, TA) and of mult. **عَرُوضٌ** and **عَرُوضٌ**. (TA.) It is said in the Kur [lvii. 21, **وَجَنَّةٌ عَرْضُهَا** **وَالْأَرْضُ كَعَرْضِ السَّمَاءِ** *And a paradise whereof the breadth, or width, is like the breadth, or width, of the heaven and the earth:* and in iii. 127, **عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ** *[the breadth, or width, whereof is as the heavens and the earth]:* and Ibn-'Arafah observes that when the **عَرِضٌ** is described as being much, it indicates that the **طُولٌ** 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 **ذَهَبَ عَرَضًا وَطَوْلًا** *[He went wide and long];* (S, Mgh, K;) and **فِي الشَّيْءِ** *[in the thing];* (Msb;) and **فِي الْمَكَارِمِ** *[in generous actions].* (TA.) And **قَطَعَهُ عَرَضًا** *He*

cut it breadthwise, or across, or crosswise]. (§ in art. قَط, &c.) And قَطَعَ الْوَادِي عَرْضًا [He crossed the valley]; (§ and ك in art. جَزَعَ &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, 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.) — أَعْرَاضٌ † 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-Hātim. (§, O.) — A valley. (IDrd, ك.) See also عَرْضٌ. — [As inf. n. of عَرْضٌ, it occurs in the phrases عَرْضُ الْعَيْنِ and عَرْضُ الْعَيْنِ: see عَيْنٌ.] You say also, نَظَرَ إِلَيْهِ عَرْضَ عَيْنٍ, 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 عَيْنٌ.] — [يَوْمُ الْعَرْضِ 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 عرض 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 عَقَار [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. — سَأَلْتُهُ عَرْضًا مَالٍ: see عَرَاضَةٌ. — عَرَاضَةٌ 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. (ك,* 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 شِقٌّ: (§, 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 عِرَاضٌ; syn. نَاحِيَةٌ, and شِقٌّ: (§, 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 السِّيفِ 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 عَرْضٍ and عَرْضٌ He looked at him from one side. (§, O, ك;*) And خَرَجُوا يَضْرِبُونَ عَنْ عَرْضٍ They went forth smiting the people from one side, in whatever manner suited, (§, O,) not caring whom they smote. (§, O, ك.) And اضْرِبْ 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 اِثْرِي فِي أَيِّ أَعْرَاضِ الدَّارِ شِئْتُ 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 اَوْصَى أَنْ يَنْفَقَ عَلَيْهِ مِنْ عَرْضِ مَالِهِ He enjoined that he should expend upon him, or it, of any part of his property indiscriminately. (Mgh.) And فُلَانٌ مِنْ عَرْضِ 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 عُرُوسٍ مِنَ الطَّرِيقِ He took to one side of the way. (§, * TA.) And خَذَ فِي عُرُوسٍ سِوَى هَذِهِ Take thou to a side other than this. (A.) And أَخَذَ فُلَانٌ فِي عُرُوسٍ مَا تَعْجِبُنِي Such a one took to a way and side not pleasing to me. (§.) [عُرُوسٌ, 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, * أَمِنْكَ بَرَقَ أَيْبَتُ اللَّيْلِ أَرْقُبُهُ * * كَانَهُ فِي عِرَاضِ الشَّامِ مِصْبَاحٌ * (§, * 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 شَفَقٌ, 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 عُرَاضٌ. (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 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 الْجَبْنِ 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, (As, §, O, ك,) whether it be of the making of the people of the Scriptures, or of the making of the Magians. (As, §, O.) — نَاقَةٌ عَرْضُ أَسْفَارٍ: see عَرْضَةٌ, last two sentences but one. — أَعْرَاضُ الْكَلَامِ: see مِعْرَاضٌ. [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 بَدَد [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,) 253

of, or pertaining to, either of these: (K, TA:) pl. **أَعْرَاضٌ**. (TA.) — A valley in which are towns, and 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 **عَرَضَانٌ**. (TA.) — **أَعْرَاضُ الْحِجَازِ** The towns, or villages, of *El-Hijaz*: (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-Hijaz* and *El-Yemen*: (S, O, TA:) and some say that **أَعْرَاضُ الْبَيْدِيَّةِ** 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. **نَفْسُ رَجُلٍ**. (IKt.) You say, **أَكْرَمْتُ عَنْهُ**. (IKt.) You say, **عَرَضِي** I preserved myself from it. (S, O.) And **عَرَضِي** **فُلَانٌ نَقِيٌّ** **الْعَرِضِ** 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 **Abu-d-Dardà**, **أَقْرِضْ مِنْ عَرَضِكَ لِيَوْمٍ فَتَرِكَ** [Lend thou from thyself for the day of thy poverty: but see art. **قَرَضٌ**]; and in other instances. (TA.) — The body; syn. **جَسَدٌ**, (IAṣr, 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. (**Ibrāheem 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, **فُلَانٌ طَيِّبُ الْعَرِضِ** [Such a one is sweet in respect of odour], and **فُلَانٌ مُنْتِنُ الْعَرِضِ** [foul in respect of odour]; and **عَرِضٌ سَقَاءٌ خَبِيثُ الْعَرِضِ** 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-Abbās**,

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-Abbās**, 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 كَرِيمُ 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, **شَرَّمْ 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-Darimee**,

• رَبِّ مَهْزُولٍ سَمِينٍ عَرِضُهُ
• وَسَمِينِ 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** **وَدَمُهُ**; 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 **دِسْخَاتُ** 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: (Aṣ:) or a thing that happens to a man, whereby he is impeded; such as disease, or a theft: (Lh:) 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**, **تُصِيبُ 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 عَرِضًا خَيْرٌ** **مَا جَاءَكَ مِنْتَكْرَهًُا**, i. e. [The opinion] that comes to thee without consideration, or thought, [is better than that which comes to thee forced.] (TA.) And **عَلَّقَتْهَا عَرِضًا** 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. **عَلَقَ**.] — 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 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 tanniness 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] **سَبَجٌ**, and of the crow. (L.) — [Hence, An appertenance of any kind. — Hence also,] The frail goods (**حُطَامٌ**) of the present world or state; (Aṣ, O, K;) and what a man acquires thereof: (Aṣ, O:) [so called as being not permanent:] or worldly goods or commodities, (AO, Mṣb,) of whatever kind, are thus called, with fet-ḥ to the **ر**: (AO:) and any property or wealth, little or much, (S, O, K,) is thus called, (K,) or is called **عَرِضُ 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 عَنْ كَثْرَةِ الْعَرَضِ* *لَيْسَ الْغِنَىٰ غِنَىٰ النَّفْسِ* [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 *الْعَرَضُ الْجَنْدِ*, [see *عَرَضَ*], like as one says *قَبَضَ قَبْضًا* and *قَدَّ الْقَاهُ*, *عَرَضَ*, [which seems to indicate that *عَرَضَ* properly signifies *مَعْرُوضٌ*, like as *قَبَضَ* 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 *قَدْ فَاتَهُ الْعَرَضُ*, mentioned above. (TA.) And the following verse is also cited as an ex.,

- مَنْ كَانَ يَرْجُو بَقَاءَ لَا نَفَادَ لَهُ
- فَلَا يَكُنْ عَرَضَ الدُّنْيَا لَهُ سَجَا

[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 *عَرَاضَةٌ*. — *عَرَاضَةٌ هُوَ عَلَىٰ عَرَضِ الْوُجُودِ* signifies *عَلَىٰ إِمْكَانِهِ* [app. meaning *It is in the condition of possibility of existence; for عَلَىٰ 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 *صَيَّاعٌ*). — *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 عَرَضٍ*: — and *رَأَيْتَهُ فِي عَرَضِ النَّاسِ*: see *عَرَضٌ*.

عَرَضَةٌ is of the measure *فَعْلَةٌ* in the sense of the measure *مَفْعُولٌ*, like *قَبْضَةٌ*; (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 فَلَانًا 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 دُونَ عَرَضَةٍ* *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, Mgh, K,*) or a person to whom men address themselves to do evil, and whom they*

revile. (Az, TA.) And *عَرَضَةٌ لِكُلِّ مُتَنَاوِلٍ* *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 لِيُؤْمَرَ أَنْ تَبْرُوا وَتَتَّقُوا وَتُصَلِّحُوا 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, *هَذَا عَرَضَةٌ لِكُلِّ* 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
- هُمُ الْأَنْصَارُ عَرَضَتِهَا الْبَقَاءُ

[And God said I have prepared an army: they are the Anṣár; 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 لِدَاكُ*, (S, O,) or *عَرَضَةٌ لِدَاكُ*, (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.) *And نَاقَةٌ عَرَضَةٌ لِلْحِجَارَةِ* *A she-camel having strength enough for [going upon] the stones.* (S, O, K,*) And [in like manner] *نَاقَةٌ عَرَضَةٌ لِلسَّفَرِ* *A she-camel having strength sufficient for journeys.* (S, O, K,*) And *عَرَضٌ هَذَا الْبَعِيرُ السَّفَرُ وَالْحَجَرُ* (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 appertences (مَرَاقِقُ, O, K) and chambers (O) of the house: a word of the dial. of El-'Irâk: (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; (IAṣr, O, K,*) inclining at one time this way, and at another time that way.* (IAṣr, 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, قَيْلٌ is erroneously put for فَيْكُ;] what resembles roughness, ungentleness, or awkwardness; want of due care, by reason of haste; (syn. عَجْرِيَّةٌ;) and pride; and refractoriness.* (AZ, S, O, K,*) — [See also *عَرَضِيٌّ*.]

عَرَضِيٌّ, with fet-ḥ to the ر; (O;) or *عَرَضِيٌّ*, like *زَمِيٌّ*; (K,*) *Briskness, liveliness, or sprightliness.* (IAṣr, O, K,*) [See also *عَرَضِيَّةٌ*.] — And [app. for *عَرَضِيٌّ*] meaning also *Brisk, lively, or sprightly.* (TA. [See, again, *عَرَضِيَّةٌ*.])

عَرَضٌ; fem. with ة: see *عَرُوضٌ*, last sentence. *عَرَضَةٌ* *An oblique course or motion: (A'Obeyd, L, TA:) and briskness, liveliness, sprightliness: and عَرَضَةٌ signifies the same.* (TA. [See also *عَرَضِيٌّ*].) One says, *بِشْيِ الْعَرَضَةِ* and *بِشْيِ الْعَرَضِيَّةِ* *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 الْعَرَضِيَّةَ* and *تَعَدُّو الْعَرَضَاتِ* [perhaps correctly *الْعَرَضَاتِ*] *She (a mare) runs in a sidelong manner, one time in one direction and another time in another.* (O, TA.) And *يَعْدُو الْعَرَضَةَ* *He (a man) runs so that he outstrips.* (L, TA.) And *نَظَرْتُ إِلَىٰ فُلَانٍ عَرَضَةً* *I looked towards such a one from the outer angle of my eye.* (S, O, K,*) The dim. of *عَرَضِيٌّ* is *عَرَضِيْنٌ*; 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 *عَرَضَةٌ*], *ذَاتُ عَرَضَةٍ*, *A she-camel that goes along obliquely, (S, O, K,*) by reason of briskness, liveliness, or sprightliness: pl. عَرَضَاتٌ.* (S, O. [See, again, *عَرَضِيٌّ*].) But A'Obeyd disallows the application of this epithet to a she-camel. (TA in

art. **عَرَضَ**. — 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 **عَرِضٌ**, in four places: — see also **عَرَضٌ**, in the latter half of the paragraph.

عَرَضٌ: see **عَرَضٌ**, in the first sentence, and again, in four places, in the latter half of the paragraph. — **أَخَذَ فِي عَرَضِ 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 **عَرُوضٌ**.] — Also A certain brand; (S, O, K;) or, (K,) accord. to Yağkoob, (S, O,) a line upon the thigh of a camel, crosswise; (S, O, K;) or upon the neck, crosswise. (Ibn-Er-Rummānee, TA.) — And An iron with which the feet of a camel are marked in order that his foot-prints may be known. (O, K.)

عَرُوضٌ: see **عَرُوضٌ**, first sentence, and three of the examples which follow it, near the middle of the paragraph: — see also **عَارِضٌ**, in the sentence commencing with "The side of the cheek." — Also A road in a mountain: (S:) or in the side, or lowest part, (**عَرُوضٌ**) of a mountain, (O, K,) or, as some say, a part thereof lying across, or obliquely, (**مَا عَارِضٌ مِنْهُ**, TA,) in a narrow place: (O, K:) and a road down a descent, or declivity: (TA:) or [simply] a road: (Ḥam p. 346:) pl. **عَرُوضٌ** (TA) and **أَعَارِضٌ**. (Ḥam ubi suprā.) Hence the phrase in a trad. of Abou-Hureyreh, **فَأَخَذَ فِي عَرُوضِ آخَرٍ** + 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 **عَرُوضِيَّةٌ**, 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-Aḥmar El-Bāhīlee says,

أُحِبُّ ذُلُولًا أَوْ عَرُوضًا أَرُوضَهَا

[I make a submissive one to go the pace termed **عَرُوضٌ**, 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, **أَسِيرٌ عَسِيرًا**, meaning **أَسِيرٌ**; 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 **عَرِضٌ**.]) — Also i. q. **كَثِيرٌ**, (Ibn-Abbād, 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-Abbād, O.) — And Clouds; syn. **سَحَابٌ**; (Ibn-Abbād, O, K;) and **غَيْمٌ**. (K.) — And Food. (Fr, O, K.) — **عَرُوضٌ** **كَلَامِهِ** The meaning, or intended sense, of speech; syn. **نَحْوَاهُ**, (ISK, S, O, K,) and **مَعْنَاهُ**: (ISK, S, O:) as also **كَلَامُهُ** **مَعْرَاضٌ**, (K,) of which the pl. is **مَعَارِضٌ** and **مَعَارِضٌ**. (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 **مَعَارِضِ كَلَامِهِ**: (L, TA:) and **عَرَفْتُهُ فِي كَلَامِهِ** and **فِي نَحْوِ كَلَامِهِ** and **فِي مَعْرَاضِ كَلَامِهِ** signify the same. (Mṣb.) [See also **مَعْرَاضٌ**.] — **هَذِهِ الْمَسْأَلَةُ عَرُوضٌ هَذِهِ** This question is the like of this. (TA.) [See also **عَرِضٌ**.] — **عَرُوضٌ** also signifies The transverse pole or piece of wood (**عَارِضَةٌ**) which is in the middle of a tent, and which is its main support. (Abou-Is-hāḳ.) — And hence, (Abou-Is-hāḳ,) The middle portion [or foot] of a verse; (Abou-Is-hāḳ, O;) for the **بَيْتٌ** of poetry is constructed after the manner of the **بَيْتٌ** inhabited by the Arabs, which is of pieces of cloth; and as the **عَرُوضٌ** of the latter is the strongest part, so should that of the former be; and accordingly we see that a deficiency in the **ضَرْبٌ** is more frequent than it is in the **عَرُوضٌ**: (Abou-Is-hāḳ:) 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 **طَرِيقَةُ** of poetry, and its **عَمُودٌ**: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K:) or sometimes masc.: (L:) the pl. is **أَعَارِضٌ**; (S, O, K;) contr. to rule, as though pl. of **إِعْرِضٌ**; and one may use as its pl. **أَعَارِضٌ**. (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 (**يُعَارِضُ**) 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 **عَرُوضٌ** 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 **عَارِضَةٌ**; 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.])

عَرِضٌ Broad, or wide; (S, Mgh, O, Mṣb, K;*) as also **عَرِاضٌ**; (S, O, K;) like as one says **كَبِيرٌ** and **كَبَارٌ**: (S, O:) fem. of the former, (S, Mṣb,) and of the latter, (S, K,) with **ة**: (S, Mṣb, K:) the pl. of **عَرِضٌ** is **عَرِاضٌ**, like as **كَرَامٌ** is pl. of **كَرِيمٌ**. (Mṣb.) You say, **قَوْمٌ عَرِضَةٌ** and **عَرِاضَةٌ** [A broad, or wide, bow]. (S.) And **عَرِاضَاتٌ**, (TA,) or **أَثْرًا** **عَرِاضَاتٌ**, 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 **فُلَانٌ عَرِضُ الْبَطَانِ** + 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. **بَطْنٌ**.] And **عَرِضٌ** **الْقَفَا** + Fat: (TA:) or + stupid. (Mgh.) And **عَرِضٌ** **الْوَسَادِ** + Sleepy: (TA:) or + stupid, dull, or wanting in intelligence. (Mṣb in art. **وَسَدٌ**.) **دُعَاءٌ عَرِضٌ**, occurring in the Kur [xli. 51], means + Large, or much, prayer, or supplication: (K, TA:) or in this instance we may say long. (L.) — Also A goat (Aḡ, O, K) that is a year old, (K,) or about a year old, (Aḡ, O,) and that takes [or crops] of the herbage (Aḡ, O, K) and trees [or shrubs] (Aḡ, 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 **عَرِضَةٌ**: with the people of El-Hijāz it means peculiarly such as is gelded: it is also applied to a gazelle that has nearly become a **ثَبِي** [q. v.]: (TA:) pl. **عَرِضَانٌ** and **عَرِضَانٌ**. (S, O, K.)

عَرِضَةٌ A present: what is brought to one's family: (S, O, K:) called in Persian **رَاهِ آوَرْد**: (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. (Aḡ.) You say, **اشْتَرِ عَرِضَةً لِأَهْلِكَ** Purchase thou a present to take to thy family. (S, O.) And **عَرِضَةٌ** **عَرِضَةٌ** **عَرِضٌ** **عَرِضٌ** **عَرِضٌ** **عَرِضٌ** [I asked him for a present of property] **فَلَمْ يُعْطِنِيهِ** [and he did not give it to me]. (L.) [See also Ḥam p. 103, l. 8.]

عَرُوضِيٌّ Of, or relating to, prosody, or the art of versification. A prosodist.]

عَرِضٌ dim. of **عَرِضِيٌّ**, q. v., voce **عَرِضَةٌ**. (S, O.)

أَعْرَاضٌ **عَرُوضَاتٌ** Places in which grow **عَرُوضَاتٌ** [pl. of

عَرْضٌ i. e. the [trees called] أَرَاكُ and أَرَاكُ and حَمَضٌ. (TA.)

عَرِيضٌ Forward; officious; meddling; a busy-body: (TA in art. تَمَحُّمٌ) one who addresses himself to do evil to men. (S, O, K.)

عَارِضٌ [Showing its breadth, or width; (see عَرَضٌ, first signification;) or] having its side apparent: (TA:) and [in like manner] مُعَرِّضٌ, q. v., anything showing its breadth, or width: [or its side:] (TA:) [and hence, both signify appearing. (See again عَرَضٌ.)] — A collection of clouds appearing, or presenting itself, or extending sideways, (مُعَرِّضٌ) 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 جَلْبٌ, 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 (مُعَارِضٌ) in the sky, unexpectedly: (El-Báhilee, O:) or a collection of clouds that appears, or presents itself, or extends sideways, (يُعَرِّضُ) in the sky, like as does a mountain, before it covers the sky, is called عَارِضٌ سَحَابٌ, and also حَبِيٌّ: (As, O:) pl. عَوَارِضٌ. (TA.) [See also عَرَضٌ and عَرِضٌ.] In the phrase عَارِضٌ مُطِطِرٌ, in the Kur [xlvi. 23], مُطِطِرٌ means مُطِطِرٌ لَنَا; for as being determinate it cannot be an epithet to عَارِضٌ, 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 هَذَا رَجُلٌ غَلَامَنَا. (S, O.) — See also عَرَضٌ, 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 عَائِضٌ.] — [Happening; befalling; occurring: an occurrence; as a fever, and the like. (See عَرَضٌ لَهُ.)] A bane, or cause of mischief, that occurs in a thing; as also عَرَضٌ, q. v. (TA.) And عَارِضَةٌ شُبُهَةٌ A doubt, or dubiousness, occurring, or intervening, in the mind. (TA.) In the saying of Alee, يَفْدَحُ الشُّكَّ فِي قَلْبِهِ بِأَوَّلِ عَارِضَةٍ مِنْ شُبُهَةِ عَائِبَةٍ and عَائِبَةٌ: (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 عَارِضَةٌ:) 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. عَرِضٌ, in the first of the senses assigned to this latter above; as also عَارِضَةٌ. (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 عَارِضَةٌ.) — The side of the cheek (K, TA) of a man; (TA;) as also عَارِضَةٌ; (O, L, K;) the two sides of the two cheeks of a man being called the عَارِضَانِ, (Msb, TA,) or the عَارِضَتَانِ: (S:) the two sides of the face: (Lh, O, K;) or the side of the face; as also عَرِضٌ; the two together being called the عَارِضَانِ: (Lh, TA:) or this last signifies the two sides of the mouth: or the two sides of the beard: pl. عَوَارِضٌ. (TA.) عَارِضٌ خَفِيفٌ العَارِضِينَ 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 حِفَّةٌ عَارِضِيهِ, 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. (I Ath, on the authority of El-Khattábee; and O.) — The side of the neck; (K;) the two sides thereof being called the عَارِضَانِ: (IDrd, O:) pl. as above. (TA.) [See also عَرِضٌ, 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 عَارِضَةٌ:) pl. as above: (K:) or the side of the mouth; (S;) and so, as some say, عَوَارِضٌ; (TA;) [meaning the teeth in the side of the mouth; for] you say امْرَأَةٌ نَقِيَّةٌ العَارِضِ (S,) and العَوَارِضِ, (TA,) a woman clean in the side of the mouth: (S, TA:) and Jerceer describes a woman as polishing her عَارِضَانَ with a branch of a beshámeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Abo-Naṣr says, the teeth that are after the central incisors, which latter are not of the عَوَارِضِ: or, accord. to ISk, عَارِضٌ signifies the canine tooth and the ضَرْسُ [or bicuspid] next thereto: or, as some say, what are between the central incisor and the [first] ضَرْسُ [which is a bicuspid]: (S, O:) some say that the عَوَارِضِ 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 أُضْرَاسُ: Lh says that they are of the اَضْرَاسِ: others, that they are the teeth that are between the central incisors and the اَضْرَاسِ: and others, that they are eight teeth in each side; four above, and four below. (TA [from the O &c.]) — عَارِضٌ 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 (مِنْ) 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.

عَارِضَةٌ: see عَارِضٌ, in eight places, from the sentence commencing with شُبُهَةٌ عَارِضَةٌ. — A want; an object of need: (S:) and [in like manner] عَرِضٌ a want, or an object of need,

that has occurred to one: (S, O, K:) pl. of the former عَوَارِضٌ. (S.) عَرِضٌ has the signification above assigned to it in the saying, فَلَانَ رَكُوضٌ فَلَانَ رَكُوضٌ [Such a one is running without any want that has occurred to him]. (S, O. [In the K, in the place of رَكُوضٌ, we find رَبُوضٌ, which I think a mistake.]) [In Freytag's Arab. Prov. i. 555, we find رَكُوضٌ فِي كُلِّ عَرِوضٍ, 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 عَارِضٌ: (O, K:) and in like manner, a sheep or goat: (TA:) pl. عَوَارِضٌ. (S.) It is opposed to عَبِيْطٌ, which is one that is slaughtered without its having any malady. (S, O.) One says, بَنُو فَلَانٍ لَا يَأْكُلُونَ إِلَّا العَوَارِضَ [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.) — عَوَارِضٌ, applied to camels, also signifies That eat the [trees called] عِضَاهُ, (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 عِضَادَتَانِ [or two side-posts], above, of a door; corresponding to the أُسْتَقَّةُ [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 عَارِضٌ.]) The عَارِضَتَانِ of a door are also [said to be] the same as the عِضَادَتَانِ. (TA, voce عَتَبَةٌ.) — A [rafter, or] single one of the عَوَارِضِ of a roof: (S, O, K: [but in some copies of the last, and in the TA, this signification is erroneously given to عَارِضٌ:] the عَوَارِضِ of a house are the pieces of wood of its roof, which are laid across; one of which is called عَارِضَةٌ: and عَارِضٌ [a mistranscription for عَوَارِضٌ] also signifies the سَقَائِفُ [or pieces of wood which form the roof] of a [vehicle of the hind called] مَسْخِيلٌ. (L.) — Also, (S, and so in some copies of the K,) or عَارِضٌ, (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 عَارِضٌ is also syn. with عَارِضَةٌ; (TA;) [for in some copies of the K, after several explanations of العَارِضِ, we find العَارِضَةُ وَالعَارِضَةُ; and the سِنُّ الَّتِي فِي عَرِضِ الفَيْرِ; whereas, in other copies, the و before السِنُّ 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 (بَدِيْهَةٌ): 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, فَلَانَ ذُو عَارِضَةٍ (AZ, IDrd, S, O, TA) Such a one is possessed of hardiness; (S, TA;) as also ذُو عَارِضٍ; (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* Such a one is hardy; (Kh, Ó, TA;) as also *شَدِيدُ الْعَارِضِ*; (TA;) and *courageous*, or *courageous and energetic*. (Kh, TA.)

أَعْرَاضُ is pl. of *مَعْرَاضٌ*. — *أَعْرَاضُ الْكَلَامِ* see *مَعْرَاضٌ*. — *عَرَضٌ* and of *عَرَضٌ* and of *عَرَضٌ* and of *عَرَضٌ*. — *أَعْرَاضُ الشَّجَرِ* means *The upper parts of the trees [or shrubs]*. (K.)

مَعْرَاضٌ 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 مَعْرَاضِ كَذَا* I slew him in the place of the appearance [or occurrence &c.] of such a thing. (Msb.) And *ذِكْرُ اللَّهِ إِنَّمَا يَكُونُ فِي مَعْرَاضِ 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, *فِي مَعْرَاضِ 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 مَعْرَاضِ 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.)

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 *مَعْرَاضٌ* [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, *الشيءُ مَعْرَاضٌ لَكَ*, meaning *The thing is in thy power; apparent to thee; not offering resistance to thee*. (IAth, O.) — And *طَأَّ مَعْرَاضًا حَيْثُ شِئْتَ* [Tread thou or] put thy feet where thou wilt, fearing nothing, for it is in thy power to do so. (S, O.) — *إِدَانٌ مَعْرَاضًا* (occurring in a saying of 'Omar, K, or, as some relate it, *دَانَ مَعْرَاضًا*, K, in art. *دين*), 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: (As:) or he contracted a debt with every one who presented himself to him: (K in art. *دين*.)* Sh says that the making *معراضا* 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] *إِدَانٌ*; and if you explain it as meaning he took it from him who enabled him, then

معراضا applies to him whom he accosts, for he is the *ممكن*; [he suggests also, that the meaning may be *he bought upon credit, or borrowed, largely; for*] he adds that *معراضا* may be from *أَعْرَضَ*, signifying *اتَّسَعَ* and *عَرَضَ*. (TA.) — *أَرْضٌ مَعْرُضَةٌ*, or *مَعْرُضَةٌ*, (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 *مَعْرُضٌ*, last sentence.

مَعْرُضٌ 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, *فِي مَعْرُضِ كَذَا* † *In the guise of such a thing, used tropically, virtually agreeing with the phrase *فِي مَعْرُضِ كَذَا* in a sense expl. above.*] See also *مَعْرَاضٌ*, last sentence but one.

مَعْرُضٌ [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-Sulakh, (O,) as some relate it; but accord. to others it is with *ص*; (S, O;) and this latter is the more correct. (O.) — *مَعْرُضَةٌ* 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.)

مَعْرُضٌ [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 *مَعْرُضٌ*. (O.)

مَعْرَاضٌ An arrow having no feathers (As, S, Mgh, O, Msb, K) nor head, (As,) 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 *عَرُوضٌ*, or *side*], (Mgh, [in my copy of which, *عرض* 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.) — *In 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 *عَرَضٌ* [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 *معراض*, meaning what it does not clearly express:]) or *المَعَارِضُ فِي الْكَلَامِ* [thus, with the pl. form, in two copies of the S, and in the TA,] signifies *التَوْرِيَةُ 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.) [*مَعْرُضٌ* is a contraction of *مَعَارِضٌ*, like as *مَعْرُضٌ* is said to be of *مَعْرَاضٌ* when syn. therewith.] It is said in a prov., (S,) a trad., (TA,) *إِنَّ فِي الْمَعَارِضِ لَمَنْدُوحَةً عَنِ الْكُذِبِ* [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. *ندح*, that which renders one in no need of lying]. (S, Msb.) One says also, *فِي عَرَفْتُهُ*, expl. voce *عَرُوضٌ* which see in three places, and *فِي مَعْرُضِ كَلَامِهِ*, rejecting the †: this latter is said by some of the learned to be a metaphorical expression, from *مَعْرُضٌ* 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 *مَعْرُضٌ* is a contraction of *مَعْرَاضٌ*. (Msb.) One also says *الإلتفَاتُ الْمَعَارِضُ الْبَعَائِي*: [Words are the robes of meanings]: and this phrase also is [said to be] taken from *مَعْرُضٌ* signifying the "garment in which a girl is displayed;" because words adorn meanings. (TA.)

مَعَارِضٌ 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], (*تَرَامُ بِأَنْفِهَا*) and refuses to yield her milk. (AA, O, K.)

عَارِضٌ, q. v. — *سَعَابٌ مَعْرُضٌ فِي الْأُتْقِي* — *فَلَانٌ* *جُهْلَةٌ مَعْرُضَةٌ* 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.) — هَوَى مُعْتَرِضٌ 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.)

عرض

عَرَضِيٌّ and عَرَضَةٌ and عَرَضَةٌ and عَرَضِيٌّ; and its dim. عَرِضِيٌّ: see art. عرض.

عربط

عَرُوبَةٌ The lute: (S, O, *K:) or the [kind of mandoline called] طَبُور (O, K:) or the [Persian lute, called] بَرَبُط (O:) or the drum: (S, K:) or the drum that is contracted in the middle: (O:) or the Abyssinian drum: (K:) also pronounced with damm [i. e. عَرُوبَةٌ] (K, TA) in the first two senses. (TA.)

عرف

1. عَرَفَهُ (S, O, Mṣb, K, &c.) aor. ʔ, (O, K,) inf. n. مَعْرِفَةٌ (S, O, K) and عَرَفَانٌ (S, O, Mṣb, K) and عَرَفَانٌ (K) and عَرَفَةٌ (Mṣb, K,) or مَعْرِفَةٌ is a simple subst., (Mṣb,) 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; (Mṣb;) [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 الإِنْكَارُ; and one says, فَلَانَ يَعْرِفُ اللَّهَ [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 مَعْرِفَةٌ [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 عِلْمٍ [or knowledge] which is defective, to which one attains by reflection: it is from عَرَفْتَهُ 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 الإِنْكَارُ, 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 عَرَفَ: (S, O;) [i. e.] اعترف الشيء signifies عَرَفَهُ: (Mgh, K:) and so, sometimes, does استعترفه. (Har p. 486.) — And عَرَفَ 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 بَعْضَهُ, 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 بَعْضَهُ عَرَفَ, which, likewise, has the former of the two meanings expl. above: (Bd:) or this means he told Hafṣah part thereof. (Fr, O, Bd,* TA. [See also 2.]) As first expl. above, this phrase is like the saying to him who does good or who does evil, اَنَا أَعْرِفُ لِأَهْلِ الْإِحْسَانِ وَأَعْرِفُ لِأَهْلِ الْإِسَاءَةِ, (O,) or اَنَا أَعْرِفُ لِلنَّحْسَنِ وَالنَّاسِيءِ, (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.) لاَعْرِفْتِكُمْ 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. عَرَافَةٌ, I was, or became, manager, or orderer, of their affairs; as also عَرَفْتُ عَلَيْهِمُ: (Mṣb:) or عَرَفٌ, inf. n. عَرَافَةٌ, signifies he was, or became, an عَرِيفٌ; (S, O, K;) as also عَرَفَ, 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. عَرَافَةٌ, [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 الْمَصِيبَةِ He was patient on the occasion of the affliction, or misfortune. (TA.) — And عَرَفَ 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.) — عَرَفَ, inf. n. عَرَافَةٌ, 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.) — عَرَفَ He (a man, TA) made much use of perfume. (IAḡr, O, K.) — And He relinquished, or abstained from, perfume. (IAḡr, O.) — عَرَفَ (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 عَرُوقَةٌ, 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 عَرَفْتُهُ إِيَّاهُ]. (Mṣb.) See also 1, former half. And see 4. — Also The making known; contr. of تَنْكِيرٌ. (O, K.) عَرَفَ بَعْضَهُ, in the Kur [lxvi. 3], has been expl. as meaning He made known part thereof. (TA. [For other explanations, see 1.]) And عَرَفْتَهُ بِزَيْدٍ means I made him known by the name of Zeyd; like the phrase سَمَّيْتَهُ بِزَيْدٍ. (Sb, TA.) — [Hence, The explaining a term: and an explanation thereof: thus used, its pl. is تَعْرِيفَاتٌ: it has a less restricted meaning than حُدٌّ, 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 العَرْفُ: (S;) and the adorning [it], decorating [it], or embellishing [it]. (TA.) عَرَفْنَا لَهُمُ, in the Kur [xlvi. 7], is said to mean He hath rendered it fragrant [i. e. Paradise (الجنة)] 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 Bd:] or He hath defined it for them so that there shall be for every one a distinct paradise. (Bd.) — 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, Mṣb,) inf. n. as above, They halted at 'Arafāt; (Mgh, Mṣb;) 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 بِالْهَدْيِ He brought the animal for sacrifice to 'Arafāt. (Mgh.) — عَرَفَ الشَّرَّ بَيْنَهُمُ He excited evil, or mischief, between them, or among them: the verb in this phrase being formed by permutation from أَرَثَ. (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, S, O) *He had a long عرف [or mane]*. (S, 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 مُتَّكِرًا ثُمَّ اسْتَعْرَفْتُ** [I came disguising myself, or assuming an unknown appearance, then] **أَتَيْتُ فُلَانًا** [I made known who I was: (L:) and **فُلَانًا** **أَتَيْتُ فُلَانًا** **فَأَسْتَعْرِفُ إِلَيْهِ حَتَّى يَعْرِفَكَ** [Come thou to such a one and make thyself known to him, that he may know thee]. (S, 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 فِي الرَّحَاءِ يَعْرِفَكَ فِي الشِّدَّةِ** 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 **تَفَرَّسَ**: it is similar to **تَعَلَّمَ**, 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. (S, 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.) = [تَعَرَّفَ is also expl. in the KL by the Pers. words **كارى كردن**, app. meaning *The acting with عرف i. e. goodness, &c.*: but Golius has hence rendered the verb “convenienter opus fecit.”]

6. **تعارفوا** *They knew, or were acquainted with, one another*. (S, 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*, (S, Mgh, O, Mṣb, K,) namely, a misdeed, (S, O,) or a thing; (Mgh, Mṣb;) and so **عرف به** 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:) [الإحسان] **عرفان** (occurring in the K voce **شكر** &c.) means *The acknowledgment, or confession, of beneficence; thankfulness, or gratitude*: and one says, **لأحد يضرعني** **ما أعرف** [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**, (S, O,) or **فُلَانًا**, (K,) *I asked the people, or party, (S, O,) or such a one, (K,) respecting a subject of information, in order that I might know it*. (S, 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. **اعرورف** *He (a horse, TA) had a mane* (**عرف**). (S, O, TA.) — **اعرورف الفرس** *He (a man, O) mounted upon the mane (عرف) of the horse*. (O, K.) [In the CK, **والفرس علا عرفه** is erroneously put for **والفرس علا عرفه** — And **اعرورف** (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 Kur vii. 44:) probably used in this sense in a trad.]. (Ibn-'Abbād, O, K.) — Said of the sea, **↑ Its waves became high**, (S, 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**, (S, O, K, TA,) and **raised his head, or stretched forth his neck, for that purpose**. (TA.) [See also 12 in art. **عزف**.]

عرف *An odour, whether fragrant or fetid*, (S, 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.] **ربح** (K, TK) and **رائحة** (TK.) One says, **ما أطيب عرفه** [How fragrant is its odour!]. (S, O.) And **لا يعجز منك السوء عن عرف السوء** [The bad hide will not lack the fetid odour]; (S, O, K;) a prov.; (S, 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 Kur [lxxvii. 1], **وَالْمُرْسَلَاتُ عُرْفًا**, [as meaning *By the winds that are sent forth with fragrance*], instead of **عُرْفًا**. (TA.) = Also *A certain plant: or the ثمام [or panic grass]: (K:) or a certain plant, not of the [kind called] حمض, nor of the [kind called] عشاء*; (Ibn-'Abbād, O, L, K;) of the [kind called] **ثمام**. (Ibn-'Abbād, O, L.)

عرف [Acknowledgment, or confession;] a subst.

from **الإعتراف**, (S, O, K, TA,) as meaning **الإقرار**. (TA.) Hence, (S, O,) you say, (K,) **لَهُ عَلَى أَلْفِ عُرْفًا**, meaning **أَعْتَرَفًا** [i. e. *A thousand is due to him on my part by acknowledgment, or confession*]; (S, O, K;) the last word being a corroborative. (S, O.) — Also i. q. **مَعْرُوفٌ**; (S, O, Mṣb, K;) as also **عَارِفَةٌ**, (S, O, K,) of which the pl. is **عَوَارِفٌ**; (O, K;) **عرف** being contr. of **نكر**, (S, O, K,) and **مَعْرُوفٌ** being contr. of **منكر** [as syn. with **نكر**]; (S, 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 **مَعْرُوفٌ** 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 Kur [vii. 198], **وَأْمُرْ بِالْعُرْفِ**, (O,) meaning [And enjoin thou goodness, &c., or] *what is deemed good, or approved, of actions*. (Bḍ.) And you say, **أَوْلَاهُ عُرْفًا**, (S, O,) or **عَارِفَةٌ**, (TA,) meaning **مَعْرُوفًا** [i. e. *He did to him, or conferred upon him, a benefit, &c.*]. (S, O, TA.) **وَلِنُطَلَقَاتٍ** **مَتَاعٍ بِالْمَعْرُوفِ** [in the Kur 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 **قَوْلٌ مَعْرُوفٌ** [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 **مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ** **مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ** [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 **العامة** is sometimes added: but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms **حقيقة** **جوز** and **حق** **عرفًا** and **مَجَازٌ عُرْفًا**, expl. in arts. **حق** and **جوز**. See also **مُعَارَفٌ**: and see **عَادَةٌ**.] = Also **عرف** of the horse; (S, 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. برل, 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 بظر of a girl is likened: (Mṣb:) pl. **أَعْرَافٌ** [properly a pl. of pauc.] (O, TA) and **عُرُوفٌ**. (TA.) Aṣ used it in relation to a man, explaining the phrase **جَاءَ فُلَانٌ مُبْتَرِلًا لِلْسِّرِّ** as meaning **جَاءَ فُلَانٌ مُبْتَرِلًا لِلْسِّرِّ** [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 كَأَنَّهُمْ عُرْفٌ** † [They came as though they were a mane], meaning, following one another. (TA.) And one says, **جَاءَ الْقَوْمُ عُرْفًا** † [The people, or party, came] one after another: like the saying, **طَارَ الْقَطَا 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 **عُرْفُ** of the horse, meaning: [By the angels, or the winds, that are sent forth] consecutively, like [the several portions of] the **عُرْفُ** [or mane] of the horse: (S, O:) or the meaning is, sent forth **بِالْمَعْرُوفِ**, (S, O, K, TA,) i. e. with beneficence, or benefit: (TA:) [for further explanations, see the expositions of Z and Bd 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** † the **حَرْثُ** [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] **فُلُجَانٌ** [pl. of **فُلُجٌ**] and **قَوَائِدٌ** [pl. of **قَوَادٌ**]. (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 **عَلَى الأَعْرَافِ** may be there meant **عَلَى مَعْرِفَةِ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ** [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 **عَلَى**]. (Zj, TA.) [And hence it is the name of The Seventh Chapter of the Kur-án.] By **أَصْحَابُ الأَعْرَافِ** [The occupants of the اعرف], 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 **بُرُوشومٌ**; (K, TA;) but this is what is meant by Aṣ and IDrd. (TA.) — And The tree of the **أَنْجُرِج** [i. e. citrus medica, or citron]. (K.) = Also pl. of **عُرُوفٌ**: — and of **عُرْفًا** and **أَعْرَفٌ**. (K.)

عُرْفٌ, with kesr, is from the saying, **مَا عُرْفٌ** **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-Jumahce, TA.)

- قُلْ لِابْنِ قَيْسِ أَخِي الرُّقِيَّاتِ
- مَا أَحْسَنَ العُرْفِ فِي البُصِيَّاتِ

[Say thou to the son of Keys, the brother of Er-Ruḥaiyat, 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**.

ذُو الحِجَّةِ يَوْمُ عُرْفَةَ The ninth day of [the month] **الحِجَّةِ** [when the pilgrims halt at **عُرْفَاتٍ**]: (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 **Meḥkeh**; (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 **عُرْفَةَ** 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 **الزَّيْدُونَ** [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 الْحَقُّ مُصَدِّقًا لِنَا مَعَهُمْ**, in the Kur ii. 85]: (S, O:) it is decl. (**مُصْرُوفَةٌ**) [more properly **مَعْرَبَةٌ**] 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 **مُؤْمِنَاتٌ**, 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?” (**أَعْرَفْتُ**), (O, K,) and he replied “I have known” (**عَرَفْتُ**): (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 (**تَتَعَرَّفُ 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 جواز.]

عُرْفِيٌّ Of, or relating to, **عُرْفَاتٍ**. (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-Dahnà*: (O, K:) or a large [sort of locust, or the like, such as is termed] جُنْدَب, resembling the جَرَادَة, (AHn, K, TA,) having a crest (لَهُ عُرْفٌ), (AHn, TA,) not found save upon [one or the other of two species of plants, i. e.] a رَمْثَة or an عُنْطَوَانَة: (AHn, K, TA:) but AHn mentions only the latter form of the word, عُرْفَان. (TA.)

عُرُوفٌ: see عَارِفٌ, in two places.

عَرِيفٌ: see عَارِفٌ, first sentence. — [Hence,] *One who knows his companions*: pl. عُرَفَاءُ. (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 رَتِيسُ: (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: (Mgh:) pl. as above: (S, IAth, Mgh:) it is said that he is over a few persons, and the مَنِكَبُ is over five عُرَفَاءُ, then the أَمِيرُ is over these. (Mgh.) It is said in a trad. that the عُرَفَاءُ 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.

عِرَافَةٌ The holding, and the exercising, of the office of عَرِيفٌ. (S, Mgh, O, Mgh, K. [An inf. n.: see 1, in the middle of the latter half.]

عُرُوفَةٌ: see عَارِفٌ, in two places.

عَرَّافٌ *A كَاهِنٌ* [or diviner]: (S, O, Mgh, 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: (Mgh:) or, accord. to Er-Rāghib, [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 عَرَّافٌ and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) — And (Mgh) An astrologer, (IAth, Mgh, Mgh,) 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 يَسْمُرُ] the ground, and thus knows the places of water, and knows in what country, or district, he is. (Ish, in TA, art. حَزَى.)

عَالِمٌ 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 عُرُوفَةٌ, (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 عُرُوفَةٌ 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. صَبُورٌ; (AO, S, O, K;) and so عُرُوفٌ; (S, O, K;) of which latter the pl. is عُرْفٌ. (K.) One says, أُصِيبَ فُلَانٌ فَوُجِدَ 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. صَبْر]. (S, O.) And نَفْسٌ عُرُوفٌ 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 عُرْفٌ, first quarter, in two places.

عَوِيرِفٌ [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 عَوِيرِفٌ [He is none other than one possessing little knowledge]. (TA.)

أَعْرَفٌ 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. عُرْقَاءُ: 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 ضَبُع* [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 عُرْقَاءُ + *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 مَعْرِفٌ 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,

مُتَلَقِّبِينَ عَلَى مَعَارِفِنَا
نَتْنَى 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 مُتَلَقِّبِينَ.) And one says, حَيَّا اللَّهُ مَعَارِفَ, 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 ذَوِي 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.: (Mgh:) or an inf. n. therefrom. (S, O, K.) — See also مَعْرُوفٌ, last sentence but one. — [In grammar, *A determinate noun*; opposed to نَكِرَةٌ.]

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 مَعْرُق.] — Also The place of halting [of the pilgrims] at عُرْفَات. (S, O, K.) — And in a trad. of IAb, the phrase بَعْدَ الْمَعْرِفِ occurs as meaning After the halting at عُرْفَة [or rather عُرْفَات]. (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 دَائِقٌ),] 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. — عُرْفٌ أرضٌ مَعْرُوفَةٌ Land having a fragrant [or odour]. (TA.) — رَجُلٌ مَعْرُوفٌ A man having a purulent pustule, termed عُرْفَةٌ, come forth in the whiteness [or palm] of his hand. (S.)

مُعْتَرِفٌ [part. n. of 8, q. v.]. 'Omar is related to have said, أَطْرُدُوا 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.)

مُتَعَارَفٌ [applied to language, or a phrase, or word, means Known by common conventional usage]. One says, هُوَ مُتَعَارَفٌ بَيْنَهُمْ It is known [by common conventional usage] among them. (MA. See also عُرْفٌ.)

عرق

عُرْفُجٌ 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:) Abou-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 ضَعَّةٌ 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 لِحَيْتِهِ عُرْفُجَةٌ [As though his beard were the blazing, or flaming, of an 'arfajeh or of 'arfaj]. (TA.) The fire of the عُرْفُج is called نَارُ الزَّحْفَتَيْنِ [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 عُرْفُجَةٌ خَاضِبَةٌ. (Abou-'Obeyd El-Bekree, TA.) When it has been rained upon, and its stalk has become soft, one says ثَقَبَ عُودُ الْعُرْفُجِ: when it has become somewhat black, قَبِلَ: when a little more so, اِرْقَاطٌ: when more so, اُدْبَى: and when its اُخْوَصٌ are perfect, اُخْوَصٌ. (AA, TA.) — كَمَنْ الْعَيْثُ عَلَى الْعُرْفُجَةِ [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.) — لَى الْعُرْفُجَةِ signifies A certain mode of coitus. (O, K.)

عُرْفُجٌ Sands in which is no road. (O, K. [In the latter it is expl. as though it were a proper name.])

عرقط

عُرْقُطٌ [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 (بَرْمَةٌ) is white and round: (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 Abou-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 (بَرْمَةٌ) 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:) Abou-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 عُرْقُطِيَّةٌ Camels that eat the [kind of trees called] عُرْقُط. (TA.)

عرق

1. عَرَقَ الْعَظْمَ, (S, O, Mṣb, K,) aor. ʔ, (S, O, Mṣb,) inf. n. عَرَقٌ (S, O, Mṣb, K) and مَعْرُقٌ; (S, O, K; [see an ex. of the last voce عَارِقُ;]) 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. نيس.) and اِعْتَرَقَ 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 مَعْرُق, 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 الْخَطُوبُ, also, signifies the like, i. e. [Afflictions, or calamities,] took from him [his flesh, &c.]. (TA.)

أَيَّامٌ أَعْرَقَ بِي عَامِ الْمَعَاصِرِ cited by Th, he expl. as meaning In the days when the year of the مَعَاصِرِ took away my flesh: i. e., when the dirt, consequent upon drought, reached my مَعَاصِرِ [or wrists]; المَعَاصِرِ being here used by poetic license for الْمَعَاصِرِ: 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 حَلَالَتُهُنَّ ["their properties" or "qualities," حَلَالٌ in this case being pl. of حَلَلَةٌ,] in the phrase يَتَعْرَقُونَ حَلَالَتَهُنَّ [They exhaust, or wear out, their properties, or qualities, of strength and patience], in a verse cited by IAgar, describing camels and a company of riders. (TA.) — [Hence, app.,] طَرِيقٌ يَعْرُقُهُ النَّاسُ (K, TA) A road which men travel [as though they pared it]. (TA.) — عَرَقَ فِي الْأَرْضِ, (S, O, K,) aor. ʔ, (S, O, TA,) not ʔ, as seems to be required by the method of the K, (TA,) inf. n. عُرُوقٌ (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. ʔ, inf. n. عُرُقٌ, (TA,) He made to the مَزَادَةُ [or leathern water-bag], (K, TA,) and to the سُّفْرَةَ [or round

piece of skin in which food is put and upon which one eats], (TA,) what is termed an عِرَاق [q. v.]. (K, TA.) = عَرِقَ (S, O, Mṣb, K,) aor. -, inf. n. عَرَقَ, (Mṣb,) He sweated. (S, O, K.) — And [hence, app.,] عَرِقَ, inf. n. عَرَقَ, 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 (تَسَحَّ 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 بَخِيرٌ means نَدَيْتَ: but I think that the phrase is correctly عَرَقَتْ إِلَيْهِ بَخِيرٌ; and the explanation, نَدَيْتَ: meaning I did to him good: see art. نَدَى and نَدَى.] — And عَرِقَ, (O, K,) inf. n. عَرَقَ, (TA,) signifies also He was, or became, heavy, sluggish, lazy, or indolent. (O, K.) = عَرِقَ, inf. n. عَرِاقَةٌ, It had root: and he was of generous origin. (MA.) [See also 4, latter half.]

2: see 4, third sentence. — عَرِقَ الشَّرَابَ (S, O, K,) inf. n. تَعَرِيقٌ, (S, O,) He mixed the wine, [with water,] not doing so immoderately: (S, O:) or he put a little water into it; as also اعْرَقَهُ; (K;) or the latter signifies he put into it some water, not much: (S:) [but] accord. to Lh, اعْرَقْتُ 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 اعْرَقْتُهَا: 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]. (Ham p. 561.) — عَرِقَ فِي الدَّلْوِ (S, O, K, TA,) inf. n. as above; (O, K;) and اعْرَقَ فِيهَا (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 فِي السَّقَا [into the skin]: (TA:) and عَرِقَ فِي الْإِنَاءِ Put thou less than what would fill it into the vessel. (S.) — 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. بَرَقَ.) = عَرِقَ الفَرَسَ (O, TA,) inf. n. as above; and اعْرَقَهُ (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. = اعْرَقَهُ عَرِقًا He gave him a bone with flesh upon it, or of which the flesh had been eaten. (TA.) — And [hence, app.,] مَا اعْرَقْتَهُ شَيْئًا and مَا عَرَقْتَهُ I gave him not anything. (O, TA.) — And اعْرَقَهُ He gave him to drink pure, or unmixed, wine; or wine with a little mixture [of water]. (Ham p. 561.) — See also 2, in four places. = اعْرَقَ الفَرَسَ: see 2, last sentence but one. = اعْرَقَ الشَّجَرَ (S, O, K,) and التَّنَاتَ (S,) The trees, (S, O, K,) and the plants, (S,) extended their roots into the earth;

(S, O, K, TA;) in the K, اشْتَدَّتْ is erroneously put for امْتَدَّتْ, and so [in one place] in the O; (TA;) as also تَعَرَّقَ, said of trees, (M, O, TA,) and عَرِقَ, (M, TA,) and in like manner, اعْتَرَقَ, and استعرق, said of trees, i. e., struck their roots into the earth, as in the A: (TA:) [but accord. to Mtr,] in the phrase رَجُلٌ لَهُ شَجَرَةٌ تَعَرَّقَتْ فِي مَلِكٍ 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 Wākī'āt,” تَعَرَّقَتْ should correctly be عَرَقَتْ. (Mgh.) — [Hence,] one says, اعْرَقَ فِيهِ اَعْمَامُهُ وَاَحْوَالُهُ [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 عَرِقَ. (L, TA.) [See also the saying ضَرَبَتْ صَرَبَتْ فِيهِ فُلَانَةٌ بَعْرِقِي ذِي اَشْبِ in the second quarter of the first paragraph of art. ضَرْبَ.] And اعْرَقَ (S, O, O, [agreeably with the context in both, in like manner as it is with explanations of phrases here preceding,]) or اعْرَقَ (K, [but I know nothing that is in favour of this latter except a questionable explanation of مُعْرَقٌ which will be mentioned below, voce عَرِيقٌ,]) said of a man, and likewise of a horse, (S, O,) He was, or became, rooted (عَرِيقًا), (S, O, K,) i. e. one having a radical, or hereditary, share (لَهُ عَرِيقٌ), in generosity 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, generosity or nobleness, and also meanness or ignobleness]. (S, O, K.) [See an ex. in a verse cited voce طَابَ, in art. طَيْبَ.] And see also the last form of 1 (عَرِقَ) in the present art. = اعْرَقَ also signifies He (a man, S, O) went, or came, (صَارَ, S, or أَتَى, K,) or journeyed, (سَارَ, O,) to El-Irāk: (S, O, K;) and اعْتَرَقُوا They entered upon, or took their way in or into, the country of El-Irāk. (Th, TA.)

5: see 1, former half, in four places: = and 2, former half: = and 4, former half, in two places. = تَعَرَّقَ فِي ظِلِّ نَاعِيَتِي 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. = اعْتَرَقَ التَّنَاتَةَ He took the she-camel and tied the cord called حِطَامٌ [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. = استعرقت الإبل The camels pastured near to the sea or a

great river, i. e., in a place of pasture such as is termed عِرَاق: so says AZ: or, as AHn says, the camels came to a piece, or tract, of land, such as is termed عَرِق, i. e., one exuding water and producing salt and giving growth to trees. (TA.)

Q. Q. 1. عَرَقْتُ الدَّلْوِ, inf. n. عَرِاقَةٌ, I bound, or tied, upon the leathern bucket the two cross-pieces of wood called the عَرَقَاتَانِ. (S.)

عَرِقَ (S, O, Mṣb, K) and عِرَاقٌ (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 عَرِقَةٌ: (TA:) or عَرِقٌ signifies a bone with its flesh: and عِرَاقٌ, 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 عِرَاقٌ: (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 العِرَاقَ, and they do not say أَكَلْتُ العِظْمَ: (Har 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 عَرِقٌ, S, Mgh, O) is عِرَاقٌ, (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 جَمَاحُ,] and عِرَاقٌ, 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 عَرِقٌ, near the end.

عَرِقٌ 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.] عَرِيقٌ (S, O, Mṣb, K) and عِرَاقٌ and [of pauc.] أَعْرَاقٌ. (K.) — It is said in a trad., لَيْسَ لِيذِي عَرِيقٍ حَقٌّ, (S, Mgh, O, Mṣb,) i. e. لِيذِي عَرِيقٍ حَقٌّ, (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 عَرِيقُ, (Mgh, Mṣb,) as it properly applies to the owner thereof: (Mgh:) but some, in relating this trad., say لِيذِي عَرِيقٍ حَقٌّ, making the former noun to be a prefix to the latter, governing it in the gen. case. (O.) — The roots of the عَرِيقُ (عَرِيقٌ الأَرِيقُ) 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.) — العَرُوقُ also signifies *A certain plant with which one dyes*: (S, O:) or العَرُوقُ الصُّفْرُ, *a certain plant used by the dyers, called in Pers. زَرْدَجُوبَةٌ* [or جُوبُور] (K, TA,) i. e. *yellow wood*: (TA:) or i. q. البُودُ: or المَأمِرَانُ الصَّيْبِيُّ (K,) or المَأمِرَانُ الصَّيْبِيُّ: (TA:) or الأَثَرُ الصَّغِيرُ (K:) all which are nearly alike. (TA. [See also بَقْلَةُ الخَطَاطِيْفِ, voce بقل.]) — And العَرُوقُ الحُمْرُ *Madder*, (الفوة, K, TA,) with which one dyes. (TA.) — And العَرُوقُ البَيْضُ *A certain plant that fattens women; also called البَسْتَعِجَلَةُ*. (K.) — [عَرُوقٌ seems sometimes to signify *Straggling plants or stalks, spreading like roots*: see جَنَبَةٌ. — And it signifies also *Sprouts from the roots of trees*: see عَسَلُوحٌ. — And عَرَقٌ 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 عَرَقُ التَّيْرِ is said to be applied by Imra-el-Keys 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. أُعْرَاقٌ 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. أُعْرَاقٌ. One says, تَدَارَكَهُ أُعْرَاقُ خَيْرٍ [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 أُعْرَاقُ شَرٍّ or سَوِّءٍ [evil qualities or dispositions &c., or strains of an evil kind]. (TA.) And العَرَقُ دَسَاسٌ [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. دس, q. v.) And عَرَقَتْ فِيهِمْ عَرَقُ سَوِّءٍ [i. e. عَرَقَتْ, or, accord. to more common usage, أُعْرَقَتْ, meaning *She implanted, or engendered, in them, or among them, an evil strain, or radical or hereditary disposition*]. (TA in art. ضرب.) And لَهُ عَرَقٌ فِي الكَرَمِ [He has a radical, or hereditary, share in generousness or nobleness of origin]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, لَهُ عَرَقٌ فِي المَوْتِ [He has a radical, or hereditary, share in death]; meaning that he will inevitably die. (O. [See also عَرِيقٌ.]) — [Hence, app., *A little, or modicum, or small quantity or admixture, of something*]. One says, فِيهِ عَرَقٌ مِنْ حَمُوضَةٍ, and مَلُوحَةٍ, i. e. *In it is a little, or a modicum, of acidity, and of saltness*. (TA.) And فِي الشَّرَابِ عَرَقٌ مِنَ المَاءِ [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.] عُرُوقٌ (O, Mṣb, K) and عِرَاقٌ (K) and [of pauc.] أُعْرَاقٌ. (Mṣb, K.) [Hence it may be applied to *A spermatic duct*: and hence, app.,] it is said in a trad., عَلَيكُمْ عَرَقٌ بِالصَّوْمِ فَإِنَّهُ مَحْسَبَةٌ لِلعَرَقِ, 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. حصر.) — عُرُوقُ الأَرْضِ means *The pores through which exudes the moisture of the earth*. (TA.) — And (i. e. عُرُوقُ الأَرْضِ) i. q. شَحْمَةُ الأَرْضِ [the significations of which see in art. شحمر]. (TA.) — عَرَقٌ also signifies *The body*. (K, TA.) Thus in the saying, إِنَّهُ لَخَبِيثٌ العَرَقُ [Verily he is corrupt, or impure, in respect of the body]. (TA.) — And *Milk*. (K.) One says, نَاقَتُكَ دَائِمَةُ العَرَقِ, meaning *Thy she-camel has a constant flow, or abundance, of milk: or has constant milk*. (TA.) [See also عَرَقٌ, first quarter.] — And *Numerous offspring*: (IAḡr, K:) or *milk and offspring*; as in the saying, مَا أَكْثَرَ عَرَقَ إِبِلِكَ وَعَنَمِكَ [How abundant are the milk and offspring of thy camels and thy sheep or goats!]. (TA.) [See, again, عَرَقٌ, 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] طَرْقَاءَ: (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 حَبْلٌ [or elongated and elevated tract (not جَبَلٌ as in the CK)] of sand extending along the ground*: (K, TA:) or an elevated place: pl. عُرُوقٌ. (K.) — See also عِرَاقٌ, latter half, in two places. — عَرَقٌ مَصَّنَةٌ and عَرَقٌ مَصَّنَةٌ (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. ضن,) and for which people vie in desire: (TA in that art. :) but [said to be] used only in a case of negation: one says, مَا هُوَ عِنْدِي بِعَرَقٍ مَصَّنَةٍ, meaning *It is not, in my estimation, a thing of any value, or worth*. (TA.)

عَرَقٌ *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 العَرَقُ; but if it be pluralized, it should be, accord. to analogy, أُعْرَاقٌ. (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 (تَسَّخَ فِيهَا) so that it has met the moisture thereof. (TA.) — And *The دِبْسُ [or honey] of dates*; (K;) because it flows, or exudes, from them. (TA.) — And *Milk*; because it flows in the ducts (عُرُوقٌ) [thereof] until it comes at the last to the udder: (K:) or *milk at the time of bringing forth*; as in the saying, مَا أَكْثَرَ عَرَقَ مَا أَكْثَرَ عَرَقَ غَنَمِكَ *How abundant is the milk of thy sheep, or goats, at the time of their bringing forth!* (AZ, O.) [See also عَرَقٌ, latter half.] — And (K) *The offspring of camels*: (S, O, K:) so in the saying, مَا أَكْثَرَ عَرَقَ إِبِلِهِ [How numerous are the offspring of his camels!]. (S, O.) [See, again, عَرَقٌ, latter half.] — And *Advantage, profit, utility, or benefit*: (O, K, TA; in [several of] the copies of the second of which, التَّنْفَعُ is erroneously put for التَّنْفَعُ: TA:) and *a recompense, or reward*: (K, TA; in some copies of the former of which, التَّوَابُ is erroneously put for التَّوَابُ: TA:) or *a little thereof*; (K, TA;) likened to عَرَقٌ [as meaning “sweat”]. (TA.) عَرَقُ الخِلَالِ 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

ابن-Zuheyr, describing a sword named التُّونُ, (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,)

• وَخَبِيرُهُمْ مَكَانَ التُّونِ مِتِي
• وَمَا أُعْطِيَتْهُ عَرَقُ الخِلَالِ

[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.]) — نَعِيَتْ مِنْ فَلَانٍ عَرَقُ القَرْبَةِ (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 عَرَقُ [or sweat] is of the man, not of the قَرْبَةُ [or water-skin]; and the origin of the saying is, that water-skins (قَرَبٌ) 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, نَعِيَتْ مِنْكَ عَرَقُ القَرْبَةِ [expl. in art. جشم], (S,) or جَشِمْتَ إِلَيْكَ عَرَقُ القَرْبَةِ [likewise expl. in art. جشم]: 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 سَيْفَةٌ [or plaited suspensory] which the carrier of the قربة puts over his chest [when carrying the قربة on his back]: (K:) accord. to IAqr, it signifies *the suspensory* (معلق) by means of which the قربة is carried; as also عَلَقًا; (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 عَلَقًا, that by which it is tied, or bound, and then suspended: (L, TA:) the former is also said to signify the عَرَقُ [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.) — عَرَقٌ 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 عَرَقَيْنِ 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 عَرَقَةٌ; (TA;) or this latter is the n. un. [app. signifying one of such as compose a row]: (S:) pl. أَعْرَاقٌ and عَرَقَاتٌ. (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, عَرَقَةٌ وعَرَقَتَيْنِ and بَنَى الباني عَرَقًا وعَرَقَتَيْنِ [The builder built a row of bricks and two rows thereof]: (K, TA:) pl. أَعْرَاقٌ. (TA.) — And *Roads in mountains*; as also عَرَقَةٌ; (K, TA.) with fet-ḥ and then sukoon. (TA.) — And *Foot-marks of camels following one another*: (K, TA:) n. un. عَرَقَةٌ. (TA.) [See an ex. of the latter voce طَرَق.] 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 زَيْبِل [so in the S and O] or زَيْبِيل [so in the K, both meaning the same, i. e. a basket,] is made therewith: (S, O, K:) or a زَيْبِيل itself: (K:) or hence (S, O) it signifies also (S, O, Mṣb) a زَيْبِل (S, O) or [what is called] a مِثْثَل (Mgh, Mṣb) and زَيْبِيل (Mṣb), of large size, woven of palm-leaves, (Mgh,) capable of

containing fifteen times as much as the measure termed هَاع, as some say, (Mgh, Mṣb,) or thirty times as much as that measure: (Mgh:) also pronounced عَرَقٌ. (K.) — [And *A suspensory of a زَيْبِل*: see حَتِي, in art. حَتِي. (A similar meaning has been mentioned above, in this paragraph.)] — See also عَرَقَةٌ. — 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 زَيْبِيل has been erroneously written for زَيْبِل.]])

عَرَقٌ مِلْحٌ *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.)

عَرَقٌ: see عَرَقَةٌ.

عَرَقٌ a pl. of عَرَاقٌ [q. v.]. (Lth, AZ, S, &c.) — It is also expl. by IAqr as meaning *People of soundness in religion*. (TA.)

عَرَقَةٌ: see عَرَقٌ: — and see also عَرَقٌ, last quarter.

عَرَقَةٌ: see عَرَقَاتٌ, in four places.

عَرَقَةٌ: see عَرَقٌ, 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 (طَرَّة) that is woven in the sides of the [tent called] فُسْطَاط*. (S, O.) See also عَرَقَاتٌ, last sentence. — And *The دَرَّة [or whip], with which one beats, or flogs*. (K.) — And *The plaited thong with which a captive is bound*: pl. عَرَقَاتٌ and [coll. gen. n.] عَرَقٌ: (K:) or عَرَقَاتٌ signifies [simply] *plaited thongs* (نُسُوع). (S, O.)

عَرَقَةٌ, (S, O, K,) which is agreeable with general analogy, and عَرَقٌ, (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.)

عَرَقٌ, originally عَرَقُوهُ: see عَرَقُوهُ, 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.]

عَرَقَاتٌ: see عَرَقُوهُ: — and the paragraph here following, in two places: — and see also عَرَاقٌ.

عَرَقَاتٌ (O, K) and عَرَقَاتٌ and عَرَقَةٌ (K) *A root, race, stock, or source*; syn. أَصْلٌ: (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, عَرَقَاتٌ has this last meaning; or, as others say, عَرَقَةٌ. (Lth, O.) They said, اسْتَأْصَلَ اللهُ عَرَقَاتِهِمْ and عَرَقَاتِهِمْ; if they pronounced the first letter with fet-ḥ, they so pronounced the last

letter [before the pronoun]; and if they pronounced the former with kesr, they thus pronounced the latter, regarding the word as pl. of عَرَقَةٌ: (K:) or, accord. to Lth, the Arabs are related to have said, اسْتَأْصَلَ اللهُ عَرَقَاتِهِمْ, meaning شَأْفَتَهُمْ [i. e. *May God utterly destroy their race, stock, or family*], pronouncing the ت with naṣb because regarding the word as [a sing.] like سَعْلَةٌ; or holding it to be pl. of عَرَقَةٌ, but pronouncing the ت thus like as they do in saying رَأَيْتُ 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 سَعْلَةٌ. (O.) [The saying is a prov., mentioned by Meyd, who adds another reading, namely, عَرَقَاتِهِمْ, holding this to be from العَرَقَةُ meaning “*the طَرَّة* that is woven around the فُسْطَاط” and Freytag, in his Lexicon, adds also عَرَقَاتَهُ, with naṣb, as on the authority of Meyd; in whose “*Proverbs*” I do not find it.]

عَرَقَانٌ [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. عَرَقَانَةٌ] *Sweating*. (Mṣb.)

عَرَقُوهُ الدَّلْوُ is thus, (S, O, K,) with fet-ḥ to the ع, (S, O,) like تَرَقُوهُ, (K,) and should not be pronounced with ḍamm to the first letter; (S, O, K;) and عَرَقَاتُهَا signifies the same; (K, TA;) [in the CK, erroneously, عَرَقَاتُهَا; but expressly stated in the TA to be with fet-ḥ and then sukoon;] i. e. *The piece of wood that is put across the دلو [or leathern bucket, from one part of the brim to the opposite part]: (TA:) the عَرَقَاتَانِ being the two pieces of wood that are put athwart the دلو. [to keep it from collapsing and for the purpose of attaching thereto the well-rope], like a cross: (As, 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 عَرَقُوهُ, (S, O, L,) then عَرَقِي, and then عَرَقِي. (L.) — العَرَقَاتَانِ also signifies *The two pieces of wood that connect the وَاسِط [or fore part] of the [camel's saddle called] رَحْل and the مُؤَخَّرَة [or hinder part thereof]: (S, O, K:) or, accord. to Lth, two pieces of wood which are upon the عَضْدَانِ [q. v.], on the two sides of the [camel's saddle called] قَتَب*. (O.) — *ذَاتُ العَرَاقِي* means † *Calamity, or misfortune*: (S, O, K, TA:) for it is [properly] the دَلْوُ [or leathern bucket]; and الدَّلْوُ is one of the names for calamity: one says, لَبِثْتُ 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 kind called الإِكَامِر] (pl. of أَكْمَة or أَكْمَر) as are very rugged, not to be ascended unless with difficulty, or trouble*: (S, O, TA:) or عَرَقُوهُ signifies *any أَكْمَة extending upon the earth, [in form] as though it were the heap over a grave, (Lth, O, K,) elongated*: (Lth,*

O:) an *أَكِمَة* 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 *العَرَاقِي* is also said to signify continuous, or connected, *إِكَام*, that have become as though they were one long *جُرْف* [or abrupt, water-worn bank or ridge] upon the face of the earth. (TA.) — *العَرَاقِي* signifies also *The collar-bones* (*الشرَاقِي*), in the dial. of El-Yemen. (L, TA.)

عَرَقِيَّة, 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] *قَلَنْسَوَة*, is a post-classical word. (TA.)

عَرَق: see *عَرَق*, in four places. — Also, and *عَرَقَة*, 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 *عَرَقَة* signifies the same. (K.) — And *A copious rain*: (K:) or so *عَرَقَة* [only]. (TA.) — And *عَرَق الغَيْث* *The herbage that has come forth after the rain.* (Ibn-'Abbád, A, O, K.)

عَرَق *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 *قَرْبَة* [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 sewed in, or upon, the lower part of the *مَزَادَة*: (K:) or the appertenance of the *قَرْبَة*, and of the *مَزَادَة*, &c., which is [a strip of skin] doubled and then sewed [thereon thus] doubled: (Msb:) or, accord. to AZ, the [piece of] skin that is doubled, and then sewed upon the lower part of the [water-skin or milk-skin called] *سَقَاء*: (S:) and, (K,) accord. to Aṣ, (S, O,) i. q. *طَبَائِيَة*; (S, O, K;) i. e. the piece of skin with which the punctures of the seams are covered: (S, O: see also *عَرَق*, latter half: [and see *طَبَائِيَة* :]) pl. *عَرَق* (Lth, AZ, S, O, K, TA) and *عَرَق* (TA) and *أَعْرَقَة*; (Lth, O, TA;) the last a pl. of pauc. (Lth, O.) And *عَرَق 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 *تَقَارَب الخُرُز*; reading *الخُرُز*: and it seems to mean also *uniformity thereof*: for it is added,] hence the prov., *لأَمْرِهِ عَرَق*, 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 *عَرَق* is pl. of *عَرَق* in this sense: but afterwards, that the pl. of the latter in all its senses is *أَعْرَقَة* also; to which the TA adds *عَرَق*.] And accord. to AZ, *Any pasturage adjacent to a great*

river or a sea. (TA.) And *عَرَق التَّهْر*, (K,) or *الرَّكِيْب*, (TA,) *The border of the rivulet [for irrigation] (K, TA) by which the water enters a حَانِط [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 عَرَق;] and so عَرَق [or جَبَل عَرَق].* (Ibn-'Abbád, O, K.) — And, as also *عَرَق*, *Remains of the [plants, or trees, called] حَمِض.* (K.) — *عَرَق الدَّار* *The court, or yard, in front, or extending from the sides, of the house.* (IB, K.) — *عَرَق الأذُن* *The circuit, or surrounding edge, of the ear.* (K.) — *عَرَق الظُّفْرِ* *The flesh surrounding the nail.* (K, TA.) — *عَرَق الحَشَا* *The intestines that are above the navel, lying breadthwise, or across, in the belly.* (K.) — And *عَرَق* signifies also *The inside of feathers.* (AA, K.) — *The عَرَقَان* of the horse's saddle are *The two edges of the دَقْتَان*, at the fore part of the saddle and its hinder part. (IDrd, TA voce *قَرَبُون*, 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, *أَحْمِيَهُ عَلَى العَرَاقِي*, meaning [*Urge, or make, thou him to go the vehement pace and the inferior pace.* (Ibn-'Abbád, O, TA.)] = *العَرَاقِي* is the name of *A certain country*, (S, O, Msb, K,) well known, (Msb, K,) extending from 'Abbádán to El-Mow-sil in length and from El-Kádiseyeh to Hulwán in breadth; (K;) masc. and fem.: (S, O, Msb, K;) said to be so named because upon the *عَرَق*, 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 *إِيرَان شَهْر*, (Aṣ, 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.) — *العَرَاقَان* is an appellation of *El-Basrah and El-Koofeh.* (S, O, K.)

عَرِيْق, (S, O, K,) applied to a man and to a horse, means [*Rooted, i. e.] having a radical, or hereditary, share, (لَهُ عَرَق, 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 التَّوْمِرِ فَلَانٌ مَعْرَقٌ فِي الكَرَمِ [Such a one is rooted, &c., in generosity or nobleness and in meanness or ignobleness]; and لَهُ فِي الكَرَمِ إِنَّهُ لَمَعْرَقٌ لَهُ فِي الكَرَمِ [the part. n. being formed] on the supposition of the suppression of the augmentative letter [in its*

verb, which is *أَعْرَق*]: (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 النُّوْتِ مَعْرَقٌ* (S, O, TA) i. e. *Made to have a radical, or hereditary, share (عَرَق) in death; (O, TA;) meaning that he will inevitably die.* (S, O, TA.) [In the Ham p. 438, *مَعْرَقٌ* is expl. as syn. with *عَرِيْق*: but in the verse to which this explanation relates it is evidently employed in the sense of the act. part. n. of *أَعْرَق* as used in the phrase *وَأَحْوَالُهُ وَأَعْمَامُهُ* *مَعْرَقٌ* q. v.] — *غَلَامٌ عَرِيْقٌ* means [*A boy, or young man,] slender, or spare, and light of spirit.* (TA.)

عَرَقَة: see *عَرَق*, in two places.

عَرَقِي *Of, or belonging to, the country called العراق.* (Msb.) — *إِبِلٌ عَرَقِيَّة* means *Camels that pasture upon what are termed عَرَق*, i. e. *remains of the [plants, or trees, called] حَمِض*: (K, TA:) or, app., accord. to Az, *camels of, or belonging to, العراق* as meaning *the waters of Benoo-Saqd-Ibn-Málik and Benoo-Mázin*: or, as some say, *of, or belonging to, the عَرَق* as meaning *the side, or shore, of water*: and it is also said that the epithet in this phrase is a rel. n. from *العرق* [thus in my original, without any syll. sign and without explanation]. (TA.)

عَرَقَة, 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 بَرْدَعَة* [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 *عَرَق*]. A poet says,

- أَكْفُ لِسَانِي عَنْ صَدِيقِي فَإِنْ أَجَأُ
- إِلَيْهِ فَإِنِّي عَارِقٌ كُلُّ مَعْرَقٍ

[*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: مَعْرَقٌ being here an inf. n.]. (S, O: mentioned in both immediately after the explanation of *عَرَقَت العَظْم*.)*

— And [the pl.] *العَوَارِقُ* signifies *The أَضْرَاس* [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 تَعْرَقُ الإِنْسَانَ (K, TA, in some copies of the K (الأَسَان), i. e. because they take from the man [his flesh, or render him lean]. (TA.)*

أَعْرَق لَيْلَة فِي السَّنَة, *The night, in the year, most abundant in milk.* (O.) = [*أَعْرَق*] 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.")

مَعْرَقُ 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. مَعَارِقُ. — 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 مَعْرَقُ [thus in my original; perhaps مَعْرَقُ, as denoting "a place of sweat," like مَمْطَرٌ from المَطَرُ; or † مَعْرَقُ, 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.)

مَعْرَقُ Wino (شَرَابٌ) having a little water put into it; (S, K;) and so † مَعْرَقُ, (S, O, K,) applied to طَلَاءٌ [which likewise signifies wine, or thick wine, &c.]; (S, O;) and † مَعْرَقُ, (K,) of which last no verb has been mentioned: (TA:) or مَعْرَقَةٌ signifies wine (خَمِيرٌ) pure, or unmixed: or having a little mixture [of water]. (Ham p. 561.) = See also عَرِيقٌ, in three places.

مَعْرَقُ: 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.*] = تَرَكَّتْ الْحَقُّ مَعْرَقًا means *Thou hast left the truth apparent, or manifest, between us.* (TA.)

مَعْرَقُ 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 مَعْرَقُ.

مَعْرَقُ: see مَعْرَقُ, in four places: = and see مَعْرَقُ.

مَعْرَقُ A bone of which the flesh has been [eaten or] thrown from it. (TA.) — And A man having little flesh; (K;) and so مَعْرَقُ الْعِظَامِ; (S, O, K;) and † مَعْرَقُ, (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK † مَعْرَقُ, which does not accord. with any of the explanations of its verb,]) and مَعْرَقُ الْعِظَامِ; (TA;) and † مَعْرَقُ, and مَعْرَقُ الْعِظَامِ. (K.) And A horse having no flesh upon his قَصَبٌ [meaning bones of the legs]; as also † مَعْرَقُ. (TA.) And مَعْرَقُ الْخَدَّيْنِ, applied to a horse, in which the quality denoted thereby is approved, *Having no flesh in the cheeks*: (TA:) and مَعْرَقُ الْخَدَّيْنِ † مَعْرَقُ a man having little flesh in the cheeks: (S, O:) and مَعْرَقُ الْقَدَمَيْنِ † مَعْرَقُ, (K and TA in art. نَهَس,) and النَعْبَيْنِ, a man having little flesh upon the feet, and upon the

ankle-bones: (TA in that art. :) and † مَعْرَقُ 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 مَعْرَقُ and مَعْرَقُ]. (TA.) = See also مَعْرَقُ. = And see عَرِيقُ.

مَعْرَقُ and مَعْرَقُ: see مَعْرَقُ; the former in two places.

عرق

Q. 1. عَرَقَ الدَّابَّةَ He hocked, houghed, hamstring, 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 عَرَقَ † He practised artifice, craft, or cunning. (O, K.) One says, إِذَا أُعْيَاكَ غَرِيْمَكَ فَعَرَقِبْ † [When thy debtor nears 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 عَرَاقِبَ. (S, O, K.) — And تَعَرَّقَ لَخْصِيهِ † He pursued a way hidden from his adversary: said when one adopts another and easier course of speech. (TA.) — And تَعَرَّقَ عَنِ الْأَمْرِ † He turned away, or declined, from the affair. (K.) — إِذَا مَطَلَّ تَعَرَّقَ وَإِذَا وَعَدَ † [When he puts off the fulfilment of his promise, he acts like Alkrab (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.]

عَرَقُ [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. عَرَاقِبَ. (TA, &c.) The saying of the Prophet, وَيَلُّ 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] وُضُوءُ. (Mṣb.) — [In a beast, it is in some instances applied to The hock, or hough; i. e.] the عَرَقُ 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 tendon of the hock, or hough; i. e., to the hamstring; for, as] Aṣ says, in every quadruped, the عَرَقُوبَانِ are in the hind legs, and the رُكْبَتَانِ in the fore legs; (S, O, TA;) and the عَرَقُ of the horse is the tendon that conjoins the part wherein meet the وَطِيفٌ [here meaning the metatarsus] and the سَاقٌ [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 tendon 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 عَرَقُوبٌ, 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 عَرَقَبَ (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce (رُكْبَةُ.)] شَرُّ مَا أُجَاءَكَ إِلَى مَحَّةِ عَرَقُوبٍ [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 عَرَقُوبٌ has no marrow. (TA.) And one says, فَلَانَ يَضْرِبُ الْعَرَاقِبَ وَيَغْرِعُ الظَّنَابِيْبَ [Such a one smites the hock-tendons of camels to slaughter them, and strikes the skins 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.) — عَرَقُوبُ الْأَسَدِ is a name of The Thirteenth Mansion of the Moon. (Kzw: see العَوَاءُ, in art. عَو.) — طَيْرٌ عَرَقُوبٌ is an appellation given to Any bird from which one augurs evil to camels, because it wounds them in the hocks or hock-tendons (يُعَرِّقُهُنَّ). (Meyd, TA.) The Arabs say that when the bird called أُخَيْلٌ [q. v.] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare: and accord. to the [O and] K, طَيْرٌ الْعَرَاقِبِ is an appellation of The [bird called] شِقْرَاقٌ [which is said in the S &c. to be the same as the أُخَيْلُ]; and [Sṣgh and SM add that] they regard it as of evil omen. (TA.) — عَرَقُوبُ الْقَطَا means The سَاقٌ [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 عَرَقُوبِ الْقَطَا [A day shorter than the shank of the qatā]: (L, TA:) and a poet says, (S, &c.) namely, El-Find Ez-Zim-mance, (O, L, TA,) or, accord. to Seer, Imra-el-Kays Ibn-'Ábis, (IB, L, TA,)

وَنَبْلِي وَفَقَاها كَعَرَاقِبِ قَطَا طَحْلٍ

[And my arrows, with their notches, like the shanks of ash-coloured sand-grouse]. (S, O, L, TA.) — عَرَقُوبٌ 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 fur-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 عَرَاقِبُهَا. (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 سَجِيَّةً •
• مَوَاعِيدَ عَرْقُوبٍ أَخَاهُ بِيْتْرَبِ •

(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-Yemámeh; or, as some relate it, بِيْتْرَبِ, 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 عَرْقُوبٍ يْتْرَبِ † [He is more mendacious than 'Orkoob of Yetreb]. (A, TA.)

عرك

1. عَرَكَهُ (S, O, K,) aor. ٢, (S,) inf. n. عَرَكٌ, (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, عَرَكٌ 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] يَعْرُكُ الْأَدَى يَعْرُكُ الْأَدَى means بِجَنِبِهِ [i. e. † He bears, or endures, annoyance, or molestation; or forgives it, and feigns himself neglectful of it]. (O and K in explanation of عَرَكَةٌ.) — And عَرَكْتُ الْقَوْمَ فِي الْحَرْبِ, inf. n. as above, † [I fretted, or ground, or crushed, the party in the war, or battle.] (S, O.) And عَرَكْتُهُمُ 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,

• فَتَعْرُكْتُهُمُ عَرَكُ الرَّحَى بِشَغَالِبَا •
• وَتَلْفُحُ كِشَافَا ثُمَّ تَنْتَجُ قَسْبِيرَا •

(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.) — عَرَكْتُ أذُنَهُ (MA,) inf. n. عَرَكٌ, (MA, KL,) He rubbed, or rubbed and pressed, [or generally, as now used, he wrung, or twisted,] his ear. (MA, KL.) — عَرَكْتُ 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 عَرَكْتُ السَّمَارَ He felt the hump, to know if there were in it fatness or not. (S, O, TA.) — عَرَكْتُ الْبَعِيرَ جَنْبَهُ بِجَرْفَتِهِ (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 عَارَكٌ and عَرَكٌ are applied to the camel. (K.) [See also عَرَكٌ 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 CK has حَمَلَ عَلَيْهِ الشَّرَّ وَالذُّهْرَ, meaning evil and misfortune assailed him, instead of الشَّرَّ وَالذُّهْرَ عَلَيْهِ, 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.) — عَرَكْتُ الدَّهْرَ فَلَانًا † Time, or fortune, rendered such a one experienced; or trained, or disciplined, and reformed, or improved, him. (K, TA.) — عَرَكْتُ الْإِبِلَ فِي الْحَمِضِ He left the camels amid the plants termed حَمِضٌ, to obtain thereof what they wanted. (Lh, K.) — عَرَكْتُ الْبَاشِيَةَ التَّبَاتِ The cattle ate the plants, or herbage. (K.) — عَرَكْتُ said of a woman, (S, O, K,) or of a girl, or young woman, (Lh, TA,) aor. ٢, (S, O,) inf. n. عَرَكٌ (S, O, K) and عَرَاكٌ (O, K) and عَرَكٌ (K,) She menstruated; (S, O, K;) as also عَرَكْتُ. (K.) = عَرَكٌ (K,) [aor. ٢,] inf. n. عَرَكٌ, (TA,) He was, or became, such as is termed عَرَكٌ [q. v.]; strong, or vehement, in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or promess, (TA,) in war, or battle, (K, TA,) and in altercation. (TA.)

3. مَعَارَكَةٌ (S, O, K, TA) inf. n. عَارَكَةٌ (TA,) He fought him; contended with him in fight, or battle: (S, O, K, TA:) مَعَارَكَةٌ signifies the act of fighting; and thrusting at and wounding, one another, in fight, or battle. (KL.) — And عَرَاكٌ 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 اعتركة (K, TA,) [and تعاركا, mentioned by Freytag,

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 ببعركة (K,) said of a woman [menstruating] She stuffed her vulva with a piece of rag. (Ibn-'Abbád, O, K.)

عَرَكٌ, [originally an inf. n.,] accord. to El-'Adebbes El-Kináne, 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 عَرَكَيْنِ, 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 عَرَكٌ 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.)

عَرَكٌ Fishermen; (AA, S, MA, O, K;) as also عَرَكَةٌ; (MA; [but this I do not find elsewhere;]) and عَرُوكٌ: (O, K:) one of whom is called عَرَكِيٌّ, (AA, S, MA, O, K,) meaning a fisherman who holds in his hand an iron implement having five prongs: (MA:) عَرَكٌ and عَرَكِيٌّ being like عَرَبٌ and عَرَبِيٌّ: (AA, S, O:) [i. e. عَرَكِيٌّ is the n. un.:] accord. to the K, عَرَكٌ and عَرُوكٌ are pls. of عَرَكِيٌّ; but I Ath says that عَرُوكٌ is pl. of عَرَكٌ: (TA:) hence عَرَكٌ 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 الْحَدَاةُ بِهِمْ حَرَّ الْكَيْبِ كَمَا •
• يُغْشَى السَّفَائِنَ مَوْجَ اللَّجْبَةِ الْعَرَكِ •

[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 مَوْجُ, in the nom. case, and making الْعَرَكُ to be an epithet applied to the مَوْجُ as signifying المِتْلَاطِمُ [as though the meaning were, like as the colliding waves of the deep cover the ships with their surf]. (S, O.) = Also i. q. صَوْتٌ [A sound, noise, voice, &c.]; and so عَرَكٌ. (S, O, K.) = It is also the subst. denoted by the phrase عَرَكْتُ 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 عَرَكْتُ, 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 **ك** and in some of the copies of the **س** **صَرِيحٌ**, like **أَمِيرٌ**; [which is app. a mistranscription;] (TA;) strong, or vehement, (S, O, ***ك**, TA,) in striving, contending, or conflicting, (**ك**, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (**ك**, TA,) and in altercation; (TA;) as also **مُعَارِكٌ**: (**ك**, TA:) pl. of the former **عَرِكُونَ**. (S, O, **ك**, TA: in the **ك** **عَرِكُوا**.) **عَرِكٌ** = **رَمَلٌ** and **مُعَرَّوْرٌ** Sand, or sands, intermingling; (IDrd, O, **ك**;) as also **عَرِيكٌ**, (L, TA,) which last epithet is erroneously applied in the **ك** to the word **رَجُلٌ** instead of **رَمَلٌ**, as is also in one instance **مُعَرَّوْرٌ** [in the **ك** in this latter instance written **مُعَرَّوْرٌ**]. (TA.) — See also **عَرِكٌ**.

عَرِكَةٌ as meaning A war, or battle, is post-classical. (TA.) — **تَقِيَّتُهُ عَرِكَةٌ**, (S, O, **ك**;) and **عَرِكَةٌ** **بَعْدَ عَرِكَةٍ**, and **عَرِكَتَيْنِ**, (TA,) and **عَرِكَاتٌ**, (S, O, **ك**;) mean I met him once, (S, O, **ك**;) and time after time, and twice, (TA,) and several times: (S, O, **ك**;) the noun not being used otherwise than adverbially. (TA.)

عَرِكَةٌ: see **عَرِكٌ**.

عَرِكَةٌ, (O, **ك**;) and **عَرِكَةٌ لِلْأَذَاهِ بِجَنِيهِ**, a phrase used by 'Aisheh in describing her father, (O,) † One who bears, or endures, annoyance, or molestation; or who forgives it, and feigns himself neglectful of it. (Q, **ك**.) [See 1, third sentence.]

عَرِكِيٌّ: see **عَرِكٌ**, in two places. — **عَرِكِيَّةٌ** A vicious, or an immoral, or unrighteous, woman; or an adulteress, or a fornicatress. (O, **ك**.) — And A thick, gross, coarse, or rude, woman; as also **عَرِكَانِيَّةٌ**. (**ك**, 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 **ك** written **عَرِكَانِيَّةٌ**; and in the **ك**, **عَرِكِيَّةٌ**.]

عَرِكَانِيَّةٌ: see the next preceding paragraph.

عَرَاكٌ an inf. n. of **عَرَكٌ** [q. v.]. (TA.) [Hence,] one says, **أَوْرَدَ إِلَيْهِ الْعَرَاكَ**, (S, O, **ك**;) or, as in the "Book" of Sh, **أُرْسَلْنَا الْعَرَاكَ**, (TA,) He made his camels to come, or go, to the water together; (S, O, **ك**;) 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, **ك**;) it is like the phrases **مَرَزَتْ بِهِمُ الْجَمَاءَ** and **الْحَمْدُ لِلَّهِ** and **الْغَيْبُ** and **الْجَمَاءُ الْغَيْبُ** are in the accus. case as denotatives of state; and **الْحَمْدُ 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 **رَفَعٌ**.]

عَرَوَكٌ, applied to a she-camel, (S, O, **ك**;) i. q.

شَكْوَكٌ; (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. **عَرَوَكٌ**. (**ك**.)

عَرِيكٌ: see **عَرِكٌ**.

عَرَاكَةٌ What is drawn from the udder before the first **فَيْقَةٌ** [or milk that collects in the udder between two milkings], (**ك**;) and before the second **فَيْقَةٌ** collects: also termed **عَلَاكَةٌ** [perhaps a mistranscription for **عَلَاةٌ**] and **دَلَاكَةٌ**. (TA.)

عَرِيكَةٌ A camel's hump: or the remainder thereof: (**ك**;) or **عَرِيكَةُ السَّامِرِ** 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, **ك**;) and soul, spirit, or mind. (**ك**.) One says, **فَلَانٌ لَيِّنُ الْعَرِيكَةِ** † Such a one is easy, or gentle, (S, O, **ك**, TA,) in natural disposition, (**ك**, TA,) submissive, tractable; (S, O, ***ك**, TA;) one whose pride, or haughtiness, has been broken, or subdued; (**ك**, TA;) having little contrariness and aversion: and **شَدِيدُ الْعَرِيكَةِ** strong in spirit, incompilant, 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 incompilance, 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 الْعَرِيكَةَ**, 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, **ك**.) 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, (**رَسَاةٌ**), fleshy, (**ك**, TA,) bulky, or corpulent, (TA,) and foul; (**ك**, TA;) as being likened to the camel. (TA.) — And the masc., applied to a **رَكْبٌ** [or pubes] (T, O, **ك**) of a woman, (T, TA,) Large, or big. (T, O, **ك**.) — See also **عَرَكٌ**, last sentence.

عَارِكٌ: see 1, latter half. — Also (without **ة**) A woman menstruating; (S, O, **ك**;) and so **مُعَرَّكٌ**: (**ك**;) pl. of the former **عَوَارِكٌ**. (O.)

مُعَرَّكٌ and **مُعَرَّكَةٌ** and **مُعَرَّكَةٌ** and **مُعَرَّكٌ** A place [or scene] of battle, or fight: (S, O, **ك**;) pl. [of the first and second and third] **مُعَارِكٌ**. (TA.) It is said in a trad., **ذَمِرُ السُّوقِ فَإِنَّهَا مَعَرَّكَةٌ** [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** **الْمَنَايَا مَا بَيْنَ السِّتِينَ 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.

مُعَرَّكَةٌ A piece of rag with which a woman stuffs her vulva (O, **ك**) 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 مَا مَعْرُوكٌ Water to which there is a pressing or crowding together [of camels]. (S, O, **ك**.) — **أَرْضٌ مَعْرُوكَةٌ** Land which the cattle (S, O, **ك**) pasturing at their pleasure (S, O) have rubbed and pressed [with their feet] (**عَرَكْتَهَا**) so that it has become barren. (S, O, **ك**.) — And **رَجُلٌ مَعْرُوكٌ** † A man pressed with petitions. (TA.)

مُعَرَّوْرٌ: } see **عَرِكٌ**; the former in two places.
مُعَارِكٌ: }

مُعْتَرَّكٌ: see **مُعَرَّكٌ**, in two places.

عمر

1. **عَوَامَةٌ**, aor. **عَوَمَ** and **عَوَمَ**, (S, Mṣb, **ك**;) inf. n. **عَوَامَةٌ** (S, **ك**) and **عَوَامٌ** (S, ***ك**, Mṣb, ***ك**) and **عَوَمٌ**; (CK;) and **عَوَمٌ**, aor. **عَوَمَ**, (Mṣb, **ك**;) inf. n. **عَوَمٌ**; (Mṣb;) and **عَوَمٌ**; (**ك**;) [in which the inf. ns. mentioned above follow this last form of the verb;] and so in a copy of the **س** in the place of **عَوَمَ**, with **يَعْوَمُ** only for the aor.;) He was, or became, evil in disposition, or ill-natured, and very perverse or cross or repugnant; (S, Mṣb, **ك**;) and sharp: (Mṣb;) or vehement, or strong: (**ك**;) 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. **أَشِرٌ**, or **مَرِحٌ**, or **بَطِرٌ**; [all of which signify the same;] or he was, or became, bad, corrupt, or wicked; **عَلَيْتَنَا** [to us]. (**ك**, TA.) And accord. to IAṣṣ, **عَوَمَ**, aor. **عَوَمَ**, signifies He was, or became, ignorant; as also **عَوَمٌ**, and **عَوَمٌ**. (TA.) [See also **عَوَامٌ**, below.] — **عَوَمٌ** said of a bone, [app. when burnt,] aor. **عَوَمَ**, (**ك**, TA,)

inf. n. عَوْمٌ, accord. to the copies of the K i. q. قَتَرَ, but correctly قَتَرَ [i. e. It exhaled its scent, smell, or odour]. (TA.) = عَوْمٌ فَلَانًا (K, TA.) inf. n. عَوَامَةٌ, (TA.) He treated such a one with illnature, and exceeding perverseness or crossness or repugnance. (K, TA.) — عَوْمَ الْعَظْمِ (S, K.) aor. 2 and 3, inf. n. عَوْمٌ; (S;) and نَعْرَمَهُ; (S, K;) are like عَرَقَهُ and نَعْرَقَهُ; (S;) [i. e.] both signify He stripped off the flesh from the bone [with his fore teeth, eating it]. (K.) — And in like manner, (S,) عَوَمَتِ الْإِبِلَ الشَّجَرَ The camels [cropped the trees; or] obtained [pasture] from the trees. (S, K.) — And عَوَمَ أُمَّهُ (K, TA.) inf. n. عَوْمٌ, (TA.) He (a child) sucked the breast of his mother; (K, TA;) and so اعْتَمَرَ نَدَى أُمِّهِ (TA.)

2. تَعْوِيرٌ The act of mixing. (K.) One says, عَوَمَهُ He mixed it with it. (TK.)

3. مُعَارَمَةٌ The contending in an altercation, disputing, or litigating; and occasioning فِتْنَةً (i. e. conflict, or discord, or the like,) with another; syn. مُخَاصَمَةٌ; and مُفَاتَنَةٌ. (TA.)

4. اعْرَمَهُ He brought upon him, meaning he induced him to do, a deed [of an evil nature] that he had not committed. (Ham p. 707.)

5. تَعَوْمُ الْعَظْمِ: see 1, latter half.

8. اعْتَرَامُ الْفِتَنِ The being, or becoming, hard to be borne, severe, or distressing, said of فِتْنٍ [i. e. trials, or conflicts and factions, &c.]. (TA.) — اعْتَرَمَتْ, said of a mare, She went at random, heedlessly, or in a headlong manner, not obeying guidance; and deviated from the right course. (Ham 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 تَلْبِغِينَ كَأُمِّ الْغَلَا •
• وَإِلَّا تَجِدِ عَارِمًا تَعْتَوِرِ •

[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 IAar, 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. (K.) And The remains of the cooking-pot: (K, TA.) or the dirt of the cooking-pot; as also عَوْمَارٌ. (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: (K:) 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.] (K) having no sing. [or n. un.]: (S, K:) or its sing. [or n. un.] is عَوْمَةٌ, (S, Mṣb, K,) which signifies, (Kr, K, TA,) as also عَوْمَةٌ, (Kr, TA,) a dam (مَسْتَاةٌ, Kr, or سَدٌ, K) that is raised across a valley, or torrent-bed: (K:) or عَوْمٌ signifies [dams such as are termed] أَحْبَاسٌ [pl. of حَبْسٌ] constructed in valleys, or torrent-beds, (AHn, K, TA,) in the middle parts of these: (AHn, TA:) in each of which senses it is said to be used in the Kur xxxiv. 15: (TA:) or it there signifies a torrent of which the rush is not to be withstood: (Mṣb:) and a violent rain, (K, TA,) that is not to be endured: thus, accord. to some, in the Kur: (TA:) and the male of the [species of rat called] جُرْدٌ (K, TA,) which is the خُلْدٌ, so, Az says, is there meant accord. to some: (TA:) and, (K, TA,) as some say, in that instance, (TA,) it is the name of a certain valley (K, 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, Mṣb, K,) trodden out, (S, K,) to be winnowed, (S,) not yet winnowed, (K,) or that is trodden out, then winnowed: (Mṣb:) said by some to be 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 عَوْمَةٌ, of which the pl. is عَوْمَرٌ, signifies the same; (Mṣb;) or عَوْمَةٌ signifies heaps of reaped wheat and of barley. (TA.) — And A place in which sand is collected: (S, K:) pl. عَوْمَرَاتٌ. (IB, TA.) — And it is said to signify جَمُودٌ مِنْ دَمَالٍ [app. meaning A heap of dung such as is termed دَمَالٌ, q. v.]. (TA.) — See also عَوْمٌ. = Also Flesh-meat. (Fr, K, TA: omitted in the CK.) One says, إِنَّ جَزْوَرَكُمُ لَطَيَّبُ الْعَوْمَةِ Verily your slaughtered camel is savoury in respect of the meat. (Fr, TA.) — And The odour of cooked flesh-meat. (K.) = Also a pl. of عَارِمٌ [q. v.]. (TA.)

عَوْمَةٌ: see عَوْمٌ. — [It is also said, by Golius, on the authority of Meyd, to signify A vineyard.]

عَوْمِي وَاللَّهِ is a dial. var. of أَمَّا وَاللَّهِ (IAar, K, TA,) as also عَوْمِي وَاللَّهِ, and عَوْمِي وَاللَّهِ: one says, عَوْمِي وَاللَّهِ لَأَفْعَلَنَّ كَذَا [Verily, or now surely, by God, I will indeed do such a thing]. (IAar, TA.)

عَوْمَرٌ, [mentioned in the first sentence of this art. as an inf. n.,] (S, Mgh, Mṣb, K,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mgh,) or of a man, (K,) signifies Evilness of disposition, or illnature, and exceeding perverseness or crossness or repugnance; (S, Mṣb, K;) and vehemence, and strength; (Mgh, TA;) and sharpness; (Mṣb;) and annoyance, or molestation: (K:) [and] the quality of quitting the right course, and exorbitance. (Ham p. 277.) — Hence, in a trad. of 'Omar, metaphorically used as meaning † Sharpness and strength of [the beverage termed] نَبِيدٌ made of raisins. (Mgh.) — And Numerousness of an army, (S, K,) and sharpness, and vehemence, thereof. (K.) — Also Ignorance. (Fr, TA.) = And The عَرَاقُ [app. meaning flesh-meat] of a bone: and likewise [i. e., app., portions that are cropped by camels] of trees. (S, K.) [See عَرَاقٌ, voce عَرَقٌ.] One says مِنْ عَوْمَرٍ أَغْوَرٌ [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, (K,) What falls of the bark of the [thorn-tree called] عَوْسَجٌ (K, 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: (K, TA:) because of its hardness, or pressure. (TA.) = See also عَوْمَرٌ, last two sentences.

عَوْمِي is [app. a rel. n. signifying Of, or relating to, ignorance; being] said by Fr to be from عَوْمَرٌ signifying “ignorance.” (TA.)

عَارِمٌ and عَوْمِرٌ, (S, Mṣb, K,) applied to a boy, or child, (S,) or to a man, (K,) Evil in disposition, or illnature, and very perverse or cross or repugnant; (S, Mṣb, K;) and sharp: (Mṣb:) or vehement, or strong: (K:) 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 rājiz as an epithet to creeping [ticks, or similar insects, such as are termed] أُتْبَارٌ [pl. of نَبْرٌ]: (S:) and عَوْمِرٌ is said (Mṣb, TA) by IAar (TA) to signify ignorant: (Mṣb, TA:) عَوْمَةٌ is pl. of عَارِمٌ, and is applied as an epithet to boys, like عَقَقَةٌ [pl. of عَاقٌ]. (TA.) — [Hence,] عَارِمٌ لِسَانٌ 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: (K, 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 [Sucking the breast; or] a sucker of the breast: so in a verse cited above: see 8. (TA.) = مَا حَارِمٌ هُوَ بَعَارِمٌ عَقْلٌ see expl. voce حَارِمٌ.

عَوْمَرٌ Hard, strong, or vehement; (K, TA;) applied to anything. (TA.) — And Numerous; applied to an army; (S, K, TA;) or, as some

say, to anything. (TA.) — And, applied to a man, *Having a strong degree of عَجْمَة* [i. e. impotence, or difficulty, in speech, or utterance; or barbarousness, or vitiousness, therein; or in speaking Arabic].

أَعْرَمُ [More, and most, evil in disposition, or ill-natured, &c.]: see an ex. voce عَرَامٌ. — Also [Having the quality termed عَرْمٌ and عَرْمَةٌ: fem. عَرْمَاءُ: and pl. عَرْمٌ: i. e.] *having in it blackness and whiteness*: [&c.]: (S, K, *) the eggs of the sand-grouse are عَرْمٌ; (S, K, * TA.) they are meant by this word in the story of Aboo-Wejzeh Es-Saqde: (TA.) and عَرْمَاءُ is applied to a serpent; (S;) and means *a serpent speckled with black and white*; (K, TA.) pl. عَرْمٌ. (TA.) And i. q. اِبْرَصٌ: (K, TA.) and, some say, اِبْرَصٌ: [the former meaning *Speckled*: and the latter, and sometimes the former also, *leprous*:] fem. عَرْمَاءُ. (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 دَهْرٌ أَعْرَمٌ + [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. عَرْمَانٌ, and pl. pl. عَرَامِينٌ, (K, TA,) which is mentioned by AA as an epithet applied to men, syn. with قُلْفَانٌ [a pl. of أَقْلَفٌ]. (TA.) — Also a sing. of عَرْمَانٌ signifying *Tillers, or cultivators, of land*, syn. أَكْرَةٌ, [in the CK أَكْرَةٌ (which is a sing.),] (Az, K, TA,) and so is عَرْمِيرٌ, in the copies of the K, erroneously written عَرْمٌ [in some of them عَرْمٌ and in others عَرْمٌ]. (TA.) — And أَعْرَمٌ and عَرْمِيرٌ, the latter more agreeably with analogy, are likewise pls. of عَرْمَانٌ signifying *Places of seed-produce*. (TA.)

عَرْمَضٌ

Q. 1. عَرْمَضٌ, inf. n. عَرْمَضَةٌ and عَرْمَاضٌ, (Lh, O, K,) *It (water) became overspread with عَرْمَضٌ* [q. v.]; (Lh, O;) i. q. طَحْلَبٌ. (K.)

عَرْمَضٌ (Lth, S, O, K) and عَرْمَاضٌ (IDrd, K, TA, written in the O عَرْمَاضٌ) i. q. طَحْلَبٌ; (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 نُورُ الْمَاءِ; [O; in the L, and in one copy of the S, نُوبُ الْمَاءِ, which is a mistake;] accord. to AZ; (S, O;) the green substance like خَطْبِيٌّ [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 عَرْمَضٌ, (El-Hejeree, K,) *A sort of trees, of those called عَضَاهُ*, (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 أَرَاكُ (AHn, O, K) and of the سِدْرٌ

and of all trees that never become great: (K:) or small trees of those called سِدْرٌ, 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: (IAqr, O:) or certain small trees: or the small of the عَضَاهُ: or the small of all trees: n. un. with ة. (O.)

عَرْمَضٌ: see the next preceding paragraph.

عَرْمَاضٌ inf. n. of 1: — and i. q. عَرْمَضٌ, q. v.

مَاءٌ مَعْرَمَضٌ [so in the TA, agreeably with the verb; but in my two copies of the S, مَعْرَمَضٌ;] *Water overspread, or becoming overspread, with عَرْمَضٌ*. (S, TA.)

عَرْنٌ

1. عَرْنُ الْبَعِيرِ, aor. - (S, K) and عَرْنٌ, (K,) inf. n. عَرْنٌ, (S, TA,) *He put the wooden thing called عَرْنٌ [q. v.] into the nose of the camel*. (S, K.) — And عَرْنٌ, like عَرْنِيٌّ, *He (a camel, TA) had a complaint of his nose arising from the عَرْنُ* [above mentioned]. (K.) — عَرْنُ السَّهْمِ, (K,) [aor. - ,] inf. n. عَرْنٌ, (TA,) *He bound, or wound, a sinew upon the socket of the head of the arrow*. (K.) — And عَرْنٌ, (K,) aor. - , (TK,) inf. n. عَرْنٌ, (TA,) is syn. with مَرْنٌ, (K,) inf. n. مَرُونٌ, (TA,) i. e. *He became accustomed, or habituated*; as in the phrase عَرْنٌ عَلَى الشَّيْءِ [he became accustomed, or habituated, to the thing]. (TK.) — عَرْنَتِ الدَّارِ, (so in copies of the K,) or عَرْنَتِ, (so accord. to the TK,) inf. n. عَرْنٌ, *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.) — عَرْنَتِ, (S, K,) aor. - , inf. n. عَرْنٌ, (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 عَرْنٌ* (S, K) and عَرْنَةٌ and عَرْنَانٌ. (K.) — And عَرْنٌ, aor. - , inf. n. عَرْنٌ, is said of a camel as meaning *He had the disease termed عَرْنٌ* expl. below on the authority of ISk. (S.)

[2. عَرْنُ الرُّمْحِ is app. said, as meaning *He nailed its head to the shaft of the spear*: see the pass. part. n., مَعْرَمَضٌ, below.]

4. اَعْرَنَ *He (a man) continually ate what is termed عَرْنٌ, meaning cooked flesh-meat*. (IAqr, K, * TA.) — And *He had the shanks of his young weaned camels much cracked or chapped*. (K.)

— And *He had the حَنْطَةٌ, [i. e. mange, or scab, or dry mange or scab], (K, TA,) or, as ISk says, purulent pustules (قَرَحٌ) that arise in the neck and occasion a scratching or scraping, (TA, [see عَرْنٌ,]) among his camels*. (K, TA.)

عَرْنٌ: see the next paragraph, latter half: — and see also عَرْنَةٌ, last sentence but one.

عَرْنٌ *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 شَقَاقٌ [q. v.]: and, as ISk says, *purulent pustules (قَرَحٌ) 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 عَرْنَةٌ and عَرْنَانٌ, *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 شَقَاقٌ [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. غَمْرٌ: (K:) so in the saying, أَجِدُ رَائِحَةَ عَرْنِ يَدَيْكَ [I perceive the odour of the foulness of thy hands with the smell of flesh-meat and its grease]: (IAqr, TA:) or عَرْنٌ signifies the odour of flesh-meat that has عَرْمٌ [i. e. grease, or gravy]: and also i. q. عَرْمٌ [itself, q. v.]. (TA.) And *The odour of cooked flesh-meat*; (K, K;) as also عَرْنٌ. (K.) And *A mark, or relic, [or soil,] of broth upon the hand of the eater*. (El-Hejeree, TA.) And *Cooked flesh-meat*: (IAqr, 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 عَرْنُ 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.)*

عَرْنٌ the masc. epithet applied to a horse, or similar beast, signifying *Having the disease termed عَرْنٌ* [q. v.]: (TA:) the fem. epithet having this meaning is عَرْنَةٌ; with which عَرُونٌ is syn. (K, TA.) — Also *One who keeps close to the يَأْسِرُ [or slaughterer, or superintendent of the slaughtering and of the division, of the camel for the game called الْحَيْسِرُ], in order that he may eat of the slaughtered camel*. (K.)

عَرْنَةٌ: see عَرْنٌ, former half. — عَرْنَتَانِ 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 عَرْنَتَانِ. (TA.)

عَرْنَةٌ *One who prostrates, or throws down, his antagonists much, or often; with whom one cannot cope*: (S, K, TA: [in the CK, الصَّرِيحُ is

erroneously put for **الصَّرْبِغِ** (:) accord. to IB, as signifying **صَرْبِغ**, 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 **عَرْتَن**, TA,) which is a plant used for tanning. (§ in art. **عَرْتَن**.) — And The wood of the **عَوَسَج**, (§, K,) a species of tree, (§, TA,) having the form of the **دُئْب** [or plane-tree], (TA,) with which skins for water or milk are tanned, (§, 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. **عَوَسَج**.) 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 **مِجْنَةُ**. (IKh, TA.)

عَرْنٌ The first part or portion of anything. (§, Mḡb, K.) — And hence, (Mḡb,) [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 **الشَّمْرُ**: (§, Mḡb, 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, (Mḡb,) the nose, (Mḡb, K,) altogether: (K:) pl. **عَرَانِينُ**. (TA.) One says, **هَمْرُ شَمْرِ الْعَرَانِينِ** [They are high in respect of the noses, or of the bridges thereof; often meaning † they are haughty, or disdainful]. (§, Mḡb.) And one of the learned has used it metaphorically, saying,

• وَأَصْبَحَ الدَّفْرُؤُ الدَّعْرِينِ 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, **عَرَانِينُ السَّحَابِ** *The first of the rains of the clouds*. (TA.) — And † A noble chief: (K, TA:) **عَرَانِينُ** signifies † the chiefs, (§, TA,) and nobles, (TA,) of a people, or party, (§,) 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 (§, K) of the species called **بُخْتِي**. (§. [See also **بُخْتِي**].) — And (hence, as being likened thereto, TA) The wooden thing [app. meaning the pin, or axis,] of the sheave of a pulley, (§, K, TA,) by which the **خَطَاف** [or iron thing in which is the pin whereon the sheave turns]

is made firm: (§, TA:) pl. **أَعْرَنَةٌ**. (TA.) — And A nail; (§, 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 **عَرِينٌ**. — And see **عَرْنٌ**, former half. — Also Distance, or remoteness, (§, K,) of a house, or dwelling, or abode. (S.) — And [hence,] **دَارُ عَرَانٍ** (TA) and **دَارُ عَارِنَةٍ** (§) A distant, or remote, house or dwelling or abode; (§, TA;) and **دِيَارُ عَرَانٍ** and **دِيَارُ عَارِنَةٍ** 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, (§, Mḡb, K, TA,) tangled, or luxuriant, or abundant and dense; a thicket, wood, or forest: (TA:) this is the primary signification; (§, Mḡb, 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, (§, Mḡb, 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] **صَبَبٌ**: pl. **عَرُونٌ**. (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 **فَلَسٌ**: (§, 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.

عَرَانِيَةٌ The crests, or upper parts, of waves, rising high; as in the phrase, **مَاءٌ دُو عَرَانِيَةٍ**, (§, TA,) meaning water having many and high waves or billows or surges; (TA;) used by Adee Ibn-Zeyd in describing the flood of Noah: (§:) 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 **دُو العَرِينِ**: but he is said to be thus called] because of his abominable nature, and his strength. (TA.)

مَعْرَنٌ A spear having its head nailed [to the shaft] with the nail called **عَرَانٌ**. (§, K.) — See also the following paragraph.

مَعْرُونٌ A camel having the wooden thing called **عَرَانٌ** [q. v.] put into his nose. (TA.) — Also, applied to a **سِقَاءٌ** [or skin for water or milk], Tanned with the wood called **عَرْنَةٌ**; (§, K, TA;) and so **مَعْرُونٌ**. (TA.) And, so applied, Tanned with the tree called **عَرْنٌ**. (TA.)

عرو

1. **عَرَاهُ**, (§, Mḡh, Mḡb, K,) aor. **يَعْرُوهُ**, (§, Mḡb, K,) inf. n. **عَرُوٌ**; (§, Mḡb;) and **اعْتَرَاهُ**; (Mḡb, K;) He came to him, (§, Mḡh, K,) syn. **أَتَاهُ**, (§, Mḡh,) and **أَتَرَبَهُ**, (§,) or **غَشِيَهُ**, (K,) or he repaired to him, syn. **قَصَدَهُ**, (Mḡb,) seeking (§, Mḡh, K) his beneficence, or bounty, (Mḡh, K,) or for the purpose of seeking his gift, or aid: (Mḡb:) or both signify [simply] he, or it, came to him; syn. **جَاءَهُ**: (Ham pp. 24 and 109:) or **عَرُوهُ**, also, signifies [simply] I came to him; syn. **غَشِيَهُ**; and so **عَرَيْتُهُ**: (K in art. **عَرَى**;) and one says, **عَرُوهُ شَدِيدَةً** and **عَرَى الرَّجُلَ عَرِيَةً شَدِيدَةً** [app. He came to the man, or upon him, with a vehement coming; for it seems that **الرَّجُلُ** is meant, and that **عَرِيَةً** and **عَرُوهُ** are inf. ns. of un.]: (TA, immediately after what here next precedes:) and **عَرَا**, aor. **يَعْرُو**, also signifies [simply] he sought [i. e.]: and hence the saying of Lebeed in a verse cited in art. **تَار** [q. v., conj. 8]: (§, TA:) the pass. part. n. is **مَعْرُوٌّ**. (§, Mḡb.) One says also, **فُلَانٌ تَعْرُوهُ الْأَصْيَافُ** and **تَعْرِبُهُ** i. e. Such a one, guests come to him; syn. **تَغْنَاهُ**. (§, TA.) And **اعْتَرَانِي** and **عَرَانِي** *This affair, or event, came upon me*; syn. **غَشِيَنِي**. (§.) And **عَرَاهُ الْأَمْرُ**, (Mḡb, TA,) aor. **يَعْرُوهُ**, *The affair, or event, came upon him* (**غَشِيَهُ**), (TA,) and befell him; (Mḡb, TA;) as also **اعْتَرَاهُ**. (Mḡb.) And **عَرَاهُ الصَّبْرُ** and **اعْتَرَاهُ** *The hard, or difficult, affair, or event, befell him*. (Mḡh.) 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 الْبَرْدُ** *The cold smote him*. (TA.) — See also 2. — **عَرَى** He (a man, S) was, or became, affected with what is termed the **عَرَوَاءُ** [q. v.] of fever: (§, K, TA:) and El-Fárabee has mentioned, in the “Deewán el-Adab,” among verbs of the class of **فَعَّلَ**, aor. **يَعْرُوهُ** from **العَرَوَاءُ**: (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. **عَرَيْتُ**, 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* (استَوْحَشَ إِلَيْهِ) *after having sold it*. (K, TA.) And *عَرِيَتْ إِيَّيَ* 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 إِيَّيَ* † *He yearned towards, or longed for, such a thing*. (TA.)

2. *عَرِيَ الْقَمِيصَ* *He put button-loops* (عَرِيَ [pl. of عُرُوَّة]) *to the shirt*; as also *اعراه*. (TA.) — And *عَرِيَ الْمَزَادَةَ*, 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* (عُرُوَّة) *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 *أَعْرَوْا 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. — *اعرى*, intrans., *He* (a man) *was, or became, fevered, or affected with fever*. (TA. [From *عُرُوَّة*].) — And *أَعْرَيْنَا* *We were, or became, affected by a cold night* [such as is termed *عَرِيَّة*]: or *we came to experience the cold of evening*. (TA.) One says, *أَهْلَكَ فَقَدْ أَعْرَيْتَ* 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. عَرَاهُ* i. e. *ناحيته* [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*), *في كلِّ وَجْهٍ* [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. نَاحِيَّة* [as meaning *A region, or quarter; or a vicinage*]; (K in art. *عَرِيَ*;) and so *عُرُوَّة*, (K in art. *عَرِيَ*;) 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 *عَرَاهُ*; (K in art. *عَرِيَ*;) this last and *عَرَا* both signify *a yard*, syn. *فِنَاءٌ*; (S;) and *a court*, syn.

سَاحَةٌ; (T, S;) as also *عُرُوَّة*. (T, TA.) One says, *نَزَلَ فِي عَرَاهُ* [or *بَعْرَاهُ* and *بَحْرَاهُ* (S in art. [حَرَى]) meaning *ناحيته* [i. e. *He alighted, or descended and abode, in his region, or quarter, or his vicinage*]: (TA:) or *نَزَلَ بَعْرَاهُ* and *عُرُوَّتِهِ* i. e. [he alighted, &c.,] in his court. (Az, TA.)

عُرُوَّة: see *عُرُوَّة*.

عُرُوَّة: see *عَرَا*: — and see also *عُرُوَّة*: — Also One who is not disquieted, or rendered anxious, or grieved, by an affair: (K:) [or] *أَنَا عُرُوَّةٌ مِنْهُ* means *I am free, or free in mind, (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.)

عَرَاهُ: see *عَرَا*: — Also *Vehemence, or intensity, of cold*: (S, K; mentioned in the latter in art. *عَرِيَ*;) originally *عُرُوَّة*. (TA.)

عُرُوَّة: see *عَرَا*, in two places.

عُرُوَّة 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 *عُرُوَّة* 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 *زَرٌّ* [or button] thereof enters; (M, TA;) the sister of the *زَرٌّ* thereof; (K;) as also *عَرِيَ*, accord. to the copies of the K, or *عَرِيٌّ*, accord. to some of them; and with *kesr*; but correctly with *ḍamm* and with the *r*, quiescent [i. e. *عُرُوَّة*] as in the Tekmileh; and also with *kesr* [i. e. *عُرُوَّة*]; as though these two were pls. [or rather coll. gen. ns.] of *عُرُوَّة* [i. e. *عُرُوَّة* and *عُرُوَّة*]: (TA:) the pl. is *عَرِيٌّ*: (Mṣb:) *عَرَاوِي* [i. e. *عَرَاوِي*] as pl. of *عُرُوَّة* is vulgar. (TA.) — [The pl. *عَرِيٌّ* also signifies [in like manner] *Certain* [well-known] *appertences* [i. e. loops] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. *لَا تُشَدُّ الْعَرِيُّ 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. *ضَرْب* (first paragraph, sec. col.) and in art. *عَمَل* (conj. 4)]. (TA.) — The *عُرُوَّة* 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 *عُرُوَّة* 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 بَطْنِ* [here meaning the clitoris]; (K, TA;) each of what are termed *عُرُوَّتَانِ* [i. e. the nymphæ]. (TA.) — And *عُرُوَّة* signifies also *A collection of* [the trees called] *عَضَاهُ* and of [those called] *حَمِيضٌ* 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 *حَمِيضٌ* 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 *صَيْفِ* [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 سِدْرُ*: (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 *عَرْجَجُ* and the *نَصِيٌّ* and the several kinds of *خَلَّةٌ* and *حَمِيضٌ*; 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, (تَتَعَلَّقُ بِهَا,) and are preserved thereby; wherefore they are also called عُلْفَةٌ*: (Mgh: [but for *عُلْفَةٌ* in my copy of that work, I have substituted *عُلْفَةٌ* as being evidently the right word:]) [see also *عُقْدَةٌ*, in the last quarter of the paragraph, in two places:] the pl. is *عُرِيٌّ*. (S, TA.) — Also The environs of a town [where people pasture their cattle]. (K, TA.) One says, *رَعَيْنَا عُرُوَّةَ مَكَّةَ* i. e. [We pastured our cattle] *in the environs of Mekkeh*. (TA.) — And the pl., *عَرِيٌّ*, 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.) — *عُرُوَّةُ 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 *صُعْلُوكٌ*].) — *العُرُوَّةُ الوُثْقَى* 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 *العُرُوَّةُ* [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 *عَرْجَجُ* &c.,” as expl.

above. (TA.) And **أَوْثَقُ عُرَى** [The firmest of things upon which one lays hold], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Mḡb.) — And **العُرْوَة** is a name of *The lion*. (S, Mgh, K.)

عُرْوَا 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 Deewán 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. **حَسْر**) 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.)

عُرَى an epithet applied to a palm-tree such as is termed **عَرِيَّة** [q. v.]: one says **نَحَلَةٌ عُرَى**, (S, Mḡb,) the latter word without **ة**; like as one says **أَمْرَأَةٌ قَتِيلٌ**. (Mḡb.) = And **رِيحٌ عَرِيَّةٌ** (S, K) and **عُرَى** (K) A cold wind. (S, K: mentioned in the K in this art. and also in art. **عَرَى**.) And one says also, **إِنَّ عَشِيَّتَنَا هَذِهِ لَعَرِيَّةٌ** [Verily this our evening is cold]. (El-Kilábee, S.) And **لَيْلَةٌ عَرِيَّةٌ** A cold night. (TA.)

عَرِيَّةٌ [as a subst.] A palm-tree which its owner assigns to another, (S, Mgh, Mḡb, K,*) who is in need, (S, Mgh,) for him to eat its fruit (S, Mgh, Mḡb, 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, Mḡb:) it is said that on the occasion of the prohibition of **المُرَابَاة**, 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, Mḡb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from **عُرَى**, aor. **يَعْرَى**, (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 subst., like **نَطِيحَةٌ** and **أَكِيْلَةٌ**. (S, Mḡb.) [It is mentioned in the K in art. **عَرَى**. See also **عُرَى**, above.] — Also **مِثْلٌ** [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. **عَرَى**. [In the CK, **المِثْلُ** is erroneously put for **المِثْلُ**].)

عَرَاوَةٌ, expl. by Freytag as signifying "oleris species" &c., is a manifest mistake for **عَرَاوَةٌ**, n. un. of **عَرَاوٌ**, q. v.]

عَارٍ act. part. n. of **عَرَاهُ** in the first [and in others also] of the senses assigned to it above. (Mḡb.) En-Nábigah says,

• **أَتَيْتُكَ عَارِيًا خَلَقًا ثِيَابِي**
• **عَلَى خَوْفٍ يُظَنُّ بِي الظُّنُونُ**
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 **تُظَنُّ** instead of **يُظَنُّ**.)

أَعْرَوَانٌ (so in copies of the K and accord. to the TA, in the CK **عُرَوَانٌ**) A certain plant: (K, TA:) or one of which the leaves fall not in the winter. (CK.)

مُعْرَى An epithet applied to a **فَرَجٌ** as meaning *Having what is termed عُرْوَةٌ* [q. v.] (K, TA) or *what are termed عُرَوَاتَانِ*. (TA.)

مَعْرُوٌّ pass. part. n. of **عَرَا**, q. v. (S, Mḡb.) — And part. n. of **عُرَى**, q. v. (ISd, TA.)

عري

1. **عَرَى** (S, MA, Mgh, Mḡb, K) **مِنْ ثِيَابِهِ** (S, MA, Mgh, Mḡb,) aor. **يَعْرَى**, (S, Mḡb,) inf. n. **عُرَى** (Mgh, Mḡb, K, and so in some copies of the S, accord. to other copies of which it is **عُرَى**, and also with **كسر** to the **ع**, as stated in the TA, [**العُرَى** commencing the art. in the CK is a mistake for **العُرَى**]) and **عَرِيَّةٌ**, (Mḡb, K,) *He* (a man, Mḡb, TA) *was, or became, naked, nude, bare, or without clothing;* (K, TA;) or *bare of his clothes:* (MA:) and **تَعْرَى** 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, **تَعْرَى**, *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, **عَرَى الْبَدَنُ مِنَ اللَّحْمِ** [*The body was, or became, bare of flesh, or lean.*] (TA.) — And **عَرَى مِنَ الْعَيْبِ**, aor. as above, **† He, or it, was, or became, free from fault,**

defect, or blemish: part. n. **عَرٍ** [if not a mis-transcription for **عَارٍ**]. (Mḡb.) And **عَرَى مِنْ الْأَمْرِ** **† He was, or became, free from the affair:** and **مَا يَعْرَى مِنْ هَذَا الْأَمْرِ** **† He is not, or does not become, free from this affair:** and hence, **لَا يَعْرَى مِنَ الْمَوْتِ أَحَدٌ** **† [No one will be exempt from death].** (TA.) = **عَرَيْتُهُ** *I came to him;* syn. **عَشَيْتُهُ**; like **عَرَوْتُهُ** [q. v.]. (K.)

2: see 4. — [Hence,] one says also, **عَرَاهُ مِنْ الْأَمْرِ** **† He freed him from the affair.** (TA.) — And **عَرَيْتُهُ** **† 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. **اعْرَاهُ** (S, MA, Mḡb, K) **مِنْ ثِيَابِهِ** (Mḡb,) or **مِنْ الثَّوْبِ** and **الثَّوْبِ**, (MA,) or **تَعْرَى**; (K;) and **عَرَاهُ**, (S, MA, Mḡb, K,) inf. n. **تَعْرِيَّةٌ**; (S, K;) *He denuded him, made him bare, or divested him,* (S,* MA, Mḡb,* K,) *of his clothes,* (Mḡb,) or *of the clothes,* (MA,) or *of the garment.* (K.) — And **اعْرَاهُ** signifies also *He plucked out the hair of his* (a horse's) *tail;* like **أَعَارَهُ**: mentioned by IKṭṭ and others. (TA in art. **عَبِرَ**.) — See also three other significations (two of which seem to belong to this art.) in art. **عَرَوٌ** = **اعْرَى** as intrans. *He* (a man, TA) *journeyed in [a bare and wide tract, or] what is termed عَرَاهُ* [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* (**بِالنَّاحِيَةِ**). (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 **اجْتَنَبْتُ** used otherwise than as trans.]; as also **أَسْتَعْرَيْتُ**, and **أَعْرَيْتُ**: 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. **عَرَوٌ**.

12. **اعْرَوَى الْفَرَسَ**, (S, K,) or **الدَّابَّةَ**, (Mgh, Mḡb,) *He rode the horse, or the beast, without a saddle,* (S, Mgh, Mḡb, K,* and Ham p. 42,) *and having nothing beneath him:* (Ḥam:) the verb being of the measure **أَفْعُوْعَلٌ**, (S, TA,) a measure of which there is no other trans. v. except **أَحْلَوَى**. (TA.) — Hence the usage of the verb in the saying of Taabbata-Sharrà,

• **يَظَلُّ بِمَوْمَاءَ وَيُمْسِي بِغَيْرِهَا**
• **جَحِيثًا 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. (Ḥam ubi suprà.) [See also an ex. of the

act. part. n. in a verse cited in the second paragraph of art. **دوم**. — **اعرورى السراب الآكامر** means **ركبها** [i. e. † *The mirage surmounted the hills, or mounds*]. (TA.) — **اعرورى أمراً** **قبيحاً** † *He ventured upon, or did, an evil, or a foul, thing*; (S, K; *) syn. **ركبه**, (S,) or **أتاه**, (K,) or both. (TA.) — **اعرورى** signifies also † *He journeyed by himself, alone, in the earth, or land*. (K.)

عوى *A hard and elevated, or an elevated and plain, part, or tract, of the earth, that is apparent, or open*: pl. **أعواء**. (TA.) [**عواء**, also, (q. v.), has a similar meaning, and the same pl.] — **حائط** [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 **عرا** in art. **عرو**: and in the same paragraph see its syn. **عراة**.

عرب: see 1, last quarter.

عري *A horse not having a saddle upon him*; (S, Mgh, K;) and so **معرور** and **معرورى**: (TA:) or not having upon him a saddle nor a saddle-cloth, or housing; as also **معرورى**; but **معرور** signifies riding without a saddle and without a saddle-cloth, or housing: (Mgh:) or **عري** [as also **معرورى**] signifies not having upon him a saddle nor any furniture: (TA:) **عريان** is not applied as an epithet to a horse, nor is **عري** to a man: (Mgh, Mgh, TA:) the latter is an inf. n. used as an epithet, and then made a subst., having a pl., (Mgh, TA,) which is **أعراء**. (S, Mgh, Mgh, TA.)

العري, and **العري**, and **العري**, and **العري**, (K, TA,) or, as in the M, **العري**, and **العري**, and in like manner in the A, **العري** and **العري** being [there] said to be like **الجرد** and **الجرد** in measure and in meaning, (TA,) signify **حسنة الجرد**, (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 **جردة**: the CK, for **العري** and **العري**, has **العري** and **العري**]) and **العري** (of which the sing. is **عري**, 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, **هذه معاري هذه المرأة** [*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 عورة* [or *pudenda* of a woman]: and the **فروج** [or *vulva*]. (TA.)

العري: see the next preceding paragraph.

عريان and **عاري** *Naked, nude, bare, or without clothing*; (S, MA, Mgh, Mgh, K, TA;) ap-

plied to a man: (Mgh, TA:) fem. **عريانة** (S, MA, Mgh, &c.) and **عارية**, (MA, Mgh, Mgh, &c.) applied to a woman: (S, Mgh:) the pl. of **عريان** is **عريانون**; (K;) and the pl. of **عاري** is **عاريات**. (Mgh, K,) and that of **عارية** is **عاريات**. (Mgh.) [Also, sometimes, *Bare of clothing, or of his clothes, except one, or more, of his inner garments*.] See also **عري**. — **عريان** applied to sand, † *An extended and gibbous tract* (**نقا**), or such as is accumulated and congested (**عقد**, in the CK **عقد**), of sand, having no trees upon it. (ISd, K, TA.) — Applied to a plant, or to herbage, † *Such as has become apparent*. (TA.) — **عريان** 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.) — **عريان** 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 **مقلص طويل**; to which is added in the TA **القوائير**: the first of these words I find written, in copies of the K, only **مقلص**; but it is correctly **مقلص**.]

عراة [is app. a subst. signifying *Nakedness, or bareness, or the like*: for **العظام من اللحم** 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, Mgh, K,) in which is nothing that hides, or conceals, (S, Mgh,) or in which nothing will be hidden, (M, TA,) or in which one will not be hidden by anything; (K;) occurring in the **Qur 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 **جهر** [q. v.]: (TA in art. **جهر**): pl. **أعراء**. (K.) [In the TA in art. **جهر** the pl. is said to be **أعرية**. See also **عري**.]

عاري; and its fem., with **ة**: see **عريان**, in three places. — [Hence,] **عاري الأشاجع**: see **أشجع**. **عاري التندوتين** means *Having no flesh on the two paps*. (TA.) — And [hence] one says, **الحق عاري** † *The truth is [naked, i. e.] manifest*. (TA in art. **عجز**.)

طريق 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 **عرورى**, of the measure **فوعول**, like **شجوجي** &c.,] *A rugged road*. (TA.)

العري; and its pl., **العاري**: see **العري**. — [The pl.] **معاري** [with the article **العاري**] signifies also † *Places that do not give growth to plants, or herbage*. (K.) — And † *Beds, or the like*; syn. **فراش**, (K, TA,) pl. of **فراش**. (TA.) And in this sense, (TA,) **معاري** occurs for **معاري**, by poetic license. (S, TA.)

العراة: see **العري**.

العراة and **العري**: see **العري**, 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.)

معرورى: see **عري**, in three places.

معرور: see **عري**, in two places.

عز

1. **عز**, aor. **عز**, inf. n. **عز** (AZ, S, A, O, Mgh, K) and **عزة**, (AZ, S, K,) or the latter is a simple subst., (Mgh,) and **عزاة**, (S, K,) *He was, or became, mighty, potent, powerful, or strong*; (TA, in explanation of **عز**;) and so **تعزز**; or the latter signifies *he made himself so; he strengthened himself*; syn. **تقوى**: (Mgh:) and the former, *he became so after being low, or mean, in condition*; (AZ, S, A, K;) as also **عز**, sec. pers. **عزرت**, aor. **عز**: (Mgh:) *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 **عز**;) as also **تعزز**. (S, K, TK.) [**عز وجل**, 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, **عزرت عليه**, (S, O, K,) aor. **عز**, (O, K,) meaning, **كرمت عليه**, (S, O, K, *) i. e., *I exceeded him in nobleness, or generosity*. (TK.) — And **عز**, [aor. **عز**, inf. n. **عز** and app. **عزاة** also,] *He magnified, or exalted, himself*: (TA:) † *he was disdainful, scornful, or indignant, in a blamable manner*. (TA, in explanation of **عزة**; q. v. infra.) [See also 5.] — *He resisted, or withstood*: (TA, in explanation of **عز**;) *he was indomitable, invincible; not to be overcome*. (B and TA, in explanation of **عزة**, q. v. infra.) And **عز الشيء**, aor. **عز**, *The thing was, or became, [difficult, or hard; as also **اعتز**, (occurring in the TA, coupled with **تعسر**, in an explanation of **منع**, in art. **منع**;) and **تعزز**: and] impossible, insuperable, or unattainable*: or so, as **Es-Sarakustee** says, **تعزز**. (Mgh.) — And **عز**, (S, O, K,) aor. **عز**, inf. n. **عز** and **عزة** and app. **عزاة**, (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*.] — **عز على أن تفعل**. — **كذا**, (S, Mgh, O, Mgh, K,) aor. **عز** (Mgh, O, Mgh, K) and **عز** (Fr, Mgh, O, K,) [the second pers. of the pret. being **عزرت** and **عزرت**] 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. **اشتد**, (S, Mgh, O, Mgh, K, TA,) and **حقت**, (S, O, K, TA,) and **شقي**: (TA:) a phrase [often, but not always,] alluding to a loathing of the action, or indignation thereat. (Mgh.) In like manner also you say, **عز على كذا** *Such a thing*

distressed, or afflicted, me. (§.) And **عَزَّ عَلَيَّ أَنْ** *It distressed, or afflicted, me to displease thee.* (A.) And **حَقُّ أَنْتَ ذَاهِبٌ**, like **عَزَّ مَا أَنْتَ ذَاهِبٌ** [or **حَقُّ مَا أَنْتَ 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., **لَسَدَّ 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.* (§, O, K.) And **أُعِزُّ عَلَى بِمَا أَصَبْتُ بِهِ** *That by which thou hast been afflicted distresses me:* (§, O:) [or *how doth it distress me!*] so in a trad. of 'Alee; when he beheld Talhah slain, he said, **أُعِزُّ عَلَى** [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 أَنْ.] — **عَزَّ** also signifies *He was, or became, weak:* thus having two contr. meanings. (Msb.) — **عَزَّهُ**, aor. 2, (§, A, O, K,) inf. n. **عَزَّ**, (§, O, TA,) *He overcame him, or conquered him:* (§, A, O:) *he overcame him in argumentative contest;* (K, TA;) as also **عَزَّوْهُ**, (K,) inf. n. **عَزَّوْهُ**; (TA;) and so **عَزَّهُ فِي الْخُطَابِ**: (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 **عَاوَهُ**, (§, K,) inf. n. **مُعَاوَهُ**: (O, TA:) in the Kur xxxviii. 22, some read **عَزَّنِي**; and others, **عَاوَنِي**: and you say, **عَاوَنِي فَعَزَّوْتُهُ**, meaning, *he strove with me to overcome, and I overcame him:* and **مُعَاوَهُ** signifies the *contending together in argument:* (TA:) you say also of a horse, **عَاوَنِي فَارَسَهُ** [he overcame his rider, or gained the mastery over him]. (§ and K in art. **جَمْع**.) It is said in a prov., (§), **مَنْ عَزَّ بَرٌّ** *He who overcomes takes the spoil.* (§, A, O, K.) And in another prov., (§), **إِذَا عَزَّ أَخُوكَ فَبِنٌ** (Th, S, O, K) *When thy brother overcomes thee, and thou art not equal to him (لَمْ تَقَاوَمَهُ) 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-hāk, what Th says is a mistake; the right reading being **فَبِنٌ**, with kesr, and the meaning, *when thy brother is hard, or severe, to thee, treat thou him with gentleness, or blandishment; not فَبِنٌ, with damm, which is from الهوان:* but ISd approves and justifies the reading given by Th. (TA.) [See also 10.] — **عَزَّهُ**, aor. 2, 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.* (IKt, TA.) — **عَزَّ الْمَاءُ**, (O, K,) aor. 2, (O,) *The water flowed.* (O, K.) — And **عَزَّتِ الْقَرْحَةُ**, (O, K,) aor. 2, (O,) *The قرحة [i. e. wound, or pustule,] discharged*

what was in it. (O, K.) — **عَزَّتْ**, aor. 2, inf. n. **عَزَّوْهُ** and **عَزَّازٌ**; (§, O, K;) and, (K,) accord. to IAar, (O,) **عَزَّزْتُ**, (O, K,) inf. n. **عَزَّوْهُ**; (O, TA;) *She (a camel, IAar, S, O, K, and a ewe or goat, IAar, O) was narrow in the orifices of the teats;* (§, O, K;) as also **أَعَزَّتْ**, (§, O, K,) and **تَعَزَّزْتُ**: (§, K;) or **عَزَّزْتُ**, [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. **لَب**.)

2. **عَزَّوَهُ**, (inf. n. **تَعَزَّيْزُ**, TA,) *He rendered him mighty, potent, powerful, or strong; he strengthened him;* (§, Msb, TA;) *by, or by means of, another;* (Msb;) as also **عَزَّوَهُ**, (§, Msb, TA,) aor. 2, inf. n. **عَزَّوَهُ**; (Msb;) and **أَعَزَّهُ**: (O, TA:) the agent is God, (§, 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 **أَعَزَّهُ** [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*]. (§, K, TA.) In the Kur [xxxvi. 13], some read, **فَعَزَّوْنَا بِثَالِثٍ**; (§, TA;) and others, **فَعَزَّوْنَا بِثَالِثٍ**; meaning *And then we strengthened [them] by a third.* (§, O, TA.) [See also an explanation of a verse cited voce **عَزَّ** in art. **عَزَى**.] — **عَزَّوْنَا بِطَرِّ الْأَرْضِ**, (§, O, K,) and **عَزَّوْنَا بِطَرِّ الْأَرْضِ**, (O, K,) inf. n. **تَعَزَّيْزُ**, (K,) *The rain made the earth compact, or coherent, (§, O, K, TA,) and hard, so that the feet did not sink into it.* (TA.) — **عَزَّوْنَا بِبِهِرٍ**, (inf. n. as above, TA,) *He treated them with hardness, severity, or rigour; not with indulgence.* (A, TA.)

3. **عَاوَهُ**, inf. n. **مُعَاوَهُ**: see **عَزَّهُ**, in three places.

4. **أَعَزَّهُ**: see 2, in two places. — Also *He loved him:* (AZ, O, K:) but Sh reckons this weak. (O.) — **أُعِزَّتْ**: and the verb of wonder **أُعِزُّ**: see **عَزَّ**, in three places. — **أَعَزَّتْ** said of camel and of a ewe: see 1, last sentence. — Also *She (a cow) had difficult gestation,* (§, O, K,) or, accord. to IKt, *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. **أَضْرَعَتْ** [q. v.]. (O.) — And **أَعَزَّ** *He became,* (§, O, K,) and *journeyed,* (TA,) in ground such as is termed **عَزَّازٌ** [q. v.]. (§, O, K, TA.)

5. **تَعَزَّزْتُ**: see 1, first quarter, in four places. [It is sometimes changed to **تَعَزَّيْتُ**.] It is said in a trad., **مَنْ لَمْ يَتَعَزَّزْ 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 **تَعَزَّيْتُ**, in art. **عَزَى**.] You say also, **تَعَزَّيْتُ عَنْهُ**, meaning *I constrained myself to endure the loss, or want, of him, or it, with patience;* originally **تَعَزَّزْتُ**, meaning, *I exerted my strength or energy [to divert myself from him, or it];* like **تَطَلَّيْتُ** for **تَطَلَّيْتُ**. (TA.)

[But see art. **عَزَى**.] — **عَزَّزْتُ** *He magnified and hardened himself; he behaved in a proud and hard manner, towards others.* (TA.) — **تَعَزَّزْتُ بِهِ** *He gloried, or prided himself, in, or by reason of, him [or it];* (TA;) as also **أَعْتَزَّ بِهِ**; (O, TA;) [and **أَسْتَعَزَّ بِهِ** — **تَعَزَّزْتُ نَحْمَ النَّاقَةِ** *The flesh of the she-camel became hard, or tough.* (§, A, O, L, K,*) — **تَعَزَّزْتُ** said of a camel and of a ewe: see 1, last sentence.

8. **أَعْتَزَّ بِهِ** *He reckoned himself strong, or mighty, &c., (عَزَّيْزُ), by means of him;* (§, K;) [as also **أَسْتَعَزَّ بِهِ**]. — See also 5. — And see 1, in two places.

10: see 8, and 5. — **أَسْتَعَزَّ فَلَانٌ بِحَقِّي** *Such a one overcame me.* (§, TA.) And **أَسْتَعَزَّ بِهِ** *استَعَزَّ عَلَيْهِ*, (A, O,) or **أَسْتَعَزَّ عَلَيْهِ**, (O, K,) *The disease became violent, or severe, to him, and overcame him.* (O, K.) And **أَسْتَعَزَّ بِهِ** *He was overcome by disease or any other thing:* (§, O:) or, accord. to AA, *he (a sick man) became in a state of violent, or severe, pain, and his reason was overcome.* (§.) You say also **أَسْتَعَزَّ اللَّهُ بِهِ** *God caused him to die.* (O, K.) And **أَسْتَعَزَّ بِهِ** *He died.* (O, TA.) — **أَسْتَعَزَّ** said of sand, (§, A, O, K,) and of other things, (§,) also signifies *It held together, or cohered,* (§, A, O, K,) and *did not pour down.* (§, O, K.)

R. Q. 1. **عَزَّوَهُ**: see 1, latter half.

عَزَّ: see **عَزَّوَهُ**. — **عَزَّوَهُ** *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 spoiled.*]

عَزَّ *Might, potency, power, or strength;* (TA;) as also **عَزَّوَهُ**: (§, O, TA:) and especially *after-ness, or meanness, of condition;* as also **عَزَّوَهُ** the latter word: (AZ, S, A, Msb, and K, in explanation of **عَزَّوَهُ**:) *high, or elevated, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness;* syn. **رَفَعَهُ**; (TA;) *contr. of ذُلٌّ*; (§, A, O;) [as also **عَزَّوَهُ** the latter word: see **عَزَّوَهُ**.] **عَزَّوَهُ**, and **بِعِزِّكَ**, [By my might, &c., and by thy might, &c., such and such things have happened,] like **لَعَمْرِي** and **لَعَمْرُكَ**, are bad phrases of the people of Esh-Shihr. (TA.) — [Self-magnification; self-exaltation: see **عَزَّوَهُ**.] and **عَزَّوَهُ** [or **عَزَّوَهُ** signifies the same: and also,] **عَزَّوَهُ** [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 **عَزَّوَهُ** [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.) — [Harshness; scarceness; as also **عَزَّوَهُ**: see **عَزَّوَهُ**.] — 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.) = **مَطْرُ عَزٍّ** 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 **عَزٌّ**, throughout.

عَزٌّ: see **عَزَّازٌ**. — Also The state of being narrow in the orifices of the teats; and so **عَزَّازٌ**. (TA. [See 1, 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 **عَزَّزٌ**: (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] **أَكَامِر**, and the elevated parts (**ظُهور**) of [the high grounds termed] **قِفَاف**. (TA.) = See also **عَزَّزٌ**.

عَزُّوزٌ 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 عَزُّوزٌ 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 Mṣb; and especially,] after lowness, or meanness, of condition: (S, A, Mṣb:) [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 **عَزٌّ**:] resisting; withstanding; indomitable; invincible; not to be overcome; applied to a man: (TA:) [difficult, or hard: and impossible, insuperable, or unattainable: see **عَزٌّ**:] 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 **عَزِيْرَةٌ** [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, Mṣb, 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-Farezdaq̄ 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, **عَزِيْرَةٌ طَوِيْلَةٌ**: like the phrase in the **Ḳur** [xxx. 26] **وَهُوَ أَهْوَنُ عَلَيْهِ**, [meaning **هَيْئَتٌ**]: not implying excess, accord. to ISd, because **أَلٌ** 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 **أَكْبَرٌ**]. (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 **التَّجاشِي** applied to the King of the Abyssinians, and **قَيْصَرٌ** to the King of the Romans. (TA.) — **عَزِيزٌ**, [said of the **Ḳur**, in that book, xli. 41, means And verily it is a mighty book: meaning, inimitable: or] defended, or protected, (Bḍ, Jel,) from being rendered void and from being corrupted: (Bḍ:) or of great utility; unequalled. (Bḍ.) [الكِتَابُ العَزِيزُ, The mighty book, is an appellation often given to the **Ḳur-ān**.] — **عَزِيزٌ عَزٌّ** 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 **Ḳur** [v. 59], **فَسَوْفَ يَأْتِي آلَهُ بِقَوْمٍ بِحُبِّهِمْ وَيُحِبُّونَهُ أَوْلَادٌ عَلَىٰ** **الْكَافِرِينَ**, meaning, [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 العَزِيزُ** هو **عَزِيزٌ**: expl. voce **أَلٌ** (p. 75). And **هُوَ عَزِيزٌ** امرأَةٌ **عَزِيْرَةٌ** عِنْدَ نَفْسِهَا. **صَلَبٌ**: see **التَّنْفِيسِ**: see **ظَلْفٌ**. — **عَزِيزٌ** also signifies Severe, difficult, distressing, or grievous; (see an ex. voce **عَنْتٌ**;) and so **عَزَّاءٌ**, fem. **عَزَّاءٌ**: you say, **سَنَةٌ عَزَّاءٌ** A severe year: (S, O, K:) and **الْعَزَّاءُ** هَانَتْ عَلَيْهِ الْعَزَّاءُ [He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him]. (A.) = **حَبٌّ العَزِيزِ** [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 **سَقَبٌ**, &c.)

عَزَّازَةٌ A small water-course of a valley, shorter than a **مَذْنَبٌ** [q. v.]. (AA, TA.) — See also **مَعَزُوزَةٌ**.

عَزِيْرَةٌ [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 **عَزِيْبَةٌ**, (K, TA,) i. e. “that has gone far from the seeker:” (TA:) or **غَرِيْبَةٌ**, (TA, and thus in the **ḲK**), expl. by Skr as meaning “black” (**سَوْدَاءٌ**) [as though for **غَرِيْبَةٌ**, fem. of **غَرِيْبٌ**: but the word **سَوْدَاءٌ** immediately follows it in that verse]. (TA.)

عَزِيْرَةٌ and **عَزِيْرَةٌ** 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 **sinew** inserted in the rectum, extending to the hip, or haunch: (Abou-Málik, TA:) dual of the former **عَزِيْرَتَانِ**, and of the latter **عَزِيْرَاتَانِ**. (S, O, TA.)

عَزَّى: see **أَعَزَّ**, in four places: and **عَزِيْرٌ**.

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 **أَلٌ** (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 'Aisheh, **إِنَّ أَحَبَّ 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 **فَضْلِي** is of **العَزَّى**. (ISd.) [But see what follows.] — **العَزَّى** was the name of A certain idol, (S, O, K,) belonging to Kureysh and Benoo-Kináneeh: (S, O, TA:) or a certain gum-acacia-tree, (**سَمْرَةٌ**) which the tribe of Ghatafan (S, O, K) the son of Saad 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-Shámeeeyeh**, (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 **بَيْتٌ**, (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, **بَيْتًا**; (TA;) and they appointed to it ministers, (S, TA,) like those of the Kaabeh; (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 I'Ab, a certain she-devil, who used to come to three gum-acacia-trees (**سَمْرَات**) in Baṭn-Nakhleh, against whom Moḥammad, when he conquered Mekkeh,

sent Khálid Ibn-El-Weleed; and he cut down the trees, and slew her and her minister. (TA.)

A poet says,

- **أَمَّا وَدِمَاءٌ مَائِرَاتٍ تَخَالِبَهَا**
- **عَلَى قَنَةِ الْعَزَى وَبِالنَّسْرِ عِنْدَمَا**

[Verily, or now surely, by bloods flowing, and running hither and thither, which thou wouldst think to be dragon's-blood, upon the mountain-top of El'-Ozzá, and by En-Nesr]. (S.) ISd says, I hold **عَزَى** to be fem. of **الأعز**; and if so, the **ال** in the former is not redundant, but is like the **ال** in **الحارث** and **العباس**: but properly it should be redundant, because we have not heard **العزى** as an epithet [of excess] like as we have heard **الصغرى** and **الكبرى**. (L, TA.) — **عَزَى** is [however] used in the sense of **عزيرة**: (K, TA.) and **أعز** [fem. **عزاة**] is also syn. with **عزير**, which see in four places. (S, K.)

العز, as a name of God, *He who giveth عز* [or might, &c.] to whomsoever He will, of his servants. (TA.)

مَعَزَةٌ [accord. to analogy signifies *A cause, or means, of عز* i. e. might, &c.]: see **ظفار**.

إِنَّكُمْ مَعَزَزٌ بِكُمْ Verily ye are treated with hardness, severity, or rigour; not with indulgence. (S, O, TA.) From a trad. of Ibn-'Omar. (O, TA.)

فُلَانٌ مِعْرَازُ الْمَرَضِ Such a one is in a severe state of disease. (S, O, K.)

مِعْرَوزَةٌ, applied to land, or ground, (أرض, S, O.) **Hard**, or **firm**; syn. **شديدة**. (S, O, K.) — And, so applied, *Itained upon* (O, K, TA) **by rain such as is termed عز, and rendered compact, or coherent, and hard**; as also **عَزَاةٌ** and **عَزَاةٌ**. (TA.)

مُعْتَزٌ is syn. with **مُسْتَعَزٌ**. (TA.) You say, **أَنَا مُعْتَزٌ بِبَنِي فُلَانٍ** and **مُسْتَعَزٌ بِهِمْ** [I reckon myself strong by means of the sons of such a one]. (A.) — **فَرَسٌ مُعْتَزَةٌ** A mare having thick and strong flesh. (TA.)

مُسْتَعَزٌ: see the next preceding paragraph.

عزب

1. **عَزَبَ**, aor. **عَزَبْتُ** (S, O, Mṣb) and **عَزَبَ**, (S, O,) inf. n. **عَزُوبٌ**, (S, Mṣb,) *He*, (a man, S, O,) or *it*, (a thing, Mṣb,) **was**, or **became**, distant, or remote; (S, O, Mṣb;) and **absent**; **عَنِي** from me: (S, O:) or **عَزَبَ** has the former meaning: (K:) and **عَزَبَ**, aor. **عَزَبْتُ** and **عَزَبَ**, (Mṣb, K,) inf. n. as above, (K,) signifies *he*, or *it*, **was**, or **became**, absent, (Mṣb, K,) and **concealed**: (Mṣb:) and **went away**, or **departed**. (K, TA.) You say, **عَزَبَ بِهَا**, referring to sheep or goats, *He went to a distance, or far off, with them*: so in a trad.: or, as some relate it, **عَزَبَ بِهَا**, meaning *he went with them to a remote pasturage*: and *he pastured*

them (namely, camels,) *at a distance from the place of abode of the tribe, not repairing, or returning, to them [in the evening]*: and **عَزَبَ**, and thus the verb is written in copies of the K in a place where some copies have **يَعُزُبُ**, occurs in the phrase **عَزَبَ عَنْ أَهْلِهِ وَمَالِهِ** [He went away to a distance from his family and his cattle, or camels &c.]. (TA.) And **عَزَبَتِ الإِبِلُ** The camels went away to a distance in the pasturage, not returning in the evening: (S, O:) and in like manner one says of sheep or goats. (O.) And **عَزَبَتْ** **عَنْ عِلْمِهِ شَيْءٌ** Nothing is absent from his (God's) knowledge. (TA. [See Kur x. 62 and xxxiv. 3.]) And **عَزَبَ طَهْرُ الْمَرْأَةِ** [The woman's state of pureness from the menstrual discharge was a remote thing] means **† the woman's husband was absent from her**: (K:) or [rather] is said of the woman when her husband is absent from her. (S, O.) And **عَزَبَ عَنْ فُلَانٍ حِلْمَهُ** [Such a one's forbearance quitted him]; (S, O;) as also **عَزَبَ**. (O.) — Also, aor. **عَزَبْتُ**, (Mṣb, K,) inf. n. **عَزُوبَةٌ** and **عَزُوبَةٌ**, (Mṣb, MF, TA,) or these are simple subst., (S, K,) **† He was without a wife**; or **in a state of celibacy**. (Mṣb, K.) [And app. **عَزَبَتْ** is said in like manner of a woman, meaning **† She was without a husband**. See also 5.] — And **عَزَبَتِ الْأَرْضُ** **† The land**, whether fruitful or unfruitful, **was**, or **became**, destitute of inhabitants; **had in it no one**. (S, O, K.)

2. **عَزَبَ بِهِ**: see 1, second sentence. **عَزَبَ بِهِ** **عَنِ الدَّارِ** is said of a herd of pasturing camels [meaning *It was taken to pasture at a distance from the place of abode*]. (S, O, K.) — It is said in a trad. (S, O) of the Prophet, (O,) **مَنْ قَرَأَ الْقُرْآنَ فِي أَرْبَعِينَ لَيْلَةً فَقَدْ عَزَبَ** [He who reads, or recites, the Kur-an in forty nights] goes to a remote period of time from his commencement; (S, O, TA;) or **makes the time of the commencement thereof to be remote**; (A;) and is **tardy in doing so**. (TA.) — **عَزَبَ إِلَيْهِ**: see 4. — **لَيْسَ لِفُلَانٍ امْرَأَةٌ تَعَزِبُهُ**, meaning **† There is not for such a one a woman to put an end to his celibacy by marriage**, is like the saying **هِيَ تَمْرُضُهُ** **هِيَ تَمْرُضُهُ** **فُلَانٌ يُعَزِبُ فُلَانًا وَيُرِيضُهُ** [Such a one undertakes, or manages, the affairs of such a one, and his expenses]; i. e., **acts for him like a treasurer**. (TA, from the Nawádir el-Aṣráb. [In art. **رَضِيَ** in the TA, **عَزَبَهُ** is said to signify, agreeably with the explanation above, **قَامَ عَلَيْهِ**].)

4. **عَزَبَ** *He made to be distant, or remote; or to go far away*. (K, TA.) You say, **عَزَبَهُ اللَّهُ** *God made him, or may God make him, to go away, or far away*. (S, TA.) — **عَزَبَ الإِبِلُ** *He drove the camels to a distance in the pasturage, not to return in the evening*. (TA.) And **عَزَبَ** **عَنْهَا** *He made his camels to pass the night in the pasturage, not bringing them back in the evening*. (TA.) And **عَزَبَ جَمَلَهُ** is like **أَضَلَّهُ** [He made his camel to go astray]. (A.) —

[Hence,] **عَزَبَ اللَّهُ عَنْهُ حِلْمَهُ** **† God made his forbearance to become remote from him**. (O.) — And **أَعَزَبْنَا الْكَلًّا**, (O,) or **أَعَزَبْنَا** alone, (S,) *We lighted upon remote herbage*. (S, O.) — As intrans.: see 1, first sentence: and the same in the latter half. — [Hence,] **عَزَبَ الْقَوْمُ** *The people's camels went away to a distance in the pasturage, not to return in the evening*. (S, O, K, TA.)

5. **عَزَبَ**: see 1, second sentence. — Also *He passed the night with his camels in the pasturage, not returning in the evening*. (TA.) — And **† He abstained from marriage**: (K, TA:) and in like manner **عَزَبَتْ** is said of a woman. (TA.) One says, **عَزَبَ زَمَانًا ثُمَّ تَأَهَّلَ** (S, O) **† He was without a wife [a long time, or he abstained from marriage a long time; then he took a wife]**. (O.) [See also 1, near the end.]

عَزَبَ [correctly thus, but in the sense here following written in the TA without any syll. signs, and in the O written **عَزَبَ**] *A man who goes away to a distance into the country, or in the land*. (O, TA.) [And *One who goes far away with his camels to pasture*: pl. **أَعَزَابٌ**. (See also **عَزَابٌ** and **عَزَابٌ** and **مِعْرَابَةٌ** and **مِعْرَابَةٌ**.)] **عَزَابٌ** means *The staff of those who go far away with their camels to pasture*; and a horse is likened thereto, (S, O, TA,) on account of its compactness and smoothness; so in a marginal note in the L: (TA:) [Sgh, however, says,] thus in some of the lexicons, but in my opinion, (O,) it was the name of a mare which was not to be outstripped, and which was thus called because her owner gave her gratuitously for the use of those of his people who had no wives, who made predatory attacks upon her, and when one of them acquired for himself property and a wife, he resigned her to another of his people: (O, K:) whence the prov.

• **أَعَزُّ مِنْ هِرَاوَةِ الْأَعَزَابِ** [More highly esteemed than Hiráwet-el-Aṣzáb]. (O.) See an ex. in a verse cited voce **عَدِيدٌ**. — See also **عَزَابٌ**. — Also *Whatever is alone, solitary, or apart from others*. (TA.) — And **† A man having no wife**; (Ks, S, Mgh, O, Mṣb, K;) as also **عَزَابٌ**, (Mṣb, TA,) which is the original; (Mṣb;) and **عَزَابٌ**, and **مِعْرَابَةٌ** [which see below]; (K;) but not **عَزَبٌ**, (Mgh, O, Mṣb, K,) this being disallowed by **أَهَات**, (O, Mṣb,) and others; (TA;) or it is rare; (K;) but it occurs in a trad.; (Mgh, O;) and some allow it: (O, Mṣb:) the pl. of the first is **أَعَزَابٌ**, (O, K,) or **عَزَابٌ**, (S, Mṣb,) which is thus because the original form of the sing. is considered as being **عَزَابٌ**, this pl. being like **كُفَّارٌ** as pl. of **كَافِرٌ**, (Mṣb,) or **عَزَبٌ** has both of these pls., (O,) or **عَزَابٌ** is pl. of **عَزَابٌ**, (TA,) and is applied to men and to **† women as meaning having no spouses**: (S, TA:) **عَزَبَةٌ** is applied to **† a woman [as meaning having no husband]**, (Ks, S, O, Mṣb, K,) and (O, Mṣb, K) so **عَزَبَ**; (Zj, Kz, Mgh,

O, Mḡb, K;) and if **عَزَبُ** be applied to a man, **عَزْبًا**, may by rule be applied to a woman; and the pl. of **عَزْبَةٌ** is **عَزَبَاتٌ**: (Mḡb:) or, accord. to Zj, **عَزْبَةٌ** is a mistake of Abu-l-'Abbās [i. e. Th], and **عَزَبٌ** is used as an epithet of a man and of a woman, like as is **خَصْرٌ**, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MḡF, however, denies that we have any authority for calling **عَزَبٌ** an inf. n.: he considers it to be a simple epithet, like **حَسَنٌ** &c.; and if used in the fem. sense without the termination **ة** otherwise than by poetic license, to be an anomalous epithet, like **عَائِسٌ**, which is applied alike to a man and to a woman: the phrase **رَجُلَانِ عَزَبَانِ** is also mentioned: and the saying **إِنَّهُ لَعَزَبٌ لَزْبٌ** [in which the latter epithet is merely an imitative sequent corroborative of the former], and **إِنَّمَا لَعَزْبَةٌ لَزْبَةٌ**: and **عَزَبٌ** is said to be [also] a quasi-pl. n. [of **عَزَابٌ**], like as **خَدَمٌ** is of **خَادِمٌ**. (TA.)

عَزْبَةٌ and **عَزُوبَةٌ** 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.]])

عَزِيبٌ A man who has gone away to a distance (**نَعَزَبَ**, as in some copies of the K), or who goes away to a distance (**يَعَزُبُ**, 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 عَزِيبٌ** camels that do not return in the evening to the tribe: **عَزِيبٌ** thus used is pl. (or a quasi-pl. n., TA) of **عَزَابٌ**, like as **غَرِيٌّ** is of **غَارٌ**. (S, K, TA.) — See also **عَارِبٌ**. — And see **عَرَبٌ**, near the middle.

عَزُوبَةٌ 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.)

عَزُوبَةٌ: see **عَزْبَةٌ**.

عَارِبٌ Distant, or remote: (Mḡb, 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 (**رَوْضٌ**) [app. as meaning distant, or remote]; as also **عَزِيبٌ**. (A, TA.) In the following saying,

• وَصَدْرُ أَرَاخِ اللَّيْلِ عَارِبٌ هَبِيهٖ •
• 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 'Aṭikeh,

قَبْنٌ هَوَاءٌ وَالْحُلُومُ عَوَازِبُ

means † And they are devoid of reason, the intellects [being] far away: **عَوَازِبُ** here being pl. of **عَارِبٌ**. (L, TA.) And [in a similar manner,] **عَوَازِبُ الْأَطْهَارِ** [in which **عَوَازِبُ** is pl. of **عَارِبَةٌ**] is applied as an epithet to women whose husbands are absent: (S and O and TA, from a verse of En-Nābighah Edhi-Dhubyanee: [for the lit. meaning, see 1, latter half:] — [for **عَارِبٌ** signifies also Absent; and concealed. (Mḡb.) — It is also applied to sheep or goats, (**شَاةٌ**, O, TA, and **عَنْمَرٌ**, 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] **عَزْبٌ** is applied to cattle, or camels &c., (**مَالٌ**, A, O, TA,) meaning that go away to a distance from their owners. (O.) See also **عَزِيبٌ** [which, thus applied, is a quasi-pl. n. of **عَارِبٌ**]. And **عَارِبَةٌ** is likewise applied to camels (O, K) as meaning That go far away to pasture: (O, K:*) so in the prov. **إِنَّمَا أَشْتَرَيْتُ الْغَنَمَ حَذَارَ الْعَارِبَةِ** [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 **عَرَبٌ**, in three places. — And see **مَعْرِبَةٌ**.

عَوَزَبٌ An old woman: (O, K:) so called because of the long period that has elapsed since her marriage. (TA.)

عَارِبٌ; and the fem. **عَارِبَةٌ**: see **عَزْبٌ**.

مُعْرِبٌ One who goes away from his family with his camels. (Az, TA.) [See also **عَزْبٌ** and **عَزِيبٌ** &c.] — And Seeking distant herbage, such as is termed **عَارِبٌ**. (TA.) — And One whose camels go away to a distance in the pasturage, not to return in the evening. (S, TA.)

مُعْرِبَةٌ A female slave: (O, K:) or, accord. to Th, applied only to a woman that has not a husband: (TA:) pl. **مَعَارِبٌ**, for which **مَعَارِيبٌ** occurs in a verse of Aboo-Khirāsh El-Hudhalee. (O.) — See also **مَعْرِبَةٌ**.

مَعَزِبٌ A herd of pasturing camels taken to pasture at a distance (**عَزَبَ بِهِ**) from the place of abode. (S, O, K:*)

عَارِبَةٌ (A, O, K) and **عَزْبَةٌ** and **عَارِبَةٌ** (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.)

مَعَزِبٌ: see what follows, in two places.

مَعْرِبَةٌ 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 **مَعَزِبٌ**: (A, O, K:) accord. to Az, the former is the only epithet of the measure **مَفْعَالَةٌ**, except **مَجْدَامَةٌ**, which is sometimes used; [but in the TA, **مَطْرَابَةٌ** and **مَطْوَاعَةٌ** and **مَقْدَامَةٌ** also are mentioned;] the **ة** in **مَعْرِبَةٌ**, 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 **عَزْبٌ** &c.] — Also, (S, O, K, TA,) or **مَعَزِبٌ**, (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 **عَزْبٌ**.

عزب

1. **عَزَرَهُ**, aor. **عَزَرَ**, inf. n. **عَزِرٌ**, He prevented, hindered, withheld, or forbade, him; (Mḡh, O, K, TA;) and turned him away, or back; (Mḡh, O, TA;) and **عَزَرَ عَيْنَ 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 **عَزَرْتُ الْبَعِيرَ**, inf. n. **عَزْرٌ**, I tied a cord upon the **خَيْاشِيمِ** [app. meaning the upper parts of the nostrils] of the camel, and then put medicine into his mouth. (O, TA.) — And **عَزَرَ الْمَرْأَةَ**, (TA,) inf. n. as above, (K,) He compressed the woman. (K, TA.)

2. **عَزَرَهُ**, (O, TA,) inf. n. **تَعَزِيرٌ**, (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. (Ibrāheem Es-Seree, O, TA.) — And hence, (S,) He inflicted upon him a beating, or flogging, less than that prescribed by the law; (S, M, Mḡh, O, Mḡb, K;) as also **عَزَرَهُ**, inf. n. **عَزْرٌ**: (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 **تَعَزِيرٌ** signifies [simply] the act of beating. (A.) And one says, **ضَرَبَهُ تَعَزِيرًا**, meaning He beat him moderately; not exceeding the ordinary bounds. (TA in art. **حَلٌّ**.) — Also He constrained him against his will, **عَلَى** to do the thing, (O, K,*) and taught him by forbidding him to return to the doing of that which was at variance therewith; and so **عَزَرَهُ**: (IAqr, O:) and he taught him the **فَرَائِضَ** and **أَحْكَامَ** [or obligatory statutes or ordinances of God]; (O;)

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 Moḥammad] 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, Mḡb, 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 عَزْرَائِيلُ, or, as others, عَزْرَائِيلُ, [The Angel of Death;] a certain angel, well known. (MF.)

عِزَابٌ A species of trees. (S, O, L, K.) = أَبُو الْعِزَابِ the surname of A certain long-necked bird, which one always sees in shallow water, (S, O, K,*) called the سَبْبِطَرُ: (S, O:) or it is the كُرْكُي [or Numidian crane]. (K.)

عزف

1. عَزَفَ عَنِ الشَّيْءِ, aor. ʔ and ʔ; inf. n. عَزَفٌ and عَزِيفٌ [or عَزُوفٌ?], He turned away, or back, from the thing: (Mḡb:) [or] عَزَفَتْ نَفْسِي عَزُوفًا, aor. ʔ (S, O, K) and ʔ, (S, O,) inf. n. عَزُوفٌ (S, O, K) and عَزَفٌ, and عَزِيفٌ, which is a contraction of عَزُوفٌ, (TA, the last from a verse of Umeiyeh Ibn-Abee-'Aidh,) 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 عَنْ كَذَا He withheld, or restrained, himself from such a thing. (TA.) = عَزَفَ, (S, O, Mḡb,) aor. ʔ, (Mḡb,) inf. n. عَزَفٌ (S, O, Mḡb) and عَزِيفٌ, (Mḡb,) He played with, or upon, the musical instruments called مَعَازِفٌ: (S, O, Mḡb:) and he sang: (S, O:) and عَزَفٌ signifies [particularly] the beating of tambourines; whence the saying in a trad., of 'Omar, 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 الْجِنَّ (S,) aor. ʔ, (S, O, K,) inf. n. عَزِيفٌ (S) and عَزَفٌ, (TA,) The jinn, or genii, uttered, or made, the sound termed عَزِيفٌ, expl. below. (S, O, K,*) — And عَزَفَتِ الْقَوْسُ, inf. n. عَزَفٌ and عَزِيفٌ, The

bow [twanged, or] made a sound. (AHn, TA.) = عَزَفَ, aor. ʔ, (IAḡr, O, K,) inf. n. عَزَفٌ, (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 حَنَجْرَتُهُ) on the occasion of death: (Ibn-'Abbád, O, K:) app. a dial. var. of عَفَّ [q. v.]. (TA.)

4. اعزف He heard the عَزِيفُ of the sands, (IAḡr, O, K, TA,) and of the winds, expl. below, voce عَزِيفٌ. (TA.)

6. تعازفوا 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 للشَّرِّ He prepared himself for evil, or mischief. (Lh, TA.) [Perhaps a mistranscription; for اعزوف, q. v.]

عَزَفٌ: see عَزِيفٌ, in two places. — See also مَعَازِفٌ. = [Freytag explains it as meaning also A person from whom we are averse; whom we do not love: from the Deewán of the Hudhalees.]

عَزْفٌ 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.)

عَزُوفٌ 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 عَزِيفٌ, as also عَزُوفَةٌ [but in an intensive sense because of the affix ʔ], and عَزِيفٌ; all as epithets applied to a man. (Ham p. 675.) You say رَجُلٌ عَزُوفٌ عَنِ التَّهْوِ A man not desirous of play, or sport. (TA.) And عَزُوفٌ عَنِ التَّسَاءِ Not desirous of women. (TA.) And عَزُوفٌ, alone, signifies One hardly, or not at all, constant in true friendship. (TA.)

عَزِيفٌ [mentioned above as an inf. n.] A sounding, or an emission of sound: (Mḡb:) [and particularly] the low, or faint, or humming, sound of the jinn, or genii, that is heard by night in the deserts; as also عَزْفٌ [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.) عَزْفٌ الرِّيَّاحِ means The sounds of the winds; (S, O, K;) and عَزِيفُ 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 عَزِيفُ الرَّعْدِ (S, O, K) The confused and continued sound [or the rumbling] of the thunder. (S.) And عَزِيفُ 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.

عَزَافٌ Clouds (سَحَابٌ) in which is heard the عَزِيفُ (i. e. confused and continued sound [or rumbling], S) of thunder. (S, O, K,*) And Rain sounding, or sounding vehemently; syn. مُجَلْجِلٌ. (TA.) And Sand causing a sound [such as is termed عَزِيفٌ (q. v.)] to be heard; as also عَزَافٌ. (TA.)

عَزَافٌ: see عَزُوفٌ. = Also Playing with, or upon, the musical instruments called مَعَازِفٌ: and singing. (S, O, K.) — [And, applied to a jinn, Uttering, or making, the sound termed عَزِيفٌ: pl., masc. and fem., عَوَازِفٌ.] A poet says, in relation to the sound of the jinn,

• وَإِنِّي لِأَجْتَابُ اللَّوَاهُ وَبَيْنَهَا •
• عَوَازِفُ جِنَانٍ وَهَامٌ صَوَاحِدُ •

[And verily I cross the waterless desert when amid it are nightly hummers of the jinn, and hooting owls]. (TA.) — See also عَزَافٌ.

مِعْرَفَةٌ and مِعْرَفٌ: see what follows.

مَعَازِفٌ Musical instruments; (S, O, K;) pulsatile instruments of music; (Mgh, Mḡb,*) accord. to some of the lexicologists, (O,) such as the lute and [mandoline called] طُنْبُورٌ (O, K, TA) and the like of these (O) and the tambourine &c.: (TA:) sing. عَزْفٌ, (Lth, Az, Mgh, O, Mḡb, K,) as is transmitted from the Arabs; (Lth, Az, Mgh, O, Mḡb;) the pl. being irreg., (Mḡb, TA,) like مَلَامِيحٌ and مَسَابِيحٌ, pls. of لَمِيحَةٌ and سَبِيحَةٌ; (TA;) or the sing. is مِعْرَفٌ and مِعْرَفَةٌ, (K,) which are applied to a sort of musical instrument having many strings; (Lth, O;) or the former of these signifies a sort of طُنْبُورٌ made by the people of El-Yemen, (Mgh, Mḡb, TA,) now called قَبُوسٌ; (TA;) or the lute. (Mḡb, TA.)

عزق

1. عَزَقَ الْأَرْضَ, aor. ʔ, (S, O, Mḡb, K,) inf. n. عَزَقٌ, (S, O, Mḡb,) He clave, or furrowed, the earth, or land, with the implement called مِعْرَقَةٌ (S, O, Mḡb, 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, Mḡb, 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. تَعَزَيْقُ, inf. n. تَعَزَيْقٌ, I routed, or defeated, and slew, the people, or party. (TA.)

4. اعزق He worked with the مِعْرَقَةُ [q. v.]. (TA.)

عَزِقٌ: see the next paragraph.

عَزَقٌ Winnowers of wheat مُدْرُوا حِنْطَةً [origi-

nally مُذَرَّبُوا, in the CK [مُذَرَّبُوا]). (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.)

مِعْرَقٌ: see the next paragraph. — Accord. to IAqr, The مِرَّة, i. e. handle, of the [implement called] مِعْرَاقٌ [q. v.]. (L, voce مِسْحِينِ.)

مِعْرَقَةٌ The implement with which the earth, or land, is cloven, or furrowed; (S, O, Mṣb, K;) [a kind of hoe,] resembling the قُدُور, or larger than this; as also † مِعْرَقٌ: (S, O, K:) accord. to IDrd, the implement with which the earth, or land, is cloven, or furrowed; whether it be a فَأْس [meaning hoe], or a مَسْحَاة [i. e. spade], or a بَيْتَةٌ [i. e. ploughshare]: and he says, it is a بَيْتَةٌ [from the Pers. بَيْتَه meaning a kind of mattock or hoe] which is curved [in its blade]: and some say that it is [particularly] a فَأْس [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. مِعْرَاقٌ. (O, TA.) — And, (K,) accord. to IAqr, (O,) The forked, or pronged, implement with which wheat is winnowed. (O, K; and L and TA voce حِفْرَاة.)

أَرْضٌ مِعْرُوقَةٌ Land cloven, or furrowed, (S, TA,) with the مِعْرُوقَةَ, (S,) for sowing, or cultivating. (TA.)

مُتَعَزِّقٌ: see عَزَلٌ.

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. عَزَلٌ, (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; عَنْ 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. تَعَزُّلٌ, (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 مُجَامِع 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. عَزَلٌ, (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. عَزَلٌ, (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. تَعَاَزَلُوا 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 † تَعَزَّلَهُ 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 † تَعَزَّلَ عَنْهُ: (TA:) or † اعْتَزَلْتُ النَّاسَ and † تَعَزَّلْتُهُمْ 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 † تَعَزَّلَ [used alone sometimes] signify he went apart, away, or aside; &c.; as also † اعزل: (K, TA: [the last omitted in this place in the CK; but mentioned afterwards, voce تَعَاَزَلُوا:] and they said, اعزل عَنِ النَّاسِ meaning he went apart, or aside, from men, or the people: (Mṣb:) and one says, of a pastor, يَعْتَزِلُ بِمَاشِيَتِهِ وَيَرْعَاهَا بِمِعْزَلٍ † مِنَ النَّاسِ [He goes apart, 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, in the Kur [xliv. 20], means, accord. to Ibn-'Arafah, [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 † يَعْتَزِلُ 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 is 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 مَجَل; the CK, مَجَل; and my MS. copy of the K, محل, without any vowel-sign and without the sheddeh:] from Ibn-'Abbád; (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 شَغُلٌ, and بَخَلَ and بَخْلٌ. (TA.) — And A deficiency in one of the two حَرْفَتَانِ [app. meaning, in the crest of one of the two hip-bones]. (IAqr, O, K.) — And The hinder part of an ass: so in the saying, اقْرَعْ عَزَلَ جِمَارِكَ [Strike thou the hinder part of thy ass]: (O, K:) said to the driver of the ass. (O.)

عَزَلَ: see † اعزَل, 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 اعْتَكَفَ; for] one says, العَزَلَةُ عِبَادَةٌ [app. meaning Retirement, or self-seclusion, is a mode of religious service]. (S, L, TA.)

العَزَلَةُ The حَرْفَقَةٌ [app. meaning the crest of the hip-bone]. (K.)

عَزَلَاءٌ [originally fem. of † اعزَل; 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 رَأْوِيَّة [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 قِرْبَةِ, in the bottom thereof, where the water contained in it is drawn forth: Kh says that to every مَزَادَةٌ 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 مَزَادَةٌ; 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. زَبَد)] 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 الشَّاكِي and الشَّاكِي. (TA.) — [Hence,] El-Kumeyt says, [describing clouds (سَحَابَ),]

• مَرَّتُهُ الْجَنُوبُ فَلَمَّا أَكْثَبَهُ
• رَحَلَتْ 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,) **أَزَحَّتْ عَزَائِبَهَا** [It loosed its spouts], (Mgh,) or **حَلَّتْ عَزَائِبَهَا** [it has loosed its spouts], and **أَرَسَلَتْ عَزَائِبَهَا**, (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]. (Mgh.) — And [hence also,] **العزلاء** signifies + **الاست** [i. e. the anus; as being an outlet; and as being closed by means of a sphincter, like as the **عزلاء** properly thus termed is closed by means of a thong tied round it]. (O, K.)

عزلان is a word used by the vulgar in the sense of **عزير** [app. as inf. n. of **عزير**, q. v.]. (TA.)

عزير Weakness; syn. **ضعف**. (L, K, TA: in the CK **ضعف**.) — It is also a vulgar term for The goods, or furniture and utensils, of the house or tent. (TA.)

العزلائن [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**.

أعزير Sand (رمل) 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 **عزير**, (O, K,) occurring in a trad.; (O;) and **مِعزير**, (K,) or this signifies not having with him a spear; (S, O, K;) and the first is sometimes expl. as having this particular meaning: (TA:) pl. of the first, (S, O, K,) and of **عزير**, (K, TA,) **عزير** and **عزلائن** and **عزير**, (S, O, K,) which is anomalous, but made to accord with **حسر**, pl. of the epithet **حاسير**, because nearly like it in meaning, (R, MF,) and **أعزير**, (K,) or or this is pl. of **عزير**, (O, TA,) and **مِعزير**, (IJ, K,) which is anomalous, (TA,) and this is pl. of **مِعزير** (S, O, K) also. (K.) Hence, the epithet **الأعزير** is applied to one of the **سماكان**, (S, O, K, TA,) i. e., to one of the two stars of which each is called **السماك** [q. v.]; (TA;) because, unlike [the other **سماك**, i. e.] **الرامح**, 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 (**سحاب**) 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 **عزير**.] Hence the saying, **أعوذ بالله من الأعزير على الأعزير** 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 **عيب** [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,] **حرفقتان** [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. **عزير**. (IAqr, O.)

مِعزير A place of removal, or separation of oneself: so in the saying, **كُنْتُ بِمِعزيرٍ 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 مِعزيرٍ**, in the Kūr [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 بِمِعزيرٍ** [I am aloof from this affair]. (S, O.) And **فُلَانٌ عَنِ الْحَقِّ بِمِعزيرٍ** Such a one is aloof from the truth. (Mgh.)

مِعزير 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 seching 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. **مِعزير**. (S.) — And One who alights apart, or aloof, from the company of travellers; (K, TA; [مِنَ السَّفَرِ in the CK should be **السَّفَرِ**];) 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 **أعزير** in two places. — Also *Weak and stupid*. (S, O, K.)

مِعزير [pass. part. n. of **عزير**; Put, or set, apart, away, or aside; &c.]. **إِنَّهُمْ عَنِ السَّمْعِ لَمِعزيرُونَ** in the Kūr [xxvi. 212], means *Verily they are debarred, or precluded, from hearing* [the speech of the angels]. (TA.)

المِعزير A sect of the **قَدِيرَة** [q. v.], who asserted that they seceded from what were in their estimation the two parties of error, the people of the **سنة** and **خوارج**: (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 **Wāsil Ibn-'A'īd** 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. **Wāsil**, 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 **العزير**. (TA.)

عزير

1. **عزير عليه**, (S, Mgh, K,) aor. -, (Mgh, K,) inf. n. **عزير** (S, Mgh, K) and **عزير** (S, K) and **عزير** (TA) and **عزير** (K) and **عزير** and **عزير** (S, K) and **عزير** and **عزير**; (K;) and **عزير**; (Mgh, K;) both signify the same; (IB, TA;) and **اعتزير** and **تعزير** [app. **تعزير**]; (S, K,) and **اعتزير**; and **تعزير** [app. **تعزير**]; (S, K;) and **اعتزير**; (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 صَمِيرَهُ) upon doing it: (Mgh:) 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 **عزير**: (TA:) or **عزير**, inf. n. **عزير** and **عزير**, signifies also he strove, &c., in his affair: (Mgh:) and **عزير الأمر** signifies he made the affair to have, or take, effect; and settled it firmly: (Har p. 3:) or, accord. to Ktr, he so settled it, and confirmed it. (Id. p. 105.) [See also **عزير** and **عزير**, below.] **وَلَمْ نَجِدْ لَهُ عَزْمًا**, in the Kūr [xx. 114], means [And we found him not to have] a quality of deciding an affair. (S.) [قد أحزير لو أعزير], a prov.: see expl. in art. **حزير**. — One says also, **عزير الأمر**, meaning **عزير عليه**: (K, TA:) and hence, in the Kūr [xlvi. 23] **فَإِذَا عَزَمَ الْأَمْرُ** [And when the affair is determined upon]: or the meaning may be, **فَإِذَا عَزَمَ أَرْبَابَ 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.) — **عزير على الرجل** means *He conjured the man*: (S, O, K, TA:) or he commanded him, or enjoined him, earnestly: **لَيَفْعَلَنَّ كَذَا** [that he should surely do such a thing]: (TA:) or **عزيرت عليك** means *I make thy informing me to be a decided thing in which there shall be no exception*: and one says also, **عزيرت عليك إلا**, [virtually meaning *I conjure thee to do such a thing*]; as though one said, *By Allah, I demand not of thee [ought] save [thy doing] this*: so says Mtr, referring to "the Book" of Sb. (Har pp. 21 and 22. [But **إلا** is there, inadvertently, put for **إلا**.]) — And one says, **عزير الرائي** *The charmer recited عزير*, meaning charms, or spells, [for the cure of a disease, &c.]; (K, TA;) as though he conjured the disease [&c.]: and in like manner, **عزير الحوأة** [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 **داد**, in art. **دود**. — Hence, **عزير** 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,*

to, or towards, (إلى,) some place: but this signification is probably post-classical: it is correctly expressed by 8, q. v.]

5: see the preceding paragraph, first sentence.

8: see 1, first sentence, in two places. — اعتمر signifies also *He* (a man, ك) kept to the course, or right course, (القصد,) (S, K,) in a thing, (S,) in running, and walking, &c. (K.) And اعتمر الطريق *He went along upon the road without turning aside.* (TA.) — Also *He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly.* (IJ; M and L in art. قصد.) — And اعتمر, (K, TA,) or اعتمر في عنانه, (Har p. 3,) said of a horse, *He went along overcoming his rider, (K, TA, Har,) in his running, not complying with the desire of his rider when he pulled him in, (TA,) [and] not turning aside.* (Har.) — And اعتمر له *He bore it, and endured it with patience; or he bore, and was patient, with him.* (TA.)

عزم an inf. n. of 1. (S, Mṣb, K, &c.) [Hence,] أولو العزم من الرسل, (K, &c.) mentioned in the Kur [xlvi. 34], (TA,) *Those, of the apostles, who determined upon doing what God had enjoined them: or they were Noah and Abraham and Moses and Mohammad; (K, TA;) to which several add and Jesus: (TA;) or those, of the apostles, who were endowed with earnestness and constancy and patience: (Ksh, K, TA;) عزم in the dial. of Hudheyl meaning patience; as in their saying, مَا لِيْ عِنْدَكَ عَزْمٌ [I have not patience of separation from thee]: (TA;) or, (K,) it is said, (Ksh,) they were Noah and Abraham and Isaac and Jacob and Joseph and Job and Moses and David and Jesus: (Ksh, K;) or Noah and Hood and Abraham and Mohammad: thus accord. to Aboo-Is-hāk. (Yoo, R, TA.) — See also عزيمة, in three places. — عزم is expl. by Lth as meaning *An affair upon the doing of which one's heart, or mind, is firmly settled or determined.* (TA.) — Also *The dregs of pressed raisins: pl. عزم.* (K.)*

أمر العزم, (K,) or أمر عزم, (T in art. امر,) and الأمر, (TA,) and أمر عزيمة, (K,) and الأمر, (TA,) *The است [i. e. anus, or podex, app. the former].* (K, TA.)

عزيمة is an inf. n. of 1, meaning *A striving, labouring, or toiling, in an affair; (Mṣb, TA;) and strength.* (TA.) — And one says, مَا لَهُ عزيمة, and عزيمة, meaning *He has not [determination, or resolution, or] a deliberate way of acting or proceeding, nor patience, in that upon which he determines, or resolves, or decides: (Ham p. 31:) or مَا لِفُلَانٍ عزيمة means Such a one will not keep constantly, firmly, or steadily, [or rather has not the quality of keeping constantly, &c.], to an affair upon which he determines.* (TA.) — See also عزيمة. — عزيمة من عزمات الله, (K, TA,) such, in a trad., the poor-rate is said to be, (TA,) means *A due of the debts of God; i. e. [in the CK*

“or”] a thing that is obligatory, of the things that God has made obligatory. (K, TA.)

عزيمة A man's أسرة [or near kinsmen; or his near kinsmen on the father's side]: and his قبيلة [or tribe]: pl. عزم. (K.)

عزيمة, and أمر عزيمة: see أمر العزم, above.

عزيمة a pl. of عازم [q. v.]. (TA.)

عزمي A man who fulfils his promise; (K, TA;) who, when he promises a thing, performs it, and fulfils it. (TA.) — And *A seller of عزم, meaning dregs of pressed raisins.* (K.)

عزم [Determined, or resolute;] one who perseveres in his determination until he attains that which he seeks, or desires. (Ham p. 532.) — See also عزم, in two places. — And see العزم.

عزم A vehement running. (K, TA. [In the CK, العذو is erroneously put for العذو.]) Rabea Ibn-Maḳroom Ed-Dabee says,

لَوْلَا أَكْفَيْتَهُ لَكَادَ إِذَا جَرَى
مِنْهُ الْعَزِيمُ يَدُقُّ فَأَسَ الْمِسْحَلِ

[If I did not restrain him, when he runs, his vehement running would almost break the piece of iron that stands up in the mouth from the middle of the bit-mouth: see مِسْحَل. (TA.)

عزيمة an inf. n. of عزم in the sense first expl. above. (S, K.) [As a simple subst., it signifies *Determination, resolution, decision, or fixed purpose of the mind; as also عزم and عزيمة: or] the disposition and subjection of the mind to the wish, or thing desired: (Ham p. 336:) or it is a subst. [signifying the making an affair to have, or take, effect; and settling it firmly;] from عزم meaning أَحْكَمَهُ and أَمَّضَهُ الأَمْرُ the settling, or determining, the heart, or mind, firmly upon the thing that one desires to do; as also عزم: or, accord. to El-Ghooree, عزم signifies the preceding desire to dispose and subject the mind to the act. (Har p. 3.) [The pl., in all the senses, is عزم. Hence,] اِسْتَدَّتِ الْعَزَائِمُ means *The determinations (عزمات) of the commanders in the hostile and plundering expedition to distant parts, and their taking to them, became strong.* (TA. [Probably from a trad.]) — See also عزيمة, in two places. — عزم الله means *The obligatory statutes or ordinances of God: (Mgh, Mṣb, K, TA:) sing. عزيمة.* (Mṣb.) — And, accord. to Er-Rāghib, عزيمة signifies *A charming; syn. تعويد; as though thou imaginedst thy having imposed an obligation [thereby] upon the devil, lest [for في in my original I read أن as meaning بئلا] he should execute his desire upon thee: pl. عزم: (TA:) عزم signifies charms, or spells, (S, K,) that are recited [for the cure of diseases, &c.]: or certain verses of the Kur-an that are recited over persons affected with diseases, or the like, in the hope of cure: (K, TA:) these are**

termed عَزَائِمُ الْقُرْآنِ: but عَزَائِمُ الرَّقِيِّ are those [charms, or spells,] by which one conjures the jinn, or genii, and spirits. (TA.) — عَزَائِمُ السُّجُودِ is an appellation of Certain portions of the Kur-an, which are المَرْتَبَاتُ [chap. xxxii.] and حَمْرُ السُّجُودِ [chap. xli.] and النُّجْمُ [chap. liii.] and أَقْرَأُ بِأَسْمِ رَبِّكَ [chap. xcvi.]; (Mgh;) [thus called because] they are those in [the reciting of] which one is commanded to prostrate himself. (Mṣb.)

العزم The lion; as also المعتمِر. (K.)

عازم sing. of عزيمة, (TA,) which signifies [Such as act with determination, resolution, or decision. And particularly] Such as are sound, or true, in love, or affection. (K, TA.) — [And sing. of عوازم applied to affairs.] خَيْرُ الْأُمُورِ عَوَازِمُهَا means *The best of affairs are those in which is determination, resolution, or decision: or upon which one has confirmed his determination, and in which one has fulfilled what God has enjoined.* (TA.)

عوزم A she-camel advanced in age, (Aḡ, S, K, TA,) and so عوزمة as expl. by IḤar, (TA,) but having somewhat remaining of youthful vigour; (Aḡ, S, K, TA;) as also عوزم; (K, TA;) of which the pl. is عزم: (TA;) or one whose teeth have been eroded by old age: or one extremely aged, such as is termed دَقِيمٌ: [but see دَلُوقٌ:] the pl. is عوازم. (TA.) — And + An old woman; (S, K;) as also عوزم. (K.) — And Short, as an epithet applied to a woman. (K, TA.)

معزم Charming, or a charmer, (K, TA,) by means of spells. (TA.)

العزم: see العزم.

عزو

1. عَزَاهُ إِلَى أَبِيهِ, (S, Mṣb, K,) first pers. عَزَوْتُهُ, (S, Mṣb,) aor. 2, (S, Mṣb, and K in art. عزم,) inf. n. عَزُو, (TA,) *He asserted his relationship [of son] to his father: (S, Mṣb, K:) [you say, عَزَاهُ إِلَى فُلَانٍ He asserted his (another's) relationship as son to such a one:] and so عَزَاهُ إِلَيْهِ, (S, Mṣb, O, and K in art. عزم,) first pers. عَزَيْتُهُ, (S, Mṣb,) aor. 2, (S, Mṣb, K,) inf. n. عَزَى; (TK;) this latter verb being a dial. var. of the former. (S, Mṣb.) [And the latter verb has a similar signification expl. in art. عزم.] — And عَزَا إِلَى أَبِيهِ and لَهُ, intrans.: see 8. — See also the first sentence in art. عزم.*

5: see the next paragraph, in two places.

8. اعترى إليه (S, Mgh, Mṣb, K) and لَهُ (K) *He asserted his [own] relationship [of son] to him: (S, Mgh, Mṣb, K:) [you say, عَزَاهُ إِلَى فُلَانٍ He asserted his relationship of son to such a one:] and so اعترى, (S, Mgh, Mṣb, K,) and عَزَا. (K.) It is said in a trad., مَنْ تَعَرَى مِنْ بَعَزَاهُ الجَاهِلِيَّةِ فَأَعْضُوهُ بِهِنَ أَبِيهِ وَلَا تَكُنُوا* [expl. in art. عض: see 4 in that art.]. (S, Mgh, Mṣb.) See also art. عزم.

عَزَا *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 leaguering together for mutual aid: (TA:) [for] the *ا* is a substitute for the final radical letter which is *و*: (Mṣb:) or, as some say, it is from *عَزَى* 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 *ا* is a substitute for *ي*: (S:) the pl. is *عَزُونَ* (S, Mṣb, K) and *عَزُونَ* and *عَزَى*, but they did not say *عَزَات*: (S:) hence *عَزِينَ* in the Kṣur lxx. 37, (S, TA,) [expl. as] meaning *companies in a state of dispersion*: (TA:) or *separate, or sundry, parties*: pl. of *عَزَا*, which is [said to be] originally *عَزْوَةٌ*, from [the inf. n.] *العَزْوُ*: as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship: (Ksh, Bd:) *عَزُونَ* is expl. by Et-Tarasoossee as meaning *companies coming in a state of dispersion*. (Mṣb.) One says, *فِي الدَّارِ عَزُونَ*, meaning [In the house, or abode, are] several sorts of men. (Aḡ, S.)

عَزْوَةٌ: see *عَزَا*, below, in two places: = and also in art. *عَزَى*.

عَزَوَى, which is of the dial. of the tribe of Mahrāh 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 **تَعَزَى**: (K, TA:) or a word expressive of the being, or becoming, favourably inclined; [as though meaning *Mercy on thee!*] and so **يَعَزَى**, (IDrd, TA,) which is of the dial. of the people of Esh-Shihr, a bad word: (TA in art. *عَزَى*;) **مَا كَانَ يَعَزَى** (K and TA in that art., in the CK *يَعَزَى*;) 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 *لَعَزَى لَعَزَى* [“By my life,” or “by my religion,” &c.]. (K, TA.)

بَنُو عَزْوَانَ *A certain tribe of the Jinn, or Genii*. (ISd, K, TA.)

عَزَا a subst. [signifying *The assertion of relationship of son to a particular person*] from *اعْتَزَى* or *تَعَزَى*; (S, Mgh, TA; see an ex. above, voce *اعتزى*;) and so **عَزْوَةٌ**: (TA:) one says, *إِنَّهُ عَزْوَةٌ* and *العَزْوَةُ* 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. *عَزَى*.

عزى

1. **عَزَى**, (Mṣb, K, and Ḥam p. 369,) aor. *عَزَى*, (Mṣb,) inf. n. *عَزَا*; (K;) and *عَزَى*, (Ḥam ubi Bk. I.

suprà,) or *عَزَا*, 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.) = *عَزَاهُ إِلَى أَبِيهِ*, first pers. *عَزَيْتُهُ*, aor. *عَزَى*, inf. n. *عَزَى*: see 1 in art. *عَزو*. — [Hence,] *عَزَيْتُ الحَدِيثَ*, aor. *أَعَزَيْتُهُ*, I traced up, or ascribed, or attributed, the tradition [إِلَى] *عَزَاهُ إِلَى أَبِيهِ* to the original relater thereof]; syn. *أَسْنَدْتُهُ*. (Mṣb, TA.)*

2. **عَزَاهُ**, inf. n. *تَعَزَى* (S, Mṣb, K, TA) and *تَعَزَا*, (TA,) *He enjoined [or exhorted] him to be patient, or enduring*, (S, *K, *TA,) or *to have comely patience*; (K, TA;) i. q. *أَسَاهُ* [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, أَحْسَنَ عَزَاهُكَ*, meaning *May God grant thee comely patience*. (Mṣb.) [You say, *عَزَاهُ عَنْهُ* *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, *عَزَاهُ فِيهِ* is also now used.] — See also *عَزَا*, below.

3. **تَعَزَى** *He took patience; or constrained himself to be patient, or enduring*; syn. *تَصَبَّرَ*, (S, Mṣb, TA,) and *تَأَسَى* [q. v.]; (TA;) the sign of doing which is the saying, *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*, [Verily to God we belong, and verily unto Him we return]. (Mṣb.) It is said in a trad., [as some relate it,] *مَنْ لَمْ يَتَعَزَّ بِعَزَاهُ اللَّهِ فَلَيْسَ مِنَّا*, 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 *تَعَزَّرَ*].) And you say, *تَعَزَيْتُ عَنْهُ*, 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 *تَعَزَّرْتُ*, meaning *I exerted my strength or energy [to divert myself from him, or it]*; like *تَطَنَّنْتُ* for *تَطَنَّنْتُ*. (TA in art. *عز*.) You say also *تَعَزَى بِهِ*, meaning *تَأَسَى بِهِ* [i. e. *He took patience, or constrained himself 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. **تَعَزَاوَا** *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. *عَزو*; to which, as well as to the present art., this verb belongs. **الإِعْتَزَاءُ** [often] signifies *الإِدْعَاءُ وَالشِّعَارُ فِي الحَرْبِ* [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 *شِعَارٌ*]. (K in this art.)

عَزَى *Patient, or enduring; or having comely patience*. (K.)

عَزَا, held by some to belong to this art.: see art. *عَزو*.

عَزِيَّة: see *عَزَا* in art. *عَزو*.

عَزْوَةٌ *Patience, or endurance*; (S, K;) and **عَزْوَةٌ** signifies the same, as in the saying *هُوَ حَسَنُ العَزْوَةِ* [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 *تَعَزْوَةٌ* accord. to the copies of the K, but correctly **تَعَزِيَّةٌ** [inf. n. of 2, as though for *تَعَزِيَّةُ النَّفْسِ* 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,)]

- أَقُولُ لِلنَّفْسِ تَأْسَاً وَتَعَزِيَّةً
- إِحْدَى يَدَيَّ أَصَابْتَنِي وَلَمْ تُرِدْ

[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:) *تَأْسَاً* is [syn. with *تَأْسِيَّةً*, inf. n. of *تَأَسَى*,] from *الإِسْوَةُ*: and *التَّعَزِيَّةُ* [signifies as rendered above; or] is derived from *العَزَاؤُ*, i. e. "the hard ground," and means *the strengthening of the heart*: or it is from *عَزَوْتُهُ إِلَى أَبِيهِ*; 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.) — *عَزَا* is also a quasi-inf. n.; like *عَطَا*, meaning *إِعْطَا*, from *أَعْطَى*: (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 *عَزَيْتُهُ*; like *سَلَامٌ* from *سَلَّمَ*, and *كَلَامٌ* from *كَلَّمَ*. (Mṣb.) = See also art. *عَزو*.

عَزِيٌّ *Very patient or enduring*. (Ḥam p. 125.)

تَعَزَى: see *عَزَوَى*, in art. *عَزو*.

مَعَزَى [A place of consoling; and hence a place of wailing for a dead person, because relations and friends go thither to console the bereaved]. (A. [There used as an explicative adjunct to *مَنَاحَةٌ*].)

يَعَزَى: see *عَزَوَى* (in art. *عَزو*) in two places.

عس

1. **عَسَّ**, (S, A, O, Mṣb, K,) aor. *عَسَّ*, (S, A, O, Mṣb,) inf. n. *عَسَّ* (S, O, Mṣb, K) and *عَسَسَ*; (S, O, K;) and *اعتَسَّ*; (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., كَلَبَ عَسَّ خَيْرٌ مِنْ كَلَبِ رَيْضٍ, (S, O,) or اَعْتَسَّ; (O, K;) or, as some relate it, عَاسَّ, and رَاطِضٍ; (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, كَلَبَ عَسَّ خَيْرٌ مِنْ اَسَدٍ اَنْدَسَ [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,) اَعْتَسَّ, meaning, He went roundabout by night, (S, O, K, TA,) seeking for prey: (TA:) and اَعْتَسَّ he (a wolf, TA) sought for prey (S, O, K, TA) by night: (S, TA:) and اَعْتَسَّ he [a man] sought, sought after, or sought to gain, sustenance: (S, O, K:) and اَعْتَسَّ he (a wolf, AA, S) smelt [app. to find prey]. (AA, S, O, K.) — عَسَّ عَسْرَةً, (S, L, K,) aor. ʔ, inf. n. عَسَّ, (L, TA,) His tidings were slow, or tardy. (S, L, K, TA. [In the O, خَيْرَةٌ.]) — عَسَّتْ, aor. ʔ, She (a camel) yielded little milk, though her milk had collected in her udder since the next previous milking. (TA.) — And عَسَّتْ, aor. ʔ, inf. n. عَسَّ, She (a camel) grumbled much on being milked. (TA.) Hence, ذَرَّتْ عَسَاً, She yielded her milk unwillingly. (IDrd, O, K, TA.) — And عَسَّتْ, (S, O, K,) aor. ʔ, (S, O, TA,) inf. n. عَسَّ, (TA,) She (a camel) pastured alone. (S, O, K.) — And عَسَّ عَلَيَّ بِخَيْرِهِ He was parsimonious to me with his wealth. (AA, TA.) — عَسَّ, (A,) aor. ʔ, (S, A,) inf. n. عَسَّ; (A;) and اَعْتَسَّهُ; (S, O, K, TA;) He sought, or sought for or after, him [or it]: (S, O, A, K:) or the latter, he sought, or sought for or after, it (a thing) by night. (TA.) You say, ذَهَبَ يَعْشُ صَاحِبَهُ He went away seeking his companion. (A.) And اَعْتَسَّنَا الْاِبِلُ We sought for the camels, or sought for them by night, and found not any trace. (TA.) And اَعْتَسَّ الْاِتَّارُ فلان يَعْشُ Such a one traces footsteps. (A.) And يَعْشُ الفُجُورُ He follows vice, immorality, or unrighteousness. (A.) — عَسَّ الْقَوْمُ, (O, K,) aor. ʔ, inf. n. عَسَّ, (TA,) He fed the people, or party, with somewhat little in quantity. (O, K, TA.)

8: see عَسَّ, in three places: — and عَسَّهُ, in four places. — You say also, اَعْتَسَّ بَلَدًا كَذَا He trod such a country, and knew its tidings. (TA.) — And اَعْتَسَّ النَّاقَةَ He sought to obtain the she-camel's milk. (TA.) — And اَعْتَسَّ 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. عَسَّ: see عَسَّ. — عَسَّ اللَّيْلُ The

night came on: (AO, IAqr, Mṣb:) 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, Mṣb;) bearing two contr. significations: (Kṯr, AHát, Mṣb:) or was dark; meaning, all the night: (IAqr:) Fr says that, in the Kṯr [lxxx. 17], وَاللَّيْلُ إِذَا عَسَّسَ, 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 عَسَّسَ 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. تَعَسَّسَ: see عَسَّ, in two places.

جِئْتُ بِالْمَالِ مِنْ عَيْكَ وَبَيْتِكَ (S, O, K) [Bring thou the property] from where it is and where it is not: (TA:) i. q. مِنْ حَيْكَ وَبَيْتِكَ: (S, O, K, TA:) which means thus: (TA in art. حَس:) or whence thou wilt: (S, O, K, TA, ibid.:) or from any, or every, quarter. (TA ibid.)

عَسَّ A [drinking-cup or bowl, of the kind called] قَدَحٌ: (TA:) or a large قَدَحٌ, (S, A, Mgh, O, L, Mṣb, 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 قَعْبٌ;) but not so large as the رَفْدُ: (S, O:) pl. عَسَّاسٌ (S, A, Mgh, O, Mṣb, K) and عَسَّاتٌ (TA) and [pl. of pauc.] اَعْسَّاسٌ. (IAth, Mṣb.) — Hence, one says, هُوَ لَكَ عَلَيَّ ظَهْرٌ الْعَرِيَّ, meaning †It is apparent, manifest, or conspicuous, to thee. (O in art. ظَهْر.) — And The penis. (O, K.)

عَسَّ: see عَسَّ.

عَسَّ Slowness, or tardiness. (TA.) — Also, [in the CK, erroneously, عَسَّسَ,] Covetous merchants or traders: (IAqr, O, K, TA:) accord. to [some of] the copies of the K, it signifies حُرُصًا and ثَجَارًا; but the conjunction should be omitted. (TA.) — And Large vessels. (IAqr, O, K.)

عَسَّ A trace, footstep, vestige, or the like: see 1, latter part. (TA.)

عَسَّسَ A seeker: (TA:) [see عَسَّ:] 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 اَعْتَسَّسَ and اَعْتَسَّسَ and اَعْتَسَّسَ: (TA:) and hence, (S,) اَعْتَسَّسَ each of the last three, (S, O, K,) as well as the first, (K,) a wolf: (S, O, K:) and the first (عَسَّسَ), 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 قَسُوسٌ. (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-Rāghib, 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.)

عَسَّسَ: see عَسَّ.

عَسَّاسٌ } see عَسَّسَ; each in two places.
عَسَّسَ }

عَسَّسَ: see عَسَّسَ, in two places. — Also The سَرَابُ [or mirage]. (O, K.)

عَسَّاسٌ Hedge-hogs: because of their often going to and fro by night. (S, O, K.)

عَسَّ One who patrols, or goes the rounds, by night, (S, A, O, Mṣb, K,) for the Sultan, (Mṣb,) 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, عَسَّاسٌ] like بَاقِرٌ and جَامِلٌ: (TA:) or the pl. is اَعْسَّاسٌ, (S, O, A, O, Mṣb, K,) or this is a quasi-pl. n., (TA,) and اَعْسَّاسٌ, like حَاجِبٌ, (O, K,) [or this is also a quasi-pl. n.] and عَسَّاسٌ and عَسَّاتٌ. (TA.) [See طَائِفٌ.]

عَسَّسَ A place where a thing is sought, or to be sought; syn. مَطْلَبٌ. (S, O, K.) ISd cites, as an ex., from El-Akhtal,

• مَعْرِفَةٌ لَا يَكْنُهُ السِّيفُ وَنَطْبًا •
• إِذَا لَمْ يَكُنْ فِيهَا مَعَسٌّ 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 الْمَعَسِّ [He, or it, is near as to the place where he, or it, is to be sought]. (TK.)

عَسَب

1. عَسَبَ النَّاقَةَ, aor. ʔ, inf. n. عَسَّبَ, He (the stallion) covered, or compressed, the she-camel. (Mgh, Mṣb, TA.) [See also عَسَّبَ below.] — And one says, اَكَلَبُ يَعْسِبُ The dog chases the bitches with the desire of coupling. (TA.) — And عَسَبَهُ فُحْلُهُ, aor. and inf. n. as above, He let him

his stallion to cover for hire. (§.) [See also 4.] — And عَسَبَ, aor. and inf. n. as above, He gave hire for a stallion's covering. (A, *K.) You say, عَبَّتِ الرَّجُلُ, inf. n. as above, I gave the man hire for a stallion's covering. (Mṣb.)

4. اَعْبَهُ جَمَلَهُ He lent him his he-camel [app. for covering]. (Lh, TA.) [See also 1.] — عَسَبَ said of a wolf, He ran, and fled. (O, K.)

10. اسْتَعْبَهُ جَمَلَهُ He asked, or demanded, or desired, of him, the loan of his he-camel [app. for covering]. (TA.) — اسْتَعْبَتِ She (a mare) desired the stallion. (§.) And اسْتَعْبَتِ He (a dog) became excited by lust: you say, فَلَانَ يَسْتَعْبِبُ Such a one becomes excited by lust like as does the dog. (TA.) — And اسْتَعْبَتِ My soul disliked, or hated, him, or it. (O, K.)

عَسَبَ A stallion's covering, or compressing: (§, 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 §, "and, it is said,") his sperm: (§, 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. وَوَلَدٌ; (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 عَسِبَهُ, (A, TA,) meaning [God cut short, or may God cut short,] his progeny, (A,) or his sperm and his progeny. (TA.) And Kutheiyir says, describing mares that had cast abortively their offspring,

• يُغَادِرْنَ عَسَبَ الْوَالِقِيِّ وَنَاصِحَ
• تَخُصُّ بِهِ أُمَّ الطَّرِيقِ عِيَالَهَا

[They leave behind them the offspring of El-Wáliques and Násiḥ: 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, Mṣb, TA;) the hire that is taken for a stallion's covering: (§, O, TA:) so in a trad. in which it is said that عَسَبُ الْفَحْلِ is forbidden. (§, Mgh, O, Mṣb, TA.)

رَأْسُ عَسَبٍ A head that has remained long without being combed and anointed. (O, *K, *TA.)

عَسِبَةٌ: see عَسِبَ, last sentence.

عَسُوبٌ: see يَعُوبُ.

عَسِيبٌ A palm-branch from which the leaves have been removed: (T, Mṣb, 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: (§, O:) pl. [of mult.] عَسَبٌ, (O, Mṣb, TA,) with two ḍammehs,

(TA,) and عُسْبَانٌ (Mṣb, TA) and عُسْبَانٌ and عُسُوبٌ and [of pauc.] أُعْسِبَةٌ. (TA.) It is said of the Prophet, in a trad., قُبِضَ وَالْقُرْآنُ فِي الْعُسْبِ وَالْقَصِيرِ 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. (§, 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.

يَعُوبُ The king of the bees: (§, O, K:) the male bee. (A, O, *K.) — And hence, (§, O,) † The lord, or chief, of his people: (§, A, O:) or a great chief; as also عَسُوبٌ; (K:) or this signifies [simply] a lord, or chief, like يَعُوبُ: (O:) pl. يَعَايِبُ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), ضَرَبَ يَعُوبُ, (A, O, TA;) in which, accord. to Aṣ, الضَّرْبُ بِذَنبِهِ 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 بِذَنبِهِ here means shall quit the faction, or sedition, and its party, with his partisans in religion; by ذنبه 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 بِذَنبِهِ 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; (Aṣ, 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: (§, O:) or a kind of moth, or the like, (فَرَأْسَةٌ) of a greenish colour, that flies in the [season called] رَبِيعٌ. (IAth, TA.) [Golius explains it as "Insectum oblongum, quaternis pennis volucre, mordella Gazæ, seu orso-dacna Aristot." — And A species of حَجَلٍ [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) A دَائِرَةٌ [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 ع in يَعُوبُ is augmentative; because there is no Arabic word of the measure فَعُولٌ except صَعْفُوقٌ. (§, O.)

عَسَج

1. عَسَجَ, (K,) aor. عَسَجَ, (L, TA,) inf. n. عَسَجٌ (L, TA, and so in some copies of the §, in other copies of the § 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 الوَسَجُ, but not so quick as that termed الوَسَجُ: see وَسَجٌ. (§, 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 عَوْسَجٌ,

• يَعْجِي بِالْعَوْسَجَةِ لَا يُبْصِرُنِي لَا أَحْبَبَهُ
• يَخْتَلِي بِالْعَوْسَجَةِ يَحْسَبُنِي لَا أَبْصُرُهُ

[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 الْمَالُ, [aor. عَسَجَ,] The camels became diseased from pasturing upon the [shrubs called] عَوْسَجٌ. (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.)

عَسِجٌ [part. n. of عَسَجَ]. Dhu-r-Rummeh says, describing his she-camel,

• وَالْعَيْسُ مِنْ عَسِجٍ أَوْ وَاسِجٍ حَبِيًّا
• يَنْخَرْنَ مِنْ جَانِبَيْهَا وَفِي تَسْلِبِ

[And the reddish, or yellowish, or dingy, white camels, of a sort that goes the pace termed عَسَجٌ, 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.)

عَوْسَج [The lycium, or box-thorn; of several species; but now particularly applied to the lycium *Europaeum* 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 **بَدْر**:] 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 **مُضَع**: (Msb:) or certain trees having many thorns, and of several species, whereof is one that produces a red fruit, called **مُضَع**, 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, **عَوْسَج** is termed the pl. of **عَوْسَجَة**:]) and it is said that the pl. of the n. un. is **عَوَائِج**: (TA:) ISd says, the genuine **عَوْسَج** 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 **عَلِيق** [i. e. **عَلِيق**, 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 **عَوْسَج** has a fruit like the **تَوْت** [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.]])

مِعْسَاج 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 **ذَوَلْتِي**: (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 **نَطِير**. (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 **دَقِيق**] 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 IAqr rejected this assertion: (O:) it is said (O, TA) by Naqr, on the authority of Aqr, (TA,) to be a [fem.] rel. n. from the name of a certain market in which is **عَسَجَد**, i. e. gold: (O, TA:) IAqr 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-Rákib: (TA:) in the K, **العَسَجَدِيَّة** is said to have been [the name of] a mare (**فَرَس**) of the offspring of Ed-Deenáree. (TA.)

عَسَر

1. **عَسَر**, aor. **عَسَرَ**, inf. n. **عَسِر** (S, A, O, Msb, K) and **عَسِر** (S, A, K) and **عَسَارَة** (Msb, K) [and **عَسِرِي** and **مَعَسِرَة** and **مَعَسِرَة** and **مَعَسِرَة** and **مَعَسِرَة** (see **عَسَر** below)]; and **عَسِر**, aor. **عَسَرَ**, inf. n. **عَسِر**; (S, O, Msb, K;) and **تَعَسَرَ**, (A, O, Msb, K,) and **تَعَسَر**, (K,) and **استعسر**; (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 **تَعَسَرَ**, and **تَعَسَر**, and **استعسر**, (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,) [in the execution of affairs]; (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or illnatured. (K, TK.) — **عَسَرَ 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 **عَسَرَ**, (K,) inf. n. **تَعَسِير**: (TA:) and **عَسَرَ عَلَيْهِ** also signifies he straitened him. (Sb, O, TA.) — **عَسَرَ الزَّوْجَانِ**, (so in the CK and in a MS. copy of the K,) or **عَسِر**, (so in the TA,) Time, or fortune, became severe, rigorous, afflictive, or adverse, (K,) **عَلَيْنَا** to us. (TA.) — **عَسَرَ التَّاقَة** and **عَسِرَت** The she-camel was untrained. (O.) — And **عَسَرَ**, (K, TA,) and **عَسِرَت** **بَدْنِهَا**, (S, O, TA,) aor. **عَسَرَ**, inf. n. **عَسِرَت** (S, O, K, TA) and **عَسِرَت**, (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., **عَسِرَت** or **دَنَبَهَا**, inf. n. **تَعَسِير**, (see **عَسِر** نَاقَة, voce **عَسِر**)] 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.] = **عَسَرَ الْغَرِير**, aor. **عَسَرَ** and **عَسِر**, (S, O, Msb, K,) inf. n. **عَسِر**; (S, O;) and **أَعَسَرَهُ**; (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**, (Aq, TA,) and **أَعَسَرَهُ**, (S, TA,) He forced, or compelled, him, against his wish; [i. q. **قَسَرَهُ**, (Aq, TA,) to do the thing;] i. q. **قَسَرَهُ**, (Aq, TA,) and **عَسِرَت**, and **عَسِرَت**, (TK,) or **عَسِرَت**, (K, TA,) aor. **عَسَرَ**, (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.) — **عَسِرَتِي**, (O, L, and K,) and so in a copy of the S,) aor. **عَسِرَت**, (L, TA,) or **عَسِرَتِي**, (K,) or **عَسِرَتِي**, (L and TA, and so in a copy of the S,) aor. **عَسِرَت**; (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. **مُعَاسِرَة**, (S, O,) He treated him, or behaved towards him, with hardness, harshness, or ill-nature; (S, O, K:*) **مُعَاسِرَة** is the contr. of **مِيَاسِرَة**. (S, O.)

4. **اعسر**, (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.) — **اعسرت** She (a woman) had, or experienced, difficulty in bringing forth; (Lth, S, O, K;) as also **عَسِرَت**. (O, TA.) You say, in praying for a woman in labour, **أَيْسِرْتِ وَأَذَكِرْتِ** (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, **أَعَسِرْتِ وَأَتَشَّتِ** [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.) — **عَسَرَ** الغريم: see **عَسْر**.

5. **تَعَسَّرَ**: see 1, in two places. — It (spun thread, **غَزَلٌ**, in the **ك** **قَوْلٌ** [speech], but this is a mistake, TA) became entangled, so that it could not be unravelled; as also **تَعَسَّرَ**, with the pointed **ع**: 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 **تعسر**; but of spun thread, when it has become entangled, so that it cannot be unravelled, **تعسر**, with the pointed **ع**; not with the unpointed **ع**, unless using a forced, or constrained, mode of speech. (TA.)

6. **تَعَسَّرَا** [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;) **تَعَسَّرُوْا** is the contr. of **تَيَسَّرُوْا**: (S, O:) see **كُر** lxxv. 6. (TA.) — See also 1, in two places.

8. **عَسَّرَهُ** in the sense of **اقتسره**: see **عَسْرَهُ**. — **اعترت الناقة** 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, **اعترت 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. — **استعسره** He sought, or desired, or demanded, that in which he experienced, or would experience, difficulty. (O, K.)

عَسْرٌ, or **العَسْرُ**: see **عَسْرٌ**, in two places.

عَسْرٌ and **عَسْرٌ** (S, A, O, K) and **عَسْرٌ** (S, A, K) and **مَعَسْرٌ** [respecting which, as well as some other words here mentioned, see below, in this paragraph, and see what is said of its contr. **مَيَسْرٌ**, voce **يَسْرٌ**,] and **عَسْرَةٌ** and **مَعَسْرَةٌ** and **عَسْرَةٌ** and **عَسْرِيٌّ** [all of which are app. inf. ns., of 1, q. v.,] (K) Difficulty; hardness; straitness; intricacy; contr. of **يَسْرٌ**. (S, A, O, K.) — 'Eesà Ibn-'Omar observes that every noun of three letters of which the first is with **ḍamm** and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as **عَسْرٌ** and **عَسْرٌ**, and **رَحْمَةٌ** and **رَحْمَةٌ**, and **حَلْمٌ** and **حَلْمٌ**. (S, O.) — It is said in the **كُر** [lxv. 7], **سَيَجِدُنَّ اللَّهَ بَعْدَ عَسْرِ بَسْرًا** [God will give,

after difficulty, ease]. (O, TA.) And again, **فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا** [xciv. 5 and 6,] **يُسْرًا** [And verily with difficulty shall be ease: verily with difficulty shall be ease]: on reciting which, Ibn-Mes'ood said, **لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ** [A difficulty will not predominate over twofold ease], which, says Abu-l-'Abbás, is meant as an explanation of the words of the **كُر** 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 جُحْرًا لَدَخَلَ الْيُسْرُ عَلَيْهِ** [If difficulty were to enter a burrow in the ground, ease would enter upon it]. (TA.) — As to **مَعَسْرٌ**, it is the contr. of **مَيَسْرٌ**, and both are inf. ns.: (S, O:) or they are put in the places of **عَسْرٌ** and **يَسْرٌ**: (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 مَيَسْرِهِ وَإِلَى مَعَسْرِهِ** 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 **مَعْفُولٌ** is also expl. in like manner. (S, O.) [In like manner also,] **بَلَغْتُ مَعَسْرًا 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 **مَعَسْرٌ** and its contr. **مَيَسْرٌ** as epithets,] **خُذْ مَيَسْرَهُ وَدَعْ مَعَسْرَهُ** [Take thou what is easy thereof, and leave thou what is difficult thereof]. (A.) — **عَسْرٌ** also signifies *Poverty*: (Msb:) and **عُسْرَةٌ**, [the same: or] *littleness of possessions, of property, of wealth, or of power*: (S, TA:) and **مَعَسْرَةٌ** and **مَعَسْرَةٌ**, [the same: or] *difficulty, and poverty*; contr. of **مَيَسْرَةٌ**: (O, TA:) both inf. ns.: (O:) and **عَسْرِيٌّ**, [the same: or] *difficult things, affairs, or circumstances*; (TA;) contr. of **يَسْرِيٌّ**: (S, O, TA:) and fem. of **عَسْرٌ**, applied to a thing, or an affair, or a circumstance. (TA.) — **جَيْشُ الْعُسْرَةِ** [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.) — **فَسَنَيَسِّرُهُ لَلْعُسْرِيِّ**, in the **كُر** [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.) — **عَسْرَةٌ**, and **عَسِيرٌ** (K,) or **عَسِيرٌ** and **عَسِيرَةٌ** (L,) A want difficult of attainment. (L, K.) — **يَوْمٌ عَسْرٌ** (K,) and **عَسِيرٌ** (S, K,) and **أَعْسُرٌ** (K,) A difficult day; a day of difficulty; (S;) a hard, distressful, or calamitous, day: or an unfortunate, or unlucky, day. (K.) — **رَجُلٌ عَسْرٌ** 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 **عَسْرَانَةٌ** and **عَسْرَانَةٌ** and **عَسْرَانَةٌ** (Lth, Az, S, O, L) and **عَسْرَانِيَّةٌ** (Lth, Az, TS, O, L) and **عَسْرَانِيَّةٌ** (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 **عَسْرَانِيٌّ** (TA) and **عَسْرَانِيٌّ** (K, TA) and **عَسْرَانِيَّةٌ** (S, O.) — Also **نَاقَةٌ عَسِيرٌ** A she-camel that raises her tail in her running; as also **عَاسِرٌ**: (K:) or the latter, raising her tail after conception: (TA:) [see 1:] and [its pl.] **عَوَاسِرٌ**, applied to wolves, that are agitated in their running, and shake the head, and contort (تَكْسِرُ) their tails, (S, TA,) by reason of brishness. (TA.) And **نَاقَةٌ عَسْرَانِيَّةٌ** 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 **تَعَسَّرَ**, preceding **نَاقَةٌ عَسِيرٌ**, we find **تَكْسِرُ**. (TA.) — Also, **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 Aq explains it; and ISk says the same. (TA.)

عَسْرٌ: see **عَسْرٌ**.

عَسْرَةٌ: see **عَسْرٌ**, in three places.

عَسْرَةٌ: see **عَسْرٌ**, last sentence.

عَسْرِيٌّ: see **عَسْرٌ**, in three places: and see also **عَسْرٌ**.

عَسِيرٌ and **عَسِيرَةٌ**: see **عَسْرٌ**, throughout.

عَاسِرٌ; and [its pl.] عَوَاسِرُ: see عَسِرٌ, latter half.

عَسْرَانَةٌ and عَوَسْرَانِيٌّ and عَوَسْرَانِيَّةٌ: see عَسِرٌ; the last in two places.

عَسْرَانَةٌ and عَسْرَانَةٌ and عَسْرَانَةٌ and عَسْرَانَةٌ and عَسْرَانِيٌّ and عَسْرَانِيَّةٌ and عَسْرَانِيَّةٌ: see عَسِرٌ.

أَعْسَرُ [More, and most, difficult, hard, strait, or intricate; contr. of أَيْسَرُ;] 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, Mṣb, 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 أَسُوْدٌ, (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.)

مَعْسَرٌ A man who presses his debtor, and straitens him, or puts him in difficulty. (T, TS, O, K.) [See 1, latter half].

مَعْسَرَةٌ and مَعْسَرَةٌ: see عَسِرٌ; each in two places.

مَعْسَرٌ: see عَسِرٌ, in four places.

عسف

1. عَسَفَ فِي الْأَمْرِ. (Mṣb,) [aor. ء,] inf. n. عَسْفٌ, (TA,) He did the affair [or he acted in it] without consideration; (Mṣb, TA;*) and تَعَسَفَ and عَسَفَ have the like meaning: (Mṣb,* TA:) whence what next follows. (Mṣb.) — عَسَفَ الطَّرِيقَ He travelled the road not following a right direction: (Mṣb,) [or you say,] عَسَفَ عَنِ الطَّرِيقِ (O, K,) aor. ء, (K,) inf. n. عَسْفٌ; (TA;) and تَعَسَفَ, 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 تَعَسَفَهُ, and عَسَفَهُ, he travelled it without aiming at and hitting upon a right course: (TA:) and عَسَفَ الْفَلَاةَ, (Mgh,) or الْفَلَاةَ, 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 اعْتَسَفَهَا: (Mgh:) or عَسَفٌ signifies the taking a course not along the road, (S, I Ath, O, TA,) and without knowledge: (I Ath, TA:) this is said by I Ath to be the primary meaning: (TA:) or, accord. to IDrd, the primary meaning is the travelling the road without direction: (O:) and الإِعْتَسَافُ 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. (Mṣb.) 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 تَعَسَفَهُ: (O,* K;) and عَسَفَ السُّلْطَانَ (O, K) i. e. [The Sultán, or ruling power,] acted wrongfully, unjustly, &c.: (K;) inf. n. as above. (I Ath, Mgh, TA.) — And [hence,] عَسَفَ فُلَانَةٌ الدَّمْعُ He violated such a woman. (TA.) — And الدَّمْعُ يَعْصِفُ الْجُفُونَ + 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. (Mṣb.) — And عَسَفَهُ He took him as a servant, (O, K, TA,) or an عَسِيفٌ; (TA;) as also اعْتَسَفَهُ. (O, K, TA.) — عَسَفَ عَلَيْهِ and لَمْ He worked, or wrought, for him [as a hired servant]. (K.) One says, كَرَّمَكَ عَسْفٌ (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 صَبْعَهُمْ (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.) — عَسَفٌ signifies also The breathing of death. (O, K.) And عَسَفَ, (O, K,) aor. ء, 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 غُدَّة [q. v.]: (O:) or he was at the point of death by reason of the [affection, or disease, termed] غُدَّة, and began to breathe [or pant] so that his حَنْجَرَةٌ [or head of the windpipe] became convulsed. (K.) [See also عَزَفَ.]

2. تَعَسَيْفٌ The journeying without any sign of the way and without track; (TA;) and so تَعَسَفٌ. (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. (IAqr, O, K, TA.) [See also 1, and 2.] — And He punished his young man with hard work. (IAqr, O, K.) — Also He (a man, O) had his camel taken with the breathing of death, (IAqr, O, K,) termed العَسْفُ. (IAqr, O.) — And He kept to drinking from the large cup or bowl [termed عَسْفُ]. (IAqr, O, K.)

5: see 1, first quarter, in three places: and see 2. — عَسَفَ in language is from الْعَسْفَةُ, [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 فَتَعَسَفَهُ 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,) Abou-Wejzeh says,

وَأَسْتَيْقَنَتْ أَنَّ الصَّلِيفَ مُنْعِيفٌ
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.

عَسَافٌ, 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 (تَرْجُفُ, O, or تَقْمُصُ, i. e. تَرْجُفُ, 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, بَهَا عَسَافٌ (O, K) and عَسَفَاتٌ (K,) meaning In her is the suffering expl. above: (O:) or the [affection, or disease, termed] غُدَّة (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 عَاسِفٌ; and, app., in like manner, عَسِيفٌ, but in an intensive sense, occurring in a verse of Esh-Shenfará, (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 رَسُولٌ is pl. of رَسُولٌ. (Mṣb.) 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 anything. (TA.) — And [hence,] Acting wrongfully, unjustly, injuriously, or tyrannically; syn. جَانِرٌ: (TA:) or one who acts wrongfully, &c., much, or often; syn. ظُلْمٌ. (S, Mgh, O,* K, TA:) and عَسَافٌ 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 الْمُسْتَهَانَ بِهِ, the reading in the O and L: (TA:) a poet says, (O,) namely, Nubeyh Ibn-El-Hajjáj, (TA.)

- أَطَعْتُ النَّفْسَ فِي الشَّهَوَاتِ حَتَّى
- أَعَادَتْنِي عَسِيفًا عَبْدَ عَبْدٍ

[I obeyed the soul in respect of appetites until it rendered me a despised boudman, 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. عَسَافٌ (S, Mgh, O, Mṣb) and عَسْفَةٌ, which latter is anomalous. (TA.)

عَسَافٌ: see عَسُوفٌ, last two sentences.

عَسِيفٌ: see عَسُوفٌ, first sentence.

عَسَافٌ: see عَسُوفٌ. — Also, applied to a she-camel, (Aboo-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 غُدَّةُ, and beginning to breathe [or pant] (Aboo-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. مَعَسَافٌ:] one says, أَخَذُوا مَعَسِيفَ الْبَيْدِ [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-Jawáleeke, Mgh, Mṣb, K,*) from نَسَكَرٌ, (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 الْهَيْبَةِ † Anxieties, coming one upon another, consecutively. (O, TA.) — See also مُعَسَكَرٌ. — [Hence,] عَرَفَةُ وَمِنَى الْعَسَاكِرَانِ Arafah and Minè (عرفه ومينى): (S, A, O, Mṣb, K:) because places of assembling. (Mṣb.)

عَسَاكِرَةٌ Difficulty, distress, or adversity: (S, O, K:) and dearth, scarcity, or drought. (K.) Tarafeh says,

- ظَلَّ 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. ʿ and ʿ, (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. تَعَسَّلَ, (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. — The inf. n. عَسَلٌ also signifies The extracting honey from a bee-hive. (KL.) — And عَسَلَ الْمَرْأَةَ, aor. ʿ, (K, TA,) inf. n. عَسَلٌ, (TA,) † He compressed the woman: (K, TA:) the verb in this sense may be derived from a phrase mentioned voce عَسَيْلَةٌ, or it may be a word independently coined: ISd says, "In my opinion it is derived." (TA.) — عَسَلَ مِنْ طَعَامِهِ, inf. n. عَسَلٌ, [in form] like حَلَبَ, inf. n. حَلَبٌ, He tasted his food. (AA, O, K.) — عَسَلَ, said of a spear, aor. ʿ, inf. n. عَسَلَانٌ (S, O, K) and عَسَلٌ [correctly عَسَلٌ] and عَسَلٌ, (K,) It quivered: (S, K:) or quivered much. (K.) [In the CK, عَسَلًا and عَسَلَانًا are put for

عَسَلًا and عَسَلَانًا.] — And عَسَلَ said of water, inf. n. عَسَلٌ and عَسَلَانٌ, (K, TA,) both with fet-ḥ to the ʿس, (TA, [but the former in the CK is with the ʿس 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 ʿس quiescent,]) He went the pace termed عَسَلٌ, or حَبَبٌ, [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-Rághib, TA:) and, as some say, عَسَلَ الْفَرَسِ 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 الطَّرِيقِ, 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 بِالْمَغَازَةِ, (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, (K,) and كَذَبَ عَلَيْكَ الْعَسَلُ (S, K,) occurring in a trad., means Keep thou to going along quickly; (S, K, TA;) from الْعَسَلَانُ signifying the going along of the wolf and the quivering of the spear: or, as some say, by الْعَسَلُ is here meant عَسَلُ النَّحْلِ [the honey of bees]. (TA. See also art. كَذَبَ.) — عَسَلَ بِالشَّيْءِ, (O, TA,) with kesr [to the ʿس], (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 ʿس, (O,) or عَسُولٌ (S, TA) and عَسَلٌ, (TA,) He kept, or clave, to the thing. (S, O, TA.)

2. عَسَلَ الطَّعَامَ, inf. n. تَعَسَّلَ: see 1, first sentence. — عَسَلْتَهُمْ, (S, O, K,) inf. n. عَسَلٌ, 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 تَجَوَّهُهُ and تَجَوَّهُهُ &c. (El-Umawee, TA in art. لَهَج.) — And عَسَلَتِ النَّحْلُ The bees made honey. (TA.) — [And, accord. to Freytag, عَسَلَ signifies He collected honey: but for this he names no authority.]

10. اسْتَعَسَلُوا They sought, or demanded, or asked for, عَسَلٌ [i. e. honey], (S, O, K,) as a gift. (K.)

عَسَلٌ: see عَسَلٌ, below. — عَسَلًا لَهُ means

تَعَا 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 *العسل* signifies *the reviling in blaming*. (TA.)

عَسَلٌ (O, K) and *عَسِيلٌ* (O) i. q. *أزأوه*. (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 *عَسْنُهُ*. (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 *عَسَلٌ* and *عَسَلٌ*; (AHn, K:;) and these pls. are used when one means sorts of *عَسَلٌ*. (AHn, TA.) — [It is also used tropically for *نُورٌ*, i. e. + *Flowers, or blossoms*; because honey is made therefrom. (See *جوس*.) — 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 *دبس*]. — Also + *The gum of the*

[species of mimosa called] *عَرُوطٌ* [q. v.]; (O, K:;) because of its sweetness. (O.) And *عَسَلٌ 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. *النَّبَعَةُ* [generally applied to *storax, or styrax*], (TA in art. *لبن*), used for fumigation, and called by the vulgar *لَبَانٌ حَصَى*. (K. [See art. *حصو* and *حصى*].) And *عَسَلٌ الرِّمْتِ* is *A white thing [or substance, a species of manna], that comes forth from the [shrub called] رِمْتٌ* [q. v.], resembling *جَمَانٌ* [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 *عَسَلٌ حَبَابٌ* [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, *العسل* is erroneously put for *العسل*: see *عَسَلٌ*, below.]

عَسَلٌ (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*, (*سريع رفع*, O, and so in copies of the S,)

or in the falling, (*وَقَعَ*, so in a copy of the S,) or in the returning, (*رَجَعَ*, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.)

عَابِلٌ: see *عَابِلٌ*.

مَضْرِبٌ عَسَلَةٌ [q. v.]. — *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 لِفُلَانٍ مَضْرِبٌ عَسَلَةٌ* i. e. [Such a one has no source] of kindred (*نَسَبٌ*), (S, O,) nor of cattle or property (*مَالٌ*). (S in art. *ضرب*.) And *مَا أَعْرِفُ 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 صَرْبَةٍ 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 فُلَانٌ عَسَلَةَ بَنِي فُلَانٍ* + *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,] *عَسَلِيٌّ 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.)

عَسَلٌ: see *عَابِلٌ*: = and see also *عَسَلٌ*.

عَسِيلٌ The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, TA, *كَمَيْسَةٌ* in the K being a mistake for *مَكَيْسَةٌ*, 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. *عَسَلٌ*. (TA.) A poet says,

فَرِشَتِي بِخَيْرٍ لَا أَكُونَنَّ وَمِذْحَتِي
كَنَاجِتٍ يَوْمًا صَخْرَةً بِعَسِيلٍ

[Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hewer, one day, of a rock with a hair-broom, or a feather, of a seller of perfumes]: he means, *كَنَاجِتٍ يَوْمًا صَخْرَةً*, 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, *يَوْمٍ*].) — And *The pizzle of an elephant*, (S, O, K,) and of a camel: pl. as above. (K.) — See also *عَسَلٌ مَالٍ*. — And see *عَسَلٌ*.

عَسَلَةٌ dim. of *عَسَلٌ*, q. v.: or of its n. un. — [Hence,] *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 تَذُوقِي عَسَلَتَهُ وَيَذُوقَ عَسَلَتِكَ*. (Mgh, O, Mgh, TA. [See 1 in art. *ذوق*].) — And *العَسَلَتَانِ* signifies *الغضوان* [meaning *The male and female genital organs*]; because means of experiencing delight. (Z, TA.)

عَسَالٌ: see *عَابِلٌ*. — Also, (S, O, Mgh, K,) and *عَسَالٌ*, (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. *زعب*.) — See, again, *عَابِلٌ*.

عَسَالَةٌ [as a subst.] Bees. (S, O, K.) — And *شُورَةٌ* of bees; (K, TA:;) i. e. the thing, such as a *رَاقِدَةٌ* [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 *نَحَلٌ عَوَابِلٌ* Bees occupied in gathering honey: see a verse of Aboo-Dhu-cyb cited in art. *خلف*, 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 *عَسَلٌ* 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 *فَتَعَلٌ* from [the inf. n.] *العَسَلَانُ*; not, as Moḥammad Ibn-

Habeeb asserts it to be, syn. with **عَسَل**, and of the measure **فَعْلَل** with the **ل** augmentative. (IJ, TA.)

أَعْسَال *i. q.* [**آسَال** and] **آسَان**: so in the saying **هُوَ عَلَى أَعْسَالِ مَنْ أَبِيهِ** [He is of a semblance and of characteristics and natural dispositions which are those of his father]. (O, K.)

نَعْسِلَةٌ *A light sleep*: but this is a vulgar [post-classical] word. (TA.)

مَعْسَلَةٌ *i. q.* **خَلِيَةٌ** [*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**.]

مُعَسَّل *Made [or preserved] with عَسَل [i. e. honey]*: applied as an epithet in this sense to **رَنْجَبِيل** [or ginger]. (S, TA.)

حَدِيثٌ مَعْسُولٌ + **Sweet** [or (as we say) *honeyed*] talk or discourse. (TA.) And **جَارِيَةٌ مَعْسُولَةٌ الْكَلَامِ** + *A girl, or young woman, sweet in speech, beautiful in expression, pleasing in the modulation of the voice.* (TA.) And **مَعْسُولُ الْمَوَاعِيدِ** + *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 **عَسْلُوْجٌ**]. (S, K.)

عَسْلُوْجٌ: see **عَسْلُوْجٌ**, in four places.

عَسَلَجٌ, applied to food (**طَعَامٌ**), *i. q.* **رَقِيْقٌ** [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.)

عَسَلَجٌ: see the following paragraph.

عَسْلُوْجٌ *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 **عَسْلُوْجٌ**, (S, O, K,) and **عَسْلَاْجٌ**, (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 **عَسْلُوْجٌ** signifies *a soft, or tender, branch or twig or shoot*: (TA:) the pl. of **عَسْلُوْجٌ** is **عَسَالِجٌ**: (Msb:) and this is said to signify *a certain [sort of] white thing, that comes forth in the صَيْف [meaning either spring or summer], and stretches along like the خَيْرَزَانَ [or kind of cane called rattan], soft, or supple, and bending*: (O:) it is [also] said to signify the **عُرُوْقُ** of trees, *i. e. the نُجُوْمُ thereof [meaning the sprouts from the roots (see art. نَجْم)] that shoot forth in the year*: and *certain things that spread upon the*

surface of the earth, like عُرُوْقُ [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.** (IAgr, O.) And **جَارِيَةٌ عَسْلُوْجَةٌ النَّبَاتِ** (O, K) and **الْقَوَامِرُ** (O) **† A soft, or tender, girl or young woman.** (O, K, TA.) And **قَوَامِرٌ عَسْلُوْجٌ** **† 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 **عَسْلُوْجٌ**. (TA.) And **شَبَابٌ عَسْلُوْجٌ** **† A perfect state of youthfulness.** (TA.)

عسر

1. **عَسَرَ**, aor. **عَسَرَ**, (Msb, K,) inf. n. **عَسْرٌ**, (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 **عَسْرٌ** below.] — **عَسَرَ**, aor. **عَسَرَ**, (S, Msb, K,) inf. n. **عَسْرٌ**, (S, Msb,) *He coveted.* (S, Msb, K.) [It is trans. by means of **فِي**.] *One says, لَا يَعْصِرُ فِيهِ [He will not covet it].* (S.) And **أَمْرًا 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. **عَسِرٌ** and **عَسُوْرٌ**, *He gained, or earned; or he sought sustenance; syn. كَسَبٌ*; (K, TA;) *for himself; or for his family, or household*: (TA:) accord. to Fr, **العَسْرُ** signifies **الِإِكْتِسَابُ** [*i. e. the gaining, or earning; or the seeking sustenance*]; (S;) [and] so signifies **الإِعْتِسَامُ**. (TA.) — **عَسَرَ 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 **عَسَرَ**, (K,) or **عَسَرَ**, (S,) *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, **عَسَرَ**, aor. **عَسَرَ**, inf. n. **عَسْرٌ**, meaning *he went at random, heedlessly, or in a heedlong manner, without consideration, into war, or battle, and threw himself into the midst of it, not caring.* (TA.) — **عَسَمَتْ عَيْنُهُ** *His eye shed tears* (**ذَرَفَتْ** [in the CK **ذَرَفَتْ**]): and (some say, TA) *had foul matter in its inner angle* (**عَمَصَتْ** [in the CK **عَمَصَتْ**]); as also **عَسَمَتْ** **†** *had its lids closed, one upon the other.* (K, TA.)

4. **عَسَرِيْدَةٌ** *He, or it, rendered his hand rigid [and app. distorted: see 1, first sentence].* (K.) — **عَسَرَهُ** *He gave to him.* (TA.) — See also 1, last sentence.

8. **إِعْتَسَمْتُهُ** *I gave him what he coveted from me.* (S, TA.) — And **الإِعْتَسَامُ** 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, **اِعْتَسَمَتِ 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, **اِعْتَسَمَ الثَّعْلُ**, or **الثَّعْلُ**, meaning *He took the sandal, or the boot, in an old and worn-out state, and wore it.*]

عَسْرٌ [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 **مَعْسِرٌ**.

عَسِيْرٌ *One who gains, or earns, much for his family, or household.* (TA.)

عَسُوْرٌ *One who toils, or works laboriously, or who seeks gain or the means of subsistence, for his family, or household; as also عَسِيْرٌ*: pl. [of the former, and perhaps of the latter also,] **عَسْرٌ**. (K.) — And *A she-camel that has many young ones.* (K.)

عَسِيْرٌ: see the next preceding paragraph.

أَعْسِرٌ *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 عَسِيْرٌ applied to a woman.* (S, Msb, K.) [See also **عَسْرٌ**.] — And *An ass slender in the legs.* (TA.)

مَعْسِرٌ *A thing that is, or that is to be, coveted; syn. مَطْمَعٌ*; (S, TA;) as also **عَسْرٌ**; or this latter signifies *coveting, or covetousness*; and **عَسْرٌ**, 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 مَعْسِرٌ** [There is not for thee, in the sons of such a one, anything that is, or is to be, coveted]. (S.) [Freitag has written this word **مَعْسِرٌ**, as from the K, in which I do not find it; and has expl. it as signifying *desire*.]

عسو

1. **عَسَاَ**, aor. **يَعْسُو**, inf. n. **عَسُوٌ** and **عَسَاءٌ**, *The wood, or stick, was, or became, dry and hard*: (As, S:) and **عَسَاَ 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 **عَسِيٌّ**, (Kh, S, TA, [in the CK, in art. **عَسَى**, erroneously written **عَسِيٌّ**]) a dial. var. of the former, (Kh, S,) inf. n. **عَسَاَ**. (TA.) — And **عَسَتْ يَدُهُ**, aor. **يَعْسُو**, inf. n. **عَسُوٌ** (El-Ahmar, S, Msb, TA) and **عَسِيٌّ**, (Msb,) *His hand became thick, or coarse, or rough, from work.* (El-Ahmar, S, Msb, TA.) — **عَسَاَ** said of an old man, aor. **يَعْسُو**, (As, S, Msb, K,) inf. n. **عَسِيٌّ**, (As, S,) or **عَسُوٌ**, (Msb,) or both, and **عَسَاءٌ** and **عَسُوٌ**; (K;) and **عَسِيٌّ**, (Kh, S, K,) inf. n. **عَسَاَ**; (K;) *He became aged, or ad-*

vanced in age, (Mṣb, K,) and (Mṣb) in a declining state (S, Mṣb) by reason of age: like عَتَا. (S.) [See also an explanation of عَتَا more agreeable with the first and second of the significations mentioned in this paragraph.] — And عَسَا اللَّيْلُ عَسَا The night became intensely dark: (K:) but عَسَا is more known [in this sense]. (TA.)

عَسُو i. q. شَمْعٌ [Wax, or wax-candles]. (K.)

عَسَا Dates while green and small: (S:) said in the K, in art. عَسَى, and [before] by Hr as is stated in the handwriting of Aboo-Zekereeyà, to be correctly with عَسَا; but mentioned by Sb in the "Book of Palm-trees," and by AHn in the "Book of Plants," as being with عَسَا and عَسَا. (TA.) — [Also, as stated by Freytag on the authority of Dmr, The female locust.]

عَسُوَة Age; old age. (TA. [See 1.]

عَاسِي [part. n. of 1;] Thick, coarse, or rough. (TA.) — And The fruit-stalk of the raceme of a palm-tree: (A'Obeyd, S, and TA in art. عَسَى:) of the dial. of Belhārith Ibn-Kaāb. (TA.) — And (TA) Palm-trees (نَخْلٌ). (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 تَخْرُجَ 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 KUR xlvii. 24], فَعَلْتُ عَسَيْتُمْ, with kesr and fet-h; 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 فَعَلْتُ; (S;) both of which [however] are mentioned [as used] by the author of the "Inṣāf:" (IAk 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. mangoob by means of أَنْ, as in the saying, عَسَى زَيْدٌ أَنْ يَقُومَ, meaning زَيْدٌ قَارِبٌ

الْقِيَامُ [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 عَسَى زَيْدٌ 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 يَقُومُ زَيْدٌ]: (Mṣb:) — [in the MA and PṢ and TK &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 KUR [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 الْقِيَامُ [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 الْقِيَامُ [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 أَنْ يَقُومَ [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. mangoob, 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 S and Mṣb,] or intrans. like قَرِبَ مِنْ 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 يَقُومُ زَيْدٌ, 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, (S, K, TA,)] or an aor. with سِ 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 وَرَاءَهُ فَرْجٌ 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 S to be not allowable,] such as the saying,

• أَكْثَرْتُ فِي الْعَدْلِ مِلْحًا دَائِمًا •
• لَا تُكْثِرُنَّ إِنِّي 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 أَبُوْسًا [expl. in art. أَبُوْس, and of which it is said in the K that the verb therein is used in the manner of كَانَ, and in the S that the phrase is extr., that أَبُوْسًا 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 أَبُوْسًا; and [in the latter of the two verses cited above] أَكُونُ is suppressed before صَائِمًا; because 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 لَعَلَّ, 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,

- فَعَلْتُ عَسَاهَا نَارَ كَأْسٍ وَعَلَّهَا
- تَشْكِي فَآتِي نَحْوَمَا فَأَعُوذَمَا

[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-Kelhabeḥ El-'Orance,) 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. *it*] 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, (Mṣb,) or doubt, (K, TA,) and certainty: (Mṣb, K, TA:) the last is meant in the saying of Ibn-Muḩbil,

- ظَنِّي بِهِمْ كَعَسَى وَهُمْ بِتَوَفِّي
- يَتَنَازَعُونَ جَوَائِزَ الْأَمْثَالِ

[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 طَلَّقَكُنْ أَنْ يُبَدِّلَهُ أَنْزُوجًا 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 التَّبَاتِ [erroneously written in the CK عَسَى]: see the first sentence in art. عسو.

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 *بالحزى* [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, بالعسي and بالحزى.]) = *عَسَا*: see art. عسو.

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 مَعَاة.]

عَسَى: see art. عسو.

مَعَاةٌ A girl thought to have attained puberty: (Lh, TA:) or a girl near to attaining puberty. (K.)

مَعَاةٌ is from عَسَى, like مَيْتَةٌ from إِنَّ: you say, *هُوَ مَعَاةٌ لِلْخَيْرِ*, meaning *He is a person [fit, or proper,] for one's saying of him, good*: (A and TA in art. ان:) and *إِنَّهُ لَمَعَاةٌ* [It may be that he will do 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.)

مُعِيَةٌ A she-camel of which one doubts whether there be in her milk or not: (IAḩr, 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) *hept to his عش* [or nest in a tree]. (K, TK.)

2. *عَشَّ*, inf. n. *تَعَشَّى*, *He* (a bird) *made for himself a nest in a tree*; (S, O, K;) as also *اعتش*, (A, K,) or *اعتش عشه*, (O,) inf. n. *اعتشاش*. (TA.)

— It is said in a trad., (A, K,) in the story of Umm-Zarā, (O, TA,) *لَا تَمَلُّا بَيْتَنَا تَعَشِيًا*, 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. غش.] — You say also, of a person greatly erring, and obstinately persevering in evil, *عَشَّ* *عشش الخبز* + [The devil hath made a nest in his heart]. (TA in art. فحص.) = *عشش الخبز* *The bread became mouldy, or spoiled and overspread with greenness*, (S, A, O, K,) and *dried up*. (S.) = *عشش الخبز* *He left the bread until it became mouldy, or spoiled and overspread with greenness [and dried up]*. (A.)

8: see the next preceding paragraph.

عَشَّ: see the paragraph here following.

عَشَّ The nest of a bird, formed of what it collects together, (S, A, Mgh, O, Mṣb, K,) of slender pieces of sticks, (S, A, O, K,) &c., (S, O,) or of fragments of sticks, (Mgh, Mṣb,) in which it lays its eggs, (Mgh,) in a tree, (S, A, Mgh, O, Mṣb, K,) in the branches thereof; (S, A, O, K;) as also *عَشَّ*: (A, K:) but if in a mountain, (S, O,

Mṣb,) or a building, (Mṣb,) or a wall or the like, (S, O,) it is called *وَكْرٌ*, and *وَكْنٌ*; and if in the ground, *أَفْحُوصٌ*, (S, O, Mṣb,) and *أُدْجِيٌّ*: (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.] *أَعَشَاشٌ* (S, Mṣb) and [of mult.] *عَشَاشٌ* and *عَشَّةٌ* (S, Mgh, Mṣb) and *عَشُوشٌ*. (TA.) [See also *عُشُوشٌ*.] It is said in a prov., quoted in a *خُطْبَةٌ* of El-Hajjāj, (O, TA,) *هَذَا 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,) *تَلَيْسَ أُعَشَاشُكَ* + *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, *تَلَيْسَ* is erroneously put for *تَلَيْسَ*.]

عُشَيْبَةٌ and *عُنَيْبَةٌ* } see art. عسو.
عُشَيْبِيَانٌ and *عُنَيْبِيَانٌ* }

عُشُوشٌ, (IAḩr, S,) or *عُشُوشٌ*, as written by Sgh, (TA,) or both, (O, K,) *A nest such as is called عش, when heaped up, one part upon another*. (IAḩr, S, O, K.)

مَوْضِعٌ كَذَا مَعَشَّشٌ الطُّيُورِ [Such a place is the place where the birds make their nests in the branches of trees]. (S, O, K:*)

عشب

1. *عَشِبَتِ الْأَرْضُ* and *عَشِبَ الْمَوْضِعُ*: see 4. — *عَشِبَ* said of bread, (Yaḩkoob, TA,) *It was, or became, dry*. (Yaḩkoob, K, TA.) — And *عَشِبَ*, [so in the TA, app. *عَشِبَ*,] inf. n. *عَشَابَةٌ* and *عَشُوبَةٌ*, said of a man, *He became dry, or tough, by reason of leanness*. (Yaḩkoob, TA.)

2: see what next follows.

4. *عَشِبَ الْمَوْضِعُ*; and *عَشِبَ*, aor. -, inf. n. *عَشِبَ*; *The place produced its [herbs, or herbage, of the kind termed] عشب*: (Mṣb:) and in like manner, (Mṣb,) *عَشِبَتِ الْأَرْضُ*, (S, O, Mṣb, K,) and *عَشِبَتِ*, (Mṣb,) and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] *عَشِبَتِ*, (TA,) *The land produced عشب*. (S, O, K.) [See also 12. After the mention of *بَكَدَ عَاشِبٌ* in the S and O, it is said in the former that for the verb one does not say otherwise than *عَشِبَتِ الْأَرْضُ*, and in the latter that one does not say *عَشِبَ الْبُكَدُ*.] — And *عَشِبَ الْقَوْمُ* *The people, or party, lighted on, or found*, *عَشِبَ*; (S, O, K;) as also *عَشُوبَتِ الْقَوْمِ* [but

probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, **أَعَشَبْتِ** **أَنْزِلُ** [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 **أَعَشَبْتِ** accord. to the K, but this latter is wrong, being correctly **أَعَشَبْتُ**, as in the parent-lexicons. (TA.)

8: see what next precedes.

12. **أَعَشَوْنَتِ الأَرْضُ** The land produced abundance, or much, of [herbs, or herbage, of the kind termed] **عُشْبٌ**; this verb having an intensive signification, like **أَحْشَوْنُ** [q. v.]. (S, O, TA.) [It is erroneously mentioned in the K as syn. with **أَعَشَبْتُ**.] — See also 4.

عُشْبٌ [a coll. gen. n.], n. un. with δ ; (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, (**سَرَعَانُ 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 **تَعَاشِبٌ**: 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 **دِمْنَةٌ** [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, **†** **هَجِينَةُ** [or woman whose father is a free man, or an Arab, and her mother a slave]; an appellation like **خَضْرَاءُ الوَصْرِ** [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 الذُّبِّ** is Egyptian toad-flux; *antirrhinum Aegyptiacum*; the name of which is written by Forskål (Flora Aegypt. Arab., pp. lxxviii. and 112,)

عُشْبُ الدِّيبِ and **Asjib ed dib** and **Aeschib ed dib**.]

عِيَالُ عَشْبٍ A family, or household, among whom is none little, or young. (S, O, K.) — See also **عَشْبَةٌ**.

عَشِبٌ; fem. with δ : 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 **عَشْمَةٌ**. (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: (Lḥ, 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 **عَشِبٌ** applied to a man. (O.) And A man dry, or tough, by reason of leanness. (Yaaḳoob, TA.)

عَشِيبٌ; and its fem., with δ : see **عَاشِبٌ** in three places. = And see also **عَشْبَةٌ**.

عَشَابَةٌ 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 **مُعْشَبٌ**, (A,) and **مَوْضِعٌ عَاشِبٌ** (Mṣb) and **مَكَانٌ عَشِيبٌ** (S, O,) and **رَوْضٌ عَاشِبٌ** and **مُعْشَبٌ**, (TA,) and **أَرْضٌ عَاشِبَةٌ** (Mṣb, K) and **عَشِيبَةٌ** (S, O, Mṣb, K) and **عَشْبَةٌ** (Mṣb, K) and **مُعْشَبَةٌ**, (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 وَكَمَاءٌ شَيْبٌ تُشِيرُهَا بِأَخْفَائِهَا التَّيْبُ**, it means scattered, or disunited, **عُشْبٌ**: (AHn, TA:) or **عُشْبٌ** not yet mature. (Th, TA.) [See **عُشْبٌ** as opposed thereto.]

مُعْشَبٌ and its fem.: see **عَاشِبٌ**, in three places.

أَرْضُونَ مَعَاشِيبٌ, and **أَرْضٌ مِعْشَابٌ**, [Land, and lands,] having, or producing, much herbage [of the kind termed **عُشْبٌ**]: (K,* TA:) **مَعَاشِيبٌ** is pl. of **مِعْشَابٌ**, or it has no proper sing. (TA.) [See also **عَاشِبٌ**.]

عشر

1. **عَشَرَ**, (K,) aor. δ , as is expressly stated by the expositors of the Fṣ and by others, but F,

confounding two usages of the verb, says τ , (TA,) inf. n. **عَشَرَ**, (TA,) He took one from ten. (K.) — And **عَشَرَهُمْ** He took one from among them, they being ten. (Mṣb.) — And **عَشَرَهُمْ**, (S, K,) aor. δ , (S, O, TA,) accord. to the K τ , but this is at variance with other authorities, as mentioned above, (TA,) inf. n. **عَشَرَ**, (K,) or **عَشُرٌ**, 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 **عَشُرٌ**; (K;) and **عَشَرَهُمْ**, (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 المَالِ**, (Mṣb, TA,) aor. δ , inf. n. **عَشَرَ** and **عَشُرٌ**; (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. τ , 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 **عَشَرَهُمْ**, aor. τ , (S, O, Mṣb, K,) inf. n. **عَشَرَ**, (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. — **عَشَرَهُمْ**, (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,*.) — **اللَّهُمَّ عَشْرُ خَطَايَ** O God, write down ten good deeds for every one of my steps. (Lḥ, TA.) — **عَشَرَ لَمَرَاتِهِ**, 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 **أعشرت**; (K;) She (a camel) became what is termed **عَشْرَاءٌ**; (S, K;) she completed the tenth month of her pregnancy. (Mṣb.) — And **عَشَرُوا** Their camels became such as are termed **عَشَارٌ** [pl. of **عَشْرَاءٌ**]. (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. *عاشره*, (K,) inf. n. *اعاشرة*, (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. خالطه.* (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 *اعشروا* *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 وردت ابله وعشرا*, (S, TA,) or *العشروا*. (TA.) — And *He came to be within [the period of] the [first] ten [nights] of Dhu-l-Hijjah* (في عشري ذي الحجة). (T, TA.) — And *اعشرونا منذ لم نلتق* 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.]

عشر fem. of *عشرة* [q. v.].

عشر (S, O, Mṣb, K) and *عشرا* (TA) *A tenth; a tenth part; one part of ten parts; as also عشير* and *معشرا*; (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, *معشرا* is the tenth of the tenth [i. e. a hundredth part]: and as some say, *معشرا* is the tenth of the عشير, which latter is the tenth of the عشر; so that, accord. to this, the معشرا is one of a thousand; for it is the tenth of the tenth of the tenth: (Mṣb:) [in the TA, “and as some say, معشرا is pl. of عشير, which latter is pl. of عشر:” but this is evidently a mistake:] the pl. of عشر is اعشار (Mṣb, K) and عشور; (K;) and that of عشير is اعشيرة; (S, O, Mṣb:) it is said in a trad., تسعة اعشيرة الرزق في التجارة وجزء منها في السابية, 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 *عشار*.] = *عشر* [as a pl. of which the sing. is not mentioned], applied to she-camels, *That excern into the udder* (تنزل) *a scanty درة* [or quantity of milk (in the CK *درة*)] *without its collecting [and increasing]*. (O, K.)

عشر 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 kesr: [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 عشر, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, *هي ترد عشرا وعشرا*, 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 *عشران*, (Aṣ, S, O,) i. e., *eighteen days*; (S, O;) and when they exceed this, they are termed *جوازى* [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, *اعشار* [and pl. *اعشيرة*]; (TA;) and of the latter, *عشارا*. (O, TA.) — [Hence, app.,] *برمة اعشار* 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.) *قدر اعشار* 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. *اعشار*, (A,) and *اعشيرة*. (A, K.) *جفن اعشار* [A scabbard of a sword, or a sword-case,] broken in pieces. (O.) *قلب اعشار* [+ A broken heart.] (S, K.) *اعشار 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, *اعشار* in this case is said to be pl. of عشر; but I think that we have better reason for regarding it as a pl. of عشر. (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 *المعنى* and *الرقيب*; 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, *ضرب في اعشاره ولم يرض بمعشاره* [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.) — *اعشار* alone means *Cooking-pots that boil the ten portions [of a جزور]*. (Har. p. 579.) = *اعشار* also signifies *The primary feathers of the wing of a bird*; (S, O, TA;) and so *عواشير*. (TA.)

عشر 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 *رأه*, in art. *روأ*:] accord. to AHn, (TA,) a large species of tree [or shrub], of the kind called *عضاه*, having a sweet gum, (AHn, S, O,*) and milk, (O,) and broad leaves, growing up high, (AHn,) from the flowers and shoots of which, (AHn, 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, (AHn, O,*) K,) in which is somewhat of bitterness, (O, K,) called *سكر العشر*; (AHn, TA;) [or this is a kind of red sugar, which falls like dew upon this tree; (Golius, from Ibn-Maṣroof and the Mj);] it produces also bladders, resembling the *شفاشق* [or faucial bags] of camels, in which they bray, [blowing them out from their mouths, with a gurgling sound,] (AHn, TA,) [and] like the bladder of the smaller *قناد* [q. v.]; (S, O;) and it has a blossom like that of the *دفلى*, tinged, [but with what hue is not said,] and shining, and beautiful in appearance, as well as a fruit: (AHn, TA:) n. un. with *ē*: and pl. [of this

latter] عُشْر [or rather this is a coll. gen. n.] and عُشْرَات. (S, O.) [See also سَع.]

عُشْر: see عُشْر.

عُشْرَة Social, or familiar, intercourse; fellowship; i. q. مَخَالَفَة; (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.:

بِعِشْرَتِكَ الْكَرَامَ تَعُدُّ مِنْهُمْ

[By thine associating with the generous thou wilt be reckoned as one of them]. (I'Alq p. 211.)

عُشْرَة [Ten;] the first of the عُقُود; (A, K;) with ة, (Mṣb,) and with fet-h to the ش, (TA,) for the masc.; (Mṣb, TA;) and عُشْر, without ة, (Mṣb, TA,) and with one fet-hah, (TA,) for the fem. (Mṣb, TA.) You say, عُشْرَة رِجَالٍ [Ten men]: and عُشْر نِسْوَة [ten women]. (S, O, Mṣb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put عُشْرَة; and for the latter, عُشْر: and in Freytag's lexicon we find عُشْر instead of عُشْرَة.] عُشْرَات [is the pl. of عُشْرَة: and also] signifies Decimal numbers. (M in art. ست.) The vulgar make عُشْر masc., as meaning a number of days, saying العِشْر الأَوَّل, and العِشْر الأَخِير; 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 عُشْرَات; namely, العِشْر الأَوَّل [The first ten nights, with their days], pl. of أَوَّلَى; and العِشْر الوَسْط [The middle ten nights, with their days], pl. of وَسْطَى; and العِشْر الأَخْر [The last, lit. the other, ten nights, with their days], pl. of أَخْرَى; or العِشْر الأَوَاخِر [The last ten nights, with their days], pl. of أَخْرَة. (Mṣb.) العِشْر الأَوَاخِر is also especially applied to The last ten nights of Ramaḍān, with their days: and عُشْر ذِي الْحِجَّة to The first ten nights of Dhul-Hijjah, with their days: and العِشْر, 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. [لِيَالٍ] to predominate over the masc. [أَيَامٍ]; as is the case in the Kur ii. 234. (Mṣb.) And أَيَام العِشْر is used for أَيَام العِشْر اللَّيَالِي [The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of عُشْرَة and عُشْر, voce خَمْسَة. And respecting a peculiar pronunciation of the people of El-Hijāz, and a case in which عُشْرَة is imperfectly decl., see ثَلَاثَة.] — عُشْر is also applied to A portion, or paragraph, of the Kur-ān 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 عَاشِرَة:) pl. أُعْشَار. 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 عُشْرَة; 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-h; and you make the two nouns one noun, [and, as such,] indecl., with fet-h for the termination: (TA:) you say, أَحَدٌ عَشْرٌ [Eleven], (S, O, Mṣb,) [and اِثْنَا عَشْرٌ [Twelve], and ثَلَاثَةَ عَشْرٍ [Thirteen], and so on; (Mṣb, TA;) with fet-h to the ش; and in one dial. with sukoon [أَحَدٌ 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 عَشْرٌ, and so on to تِسْعَةَ عَشْرٍ [inclusively] except in the instance of اِثْنَا عَشْرٌ and اِثْنَى عَشْرٌ, 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 عُشْرَة quiescent: you say إِحْدَى عَشْرَة, (TA,) [and اِثْنَتَا عَشْرَة,] and so on to تِسْعَ عَشْرَة [inclusively]: and if you choose, you say إِحْدَى عَشْرَة, [&c.] with kesr to the ش: the former is of the dial. of the people of El-Hijāz, [and is the more common,] and the latter is of the dial. of the people of Nejd: (S, O, TA:) but fet-h 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 Kur ii. 57, and another in vii. 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is manṣūb, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-h,] in the cases of refā and naṣb and khafī, except that of twelve; for اِثْنَا and اِثْنَتَا are decl. [i. e. you say, in a case of naṣb or khafī, اِثْنَى عَشْرٌ and اِثْنَتَى عَشْرَة]. (TA.) — [In the same manner also عُشْر and عُشْرَة are used in the ordinal compounds.]

عُشْرَاءُ 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 عُشْرَاءُ 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. نَفْسَاءُ 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: (I'Alq:) it is the only sing. word of this measure, which is a pl. measure, except نَفْسَاءُ: (MF:) the dual is عُشْرَاوَانٍ (S, O, TA; in one copy of the S عُشْرَاوَانِ:) and pl. عُشْرَاوَاتٍ; (S, O, K, TA; in one copy of the S, and in the CK عُشْرَاوَاتِ;) but some disallow

this; (MF;) and عُشَارٌ; (S, O, Mṣb, K;) like as نَفَاسٌ is pl. of نَفْسَاءُ; (Mṣb;) and عُشَارٌ: (K in art. نَفَس:) or عُشَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth. (K.) Some say that عُشَارٌ have no milk; though El-Farezdaḳ 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 عُشَار. (TA.) عُشَائِرٌ, as pl. of عُشَارٌ, which is pl. of عُشْرَاءُ, signifies Gazelles that have recently brought forth. (O.)

لَبَنٌ عَشْرِيٌّ Milk of camels that feed upon the عُشْر, q. v. (TA.)

عِشْرُونٌ Twenty; twice ten: (K:) applied alike to a masc. and a fem.: (Mṣb:) you say عِشْرُونٌ رِجَالًا [Twenty men], and عِشْرُونٌ أُمَّرَاءَةً [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 ي]; (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 عِشْرُوكَ [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 عُشْرَة, (so in a copy of the S and in the O and in the TA,) or عُشْر, (so in another copy of the S,) [or perhaps the right reading is عُشْر, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of عُشْرَة, or of عُشْر, it would signify at least three times ten:] some hold it to be a pl. of عُشْر, saying, (TA,) as عُشْرٌ signifies camels' coming to water on the ninth day, they do not say عِشْرَانٍ [for twenty], but they say عِشْرُونٌ, (in the K, وَقَالُوا, and عِشْرِينٌ: but the correct reading seems to be لَمْ يَقُلْ عِشْرِينٌ وَقَالُوا عِشْرِينٌ: TA: [in the CK it is more incorrect, لَمْ يَقُولُوا: TA: [in the CK it is more incorrect, لَمْ يَقُلْ عِشْرِينٌ وَقَالُوا عِشْرِينٌ:] making eighteen days to be عِشْرَانٍ, and the nineteenth and twentieth a portion of the third عُشْر; and so, [regarding the portion as a whole,] forming the pl. عِشْرُونٌ; (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 عِشْرُونٌ is not a pl. of عُشْرَة nor of عُشْر 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 عُشْرَة, (S,) or rather عُشْرَة عُشْرَة; as also مَعْشَرٌ; (MF;) [for which reason, and its

having the quality of an epithet, each is imperfectly decl.] You say, جَاؤُوا عَشَارَ عَشَارَ, (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 TS. (TA.) A'Obeyd says that more than أُحَادٌ and ثَنَاءٌ and ثَلَاثٌ and رَبَاعٌ has not been heard, except عَشَارَ occurring in a verse of El-Kumeyt. (O, TA.) [But حَمَاسٌ is mentioned in the K.]

عَشِيرَةٌ: see عَشْرٌ, in three places. — Also A certain measure of land, a tenth of the قَفِيزِ, (O, Mṣb, K,) which is the tenth of the جَرِيبِ [q. v.]: (O, TA:) pl. أُعَشِيرَاتٌ. (TA in art. جَرِيبٌ.) = And An associate; i. q. مُعَاشِرٌ. (S, O, Mṣb, K.) — And A husband; (S, O, Mṣb, K;) because he and his wife are associates, each of the other. (S, O.) يَكْفُرْنَ الْعَشِيرَ means They are ungrateful to the husband. (Mṣb.) — And A wife. (Mṣb.) — And A relation. (K.) — And A friend. (K.) Pl. عُشْرَاءٌ. (K.) — See also عَشِيرَةٌ. = Also The cry of the ضَبُعِ [or hyena, or female hyena]: (K:) in this sense, a word not derived. (TA.)

عَشَارَةٌ; and its pl.: see عَشْرٌ.

عَشَارِيٌّ A garment, or piece of cloth, (A, K,) ten cubits long. (S, A, Mṣb, O, K.) — And A boy ten years old: fem. with ة. (TA.)

عَشَوْرِيٌّ and عَشَوْرَاءٌ: see عَشَوْرَاءٌ.

عَشِيرَةٌ A man's kinsfolk: (Bḍ 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 قَبِيلَةٌ: (TA voce شَعْبٌ, q. v.) or a tribe; syn قَبِيلَةٌ; (S, O, Mṣb;) a man's قَبِيلَةٌ; (K;) as also عَشِيرَةٌ, without ة: (TA:) or a community, such as the Benoo-Temeem, and the Benoo-Amr-Ibn-Temeem: (ISh:) a word having no proper sing.: (Mṣb:) accord. to some, from عَشْرَةٌ: accord. to others, from عَشْرَةٌ, the number so called: (Bḍ ubi suprâ, and MF:) pl. عَشَائِرٌ (Mṣb, K) and عَشِيرَاتٌ. (Mṣb.) [See also مَعَشَرَ. = عَشَائِرٌ is also a pl. of عَشْرَاءٌ [q. v., last sentence]. (O.)

عَشَارٌ (S, O, Mṣb, K) and عَاشِرٌ (O, Mṣb, K) and مَعَشِرٌ (TA) One who takes, or receives, the عَشْرَ [q. v.] of property. (S, Mṣb, K.) Where the punishment of the عَشَارِ, or عَاشِرِ, is mentioned in traditions, as where it is said that the عَاشِرِ 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, Mṣb, K.)

عَاشِرَةٌ The circular sign which marks a division of an 'ashr (عَشْرٌ) in a copy of the Kur-ân: (O, L, K:) a post-classical term: (O, L:) pl. عَوَاشِرٌ. (S, K.) — And عَوَاشِرُ الْقُرْآنِ means The verses that complete an عَشْرٌ of the Kur-ân. (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 ضَبُعِ [i. e. hyena, or female hyena]; a determinate noun: [but it has for] pl. عَاشِرَاتٌ. (O.)

عَاشُورٌ: see what next follows.

عَاشُورِيٌّ and عَشَوْرَاءٌ (Mṣb, K) and عَاشُورِيٌّ (Mṣb, K) and عَشُورِيٌّ (K) and عَاشُورٌ, (Mṣb, K,) or يَوْمُ عَاشُورَاءَ (S, O, and K in art. تَعَسُّعٌ, &c.) or يَوْمُ الْعَاشُورَاءِ (S in that art., &c.) and يَوْمُ عَشُورَاءَ (S, O,) The tenth day of the month El-Moharram: (S, Mṣb, 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; (Mṣb in art. تَعَسُّعٌ;) 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 فَاعُولَاتٌ have been heard. (Az, TA.)

مَعَشِرٌ A company, or collective body, (Az, S, O, Mṣb, K,) of people, (S,) consisting of men, exclusive of women; like نَفَرٌ and قَوْمٌ and رَهْطٌ; (Az, Mṣb;) having no proper sing.: (Az:) or any company, or collective body, whose state of circumstances is one; a community; as the معشر 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 عشرة 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. geni) 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 consisting of the jinn and of mankind: and [vi. 128], يَا مَعْشَرَ الْجِنِّ, without the mention of الإنس: (MF:) pl. مَعَاشِرٌ. (S, Mṣb.) [See also عَشِيرَةٌ. = مَعَشِرٌ: see عَشَارٌ, in four places.

مَعَشِرَةٌ † A woman who has completed her full time of pregnancy. (TA.)

مُعْتَشِرٌ pass. part. n. of 2, q. v. See also مُتَلَثٌّ.]

مُعْتَشِرٌ: see عَشَارٌ. = Also One whose camels have brought forth: and one whose camels have become عَشَارٌ [pl. of عَشْرَاءٌ]. (O, K.)

مُعْشَارٌ: see عَشْرٌ. = Also A she-camel whose milk is abundant (K, TA) in the nights of her bringing forth. (TA.)

عشرق

Q. 1. عَشْرَقَ, 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 عَظْلِمِ, 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 قَنَا; 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 Rabee'ah, informed me that the عَشْرَقَةُ 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 عَظْلِمِ, 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 عَشْرَقُ and سَنَا [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 عَشْرُق 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 غَار [or bay], except in being larger: IAqr, that it is a red plant, of sweet odour, used by the brides: and IB, from Aṣ, 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:] عَشْرُق is pl. of عَشْرُقَة, or of the gen. n. عَشْرُق. (TA.)

عشرون Quasi

Q. Q. 1. عَشْرُونَه: see art. عشر.

عشق

1. عَشِقُ, nor. ٤, (S, O, Mṣb, K, [accord. to the TA, said in the Mṣb to be like ضَرَب, but in my copy of the Mṣb it is correctly said to be of the class of تَعَب,]) inf. n. عَشِقُ and عَشِقُ, (S, O, K,) the latter mentioned by Fr, and said by Ibn-Es-Sarrāj 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. مَعْشِقُ 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 † *تعشقت* as trans. is *syn. with عَشِقُ* as such. (TA.) [See also عاشق.]

— And عَشَقْتُ said of a she-camel, *She was, or became, vehemently desirous of the stallion*. (AA, TA.) — And عَشِقُ بِهِ *He, or it, stuck to him, or it*; (O, K;) as also عَشِقُ بِهِ. (O.)

[2. عَشَقَهُ is used in the present day as meaning *He made him to be affected with عَشِقُ*; but is probably post-classical.]

5. عَشِقُ *He affected* عَشِقُ: (S, O, K:*) [in the K, *تعشقه*, in which the pronoun app. refers to العَشِقُ, is erroneously put for *تعشقت*:] or *he showed, or exhibited, عَشِقُ*. (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 † مَعْشِقُ [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 الحُب and العَشِقُ, which of them is the more commendable, said, الحُب, because in العَشِقُ is excess: (TA:) [see also حُب:] Ibn-Scenà, [whom we commonly call Avicenna,] in a treatise on العَشِقُ, [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 العَشِقُ is derived from العَشَقَةُ, which means the [plant commonly called] لَبْلَاب, because it twines upon trees, and cleaves to them. (TA.)

عَشِقُ The لَبْلَاب [a species of dolichos, the dolichos lablab of Linn.]; one of which is called عَشَقَةُ: IDrd says, the [common] people assert that the عَشَقَةُ is the لَبْلَابَة: (O:) accord. to Zj, (TA,) عَشَقَةُ 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 لَبْلَاب. (TA.) — Also The [tree called] أُرَاك. (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 عُرُوس, as pl. accord. to general analogy of عُرُوسُ,] of sweet-smelling plants. (IAqr, O, K.)

عَشِيقُ العَلَى i. q. عاشق, q. v. (TA.) — عَشِيقُ العَلَى is a metaphorical expression like حَدِيدُ العَلَى [meaning *Excessive lover of eminence*]. (TA in art. خدن.) = Also i. q. † مَعْشِقُ [Loved excessively, &c.]. (TA.)

عَشِيقُ Affected with much عَشِقُ; (ISk, S, O, K;) applied to a man. (ISk, S, O.)

عَاشِقُ Loving excessively; [or passionately;] &c.; (Mṣb, K;) [or an excessive, or a passionate, lover;] as also † عَشِيقُ: (TA:) the former applied to a man and to a woman, (Mṣb, K,) and عَاشِقَةٌ also is applied to a woman: (K:) they said امْرَأَةٌ عَاشِقَةٌ لِزَوْجِهَا [A woman excessively, or passionately, loving to her husband]; (Fr, S, O;) and sometimes they said عَاشِقَةٌ: (O:) pl. عَاشِقَاتُ (TA) [and عَشِقَاتُ, mentioned in the O as an epithet applied to eyes (عُيُون), by Ru-beh]: it is asserted that the عاشق is thus called from العَشَقَةُ meaning the لَبْلَابَة, because of his becoming dried up: (O, TA:) or from عَشِقُ بِهِ, because of his cleaving to the object of his love. (TA.) — [Hence,] عاشقُ حُرْقُوسُ an appellation of The insect called حُرْقُوس [q. v.]; because of its entering into the فرج of the virgin girl. (IB, TA voce حرقوس.)

مَعْشِقُ: see عَشِقُ.

مَعْشِقُ: see عَشِيقُ.

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] عَشَاء*. (Mṣb, K, TA.) And عَشَيْتُ الإِبِلَ, (ISk, S, K, TA,) aor. تَعْشَى, inf. n. عَشَا, (ISk, S, TA,) i. q. † تَعَشَّتْ [i. e. *The camels ate the evening-pasture, or evening-feed, called the عَشَاء*]. (ISk, S, K, TA.) — And عَشَاهُ, (K,) first pers. عَشَوْتُ, (S, Mṣb,) aor. يَعْشُوهُ, (S, TA,) inf. n. عَشُو; (K, TA;) and inf. n. عَشَى also, (TA, and thus in some copies of the K,) thus correctly, as in the M, عَشَا in [some of] the copies of the K being a mistake for عَشَى, 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] عَشَاء*; (S, Mṣb, K;) as also † اعشاه: (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 إِيَّ النَّارِ, aor. اعشُو, 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-Ḥotci-ah says,

• مَتَى تَأْتِيهِ 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 تَأْتِيهِ عَاشِيًا مَتَى using the marfooḥ verb between two verbs whereof each is mejzoom 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 النَّارُ † اعشَى 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 **عَشَا** عَنِ النَّارِ *He turned away and went from the light of the fire.* (TA.) — And **عَشَوْتُ عَنْهُ** *I went, or turned, from him, or it, to another: whence, it is said, the saying in the* Kur [xliii. 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.] — **عَشَى**, aor. **يَعِشَى**, (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 عَشَا, 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] عَشَا* signifies also *he (a man, TA) did as does the أَعشى [q. v.]. (K, TA.)* One says also, **عَشَى مِنْ الشَّيْءِ**, aor. **يَعِشُو**, [thus in my original, but the pret. is app. **يَعِشَى**, and the aor. **يَعِشَى**,] meaning *He lacked strength of sight to perceive the thing.* (TA.) And **عَشَى** عَنِ حَقِّهِ 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.* (Har p. 52. [العشَاءُ is there written in one instance for العَشَا.]) — **عَشَى** عَنِهِ, 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, **عَشِ إِبْلِكَ وَلَا تَغْتَرَّ**, (Meyd, TA,) or **عَشِ وَلَا تَغْتَرَّ** [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, ضَحَمْتُهَا عَنْهُ.* (A and TA in art. ضحو and ضعى.) And **عَشِرْ 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. **تَعِشِيَّة**, K) † *He acted gently, or deliberately, in the affair: (A and TA in art. ضحو and ضعى, and S* and K* TH 1.*

in the present art.:) and in like manner, **ضَعَى عَنْهُ**. (A and TA in the former art., and S* in the present art.) = See also the next paragraph. [Hence,] **عَتَى الطَّيْرَ**, inf. n. **تَعِشِيَّة**, *He kindled a fire for the birds in order that they might become dim-sighted (لَتَعِشَى) and consequently be captured.* (M, K.)

4: see 1, former half. — [Hence, app.,] **اعشى** also signifies † *He gave.* (K.) = And **اعشاه** *He (God) rendered him أَعشى [i. e. weak-sighted, &c.: and in like manner one says † عتاه: see 2, last sentence; and see also Har p. 52].*

5: see 1, first quarter, in two places. One says also, **تَعَتَى بِهِ** *He fed himself with it [in the evening, or] in the time called the عَشَاءَ: and [in like manner] تَتَعَتَاهُ* 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 تَعَتَى**, (S,) or **مَا بِي مِنْ تَعَتَى**, (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 **تَعَتَاهُ** signifies also *He gave him an عَشْوَةٌ [or عَشْوَةٌ, i. e. a firebrand]. (TA.)*

6. **أَعشى** *He feigned himself weak-sighted, &c.; and so تَعَتَى* 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. **عَشَاءَ** *He journeyed in the time of the عَشَاءَ [or nightfall]: (K, TA:) like اهتجر meaning “he journeyed in the time of the هَاجِرَةٌ.” (TA.) = See also 1, latter half.*

10. **استعشاه** *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,) فِي حَقِّ أَصْحَابِهِ [in respect of the right, or due, of his companions]. (TA.) = And استعشى نَارًا *He guided himself by means of a fire.* (K.)*

عَشْوٌ *A bowl (فَدَح) 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.)

عَشَاءَ: see **عَشَى**.

عَشَا inf. n. of **عَشَى**: (S, Mṣb, K:) [used as a simple subst., *Weakness of sight: or sightlessness by night with ability to see by day: or] hadness of sight by night and by day; as also عَشَاوَةٌ: (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-Rāghib, TA:) or blindness; (K, TA;) i. e. absolute destitution of sight. (TA.)*

عَشَى applied to a he-camel, and **عَشِيَّة** 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 **عَشَى** is said to have a similar meaning.]) = See also **أَعشى**.

عَشْوَةٌ *Darkness, (K, TA,) in [any part of] the night and in the سَحَر [or period a little before day-break]; (TA;) as also عَشْوَاءُ: (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 عَشْوَةٌ [A period between the beginning &c. of the night passed]: and one says also, أَخَذْتُ عَلَيْهِمُ بِالْعَشْوَةِ, meaning [I laid hold upon them] in the blackness of night: (AZ, S:) the dim. is عَشِيَّة. (Az, TA.) In the saying, جَاءَ عَشْوَةٌ, meaning عَشَاءَ [i. e. He came at nightfall], it [is an adv. n. which] may not be used otherwise than thus: you may not say, مَضَتْ عَشْوَةٌ. (TA.) — العَشْوَةُ [app. العَشْوَةُ] as meaning العَشَاءَ, 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 عَشْوَةٌ and عَشْوَةٌ: (S, K:) one says, عَشْوَةٌ وَأَوْطَأْتَنِي عَشْوَةٌ and عَشْوَةٌ and عَشْوَةٌ, 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.) — خَبَّاطُ عَشْوَاتٍ, occurring in a trad., see expl. in art. خبط.**

عَشْوَةٌ: see **عَشْوَةٌ**. = Also, (S, K, TA,) and **عَشْوَةٌ**, (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.)*

عَشْوَةٌ: see **عَشْوَةٌ**. = and see also **عَشْوَةٌ**.

عَشْوَى *A state of perplexity, and of having little guidance: so in the saying, إِنَّهُمْ لَفِي عَشْوَى أَمْرِهِمْ, [or, perhaps, مِنْ أَمْرِهِمْ, i. e. Verily they are in a state of perplexity, &c., in respect of their case, or affair]. (TA.)*

عَشْوِيٌّ *Of, or relating to, the [time called] عَشِيَّة [or عَشَى, q. v.]. (S.)*

عَشْوَانٌ *A species of dates: (IDrd, K, TA:) or of palm-trees, (K, TA,) of such as are late in bearing. (TA.)*

عَشِيَانٌ, (S, K, TA,) originally **عَشْوَانٌ**, like **عَشْوَانٌ** [q. v.] which is originally **عَشْوَانٌ**, (TA,) *A man (S) eating the [evening-meal, or evening-repast, i. e. what is called the] عَشَاءَ; (S, K, TA;) as also عَاشٍ. (TA.)*

عَشَاءٌ *The meal, or repast, (S, Mṣb, K,) of the عَشِيَّة [or nightfall], (S,* Mṣb,) or of the عَشَى [or late part of the evening, &c.]; (S,* K, TA;) [i. e. supper, in a general sense;] opposed to **عَدَاءٌ**; (S;) as also **عَشَى**: (K: [in the CK,*

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 عَمَّة, and another voce أُنْعَس]: (S, TA:) pl. of the former أُعْشِيَّة; (K, TA:) to which is added, in [some of] the copies of the K, and عَشِي; but this is correctly عَشِي, [or عَشَا, as in some copies,] and commences another sentence. (TA.)

عَشَاءُ [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; صَلَاةُ الْعِشَاءِ, and elliptically الْعِشَاءُ 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 عَمَّة [or darkness after nightfall]; (Msb, K, TA;) [and this is what is meant by its being said that it is] syn. with عَشِي: (S:) or [the time] from the زَوَال [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.,

- غَدُونَا غَدُوَةً سَحَرًا بَلِيلٍ
- عَشَاءُ بَعْدَ مَا انْتَصَفَ النَّهَارِ

[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 daytimes had become halved]: (S, TA:) [sometimes] the Arabs said, أَقْبَلَتِ الْعِشَاءُ, meaning الْعِشِيَّة; and هَذَا الْعِشِيَّةُ, meaning الْعِشَاءُ. (Msb voce صَوْتُ) الْعِشَاءَانِ means The time of sunset and the عَمَّة [or darkness after nightfall]: (IF, S, Msb, K: [compare עֶשְׂרִים in Exodus xii. 6 and xvi. 12:]) this is accord. to the saying that the عَشَاءُ is from the prayer of sunset to the عَمَّة. (TA.)

عَشَا: see عَشَاوَةٌ.

عَشِي [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 عَشِيَّة: (K, TA:) this is the meaning commonly known: (Mgh:) or [the time] from the prayer of sunset to the عَمَّة [or darkness after nightfall]; (S, Msb, TA;) like عَشَا; (Msb;) and so عَشِيَّة: you say, أَتَيْتُهُ عَشِيًّا أَمْسِ and عَشِيَّةً [I came to him late in the evening, or in the time between sunset and nightfall, &c., of yesterday]: (S, TA:) or عَشِي has the meaning expl. in the K [and mentioned above]; but عَشِيَّة relates to one day: and one says, جِئْتُهُ عَشِيَّةً [I came to him late in an evening, &c.] and عَشِيَّةً [late this evening, &c.], and أَتَيْتُهُ الْعِشِيَّةَ I came to him in the عَشِيَّة [or late part of the evening, &c.,] of this day; and أَتَيْتُهُ عَشِيًّا [I

will come to him in the late part of the evening, &c., of to-morrow (in my original أَتَيْتُهُ, an obvious mistranscription,)] without ة when relating to the future; and أَتَيْتُكَ عَشِيًّا [I came to thee in the late part of an evening, &c.]; and أَتَيْتُهُ بِالْعَدَاةِ وَالْعَشِيِّ i. e. [I came to him early in the morning and late in the evening, &c., meaning,] every عَشِيَّة [or عَشِي] and عَدَاة: (TA:) or, as some say, عَشِيَّة is a sing. [or n. un.] and عَشِي is its pl. [or a coll. gen. n.]: and, as I Amb says, sometimes the Arabs make عَشِيَّة masc., as meaning عَشِي: (Msb:) or عَشِي 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 صَبَاح [app. here, as generally, meaning morning]: (Er-Rághib, Msb, TA:) and sometimes it means the night: (TA:) the pl. is عَشَايَا and عَشِيَّات, (K, TA,) the former of which [is pl. of عَشِيَّة, like the latter, or perhaps of عَشِي also, and] is originally عَشَايُو, then عَشَايِي, then عَشَايِي, then عَشَايِي, and then عَشَايَا: (TA:) the dim. of عَشِي is عَشِيَّان, irreg., as though formed from عَشِيَّان, and its pl. is عَشِيَّانَات; and another form of its dim. is عَشِيَّيَّان, pl. عَشِيَّيَّانَات; and the dim. of عَشِيَّة is عَشِيَّيَّة, pl. عَشِيَّيَّات: (S, TA:) one says, لَقَيْتُهُ عَشِيَّيَّةً [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] عَشِيَّانًا, and عَشِيَّانًا [in some copies of the K, عَشَانًا], and عَشِيَّيَّةً [accord. to the Mgh meaning عَشَاءُ], and عَشِيَّات, and عَشِيَّانَات. (K.) صَلَاةَ الْعِشَاءِ [The two prayers of the afternoon] means the two prayers of the ظَهْر and the عَصْر; (Az, Mgh, Msb, K;) because they are in the latter part of the day (في آخِرِ النَّهَارِ), after the زَوَال [or declining of the sun from the meridian]. (TA.) In the phrase عَشِيَّةٌ أَوْ صُحَاها [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 ضَمِي is prefixed to [the pronoun referring to] the عَشِيَّة because the ضَمِي and the عَشِيَّة 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 ضَحَاها occurs as a فَاصِلَةٌ [q. v.]. (Jel.) — عَشِي also signifies, (K, TA,) and so does عَشِيَّة, (K,) Clouds (K, TA) coming late in the evening or at eventide. (Esh). (TA.) — And the former, as an epithet applied to a camel, That continues long eating the عَشَاءُ [i. e. evening-pasture, or evening-feed]: fem. with ة. (K. [See also عَشِي.])

عَشِيَّة: see عَشِي, in ten places.

عَشِيَّة dim. of عَشَاوَةٌ, q. v.

عَشِيَّان, pl. عَشِيَّانَات: see عَشِي, in two places. عَشِيَّيَّة and عَشِيَّيَّات, pls. عَشِيَّات and عَشِيَّات: see عَشِي; the latter in two places.

عَشِيَّان and عَشِيَّيَّان, pl., of the latter عَشِيَّانَات: see عَشِي.

عَشِيَّان: see عَشِيَّان. The fem., عَشِيَّة, applied to camels, means Eating the [evening-pasture, or evening-feed, called the] عَشَاءُ. (ISK, S, K.) It is said in a prov., الْعِشِيَّةُ تَهْجِعُ الْإِبِيَّةَ [Such as are eating the عَشَاءُ excite such as desire not, or refuse; or she that is eating &c.]: i. e., when the camels that desire not, or refuse, the عَشَاءُ 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.] الْعَوَاشِي (S, K, TA,) [when indeterminate, عَوَاشِي,] 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 1, former half. — [Hence,] عَشِيَّة signifies also Anything [meaning any man or animal] looking and repairing, by night, towards the fire of a person who entertains guests. (TA.)

عَشِيَّة Weak-sighted: (Msb:) or sightless by night, but seeing by day: (S:) or having bad sight by night and by day: and so عَشِي: (K:) fem. عَشَوَاءُ, (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 عَشَا,)] and dual masc. عَشَوَائِن (TA) and fem. عَشَوَائِن: (S, TA:) [and pl. عَشِيَّة]. — The fem. عَشَوَاءُ 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 فَلَانٌ الْعَشَوَاءُ, meaning † Such a one prosecuted his affair without mental perception, or without certainty. (S, TA.) And عَشِيَّةٌ خَبِيَّةٌ عَشَوَاءُ (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 1 in art. عَشِي.]) — And عَقَابٌ عَشَوَاءُ An eagle that cares not how it beats the ground, and where it strikes with its talons. (TA.) — See also the fem. voce عَشَوَةٌ.

[مُتَعَشِيٌّ] A place in which one eats the evening-meal, or supper.]

عَشِي Quasi

عَشِي: and عَشِي, &c.: see in art. عَشُو.

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 and عَصُوصُ (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 قَحْحُحُ:) it is said to be the first part that is created, and the last that wastes away: (S, O:) or i. q. قَحْحُحُ [q. v.]: (IAḡr, O voce عَكْدَةُ:) pl. عَصَاعِصُ. (Mṣb, TA.) — Also عَصَصَ (Mgh, IATH) and عَصَصَ (Mgh) What is in the middle of the أَيْتَة [or tail, or fut 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.)

عَصَصَةُ Pain of the عَصَصُ. (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 مَعَصُوبُ.] — He twisted, or spun, thread. (K, TA.) And He put together thread, and bound it, previously to dyeing it. (TA.) — عَصَبَ 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.) — عَصَبَ النَّاقَةِ, (O, Mṣb, K,*) aor. as above, (K,) and so the inf. n., (Mṣb, K, TA,) and عَصَابَ also; (TA;) and اعْتَصَمَهَا; (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 عَصُوبُ.] Hence one says, أُعْطِيَ عَلَى الْعَصَبِ † He gave by means of force. (TA.) And بِمِثْلِي لَا يَدِرُ بِالْعِصَابِ † Such a one as I am will not give by means of force. (A, TA.) — عَصَبَتِ قَرْحَهَا 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-Hajjáj said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) لَا عَصَبِيكُمْ عَصَبَ السَّلْمِ (S) or السَّلْمَةِ (TA) [I will assuredly draw you together and beat you as one does the selem or the selemeh]. The سَلْمَةُ is a tree of the kind called عِضَاهُ, 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'Obeid, (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, لَا تُعَصِّبُ السَّجَرَ عِنْدَ دُرُوجِهَا فِيهِ [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, تُعَصِّبُ الشَّجَرَ عِنْدَ دُرُوجِهَا فِيهِ, as though they bound them round, in their passage among them]: and such winds are termed عَصَابُ. (O.) And عَصَبَ الْقَوْمِ, 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 الْعَارَ † 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 'Otbeh the son of Rabee'ah said, اِرْجِعُوا وَلَا تَقَاتِلُوا وَأَعِصِبُوا 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., فُؤِمُوا بِمَا عَصَبْتُمْ 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 قُرَيْشُ إِذَا عَصَبْنَا
بِجِيٍّ عِصَابَنَا 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 الْمَاءَ He kept to, or by, the water. (IAḡr, TA.) And عَصَبَ الرَّجُلَ 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, قَدَّ عَصَبَ رَأْسَهُ الْغَبَارُ The dust had overspread, [or surrounded,] and clung to, his head: or, as some relate it, قَدَّ عَصَرَ ثَنَيْتَيْهِ الْغَبَارُ; 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. عَصَم.) And Ibn Aḡmar says,

إِذْ عَصَبَ النَّاسَ شَمَالَ وَفُرَّ

[وَفُرَّ being for وَفُرَّ] i. e. When north wind and cold environ me. (L, TA.) And one says also, عَصَبَ الْغَبَارَ بِالْجَبَلِ 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 الْقَوْمِ 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 الْإِبِلَ بِالْمَاءِ The camels surrounded, or encircled, the water. (S, O.) — عَصَبَ الرَّيْقِ فِيهِ (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 فَاهُ الرَّيْقِ (S, O, TA) The saliva by its drying made his mouth dry: and the saliva adhered to his mouth. (TA.) Aboo-Moḡammad El-Fak'asee says,

يَعِصِبُ فَاهُ الرَّيْقُ أَيَّ عَصَبِ
عَصَبَ الْجَبَابِ بِشِفَاهِ الْوَطْبِ

[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

his saliva, became dry. (O.) And **عَصَبَ الفم**, (K, TA), aor. -, inf. n. **عَصَبٌ** and **عَصُوبٌ**, meaning [The mouth, or teeth, (the latter accord. to the explanation in the K,)] became foul, or dirty, from dust and the like, (K, TA,) as from vehement thirst, or fear. (TA.) — **عَصَبٌ**, aor. -, inf. n. **عَصُوبٌ**, He was, or became, [hungry; or] very hungry; or his bowels were almost dried up with hunger: because it is said of the practice of a hungry man's binding round his belly, as expl. voce **مَعْصُوبٌ** [q. v.]. (TA.) — **عَصَبَ الأفق** The horizon became red. (S, O. [In Freytag's Lex. **عَصَبٌ**, as from the K, in which I do not find it. See **عَصَبٌ**.]) — **عَصَبٌ**, (S, O, K,) with kesr, (S, O,) like **فَرِحَ**, (K,) said of flesh, or flesh-meat, *It had many عَصَبٌ* [i. e. sinews, or tendons]. (S, O, K.) — And **عَصَبٌ**, aor. -, inf. n. **عَصَبٌ**, [so in the TA, and so in a verse there cited, not **عَصَبٌ**.] *He was, or became, firm and compact in flesh.* (TA.) — [Other meanings of this verb have been mentioned above.]

2. **عَصَبٌ**, (S, A, O, &c.) inf. n. **تَعْصِبٌ**, (S, A, O,) [*He bound, or wound round, a thing with several circumvolutions:*] he bound [or wound round] a man's head with a turban, fillet, bandage, or the like; (S, O, Mgh, K, TA;) as also **عَصَبٌ**, inf. n. **عَصَبٌ**: (MA:) and he bound a broken limb, or a wound, with a piece of rag or a bandage. (L, TA.) *He turbaned a man; attired him with a turban.* (A, TA.) — Hence, (A, O,) **تَعْصِبٌ** signifies † [The crowning a man: (see the pass. part. n.)] the making a man a chief: (A, O, K, TA:) for turbans are the crowns of the Arabs: (O:) when a man's people made him a chief, they bound his head with a turban: (A, TA:) as kings wore crowns, so the chiefs of the Arabs wore red turbans: (L, TA:) there were brought to the desert, from Harāh (هَرَاة), red turbans, which the nobles among the Arabs wore. (Az, TA.) — [Hence also,] **عَصَبَهُ بالسيف** i. q. **عَصَبَهُ** † [*He cut, or wounded, him in the place of the turban, with the sword.*] (A, TA.) — And **عَصَبَهُ**, inf. n. as above, *He, or it, [caused him to bind his waist by reason of hunger: (see the pass. part. n.) and hence,] made him to hunger: (K:) and عَصَبَتِ السُّنُونُ The years of drought, or sterility, made them to hunger: (TA:) or عَصَبَتِ السُّنُونُ The years of drought, or sterility, ate up his property, or cattle.* (A'Obeyd, S, O.) And *It* [i. e. drought or the like] **عَصَبَ الدَّهْرَ مَالَهُ**: (K:) and **عَصَبَ الدَّهْرَ مَالَهُ** Adverse fortune destroyed his cattle, or camels &c. (TA.) — And *He called him مَعْصَبٌ* [meaning poor]: so says IAAr; and he cites as an ex.,

• **يُدْعَى المَعْصَبُ مَنْ قَلَّتْ حَلْوِيَّتُهُ**
• **وَهَلْ يُعَصَّبُ مَاضِي الهَرِّ مِقْدَامٌ**

[*He is called the poor, whose milch-cattle have become few: but should one whose purpose is effectual, one of great boldness, be called poor?*].

(TA.) — **الدَّكْرُ يُعَصَّبُ الإُنْثَى** means *The male makes the female to be such as is termed عَصَبَةٌ* [by his being consociated with her as such]. (Mgh.)

4: see 12. — [Golius explains this v. as meaning "*Firmiter religavit:*" or, as a trans. v. governing an accus., "*constringi jussit:*" as on the authority of the S, in which I do not find it in any sense.]

5. **عَصَبَ** i. q. **شَدَّ العَصَابَةَ** [i. e. *He bound the turban, or fillet, round his (own) head; a meaning well known, whence that explained in the next sentence: (see also 8:) and he bound a bandage of some kind round his (own) body, by reason of hunger: see مَعْصَبٌ*.] (S, O, Mgh, K.) — And † *He was made a chief; quasi-pass. of 2* [q. v.]. (L, TA.) — And it has also another signification, from **العَصَبِيَّةُ**; (S, O;) [i. e.] it signifies also **أَتَى بالعَصَبِيَّةِ**; (K, TA;) which means [*He aided his people, or party, against hostile conduct: or he was angry, or zealous, for the sake of his party, and defended them: (see عَصَبِيٌّ and عَصَبِيَّةٌ) or] he invited, or summoned, others to the aid of his party, and to combine, or league, with them against those who acted towards them with hostility, whether they were wrongdoers or wronged.* (TA.) And you say, **تَعَصَّبُوا عَلَيْهِمْ** *They leagued, or collected themselves, together against them: and* **تَعَصَّبْنَا لَهُ**, and **مَعَهُ**, *We [leagued together for him, and with him, and] defended him.* (TA.) [See also De Sacy's Chrest. Ar., sec. ed., i. 445-6; where it is shown that **التَّعَصُّبُ** in religion means *The being zealous, or a zealot:* and see Har pp. 423 and 573.] — And **تَعَصَّبَ بِالشَّيْءِ**, *He was, or became, content with the thing; as also* **عَاصَبٌ بِهِ**. (K.)

7. **انْعَصَبَ** i. q. **اشْتَدَّ** [app. meaning, as seems to be indicated by the context (both before and after) in the S, *It was, or became, hard, firm, or strong*]. (S, O, K.)

8. **اعْتَصَبَ بِالعِمَامَةِ** [*He attired himself, or surrounded his head, with the turban*], and **بِالتَّاجِ** [*with the crown*]. (S, O.) And **اعْتَصَبَ التَّاجَ عَلَى رَأْسِهِ** *He encircled his [own] head with the crown.* (Az, TA.) — **اعْتَصَبَ التَّنَاقَةَ**: see 1, in the middle of the first quarter. — **اعْتَصَبُوا** *They became formed, or collected, into companies such as those whereof one is called عَصْبَةٌ*: (K:) or, into one of such companies. (M, L, TA.) [See also 12.] — **اعْتَصَبَ بِهِ**: see 5, last sentence.

12. **اعْتَصَصَ القَوْمُ** *The people, or party, collected themselves together: (TA:) or did so, and became companies such as are called عَصَائِبٌ, (S, O, TA,) and became one of such companies: [see also 8; and see عَصْبَةٌ:] and in like manner, [*did so, and] strove, or exerted themselves, in journeying, or pace.* (TA.) And **اعْتَصَصَتِ الإِبِلُ** *The camels strove, or exerted themselves, in journeying, or pace; as also* **اعْتَصَصَتِ**: and collected themselves together; (K;) [and] so **عَصَصَتِ** and **عَصَصَتِ**: (Fr, S, O:) or collected themselves together so as to become one عَصَابَةٌ, and strove, or exerted themselves, in journeying, or pace. (TA.) — **اعْتَصَصَ** is also said of a day, [app. in rela-*

tion to heat,] meaning *It was, or became, vehement, or severe: (S, O:) and of evil, meaning it was, or became, vehement, or severe, (K, TA,) and concentrated.* (TA.)

عَصَبٌ: see **عَصَابَةٌ**, in two places. — And see also **عَصَبٌ**. — Also *A particular sort of the garments called بَرُودٌ*, (S, A, Mgh, O, K,) of the fabric of *El-Yemen*; (S, Mgh, O;) *a بَرُودٌ of which the yarn is dyed, and then woven: (Mgh;) or of which the yarn is put together and bound, then dyed, and then woven: (A, Mgh, TA;*)* not of the sort called **بَرُودُ الرَّمْلِ**: (TA:) it has no pl., (Nh, Mgh, TA,) nor dual: (Mgh:) you say **بَرُودٌ عَصَبٌ** (Nh, Mgh, TA) and **بَرُودٌ عَصَبٌ** (Nh, Mgh, Mgh, TA) and **بَرُودًا عَصَبٌ**, (Mgh,) and also **بَرُودٌ عَصَبٌ** and **بَرُودٌ عَصَبٌ**, (Nh, TA,) and **بَرُودٌ عَصَبٌ**, (Mgh,) and **أَزْدِيَّةُ العَصَبِ**; (A, TA;) and sometimes they say **عَصَبٌ** alone, the **بَرُودٌ** being known by this name: (TA:) or garments of the kind called **بَرُودٌ**, of the fabric of *El-Yemen*, the yarn of which is put together and bound, and then dyed, and woven, so that they become party-coloured, because what has been bound thereof remains white, the dye not having taken it; and such garments a woman in the period termed **عِدَّةٌ** [q. v.] is allowed to wear, but not garments that are [wholly] dyed: or striped garments of the kind called **بَرُودٌ**; and what is forbidden in that case is a garment that has been dyed after it has been woven; or what are forbidden are the **عَصَبُ** of *El-Yemen*, which are said to have been dyed with urine: so in the L &c.: (TA:) or, accord. to Suh, *garments of the kind called بَرُودٌ of the fabric of El-Yemen; so called because they are dyed with عَصَبٌ, which grows only in El-Yemen; [he says that العَصَبُ is a certain dye that does not grow but in El-Yemen; (Mgh;)]* but in this he opposes the generality of authorities; for they agree in stating that the garments in question are thus called from **العَصَبُ**, "the act of binding," because the yarn is bound in order that the dye may not pervade the whole of the **بَرُودٌ**. (MF, TA.) — Hence, † *Clouds like such as are termed نَطْحٌ* [q. v.]: (S, O:) or red clouds or mist (K, TA) seen in the western horizon (TA) in a time of drought, or sterility; as also **عَصَابَةٌ**, (K, TA,) pl. **عَصَائِبٌ**. (TA.) — In a trad., mention occurs of a necklace made of **عَصَبٌ**: *El-Khattābee* says, if it do not mean the garments of *El-Yemen*, I know not what it is; yet I see not how a necklace can be made of these: *Aboo-Moosā* thinks it may be **عَصَبٌ**, meaning the tendons of joints, as they may have taken the tendons of certain clean animals, and cut them in pieces, and made them like beads, and, when dry, made necklaces of them; but he adds his having been told by some of the people of *El-Yemen* that **عَصَبٌ** is the name of *A certain beast of the sea, or of the great river, called also قَرَسٌ فَرَعُونَ* [i. e. *Pharaoh's horse, perhaps meaning the hippopotamus*], of which [meaning of the teeth or bones of which] beads and other things, as the handles of knives &c., are made, and which is white. (L, TA.) —

And *Saliva that sticks and dries in the mouth*: whence the saying, لَفَطَ فُلَانٌ عَصَبَهُ, meaning † *Such a one died.* (T and TA in art. لفظ.) — And *A light, or an active, and sharp-headed, boy, or young man*; (IAḡr, TA;) [and] so عَصَبٌ. (IAḡr, TA in art. عصب.)

عَصَبٌ and عَصَبٌ and عَصَبٌ (K, TA) *Certain trees that twine round other trees, having weak leaves*; (TA;) the kind of tree called لَبْلَابٌ [dolichos lablab of Linn.]; (K;) said by Sh to be a kind of plant that twines round trees, i. q. لَبْلَابٌ: [coll. gen. ns.:] the ns. un. are عَصَبَةٌ and عَصَبَةٌ and عَصَبَةٌ: (TA:) accord. to Abu-l-Jarráh, (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 بِعَصَبَةٍ † [A tragacanth twined about by a lablab; the strong man being app. likened to a tragacanth, and his antagonist to a lablab]: (TA:) and in a trad. of Ez-Zubeyr Ibu-El-'Owwám, he is related to have said,

- عَلِقْتَهُمْ إِنِّي خُلِقْتُ عَصَبَةٌ
- قَتَادَةٌ تَعَلَّقَتْ بِنَشْبَةٍ

(O, TA:) he puts عصبه for علقه, [evidently, I think, a mistranscription for علقًا, (see نَشْبَةٌ, in its proper art., for a confirmation,)] the meaning being being علقه لصومي [in which for علقه I read علقًا]; then he likens himself to a tragacanth in respect of his excessive tenaciousness; for بنشبه means “by the help of a thing of great tenaciousness:” [or نشبه may be here an inf. n., i. e. of نَشِبٌ: 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 لَبْلَابٌ; and نَشْبَةٌ as meaning a man who, when he sports with a thing (عَبَثَ بِشَيْءٍ) [but probably the right reading is شَبَثَ بِشَيْءٍ or تَشَبَثَ 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. عقب:) or such as are yellow of the اطناب (Mḡb, Mḡb) of the joints; the عَقَبُ being the white: (Mḡb:) [it is also used as

meaning ligaments: (see an ex. of its n. un. in an explanation of الصَدَقَاتِن, voce صَدَقٌ:) 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, Mḡb, O, Mḡb.) — And † *The best* (in a pl. sense) of a people or party. (K.) — See also عَصَبٌ.

عَصَبٌ Flesh, or flesh-meat, having many عَصَبٌ [i. e. sinews, or tendons]. (TA.)

عَصَبَةٌ n. un. of عَصَبٌ as syn. with عَصَبٌ [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 عَصَبٌ: (IAth, Mḡb, TA:) and the pl. of عَصَابَةٌ is عَصَابٌ. (S, O, Mḡb, TA.) It is said in a trad. of 'Alee that the اَبْدَالُ are in Syria; and the نَجَبَاءُ, 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 ابدال and the نجباء. (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 عَصَبٌ.]) — 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] قَرَائِصُ [pl. of قَرِيصَةٌ q. v.], all such as have not a قَرِيصَةٌ named, and who receive if there remain anything after [the distribution of] the قَرَائِصُ: (K, TA:) thus accord. to those who treat of the قَرَائِصُ, 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 طَرْفٌ [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; (Mḡb, 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: (Mḡb:) 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 عَصُوبَةٌ is used as its inf. n. [meaning the state of being persons, or a person, to whom the term عَصَبَةٌ is applied]: (Mḡb:) it is said [by Az] in the T, “I have not heard any sing. of عَصَبَةٌ: accord. to analogy it should be عَاصِبٌ, like as طَالِبٌ is sing. of طَلَبَةٌ:” (TA: [and the like is also said in the Mḡb: in the Mḡb it is said that عَصَبَةٌ is pl. of عَاصِبٌ, like as كَفَرَةٌ is pl. of كَافِرٌ:]) the pl. is عَصَابٌ. (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 5, 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 5, 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.

عَصُوبٌ 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.] أَعْصِيبَةٌ (K) and [of mult.] عَصِيبٌ. (S, O, K.) And *Such as are twisted, of the guts of a sheep or goat.* (TA.) And its pl. عَصِيبٌ, 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 *ḥ*: (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. **عِيَامَةٌ**: (A, Mgh, Mṣb, K, TA:) or this [in the TA by mistake written **عِيَامَةٌ**] signifies a small thing that serves as a covering for the head, [such as a herchief or a fillet,] being wound round it; and what is larger is termed **عِيَامَةٌ**: (Ináyeh of Esh-Shiháb, MF, TA:) or whatever is bound, or wound, round the head, whether it be a turban or a herchief 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-Farazdaq says,

- وَرَكِبَ كَأَنَّ الرِّيحَ تَطْلُبُ مِنْهُمْ
- لَهَا سَلْبًا مِنْ جَذَبِهَا 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] + 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.

عَصُوبَةٌ: 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.)

عَصَبٌ His mouth is dry from the drying up of the saliva: and **عَصَبٌ** رَجُلٌ A man in whose mouth the saliva has dried up. (TA.)

عَصَبٌ (S, O, TA,) accord. to the author of the K **عَصَبٌ**, like **مَعْدَتٌ**, in all its senses there explained, but accord. to others like **مَعْظَمٌ**, (TA,) One having his waist bound round in consequence of hunger; (S, O;) one who binds round his body (**يَعَصِبُ**) with pieces of a garment or of cloth, by reason of hunger; (K, i. :) one who, in consequence of leanness occasioned by hunger,

binds round his belly with a stone [placed under the bandage: see **مَعْصُوبٌ**]: (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 **تُرْبَانَةٌ**; attired with a turban; (O, L, TA;) [as also **مُعْتَصِبٌ**.] — And [hence] + A chief; (K;) one made a chief. (Az, L, TA. [See 2.]) — And [hence] + Crowned: (O:) or 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.

مَعْصُوبٌ [Twisted, or wound round: and folded, or folded tightly: and bound, or tied: see 1, first sentence. — And hence,] + Firm, or strong, in the compacture of the flesh. (S, O.) You say **رَجُلٌ مَعْصُوبٌ الْخَلْقِ** + [A man firm, or compact, in respect of make]; (S, A, O;) strongly, or firmly, knit, or compacted; not flabby in flesh. (TA.) And **جَارِيَةٌ مَعْصُوبَةٌ**, meaning **حَسَنَةُ الْعَصَبِ** i. e. **مَجْدُولَةُ الْخَلْقِ** + [A girl, or young woman, goodly in respect of compacture; well compacted in respect of make]. (S, O.) — And + A slender, or an elegant, sword. (K.) — And + Hungry, having his belly bound round: (A:) or [simply] hungry; in the dial. of Hudhayl: (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 + A letter (كِتَابٌ); thus called because bound round with a thread, or string: so in the saying, **وَرَدَ عَلَيَّ مَعْصُوبٌ** [A letter came to me]. (A, TA.)

مُعْتَصِبٌ: see **عَصَبٌ**, in two places.

رَجُلٌ يَعْصُوبُ A strong, or sturdy, man. (TA.)

عصد

1. **عَصَدَةٌ** (S, O, K,) aor. *عَصَدَ*, (O, K,) inf. n. **عَصَدٌ**, (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 الْعَصِيدَةَ**, 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 مَعْصَدٌ, or مَعْصَدَةٌ; (O, L, Mṣb;*) *he made, or prepared, the عَصِيدَةَ*. (L.) — And **عَصَدَ عُنُقَهُ**, [and app. **عَصَدَ** alone, (see **عَصَادٌ**)] aor. *عَصَدَ*, inf. n. **عَصُودٌ**, *He (a camel) bent his neck towards his withers in dying*. (TA.) — **عَصَدْتُهُ** — **عَصَدْتُهُ** (O, K,*) inf. n. **عَصَدٌ**, (O,) *I made him to do the thing against his will*. (O, K,*) — **عَصَدْتُهُمُ الْعَصَاوِيدُ** 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 **تَعَصُودُوا**; (O, K;) *They cried out, (O, K,) and fought one another*: (K:) and **عَصُودٌ** the latter, *they raised a clamour, and became in a state of confusion*. (TA.)

Q. Q. 2. **تَعَصُودُوا**: see Q. Q. 1, in two places.

عَصِيدٌ Twisted; turned, or wreathed, round or about; contorted; wound; or bent; as also **مَعْصُودٌ**. (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 مَعْصُودٌ, [i. e. stick, or the like,] (also called مَعْصَدٌ and مَعْصَدَةٌ, 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 **وَطِيئَةٌ** [q. v.: see also **حَرْبِيَّةٌ**].)

عَصُودٌ A long day: (IAar, K:) and so **عَطُودٌ** and **عَطْرَدٌ**. (L in arts. **عطر** and **عطر**.) — And all signify A high mountain. (L in arts. **عطر** and **عطر**.)

عَصُودٌ: see the next paragraph, in two places.

عَصَاوِدٌ Evil, or mischief, arising from slaughter; or mutual reviling; or clamour; so in the phrase, **عَصَاوِدٌ فِي عَصَاوِدٍ** [I left them in a state of evil, &c.]: (TA:) or clamour and confusion in war or altercation; as also **عَصَاوِدٌ**: (M, TA:) or clamour in trial or affliction: (Lth, TA:) or a formidable, or terrible, case; (S, K;) so in the phrase, **عَصَاوِدٌ فِي عَصَاوِدٍ** [They fell into a formidable, or terrible, case]: (S:) and **هُمُ فِي عَصَاوِدٍ** [They are in a formidable, or terrible, case]: (K:) or you say **هُمُ فِي عَصَاوِدٍ بَيْنَهُمْ** *They are in trials, or afflictions, and altercations*. (TA.) — Also, and **عَصَاوِدٌ**, 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 **قَوْمٌ عَصَاوِيدٌ فِي الْحَرْبِ**, (O, K,) *and will not quit them*. (O.) — And **عَصَاوِيدٌ** **عَصَاوِيدٌ** Distorted language; (O, K;) [as though] **عَصَاوِيدٌ** **عَصَاوِيدٌ** *heaped together, one part upon another*. (TA.) And **عَصَاوِيدٌ الظَّلامِ** Confused (O, TA) and dense darkness. (O, K, TA.) And in like manner **عَصَاوِيدٌ** is used in relation to camels: (K:) one says **جَاءَتِ الْإِبِلُ عَصَاوِيدٌ**, (S, O:) and accord. to Ibn-'Abbád, *came in a state of dis-*

persion. (O.) — عَصَاوِيدُ signifies also *Thirsty*, (Ish, O, K,) applied to camels. (Ish, O.) — And عَصَاوِدُ signifies *A fatiguing approach*, (O, K,) or *night-journey*, (O,) to water. (O, K.)

عَصِدٌ *A camel bending his neck towards his withers in dying.* (S, O, K.)

عَصِيدَةٌ and مِعْصَدَةٌ: see عَصِيدَةٌ.

مَعْصُودٌ: see عَصِيدَةٌ.

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. ʔعصير: (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 ʔمُعَصِّرُ:) and ʔعصيراً ʔعصيراً *he prepared expressed juice or the like.* (S, O.) [See also 8 below.] عَصَرَ is used as a contraction of عَصَرَ. (S, O.) — [Hence,] عَصَرَ التَّوْبَ, 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 مَدَّتُهُ [*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. خنق.) — 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 Kur [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.] = عَصِرُوا (S, IKtt, O,) or ʔأعصروا (O, K,) *They were rained upon; they had rain;* syn. مَطَرُوا (S, O,) or ʔأمطروا [which is less correct]. (IKtt, K.) Hence, in the Kur [ubi suprà], 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 Kur [ubi suprà], 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. (IKtt, TA.) Tarafch says,

- لَوْ كَانَ فِي أَمْلاِكِنَا 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'Obeyd, TA) as meaning, *doing to us benefits* (O, TA) *like as thou dost:* (O:) but Abou-Sa'ced relates it thus;

- يَعْصِرُ فِينَا كَالَّذِي تَعْصِرُ

i. e. ʔيَصَابُ 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. تَعْصِيرُ; (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 مُعَاَصِرَةً and عَصَرَ, *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 مُعَاَصِرَةٌ وَالْمُعَاَصِرُ لَا يَنْصُرُ [*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 العصر:* (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 IKtt ʔعصرت, without teshdeed, (TA,) † *She (a girl, S, Mṣb, or woman, K) attained the عصر 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 عصر of her youth: (S, O, TA:) or *she attained the age of puberty:* (S, IKtt;) 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 رَاهَقَ said of a boy; accord. to Abu-l-Ghouth el-Aqrúbec: (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 مُعَصِّرٌ (S, O, Mṣb, K) and مُعَصِّرَةٌ, with ʔ: (IDrd, O, TA:) pl. مُعَاَصِرٌ (S, K) and مُعَاَصِيرٌ. (K.) = اعصرت الرِّيحُ † *The clouds were at the point of having rain pressed forth from them by the winds.* (O, and Bd in lxxviii. 14. [But see مُعَصِّرٌ.] — اُعْصِرُوا: see 1. = اعصرت الرِّيحُ (O, TA,) and ʔعصرت (TA,) *The wind brought what is termed إعصار [q. v. infra].* (O, TA.) And you say also, عَصَرَتِ الرِّيحُ بِالتَّرَابِ فِي الْهَوَاءِ † *The wind raised the dust into the air in the form of a pillar.* (TA.)

5. تَعْصِرُ: see 7: = and 8, latter half. = I. q. تَعَصَّرَ [it was, or became, difficult, strait, or intricate]. (TA.) = † *He rept.* (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 تَعْصِرُ. (S, O, K.) — You say also, انصر الخنق في حلقه [*The strangling-ropes, or the like, became compressed upon his throat.*] (TA in art. خنق.)

8. اعصره: see عَصَرَهُ, in three places. — [Hence, app.,] اعصرت † *He voided his ordure.* (O, K, TA.) [See the act. part. n., below.] — And اعصر 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 اعصر 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 اعصر, † *he took;* (K;) as also عَصَرَ, 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 اَعَصَرَ مَالَ فُلَانٍ [*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 اعتمر.] And بالمال? اعتمر العصار? [or المَال? i. e. †The extorter, or exacter, extorted, or, exacted the property]. (A, TA.) — Also اعتمر, †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 ارتجع 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 يعتصر وولده 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-Shaabee, يعتصر الولد على ماله [†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 اعتمر also signifies he prevented, hindered, withheld, or refused; syn. منع. (K, TA.) Hence, اعتمر الصدقة [The withholding, or refusing, the poor-rate]. (TA.) [See also 1.] — اعتمر also signifies †He was niggardly, or avaricious, (K, TA,) اعتمر به: (S, A, K;) and اعتمر به: (S, K,) or اعتمر به: (O;) and اعتمر به, inf. n. اعتمر: (TA;) and اعتمر به: (A;) †He had recourse to him for refuge, protection, or preservation; (S, A, K;) and sought, desired, or asked, aid, or succour, of him. (A.) In the Kur [xii. 49], وفيه 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] وفيه يعصرون, accord. to AO, (so in one copy of the S,) or A'Obeid, (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, Msh, 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, Msh, K;) or any unlimited extent of time, during which peoples pass away and become extinct; (Esh-Shihab, in the “Sharh esh-Shifè;”) [a succession of ages:] such is said by Fr to be its meaning in the Kur ciil. 1: (TA:) pl. (of pauc., O) اعصر (O, K) and اعصار; (K;) and [of mult.] عصور (S, O, K) and عصر. (K.) You say, ما فعلته عصرا, and بعصر, I did it not in its time. (A.) And جاء لكن لم يجن 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 نام لعصر, (K,) or, accord. to AZ and Sgh and the author of the L and others, ما نام لعصر, (TA,) He slept, but hardly, or scarcely, slept. (AZ, K, &c.) And نام فلان ولم ينم عصرا, and بعصر, 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. (Katadeh, 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. عداة: 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: (Mshb:) 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, Mshb.) [See also الأبروان.] A poet says,

وأمطله العصرين حتى يملئني
ويرضى بنصف الدين والأنف راغما

[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 العصر is غير نائل [without liberality]: and the verse is by Abd-Allah Ibn-Ez-Zubeyr El-Asadee. (TA.) — Hence also (S, O, TA,) صلاة العصر, (S, O, Mshb,) and صلاة العصر, (O, TA,) fem. only, and simply العصر, [and العصر], masc. and fem., (Mshb,) [The prayer of afternoon; the time of which commences about mid-time between noon and nightfall; or accord. to the Shafi'ees, Malikees, and Hambeles, 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 Hanafees, 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-Abbás:) pl. [of pauc.] اعصر; and [of mult.] عصور. (Mshb.) [And hence likewise,] العصران is applied in a trad. to The prayer of day-break and that of the عصر; one being made predominant over the other; (Mshb, TA;) as is the case in the 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; (Mshb, TA;)

but the former is the more likely. (TA.) [See an ex. of the dim., العَصِيرُ, voce مُرَهَقَةٌ, in art. رَهَق.] — You say also, جاء فلان عصرا, meaning Such a one came late. (Ks, S, O.) — See also عَصِيرٌ. — عصر also signifies †Rain from the [clouds called] مُعَصِرَات. (K.) — Also A man's [near kinsfolk such as are termed his] رَهْطٌ and عَشِيرَةٌ: (O, K, TA:) or his عَصَبَةٌ [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 عصر (S, O, TA) and عصر (O, K) and عصر (TA) and عصر, from which عصر is said to be contracted, (TA,) [and عصر.] You say, معتصري عصرتي and عصرتي عصرتي and عصرتي [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., مرّت امرأة مطيبة لذيها 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 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 موالينا عصرة 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.

عاصور: see عصر.

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.

عصاره 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 عَصِير (Mgh, Mṣb, K) and عَصَار (K); or, as some say, عَصَار is a pl. of [or rather a coll. gen. n. of which the n. un. is] عَصَارَة. (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, (نَقَابَة [which has these two contr. significations]) of a thing. (TA.) — Also † The produce (IF, A, O) of a land. (A.) — وَلَدٌ فُلَانٍ عَصَارَةٌ كَرِيمٌ [means † The children of such a one are of generous race, or of generous disposition]. (A.) — رَجُلٌ كَرِيمٌ الْعَصَارَةِ (K,) and الْمُعَصِّرُ (S, O, K,) and الْمُعْتَصِرُ (K,) † A man generous, or liberal, when asked. (S, O, K.) And † مَنِيعُ الْمُعْتَصِرِ † One with whom one cannot take refuge, or whose protection is unobtainable. (TA.) And كَرِيمُ الْعَصِيرِ (O, L,) or كَرِيمٌ الْعَصِيرِ, not كَرِيمُ الْعَصْرِ as in the [O and] K, (TA,) † Of generous race. (O, L, K.) [See also مُعْتَصِرٌ.]

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.

عَصِرٌ act. part. n. of 1. — مَا دَامَ لِلرَّيْتِ عَصِرٌ [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 عَصِرٌ 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 عَصُورٌ † 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] 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. عَنَاصِرٌ. (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 عَصِرٌ.

عَصَارٌ 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 زُبَيْعَةٌ; 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 زُبَيْعَةٌ: (TA:) unless it blow in this manner, with vehemence, it is not thus called: (Zj, TA:) [see عَمُودٌ:] 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) (الرِّيحُ مِنَ التُّرَابِ فِي الْهَوَاءِ): (TA:) [see also عَصْرٌ:] pl. أَعَاصِيرٌ, (Mṣb, TA,) and أَعَاصِرٌ [occurring in poetry]. (Ham p. 678.) — إِنْ كُنْتُ إِنْ رِيحًا فَقَدْ لَاقَيْتَ 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, وَعَدُهُ إِعْصَارٌ [His promising is unprofitable like a whirlwind of dust]. (A, TA.)

عَصَارَةٌ: see كَرِيمُ الْعَصْرِ.

مُعَصِّرٌ and مُعَصِّرَةٌ: see 4, near the end. — مُعَصِّرَاتٌ signifies † Clouds; (Az, K;) so called because they press forth water: (Aboo-Is-hāk, TA:) this explanation is most agreeable with what is said in the Kur lxxviii. 14, because the winds called أَعَاصِيرٌ [pl. of إِعْصَارٌ] 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 مُعَصِّرٌ 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 suprâ:) or winds having أَعَاصِيرٌ; (Bd, ubi suprâ; and TA;) i. e., dust. (TA.)

مُعَصْرٌ (K, TA) and مُعَصْرَةٌ (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 مُعَصَّرٌ.]

مُعَصْرَةٌ A place in which grapes and the like are pressed, to force out their juice or the like. (K,* TA.)

مُعَصَّرٌ: 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 مُعَصَّرٌ.]

مُعْصُورٌ: 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 الرِّيحُ, aor. -, (S, O, Mṣb, K,) inf. n. عَصْفٌ and عَصُوفٌ, (O, Mṣb, K,) The wind blew violently, or vehemently; as also † اعصفت; (S, O, Mṣb, K;) the latter of the dial. of Benoo-Asad. (S, O.) — Hence, (TA,) عَصْفٌ signifies also † The being quick, or swift; (Lth, O, TA;) and so † [عَصَافٌ and] † تَعَصَّفٌ: (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, † تَعَصَّفَ 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 † اعصفت said of a horse, he went, or passed, along quickly, or swiftly; (S, O, K;) like احصف, (O,) of which it is [said to be] a dial. var. (S.) — [Hence, also,] عَصَفَتِ الْحَرْبُ بِالْقَوْمِ, (O, K,* TA,) aor. -, تَعَصَّفَ بِهِمْ, (S, O, TA,) † War, or the war, carried off, and destroyed, the people, or party; (S, O, K, TA;) as also † اعصفت, (O, K,) which is [said to be] the more correct. (O, TA.) — And عَصَفٌ signifies † It (a thing) inclined, or declined. (K.) [See عَاصِفٌ, last sentence.] — عَصَفَ عِيَالَهُ, (Ibn-Abbād, O, K, TA,) and لِعِيَالِهِ, (Ibn-Abbād, O,) aor. -, (K,) inf. n. عَصْفٌ, (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 لِعِيَالِهِ † اعصفت; (Lh, S,* O,* TA;) like as one says اصطرف and صرّف and 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. -, inf. n. عَصْفٌ, (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. — اعصف (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.) — اعصفت الإبلُ 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.) = **عَصْفُ الزَّرْعِ** The corn, or seed-produce, put forth its **عَصْف** [q. v.]: (S, O, K:) or its **عَصْف** 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.)

عَصْف The herb (بَقْل) 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 **عَصُوف**; each a pl. of **عَصْفَة**: (MA: [or rather **عَصْف** is a coll. gen. n. of which **عَصُوف** is the pl. and **عَصْفَة** 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 **عَصْفَة** and **عَصِيفَة** and **عَصَافَة**: 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 **رَبْحَان**;) or straw; (Jcl, TA;) and so **عَصِيف** **الزرع**; (M voce **تَبِين**;) or **عَصِيفَة** **الزرع**: (so in copies of the K voce **تَبِين**;) and **عَصُوف** signifies straws: (IAqr, TA:) or **عَصْف** signifies dry leaves, like straw: (Bd in lv. 11:) or corn, or seed-produce, or barley, cut while green, for fodder; syn. **قَصِيل**: (En-Nadr, TA:) or leaves of corn, or seed-produce, that are cut, and eaten while fresh: or the leaves of the ears of corn; as also **عَصِيفَة**: or what are cut thereof; as also **عَصِيف**: 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 **عَصُوف**. (TA.) **كَعَصْف مَأْكُول** 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 **عَصْف**, (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 IAqr says, (O, TA,) [the pl.] **عَصُوف**, (O, K, TA,) with **دَامَم** to the **ع**, (TA,) [in the CK, erroneously, **عَصُوف**,] signifies *Handfuls of reaped corn*; syn. **كُدْرَة** [a coll. gen. n. of which the n. un. is **كُدْرَة**]: (O, TA:) in the copies of the K, **كُدْرَة**; and in the L, **كُد**. (TA.) — And accord. to IAqr, (O,) **عَصُوف** signifies also *Wines*; syn. **خَمُور**. (O, L, K. [In the CK **خَمِرَة**; and in the TA, as from the K, **خَمِر**.])

عَصْفَة [as an inf. n. un. of 1 signifies *A gust, or strong puff, of wind*. — And hence,] † The odour, (K,) or fragrance (**فَعْنَة**) of odour, (Z, TA,) or exhaled odour, (IF, O,) of wine: (IF, Z, O, K,

TA:) likened to the **عَصْفَة** of wind. (Z, TA.) — See also **عَصْف**, in three places.

عَصْفَان A seller of **تَبِين** [i. e. straw, or straw that has been trodden, or thrashed, and cut]. (IAqr, O, TA.)

عَصُوف: see **عَاصِف**. — 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. **عَصُوف**: (TA:) and † **عَاصِف** is applied in like manner to a she-camel as meaning *swift*; (Sh, TA;) and so too is † **مُعَصِفَة**. (TA.)

عَصِيف: see **عَاصِف** = and see also **عَصْف**, in two places.

عَصَافَة What has fallen from the ears of corn, [app. when they are trodden, or thrashed, consisting] of the straw, (S, O, K, [but in the CK **التَبِين** is put in the place of **التَبِين**,]) and the like. (S.) See also **عَصْف**. Also *What the wind has carried away*. (TA.)

عَصِيفَة 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 **عَصْف**, in three places.

عَاصِف (S, O, Msb, K) and **عَاصِفَة** (O, Msb, K) and **عَصُوف** [but this app. has a more intensive meaning] (S, O, K) [and † **عَصِيف** as used in "Fākihēt el-Khulafā" p. 196 line 18 but not found by me in this sense in any lexicon] and † **مُعَصِف** (S, O, K) and † **مُعَصِفَة** (S, O, Msb, K) *Wind blowing violently, or vehemently*: (S, O, Msb, K:) pl. of the first **عَوَاصِف**, and of the second **عَاصِفَات**; (Msb;) and of the last two † **مَعَاصِف** and † **مَعَاصِيف**; and † **مُعَصِفَات** [pl. of **مُعَصِفَة**] which signifies winds that raise the clouds and the winds. (TA.) — One says also **يَوْمٌ عَاصِف**, (Fr, S, O, Msb,) because of the violent blowing of the wind therein, (Fr, O, Msb,) **عَاصِف** in this case being an instance of **فَاعِل** in the sense of **مَفْعُول فِيهِ**, (S, O,) like as one says **يَوْمٌ بَارِد**, (Fr, O,) or like **يَوْمٌ نَائِب**; the meaning being, *A day in which the wind blows violently, or vehemently*: (S, O:) this is the meaning in the phrase **فِي يَوْمٍ عَاصِف** (Fr, O, K) in the Kur [xiv. 21]: or this phrase may mean **فِي يَوْمٍ عَاصِف الرِّيح** [in a day violent, or vehement, in respect of the wind], because the wind is mentioned in the former part of the sentence. (Fr, O.) — See also **عَصُوف**. — **عَاصِف** also signifies † An arrow turning aside, or declining, from the butt; (El-Mufaddal, O, K, TA;) pl. **عَصَف**; a tropical meaning: (TA:) and anything inclining, or declining. (El-Mufaddal, O, K.)

مُعَصِف, and the fem., and pls.: see **عَاصِف**, in five places: — and for the fem., see also **عَصُوف**.

مَكَانٌ مُعَصِف A place abounding with corn, or seed-produce: (Lh, S, L:) or with straw. (Lh, L.)

عصفر

Q. 1. **عَصَفَر** He dyed a garment, or piece of cloth, with **عَصْفَر**. (S, O, Msb, K.)

Q. 2. **تَعَصَفَر** It (a garment, or piece of cloth,) became dyed with **عَصْفَر**. (S, O, K.)

عَصْفَر [Safflower, or bastard saffron; i. e., *cnicus*, or *carthamus tinctorius*;] a certain dye, (S, O,) or plant, (Msb, K,) well known, (O, Msb,) with which one dyes, (M,) the first juice (**سَلْفَة**) of which is called **جَرِيَال**, (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 **قَرَطِر**: (K:) there are two kinds of it; one of the cultivated land, and one of the desert; and both grow in the country of the Arabs: (M, TA:) it is an Arabicized word. (Az, TA.)

عَصْفُور (S, O, Msb, K, &c.) and **عَصْفُور**, (Ibn-Rasheeq, MF,) but the latter is not an approved form, because there is no claste word of the measure **فَعْلُول**, (MF, TA,) [The sparrow;] a certain bird, (S, O, K,) well known; (Msb:) accord. to AHát, the same that is called the **نَقَّار**; 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. **عَصَافِير**. (Msb.) Accord. to Hamzeh, it is so called because it was disobedient, and fled, **وَفَّرَ عَصَى**. (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,] **عَصْفُورُ الْجَنَّةِ** [The passerine bird of Paradise; meaning] the swallow; syn. **الْخَطَّاف**. (ISd in TA art. **خَطَف**, and IB in TA art. **وَط**.) — [Also, sometimes, *Any small bird*.] — **طَارَتْ رَأْسَهُ عَصَافِيرُ رَأْسِهِ** [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 inconstant: or he became angry: like **طَارَ طَائِرُهُ**: (see **طَائِر**):] or he became aged. (TA.) — **نَقَّتْ عَصَافِيرُ بَطْنِهِ** [lit. *The sparrows of his belly cried*], (K,) like **نَقَّتْ صَفَادِعُ بَطْنِهِ**, alluding to the intestines, is also a prov., (TA,) meaning † he was, or became, hungry. (K, TA.) In like manner also one says **لَا تَأْكُلْ حَتَّى تَطْبِرَ عَصَافِيرَ بَطْنِكَ**, meaning † *Eat thou not until thou be hungry*. (TA.) — **أَصَافِيرُ الْمُنْذِرِ** 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 أَصَافِيرُ* **الْمُنْذِرِ**. (T, TA.) — **العصفور** 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 عَصْفُورَان. (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 عَرُصُوف. = And عَصْفُور signifies also *A piece of wood in the [kind of camel-vehicle called] هَوْدَج, 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 هَوْدَج, from the two extremities of either side;] (K;) having the form of the [kind of saddle called] إِكْف: (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 حَنُو 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] إِكْف 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 جُنُون. (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 الْعُودَ, (K, TA,) aor. ʿ, inf. n. عَصَلَ, (TA,) *He made the عود [or piece of wood, or branch, or the like,] crooked: = and عَصَلَ, aor. ʿ, [inf. n. عَصَلَ, 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 تَعَصِيلًا [app. meaning that this last verb signifies it became crooked of itself, i.e., by some accident of its growth]. (TA.) And عَصَلَ, aor. ʿ, [inf. n. عَصَلَ,] 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. ʿ, inf. n. عَصَلَ, (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, مَال is erroneously put for بَال:] 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. تَعَصِيلٌ, *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. اِعْصَالَ 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 عِيب [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 فُأْبَل. (K, TA. [In the CK, قَائِلَة is erroneously put for قَائِلَة.]) And Crookedness with hardness: (K:) or crookedness and strength or hardness of a canine tooth. (S, O.) = Also sing. of اِعْصَالَ signifying *The intestines into which the food passes from the stomach; (As, 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] حَمِض that grow upon, or at, the waters: (TA:) a single tree thereof is called عَصَلَة. (S, O, K. [See also عَصَلَة, in art. عضل.]) [Accord. to Forskål (Flora Aegypt. Arab. pp. cxiv. and 110) now applied to a species of *Ocimum* which he terms *serpyllifolium.*]**

عَصَلَ: see اِعْصَلَ, in three places. — Also An arrow crooked in [the portion called] its مَنَنْ [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) الإِسْقَال (S, O, K,) pronounced with إِمَالَة [i. e. el-iskālu, notwithstanding the ق, which is generally an obstacle to إِمَالَة], and in some of the books of the physicians written with ي, [i. e. الإِسْقِيل,] (O,) or only known to them as thus pronounced; (TA;) [i. e. scilla, or squill; particularly the officinal squill:] i. q. البَصَل البري; (O, K;) also called بَصَل الفأر; (K;) [see art. بصل;] 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 البَصَل البري: 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 (الفالج), 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 طريق العَصَلِين (S, O) and طريق العَصَلِين (S,) [He entered upon, or took to, the road of the العَصَلِين and العَصَلِين,] a road from El-Yemámeh to El-Baḡrah, is said of a man as meaning + he went astray: (S, O:) but AHát says that he asked Aḡ respecting طريق العَصَلِين, and he pronounced the latter word with fet-ḥ to the ص; adding that it should not be pronounced with ḍamm; and that the saying originated from El-Farezdaḡ's mentioning, in his poetry, a man who went astray in this road. (O.) One says also, سَلَكَ طريق العَصَلِين, meaning + He pursued that which was false, vain, or futile. (TA.)*

العَصَلَة and العَصَلَة: see the next preceding paragraph.

اِعْصَلَ, applied to a horse, *Having a twisting of the عِيب [of the tail, such as is termed عَصَلَ, expl. above]: pl. عِصَالٌ, (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. عَصَلَ: (K, TA: [in the CK and in my MS. copy of the K, وَكَيْتَابٍ وَلِئَابٍ وَالْأَعْوَجُ وَالسَّهْمُ الْمُعْوَجُ is erroneously put for وَكَيْتَابٍ وَلِئَابٍ:] or [the pl.] عَصَلَ is applied in this sense to arrows: and اِعْصَلَ 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 أَعْصَلٌ** † *An affair, or a case, that is hard, troublesome, or distressing*. (TA.)

مُعَصَلٌ One who is *hard upon his debtor*. (O, K.)

مُعَصَلٌ An arrow that *twists when it is shot*: (S, O, K:) or, accord. to Alee Ibn-Hamzeh, it is correctly **مُعَصَلٌ**, with the pointed **ض**; from **عَصَلَتْ** meaning “the egg twisted, or became difficult [to be excluded], in her inside.” (TA.)

مِعْصَانٌ 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 **مِعْصِيلٌ**. (O, K.)

مِعْصِيلٌ: see what next precedes.

عصر

1. **عَصَرَ**, aor. ʾ, (K, TA,) inf. n. **عَصْرٌ**, (TA,) i. q. **مَنْعٌ** [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 (أَمْسَكَ) a thing*. (TA.) One says, **عَصَرَهُ الطَّعَامُ** [for **عَصِيَّةٌ مِنَ الْجُوعِ**] *The food prevented him, or defended him, from being hungry*. (S, K.) And **عَصِيَّةٌ اللَّهُ**, (Mgh, Mṣb, TA,) aor. as above, (Mṣb, TA,) inf. n. **عَصِيَّةٌ**, (Mgh,) or this is a simple subst., (Mṣb,) and the inf. n. is **عَصَرَ**, (TA,) *God defended, or protected, him*; (TA;) or *preserved him*; (Mgh, Mṣb, TA;) **عَصَرَ مِنَ الشُّؤْمِ** [from evil], (Mgh,) or **عَصَرَ مِنَ الْمَكْرُوهِ** [from what was disliked, or hated]. (Mṣb.) And **عَصِيَّتُهُ** *I [defended, or protected, him; or] preserved him*. (S.) — And [hence,] **عَصَرَ الْقِرْبَةَ**, (K, TA,) aor. ʾ, 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. ʾ, (S, K,) inf. n. **عَصْرٌ**, (S, K)

signifies also **اِخْتَسَبَ** [i. e. *he gained, or earned; or he sought means of subsistence*]. (S, K.) — **عَصَرَ ثَنِيَّتَهُ الْغُبَارُ** means *The dust stuck to his central incisor*; like **عَصَبَ** [q. v.]. (TA.) — **عَصَرَ**, aor. ʾ, (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. **اعَصَرَ** *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 **اعَصَرَ بِشَيْءٍ** has this meaning, or *he laid hold, or fast hold, upon a thing, or clung to it*;] and in like manner one says **بِهِ** **اعْتَصَرَ**, and **اعْتَصَمَ**; (S;) **اعْتَصَرَ** is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], **وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ** [expl. in art. **حَبْلٌ**]: (TA:) and [hence, likewise,] **اعَصَرَ بِحَبْلِهِ** signifies [meaning *He held fast by his covenant*]. (Mgh.) One says also, **اعَصَرَ 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 **اعَصَرَ بِالْفَرَسِ** *He laid hold upon the mane of the horse, (K, TA,) lest his horse should throw him down*. (TA.) And **اعَصَرَ بِفُلَانٍ** *He laid upon such a one*: (K:) or **اعَصَرَ بِصَاحِبِهِ** *He clung to his companion*. (S.) — And [hence,] **اعَصَرَ** *He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ from evil*; as also **اعْتَصَرَ**, and **اعْتَصَمَ**. (Ham p. 810.) — Also **اعَصَرَ** *He was not firm [in his seat] upon the back of the horse*. (K.) — **اعَصَرَ 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.) — **اعَصَرَ الْقِرْبَةَ**: see 1, latter half.

7. **انْعَصَرَ** *He became [defended, or protected, or] preserved*; quasi-pass. of **عَصِيَّةٌ**. (S.)

8: see 4, first sentence, in three places. [Hence,] **اعْتَصَرَ 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, Mṣb, K,) from disobedience*. (S, K. [See also 10.]) And **عَصَرَ إِلَيْهِ** signifies the same as **اعْتَصَرَ بِهِ**. (K.) See also 4, latter half. — **اعْتَصَمَتْ**, said of a girl, or young woman, [from عَصَامٌ,] *She applied collyrium to her eyes*. (El-Muarrif, TA.)

10. **استعصر**: 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 **عَصَرَ** (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 (حِنَّاء) 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 **وَرَسٌ** [q. v.] or saffron or the like. (TA.) **أَعَصَرَ** says, I heard an Arab woman of the desert say to her fellow-wife, **أَعْطِنِي عَصْرَ حَنَائِكَ**, meaning [Give me] what thou hast wiped off and cast away of thy حَنَاءٌ (S, TA*) after thy dyeing of thy hands with it. (TA.) — **عَصْرٌ** is also a pl. of **عَصَامٌ** [q. v.]. (TA.)*

عَصْرَةٌ: see **عَصِيَّةٌ**.

عَصْرٌ: see **عَصْرٌ**. — Also a pl. of **عَصَامٌ** [q. v.]. (Mṣb.)

عَصِيَّةٌ **فَلَادَةٌ** [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. **أَعَصْرٌ** and **عَصِيَّةٌ** [in the CK **عَصِيَّةٌ**, but, as is said in the TA, with kesr and then fet-h], and pl. pl. **أَعَصَامٌ**; (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 **أَعَصِيَّةٌ** is also a pl. [of pauc.]. (TA.) And **أَعَصَامٌ** 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, **وَفَعَنَهُ إِلَيْهِ بِعَصِيَّتِهِ**, and **بِعَصَامِهِ** [i. e. *I gave it to him altogether*]; like as one says, **بِرَوْمِيَّتِهِ** [q. v.]. (TA.) — Also **أَعَصَرَ** [q. v.]: (S, K:) ISh says, it is *in the arm of the gazelle and of the mountain-goat*: and IAqr 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 Mṣb to be a simple subst.,] primarily (TA) signifies **مَنْعٌ** [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 **مَنْعٌ**: 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, Mṣb, K,) [in an absolute sense, and] as an act of God, (Mṣb, TA,) from that which would cause destruction of a man*. (TA.) **عَصِيَّةٌ** **الْأَنْبِيَاءِ** 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 (السكينة, 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 ثَبَاتٌ. (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 النِّكَاحِ means The tie, or bond, of marriage: [also called, in the present day, عَصْمَةُ النِّكَاحِ 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, بِبَيْدِهِ عَصْمَةُ النِّكَاحِ i. e. [In his hand, or power, is] the tie, or bond, of marriage: pl. عَصِمٌ: whence, in the Kur [ix. 10], وَلَا تَتَّبِعُوا الْكَوَافِرَ [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 تَتَّبِعُوا, which signifies the same]. (TA.) — See also عَصْمَةٌ.

عِصَامٌ The tie of a قِرْبَةٌ [or water-skin]; (S, Mṣb;) [i. e.] its [tie called] وَحْدَةٌ [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] دَاوَةٌ: and the loop-shaped hundle 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.] عَصِمٌ, (K, TA,) or عَصِيرٌ, (Mṣb, and so in some copies of the K,) and عِصَامٌ, 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 طَرَاتِقُ [app. meaning borders] of the extremity of the مَزَادَةُ [or leathern water-bag], at the place of the كَلْبَةُ [or kidney-shaped piece of leather to which a loop is sewed]. (TA. [See also عَصِيرٌ.]) 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] مَخِيلٌ, (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 مَخِيلِ 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 عِصَامٌ is a dial. var. thereof: (TA: [but see the latter:]) or the tail with its hair and its عَيْسِبٌ [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. عَصِيرٌ:) عَيْصَارٌ also signifies the same, applied to a man. (TA.) — Also A female whose family, or household, have become numerous. (Az, TA.)

عَصِيرٌ: see عَصِيرٌ. — 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 أَتَسَّلَ [perhaps a mistranscription for إِذَا أَتَسَّلَ]. (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-Noámán 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-Nábigah, (see Har p. 297,)]

• نَفْسٌ عِصَامِيٌّ سَوَدَتْ عِصَامًا
• وَعَلَّمَتْهُ الْكِبْرَ وَالْإِفْدَامًا

[The soul of 'Isám ennobled 'Isám, and taught him the art of attack, and boldness]. (S, K, TA.)

And [hence] one says also, فَلَانَ عِصَامِيًّا وَعِظَامِيًّا, 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 مِنْ أَمْرِ اللَّهِ, 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 سَبْجَاحٌ [q. v.]. (K.)

عِصَامٌ: see عَصُورٌ.
عَيْصُورٌ: see عَصُورٌ. — Also A woman who sleeps long, and speaks angrily when she is roused. (TA.)

أَعْصَرُ 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. عِصْمَاءُ: (S, K:) and pl. عِصْمٌ. (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 عِصْمٌ, (TA,) or عِصْمَةٌ, (S, TA,) [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 أَعْصَرُ الْبَدَيْنِ [white in respect of the two fore legs]; unless having a blaze in his face, in which case he is termed مَحْجَلٌ, not أَعْصَرٌ; (S, TA;) though a blaze in his face does not cause him to be termed مَحْجَلٌ 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 تَبَاضٌ [i. e. whiteness] حَمْرَةٌ [which properly signifies redness], saying of a woman of white complexion that she is حَمْرَاءُ: [so that by the last of the foregoing explanations of أَعْصَرٌ 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 الْأَعْصَرُ is like الْبَيْضُ الْأَنْوَقِيُّ and الْبَيْضُ الْعُقُوقِيُّ, 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. مَعْصِيرٌ:] in a citation from a poet (voce عَرَقٌ), الْمَعْصِيرِ is used by poetic license for الْمَعْصِرِ. (L in art. عَرَقٌ.) — And The يدٌ [meaning arm];

(K, TA;) used in this sense in a verse of El-Ashā. (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* *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. 2, 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. 2, inf. n. *عَصَا*, meaning *he struck with the sword*. (S.) [See also 5.] — *عَاصَانِي فَعَصَوْتُهُ*: see 3. — [See also 2.] — *عَصَوْتُ الْقَوْمَ*, (K, TA,) aor. *أَعْصَوْهُ*, (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 الْجَرْحَ*, (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 *عَصَا*; 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 عصا [or staff, &c.]*. (K. [Accord. to Golius, *عَصَاهُ*; evidently a mistake, for *عَصَاهُ* is not mentioned by him.]])

3. *عَاصَانِي 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* (S, K, TA) or *عَصِي* [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. *اعتمى عَلَى الْعَصَا* *He leaned, or he supported, or stayed, himself, upon the عصا [or staff, &c.]*. (S, Mgh.) — And *يَعْتَمِي بِالسَّيْفِ* *He makes use of the sword as a staff*. (S, and TA in this art. and in art. *عصى*.) — And *اعتمى الشجرة* *He cut a staff, or stick, or rod, (عَصَا,) 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 Aš 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 Jedhcemeh [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 fatherment small: (TA: [see also Freytag's Arab. Prov. i. 17:])] it is not allowable to say *عَصَاءَ*; nor to affix *ة*: (Aš, 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-'Irāk was the saying, *هَذِهِ عَصَاتِي*: (S:) the dual is *عَصَوَانِ*: (S, Mṣb:) and the pl. [of mult.] is *عَصِيٌّ*, (S, Mṣb, K,) [originally *عَصُورٌ*], of the measure *فُعُولٌ*, (S, Mṣb,) and *عِصِيٌّ*, (S, K,) in which the *ع* is with *kesr* because of the *kesrah* following it, and [of pauc.] *أَعْصَى* (S, Mṣb, K) and *أَعْصَاةٌ*, (K,) or this last is agreeable with analogy, but has not been transmitted, (ISK, Mṣb,) and is disallowed by Sb, who says that *عِصِيٌّ* was used in its stead. (TA.) — [Hence various sayings, here following. — *أَلْقَى عَصَاهُ* [lit. *He threw down his staff*;] meaning *he stayed, (S, Mṣb, K, TA,) and rested, (Mṣb,) and ceased from journeys, (S,) and 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 لَيَنْ 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 *تَرْعِيَةٌ* [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 *صَلَبٌ الْعَصَا* and *صَلَبٌ عَلَيْهَا* [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 *ضَلَبَ*. — *قَرَعَهُ بِعَصَا الْهَلَامَةِ*. — *ضَلَبَ* [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 وَبِحَاتِهَا* [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-Islām [i. e. of the Muslims]*: (K, TA:) and also *the disuniting of the collective body of the tribe*: (TA:) or *شَقَّ الْعَصَا* 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 *إِبْرَاهِيمُ قَتَلَ الْعَصَا* means *Beware thou of slaying or being slain in making a schism in the communion of the Muslims* (في 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.] *العِصِيُّ*, *The bones that are in the ring*. (S.) And [the same, or] *العِصِيُّ*, *Certain stars, having the form of the عصا [or rather of عصي]*. (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 *العصا* 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. بَطْطَاط, 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-Seenà, whom we call Avicenna, book ii. p. 229.)

عَصِيَةٌ dim. of عَصَا, q. v.

العاصي: see عاصي in art. عصى.

عصى

1. مَعْصِيَةٌ and عَصِيٌّ, inf. n. يَعْصِيهِ, aor. عَصَاهُ, (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 مَعْصَاةٌ, (S, Mṣb, K, TA,) inf. n. مُعَاَصَاةٌ, (TA;) and استعصى عليه, (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 رُجَحٌ.] فَلَآنَ يَعْصِي الرِّيحَ [رُجَحٌ] 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. It (an affair) *was, or became, difficult*; syn. اِغْتَاصٌ: (K, TA:) said by some to be originally تَعَصَّصٌ like تَقَطَّطٌ and تَقَطَّطٌ. (TA.)

6. تعاصي [occurs in the S and TA, voce تَحَمَّسٌ, as meaning *He feigned disobedience, or rebellion*: and in the A and TA, voce تَشَاغَبٌ, as meaning *he manifested incomppliance*].

8. اعْتَصَتِ التَّوَاةُ *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.)

عَصِيٌّ: see what follows, in two places.

عاصي and عَصِيٌّ *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.) — العاصي is an appellation of *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. عَصَو: (TA: mentioned in art. عَصَو in the K:) pl. العَوَاصِي. (S.)

عض

1. عَضَّتْهُ, and عَضَّتْ عَلَيْهِ, (S, O, Mṣb, K,) and عَضَّ بِهِ, (S, O, Mṣb,) third pers. عَضَّ, (S,) aor. ʿ, (S, Mṣb, K,) i. e. يَعَضُّ, (ISk, S, O,) imp. عَضَّ

[i. e. عَضَّ and عَضَّ] and اِعْضَضَ, (TA,) inf. n. عَضَّ (Mgh, O, Mṣb, K) and عَضِيضٌ (O, K) and عَضَّضَ, (TA, [see also عَضَّضَ, 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. ʿ: (Mṣb:) and [it has been asserted that] one says, (Mṣb, K,) though rarely, (Mṣb,) عَضَّضْتُ, aor. ʿ: (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-Ribab: but, IB says, this is a mistranscription; for what ISk says, in the book entitled “El-Iṣlāḥ,” is, عَضَّضْتُ بِالْقَمِيَةِ فَأَنَا أَعَضُّ بِهَا غَضًّا قَالَ, “Eṣlāḥ,” is, with [the pointed] and [the unpointed] ص: to which [says SM] I add, that thus it is found in the handwriting of Aboo-Zekereeyà and of Ibn-El-Jawálceḳee, in the “Iṣlāḥ” 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 شِدْبِعِهِ, i. e. لِسَانِهِ † [*He bit his tongue*]: applied to the clement, or forbearing. (O, TA.) One says also, عَضَّ بِأَلْحَمْسِ, meaning *He bit the fingers*. (Ḥam p. 790.) — عَضَّ فِي الْعِلْمِ بِنَاجِدِهِ † *He confirmed his knowledge; made it sound*. (Mgh.) — Mohamad said, عَلَيْكُمْ بِسُنِّي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي, 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. ʿ, (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 عَضَّضْتُ بِمَا لِي, [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 فَلَآنَ بِالشَّرِّ † *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 suprà; A, TA.) — عَضَّ الثَّقَافُ بِأَنَابِيْبِ الرُّوحِ, 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 الأَمْرُ † *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. vars. (TA.) And عَضَّ, aor. ʿ, 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 وَأَكْتَنَتْهُ حَتَّى عَرَفْتَهُ † [*The management of affairs rendered him experienced so that they taught him*]. (A in art. جَرَسُ.)

2. تَعَضَّضَ, inf. n. عَضَّضَ, [*He bit him, or it, much, or frequently*,] a word of the dial. of Temeem. (TA.) You say, فَلَآنَ يَعْضُضُ شَفْتَيْهِ † *Such a one bites [يعَضُّ] his lips much, or often, by reason of anger*. (S.) And, of an ass, عَضَّضَتْهُ الحِمَزُ † *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 عَضَّوُصٌ*. (IAqr, O, K.) — And *He fed his camels with [the provender termed] عَضَّ*. (IAqr, O, K.)

3. عَضَّضْتُ الدَّوَابَّ, (K, TA,) inf. n. عَضَّضَ (S, K) and مُعَاَصَاةٌ, (S,) *The beasts bit one another*. (S, K, TA.) And in like manner you say, هُمَا يَتَعَاَصَانِ † *They two bite each other*. (S.) —

[Hence the saying,] **عَاضَ الْقَوْمُ الْعَيْشَ مُنْذُ الْعَامِ** *Eāṣa al-qawm al-ʿayṣa minḏu al-ʿam* i. e. **عَاشَهُمْ** [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 **عِيشَ عِضًا**.]

4. **أَعَضَّتُهُ الشَّيْءُ** *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., **مَنْ تَعَزَّى مِنْ بَعْرَاءِ الْجَاهِلِيَّةِ فَأَعْسَوْهُ بِهِنَ أَبِيهِ وَلَا تَكُنُوا** (S, Mgh, Mṣb, 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 فُلَانُ, (Mgh and Mṣb in art. عزو,) and exclaiming, أَنَا فُلَانُ بْنُ فُلَانٍ, (Mṣb,) say ye to him اعضض بأبى أبيك, (Mgh, O, L, Mṣb,) or اعضض أبى أبيك, (K.) [Bite thou the father,] and use not a metonymical term for it, by saying **هِنَ** for **أبى**. (Mgh, O, L, K.) — **أَعَضَّتُهُ سَيْفِي** [I made my sword to wound him;] *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:* (AHn, O, K:) and [the trefoil called] **قَتَّ**, (AHn, O, K,) i. e. **فَصِصَةٌ**: (AHn, 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-Hamzeh 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. **صَلَب**, conj. 2.] — See also the next paragraph, last sentence, in two places.

عَضٌ [is of the measure **فَاعِلٌ**, 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 يَنْتَبِحُ**: (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 مَالٍ** 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; (IAqr, T, A, K;) as also **عَضَعَضٌ**. (IAqr, T, TA.) It is said in the A that **العَضِضُ** and **العَضُ** signify **الشَّدِيدُ**: and in one place in the K, that **العَضِضُ** signifies **الشَّدِيدُ**: and by Sgh, in his two books, [the O and TS,] as on the authority of IAqr, that **العَضَعَضُ** signifies **العَضُ 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. **قَرِينٌ**: (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. **ذَاهٍ**; applied to a man: (S, O:) or † *very cunning;* syn. **ذَاهِيَةٌ**: (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 حَاجُ and شَبْرَقُ and عَثْرُ and النَّصْفُ and قَتَادُ (AZ, S, O) and كَلْبَةٌ and نَغْرُ [app. a mistranscription]; (AZ, TA;) as also عَضٌ, (K, TA,) accord. to AHn: (TA:) or the **سَيَالٌ** and **عَوْنَجٌ** and **سَلْمٌ** and **سَيَالٌ** and **شَبَّانٌ** and **سَمْرٌ** and **عَرْفَطٌ** and **سَرْحٌ** and **كَنْهَبِلٌ**; (K, TA;) as also **عَضٌ**: (CK:) or the **كَنْهَبِلُ** and **سَمْرٌ** and **عَرْفَطٌ** and **سَيَالٌ** and **عَوْنَجٌ** are of the trees called **عِضَاهُ** [q. v.]. (AZ, TA.)*

عَضَّةٌ [A bite]. (A and TA voce **صَمَّرٌ**, 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** *He brought not to us anything that we might bite.* (Ibn-Buzurj.) And **مَا عِنْدَنَا 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 **كسَر**, (S, Mṣb,) like **كِتَابٌ**, (K,) or **عَضَاضٌ**, (Sb, A,) like **سَعَابٌ**, (A,) a subst., like **سَيَابٌ**, 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 **العَضِضِ**, (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 **ذَابَةٌ ذَاتُ عَضِضٍ** and **عَضَاضٌ** [A beast having a fault of biting]. (TA.) — **فُلَانٌ عَضَاضٌ عَيْشٍ** *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 **كَبِدٌ** [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 **عَضَعَضٌ**, as mentioned above, voce **عَضٌ**. (TA.)

عَضَّضَ : see عَضَّضَ, first signification.

عَضَّضَ : see عَضَّضَ.

عَضَّضَ A camel that feeds upon the trees called عَضَّضَ. (ISk, S, O.)

تَعَضُّوزٌ 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 تَعَضُّوزَةُ bears, in Hejer, a thousand pounds, of the weight of the pound of El-'Irak. (O.)

تَعَضُّوزَةٌ n. un. of تَعَضُّوزٌ [q. v.]. — See also عَضَّضَ, third signification.

مَعَضَّضَ [lit. A place in which to bite. — And hence,] i. q. مُسْتَسْكٌ † [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 فِي الْأَرْضِ مَعَضَّضٌ † [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 مَعَضَّضٌ † [There is not for us, in this affair, anything on which to lay hold]. (S, O, Mṣb, TA.)

مِعْضٌ One whose camels feed upon [the trees called] عَضَّضَ (S, O) [and upon عَضَّضَ also : see the verb]. — And مِعْضَةٌ أَرْضٌ Land abounding with [the trees called] عَضَّضَ (S) [and with عَضَّضَ].

مِعْضٌ حَبَارٌ An ass bitten much by other asses, (O, K,) and lacerated with their teeth. (Oz)

مِعْضٌ [pass. part. n. of 1 ; Bitten : &c.] — See also عَضَّضَ, in two places.

عضب

1. عَضَّبَهُ (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, Mgh, O, Mṣb, K.) مَا لَهُ عَضَّبَهُ اللَّهُ 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 لَيَعَضَّبُهَا 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 تَعَضَّبُنِي 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 عَضَّبَهُ 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 عَضَّبَهُ بِالرُّمْحِ ; and the meaning app. is, I occupied him so

as to divert him with the spear ; though this meaning would be expressed more agreeably with usage by saying هُوَ أَنْ يَشْغَلَهُ عَنْهُ ; 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, عَضَّبْتَهُ 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 الشَّلْلُ and النَّخْلُ 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 [عَضْبَتِهِ 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 عَضَّبَتْ, 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, عَضَّبَتْ, 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. عَضَّبَ (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. عَضَّبَهُ i. q. رَادَهُ [He endeavoured to turn him from, or to, a thing]. (O, K.)

4. عَضَّبَ (Fr, S, O, Mṣb, K,*) inf. n. عَضَّبَ ; (K;) and عَضَّبَ (Fr, O, K,) aor. ʾ, inf. n. عَضَّبَ ; (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 عَضْبَاءَ. (Fr, S, O, Mṣb, K.)

7. انْعَضَّبَ 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 اللِّسَانُ عَضْبٌ. (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, (As, O, K, TA,) which is after he is a year old : (As, O, TA:) or, accord. to Et-Táifee, when his horn is [or can be] laid hold upon : fem.

with ة : after that, he is termed جَدَعٌ ; then, ثَبِيٌّ ; then, رِبَاعٌ ; then, سَدَسٌ ; then, تَمَرٌ ; and when all his teeth are grown, عَمِيرٌ. (O, L, TA.)

عَضَّبَ inf. n. of عَضَّبَ [q. v.]. (S, &c.) — Also A fracture in a spear. (TA.)

عَضَّبَ † A man who reviles much. (S, A, O.)

عَضَّبَ 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.)

مِعْضٌ 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 مِعْضٌ اللِّسَانِ Impotent in tongue ; having an impediment in his speech. (TA.)

عضد

1. عَضَّدَهُ (S, O, Mṣb, K,) inf. n. عَضَّدَ (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 عَضَّدَ 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 عَضَّدَهُ (K, TA,) inf. n. مِعْضَةٌ (S, A, O, TA,) likewise signifies he aided him against another. (S, K, TA.) — Also, عَضَّدَهُ, He (a camel) took him (another camel) by his عَضْدُ [i. e. arm], and threw him down. (L.) — عَضَّدَهُ فِي الْعَضْدِ [He bound it, or

attached it, upon the **عَضَد** (or upper arm)]; namely, a thong, or the like; (O, K, TA;) such, for instance, as an amulet. (TA.) — **عَضَدُ الدَّابَّةِ**, aor. ʔ, [thus I find it in this instance,] inf. n. **عَضُوْدٌ** [in the TA **عَضَد**,] *He walked by the side [as though by the **عَضَد** (or arm)] of the beast, (L, Mḡb,) on the right or left, (Mḡb,) or sometimes on its right and sometimes on its left, not quitting it. (L.)* — **عَضَدُ الرِّكَايِبِ**, (L, K,) aor. ʔ, 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. ʔ, (S, Mgh, O, &c.) inf. n. **عَضَدٌ**, (Mgh, Mḡb,) † *He cut, or lopped, the trees (S, Mgh, O, Mḡb, 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.)* — **عَضَدَهُ القَتَبُ**, (O, K,) inf. n. **عَضَدٌ**, (TA,) *The saddle galled and wounded him; namely, a camel. (O, K.)* — **عَضَدٌ**, (L, K,) a verb like **عَنِي**, (K,) *He had a complaint of his **عَضَد** [or upper arm]. (L, K.)* And in like manner are formed verbs relating to all other members, or parts of the body. (L.) — **عَضَدٌ** *He (a camel) had the disease termed **عَضَدٌ** [q. v.]. (S, O, K.)*

2: see 4, in two places.

3: see 1, second sentence.

4. **اعضد البطر**, and **عَضَد**, *The moisture of the rain reached [or penetrated] to the [measure of the] **عَضَد** [or upper arm]. (L.)* — **رَمَى فَأَعَضَدَ**; as also **عَضَد**, inf. n. **تَعَضِيدٌ**; [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. **تعاضدوا** † *They aided, or assisted, one another. (O, Mḡb, K.)*

8. **اعتضده** *He put it, or placed it, (i. e. a thing, S,) upon (في) his **عَضَد** [or upper arm]: (S, O, K:) [or] he placed it under his arm; as also **تعضده**; syn. **احتضنه**. (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.)*

عَضَدٌ: see **عَضَدٌ**, first sentence: — and **عَضَادٌ**.

عَضَدٌ: } see **عَضَدٌ**, first sentence.
عَضَدٌ: }

عَضَدٌ *A certain disease in the **أَعْضَاد** [or arms (pl. of **عَضَدٌ**)] 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 **عَضِيدٌ** (TA) and **مِعْضُوْدٌ**: (S, O:) or **العَضَدُ** 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 **عَضِيدٌ**: (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.

عَضَدٌ, (S, O, Mḡb, K,) which is the most common form of the word, (TA,) and **عَضَدٌ**, (S, O, Mḡb, K,) of the dial. of Asad, (O, Mḡb,) and **عَضَدٌ**, (AZ, O, Mḡb, K,) of the dial. of Tihámeh, (AZ, TA,) or of El-Hijáz, (Mḡb,) and **عَضَدٌ**, (Th, TA,) and **عَضَدٌ**, (S, O, Mḡb, K,) of the dials. of Temeem and Bekr, (O, Mḡb,) and **عَضَدٌ**, (S, O, Mḡb, K,) and **عَضَدٌ**, (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 Tihámeh; (AZ, L;) or fem. in the dial. of Tihámeh, and masc. in the dial. of Temeem; (AZ, Mḡb;); 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, Mḡb, K,) of a human being: (L:) [and in a beast, the arm; (see **أَبْضَةٌ** &c.);] in this case like **ذِرَاعٌ**: pl. **أَعْضَادٌ** and **أَعْضَادٌ**, (Mḡb,) or only the latter, (L,) which is used in a poem of Sa'ideh Ibn-Ju-eyeh as meaning the legs of bees. (TA.) **مَلَأَ مِنْ شَحْرِ عَضْدِي**, in the story of Umm-Zarā, means † *He filled with fat, not peculiarly my **عَضَد**, but my whole body; for when the **عَضَد** becomes fat, the whole body becomes so. (O, L.)* — [Hence,] **عَضَدٌ** [in the CK **العَضَدُ** is erroneously put for **العَضَدُ**] 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 Kṛ 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, **هَمْرٌ عَضْدِي** and **أَعْضَادِي** † [They are my aiders, or assistants]. (O, K, TA.) And one says, **فُلَانٌ عَضْدِي**, meaning † *Such a one is my support, or stay. (Mḡb.)* And **فَتَّ فِي عَضْدِهِ** † *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 عَضْدِي وَهَدَّ رُكْبَتِي** † *He broke my strength, and dispersed, or separated, my aiders, or assistants: (TA in art. فت:) [for] **عَضَدٌ** signifies also † *Strength, because the part so called, of a man, is a mean of strength to him. (L.)* **سَنَشُدُّ عَضْدَكَ بِأَحْيِكَ**, in the Kṛ**

[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 **عَضَدٌ**. (L.)* And † *A side of a road; (O, L; [in this sense written in the TA **عَضَدٌ**];) 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,] **عَضَدُ الرِّكَايِبِ** † *The tract, or part, surrounding the camels, or other beasts, used for riding. (L.)* One says, **أَمْلِكُ أَعْضَادَ الْإِبِلِ** † [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 **عَضَدٌ**, (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 **عَضَدٌ**; extending from the place whence the water flows into it, to its hinder part: (L:) or **عَضَدٌ** signifies the two sides of a watering-trough or tank: (IAar, 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.) — **عَضَدٌ** (O, K, in the CK **عَضَدٌ**), is also syn. with **عَضِيدٌ**, (K,) or **عَضِيدَةٌ**, (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 **عَضِيدٌ**, (TA,) which, accord. to As, 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 التَّغْلِ** [and **عَضْدَا تَهَا**] and **عَضْدَا التَّغْلِ** 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 **عَرَاقِي**; below them being the **ظَلْفَتَانِ**, which are the lower parts of the **حِنَوَانِ** of the **وَابِطُ** and of the **مَوْخَرَةٌ**. (O, L.) [See **ظَلْفَةٌ**. In a similar manner, also, the term **عَضْدَانِ** is used in relation to a horse's saddle: see **قَرَبُوسٌ**.] — See also **عَضَادٌ**.***

عَضُدٌ *Having a complaint of his عَضُد [or upper arm].* (O, K.) — A camel *having the disease termed عَضُد.* (TA.) — One *that has drawn near, or approached, to the عَضْدَان [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 (الْأْتَن) 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** *An arm of which the عَضُد [or portion between the elbow and the shoulder-blade] is short.* (ISk, S, O, K.) And **عَضْدٌ** *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 عَضُد [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** *نَائِقَةٌ* *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 **قُدُورٌ**. (L.)

عَضَادٌ: see **مِعَضَدٌ**, in three places. — Also *A mark made with a hot iron upon the عَضُد [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.

عَضَادَتَانِ: 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, **عَضَادَتَانِ عَضَادَتَانِ وَقَفَا كَأَنَّهِنَّ عَضَادَتَانِ** † *They two stood still as though they were two side-posts of a door.* (A.) And **عَضَادَةٌ** **فُلَانٌ** † *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 **قَيْطَبٌ**.) — 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 الْوَاسِطُ.* (O, L.)

عَضِيدَةٌ: see **عَضُدٌ**, latter half.

عَضَادِيٌّ (S, O, Mṣb, K) and **عَضَادِيٌّ** (O, Mṣb, K) and **عَضَادِيٌّ** (O, K) *A man large in the عَضُد [or upper arm].* (S, O, Mṣb, K.)

عَاضِدٌ: see **عَضُدٌ**, former half: — and see also **عَضُدٌ**. — Also *A he-camel that takes the عَضُد [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.* (Mṣb.) — **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 عَضُد [or upper arm].* (S, O, K.) And *Having one عَضُد shorter than the other; (O;) short in one of his عَضْدَانِ.* (K.)

مِعَضَدٌ *An amulet that is bound upon the عَضُد [or upper arm];* as also **عَضَادٌ**: (TA:) and **مِعَضَادٌ** signifies *a thong, or the like, (O, K,) such as an amulet, (TA,) which thou bindest, or attachest, (عَضْدَتُهُ) upon the عَضُد; (O, K;) called in Pers. بازوبند.* (TA.) Also, (O, K,) **مِعَضَدٌ** (S, O, Mṣb, K) and **مِعَضَادٌ** and **عَضَادٌ** (O, K) *An armband, or bracelet for the arm; syn. دُمْلُجٌ; (Lh, S, O, Mṣb, K;) which is thus called because it is [worn] upon the عَضُد, like a مِعَضَدَةٌ: (Lh, TA:) pl. of the first مِعَضَادٌ.* (A.) — And *An instrument with which trees are cut, or lopped; (O, K;) as also مِعَضَادٌ: (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:) مِعَضَادٌ 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 مِعَضَدٌ, a sword which is commonly, or usually, employed for cutting, or lopping, trees; (S, Mgh, O, Mṣb, K;) and so مِعَضَادٌ; (S, O, K;) which also signifies a sword wherewith a butcher cuts bones.* (O, K.)*

مِعَضَدَةٌ *A purse for money; (O, K;) the thing that the traveller binds upon his عَضُد [or upper arm], and wherein he puts the money for his expenses.* (Lh, TA.)

مِعَضَدٌ † *A garment having some figured, or embroidered, work on the place of the عَضُد [or upper arm] (S, O, K) of its nearer: (S, O:) or marked with stripes in the form of the عَضُد: (TA:) or of which its figured work is in its sides: (Lh, TA:) or i. q. مُضَلَّعٌ [q. v.]. (A, TA.) — **إِبِلٌ مِعَضَدَةٌ** *Camels branded upon the عَضُد [or arm] with the mark called عَضَاد.* (S, O, L.) — In a description of the Prophet, as related by Yahyà Ibn-Ma'een, the epithet **مِعَضَدٌ** is applied to him, meaning *Firmly made*: but accord. to the relation commonly retained in the memory, it is **مُقَصَّدٌ** [q. v.]. (TA.)*

بُسْرٌ مِعَضَدٌ + *Dates beginning to ripen on one side.* (S, O, K.)

مِعَضَادٌ: see **مِعَضَدٌ**, in five places.

مِعَضُودٌ: see **عَضُدٌ**.

يَعَضِيدٌ [a word of a very rare measure (see **يَعْقِيدٌ**)] *A certain herb, or leguminous plant; (S, O, K;) also called طَرَحُشَقُوقٌ, (S, O, TA, [and hence supposed by Golius to be the taraxicon, with which the description has little agreement,] in the T ترَحُشَقُوقٌ, TA,) this being an Arabicized word from [the Pers.] تَلَخُ كُوكُ accord. to Abou-Ziyád, 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 وَرْسُ [q. v.]: or, as some say, it is of the class of trees (مِنَ الشَّجَرِ [but this term شَجَر is often applied to small plants]): and some say that it is of the herbs, or leguminous plants, of [the season called] الرَّبِيعِ, having in it a bitterness: thus in the M. (TA.)*

عَضْرُط

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 عَضَارِطِيٌّ: (Ibn-'Abbád, O:) and, (O, K,) some say, (O,) the اِنْتِ [or anus itself]; (O, K;) as also عَضَارِطِيٌّ: (K:) and, (O, K,) accord. to IAar, (O,) the [caudal bone called] عَضْعَصُ: (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, **فُلَانٌ عَضْرُطٌ** *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 **عَضَارِطٌ** *One who acts as a servant for the food of his belly: and a hired man: pl. عَضَارِطٌ and عَضَارِطٌ 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 Ag, عَضَارِطٌ signifies hired men; as also عَضَارِطٌ; of which latter the sing. is عَضَارِطٌ. (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 **عَضَارِطٌ قَوْمٌ** means **صَعَالِيكٌ** [i. e. *Poor, or needy, persons: or thieves, or robbers.*] (TA.)*

عَضْرُطٌ : see عَضْرُطٌ : = and see also عَضْرُطٌ.

عَضْرُوطٌ ; pl. عَضَارِيطُ and عَضَارِطَةٌ : see عَضْرُطٌ.

= Also The *oesophagus*, or *gullet*, (مَرِيءُ الحَلْقِي) which is the head of the stomach, adherent to the *حُلُقُوم*, red, oblong, and white in its interior. (Ibn-Abbād, 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-Abbād, O, K.)

عَضَارِطٌ : see عَضْرُطٌ.

عَضَارِطِيٌّ : see عَضْرُطٌ, in two places. — Also A *flabby vulva*. (K, TA.)

عضرط

عَضْرُوطٌ The *عَضْرُوطُ* (K,) [i. e.] a small creeping thing called *عَسَوْدٌ*, 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 *عَضَائِيطُ* and *عَضَائِطُ* : (Lth, O:) or the male of the [species of lizard called] *عَضَلَةٌ* ; (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. *عَضَارِيفُ* and *عَضْرُوفَاتُ* : (Lth, O, K:) dim. *عَضِيرِيفٌ* and *عَضِيرِيفٌ*. (S.)

عضل

1. *عَضَلًا*, (Aḡ, S, O, Mḡb, K,) aor. 2 and 3 ; (Aḡ, S, O, Mḡb;) or it is *مُعَضَّلَةٌ*, (K,) i. e. the aor. is 2 and 3 and 4, the first of which is the most chaste and most known, and the second is mentioned by such as *IKṬṬ* 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 *عَضَلًا*];) inf. n. *عَضَلٌ* (Aḡ, S, O, Mḡb, K) and *عَضَلٌ* and *عَضَلَانٌ*; (Fr, O, K;) and *عَضَلًا*, (K, TA,) inf. n. *تَعْضِيلٌ*; (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.) — *عَضَلٌ عَلَيْهِ*: see 2. — *عَضَلٌ بِهِ*: see 4. — *عَضَلْتُهُ*, inf. n. *عَضَلٌ*, *I struck his عَضَلَةٌ* [i. e. muscle]. (TA.) = *عَضَلٌ*, (S, O, K,) aor. 2, (K,) inf. n. *عَضَلٌ*, said of a man, (S, O,) [*He was, or became, muscular, musculous, or branny*;] *he had many عَضَلَاتُ* (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. — *عَضَلٌ عَلَيْهِ*, inf. n. *تَعْضِيلٌ*; (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.) — *عَضَلُ الشَّيْءِ* *The thing was, or became, strait*. (TA.) — *عَضَلْتُ*, (S, O,) or *عَضَلْتُ بَوْلِدَهَا*, (K,) inf. n. *تَعْضِيلٌ*; (S;) and *أَعَضَلْتُ*; (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) *بَيَّضًا*, (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. *عصل*;) 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-Malik, TA:) and *عَضَلَهَا وَوَلَدَهَا*, occurring in a trad., said of a gazelle, means *Her young one made her to be such as is termed *مُعَضَّلَةٌ*, by sticking fast in her belly, not coming forth*. (IAth, TA.) — And [hence,] *عَضَلَتِ الأَرْضُ بِأَهْلِهَا* *The land became choked with its people*, (S, O, K, TA,) by reason of their multitude. (TA.) And *عَضَلُ البَكَانِ* *The place became strait*, (K, TA,) *بِهِمْ* with them. (TA.) — See also 4. — *عَضَلَتِ 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 عضل*, (IDrd, O, K,) and *به عضل*, (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 suprâ;) and *as though it were closed against him*, syn. *استعلق*. (TA.) — And *أعضلني فلان*, (S,) or *اعضل بي*, (O,) *Such a one's affair, or case, wearied me*. (S, O.) Hence the phrase, in a trad. of 'Omar, *أعضل 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 *عضال*, (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 *عضال*], *اعضل الأطباء*, and *تعضلهم*, *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.] *معضلة*, applied to branches, in a verse cited by J [in the S], is said by

Az to be correctly *مُعَطَّلَةٌ*, meaning *نايمة* [app. a mistranscription *نَاعِمَةٌ* i. e. soft, &c.]. (TA.) See Q. Q. 4 in arts. *عطل* and *عطل*.

عضل, 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 *معضل*; (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 *ḍamm* 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] *جُرَدٌ*: (S, O, K;) or, accord. to IAḡr, the male of the *فَار* [or rat]: (TA, and T in art. *فَار*;) pl. *عَضَلَانٌ*. (Abou-Naḡr, S, O, K.) [See also *عظّل*.]

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 عَضَلَاتُ* (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 *عضال*.

عَضَلَةٌ A calamity, or misfortune: pl. *عَضَلٌ* (S, O, K) and *عَضَلٌ* [which latter may be a coll. gen. n.]. (K.) One says, *إنه لعَضَلَةٌ مِنَ العَضَلِ* [meaning a great calamity]. (S, O.)

عَضَلَةٌ (S, O, K) and *عَضِيلَةٌ* (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, TA) [or rather this is a coll. gen. n.] and [the pl. properly so termed is] *عَضَلَاتُ*. (S.) = Also the former, accord. to AA, *A certain tree resembling the *دَفْنَى*, which the camels eat, after which they drink water every day*: but Az says that he thinks it be *عَضَلَةٌ*, [n. un. of *عَضَلٌ*, q. v.,] with the unpointed *ص*; and what he says is correct. (O.)

عَضَلٌ: see *عَضَلٌ*.

عضال, 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

مُعَصِّل [or مُعَصِّل]: or, as some say, the affair [that is hard, or difficult,] is termed عُضَالٌ in its first state; and معضل [i. e. مُعَصِّل or مُعَصِّل] when it is obligatory. (TA.) And حَلْفَةٌ عُضَالٌ means *A hard, or severe, oath, in which is no exception*: (K:) or, accord. to IAqr, in the phrase حَلَفْتُ عُضَالًا, the latter word signifies *a wonderful calamity*; and the phrase means *I swore an oath that was a severe calamity*. (TA.)

عَضِيل: see the next preceding paragraph.

عَضِيلَةٌ: see عَضَلَةٌ.

عَضِيلٌ *Base, ignoble, or mean; narrow [or illiberal] in disposition*. (O, K.)

مُعَصِّلٌ, 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 عُضَالٌ, in two places. — And see مُعَصِّلٌ: — and عُضَلٌ.

مُعَصِّلَةٌ [as a subst.] sing. of مُعَصِّلَاتٌ (TA) which signifies *Hard, or distressing, events*: (S, O, K, TA:) and معضلة [app. accord. to the context مُعَصِّلَةٌ] *a hard, or difficult, or strait, calamity*. (Ham p. 258.) Also, and مُعَصِّلَةٌ, *An affair, or a case, that is strait in respect of the ways of getting out therefrom*. (TA.) [Hence,] أُعَوِّذُ بِاللَّهِ مِنْ كُلِّ مُعَصِّلَةٍ تَيْسُ لَهَا أَبُو حَسَنِ (O, TA,) or, as some relate it, مُعَصِّلَةٌ, (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 الْمُعَصِّلَاتُ, 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.)*

مُعَصِّلٌ [from عَضَلَةٌ "a muscle"] *Rendered firm, strong, or compact, in make*: such, it is said, was the Prophet. (TA.)

مُعَصِّلٌ (S, O, K) and مُعَصِّلَةٌ (S, O) and مُعَصِّلٌ (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, مُعَصِّلَةٌ signifies *whose child, or young one, will not come forth, so that she dies*: and Lth says that مُعَصِّلٌ 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 مُعَصِّرٌ: (TA:) the pl. applied to sheep or goats is مُعَصِّيلٌ [irreg.]. (O.) — See also عُضَالٌ, in

two places. — مُعَصِّلٌ applied to an arrow: see مُعَصِّلٌ.

مُعَصِّلَةٌ [as a subst.] see مُعَصِّلَةٌ, in three places.

مُعَصِّيلٌ: see مُعَصِّلٌ.

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. أُعَضْرَةٌ 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, أُعَضْرَةٌ and عَضْرٌ, [of which latter, عَضْرٌ is app. a contraction,] like أُمَّتَةٌ and مَثَلٌ pls. of مِثَالٌ. (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 عُكُوَّةُ [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. أُعَضْرَةٌ (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.)

عَضُورٌ *Edacious; voracious*; (Kr, K;) applied to a woman: (Kr, TA:) but عَضُورٌ 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 العَضَاهُ; as also عَضَاهَا; (so accord. to the copies of the K;) or العَضَاهُ, like مَنَعٌ [in form], inf. n. عَضَه; as also عَضَاهَا, inf. n. تَعَضِيهِ; (so accord. to the TA;) *He cut the trees called عَضَاهُ*: (K, TA:) accord. to AHn, (TA,) تَعَضِيهِ signifies the

cutting of the عَضَاهُ, (S, TA,) and the collecting firewood thereof. (TA.) — عَضَه, aor. عَضَه, inf. n. عَضَه and عَضَه and عَضِيهِ and عَضِيهِ, *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. نَمَرٌ; (K, TA;) or بَهَتٌ: (TA:) whence the saying, in a trad., أَتَدْرُونَ مَا الْعَضَهُ (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 Ag, *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 عَضَه: (K, TA:) [whence] one says, قَدْ عَضَهتْ 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 مَنَعٌ, [in form], (TA,) inf. n. عَضَه (S, TA) and عَضِيهِ, (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 عَضِيهِ and عَضِيهِ, *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. أَعْضَهتْ الأَرْضُ *The land abounded with the trees called عَضَاهُ*. (K.) — And اعَضَه القَوْمُ *The people, or party, had their camels depasturing the عَضَاهُ*. (S, K.) — See also 1, latter half, in two places.

عَضَه: see عَضَاهُ, in three places. — أَرْضٌ عَضِيهِ and مُعَصِّلَةٌ (S, K, TA) and مُعَصِّلَةٌ (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 عَضِيهِ: (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 عَضِيهِ, 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 عَضَاهُ: (S:) or, as some say, the deficient [radical] letter is و, (S, TA,) from عَضِيهِ الشَّيْءُ meaning فَرَّقْتَهُ, (S,) or from عَضِيهِ 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.)

عَضَةٌ, originally *عَضِيَّة*: see *عَضَاهُ*, in two places.

And see also *عَضَةٌ*, in three places: and art. *عضو*.

عَضِيَّة: 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 *عَضَةٌ*, and therefore irregularly formed, or from *عَضَاهُ*, 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 (خالص) and not genuine (غير خالص): the former sort are the *عُرْفُ*, the *عُرْفُط*, the *طَلْح*, the *سَلْم*, the *بِدْر*, the *سِيَال*, the *كَنْهَبِل*, the *قَتَاد*, the *يَنْبُوت*, the *سَبْر*, the *شَوْحَط*, and the *عَوَسَج*: the other sort are the *عُرْفُط*, the *تَبَع*, the *شِرْيَان*, the *سَرَاهُ*, the *تَشْر*, the *عَجْرَم*, and the *تَالِب*; and these are called the *عَضَاهُ* of bows (عَضَاهُ الْقِيَاسِ) [i. e. الْقِيَاسِ] 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 *شُكَاغِي*, 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 الْخَالِصُ) are those which are large and have strong thorns: such as are small, of thorny trees, are called *عَضُ* and *شُرْسُ* [q. v.]: of the *عَضَاهُ* are the *سَبْر*, the *عُرْفُط*, the *سِيَال*, the *قَرَط*, the *بِدْر*, the *عَوَسَج*, the *كَنْهَبِل*, the *قَتَاد*, the *غَاف*, and the *غَرَب*: these are the genuine *عَضَاهُ*: and of the *عَضَاهُ* of bows (عَضَاهُ الْقِيَاسِ) i. e. (الْقِيَاسِ) are the *شَوْحَط*, the *تَبَع*, the *شِرْيَان*, and the *سَرَاهُ*: (TA voce *عَضُ*) or *عَضَاهُ* signifies any trees having thorns; as the *طَلْح* and the *عَوَسَج*: or, accord. to some, except the *قَتَاد* and the *بِدْر*: (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;) [*حَبْلَةٌ* and *سِنَةٌ* 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 *عَضَاهُ* (S, K) and *عَضِيَّة* and *عَضَةٌ*, (S, Msb, K, [but in the copies of the K the last of these is erroneously written *عَضُهُ*],) the radical *ع* being rejected in the last, as it is in *شَفَّة*; 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 *عَضَةٌ*;] 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 *قَتَادٌ*, of which the sing. is *قَتَادَةٌ*, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were *عَضِيَّة*: (TA:) the dim. [of *عَضِيَّة*] is *عَضِيَّةٌ*. (S, TA.) [Hence,] one says, *فَلَانَ 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 *عَضُهُ*. And see also *عَضَةٌ*, in two places.

عَضِيَّةٌ [dim. of *عَضِيَّة*]: see *عَضَاهُ*.

عَضَاهِي; and its fem., with *ة*: see *عَضِيٌّ*.

عَضَاهُ applied to a he-camel, as also *عَضُهُ* (S,) and thus also *عَضَاهُ* (K,) *Depasturing the trees called عَضَاهُ*; (S, K, TA;) and the pl. [of *عَضَاهُ* and *عَضَاهِيَّة*] in this sense, applied to camels, is *عَوَاصُهُ*: (S, TA:) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) *عَضُهُ* has this meaning; (IB, Msb, TA;) but *عَضَاهُ* signifies *having a complaint from eating the عَضَاهُ*: (IB, TA:) or *عَضُهُ* has the latter meaning, or the former meaning: or, accord. to AHn, *عَضِيَّةٌ* applied to a she-camel signifies *breaking the branches, or twigs, of the عَضَاهُ*. (TA.) [See also *عَضِيٌّ*.] = Also *Enchanting, or an enchanter*; (Aq, S, K, TA;) in the dial. of Kureysh. (Aq, S, TA.) See also the last paragraph of this art. A poet says,

أَعُوذُ بِرَبِّي مِنَ النَّافِثَا

تِ فِي عَقْدِ الْعَاضِهِ الْمُعَضِّهِ

[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 *عَاضَةٌ* and *عَاضِيَّةٌ* A serpent that kills instantly (AO, S, K) when it bites. (AO, S.)

مُعَضُّهُ: see its fem. voce *عَضُهُ*: and see the verse cited voce *عَاضَةٌ*.

مُسْتَعَضِبَةٌ A woman seeking, or demanding, enchantment: hence the trad., *لَعَنَ اللَّهُ الْعَاضِبَةَ* وَالْمُسْتَعَضِبَةَ [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] *السَّحْرُ* [i. e. *عَضُو* is the inf. n. of *عَضَا* signifying *He enchanted*; like *عَضُهُ* an inf. n. of *عَضَهُ*: see the last sentence of the first paragraph of art. *عضه*]. (TA.) — And *يَعْضُو* *كَانَ الْجِرَاحُ* occurs in the "Aghánc" 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] *يَعْضِي* means *He who understands, or is skilled in, wounds*. (TA.)

2. *تَعْضِيَّةٌ* signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also *عَضُوٌّ* [in both of these senses]. (K, TA.) You say, *عَضَيْتُ الشَّاةَ*, (S,) or *الذَّبِيحَةَ*, (Msb,) inf. n. *تَعْضِيَّةٌ*, (S,) *I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أَعْضَاءَ* [i. e. limbs, or members, &c.; *I limbed it, or dismembered it*]: (S, Msb:) and *عَضَا* *الشَّاةَ*, aor. *يَعْضُوها*, 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. *يَعْضُوهُ*, inf. n. *عَضُو*, *he distributed it*. (TA.) It is said in a trad., *لَا تَعْضِيَّةٌ فِي مِيرَاثٍ إِلَّا فِيهَا أَحْتَمِلَ 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.)

عَضُوٌّ 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 *عَضُوٌّ مِنَ اللَّحْمِ* [A portion of flesh forming a distinct limb or member]. (K voce *مُخَصَّلَةٌ*.) [And *الْعَضَوَانِ* is used as meaning The male and female genital organs; which are also called *الْعَسَيْلَتَانِ*: see *عَسَيْلَةٌ*, last sentence.]

عَضَةٌ A piece, part, or portion, (Msb, K,) of a thing: originally *عَضُوَّةٌ* pl. *عَضُونٌ*, 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:) no 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 Kṣur [xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ, its deficient [radical] letter is و or ه, as has been mentioned in art. عَضُه [q. v.]: (S, TA:) those who say that it is و regard as an evidence its having for a pl. عَضَوَاتٌ; and those who say that it is ه regard as an evidence their saying عَضِيَّة. (TA.) — العَضُونٌ as meaning التَّسْحِرُ [i. e. *Enchantment*, in the CK (erroneously) التَّسْحِرُ,] is [said to be] pl. of عَضَه [in the CK عَضَه], with ه. (K.) [But see عَضَه in art. عَضُه.]

عَضُو The state of possessing sufficient clothing and food. (ISd, K.)

عَضُوِي applied to a camel, and عَضُوِيَّة applied to camels: see عَضِي in art. عَضُه.

عَاضٍ A man possessing sufficient clothing and food. (ISd, K.) — See also 1, last sentence.

عط

1. عَطَّ النَّوْبَ (S, O, K.) aor. 2, 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; (Har p. 636;) like عَطَّطَه; (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 اعْتَطَّ 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 Kṣur-ān, [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. انْعَطَّ *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, اعْتَطَّ أَوَائِلَ الْقَوْمِ *He clave the foremost persons of the people, or party.* (TA.)

مَلَاحِفَ عَطَّطَ [Wrappers of the kind called]

[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 مَعَطُوْطٌ. (TA.)

مَعَطٌ [A place of slitting or rending &c.]. One says فَتَقَّى وَاسِعَ الْمَعَطِ *[A rent of which the place of slitting is wide].* (TA.)

مَعَطُوْطٌ: see عَطِيْطٌ.

عطب

1. عَطَبَ (S, A, Mgh, O, Mṣb, K,) aor. 2, (A, Mgh, Mṣb, K,) inf. n. عَطَبَ (S, * Mgh, * O, * Mṣb,) and مَعَطَبٌ also may be an inf. n. of the same, (Har 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.) — الصَّوْفِ الْعَطَبُ signifies لَيْنُ الْقُطْنِ (O, * K) and الصَّوْفِ (O,) and نُعُومَتُهُ (K:) you say, عَطَبَ, aor. 2, (A, O, K,) inf. n. عَطَبَ and عَطُوبٌ (O,) *It [i. e. cotton, and wool,] was, or became, soft.* (A, O, * K.) [See also عَطَبَ, below.]

2. تَعَطَّبَ (O, K,) inf. n. of عَطَبَ (TA,) signifies *The brewing (عِلَاج) of beverage, or wine, in order that its odour may become good:* (O, K:) so says Aboo-Sa'eed. (O.) The phrase رَجِيْقٌ مَعَطَّبٌ occurs in a poem of Lebeed, as some relate it; but as others relate it, it is مَقْتَبٌ, 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. اعْطَبَهُ *He (a man, Mṣb), or it (calamity, A), destroyed him, or caused him to perish.* (S, A, O, Mṣb, K.)

8. اعْتَطَبَ النَّارَ *He took fire in a portion of cotton:* (A:) or اعْتَطَبَ بَعْطِيَّةً *he took fire in a piece of rag* (O, K) or *a portion of cotton.* (O.)

عَطْبٌ and عَطْبٌ Cotton: (IAḡr, S, O, K:) and عَطْبِيَّةٌ signifies *a portion thereof*, (S, A, O, TA,) or *of wool.* (TA.) [SM says,] In the T, العَطْبُ is said to mean لَيْنُ الْقُطْنِ وَالصَّوْفِ, [and so in the O, where it is written الْعَطْبُ, and said to be with fet-ḥ,] and its n. un. is عَطْبَةٌ; 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 رَبٌّ.

عُطِبَ: see عَطِبَ.

عُطْبِيَّةٌ: 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, أُجِدُّ رِيحَ عُطْبِيَّةٍ *[I perceive the odour of a portion of burning cotton or rag].* (S, A, O.)

عَوُطْبٌ *A calamity, or misfortune:* (Aḡ, O, K:) from الْعَطْبِ [inf. n. of عَطِبَ]. (Aḡ, TA.) — And *The main part, or fathomless deep, of the sea:* (Aḡ, K:) likewise from الْعَطْبِ: (Aḡ, TA:) and so عَوُطْبٌ (K in art. عبط,) formed by transposition: (TA ibid. :) or *the deepest place in the sea:* (IAḡr, O:) or *a depressed part between two waves.* (IAḡr, O, K.)

أَعْطَبُ *More [and most] soft:* so in the saying, هَذَا الْكَبِشُ أَعْطَبُ 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. مُقْتَرٌ. (O, K.)

عطل

عَطُدٌ *Hardness, severity, rigour, or difficulty.* (IDrd, * O, * L.)

عَطُوْدٌ *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 عَطْرُوْدٌ [q. v.]. (L.) — *A high mountain:* (O, L, K, TA: [in the CK, مِنَ الْجِبَالِ is erroneously put for مِنْ الْجِبَالِ:]) as also عَصُوْدٌ and عَطْرُوْدٌ. (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 عَطُوْدًا *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. 2, inf. n. عَطَّرَ (S, O, Mṣb,) said of a woman, (S, A, Mṣb,) *She perfumed herself;* (TA;) and تَعَطَّرَتْ (A, O, Mṣb,) inf. n. تَعَطَّرَ (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 استعطرت signifies *she (a woman) made use of perfume.* (TA.) [See also 5.]

2. **عطر** *He perfumed a woman* [&c.; and so, app., **اعطر**]. (Msb.) — **بطنى عطري**, (K,) but in other lexicons than the K we find **اعطري**, (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 يَكْرَهُ تَعَطَّرَ النِّسَاءَ وَتَشَبَّهَنَ 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:) — **تَعَطَّرَتْ** *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 **صيدنة**]. — **عطر الامة** *A certain herb*: see **ذفر**.]

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 **مُعَطَّرَةٌ**, and **مُعَطِّرٌ**.] — 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 **مُعَطَّرَةٌ**: (TA:) or a she-camel of generous race, or excellent; (S, O, K;) as also **مُعَطَّرٌ** (S, O, TA) and **مُعَطَّرَةٌ** and **مُعَطَّرَةٌ** [or **مُعَطَّرَةٌ**?]; (K, TA;) or **مُعَطَّرَةٌ**: (O:) and **عطرات** and **مُعَطَّرَات** 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 **مُعَطِّرٌ** signifies the same in the saying of El-'Ajjaj, describing the [wild] he-ass and the she-asses,

• **يَتَّبَعْنَ جَانًا كَمَدَّقِ الْبَعِطِيرِ** •

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

عَطَّارَةٌ: see **عَطَّرٌ**.

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

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

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

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

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

مُعَطَّرٌ and **مُعَطَّرَةٌ**: see **مُعَطِّرٌ**; each in two places. — and see **مُعَطَّرٌ**; and **عَطَّرَ**, in three places.

مُعَطِّرٌ, applied to a woman, (Msb,) or to a man and a woman, (S, K,) and **مُعَطَّرٌ**, applied to a woman, (S, Msb,) or to a man and a woman, (K,) and **مُعَطَّرَةٌ**, (K,) *One who perfumes himself, and herself, much*; (S, Msb;) and *who frequently does so*: and **مُعَطَّرَةٌ** and **مُعَطَّرَةٌ** a woman *who is accustomed to do so*: pl. **مُعَطَّرَات**. (TA.) Lh says that an epithet of the measure **مُعَطَّرٌ** is masc. and fem. without ة, except in some extraordinary instances, in which the fem. is with ة. (TA.) — Also **مُعَطِّرٌ**, *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**.

مُعَطَّرٌ: see **عَطَّرَ**, last sentence.

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

عطر

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

عَطَّرْهُ *i. q. عَطَّرْهُ* 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.

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

عطس

1. **عَطَسَ**, aor. ء (S, A, O, Msb, K) and ء, (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. **عَطْسٌ**, (Msb,) or **عَطَّاسٌ**, (S, A,) or both, (O, K,) or the latter is a simple subst., (TA,) *He sneezed*; expl. by **آتته العطسة**: (A, K:) [properly] said only of a man. (MF, from the "Iktirah.") It is said in a trad., **كَانَ يُحِبُّ الْعَطَّاسَ وَيَكْرَهُ التَّائِبَ** [*He (Moḥammad) used to like sneezing, and dislike yawning*]: (O, TA:) because the former is accompanied by lightness of the body, and openness of the pores, and facilitation of movements; whereas, in yawning, the contrary is the case; and these properties are caused by taking light nourishment and little food and drink: (TA:) but the Arabs used to augur evil from sneezing; (A, O;) so that if a man were journeying and heard a sneeze, it prevented him from going on. (A.) — **عَطَسَ الصُّبْحُ**, (S, O, K,) inf. n. **عَطْسٌ**, (TA,) † *The dawn broke*: (S, K:) or *shone forth.* (A, Msb.) — **عَطَسَتْ بِهِ النَّجْمُ**, (A, O, K,) and **النَّجْمُ**, (A,) *Evil omens brought ill luck upon him*: (A, O:*) **نَجْمٌ** and **نَجْمٌ** are pls. of **نَجْمَةٌ** and **لِجَامٌ**, 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 **عَطَسَ**, alone. (K.) [See also **عَطَسَ**.]

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

عَطَسَةٌ (S, A, O, K) and **عَطَّاسٌ** (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, **خَلَقَ السُّنُورُ مِنَ عَطَسَةِ 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, **فُلَانٌ عَطَسَ فُلَانٌ**,

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

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

• **وَقَدْ أُغْتَدِي قَبْلَ الْعَطَاسِ بِسَاحِجٍ** •

† [*And sometimes I go early in the morning, before dawn, with a horse that runs stretching out his fore legs gracefully as if swimming*]: but A₉ relates that the meaning is said to be, *before I hear the sneeze of a sneezer and augur evil from it*; and that he had not heard any authority worthy of reliance for the meaning assigned by Lth. (TA.)

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

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

عَاطُوسٌ *A thing by which one is made to sneeze*. (Seer, K.) — *A certain beast, from which one augurs evil*: (IA₉, O, K:) or *a certain fish in the sea, from which the Arabs augur evil*. (IKh.)

المعطسُ (S, O, M₉b, K) and **المعطسُ**, (Lth, S, O, K,) the latter being sometimes used, (S,) or only the former, (Az,) *The nose*: (Lth, S, O, M₉b, K:) pl. **معاطسُ**. (TA.)

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

عطس

1. **عَطَسَ**, aor. َ, inf. n. **عَطَسٌ**, (S, O, M₉b, K,) and sometimes **مُعَطَسٌ**, (TA,) *He thirsted; was thirsty: was in want of drink; and it was in want of irrigation: عطسُ being the contr. of رى*. (S, O, TA.) — **عَطَسَ إِلَى لِقَائِهِ** † *He longed, or desired, [lit. thirsted,] to meet with him*: like as they say **طَمِعَ**. (IDrd, O.) And **أَنَا شَدِيدٌ** **عَطَسٌ** † [*I am vehemently longing, or desiring, to meet with thee*]. (A.) [See also the first paragraph of art. **عمى**]. — **عَاطَسَهُ فَعَطَسَهُ**: see 3.

2: see 4.

Bk. I.

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

4. **اعطس** *His camels, or cattle, thirsted*. (T, S, M, O, K.) — **اعطس فلانًا** *He made such a one to thirst*. (O, *K, *TA.) — **اعطس الإبل** *He increased the intervals between the two drinkings, or waterings, of the camels, and withheld them from coming to the water, (O, K,) or from the water on the day of their coming thereto*: (TA:) and † **عَطَسَهَا**, [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 ثأثأ:) when a man has been accustomed to bring his camels to water on the third day, or the fourth, and waters them one day beyond that, you say **أعطسها**. (TA.)

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

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

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

عَطَشٌ (Mgh, O, M₉b, K) and † **عَطَشٌ** (K) and † **عَطْشَانٌ** [without and with tenween, as is shown by the two forms of its fem., which see in what follows,] (S, Mgh, O, M₉b) and † **عَاطَشٌ** (TA) *Thirsting; or thirsty: (S, TA:) or needing water: (Mgh:) or you say, هُوَ عَطْشَانٌ آلَانٌ [*He is thirsting, or thirsty, now*]; (Lh, K;) and **هُوَ عَاطَشٌ** [*He will be thirsting, or thirsty, tomorrow*]; (Lh, O, K;) and **مَا هُوَ بِعَاطِشٍ بَعْدَ هَذَا الْيَوْمِ** [*He will not be thirsting, or thirsty, after this day*]: (Lh, TA:) fem. [of the first] **عَطْشَةٌ** (O, M₉b, K) and [of the second] † **عَطْشَةٌ** (TA) and [of the third] † **عَطْشَى**, (S, O, M₉b, K,) which is also used as a pl., (S, K,) and † **عَطْشَانَةٌ**: (Lth, O, K:) pl. masc. [of the first and third and fourth, and perhaps of the second also,] **عَطَاشٌ** (S, O, M₉b, K) and **عَاطَاشٌ** [which is irregular] and **عَطْشُونَ** and [of the second] **عَطْشُونَ** (TA) and [of the third] **عَطْشَى**: (S, O, K:) pl. fem. **عَطَاشٌ**, like the masc., (S, O, K,) and [of the first] **عَطْشَاتٌ**, (Lth, O, K,) but this was ignored by Aboo-Leylā, (O,) and [of the second] **عَطْشَاتٌ** (TA) and [of the third] **عَطْشَانَاتٌ**. (Lth, O, K.) Accord. to Mohammad Ibn-Es-Seree, † **عَطْشَانٌ** is originally **عَطْشَاءٌ**, like **صَحْرَاءٌ**, the ن being substituted for the fem. ل, as is shown by its plural's being **عَطْشَايَ** like **صَحْرَايَ**: (S, O:) [but there are many similar pls. of epithets of the measure فَعْلَانٌ; as **سَكَارَى** and **غِيَارَى** and **عَطْشَانٌ** and **نَدَامَى** and **كَسَانَى** &c.] You say also **عَطْشَانٌ**; 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 'Ashān*]: (A:) this being the name of a sword of 'Abd-El-Muṭṭalib Ibn-Hāshim. (A, O, K.) The dim. of **عَطْشٌ** is **عَطْشَانٌ**, as though from **عَطْشَانٌ**; and † **عَطْشَى** also; but the former is the better. (ISk, O.) — [Hence,] † **عَطْشَانٌ** also signifies † *Longing; or desiring*. (K.) You say, **إِنِّي إِلَيْكَ لَعَطْشَانٌ** † [*Verily I am longing for seeing thee*]. (IA₉, O.) — **مَكَانٌ عَطْشٌ** (S, O, M₉b) and † **عَطْشٌ** (S, O) *A place in which is little water: (S, O, M₉b:) or in which is no water. (M₉b.)* — **عَطِشَةُ الْوِشَاحِ** † **عَطِشَى الْوِشَاحِ** (A) or **عَطِشَةُ الْوِشَاحِ** (TA) † [*Such a woman is slender in the waist; or in the belly and flanks; like عَرْتَى الْوِشَاحِ*].

عَطْشَانٌ: fem. **عَطْشَى** and **عَطْشَانَةٌ**: see **عَطِشٌ**, throughout.

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

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

عَاطِشٌ: see **عَطِشٌ**, in three places.

مُعَطَشٌ [*The space in which one becomes thirsty: see an ex. voce مَجَاعٌ. And] sing. of مَعَاطِشٌ*, (O, K,) which signifies *The appointed times (مواعيت) 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.)*

مُعَطِشٌ *A man whose camels have become thirsty. (TA.)* [See also **مِعَطَاشٌ**.] — See also **مِعَطْشَةٌ**.

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

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

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

مِعَطَاشٌ *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 **مُعَطِشٌ**.]

عطف

1. **عَطَفَ**, (S, Mgh, O, M₉b, K,) aor. َ, (O, K,) inf. n. **عَطْفٌ**, (Mgh, M₉b,) or **عَطْفٌ**, (O, TA,) *He, or it, (a man, S, O, or a thing, M₉b,) inclined; (S, Mgh, O, M₉b, K;) or bent: (MF, TA:) and* † **انعطف** also has the former meaning, (Mgh, M₉b, *TA,) as in the saying **انعطف نحوه** i. e. *he, or it, inclined towards him, or it*; (TA;)

[or the latter meaning;] or it became inclined, (Mṣb,) or became bent, (S, O, Mṣb, K,) or both, (TA,) as quasi-pass. of عَطَفَ; (S, O, Mṣb, TA;) and تَعَطَّفَ likewise has both of these meanings, as quasi-pass. of عَطَفَ, or [signifies it became much inclined and bent, for] عَطَفَ is with teshdeed to denote muchness. (TA.) — Hence, (MF, TA,) عَطَفَ عَلَيْهِ (S, Mgh, MA, O, K,) [aor. as above,] inf. n. عَطْفٌ; (MA, MF, TA;) and عليه تَعَطَّفَ; (S, MA, O, K;) [and تَعَطَّفَ عَلَيْهِ;] † He was, or became, favourably inclined towards him; or affectionate, or kind, to him; (MA, PS;) 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; (S, O, K;) and وَصَلَهُ, and بَرَّهُ. (TA in explanation of the second.) And عَطَفَتْ عَلَى وَلَدِهَا, aor. as above, inf. n. عَطْفٌ, said of a she-camel, † She became favourably inclined, or compassionate, towards her young one, and yielded her milk; (Mṣb;) and تَعَطَّفَتْ عَلَيْهِ [signifies the same, or she was made to incline to him, or to affect him]. (M in art. رَامَ, &c.) — عَطَفَ عَلَيْهِ also signifies He turned, or returned, against him: (S:) or he charged, or made an assault or attack, upon him, [in battle,] and turned, or 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-Saʿdeed cited in art. حَمِين, q. v.) — And عَطَفَ, aor. as above, (TA,) inf. n. عَطْفٌ, (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 unhind, to him; or unmerciful, unpitying, or uncompassionate, 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 عَطَفَ [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. عَطْفٌ, (Mgh, Mṣb,) He inclined it; (Mgh, Mṣb, TA;) namely, a thing; (Mṣb, TA;) as also استعطفه: (Mgh:) or he bent it, or doubled it, or folded it: (Mṣb:) or it signifies also he bent it: and عطفه likewise, inf. n. تَعَطُّفٌ, has both of these meanings: (TA:) or this latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) you say, عَطَفْتُ الْعُودَ (S) I bent [or inclined] the stick, or piece of wood: (MA, PS;) and عَطَفْتُ الْعِيدَانَ [I bent, or inclined, the sticks, or pieces of wood]: (S, O:) and عَطَفْتُ زَأْسَ الخَسْبَةِ [I bent, or inclined, much, the head of the piece of wood]. (TA.) One says of a she-gazelle, إِذَا رَضَتْ تَعَطَّفَ جِيدَهَا [She inclines, or bends, her neck when she lies down on her

breast]. (O, K.) And one says, عَطَفَ رَأْسَ بَعِيرِهِ إِلَى بَعِيرِهِ He inclined, or bent, or turned aside, the head of his camel towards him; inf. n. عَطْفٌ: (TA:) and نَاقَتَهُ تَعَطَّفَ He turned aside his she-camel (عَطْفًا) by pulling her nose-rein in order that she should incline her head. (Mgh.) And عَطَفَ الوِسَادَةَ, (S, O, K,) aor. and inf. n. as above; (O;) and عَطَفَهَا; (K;) He bent, or doubled, or folded, the pillow, or cushion, (S, O, K,) when leaning with his elbow upon it. (O.) — And [hence] one says, عَطَفَ اللَّهُ بِقَلْبِ السُّلْطَانِ عَلَى رَعِيَّتِهِ † God made the heart of the Sultān, or ruling power, to be favourably inclined towards his subjects; to regard them, or treat them, with mercy. (TA.) And عَطَفْتُكَ عَلَيْهِمُ الرَّحْمَ † [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. رَامَ, &c.: see also مَعَطَفَةٌ in this art.) And تَعَطَّفَ عَلَى الْبَوِّ † [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]. (S, O. [See عَطُوفٌ.]) — And عَطَفْتُهُ عَنْ حَاجَتِهِ † I turned him away, or back, from his object of want. (Mṣb.) — And عَطَفَ المَدْمَجِ i. e. القِدْحِ means The turning round about, or shuffling, of the gaming-arrow. (S voce مَدْمَجٌ: see a verse there cited.)

2: see 1, latter half, in four places. — عَطَفْتُهُ, inf. n. تَعَطُّفٌ, I made my garment to be to him an عَطَافٌ, (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 S and O and K in art. غَوْجٌ.] — عَطَفَ بِالْعَطَافِ He clad himself (S, O, K*) with the عَطَافُ (O) [i. e.] with the رِدَاءُ; (S;) as also اعطف به. (Ibn-'Abbād, O, K,*) — Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) سُبْحَانَ مَنْ تَعَطَّفَ بِالْعَزِ 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 Sgh) hath predominated thereby]. (IAth, TA.)

6. عَطَفَ بَعْضُهُمْ عَلَى بَعْضٍ تَعَاظَفُوا [i. e. † They were, or became, favourably inclined, one towards another; or affectionate, or kind, one to another; &c.: see 1]. (S, O, K.) — And تَعَاظَفَ 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,] اعطفت القوسَ He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder; (IAar, TA;) and so السيفَ the sword. (TA.)

10. استعطفه, (O, K,) or استعطفه عليه, (S, [in which the meaning is indicated by the addition of فعطف,]) signifies سألَهُ 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 سألَهُ أَنْ يَنْعَطِفَ [I asked him to incline, or bend: but perhaps ينعطف is a mistranscription for يعطف]. (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 التَّسْقِيَةِ the ordinal adjunction, as in جَاءَ زَيْدٌ وَعَمْرُو: (in each of which instances the latter noun is termed مَعَطُوفٌ; and the former noun عَلَيْهِ مَعَطُوفٌ;) and hence, حَرْفٌ عَطْفٍ, 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: (S, O:) and the two sides of the neck of a man: (TA:) and the two sides of anything: (S, O, K:) as relating to a man, (TA,) or a thing, (Mṣb,) the pl. is أَعْطَافٌ, [properly a pl. of pauc,] (Mṣb, TA,) and, as relating to a man, عَطَافٌ also, and عَطُوفٌ. (TA.) Hence the phrase هُمْ عَطُوفٌ [They are more pliant, or pliable; properly as meaning flexible, supple, lithe, or limber; but app. here used tropically, as meaning compliant: compare الجَانِبُ]. (Mgh.) And لَيِّنَ الْأَعْطَافَ [Pliant, or pliable, &c.], applied to a horse: (En-Nadr, TA voce غَوْجٌ: [see also عَاجٌ, in art. غَوْجٌ:] and سَهْلُ المَعَطِفِ † [and المَعَاطِفِ and الْأَعْطَافِ, which signify the same,] so applied. (S and O and TA voce غَوْجٌ.) And [hence, also,] one says, ثَنَى عَنِي عَطْفُهُ [lit. He bent from me his side], meaning he turned away from me. (S, O, K.) And جَاءَ نَائِي عَطْفِهِ He came in an unstrained, or an easy, or a pleasant and plentiful, state, or condition: (O, K:) or (K) عَطَفَهُ in the Kur [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 فَلَانَ 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 عِطْفَانٌ. (TA.) One says, تَعَوَّجَ القَوْسُ فِي عِطْفِيهِ, (O, TA,) in the copies of the K, تَعَرَّجَ القَوْسُ فِي عِطْفِيهِ, 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 عِطْفِ الطَّرِيقِ [i. e. Go thou aside from] the beaten track of the road; as also عِطْفِيهِ: (IAar, O, K:) or عِطْفٌ signifies a *bending* (Mgh, Mṣb) in a street (Mgh) or road, (Mṣb,) being an inf. n. used as a simple subst.; but the عِطْف 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 ذَبْحٌ.]

عِطْفٌ: 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 عِطْفَةٌ. (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 حَبَلَةٌ* [i. e. grape-vine, or branch of a grape-vine,] clings; (ISH, O, K;) and so عِطْفَةٌ, (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,

- تَلْبَسُ حَبَابًا بِدَمِي وَتَحْبِي
- تَلْبَسُ عَطْفَةً بِفُرُوعِ ضَالٍ

[The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an عطفة with, and to, the branches of a wild loto-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, عِطْفٌ signifies one of the strange kinds of trees of the desert: (O, TA:) عَطْفَةٌ is the u. un. thereof. (TA.) See also عَطْفَةٌ.

مَعَطُوفٌ: see قَوْسٌ عَطْفِيٌّ.

عَطْفًا [as an epithet applied to شَاةٌ, i. e. sheep or goat,] Having the horn twisted; like عَقْصًا: occurring in a trad. relating to the poor-rate. (TA. [The masc., أُعِطِفُ, I do not find mentioned.]

عِطْفٌ and مِعْطَفٌ [A garment of either of the kinds called] a رِدَاءٌ (S, O, K) and a طَيِّسَانٌ, and any garment that is worn like as is the رِدَاءُ, (TA,) and the former also signifies an إِزَارٌ: (K:) the two words are like إِزَارٌ and مِئْزَرٌ, &c.: and the رِدَاءُ is said to be called عِطْفٌ because it falls against the two sides of the man's neck, which are termed his عِطْفَانٌ: the pl. [of pauc.] of عِطْفٌ is عِطْفَةٌ and [of mult.] عِطْفٌ and عَطُوفٌ; (TA;) and عِطْفٌ [also] is a pl. of عِطْفَانٌ as meaning an إِزَارٌ: (K, TA:) the pl. of مِعْطَفٌ is مِعْطَافٌ; but Aṣ says that he had not heard any sing. of this pl. (O, TA.) — Hence, (S, O, TA,) عِطْفَانٌ signifies also A *sword*; (S, O, K, TA;) because the Arabs called it [in like manner] رِدَاءٌ [q. v.]; (TA;) and so مِعْطَفٌ. (K.) — And one says, السَّيْفُ عِطْفَانِي وَإِبَاطِي, meaning I put, or place, the sword upon my side, and beneath my armpit. (TA in art. اِبْط.)

عَطُوفٌ, applied to a bow: see مِعْطَفَةٌ. — Applied to a gaming-arrow, (O, K,) of those used in the game called المَيْسِرُ, (O,) as also عِطْفَانٌ, That inclines towards, or upon, the other arrows [in the receptacle called the رِبَابَةٌ], 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 Şakhr-el-Ghei cited in art. خَضُّ: (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 أُغْفَالٌ; and is called عَطُوفٌ because it returns into every رِبَابَةٌ with which one plays; and El-Kutabee says that قَدْحًا عَطُوفًا in the verse of Şakhr is a sing. in a pl. sense: (O:) or, (O, K,) accord. to Skr, (O,) عَطُوفٌ signifies that comes [forth] يَرُدُّ, so in the O, in the copies

of the K يَرُدُّ, [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 رِبَابَةٌ and drawn forth from it,] time after time: and عِطْفَانٌ signifies a *gaming arrow that turns aside from the places whence the [other] arrows are taken* (عَنْ مَأْخِذِ القِدَاجِ [for which the CK has عَلَى مَأْخِذِ القِدَاجِ]), and becomes alone, by itself. (O, K.) — Also عِطْفٌ, † 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 عِطْفٌ; (TA;) of both of which عِطْفٌ is pl.; (K, TA;) and عِطْفَانٌ 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. عِطْفَانٌ. (TA. [See 1, near the end.]) — Also, and عِطْفٌ, A مِصِيدَةٌ [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 عِطْفَانٌ. (TA in art. غِطْف.)

عِطْفِيٌّ † A woman having no pride; gentle; very submissive or obedient. (AZ, O, K.)

عِطْفَانَةٌ: see مُنْعَطِفٌ — and see what here follows.

عِطْفَانَةٌ and عِطْفَانَةٌ A *bow*: pl. عِطْفَانٌ. (TA.)

عِطْفَانُونَ: see عَطُوفٌ, in three places. — العِطْفَانُونَ is like العِطْفَانُونَ, meaning † They who return to the fight [after fleeing, or wheeling away]. (TA in art. عَكَر.)

عِطْفَانٌ A she-gazelle (طَبِيَّةٌ) inclining, or bending, her neck when she lies down on her breast. (S, O, K.) And عِطْفَانَةٌ 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. حَمِينٌ. — العِطْفَانُ 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 عِطْفَانٌ.

عِطْفَانَةٌ [† A bias, or cause of inclining: pl. عِطْفَانَةٌ]. One says, مَا يَتَّبِعُنِي عَلَيْكَ عِطْفَانَةٌ مِنْ قُرَابَةٍ [† 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,] *العَاطِفَةُ* 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 عَاطُوفٌ, last sentence.

مُعْطَفٌ; and its pl. مَعَاظِفٌ : see مُنْعَطَفٌ. [A place of inclining, or bending, of the body; whence,] *العَاطِفُ* and *سَهْلُ المَعَاظِفِ* : see عَاطِفٌ : [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. عَرْض.)] [And A place of doubling, or folding; or a duplication, or fold, of a garment, or piece of cloth.]

مِعْطَفٌ : see عَاطِفٌ, in three places.

مُعْطَفَةٌ, applied to bows (قَبِي) 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 عَاطُوفٌ. (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, (عَاطُفُوا عِدَّةَ 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 [Inclined, or bent: &c.]. — مَعْطُوفٌ *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 عَاطُفٌ signifies the same. (TA.) — See also عَاطِفٌ, in two places.

مُنْعَطَفٌ *A place of inclining, or bending*; (S, O, Mṣb, K;) [as also مَعْطِفٌ, pl. مَعَاظِفٌ;] and so عَاطِفَةٌ : (TA:) you say *مُنْعَطَفُ الوَادِي* the place of inclining, or bending, of the valley: (S, O, Mṣb, K:) and مَعَاظِفُ الأَوْدِيَةِ [the places of inclining, or bending, of the valleys]. (K voce كُؤُود.)

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. عَطَلْتُ (S, O, K) and عَطُولٌ (O, K) and تَعَطَّلْتُ (S, O, K); *She had not upon her any women's ornaments*; (K, TA;) and *wore not any ornament, or decoration*: (TA:) or *her neck was destitute of necklaces or the like*; (S, O;) as also تَعَطَّلْتُ :

(Har p. 268:) accord. to Er-Rághib, *العَطَلُ* signifies *the being destitute of ornature, 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, *عَطِلَ مِنَ المَالِ* *He* (a man, O) *was, or became, destitute [of property], and مِنَ الأَدَبِ [of discipline, or good qualities and attributes, of the mind, &c.].* (O, K.) — And it signifies also *The being destitute of occupation*. (Er-Rághib, TA.) One says, *عَطِلَ الأَجِيرُ*, 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 *عَطَلَتِ الإِبِلُ* *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-h 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.) — 'Aishah 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 القَوْسُ*, 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 الإِبِلَ*, inf. n. as above, *I left the camels without a pastor to tend them*. (Mṣb.) *وَإِذَا العِشَارُ عَطَلَتْ* in the Kur lxxxii. 4, means *And when the pregnant camels [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 tفرغ* [as meaning *The making, or leaving, vacant from any work, occupation, employment, or use; free therefrom; unoccupied; or unemployed*]. (S, O, K.) One says, *عَطَلْتُ الأَجِيرَ* *I made the hired man to be unoccupied*. (Mṣb.) And *عَطَلَ الخَيْلَ مِنَ الغَزْوِ* (S and K in art. هُو) [*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 مُعْطِلِ*, q. v.] — And *تَعَطَّلَ الحُدُودُ*

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*.)] — *تَعَطَّلَتْ مِنَ الإِسْتِقَاءِ 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. هُو.)

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 عَطَلَ.

عَطَلٌ : see عَطَلَ, last sentence.

عَطَلَ 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 *أَمْرَةٌ حَسَنَةٌ العَطَلِ* [*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 *طَلَّلَ*: (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 التَّخْلِيلِينَ) in El-Aḥṣā, (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 † *عَطَلٌ* signify a stalk of a طَلْعٌ [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'Obeid 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. صَفَى [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] وَدَمٌ 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, رَأَى النَّأْيَ وَأَوْدَرَ الْعَطْلَةَ [He repaired the rending, and put وَدَمَ to that bucket of which the وَدَمَ 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.)

عَطْلٌ and عَاطِلٌ, applied to a woman, (S, O, Mṣb, K,) Having no women's ornaments upon her; (Mṣb, K;) [and] so عَطْلَاءُ: (IDrd, O:) or whose neck is destitute of necklaces or the like; as also مِعْطَالٌ: (S, O:) or this last signifies usually having no women's ornaments upon her: (K:) the pl. (of عَطْلٌ, TA) is أَعْطَالٌ and (of عَاطِلٌ, TA) عَوَاطِلٌ and عَطْلٌ. (K, TA.) — [Hence,] أَعْطَالٌ 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. عَطْلٌ. (K.) [See also عَطْلٌ.] — And, applied to men, Having no weapons with them: (S, O, K:) in this sense, also, pl. of عَطْلٌ. (K.) — عَطْلٌ applied to a bow, Having no string upon it: (S, O, Mṣb, K:) pl. أَعْطَالٌ. (TA.) — And عَطْلٌ and عَطْلٌ [or عطل من المال 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.)

عَطْلَةٌ 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 الْعَطْلَةَ [He complains of being without work, or occupation]. (TA.) — And هُوَ ذُو عَطْلَةٍ means He is one who has no estate upon which to labour, or work. (TA.)

عَطْلَاءُ: see عَطْلٌ, first sentence.

عَطِيلٌ: see عَطْلٌ, latter half, in three places.

عَاطِلٌ: see عَطْلٌ, first sentence, in two places.

— [Hence,] عَوَاطِلٌ † Verses of which the words are without diacritical points: opposed to أُنْبِيَاءٌ عَرَائِسُ. (Har pp. 608-10.)

عَيْطَلٌ Long (K, TA) in the عَطْلِ, 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 عَطْلٌ, last sentence.

مُعْطَلٌ: see the next paragraph, in two places.

مُعْطَلٌ [pass. part. n. of 2 (which see for some of its significations)] is applied to Anything left untended, unminded, or neglected; as also مُعْطَلٌ. (TA.) [Thus] مُعْطَلُونَ signifies People, or subjects, left without any one to govern them. (TA.) And إِبِلٌ مُعْطَلَةٌ Camels [left] without a pastor. (S, O, K.) And الْبِعْطَلُ What has no owner, of which no use is made, and from which no advantage is derived, of land. (S, O, K.) And بَيْتٌ مُعْطَلَةٌ, (S, O, TA,) and مُعْطَلَةٌ 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.)

مُعْطَلٌ One who asserts that the universe is devoid of an artificer who constructed it shilfully and adorned it: (Er-Rághib, TA:) [but] the مُعْطَلَةُ 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.)

مِعْطَالٌ: see عَطْلٌ, 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.)

مُعْطَلَةٌ part. n. of اِعْطَأْتُ, q. v.: see also Q. Q. 4 in arts. عَضَلٌ and عَطْلٌ.]

عطن

1. عَطْنَتِ الْإِبِلُ (S, Mṣb, K) or عَطْنَتِ الْإِبِلِ (S, Mṣb, K) or عَطْنَتِ الْإِبِلِ (S, Mṣb, K) The camels lay down [at the water] after having satisfied their thirst; (S, Mṣb, K;) as also عَطْنَتِ: (K:) and الْعَطْنُونَ, (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 عَطْنِ [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.) عَطْنُوا مَوَاشِيَهُمْ occurs in a trad. as meaning They had rested, or had driven back to the nightly resting-place, their cattle. (TA.) — عَطْنُ الْجَنْدِ, aor. : (S, K) and عَطْنٌ, (K,) inf. n. عَطْنٌ, (S,) He took عَطْنِي, which is a certain plant, (S,) so says J, but, as 'Alee Ibn-Hamzeh 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 غَلَقِي, which is said in the K in art. غَلَقٌ to be a syn. of غَلَقَةٌ] or قَرْتٌ [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 disordered and loose; after which it is thrown into the tan: (S:) or, as also عَطْنَهُ, 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.) — عَطْنٌ, 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 اِنْعَطَنَ signifies the same: (S, K:) or this signifies it (a skin) became loose in its wool without becoming corrupt. (AHn, TA.)

2. عَطْنٌ, inf. n. تَعَطْنٌ, He made for himself an عَطْنٌ [q. v.]: (K, TA:) like as one says of a bird عَشَّشَ, meaning "he made for himself an عَشَّ" [i. e. "a nest"]. (TA.) — عَطْنَتِ الْإِبِلُ: see 1, first sentence. — عَطْنُ الْجَنْدِ: see 1, near the middle.

4. اعطن القوم means عَطْنَتْ إِبِلَهُمْ [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 (الْمُرْتَبَا) 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 خَرِيف [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 عَطْن [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 بعيره The man brought back his camel to the عَطْن, waiting in expectation with him, he not having drunk. (S.)

7: see 1, last sentence.

عَطْن and مَعَطْن (ISk, S, Mgh, Mṣb, K) or مَعَطْن (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 أَعَطَان; and of the latter مَعَاظِن; (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] حَرِيم [q. v.] of the well of the عَطْن is said to be forty cubits. (Mgh.) Prayer in the أَعَطَان 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.) صَرَبَتِ الإبل بعطن [in which الأَرْض 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, صَرَبَتِ النَّاقَةُ بعطن The she-camel lay down [&c.]. (TA.) And صَرَبَ 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. صَرَب:) or the people satisfied their thirst and then abode at the water. (K and TA in the present art.) — [Hence] one says, فَلَانٌ وَاسِعُ العَطْنِ وَالبَدِيدِ (S,) or رَحْبُ العَطْنِ (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 العَطْن signifies العَرْض [app. as meaning Odour, from the same word as inf. n. of عَطِنَ said of a hide]: so in the saying of 'Adee Ibn-Zeyd, cited by Sh,

طَاهِرُ الأَثْوَابِ يَحْمِي عِرْضَهُ
مِنْ خَنَا الذِّمَّةِ أَوْ طَمَثِ العَطْنِ

[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.)

عَطِنَ part. n. of عَطِنَ [q. v.] said of a hide. (S, TA.) [Hence,] أَهْبَ عَطِنَةٌ Stinking hides. (TA.)

أَعَطِنَ 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] العَطْن [inf. n. of عَطِنَ in the phrase العَطْنُ الجِلْدُ, q. v.]. (AZ, TA.)

عَطَانُ Feces such as are termed فَرْتٌ, or salt, which one puts in, or upon, a hide, [in preparing it for tanning,] in order that it may not stink. (K.)

عَطِنَ i. q. مَعَطُونُ, 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.] عَوَاطِنُ (S, Mṣb, K) and عَطُونُ (K,) but not عَطَانُ thus applied, (TA,) Lying down [at the water] after having satisfied her, or their, thirst. (S, Mṣb, K.) — And عَطَانُ and عَطُونُ and عَطِنَةٌ (K, TA) and عَاظِنُونَ (TA) [all pls. of عَاظِنُ] Men who have alighted, or descended and abode, in مَعَاظِنِ [pl. of مَعَطِنُ]. (K, TA.)

مَعَطِنُ; and its pl. مَعَاظِنُ: see عَطِنُ.

مَعَطُونُ A skin prepared for tanning in the manner signified by the phrase العَطْنُ الجِلْدُ, expl. above; (S, K;) as also عَطِينُ. (K.)

عطو

1. عَطَا, [aor. يَعْطُو,] inf. n. عَطُو: 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 عَطُو 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 عَطُو, and عَاطُ. — تَعَاظِنَا فَعَطُونَهُ: see 6.

2. هُوَ يَعْطِينِي (S, K, TA,) with teshdeed, (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. — عَطَى الصَّبِيُّ أَهْلَهُ means The boy wrought for his family, and gave them, or handed to them, what they desired. (ISd, Z, K, TA.) — And المَعَاظَةُ 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 فَلَانٌ فَلَانًا يَغْرُهُ); they being in a market-place or a mosque: the doing of which is forbidden. (TA.) — عَاظِمْتُ الأَرْطَالَ means [I joined in mutually, or reciprocally, giving, or presenting, the pints of wine; i. e.] أُعْطَيْتُ النَّدَامَى وَأَعْطَوْنِي أَرْطَالَ الخَمْرِ, and they gave, or presented to, me, the pints of wine. (Har p. 650.)

4. اِعْطَا, (K, MF, TA,) and مَعَاظَا (S, Mṣb, K) and عَطَا, (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 اِعْطَا has been expl. as syn. with اِيْتَا; 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-Rázei says; though most of the leading lexicologists know not this distinction. (MF, TA.) One says, اِعْطَاهُ الشَّيْءَ; and اِيْتَاهُ, inf. n. مَعَاظَا and عَطَا; 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 أَحَدٌ [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. رَأَى, in which this verb has a single objective complement with ب 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, اِعْطِ [meaning Give thy head]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.) —

مَا أَعْطَاهُ لِلنَّهَالِ [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. (S, TA.)

5. تَعَطَّى: see 10. — And see also 6, last quarter, in two places. — Also He hastened, or made haste. (Sgh, 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: (S:) 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 دَرَّهْمًا عَطَا Zeyd took, or took with his hand, a dirhem; syn. تَنَاوَلَهُ: (Msb:) and إِنِّي تَعَطَوْتُ الشَّيْءَ I took the thing with the hand; syn. تَنَاوَلْتُهُ بِأَيْدِي: (S:) or عَطَا الشَّيْءَ, and إِلَيْهِ [i. e. إِلَى الشَّيْءِ], inf. n. عَطَوْ, 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, (S, K, TA,) aor. أَعْطَوْتُهُ, (TA,) i. e. [We contended in giving, and it may also mean in taking, and] I overcame, or surpassed, him [therein]. (S, 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 بَيْنَهُمَا (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 تَنَاوَلُوهُ. (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 فَعَقَرَ (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: (S, TA:) or this means and he took the sword, (Ksh, Bd, Jel,) or the she-camel, (Ksh,) and slew her: (Ksh, Bd, Jel:) or and he emboldened himself &c.: (Ksh, Bd:) [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 تَعَطَّ, 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, فُلَانٌ يَتَعَاطَى كَذَا (S, Msb) i. e. Such a one enters into such a thing: (S:) or ventures boldly, daringly, or courageously, upon such a thing, and does it. (Msb.) [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 المَيْسِرَ: see Ksh and Bd and Jel in ii. 216.] And تَعَاطَى قَوْلَ الشَّعْرِ He affected to be a poet but was not. (TA in art. شَعْر.) And تَعَاطَى الْبَلَاغَةَ وَيَسَّ مِنْ أَهْلِهَا [He affected, or attempted, eloquence, not being of those endowed therewith]. (TA in art. بَلِغ.)

10. استعطى He asked for a gift; as also تَعَطَّى. (S, K.) And استعطى النَّاسَ بِكَفِّهِ تَعَطَّى 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.

عَطَوْ and 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 (S, K.) and yielding. (S.) [See also مُعْط.]

أَتَقَى فُلَانٌ عَطْوِيًا Such a one voided thin ordure [as an Atamee, meaning] much in quantity: originating from the fact that a man of the Benoo-Atceyeh voided thin excrement on his being flogged. (Z, TA.) — العَطْوِيَّة is the appellation of A sect of the خَوَارِج, so called in relation to Atceyeh 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; (S, Msb;) 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: (S, TA:) it is used as a quasi-inf. n. in the saying,

- أَكْفَرًا بَعْدَ رَدِّ الْمَوْتِ عَنِّي
- وَبَعْدَ عَطَائِكَ الْمَائَةِ الرَّقَاعَا

[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?], الْمَائَةِ being governed in the accus. case by عَطَائِكَ: (IAk p. 211:) the dim. of عَطَاة is عَطَاة. (S, TA.) [See مُحَيِّي, 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: (S, Mgh,

Msb, K:) or, as some say, عَطَاة is a coll. n.; and when the sing. is meant, one says عَطِيَّة: (TA:) the pl. of عَطَاة is أُعْطِيَّة [a pl. of pauc.] and أُعْطِيَات (Mgh, K) which latter is a pl. pl.: (K:) and the pl. of عَطِيَّة is عَطَايَا: (S, Mgh, Msb:) and عَطَاة has also for a pl. مَعَاطِي, anonymously. (TA.) عَطَاة 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 رَزَقٌ, 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 رَزَقٌ and عَطِيَّة, what is assigned to the poor Muslims when they are not fighting. (Mgh. [See also رَزَقٌ].)

عَطُو: see عَطُو.

عَطَى dim. of عَطَا, q. v. (S, TA.)

عَطَاة and عَطَاوَة: see عَطَا, first sentence.

عَطِيَّة: see عَطَا, latter half, in six places. — [Hence] أُمُّ عَطِيَّة The mill, or hand-mill; syn. الرِّحَا. (T in art. أَمْر.)

عَاط A gazelle raising his head to take the leaves [of a tree]. (TA.) [See also عَطُو.] Hence, (TA,) عَاطٌ بَغِيرٌ أَنْوَاطٍ (S, Meyd, TA) Taking [or reaching to take] without there being aught of things suspended, (Meyd,) a prov.; (S, 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 (S, TA) nor to be taken. (S. [See also art. نَوَاط].) [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-h and teshdeed to the ي: and in like manner thou sayest to a pl. number, هَلْ أَنْتُمْ مُعْطِيَتُهُ, 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-h 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-h to the ي: and thus you do in similar cases. (S, 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.]

مِعْطًا A man, and a woman, who gives much, or often: pl. مِعْطَاتُ and مِعْطَاتُ. (Akh, S, K.)

مِعْطَاتُ [a pl. of مِعْطَاتُ and] an anomalous pl. of عَطَا; q. v. (TA.)

عظّل

1. عَظَلَّتِ الكلابُ, aor. 2; and عَظَلَّتِ, aor. 2; (K, TA;) inf. n. عَظَلٌّ; (TA;) The dogs mounted, one upon another, (K, TA,) in coitu. (TA. [See also 3.]])

2. عَظَلُّوا عَلَيْهِ: see 5.

3. عَاطَلَتْ (S, TA,) or عَاطَلَتْ فِي السَّفَادِ (O,) inf. n. مِعْاطَلَةٌ and عِطَالٌ (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 ٥ تعاطلت, (S, O, K,*) and ٥ اعتظلت, (O, K,*) said of locusts (O) &c.; (K;); [and so ٥ تعظلت; (see 5 below;)] Cohæserunt in coitu. (S, O, K, TA.) — And عَاطَلَهُ is said of anything as meaning *It mounted upon it, or overlay it.* (El-Ámidée, TA.) — عِطَالٌ فِي الْقَوَائِي signifies التَّضْمِينُ [i. e. The introducing into verses a hemistich, or a verse, or more, of another poet; &c.: see more in art. ضمن]. (S, O.) One says, عَاطَلُ فِي الْقَائِيَةِ, inf. n. عِطَالٌ, meaning ضَمَّنَ [i. e. He introduced into the ode a hemistich, &c.]. (K.) And فَلَانَ لَا يُعَاطِلُ فِي الْقَوَائِي [Such a one does not, or will not, introduce into verses &c.]. (S.) 'Omar said, of the best of poets, لَا يُعَاطِلُ الْكَلَامَ, meaning *He does not make one part of the language to accord in meaning with another,* [so I render نَمَّ يَحْمِلُ نَمًّا, (see art. حمل), i. e. he does not make use of tautology,] nor does he utter that which is a repetition, or that which is disapproved, (الرَّجِيعُ مِنَ الْقَوْلِ), nor reiterates an expression: or, accord. to El-Ámidée, *he does not make the language obscure, nor crowd one part of it upon another:* (TA:) or he said, نَمَّ يُعَاطِلُ نَمًّا الْقَوْلِ, referring to Zuheyr, and meaning *he rendered the saying distinct and plain, and did not make it obscure.* (O, TA.)* — عَاطَلَهُ 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. التَّعَاطُلُ is a dial. var. of التَّعَاطُلُ. (Marg. note in an autographical copy of the TA. See 3, first sentence.) — تَعَاطَلُوا عَلَيْهِ They collected themselves together against him; (S, O, K;) as also ٥ عَطَلُوا, inf. n. تَعَطُّيلٌ: (K:) or they bore, or pressed, or crowded, as though mounting one another, upon him, to beat him. (TA.) — And one says, ظَلَّ يَتَعَطَّلُ فِي أَثَرِهِ مِنْذُ الْيَوْمِ, meaning a thing that had escaped him. (O, TA.)

6: see 3, first sentence. — تَعَاطَلُوا 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. اِعْطَالَ الشَّجَرُ The trees had many branches. (IKh, O.) See also Q. Q. 4 in arts. عضل and عطل.

عُظُلٌ: see عَظْلٌ.

عَظْلٌ 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.]

عُظُلٌ [a pl. of which the sing. is not mentioned] i. q. مَائُونُونَ [of which see the sing., مَائُونٌ]; (IAar, O, K;) as also ٥ عَظْلٌ. (Marg. note in an autographical copy of the TA.)

هُوَ عَظِيلُهُ 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.)

عَاطِلٌ and [its pls.] عَظْلِي (S, O, K) and عِطَالٌ (marg. note in an autographical copy of the TA) and عِطَالِي (Ish, TA,) applied to locusts (جَرَادٌ), Cohærentes in coitu. (S, O, K, TA.) — [Hence,] عِطَالِي يَوْمَ الْعِطَالِي 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-Wa'il: (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: (AHei, TA:) or because two and three of them rode upon one beast (S, O, K, TA) in the rout: thus says Ag: or because Bistám Ibn-Keys and Háni Ibn-Kabeegah and Maarook Ibn-'Amr and El-Howfazán combined therein for the command. (TA.)

مُعَظِّلٌ and مُعَظَّلٌ A place abounding in trees. (Kr, K.)

مُعَظِّلٌ: see what next precedes. [And see its verb, Q. Q. 4.]

عظلم

Q. 2. تَعَظَلَّمَ, [from عَظْلٌ 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 عَظْلِم. (TA.)

عَظْلِمٌ (S, Mṣb, K,) of which عَظْلِمٌ 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 نِيلٌ [or indigo], green (أخْضَرُ) inclining to duskiness: (Az, TA:) or a certain plant, (S, K,) or thing, (Mṣb,) with which one dyes, (S, Mṣb, K,) said to be (Mṣb) called in Pers. نِيلٌ [i. e. the indigo-plant]: (Mṣb, and so in some copies of the S; other copies of which, for نِيلٌ, have تَغْلُ:) or i. q. وَسْمَةٌ [an appellation now applied to woad;

as is also عَظْلِمٌ]: (S, Mṣb, K:) AHn says, one of the Arabs of the desert told me that the عَظْلِم is the male وَسْمَةٌ: he also says that it is a small tree or plant, (شَجَرَةٌ), of the [class called] رِبَّةٌ, 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 (السَّرَاهُ), told me that the عَظْلِمَةٌ [which is the n. un.] is a tree or plant (شَجَرَةٌ) 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 كُرْبَرَةٌ [or coriander], and it (the tree or plant) is dust-coloured: (TA:) some say that it is the بَقْمٌ [or Brazil-wood]: (Mṣb:) MF says, it is the حَظْمِيٌّ [or marsh-mallow]: (TA:) thus says El-Hareere; but El-'Okbarce says that it is not that: (Har p. 625:) and some say that it is a certain red dye. (TA.) Hence the prov.,

بَيْضَاءُ لَا يَدْجِي سَأَاهَا الْعِظْلِمُ

i. e. [A white, or fair, female,] whose whiteness [or brightness] عَظْلِمٌ 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 عِظْلِمٌ لَيْلٌ. (TA.)

عَظْلِمَةٌ Darkness. (K.)

عَظْلَامٌ Dust; syn. غَبْرَةٌ and قَتْرَةٌ. (K.)

عظم

1. عَظْمٌ, [aor. 2,] inf. n. عَظَمٌ (S, Mṣb, K) and عَظَامَةٌ (Mṣb, K,) accord. to El-Iṣbahánee, 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, Mṣb, 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 ٥ اعظم said of an affair, or event, signifies [like عَظْمٌ] *it became عَظِيمٌ.* (TA.) عَظْمٌ is the contr. of صَغُرَ. (K.) — عَظْمٌ عِنْدَهُ, and عَظْمٌ عَلَيْهِ: see 6, in three places: and see also 4. And مَا يُعَظْمِي [which is similar in meaning to مَا يُعَظْمِرُ عَلَيْهِ] if not a mistranscription for مَا يُعَظْمِي: see 4. — In the case of expressing wonder, one says, عَظْمَ الْبَطْنِ 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 نَعَمَ, and بَسَّ : but what may not be thus used does not admit of the transferring, though it may be contracted; so that you may say, حَسَنَ الْوَجْهَ and حَسَنَ الْوَجْهَ وَجْهَكَ and حَسَنَ الْوَجْهَ وَجْهَكَ, but not حَسَنَ الْوَجْهَ وَجْهَكَ وَجْهَكَ. (S.) = عَظَّمَ الْكَلْبَ, inf. n. عَظْمٌ, He gave the dog a bone to eat; as also عَظَّمَهُ. (K.) — And عَظَّمَ فَلَانًا, inf. n. عَظْمَةٌ (K, TA) and عَظَّمَ, (TA,) He struck such a one upon his bones. (K, TA.)

2. عَظَّمَهُ, inf. n. تَعْظِيمٌ; and عَظَّمَهُ; [He made it great, big, or large: see عِظَامَةٌ. — And hence,] He magnified, honoured, or treated with respect or reverence or veneration, him, [generally meaning thus, i. e. a person,] or it, (S, Mgh, K,) i. e. an affair. (S.) [One says, فَعَلْتُ كَذَا تَعْظِيمًا, I did thus for the purpose of rendering honour &c. to him, or it.] — عَظَّمَ الْمَطْرُ, inf. n. as above, The rain moistened to the measure of the عَظْمَةُ [or thick part] of the arm. (TA voce أَسَل [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 أَظْمَنِي مَا قَلَّتْ عَلَيَّ, meaning وَعَظَّمُ مَا أَظْمَنِي مَا قَلَّتْ عَلَيَّ [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 يُعْظِمُنِي مَا أَنْفَعَلْ ذَلِكَ [if not a mistranscription for مَا يُعْظِمُنِي], meaning مَا يُبْؤُونِي [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 رَفَاعَةٌ in the S, in art. رَفَع. — And hence,] He magnified himself; or behaved proudly, haughtily, or insolently; as also استعظم; (S, Mgh, K;) [and so تعاطم: — whence one says, تَعَظَّمَ عَنْهُ and تَعَظَّمَ عَنْهُ, both of which occur in the K, the former in art. ابه in explanation of كَذَا, and the latter in art. جل in explanation of تَجَالَّ عَنْهُ; both meaning He held himself above it, disdained it, or was disdainful of it.] — [تَعَظَّمَ اللَّهُ and تَعَظَّمَ اللَّهُ] may be best rendered Incomparable in greatness, or majesty, is God.] = See also 10.

6. تعاطم as intrans.: see 5, in three places: — and see عَظْمَةٌ. = عَظْمَةٌ signifies It was, or became, عَظِيمٌ i. e. great, &c., in comparison with it.] One says, سَبِيلٌ لَا يَتَعَاظِمُهُ شَيْءٌ, meaning [A torrent] in comparison with which nothing will be great. (TA.) And أَصَابَنَا مَطْرٌ لَا يَتَعَاظِمُهُ شَيْءٌ; i. e. عِنْدَهُ لَا يَعْظُمُهُ [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 يَتَعَاظِمُهُ 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, Mgh, TA,) signifies (Mgh, K, TA) also (K, TA) عَظَّمَ عَلَيْهِ [i. e. It

was, or became, of great magnitude, or moment, or importance; or of great gravity; or (like كَبَّرَ عَلَيْهِ) difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome; in its effect upon him]. (Mgh, K, TA.) In a trad., God is related to have said, لَا يَتَعَاظِمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ, meaning عَلَيَّ لَا يَعْظُمُهُ 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. استعظم as intrans.: see 5. = استعظمه He reckoned it, (S,) or he saw it, or judged it, to be, (Mgh, Mgh, K,) عَظِيمٌ [i. e. great, &c.]; (S, Mgh, Mgh, 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 عَظِيمٌ. (TA in art. شرف.) — 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. عَظْمِي: pl. [of mult.] عِظَامٌ (S, Mgh, K) and عِظَامَةٌ, with ة as characteristic of the fem. gender, (K,) and [of pauc.] أَعْظُمٌ. (Mgh, 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 عَظْمٌ 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. وضح,) in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. وضح,) 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, عَظْمٌ وَصَاحٌ ضِحَّتِ اللَّيْلَةُ وَلَا تَضِحُّ 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 أَسَاعٌ [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 عَظْمٌ signifying A winnowing-fork. (AHn, TA in art. عَظْمٌ, 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. عَظْمٌ.) = See also مُعْظِمٌ.

عَظْمٌ: see عَظْمَةٌ: — and see مُعْظِمٌ, in three places.

عَظْمُ الطَّرِيقِ The main part, or middle, or beaten track, of the road. (K.)

عَظْمَةٌ: see عِظَامَةٌ.

عَظْمَةٌ Self-magnification, pride, haughtiness, or insolence; (S, Mgh, K;) as also عَظْمٌ (S, K) and عَظْمَةٌ and عَظْمَةٌ: (K:) as an attribute of a human being, it is [generally] blamable: (Az, K, TA:) [but] one says, لِفَلَانٍ عَظْمَةٌ عِنْدَ النَّاسِ meaning To such a one belongs a title to honour, or respect, in the estimation of men; and إِنَّهُ لَعَظِيمٌ الْمَعَاظِمِ likewise: and إِنَّهُ لَعَظِيمٌ 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 أَسَلَةُ. (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 عِظَامَةٌ.

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 عَظْمَةٌ, first sentence.

عَظَامٌ: see the next paragraph.

عَظِيمٌ Having the quality denoted by the verb عَظَّمَ; [i. e. great, big, or large; &c.]; (S, Mgh, 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-Ráze, 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 Bđ in ii. 6;) and signifies great, or the like, in comparison with other things of its kind: (Bđ 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. (Bđ 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 **بِعَظِيمٍ** and **رَمَاهُ بِعَظِيمٍ** + [*He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity; or of an enormity*]: both mean the same. (TA.) [The pl. of **عَظِيمٌ** is **عَظَائِمٌ** and, applied to rational beings, **عَظَائِمًا**.] — **العَظِيمُ** as an epithet applied to God is *syn. with الكَبِيرُ* [signifying *The Incomparably-great*]. (TA.)

عَظِيمٌ: and **عَظِيمٌ وَضَاحٌ**: see **عَظِيمٌ**.

عِظَامَةٌ: see **عِظَامَةٌ**.

عَظِيمَةٌ *A severe calamity or misfortune*; as also **مُعَظِمَةٌ**; (S, K;) [and so **مُعَظِمٌ**, thus in a verse cited in the S 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 **صَحَّحَ** in art. **طَمِرٌ** in the O and TA, its pl. **عَظَائِمٌ**, is rendered by **ذُنُوبٌ**: see **مُعَظِمٌ**.] — See also **عِظَامَةٌ**.

عِظَامِيٌّ [a rel. n. from **عِظَامٌ**, pl. of **عَظْمٌ**]: see **عِظَامِيٌّ**, in art. **عَصَمٌ**, in two places.

عِظَامٌ: see **عِظَامٌ**.

عِظَامَةٌ: see **عِظَامَةٌ**: — and see also what here follows.

عِظَامَةٌ and **عِظَامَةٌ** and **عِظَامَةٌ** and **عِظَامَةٌ** (S, K, TA) [the last written in one of my copies of the S **عِظَامَةٌ** and **عِظَامَةٌ** (TA) [and **عِظَامَةٌ** (Freytag from the Deewán of Jereer)] *A thing like a pillow* (Fr, S) &c., (Fr,) or *a garment, or piece of cloth*, (K,) *with which a woman makes her posteriors [to appear] large*. (Fr, S, K.)

عَظِيمٌ *The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] (S, Mṣb, K,) of a thing [or of things], (S, Mṣb,) or of an affair, or event; (K;) [the main, gross, mass, or bulk, of a thing or of things;] as also **عَظِيمٌ** (S, Mgh, Mṣb, K) and **عَظِيمٌ** (Lh, K): or **عَظِيمٌ**, 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 عَظِيمٌ** *meaning [I sat by an assembly in which was] a numerous company of the Anṣār*. (TA.) [**مُعَظِمٌ**, **عِظَامٌ**, and **المَوْتِ**, 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 **عَظِيمٌ**: — and **عِظَامَةٌ**.*

عِظَامَةٌ; and its pl., **مُعَظِمٌ**: see **عِظَامَةٌ**. — And for **مُعَظِمٌ** as a pl. of which the sing. is not mentioned, see **عِظَامَةٌ**.

مُعَظِمٌ *A young weaned camel having a bone in his tongue broken, in order that he may not suck*. (K.) = **مُعَظِمَةٌ**: see **عِظَامَةٌ**.

عظى or عظو

عَظَاءٌ, in the CK **عِظَاءٌ**: see what follows.

عِظَاءَةٌ, (S, Mṣb, TA,) which is of the dial. of the people of El-ʿAliyeh, (Mṣb, TA,) and **عِظَائِيَّةٌ**, (S, Mṣb, K, TA,) which is of the dial. of Temeem, (Mṣb, TA,) [in the CK **عِظَائِيَّةٌ**,] *A certain reptile, or small creeping thing, (S, K, TA,) larger than the وَزَغَةُ*, (S,) *like the [lizard called] سَامَرُ أَبْرَصٍ* (Mṣb, K, TA) *in form, or make, (Mṣb,) but somewhat larger*: (TA:) or *a غَنْدَه* [or **غَنْدَه**, a Pers. word said to signify a species of spider]: (MA:) [or] *a species of lizard*; (MA, PS;) *a certain reptile, or creeping thing, (وَرَابَةٌ,) larger than the وَزَغَةُ*; *a species of large lizard*: (MA:) [see also **عِظَائِيَّةٌ**:] pl. **عِظَائِيَّةٌ**, (S, Mṣb, K, TA, in the CK **عِظَاءٌ**,) i. e. pl. of **عِظَاءَةٌ**, (S, Mṣb,) [or rather **عِظَاءٌ** is a coll. gen. n. of which **عِظَاءَةٌ** is the n. un.,] and **عِظَائِيَّاتٌ**, (TA,) and also **عِظَائِيَّاتٌ**, which last is pl. of **عِظَائِيَّةٌ**. (Mṣb.) *A woman of the desert, whom her lord (مَوْلَاهَا) had beaten, said, مَاكَ 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.)

عَف

1. **عَفَّ**, (S, O, Mṣb, K, &c.,) aor. **عَفَّ**, (S, O, Mṣb,) inf. n. **عَفَفٌ** and **عَفَافٌ** (S, O, Mṣb, K) and **عَفَّ** and **عَفَافَةٌ**, (S, O, K,) *He abstained* (S, O, Mṣb, K) from (عن) what was unlawful, (S, 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 **عَفَفَ** signifies the same; (K;) as also **عَفَفَ**: (Mṣb, K:) or this last signifies, (S, O,) or signifies also, (K,) *he affected, or constrained himself, to abstain from what was unlawful*: (S, O, K:) or *he was patient, and kept himself remote, or aloof, from a thing [that was unlawful or the like]*: (TA:) and **عَفَفَ** means *he abstained (عَفَّ) from begging*: (S, O:) whence the trad. of the Prophet **اسْتَعْفِفْ عَنِ السُّؤَالِ مَا اسْتَطَعْتَ** [*Abstain thou from begging, as much as thou art able*]: (O:) or, as some say, **الاسْتَعْفَافُ** signifies *the seeking to abstain from what is unlawful, and from begging of men*: and one says also, **عَفَفَ** *عَنِ الْقَبِيحِ* [*he abstained from that which was evil, or foul*]; this being [likewise] from **العَفَفَةُ**. (TA.) = **عَفَّ** said of milk, aor. **عَفَّ**, (IDrd, O, K,) inf. n. **عَفَفٌ**, (IDrd, O,) *It collected in the udder*:

(IDrd, O, K:) or *it remained in the udder*; (K;) or thus **عَفَّ فِي الشَّرْعِ**. (Ibn-Abbád, O.)

2. **عَفَفْتُه**, inf. n. **تَعْفِيفٌ**, *I gave him to drink what is termed عَفَافَةٌ* [q. v.]. (IDrd, O, K.)

4. **عَفَفَهُ اللَّهُ** *God made him to be عَفِيفٌ* [i. e. abstinent, &c.]. (S, O, Mṣb, K.) = **أَعَفَّتْ**, [in the CK, erroneously, **أُعَفَّتْ**,] said of a ewe, or she-goat, is from **العَفَافَةُ** [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.)

5. **تَعَفَّفَ**: see 1. = Also *He* (a man, S, O) *drank what is termed عَفَافَةٌ* [q. v.]. (S, O, K.)

6. **تَعَاثَ نَأْتِكَ** *Milk thou thy camel after the first milking*. (S, O, L, K.) — And **تَعَاثَ** said to a sick man, *Treat thyself medically*. (K.) One says, **بِأَيِّ شَيْءٍ تَتَعَاثَ** *With what thing shall we treat ourselves medically?* (AA, O, TA.)

8: see 1. — **اعْتَقَتِ الإِبِلُ البَيْسَ** *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 **استَعَقَّتْ**. (O, K.)

10: see 1, in two places: — and see also 8.

عَفَّ; and its fem.: see **عَفِيفٌ**.

عَفَّةٌ: see **عَفَافَةٌ**. = 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.)

عِفَافٌ *A medicine, or remedy*. (AA, O, K.)

عَفِيفٌ and **عَفَّ** epithets from **عَفَّ**, as such signifying *Abstaining* (S, O, Mṣb, K) from what is unlawful, (S, 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**; (S, O, K;) and so of **عَفَّ** the latter, (S, O, Mṣb, K,) which has no broken pl.: (TA:) the pl. masc. (of **عَفِيفٌ**, Mṣb, TA) is **أَعْفَاءٌ** (O, Mṣb, K, TA) and **عَفَفَةٌ**: (Mṣb, TA:) **عَفِيفَةٌ**, 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 **عَفَائِفَاتٌ**. (O, K.)

عَفَافَةٌ is the subst. from **عَفَّ** said of milk: (O, K:) so says IDrd: (O:) [accord. to him, it app. signifies *Milk that has collected in the udder*:] and it signifies (S, O, K) accord. to another or others, (O,) as also **عَفَّةٌ**, *somewhat of milk remaining in the udder* (S, O, K) *after most of it has been sucked*. (O, K.) — And F explains **أَنْ تَأْخُذَ الشَّيْءُ العَفَافَةَ**, with **دَافِعًا**, by the words **عَفَّ**, (IDrd, O,) *It collected in the udder*:

therein. (K.) It is said in a trad. of Aboo-Jahl, **هَلْ يُعْفِرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْفَرِكُمْ** [Doth, or shall, *Moḥammad* 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 رِقَبَتِهِ 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* **اعْتَفَرَ فِي التُّرَابِ** [He dragged his garment in the dust]. (Aboo-Nāṣr, L, TA.) — *And* **عَفَّرَهُ**, (K,) inf. n. **عَفَّرَ**, (TA,) *He cast him upon the ground; as also* **اعْتَفَرَهُ**. (K.) You say, **اعْتَفَرَهُ** *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* **اعْتَفَرَهُ** *He leaped, or sprang, upon him, or at him, (ساوره, O, K, for which ساوره is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) [See also 2.]* — **عَفَّرَ**, aor. ء, (Mṣb, K,) inf. n. **عَفَّرَ**, (Mṣb,) *He, or it, was of the colour termed عَفْرَةٌ: (Mṣb, K:) or of a colour resembling that. (Mṣb.)*

2: see 1, in four places. — **عَفَّرَ قِرْنَهُ**, and **عَفَّرَ عَافِرَهُ**, **عَافِرَهُ** *He wrestled with his adversary, and made him cleave to the dust. (A.)* — **عَفَّرَ**, 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 تَعَاَفَرٌ** said of [food of the kind called] **ثَرِيدٌ**, *It was made white. (K. [See أَعْفَرٌ, latter half.]*

7. **اعْتَفَرَ** and **اعْتَفَرَتْ** *It (a vessel) became rubbed with dust: and* **تَعَفَّرَ** *it became much rubbed with dust: (Mṣb:) or the first and* **عَفَّرَ**, (S, O,) and **عَفَّرَتْ**, (O,) *it (a thing) became defiled with dust: (S, O:) or the first and* **عَفَّرَ**, (S, O,) *he, or it, became rolled, or turned over, in the dust: or became hidden therein. (K.) — And one says, دَخَلْتُ الْمَاءَ فَمَا أُنْعَفَرْتُ 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* **عَفْرِيٌّ**; (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.)

عَفَّرَ: see **عَفَّرَ**, in four places.

عَفْرَةٌ, aor. ء, (S, O, Mṣb, K,) inf. n. **عَفَّرَ**, (S, O, Mṣb,) *He rubbed it (namely a vessel) with dust: and* **عَفَّرَهُ** *he rubbed it much with dust: (Mṣb:) or the latter, he defiled, or soiled, it with dust: (Mgh:) and the former, and* **عَفَّرَ**, (S, O, K,) of which the inf. n. is **تَعْفِيرٌ**, (S, O,) *he rolled, or turned over, him, or it, in the dust: (S, O, K:) or he hid (دَسَّ) him, or it,*

عَفَّرَ: see **عَفَّرَ**. — Also pl. of **أَعْفَرٌ** [q. v.]. (S, &c.)

عَفْرٌ *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. **نَفَرٌ**) and **عَفْرِيَّةٌ**, (A, O, K,) in which the **ي** is to render the word quasi-coordinate to **شِرْذِمَةٌ**, [I substitute this word for **شِرْذِمَةٌ**, in the L, and **شِرْذِمَةٌ** in the TA,] and the **ة** to give intensiveness, (L, TA,) and **عَفْرِيَّتٌ**, (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 **عَفْرِيَّتٌ**, which occurs in one reading of the **Ḳur**, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CK,) and **عَفْرَاتٌ**, (CK,) and **عَفْرَانِيَّةٌ**, (A, O, L, K,) in which the **ي** is to render the word quasi-coordinate to **عَذَابَةٌ**, and the **ة** is to give intensiveness, (TA,) and **عَفْرِيٌّ**, (O, K,) and **عَفْرِيٌّ**, (Sgh, K,) and **عَفْرَانِيَّةٌ**, (Sgh, K,) and **عَفْرَانِيَّةٌ**, (Lh, TA,) and **عَفْرَانِيَّةٌ**, (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, (**Ḳur**, 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 **عَفْرِيَّةٌ**, (Sh, O:) or **عَفْرِيَّتٌ** signifies anything that exceeds the ordinary bounds; and **عَفْرَانِيَّةٌ** is syn. with it: (AO, S, O:) and **عَفْرِيَّتٌ** and **عَفْرَانِيَّةٌ** and **عَفْرَانِيَّةٌ** (Zj, K) applied to a man, and as applied in the **Ḳur**, 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* **عَفْرِيَّتٌ** 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-āt ez-Zemán:) **عَفْرِيَّةٌ** also signifies i. q. **دَاهِيَةٌ** [app. meaning very crafty or cunning, rather than a calamity]: (S, O:) **عَفْرِيَّةٌ** and **عَفْرِيَّتٌ** are also applied as epithets to a **شَيْطَانٌ** [or devil]: (Kh, S:) the pl. of the former of these two epithets is **عَفْرَانِيَّةٌ**, (Kh, S, O,) or **عَفْرَانِيٌّ**; (Fr;) and that of **عَفْرِيَّتٌ** is **عَفْرَانِيَّتٌ**; (Kh, Fr, S, O;) and that of **عَفْرٌ** is **عَفْرُونَ**; (Sh;) and that of **عَفْرِيَّةٌ** is **أَعْفَارٌ**. (TA in art. **جَشْرٌ**.) You say, **كُلَّانٌ 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 يَغْضُ**

عَفَج

1. **عَفَجَ**, [aor. ء,] inf. n. **عَفَجَ**, *He [a man, or a beast other than a ruminant,] was, or became, fat in his* **أَعْفَاجٌ** [pl. of **عَفَجٌ**, 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 **أَعْفَاجٌ** (S, O, K) and **عَفَجَةٌ**: (TA:) the **أَعْفَاجٌ** are **أَمْعَاءٌ** [or intestines into which the food passes from the stomach]: (TA, and **Ḥam** p. 641:) or the lower **أَمْعَاءٌ**: (TA, and Zj in his "Khalk 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] **مَصَارِينٌ** in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted, lit. what it has tanned (**مَا دَبَعْتَهُ**): (S, O: in some copies of the former, **مَا دَقَعْتَهُ**) or the **عَفَجَ** is what is in the place of the **كَرْشٌ** to that which has no **كَرْشٌ**: or, accord. to Lth, it is, to any animal that does not ruminant, such of the **أَمْعَاءُ** [or lower intestines] of the belly as is like the **مَمْرَعَةٌ** 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** **أَعْفَاجٌ** [pl. of **عَفَجٌ**, q. v.]. **أَعْفَاجٌ** *Large in the* **أَعْفَاجٌ**. (K, TA.)

عَفَر

1. **عَفَّرَهُ**, aor. ء, (S, O, Mṣb, K,) inf. n. **عَفَّرَ**, (S, O, Mṣb,) *He rubbed it (namely a vessel) with dust: and* **عَفَّرَهُ** *he rubbed it much with dust: (Mṣb:) or the latter, he defiled, or soiled, it with dust: (Mgh:) and the former, and* **عَفَّرَ**, (S, O, K,) of which the inf. n. is **تَعْفِيرٌ**, (S, O,) *he rolled, or turned over, him, or it, in the dust: (S, O, K:) or he hid (دَسَّ) him, or it,*

العَفْرِيَّةُ † التَّفْرِيبَةُ الَّتِي 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 عَفْرِيٌّ, and عَفْرِيَّةٌ, and عَفْرِيٌّ, and عَفْرِيَّةٌ, (K,) and عَفْرِيٌّ, (TA,) and عَفْرِيٌّ, (K,) [respecting which see what follows: in the CK عَفْرِيٌّ, 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 لَبُوءَةٌ عَفْرِيٌّ, (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 عَفَرَ in the sense of اِعْتَفَرَ, or from the strength and hardness of the animal: (TA:) and نَاقَةٌ عَفْرَانَةٌ a strong she-camel; pl. عَفْرَانِيَّاتٌ (S, O:) but you do not say جَمَلٌ عَفْرِيٌّ (Az:) the alif [which is in this case written ي] and ن in عَفْرِيٌّ are to render it quasi-coordinate to سَفْرَجَلٌ [which shows that it is with tenween]. (S.)

عَفْرٌ (IDrd, S, A, O, Mṣb, K) and عَفْرٌ (IDrd, A, O, K) Dust: (IDrd, S, O, Mṣb:) [like عَفَارٌ the dust of the earth: (Freytag, from Meyd:) or the exterior of the dust or earth: (A, K:) and the surface of the earth: (Mṣb;) as also عَفْرٌ الأَرْضِ: (TA:) pl. أَعْفَارٌ. (K.) You say مَا عَلَى عَفْرِ الأَرْضِ مِثْلُهُ There is not upon the face of the earth the like of him, or it. (O, TA.) And لَا عَفْرٌ لَهُ, (TS, TA,) [lit., Language in which is no dust; or which has no dust; like the saying كَلَامٌ غُبَارٌ 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 العَفَارُ وَالذَّبَابُ وَسُوهُ [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. عَفْر.) — 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 very clear, (AZ, Aḡ, Mṣb,) like the colour of the surface of the earth: (AZ, Aḡ, Mṣb:) 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.

عَفْرِيٌّ, or عَفْرِيٌّ: see عَفْرِيَّةٌ.

عَفْرِيٌّ: 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 (حَبَارِيٌّ) &c.: (S in art. بَرَل:) or عَفْرِيَّةٌ and عَفْرِيٌّ, or عَفْرِيٌّ, [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 عَفْرِيَّةٌ. (K.) You say جَاءَ فُلَانٌ نَافِثًا عَفْرِيَّةً, meaning Such a one came in a state of anger. (S, O.) And جَاءَ نَافِثًا عَفْرِيَّةً, and عَفْرَاتَهُ, He came spreading his hair, by reason of covetousness, and inordinate desire. (ISd, TA.)

عَفْرِيَّتٌ and عَفْرِيَّتٌ: 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 لَأَشَجَعُ مِنْ لَيْثِ عَفْرِيْنٍ [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. (Aḡ, 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.)

عَفْرِيَّةٌ: 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 (السَّرَاةُ), it resembles the kind of tree called the غَيْبَرَاءُ, by reason of its smallness, so that when one sees it from afar he doubts not its being the latter kind of tree; its blossoms, 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 مَرْخٌ 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 وَأَسْتَمَجِدُ المَرْخَ وَالْعَفَارَ (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 مَرْخٌ, and اِقْدَحٌ.] It is also said, in another prov., اِقْدَحْ بِعَفَارٍ أَوْ مَرْخٍ ثُمَّ اشْدُدْ إِنْ شِئْتَ أَوْ أَرْخْ [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 عَفْرِيَّتٌ &c.; i. e., wickedness, or malignity, &c. (K, TA.)

عَفَارِيَّةٌ: see عَفْرٌ, in three places.

مُعَفَّرٌ and مَعْفُورٌ and مَعْفُورٌ and مَعْفُورٌ Defiled with dust: hence, العَافِرُ الوَجْهَ He whose face is defiled with dust: and هُوَ مُنْعَفَرٌ الوَجْهَ فِي التُّرَابِ, and مَعْفُورَةٌ, He has the face defiled in the dust. (TA.)

فِي عَفَارٍ شَرٌّ, (S, K,) 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: (Mṣb:) or, applied to a buck-antelope, white, but not of a very clear white, (AZ, Aḡ, S, O, K,) being like the colour of the surface of the earth: (AZ, Aḡ, Mṣb:) 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 وَ أَوْ الأَبْيَضُ وَ] 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 جَبَّارُ قَوْمٍ أَرَادَنَا
- بِكَيْدِ حَمَلَتَاهُ 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 *i. 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.) — عَفْرَاءٌ 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, العَفْرَاءُ الَّتِي يَلِيهَا 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. لَيْسَ عَفْرَاءُ اللَّيَالِي كَالدَّادِي 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 ثِيَابٌ (S, Mgh, O, Mṣb,) pl. ثِيَابٌ مَعَايِرِيَّةٌ, (S, O, K,) and مَعَايِرِيَّةٌ (Az,) and hence, simply, مَعَايِرٌ, (Az, Mgh,) as a subst., (Az,) without the relative ي, (Az, Mgh,) accord.

to Ag, (Mgh,) A kind of garment, or piece of cloth, (S, Mgh, O, Mṣb,) and a garment of the kind called بُرْدٌ, (Az,) so called in relation to مَعَايِرٌ, (S, O, K, &c.,) a word imperf. decl., (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdān; (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'āfir 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 مَعَايِرٌ 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 مَسَاجِدٌ: (TA:) مَعَايِرٌ 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 مَعَايِرٌ. (Mgh.)

مَعَايِرِي: see مَعَايِرٌ.

مُنْعَفِرٌ: 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] خَشْفٌ: (S, O, K:) or the buch-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. يِعَافِيرٌ. (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 يَعْفُورٌ [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 سَتَقَةٌ and هَجْمَةٌ and يَعْفُورٌ and خُدْرَةٌ. (TA.)

عَفَص

1. عَفَصَ الشَّيْءَ, aor. -, (K,) inf. n. عَفْصٌ, (TK,) He doubled, folded, or bent, the thing. (K.) Hence عَفَاصُ الْقَارُورَةِ. (TA.) — عَفَصَ الْقَارُورَةَ, (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 عَفَاصٌ; (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-Abbād, 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, (أُتْعِنَهُ,) in wrestling. (O, K.) — And عَفَصَهَا He compressed her, (Ibn-Abbād, O, K,) namely, a woman, (Ibn-Abbād, O,) or his young woman. (K.)

2. عَفَصَ الثَّوْبَ He dyed the garment, or piece of cloth, with عَفْصٌ, or galls. See the pass. part. n., below.]

4. اعْفَصَ الْقَارُورَةَ: see 1, in three places. — اعْفَصَ الحَبْرَ He put عَفْصٌ [or galls] into the ink. (TA.)

8. اعْتَفَصَ مِنْهُ حَقَّهُ He took from him his right, or due; (Ibn-Abbād, 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 بَلُوطٌ [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 بَلُوطٌ, 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 gallnut; for it is said that this tree] bears one year بَلُوطٌ, 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.)

عَفِصٌ 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. بَشِيعٌ. (TA.) See عَفْصٌ.

عَفْصِي [app. A seller of عَفْصٌ, or galls. Five relatives 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. (AHn, O.) [See also **عَفِصَ**.]

مُعَفَّص A garment, or piece of cloth, dyed with **عَفِصَ** [or galls]. (O, K.)

مُعَفَّاصَة A young woman extremely evil in disposition: but the **مُعَفَّاصَة** (with ق) is more evil than she. (IAḡr, O, K.)

عفل

1. **عَفَلَتْ**, aor. -, (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. **عَفَلْتَهَا**, (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-'Ablád, 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 perineum; 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 **حُصِيَة**) of men; as also **عَفَلَة**: (S, O, K:) [the latter word is said in the Mṣb to be the subst. from **عَفَلْتِ**, q. v.:] accord. to IAḡr, a certain

excrescence of flesh in the vulva of a woman; also called **قَرْن**: [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 Abou-'Amr Esh-Sheybáne: (TA:) and it is said to be a **smelling between the مَسَلِكَانِ** [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 **رَحِم** [here meaning vulva], and so in beasts. (TA.)

عَفَلَة: see **عَفَلٌ**. — Also The **بُظَارَة** [q. v.] of a woman: so accord. to IAḡr. (TA.)

عَفَالٌ, [indecl.] like **قَطَامٌ**, an expression of reproach, (O, K,) addressed to a woman: (K:) one says to a female slave, **يَا عَفَالٌ** [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. (IAḡr, O, K.)

أَعْفَلٌ A ram having much fat of the **حُصِيَة** [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 IAb, that the selling, and giving in marriage, of such is not allowable. (TA.) — And **شَفَّةُ عَفَلَاءٍ** [in the CK (erroneously) **عَفَلَاءَة**] A lip that becomes inverted on the occasion of laughing. (O, K.)

عفن

1. **عَفِنَ**, aor. -, 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 disunited 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 **تَعَفَّنَ**. (K.) And **عَفِنَ اللَّحْمُ** The flesh, or flesh-meat, became [stinking, or] altered [for the worse] in odour; and so **تَعَفَّنَ**. (Mṣb.) = **عَفِنَ اللَّحْمُ**, (Mṣb, K,) aor. -, (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 **تَعَفَّنَ** signifies the same. (K.) = **عَفِنَ فِي الْجَبَلِ**, (Kr, K,) inf. n. **عَفْنٌ**, (TA,) He ascended the mountain; (Kr, K;) as also **عَفَّنَ**. (Kr, TA.)

2: see the preceding paragraph.

4. **اعفن** He (a man) had his skin, or hide, or tanned skin or hide, pierced with holes. (K.) — And **اعفن اللحم** 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.

عَفِنَ 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 **عَفِنَ**.

عفو

1. **عَفَا**, nor. **يَعْفُو**, (S, Mṣb,) inf. n. **عَفَاءٌ** (S, Mṣb, K) and **عَفُوٌّ** and **عَفْوٌ**, (Mṣb, K,) It was, or became, effaced, erased, rased, or obliterated; (S, Mṣb, K;) as also **تَعَفَّى**: (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 أَوْرَهُ**, 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. **تَعَفَّى**, inf. n. **عَفَاءٌ** and **عَفْوٌ** [and **عَفْوٌ**]; (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 أَهْلَهَا عَنَّا 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 **عَلَيْهِ الدَّبَارُ** as an imprecation against one, expressing a prayer that he may go away and not return. (S, TA.) MF says that **عَفَا** 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 **عَفْوٌ** 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

abode: (TA:) and in like manner, عَفَّتِ الرِّيحُ (TA) in which the verb is with teshdeed to denote intensiveness [of the signification, i. e. the wind effaced, &c., mightily, or utterly, the house, or dwelling, or abode]: (S, TA:) and عَفَى عَلَى أَثَرِهِ It, or he, effaced its, or his, trace, vestige, or footprint. (MA.) — Hence, as some say, عَفَا اللَّهُ عَنْكَ i. e. May God efface [from thee thy sin, &c.; meaning may God absolve thee]; (TA;) or may God efface thy sins: (Mṣb:) [and عَفَى عَنْهُ May he be absolved, or forgiven, or pardoned:] and hence the saying in a trad., سَلُوا اللَّهَ الْعَفْوَ i. e. [Ask ye of God] the effacement of sin; [or ask ye of God absolution, or forgiveness, or pardon;] and الْمُعَاْفَاةُ, and الْعَافِيَةُ [which have a similar meaning: see 3]: (TA:) and one says, عَفَوْتُ عَنْ ذَنْبِهِ, meaning I left him, and did not punish him: (S:) or عَفَوْتُ عَنْهُ and عَفَوْتُ عَنْ ذَنْبِهِ and عَفَوْتُ عَنْهُ i. e. I turned away from him, or from his crime, sin, fault, or offence; syn. صَفَحْتُ عَنْهُ; and I turned away (أَعْرَضْتُ) from punishing him: (Mgh:) or الْعَفْوُ signifies the turning away (الصَّفْحُ), (K, TA) from the committer of a crime or the like; (TA;) and the relinquishing the punishment of the deserving [thereof]: and one says, عَفَا عَنْهُ and عَفَا لَهُ ذَنْبُهُ [he turned away from him, or from his crime, &c.; and relinquished the infliction of his merited punishment, i. e. forgave him, or pardoned him]: (K, TA:) or عَنْ ذَنْبِهِ and عَفَا عَنْهُ ذَنْبَهُ: (so accord. to the CK:) accord. to MF, the primary signification of الْعَفْوُ is التَّرْكَ: but this is not the case: and الصَّفْحُ [by which it is expl. in the K] is [or rather implies] the relinquishing of blame, or reproof, or of severe, or angry, blame or reproof; and this is more than [is signified by] الْعَفْوُ, for the latter is sometimes without the former: the primary signification of الْعَفْوُ [when trans.] is [said to be] the purposing to take a thing; and Er-Rághib says that عَفَوْتُ عَنْكَ is as though it meant I have purposed to remove [or to take away] thy crime or the like: (TA:) [but I think that the primary signification of الْعَفْوُ when its object is a crime or the like is that of effacement: and hence likewise what next follows:] — الْعَفْوُ is also metaphorically used as meaning † The withdrawing from a right, or due, and from seeking, or demanding, it: and thus the verb is used in the Kur ii. 238 [q. v.]: and in the saying of the Prophet, عَفَوْنَا لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيْقِي [i. e. † We have remitted to you the poor-rate of horses and of the slave or slaves]: (Mgh:) [and hence] عَفَوْتُ عَنِ الْحَقِّ means † I have annulled [or remitted] the right, or due; as though I erased it from [the account of] him who owed it: (Mṣb:) and عَفَوْتُ لَهُ عَنْ مَا لِي عَلَيْهِ † I have relinquished [or remitted] to him what was due to me on his part. (TA.) — عَفَا signifies also It was, or became, much in quantity, or many in number: (Mṣb, MF, TA:) and also the contr., i. e. It was, or became, little in quantity, or few in num-

ber. (MF, TA.) It is said in the former sense of hair, and of herbage, &c.: (S:) or, said of hair, It was, or became, long, and much in quantity; (TA;) and said of the hair of a camel, (K,) or of the hair of a camel's back, (TA,) it became abundant and long, and covered his rump; (K, TA;) and said of herbage, it was, or became, much in quantity, and tall. (TA.) And عَفَوَا in the Kur vii. 93 means They became many, or numerous. (S, Mṣb.) And عَفَتِ الْأَرْضُ The land became covered with herbage. (K and TK. [In the CK, وَالْأَرْضِ is erroneously put for وَالْأَرْضُ.]) — And عَفَوْتُهُ I made it to become much in quantity, or many in number; as also † أَعْفَيْتُهُ; (S, Mṣb, TA;) and so † عَفَيْتُهُ. (TA.) Accord. to Es-Sarakustee, one says, عَفَوْتُ الشَّعْرَ, aor. أَعْفُوهُ, inf. n. عَفَوُ; and عَفَيْتُهُ, aor. أَعْفِيهِ, inf. n. عَفَى; meaning I left the hair to become abundant and long. (Mṣb.) And one says, † اَعْفَى اللِّحْيَةَ He left the beard to become abundant and long, (Mgh, K, TA,) having ceased from cutting it: (Mgh:) whence, (TA,) it is said in a trad., أَمْرٌ أَنْ تُحْفَى الشُّوَارِبُ وَتَعْفَى اللَّحْيُ [He commanded that the mustaches should be clipped closely, or much, and that the beards should be left to become abundant and long]: (S, TA:) or أَحْفُوا الشُّوَارِبَ وَأَعْفُوا اللَّحْيَ [Clip ye &c.], and one may also use the unaugmented verb [saying وَأَعْفُوا, from عَفَا]. (Mṣb, TA.) And أَعْفَيْتُ شَعْرَ الْبَعِيرِ (TA,) I left the hair of the camel, or the hair of the back of the camel, to become abundant and long; as also † عَفَيْتُهُ; (K, TA;) this latter with teshdeed. (TA. [In the CK, عَفَيْتُهُ.] عَفَا الصُّوفَ, expl. in the K as signifying He shored, or sheared, the wool, signifies he left the wool to become abundant and long, then shored, or sheared, it. (TA.) — Also, inf. n. عَفَوُ, i. q. فَضَلَ [It exceeded; it was, or became, redundant, or superfluous; or it remained over and above]. (Mṣb.) You say, خَذُ مَا صَفَا وَعَفَا, [correctly, مَا فَضَلَ وَتَسَبَّلَ] [i. e. Take thou what has exceeded, or become redundant, and has become facilitated]. (Mgh.) — [And He exceeded him in knowledge; syn. زَادَ. (K.) And هُوَ يَعْفُو عَلَى مَنِيَّةِ الْمُتَمَتِّي وَسُؤَالِ السَّائِلِ He exceeds, in giving, the wish of the wisher and the petition of the petitioner. (TA.) And عَفَوْتُ لَهُ بِمَالِي I exceeded to him [what was incumbent on me] with my property, and gave him. (TA.) — And عَفَا, aor. يَعْفُو, signifies also [simply] He gave. (TA.) And † اَعْفَاهُ He gave to him, namely, one seeking, or demanding, his beneficence. (Ham pp. 377 and 723.) And اَعْفَاهُ بِحَقِّهِ He gave to him fully, or wholly, his right, or due. (Har p. 117.) — And عَفَوْتُ لَهُ مِنَ الْمَرْقِ I laded out for him first, and gave to him in preference, some of the broth. (S. [See عَفَاوَةٌ.]) — And عَفَوْتُ الْقِدْرَ I left in the bottom of the cooking-pot [as a gratuity for the lender thereof] the last of the

broth, which is termed the عَفَاوَةٌ. (S.) — And عَفَوْتُ الرَّجُلَ I asked, or petitioned, the man. (Mṣb.) And عَفَوْتُهُ and † اَعْتَفَيْتُهُ I came to him seeking, or demanding, his beneficence: you say, فَلَانَ تَعْفُوهُ الْأَضْيَافُ and † تَعْتَفِيهِ [Such a one, guests come to him seeking, or demanding, his hospitality]. (S.) — And عَفَتِ الْإِبِلُ الْمَرْعَى, (K, TA,) aor. تَعْفُوهُ, inf. n. عَفَوُ, (TA,) The camels took [or cropped] the pasture near by. (K, TA.) — عَفَا الْبَاءُ The water was untrodden by what would render it turbid. (S, K.)

2. عَفَّتِ الدَّارُ: — and عَفَّتِ الرِّيحُ الدَّارَ: and عَفَى عَلَى أَثَرِهِ: see 1, former half, in three places. [Hence] one says, عَفَى عَلَيْهِمُ الْخَيْالُ, inf. n. تَعْفِيَةٌ, [Perdition, or destruction, &c., effaced them.] meaning † they died. (Z, K, TA.) And عَفَى عَلَى مَا كَانَ مِنْهُ [He effaced what had proceeded from him], meaning † he acted well, or rightly, after acting ill, or wrongly. (S.) — See also 1, latter half, in two places. — [Hence] one says, عَفُوا ظَهْرَ هَذَا الْجَمَلِ, meaning Leave ye this camel [lit. the back of this camel] so that he may become fut. (TA.)

3. عَافَاهُ اللَّهُ, (S, Mṣb, K,) inf. n. مُعَاْفَاةٌ (K) and عَفَاً (TA as from the K) and عَافِيَةً (K,) or this is a subst. (S, Mṣb) put in the place of an inf. n., (S,) or also an inf. n.; (Mṣb;) and اَعْفَاهُ; (S, K;) God granted him [health, or soundness, and safety, or security, i. e.] defence (S, K) from diseases and from trial: (K:) or [restored him to health, or soundness, and to security from punishment, i. e.] effaced from him diseases, and sins. (Mṣb. See also 1, former half.) And عَفَوِيٌّ and اَعْفَى [the latter perhaps اَعْفَى, but more probably, I think, اَعْفَى, agreeably with what here precedes,] are both used in the same sense, said of a sick person [as meaning He was restored to health, or soundness]. (TA.) — And مُعَاْفَاةٌ signifies also God's defending thee from men and defending them from thee: (K, TA:) I Ath says that it signifies his rendering thee independent, or in no need, of them, and rendering them independent, or in no need, of thee, and averting their harm from thee and thy harm from them: and some say that it signifies one's forgiving, or pardoning, men, and their forgiving, or pardoning, him. (TA. [See also 6.]

4. اَعْفَاهُ مِنَ الْأَمْرِ He made him to be free, or exempted him, from the affair. (K.) You say, اَعْفِ عَنِّي مِنْ هَذَا الْأَمْرِ and اَعْفِنِي مِنْ هَذَا الْأَمْرِ [Make thou me to be free, or exempt thou me, from this affair]. (TA.) And اَعْفِنِي مِنَ الْخُرُوجِ مَعَكَ Exempt thou me, or excuse me, from going forth with thee. (S, Mgh, Mṣb.) — See also 3, in two places: — and 1, latter half, in three places: — and the same paragraph, last quarter, in two places. — اَعْفَى also signifies He expended the عَفْوُ of his property; (K, TA;) i. e., the clear portion thereof; or the redundant portion of it. (TA.) — And He was, or became, a possessor of

much property; and independent, or in no need. (TA.)

5: see 1, first and fourth sentences.

6. التَّعَايِي signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another: and تَعَاوَا الْحُدُودَ فِيمَا تَعَاوَا originally تَعَاوَا 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,] لَوْ تَعَاوَيْتَهَا is used by El-Hareree as meaning *If I relinquished them*: (Har p. 60:) [and hence it is said that التَّعَايِي signifies التَّجَاوُزُ [app. when each is followed by عَنْ, 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. الإِسْتَعْفَاءُ 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, اِسْتَعْفَاهُ مِنَ الْخُرُوجِ مَعَهُ *He asked, or petitioned, him to exempt, or excuse, him from going forth with him*. (S, Mgh, TA.) — اِسْتَعْفَتِ الْإِبِلَ الْيَبِيْسَ and اِعْتَفَتْهُ 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; untrampled, 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 تَسْتَدِيْبِي مَوْدِي
• وَلَا تَنْطِقِي فِي سَوْرَتِي حِينَ اَعْضَبِ

[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 Kur [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 عَفُو الْمَالِ 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 اَذْرَكَ الْأَمْرَ عَفُوًا صَفُوًا *He attained the thing easily*. (TA.) And اَتَانِي ذَلِكْ عَفُوًا [That came to me easily]. (A and K in art. غمض.) — 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, (أَحْلَلُ,) so in the copies of the K, but in the M أَجْمَلُ [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 nearness*. (TA.) — And *Goodness, or beneficence; or a benefit, or benefaction: syn. مَعْرُوفٌ. (K.)* — And *A first run: one says of a courser, هُوَ ذُو عَقَبٍ *He has a first run, and a subsequent, and more vehement, run*. (A in art. عَقَب.) — 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 عَفَا, (ISd, K, TA,) and [of pauc.] اَعْفَا: (ISd, TA:) and [hence] اَبُو الْعَفَاءِ means *The ass; (K, TA;) [lit. the father of the young asses;] عَفَا being pl. of عَفُو signifying the young ass*. (TA.)**

عَفُو and عَفُو: see the next preceding sentence.

عَفْوَةٌ *A bloodwit: (K, TA:) because by means of it pardon is obtained from the heirs of the slain man*. (TA.) — عَفْوَةٌ الْقَدْرِ and عَفْوَتُهَا and عَفْوَتُهَا, 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 هَذَا النَّبْتِ عَفْوَةٌ *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.)

عَفَاً [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, بِفِيهِ الْعَفَا وَعَلَيْهِ *In his mouth be dust, and may the state of that which is effused, &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.)

عَفَاً *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 عَفَاً unless it be [one of feathers that are] dense and abundant*.

(TA.) One says نَاقَةٌ ذَاتُ عَفَاٍ *A she-camel having abundant fur*. (S.) — عَفَا 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] عَفُوٌ signifies 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. عَفِي. (S, TA.) — Having long hair. (S, K.) — A fleshy, plump, boy. (TA.) And عَفَاةُ اللَّحْمِ *A she-camel having much flesh*: pl. عَفَايَات. (K.) — And عَفَاةٌ أَرْضٌ *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 مَعْتَبٌ: (K:) pl. عَفَاةٌ (S, TA)**

and عُفَى (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, العَفَاةُ العَافِيَةُ and العَفِيَّةُ and العَفِيَّةُ [He is one who has many guests, &c.]. (S, TA.) — And A *seeker of herbage*. (K, *TA.) [In the CK, الزَائِدُ is erroneously put for الزَائِدُ.] — And A *comer to water*: (K, *TA:) and عَافِيَةُ المَاءِ and العَافِيَةُ the *comers to the water*. (S, TA.)

عَافِيَةٌ a subst. from عَافَاهُ اللهُ, 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, مَنِ البَرَادِيْنِ بِأَعْفَى مِنْ الفَرَسِ فِيمَا كَانَ مِنْ مَوْوَنَةٍ وَحَرَسِي 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 مُكْرِمٌ, as in the M, in the K said to be like مُعْتَدٌ (TA,) One who *associates with another without seeking to obtain his bounty*. (K, TA.) You say, اصْطَحَبْنَا وَكَلَانًا وَكَلَانًا مُعْفٍ [We associated, each of us doing so without seeking to obtain the other's bounty]: and hence the saying of Ibn-Muḳbil,

فَإِنَّكَ لَا تَبْلُو أَمْرًا دُونَ صُحْبَةٍ
وَحَتَّى تَعِيَشًا مُعْفِيَيْنِ وَتَجْهَدًا

[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. سَمَر.)

عَافٍ: see مُعْتَفٍ.

عفى

1. عَفَى: see 1. عَفَيْتُ الشَّعْرَ, aor. أُعْفِيهِ, inf. n. عَفَى: see 1 (latter half) in art. عفو.

عق

1. عَقَى (Mṣb, K, TA,) aor. ʿ, (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 تَمِيمَتَهُ فِي بَنِي فَلَانٍ [His amulet was cut off among the sons of such a one]; said of a boy

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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 بَسَا عَقَى الشَّبَابِ تَمِيمَتِي
وَأَوَّلِ أَرْضِ مَسْ جِلْدِي تُرَابَهَا

[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,] عَقَّتِ الرِّيحُ المَزْنَ, 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 عَقَّتِ السَّحَابَةُ *The cloud poured forth its water*; [as though it were rent;] and اُنْعَقَّتْ [means the same]; (TA;) and اُعْتَقَّتْ [likewise]. (O.) — And عَقَى عَنِ وِلْدِهِ (S, Mṣb,) or عَنِ المَوْتُودِ (K,) aor. ʿ (S, Mṣb, TA) and ʿ, (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 IAṣṣ 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 blood-wit, 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 blood-wit; 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 blood-wit, 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 blood-wit:" 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-Joṣṣee, who was absent from this reconciliation, (TA,) says,

عَقُوا بِسَهْمٍ ثُمَّ قَالُوا صَالِحُوا
يَا لَيْتَنِي فِي القَوْمِ إِذْ مَسَحُوا اللِّحْيَى

[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 عَقُوا, with fet-ḥ to the ق; which belongs to the class of unsound verbs [i. e. to art. ععى]. (S, O.) — One says also, عَقَى وَالِدَهُ (S, O, K,) or أَبَاهُ (Mṣb,) aor. ʿ, (S, O, Mṣb,) inf. n. عَقَوْتُ (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. ʿ, inf. n. عَقَوْتُ, [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.) عَقَوْتُ الوَالِدَيْنِ [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., العُقُوْتُ أَحَدُ التُّكْلِيفِ [Undutiful treatment of a parent is one of the two sorts of being bereft of a child]: or, as some relate it, العُقُوْتُ تُكْلٌ مَنْ لَمْ يَتَكَلَّ [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 عَقَّهُ وَوَلَدَهُ) is as though he were bereft of his children although they are living. (O.) [See also 3: and 4.] — Hence, from عَقَوْتُ الوَالِدَيْنِ, the verb is metaphorically used in the saying, in a trad., مَتَلَكُمُ وَمَتَلُ عَائِشَةَ مَتَلُ العَيْنِ فِي الرِّأْسِ تُؤَدِي صَاحِبَهَا وَلَا يَسْتَطِيعُ أَنْ يَعْقَهَا إِلَّا 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. — عَقَى, 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 اُعْتَقَّتْ, the third ق being changed into ع, [which is then in this case suppressed,] like as they said تَخَطَّتْ from التَّنُّ: [it is, however, mentioned in the TA in art. عفو 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 IAṣṣ, says, of a bucket,

عَنْتَ كَمَا عَنَّتْ دَلْوِي الْعِبَابَانِ

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. عَاقَتُ فَلَانًا, aor. ^{أَعَاتُهُ}, inf. n. عَقَاتُ, *I contravened, or opposed, such a one.* (TA.) [See also ^{عَقَى} and ^{عَقَى} in the latter half of the first paragraph.]

4. جَاءَ بِالْعُقُوقِ ^{عَقَى} ^{ق. v.} ^{عَقَى} فَلَانٌ [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} and ^{عَقَى} in the latter half of the first paragraph.] — And you say, مَا أَعْتَهُ لُوَالِدِهِ, [*How undutiful, disobedient, refractory, or ill-mannered, is he to his father!*]. (TA.) — ^{عَقَتُ} 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 عَقَقُ (O, K, TA) and عَقُوقُ, (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 عَقَقُ; (S, O;) or عَقَّتْ signifies *she became pregnant*; and ^{عَقَّتْ}, the [hair called] عَقِيْقَةٌ *grew in her belly upon the young ones that she bore.* (TA.) — Also *It* (a palm-tree, and a grape-vine) *put forth what are termed عَقَانٌ* [q. v.]. (S, O, K.) — ^{عَقَّهُ} He made it bitter; (S, O, K;) namely, water; said of God; like ^{عَقَّهُ}. (S, O.) And ^{عَقَّتْ} الأَرْضُ المَاءَ *The earth made the water bitter.* (TA.)

7. ^{عَقَّتْ} 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.) — ^{عَقَّتْ} السَّحَابَةُ *The cloud became rent with the water.* (S, O, K.) See also 1, first quarter. [And see 8.] — ^{عَقَّتْ} البرقُ and ^{عَقَّتْ} [of which latter the aor. is probably ^{عَقَّتْ}, and the inf. n. ^{عَقَقُ}, said in the K to mean ^{عَقَقُ}, and the inf. n. ^{عَقَقُ}, said in the K to mean ^{عَقَقُ},] signify ^{عَقَّتْ} and ^{عَقَّتْ} [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.] — ^{عَقَّتْ} الغبارُ ^{عَقَّتْ} [app. as meaning *The dust spread, or diffused itself*]: (IF, O, K;) or ^{عَقَّتْ} [became cleft, and diffused itself]. (TA.) — ^{عَقَّتْ} الوادي *The valley was, or became, deep.* (TA.) — ^{عَقَّتْ} العُقْدَةُ *The knot became strongly, or firmly, tied.* (O, K, TA.)

8. ^{عَقَّتْ} السَّحَابُ *The clouds became rent, (K, TA,) and their water poured forth.* (TA.) See

also 1, first quarter. [And see 7.] — ^{عَقَّتْ} السيفُ *He drew the sword (O, K) from its scabbard.* (O.) — And ^{عَقَّتْ} [probably from ^{عَقَّتْ} بالسهمِ, q. v.,] *He exceeded the due bounds, or was immoderate, in excusing himself.* (TA.)

R. Q. 1. ^{عَقَقَ} بِصَوْتِهِ, (O, TA,) inf. n. عَقَقَةٌ, (S, O,) said of the عَقَقُ [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 عَقَقَةٌ 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 قَعَقَعَةٌ* [q. v.]. (TA.)

^{عَقَى} Any cleft, or furrow, and any hole, in sand &c. (S, TA.) See also عَقَّةٌ. — Also ^{عَقَاتُ} ^{ق. v.} (O, K.) — ^{عَقَى} ^{ق. v.} ^{عَقَى}: see ^{عَقَى}.

^{عَقَى} ^{ق. v.} ^{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 ^{عَقَى}, (TA,) or ^{عَقَى}, (S, O,) and ^{عَقَاتُ}. (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.

^{عَقَقُ}: see عَقَاتُ. — It is said in the K to be syn. with عَقَاتُ; but in this sense the correct word is عَقَقُ. (TA.)

^{عَقَقُ}: see عَقِيْقَةٌ, latter half: — and see also عَقَاتُ, in two places.

^{عَقَقُ}, 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 ^{عَقَقُ} [which is likewise said to be an inf. n. of ^{عَقَّتْ}]. (S.) You say, ^{عَقَاتُ} الأتانُ ^{عَقَاتُ} *The she-ass manifested pregnancy.* (AA, S, O.) — And, accord. to Esh-Shaf'ee, *An embryo*; or a *fetus.* (TA.) — ^{عَقَاتُ}, like ^{عَقَاتُ}, [indecl.,] 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.

^{عَقُوقُ}, 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 ^{عَقَّتْ}]; and one should not say ^{عَقَى}; or this is a bad dial. var.; (S, O, K;) or, accord. to AA, it is from ^{عَقَّتْ}, and ^{عَقُوقُ} is from ^{عَقَّتْ}: (TA:) the pl. is ^{عَقَقُ}, and ^{عَقَاتُ} is a pl. pl., (S, O, K,) i. e. pl. of ^{عَقَقُ}. (S, O.) It is said in a prov., ^{عَقَقُ} الأبلقُ, meaning *He sought an impossible thing*; because ^{عَقَقُ} is applied to a male, and ^{عَقُوقُ} means *pregnant*: (S, O, and K in art. ^{عَقَقُ};) or ^{عَقُوقُ} means *the dawn*, because it breaks, lit. cleaves. (O, and K in art. ^{عَقَقُ};) — ^{عَقُوقُ} 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-Baṣrah, 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}.

^{عَقَقُ} Cleft, split, slit, ripped, or rent; and cut; as also ^{عَقَقُ}. (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. ^{عَقَقَاتُ} (S, O, Mṣb, K, TA) and ^{عَقَاتُ}. (TA.) And ^{عَقَاتُ} 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 ^{عَقَقُ} [or stones that are set in rings]; (S;) a sort of stone, (Mṣb,) or red ^{عَقَقُ} [meaning precious stones], (O, K,) of which ^{عَقَقُ} 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 Šan'd, (TA,) and on the shores of the Sea of Roomeeeyeh; 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 ^{عَقَقُ} [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 (الْمُسْتَلَب) 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 δ : and the pl. is عَقَائِقُ. (O, K.) [العَيْقُ الْيَمَانِيُّ is an appellation applied by some to *The agate.*]

عَقِيْقَةٌ [a subst. from عَقِيْقٌ, made so by the affix δ . Hence, because cleft, or furrowed, in the earth,] A river, or rivulet. (IAar, O, K.) — And A fillet, or bandage, (عَصَابَةٌ) at the time of its being rent from a garment, or piece of cloth. (IAar, O, K.) — And The prepuce of a boy (AO, IAar, 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] مَرَادَةٌ. (IAar, O, K.) — Also The wool of a جَذَع [or sheep in or before its second year]: (S, O, K, TA:) that of a ثَلَاثِي [or sheep in its third year] is called جَنْبِيَّة: (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 عَقَّةٌ; (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 عَقَّةٌ) is عَقَقٌ: (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 نَسِيكَةٌ in its stead; (Mgh, Mṣb, TA:) saying I like not العَقُوْقُ. (TA.) — عَقِيْقَةُ الْبَرَقِ signifies What remains [for an instant] in the clouds, of the rays, or beams, of lightning; (Lth, O, K;) as also العَقَقُ; (K;) which, as well as العَقِيْقَةُ, 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 Abou-Sa'eed, a flash of lightning that has spread in the horizon: (O, voce عَقِيْقَةٌ) 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 عَقَّ بِالسَّهْمِ [q. v.]. (S, O.) — See also عَقُوْقٌ, last signification.

عَقَائِقُ سَحَابَةٌ A cloud pouring forth its water: (TA:) or a cloud much rent by water. (T, TA voce هَيْدَبُ.)

عَقَانٌ Shoots that come forth from the أُصُوْل [meaning trunks, or stems,] of palm-trees and of grape-vines; (S, O, K;) and which, if not cut off, cause the أُصُوْل to become vitiated, or unsound. (S, O.) [See also صُبُوْرُ: and see عَوَائِقُ, below.]

عَقَقٌ [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 Is-hāq El-Mowsilee to be the same that is called شَحْبِيُّ (Th, IB, TA,) a species of crow, (IAth, Mṣb, TA,) wherefore it is said in a trad. that the man in the state of إِحْرَام may kill it; (IAth, TA;) its cry resembles the sound of ع and ق [or the repeated sound of عَقَقُ]; (O, K;) and the Arabs regard it as an evil omen. (Mṣb.) [See also صَرْدُ.]

عَاقٌ 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 عَقٌّ signifies the same; (O, K;) as also عَقَقٌ, (S, O, TA,) but in an intensive sense, altered from عَاقٌ, like غَدَرٌ and فَسَقٌ from غَادَرٌ 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 عَاقٌ in the Fākihēt el-Khulātā, p. 55, l. 7 from the bottom:] the pl. of عَاقٌ is عَقَقَةٌ, (S, O, Mṣb, K,) like كَفَرَةٌ, (S,) and عَقَقٌ, like رُكْعٌ, a form used by Ru-beh, (O,)

أَعَقَّةٌ, which is an extr. [meaning anomalous] pl. (Hām p. 93.) دُقُّ عَقَقٌ (S, O,) in a trad., (S,) said by Abou-Sufyān to Hāmzeh on the day of Ohod, when he passed by him slain, (S, O,) means دُقُّ جَزَاءِ فَعْلِكَ [Taste thou the recompense of thy deed], (S,) or دُقُّ الْقَتْلِ [taste thou slaughter], (O,) يَا عَاقٌ [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 عَقَانُ.]

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]: IAar says, the female [of the صَبِّ] is meant; and its عَقُوْقُ 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 مُعَقٌّ.

مَعَقُوْقٌ: see عَقِيْقٌ, first sentence.

عقب

1. عَقَبَهُ (S, K,) aor. δ , (TA,) inf. n. عَقِبٌ, (TK,) He struck his عَقَب [or heel]. (S, K, TA.) — And عَقَبَهُ (S, Mgh, Mṣb, K, TA,) aor. δ , (Mgh, Mṣb, TA,) inf. n. عَقَبٌ and عَقُوبٌ, (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 عَاقَبَهُ: (S, K, TA:) and in like manner both are said of anything, (TA,) as also عَقَبَهُ, (Mṣb, K, TA,) inf. n. تَعَقِيْبٌ; (S, Mṣb, K;) and عَاقَبَهُ; (S, Mṣb, K;) and اعْتَقَبَهُ; (TA;) meaning it came after; (S, Mṣb, K, TA;) &c., as above: (TA:) and تَعَقَبَهُ is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عَقَبُونَا and عَقَبُوا مِنَّا They came after us. (TA.) And عَقَبُونَا and عَقَبُوا مِنَّا They succeeded us, in alighting, or taking up their abode, after our departure. (TA.) And العَدَّةُ تَعَقُبُ الطَّلَاقَ The عدَّة [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 اعْتَقَبَ 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 عَقَبٌ, (S, O, TA,) aor. δ , inf. n. عَقِبٌ, (TA,) and quasi-inf. n. عَاقَبَةٌ, this being a subst. used in the sense of an inf. n., like as كَادِبَةٌ is [said to be] in the Kūr 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,

O, TA;) as also **عَقِبَ**. (TA.) [Hence also several phrases here following.] — It is said in a trad., **كُلُّ غَازِيَةٍ غَزَتْ يَعْقُبُ بَعْضُهَا بَعْضًا** i. e. [Every party that goes forth on a warring, or warring and plundering, expedition] shall take its turn, one after another:] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken its turn after it. (TA.) — **عَقَبْتُ الرَّجُلَ فِي أَهْلِهِ** means **بَغَيْتُهُ بِشَرٍّ وَخَلَفْتُهُ** [i. e. I sought to do evil to the man, and took his place (see art. خلف), with respect to his wife; i. e. I committed adultery with his wife]: (S, O:) or **عَقِبَهُ** signifies [simply] **بَغَاهُ بِشَرٍّ** [he sought to do evil to him]: (K: [in which **وَخَلَفَهُ** seems to have been inadvertently omitted: but SM immediately adds what here follows:]) and one says also, **عَقِبَ فِي إِثْرِ الرَّجُلِ**, **عَقِبَ**, aor. $\dot{\text{z}}$, inf. n. **عَقَبٌ**, meaning **He accused the man [app. behind his back] of a thing disliked, or hated; he [so] defamed him, or charged him with a vice or fault or the like.** (TA.) — **عَقِبَ فُلَانٌ عَلَى فُلَانَةٍ** [like **عَلَفَ عَلَيْهَا**] Such a man married such a woman after her first husband. (TA.) — **عَقِبَ الشَّيْبُ**, aor. $\dot{\text{z}}$ and $\dot{\text{z}}$, inf. n. **عُقُوبٌ**, Whiteness of the hair, or hoariness, came after [or took the place of] blackness; as also **عَقِبَ**. (TA.) — **عَقِبَ** said of a horse, aor. $\dot{\text{z}}$ [or $\dot{\text{z}}$?], inf. n. **عَقَبٌ**, [which see below,] **He performed a run after another run.** (L, TA.) — **عَقَبَتِ الإِبِلُ مِنْ مَكَانٍ إِلَى مَكَانٍ**, aor. $\dot{\text{z}}$, inf. n. **عَقَبٌ**; and **اعتقبت**; **The camels removed from place to place, pasturing.** (IAar, TA.) — **مَا عَقِبَ**, (TA.) or **مَا عَقَبَ**, (so in the O, [in which **فِي مَالِكَ** is put in the place of **مِنْ مَالِكَ**]) **Whatever evil consequence happen to me, with respect to it, (referring to merchandise,) the responsibility for it will be on thee [and compensation shall be made from thy property]:** and **تَعَقَّبَةٌ** (thus in the O) appears, from what follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former verb, like **تَهَلَّكْتُ** from **هَلَكْتُ**; for] one says, **بَاعَيْتُ بِهَا سَلْعَةً وَعَلَيْهِ تَعَقَّبَةٌ إِنْ كَانَتْ فِيهَا** [He sold me an article of merchandise, and was responsible for an evil consequence, (or for damage afterwards found in it,) should there be any in it]. (Ish, O, TA. *) — **عَقِبَهُ** and **عَقِبَهُ** and **عَقِبَهُ** signify also **He took, or received, from him something in exchange, an exchange, a substitute, or an equivalent, for another thing: it is said in a trad.,** **إِنْ لَمْ يَقْرُوهُ** — **عَقِبَهُ** and **عَقِبَهُ** and **عَقِبَهُ** signify also **He took, or received, from him in exchange good, or evil:** (TA:) and **عَقَبَ الرَّجُلُ**, aor. $\dot{\text{z}}$, **He took from the man's property the like of what he (the latter) had taken from him.** (O, TA.) After the words in the Kur lx. 11, **وَإِنْ فَاتَكَرْشِي**, **وَأَنْزَلْنَاكُمْ مِنْ أَوْجَانِكُمْ** **بِنِي الْكَلْبَارِ**

readings, **فَعَقَبْتُمْ**, and **فَعَقَبْتُمْ**, and **فَعَقَبْتُمْ**: (TA:) the first means **and ye take, or carry off, spoil:** (Masrook Ibn-El-Ajda', S, TA:) or the second has this meaning; and the first means **and ye punish them so that ye take, or carry off, spoil:** and the third means **and ye have a requital:** the second is the best; and the third is also good; but the second has a more intensive meaning: (Aboo-Is-hak the Grammarian, L, TA:) accord. to Fr, the first and second signify the same: (L, TA:) and Aq says that **عَقِبَ** [inf. n. of **عَقَبَ**] is syn. with **عَقَابٌ** [inf. n. of **عَاقَبَ**; but whether with reference to this case, I do not find]. (TA.) — And **عَقِبَ**, aor. $\dot{\text{z}}$, inf. n. **عَقَبٌ**, also signifies **He sought, or sought after, wealth, or some other thing.** (TA.) = **عَقَبَ**, (S, O, K,) aor. $\dot{\text{z}}$ and $\dot{\text{z}}$, (TA,) inf. n. **عَقَبٌ**, (S, O,) **He bound a thing with [the kind of sinew, or tendon, called] عَقَبٌ**; as also **عَقِبَ** [inf. n. **تَعَقَيْبٌ**, of which see an ex. in a verse cited voce **مَضْنَعٌ**]: **he bound therewith a خَوْقٌ**, i. e. the ring of an ear-drop, fearing lest it should incline on one side: or **he bound an earring with a thread called عَقَابٌ**: (TA:) and **he wound round a bow, (S, O, K,) and an arrow, (S, O,) with [the kind of sinew, or tendon, called] عَقَبٌ**, (O,) or **with somewhat thereof:** (S, K:) or **with عَقَبَهُ بِالْعَقَبِ** he bound it, namely, the [arrow termed] **قِدْحٌ**, with the **عَقَبُ**, in consequence of its having broken. (IB, L, TA.) = **عَقَبْنَا الرَّكِيَّةَ** [thus I find it written without teshdeed, but perhaps it should be **عَقَبْنَا**, from **عَقَابُ الطِّيِّ** (see **عَقَبٌ**)] **We lined the well with stones behind [the other] stones.** (TA. [See also 4.]) = [The inf. n.] **العَقْبُ** also signifies **الرَّجْعُ**, [which generally means **The making, or causing, to return, or go back;** but this may perhaps be a mistake for **الرَّجُوعُ**, for it is immediately added,] **Dhu-r-Rummeh says,**

- كَانَتْ صِيَاحُ الْكُدْرِ يَنْظُرُونَ عَقَبَنَا
- تَرَاظُنْ أَنْبَاطٌ عَلَيْهِ طَعَامٍ

meaning [As though the crying of the dusky she-camels] looking, or waiting, for our returning from watering that they might go to the water after us [were the barbarous talk of low, or ignoble, Nabathæans, over it, i. e. over the water]. (TA.) = **عَقِبَ التَّبْتُ**, [aor. $\dot{\text{z}}$,] inf. n. **عَقَبٌ**, **The branches of the plant, or herbage, became slender, and the leaves thereof turned yellow.** (IAar, TA. [See also 2.])

2: see 1, first three quarters, in seven places. — The inf. n., **تَعَقَيْبٌ**, signifies also **The doing a thing and then returning to doing it:** (IAth, TA:) **the performing an act of prayer, or another act, and then returning to doing it in the same day:** (Sh, TA:) and [particularly] **the making a warring, or warring and plundering, expedition, and then another in the same year.** (S, O, K.) [See also **مُعَقَّبٌ**.] You say, **عَقِبَ بِصَلَاةٍ بَعْدَ صَلَاةٍ**, and **بِعَزَاةٍ بَعْدَ عَزَاةٍ**, **He followed up one prayer with**

another, and one warring, or warring and plundering, expedition with another. (TA.) And **عَقِبَ مِنَ اللَّيْلِ صَلَّى** **He prayed in the night and then repeated the prayer.** (IAar, TA.) And **عَقِبَ الْغَازِيَةُ بِأَمْثَالِهَا**, and **أُعِقِبَ**, **The warring, or warring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place.** (TA.) And it is said in a trad. of 'Omar, **كَانَ كُلُّ عَامٍ يَعْقُبُ الْجِيُوشَ**, **every year, to call back one party of the forces and to send another to take its turn after the former.** (O, TA.) — Also **The performing of prayer (IAth, O, K, TA) as a supererogatory act (TA) after the [prayers called] تَرَاوِيحٌ**: (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) — And **The waiting (K, TA) in prayer; or remaining in one's place in prayer waiting for another prayer.** (TA.) And you say, **عَقِبَ فِي الصَّلَاةِ**, (S, O,) inf. n. as above, (S, A, O, Mṣb, K,) **He sat after the performing of the [ordinary] prayer for the purpose of a supplication (S, A, O, Mṣb, K) or a petition.** (S, O, Mṣb.) **وَلَمْ يَمُدِّبِرًا وَلَمْ يَعْقُبْ**, in the Kur [xxvii. 10 and xxviii. 31], means [He did not turn back retreating] and did not wait; (O, TA;) properly, **did not make advancing to follow his retreating:** (O:) or **and did not turn aside (S, Mṣb) nor wait in expectation:** (S:) or **and did not turn aside nor return:** (O:) or **and did not look aside:** (K, TA:) or **and did not return;** from **عَقِبَ** said of a combatant, meaning **He returned after fleeing:** (Bd in xxvii. 10:) you say, **عَقِبَ عَلَيْهِ** **He returned against him;** syn. **كَرَّرَ**, and **رَجَعَ**: and **تَعَقَيْبٌ** signifies also **The turning back, or receding, from a thing that one had desired to do.** (TA.) — **عَقِبَ فِي الشَّيْبِ** **عَقِبَ** [app. means **He had latterly, in the time of hoariness, good dispositions.**] (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is **عَقَبَ**, † lit. **He was made to be followed, in hoariness, by good dispositions; agreeably with what next follows.**]) — **أَتَى فُلَانٌ إِلَى خَيْرٍ فَعَقِبَ بِخَيْرٍ مِنْهُ** [means **Such a one caused good to betide me, and it was made to be followed by what was better than it.**] (A, TA. [In the former it is followed by the words **وَأُرْدَفَ بِخَيْرٍ مِنْهُ**, evidently for the purpose of explanation.]) — [Hence,] one says, **أَسْتَنْتَا تَصَدَّقَ بِصَدَقَةٍ لَيْسَ فِيهَا تَعَقَيْبٌ**, meaning **أَسْتَنْتَا** [i. e. **He gave an alms in which was no making an exception by following it up with a condition.**] (S, A, O, Mṣb. *) — **عَقَبَنِي حَقِّي** **He delayed, or deferred, the giving, or paying, to me my due.** (S.) — **عَقِبَ الْأَمْرُ** **He looked to the consequence, end, issue, or result, of the affair, event, or case.** (TA. [See also 5.]) — And **عَقِبَ فِي الْأَمْرِ** **He went repeatedly to and fro, or made repeated efforts, in seeking to accomplish the affair, striving, or exerting himself.** (S, O, L, TA.) In the K, **التَّرَدُّدُ** [the inf. n.] is expl. as signifying **التَّرَدُّدُ**

فِي: but the right reading is فِي: **عَقِبَ** (TA.) [See also **مُعَقَّبٌ** = **عَقِبَ** said of the [plant called] **عَرُوجٌ** (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 **عَقَبَ** said of a plant or herbage. (TA.) = **عَقَبَ عُقَابًا**, inf. n. as above, *He planed off a stone of the kind called عُقَابٌ, 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, **اعتقبوه**, 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 الفاء والهاء** [*The Arabs make an interchange between ف and ه; make ف and ه interchangeable, or commutable; i. e. put ف in the place of ه, and ه 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, Msh, TA,) inf. n. **عَقَابٌ** (S, Msh, TA) and **مُعَاقَبَةٌ**, (Msh, TA,) *He punished him for his crime, sin, fault, or offence:* (S, Msh, 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 **Kur** [xvi. last verse but one], **وإن عاقبتم فاعاقبوا ببئس ما عوقبتم 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 ببئس 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 **Kur** lx. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., **أبطل التفتح إلا أن يضرب** [*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.* (Iḥam 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 **Umeyyeh** 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 Umeyyeh]. (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, Msh, TA,) and **أكل أكلة أعقبته هماً** *anxiety.* (TA.) And **أعقب** *He ate a repast that occasioned him as its consequence a sickness.* (S, O.) And [hence] **أعقب** *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 **Kur** [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 طى البئر بججارة من ورائها** [is app. from **عقب** (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 لم تدع هانكا

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 عبقه 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 راحلتك** *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. **متحصصاً**; (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 **تعقب** has a like meaning. (Ḥam 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; 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 الْأَمْرَ** *He thought repeatedly upon the affair, or case.* (TA in art. **رَأَى**.) — **تَعَقَّبَ رَأْيَهُ** *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 مَنْطِقَ زَلَّ عَنْ صَاحِبِي
• تَعَقَّبْتُ آخَرَ ذَا مُعْتَقَبٍ

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. **يَتَعَاثَبَانِ** (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 **يَتَعَقَّبَانِ**. (TA.) You say, **تَعَاثَبَ الْمَسَافِرَانِ** *The two travellers rode upon the beast, each of them in his turn.* (TA: and the like is said in the Mṣb.) And **تَعَاثَبَا عَمَلًا** *They two did a work, or deed, by turns, or alternately*; syn. **تَرَوَّحَاهُ** (K and TA in art. **رُوح**.) and **إِرْتَوَّحَاهُ** (TA in that art.) And **تَعَاثَبَا** *They helped each other by turns.* (TA.) And **يَتَعَقَّبَانِهِ بِالضَّرْبِ** *They two ply him by turns with beating.* (A.) See also 3, near the beginning. **التَّعَاثُبُ** 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 **العقبية** is expl. in the A and TA by the words **مَا يَتَعَقَّبُونَهُ بَعْدَ الطَّعَامِ مِنَ الْحَلَاوَةِ** 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 **أَخْرَجَهُ أَخَذَ عَقْبَةَ الشَّيْءِ** i. e. *آخره*. 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 **استعقبته**. (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, **يَصِحُّ الشِّرَاءُ 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 عَقِبَهُ الْعِتْقُ**

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.

عَقَبٌ 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 **س**: (S, O:) or *such as are white of the أظناب of the joints*; (Mgh, Mṣb; [see **عَصَبٌ**];) the **عَصَبُ** being such as are yellow: (Mgh and Mṣb in art. **عصب**;) accord. to I Ath, the **عَصَبُ** [or *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, and of the **ساقان** and **وطنيان** [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: A Hn 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 **عَلْبَةٌ**.]

عَقَبٌ (S, Mgh, O, Mṣb, K, &c.) and **عَقِبٌ**, (Mṣb, TA,) the latter being a contraction of the former, (Mṣb,) [The *heel of a human being*;] the *hinder part of the foot 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.] **عَقَابٌ**: (Mṣb, TA:) and **عَقِبٌ** 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.) **عَقِبُ الشَّيْطَانِ**, (O, Mṣb, TA,) or, as some say, **عَقْبَةُ الشَّيْطَانِ**, (Mṣb, TA,) with **dam**, (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 **الإِثْمَالُ**: (Mgh, *O, Mṣb, TA:) so says A'Cbeyd: (Mṣb:) or, accord. to some, this means *the leaving the heels unwashed in the ablution preparatory to prayer.* (O.) **وَطَى 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 الْعَقَبِ** [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. **وطأ**];) **جَاءَ زَيْدٌ يَطَأُ عَقَبَ عَمْرٍو** 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 عَقَبِكَ**, (A, O,) or **مَنْ أَيْنَ عَقَبِكَ**, (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 عَلَى عَقْبِهِ**, *He turned back, or receded, from a thing to which he had betaken himself.* (TA.) **لَا تَرُدَّهُمْ 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 **مَا زَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ**, 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 الْبَابِ** 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 **عَقِبٌ** (S, O, Mṣb, K, TA) and **عَقِبِي** and **عَقْبَةُ** and **عَقَابٌ** and **عَقَابٌ** (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 this last word, and often as explanatory of **عَقِبٌ** and **عَقَبٌ** and **عَقِبِي**, as meaning the *consequence, or result, or issue*;] of anything: (S, O, Mṣb, K, TA:) [and the same words, app. with the exception of **عَقِبِي** and **عَاقِبَةٌ**, signify also a *time, or state, of subsequence*:] the pl. [of the first four words is **أَعْقَابٌ**, and] of the last **عَوَاقِبٌ**. (TA.) Hence, (S,) it is said in the **Kur** [xviii. 42], **هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عَقْبًا** [or **عَقْبًا** or **عَقِبِي**, 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, **الْعَاقِبَةُ الْعَقْبِيُّ** [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., سَافَرْتَنِي عَقِبَ رَمَضَانَ, (T, O, Mṣb,) meaning *He journeyed in the end, or the last, or latter, part, of Ramadān*: (T, Mṣb:) or, *when Ramadān had almost ended*. (O.) One says, جِئْتُ فِي عَقِبِ رَمَضَانَ, (ISk, Ṣ, O, * Mṣb,*) with kesr to the ق, (ISk, Ṣ,) meaning [I came] when there was somewhat remaining of Ramadān. (ISk, Ṣ, O, * Mṣb.) And جِئْتُ فِي عَقِبِ الشَّهْرِ, and فِي عَقْبِهِ, and عَلَى عَقْبِهِ, I came to thee in the latter part of the month, when ten days of it, or less, remained. (L.) هُوَ فِي عَقِبِ 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 عَقْبِهِ, and فِي عَقْبِهِ, meaning *He came after him; or near after him; [as though at his heel; and hence, properly, close after him;]* and جَاءَ عَقْبَهُ; from the phrase جَاءَ زَيْدٌ يَطَأُ عَقْبَ عَمْرٍو meaning as expl. above. (Mṣb.) And بَنُو فُلَانٍ سَقَى إِبِلَهُمْ i. e. [The sons of 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]. (Lḥ, IF, Mṣb, TA.) And جِئْتُ فِي عَقِبِ الشَّهْرِ i. e. *I came after the month had passed*. (El-Farábee, Mṣb.) And خَلَّفَ فُلَانٌ بَعْضِي Such a one remained, or stayed, after me. (Mṣb.) Er-Rázee says, in the Mukhtár eṣ-Ṣiháh, that he had found no authority in the T nor in the Ṣ 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 عَقْبَ in this sense is preferable.] One says, جِئْتُ فِي عَقِبِ شَهْرٍ, (Ṣ,) or عَقْبِهِ, (O,) and عَلَى عَقْبِهِ, (L,) and فِي عَقْبَانِهِ, (Ṣ, O,) meaning *I came when the whole of the month of Ramadān had passed*: (Ṣ, O, L:) and جِئْتُكَ عَقِبَ رَمَضَانَ I came to thee at the end of Ramadān: and جِئْتُ فُلَانًا عَلَى عَقْبِ مَمْرِهِ and عَقْبِهِ and فِي عَقْبَانِهِ I came to such a one after he had gone: and ذَاكَ عَقِبَ and أَتَيْتُكَ عَلَى عَقْبِ ذَاكَ and ذَاكَ عَقِبَ and عَقْبَانِ ذَاكَ I came to thee after that: and جِئْتُهُ عَقِبَ قُدُومِهِ I came to him after his arrival. (Lḥ, TA.) One says also, فُلَانٌ يَسْتَقِي عَلَى عَقْبِهِ آلَ 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] عَقْبَانِهِ,

with kesr. (TA.) — عَقِبَ (Ṣ, A, Mgh, O, Mṣb, K) and عَقْبَ (Ṣ, O, Mṣb, K) also signify *The child, or children, (Ṣ, A, O, Mṣb, K,) of a man; (Ṣ, O;) as also عَاقِبَةٌ: (Ṣ, O, K:) and the child, or children, of the child or children, (Ṣ, A, O, Mṣb, K,) of a man: (Ṣ, 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: (Ṣ, O:) pl. أَعْقَابُ. (TA.) The Arabs say, لَا عَقِبَ لَهُ, meaning *There is, or are, no male offspring remaining to him*: (TA:) and تَيْسَتْ لِفُلَانٍ عَاقِبَةٌ *There is, or are, to such a one, no [remaining] child, or children.* (Ṣ, O, Mṣb.) — [عَقِبَ شَيْءٍ; or; عَقِبَ 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 (الطَّلُ), and the running of a horse.* (TA. [See also عَاقِبَ.]) — And عَقِبَ, (IAṣr, IF, A, Mṣb,) or عَقْبَ, (Ṣ, 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, Ṣ, Mṣb, K,) of a horse: (Aṣ, IF, Ṣ, Mṣb:) or the last, or latter, run, of a horse: (IAṣr, Mṣb:) or one says of a courser, هُوَ ذُو عَقْوٍ 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 عَقْبَ] as having that meaning: (Ḥam p. 358:) an ex. of it occurs in the following verse, (Ḥam, TA,) cited by IAṣr: (TA:)***

يَمَلَأُ عَيْنِيكَ بِالْفَيْئَاءِ وَيُرُّ
ضِيكَ عِقَابًا 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 IAṣr, the meaning in this instance is, *by his owner's making, upon him, rarring, or rarring and plundering, expeditions time after time: (TA:) accord. to Kh, لَهُ عِقَابٌ, said of a horse, means *he has a recovering of strength (جَمَامٌ [i. e. جَمَامٌ]) after ceasing to run.* (Ḥam ubi suprā.) — Hence, *A reply: so in the saying, relating to him who stops, or breaks off, in speech, تَكَلَّمَ لَهُ عَقِبٌ تَكَلَّمَ [If he had a reply, assuredly he would have spoken]. (A, TA.) — See also عَقْبَةٌ.***

عَقْبُ: see the next preceding paragraph, in six places.

عَقْبَةُ الْقَمَرِ i. q. عَقْبَةُ الْقَمَرِ, q. v. (L.) = And عَقْبَةٌ and عَقْبَةٌ 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 عَقْبَةٌ: (O, TA:) accord. to Yaḡkoob, 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: (Ṣ, Mgh, O, Mṣb, K:) pl. عَقَبٌ. (Mṣb.) One says, تَمَّتْ دَارَتُ عَقْبَتِكَ Thy turn is completed. (Ṣ, O.) And دَارَتْ فُلَانٌ عَقْبَةَ فُلَانٍ He rode one turn: and رَكِبَ عَقْبَتَهُ He rode his turn, or in his turn. (TA.) And it is said in a trad., مَنِ مَشَى عَنِ دَابَّةِ عَقْبَةٍ 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 IAṣr 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 فَرْسَخٌ: 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,***

خَوْدًا ضِنَاكَ 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. (Ṣ, 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; (Ṣ, O, L, K;) as also عَقْبِي. (L, TA.) One says, أَخَذْتُ مِنْ أُسْبِرِي عَقْبَةً I took, or received, for my captive, a substitute, or something in exchange. (Ṣ, O.) And سَأَعْطِيكَ 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 [hind of plants termed] حِمَضٌ after the [hind 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,] أَمْرٌ 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, لَقِيتُ مِنْهُ نُقْبَةَ الصَّنْعِ, meaning *I experienced from him, or it, difficulty*: [as though lit. signifying, *the result of the deed that I had done*:] and [simply] عُقْبَةٌ *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 نُقْبَةً 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. نُسب, 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, (عَقِبَ,)] *A mark, sign, trace, impress, characteristic, or outward indication.* (Lh, S, O, K.) One says, عَلَيْنِهِ 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-ʿAmir:

• لَا يَطْعِمُ الْمِسْكَ وَالْكَافُورَ لَيْتَهُ •
• وَلَا الدَّرْبِرَةَ إِلَّا عُقْبَةُ الْقَمَرِ •

[*He will not apply to his hair that descends below the ear musk and camphor, nor the perfume called دَرْبِرَةَ, 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 عَقَبَ [q. v.]. (S, O.)

عُقْبَى: see عَقِبَ, second quarter, in four places. — It occurs in a trad. respecting the prayer of fear; in which it is said of that prayer, كَانَتْ عُقْبَى [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. مَرَجِعٌ [app. مَرَجِعٌ 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.

عُقْبَى الْكَلَامِ i. q. عُقْبَى الْكَلَامِ, [the ب being app. a substitute for م,] i. e. *Obscure speech or language, which men do not know.* (TA in art. عقر.)

عُقْبَانَ: see عَقِبَ, in four places.

عُقْبَانَ: see عَقِبَ, in two places.

رَجُلٌ عُقْبَانٌ *A rough, coarse, or rude, man*; syn. عُقْبَانٌ [so in the TA, either عُقْبَانَ or عُقْبَانَ]: 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, ذَكَرَ عُقَابٌ [This is a male eagle]: or it is only female; 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 وَلَهُ 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) عُقَابٌ (S, O, K) and عُقَابٌ accord. to AHei, but Ed-Demámeenee thinks this to be strange; and pl. pl. عُقَابِيْنَ. (TA.) عُقَابُ 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 الطَّائِرُ [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. عُقَابَانَ. (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 قَبِيْلَةُ is a mass of stone, or rock, at the mouth of a well; and the عُقَابَانِ are [two masses of stone] at the two sides of the قَبِيْلَةُ, 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 قُرْط. (TA.) — Accord. to Th, it signifies also Garments of the kind called اَبْرَاد [pl. of بَرْد, q. v.]. (TA voce خُدَارِيَّة.) — And accord. to Kr, [in the Munjid,] i. q. حَرْتُ [app. meaning A ploughshare]. (TA.) — See also اَعْقَاب. — And اَلْعُقَابَان 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 اَعْقَاب.

عُقُوب: 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 لِلشَّهِيدِ [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 صَاحِبِهِ [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 مَعَاقِبُ signifies the same, (S, Mṣb,) as also [مُعَقَّبٌ and مُعْتَقَبٌ and] مُعَقَّبٌ. (Mṣb.) As for the saying of the lawyers, يَفْعَلُ ذَلِكَ عَقِيْبَ الصَّلَاةِ [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 وَقْت: (Mṣb:) and Er-Rāzee says, in the Mukhtār eṣ-Ṣiḥāḥ, 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. نَكَال. (MA.) — And Detention, confinement, or imprisonment: so in the trad., نَى الْوَأَجِدِ لَى الْوَأَجِدِ 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. عَرْض, this trad. ends with وَعَرْضُهُ, there said to mean وَتَفْسُهُ.]

عَقِيْبٌ, with tesheed of the ي, (O,) or عَقِيْبٌ, like قَبِيْبٌ, (K,) A certain bird, (O, K,) well known. (O.) [If the name be correctly as in

the O, the bird meant is probably an eaglet, or a small species of eagle.]

عَقَبَاتٌ, and عَقَبَاتٌ, and بَعْنَقَاةٌ, (S, O, K,) and قَعْبِيَّةٌ, (O,) and عَعْبَقَاةٌ, (K in art عقب,) 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 اَسْدٌ اَسْدٌ and كَلْبٌ كَلْبٌ: accord. to Lth, عَقَبِيَّةٌ applied to an عَقَاب signifies cunning: and the pl. is عَقَبِيَّاتٌ. (TA.) [See also art. عقب.]

عَاقِبٌ [act. part. n. of عَقَبَ]; Coming after [&c.]. (Mṣb.) عَاقِبُ شَيْءٍ 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 لِامْرَاةٍ means One who is the last of the husbands of a woman. (TA.) — [Hence,] عَاقِبَةٌ مِنْ طَيْرٍ Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted. (TA.) And اِبِلٌ عَاقِبَةٌ Camels that betake themselves to plentiful pasture where they feed freely, after eating of the [kind of plants called] حِمَضٌ: [or] they are not so called unless they be camels that, in a severe year, eat of trees, and then of the حِمَض; not when they pasture upon fresh, juicy, or tender, herbage. (IAḡr, TA.) And اِبِلٌ 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.

اَعْقَابٌ pl. of عَقِب [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 اعقاب would not be admissible.] And اَعْقَابُ 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. تَعَاقِيْبٌ.

مُعَقَّبٌ [appears, from what here follows, to be

used for مَعَقَّبٌ حَالُهُ i. e. One whose state is changed]. IAḡr cites as an ex. of this word,

كُلُّ حَيٍّ مَعَقَّبٌ 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, مَعَقَّبٌ, 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.

مَعَقَّبٌ He who is brought up for the office of Khaleefeh after the [actual] Imām [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 خِمَار [i. e. muffler, or head-covering]; (IAḡr, O, *K, TA;) so called because it takes the place of the مَلَاة. (O, TA.) — And An ear-drop; syn. قُرْط. (O, K.)

مَعَقَّبٌ 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 مَعَقَّبٌ An arrow which [in the game called المَيْسِر] is returned into the رَبَابَة [q. v.] time after time; the prize allotted to which is hoped for. (TA.) — جَزُورٌ سَحُوفٌ المَعَقَّبُ A fat slaughtered camel. (TA.) — نَعْلٌ مَعَقَّبَةٌ A sandal having an عَقِب [q. v.]. (O, TA.)

مَعَقَّبٌ 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 مَعَقَّبٌ [meaning An angel that follows another]; and مَلَائِكَةٌ مَعَقَّبَةٌ; and that مَعَقَّبَاتٌ is a pl. pl. (O.) المَعَقَّبَاتُ 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:) the angels called الحَفَظَةُ [pl. of حَافِظٌ, q. v.]: so in the Kur xiii. 12; in which some of the Arabs of the desert read مَعَاقِيْبٌ: (TA:) this [may be an anomalous pl. of عَقِيْبٌ, like as مَهَاجِيْنٌ is of هَاجِيْنٌ, or it] is pl. of مَعَقَّبٌ or of مَعَقَّبَةٌ, the ي being to compensate for the suppression of one of the two ق. (Bd.) — المَعَقَّبَاتُ 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 سُهَيَّانِ اللهِ, which follow

one another, (O, K,) repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by **أَلْحَمْدُ لِلَّهِ** thirty-three times, and **أُكْبِرُ اللَّهَ** thirty-four times. (O.) — And **مُعْتَقِبٌ** 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 تَهَجَرَ بِالرَّوَّاحِ وَهَاجِبَا
• طَلَبَ الْمُعْتَقِبِ حَقَّهُ الْمَظْلُومُ

(S, O, but in the latter **الرَّوَّاحِ**, i. e. [Until he went along in the midday heat, (في بالرواح) 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:) **المظلوم** is an epithet qualifying **المعتقب**, and is in the nom. case agreeably with the meaning, (S, O,) because it is put after its proper place; (O;) and **المعتقب** is literally in the gen. case, but as to the meaning is an agent: (S, O:*) or, accord. to some, **المعتقب** [here] signifies the debtor who puts off the payment of his debt; so that **المظلوم** is an agent and **المعتقب** is an objective complement: (S:) or, as some say, **المعتقب** 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 **مُعَاتِبٌ**. — **لَا مُعْتَقِبَ 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.]

مُعَاتِبٌ A woman who usually brings forth a male after a female. (S, O, K.) — And A chamber (بَيْتٌ) in which raisins are put. (K.)

مُعَاتِبٌ: see **عَقِيبٌ**, with which it is syn. — [Hence,] **إِبِلٌ مُعَاتِبَةٌ** Camels that eat one time, or turn, of the [kind of plants called] **حَمِضٌ**, and another of the [kind called] **خُلَّةٌ**. (S, O, K.) — And **نَخْلَةٌ مُعَاتِبَةٌ** A palm-tree that bears fruit one year, and fails to do so another. (TA.) — And **مُعَاتِبٌ** also signifies A revenger of blood: a poet, cited by IAar, says,

• وَنَحْنُ قَتَلْنَا بِالْمَحَارِقِ فَارِسًا
• جَزَاءَ الْعَطَاسِ لَا يَمُوتُ الْمُعَاتِبُ

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 **المُعْتَقِبُ**, 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 **المُعَاتِبُ** as here explained.]])

مُعْتَقِبٌ: see 8: = and see also 5, last sentence.

مُعْتَقِبٌ: see **عَقِيبٌ**.

مُعْتَقِبٌ: 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, Mgh;) or of the **قَبِجٌ**; (Lh, Mgh;) but ISd says, I know not whether Lh mean by this the **حَجَلٌ** or the **قَطَا** or the **كُرَّوَانٌ**, 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, Mgh.) **كَأَنَّكُمْ يَعَاقِبُ الْحَجَلِ**, 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. **رُكْبٌ**). — And accord. to some, (TA,) the pl. also signifies *Horses*: they being thus termed as being likened to the **يَعَاقِبِ** of the **حَجَلِ**, (O, TA,) because of their swiftness: (TA:) so in the phrase **رُكُضُ يَعَاقِبِ** [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 **حَجَلِ**. (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 **عَقَبٍ**). (TA.) — J has cited [in the S] the words of a poet,

• عَالٍ يَقْصِرُ دُونَهُ الْيَعْقُوبُ

[High, so that the **يعقوب** falls short of reaching it] as an ex. of the last word meaning the male of the **حَجَلِ**: but IB says that it appears to mean in this case the male of the **عُقَابِ** [or eagle]; like as **اليرخوم** means the male of the **رُخْمِ**; and **البحبوز**, the male of the **حَبَارِي**; for the **حَجَلِ** 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 **Ya'qoob Ibn-'Alee El-Koofee**. (TA.) — And A sect of the Christians; the followers of **Ya'qoob El-Barad'ee** [or *Jacobus Baradæus*], 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 الْحَبْلُ**, (S, Mgh, L, Mgh, K, &c.,) aor. -, (L, Mgh, K,) inf. n. **عَقْدٌ** (Mgh, L, Mgh) and **تَعَقَّدَ** [of which see an ex. in a verse cited voce **رَتَمٌ**, 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 **لَا يَعْقُدُ** **الْحَبْلُ** *† 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, Mgh, K, &c.,) and **الْيَمِينَ**, (L, Mgh,) aor. as above, (L, K,) inf. n. **عَقْدٌ**; (L;) and **العَهْدَ** **العَهْدَ**, (L,) and **الْيَمِينَ**, (L, Mgh,) which latter form of the verb has a more energetic signification; (Mgh;) *He concluded, settled, confirmed, or ratified, the sale, or bargain, and the contract, compact, covenant, agreement, or league,* (L, Mgh, K,) and *the oath.* (L, Mgh.) In the phrase **عَقَدْتُ وَالَّذِينَ عَقَدْتُ** [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 **حَجَلِ**. (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 **عَقَبٍ**). (TA.) — J has cited [in the S] the words of a poet,*

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يَعْقُوبِيٌّ [a coll. gen. n., n. un. **يَعْقُوبِيٌّ**,] the name of A sect of the **خَوَارِجِ**, followers of **Ya'qoob Ibn-'Alee El-Koofee**. (TA.) — And A sect of the Christians; the followers of **Ya'qoob El-Barad'ee** [or *Jacobus Baradæus*], who assert the unity of the divine and human natures [in the

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-hāq Ibn-Faraj from an Arab of the desert: (L:) and so **عَقَدَهَا**. (O.) — **عَقَدَ**, (K,) or **عَقَدَ بِأَصَابِعِهِ**, (O,) or **عَقَدَ الْحِسَابَ**, (MA,) aor. -, (O, TA,) inf. n. **عَقَدٌ**, (TA,) *He numbered, counted, or reckoned, (M, A, O, K,) 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 النَّاجِ فَوْقَ رَأْسِهِ**, and **عَقَدَهُ**, *He put the crown upon his head.* (L.) — **عَقَدَ الْبِنَاءَ**, (A, L,) [aor. -,] inf. n. **عَقَدٌ**; (L;) and **عَقَدَهُ**, (A, O, L, K,) inf. n. **تَعَقَّدٌ**; (L;) *He arched [or vaulted] the building, or structure.* (A, O, L, K.) — And **عَقَدَ الْبِنَاءَ** **عَقَدَ بِالْحِجْسِ**, aor. -, inf. n. **عَقَدٌ**, *He cemented the building, or structure, with gypsum.* (L.) — **عَقَدَ ثَمْرَهُ**, said of a plant, (M in art. ثمر,) or **عَقَدَهُ**, (K in that art., [in the CK **عَقَدَ ثَمْرَهُ**]) and **عَقَدَ** alone, (A, O, K, in art. حبل, [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 تَعَقَّدُ عَلَيْهِ السَّائِبَةُ شَحْمًا وَلَا لَحْمًا** [The pasturing cattle will not make upon it fat nor flesh], said of a pasturage. (O in art. ضرع.) — **عَقَدَ الشَّحْمُ** *The fat became formed and compacted, and became apparent.* (L.) — **عَقَدَ**, (S, M, A, L, [in the O **عَقَدَ**, which is app. a mistranscription,]) aor. -, (M, L,) inf. n. **عَقُودٌ**; (A;) and **تَعَقَّدَ**; (Ks, S, O, L, K;) 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, (K,) and the like, (Ks, S, M, O,) [generally meaning when boiled,] *It thickened; became thick, or inspissated.* (Ks, S, M, A, O, L, K.) — [Hence, app.,] **عَقَدُ بَطْنِهِ** [His belly became constipated]. (M voce صرَب, q. v.) = **عَقَدَتْ**, said of a bitch, (TK,) [aor. -,] inf. n. **عَقَدٌ**, (O, L, K,) *Her vulva clung fast to the head of the قَضِيبِ of the dog.* (O, L, K, TK.) — **عَقَدَ**, said of the tongue, (S, O, K,*) aor. -, (S, [in the O -, an evident mistake,]) inf. n. **عَقَدٌ**, (S, O,) *It had in it an impediment.* (S,* O,* L, K,*) 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 النَّوَاصِي** [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 **فِي كَلَامِهِ تَعَقُّدٌ** *In his speech, or language, is obscurity.* (A.)

3. **عَقَدْتُ عَلَى كَذَا**, (Msb,) 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,* Msb.) — See also 1, former half, in two places.

4. **عَقَدَهُ**; (Ks, S, M, A, O, K;) and **عَقَدَهُ**, (S, O, L, K,) inf. n. **تَعَقُّدٌ**; (S, O, K;) but the former is the more approved, (L,) *He thickened it; caused it to become thick, or inspissated;* (Ks, S, M, A, O, K;) *by boiling it;* (O, K;) 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. — **تَعَقَّدَتْ قَوْسُ فُرُجٍ** *The rainbow became like a constructed arch* (O, L, K) 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, K,) 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 K voce سلاسل,)] *It became accumulated, or congested.* (S, K,*) 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]. (K 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, K,) فِيمَا بَيْنَهُمْ [respecting the matter between them].* (S, O.) — **تَعَاقَدَتِ الْكِلَابُ** *The dogs stuck fast together in coupling.* (S, O, K.)

7. **انْعَقَدَ**, said of a cord, or rope, (S, O, L, Msb,) as also **تَعَقَّدَ**, (S,* O,* L,) [but the latter has an intensive or 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 النَّكَاحُ 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.* (K 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**, (Msb,) 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 عَقْدٌ وَالْقَلْبُ وَالصَّبِيرُ* (Msb;) [*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.* (PŠ.) [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, K,) or bought, (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, K,) or other property: (S, A, Mgh, O, L, K:) he collected property.* (Mgh,* Msb.) 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.* (K.)

10. **اسْتَعَقَدَتْ** *She (a sow) desired the male.* (O, K.)

أَخَذَةُ عَقْدٌ [as an inf. n.: see 1. — See also **تَأَخَّذَ**, which is syn. with the inf. n. **تَأَخَّذٌ**. — 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, K:) 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 **مَعْقَدٌ** is used in the sense of **عُقُودٌ**: thus one says, **بَيْنَهُمْ مَعَاقِدٌ** [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 الْقَرَا** 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 **مَعْقَدٌ** 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 (**تُرَى**), *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 **عَقِصٌ**, 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 hind of tree, the leaves of which consolidate wounds.* (K.)

عَقْدَةٌ A knot; a tie; (L, Mṣb;) pl. **عُقْدٌ**. (L.) [Hence **العقدان** في الثغائات: see art. **نفت**. And **العقدة** meaning † *The star α Piscium*; as being in the place of the knot of the two strings: the same, app., that is called **العقطين** † **عَقْدٌ**, 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. **حصف**.) 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 عَقْدَةُ النَّهْمِ**, 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 (عَثْرٌ) [of a bone] in the arm*: (S, O, K:) thus in the saying, **جَبَرَتْ يَدَهُ 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 **عُقْدَةُ مِنَ الْأَصَابِعِ** occurs in the Mṣb, in art. **نمل**, in explanation of **الْأَنْمَلَةُ**; 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. **حميد**) 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.* — **العُقْدَتَانِ** signifies *The nodes of a planet.* (See **تَبِينٌ**.) — 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 رَمْتٌ 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 crowns of which are not made to fly away: (Ibn-Habēeb, L:) [whence] it is said in a prov., **أَلْفٌ مِنْ غُرَابٍ عَقْدَةٌ** [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 **غُرَابٌ عَقْدَةٌ** 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 جَنْبِيَّةٌ, (O, L, K, [in the CK جَنْبِيَّةٌ and in my MS. copy of the K جَنْبِيَّةٌ,]) remaining from the next preceding year; also termed عُرُوءَةٌ: (O, L:) or remains of pasturage: (L:) pl. عَقْدٌ (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 **عُرُوءَةٌ**; but while the **جَنْبِيَّةٌ** exists, the trees are not termed **عَقْدَةٌ** nor **عُرُوءَةٌ**. (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. عَقْدٌ. (TA.) — See also **عَقْدٌ**.**

عَقْدَةٌ The root of the tongue; (O, K;) as also **عَقْدَةٌ** [q. v.]; (O;) i. e. the thick part thereof. (TA.) — Also n. un. of **عَقْدٌ** as applied to sand. (S, O, L, K. [See **عَقِدٌ**.])

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. **مَعْقَدٌ**, (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 الْكَرِيمِ** 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.] **مَاعَقَدَ كَذَا**: (Msb:) [see **عَقِيدَةٌ حَسَنَةٌ**, in connection with which it is mentioned in the Msb: pl. **عَقَائِدٌ**: and **مُعْتَقَدٌ** signifies the same as **عَقِيدَةٌ**; pl. **مُعْتَقَدَاتٌ**: so too does **عَقَائِدٌ**, an inf. n. used in the sense of a pass. part. n.; pl. **عَقَائِدَاتٌ**.] One says, **لَهُ عَقِيدَةٌ حَسَنَةٌ** [He has a good belief]; meaning he has an **عَقِيدَةٌ** free from doubt. (Msb.) [See also **مُعَقَّدٌ**.]

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 **أَقَطٌ** [q. v.] meaning That of which the water has gone, and which is thoroughly cooked. (AHüt, TA voce **كَثٌ**.) — Also The [space called the] **حَرِيرِ** [q. v.] of a well; (S, M, O, K:) and what is around it, (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.)

عَقَائِدٌ: see what next follows.

عَنْقُودٌ and **عَنْقَادٌ** (S, O, L, Msb, K, &c.) A raceme, or bunch, (Mgh voce **عَنْكَالٌ**) of grapes, (S, O, L, Msb, K,) and the like, (Msb,) as of dates, (Mgh ubi suprâ, and ISh in art. **تَفْرِقُ** of the TA,) and of [the fruit of] the **أَرَاكُ**, and **بَطْمُ**, (O, K,) and the like: (K:) pl. **عَنْقَائِدٌ**. (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.] **عَقْدَانٌ**, a sheep or goat (شَاةٌ) having a twisted tail as though it were knotted or tied in a knot. (S,* L, K,*) And **الْعَقْدُ** 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 **عَقْدَةٌ**, latter half. — Also, and **عَقْدٌ**, A man having an impediment in his tongue; unable to speak freely; tongue-tied. (S,* O,* L, K,*) — And **أَعْقَدُ** **لَيْسَ** A mean man, of difficult, or stubborn, disposition. (ISk, O, L.) — And [the fem.] **عَقْدَانٌ** 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.) **مُعَقَّدُ حَبْلِ** 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 مِثِّي مُعَقَّدُ الْإِزَارِ** [lit. He is, in respect of me, in the place of the tying of the waist-ripper], meaning he is near to me in station, standing, or grade: (S, O, L, K:) and in like manner, **مُعَقَّدُ الْقَابِلَةِ**: (TA:) **مُعَقَّدُ 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 **عَقْدَةٌ**, in the latter part of the former half.]) — **أَسْأَلُكَ بِمُعَقَّدِ 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, I Ath says, the party of Abou-Haneefeh disapprove. (L.) — For another meaning of the pl., **مُعَقَّدَاتٌ**, see **عَقْدٌ**.

مُعَقَّدٌ: see **عَقِيدٌ**.

مُعَقَّدٌ [Tied in many knots]. One says **خُبُوطٌ مُعَقَّدَةٌ** [Threads, or strings, tied in many knots]: the latter word being with tesheed 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 **مُعَقَّدٌ**. — And see **عَقِيدٌ**. — It also occurs in a trad. as meaning A sort of **بُرْدٌ**, 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.)

عَقْدٌ: see **عَقْدٌ**.

مُعَقَّدٌ A cord, or rope, tied, knit, complicated into a knot or knots, or tied firmly, fast, or strongly. (L.) **الْخَيْلُ مُعَقَّدَةٌ فِي نَوَاصِبِهَا الْخَيْرُ**, 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 رَأْيٌ مُعَقَّدٌ** means **لَيْسَ لَهُ عَقْدٌ** [i. e. He has not any settled, or determined, opinion or judgment]. (S, O, K.) — **بِنَاءٌ مُعَقَّدٌ** A building, or structure, [arched, or vaulted, or] having arches, like those of [many] doorways; (A, O, K;) as also **مُعَقَّدٌ**. (A.) — **مُعَقَّدَةُ الْقَرَأِ**: see **عَقْدٌ**.

مُعَقَّدٌ: see **عَقِيدٌ**.

مُعَقَّدٌ: see **عَقِيدَةٌ**.

يَمِينٌ مُعَقَّدَةٌ An oath to do, or to abstain from doing, a thing in the future. (KT.)

يُعَقِّدُ, asserted by some to be the only word in the language of the measure **يُفْعِلُ** 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. **عَقْرٌ**, (S,* Mgh, O, Msb, K,) *He wounded him*; (S, Mgh, O, Msb, K;) [and so, app., accord. to the K, **عَقْرَهُ**, inf. n. **تَعْقِيرٌ**; or the latter signifies *he wounded him much*; for it is said that **تَعْقِيرٌ** signifies more than **عَقْرٌ**: (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 **عَقْرَهُ**, (S, O, Msb, K, &c.,) and **عَقْرَهَا**, (L, Mgh, &c.,) aor. -, (K,) inf. n. **عَقْرٌ**; (Mgh, &c.,) and **عَقْرَهُ**, (K,) and **عَقْرَهَا**, (L,) inf. n. **تَعْقِيرٌ**; (TA;) [or the latter has an intensive signification, or applies to many objects; see above;] *He hocked, houghed, or hamstrung, (عَرَقَبَ) him, or her, namely, a beast*; (TA;) *he laid bare his [or her] (namely, a camel's) عَرْقُوبٌ [or hock-tendon]; such being the meaning of عقر with the Arabs*; (Az, TA;) *he struck,* (S, I Ath, Mgh, Msb,) or *cut,* (TA,) *his, (a camel's, S, I Ath, O, Msb, or a horse's, S, O, or a sheep's or goat's, I Ath,) or her, (a camel's, L, Mgh,) legs, بِالسَّيْفِ with the sword,* (S, I Ath, Mgh, O, Msb, TA,) *while the beast was standing*; (I Ath;) *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 **عَقْرٌ**, below.] — Hence, (Az, TA,) **عَقْرَهُ**, 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 **عَرْقُوبٌ** [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 مَطِيَّتِي •

[And the day when I slaughtered for the virgins my riding-camel]. (TA.) And so in the trad. **عَقَرُ فِي الْإِسْلَامِ** [There shall be no slaughtering of camels at the grave in the time of *El-Islám*]: 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: **عَقَرَتْ** And [a cause of] the destruction of her fellow-wife through [the latter's] envy [of her] and rage [against her]. (TA.) — **عَقَرِي** † **حَلَقِي** (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 Minā, when he was told that she had her menstrual flux, to which he added, "I see her not to be nought but a hinderer of us;" thus accord. to the relaters of traditions, each word being an inf. n., like **دَعَوِي**; (O, TA;) of the measure **فَعَلِي**; or, as some say, the **ي** is to mark a pause; (Mgh;) and **عَقَرًا حَلَقًا**, (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 **عَقَرَهَا 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* (**عَقَر**), 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 **عَقَرِي** and **حَلَقِي** 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 عَقَرِي وَحَلَقِي**. (Z, TA.) Lh mentions the phrase, **لَا تَفْعَلْ ذَلِكَ أُمَّكَ عَقَرِي** [app. meaning, *Do thou not that: may thy mother be childless*: (see **عَقَرْتُ**:)] without explaining it: but he mentions it with the phrases **أُمَّكَ تَأْكُلُ** and **أُمَّكَ هَابِلٌ**. (TA.) Or **عَقَرِي** signifies *Having the menstrual flux*. (K.) One says also, imprecating a curse upon a man, **جَدَعًا لَهُ وَعَقْرًا وَحَلَقًا**, meaning, *May God [maim him, and] wound (عَقَر) his body, and afflict him with a pain in his throat*: and sometimes, **عَقَرِي** † **حَلَقِي**, without tenween. (Š.) [See also 1 in art. **حَلَق**.] — **عَقَرَبَهُ** *He killed the beast which he was riding, and made him to go on foot: he hocked, houghed, or hamstrung, his beast*. (TA.) — Hence, **عَقَرْتُ بِي** *Thou hast long detained me, or restrained me; as though*

thou hadst hocked (**عَقَرْتُ**) my camel and I were therefore unable to journey: ISk cites as an ex.

• قَدْ عَقَرْتُ بِالْقَوْمِ أُمَّ خَزْرَجٍ •

[Umm-Khazraj has long detained the party, or people]. (Š, O, TA.) And in the A it is said that **عَقَرْتُ فَلَانَةً بِالرَّحْبِ** means *Such a woman, or girl, came forth to the riders on camels, and they staid long in her presence; as though she hocked (عَقَرْتُ) the camels upon which they rode*. (TA.) One says also **قَدْ كَانَتْ لِي حَاجَةٌ فَعَقَرَنِي** *I had a want, and he withheld me from it, and hindered me*. (Ibn-Buzurj, L.) Hence, **عَقَرٌ صَرَفًا حَالًا بَعْدَ حَالٍ التَّوَي**, (Az, TA,) meaning *شَرْفًا حَالًا بَعْدَ حَالٍ التَّوَي* [i. e. *The shifting about of the course of a journey by successive changes*: see **صَرَف**, third sentence]. (O, TA.) — And **عَقَرٌ بِالصَّيْدِ** i. q. **وَقَعَ بِهِ** [app. meaning *He made much slaughter among the objects of the chase*]. (O, K.) — And **عَقَرْتُ بِهِمْ** *She (a woman) smote their souls, and wounded their hearts*. (O.) — **عَقَرُ النَّخْلَةِ**, (inf. n. **عَقَر**, TA, and subst. [or quasi-inf. n., like **جَدَادٌ** and **صَرَامٌ** and **قَطَافٌ** &c.,] **عَقَارٌ**, T, Š, O, TA,) *He cut off the head of the palm-tree, (T, Š, O, K,) altogether, with the heart (الجَمَارِ), (T, Š, O,) so that it dried up, (K,) and nothing came forth from its trunk*. (IKtt.) — **لَا تَعْفِرُنَّ شَجَرًا** *Thou shalt by no means cut down trees*. (Mgh.) — **عَقَرُ الْمَرْعَى** *He cut down the trees of the pasture-land: he cut down the herbage, or pasture, and spoiled it*. (TA.) — **عَقَرُ الْكَلْبِ** *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]. (IAar.) — **عَقَرَهُ**, (Š, O, TA,) aor. †, (TA,) inf. n. **عَقَر**, (Š, O, TA,) *He (a man) galled his (a camel's) back*: (TA:) *he galled it*; namely, a camel's back: (Š, O:) *it (a camel's saddle, TA, and a horse's saddle, Š, O, TA) galled his (the beast's) back*. (Š, O, TA.) — And **عَقَرَتْ رَكِيَّتَهُمْ** *Their well was demolished*. (O.) — **عَقَر**, (Š, K,) aor. †, (K,) inf. n. **عَقَر**, (Š, O,) *His (a man's) legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction*: (Š, O:) *he became stupefied, or deprived of his reason*: (Š, K:) or *he was taken by sudden fright, (K, TA,) and stupefied, or deprived of his reason, (TA,) so that he could not advance nor retire*. (K, TA.) — **عَقَرْتُ حَتَّى خَرَرْتُ إِلَى الْأَرْضِ** [My legs betrayed me, &c., so that I fell to the earth] was said by 'Omar. (Š.) And one says, **عَقَرْتُ حَتَّى مَا أَقْدِرُ عَلَى الْكَلَامِ** [I am stupefied, or taken by sudden fright, &c., so that I am not able to talk]. (M, TA.) [And **عَقَر** alone means *He became unable to speak*. In one place in the L, this verb is written **عَقِر**; but this is probably a mistake.] — **عَقَرْتُ**, aor. †; (Š, IJ, M, IKtt, L, Mṣb;) in the K, **عَقَرْتُ**, of the class of **عَنِي**; but the authorities indicated above show that **عَقَرْتُ** is the correct form; (TA;) and **عَقَرْتُ**, aor. †; (M, IKtt, L, Mṣb, K;) and **عَقَرْتُ**, aor. †; (M, IKtt, L;) inf. n. **عَقَر**, (Š, M, IKtt, L, Mṣb, K,) of the first, (Š, Mṣb, like as **حَسَنٌ** is inf. n.

of **حَسَنْتُ**, (Š,) or of the second, (M, L, K,) and **عَقَارَةٌ** (M, L, K) and **عُقَارَةٌ**, (K,) or **عَقَارَةٌ**, (M and L, as in the TA,) which are of the first, (M, L, K,) and **عَقَر**, (M, IKtt, L, Mṣb, K,) which is of the second, (M, L, Mṣb, K,) and **عَقَارٌ**, or **عَقَارٌ**, (accord. to different copies of the K,) or **عَقَارٌ**, (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*: (Š:) or *ceased to conceive*. (IKtt, Mṣb.) — **عَقَر**, aor. †; and **عَقَر**, aor. †; *He (a man [and a beast]) was barren; did not generate*. (TA.) — **عَقَر**, aor. †, inf. n. **عَقَر**, † *It (an affair) did not produce any issue, or result*. (K.) — **عَقَرَهَا** *He (God) made her [to be barren, or] to cease to conceive*. (Mṣb.)

2. **عَقَرَهُ**: see 1, first and second sentences. — **جَدَعًا لَكَ وَعَقْرًا** *I said to him جَدَعْتُهُ وَعَقَرْتُهُ*. (Š.) [See 1.]

3. **عَاقَرَهُ** *He contended with him for superior glory (K, TA) and generosity and excellence (TA) in the hocking, or slaughtering, (عَقَر [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**, (Š, K,) *He held a dialogue or colloquy, or a disputation or debate, with him, (Š, K,) and countered him with mutual reviling and satire (Š, TA) and cursing*. (TA.) — Also **عَاقَرَهُ**, (K,) inf. n. **مُعَاقَرَةٌ**, (Š, O, K,) *He, or it, kept, confined himself or itself, clave, chung, or held fast, to him, or it*: (Š, O, K:*) *he kept, or applied himself, constantly, or perseveringly, to him, or it*. (TA.) You say **عَاقَرَ الْخَمْرَ**, (Š, TA,) and simply **عَاقَرَ**, (TA,) *He kept, or applied himself, constantly, or perseveringly, to the drinking of wine*: (Š, 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. (Abu-Sa'eed, TA.) You say also, **عَاقَرَتِ الْخَمْرُ الدِّنَّ** *The wine remained long confined to the [jar called] دِنٌّ; syn. لَأَزَمْتُهُ*. (Š, K.) And **عَاقَرْتُ** **عَاقَرْتُ الْخَمْرَ الْعَقْلَ** [app., *The wine took hold upon the intellect: or contended with it for superiority*]. (Š.)

4. **اعقَرَهُ** *He stupefied him [so that his legs betrayed him and he was unable to fight or to advance or retire: see **عَقَر**]. (Š, O.) — **اعقَر** **اللَّهُ رَحِمَهَا** *God rendered her womb barren*; (O, TA;) *God affected her womb with a disease (K, TA) so that she did not conceive*. (TA.) — **اعقَر** **فَلَانًا** *He assigned to such a one a grant of land; syn. أَطْعَمَهُ عَقْرَةً* i. e. **طُعْمَةٌ**. (K.) — And one says, **أَعْقَرْتُكَ كَلًّا مَوْضِعَ كَذَا** *I have given thee permission to pasture thy beasts upon the herbage of such a place*. (O.) — And **اعقَر** *He**

became possessed of much property such as is termed عَقَار. (S, IKṭ, O.)

6. تَعَاقَرَا (K,) or تَعَاقَرَا إِبِلَهُمَا (S, O,) They two hocked, or hamstrung, their camels, (عَرَقَا) إِبِلَهُمَا, 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. انعقر He (a camel, and a horse, [&c.,]) [became hocked, houghed, or hamstrung; 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 اعقر. (S, K.)

8: see what next precedes.

عُقْر 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 عَقْرَى حَلَقَى: 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 (أصل) 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 دار; (Mṣb;) and the latter also signifies the middle [or heart] of a دار: (K:) or العَقْرُ الدَّارِ and عَقْرُهُمَا both signify the principal part (أصل) 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 Alec, مَا عَزَى قَوْمِي عَقْرَ دَارِهِمْ إِلَّا ذُلُّوا [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 (أصل), 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 دار 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 عَنْ نَاقَةٍ [The she-camel conceived after having been barren]. (S, O.) And نَعَجٌ

لِقَاؤِكَ عَنْ عَقْرٍ [app., + The meeting thee hath been productive of good after barrenness thereof]. (A, TA.) And لَتَعْنَنَّ إِلَى عَقْرٍ, a phrase used by Dhu-r-Rummeh, referring to wars; i. e. + They returned to stillness. (TA.) And رَجَعَتِ الْحَرْبُ رَجَعَتْ إِلَى عَقْرِ + 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] ليف 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]: (S, O) إِذَا وَطِئْتُ عَنْ شَبِيهَةٍ: (S, O) or بِشَبِيهَةٍ, Mgh; or عَلَى وَطْءِ 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: (Alḥmad Ibn-Hambal:) so called because devirgination wounds the object of it: pl. أُعْقَارٌ. (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 الْعَقْرِ and الأَبْلَقُ 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. أُعْقَارٌ. (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 أُزْيَةٌ signifies one “that will not drink save from its إِزَاءُ,” i. e. “from its fore part.” (TA.)

عَقْرٌ: see مِعْقَرٌ, 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.

عَقْرَةٌ: see مِعْقَرٌ, in two places; and عَقْوَرٌ = Also A kind of bead (خَرَزَةٌ, 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, عَقْرَةُ الْعَلِيمِ السِّيَانُ [That which renders knowledge barren is forgetfulness]. (S, O.) = See also عَاقِرٌ, in two places.

عَقْرَى: see 1, in five places.

عَقْرَى: see the paragraph here following.

عَقَارٌ: see عَقْرَ النَّحْلَةِ. = Also Real, or immovable, property, (كُلُّ مَالٍ لَهُ أَصْلٌ, Mgh, or مِلْكٌ مِلْكٌ, K, T,) مَا لَهُ أَصْلٌ وَقَرَارٌ, Mṣb, or ثَابِتٌ لَهُ أَصْلٌ [an estate] consisting of a house or land yielding a revenue; (Mgh;) or such as land and a house; (K, T;) or such as a house and palm-trees: (Mṣb;) or simply, land yielding a revenue; syn. ضَيْعَةٌ; (Mgh, K:) as also عَقْرَى: (Sgh, K:) or land; or lands yielding revenues (syn. ضَيْعَاعُ); and palm-trees; (S, O, TA;) and the like: (TA:) and عَقَائِرُ (L, K) in particular: (L:) pl. عَقَائِرُ.

(Msb.) You say **عَقَارٌ وَلَا دَارٌ وَلَا عَقَارٌ** *He has not a house nor land, or lands yielding revenues, or palm-trees.* (S, O.) — Also (sometimes, Msb) Household goods, or furniture and utensils, (S, O, Msb, *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-h, accord. to AZ and IAar; (TA;) and sometimes with damm [عَقَارٌ], (K,) thus accord. to Aq; (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, (لَأَتْهَا عَاقَرَتِ الْعَقْلَ) accord. to Aboo-Naqr; (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 (يَعْرِى) the intellect. (IAar.) = See also **عَقَارٌ**.

عَقُورٌ, applied to a dog, (S, O, Msb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IAth, Msb,) and the like, (IAth,) each of these being called **كَلْبٌ عَقُورٌ**, (Az, IAth, Msb,) because of the same rapacious nature as the dog, (IAth,) meaning, *That wounds, (Az, *IAth, O, Msb,) 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**, (Msb, 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. **عَقْرِي**. (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, Msb, and female, L,) *Stabbed; slaughtered by stabbing:* (L, Msb, TA:) pl. as above. (Msb.) — 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.* (IKt, 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 *stupidified:* (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 كَالْيَوْمِ عَقِيرَةً 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.)

عَقْرِيٌّ a dim. n., of the occurrence of which the only instance known to Kt is in a trad. cited and expl. voce **أَضْحَرَ**: 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 **عَقَاقِيرٌ**: (AHeyth, S:) nothing thus termed is called **فُوهٌ**. (AHeyth.) — [Hence,] **حَدِيدٌ جَيِّدٌ** **عَقَاقِيرٌ** † *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:* (Msb:) as being from **عَقْرَتْ**, it is an instance of the confusion of dialects; [being properly from **عَقَرَتْ**;] 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 **عَوَاقِرٌ** and **عَاقِرَاتٌ**: (Msb:) 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, Msb, 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**: (Msb, 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 **خَضْرَةٌ**; 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.)

مَعْقَرٌ: see **عَاقُورٌ**.

أَعْقَرُ مِنَ بَغْلَةٍ [*More barren than a she-mule.*] (TA in art. بَغْل.)

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 **عَقَارٌ**, i. e. of galling, or being galled, upon the back of a camel or the like]. (TA in art. اَرَى)

عقرب

Q. 1. **عَقْرَبَ** *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.)

عَقْرَبَ [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 **عَقْرَبَاةٌ**, 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 **عَقْرَابٍ**, but [as expl. below] "a certain creeping thing, having long legs:" (TA:) IJ says that you may drop the **عَقْرَبَانٌ** and say **عَقْرَبٌ**: (L, TA:) and an instance occurs of **عَقْرَابٌ**, 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 **عَقْرَابِ** here is said to be inserted for the purpose of what is termed **الإشباع**: (MF, from the "Mukhtasar el-Bayán:") and **السائلات** 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 **الشوّلة** and **القلب** [and **الإكليل**] and **الزبائنان**. (T, TA. [See these words, and see also **شيبان**, and **منازل القمر** in art. **نزل**. 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 لِعَمْرٍو 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** **الشّتاءِ** means † The hardships, severities, &c., of winter: (TA:) or the intense cold thereof: (O, K:) and **عَقْرَبُ الشّتاءِ**, accord. to IB, the assault, and intense cold, of winter. (TA.) And **عَيْشٌ عَقْرَابٌ** 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 **كَلَابٌ** [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] **شَرَاكٌ** [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.)

عَقْرَبَاةٌ: 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. **دَخَالَ الْأَذْنَ** [an appellation now applied to the earwig]; (Az, K;) and (K) so **عَقْرَبَانٌ**. (O, K.)

- **عَقْرَبَانَةٌ**: see **مُعَقَّرَبَةٌ**.
- **عَقْرَبٌ**: see **عَقْرَبٌ**, first sentence.
- **عَقْرَبَانٌ**: see **عَقْرَبٌ**, first sentence: — and **عَقْرَبَانٌ**.
- **عَقْرَابٌ**: see **عَقْرَبٌ**, first sentence.

مُعَقَّرَبٌ [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 **مُهَقَّرَبُ الخَلْقِ**, applied to a wild ass, compact and

strong in make. (O.) — Also, and **دُو عَقْرَبَانَةٌ**, 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 مُعَقَّرَبٌ A place having in it scorpions (**عَقْرَابٍ**). (S, O.) And **أَرْضٌ مُعَقَّرَبَةٌ** (S, O, Mṣb, K) and **مُعَقَّرَبَةٌ** (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.) — **عَقَصَ**, (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 عَلَيَّ الدَّابَّةُ** [as also **عَكَصَتْ**] † 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 مَعَاصِمَةً** † I took it striving to overcome; (O, K;) as also **مُعَاصِمَةً**. (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 **عَقِيصَةٌ**, as expl. by Aboo-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 الكَرْشِ** is erroneously put **وَعَنْقُ الكَرْشِ**; 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. **عُقَصَات**. (O.)

عِقْصَة: see **عَقِصَة**, in two places.

عَقَصَة and **عَقِصَة**: see **عَقِص**.

عَقَاص 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. **عُقَصَات**: (Mṣb:) or, as some say, **عَقِصَات**, (Mgh,) or **عَقْرُوس**, (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 **عَقْرُوس** 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, **عَقَاص** signifies a thorn, or the like, with which a woman arranges, or puts in order, her hair: which is strange: (TA:) and IAqr 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 **عَقِصَة**, of which word, as well as of **عُقَصَة**, the word **عَقَاص** is also a pl.]. (O,* TA.)

عَقْرُوس: see the next preceding paragraph.

عَقِص: see **عَقِص**, last sentence.

عَقِصَة 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 **عَقِصَة**: (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. **صَفِيرَة**; as also **عَقِصَة**; (S, O, K:) the latter on the authority of A'Obeyd: (S:) pl. (of the former, S, A, Mṣb, TA) **عَقَائِص**, (S, A, Mṣb, K,) and (of the latter, S, Mṣb) **عَقِصَات**, (S, O, Mṣb, K,) and (of the former also, S, Mṣb, and of the latter also, S, TA) **عَقَاص**, (S, O, Mṣb, K,) of which A'Obeyd cites the following ex. in a verse of Imra-el-Kays:

• عَدَائِرُهُ مُسْتَشْرِزَاتٌ إِلَى الْعُلَى •
• تَصِلُ الْعِقَاصُ فِي مِثْنَى وَمُرْسَلِ •

[Its pendent locks being twisted upwards, the twists becoming concealed among hair doubled and hair made to hang down]: or, as some say, it [عَقَاص] signifies what a woman makes, of her hair, like a pomegranate; each lock of which is termed **عَقِصَة**;

the pl. being **عَقَاص** and **عَقَائِص**. (S, O.) [See also **عَقَاص** as expl. by IAqr, above.] **عَقَاص** 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 **عَقِصَة** or **عَقِصَة** in any of the senses before explained.])

عَقِص: see **عَقِص**, last sentence, in two places.

عَقِص: see **عَقِص**, last sentence.

أَعْقَص 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. **عَقِصَاء**: (Mṣb:) or **عَقِصَاءُ الْقَرْنِ** signifies a **شَاة** [i. e. sheep or goat] having a twisting, or contortion, in the horn: (A:) and **مَعْقَاص**, 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 **عَقِص**, last sentence.

مَعْقِص 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. **مَعْقِصَات**. (S.)

مَعْقِص: see **أَعْقَص**. — See also **مَعْقِصَات**.

عقف

1. **عَقَفَهُ**, (S, O, Mṣb, K,) aor. ʔ, (O, Mṣb, K,) inf. n. **عَقْفٌ**, (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. **تَعْقِيفٌ**, (S, KL,) signifies [the same, or] he bent it, or crooked it: (S, Mṣb, KL:) [or he did so much:] and **تَعْقِيفٌ** 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 **عَقَفْتُ**] said of a sheep or goat (**شَاة**), and likewise, sometimes, of any beast (**دَابَّة**), 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, **تَعَقَفَ**. (O, K.)

عَقَفَ The fox. (IF, S, O, K.) So in the following verse, (ascribed by IF and IB to Homeyd El-Arḡaṡ, and by J to Homeyd Ibn-Thowr, but said by Ṣgh to be of neither of the Homeyds, TA.)

• كَأَنَّهُ عَقَفَ تَوَلَّى بِهَرَبِ •
• مِنْ أَكْلِبٍ يَتَّبَعُنْ أَكْلِبِ •
[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.)

عَقْرُوف A cow's udder of which the stream of milk comes forth contrarily, on the occasion of milking. (AHát, O, K.)

شَوْكَة عَقِيفَة A thorn bent like the crooked piece of iron in the head of the spindle. (TA.)

عَقَافَة 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, (**يُخْجَن**, so in the CK,) like the **مِخْجَن** [q. v.]: (O, L, K:) or it is [a part, app. the crooked, or hooked, head,] of the **مِخْجَن**: (Mṣb:) and some say that it is a **صَوْلْجَان** [q. v.]. (TA.) [In the present day it is applied to A hook, or a small hook.]

عَاقِفٌ, applied to a sheep or goat (**شَاة**, O, K,) and sometimes to any beast (**دَابَّة**, O), Having the disease termed **عُقَاف**; as also **مَعْقُوفَة** **الرَّجُلِ** (O, K.)

أَعْقَفَ 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.] **عَقْفَاء** A sheep or goat (**شَاة**) 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. **عَقْفَان**. (TA.) — And [the fem.] **عَقْفَاء** signifies [An iron hook;] a piece of iron of which the extremity has been contorted, and in which is a bending. (O, K.)

شَعْرٌ مَعْقِفٌ [Hair that is recurvate at the extremities; as though ending with hooks]: (M and TA voce **أُحْجِنُ**): and **شَعْرٌ مَعْقُوفٌ** [signifies the same]. (TA in art. **سَدَل**.) [See also **مَعْقِفٌ**, and **مَعْقُوفٌ**.]

مَعْقُوفٌ applied to an old man, Bent by reason of great age. (TA.) — See also **عَاقِفٌ**: — and **مَعْقِفٌ**.

عقفر

Q. 1. **عَقَفَرْتَهُ الدَّوَاهِي**, (S, O, K,) and **عَقَفَرْتُ عَلَيْهِ**, (K,) and **أَعْقَفَرْتُ عَلَيْهِ**, (Lth, O, K,) Calamities destroyed him: (Lth, S, O:) or prostrated and destroyed him. (K.)

Q. 2. **تَعَقَفَرَ** 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.)

عَقْفِيرٌ *A calamity* (S, O, K, TA) of fortune: (TA:) like **عَقْفَا**; from which it is said by IF to be formed, by additional letters: (O:) pl. **عَقْفَائِرٌ**. (O, TA.) — *A crafty, or cunning, [demon of the kind called] عُقُولٌ*. (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 البَعِيرَ**, (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 الإِبِلَ**, 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 **الجماع** [i. e. + *The act of compressing a woman*]. (TA.) — **عَقَلْتُ** **القَتِيلَ**, (S, Mgh, Mṣb, K,*) or **المَقْتُولَ**, (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. عَف.] 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 العَاقِلَةَ**, (S, Mgh, O, Mṣb, K,) in a trad. (S, O, Mṣb) of Esh-Shaʿbee, (O,) or a saying of Esh-Shaʿbee, (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 العَاقِلَةِ** **لَا تَعْقِلُ العَاقِلَةَ**; (S, O, Mṣb, K;) and Aṣ pronounced this to be correct: (S, O, Mṣb:*) Akmal-ed-Deen, however, in the Exposition of the Hidāyeh, says that **عَقَلَهُ** 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 لَآءِ الكَلْبِ البَرَّارِ** 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 البَعِيرَ**]; 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 **تَعَقَلَهُ**, (TA, [see also the first paragraph of art. عَجَس]) and **عَقَلَهُ**, (Mṣb, TA,) *He withheld him, or restrained him, (Mṣb, TA,) عَنْ حاجته 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 **عَقَلَهُ بَطْنَهُ** signifies the same. (TA.) And **يَعْقِلُ الطَّبِيعَ** is said of a medicine [as meaning, in like manner, *It binds the bowels; is astringent*]. (TA in art. حمض; &c.) And **عَقَلَ البَطْنَ** [app. **عَقَلَ**] *The belly [or bowels] became bound, or confined*; syn. **أَسْتَمَسَكَ**. (TA.) — **عَقَلَ عَلَى القَوْمِ**, [aor. -] inf. n. **عَقَالٌ**, means *He collected, or exacted, the poor-rates of the people, or party*; [app. from **عَقَلَ البَعِيرَ**; 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-Dhubāb, and said, **اغْزِلْ عَلَيْهِم عَقَالَيْنِ فَاقسِمِ فِيهِم**, [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, **يَعْقِلُ الصَّدَقَةَ** [*He collects, or exacts, the poor-rate*]. (S, O.) — **عَقَلَ فُلَانًا** and **عَقَلَهُ** signify *He threw down such a one [in wrestling] by twisting his leg upon the latter's leg*: (K, TA:) [or] you say, **صَارَعَهُ فَاغْتَقَلَهُ الشَّغْرِيَّةُ** *He wrestled with him and twisted his leg upon the leg of the latter*: (S, O:) and one says of a wrestler, **فُلَانٌ يَغْتَقِلُ بِهَا النَّاسَ**, (S, O,) or **يَعْقِلُ 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 **عَقَلْتَهُ**. (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 **تَعَقَلَ**; 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 5. — **مَا أُعَقَلُهُ 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 **دَعَّ عَنْكَ الشَّكَّ** [*Dismiss from thee doubt*], is [said to be] mentioned by Sb; as though the speaker said, **مَا أُعَلِمُ شَيْئًا مِمَّا تَقُولُ فَدَعَّ عَنْكَ الشَّكَّ** [*I know not aught of what thou sayest, so dismiss from thee doubt*]; and [to be] like the phrases **خُذْ عَنْكَ** and **سِرْ عَنْكَ**: Bekr El-Mázince 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 **أَعَقَلَهُ**; (K, TA;) and thus it is mentioned by Sb and others, with **ع** and **ف**. (TA.) **نَخْلَةٌ لَا تَعْقِلُ الإِبَارَ** *A palm-tree that will not receive fecundation* is a tropical phrase [perhaps from **عَقَلَ** meaning "he understood" a thing]. (A, TA.) — **عَاقَلْتَهُ فَعَقَلْتَهُ**: 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, **العَقُولُ** 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 **رَوَّحَ**.]

2: see 1, in four places. — **عَقَلَهُ**, inf. n. **تَعْقِيلٌ**,

also signifies *He, or it, rendered him عاقل* [i. e. intelligent, &c.]. (O, K.) = And *عقل* 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. *المرأة تعاقل الرجل إلى ثلث ديتها* (§, Mgh, O, K) means *The woman is on a par with the man to the third part of her bloodwit*; (§, Mgh, O;) she receives like as the man receives [up to that point]: (Mgh:) i. e., [for instance,] his *موضحة* [or wound of the head for which the mulct is five camels] and her *موضحة* 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: (§, 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.) = *عاقلته فعقلته* (§, O, K,*) inf. n. of the former *معاقلته*, (TA,) and aor. of the latter *عقل*, (§, O, K,) and inf. n. *عقل*, (TA,) means *I vied, or contended, with him for superiority in عقل [or intelligence], (O, TA,) and I surpassed him therein.* (§, O, K, TA.)

4. *اعقل* *He (a man) owed what is termed عقال*, (O, K, TA,) i. e. *a year's poor-rate.* (TA.) = *اعقل القوم* *The people, or party, became in the condition of finding the shade to have declined, and contracted, or shrunk, with them, at midday.* (§, O.) = *اعقله* *He found him to be عاقل* [i. e. intelligent, &c.]: (K:) it is similar to *أحمدته* and *أبخله*. (TA.) — See also 1, last quarter.

5. *تعقله*: see 1, near the middle: — and see 8, in four places. — *تعقل لي بكفك حتى أركب*, (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, عقله, aor. ع, inf. n. عقل.* Hence one says, *لا يتعقل هذا شيء! لا يتعقل* *This is a thing that is not conceivable.*] = *تعقل* as intrans.: see 1, latter half. — [Hence, *He recovered his intellect, or understanding.* — And] *He affected, or endeavoured to acquire, عقل* [i. e. intelligence, &c.]: like as one says *تكلّم* and *تكلّم*. (§, 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. *تعاقلوا دمر فلان* *They paid among themselves, or conjointly, the mulct for the blood of such a one.* (K.) It is said in a trad., *إنّا لا نتعاقل المصع*, *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] موضحة.* (TA.) And in another it is said, *يتعاقلون بينهم معاقلهم الأولى* [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, *القوم على ما كانوا*, *They are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits.* (§, O.) = *تعاقل* also signifies *He affected, or made a show of possessing, عقل* [i. e. intelligence, &c.], *without having it.* (§, O.) [See also 5.]

8: see 1, former half, in three places. — *اعتقل* said of a man, *He was withheld, restrained, or confined.* (§, O.) — And *اعتقل لسانه*, (§, Mgh, O, Msh, K,) and *اعتقل*, also, (Msh,) *His tongue was withheld, or restrained, (Mgh, Msh, TA,) from speaking; (Mgh, Msh;) he was unable to speak.* (§, Mgh, O, Msh, K.) — [Hence,] *اعتقل الشاة* *He put the hind legs of the ewe, or she-goat, between his shank and his thigh, (§, O, K,) to milk her, (§, O,) or and so milked her.* (K.) And *اعتقل رمحه* *He put his spear between his shank and his stirrup [or stirrup-leather]: (§, 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 *اعتقل الرجل*, and *تعقله*; (O;) or *اعتقل الرجل*, (O, K,) accord. to one relation of a verse of Dhur-Rummeh, (O,) and *تعقلها*; (K;) *He [a man riding upon a camel] folded his leg, and put it upon the مورك*: (O, K, TA:) in the *مورك* is erroneously put for *المورك*: (TA:) the *مورك* is before the *واسطة* [or upright piece of wood in the fore part] of the camel's saddle: (AO, in TA art. *ورك*;) and one says also, *اعتقل قادمة رجليه* and *تعقلها*; both meaning the same [as above]: (TA:) and *اعتقله* and *تعقله* *He folded his leg upon the fore part of the سرج* [or saddle of the horse or the like]. (Mgh.) — See also 1, latter half, in three places. — *الإعتقال* also signifies *The inserting a سبر [or narrow strip of skin or leather], when sewing a skin, beneath a سبر, in order that it may become strong, and that the water may not issue from it.* (AA, O.) = And one says, *اعتقل من دمر فلان*, (O, K,) and *من* *طائنته*, (O,) meaning *He took, or received, the عقل*, (O, K, TA,) i. e. *the mulct for the blood of such a one.* (TA.)

10. *استعقله* *He counted, accounted, or esteemed, him عاقل*, i. e. intelligent, &c.: for] you say of a man, *يستعقل* [from *العقل*], like as you say *يستحق* [from *الحق*], and *يسترأى* from *الرأى*. (AA, § in art. *رأى*.)

عقل an inf. n. used as a subst. [properly so termed], (Msh,) *A bloodwit, or mulct for bloodshed; syn. دية*; (A, §, Mgh, O, Msh, K;) so called for a reason mentioned in the first paragraph in the explanation of the phrase *عقلت القليل*; (A, §, Mgh, O, Msh;) as also *معلقة*, (§, Mgh, O, K,) of which *معلقة*, with fet-h to the ق, is a dial. var., mentioned in the R; (TA;) and of which the pl. is *معاقل*: (§, O, K:) one says, *عند فلان صمد من معلقة* i. e. *We have a remainder of a bloodwit owed to us by such a one.* (§, O.) And *هم على معاقلهم الأولى* *They are [acting] in conformity with [the usages relating to] the bloodwits that were in the Time of Ignorance; (K, TA;) or meaning على ما كانوا* *They are [acting] in conformity with the conditions of their fathers; (K, TA;) but the former is the primary meaning: (TA:) and [hence] صار دمر فلان معلقة على قومه* *The blood of such a one became [the occasion of] a debt incumbent on his people, or party, (§, O, K,*) to be paid by them from their possessions.* (§, O.) = And as being originally the inf. n. of *عقل* in the phrase *عقل الشيء* meaning [فهمه or تدبره]; (Msh;) or as originally meaning *المنع*, because it withholds, or restrains, its possessor from doing that which is not suitable; or from *المعقل* as meaning “the place to which one has recourse for protection &c.,” because its possessor has recourse to it; (TA;) *العقل* signifies also *Intelligence, understanding, intellect, mind, reason, or knowledge; syn. الحجر*, (§, O,) and *النبي*, (§,) or *النبيه*, (O,) or *الحجا*, and *اللّب*, (Msh,) or *العلم*, (K,) or the contr. of *الحق*; (M, TA;) or the knowledge 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 *العقل* 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 fetal 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 عَقُول : (K:) Sb mentions عَقْل as an instance of an inf. n. having a pl., namely, عَقُول; like شُغْل and مَرَض : (TA in art. مرض:) I Aar says, (O,) العَقْل is [syn. with] القَلْب, and القَلْب is [syn. with] العَقْل : (O, K:) and المَعْقُول is [said to be] a subst., or name, for العَقْل, like المَجْلُود and المَيَسُور for الجَلَادَة and المَيَسُور : (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 جَوْل [or casing] of the well of the collapsing whereof one is free from fear because of its firmness, nor intellect, or intelligence, (عَقْل), to withhold him from doing that which is not suitable to the likes of him.* (Meyd. [But see مَعْقُول below.]) [Hence, أُسَانُ العَقْل (see 1 in art. حنك) and أُضْرَاسُ العَقْل (see ضرس), both meaning *The wisdom-teeth.*] — [It is said that] عَقْل also signifies *A fortress; syn. حَصْن.* (K.) [But this seems to be doubtful.] See مَعْقَل. — And *A sort of red cloth (S, O, K) with which the [women's camel-vehicle called] هَوْدَج is covered: (K:) or a sort of what are called بُرُود [pl. of بُرْد, 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.)

عَقْلَة *A bond like the عَقَال [q. v.]: or a shackle.* (Har p. 199.) — [Hence it seems to signify *An impediment of any kind.*] One 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. حيس.) — 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 ثِقَاف.* (O, TA.)

عَقْلِي *Intellectual, as meaning of, or relating to, the intellect.*

عَقَال *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. عَقُول.* (S, O, Mgh.) [See also شَكَال.] — 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. سعى and سعى.] One says, عَلَى بَنِي فُلَانٍ عَقَالَانِ, *On the sons of such a one lies a poor-rate of two years.* (S, O.) And hence the saying of Aboobekr, نُو مَنَعُونِي عَقَالًا, (Mgh, O, Mgh) *If they refused me a year's poor-rate:* (Mgh, O:) and it is said that the phrase أُخَذَ 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 عَقْل : (O, Mgh;) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Mgh, TA,) of the value of the [rope called] عَقَال : (TA:) or he said عَنَاقًا ["a she-kid"]; (Mgh, TA;) so accord. to Bkh, (Mgh,) and most others: (TA:) or جُدِيًّا ["a little kid"]. (Mgh, TA.) — Also *A young [she-camel such as is called] قَلُوص.* (K.) — عَقَالُ المَيِّينَ means *The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels.* (K.)

عَقُول *A medicine that binds, confines, or astringes, the belly [or bowels]; (S, O, Mgh;) as also عَقَاوِل; contr. of حَادِرٌ. (A in art. حدر.)* — See also عَاقِل, latter half, in two places.

عَقِيْلَة *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. عَقَائِل. (TA.) And العَقِيْلَة, (K,) or عَقِيْلَة 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 عَقِيْلَة *Certain hardy, excellent, highly esteemed, camels, of Nejd.* (Mgh.)

عَقَالٌ *A limping, or slight lameness, syn. ظَلْع, (so in copies of the S,) or صَلْع [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 الكَرَا *Three herbs that remain after having been cut, which are the سَعْدَانَة and the حُتْب and the قُطْبَة.* (TA.) — عَقَاوِل, [a pl.] of which the sing. is not mentioned, [perhaps pl. of عَقَال, but in two senses a pl. of عَقْنَقَل,] signifies *The portions of a grape-vine that are raised and supported upon a trellis or the like.* (TA.)

عَقِيْبِي *Grapes in their first, sour, state.* (O, K.)

شُغْرَبَة and شُغْرَبَة *i. q. أَخَذَهُ العَقِيْبِي.* (AZ, TA in art. شغرب.)

عَاقِل [act. part. n. of عَقَلَ: and as such,] *The payer of a bloodwit: pl. [or rather coll. gen. n.] عَاقِلَة: (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-'Irāk, 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:) Aḥmad Ibn-Ḥambal is related to have said to Is-ḥāk Ibn-Manṣoor, it is applied to the tribe (قَبِيْلَة) [of the slayer]; but that they bear responsibility [only] in proportion to their ability; and that if there is no عَاقِلَة, it [i. e. the bloodwit] is not to be from the property of the offender; but Is-ḥāk 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 عَاقِلَة thus applied is عَوَاقِل. (Mgh.) — عَاقِلٌ also signifies *Having, or possessing, عَقْل [i. e. intelligence, understanding, &c.; or intelligent, &c.; a rational being]; (S, O, Mgh, K;) and so عَقُول, (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 أَبْنَة, in art. به.]) 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 عَاقِلَة: (Mgh:) the pl. masc. is عَقَالٌ and عَقَالَة, (Mgh, K,) this latter pl. sometimes used; and the pl. fem. is عَوَاقِل and عَاقِلَات. (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 عَقُول is said by Freytag to be used in the Deewān of Jerceer.] 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 عَاقِلَة signifies *A female comber of the hair. (S, O.)****

عَاقِلَة, as a coll. gen. n.: see عَاقِل; of which it is also fem.

عَاقُول: see عَقُول. — 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. *عَوَاقِيلُ*: or the *عَوَاقِيلُ* of valleys are the *angles, in the places of bending*, thereof; and the sing. is *عَاقُولٌ*. (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,] *عَوَاقِيلُ الْأُمُورِ* *What are confused and dubious of affairs*. (S, O, K.) — And [hence] one says, *إِنَّهُ لَذُو عَوَاقِيلٍ*, 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 allagi* 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 الْجَمَالِ*; *it grows upon the dykes and the تَرَعٌ* [or canals for irrigation]; *and has a violet-coloured flower*. (TA.) [See also *تَرْتَجِيمِينَ*; and see *حَاج*, in art. *حجج*.]

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 حَرَفٌ* [app. meaning *ridges*], *and compacted*: (TA:) accord. to El-Aḥmar, it is the *largest quantity of sand; larger than the كَثِيبٌ*: (S voce *لَبَبٌ*;) pl. *عَقَائِلُ* (S, O) and *عَقَائِيلُ* (O) and *عَقْنَقَلَاتٌ*. (TA.) — And *A great, wide, valley*: (K:) pl. *عَقَائِلُ* and *عَقَائِيلُ*. (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] *صَبَبٌ*: (S, O, K:) or the [portion of fat termed] *كُثَيْبَةٌ* of the *صَبَبٌ*. (TA.) *أَطْعِمِ أَخَاكَ مِنْ عَقْنَقَلِ الصَّبَبِ* [Give thy brother to eat of the intestines, &c., of the dabb: or, as some relate it, *مِنْ كُثَيْبَةِ الصَّبَبِ*]: 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. *عَقْلَاءُ*, 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. *حِصْنٌ*: (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 Ḥimyer 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*.]

رَطَبٌ مَعْقَلِيٌّ, (Mgh, Mṣb,) or *تَمْرٌ مَعْقَلِيٌّ*, (Mgh, Mṣb,) [or *fresh ripe dates*,] of *El-Basrah*: (Mṣb:) so called in relation to *Maāḳil 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*.]

عقمر

1. *عَقِمَتْ مَفَاصِلُهُ* *His joints* (S, K) of the arms and legs (S) *became dry*. (S, K.) [See *عَقْمَرٌ*, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, *تُعَقَّمُ 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 *عَقِمَتْ*; (S;) or *عَقِمَتْ*; (Mṣb;) or both; and *عَقِمَتْ*, aor. 2; and *عَقِمَتْ*; (K;) inf. n. *عَقْمَرٌ* and *عَقْمَرٌ* (S, K) and *عَقْمَرٌ*, (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 هَزْمَةٌ therein*. (K. [See *عَقْمَرٌ*, below.]) And *عَقِمَتْ* and *عَقِمَتْ* and *عَقِمَتْ* are said of a woman [as meaning *She was, or became, barren*]. (IB, TA.) — [Hence,] *عَقْمَرٌ خُلُقُهُ*, said of a man, *His disposition was, or became, bad, or evil*. (TA.) — And *عَقِمَرٌ*, (K, TA,) inf. n. *عَقْمَرٌ*, (TA,) + *He (a man, TA) was, or became, silent*. (K, TA.) — *عَقْمَرُ اللَّهِ رَحِيمًا*, (IB, Mṣb, K, TA,) aor. 2, (Mṣb, K, TA, [in the CK *عَقْمَرًا* and *تَعْقِيمًا* are erroneously put for *عَقْمَرًا* and *يَعْقِيمًا*]) inf. n. *عَقْمَرٌ*; (IB, Mṣb, TA;) and (IB, K) *أَعْقَمَهَا*; (S, IB, K;) the former used by those who say *عَقِمَتْ*, and the chaste form; the latter, by those who say *عَقِمَتْ* and *عَقِمَتْ*; the two being like *أَحْزَنَتْهُ* and *حَزَنَتْهُ*; (IB, TA;) *God made her womb to be barren, (Mṣb,) or incapable of receiving offspring*. (S, K.) — [Hence,] one says, *الْيَمِينُ الْفَاجِرَةُ تَعْقِمُ الرَّحِمَ* i. e. + [The false oath] *severs communion and kindness between men*. (TA.)

2. *عَقِمَهُ*, inf. n. *تَعْقِيمٌ*, + *He silenced them*. (K.)

3. *عَاقَمَهُ*, (S, K,) inf. n. *مُعَاقَمَةٌ* and *عَقَامٌ*, (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, *Rabec'ah Ibn-Maḳroom Ed-Dabbee*, (TA.)

• وَمَا أَجِنَ الْجَمَاتِ قَفْرٌ *
• تَعَقَّمُ 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 *تَرَدَّدٌ* [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 *م* 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 عَقِيَّةٌ and عَقِيَّةٌ A red [garment of the sort called] مَرَطٌ [q. v.]: or any red garment: and the last signifies a variegated, or figured, cloth or garment; syn. وَشِيٌّ (K:) [see an ex. of this last in a verse cited voce جَزْمَةٌ:] or all signify a certain sort of وَشِيٌّ (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] هَوَاجِحٌ; (TA;) as also the second; and so عَقِيَّةٌ: (O and TA in art. عَقَب:) but some, Lh adds, say that it signifies sorts of لَبَنٌ [evidently, I think, a mis-transcription for لَبْسٌ 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 عَقِيرٌ)] 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 TK signifies the same as عَقْرٌ as syn. with عَقِيَّةٌ and عَقِيَّةٌ: but this I do not find in the K.]

عَقِيَّةٌ see عَقْرٌ. — عَقِيَّةُ الْقَمَرِ [in the CK عَقِيَّةُ الْقَمَرِ] The return of the moon. (K, TA, TK.) [See عَقِيَّةُ الْقَمَرِ and عَقِيَّةُ الْقَمَرِ, of the latter of which it is app. a dial. var.]

عَقِيَّةٌ see عَقْرٌ.

عَقِيٌّ see the paragraph here following.

عَقِيٌّ 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 عَقِيٌّ, [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 عَقِيٌّ and عَقِيٌّ, with ḍamm and with kesr, (K,) applied to speech, or language, (كَلَامٌ,) † Obscure, recon-dite, or abstruse, (S, K, TA,) which men do not know; like what are termed نَوَادِرٌ; and so عَقِيٌّ: or such as is termed عَقِيرٌ [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,] † عَقِيَّاتٌ [i. e. عَقِيَّاتٌ or عَقِيَّاتٌ, app. meaning Such a one has obscure modes of expression], mentioned by IAqr as said of a man يَلْوِي بِخَصْبِهِ اِذَا

[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 بِخَصْبِهِ]. (TA.)

عَقِيٌّ see the next preceding paragraph.

عَقِيَّاتٌ or عَقِيَّاتٌ see عَقِيٌّ, last sentence.

عَقَامٌ see عَقِيرٌ, in two places. — Also † A vehement war or battle, (S, K, TA,) and so عَقَامٌ and عَقِيرٌ, (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 أَسْوَدُ (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 (يَتَلَاوِيَانِ); 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 عَقِيرٌ, (TA,) A hard, distressing, or distressful, day: (K, TA:) accord. to Er-Rāghib, one in which is no joy. (TA.)

عَقِيرٌ (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 عَقِيَّةٌ, 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; (مَشْدُودَةٌ; so in other copies of the S;) that will not bring forth offspring. (S, TA.) It is also applied to a woman, (IAqr, S, Mṣb, K,) as meaning Barren; that will not bring forth offspring: (IAqr, Mṣb, TA:) so in a trad. cited voce أَسْوَأُ, in art. سَوَاءُ: (TA:) pl. عَقَائِرٌ and عَقِيرٌ, (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. عَقَمَاءٌ and عَقَامٌ (Mṣb, K) and عَقِيٌّ. (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 الْعَقِيرُ [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 عَقِيٌّ. عَقَمَاتٌ عَقْرٌ 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 عَقِيرٌ because [it is † A day] having no day after it. (S, TA.) Accord. to some, it is thus termed in the Kur xxii. 54. (Bd &c.) — عَقَمَاتُ الدُّنْيَا عَقِيرٌ means † [The present world] does not render good to him who is of the people thereof. (TA.) — And one says, الْمُلْكُ عَقِيرٌ 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.)

مَعْقِرٌ A joint of a horse; (S, K;) such as [that of] the pastern, next the hoof, and the knee, and the hock: (S:) pl. مَعْقِرٌ: (S, K;) the pl. signifies certain vertebrae 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 الْمَعْقِرِ, meaning He is strong in respect of the vertebrae above mentioned: and likewise, in the joints of the pasterns. (TA.) — Also A joint, or knot, in straw. (S, TA.)

مَعْقُومَةٌ see عَقِيرٌ, first sentence.

عقو

يَعْقِي، aor. يَعْقُو، and عَقَى، aor. [يَعْقَى، aor.] يَعْقِي، 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.)

8: 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 سَاحَةٌ [i. e. court, or open

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 **إِزْرَةَ عَتَّى**, (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 **عَكِك** (K) and **عَكَك** and **عَكِك** (K) and **عَكَك** (K), (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 (الصبح). (TA.) Hence the saying of the rhyming-proser, **إِذَا طَلَعَ السَّيَّاحُ ذَهَبَ**, **عَكَك** [When the sirocco rises aurorally, the sultriness goes, or rather has gone, (see the **سَيَّاحُ**, and another ex. of **عَكَك** there cited,) and the pressing, or crowding, at, or to, the water becomes little]. (O.) — See also **عَكَ**. — 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 العنَّار**, (S, O,) A colour that overspreads she-camels when they have conceived, (S, O, K,) like the **كُف** 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 **قِرْبَة**; (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, **سَبِنَتْ حَتَّى صَارَتْ عَكَكًا** [She became fat so that she was like the skin of clarified butter]. (El-Jurjānee, TA.)

عَكَّة: see **عَكَّة**.

عَكِي: see **عَكَ**, last sentence.

عَكِي The سويق [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.

عَكِك: see **عَكَ**, in three places: and also **عَكَّة**.

عَكَوَك, inadvertently said by J [and in the O] to be of the measure **فَعْلَع**, whereas it is of the measure **فَعُول**, like **عَطُود**, (IB, TA,) Fat and Bk I.

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.)

عَكَوَكَان Plump, fat, and short. (Ibn-Abbād, O.)

عَكَك 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

عَكَب and **عَكَب** and **أَعَكَب** quasi-pl. ns. of **عَكَبْتُ**, which is mentioned under this head by J and IM and others. (TA.) See art. **عَكَب**.

عكد

1. **عَكَدْنِي**, (O, K,) aor. -, (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. -, (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 **أَسْتَعَدَّ**; (K;) or in like manner [**عَكَدْتُ**] said of a she-camel; and **أَسْتَعَدَّ** said of a boy; (O;) He became fat, (S, O, L, K,) and hard in his flesh. (L.)

4: see the preceding paragraph.

8. **أَعْتَدَهُ** He (a man, O) kept, or clave, to it, (O, K,) namely, a thing; (O;) like **عَكَدَهُ**. (TA.)

10. **أَسْتَعَدَّ** He (a bird) drew close, or betook himself, to a thing, in fear of the birds of prey. (O, K.) And **أَسْتَعَدَّ بِحَجَرٍ**, or **بَشَجَرٍ**, 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.

عَكَدٌ: see **مَعَكَوَدٌ**: — and see also what here follows.

عَكَدٌ, (so accord. to the O and my MS. copy of the K,) or **عَكَدٌ**, (so accord. to the L and the copy of the K followed in the TA,) [in the CK **عَكَدٌ**,] 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] **عُضْمُص** (IAar, O, K) and **فُحْجَح**; 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 **عَكَدٌ**. (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. **عَقَد**;) 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 **عَكَدٌ** [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 كَذَا**, (O,) meaning *The utmost that is possible, or practicable, to thee is thy doing such a thing*: (O, TA:) and **هَذَا الْأَمْرُ مَعَكَوَدٌ** *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. (Yaakooḇ, O, K.) — And, applied to food, Unfailing, constant, or permanent; (O, K, TA;) and prepared. (TA.)

مُسْتَعَدٌّ مَاءٌ [A place in which water collects: see 10]. (TA.)

عكر

1. **عَكَرَ**, aor. -, (S, O, Mṣb) and -, (Mgh, Mṣb,) inf. n. **عَكَرٌ** (S, O) and **عَكَوَرٌ** (O) [and **مَعَكَرٌ**, occurring in the Ham p. 200], He, or it, (a thing, Mṣb,) turned, or inclined; (S, O, Mṣb;) turned back; returned: (Mgh, Mṣb;) and **انْعَكَرَ** [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. (Mṣb.) — **عَكَرَ عَلَى الشَّيْءِ**, aor. -, inf. n. **عَكَرٌ** and **عَكَوَرٌ**; and **انْعَكَرَ**; He turned back, or returned, against the thing. (K.) You say **قَرَمَ مِنْ قَرْنِهِ ثُمَّ عَكَرَ عَلَيْهِ بِالرُّمْحِ** [He fled from his adversary, or wheeled about widely from him, then] turned back against him with the spear: (A, TA:) and **انْحَكَرَ** [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 سَبَعُ.] — [And *He returned to the thing.* See an ex. voce قَرَدَ.] You say also عَكَرَ الرِّمَانُ 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. -, (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 الْمِرْجَةُ The lamp had drejgs 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. تَعَكَّرَ, (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 عَكَرَ, inf. n. عَكَرَ. (IKtt, TA.) — See also 8.

6: see 8, in three places.

7: see 1, first sentence.

8. اعتكرو: 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 اعكرو: (O, K;) or it became dense in its darkness, and confused. (A.) — اعتكروا 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,] اغتكار الصَّرَائِرِ [lit., *The wrangling of fellow-wives; meaning,*] † confusion of discordant affairs. (TA.) — اعتكرو العسكر One part of the army returned upon another, so that it could not be numbered. (O, K.) — اعتكرو المطر The rain became vehement: (K:) or copious and vehement. (S, TA.) — اعتكرو الرياح, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.) — اعتكرو الشباب Youthfulness continued (O, K) until its term was ended. (O.)

عَكَرَ i. q. اَصْلُ [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 باع فلان عكروه, (S, O, TA,) or أرضه عكروه, (TA,) Such a one sold the اَصْلُ [meaning the fundamental property, i. e. the property itself,] of his land. (S, O, TA.) And رجع فلان إلى عكروه [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 لَيْمِسُ 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 اقترَبَ لِلنَّاسِ حِسَابُهُمْ [in the Kṛ xx. 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 (IAḡr, S, O, K) &c. (IAḡr, 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., اَتَمَّ الْعَكَارُونَ لِأَلْفَرَارُونَ (S, Mgh, O, TA) *Ye are they who return to the fight; not they who flee.* (Mgh, TA.) And عَطْفُونٌ signifies the like. (TA.)

طَعَامٌ مُعْتَكِرٌ Much food or wheat. (ISH, O.)

عَكَرَ

1. عَكَرَ عَلَى عَكَارَتِهِ, (K,) and عَلَى عَصَاهُ, aor. -, (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 تعكرو: (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. تعكرو قوسه: see 1. — *He made use of his bow as an عَكَارَةَ.* (A.)

عَكَوَزٌ, or عَكَوَزٌ: see the next paragraph.

عَكَوَزٌ, (K,) or عَكَوَزٌ, like صَبُورٌ as written by Sgh, (TA,) or عَكَوَزٌ, (thus accord. to the O,) [or more probably, I think, عَكَوَزٌ,] *A thing like the*

جَبَّة [or socket of a spear-head], of iron, into which the أُجْدَمُ [app. meaning the person afflicted with elephantiasis] puts his leg, or foot. (Ibn-Abbād, O, K.) — See also عَكَارَةَ.

عَكَارَةَ: see عَكَارَةَ. — Also *A زَجٌّ [or pointed iron foot of a spear or the like];* as also عَكَوَزٌ [or عَكَوَزٌ?]. (O.)

عَكَوَزٌ: see عَكَارَةَ. — and عَكَوَزٌ: — and عَكَارَ.

عَكَارَ: 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 عَكَوَزٌ, but correctly عَكَوَزٌ, as written by Sgh, (TA,) *A staff having a زَجٌّ [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 عَكَارَاتِ [† *Such a one is of the functionaries, or magistrates*: because officers of rank made use of walking-sticks]. (TA.)*

عَكْسٌ

1. عَكَسَهُ, aor. -, (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,] عَكْسُ الْكَلَامِ وَنَحْوُهُ, (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 خَوْضٌ and عَكْوَضٌ: (TA:) or *he perverted its order* (TA) [or its meaning: see مَعَكُوسٌ]. [Hence the phrase بِالْعَكْسِ Vice versá.] One says to him who speaks wrongly, لَا تَعَكْسْ [Pervert not thou]. (A.) And مَعَاكَسَةٌ with respect to language and the like is like عَكْسٌ. (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"], عَكْسُ الْبَيْتَةِ 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 (دَابَّةٌ) without fodder.* (TA.) You say also, عَكَسَ رَأْسَ الْبَعِيرِ, aor. -, *He turned the head of the camel* [app. meaning backwards].

(TA.) And **عَكَسَ البَعِيرَ**, (IKṭṭ, O, L, Mṣb,) aor. -, (Mṣb, [in the L, 2, which is evidently a mistranscription,]) inf. n. **عَكْسٌ** (S, IKṭṭ, O, L, K) and **عَكَسَ**, (IKṭṭ, L,) *He tied the camel's neck to one of his fore legs while he was lying down: (IKṭṭ, 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 (خطام) upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous: (El-Jaḍee:) or, accord. to an Arab of the desert, he pulled the rein (جرير) 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-Rabeeḥ Ibn-Kheythem, (TA.) **اعْكُسُوا أَنْفُسَكُمْ عَنِ الخَيْلِ بِاللَّجْرِ** Rein in, or refrain, (TA,) or turn back, (A, TA,) yourselves [as one reins in, &c., horses by means of the hits 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. **عَكْسٌ**, [app. meaning I poured milk upon broth; for it is said to be] from **عَكَيْسٌ** in the first of the senses assigned to it below: (O:) or **العَكْسُ** signifies the pouring **عَكَيْسٌ**, meaning as first expl. below, upon **طَعَامٌ** [or food]: (K:) and **الْعَكْسُ** signifies the same as **عَكْسٌ**: (TA:) [or both of these verbs are intrans.;] **عَكَسَ** and **اعتكس** from **عَكَيْسٌ** signify the same [app. without **الْعَبْنُ**]. (JM.)*

2. **عَكْسٌ**, inf. n. **تَعَكَيْسٌ**, [He said the contrary of what he meant; spoke ironically.] (A and Mgh in art. حرس. [In the former, **تعكيس** is coupled with **تَهْتَمُرُ**, which signifies the same.]

3. **مُعَاكَسَةٌ** and **عَكَاسٌ** [are inf. ns. of **عَكَسَ**]: for the former see 1, near the beginning. — **دُونَ ذَلِكَ الأَمْرِ عَكَاسٌ وَمِكَاسٌ** [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:) [**عَكَاسٌ** and **مِكَاسٌ** may signify alike:] or **مَكَاسٌ** 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. **انعكس**, said of a thing, i. q. **اعتكس**; (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 وَيَنْعَكِسُ** [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, **انعكس الحال** 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.)

عَكَيْسٌ 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 (**يُعَكْسُ**) under the ground to [come forth at] another place. (S, O, K.) — **لَيْلَةٌ عَكِيَسَةٌ** A dark night. (O, K.) — **إِبِلٌ عَكِيَسَةٌ** 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. **عُكُوفٌ** (S, O, Mṣb, K) and **عَكْفٌ**, (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 **اعتكف** would be agreeable with analogy, in the sense of **عَكَفَ**, but has not been heard. (Ḥar 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 **عُكُوفٌ** [or **عُكُوفٌ فِي مَكَانٍ**] signifies The keeping, or*

cleaving, to a place. (TA.) See also 8. — And one says, **عَكَفَتِ عَلَيْهِ الخَيْلُ بِعَائِدِمَا** 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-Ajzāj says,

عَكَفَ النَّبِيطُ يَلْعَبُونَ الفَنْزَجَا

[Like the going round of the Nabathæans playing the game called **فَنْزَج**: in which **عَكَفَ** is probably used by poetic license for **عُكُوفٌ**]. (S, O.) And in like manner one says, **عَكَفَتِ الطَّيْرُ عَلَى القَيْبِلِ**, (O,) or **حَوَّلَ القَيْبِلِ**, (K,) [The birds went round the slain person], inf. n. **عُكُوفٌ**. (TA.) And **عَكَفَ الجَوْهَرُ فِي النَّظْمِ** (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. **عَكْفٌ**, (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. **تَعَكَيْفٌ**; (TA;) and so **عَكَفَ بِهِ**. (Ḥar 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. **عَكْفٌ**, (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**

السِّلَكُ الشُّهُوطَ i. e. [The thread of the necklace] kept from becoming scattered [the things suspended therefrom]. (O, from a verse of El-Aḡshà.) — And **عَكَفَ النَّظْمَ**, inf. n. **تَعَكَيْفٌ**, *The strung beads had gems disposed in regular order* (**نُصِدَ**, Lth, O, or **نُظِرَ**, K) among them. (Lth, O, K.) — And **عَكَفَ الشَّعْرَ** *The hair was crisped, curled, or twisted, and contracted.* (O, K.) And **عَكَفَتْ شَعْرَهَا** *She (a woman) made her hair to cleave together, one part to another, and disposed it in plaits; as also* **عَكَفَتْهُ**; (Ḥam 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. **عَكَفَ**, 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, * K, *) 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.)

عكف Keeping, or cleaving, constantly, or perseveringly, [و على شيء to a thing, and في مكان in a place:] (S, O:*) or continuing intent [upon a thing]: and remaining, staying, dwelling, or abiding, in a place: (O:) pl. **عكفون** and **عكوف** (O, K, TA) and **عكف**. (TA.) One says, **فلان عكف 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 **معكوفًا** in the *Kur* [xlvi. 25], (S, O,) meaning *Being detained, or withheld; (Mgh, TA;) as expl. by Mujāhid and Ṭā. (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.)

عكن

1. **عكّم المتاع**, (S, K,) aor. ʔ, (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 عكّم البعير He bound, upon the camel, [or, app., upon each side of the camel,] the عكّم. (S.)—And عكّم الرجل I bound, for the man, the عكّم. (S.) See also 4. — عكّم 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 **عكّر**; for the latter is better known.]) = **عكّمه عن زيارته**, inf. n. **عكّم**, *He turned him away, or back, from visiting him. (TA.) And عكّم عتًا, (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* الارض 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. كثر, (S, K, TA,) عكّمه [against him], (K, TA,) after fleeing. (S, TA.)—And ما عكّم عن شئبه He did not hold back from reviling him. (K, * TA.) = عكّم الإبل: see what next follows.**

2. **عكّم الإبل**, (S, K,) inf. n. **تعكّم**, (S,) *The camels became fat, and laden with fat upon fat; (S, K;) as also عكّم, (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 أحلبيني [and أحلبيني], meaning "Assist thou me to milk." (Fr, TA.)*

8. **أعدالوا** *They equalized the أعدال [i. e. the burdens called أعكّم, 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. **عدل**; (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. **أعكّم**; (Az, M, K;) accord. to the

M, the only pl.; but accord. to Az, **عكوم** 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, **وقّع المصطربان 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 [i. e., put in one piece of cloth and tied up]: (TA:) pl. **عكوم**. (K.) See also 1, first sentence.—And **أ نط** [q. v.] in which a woman puts what she lays up for a time of need (**ذخيرتها**). (S, K. [See also عكّم.])—See also **عكّم**.—Also **عكّم** The **بكرة** [i. e. pulley, or sheave of the pulley,] of a well. (K.)

عكّم A corner of the belly: (K:) pl. **عكوم**. (TA.) Some restrict it to negative phrases: they say, **ما بقى في بطن الدابة هزمة ولا عكّم إلا امتلأت** [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.)

عكّم (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 **كعكّم**,] 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.)*

عكوم: see **معكّم**. = Also A woman who usually brings forth a male after a female. (K.)

عكّم 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 ة.]

معكّم A place of turning away or back; (S, TA;) and (TA) so **عكوم**, (K, TA,) as in the saying **عكوم عكّمه** [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 + A man hard in the flesh, and **كثير كعبير المفاصل** [app. a mistranscription for **كثير المفاصل** large in the joints]; likened to the **عكّم**: and, accord. to IAḩr, a boy, or young man, plump and pampered. (TA.)

معكّم [app. A man asking another to assist him in the binding of the burdens upon his camel]. (ḩam p. 233 l. 21.)

عكن

5. **تعكّن**, 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.)*

عُنَّة *A crease, or wrinkle, in the belly, originating from fatness:* pl. **عُنَن** (S, Mgh, Mṣb, K) and (S, Mṣb) sometimes they said (Mṣb) **أُعْنَان** [which is a pl. of pauc.]. (S, Mṣb, TA.) — **عُنُنُ الدَّرْعِ** means *The folds of the coat of mail:* so in a verse cited voce **أَخْسَسُ**: one says **ذَاتُ دِرْعٍ عُنُنٌ** [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA.)

عُنَاةٌ *A girl, or young woman, having creases, or wrinkles, in her belly, originating from fatness; as also* **مُعْنَةٌ**. (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.)

عُنَانٌ and sometimes pronounced **عُنَانٌ** [app. by poetic license], (S,) or **إِبِلٌ عُنَانٌ** and **عُنَانٌ**, (K,) *Numerous camels:* (S, K:) or *numerous great camels.* (TA.)

عُنَانٌ *The neck:* (K:) app. a dial. var. of **عُجَانٌ**, of the dial. of El-Yemen. (TA.)

عُنَاةٌ: see **عُنَاةٌ**.

عل

1. **عَلَّه**, aor. ʔ (S, O, Mṣb, K) and ʔ, (S, O, K,) inf. n. **عَلَّل** (Mṣb, K) and **عَلَّ**, (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 **مُخْلِفٌ**.] — Hence [also], (TA,) **عَلَّ الضَّارِبُ** **عَلَّ الضَّرْبَ** *The beater plied the beaten with a continued beating;* (S, O, K, TA;) and so **عَلَّه** **عَطَاءُ اللَّهِ مُضَاعَفٌ يَعْلُ بِهِ** *ضَرْبًا*. (TA.) — And **عَلَّ** **عَبَادَهُ مَرَّةً بَعْدَ أُخْرَى** [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 (IAḩr, Mṣb, K) and ʔ, (IAḩr, K,) inf. ns. as above, (TK,) *He drank* (IAḩr, S, O, Mṣb, K) *the second draught:* (IAḩr, S, O, K:) or *drank after drinking, uninterruptedly:* (K:) and **عَلَّتِ الإِبِلُ** *The camels drank the second draught.* (TA.) — And **هَذَا طَعَامٌ قَدْ عَلَّ مِنْهُ** *This is food of which some has been eaten.* (Kṛ, K.) — **عَلَّ**, aor. ʔ, (IAḩr, Mṣb, K,) inf. n. **عَلَّ**, (TA,) *He* (a man, IAḩr, Mṣb) *was, or became, diseased, sick, or ill;* (IAḩr, Mṣb, K;) and (Mṣb, K) so **أَعْتَلَّ**, (S, O, Mṣb, K,) inf. n. **إِعْتِلَالٌ**; (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: Golius 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. **تَعْلِيلٌ** 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 بِهِ**, (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, **فَلَانٌ يُعْتَلُّ نَفْسَهُ بِعَلَّةٍ** [Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting]. (S, O.) [See also **مُعْتَلٌّ**. 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:* (Lḩ, O, TA:) in the K, erroneously, **عَالَتِ 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.:] Lḩ cites this verse, (O,) of an Arab of the desert, (TA,)

- **الْعَنْزُ تَعْلَمُ أَنِّي لَا أُكْرِمُهَا**
- **عَنِ الْعِلَالِ وَلَا عَنْ قِدْرِ 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. **أَعْلَنْتُ 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 **عَلَّتِ الإِبِلُ** **عَلَّتْ**; *the contr. of* **أَعْلَنْتُهَا**. (TA.) See also 1, first sentence. — And **اعْلُ الْقَوْمِ** *The people, or party, were, or became, persons whose camels had drunk the second time.* (S, O, K. *) — **أَعْلَهُ اللَّهُ** *God caused him to be diseased, sick, or ill;* (Mṣb, K;) as also **عَلَّه**, aor. ʔ. (Mṣb.) One says, **لَا أَعْلُكَ اللَّهُ**, meaning *May God not smite thee with a disease, a sickness, or an illness.* (S, O.) — And **اعْلَهُ**

signifies also *He made him, or pronounced him, to have an excuse* (**جَعَلَهُ ذَا عِلَّةٍ**): whence **إِعْتِلَالَاتُ الْفُقَهَاءِ** [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 **لُحْمَةٌ**, &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 بِأَمْرَةٍ** *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** **تَعَالَتْ**, and **تَعَالَتْ**, (K, TA,) as also **تَعَالَتْ**, 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. **عَلَّاهُ هُوَ يَتَعَالَى نَاقَتَهُ** means *He milks the she-camel.* (TA. [See also 3.]) [q. v.] **الصَّبِيُّ يَتَعَالَى بِتَدْيِ 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** + **إِ** *elicited from the she-camel what power she had [remaining] of going on.* (S, O.) — And **تَعَالَتُ نَفْسِي** signifies the same as **تَلَوَّمْتُهَا** [app. meaning *I waited for myself to accomplish a want, or an object of desire, so that I might avoid blame:* for **تَلَوَّمٌ** as signifying **إِنْتِظَرٌ** and **تَنْظَرٌ** is trans. as well as intrans.; and seems to be originally similar to **تَأْتَمَّرٌ** and **تَحْتَنَّتٌ** &c.]. (TA.) — See also 5, last sentence.

8. **أَعْتَلَّ**: see 1, latter half. — [Hence, **اعْتَلَّتِ الرِّيحُ** + **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, **اعْتَلَّ عَلَيْهِ** (S, MA, O) *He adduced, or urged, an excuse, or a plea, or pretext, for it.* (MA.) And hence, **اعْتِلَالَاتُ الْفُقَهَاءِ** [The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold]. (Mṣb.) — **اعْتَلَّهُ** *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.)

عَل and نَعَلَ and عَلَكَ and نَعَلَكَ : see عَل, below.
 — عَل عَل (K, TA, in the O written as one word.)
 A cry by which one chides sheep or goats (Yaḥkoob,
 O, K) and camels. (O.)

عَل : see art. علو.

عَل and نَعَلَ (S, O, Mughnee, K) are dial. vars.;
 or the former is the original, the ل being augmen-
 tative, (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 اِن and لَيْت and
 كَأَنَّ and لَكِنَّ : (S, O:) and like عَسَى [q. v.] in
 meaning; but like اِن in government; (Mughnee;) governing
 the subject in the accus. case, and the predicate
 in the nom.: one says, عَلَكَ تَفَعَّلُ [May-
 be, or perhaps, thou wilt do such a thing], and
 عَلَيَّ اُفَعَّلُ [May-be I shall do], and عَلَيَّ اُفَعَّلُ;
 and sometimes they said, نَعَلْتَنِي and عَلْتَنِي; (S,
 O;) and one says also عَل and نَعَلَ, with the
 ل quiescent, and عَلَكَ and نَعَلَكَ: (O:) [and
 accord. to general usage, one says, نَعَلَ 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, نَعَلَ زَيْدًا قَائِمًا;
 (S, O;) and allowed the pronouncing عَل and
 نَعَلَ: (Mughnee:) sometimes its subject is sup-
 pressed, as in عَلُّ اَنْ اَتَقَدَّمَ, meaning اَنْ اَتَقَدَّمَ
 اَتَقَدَّمَ [May-be I shall precede]: (Ḥam p. 517:)
 the Koofees allow the maṣoob aor. [immediately]
 after, on the authority of the reading of Ḥafṣ, [in
 the Kur xl. 38,] نَعَلِي اُبْلَغُ اَلْاَسْبَابَ [May-be I
 may reach the places of ascent, or the regions, or
 tracts, of the heavens]. (Mughnee.) Other dial.
 vars. of عَل are mentioned in art. لعل [q. v.]. (K.)

عَل : see عَلَل, 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. عَلَل. (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 (دَقِيق, for رَقِيق in the K is a mis-
 transcription, TA) in body, advanced in age.
 (M, K, TA.) And A man whose skin is con-
 tracted by disease. (IDrd, O, K.) — Also One
 in whom is no good: Esh-Shenfarà says, وَنَسْتُ
 بَعَلِّي [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 (بَعَلِّي) 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.)

عَل and عَلَل : see عَلَل.

عَلَّة A [single] second draught. (Mgh.) — And
 hence, (Mgh,) A woman's fellow-wife; her hus-

band's wife: (Mgh, Mṣb, K) or, as some say,
 a step-mother: but the former is the more correct
 meaning: (Mgh:) pl. عَلَلَات. (Mṣb.) Whence,
 عَلَلَاتِ بَنُو 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, Mṣb, K.)
 عَلَلَاتِ بَنُو الأَعْيَانِ and عَلَلَاتِ بَنُو الأَعْيَانِ, the
 sons of the same father and mother. (Mṣb.)
 Accord. to IB, one says, هُمَا أَخَوَانٍ مِنْ صَرَّتَيْنِ
 [They two are brothers from two fellow-wives];
 but they did not say, مِنْ صَرَّةٍ: and accord. to
 ISh, one says, أَوْلَادُ عَلَّةٍ هُمُ بَنُو عَلَّةٍ. (TA.)
 And it is said in a trad., الأَنْبِيَاءُ بَنُو عَلَلَاتِ, (Mgh,) or
 أَوْلَادُ عَلَلَاتِ, (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 عَلَلَّة.

عَلَّة 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 be-
 falling, 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. عَلَلَات. (Mṣb) [and
 عَلَلَات]. — 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,) عَلَلَةٌ
 لَا تَعْدَمُ خَرْقًا عَلَّةً [expl. in art. خرق]. (K, TA.)
 [See also another ex. in art. سأل, conj. 3.] —
 And A cause: [and particularly an efficient
 cause:] (M, K:) one says, هَذَا عَلَّةٌ لِهَذَا This
 is a cause of this: (M:) and هَذِهِ عَلَّتُهُ This is
 its cause: (K:) [and عَلَّةٌ وَمَعْلُولٌ Cause and
 effect; a phrase of frequent occurrence in theo-
 logical and other works:] and [sometimes عَلَّةٌ
 signifies a pretext, or pretence:] it is said in a
 trad. of 'Aishah, فَكَانَ عِنْدَ الرَّحْمَنِ يَضْرِبُ رِجْلِي
 فَكَانَ عِنْدَ الرَّحْمَنِ يَضْرِبُ رِجْلِي بِعَلَّةِ الرَّاحِلَةِ
 meaning And 'Abd-er-Rahmán was beating my leg
 with the pretence, or pretext, of his beating the
 side of the camel with his leg. (TA.) — The
 phrase عَلَيَّ عَلَلَاتِي means In every case. (S, O, K.)
 Zuhayr says,

• إِنَّ الْبَحِيلَ مَلُومٌ حَيْثُ كَانَ وَ
 • بَيْنَ الْجَوَادِ عَلَيَّ عَلَلَاتِهِ هَرِيمُ

[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-Murrec. (S in art. هريم.)

• إِنَّ الْبَحِيلَ مَلُومٌ حَيْثُ كَانَ وَ
 • بَيْنَ الْجَوَادِ عَلَيَّ عَلَلَاتِهِ هَرِيمُ

[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-Murrec. (S in art. هريم.)

عَلَل and عَلَل [both mentioned in the first
 paragraph as inf. ns.] The second draught: or a
 drinking after drinking, uninterruptedly: (K:) or

the former signifies a second drinking; one says
 عَلَلٌ بَعْدَ نَهْلٍ [a second drinking after a first
 drinking]: (S, O:) or a drinking after drinking:
 (Mṣb:) and the second watering of camels; the
 first being termed the نَهْل: (As, TA:) these two
 terms are also similarly used in relation to suck-
 ling: and one of the unknown poets says,

• ثُمَّ اَتَيْتَنِي مِنْ بَعْدِ دَا فَصَلَّى
 • عَلَيَّ التَّبِيَّ نَهْلًا وَعَلَاً

[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.]

عَلَل : see عَلَل.

عَلَل : see 3; of which it is said in the K to
 be the subst., though app. the inf. n.

عَلُول Some light food with which the sick person
 is diverted or occupied [so as to be rendered con-
 tented]: pl. عَلَل. (TA.)

عَلِيلٌ Diseased, sick, or ill; (S, Mṣb;) 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 اَعْلَهُ in the phrase
 اَعْلَهُ اللهُ;] (K;) as also مُعَلَّلٌ, (Mṣb, K,) agree-
 ably with rule, but this is seldom used; (Mṣb;) and
 مُعَلَّلٌ, from اَعْلَهُ اللهُ; (Mṣb;) 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,
 مُعَلَّلٌ, as used in a verse of Imra-el-Keys, sig-
 nifies perfumed time after time. (O.) [See also
 مُعَلَّل.]

عَلَلَةٌ (S, K) and تَعَلَّةٌ (S, K) and عَلَّةٌ,
 (K, TA,) with fet-ḥ, (TA, [in the CK عَلَلَةٌ is
 put for اَلْعَلَّةُ,]) 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.,
 (Ḥar 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 IAḥr,
 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 عَرَاكَةٌ and دَلَاكَةٌ: (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 excretes [into her udder] after the
 milking of the copious flow thereof. (TA.) —
 And A remaining portion of milk (S, O, K, TA)
 in the udder: (TA.) and † of other things: [for

instance,] † of the course [of a beast]: (K:) † of the running of a horse; (S, O, TA;) the former portion whereof is termed **بُدَاهَةٌ**: (TA:) and † of anything: (S, K:) as † of the flesh of a sheep or goat: and † of the strength of an old man. (TA.)

عَلِيٌّ: see the next paragraph, in three places.

عَلِيَّةٌ (S, O, K) and **عَلِيَّةٌ** (O, K) An upper chamber; syn. **غُرْفَةٌ**: pl. **عَلَالِيٌّ**. (S, O, K.) [It is mentioned also in art. **علو**, q. v.] — **هُوَ مِنْ عَالِيَةٍ** and **عَلِيَّتِهِمْ**, [both mistranscribed in the CK,] and **عَلِيَّتِهِمْ**, without teshdeed, [which belongs to art. **علو**,] and **عَلِيَّتِهِمْ** and **عَلِيَّتِهِمْ**, [which are also mistranscribed in the CK,] mean † He is of the exalted, or elevated, of his people. (K, TA.)

— **عَلِيُّونَ** mentioned in the Kur [lxxxiii. 18 and 19] is [said to be] a pl. of which the sing. is **عَلِيٌّ**, or **عَلِيَّةٌ** or **عَلِيَّةٌ**, or a pl. having no sing., (K, TA,) [or rather it is from the Hebr. **עֲלִי** signifying “high,” or “higher,”] and is said to be *A place in the Seventh Heaven, to which ascend the souls of the believers: or the most elevated of the Paradises; like as **سَجِين** is the most elevated of the places of the fires [of Hell]: or rather it is properly a name of the inhabitants thereof; for this [sort of] pl. is peculiar to rational beings: (TA:) it is mentioned again in art. **علو** [in which see other explanations]. (K, TA.)*

عَلَانٌ Ignorant: (O, K:) so in the saying, **أَنَا عَلَانٌ بِأَرْضٍ كَذَا وَكَذَا** [I am ignorant of such and such a land]: (O:) and so, with **ة**, applied to a woman: (O, K:) mentioned by Aboo-Sa'eed, as being well known: but said by Az to be unknown to him. (O.)

هُوَ فَلَانٌ بِنُ عِلَانٍ means *He is a person unknown.* (TA.)

عَلِيَّةٌ: see **عَلِيٌّ**.

عَلْعَلٌ (S, O, K) and **عَلْعَلٌ** (Kr, IF, O, K) The **رَهَابَةٌ** [or ensiform cartilage, or lower extremity of the sternum], which is the portion of the bone that impends over the belly, resembling a tongue: (S, O, K:) or the head of the **رَهَابَةٌ** of the horse: or the extremity of the rib that impends over the **رَهَابَةٌ**, which is the extremity of the stomach: pl. **عَلَلٌ** [so in my original, perhaps **عَلْلٌ**,] and **عَلٌّ** and **عَلٌّ** [all of which are anomalous]. (TA.)

— And **عَلْعَلٌ** (S, O) the male **قَنْبَرٌ** [or lark]; as also **عَلْعَلٌ**. (K.) In some one or more of the copies of the S, **الذَكَرُ مِنَ الْقَنْبَرِ** is erroneously put for **الذَكَرُ مِنَ الْقَنْبَرِ**. (TA.) — And **عَلْعَلٌ** (S, O) or the penis, (K,) or the **جُرْدَانٌ**, (IKh, TA,) when in a state of distention: (IKh, TA, and so in a copy of the S:) or such as, when in a state of distention, does not become hard, or strong. (K.)

عَلْعَلَانٌ A species of large trees, (O, K,) the leaves of which are like those of the **قَرْمَرٌ**. (O.)

عَلْعَلٌ: see **عَلْعَلٌ**, second sentence.

عَلْعَلُونَ Continual evil or mischief; and commotion, or tumult; and fight, or conflict. (K.) One says, **إِنَّهُ لَفِي عَلْعَلٍ شَرٍّ** and **زَلْزُولٍ شَرٍّ**, meaning *Verily he is in a state of fighting, or conflict, and commotion, or tumult.* (Fr, O.) [See also **زَلْزُولٌ**.]

عَالَةٌ and [its pls.] **عَوَالٌ** and **عَلَى** epithets applied to camels [as meaning *Taking, or having taken, a second draught*; and so the first applied to a single she-camel]. (TA.) It is said in a prov., **عَرَضَ عَلَيَّ سَوْمٌ عَالَةٌ** [He offered to me in the manner of offering water to those (camels) taking, or having taken, a second draught]; (S, O, K, TA; in the CK, **عَرَضَ** and **سَوْمٌ**;) applied to one who offers food to him who does not need it; like the saying of the vulgar, **عَرَضَ سَابِرِي**; (TA;) i. e., without energy; for one does not offer drink to the **عَالَةٌ** with energy, as one does to the **نَاهِلَةٌ** [or those taking, or having taken, the first draught]. (S, O, K, TA. [See also Freytag's Arab. Prov. ii. 84.]

عَلَّةٌ an inf. n. of 2 [q. v.]. (Ham p. 91.) — See also **عَلَلَةٌ**, in two places.

عَلِيلٌ: see **مَعْلٌ**.

مَعْلٌ: see **عَلِيلٌ**. [And see also the paragraph here following.]

مَعْلٌ Giving to drink time after time. (K.) — And [hence,] *That diverts with the saliva him who sucks it in [when hissing]; thus in a verse of Imra-el-Kays, accord. to one relation thereof; (O, and Har p. 566;) as expl. by Az; and thus, with **ة**, applied to a female: (Har:) but accord. to IAqr, that aids with kindness after kindness (**عَلَى** البرء بعد البرء [in Har البرء بعد البرء]): another reading of the word in that verse, **المَعْلَلُ**, has been expl. above, voce **عَلِيلٌ**, on the authority of AA. (O.) — Also *Plucking fruit time after time.* (K.) — And *One who repels the collector of the [tax called] خَرَاجٌ with excuses.* (IAqr, M, O, K.) — Also, (TA,) or **المَعْلَلُ**, (S, O, K,) *One of the days called العَجُوزُ*; [respecting which see art. **عجز**]; (S, O, K, TA;) because it diverts men by somewhat of an alleviation of the cold: (S, O, TA:) or, accord. to some, it is called **مُعْلَلٌ**. (TA.)*

مَعْلُونٌ: see **عَلِيلٌ**: = and see **عَلَّةٌ**: and also 1, last sentence.

يَعْلُونُ A pool of water left by a torrent, white, and flowing in a regular, or continuous, course, one portion following another: (As, O, K, TA:) or, accord. to Suh, in the R, [simply] a pool of water left by a torrent; so called because it waters the ground a second time (**يَعْلُ الأَرْضَ بِمَائِهِ**) [after its having been watered by the rain]: pl. **يَعَالِيٌّ**. (TA.) — And A dye (**صِبْغٌ**) that is imbibed (**عَلٌّ**) one time after another: (O, K:) or, accord. to 'Abd-El-Lateef El-Baghda'ec, a garment, or piece of cloth, dyed, and dyed again. (TA.) — Accord. to AA, [app. as applied to

camels,] **يَعَالِيٌّ** signifies *That have drunk one time after another*; and has no sing.: but it is said on other authority to signify *that go away at random to pasture* (**أَتَى تَهْبِي**) one time after another; and to have for its sing. **يَعْلُونُ**: and some say that it signifies *such as are excessive in respect of whiteness.* (TA.) — Also, the sing., **رَيْنٌ** after rain: (AO, O, K:) pl. as above. (TA.) — And the pl., (S, M, O, TA,) [accord. to the context in the K the sing., which is clearly wrong,] **حَبَابٌ** (M, K, TA, [in the CK **حَبَابٌ**], and **تَفَاخَاتٌ**, S, O, K, [both, I think, evidently meaning thus,]) upon water; (S, M, O, K;) said to be from the falling of rain; and to be used in a verse of Ka'ab Ibn-Zuheyr for **ذَاتُ يَعَالِيٍّ** as meaning *having bubbles*: (TA:) sing. as above. (O.) — And *Clouds disposed one above another*; (S, O;) sing. as above: (S:) or [simply] clouds; so in the R; to which ISd adds *containing rain*: (TA:) or *white clouds*; (K, TA; a meaning assigned in the K to the sing.;) but this is said by Niftaweyh in explanation of the phrase **بَيْضُ يَعَالِيٍّ** in a verse of Ka'ab Ibn-Zuheyr to which reference has been made above: (TA:) or [the sing. signifies] *a white portion of clouds.* (M, K.) — The pl. is also said to signify *Lofty mountains*; and Suh adds, *from the upper parts of which water descends.* (TA.) — Also, the sing., **أَفِيلٌ** a camel having two humps. (IAqr, O, K.) — And **أَفِيلٌ** such as is termed **أَفِيلٌ** [q. v.]. (O.)

علب

1. **عَلَبَةٌ**, aor. **عَلَبْتُ**, (S, O, TA,) inf. n. **عَلْبٌ** (K, TA) and **عَلْبٌ**, (TA,) *He made a mark, or an impression, upon it*, (S, O, K, TA,) accord. to Az, *like the mark termed عَلَابٌ* [q. v.]; (TA;) and *he marked him, or it, with a hot iron; or scratched him, or it, so as to cause bleeding or not so*: (S, O, TA;) and **تَعْلِيْبٌ** [inf. n. of **عَلَبْتُ**] likewise signifies *the doing thus* [i. e. the making a mark &c.]: (S, TA:) and, as also **عَلَبٌ** [inf. n. of **عَلَبْتُ**], the cutting [a thing], syn. **حَزٌّ**; (so in the CK and in my MS. copy of the K;) or *inciding* [it], or *notching* [it]; syn. **حَزٌّ**. (K accord. to the TA.) **لَا تَعْلَبُ صُورَتَكَ** i. e. *Make not thou a mark upon thy صورة* [here meaning face, as in some other instances,] occurs in a trad., as said to a man upon whose nose was seen a mark [of dust, or an impression,] made by pressing hard upon it in prostration. (O, TA.) — **عَلَبَ السِّيفَ**, aor. **عَلَبْتُ** (S, O, K) and **عَلَبْتُ**, (K,) inf. n. **عَلْبٌ**; (S, O, K;) and **عَلَبَةٌ**, (O,) inf. n. **تَعْلِيْبٌ**; (O, K;) *He bound round the hilt of the sword with the **عَلْبَةُ** [q. v.] of a camel*: (S, O, K:) and in like manner one says of things similar to a sword, (K, TA,) as a knife, and a spear. (TA.) — [And **عَلَبَ** seems to signify sometimes *It was tied with, or by, a sinew, or tendon*: see a usage of its part. n. voce **مَتْنٌ**.] — **عَلَبَ**, [aor. **عَلَبْتُ**,] (TA,) inf. n. **عَلْبٌ**, (K, TA,) *It (a sword) became broken in its edge.* (K, TA.) — And **عَلَبَ**, [aor. **عَلَبْتُ**,] (S, O, TA,) inf. n. **عَلْبٌ**, (TA,) said of a camel,

perly **عَلَابِن**: (S, O:) and the pl. is **عَلَابِي**. (S, O, K.) You say of a man when he has become advanced in age, **تَشَجَّ عَلِبَاهُ الرَّجُلُ** [The *of the man has become contracted*]. (S, O.)

— The pl. **عَلَابِي** is expl. in the K as signifying also *Lead*: and in the S as signifying *lead*, or a *kind thereof*: (TA:) El-Kutabee says, “I have been told that **العَلَابِي** 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 **أَبَابِيل** and **عَبَادِيد**: (TA:) in a trad., mention is made of swords of which the ornaments were **العَلَابِي** and **الآتِك**; (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 **عَلِبَاء** meaning the **عَصَب** of the camel. (TA.)

عَلْبُوبَةُ 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], (S, O, K,) upon, or over, the عَلِبَاء.* (TA.)

عَلَابِي pl. of **عَلِبَاء** [q. v.].

أَعْلَبُ: see **عَلِبُ**, last sentence.

مُعَلِبَةٌ: see the next paragraph.

مُعَلِبٌ *A sword having its hilt bound (A, O) with the عَلِبَاء of a camel; (O;) as also مُعَلُوبٌ.* (A.) — And **مُعَلِبَةٌ** *A she-camel (S, K) marked with the mark called عَلَاب (S, O, K;) as also مُعَلِبَةٌ.* (K.)

مُعَلِبٌ *One who makes the kind of vessel called عَلِبَاء.* (S, O.)

مُعَلِبَاءٌ *One who has a perforation made in her عَلِبَاءُون [dual of عَلِبَاء] with the instrument called مِدْرِي [q. v.].* (O.)

مُعَلُوبٌ *A conspicuous road (S, 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 مُعَلِبٌ.*

علت

1. **عَلْتَهُ**, aor. -, (K,) inf. n. **عَلْتُ**, (S, O,) to which **عَلْتُ** is like in its meanings (K and TA in art. **عَلْتُ**) for the most part, (TA in that art.,) *He mixed it; (S, O, K, TA;) as also عَلْتَهُ*, inf. n. **تَعَلَيْتُ**; and **اعْتَلْتَهُ**. (TA.) You say, **عَلْتُ الْبُرَّ بِالشَّعِيرِ**, aor. as above, *I mixed the wheat with the barley.* (S, 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.) — عَلْتُ السِّقَاءُ* *He tanned*

*the [skin called] سِقَاءٌ with the أَرْطَى [q. v.], (K,) or with any of the trees of the kind called عَلْتُ [q. v.]: accord. to AHn, it is with غ [i. e. عَلْتُ]. (TA.) [But مَعْلُوتٌ, with غ, is expl. on the authority of ISk, as meaning, applied to a سِقَاء, “Tanned with dry, or with unripe, dates.”] = عَلْتُ, (S, O, K, TA,) [or, perhaps, عَلِبْتُ, like عَلْتُ,] as also **اعْتَلْتُ**, (TA,) said of a **زَنْدٌ** [or piece of stick, or wood, for producing fire], *It failed to produce fire, (S, 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.) = **عَلْتُ** *The fighting vehemently, and cleaving to fight: (S, O, K;) and so عَلْتُ.* (S, O.) One says, **عَلْتُ الْقَوْمَ**, aor. -, inf. n. **عَلْتُ**, *The people, or party, fought one another [or did so vehemently and perseveringly]: and عَلْتُ بَعْضَ الْقَوْمِ بَعْضٌ [One portion of the people, or party, fought another portion vehemently and perseveringly]. (TA.) And عَلْتُ الذِّئْبَ بِالغَنَمِ* *The wolf kept to worrying the sheep or goats. (L. [And so عَلْتُ.]])**

2: see 1, first sentence. — [The inf. n.] **تَعَلَيْتُ** also signifies *Confusion of mind*: or, as some say, *the beginning of pain.* (TA. [See also 2 in art. **عَلْتُ**; and see **مُعَلْتُ**, with غ.]])

4: see 8.

5. **تَعَلَّتْ** *He, or it, clung, clave, or held fast, (O, K, TA,) to بِهِ [or him]. (TK.) [See also 5 in art. **عَلْتُ**.] = Also He made, or did, [a thing] faultily, or unsoundly. (O, K.) [Accord. to the TK, one says, **تَعَلَّتْ السِّهْمُ**, meaning *He made the arrow faultily, or unsoundly*: but this is perhaps a mistake: see 8.] — And **تَمَحَّلَ**: (K:) Fr says, **تَعَلَّتْ لَهُ الذُّنُوبُ** is like **تَمَحَّلَتْ** [app. meaning *I laboured, and exercised art or management, in seeking to do to him misdeeds*: see art. **مَحَل**]. (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: (S, O, K;) or he acted unskilfully in selecting a زَنْد: (A:) or he took, or made, for himself a زَنْد from any tree that he found in his way: and so **اعْتَلْتُ**, with غ. (AHn, TA.) And one says, **عَلْتُ فُلَانٌ يَعْطَلُ الزَّيَادَ** meaning † *Such a one does not select his مَنِيح [or wife]: (S, A, O, K:*) in which sense also يَعْطَلُ is a dial. var.: (TA:) and in like manner one says **اعْتَلْتُ** [alone], and **أَعَلْتُ**. (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 زَنْد) failed to produce fire, and therefore, perhaps, a mistranscription for عَلْتُ.] — And **اعْتَلْتُ السِّهْمَ** *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 عَلَاءَةٌ.* (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 عَلْتُ.] — See also عَلِبْتُ. — Also a term applied to The [trees, or plants, called] أَغْلَاتٌ and أَثْلٌ [or أَسْلٌ (see عَلْتُ)] and حَاجٌ and بَنِيوتٌ and عَكْرَشٌ: pl. أَغْلَاتٌ. (TA. [See also أَغْلَاتٌ, which is somewhat similarly explained.]]) — And **زَنْدٌ** [or piece of stick, or wood, for producing fire] that has not produced fire. (A.) And **أَعْلَاتُ الشَّجَرِ** [or **أَعْلَاتُ**] signifies [also] *The promiscuous pieces of trees that one uses for producing fire, of the [trees called] مَرْمُوحٌ, and of such as are dried up. (S, O, K.) — And أَغْلَاتُ الزَّيَادِ* *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 مُعْتَلْتُ. (O, K.) = Also Firm, or constant, in fight. (TA.) [عَلْتُ رَجُلٌ is expl. in the O by the words **مَلَازِمٌ لِمَنْ يُطَالِبُ**, and in like manner **العَلْتُ** 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, **مَلَازِمٌ أَيْ طَالِبٌ فِي قِتَالٍ أَوْ غَيْرِهِ**, cleaving, or holding fast, i. e. seeking, or demanding, in fight or in some other case. See عَلْتُ, of which عَلْتُ is the part. n.: and see also عَلْتُ.]**

عَلْتُهُ, with damm, (K, but written in the O **عَلْتُهُ**), i. q. **عَلْتُهُ** [most probably, I think, in the sense in which this is used in the phrase **لِي فِي عَلْتُهُ هَذَا الْمَالِ عَلْتُهُ** (q. v.), from **تَعَلَّتْ** in the first of the senses assigned to it above, syn. with **تَعَلَّقَ**]. (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 **عَلَاءَةٌ**: = and see also 1, latter half.

عَلِبْتُ *Bread made of barley and wheat: (S, O, K:) and so عَلِبْتُ. (S, O.) And **عَلِبْتُ خَمِيرٌ** *Bread made of barley and [the grain called] سَلْتُ. (TA, from a trad.) — And **عَلْتُ** *Wheat mixed with barley; (AZ, TA;) as also عَلْتُ and عَلِيمَةٌ: or, accord. to Abu-l-Jarrāh, barley and wheat mixed together for sowing and then reaped together. (TA.)***

عَلَاءَةٌ *Clarified butter, (S, O, K, TA,) or olive-oil, (TA,) and [the preparation of curd called] أَقِطٌ, mixed together: (S, O, K, TA:) and any*

two things mixed together : (S, O, K:) pl. [or rather coll. gen. n.] عَلَجَاتُ (O.) See also عَلَتْ. — Also A man who collects from various places. (O, K.)

عَلَيْتُ : see عَلَيْتُ.

مُعْتَلَّتِ الزَّنَادُ [evidently, I think, a mistranscription, correctly مُعْتَلَّتُ,] A man whose زَنَاد [pl. of زَنْدُ] fail to produce fire. (L.) — See also the following paragraph.

مُعْتَلَّتُ : see عَلَتْ : — and see the next preceding paragraph. — Also, (O, *L, [thus in the latter, with kesr to the J, but in the former without any vowel-sign to that letter, perhaps from مُعْتَلَّتِ الزَّنَادُ, but more probably مُعْتَلَّتُ, from اعْتَلَّتِ السَّهْمُ,]) An arrow in which is no good. (O, L.)

عَلَج

1. عَلَجَهُ : see 3. = عَلَجَتْ, (TA.) inf. n. عَلَجَانُ, (O, K, TA.) She (a camel) was, or became, in a state of commotion. (O, *K, *TA.) = عَلِجَ, nor. 2, inf. n. عَلِجَ, 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] عَلَجَانُ. (TA.)

3. عَلَجَهُ, inf. n. عَلَجَ (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. زَاوَاهُ; (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.] مِنْ كَسْبِهِ وَعِلَاجِهِ is a phrase occurring in a trad., meaning From his gain, or earning, and his work, or labour. (L.) And one says, عَالَجَ الْحَدِيدَ He worked, or wrought, iron. (L in art. حَدِيدٌ, &c.) And عَالَجَ فُرُشًا وَوَسَائِدَ [He manufactured beds, or the like, and pillows]. (K in art. نَجْدٌ.) And عَالَجَ الشَّرَابَ [He brewed, or prepared with pains, the beverage, or wine, by means of fire; or boiled it well]. (K voce مُصَعَّدٌ.) And عَالَجَ السِّحْرَ [He wrought enchantment]. (K in art. تَوَلَّى.) And عَالَجْنَا غَيْبَ السَّمَاءِ [We laboured, or strove, after the secrets of heaven]. (K in art. لَيْسَ.) — Also He laboured, or strove, with him, to prevail, or overcome; syn. زَاوَاهُ. (L.) One says, عَالَجَهُ, (S, O, *L, K, *) [aor. of the latter 2,] inf. n. عَلَجَ, (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 [I strove with a woman, and obtained what I desired of her]. (L.) And نَزِمْتُ, 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 نَزِمْتُ, meaning he was not tended, or treated medically, in his sickness. (L.) In another trad. occurs the saying, إِنِّي صَاحِبُ ظَهْرٍ, meaning Verily I am the owner of a camel for riding or carriage, which I ply, or work, (أَمَارَسُهُ,) 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, إِنَّكُمَا عَلَجَانُ فَعَالِجَا عَنْ 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 دَنَبٌ.] — Also, (O, K,) inf. ns. as above, [but generally عَلِجَ,] (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 عَالَجَهُ مِنَ الدَّاءِ, inf. n. عَلِجَ, he treated him medically to cure him of the disease. (MA.) [And He dressed it, namely, a wound or the like.] And one says, عَوَلَجَتِ السَّبَاعُ بِأَخْدِ, 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. عَقْدٌ.)

5. تَعَلَجَ الرَّمْلُ, and اعْتَلَجَ, The sand became collected together. (TA.) = مَا تَعَلَّجْتُ بِعَلُوجٍ and مَا تَأَلَّجْتُ 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 تَعَلَّجْتُ بِعَلُوكٍ. (O.) = مَا تَعَلَّجْتُ بِعَلُوكٍ تَعَلَّجْتُ الإِبِلَ [The camels obtained, or took, of the [shrub called] عَلَجَانُ. (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. زَوَلَ. [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. كَوَحٌ.)

8. اعْتَلَجُوا They wrestled together, striving to throw one another down; and fought one another. (A, O, K.) And اعْتَلَجَتِ الْوَحْشُ The wild animals contended in smiting one another, and

strove, or struggled, together for the mastery. (TA.) [See also 6.] — [Hence,] اعْتَلَجَتِ الْأَمْوَاجُ (S, A, O, K) †The waves conflicted, or dashed together. (S, O, K.) — And اعْتَلَجَ الْهَرَمِيُّ صَدْرَهُ †Anxiety conflicted in his bosom. (TA.) — And اعْتَلَجَتِ الْأَرْضُ †The land produced, or had, tall plants, or herbage. (S, O, K.) — See also 5.

10. اسْتَعْلَجَ 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 نَبَاتُ وَجْهِهِ [for خَرَجَ وَجْهُهُ 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 الْعِلَاجِ. (O. [I suppose it to be like اسْتَكْدَّ, from الكَدُّ; &c.]])

عَلِجٌ 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 ة: (L:) pl. [of pauc.] and [of mult.] عَلُوجٌ (S, O, Mṣb, K) and عَلَجَةٌ and [quasi-pl. n.] مَعْلُوجَاتٌ (S, O, K,) like مَشِيخَاتٌ [q. v.], (TA,) and مَعْلُوجِي (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.) — فَلَانٌ عَلِجٌ is like زَاوَى مَالٍ [meaning Such a one is a manager, tender, or superintendent, or a good pastor, of cattle, or camels &c.]. (S, O, K.) — And عَلِجٌ 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.)

عَلِجٌ The small ones, or young ones, of palm-trees. (AHn, S, O, K.) — See also عَلَجَانُ, in two places.

عَلَجَ (S, O, K) and **عَلَجَ** and **عَلَجَ** (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 **عَلَجَ** 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.)

عَلَجَ and **عَلَجَ**: see **عَلَجَ**; the latter in two places.

عَلَجَنَ A she-camel *compact and firm in flesh*: (S, O, K:) or *strong*; (Az and TA in art. **علجن**;) as also **عَلَجُونٌ**: (K in that art. :) or *thick, big, or coarse*: (Abou-Malik, 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. **علجن**.)

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 **عَلَج** [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 cut it, and their teeth become yellow in consequence of their eating it*; wherefore one says of him who has yellow teeth, **كَأَنَّ فَاةً فَوْ جِهَارٍ**, **أَكَلَ عَلَجَانًا** [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 **عَلْتَدِي**, 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 **عَلَجَنَ**.

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.)

عَلْوَجٌ i. q. **أَلْوَجٌ** (O, K) and **عَلْوَجٌ**, meaning *A thing that is eaten [or chewed]*: (O:) so in the phrase **هَذَا عَلْوَجٌ صَدِيقِي** [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**.
مَعْلُوجَاءٌ: }

مَعْلَجٌ [mentioned in the O and K in art. **علج**] 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-Abbād, 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 **عَلَاجٍ** [i. e. *medical, or curative, treatment*]. (TA in art. **ارى**.)

مَعَالِجٌ One *who treats patients, whether sick or wounded, or beasts, medically, or curatively*. (TA.)

أَرْضٌ مَعْتَلَجَةٌ 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

عَلَجٌ &c. see in art. **عَلَجَنَ**.

عد

1. **عَدَدٌ**, aor. ى, (O, L, K,) inf. n. **عَدَدٌ** (O, L, K*) and **عَدَدٌ**, (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. **اعْتَوَدَ**: 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. **عَلْوَدٌ** *He, or it, hept, or clave, to his, or its, place, and could not be moved by any one*; (L, K;) as also **اعْتَوَدَ**. (L. [See also 1.]

Q. Q. 3. **اعْتَدَى** *He (a camel) was, or became, thick, big, or coarse, and strong*; (Abu-s-Semeyda', S, O, L, K;) as also **اعْتَدَى**: (Abu-s-Semeyda', S, L:) and so **اعْتَوَدَ** said of a man. (O, L, K, [See also 1.]

عَدَدٌ *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 **اعْتَدَى**, (IAqr, TA,) which is the pl., (TA,) *The sinews of the neck*. (IAqr, S, K.)

عَدَدٌ: see **مَعْتَدَدٌ**.

عَلْوَدٌ: see what next follows.

عَلْوَدٌ (S, O, L, K) and **عَلْوَدٌ** (Ibn-Habceb, MF) and **عَلْوَدٌ** 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-Umawec, 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 **عَلْوَدٌ**: or *thick, big, or coarse*; as also **عَلْوَدٌ**: 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] **صَبٌّ**: and applied by El-Farcedak 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.)

عَلْوَدٌ: see the next preceding paragraph, in two places.

عَلَادِيٌ: }
عَلْدَنِيٌ: } see the next paragraph.
عَلْدَنَدٌ: }

عَلْدَنِيٌ Anything *thick, big, or coarse*; (S, O,* K;) as also **عَلْدَنِيٌ**: (O, K:) and *bulky, strong, and tall*; applied to a camel and to a horse: (TA:) and sometimes they applied the epithet **عَلْدَنِيٌ** to a camel: (S:) this and **عَلَادِيٌ** signify *strong*, so applied, (O, K,) as does also **عَلْدَنَدٌ** 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 عَلْدَنَاءُ**, meaning *a great and tall she-camel*; but not **جَمَلٌ عَلْدَنِيٌ**;

like as one says *نَاقَةٌ عَفْرَنَاءُ*; but not *جَمَلٌ عَفْرَنِي*: (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 *عَلَادِي*: and Sb mentions [app. as a dial. var. of the sing.] *عَلْدَنِي* (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. *عَلْنَدَاءُ*; (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 *عَلْنَدَاءُ* 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 *مُعَلْنَدٌ* (K in that art.,) and *مُعَلْنَدٌ* (Lh, L,) or *مَا لِي مِنْهُ مُعَلْنَدٌ* (AZ, and S and O in art. *عند*.) and *عَلْنَدٌ* (L,) as also *عَنْدٌ* and *عَنْدٌ* (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 *مَا لِي عَنْهُ مُعَلْنَدٌ*, *I have, in the way to it, no place in which to make my camel lie down, nor any in which to take a noon-tide-sleep, but only a direct course to it*. (L in art. *عند*.) And *مَا لِي إِلَيْهِ مُعَلْنَدٌ* (Lh, L, and O* and K in art. *عند*.) and *مُعَلْنَدٌ* (Lh, O in that art.,) *I have no way of attaining to it*. (Lh, L, and O and K in art. *عند*.) — *مُعَلْنَدٌ* 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

عَلْسٌ *A certain kind of wheat, having two grains in one husk*, (S, O, Mgh, K,) and sometimes one grain, or three grains; (Mgh:) it is found in the region of *El-Yemen*; (TA:) and is the wheat of *San'ā*: (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, Mgh,) having two grains in one envelope, and it is the corn of *San'ā*: (Mgh:) or a certain black grain, which people eat in times of dearth, or drought, (Mgh, Mgh,) after grinding it: (Mgh:) or, (Mgh, in the K "and,") accord. to I Aar, (O,) i. q. *عَدَسٌ* [or lentils]. (O, Mgh, K.)

علط

1. *عَلَطَ*, aor. *عَلَطَ* (S, O, K,) and *عَلَطَ*, (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 إِبْنَهُ* [he branded his camels with that mark]. (S.) — [Hence,] one says, *لَا عِلْطَتَكَ عَلَطَ الْبَعِيرِ*, (TA,) or *عَلَطَ سَوْءٌ*, (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 *عَلِطَهُ بِسَوْءٍ*, (S, O, K, TA,) and *عَلِطَ* and *عَلِطٌ*, (TA,) + *He mentioned him*, (S, O, K, TA,) and *aspersed him*, (TA,) [or branded, or stigmatized, him,] with evil. (S, O, K, TA.) And *عَلِطَهُ بِالْقَوْلِ*, inf. n. *عَلِطٌ*, + *He branded, or stigmatized, him with a mark [of reproach] whereby he should be known*. (TA.) — And *عَلِطَهُ بِسَهْمٍ* + *He hit him with an arrow*; (S, O;) inf. n. *عَلِطٌ*. (S.)

2: see above, first sentence. — *عَلِطَ الْبَعِيرَ*, inf. n. *تَعَلِطٌ*, *He pulled off the cord called عَلَاطٌ from the neck of the camel*. (A'Obeyd, S, O,* K.)

4. *مَا أَكْرَهُ*, said of a poet, means *مَا أَكْرَهُ* [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 *اعْتَلِطَ بِهِ* *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. *اعْلَوَطَ 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] خِطَامٌ [q. v.]:* (Ibn-Abbād, O, K:) or *he rode the camel bare, without saddle*: (K:) and *اعْلَوَطَ الْفَرَسَ* *he rode the mare without bridle*. (TA.) — And *اعْلَوَطَ 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,] *اعْلَوَطَ رَأْسَهُ*, (O, TA,) and *اعْلَوَطَ أَمْرًا*, (K, TA,) + *He pursued a headlong, or heedless, course, and plunged, or rushed, into an affair without consideration*. (O, K, TA.) — And *اعْلَوَطَهُ* *He took him and confined him*. (Lth,* O,* K.) — And *He clave to him*, (I Aar, S, O, K,) like as the [cord called] *عَلَاطٌ* cleaves to the neck of the camel. (I Aar, TA.) — And *He clung to him, and drew him to him*; (Ibn-Abbād, O;) and so *تَعْلَوَطَهُ*. (Ibn-Abbād, O, K.)

Q. Q. 2. *تَعْلَوَطَهُ*: see what next precedes.

عَلِطٌ *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 *عَلِطَةٌ*.

عَلِطٌ, applied to a she-camel, (S, O, K,) and to a he-camel, (O,) accord. to Aar, (S,) *Without a [cord such as is called] خِطَامٌ [q. v.]:* (S, O, K:) and, (K,) accord. to El-Ahmar, (S, O,) *without a brand*: (S, O, K: [see *عَلَاطٌ*]) like *عَطَلٌ*: (TA:) pl. *أَعْلَاطٌ*. (S, O, K.) — Hence, (O,) *أَعْلَاطُ النُّوَاكِبِ* + *The shining, or brightly-shining, stars*, (الدَّرَارِيُّ, K, TA, [in the O الدَّرَارِيُّ, 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 *عَلِطٌ* signifies *Tall she-camels*: — and *short asses*. (I Aar, O, K.)

عَلِطَةٌ *A necklace, or collar, or the like*; syn. *فَلَادَةٌ*: (S, O, K:) pl. *عَلِطٌ*. (O, TA.) — Also *A black mark which a woman makes upon her face for adornment*; (IDrd, O, K, TA;) like *نُعْطَةٌ*; (TA;) and so *عَلِطٌ*. (IDrd, O, K.) — And *A سَفْعَةٌ* [or blackness tinged with redness] in the face of a hawk; as also *نُعْطَةٌ*. (TA.) — See also *عَلِطَاءٌ*. — *رَقْمَتَانِ الْعَلِطَتَانِ* [app. meaning two ringstreaks] upon the necks of the [collared doves called] *قَهَارِيُّ*, and the like thereof of birds; as also *العَلِطَانِ*: (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 *العَلَاطُ*: (K:) and *العَلِطَتَانِ* signifies, accord. to Th, a *طُوقٌ* [or neckring]: and some say, a *سَيَّةٌ* [or brand]; but ISd says, "I know not how this is:" it is mentioned, however, by Suh, in the R. (TA.) — Also *Two conries (وَدَعَتَانِ) which are upon the necks of boys*. (TA.) — And *عَلِطَتَا الْمَرْأَةِ* + *The anterior and posterior pudenda of the woman*. (TA.)

عَلِطَاءٌ *A ewe having in the side of her neck a black [mark termed] عُلْطَةٌ, the rest of her being white*. (TA.)

عَلَاطٌ *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 *عَلِطٌ* signifies the same: the pl. (of *عَلَاطٌ*, TA) is *أَعْلِطَةٌ* [a pl. of pauc.] and *عَلِطٌ*. (K, TA.) —

See also *عَلِطَةٌ*. — 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] *العَلَاطُ*, (K, TA,) or *عَلَاطُ 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 البَاطِلِ*, in art. *خَيْط*.] — And *عَلَاطُ النُّجُومِ* † *What is suspended to the stars*: [as though meaning *the rays proceeding from the stars*:] pl. *أَعْلَاطُ* [which is also pl. of *عَلَطَ*, q. v.]. (TA.) [But this is app. a conjectural explanation, suggested by a verse of Umeiyeh Ibn-Abi-Salt, incorrectly cited by Lth, and after him by Az, in which what are termed *عَلَاطُ النُّجُومِ*, or *أَعْلَاطُ الكَوَاكِبِ*, (see *عَلَطَ*), are described as being *كَحَبْلِ القِرْقِ*, i. e. “like the cord of flax,” thus expl. by Az; whereas the right reading, as is stated in the O and TA, is *كَحَبْلِ القِرْقِ*; by *القِرْقِ* being meant the game thus called, and also called *السَّدْرُ*; to which is added in the TA, that the *خَيْل* 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.)

عَلِيَّطٌ A species of trees, (K, TA,) in the *Sarāh* (السَّرَاةُ), from which bows are made. (TA.)

شَاعِرٌ عَالِطٌ [A poet possessing intelligence, or skill, and knowledge; or great intelligence &c.]: of such one says, *مَا أَعْلَطَهُ* [q. v.]. (AA, O, K.)*

عَلِيَّطٌ The pericarp of the *مَرُخٌ*, 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 مَرُخٌ*; but this is incorrect; for the *مَرُخٌ* 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 *عَلَاطٌ*.

مَعْلَطٌ The place of the brand called *عَلَاطٌ* on the neck of the camel: (O, K, TA:) and so, accord. to the K, † *مَعْلُوطٌ*; but this latter means the place of the neck of the camel to which one clings [to mount him: see 13]. (TA.)

مَعْلَطٌ A camel whose cord called *عَلَاطٌ* has been pulled off from his neck. (TA.)

مَعْلُوطٌ A camel branded with the mark called *عَلَاطٌ*. (O, TA.)

مَعْلُوطٌ: see *مَعْلَطٌ*.

علف

1. *عَلَفَ الدَّابَّةَ*, (S, Mgh, O, Mṣb,) aor. -, (O, Mṣb, TA,) inf. n. *عَلْفٌ*; (S, Mgh, O, Mṣb, K;) and *أَعْلَفَهَا*, (Mgh, Mṣb,) inf. n. *إِعْلَافٌ*; (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 تَبْنَا وَمَاءَ 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. -, 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 الطَّلْحُ* The [trees called] *عَلْفٌ* 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 *تَنَاطُرٌ وَرَدَةٌ وَعَقْدٌ* [meaning *عَقْدَ النَّمْرِ*]; (O, K;) like *أَحْبَلٌ*. (O.)

5. *تَعَلَّفَ* *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. *تَعْتَلَفٌ*, said of a beast, (دَابَّةٌ, O,) *It eats* (O, TA) [fodder, or provender, or] green herbage. (TA in art. *رَبْعٌ*.) — And *أَعْتَلَفٌ* [perhaps a mistranscription for *إِعْتَلَفٌ*] † *He was a great eater*. (TA.)

10. *استعلفت الدَّابَّةَ* 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 † *مَعْتَلَفٌ* [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 grape [-vine]: they are pressed* [app. in the nose-bags of horses, the TA here inserting *في المخابى* 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 *ضَمَادٌ* [or dressing for wounds] (*ويَضَمُّدُ بِهِ*). (K) accord. to the TA. [But in the place of these words, the CK and my MS. copy of the K have *ويَضَمُّرٌ*, 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 *أَعْلَافٌ* (Mgh, O, K) and [of pauc.] *عَلُوفَةٌ* (O, K.) See also *عَلَفَةٌ*. — [Hence,] one says, *هُرْمٌ عَلَفٌ السِّبَاحِ وَجَزْرُ السِّبَاحِ* † [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 *عَلَفٌ*, *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.)

عَلِيفٌ, (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 † *عَلِيفَةٌ*, 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 *عَلْفٌ* and *عِلَافٌ*: (TA:) accord. to Lth, they said *عَلُوفَةُ الدَّوَابِّ*, as though the former word were a pl.; and it is more properly to be regarded as a pl. (O.) [See also *عَلِيفٌ*.] — Also *The food of the beast*: pl. *عَلْفٌ* (K, TA) [and accord. to the CK and my MS. copy of the K *عَلْفٌ* also; but see what is said above, voce *عَلْفٌ*, respecting this latter]. [See also *عَلْفٌ*.] And see *عَلَفَةٌ*.

عَلَفَةٌ: see *عَلُوفَةٌ*.

عَلِيفَةٌ: see *عَلُوفَةٌ*.

عِلَافِيٌّ [for *عِلَافِيٌّ*], (S, O,) and *رِحَالٌ عِلَافِيٌّ* [for *رِحَالٌ عِلَافِيٌّ*], (S, O,) and *عِلَافِيَّةٌ*, (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 *حُلُوَانٌ* (O, TA,) in the K, erroneously, *طُوَارٌ*, (TA,) a man of *Kul'd'ah*, (S, O,) because he was the first

maker thereof; (O, K;) or, (K,) accord. to Lth, (O,) the largest of رِحال in the [hinder part and the fore part which are called] آخِرَة [in the CK آخِرَة] and وَأَبْط: in a verse of Hameyd Ibn-Thowr, عُلْفِيّ occurs as an abbreviated dim. [of العِلْفَانِيّ]: (O, K:) the pl. of عِلْفَانِيّ is عِلْفَانِيّات (O.)

العُلْفِيّ: see what next precedes.

عُلْفُ 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 بَرْمَة; resembling the [kidney-bean called] نُوبِيَاء (IAqr, TA:) the n. un. is عُلْفَة: (S, O, K:) AHn says that this is like the great Syrian carob خَرُوبَة [n. un. of خَرُوب 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 عَضَاه, is also termed عُلْف: what is smaller than it, like the fruit of the سَلْم and of the سَمْر and of the عُرْفُط, is [properly] termed حَبْلَة: the عُلْف are long, and expanded, or extended: (O:) [it is also said that] عُلْف signifies the fruit of the أَرَاك. (Ham p. 196.)

عَلْفُ A seller of عُلْف [i. e. fodder, or provender for beasts]: (O, K:) and عِلْفَانِيّ [as a coll. gen. n.] signifies [sellers thereof: or] possessors of عُلْف: and seelers thereof. (Mgh.)

عَلْفُ شَيْخٌ An old man very aged. (Lth, O, K.)

عِلْفَانِيّ: see عِلْفَانِيّ. — Also A place in which عُلْف [i. e. fodder] is produced: like مَلَاخَة signifying “a place in which salt is generated.” (Mgh.)

عُلْفُوفُ (applied to a man, S, O) Coarse, rough, rude, or churlish, and advanced in age: (Yaqkoob, 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, الشُّعْرَانِيّ is put for الشُّعْرَانِيّ]) or, accord. to Az, عُلْفُوفُ شَيْخٌ 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 عُلْفُوفٌ السَّنَامُ A she-camel having the hump much enveloped with fur [so I render مَلْفُفْتَهُ (see art. لَف)], as though wrapped with a كِسَاء. (Ibn-Abbád, O, K.)

مَعْلَفٌ: see what next follows.

مَعْلَفٌ (S, Mgh, O,) with kesr (S, Mgh) to the م; (Mgh;) or مَعْلَفٌ, like مَعْلَفٌ; (K;) [A manger; thus called in the present day; i. e.] a place of عُلْف [i. e. fodder, or provender for beasts]: (S, Mgh, O, K:) [pl. مَعْلَفَات.] — [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 النِجْمَة: (Ibn-Abbád, O:) [the latter appellation is app. wrongly identified in the TA in art. حَبِي with الأَخْبِيَة: 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 مَجْطِي, [i. e. المَجْطِي, (thus the Arabs term the great work of Ptolemy, which we, imitating them, commonly call “Almagest,”) the الشُّرَة (in Cancer) is mentioned by the name of المَعْلَف: (Kz, descr. of Cancer:) [but it is also said that] the Arabs thus call the seven stars that compose the constellation البَاطِيَة [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 teshdeed because of its owner's frequent and continual attention to it. (Lth, O.)

مَعْلُوفَةٌ: see عِلْفَانِيّ.

مَعْلَفٌ: see عِلْفَانِيّ.

مَعْلَفَةٌ: see عِلْفَانِيّ. — المَعْلَفَةُ is a metaphorical appellation applied to The midwife. (Ibn-Abbád, O, K.)

علق

1. عُلِقَ بِهِ (S, Mgh, O, Msh, TA,) aor. -, (Msh,) inf. n. عُلِقَ (S, O, Msh, KL, TA) and عُلِقَتْ (L, TA) [and app. عُلُوقٌ also, as will be seen from what follows]; and تَعَلَّقَ (S, MA, Mgh, O, Msh,) and تَعَلَّقَ (O, Msh, 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; (Msh 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,)

عَلَقْتُ مَعَالِقَهُ وَصَرَ الْجُنْدَبُ (S, O, K, [in the CK, erroneously, مَعَالِقَهُ]) [It (the bucket, الدَّلْو, Z, TA) has become suspended in its places of suspension, and the جُنْدَب (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 الْجُنْدَبُ in art. جَدَب,] and I am not able to depart. (S, O. [See more in Freytag's Arab. Prov. ii. 91.]) And one says, عُلِقَ الشُّوكُ بِالتُّوبِ, aor. -, inf. n. عُلِقَ; and تَعَلَّقَ بِهِ meaning The thorns clung, caught, &c., to the garment. (Msh.) And اعْتَلَقَ ظَفْرِي بِالشَّيْءِ My nail clung, caught, &c., to the thing. (Msh.) And عُلِقَ الظَّبْيُ فِي الجَبَالَةِ (S, O,) or الصَّيْدُ; (K;) or عُلِقَ الوَحْشُ بِالجَبَالَةِ (S, O,) or عُلُوقٌ (Msh,) [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 الخَضِرُ 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]. (Msh.) — [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. عُلُوقٌ (S, O, K) and عُلِقَ (K) [and mentioned also in the S and O but app. as a simple subst.] and عُلِقَ [but see this below voce عُلِقَ] and عِلْفَانِيّ (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 بِعَلِيٍّ (S, O,) and تَعَلَّقَهَا (K;) 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 is for تَعَلَّقْتُ بِعَلَانٍ;] like اعْتَلَقَ [i. e. اعْتَلَقَهَا] or اعْتَلَقَ بِهِ (S,) or اعْتَلَقَ بِهَا (K,) or اعْتَلَقَ (S,) or اعْتَلَقَ (S, O, K, TA,) from عِلْفَانِيّ (S, O, TA,) and عُلِقَ بِهَا (TA,) [but this last verb is more commonly trans. by itself, for ex.,] El-Aashà 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.] — عِلْقَتْ مِنْهُ كُلَّ مَعْلَفِيّ [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.) — عِلْقَتْ نَفْسَهُ الشَّيْءَ 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 معاقى is pl. of مَعْلَقٌ, is said to an old man. (TA.) And of everything that has had its effect [so I here render مَوْقَعَهُ وَقَعٌ, but see art. وَقَعٌ], one says, عَلَّقَ مَعَالِقَهُ. (TA, and Ham p. 172.) — عَلَّقَتْ مَرَايِسَهَا [Their anchors have hung to a place having the species of herbage called مَرَامِر, meaning they are abiding therein, (see مَرَسًا, in art. رَسَوُا)] 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. عَلَّقٌ, *He contended with him in an altercation* [as though clinging to him]; *disputed with him*; or *litigated with him*. (TA.) — لَا يَعْلَقُ بِكَ means لَا يَلِيْقُ بِكَ [It will not be suitable to thee; it will not befit thee]. (§ and K in art. لِيَقُ). — عَلَّقَ يَفْعَلُ كَذَا *He set about, began, or betook himself to, doing such a thing*. (§, O, K.) — عَلَّقُوا وَجْهَهُ ضَرْبًا occurs in a trad., meaning *They set about, or betook themselves to, smiting his face*. (TA.) And a rājiz says,

عَلِقَ حَوْضِي نَعْرَ مِئْبُ

[Nughar (a species of birds) bending down their heads] *betook themselves to coming for the purpose of drinking to my حَوْضٍ [or watering-trough]: or, as some say, liked it, and frequented it*. (§, O.) — *And عَلِمْتُ أَقُولَهُ* means *I did not cease saying it; like مَا نَشِئْتُ*. (A in art. نَشِئْتُ). [Thus عَلِمْتُ has two contr. meanings.] — عَلِمْتُ الْإِبِلَ, (S, O, K,) aor. ٢; (K;) and عَلِمْتُ like-wise, aor. ٢; (§, O, K;) inf. n. عَلِمٌ; (§, O, K;*) *The camels fed upon the upper, or uppermost, portions of the [trees called] عِضَاهُ, (S, O, K,) reaching them with their mouths: (§ and O in explanation of the latter verb:) and يَعْلِقُ الْعِضَاهُ, said of a camel, he plucks from the عِضَاهُ, [as though] hanging from it, by reason of his tallness: (§: in one of my copies of the §, and in the TA, يَعْلِقُ:) or one says, of camels, عَلِمْتُ مِنَ الشَّجَرِ, aor. ٢, inf. n. عَلِمٌ and عَلِمٌ, meaning *they ate of the trees with their mouths: and عَلِمْتُ فِي الْوَادِي, aor. ٢, they pastured, or pastured where they pleased, in the valley: (Msb.): accord. to Lh, عَلِمْتُ, aor. ٢, inf. n. عَلِمٌ, said of beasts, means *they ate the leaves of the trees: and accord. to As, عَلِمْتُ, aor. ٢, inf. n. عَلِمٌ, means *they reached and took with their mouths*. (TA.) Hence, (TA,) it is said in a trad., *أَرْوَاهُ الشَّهَدَاءُ*, (S, Msb,*) *وفي حَوَاصِلِ طَيْرٍ خُضِرٍ تَعْلِقُ مِنْ وَرْقِ الْجَنَّةِ*, (TA,) and, as some relate it, *تَعْلِقُ*, (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 *في ورق الجنة* [or *في ثمار الجنة*], though the latter is said to be the more common. (Msb.) One says also, *عَلِمْتُ الْإِبِلَ, aor. ٢,****

inf. n. عَلِمٌ, meaning *The camels ate of the عُلُقَةُ 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 رِبْع [meaning spring, or spring-herbage]; as also تَعْلَمْتُ. (TA.) And عَلِمٌ, inf. n. عَلِمٌ and عَلِمٌ, *He ate*. (TA.) And عَلِمْتُ الصَّبِيَّ *The child sucks his fingers*. (TA.) — عَلِمَهُ بِلِسَانِهِ [inf. n. عَلِمٌ] *He blamed, or censured, him; he said to him that which he disliked, or hated*. (Lh, K, TA.) — عَلِمْتُ أَمْرَهُ *He knew his affair*. (K.) — عَلِمْتُ الْهَرَاةَ, (S, Mgh, O, K,) inf. n. عَلِمٌ, (Mgh,) or عَلِمٌ, (TA,) *The woman conceived, or became pregnant*. (§, Mgh, O, K.) Hence the saying, *الغِرَاسُ تَبْدَلُ بِالْعَلْوِقِ* [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.) — عَلِمْتُ الدَّابَّةَ *The beast drank water and the leech (العَلَقَةُ) clave to it: (§, O, K:) or, accord. to an explanation of [the part. n.] مَعْلُوقٌ by Lh, one says عَلِمْتُ, of the form of that whereof the agent is not named, meaning *it had leeches (عَلِقٌ) that had taken hold upon its fauces when it drank: (O:) or عَلِمٌ, also, like عَلِمٌ, is used in this sense, (K, TA,) said of a man and of a beast. (TA.) — عَلِمْتُ فَلَانًا فَعَلَقْتُهُ: see 3.***

2. عَلِمَهُ, (§, O, Msb, K,) i. e. الشَّيْءُ, (§, O, Msb,) inf. n. عَلِمٌ; (§, O, K;) and عَلِمَهُ, (§, O, Msb,) and عَلِمَهُ (§, O, K;) signify the same. (§, O, Msb, K.) You say, عَلِمْتُ الشَّيْءَ, (Mgh, Msb, K,) inf. n. as above, *He hung, or suspended, the thing to the thing; and so عَلِمْتُ مِنْ الشَّيْءِ, and عَلَيْهِ: (TA:) [and] he made the thing to cling, catch, cleave, adhere, hold, or stick fast, to the thing; as also عَلِمَهُ بِهِ. (Msb.)* [For ex.,] one says, *عَلِمْتُ رِشَائِي بِرِشَائِكَ* [I have suspended my well-rope to thy well-rope]: and *عَلِمْتُ رِشَاءَهُ بِرِشَاءِ الْبُئْرِ* [He suspended his well-rope to the rope of the well]. (§, O.) [See also an ex. of the latter verb in a verse cited voce رَأْفَضُ.] And *عَلِمْتُ عَلَى الْوَتِدِ* [He hung it on the peg]: and in like manner, *عَلِمْتُ الشَّيْءَ خَلْفَهُ* [He hung the thing behind him]; as, for instance, a حَقِيْبَةٌ, &c., behind the camel's saddle. (TA.) And *عَلِمْتُ عَلَى نَفْسِي* [He hung upon himself an amulet]. (§, O.) And *عَلِمْتُ 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, *عَلِمْتُ فِي الْعَرَبَةِ* He harnessed, or attached, the horses to the carriage.] And *عَلِمْتُ فِي الشَّيْءِ أَظْفَارَهُ* [He made his nails to cling, catch, or cleave, to the thing]. (§, TA.) And [in like manner,] *عَلِمْتُ يَدَهُ* and *عَلِمْتُ يَدَهُ* [He made his hands to cling, &c.], followed by *في* before the object: both signify the same. (TA.)

And عَلِمْتُ الدَّابَّةَ, meaning عَلِمْتُ عَلَيْهَا [for عَلِمْتُ 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 عَلِمٌ, which means barley, or the like, that is hung upon the beast*]. (TA.) [And hence, as is indicated in the T and TA, عَلِمٌ signifies, by a metaphor, *He supplied with عَلِمٌ as meaning wine*.] And *عَلِمْتُ رَأْسَهُ* *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. — عَلِمَهُ بِكَذَا, and عَلِمَ كَذَا, *He made it to depend upon such a thing, as a condition*.] You say, *عَلِمْتُ عَيْدِي بِمَوْتِي* [I made the freedom of my slave to depend upon my death]. (TA in art. دَبِرَ). — *إِنْ أَنْطَقَ أُطَلِقَ وَإِنْ أَسْكُتَ أُعْلِقُ*, in the story of Umm-Zarā, 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 *تَعْلِقُ أَفْعَالِ الْقُلُوبِ* *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. — *عَلِمْتُ الْبِنَاءَ* *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 *نَقَبُوا وَعَلَقُوا* 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.) — *عَلِمْتُ فِي حَاشِيَةِ كِتَابٍ* *He appended a note in the margin of a book or writing*. — *عَلِمْتُ بَابًا* *He set up, and fixed, a door*, (Mgh, TA,) *عَلِمْتُ دَارَهُ* [upon, or to, his house]. (Mgh.) — And (TA) *He closed, or made fast, a door, with a kind of latch, or sliding bolt; syn. أَرْجَحَهُ, (O, TA,) or أَرْجَحَهُ (K); as also عَلِمَهُ. (TA.)* [See مَعْلَقٌ. — عَلِمْتُ بِهَا, and عَلِمْتُ بِهَا, in which the pronoun denoting the object relates to a woman: see 1, former half. — عَلِمْتُ فَلَانٌ دَمَ فَلَانٍ [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 عَلِمْتُ.] — عَلِمْتُ also signifies *He joined him, and overtook him*. (TA.) — And *He learned it, and took it or received it [from another]*. (TA.) — *عَلِمُوا رَمَقَهُ بَشِيْءٌ* *Give ye to him something that shall stay, or arrest, what remains in him of life*. (Z, TA.) — *عَلِمْتُ مَعَ الْقَوْمِ*, (S, TA,) and *عَلِمْتُ مَعَ الْقَوْمِ*, (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 عَلِمَةُ.]

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 *عَلِيقَةً* 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, *عَلِقْ لِنَائِكَ*, meaning *Go thou from thy she-camel (عَنْهَا)*. (O.)

3: *عَالَقْتُ فَلَانًا فَعَلَقْتُهُ* I vied with such a one, or contended with him for superiority, in precious things (أَعْلَاقٌ, pl. of عَلِقٌ), and I surpassed him, or was better than he, in respect of a precious thing. (TA.) And *عَالَقْتُهُ 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]. (Ham p. 101, but without the vowel-signs.)

4: see 2, former half, in six places: and again, in the latter half. — *اعلق القوس* He put a suspensory (عَلَاقَةً) to the bow. (S, O, K.) — *اعلق* 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.) — *اعلق* also signifies *He sent, or let go, [or applied,] leeches (عَلِقٌ)*, (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. نَيْسًا, 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. جِئْتُ بِعَلْقٍ فُلُقٍ, 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 نَعَانِجُ, 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. دَغْرُ.]) You say of a woman, أَعْلَقْتُ وَلَدَهَا 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. عَنِقُ, 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.

عَلِقٌ 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 *عَلِقٌ*: (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.

عَلِقٌ 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 *عَلِقٌ*: (K:) one says, *هَذَا عَلِقٌ مَضَنَةٌ* This is a precious thing, or thing held in high estimation, of which one is tenacious; (S,* O;) as also *عَرِقٌ مَضَنَةٌ* [q. v.]: (O and TA in art. عَرِقُ:) 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, *عَلِقٌ فَلَانٌ* 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 جَرَابٌ [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 رَأْسِ, in art. رُوح.] — See also عَلَقَةٌ: — and see عَلَاقَةٌ, first quarter.

عَلِقٌ 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-ropes and the large bucket and the مَحْوَرٌ [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 draining 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 خَطَافٌ [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 مَحْوَرٌ [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 زُرْتُونُ,] and the ropes thereof: so says As, 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 قَرْبَةِ [or water-skin]; i. e. *عَلِقُ الْقَرْبَةِ* signifies the strap by which the قَرْبَةُ is suspended; (TA;) i. q. *عَرَقُهَا*: (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, *جَشِمْتُ إِلَيْكَ عَلِقُ الْقَرْبَةِ* [expl. in arts. جِشْرٌ and عَرِقٌ]. (S, O.) — Also [Leeches;] certain worms, (S,) or certain things resembling worms, (Mgh, Mgb,) or certain small creeping things, (O,) or a [species of] small creeping thing, (K,) black, (Mgh, Mgb,) or red, (TA,) found in water, (S, O, Mgb, 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, Mgb) to the حَنَكُ [q. v.] (Mgh) or to the fauces (Mgb) of the beast when he drinks, (Mgh, Mgb,) and suck the blood: (Mgb:) one thereof is termed *عَلَقَةٌ*. (S, O, Mgb.) — 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 *مَضَعَةٌ*. (Mgb. [See Kur 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 *عَلِقَ*.] One says, *إِنَّهُ لَدُوُّ عَلِقِي 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 دِي عَلِقِي* 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 *عَلِقَ*. And عَلَاقَةٌ, q. v., has a similar signification.] — See also عَلَقَةٌ, second sentence. — And see *عَلِقٌ*. — 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 *عَلِقٌ*.]

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. ذمر.) [See also عَلَاقِيَّة.] — [Also, as such, applied to a woman, *Pregnant: a meaning assigned by Golius to عَلِقَ.*]

جِئْتُ بِعَلْقٍ فُلَقَى in the saying جِئْتُ بِعَلْقٍ فُلَقَى [expl. above, see 4.] (S,) or جَاءَ بِعَلْقٍ فُلَقَى [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 عَلِقُ, with two dammehs, pl. of عَلَوِقُ, (TA,) signifies *Deaths, or the decrees of death; syn. مَنَائِيَا* (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. أَشْغَالٌ* (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 عَلِقُ.]])

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 عَلِقُ; (S, O, K:) and so عَلَاقِيٌّ, and عَلَاقِيَّةٌ: (K:) and a sufficiency of the means of subsistence, (S, O, K,) whatever it be; (S;) as also عَلَاقِيٌّ, (O,) or عَلَاقَةٌ: (S, K:) or it signifies also *food sufficient to retain life; (Mṣb, TA;*) as also مُتَعَلِّقٌ; (TA;) and so عَلَاقِيٌّ, as in a verse cited voce رَجِيعٌ: (S in art. رجع:) 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 عُرْوَةٌ:] 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] غَدَاءٌ; (K, TA;) as also عَلَاقِيٌّ: (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 عَلِقَاتٌ. (Mṣb.) One says, لِي فِي هَذَا الْمَالِ عَلَقَةٌ and عَلِقَاتٌ and عَلِقَاتٌ and عَلِقَاتٌ, 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 عَلَقَةٌ إِلَّا فُلَانٌ [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***

الأرضِ عَلَاقِيٌّ وَلَا لَمَاقِيٌّ There is not in the land a sufficiency of the means of subsistence: or pasturage: (TA:) or مَا بِهَا مِنْ عَلَاقِيٍّ 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 نَمَائِيَةٌ عَلَقَةٌ [In this speech is] a sufficiency [for us]. (TA.) And عِنْدَهُمْ عَلَقَةٌ مِنْ مَتَاعِهِمْ [With them is] somewhat remaining [of their goods]. (TA.)

عَلِقَةٌ *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 إِنْبُ:]]) or a garment held in high estimation; (K, TA;) like عَلِقُ [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 عَلِقُ, as mentioned before.]]) — And *A certain tree, used for tanning.* (K.) — *إيل* عَلَقَةٌ is a phrase mentioned by Ibn-Abbād, (O, TA,) as meaning [app.] *اصرة*. (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 *أصرة*, pl. of *صَرَارٌ*; 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 عَلَوِقُ بِالنَّاقَةِ عَلَوِقُ*.]]) — [For the phrase *إِسْتَأْصَلَ اللَّهُ عَلَوِقًا*, see the next paragraph but one.]*

عَلِقِيٌّ (S, O, K,) like سَكْرِيٌّ (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 quadri-literal-radical class], and is with tenween, the n. un. being عَلِقَاءَةٌ: (S, O:) IJ says that the alif in عَلِقَاءَةٌ is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say عَلِقِيٌّ, 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:] Abou-Naṣr says, the عَلِقِيٌّ 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 عَلِقِيٌّ; having long and slender twigs, and delicate leaves; called in Pers. خُلُومَ [?]; those who collect [the dung used for fuel called] جَلَّةٌ mahe of it brooms for that purpose: to which he adds, and it is said, on the authority of the early Arabs, that the عَلِقَاءَةٌ 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.)

عَلِقَاتِهِمْ (O, K,) like سَعَلَاتِهِمْ (O,) in the saying *إِسْتَأْصَلَ اللَّهُ عَلِقَاتِهِمْ عَلِقَاتِهِمْ* (O, K,* [in the CK عَلِقَاتِهِمْ]) 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 عَلِقِيٌّ signifying “that which is precious, or held in high estimation:” and in one dial. it is *عَلِقَاتِهِمْ* with kesr to the ت. (O.)

عَلَقِيَّةٌ: see عَلَاقِيَّةٌ.

عَلَاقِيٌّ: see عَلَقَةٌ, in eight places.

عَلَقِيٌّ [an imperative verbal noun], like نَزَالٌ &c., (IDrd, O, K,*) means *تَعَلَّقِيَّ* (K,) or *تَعَلَّقِيَّ بِهِ* [i. e. *Cling thou, cleave thou, or stick thou fast, to him, or it*]. (IDrd, O.)

عَلَاقِيٌّ *A thing that is hung, or suspended, like the عُوْدَةٌ [or amulet]. (TA voce مَعْدُوْرٌ 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, (يَعْلُقُ, [in the CK تَعَلَّقُ,]) to a man. (S, O, K.) — And [hence,] Death, or the decree of death: syn. مَنِيَّةٌ; (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-Mufaddal En-Nukree says,*

وَقَدْ عَلِقَتْ بِعَلْبَةِ الْعَلَوِقِ

[When death, or the decree of death, had clung to Thaalebeh]. (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 عَلِقُ, is عَلِقَاتٌ, 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 *عَوْتِيٌّ*. — 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-Aqshà 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-Aashà, 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 ought of milk.* (S. [And عَلَوْقٌ signifies the same: see an ex. voce عَلْنَةٌ.]) — Also A she-camel that is made to incline (تُعَطَّفُ [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. رَأْمُ;]) 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 مَعَامَلَةَ 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. نُؤْبَا [generally meaning A yawning]. (Ibn-'Abbád, O, TA.)

عَلْوِقٌ [originally an inf. n.]: see عَلْنَةٌ. — One says also, **لِي فِي الْأَمْرِ عَلْوِقٌ** There is something made obligatory to me, or in my favour, in the affair, or case; and so مُتَعَلِّقٌ. (TA.)

عَلِيْقٌ i. q. قَضِيمٌ (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 مِخْلَاة, 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 عَلْنَةٌ, mentioned in the TA, in art. رِبَطٌ, together with وَصْلَةٌ, as syn. with رَابِطَةٌ:] 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 عَلْتٌ, last quarter. — [Hence, as denoting an attachment, or a tie,] Love, and friendship; or such as is true, or sincere; syn. حُبٌّ, and صَدَاقَةٌ: (K, TA:) [or as expl. voce عَلْتٌ, 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 As, the saying **لَهَا فِي حَبِّ 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 As, **عَلْتٌ حَبٌّ** and **عَلَاَقَةٌ حَبٌّ**, though As knew the phrase **عَلْتٌ 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 عَلْتٌ, near the end of the paragraph:]) or it means **عَلَاَقَةٌ حُصُومَةٌ** [app. one's connection in such a contention]: (S, O:) or **عَلَاَقَةٌ حُصُومَةٌ** 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 **عَلْنَةٌ** in the saying **كُلُّ شَيْءٍ يَبِيعُ أَبْقَى عَلْنَةً 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 **هَذِهِ الدَّارِ عَلَاَقَةٌ**,] 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 عَلْنَةٌ, 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 **النَّبَلُ** [evidently, I think, a mistranscription for **النَّبَلُ**, 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-Naasr 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 تَرَعَبُو

نَ عَنْ دَمِ عَمْرٍو 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 **تَرَعَبُونَ** and the latter commences with **أَعْنُ**); and see his translation; and a gloss in the notes, p. 126.]) — See also عَلِيْقَةٌ.

عَلَاَقَةٌ: see عَلْتٌ, 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 مُعَلِّقٌ,]) 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 شِنَاقُ;) that of the whip being the thong that is in the handle thereof. (TA.) See also مِعَلَاَقٌ. [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 عَلَاَقِي: the pl. of **عَلَاَقَةٌ** is عَلَائِقُ. (K.)

عَلِيْقَةٌ (IAar, S, O, K) and **عَلَاَقَةٌ** (IAar, O, K) and **عَلْوِقٌ** (TA) A camel, (IAar, S, O, K,) or two camels, (IAar, TA,) sent by a man with a people, or party, in order that they may bring corn for him, (IAar, 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,) عَلِيْقَاتُ (S, O.) [See also جَنِيْبَةٌ.] — [And in the present day **عَلِيْقَةٌ** is applied to A nose-bag, such as is called مِخْلَاة; 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 عَلْتٌ.] — And **نَفْسٌ عَلَاَقِيَّةٌ** and **عَلْنَةٌ** 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 **سَرِنْدُ** (S, O) or **سِرِنْدُ**: (S; in one of my copies of which it is written **سِرِنْدُ**;) [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 Forskål: and any climbing plant: (no. 669 in the same:) but it is also said to be applied to the rubus fruticosus, or common bramble: (Forskål'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 *تَوْت*]; 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] *قَلَاع*; 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 *الْحَيْلِ*] 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 *عَلُوْقٌ*, second sentence.

عَلَيْقِي: see *عَلَيْقِي*.

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. *عَوَالِقٌ*; which is also applied to goats. (S.) And A camel pasturing upon the plant called *عَلْقَى*. (S, O, K.)

عَوَقٌ The [kind of goblin, demon, devil, or jinnæe, called] *عَوَلٌ*; (S, O, K;) as also *عَلُوْقٌ*. (K.) — And A bitch vehemently desirous [of the male]. (S, K.) — And The wolf. (K.) [But what here follows suggests that *الدَّنْبُ* in the copies of the K may be a mistranscription for *الدَّنْبُ*.] — The saying *عَوَقِي الْعَوْتِي طَوِيلٌ حَدِيثٌ طَوِيلٌ الْعَوْتِي* means [lit. This narrative, or story, is] long in the tail. (S.) Kr mentions the phrase *إِنَّهُ لَطَوِيلٌ الْعَوْتِي* without particularizing a narrative or story, or any other thing. (TA.) — Also † *Hunger*: (K, TA:) like *عَوَقٌ*. (O in art. *عَوَق*.)

مِعْلَاقٌ a pl. having no sing.: see *مِعْلَاقٌ*.

تَعْلِقَاتٌ 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.]

تَعْلِيْقٌ: see the next paragraph.

تَعْلِيْقَاتٌ a post-classical-term, sing. of *تَعْلِيْقِي* 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 *تَعْلِيْقِي*: and, more commonly, a marginal note: pl. *تَعْلِيْقَاتٌ* and *تَعْلِيْقِي*.]

مِعْلَاقٌ, and its pl. (*مِعْلَاقِي*): see 1, in four places.

مِعْلَقٌ A small *عَلْبَةٌ* [or milking-vessel]: (S, O, TA:) next is the *حَنْبَةٌ*, larger than it: then, the *حَوْوِيَّةٌ*, the largest of these: the *مِعْلَقٌ* 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. *مِعْلَاقِي*. (S, O, TA.) [See an ex. voce *شَرْبَةٌ*.]

رَجُلٌ ذُو مِعْلَقَةٍ A man who attacks and plunders, (O,) who clings to everything that he finds, or attains, or obtains. (O, K.)

One of the implements, or utensils, of the pastor [probably a thing upon which he hangs his provision-bag &c.]. (Lh, TA.)

مِعْلَقٌ [pass. part. n. of 2, Hung, or suspended, &c.: see its verb. — Hence, *السَّبْعُ الْمِعْلَقَاتُ* or *السَّبْعُ الْمِعْلَقَاتُ* 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* (picces of fine white cloth of Egypt) with water-gold, and suspended upon the Kaṣbeh;” 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 Kaṣbeh, 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 Kaṣbeh 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 *مِعْلَقُ الْقَوْسِ* The appendage of the bow, by which it is suspended: see *نِيَابٌ* and *وَتْرٌ*: and see also *عَلَاقَةٌ*. — *مِعْلَقَةٌ* 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. (Mḡb.) 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 مِعْلَقٌ* [His affair is left in suspense]. (Z, TA.)

مِعْلَاقٌ The thing by means of which flesh-meat, (S, Mḡb, O, Mḡb,) and other things, (Mḡb, Mḡb,) or grapes, and the like, (S, O,) are suspended; (S, Mḡb, O, Mḡb;) as also *مِعْلَقٌ*: (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 *مِعْلَقٌ*, (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] *مِعْلَاقِي*. (Mḡh, Mḡb.) Also A stirrup-leather: pl. as above. (MA.) And *المِعْلَاقَانِ* signifies *مِعْلَاقًا الدَّلُو وَشِبْهَهَا* [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 أَشْبَهَهَا* in the place of *وَشِبْهَهَا* [which means the same].) — Also A thing suspended to a beast of burden; such as the *قَرَبَةٌ* and the *مِطْبَرَةٌ* and the *قَمِيْمَةٌ*: pl. as above. (Mḡh, Mḡb: 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 *مِعْلَاقِي* of necklaces (O, TA) and of [the ear-rings or ear-drops called] *شُوف* (TA) are what are put therein or thereto, [meaning suspended thereto,] of anything that is beautiful; (O, TA;) and *الأَعَالِيْقِي*, which has no sing., is like *المِعْلَاقِي*, 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 *مَا بِنَابِهِ مِعْلَاقٌ وَلَا مِعْلَاقٌ* (TA.) One says, *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.] *مِعْلَاقِي* signifies A sort [or variety] of palm-trees. (IDrd, O, K.)

مِعْلَقٌ 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.)

مِعْلَقٌ: see *مِعْلَاقٌ*, first sentence, in two places.

مِعْلَاقِي: see *عَلُوْقٌ*, latter half.

مِعْلَقٌ: see *عَلْقَةٌ*, in two places: — and see also *عَلُوْقٌ*.

نَيْسَ الْمِعْلَقِ كَالْمَاتِي — *تَعْلَقَاتٌ*: see *تَعْلَقَاتٌ*. 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)

(يَتَأْتِي) and eats what he pleases. (S, O, K.) [See also مَتَاتِي.]

علم

Q. 1. عَلَمَر [irf. n. عَلَمِيَّة] said of the colocyth, It attained its utmost degree of bitterness. (Ham p. 186.) — عَلَمَر طَعَامَهُ (TA,) inf. n. as above, (K, TA,) He made his food bitter; (TA;) or put something bitter into it. (K.)

عَلَمَر A species of bitter tree or plant. (S, TA.) — And it is applied to, (S,) or is said to be, (Msb, TA,) The colocyth: (S, Msb, K, TA:) or the pulp of the colocyth: (Az, TA:) or the colocyth when intensely bitter: (Ham p. 509:) or, as some say, قَيْتَاءُ الْحِمَارِ [a name now applied to the elaterium; the wild, or squirting, cucumber]. (Msb.) Hence one says of anything in which is intense bitterness, كَأَنَّ الْعَلَمَرُ [As though it were colocyth, or the pulp of colocyth, &c.]. (Az, TA.) — And Anything bitter. (S, Msb, K.) — Also A bitter نَبْطَةٌ [or drupe of the species of lote-tree called سَدْر]: (K:) or so عَلَمِيَّة: mentioned by IAqr. (TA.) — And The bitterest of water: (K:) or so عَلَمِيَّة: mentioned by IAqr. (TA.)

عَلَمِيَّة Bitterness. (K. [Originally an inf. n.: see Q. 1.] — And A mixed and turbid state of water. (IDrd, TA.) — See also عَلَمَر, last two sentences.

علك

1. عَلَكَهُ (S, Msb, K,) aor. : (Msb, K) and -, (K,) inf. n. عَلَكٌ (Msb,) He chewed it; (S, Msb, K;) and moved it backwards and forwards in his mouth, to chew it. (K.) — عَلَكُ اللَّجَامِ (S, O, Msb, K,) aor. : (S,) or -, (O,) He (a horse) chewed, or champed, the bit, (S, O, Msb,) or moved it about, (K,) in his mouth; (S, O, K;) like أَكَّهُ. (ISd and K in art. الك.) — And عَلَكٌ عَلَكُ نَابِيهِ He ground, or grated, his canine teeth, one with the other, so that a sound was produced. (K.) — عَلَكْتُ عَجِينَهَا She kneaded well her dough. (TA.)

2. عَلَكُ الْقَرْبَةِ (K,) inf. n. تَعْلِيكٌ (O, K,) He tanned well the water-skin: (O, K:) mentioned by AHn (TA) and Ibn-Abbád (O, TA) and Z. (TA.) — عَلَكُ مَالِهِ He tended, or managed, well, his cattle, or property. (O, K, TA.) — And عَلَكُ 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 مَا تَأَكَّتْ بِأَلْوِكَ and مَا تَعَلَّجْتُ بِعَلْوِكَ. (O in art. عُلج.)

R. Q. 3. اَعْلَنْكَ الشَّعْرَ The hair was, or became, intensely black, (احْلَنْكَ, S,) or abundant, (K,) and collected together. (S, K.)

عَلَك [Resin;] a certain thing that is chewed;

(S, O;) the صَمِغ [meaning resin] of the صَنْوَبَر and of the أَرْزَةَ and of the فُسْتَق and of the سَرُو and of the يَبُوت 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]: (Msb:) pl. [of mult.] عَلْوُك (Msb, K) and [of pauc.] أَعْلَاك. (Msb, 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.)

عَلَكٌ Food tough, or hard to chew; (O, K;) as also عَلَاكٌ (K.) [And] A viscous, glutinous, cohesive, sticky, ropy, or slimy, thing. (S.) — عَلَاكٌ طِينَةٌ A piece, or portion, of clay or earth, green, or of a dark or an ashy dust-colour, (مُخَضَّرًا) and soft, (O, TA,) in which is no sand. (TA.) — And أَرْضٌ عَلَاكٌ Land near to water. (O, K.)

عَلَاكَةٌ A fat and goodly she-camel. (K.)

عَلَاكَةٌ The شَقِشَقَةُ [or faucial bag] of the camel, when he brays: (O, K:) pl. عَلَاكَاتُ. (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 عَلَك.

عَلَاكٌ A thing that is chewed; as also عَلَاكٌ [and عَلْوُك (see 5)]: so in the saying مَا دَأَقَ عَلَاكًا [and عَلْوًا, i. e. He tasted not a thing that is chewed; meaning, anything]. (K, TA.) — See also عَلَك.

عَلْوُك: see the next preceding paragraph: and see also أَلْوُك.

عُرَاكَةٌ i. q. عُرَاكَةٌ [q. v.]. (TA in art. عرك.)

عَلَاكٌ A seller of عَلَك [or resin]. (K.)

عَالِكٌ [act. part. n. of 1; Chewing; &c.]. — [The pl. عَوَالِكُ is applied by Ru-beh to bitted mares [as meaning Chewing, or champing the bits]. (O.) — See also عَلَك.

عَوَالِكٌ 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 عَوَالِكٌ means يَعْلِكُهُ and يَمْضَغُهُ [i. e., app., He chews his tongue in speaking]. (O, from Ibn-Abbád.) — Also A certain vein (S, O, K) in the رَجْم [app. here meaning, as in many other instances, the vulva]; accord. to El-'Adebbes El-Kinánee, (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. عَوَالِكُ. (S, O.) Accord. to Ibn-Abbád, i. q. بَطْر [q. v.]. (O.)

مَعْلَاكٌ A thing like an arrow, which is shot. (IB, TA.)

علم

1. عَلِمَهُ, aor. : -, inf. n. عَلِمَ, 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 الْعَرَفَةُ 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] شَاعِرٌ, in the most correct language, nor شَاعِرٌ: (TA:) [respecting other differences between الْعِلْمُ and الْعَرَفَةُ, the former of which is more general in signification than the latter, see the first paragraph of art. عرف: 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 عَلِمَ signifies تَبَيَّنَ [i. e. he knew a thing, intuitively, and inferentially, as expl. in the Msb in art. يقن; الْعِلْمُ being syn. with الْيَقِين; but it occurs with the meaning of الْمَعْرِفَةُ, like as the الْمَعْرِفَةُ 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]: Zuhcyr says, [in his Mo'allakah,]

- وَأَعْلَمَ عِلْمَ الْيَوْمِ وَالْأَمْسِ قَبْلَهُ
- وَكَلَّمَنِي عَنْ عِلْمِي مَا فِي عِدِّ عَمِيرٍ

meaning وَأَعْرِفُ [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 تَعْرِفُونَهُمْ اللَّهُ لَا تَعْلَمُونَهُمْ 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 عِلْمُ, [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 عِلْمُ denotes الْيَقِين, it [sometimes] has two objective complements; but as syn. with عَرَفَ, it has a single objective complement: (Msb:) 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 رَأَيْتَنِي 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 شَعُرَ (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 *شَعُرْتُ بِهِ*], you say, عَلِمْتَهُ and عَلِمْتُ بِهِ [I knew it; &c.]: (Mṣb:) and one says, مَا عَلِمْتُ مَا خَبَرَ قُدُومِهِ, meaning مَا شَعُرْتُ [I knew not, &c., the tidings of his coming, or arrival]. (TA.)

وَعَلِمْتَهُ, also, signifies عَلِمَهُ [He knew it; &c.]. (K.) And one says تَعَلَّمَ in the place of اعْتَلَّمَ [Know thou; &c.]: ISk says, تَعَلَّمْتُ أَنَّ فُلَانًا 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, اعْتَلَّمَ أَنَّ زَيْدًا خَارِجٌ [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. *I have known, meaning I do know*]; but when it is said, تَعَلَّمَ أَنَّ زَيْدًا خَارِجٌ, thou dost not say, قَدْ تَعَلَّمْتُ; (S:) accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] عَلِمَ الْأَمْرُ and تَعَلَّمَ are syn. as signifying اِتَّقَنَهُ [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 اِتَّقَنَهُ, which is syn. with تَيَقَّنَهُ; an explanation of عَلِمَ in the Mṣb, as mentioned above, being تَيَقَّنَ. (K, TA.) And تَعَالَمَهُ الْجَمِيعُ means عَلِمُوهُ [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 رَبَّاتُ فِيهِ. (TA voce رَبَّأ, q. v. See also the explanation of أَخْبَرَ خَبْرًا, in the first paragraph of art. خَبَرَ: and see تَخَبَّرُوا خَبْرًا, 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 قَبِرُوا: see an ex. in art. قَبِرَ. — عَلِمَ, 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 كَرَّمَ, (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. تَعَلَّمَ [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. وَسَمَهُ. (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. 3, (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, عَلِمْتَهُ الشَّيْءَ [I made him to know, or taught him, the thing], in which case the tesheed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S;) and عَلِمْتَهُ الْفَاتِحَةَ [I taught him the Opening Chapter of the Kur-án], and الصَّنْعَةَ [the art, or craft], &c.; inf. n. تَعَلَّمَ; (Mṣb;) and عَلِمَهُ, inf. n. تَعَلَّمَ and عَلِمَهُ, the latter like كَذَّبَ; and اَعْلَمَهُ يَاَهُ; (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 اَدْنْتُ, and that عَلِمْتُ is like اَدْنْتُ; and Er-Rághib says that اِعْلَامُهُ 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 مَتَعَلِّمُ: 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 اِعْلَامُهُ when there is in it muchness: (TA:) you say, بِالْخَبْرِ اَعْلَمْتَهُ and بِالْخَبْرِ عَلِمْتَهُ [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. اِعْلَامُهُ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement:] and sometimes اَعْلَمُ has three objective complements, like اَرَى; as in the saying, اَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا [I made known, &c., to Zeyd that 'Amr was going away]. (IAk 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 يَفْعُلُ] and in like manner the measure يَفْعُلُ, in every case of this kind, is changed into يَفْعُلُ: so says Az: [but see 3 in art. خَصِمَ:] and Lh mentions the phrase, مَا كُنْتُ اُرَانِي اَنْ اَعْلَمَهُ [I did not think, or know, that I should surpass him in knowledge]. (TA.)

4: see 2, in six places. — One says also اعلم التوب (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 اعلم *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 اعلمها. (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 اعلمت له علامة [وَصَعْتُ لَهُ] a mark, sign, or token, which he would, or should, know. (Mṣb.) — And اعلم القبر *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. تَعَلَّمَ 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, تَعَلَّمَ الْعِلْمَ (MA, K) *He learned [knowledge, or science]*. (MA.) See also 1, latter half, in three places. [In the last of those places, تَعَلَّمَ app. signifies, as it often does, *He possessed knowledge as a faculty firmly rooted in his mind*.] Accord. to some, التَّعَلُّمُ signifies *The mind's having its attention excited to the conception of meanings, or ideas*. (TA.)

6. تَعَالَمَهُ الْجَمِيعُ: see 1, latter half.

8. اعلمته: 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 الْعِلْمِ, and, if so, meaning *It shone, shone brightly, or gleamed, in, or upon, the long mountain*]: a poet says,

• بَلْ بَرِيْقًا بَثُّ اُرْقَبِهِ •

• لَا يَبْرِي اِلَّا اِذَا اَعْتَلَمَهَا •

[But a little lightning, in watching which I passed

the night, not to be seen save when it shone, &c.]. (TA.)

10. اسْتَعْلِمَهُ *He asked, or desired, him to tell him [a thing; or to make it known to him].* (MA, KL.) You say, اسْتَعْلِمَنِي الْخَبْرَ فَأَعْلِمْتَهُ أَيَّاهُ [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.)

عَلِمَ: see مَعْلَمٌ, in two places.

عَلِمٌ is an inf. n., (S, K, &c.) and [as such] has no pl. [in the classical language]. (Sb, TA voce فَعْلٌ.) [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 عَلِمٌ 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 عَلِمٌ 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.) — لَقِيْتَهُ أَدْنَى عَلِمٍ means [I met him the first thing, like لَقِيْتَهُ أَدْنَى دَنَى and أَدْنَى دَنَى; or] before everything [else]. (TA.)

عَلِمٌ: see عَلَامَةٌ. — 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. أَعْلَامٌ. (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 عَلَامَةٌ: (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. أَعْلَامٌ: and عَلِمٌ also signifies *مَنَارَةٌ* [app. a mistranscription for مَنَارٌ, without ة: see these two words]. (TA. [See also مَعْلَمٌ.]) [Hence, أَعْلَامُ الْكَوَاكِبِ *The stars, or asterisms, that are signs of the way to travellers: see مِصْبَاحٌ.*] — And *A separation between two lands; [like مَنَارٌ;] as also عَلَامَةٌ.* (K.) [Hence,] أَعْلَامُ الْحَرَمِ *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. أَعْلَامٌ and عَلَامٌ: (K:) the former pl. occurring in the Kur [xlii. 31 and] lv. 24. (TA.) — And *A banner, or standard, syn. رَايَةٌ, (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-Şakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes عَلَامٌ]. (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. أَعْلَامٌ. (K.) — [In grammar, it signifies *A proper name of a person or place &c.* — And the pl. أَعْلَامٌ 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 مَعَالِمٌ, pl. of مَعْلَمٌ: 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. 33: and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art. شِعَارٌ: see شِعَارٌ.] — See also what next follows.*

عَلِمَةٌ and عَلِمَةٌ and عَلِمٌ [the last of which is originally an inf. n., see I, last sentence,] *A fissure in the upper lip, or in one of its two sides.* (K.)

عَلِمَةٌ: see what next precedes.

عَلِمَاءُ fem. of أَعْلَمٌ [q. v.].

عَلِمَاءُ in the saying عَلِمَاءُ بَنُو فُلَانٍ [meaning *At the water are the sons of such a one*] is a contraction of عَلَى الْمَاءِ. (S.)

[عَلِمِيٌّ *Of, or relating to, knowledge or science; scientific; theoretical; opposed to عَمَلِيٌّ.*]

[عَلِمِيَّةٌ, in grammar, *The quality of a proper name.*]

عَلِمٌ: see عَلَامَةٌ: — and see also عَلِمٌ. — [عَلَى مَرِّ عَلَامٍ.]

عَلِمٌ: see عَلَامٌ. — Also *i. q. عَلِمٌ* [q. v.]: an instance of the substitution of ع for غ. (MF and TA on the letter ع.)

عَلِيمٌ: see عَلِيمٌ. — الْعَلِيمُ and الْعَالِمُ and الْعَلَمُ, 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.)

عَلِمَةٌ *i. q. نِيَّةٌ* [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 مَعْلَمٌ;]) and عَلِمٌ is syn. therewith [as meaning thus]; (S, Msb, TA;) and so أَعْلُومَةٌ, (Abu-l-'Omeythil El-Aşábee, TA,) as in the saying بَيْنَ الْقَوْمِ أَعْلُومَةٌ

[Among the people, or party, is a mark, sign, or token]; and the pl. of this last is أَعْلَامٌ: (TA:) the pl. of عَلَامَةٌ is عَلَامَاتٌ (Msb) and [the coll. gen. n.] عَلَامٌ, (K, TA,) differing from عَلَامَةٌ only by the apocopating of the ة. (TA.) — See also عَلِمٌ, in two places.

عَلِمِيٌّ *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 عَلِمٌ [signifying "a hawk"]. (TA.)

عَلِمٌ and عَلِمٌ, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and عَلِمَةٌ (S, K) and تَعْلِمَةٌ and تَعْلَمَةٌ, (K,) *Very knowing or scientific or learned:* (S, K:) the ة in عَلِمَةٌ 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:) [تَعْلَمَةٌ, likewise, is doubly intensive; and so, app., is تَعْلِيمَةٌ:] the pl. of عَلِمٌ is عَلَامُونَ; and that of عَلِمٌ is عَلَامُونَ. (TA.) See also, for the first, عَلِيمٌ. — Also the same epithets, (K,) or عَلِمٌ and عَلِمَةٌ, (TA,) *i. q. نَسَابَةٌ*; (K, TA;) [or rather عَلِمٌ signifies نَسَابٌ, i. e. *very skilful in genealogies, or a great genealogist; and عَلِمَةٌ signifies نَسَابَةٌ, i. e. possessing the utmost knowledge in genealogies, or a most skilful genealogist;*] from الْعَلِمِ. (TA.)

عَلِمٌ: see the next preceding paragraph, in two places. — Also, and عَلِمٌ, *The صَفْرٌ [or hawk]; (K;)* the latter on the authority of IAar: (TA:) and [particularly] the بَاقِيٌّ [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] حِنَّاءٌ* [i. e. *Lawsonia inermis*]: (IAar, 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 نَبْتِيٌّ [or fruit, i. e. drupe, of the loto-tree called بَسْرٌ].* (TA.)

عَلَامَةٌ: see عَلَامٌ, in four places.

مَعْلَمَةٌ: see مَعْلَمٌ.

العَالِمُ, (S, Msb, K, &c.) said by some to be also pronounced الْعَالِمُ, (MF, TA,) and pronounced by El-Hajjáj with hemz [i. e. الْعَالِمُ], is primarily a name for *That by means of which one knows [a thing];* like as الْعَاتِمُ is a name for "that by means of which one seals" [a thing]: accord. to some of the expositors of the Kur-án, 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 genii: 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 *الْحَلْقُ* [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 appertinances; and in more restricted senses, as instanced above: and one says *عَالَمُ الْحَيَوَانِ* meaning *the animal kingdom, and *عَالَمُ النَّبَاتِ* *the vegetable kingdom, and *عَالَمُ الْمَعَادِنِ* *the mineral kingdom*:] Jaḡfar Eṣ-Ṣādīk 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*: I'Ab 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 I'Ab 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.) — *عَالِمٌ* 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 عَالِمٌ* (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 *عُلَمَارٌ*, (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*.

عَيْنَرٌ *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 *عَيْمِيرٌ*. (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:) [عَيْمَرٌ] 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 *المَاءُ*: and see *عَيْمَرٌ*;) and it is said that *المَاءُ عَيْمَرٌ* 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. (*خَبَرٌ*) 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 *omniscienti*: but often, in this case,] it means [simply] *عَالِمٌ* [in the sense of *knowing, or cognizant*]. (Jel in iii. 31, and I'Āḳ p. 240.) [Therefore *اللَّهُ أَعْلَمُ* 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 *اعْلَمُ* because of the fissure in his upper lip: when the fissure is in the lower lip, the epithet *أَفْلَحٌ* is used: and *أَشْرَمٌ* is used in both of these, and also in other, similar, senses: (TA:) the fem. of *أَعْلَمُ* is *عُلَمَاءٌ*: (S, Mṣb, TA:) which is likewise applied to a lip (*شَفَةٌ*). (TA.) — *العُلَمَاءُ* 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-Khabbāb [?]. (TA.)

أَعْلُومَةٌ: see *عَلَامَةٌ*, in two places.

تَعْلِيمَةٌ and *تَعْلَامَةٌ*: see *عَلَامٌ*; each in two places.

مَظَنَّتُهُ *i. q. مَظَنَّةٌ*; *مَظَنَّتُهُ* signifying *مَظَنَّتُهُ*; (K, TA;) as meaning *The place in which is known the existence of the thing*: (Mṣb in art. *ظن*;) pl. *مَظَائِرٌ*; (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. *جَهْلٌ*.) And hence, [*A person in whom is known the existence of a quality &c.*:] one says, *هُوَ مَعْلَمٌ لِنَحْوِهِ* [*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 *العَلْمِ*; and 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 [xl. 61], *وَإِنَّ لَعَلْمَهُ* *وَاللَّسَاعَةَ*, 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 *اعْلَمِ الثَّوْبَ*, 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 *قَدَحٌ* [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 *اعْلَمِ الثَّوْبَ*: [and in other senses:] — thus also of the same verb in the phrase *اعْلَمِ الْفَارُوسَ*. (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.)

مُعَلِّمٌ [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.]

عَلِمَ: see عَلِمَ.

علن

1. عَلَنَ الْأَمْرَ, aor. ʿ (S, Mṣb, K) and ʿ; (K); and عَلَنَ, aor. ʿ; (K); and عَلِنَ, aor. ʿ; (ISk, S, Mṣb, K); inf. n. عَلُونٌ, which is of the first; (S, Mṣb); and عَلَنَ, (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 ʿاعلن signifies the same; (K); [and so ʿاستعلن, but for this I know not any authority except modern usage: and اعلن has a similar meaning, expl. below.] — [The CK has عَلَنَتْ where other copies of the K, and the TA, have عَلَنَتْ, as syn. with ʿأعلنته, q. v.]

2: see 4, first sentence.

3. مَعَانِيَةٌ and عَلَانٌ signify the same, (S, K,) i. e. i. q. مَجَاهِرَةٌ [meaning The behaving, or acting, openly with another, or others]; as also ʿاعلانٌ. (K.) You say, جَاهَرْتُمُ بِهِ i. q. ʿأعلنتهم به [i. e. I was open, or I acted openly, with them in the affair, or case]. (JK in art. جهر.) And عَلَنَ بِالْعَدَاوَةِ i. q. جَاهَرَ [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, عَلَنْتُ بِهِ [or عَلَنَتْهُ,] inf. n. مَعَانِيَةٌ 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. ʿأعلنته 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 ʿاعلنت به; and ʿاعلنته, (K, TA,) [for which latter the CK has عَلَنَتْ, but it is] with teshdeed, (TA,) inf. n. تَعْلِينٌ; (TK); [and ʿاعلنته, for] ʿعألنته, (K,) or [rather] ʿعألنته, (TK,) means اعلن إليه الأمر [He laid open, &c., to him, the affair, or case, or event]. (K.) — Hence, ʿأعلنتت, occurring in a trad., as said of a woman [accused of adultery], She revealed [or confessed] the enormity, or act of adultery. (TA.) — [And اعلن به app. signifies He made him to be, or become, publicly known: see 10; and see also ʿأظهرت بفلان, in art. ظهر.] — اعلن الأمر The affair, or case, or event, was, or became, notorious; or commonly, or publicly, known; syn. ʿأشهر. (TA. [Compare 1.]) — See also 3, first sentence.

8: see the first paragraph.

10. تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ i. q. ʿاستعلن.

meaning He addressed himself to being, or sought to be, made publicly known. (TA.) — [And] ʿاستعلنٌ signifies [or is said to signify] The seeking, or desiring, to lay open, manifest, reveal, make public, or publish. (KL.) — [And] i. q. ʿاعلانٌ [inf. n. of 4, but in what sense is not shown; perhaps of 4 as signifying ʿأشهر, expl. above]. (JM.) — See also 1.

Q. Q. 1. ʿعَلَوْتُ الْكِتَابَ (S,) inf. n. ʿعَلَوَةٌ and ʿعَلَوَانٌ (K in art. علو,) i. q. ʿعَوَّضْتُهُ [i. e. I put a title to the book, or writing]: (S:) it may be of the measure ʿعَوَّضْتُ from ʿالعَلَانِيَّة, or the former ن in ʿعَوَّضْتُ may be a substitute for the ل in ʿعَلَوْتُ [or the ل for the ن]: Lth says that it is not a good word. (TA.) [It is also mentioned in art. علو.]

ʿعَلِنٌ part. n. of ʿعَلِنَ: see ʿعَلِنَ. (Mṣb.)

ʿعَلْنَةٌ A man who reveals his secret; (S); [or a revealer of secrets;] or one who will not conceal a secret. (K.)

ʿعَلِينٌ [part. n. of ʿعَلِنَ]: see ʿعَلِنَ.

ʿعَلَانِيَّةٌ 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 ʿسِرٌّ. (S.) [Hence, ʿعَلَانِيَّةٌ meaning Openly, or publicly; and aloud: see Kur ii. 275; &c.] — Also One's outward man; syn. ʿبِرَانِيٌّ, q. v.: opposed to ʿسِرِيَّةٌ and ʿجَوَانِيٌّ. (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 ʿعَدْلٌ &c., though, as an epithet, it has a pl.:] one says رَجُلٌ ʿعَلَانِيَّةٌ, pl. ʿعَلَانُونٌ; as also ʿعَلَانِيٌّ, pl. ʿعَلَانِيُونٌ; A man whose affair, or case, is open, or manifest; (K, TA); mentioned by Lh. (TA.)

ʿعَلَانِيٌّ, and its pl.: see what next precedes.

ʿعَلَوَانٌ The ʿعَلَوَانٌ [or title] of a book, or writing. (S, K.) — And an inf. n. of the verb ʿعَلَوَنَ. (K in art. علو.)

ʿعَلِنٌ part. n. of ʿعَلِنَ; applied to an affair, a case, or an event, Overt, open, manifest, public, published, or spread; as also ʿعَلِنٌ and ʿعَلِينٌ. (Mṣb.)

علد

عَلْدٌ and عَلْدٌ and عَلْدِيٌّ &c.: see arts. عد and عند.

علو

1. ʿعَلَا, (Mṣb, K,) aor. ʿعَلُو, (Mṣb,) inf. n. ʿعَلُوٌ; (Mṣb, K); and ʿعَلِيٌّ; and ʿتَعَلَى [which last see also below]; (K); It (a thing, Mṣb) was, or became, high, elevated, or lofty; (Mṣb, K;*) syn. ʿارتفع; (Mṣb); and so ʿتعالى: (S, K;*) or

you say, ʿعَلَا فِي الْمَكَانِ [it was, or became, high, or elevated, in place], aor. ʿعَلُو, inf. n. ʿعَلُوٌ: (S:) and ʿعَلِيٌّ فِي الشَّرَفِ [+ he was, or became, high, or elevated, or exalted, in dignity, or nobility], (S, Mgh,) with kesr, (S,) aor. ʿيَعْلَى, inf. n. ʿعَلَا; (S, Mgh); and also ʿعَلَا, with fet-h, aor. ʿيَعْلَى: a poet says,

لَهَا عَلَا كَعَبْدِكَ لِي عَلِيَّتْ

[+ When thy nobility became exalted to me, I became exalted]; thus combining the two dial. vars.: (S:) or you say, ʿعَلِيٌّ فِي الْمَكَارِمِ [+ he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. ʿعَلَا; [in some copies of the K ʿعَلَا]; (Mṣb, K); and ʿعَلَا, inf. n. ʿعَلُوٌ; (K); and thus the two verbs are used in the saying of the poet cited above: (TA:) and ʿاستعلى, said of a man, signifies the same as ʿعَلَا. (S.) [Hence,] ʿعَلَتِ الشَّمْسُ The sun became high; as also ʿاعتلت: (Nawādir el-Aḡrāb, TA in art. ذلك:) and [hence,] ʿعَلَا النَّهَارُ The day became advanced, the sun being somewhat high; syn. ʿارتفع [q. v.]; as also ʿاعتلى and ʿاستعلى. (K.)

— ʿعَلَا فِي الْمَكَانِ, inf. n. ʿعَلُوٌ, signifies [also] He ascended the place, or upon the place; syn. ʿصعد: and ʿعَلَوْتُ عَلَى الْجَبَلِ and ʿعَلَاهُ and ʿعَلَوْتُهُ are syn. [as meaning I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof]: and ʿعَلَوْتُهُ and ʿعَلَوْتُ فِيهِ signify I ascended it; syn. ʿرقيت. (Mṣb.) ʿعَلَاهُ (S, Mṣb, K, TA) and ʿعَلَا بِهِ (K, TA, [in the CK ʿعَلَاهُ is put for ʿعَلَاهُ بِهِ,]) and ʿاستعلاه (S, K, TA,) and ʿاعتلاه (S,) and ʿاعلواهُ, and ʿاعلاه, and ʿعَلَاهُ (K, TA,) this last [for which the CK has ʿعَلَاهُ] being with teshdeed, (TA,) and ʿعَلَاهُ and ʿعَلَاهُ بِهِ (K, TA, [in the CK ʿعَلَاهُ بِهِ,]) are syn., (S, K,) signifying He ascended it, or upon it; (K; [in the CK ʿصعدهُ, and so in my MS. copy of the K, but in other copies ʿصعدهُ, which is certainly the right reading;]) whether the object be a mountain or a beast: (TA:) [or] you say, ʿعَلَا الدَّابَّةَ He mounted the beast; (K, TA); and in like manner, anything: (TA:) and ʿعَلَى السَّطْحِ, aor. ʿيَعْلِيهِ; (K, TA); but in the M ʿعَلَى السَّطْحِ, i. e., like ʿعَلَى; (TA); inf. n. ʿعَلَى (K, TA) and ʿعَلَى (TA, and so accord. to some copies of the K,) and ʿعَلِيٌّ; (TA, and so accord. to other copies of the K instead of ʿعَلَى;) He ascended upon the flat house-top; syn. ʿصعدهُ. (K, TA.) — [ʿعَلَاهُ 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 يَعْطُوكَ 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] ʿجَلَاهُ It over-

topped it, rose above it, or exceeded it in height. (TA in art. **دصر**.) [And in like manner, **استعلى** **علوته** **عليه** It became elevated above it.] — And **علوته** **عليه** and **بالشرف** and **بالجمال** [+ I was, or became, superior to them in nobility and in goodliness]. (§ in art. **فرع**.) — And **علاه** [+ He had, or gained, ascendancy over him, or it; as also **علاه** and **عليه** and **استعلى**: 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, **علاه** and **استعلاه** + he gained the mastery over the object of his want: and **اعتلى** **الشئ** + he prevailed against the thing, or had power over it, and overcame it; and **علاه** **للشئ**, aor. **يعلو**, + he was, or became, able to do, or accomplish, or to bear, the thing. (TA.) **علاه** means **اضطلع** **به** and **استقل** [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 **اطلع**, 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 **اضطلع**, as is shown voce **مضطلع**:]) a poet says,

فَاعْمِدْ لَنَا تَعْلُو فَمَا لَكَ بِالذِّي
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 + I have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, **اهل** (see 4 in art. **بلو**): or [perhaps a mistake for “and”] it is [virtually] a prayer for his continuance in life. (TA.) — **علاوت** **على** **فلان** **الريح** means I was [or went] on the windward side of such a one: and one says, **لا تعل** **الريح** **على** **الصبيد** **فيراح** **ريحك** **وتنفّر** [i. e. Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee]. (TA.) — **علاوته** **بالسيف** means I smote him [with the sword; or, more properly, I set upon him therewith]. (§, TA.) And [in like manner] one says, **علاه** **بالشبر** **والضرب** [+ He set upon him, or assailed him, or overcame him, with reviling and beating]. (§ and M in art. **ثول**, &c.) — **علا في** **الأرض** (§, TA.) inf. n. **علو**, (§,) signifies + He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly. (§, TA.) And [in like manner] **لا تعلوا** **على** **الله**, in the **Qur** xlv. 18, + Exalt not, or magnify not, yourselves against God; or behave not proudly, &c. (Bḍ, Jel.) — **علاه** **عنه** [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 **تعلو** **عنه** **العين** means + The eye recoils from him. (TA.) — **اعل** **عني**: see 3. — **علاه** **به** as syn. with **اعلاه**: see expl. with the latter below.

2. **علاه**: see 4. — [Hence,] one says, **علايت** **به** **على** **البعير** [I raised it, and put it, upon the camel]: (§:) [and so **علايته**; as in a verse cited voce **رائح**, in art. **روح**; in which, and in the present art., it is cited in the § and TA: and **علايت** **به**; as in a verse cited voce **إلى** in the sense of **أخيل** **عالي** **عني** and **عالي** **عني** means **أخيل** **عني** [i. e. Put thou upon me such a thing to be carried by me; or load thou me]. (§, K.) — And **علايت** **الحبل**, inf. n. **تعليته**, 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 **علاي** **الدنو**, 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 **علاي** signifies he who raises the filled bucket; i. e., who draws water thereby. (TA.) — And **علاي** **المتاع** **عن** **الدابة** He put down the goods, or furniture and utensils, from the beast: [app. because he who does so lifts them off the beast:] (§, TA:) **اعلاه** in this sense is disapproved. (TA.) — See also 1, former half. — And see Q. Q. 1.

3. **مُعلاة** signifies + The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence. (KL.) You say, **علاه**, meaning **ساماه**. (M in art. **سمو**. [See 3 in that art. in two places.]) — See 4, in two places. — **عولى**, said of clarified butter, and of the fat of anything having fatness, means It was wrought (**ضنع** [app. over a fire]) until it rose in the operation. (TA.) — **علاوا** **نعيه** + They manifested the announcement of his death: (K, TA:) [as though meaning they raised the report of his death:] one should not say **اعلوه** nor **علوه**. (TA.) — See 2, in three places. — **عالت** **البيهور**, occurring in a verse of Umeiyeh Ibn-Abi-s-Salt, is mentioned and explained in the § in this art. and in art. **عول**: see the latter art. [to which it seems more properly to belong]. — See 1, former half, in two places. — **اعل** **عني** Remove thou, or go thou away or aside, from me; as also **اعل** **عني**; (§, TA;) for which latter, **اعل** **عني** occurs in a trad. respecting the slaughter of Abu-Jahl; and **اعل** **عني** with the conjunctive **ل** is a dial. var. of **اعل** **عني** with the disjunctive **ل**, mentioned by Fr. (TA.) — [Hence,] one says, **علا** **عنا** and **علا** [i. e. and **علا** **عنا**], meaning + Seek the object of thy want at the hands of other than us (**عند غيرنا**), for we are not able to accomplish it. (TA.) — And **عالي** and **اعلي** signify He came to the **‘Aliyah** 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. **علاه** **He** (a man, Mṣb) elevated it (i. e. a thing, Mṣb); or made it high, or lofty; (Mṣb, K;) as also **علاه**, (K,) with teshdeed, (TA,) and **علاه** [without teshdeed]: (K:) it is [also] said of God, meaning + He elevated, or exalted, him; and **علاه** is like it [in meaning]: (§:) and **علايت** **بفلان** signifies the same as **اعلايته** [+ I elevated, or exalted, such a one; as also, app., (see 4 in art. **ظهر**), **اعلايت** **بفلان**]. (Ham p. 175.) Hence one says, **اعلى** **الله** **كعبه** [† God exalted, or may God exalt, his nobility]. (TA.) — See also 1, former half. — **اعل** **الوسادة** means Sit thou upon the cushion. (TA.) — And **اعل** **عن** **الوسادة** Rise thou from the cushion; syn. **قمر**: (TA in art. **دك**;) or descend thou from it. (§ and TA in the present art.) And **اعلى** **عن** **الدابة** 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.) — **تعلى** **من** **نفايسها** + She (a woman) became free, (§, Mgh, K,) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth; (§, Mgh, K;) as also **تعالت**; (Mgh; and TA in art. **عل**;) and so **تعالت**, as well as **تعالتت**: (K and TA in that art. :) or **تعالتت** **من** **مرضها** from her disease: (K:) or you say of a woman, **تعالتت** **من** **نفايسها** meaning [as above or] she became pure from the effects of her childbirth: (TA:) and of a man you say, **تعلى** **من** **عنته** (§, TA) he recovered from his disease. (TA.)

6. **تعالي**: see 1, first sentence. — Addressing a man, (§, Mṣb,) using the imperative form, you say, **تعال**, (§, 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 **هللم** [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, **تعالي**, (§, K;) and to two women, (§,) or two persons, (**تعاليا**), (§, TA;) and to a pl. number of men, **تعالوا**, (Mṣb, TA;) and to a pl. number of women, **تعالين**; (§, Mṣb, TA;) and sometimes the **ل** is pronounced with damm in the pl. masc., and with kesr in the fem.; whence **El-Hasan El-Bagree** read, [in the **Qur** iii. 57,] **قل** **يا** **اهل** **الكتاب** **تعالوا** [Say thou, O people of the Scripture, come ye, the usual reading being **تعالوا**], for the sake of congeniality with the **و**: (Mṣb, TA:) it is not allowable to say **تعالتت** [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 أَيِّ شَيْءٍ أُنْتَعَلَىٰ** [as meaning *To what thing shall I come?* like as one says, **إِلَّا مَا أَهْلَمَّ**, (S.) — [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 *Kur* 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 *Kur-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, **اُنْتُكَلَىٰ**, as meaning *He fell short in an affair*: see its part. n.]

10: see 1, in seven places. [The inf. n. **اِسْتَعْلَىٰ** 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 **اِسْتَعْلَىٰ عَلَىٰ الْغَايَةِ**, said of a horse in the contending to outstrip in a race, means + *He reached the goal*. (TA.)

12: **اِعْلَوْلَاهُ**: see 1, former half.

Q. Q. 1. **عَلَوْنَ الْكِتَابِ**, (S, K,) inf. n. **عَلَوْتُهُ** and **عَلَوَانٌ**, (K,) i. q. **عَلَوْتُهُ** [*He put a superscription, or title, to the book, or writing*; or *he wrote the superscription, or title, thereof*]; (S, K;) as also **عَلَىٰ الْكِتَابِ**; (K;) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. **عَن** and **عَو**.]

مِنْ عَلٍ: 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 **تَحْتِ**. (Mughnee.) [In all cases,] **عَلٍ** is determinate, and indecl., with **دَامَم** 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,

• **كَعِرْقِي بَيْضٍ كَنَّهُ الْقَيْضُ مِنْ عَلٍ** •

[*Like the thin pellicle of eggs, which the shell covers above*], the **و** [in **عَلَو**] is augmentative, being added to render the rhyme unrestricted: (S, TA:) and in the instance of **مِنْ عَلِهِ**, 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.)

مِنْ عَلٍ, (S, K,) whence the saying of Imra-el-Kays cited in the first paragraph of art. **حَط**, (S, Mughnee, TA,) and **مِنْ عَلٍ**, [respecting which see the next preceding paragraph,] and **مِنْ عَلَا**, (S, K,) of which a verse cited voce **نَاشٍ** in art. **نَوْشٍ** is an ex., (S, TA,) and **مِنْ عَلَالٍ**, signify the same, (S, Mughnee, K,) i. e. **مِنْ قَوْتِي**; (K;) [which, with **أَتَيْتُهُ** preceding it, means *I came to him, or it, from above*; and + *I overcame, or subdued, him, or it*; for **مِنْ** **اتَاهُ** means *I overcame, or subdued, him, or it*; for **مِنْ** **عَلُو** and **عَلُو** [app. **مِنْ** **عَلُو** (see **عَلُو** below,) tropically used,] means *قَبْرَهُ*; (Ham 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 مَعَالٍ**; [whence] Dhu-r-Rummeh says,

• **وَنَعَصَانُ الرَّحْلِ مِنْ مَعَالٍ** •

[*And the shaking of the camel's saddle in the upper part*]. (S, TA.) **عَلٍ** in **مِنْ عَلٍ** 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 عَلٍ**: if the complement were not to be understood either as to the letter or as to the meaning, one would say **عَلٍ**, originally **مِنْ عَلُو**]. (TA.) One says also **أَتَيْتُهُ مِنْ عَلِ الدَّارِ**, [thus in several copies of the §, from which one of my copies deviates by erroneously substituting **عَلَىٰ** for **عَلٍ**,] with **كسر** to the **ل**, meaning **مِنْ عَلِ الدَّارِ** [or rather **مِنْ عَلِ الدَّارِ** i. e. *I came to him, or it, from the high, or elevated, part of the house or abode*]: (S:) or the using **عَلٍ** [thus] as a prefixed noun is a mistake. (Mughnee.) — And one says, **أُزْجِرِ الْفَرَّ عِلَّ**, and **عَلَا عِلَّا** [*Chide thou the young one of the wild cow, saying عَلٍ عَلٍ and عَلَا عَلَا*]. (TA.)

عَلَا [as a subst.]: see the next preceding paragraph, in two places. — See also **عَلَاةٌ**.

عَلُو: see **عَلُو** in five places. — Also *A high, or an elevated, state of the base, or foundation, of a building*. (TA.) — And you say, **أَخَذَهُ عَلُوًا**, meaning + *He took him, or it, by force*. (K, TA.) See also the next but one of the preceding paragraphs.

عَلُو and **عَلُوًا**, (S, Mṣb, K,) and **عَلُوًا** (K) signify *The higher, or highest, part* (S, Mṣb, K) of a house, or an abode, (S, Mṣb,) or of a thing; (K;) as also **عَلُوَةٌ** (K voce **سُقْلٌ**) and **عَلَاوَةٌ** and **عَالِيَةٌ**. (K in the present art.) You say, **قَعَدْتُ فِي عَلُوِهِ** and **فِي عَلُوِهِ** and **فِي عَلُوِهِ** and **عَلُوَهُ** and **عَلُوَهُ** and **عَلُوَهُ** and **عَلُوَهُ** [i. e.

I sat in the higher, or highest, part of it]. (TA.) And Aashà-Bâhileh says,

• **إِنِّي أَتَيْتُ لِسَانَ لَا أُسْرِبُهَا** •
• **مِنْ عَلُوًا لَا عَجَبَ مِنْهَا وَلَا سُخْرُ** •

(S,) or, as in one of my copies of the §, **أُسْرُ** and **سُخْرُ**, 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 أَعْلَى 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 fet-ḥ to the **و** and with **دَامَم** thereto and with **كسر** thereto [i. e. **عَلُوًا** as above and also **عَلُوًا** and **عَلُوًا**]. (S, TA.) — One says also, **هَذَا شِعْرٌ عَلُو**, [app. **عَلُوًا**], meaning + *This is poetry of a high class*: or [the last word may be **عَلُوًا** or **عَلُوًا** or **عَلُوًا**, for it may mean], *of the higher, or highest, part of Nejd*. (TA.)*

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

عَلِيًا: see **عَلَىٰ**.

عَلِيًا: see **عَلَىٰ**.

عَلَىٰ is a particle and a noun (Mbr, S, Mughnee, K) and a verb; (Mbr, S;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, S, Mṣb,) [which, when it has no affix, is written **ي**, and] which is originally **و**, (Sb, S,) [like that of **إِلَىٰ**, q. v.,] is changed into [what is properly] **ي** when it has a pronominal affix, (Sb, S, Mṣb,) as in **عَلَيْكَ**, (Sb, S,) and **عَلَيْهِ**; (Mṣb;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a *rújiz*,

• **طَارُوا عَلَاهُنَّ فَطَرَّ 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 Belhârith Ibn-Kaâb. (Sb, S.) — As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K,) it denotes **الِاسْتِعْلَاءُ** [i. e. *superiority*] (Mṣb, Es-Subkee, Mughnee, K, TA) properly thus termed, (Mṣb,) such as is perceptible by sense; (Es-Subkee, TA;) 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 *Kur* xxiii. 22 and xl. 80], **وَعَلَيْهَا وَعَلَىٰ الْفُلْكِ تُحْمَلُونَ**, [And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, K;) or with respect to what is near thereto, as in the saying [in the *Kur* xx. 10], **أَوْ أَجِدُ عَلَىٰ آتَارِ هُدَىٰ** [Or I shall find near upon the fire, i. e. *at the fire, a right direction*]: (Mughnee:) and using it to denote **الِاسْتِعْلَاءُ** properly thus termed, you say, **كُنْتُ عَلَى 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 Kur lv. 26], كُلُّ مَنْ عَلَيْهَا فَانٍ [Every one that is upon it (referring to the earth) is transitory]: (Es-Subkec, 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-Subkec, 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 ثَبَّتَ عَلَيْهِ 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 الاستعلاء in the phrase ثَبَّتَ عَلَيْنَا 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 Kur ii. 254 and xvii. 22], فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ † [We have made some of them to have superiority over some]. (Es-Subkec, Mughnee, TA.) [See also عَلَيْنَا عَيْنِي, and and أَنْتَ عَلَى رَأْسِي, voce عَيْنٌ, first quarter.] — It also denotes concomitance, like مَعَ; as in the saying [in the Kur ii. 172], وَآتَى 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 Ramaḍān], عَلَى كُلِّ حُرٍّ وَعَبْدٍ صَاعٌ [With every free man and slave, a saʿ], because the alms-gift of the breaking of the fast is not incumbent on the slave, but only on his master; (I Ath, TA;) and so it is used in the [common] phrase, عَلَى أَتْنِي رَاضٍ [With (or notwithstanding) my being pleased, or well pleased, or content]. (Ḥar p. 13.) — It also denotes transition, (Mughnee, K,) like عَنَ; (Mughnee;) as in the saying (of El-Koḥeyf El-'Oḳeylee, TA),

- إِذَا رَضِيَتْ عَلَى بَنُو قُشَيْرٍ
- نَعْمَرُ اللَّهُ أَعْجَبِي رِضَاهَا

[When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if عَلَى 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. عَتِي;

(Mughnee, TA;) or it may be that رَضِيَ is made to imply the meaning of عَطَفَ [which is trans. by means of عَلَى]; (Mughnee;) or, as Ks says, it is made to accord with its contr. سَخَطَ, (Mughnee, TA,) by its being made trans. by means of عَلَى: (TA:) and so in the saying,

- فِي لَيْلَةٍ لَا نَرَى بِهَا أَحَدًا
- يَحْكِي عَلَيْنَا إِلَّا كَوَاجِبَهَا

[In a night in which we shall not see any one that shall report what will proceed from us, except its stars], i. e., عَتَا; or it may be said that يَحْكِي [here] made to imply the meaning of يَنْبُرُ. (Mughnee.) — It is also used to assign a cause, like ل; as in the saying [in the Kur ii. 181], وَتَكْبَرُوا اللَّهَ، وَعَلَى مَا هَذَا كُفْرٌ لِبِدَائِيَّتِهِ [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 لِأَسْأَلِكُمْ 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 Maḳroom Ed-Dabbee,

- فَدَعُوا نَزَالَ فَنُكِنْتُ أَوَّلَ نَازِلٍ
- وَعَلَامًا أَرْكَبُهُ إِذَا لَمَّ أَنْزِلٍ

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. [عَلَامٌ is here, as usually, for عَلَى مَرٍ.]) — 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 Kur 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 فِي سَفَرٍ سَلِيمَانَ، تَتَلَوُ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ [i. e. And they followed what the devils related, or recited, in the time of, or during, the reign of Suleymān (or Solomon)]; (Mughnee;) and in the phrase, كَانَ كَذَا عَلَى عَهْدِ فُلَانٍ [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 Kur iii. 173, مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ، عَلَى مَا أَتَمَّرَ عَلَيْهِ، God is not purposing to leave, or certainly will not leave, the believers in that state wherein ye are: and in the phrase سَفَرٍ سَلِيمَانَ, in ii. 180 &c. of the same, i. e. In (or, as we also say, on) a journey: in like manner also] لَقَدْ فِي الظُّلُمِ فِي الظُّلُمِ، in a verse of Aboo-Kebeer El-Hudhalee, means، فِي الظُّلُمِ [i. e. I have journeyed by night in the darkness], فِي الظُّلُمِ holding the place of a noun in the accus. case as a ظرف [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning وَأَنَا عَلَى الظُّلُمِ [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 وَفَضَ]. (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 جَبَلَ عَلَى الشَّيْءِ and جَبَلَ عَلَى الشَّيْءِ and جَبَلَ عَلَى الشَّيْءِ &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 Kur xxiv. last verse، قَدْ يَعْلَمُونَ مَا أَنْتُمْ 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 يُوَلَدُ عَلَى الْفِطْرَةِ 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. فَطَرَ;) and in the prov., mentioned by Meyd، النَّاسُ عَلَى دِينِ الْمَلُوكِ 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, مُجْمِعُونَ or the like,) is understood. — It also denotes a condition; as in the phrases، صَالِحَهُ عَلَى كَذَا He made peace, or reconciliation, or a compromise, with him on the condition of such a thing, and عَلَى 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 أَكْتَلُوا 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 بَ; (Ṣ, Mughnee, K;) as in the saying in the Kur [vii. 103], لَا أَقُولُ عَلَى اللَّهِ إِلَّا، [i. e. أَنَحَقَّ، (Mughnee, K,*) meaning، بَأَنَّ، (TA,) [i. e. That I should not say of God aught save the truth,] and Ubei read with بَ [i. e. بَأَنَّ]; (Bḍ, Mughnee;) like as they say، عَلَى الْقَوْسِ [meaning، بِالْقَوْسِ، i. e. I shot with the bow], and جِئْتُ عَلَى حَالٍ حَسَنَةٍ [meaning، بِحَالٍ حَسَنَةٍ، i. e. I came in a good condition]; (Bḍ; [in which, and also voce حَقِيقٌ, last sentence, see more;]) and they said also، ارْكَبْ عَلَى اسْمِ اللَّهِ [meaning، بِسْمِ 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, *فَلَنْ لَا يَدْخُلَ الْجَنَّةَ لَوْ*, (Mughnee,) or *عَلَى أَنَّهُ*, (K,) *فَلَنْ جَهَنَّمِي*, (Mughnee,) or *عَلَى أَنَّهُ*, (K,) *لَا يَأْسُ مِنْ رَحْمَةِ اللَّهِ* [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 تَدَاوِينَا فَلَمْ يُشْفَ مَا بَنَا
- عَلَى أَنَّ قُرْبَ الدَّارِ خَيْرٌ مِنَ الْبُعْدِ
- عَلَى أَنَّ قُرْبَ الدَّارِ لَيْسَ بِنَافِعٍ
- إِذَا كَانَ مَنْ تَهَوَّاهُ لَيْسَ بِدِي وَدٍ

[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 *فَلَمْ يُشْفَ* immediately preceding it. (Mughnee.) — It is also redundant, for the purpose of compensation; as in the saying,

- إِنَّ الْكَرِيمَ وَأَبِيكَ يَعْجَلُ
- إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلُ

meaning *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-Subkeey says, it may be redundant, as in the saying, *لَا أَحْلِفُ عَلَى يَمِينٍ*, meaning *لَا أَحْلِفُ بِمِينَا* [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),

- عَدَّتْ مِنْ عَلَيْهِ بَعْدَ مَا تَرَّ ظَمُومًا

[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 Ag, 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 *heep thou, or cleave thou, to*

Zeyd: (K, TA:) and *عَلَيْكَ بِكَذَا* *heep 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 بِكَذَا*, meaning *bring thou to me such a thing*. (MA.)

عَلَى: see *عَلَاة*. — [It is also pl. of *عَلِيَا*, fem. of *أَعْلَى*, q. v.]

عَلَاة The *سِنْدَان* [or *anvil*], (S, Mgh, K, TA,) whether of *شجر* [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 *زَبْرَة* [i. e. *iron anvil*] upon which the blacksmith beats iron: (TA:) pl. [or rather coll. gen. n.] *عَلَاة*. (S.) — Hence it is applied to a she-camel, as being likened thereto in respect of her hardness: you say *نَاقَةَ عَلَاةِ الْخَلْقِ* † [A she-camel hard, or firm, in respect of make]: (S:) or *عَلَاة* thus applied signifies *tall*, or *overtopping*; as also *عَلِيَان*, and *عَلِيَان*: (K, TA:) or *عَلِيَان*, (TA,) or *عَلِيَان*, (S,) and *عَلِيَان*, (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 جَمَارَان (q. v.)] upon which is put [to dry the preparation of curd called] أَقْط*: (S, K, TA:) or, as some say, *a piece of rock upon which is made a circle of أَخْنَاء* [or lumps of dung such as is called *خُنِي* (q. v.)] and bricks, or crude bricks, (لَبِن,) and ashes, and in, or upon, which *أَقْط* is then cooked: pl. [or coll. gen. n.] as above. (TA.) — And *A thing like the [milling-vessel called] عُنْبَة*, around which [dung such as is called] *خُنِي* is put, and which is used for milking therein. (K.)

عَلْوَة: see *عَلُو*.

عَلِيَّة: see *عَلَى* [of which it is said to be pl.].

عَلْوَى, accord. to IAar, [and so in my MS. copy of the K,] but accord. to [other copies of] the K *عَلْوَاة*, (TA,) i. q. *قِصَّةٌ عَالِيَةٌ* [app. *A story, or an affair, of a high quality*]. (K, TA. [See also *عَلِيَا*.])

عَلْوَاة: see what next precedes.

عَلِيَا *A high place*; (IAth, K, TA;) a subst. in this sense, not [an epithet syn. with *عَلِيَا*] 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 *عَلِيَا*, see *أَعْلَى*: (Mṣb:) any *high*, or *overtopping*, place: (S, Mṣb:) this is its primary meaning: (Mṣb:) and [in like manner] *عَلَايَة* signifies any *high*, or *lofty*, place; as also *عَلَى*. (K.) And *Any high thing*. (K.) *The head of a mountain*: (K, TA:)

or the *head of any high, or overtopping, mountain*. (TA.) And *العَلِيَا* signifies *The shy*: (K, TA:) a subst., not an epithet. (TA.) *مَا زَالَ مِنْهَا بَعْلِيَا* 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*. (Ag, TA in art. بعلى.) — Also † *A high, or an eminent, deed*. (K, TA.)

عَالِي: see *عَلْوَى*.

عَلْوَان of a book or writing, *The عنوان* thereof; (S, Mṣb, K, TA;) i. e. its *superscription, or title*; syn. *سِمَة*. (TA.) [See arts. *عن* and *عنو*.]

عَلِيَان: see the next paragraph: and see also *عَلَاة*.

عَلِيَان, with *kesr*, (K, TA,) thus accord. to Az and ISd, but accord. to J, [in the S,] *عَلِيَان*, like *عَطْشَان* [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 *عَلَاة*, in two places. — Also, *عَلِيَان*, *The male hyena*: (K, TA:) or *a tall hyena*. (TA.) — And *A high, or loud, voice*, as also *عَلِيَان*. (K.) — And *Household-goods, or furniture and utensils*; syn. *مَتَاع*. (TA, as from the K; and TK; but not in my MS. copy of the K, nor in the CK.)

عَلَاة inf. n. of *عَلَى* (S, Mgh, Mṣb) in the phrase *فِي الْمَكَارِمِ* (S, Mgh) or *عَلَى فِي الشَّرَفِ* (Mṣb:) and [used as a simple subst.] it signifies *High, or elevated, rank or station; or eminence, or nobility*; (K;) as also *عَلَى*, and *مَعْلَاة*; (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 *مَعْلُوَة*, of the measure *مَفْعَلَة*, like *مَبْعَلَة* and *مَجْبَعَة* &c.;] and its pl. is *مَعَال*, (S, Mṣb,) whence *مَعَالِي الْأُمُور* 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 الْعَلَاة* [is a name for *The kind of sweet food called* *الْفَالُوذُجُ* [and *الْفَالُوذُ*, q. v.]. (Har pp. 228.)

عَلُو, like *عَدُو* [in measure], an epithet used in the phrase *رَجُلٌ عَلُوٌّ لِلرَّجَالِ* [app. meaning *A man wont to exalt himself to other men*]. (TA.)

عَلُو: [see 1, of which it is an inf. n., and] see *عَلَى*.

عَلِي *High, elevated, or lofty*; (S, K;) applied to a thing; (K;) [and] so *عَالٍ*: (Mṣb:) so, too, the former, [and more commonly so,] *in respect of rank, condition, or state; eminent, or noble*: and *عَلِيَّة* is a pl. thereof in the latter sense; like as *صَبِيَّة* is of *صَبِي*; [or, as some hold a word

of this form and class to be, a quasi-pl. n.;] as in the saying, **فَلَانٌ 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 **عَلِيَّةٌ حَلِيَّةٌ**, the former epithet meaning *pleasing in appearance and pace*, and **عَالِيَةٌ** [an evident mistranscription for **عَلِيَّةٌ**] meaning *excelling*. (TA.) — And one says, **عَلِيٌّ هَيْبِيٌّ**, 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. **عَلَوٌ** [an inf. n. of **عَلَا**, q. v.]. (K, TA.) Hence the reading of Ibn-Mes'ood [in the *Kur* xxvii. 14], **ظَلَمًا وَعَلِيًّا**, [By reason of wrongfulness and self-exaltation]. (TA.)

عَلَاوَةٌ: see **عَلَوٌ**. — **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 **سُفْلَانَةٌ**. (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-skin and the **سُفُودٌ** [q. v.], (S,) or such as the [small leathern water-bag called] **إِدَاوَةٌ** and the **سُفْرَةٌ** [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. **عَلَاوَاتٌ**, (S,) or **عَلَاوَاتٌ**. (Mṣb.) — Also *A superaddition of anything; as meaning something added*. (K, TA.) One says, **أَعْطَاهُ أَلْفَ دِينَارٍ وَعَلَاوَةَ دِينَارٍ** [as though the phrase were, **وَدِينَارٍ عَلَاوَةٌ**, but the right reading is app. **وَدِينَارًا عَلَاوَةٌ**, i. e. *He gave him a thousand deendrs, and a deendr 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 عَلَاوَتَهُ** i. e. **رَأْسَهُ** [He smote his head, app. meaning he behaded

him]: (S:) or **ضَرَبَ عَلَاوَةَ رَأْسِهِ**, which is tropical: (Mgh:) and **سَبَتَ عَلَاوَتَهُ** † *he smote his neck [so as to decapitate him]*: (S and M in art. **سبت**:) and **سَبَتَتْ عَلَاوَتَهُ** † *His head was cut off*; a tropical phrase. (A in that art.)

عَلَايَةٌ: see **عَلِيًّا**.

عَلِيَانٌ: see **عَلَاةٌ**, in two places: — and **عَلِيَانٌ**.

عَلِيُونَ: see **عَلِيٌّ**.

عَلِيَّةٌ, (S, Mṣb, K,) with **ḍamm**, (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 **فَعِيلَةٌ** 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. **عُرْفَةٌ**: (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 عرش [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**.]

عَالٍ: see **عَلِيٌّ**. — [Hence,] **رَجُلٌ عَالِيٌّ الْكُتُبِ** † *A man who is elevated, exalted, eminent, or noble*. (K. [See also **كُتُبٌ**].) It is said in a trad. respecting **Keyleh**, **لَا يَزَالُ كُتُبُكَ 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 **عَلٍ مِنْ عَلٍ**, q. v. (S, K.) — **عَالِيَّةُ الدَّمْرِ**, said of the **حائض**, means *One whose blood rises above the water*. (TA.) — [**عَالٍ** 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 **عَلَوٌ**. — Also [particularly] *The upper*

portion of the spear-shaft; (K, TA;) **سَائِلَةٌ** signifying the “lower portion” thereof: (TA:) or the head (**رَأْسٌ**) 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-Rāghib, 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 Tihameh*, (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 **عَلَوِيٌّ**, (S, Mṣb, K,) with **ḍamm**, (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 **دُنْيًا** and **فُصًّا**, with **و** changed into **ي**; (ISd, TA voce **بَقْوَى**;) and of which the pl. is **عَلِيٌّ**, like as **كُبْرَى** is of **كُبْرِيٌّ**. (Mṣb, TA.) See **عَلِيٌّ**. — One says **شَفَّةٌ عَلِيًّا** and **عَلِيًّا**, but the former is the more usual, meaning *An upper lip*. (IAmb, Mṣb, TA.) — **عَلِيًّا مَضْرًا** 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 **مَضْرًا**. (TA.)

— And one says, **جَاءَ مِنْ أَعْلَى وَأَرْوَحَ**, meaning *It came from the sky and the place whence the wind blows*. (TA.) — **أَعْلَى** 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 **فَصَاحَةٌ**, 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 بِكُمُ 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**.

عَلَاةٌ: see **عَلَاةٌ**.

المعنى *The seventh of the arrows of the game called الميسر*; (Aṣ, A'Obeyd, S, 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 رقيب.]

المعلى: 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*: (S, 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 المعلى and المستعلى; and the holder, البائن: thus in the M: or المستعلى 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.)

أرض معلوية: see معلوية, in art. غلو.

أتيته من معالي: see أتيته من معالي.

معتل + *Having ability, or power*; as also المعتلى (TA.) — [Hence,] المعتلى signifies + *The lion*; (K, TA;) because of his strength. (TA.) — See also على, last quarter. — هو غير معتل في الأمر means *He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair*; like غير مؤتمل (TA.)

المعالي, 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.)

المستعلى *The near, i.e. left, side of a she-camel*: you say, أتيت الآفة من قبل مستعلاها i.e. من قبل إنسيها [I came to the she-camel from the direction of her near, or left, side]. (TA.)

مستعل: see معتل; and على, last quarter: — and see also المعلى, in two places. — اليد المستعلية means + *The hand of him who takes by force, and of the plunderer, and the like*: opposed to اليد المستخفية: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art. خفى.) — الحروف المستعلية [The high, or elevated, letters] are ح, ط, ظ, and ق; (K, TA;) in which is a rising [of the tongue] to the palate; with طباق [of the tongue (see 4 in art. طبق)] except in ح and غ and ق: opposed to المنخفضة. (TA.)

على

For words mentioned under this head in the K, see art. علو.

عم

1. عم (S, Mṣb, K,) aor. ع, (S, Mṣb,) inf. n. عوم (S, Mṣb, K,) i. q. شيل الجماعة [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: (S, K:) of rain, &c.: (Mṣb:) عوم signifies the including, or comprehending, [the generality, or] all: (PS:) and the happening, or occurring, to [the generality, or] all. (KL.) عم ثوباء الناعيس [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 عمر. (TK.) One says, عم المطر الأرض [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عمهم بالعطية [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]. (S, K.) And عم في دعائه وخص عمهم المرض [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]. (S voce خل.) And عم المرض [The disease was, or became, common, or general, or universal, among them]. (The Lexicons passim.) — عم also signifies *He, or it, made long, or tall*: — and *He, or it, was, or became, long, or tall.* (IAṣr, TA.) — [And *He became a paternal uncle* (صار عمًا).] One says, ما كنت عمًا ولقد عممت [I was not a paternal uncle, and now I have become a paternal uncle]: (so in my copies of the S:) or عممت أو ما كنت عمًا ولقد عممت [Thou wast not &c.]: (so accord. to different copies of the K: the former accord. to the TK [agreeably with my copies of the S; and this I believe to be the right reading, or at least preferable; like أممت]:) inf. n. عومومة (S, Mṣb, K;) like أمومة [and أمومة] and أبوة (TA.) And عومومة بيني وبين فلان عومومة [Between me and such a one is a relationship of paternal uncle]. (S.) — عم: see the next paragraph.

2. تعبير *The making a thing to be common, general, or universal; the generalizing it; contr. of تخصيص*. (K in art. خص.) — عمته *I attired him with the عمامة [or turban].* (S.) And عتم

عمته *His head was wound round with the عمامة [or turban]; as also عتم (K.) — And [hence,] عتم He was made a chief or lord [over others]: (S, Mṣb, K, TA:) because the turbans (العمائم) are the crowns of the Arabs: (S, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, عمتناك أمرنا, meaning + *We have made thee to take upon thyself the management of our affair, or state, or case.* (TA.) — And عمته كسوته [I attired him with a sword; like كسوته عتمه بالسيف]. (TA in art. غشو.) — And عمته بالسيف + [He cut, or wounded, him, or it (i. e. his head), in the place of the turban, with the sword]: like ضمده (A and TA in art. عصب,) and عصبه به (A and L in art. ضمد.) — And عتم اللبن (S, K,) inf. n. تعميم (K,) + *The milk frothed*: as though its froth were likened to the عمامة [or turban]; (S, TA;) as also عتم (K.)*

4. أعم and أعمر, in the pass. and act. forms, [He had many paternal uncles: (see مكرم) or] he had generous paternal uncles. (Mṣb.)

5. تعمته *I called him a paternal uncle*: (AZ, S, Z:) or تعمته, said of women, they called him a paternal uncle. (K.) — تعمر عمًا: see 10. — See also the next paragraph, in five places.

6. اعتم (K,) or اعتم (S,) and اعتم (S,) *He attired himself with the turban*: (S, K:) and اعتم is also expl. as meaning *he attired himself with the helmet: or, with the garments of war.* (TA.) — And [hence] one says, اعتمت الاكام بالنبات and اعتمت بها رؤوس الجبال [The hills became crowned with plants, or herbage]. (TA.) And اعتمت بها رؤوس الجبال [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 اعتم اللبن: see 2, last sentence. — And اعتم النبات + *The plant, or herbage, became of its full height, and blossomed, syn. اضمحل*, (S, K, TA,) and طال; and became luxuriant, or abundant and dense: (TA:) like اعتم. (TA in art. غمر.) — And اعتم الشاب + *The youth, or young man, became tall.* (S.) — And اعتم is said of a beast of the bovine kind as meaning + *He had all his teeth grown.* (Aṣ, TA. [See عمر and غضب.]

10. استعمته عمًا (S,) or استعمته عمًا (K,) *I took him, or adopted him, as a paternal uncle*: (S, K:) and اعتم عمًا *He took, or adopted, a paternal uncle.* (TA in art. دخول.) — See also 8, first sentence.

R. Q. 1. ععمرة (inf. n. ععمية, 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.

صَبَحَ عَمْرًا, and عَمُّوا صَبَاحًا: see art. صبح.

A company of men: (S:) or, as some say, of a tribe: (TA:) or a numerous company; as also عَمْرٌ (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 أُزْرَى; and he cites as an ex. the phrase بَيْنَ الأَعْمَرِ, occurring in a verse; but Fr is related to have read بَيْنَ الأَعْمَرِ, with damm to the ع, making it pl. of عَمْرٌ, like as أَضْبٌ is of ضَبٌ. (TA.) = A paternal uncle; a father's brother: (S, K:) pl. أَعْمَامٌ (S, Mṣb, K) and عَمُومٌ (TA) and أَعْمَمَةٌ (Sb, S, K) and أَعْمَمَةٌ (CK) and أَعْمَرٌ (K), a pl. of pauc., mentioned by Fr and IAḥr, (TA,) and pl. pl. أَعْمَمُونَ (K, TA,) without idghám, by rule أَعْمُونَ (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 ابْنَ عَمِّي and يَا ابْنَ عَمْرٍ (S, L) and يَا ابْنَ عَمْرٍ (L) and يَا ابْنَ عَمْرٍ (S, L, [but in one copy of the S 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 ابْنَ عَمِّي; (IB;) and in like manner, ابْنَا خَالَةَ; (S, IB, Mṣb, K;) because each of them says to the other, يَا ابْنَ جَاطِي; (IB:) but one may not say, هُمَا ابْنَا عَمَّةٍ, nor ابْنَا خَالَ; (S, IB, Mṣb, K;) because one of them says to the other, يَا ابْنَ خَالِي, but the latter says to the former, يَا ابْنَ عَمِّي. (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 خَالََةَ; but not ابْنَا خَالََةَ, nor ابْنَا خَالََةَ: (TA:) and هُوَ ابْنُ عَمِّيَ 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] عَمْرٌ. (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 مَا,] the 1 being elided in the interrogation [after the prep. عَمَّنْ]. (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 العِمَّةِ [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 عِمَامَةٌ; and is used in this sense in the TA in art. علمر: see عَمَّتْ عَمَّتِي 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 B, last sentence; and see عَضْبٌ.] — 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 عَامَّةٌ, 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 Uḥeyḥah Ibn-El-Juláh and the saying of his maternal uncles respecting him, كُنَّا أَهْلَ 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.)

عِمَامَةٌ: see عِمَامَةٌ, 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 عَمْرٌ (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 Lḥ, to a single palm-tree (نَخْلَةٌ), and may be [thus, originally,] of the measure فَعْلٌ, or of the measure فَعُلٌ, originally عَمْرٌ: (TA:) عَمُومٌ, 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 عَمِيمِهِمْ, meaning صَبِيحِهِمْ [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.)

عِمَامَةٌ [A turban;] the thing that one winds upon the head: (K:) pl. عِمَامَاتٌ (S, Mṣb, K) and عِمَامَةٌ (Lḥ, K,) the latter either a broken pl. of عِمَامَةٌ 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 خِمَارٌ.] The عِمَامَاتُ were the crowns of the Arabs. (S, Mṣb.) أَرْخَى عِمَامَتَهُ [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-ḥ [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 عَامَّةٌ; or this is correctly عَامَّةٌ, without teshdeed; (K, TA;) and thus it is rightly mentioned by IAḥr. (TA.)

عَمَوِيٌّ [Of, or relating to, a paternal uncle;] rel. n. of عَمْرٌ; as though formed from عَمِّي, or عَمَّا. (S.)

[عَمَّا is for عَمَّنْ مَا 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 قَمِيٌّ, for قَمِيٌّ is a word which I do not find in any case other than this, and if any word of the measure فَعْلِيٌّ were meant, قَمِيٌّ 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 قَمْرِيٌّ or قَمْرِيٌّ, (accord. to different copies of the K,) in the M قَمْرِيٌّ (TA, [there thus written, only with a fet-ḥah to the ق and the sign of quiescence to the ص,]) signifies [the contr., i. e.] خَاصٌّ. (K, TA.)

عَمِيَّة (S, K,) like عَمِيَّة (S,) and عَمِيَّة (K,) [like عَمِيَّة] *Pride, or haughtiness.* (S, K.)

عَمَاعِرُ [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 العَامَّةُ. — 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 الهَيَاةُ, 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 القَوْمُ 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.]

العَامَّةُ is the *contr. of الخاصَّةُ* [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, Msh, K:) the ة is a corroborative: (Msb:) and عَامَّةٌ signifies the same as العَامَّةُ: (IAfr, TA voce سَامَرٌ:) the pl. of عَامَّةٌ is عَوَامِرُ, (Msh,) and عَمْرٌ is quasi-pl. n. of عَامَّةٌ as *contr. of الخاصَّةُ*. (K.) [And one says also *الخاص والعامة* as well as *العامة والخاصة*, 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, *جاءوا عامّة* 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. اِدْرَم.) — And العَامَّةُ 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 عِمَامَةٌ.

عَامِيٌّ *Of, or relating to, the عامّة* [or *common people; common; or vulgar; often applied to a word, or phrase.*] (Msb.)

أَعْمَرُ [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.

مَعْمَرٌ مُخَوِّلٌ *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. مَخَوِّلٌ مَعْمَرٌ: see مَخَوِّلٌ in its proper art.]: (S:) or مَعْمَرٌ and مَعْمَرٌ, 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.)*

مَعْمَرٌ: see the next preceding paragraph.

مَعْمَرٌ, with kesr to the first letter, (K, TA, [in the CK, مَعْمَرٌ خَيْرٌ بِكَسْرِ أَوَّلِهِ is erroneously put for مَعْمَرٌ بِكَسْرِ أَوَّلِهِ خَيْرٌ]) *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 مَعْمَرٌ signifies the same: (K:) [see also an ex. and explanation voce مَعْمَرٌ, in art. ثَمَر:] مَعْمَرٌ is almost the only instance of an epithet of the measure مَفْعَلٌ from a verb of the measure فَعَّلَ, except مَلَمَرٌ [and مَمَرٌ, with both of which it is coupled]. (TA.) — See also مَعْمَرٌ.*

المَعْمَرَةُ: see العَامَّةُ, first sentence.

مَعْمَرٌ [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 مَعْمَرَةٌ † *A sheep, or goat, having a whiteness in the هَامَةُ.* (S.)

رَوْضَةٌ مَعْمَرَةٌ † [A meadow] *having abundant and tall herbage.* (TA.)

عَمِيرٌ: see عَمِيرٌ.

عمت

1. عَمَتٌ, aor. ى, (T, K,) inf. n. عَمَيْتُ; (T, S, O;) and عَمَتٌ, (O, K,) inf. n. تَعَمَيْتُ; (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 عَمَتٌ 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 عَمَتَ فُلَانًا means *He overcame, or subdued, such a one, and made him to refrain, or restrained him; expl. by قَهَرَهُ وَكَفَّهُ*: but [SM says that] the correct reading is probably وَلَقَهُ; 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: فُلَانٌ يَعْصِمُ 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 يَكْفُرُهُ erroneously written for يَلْقَاهُ in some lexicon, and therefore thought it allowable to make عَمَتٌ 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.

عَمِيَّةٌ 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 قَلْبِيَّةٌ of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is أُعْمِيَّةٌ and [of mult.] عَمَيْتٌ [and coll. gen. n., improperly called a pl.,] عَمِيَّةٌ; (K;) or, accord. to ISd, عَمِيَّةٌ is pl. of عَمِيَّةٌ, which is pl. of عَمِيَّةٌ; (TA;) and عَمَائِثٌ is a pl. of this last. (AHeyth, TA.)*

عَمِيَّةٌ 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 عَمَائِمٌ. (S, O.)*

مَعْمُوتٌ: see عَمِيَّةٌ.

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. *تَعَمَجَ*; (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 السَّبِيلُ فِي الْوَادِي* *The torrent wound in the valley to the right and left.* (O.)

عَمَجَ (Ktr, S, O, K) and *عَمَجَ* (S, O, K) and *عَمُوجَ* (Kr, S, O, K) *A serpent:* (S, O, K, &c. :) so called because of its winding. (TA.)

عَمُوجَ and *عَمِجَةٌ*: see *عَمُوجَ*.

عَمَجَ: see *عَمَجَ*.

عَمُوجَ 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 Aboo-Dhu-eyb El-Hudhalee as meaning *Swimming.* (O.)

عَمُوجَ: 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.)—*عَمِدَهُ 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* (Mṣr, TA) and *عَمُودٌ* (Nawādir el-Ārāb, TA) and *مَعْمُودٌ*; (Ibn-Ārafah, TA;) and *تَعَمِدَهُ*, (L, Mṣb, K,) and *تَعَمِدَ لَهُ*; (S, L;) and *عَمِدَهُ*; (L, TA;) *He intended it, or purposed it; did it intentionally, or purposely;* the inf. n. signifying the contr. of *عَمِدَ*: (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, *اعْتَمِدَ الْأَمْرُ* *He intended, or purposed, the affair; or aimed at it; &c.;* syn. *صَدَدَهُ*; (A in art. *صَدَدَ*;) or *صَدَدَ صَدَدَهُ*, i. e. *قَصَدَ قَصْدَهُ*. (M in that art.) And *تَعَمِدَ ذَنْبًا* *He committed a sin, or the like, intentionally.* (TA in art. *عَمِدَ*.) 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. *صَدَدَ*.) And *عَمِدَهُ*, [and *عَمِدَ إِلَيْهِ*] aor. -; and *عَمِدَهُ*; and *تَعَمِدَهُ*; *He betook himself to him, or had recourse to him, in a case of need.* (A.)—And [hence] one says, *فَعَمِدَهُ عَمِدًا عَلَى*, *عَمِنَ*, (S, O, Mṣb, K,) and *عَمِدَ عَمِنَ*, (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 *عَمِنَ*].) 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,) aid of disease, (S, O, L,) *It pressed heavily upon him, or oppressed him;* (S, O, L, K;) on the authority of IĀr: (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 throbbled, 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 *عَبِدَ* (T, L) [and *أَمِدَ* and *أَبَدَ*]. One says, *عَبِدَ 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 مِنْ سَيْدٍ قَتَلَهُ قَوْمُهُ* (S, O, L) i. e. *Do I wonder at a chief whom his [own] people have slain?* (L) was said by Aboo-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;) *أَعْمِدُ* being app. contracted from *أَأَعْمِدُ*, by the suppression of one of the two hemzels. (Az, L.) And *أَعْمِدُ مِنْ كَيْلٍ مَحَقٍّ*, as related by A'Obeyd, [and thus in the O, in two copies of the S written *مُحَقٍّ*, and in a third copy omitted,] or *مُحَقٍّ*, without tesheed, 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 Aboo-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. *تَعَمِيدُ*, inf. n. *عَمِدَ السَّبِيلَ*, *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.—*عَمِدَتَاهُ 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 *أَكْلُونِي الْبِرَاغِيثَ* (TA.)

5: see 1, former half, in five places.

7. *انْعَمِدَ* *It became stayed, propped up, or supported;* (S, O, L, K;) said of a wall, (L,) or other thing. (S, O, L.)

8. *اعْتَمِدْتُ عَلَى الشَّيْءِ* *I leaned, reclined, bore, or rested, upon the thing; stayed, propped, or supported, myself upon it.* (S, O, L, Mṣb.)—And [hence] *اعْتَمِدْتُ عَلَيْهِ فِي كَذَا* *I relied upon him in such a thing, or case;* (S, O, L;) as also *اعْتَمِدْتُهُ*. (L.) And *اعْتَمِدْتُ عَلَى الْكِتَابِ* [and *اعْتَمِدْتُ الْكِتَابَ*, and perhaps *بِالْكِتَابِ* (see *Do*

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 *عمد*.] — *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 I, former half, in three places. — *اعتمده بكذا* means *قصده بكذا* 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. *بى*.]

عمد: see *عمود* (of which it is a quasi-pl. n., as it is also of *عماد*), in four places: and *عمدة*. — [It is also an inf. n. of *عمد له*, q. v.: — and the inf. n. of *عمد*, q. v.: — and hence it signifies] *A swelling, with galls, in the back of a camel.* (L.)

عمد 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, *هو عميد الثرى* *abundant in goodness, beneficence, or bounty.* (AZ, Sh, O, K.) — *عمد* 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.) Leheed says, describing rain (S, O, L) that caused the valleys to flow, (S,)

- قَبَاتِ السَّيْلِ يَرْكَبُ جَانِبَيْهِ
- مِنَ الْبَقَارِ كَالْعَمِيدِ الثَّقَالِ

[And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed *عمد* overlying its two sides, from the valley of *El-Bakkár*]: As says, he means that a collection of clouds resembling the [camel termed *عمد*] 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.)

عمدة A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also *عماد*; of which latter the pl. [or rather quasi-pl. n.] is *عمد*; (Mṣb); as it is also of *عمود*: (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 *عماد* *أمر* *عماد* *أمر* (قوامر) and *عمود* and *عميدة* (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 suprà:) and *مُعْتَمِد*, applied to a man, is syn. with *سند* [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance; like *عمدة* and *عماد*]: (S and K* in art. *سند*): *عمدة* is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, *أنت عميدتنا* *Thou art he to whom we betake ourselves, or have recourse, in our necessities*; (A;) or *عمدتنا في* *عمدتنا* *our stay, or support, or object of reliance*, (Mṣb:) and *أنتم* *عمدتنا* *Ye are they upon whom we stay ourselves, or rely*: (TA:) and one says also *هو عمود حيه* *He is the stay, or support, of his tribe*: (A:) and *هو عمود القوم* *means the stay, support, or object of reliance, of the people, or party*; syn. *سندهم*. (Ḥam p. 457.) See also *عمود*, second quarter. — [Hence, as used by grammarians,] † *An indispensable member of a proposition*; as, for instance, the agent; contr. of *فضلة*. (IAk p. 143.) — Also *An intention, a purpose, an aim, or a course*: so in the phrase *الزم عميدتك* [*Keep to thy intention, &c.*]. (A.)

عمدة The place that swells, or becomes inflated, in the hump and withers of a camel. (L. [See *عمد* and *عمد*].)

عمدان: see *عمود*, second quarter.

عمدان and *عمداني* (O, L, K) and *عمد* and *معمد* (L) or *معمد* (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 *عمدانيون*: and *عمدانية* signifies a *corpulent, bulky, woman*; (O, L;) as also *عمدانة*. (O.)

عمدان (O, K, TA, in the CK *عمدان*) *Tall*; (O, K;) applied to a man; fem. with *ة*, applied to a woman: (O:) and *معمد*, (A, K,) like *مكمر* [in measure], (K,) or *معمد*, (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so *طويل العماد*. (Mbr, L.) — See also *عمد*, in two places.

عمداني, and its pl., and fem.: see *عمد*.

عمود: see *عمدة*, in four places: — and *عمود* 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 *عمادة*. (S, O, L, Mṣb, K.) — *إمر ذات* [mentioned in the KUR 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 their usual places of pasture and then to return to their usual places of abode. (O, L.) — *طويل العماد*: see *عمدان*. — Also (i. e. *طويل العماد*) † *A man whose abode is a place known for its visitors.* (S, O, L, K.) — And *فلان رفيع العماد* means † [*Such a one is a person of exalted nobility*; lit.] *such a one has a high pole of the tent of nobility.* (A.)

عمود a word of well-known meaning, (Mṣb, K,) The *عمود* of a *بيت* (S, O,) or of a *خيمة*; (Mgh;) [i. e.] *a pole of a tent*; as also *عماد*: and a *column, or pillar, of a house or the like*: (L:) pl. (of pauc., S, O) *أعمدة*, and (of mult., S, O) *عمد*, and (quasi-pl. n., L) *عمد*. (S, O, L, Mṣb, K.) [The former is the primary, and more common, meaning: and hence the phrase] *أهل عمود* (Lth, A, Mṣb) and *عمد* or *عمد*, (Mṣb,) or this last is not said, (L,) and *أهل عماد* (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.)

خلق السموات بغير عمد *تروتها* in the KUR [xxx. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-Arafah, (O,) or Fr, (L,) means either *He created the heavens without عمد [or pillars] as ye see them*; and with the sight ye need not information: or *He created the heavens with pillars (عمد) 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 *عمد* and *عمد* in the KUR [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasi-pl. n.] of *عمود*; (Fr, L;) or of *عماد*; and mean [*pillars*] of fire. (Zj, L.) — Also *Any tent supported on poles*: or *any tent extending to a considerable length along the ground, supported on many poles.* (L.) — See also *عمدة*, in two places. — [Hence,] *A lord, master, or chief*, (S, O, K,) of a people, or party; (S, O;) as also *عميد*; (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 *عمدان*. (TA.) And (accord. to IAqr, O, L, TA) The *رئيس* [or *chief, or commander*], (so in the L, and in the copy of the K followed in the TA,) or *رسيل* [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 the *زوير* [which corroborates the former explanation, being syn. with *رئيس*]; (L, TA; [in the O written *زوير*];) as also *عماد* and *عمدة* and

عَمْدَانٌ. (O, L, K.) — 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.] اُعْمِدَةٌ. (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 فِي رَأْسِ عَمُودٍ [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 (مَحَالَّة) of the well: (O, K:) [both together being termed the عَمُودَانِ:] a poet says,

• إِذَا اسْتَقَدَّتْ رَجَفَ الْعَمُودَانِ •

[When it (the bucket, الدَّلْوُ,) 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: (K:) 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 [ε] upon the tail of the constellation Delphinus. (Kzw.) — عَمُودُ المِيزَانِ (شَاهِينِ, K. voce شاهين), i. e. the beam of the balance; the same as the مَنَجَمِ, except that it (the عَمُودِ) is generally of the قَبَانِ, or steelyard. (MA.) — عَمُودُ السَّيْفِ The شَطِيبَةُ [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, K,) 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 اُعْمِدَةٌ [pl. of pauc. of عَمُودٌ] in its back, termed شَطْبٌ and شَطَائِبٌ. (En-Nadr, O.) — And عَمُودُ السَّيْفِ The ridge (عَمْرٌ, in the O and in copies of the K [erroneously] written عَمْرٌ,) rising along the middle of the spear-head, between its two cutting sides. (Ish, O, L, K.) — عَمُودُ البَطْنِ The back; (S, A, Mgh, O, L, K;) because it supports the belly: (Mgh, O, L:) or a vein (عَرَقٌ, K,) or a thing resembling a vein, (O, L,) extending from the place of the رَهَابَةِ [or lower extremity of the sternum] to a little below the navel, (O, L, K,) 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 رَهَابَةِ 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, K:) or عَمُودَا الكَبِدِ signifies two large veins, on the right and left of the navel. (Ish, O, L.) One says, إِنَّ فَلَانًا لَنَحَارِجِ عَمُودٍ مِنْ الجُوعِ [Verily such a one has his عَمُودِ of his liver coming forth in consequence of hunger]: (O:) or عَمُودُهُ مِنْ كَبِدِهِ [his عَمُودِ from his liver]; (L, TA;) and some say that by his عَمُودِ 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, K.) — عَمُودُ الأُذُنِ The main part, and support, of the ear: (O, L, K, TA: [in the CK, 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, Mṣb,*) filling the horizon with its whiteness: (Mṣb voce فَجَّرُ:) [app. thus called as being likened to a tent, or long tent:] it is the second, or true, فَجْرٌ, and rises after the first, or false, فَجْرٌ, has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes forbidden to the faster. (Mṣb voce فَجَّرُ.) One says, سَطَعَ ضَرْبُ الصُّبْحِ بِعَمُودِهِ (S, O, L,) or ضَرْبُ الفَجْرِ بِعَمُودِهِ (A,) or ضَرْبُ الفَجْرِ بِعَمُودِهِ, i. e. [The bright gleam of dawn] rose and spread. (Mṣb.) — 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] اِعْصَارٌ [q. v.]. (O, L.) — عَمُودُ الحُسْنِ † Tallness of stature. (TA in art. مَكْرًا.) — عَمُودُ التَّوْبَى † 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, K.) — Also, i. e. عَمُودٌ, (accord. to the O and K,) 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, K, TA.)

عَمِيدٌ: see عُمِدَةٌ — 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 مَعْمُودٌ, (S, O, L, K,) and مَعْمِدٌ, (K,) A man broken, or enervated, by the passion of love; (S, O, K;) and in like manner all the three are applied to a heart: (O:) or the first and second signify a man whose عَمُودِ 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 عَمِدٌ:]) and مَعْمُودٌ signifies diseased, or sick. (L.) — See also عَمُودٌ, last sentence. = عَمِيدُ الوَجَعِ The place of pain. (L.)

عَامِدٌ applied to the latter part of the night, Causing pain. (IAṣr, O.) And لَيْلَةٌ عَامِدَةٌ A night causing pain. (IAṣr, Az, O.)

طَرَفٌ مُعَمِّدٌ A tall [tent such as is called] طَرَفٌ. [So in a copy of the A. [Perhaps a mistranscription for مَعْمِدٌ, q. v.]] See also عَمْدَانٌ. — And see عَمِدٌ.

مُعَمِّدٌ, applied to a tent, Set up with poles: (O, K:) occurring in a verse of [the Mo'allakah of] Tarafeh [p. 88 in the EM]. (O. [See also مَعْمِدٌ.]) وَشَى مُعَمِّدٌ (O, K, TA, in some copies of the K: شَى: شَى) A sort of وَشَى [or variegated cloth] (O, K, TA) [figured] with the form of عَمَادٍ [app. meaning lofty buildings]. (TA.) — See also عَمْدَانٌ: — and عَمْدٌ: and عَمِيدٌ.

[مُعَمِّدَانِيٌّ and مُعَمِّدَانِيٌّ and مُعَمِّدَانِيٌّ 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 مَدْعُومٌ [q. v.]. (TA in art. دَعَمَ.) — Also A person resorted to in cases of need. (A.) — See also عَمِيدٌ, in two places.

المَعْمُودِيَّةُ, thus correctly, as in the 'Ináyah, without teshdeed to the ي, but in the copies of the K with teshdeed, [and so in the O; held by some to be of Arabic origin, but by others, of Syriac;] said by Es-Ṣowlee to be an arabicized word, from مَعْمُودِيَّتِ, with the pointed د, signifying the الطَّهَارَةُ [app. as meaning “ablution,” or “purification”]; (TA;) [Baptism: and baptismal water; expl. as signifying] a yellow water, pertaining to the Christians, (O, K, TA,) consecrated by what is recited over it from the Gospel, (TA,) in which they dip their children, believing that is a purification to them, like circumcision to others. (O, K, TA.) [See also صِبْغَةٌ.]

مُعَمِّدٌ: see عُمِدَةٌ, in two places. — [Also A ground of reliance:] one says, مَبَا عَلَى فُلَانٍ مُعَمِّدٌ [There is not any ground of reliance upon such a one]. (S voce مَحْمِلٌ, q. v.)

عمر

1. عَمِرَ, aor. ٤; (S, O, Mṣb, K;) and عَمَرَ, aor. ٤ (K) and ٤; (Sb, K;) inf. n. عَمْرٌ (S, O,

Mṣb, K) and عَمَّرَ (S, O, Mṣb,) both anomalous, as inf. ns. of عَمَرَ, for by rule the inf. n. should be عَمَّرَ (S,) but عَمَّرَ is also an inf. n., (TA,) and عَمَّرَ, which is the most chaste, (O,) and عَمَّارَةٌ; (K;) *He lived*, (S, O,) or *continued in life* (بقي), (K,) *long*, or *a long time*; (S, O, K;*) *his life was*, or *became long*: (Mṣb:) and عَمَّرَ *he grew old*. (TA.) — عَمَّرَ بَيْتَانَ *He remained, continued, stayed, resided, dwelt, or abode, in a place*. (B, TA.) — عَمَّرَ, aor. ʔ, inf. n. عَمَّرَ (Mṣb,) or عَمَّارَةٌ and عَمَّرَانَ (MA,) *It (a place of abode) became inhabited*; (MA, Mṣb;) بِأَهْلِهِ [by its people]: (Mṣb:) [it became 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, or in a state of good repair:] and in like manner you say, عَمَّرَتِ الدَّارَ, aor. ʔ, inf. n. عَمَّرَ, *the house became inhabited* [&c.]. (MA.) — [You say also, عَمَّرَتِ الأَرْضَ *The land became inhabited, peopled, well stocked with people and camels and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of waste*: see its act. part. n., عَمَّارٌ.] — And عَمَّرَ الحَيَاتَ, aor. ʔ; and عَمَّرَ, aor. ʔ; (K;) and عَمَّرَ, aor. ʔ; (Sb, K;) inf. n. عَمَّارَةٌ; (K;) [so in most copies; in the TA, عَمَّارَةٌ, and there said to be inf. n. of عَمَّرَ; but, I think, erroneously;] i. q. صَارَ عَمَّارًا [The property, consisting of camels or the like, became in a flourishing state]; (K;) *the property became much*; *the camels, or the like, became many, or numerous*. (Sgh.) — عَمَّرَهُ (Mṣb, K,) aor. ʔ, (TA,) inf. n. عَمَّارَةٌ (K [so in most copies, but in the TA, عَمَّارَةٌ, with fet-ḥ, which I think erroneous;]) and عَمَّرَ (K) and عَمَّرَانَ (TA,) *He inhabited it; remained, continued, stayed, resided, dwelt, or abode, in it; namely, a place of abode*: (Mṣb:) *he kept to it; namely, his property, or his camels or the like, and his house, or tent*: (K:) one should not say, of a man, أُعَمَّرَ مَنْزِلَهُ, with ʔ. (Az, TA.) *إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ* in the Kur [ix. 18], signifies *Only he shall abide in the mosques, or places of worship, of God: or shall visit them*: (TA:) see 8: but Z says, I know not عَمَّرَ as occurring in the sense of اعتمر [he visited]: (TA:) or *shall enter them and sit in them*: (Jel:) or the verb in the above-cited phrase of the Kur has another signification, which see below. (TA.) — عَمَّرَهُ is also syn. with عَمَّرَهُ, in the first of the senses expl. below: see 2. — عَمَّرَ اللَّهُ بِكَ مَنْزِلَكَ (AZ, S, O, K,*) aor. ʔ, (TA,) inf. n. عَمَّارَةٌ; (K;) and أُعَمَّرَهُ; (AZ, S, O, K;) *May God make thy place of abode to become peopled, [or well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of ruined or waste or desolate, or in a state of good repair,] by thee [or by thy means]*: (K,* TA:) but AZ says that one should not say, of a man, أُعَمَّرَ مَنْزِلَهُ, with ʔ. (S.) — عَمَّرَ الخَرَابَ, aor. and inf. n. as above, [He made the ruin, or waste, or the like, to become in a state of good repair, in a state the contrary of

ruined or waste or desolate.] (S, O, TA.) — [عَمَّرَ الأَرْضَ, aor. and inf. n. as above, *He peopled the land; stocked it well with people and camels and the like; colonized it; cultivated it, or cultivated it well; rendered it in a flourishing state, or in a state the contrary of waste.*] — And عَمَّرَ البِنَاءَ, aor. and inf. n. as above, *He kept the building in a good state; syn. حَفِظَهُ*. (TA.) So accord. to some, in the Kur [إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ, [quoted above,] *Only he shall keep in a good state [or in repair] the mosques, or places of worship, of God*: (TA:) among the significations of the verb as here used, are these; *he shall adorn them with carpets or the like, and light them with lamps, and continue the performance of religious worship and praise and the study of science in them, and guard them from [desecration by] that for which they are not built, such as worldly discourse*. (Bd.) — عَمَّارَةٌ, aor. ʔ, inf. n. عَمَّرَ [and عَمَّارَةٌ, (MA,) or this, accord. to the Mṣb, is a simple subst.], *He built the house*. (Mṣb.) [And] *He made the house to be inhabited; he peopled it*; (MA;) [or *made it to be well stocked with people and the like, or in a flourishing state, or in a state of good repair*.] — عَمَّرَ الخَيْرَ, aor. ʔ, inf. n. عَمَّرَ and عَمَّارَةٌ, [app., *He instituted what was good: or perhaps, he cultivated, or promoted, it: or he kept to it; or observed it; or regarded it*.] (Az, TA.) — عَمَّرَ رَبَّهُ (IAḡr, K,) aor. ʔ, (IAḡr, O,) [inf. n. عَمَّارَةٌ,] *He served, or worshipped, his Lord*; (IAḡr, K;) *he prayed and fasted*. (Ks, Lh, O, K.) You say *فَلَانًا يَعْمُرُ رَبَّهُ* *I left such a one worshipping his Lord, praying and fasting*. (TA.)

2. عَمَّرَهُ اللَّهُ (S, O, Mṣb, K,) inf. n. تَعْمِيرٌ (S, Mṣb;) and عَمَّرَهُ (Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. عَمَّرَ; (TA;) *God lengthened, or prolonged, his life*; (S, O, Mṣb, TA;) *made him to continue in life; preserved him alive*; (K, TA;) as also عَمَّرَهُ (O and Bd in xi. 64.) It is said in the Kur [xxxv. 12], وَمَا يَعْمُرُ مِنْ مَعْمُرٍ وَلَا يَنْقُصُ, i. e., *No one whose life is prolonged has life prolonged, nor is aught diminished of his, meaning another's, life, but it is recorded in a writing*: (IAḡb, Fr,* O:*) or the meaning is, *nor does aught pass of his, i. e. the same person's, life*: (Sa'eed Ibn-Jubeyr:) both these explanations are good; but the former seems more probably correct. (Az, TA.) — عَمَّرَ نَفْسَهُ *He determined for himself, or assigned to himself, a limited life*. (K.) — عَمَّرَ اللَّهَ, inf. n. تَعْمِيرٌ, *He acknowledged the everlasting existence of God*. (S, TA.) — عَمَّرْتُ اللَّهَ *I ask, or beg, God to prolong thy life*: (Ks, O, TA:) or *I remind thee of God*. (TA, app. on the authority of Mbr.) [It also seems to signify *I swear to thee by the everlasting existence of God*. See عَمَّرَ اللَّهَ أَنْ.] — عَمَّرْتُكَ اللَّهَ أَنْ *I adjure thee by God, and beg thee by the length of thy life, that thou do such a thing*. (K,* TA.) — See also 4. — عَمَّرَ حَيَاتَهُ بِمَا أَحْتَاَجُ إِلَيْهِ *He furnished a tent with what he required*. (Mṣb in art. بنى.)

3. عَمَّرْتَهُ طَوْلَ حَيَاتِهِ [I lived with him for the length of his life]. (M in art. بولو.)

4: see 1, in three places. — اعمرِدُ المَكَانَ (K,) and جَعَلَهُ يَعْمُرُهُ فِيهِ (S, K,) i. q. جَعَلَهُ عَمَّارًا (S) [He made him to inhabit the place, or to people, or colonize, or cultivate, it]. So the latter signifies in the Kur [xi. 64], *And He hath made you to dwell therein*: (O, Jel:) or *hath required of you to inhabit it, or to people it, &c.*: (Z:) or *hath enabled and commanded you to do so*: (Bd:) or *hath permitted you to do so, and to fetch out by labour, or art, your food [for قومكم in the L and TA, I read قوتكم, and this is evidently the right,] from it*: (TA:) or *hath given you your houses therein for your lives; or made you to dwell in them during your lives, and then to leave them to others*: (Bd:) or *hath prolonged your lives therein*. (Ibn-'Arafah, O.) — أُعَمَّرْتَهُ دَارًا (S, Mgh, O, Mṣb, K,*), or أَرْضًا, or إِبِلًا (S, O,) and أُعَمَّرْتَهُ إِيَّاهَا (K,*), (Mṣb, K,) or *for my life*, (K,) *to inhabit it for that period*: (Mṣb, TA;) *I said to him, of a house*, (S, Mgh, O,) or *of land, or of camels*, (S, O,) *It is thine*, (S, Mgh, O,) or *they are thine*, (S, O,) *for my life*, (S, Mgh, O,) or *for thy life, and when thou diest it returns, or they return, to me*. (S, O.) The doing so is forbidden. (Mgh, TA.) [See also عَمَّرِي: and see أَرْقَبَ, and رَقِبِي.] — اِعْمَرَ الأَرْضَ *He found the land to be peopled*, (S, O, K,) i. e., *peopled [and cultivated, or in a flourishing state]*. (TA.) — اِعْمَرَ عَلَيْهِ *He rendered him rich; made him to be possessed of competence or sufficiency, to be without wants, or to have few wants*. (K.) — اِعْمَرَهُ *He aided him to perform the visit called عَمْرَةٌ*; (Mgh, O, K;) [said to be] on the authority of analogy; not on that of hearsay; (Mgh;) but occurring in a trad.: (Mgh, TA:) or *he made him to perform that visit*. (IKṡṡ, Mṣb.) — See also 8.

8. اِعْتَمَرَ *He visited*. (Mṣb, K: in some copies of the K اِعْتَمَرَهُ.) You say, اِعْتَمَرَهُ (S, O,) and اِعْتَمَرَهُ (ISk, Mṣb,) *He visited him, or it*; (S, O;) *he repaired, or betook himself, to him, or it*; (ISk, S, O, Mṣb;) as also اِعْتَمَرَهُ, accord. to one explanation of a passage in the Kur ix. 18, quoted above: [see 1:] but Z says, I know not اِعْتَمَرَ as occurring in the sense of اعتمر. (TA.) — اِعْتَمَرَهُ *He performed the religious visit called عَمْرَةٌ*. (O, TA.) You say اِعْتَمَرَ فِي الْحَجِّ [He performed the visit so called in the pilgrimage]. (S.) — اِعْتَمَرَ أَمْرًا *He betook himself to a thing, or an affair*; as, for instance, a warring and plundering expedition; *aimed at it; purposed it*. (TA.) — Also *He attired his head* (i. e. his own head) *with an عَمَّارَةٌ, i. e., a turban, &c.* (S, K.)

10: see 2: — and also 4, in two places.

عَمَّرَ and عَمَّرَ are both inf. ns., signifying the same. (S, O.) [See 1. As such, the former is the more common.] And both of these words, (Mgh, K, &c.) and عَمَّرَ (K, &c.) [used as

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 **عَمَّرَكَ** [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 أَفْعَلُنَّ**, meaning *By thy life, I will assuredly do [such a thing]*. (Msb.) **لَعَمْرُكَ** occurs in the Qur xv. 72, and means *By thy life*: (IAB, Akh, Bq, 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 أَقْسِرُ 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: (IJ, TA:) or the complete phrase is **وَعَمْرُكَ فَلَعَمْرُكَ عَظِيمٌ** [by thy life, &c.: and thy life is of great account]. (Fr, as related by A'Obeyd.) You say also **لَعَمْرُ أَبِيكَ الْخَيْرُ**, and **الْخَيْرُ**; the former meaning *By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good*; **الْخَيْرُ** being the objective complement of **عَمَّرَ**, from **عَمَّرَ الْخَيْرَ**, aor. 2, inf. n. **عَمَّرَ** and **عَمَّارَةٌ**; [see 1;] but in the latter case, **الْخَيْرُ** 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. **خَيْرٌ**.] 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 أَقْسِرُ بِهِ** or **لَعَمْرُ اللَّهِ قَسِيمِي** [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 **اللَّهُ**, 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 ذَاكَ** 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 **عَمَّرَكَ اللَّهُ أَفْعَلُ كَذَا** and **فَعَلْتُ إِلَّا مَا فَعَلْتُ كَذَا**, [and **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 و suppressed, the complete phrase being **وَعَمَّرَكَ اللَّهُ**; or as being for [the inf. n.] **تَعْمِيرٌ**. (TA.) It may also be [found written] **عَمَّرَ اللَّهُ**; but this is bad. (Ks.) Some of the Arabs, for **لَعَمْرُكَ**, said **عَمَّرُكَ**. (Az.) — **عَمَّرًا وَشَبَابًا**: see **فَحَابٌ**. (AHeyth, K) and **عَمَّرٌ** (K) signify *Religion*; (AHeyth, K;) as in the phrases **لَعَمْرِي** and **لَعَمْرِي** (K) and **لَعَمْرُكَ** (AHeyth) [mentioned above]. — Also **عَمَّرٌ** (S, O, Msb, K) and **عَمَّرٌ** (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. **عَمُورٌ**: (S, O, Msb, K;) which some explain as signifying the places whence the teeth grow. (TA.) It is said in a trad., **أَوْصَانِي جِبْرِيلُ بِالسَّوَاكِ حَتَّى خَشَيْتُ عَلَى عُمُورِي** [Gabriel enjoined me to make use of the tooth-stick so that I feared for my **عُمُورِي**]. (O, TA.) — **أَمْرٌ عَمُورٌ**: see **عَامِرٌ**.

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

عَمَّرَ: see **عَمَّرَ**, in four places.

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

عَمْرَةٌ: see **عَمَّارَةٌ**. — **أَبُو عَمْرَةٍ** 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*. (IAqr, 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 Mekkeh, with the performance of the ceremony of الإِحْرَامُ,] the circuiting round the Kaabeh, and the going

to and fro between Es-Safà and El-Marmeh: **السَّحَجُ** [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafát on the day of 'Arafeh: (Zj, TA:) the **عَمْرَةٌ** is the *minor pilgrimage* (السَّحَجُ الْأَصْغَرُ); (Msb, and Kull p. 168;) what is commonly termed **السَّحَجُ** being called sometimes the greater pilgrimage (السَّحَجُ الْأَكْبَرُ): (Kull:) pl. **عَمْرَاتٌ** (S, O, Msb) and **عَمْرَاتٌ** or **عَمْرَاتٌ** (Msb.) — Also *A man's going in to his [newly-married] wife in the abode of her family*: (IAqr, S, K:) if he removes her to his own family, the act is termed **عَمْرَسٌ**. (IAqr, S.)

عَمْرِي a subst., **إِسْمٌ** [strangely read by Golius **أَسْمَرٌ**, S, O,) or an inf. n., (TA,) [or rather a quasi-inf. n.,] from **أَعْمَرَهُ 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,” **إِنَّا 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:) **عَمْرِيَّةٌ**, [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] **سِدْرٌ**, that grows upon the rivers (O, K) and imbibes the water; as also **عَمْرِي**: (O:) or, accord. to Abu-l'Ameythel [or 'Omeythil] El-Aarabee, the *old*, whether on a river or not; (O, TA;) and in like manner says Aq, the *old* of the **سِدْرٌ**, whether on a river or not; and the **ضَالٌ** is the recent thereof: some say that the **ر** is a substitute for the **ب** in **عَمْرِي** [q. v.]. (TA.)

المَشْرُكَةُ: see **الفَرِيضَةُ العَمْرِيَّةُ**.

عَمْرَانٌ [an inf. n. of **عَمَّرَ**: — and of **عَمَّرَهُ**: — 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. **خَرِب**, where, as in the O in this art., it is said to be *contr. of خَرَاب*, q. v.] — It is also a subst. signifying **بِنْيَان** [A building; a structure; an edifice: or perhaps the act of building]. (Mṣb.) [See also **عِمَارَةٌ**. — It is also a pl. of **عَامِرٌ**, q. v.]

عَامِرٌ: see **عِمَارَةٌ**, in three places.

عَامِرٌ: see **عَامِرٌ**.

عَامِرٌ *The ذکر* (K; and TA voce **شَامِرٌ**, q. v., in art. **شَمِيرٌ**.)

عِمَارَةٌ 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 **قَنْسَوَةٌ**, and a crown, &c., (AO, S, O, K,) as a sign of headship, and for keeping it in mind; (TA;) as also **عَمْرَةٌ** (K) and **عَمَارٌ**: (S, O,* TA;) which last [is app. a coll. gen. n., of which **عِمَارَةٌ** is the n. un., and] also signifies any sweet-smelling plant (**رِيحَانٌ**) 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 **مِيوَرَانٌ**; 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-Aṣṣhā, which see below: (S;) or it there signifies crowns of such plants, which they put upon their heads, as the foreigners (**العَجَم**) do; but ISd says, "I know not how this is:" or the myrtle; syn. **أَس**: (TA:) and **عِمَارَةٌ** 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 **عَامِرٌ** (S, K) and **عِمَارَةٌ**: (L;) but Az says that this explanation is not valid. (TA.) El-Aṣṣhā says,

• فَلَمَّا أَنَا بَعْدَ الْكُرَى •

• 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 **عِمَارَةٌ**, (K,) or **عِمَارَةٌ**, (O,) An ornamented piece of cloth which is sewed upon a **مِظْلَةٌ**, [by which is meant a kind of tent,] (O, K, TA,) i. e. sewed to the **طَرِيقَةُ** [q. v.], on each side of the tent-pole, (O,) as a sign of headship. (TA.) — See also **عِمَارَةٌ**.

عِمَارَةٌ Hire, pay, or wages, of, or for, **عِمَارَةٌ** as signifying **مَا يُعْمَرُ بِهِ الْمَكَانُ** [see below]. (K, TA.)

عِمَارَةٌ [is an inf. n.: and often signifies *Habitation and cultivation*; or a good state of habitation and cultivation: — and is also expl. as signifying] **مَا يُعْمَرُ بِهِ الْمَكَانُ** [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 **عِمَارَةٌ** 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 (**نِعَالَةٌ**) is common to words signifying arts, occupations, or employments, as **زِرَاعَةٌ** and **فِلَاحَةٌ** &c.]. (K, TA.) — Also a subst. from **عَمَرَ الدَّارَ**. (Mṣb.) [It has two significations, either of which may be meant in the Mṣb: The act, or art, of building a house: — and A building; a structure; an edifice: generally, accord. to modern usage, a public edifice: pl. **عِمَارَاتٌ**. See also **عَمْرَانٌ**.] = Also The breast of a man. (TA.) — Hence, (TA,) **عِمَارَةٌ** (S, O, Mṣb, K) and **عِمَارَةٌ**, (Mṣb, K,) the latter allowed by Kh, (O,) but the former is the more common, (Mṣb,) A great tribe, syn. **قَبِيلَةٌ عَظِيمَةٌ**, (Mṣb,) or **حَشَى عَظِيمٌ**, (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 **عَمِيرَةٌ** signifies the same; or, as some say, all signify a **بَطْنٌ**: (Ḥam p. 682:) or i. q. **عَشِيرَةٌ** and **عَشِيرَةٌ**: (S, O:) or less than a **قَبِيلَةٌ**: (O, K:) or less than a **قَبِيلَةٌ** and more than a **بَطْنٌ**: (IAth, TA:) [see also **شُعْبٌ**:] or a body of men by which a place is peopled: (B, TA:) pl. **عِمَارَاتٌ**. (TA.) = See also **عِمَارَةٌ**, in two places.

عَمِيرَةٌ: see the next preceding paragraph, near the end.

عَامِرٌ Living long. (Mṣb, TA.) — Remaining, continuing, staying, residing, dwelling, or abiding, in a place: (TA:) and thus, or remaining, &c., and congregated, in a pl. sense. (Muṣ'ab, O.) [Hence,] An inhabitant of a house: pl. **عِمَارَاتٌ**. (TA.) And **عَمَارُ الْبَيْتِ** The jinn, or genii, that inhabit houses. (S.) And **عَوَامِرُ الْبَيْتِ** The serpents that are in houses: sing. **عَامِرٌ** and **عَامِرَةٌ**: accord. to some, they are so called because of the length of their lives. (TA.) — See also **مُعْتَمِرٌ**. = Also i. q. **مُعْمُورٌ**. (O, TA.) [See also **عَمْرَانٌ**.] You say **أَرْضٌ عَامِرَةٌ** A land peopled; [colonized; cultivated; &c.] (TA.) [See **عَمَرَ**.] And **مَنْزِلٌ عَامِرٌ** A place of abode inhabited [&c.]. (Mṣb.) And **مَكَانٌ عَامِرٌ**, and **عَمِيرٌ**, (S, O, TA,) i. e. **ذُو عِمَارَةٍ** [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 **مُعْمُورٌ**. (S, TA.) [Pl. **عَمْرَانٌ**.] = **إِنَّهُ لَعَامِرٌ لِرَبِّهِ** *Verily he is a server, or worshipper, of his Lord.* (TA.) = **أَمْرٌ عَامِرٌ**, (S, O, K,) and **أَمْرٌ عَمِيرٌ**, (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., **أَمْرٌ عَامِرٌ أَتَشْرِي بِجَعَادٍ عَظْلَى وَكَمَرٍ** **حَامِرِي** **أَمْرٌ عَامِرٌ أَتَشْرِي بِجَعَادٍ عَظْلَى وَكَمَرٍ** **رَجَالَ قَتَلْتَنِي** [*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 **كَمَرٍ**, in the TA, I have substituted **كَمَرٍ**, 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 **أَمْرٌ عَامِرٌ**, as though its young one were called **عَامِرٌ**, and it is so called by a Hudhalee poet: (L:) or its whelp is called **العَامِرُ**: (K:) but it is not known with **أَل** in the compound name with the prefixed noun [**أَمْرٌ**, nor, app., without **أَمْرٌ**]. (MF, from the Expos. of the **دُرَّة**.)

عَوْمَرَةٌ Clamour and confusion, (S, O,* K,) and evil, or mischief: (O:) or *nearying contention or altercation*. (TA in art. **دَقَرٌ**.)

مَعْمَرٌ 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.)

مِعْمَارِيَّةٌ and **مِعْمَارِيٌّ**, of which latter **مِعْمَارِيَّةٌ** is the coll. n., An architect: both app. post-classical.]

دَارٌ مَعْمُورَةٌ: see **عَامِرٌ**, in two places. — **دَارٌ مَعْمُورَةٌ** A house inhabited by jinn, or genii. (Lh.) — **الْبَيْتُ الْمَعْمُورُ** 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'abah, (O, Jel, K,) which seventy thousand angels visit every day, [or seventy thousand companies of which every one consists of seventy thousand angels, (see **دَحِيَّةٌ**)] circuiting around it and praying, never returning to it: (O,* Jel:) or the Ka'abah: or the heart of the believer. (Bd.) = Also Served [or worshipped]. (TA.)

مِعْمَارِيٌّ: see **مِعْمَارِيٌّ**.

مُعْتَمِرٌ Visiting; a visiter. (S, K.) — *Performing the religious visit called عَمْرَةٌ*: (Kr, S:) having entered upon the state of **إِحْرَامٍ** for the performance of that visit: (TA:) pl. **مُعْتَمِرُونَ**: and **عَمَارٌ** [a pl. of **عَامِرٌ**] is syn. with **مُعْتَمِرُونَ**. (Kr.) — 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 [§c.]. (AO, S.)

عَمَّيْتُ بِأَبِي means *Wherefore art thou congregating and detaining the people at my door?* (Sgh, TA.)

يَعْمُورُ A *kid*: (IAar, S, O, K:) and a *lamb*: pl. يَعْمِيرُ. (IAar, S, O.)

عمر

عَمْرُدٌ 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 عَمْرُطٌ; applied to a wolf; and the latter sometimes applied in this sense to a man: pls. عَمَارِدٌ and عَمَارِطٌ. (O.) — *An excellent camel, used for riding*. (O, L, K.)* — *A quick, vehement pace*. (L.)

عَمْرُودٌ: see above, first sentence.

عمش

1. عَمَشَ (S, TA,) aor. —, (TA,) inf. n. عَمَشٌ, (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 عَمَشَتِ الْعَيْنُ, aor. and inf. n. as above, *The eye was generally, or at most times, shedding tears, and weak in sight.* (Msb.) — Hence, (A,) عَمِشَ فِيهِ, said of speech, † *It produced a good effect upon him.* (A, O, K.) And فَلَانَ لَا تَعْمِشُ فِيهِ الْهَوْعَةُ † *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. تَعْمِشُ The removing of [the weakness of sight termed] عَمِشٌ [inf. n. of عَمِشَ, q. v.]. (O, K.)

10. اسْتَعْمَشَهُ *He deemed him foolish, or stupid*, (O, K, TA,) or, as in the *Tekmileh*, *ignorant*: (TA:) but this is post-classical. (O, TA.)

أَعْمَشَ A man *weak in sight, and generally, or at most times, shedding tears*: fem. عَمَشَاءٌ: (S, Msb:) pl. عَمِشٌ; (Msb, TA;) which is also applied to camels: (TA:) or *disordered in the eye; whose eyes are dim, or watery*; and أَعْمِشٌ signifies the like. (L, TA.)

عمق

1. عَمِقٌ (S, O, K,) or عَمِقتُ (Msb,) [aor. —,] inf. n. عَمَاقَةٌ (S, O, Msb) and عَمِقتُ (Msb,) said of a well (رَكِي, S, O, or بئر, Msb), *It was, or be-*

came, deep: (S, * O, * Msb, K, * TA:) and so مَا أَبْعَدَ عَمَاقَةَ هَذِهِ الرَّكِيَّةِ, (TA.) One says, (K) [How great, or far-extending, is the depth of this well!]: and so مَا أَعْمَقَهَا. (TA.) — And عَمِقتُ and عَمِقتُ, inf. n. (of the former, TA) عَمِقتُ and (of the latter, TA) عَمَاقَةٌ, said of a [road such as is termed] فَجٌّ, *It was, or became, far-extending: or long*: (K:) but accord. to a saying of IAar, app. not used in the latter sense when said of a road. (TA.) And عَمِقتُ said of a place, *It was, or became, distant, remote, or far off*. (Msb.)

2: see 4. — [Hence,] عَمِقتُ النَّظَرَ فِي الْأُمُورِ, (S, O, K,) inf. n. تَعَمِيتُ, (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. اعمق البئر (Msb, K,) inf. n. اِعْمَاقٌ; (S, O;) and اعمقها (Msb, K,) inf. n. تَعَمِيتُ; (S, O;) and اعمقها (O, K;) *He made the well deep*: (S, O, Msb, K, TA:) and so اعمقها. (TA.) — مَا أَعْمَقَهَا: see 1.

5. تعمق في كلامه *He went deeply, or far, in his speech*; syn. تَنَطَّعَ. (S, O, K.) And تعمق في الشيء *He went, or dived, deeply, or far, in, or into, the thing.* (MA.) And تعمق في الأمر *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.

عَمِقتُ (S, O, Msb, K, TA) and عَمِقتُ (S, O, K, TA,) or the latter is an inf. n., (Msb,) and عَمِقتُ (K, TA,) *The bottom (قعر) 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 (Msb, TA) and the like; [i. e.] the distance to the bottom: (TA:) [and عَمِقتُ, which may be a pl. of the first or second, and perhaps of the third, signifies deep places of the ground: (see خَسَفَ:) and عَمِقتُ signifies also depth of anything; or distance between the two opposite surfaces thereof:] but accord. to IAar, عَمِقتُ 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 عَمِقتُ and عَمِقتُ signify also *The distant, or remote, extremity of a desert, or waterless desert*: pl. أَعْمَاقٌ: (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 مُنَجَّرِ الْأَعْلَاقِ
• غَيْرِ الْفَجَاجِ عَمِقتُ الْأَعْمَاقِ

[In a desert, or waterless desert, bared of the beaten tracks, except the far-extending (?), remote

in respect of the extremities]. (O.) — And عَمِقتُ Full-grown unripe dates put in the sun to dry (AHn, K, TA) and to ripen. (AHn, TA.) — [And accord. to Forskål, (Flora Aeg. Arab. p. cxii.,) The *Euphorbia officin. arborea*; mentioned by him as found at a place in Tihameh, which suggests that its name may perhaps be correctly عَمِقتُ, q. v.]

عَمِقتُ: see the next preceding paragraph, in four places.

عَمِقتُ A right, or due. (ISh, O, K.) So in the saying, عَمِقتُ فِي هَذِهِ الدَّارِ عَمِقتُ [In this house is a right, or due, pertaining to some one]: (ISh, O:) and لَهُ فِيهِ عَمِقتُ [There pertains to him, in it, a right, or due]. (K.)

عَمِقتُ: see عَمِقتُ, and the verse cited above.

عَمِقتُ: see عَمِقتُ, first sentence. — [And see عَمِقتُ.]

عَمِقتُ Feculence (وَضْرُ) of clarified butter, [adhering to the interior] in a skin: (Lh, O, K:) the م is asserted by Lh to be a substitute for ب. (TA voce عَمِقتُ.)

عَمِقتُ (S, O, K,) said by Aboo-Naqr to be of the fem. gender, (O,) A species of trees, (S,) or a certain plant, (O, K,) in *El-Ifijaz and Tihameh*, (S, [see عَمِقتُ, last sentence,]) of which AHn 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 عَمِقتُ (O, K,) which occurs in a verse of Sa'ideh Ibn-El-'Ajlán, or, as some relate it, the word there is عَمِقتُ [q. v.]. (O.)

عَمِقتُ الْكَلَامِ A man whose speech has depth. (TA.)

عَمِقتُ is of the dial. of the people of *El-Hijaz*: and the tribe of *Temeem* say مَعِقتُ. (Fr, TA.) One says بئر عميقة (S, O, Msb, K) and مَعِقتُ, formed by transposition, (O,) A deep well: (S, * O, * Msb, K, * TA:) pl. عَمِقتُ and عَمِقتُ and عَمِقتُ. (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; (Msb;) [so too عَمِقتُ, applied to a desert, as in the verse cited above, voce عَمِقتُ;] and, applied to a road, عَمِقتُ is more used than مَعِقتُ: (Lth, TA:) or عَمِقتُ applied to a فَجٌّ signifies long; (K;) or, app., accord. to IAar, not thus when applied to a فَجٌّ as meaning a road. (TA. [See عَمِقتُ.]

عَمِقتُ: see عَمِقتُ.

عَمِقتُ بَعِيرٌ عَمِقتُ A camel feeding upon the [trees, or plants, called] عَمِقتُ: (S, O, K;) and اِبِلٌ عَمِقتُ camels so feeding. (TA.)

أَعْمِقتُ [Deeper: and deepest]. IAar mentions his having heard one of the Arabs of chaste speech say, رَأَيْتُ خَلِيقَةً لَمَّا رَأَيْتُ أَعْمِقتُ 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 عَمِلَ, below:)] he did, or he made, wrought, manufactured, or constructed, a thing. (Mṣb. [See, again, عَمِلَ, below.]) Accord. to Az, عَمِلَ is the only trans. verb of its measure having the inf. n. of the measure فَعَلٌ, except هَيْبَتٌ, said of a mother, inf. n. هَيْبٌ; other similar verbs having the inf. n. of the measure فَعَلٌ, as سَرَطَتِ اللُّقْمَةَ, inf. n. سَرَطٌ; and بَلَغَتْهُ, inf. n. بَلْعٌ. (TA. [But see arts. سَرَطٌ and بَلْعٌ; with respect to the former of which I must here state that, since it was printed, I have found an authority for سَرَطٌ as inf. n. of سَرَطٌ in a copy of the S; though in the K it is said to be مَحْرُوكَةٌ, 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 عَمِلَ بِمَا 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. شَيْطٌ.) [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 الْبَرْقُ The lightning was continual. (K.) And عَمِلَتْ بِأَذْنِهَا, said of a she-camel, (K,) and also, in a trad., of [the beast] الْبَرَاقِ, (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.,] لَمَّا رَأَى النَّفَقَةَ تَعَمَلُ كَمَا تَعَمَلُ بَمَكَّةَ, a saying mentioned in 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. عَمِلْتُ فَلَانًا عَلَى الْبَصْرَةِ (S, O,) or عَلَى الْبَلَدِ, (Mṣb,) inf. n. تَعْمِيلٌ (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 عَلَيْهِمْ, inf. n. as above, Such a one was made, or appointed, governor over them.

(K, TA.) And one says, مَنْ الَّذِي عَمِلَ عَلَيْهِمُ, Who is he that has been set up as governor over you? (TA.) And اسْتَعْمِلَ فَلَانٌ [Such a one was employed as governor over a people: (see a saying of 'Omar in art. ضَعْفٌ, conj. 2:) or] such a one was appointed to one of the sovereign's offices of government. (TA.) — And عَمِلَهُ (Mgh, O, K,) inf. n. as above, (K,) He gave him his عَمَالَةً, or pay, or salary, for work, service, or agency; (Mgh, O, K;) as also اعْمَلَهُ. (TA.)

3. عَامَلَهُ [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, عَامَلَهُ مُعَامَلَةَ اللَّيْثِ (mentioned in the S in art. لَيْثٌ) He did, acted, or dealt, with him in the manner of the lion.] — And سَامَهُ بِعَمَلٍ [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 الْمُعَامَلَةُ 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. اعْمَلَهُ He made him to work, labour, serve, or do service; or to do, act, or perform; (S, O, K, TA;) as also اسْتَعْمَلَهُ (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. عَسَرَ.) — 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 اسْتَعْمَلَهُ. (K, TA.) And أَعْمَلُ ذَهَبًا 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 أَعْمَلْتُ النَّاقَةَ [I hastened, and urged, the she-camel]: whence the saying, in a trad., لَا تَعْمَلْ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ, 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. ضَرْبٌ; and another voce عَرُوزَةٌ: and in a trad. of Luḡmán, 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 أَعْمَلَهُمْ بِعَمَلِ أَهْلِ النَّارِ, a phrase occurring in art. صَبْرٌ in the K, means How much do they occupy themselves in doing the deed of the people of the fire of Hell! — أَعْمَلْتُ الرُّمْحَ means I thrust, or pierced, with the عَامِلُ [q. v.] of the spear. (Har p. 77.) [Or one says, أَعْمَلْتَهُ

بِالرُّمْحِ, 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. تَعَنَّى (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. تَعَامَلَ is syn. with مُعَامَلَةٌ [generally as meaning The dealing together in buying and selling, and the like]. (TA.) One says, تَعَامَلَ النَّاسُ بِالْأَمْوَالِ [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. رُوحٌ.) 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] فُلْسٌ. (Mṣb in art. فُلْسٌ.)

8. اضْطَرَبَ فِي الْعَمَلِ 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 اخْتَدَمَ 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. اَوَّلٌ.) — [It is also trans.] One says, اِعْتَمَلْتُ أَعْمَالَ, meaning اِكْتَسَبْتُ [I laboured to earn, or gain, sustenance]. (Mṣb.) And it is said in a trad., respecting Kheyber, دَفَعَ إِلَيْهِمْ أَرْضَهُمْ عَلَى أَنْ يَغْتَبِلُوهَا 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. (I Ath, TA.) — [And اعْتَمَلَهُ signifies also He employed him, or used him, for work, or service; like اسْتَعْمَلَهُ: but is perhaps post-classical.]

10. اسْتَعْمَلَهُ He asked, required, or desired, him to work, labour, do service, or act, (S, O, Mṣb, TA,) for him. (TA.) [And اسْتَعْمَلَ, app. for اسْتَعْمَلَ 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, اسْتَعْمِلَ فَلَانٌ عَلَيَّ الْجَائِةَ [Such a one was employed as collector of the poll-tax]. (S and Mṣb in art. جَلٌ. See also a similar ex. voce ضَمٌّ.) And اسْتَعْمَلْتُ الثَّوْبَ [I made the garment to serve [i. e. made use of it] for clothing. (Mṣb.) And اسْتَعْمَلْتُ اللَّيْنَ [I made use of the bricks], meaning I built with the bricks a building. (Mṣb.) And اسْتَعْمَلَ الْبَيْتَ [He feigned heedlessness, &c.; or made use of it as a mask, or pretext]. (K in explanation of تَحَلَّرَ and تَبَلَّه. See also a similar ex. voce تَبَلَّه.)

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 *فِعْلٌ*; for it is *فِعْلٌ* [or deed] with a sort of difficulty; and therefore it is not attributed to God: or, accord. to Er-Rághib, it is any *فِعْلٌ* [i. e. deed or action] that proceeds from an animate being by his intention; and thus it has a more particular meaning than *فِعْلٌ*; for the *فِعْلٌ* 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 *فِعْلٌ* 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.)

• *أَشْبَهُ أَبَا أُمِّكَ أَوْ أَشْبَهُ عَمَلٌ* •

the last word is a proper name of a man: (S, O, TA:) or, accord. to Aboo-Zekerecyà, [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 *عَمَلِيٌّ*. (TA.) *عَمَلِيٌّ* means *He who does my work, or the like of what I do*. (TA in art. *بنى*.) And [hence,] *فُلَانٌ أَهْبَنُ عَمَلِيٌّ* Such a one is strong. (TA.) And *بَنُو عَمَلٍ* Those who journey on foot. (O, K, TA.) [And *عَمَلُ التَّحَلُّلِ*, occurring in the T, voce *ضَمِيْعَةٌ*, means *The culture of palm-trees*: like as *عَمَلُ الأَرْضِ* 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-Kuṭámees

• *فَقَدْ يَهْوُنُ 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. *دُوْ 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 *عَمِيَّةٌ*. (A, TA.)

عَمِيَّةٌ Theft: or treachery, perfidy, or unfaithfulness: (O, K:) it is not used otherwise than in relation to evil. (O.)

عَمِيَّةٌ: see *عَمِيَّةٌ*.

عَمِيَّةٌ A mode, or manner, of work, labour, or service; or of doing, or acting; or of making. (K, TA.) One says *رَجُلٌ خَبِيْثُ الْعَمِيَّةِ*, meaning *A man bad, or corrupt, in respect of [the mode of] gain*. (TA.) — See also *عَمِيَّةٌ*. — And see *عَمِيَّةٌ*. = 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 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.)

عَمِيَّةٌ: see *عَمِيَّةٌ*.

عَمِيَّةٌ Practical; opposed to *عَمَلِيٌّ*: and *fabrile*; *factitious*; or *artificial*.]

عَمِلٌ, with two kesrehs and with the ل mushdeddeh, (K, TA, but in the CK *العَمَلِيْنَ*) or *العَمَلِيْنَ*, or *العَمَلِيْنَ*, (K, TA,) or, accord. to ISd as on the authority of Th, *العَمَلِيْنَ* and *العَمَلِيْنَ*, [app. *العَمَلِيْنَ* and *العَمَلِيْنَ*] (TA,) or *العَمَلِيْنَ*, [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 *العَمَلِيْنَ*, with the م quiescent, (O,) [compare *الْبَلِيغِيْنَ* and *الْبَرِيحِيْنَ*, which suggest that the correct forms may be *العَمَلِيْنَ* and *العَمَلِيْنَ*,] *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.

عَمِيَّةٌ Briskness, lightness, activity, or quickness, of a she-camel. (K.) — See also what next follows.

عَمِيَّةٌ (T, S, Mgh, O, Mṣb, K) and *عَمِيَّةٌ* (Lh, Mṣb, K) and *عَمِيَّةٌ* (K) and *عَمِيَّةٌ* and *عَمِيَّةٌ* (K) or *عَمِيَّةٌ*, with damm, and *عَمِيَّةٌ*, like *ذُخْرِيٌّ* [in measure], this last on the authority of Fr, (O,) *The hire, pay, or recompense*, (T, S, Mgh, O, Mṣb, K,) *of him who works, labours, or serves*, (T, S, Mgh, O, Mṣb,) or *for work, labour, or service*. (K.) — And *عَمِيَّةٌ* 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*. (Mṣb in art. *بطل*.)

عَمِيَّةٌ: } see the next preceding paragraph.
عَمِيَّةٌ: }

عَمِيَّةٌ 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.) — *عَمِيَّةٌ*, 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, Mṣb, TA:) pl. *عَامِلُونَ* (Mṣb, K, TA) and *عَمِيَّةٌ* (Mṣb) 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 *فَعْلَةٌ* [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 drawn, 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 الرَّوْمِ* (S, O, K) and *عَامِلَتُهُ* (K) *The part, of the spear, that is next to the head, exclusive of the تَعْلَبُ* [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 الرَّوْمِ*: see *عَامِلٌ*, near the end.

طَرِيْقٌ مُعْمَلٌ 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-Shaṣṣabee. (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.)

يَعْمَلٌ 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 **يَفْعَلُ** occurring as [the measure of] an epithet: but some make **يَعْمَلُ** to be an epithet. (M, TA.) **يَوْمُ الْبَعْمَلَةِ** was one of the days [meaning days of conflict] of the Arabs. (O, K.)

عملق

عَمَلِقٌ 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 beguiles them with his speech. (TA.) — And Tall: pl. **عَمَالِقٌ** and **عَمَالِقَةٌ** and **عَمَالِقٌ**, which last is extr. (TA.) = [And the pls.] **العَمَالِقَةُ** and **العَمَالِقَةُ** [are appellations applied by the Arabs to *The Amalekites*;] a people of the descendants of **عَمَلِيقُ** (S, O, K,) or **عَمَلِيقُ** [or *Amalek*]; (K;) who was the son of **لَاوُدُ** [or *Lud*], the son of **إِرْمُ** [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 **إِرْمُ**: (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 **أَدُ** (**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 بِالْمَكَانِ** (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. **أَعْمَنَ** (S, K,) and **عَمِنَ** (K,) *He* (a man, S) betook himself, or repaired, to, or towards, [the region of] **عَمَانُ** (**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**])

in this last explanation, the CK has **عَمَى عَلَى الْقَامِرِ** [.]

[**عَمَى** a contraction of **عَمِنَ**.]

عَمُونَ and **عَمَانٌ** (TA,) and the pl. **عَمُونَ**, [pl. of **عَمُونَ** accord. to analogy, like **صَبْرٌ** pl. of **صَبْرٌ**.] (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-Baṣrah*, that ceases not to have upon it, during the year, (K, TA,) i. e. all the year, (TA,) new spadices, and racemes putting forth fruit, and others bearing ripe dates. (K, TA.)

عَمَانٌ [act. part. n. of 1]: see **عَمُونَ**.

عمه

1. **عَمِيَ** (S, Mṣb, K,) and **عَمَّ**, aor. of each -, (K,) inf. n. **عَمِيَ** (S, Mṣb, K, TA, [**عَمِيَ** in the CK being a mistake for **عَمِيَ**]) 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 **العَمَى** is the looking repeatedly, not knowing whither to go: (Lh, TA:) or it is in the mental perception; and **العَمَى** is in the sight, or is common to both of these. (TA.) [Accord. to the Mṣb, **عَمِيَ** is from **عَمِيَ** as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — One says also, **عَمِيَتِ الْأَرْضُ** † *The land was destitute of signs of the way*: (K, TA:) a tropical phrase. (TA.)

2. **عَمَيْتَ فِي ظُلْمِهِ**, inf. n. **تَعْمِيَةٌ**, *Thou wrongedst him, or hast wronged him, without sure information.* (A, K.)

6: see the first paragraph.

أَعْمَى (S, Mṣb, K) and **عَامَهُ** (S, K) and **عَمِيَ** (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] **عَمِيُونَ** (K) and [of the second] **عَمَى** (S, K) [and of the third] **عَمِيَ**.

عَمِيَ **إِلَيْهِ** **العَمَى** and **عَمِيَ** **إِلَيْهِ** **العَمَى** *His camels went away, whither none knew.* (S, K.)

العَمِي: see what next precedes.

عَمِيَ: see **عَمِيَ**.

عَمِيَ: see **عَمِيَ**. — [Its fem.] **عَمِيًا**, 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 **عَمِيَ** expl. above: but some hold it to be tropical: see 1, last sentence.]

عمى

1. **عَمِيَ**, [aor. **يَعْمَى**] 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 **أَرَعَوَى**, aor. **يَرَعَوَى**, inf. n. **أَرَعَوَى**; as though **أَعْمَى** were originally **أَعْمَى**, like as **أَرَعَوَى** is originally **أَرَعَوَى**, 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 **ي** 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 **ي** of **أَعْمَى** is musheddedeh, (Sgh, K, TA,) so that it becomes [**أَعْمَايَا**, aor. **يَعْمَى**, inf. n. **أَعْمِيًا**,] like **أَدْهَمَ**, aor. **يَدْهَمُ**, inf. n. **أَدْهَمًا**; 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 **أَفْعَلٌ** [and the abbreviated form of this].

(K, TA. [أَفْعَالٌ in the CK in this passage is a mistranscription, for **أَفْعَالٌ**].) You say, **عَمِيَ عَنُ** **لَمْ يَهْتَدِ**, and **حَقَّتْهُ**, 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 عَنُ حَقِّهِ** † [*He was, or became, blind to his right, or due*], like **عَشِيَ** **عَنُ**. (TA in art. **عَشَى**.) — One says also **عَمِيَ** **عَلَيْهِ** **الخَبْرُ** † *The information was, or became, unapparent, obscure, or covert, to him.* (Mgh, Mṣb.) And **عَمِيَ** **عَلَيْهِ** **طَرِيقُهُ**, (TA,) and **الأَمْرُ**, (S, TA,) and **الكَلَامُ**, and **التَّعْرُفُ**, (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 suprà;) and so **عَمِيَ**; (TA;) and **عَمِيَ**. (Ḥar ubi suprà.) Hence, accord. to different readings, in the *Kur* [xxviii. 66], **فَعَمِيَتْ** **عَلَيْهِمُ** **الْأَنْبَاءُ** and **فَعَمِيَتْ** † [*And the pleas shall*

be obscure, or dubious, to them]. (§, TA.) — And **كَذًا عَمِيْتُ إِلَى كَذَا** + *I betook myself to such a thing, not desiring any other*; as also **عَطِشْتُ**. (TA. [Accord. to the TA, the inf. ns. of these two verbs, thus used, are **عَمِيَان** and **عَطِشَان**: but they are correctly **عَمِي** and **عَطِشُ**].) = **عَمِي** **الْمَوْجِ**, aor. **يَعْمِي**, (§, K,) inf. n. **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 بِلِقَامِهِ** (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.)* — **عَمِي**, aor. **يَعْمِي**, said of water, (K, TA,) and of other things, (TA,) also signifies *It flowed*; (K, TA;) and so **هَمِي**. (TA.) — And **عَمِيَ النَّبْتُ** [app. **عَمِي**] 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 Sa'ideh Ibn-Ju'eyeh,

• **وَعَمِيَ عَلَيْهِ الْمَوْتُ بَابِي طَرِيقَهُ** •

[*And death rendered blind, to him, the two doors of his way*]; **عَمِيَ بَابِي طَرِيقَهُ** meaning *his two eyes. (TA.)* — And [hence] **عَمِيْتُ النُّخْبَرَ** + *I made the information unapparent, obscure, or covert. (Mṣb.)* And **عَمِيَ مَعْنَى النَّبِيِّ** + *He made the meaning of the verse unapparent, obscure, or covert. (K.)* And **عَمِيَ مُرَادُهُ** + *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 **مَعْمِي**.]

4. **اعْمَاهُ**: see 2, first sentence. — Also *He found him to be blind* [app. meaning properly, and also + *in mind*]. (K, TA.) — **مَا أَعْمَاهُ** 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. **تَعَامَى** *He feigned himself* **أَعْمَى** (§, 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, **تَعَامَى كَذَا** + *He feigned himself ignorant [of such a thing], as though he did not see it*; like **تَعَامَى عَنَهُ**. (TA in art. **عَشُو**.)

8. **اِعْتَمَاهُ** *He chose it, selected it, or preferred it*;

syn. **اِخْتَارَهُ**; (§, K, TA;) i. e., a thing; (§;) formed by transposition from **اِعْتَمَاهُ** [mentioned in art. **عَمِر**]. (§, 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 **اِعْتَمَاهُ**. (TA in art. **عَمِر**.) = See also 1, last sentence.

11. **اِعْمَائِي**, and its abbreviated form **اِعْمَائِي**: see 1, first quarter.

صَكَّةٌ عَمِيَّةٌ: see **صَكَّةٌ عَمِيَّةٌ**.

عَمَا in the phrase **عَمَا وَاللَّهِ**, i. q. **أَمَا** [expl. in art. **أَمَا**]: (K, TA:) as also **عَمَا**, (K in art. **غَمِي**;) and **هَمَا**. (TA.)

عَمِي [sometimes written **عَمَا**] inf. n. of **عَمِيَ** [q. v.]. (§, *Mṣb, K.) [Hence the saying, **لَا عَمِي** **شَدْلًا وَلَا عَمِي**: see 1 in art. **شَل**. Hence also one says, **رَكِبَ أَمْرًا عَلَى الْعَمِي**, meaning *He ventured upon, or embarked in, an affair blindly*; like **عَلَى عَمِي**.] = See also **أَعْمَاءُ**. = And see **عَمَاءُ**, in two places. = Also **Stature: and height. (K.)** One says, **مَا أَحْسَنَ عَمِي هَذَا الرَّجُلِ** i. e. [*How goodly is*] *the height, or the stature, of this man!* (TA.) = And **Dust**; syn. **غَبَارٌ**. (K.) = In the saying of a rájiz, describing a skin of milk, because of its whiteness,

• **يَحْسَبُهُ الْجَاهِلُ مَا كَانَ عَمَا** •
• **شَيْخًا عَلَى كُرْسِيهِ مَعْمَمَا** •

[*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 **عَمِي**: see **أَعْمَى**, in four places.

عَمِيَّةٌ, a contraction of **عَمِيَّةٌ** fem. of **عَمِيرٌ**: see **أَعْمَى**.

عَمِيَّةٌ [in the CK erroneously **عَمِيَّةٌ**] a subst. from **اِعْتَمَاهُ** in the sense of **اِخْتَارَهُ** [signifying *A thing chosen, selected, or preferred*; like **خَيْرَةٌ**, a subst. from **اِخْتَارَهُ**]. (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 **عَمِي**, 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 disundered 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 **عَمَاءٌ** 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** [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 عَمِي** [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**.

أَتَيْتُهُ صَكَّةٌ عَمِيَّةٌ, (§,) or **لَقَيْتُهُ صَكَّةٌ عَمِيَّةٌ**, and **عَمِي**, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for **عَمِي**, (TA, [which shows, by citing that verse, that **عَمِي**, 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:) **عَمِي** 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] 'Adwán, 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 **حَوَامٌ** [i. e. in the condition of one performing the acts of the **حَجَّ** or of the **عَمْرَةٌ**], (K, TA,) not having accomplished his **عَمْرَةٌ**, (TA,) he shall remain **حَوَامٌ** 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. لجاج; (K, TA;) in that which is false or vain or futile: (TA:) [or the last but one, or the last, signifies + ignorance; for] فِيمر عَمِيْر or عَمِيْر (accord. to different copies of the S) means In them is their ignorance. (S.) [See also عَمِيْر, and عَمِيْر.] — For the first (عَمِيْر), see also عَمِيْر.

عَمِيْر A remaining portion of the darkness of night. (TA.) — [And Dinness of the eyes from tears: so, accord. to Freytag, in the Deewán of the Hudhalees.] — See also عَمِيْر. — And see عَمِيْر.

عَمِيْر: see عَمِيْر, in two places. — Also i. q. عَمِيْر [i. e., app., دَعْوَة عَمِيْر, meaning + An obscure claim to relationship]. (TA.)

عَمِيْر: see عَمِيْر, in two places.

عَمِيْر is a compound of عَن and مَا.

عَمِيْر, (S, K,) or تَرَكَنَاهُمْ فِي عَمِيْر, (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 عَمِيْر.

عَمِيْر, of the measure فَعْلَى, i. q. فِتْنَة [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, عَمِيْر, evidently a mistranscription for عَمِيْر, is expl. as having the second of the meanings assigned above to عَمِيْر &c., i. e. + Persistence; or contention, &c.] — قَتِيلٌ عَمِيْرٌ, (Mz ubi supra, and K,) [in the CK, erroneously, عَمِيْر, and in the TA عَمِيْر], the latter word of the measure فَعْلَى, (Mz, TA,) like رَمِيْرٌ, (K, TA, [in the CK like رَمِيْر,]) and خَصِيْرٌ, (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 عَاقِلَة, q. v. voce عَاقِل]. (TA.)

فَعْلَى and عَمِيْر, (K, TA,) of the measure فَعْلَى from العَمِيْر, (TA,) Pride; or self-magnification; or error; or deviation from that which is right. (K, TA. [See also عَمِيْر, and عَمِيْر.]) Hence, in a trad., مَنْ قَتِلَ تَحْتَ رَايَةِ عَمِيْرٍ [Whoso has been slain under a banner of pride, &c.], i. e. in فِتْنَة [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

عَمِيْر One who does not see his road, or way. (TA.) — عَمِيْرٌ, applied to a land (أَرْض): see عَمِيْر. — Also, [thus applied,] Of which the traces are becoming [or become] effaced, or obliterated. (TA.) — See also عَمِيْر, in three places. — Applied to a woman, (TA,) عَمِيْرٌ signifies بَحَاءَة, (K, TA,) [a strange epithet,] meaning

+ Having very little milk. (TK.) — Applied to a man, عَمِيْرٌ signifies also رَامٍ [i. e. Casting, &c.]. (TA.)

عَمِيْر (S, Mṣb, K) and عَمِيْر (K [but see what follows]) Blind, (S, Mṣb, K,) of both eyes: (Mṣb, K, TA:) fem. of the former عَمِيْرَة: (Mṣb, K, TA:) and pl. [masc.] عَمِيْرٌ (S, Mṣb, K, TA, but not in the CK) and عَمِيْرَانٌ (Mṣb, K, TA, but not in the CK) and عَمِيْرَةٌ, as though this last were pl. of عَمِيْر; (K, TA, but not in the CK;) and the dual of its fem. is عَمِيْرَاوَانٌ; and its pl. is عَمِيْرَاوَاتٌ: (TA:) the fem. of عَمِيْر is عَمِيْرَةٌ, (S, K, TA, [in the CK عَمِيْرَة, which is a mistranscription, for it is]) of the measure فَعْلَى, (S,) like فَرَحَةٌ, (TA,) and عَمِيْرَةٌ, (K, TA, but not in the CK,) which is [a contraction] like فَعْلَى for فَعْلَى: (TA:) and the pl. masc. is عَمِيْرُونَ. (S, TA.) — And [hence,] + Blind in respect of the mind: (K, TA:) [but more commonly] one says, هُوَ عَمِيْرٌ as meaning

+ He is erring, or one who errs; and أَعْمَى الْقَلْبِ [meaning the same, or blind in respect of the mind]: (Mṣb:) or رَجُلٌ عَمِيْرٌ i. e. + An ignorant man [or a man blind in respect of the mind]; and امْرَأَةٌ عَمِيْرَةٌ عَنِ الصَّوَابِ [a woman ignorant of, or blind to, that which is right], and عَمِيْرَةُ الْقَلْبِ [like عَمِيْرٌ as applied to a man]. (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ accord. to Er-Rághib, the former [اعْمَى] 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 تَفْضِيْلٌ, the complement of which is expressed by means of مِنْ, [meaning more blind &c.], and therefore AA and Yaḥkoob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA,*) which is subject to الإِمَالَة because its [written عَمِيْر] becomes [really] عَمِيْر in the dual: but Ḥamzeh and Ks and Aboobekr pronounced both with الإِمَالَة. (Bd.) —

الأَعْمِيْرَانُ 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 الأَعْمَى + The case [such as that] of partisanship (العَصِيْبَة) whereof the manner of proceeding is not distinguishable. (TA.) — And أَرْضٌ عَمِيْرَةٌ and عَمِيْرَةٌ, and مَكَانٌ أَعْمَى, + A land, and a place, in which one will not, or cannot, be directed to his right course. (TA.) — See also عَمِيْرٌ: — and see عَمِيْرَةٌ.

أَعْمَى 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 مَعْمِيْرَةٌ [app. مَعْمِيْرَةٌ], but it is عَمِيْرٌ, deviating from rule; (TA;) or it means مَجَاهِلٌ, and its sing. is مَعْمَاة [i. e. مَعْمَاة] signifying a place of erring, or wandering from the right way: (Har p. 85:) in the K, أَعْمَى is also expl. as signifying مَجَاهِلٌ [pl. of مَجَاهِل], and is said to be [in this sense] pl. of أَعْمَى: but this is a double mistake, for it signifies مَجَاهِلٌ, [like as مَعَامِر is said to do above,] and its sing. is عَمِيْرٌ [app. عَمِيْرٌ]. (TA.) In the phrase أَعْمَى عَمِيْرَةٌ, [in the CK, erroneously, عَمِيْرَةٌ,] 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,

• وَبَلَدٍ عَامِيْرَةٍ أَعْمَاؤُهُ •
• كَانَ نُونٌ 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 وَرَبٌّ بَلَدٌ. (S.) — Also Tall; applied to men: (IAḡr, K:) pl. of عَمِيْرٌ, like as أَنْصَارٌ is of نَاصِرٌ. (IAḡr, TA.)

أَعْمَى Of, or relating to, such as is termed أَعْمَى [q. v.]. (S, TA.)

أَعْمَى; and the pl. مَعَامِرٌ: see أَعْمَى.

مَعْمَى + A verse [or a saying] of which the meaning is made unapparent, obscure, or covert. (S, TA.)

المَعْمِيْرِي The lion. (K.)

عن

1. عَن, nor. = (S, Mgh, Mṣb, K) and عَن, (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 عَنَّ, 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, 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-Kays says,

• فَعَنَّ لَنَا سِرْبٌ كَانَ نِعَاجَهُ •
• عَدَارَى دَوَارٍ فِي مَلَأَ مَدْيَلِ •

(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 Duwár, in long-skirted garments of the kind called مَلَاَ; Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to curcuit.* (Mgh,* and EM pp. 46 and 47.) And one says, مَا عَرَضَ مَا عَنَ فِي السَّمَاءِ نَجْمٌ [i. e. *I will not do it as long as a star appears in the sky*]. (S.) — And عَنَ, (Mṣb, TA,) aor. ʔ, (Mṣb,) inf. n. عَنَّ, (TA,) or this is a simple subst., (Mṣb, TA,) and the inf. n. is عَنَ, (TA,) *He opposed himself (اعْتَرَضَ, 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 عَنَ عَنِ الشَّيْءِ, aor. ʔ, [inf. n., app., عَنَّ,] *He turned aside, or away, from the thing.* (Mṣb.) — Hence the saying of the lawyers, عَنَ عَنِ امْرَأَةٍ 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 عَنَ 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. عَنِ, see 2. — عَنَّتِ اللَّجَامَ: see 4. — عَنَّ دَابَّتَهُ *He put a rein (عَنَان) to his beast.* (TA.) And عَنَّتِ الْفَرَسَ, (S, Mṣb, K,) aor. ʔ; (Mṣb;) in the M [عَنَّتُ] with tesh-deed; (TA;) *I withheld the horse by means of his عَنَان [or rein];* (S, Mṣb, K;) as also عَنَّتُهُ (K:) or الْفَرَسَ عَنَّتُ signifies *I put a rein to the horse*: (Mṣb:) and it is said in the T that عَنَّ الْفَارِسَ means *the horseman drev, or pulled, the rein of his beast, to turn him back, or away, from his course.* (TA.) — And عَنَّتَهُ, (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.) — عَنَّتُ فُلَانًا *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 امْرَأَتِهِ, (S, Mṣb, K,) inf. n. تَعَنَّيْنِ, (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 عَنَّيْنِ; and عَنَّتُ. (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. مَعْنُونٌ and مَعْنٌ and مَعْنَنٌ, but not مَعْنَنٌ.] — عَنَّتِ التَّعْنِيْنِ also signifies *The confining in a deep مَطْبَق [or subterra-*

nean prison]. (TA.) — And عَنَّتْ شَعْرَهَا, said of a woman, means *شَكَلتُ 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 العِنَانُ signify المَعَارَضَةُ, (S, Mṣb, K, TA,) as inf. ns. of عَانَهُ [meaning *He did like as he (the latter) did: or he opposed him, being opposed by him*]. (TA.) See, below, شِرْكَةُ العِنَانِ: and also عَنَانَاكَ.

4. أَعَنَّ [i. q. تَعَرَضَ]. One says, أَعَنَّتُ بَعْنَةً, (S, K, but in the latter أَدْرَى مَا هِيَ,) meaning *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.) — أَعَنَّتُ اللَّجَامَ (عِنَان) to the bit; (S, K;) as also عَنَّتُهُ, (S, K,) inf. n. تَعَنَّيْنِ; (S;) and عَنَّتُهُ. (K.) — See also 1, last quarter, in three places. — أَعَنَّ عَنِ امْرَأَتِهِ: 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. أَعَنَّتُ مَا: see 1, first sentence. — أَعَنَّتُ مَا: see 1, first sentence. — أَعَنَّتُ مَا: see 1, first sentence. — أَعَنَّتُ مَا: see 1, first sentence.

R. Q. 1. عَنَّتُهُ [an inf. n. of which the verb is عَنَّ] *The substituting of ع for ʔ; [for instance,] saying عَن 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 ʔ of أَنْ, with fet-h, into ع; but not when it is with kesr.* (TA.) [See two instances in art. عَنف, conj. 8.] — Hence, عَنَّتِ الْمَحَدِّثِيْنِ [i. e. *The saying of the relaters of traditions*] فُلَانٌ *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, (عُنْوَان) to the book, or writing*; (S,* Mṣb;) or *he wrote the عُنْوَان of the book, or writing*; (K;) like عُنْوَنَهُ; (TA;) and عَنَّ, (S, K, TA,) aor. ʔ, inf. n. عَنَّ, (TA,) signifies the same; as also عَنَّ, (S, K, TA,) inf. n. تَعَنَّيْنِ, mentioned by Lh; (TA;) and عَنَاهُ, (S, K, TA,) formed by changing one of the ن on [of عَنَّ] into ي. (S, TA.) [See also Q. Q. 1 in art. عَنو.]

عَن 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 Baṣrees 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 عَن 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 عَن 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, مِّن 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 عَن 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 تَنَحَّ عَنِّي and انصَرَفَ عَنِّي [Turn thou, or go thou, away, or aside, from me]. (TA.) And أَخَذْتُ الْعِلْمَ عَنهُ *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 عَن فُلَانٍ, for which عَن فُلَانٍ 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 عَن as syn. with مِّن, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, دَفَعَ عَنهُ and دَافَعَ *He repelled from him; and hence, he defended him*: (see art. دَفَعَ:) and رَمَى عَنهُم *He shot in defence of them*: (see an ex. in a verse cited voce مَعْبُودٌ:) and عَنهُ is sometimes used for دَفَاعًا عَنهُ; as in the phrase قَاتَلْتُ عَنهُ *I fought in defence of him; i. e., repelling from him.* But the instances of this and other usages of عَن, 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 عَن 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, شَيْئًا being put in the accus. case after the manner of an inf. n.]. (Mughnee, K.)* And in the saying in a trad., **فَصُومِي عَنْ أُمِّكَ** [Fast thou for, or in lieu of, thy mother]. (Mughnee.)—(3) It denotes superiority (الإِسْتِعْلَاءُ [as used tropically]); (Mughnee, K.;) i. e. as *syn. with* عَلَى. (Mughnee.) Thus in the saying of Dhu-l-Iṣṣā' El-Adwānee,

- لَاهِ أَبْنُ عَمِّكَ لَا أَفْضَلْتَ فِي حَسَبِ
- عَتِي وَلَا أَنْتَ دِيَانِي فَتَحْزُونِي

(S, Mughnee,) i. e. *To God be attributed the excellence of the son of thy paternal uncle (the meaning being اللَّهُ ذَرَّ أَبْنِ عَمِّكَ, thou hast not become possessed of superiority, in grounds of pretension to respect or honour, above me, or over me, (عَلَى,) nor art thou my governor that thou shouldst rule me; for the well-known mode is to say أَفْضَلْتُ عَلَيْهِ. (Mughnee.)* [Thus too in the phrases **تَعَاظَرُ عَنْهُ** and **تَعَطَّرُ عَنْهُ** (expl. in art. عَطَّرَ), and in the phrase **تَجَالَ عَنْهُ** (expl. in art. جَلَّ), and the like.] And thus it has been said to be used in the phrase [in the *Qur* xxxviii. 31], **إِنِّي أَحْبَبْتُ حَبَّ الْخَمِيرِ عَنْ ذِكْرِ رَبِّي** meaning *إِنِّي أَحْبَبْتُ حَبَّ الْخَمِيرِ* [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, **مُنْصَرِّفًا عَنْ ذِكْرِ رَبِّي** [i. e. *turning away from the remembrance, &c.*]; and AO is related to have said that **أَحْبَبْتُ** is from **أَحَبَّ**, **الْبَعِيرُ**, 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 *Qur* xlvi. last verse], **فَأَنبَأَ بِسَخْلٍ عَنْ نَفْسِهِ** [as though the meaning were *He is niggardly only to himself* (عَلَى نَفْسِهِ), for عَلَى 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 *Qur* 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 *Qur* 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 **دَنْنَنَ**, last sentence.]—

(5) It is *syn. with* بَعْدَ. (S, Mughnee, K.) Thus in the saying [in the *Qur* xxiii. 42], **عَمَّا قَلِيلٍ** [i. e. *After a little while, they will assuredly become repentant*]. (TA.) And in the phrase [in the *Qur* lxxxiv. 19], **تَرَكِبَنَّ طَبَقًا عَنْ طَبَقٍ** [expl. in art. طَبَقَ], meaning *حَالَةً 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,

• قَرِيًّا مَرِيضًا السَّعَامَةَ مَيْتِي
• لِقِمَّتِ حَرْبُ وَائِلٍ عَنْ حِيَالِ

(S,* TA,) meaning **بَعْدَ حِيَالِ** [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 Wāil has become pregnant after failing to be pregnant during a year, or years*]. (TA.) And in the saying of Eṭ-Ṭirimmāh,

• سَيَعْلَمُ كُلُّهُمْ أَنِّي مُسِنٌ
• إِذَا دَفَعُوا عِنَانًا عَنْ عِنَانٍ

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 حَمَلِ 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 *Qur* xx. 44], **وَلَا تَنِيَا فِي ذِكْرِي** (Mughnee, K.) so it is said; but it seems that the meaning of **وَنِي** and **وَنِي فِيهِ** is, “he passed from such a thing, not entering upon it;” and **وَنِي 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 *Qur* 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 **سَمِعْتُ 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 *Such a one related to me from such a one*; and **لَبِثْتُ مِنْ فُلَانٍ** and **عَنْهُ** [I became diverted from such a one so as to forget him]: accord. to Ks, one says **مَنْكَ** only: and **عَنْكَ جَاءَ هَذَا** as meaning *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 *Qur* liii. 3], **وَمَا يَنْطَلِقُ 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 عَنِ 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 *They replied with one reply*. (T, S, O, K, all in art. بَوَاءُ.) And **جَاءُوا عَنْ آخِرِهِمْ** [They came with the last of them; 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 نَفْسُ أَتَاهَا حِيَامُهَا
• فَهَلَّا آتَيْتِي 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 عَنِ** (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 وَالْمِرَاءَ*: see 1 in art. اخذ:] and **انْفِذْ عَنْكَ**, occurring in a trad., is expl. as meaning **دَعَهُ** [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 **عَنْعَنَةٌ**: (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-r-Rummeh says,

• أَعَنْ تَرَسَمْتَ مِنْ خَرَقَاءَ مَنْزِلَةٍ
• 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 *أَنْ*; saying, *أَشْهَدُ عَنْ مُحَمَّدًا رَسُولَ اللَّهِ* [I acknowledge, or declare, or testify, that *Mohammad* is the apostle of God]. (Mughnee.) — The third manner of using it is, as a noun, in the sense of *جَانِب*, (Mughnee, K,*) or *نَاحِيَةٌ*: (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 *عَنْ* 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 *قَعَدْتُ عَنْ يَمِينِهِ* 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 *عَنْ*], 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 سَنًا

[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 *سَانِحٌ*, 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-Keys,

- دَعَّ عَنْكَ نَهَابًا صَبِيحَ فِي حَجَرَاتِهِ

[or *فَدَعَّ عَنْكَ*: see the entire verse cited and expl. in art. *حجر*]: 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.])

عَنْ for *أَنْ*: see the next preceding paragraph, last quarter.

عَنْهُ see *أَعْتَانَ* — *إِنَّهُ يَأْخُذُ فِي كُلِّ عَنٍ* means 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.)

عَنْتَهُ: see what next follows.

عَنْتَهُ The presenting, or opposing, oneself, with

meddling, or impertinent, speech; with speech respecting that which does not concern him; (Mṣb, TA;) as also *عَنْتَهُ*, with fet-h, (Mṣb,) or *عَنْتَهُ*, with kesr. (TA.) — *أَعْطَيْتُهُ عَيْنَ عَنْتِهِ*, (S,) or *عَيْنَ عَنْتِهِ*, imperfectly decl., and sometimes *عَيْنَ عَنْتِهِ*, (K,) means I gave to him distinguishing him particularly from among his companions: (S, K:) from *العَنْ* signifying “the presenting, or opposing, oneself.” (TA.) And one says, *رَأَيْتُهُ عَيْنَ عَنْتِهِ* (S) or *عَنْتَهُ* (K) I saw him just now, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him. (S, TA.) And *أَعْتَنْتُ بَعْنَةً مَا هِيَ*: see 4. (S, K.) — It is also the subst. from *عَيْنَ عَنِ أَمْرَاتِهِ* [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, *بِهِ عَنْتَهُ*: (Mṣb:) but it is declared to be a low word, not allowable; (Mgh, Mṣb;) instead of which one should say *تَعْنِينٌ*, (Mgh,) or, accord. to Th and others, *عَنْنٌ*, and *عَنْانَةٌ*: (Mṣb:) [i. e.] *عَنْانَةٌ* signifies undesirousness of women: (S:) or, as also *عَنْانَةٌ*, and *عَنْانَةٌ*, and *تَعْنِينٌ*, and *تَعْنِينَةٌ*, (K,) and *عَنْانَةٌ*, (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. *عَنْنٌ* (S, K) and *عَنْانٌ*. (K.) *لَا يَجْتَمِعُ اثْنَانِ فِي عَنْتِهِ*. (K.) [Two (app. meaning stallion-camels) will not be together in an enclosure for camels] is one of their sayings. (TA.) And one says, *كَالْمَبْدَرِ فِي الْعَنْتِ* 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 *مُعْتَنِيٌّ*, originally *مُعْتَنٌ*: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. *هدر*) 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-Aashà, in which he mentions flesh-meat as put upon the *عَنْن*, 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 (*ثَمَامٌ*) 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 بَعْنَةً عَظِيمَةً* [He came with, or brought, a great collection of reeds, &c.]. (TA.) And one says, *كُنَّا فِي عَنْتِهِ مِنَ الْكَلْبَةِ*, and *عَنْتَهُ*, and *نُتْنَهُ*, i. e. We were in abundant herbage. (TA.) — Also The *وَقْدَانُ* (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 CK *وَقْدَانُ*, in the copy of the K followed in the TA *وَقْدَانُ*, and in the L *وَقْدَانُ*) of the cooking-pot: (K, TA:) MF read *وَقْدَانُ*, and conjecturally, and from analogy, supposed it [to be arabicized from the Pers. *ديگدان*, [correctly *ديگدان*, pronounced *degdān*,] a name for the thing upon which the cooking-pot is set up; and thus it [i. e. *عَنْتَهُ*] is expl. in the M and other lexicons [among which may be mentioned the L]: hence the saying of a poet,

- عَفَّتْ غَيْرَ أَنَا وَمَنْصَبِ عَنْتِهِ
- وَأَوْرَقَ مِنْ تَحْتِ الْخِصَامَةِ 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.)

عَنْتَهُ: see the next preceding paragraph, first sentence.

عَنْنٌ is a subst. [as well as an inf. n.] of *عَنْ*; (Mṣb, K, TA;) [as such,] i. q. *اعْتِرَاضٌ* [used as a simple subst., meaning Opposition]; (K, TA;) as also *عَنْانٌ*: (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 وَظَلْمًا كَمَا يُعُ
- تَرَعَنَ حُجْرَةَ الرَّبِيبِ الطَّبَاةِ

(TA,) meaning In wrong opposition, (*اعْتِرَاضًا*) [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 الْوَتَنِ وَالْعَيْنِ* i. e. [We are clear, to thee,] of the idol (*الصَّنَمِ*) and opposition

(الإعتراف); 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*, (الخلافا), and that which is wrong (الباطل).

(TA.) And in another trad., دَهْمَتَهُ الْمَيْبَةَ فِي عَيْنٍ [Death came upon him suddenly in the opposition of his heedless, or inconsiderate, course].

(TA.) [There expl. only by the words هُوَ مَا لَيْسَ بِمَقْصُودٍ.] 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 العَنْنُ signifies also [particularly] *Death's opposing itself, and preceding*: (TA, JM:) occurring in a trad. of Saṭeḥ [the Diviner]. (TA.) — See also عِنَانٌ, near the middle of the paragraph. — Also The place in which a person, or thing, presents, or opposes, himself, or itself. (TA.) — See also أَعْنَانٌ. — And see عَنَّةٌ, former half.

عِنَانٌ 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 عِنَانَةٌ, (S, Mṣb, K,) and عَانَةٌ. (S.) — And عِنَانُ السَّمَاءِ, (Mgh, MF, TA,) in the K said to be عِنَانٌ, 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 أَعْنَانٌ.]) — And عِنَانُ الدَّارِ, likewise with fet-ḥ, accord. to the K عِنَانٌ, with kesr, which is wrong, (TA,) The side of the house, (K, TA,) that appears to one. (TA.)

عِنَانٌ: see عَيْنٌ, in two places. — Also an inf. n. of 3 [q. v.]. (TA.) — And A certain uppertenance 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. أَعْنَانَةٌ (S, Mṣb, K) and عِنَانٌ, (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered The bridle; as in the first of the following phrases.] نَتَيْتُ عَلَى الْفَرَسِ قَوْسَهُ عِنَانَهُ I put upon the horse his bridle. (TA.) قَوْسُ الْعَيْنِ [A horse short in the rein] implies discommendation, as denoting shortness of the neck: [but] هُوَ قَصِيرُ الْعَيْنِ [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 الْعَيْنِ [lit. Verily he is one whose rein is long] means, † an exalted person; of great chiefdom, or eminence. (TA.) رَجُلٌ طَرَفُ الْعَيْنِ (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 عَيْنٌ † Such a one is one who refuses the rein. (TA.) دَلَّ عَيْنَانٌ applied to the horse means † The tractable, or submissive. (TA.) And دَلَّ عَيْنَانٌ † Such a one became submissive. (TA.) ابْعَ مِنْ عَيْنَانِهِ [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 أَرْجَ, the phrase, reading thus, being well known, i. e. Slacken thou his rein,] means † ease thou him, or relieve him. (TA.) ائْتِنِي عَلَى عَيْنَانِهِ means Turn thou back [or bend thou] towards me his rein. (TA.) جَاءَ ثَانِيًا فِي عَيْنَانِهِ [thus in my original, but correctly مِنْ عَيْنَانِهِ, as in the S in art. ثَنِى, 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 عَيْنَانٌ † He made, or urged, his beast to run vehemently. (TA.) And [hence, app.,] اِمْتَلَأَ عَيْنَانَهُ † The utmost of his power, or ability, was accomplished. (TA.) هُمَا بَجْرِيَانِ فِي عَيْنَانِ † They two are equal in excellence or otherwise. (TA.) — Also † A heat; or single run to a goal, or limit: one says, جَرَى الْفَرَسُ عِنَانًا † The horse ran a heat: and كَبَا فِي عَيْنَانِهِ † He stumbled in his heat. (TA.) See also an ex., in a verse of Eṭ-Ṭirimmāh, voce عَيْنٌ, in the middle of the paragraph. And عَيْنٌ signifies the same, i. e. A heat of a beast: and also the beginning of speech: whence the prov.,

مُعْتَرِضٌ لِعَيْنٍ لَمْ يَعْجَبْ

meaning † Addressing himself to that which is not of his business (مَا لَيْسَ مِنْ شَأْنِهِ). (Meyd.) — And A long rope or cord. (TA.) — And الْعَيْنَانُ 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] عَيْنَانَا signifiēs حَبْلَاهُ [the two cords of the متْن]. (S.) — عَيْنَانُ الْعَيْنِ 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 لَهَا), (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 عَيْنَانِ of the horse, because each assigns to his companion the عِنَانِ of the free management of part of the property: (Mgh, Mṣb:) or because it is allowable for them to differ, like as does the عِنَانِ 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 deendrs 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 شَرَكَةُ الْمَفَاوِضِ [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 العَلَقُ, or العَلَقُ, 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 قَبْلَ أَنْ يَسْتَوْجِبَ, I think to be most probably العَلَقُ, and to mean irredemability by the seller, from عَلَقَ 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 عِنَانِ of the beast; (TA;) because the عِنَانِ of the beast consists of two equal single pieces: (Z, Mṣb, K, TA:) or it is from الْعَيْنَانِ as syn. with الْمُعَانَةُ, meaning الْمُعَارَضَةُ; (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. شَرَكُ, conj. 3. — See also عَيْنَانٌ, in two places.

عَانٌ 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] عَانُونَ. (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.)

عَيْنٌ One unable to retain the wind of his belly. (K.) — See also عَيْنٌ.

عِنَانَةٌ: see عِنَانٌ: — and see also عَنَّةٌ, former half, in two places.

عَيْنِيَّةٌ: see عَنَّةٌ, former half.

عِنَانَاٌ means The utmost of thy power, or ability, or of thy case: (S, K:) so in the saying, عِنَانَاكَ أَنْ تَفْعَلَ كَذَا [The utmost of thy power, &c., is, or will be, thy doing such a thing]: (S:) as though from الْمُعَانَةُ; (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 عِنَانَاكَ. (IB, TA.)

هُوَ عِنَانٌ عَلَى أَنْفِ الْقَوْمِ He is wont to precede, or outstrip, the people, or party. (TA.) — And هُوَ عِنَانٌ عَنِ الْخَيْرِ He is [one who holds back from doing good, or] slow, or tardy, to do good. (K.)

فَعُولُ الْعَيْنُونِ, of the measure فَعُولُ, is an intensive

epithet applied to the present world (الدنيا) [as meaning *The offerer of much opposition*]; because it opposes itself to mankind. (TA.)

عَيْنٌ (S, Mgh, Mṣb, *K, TA,) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ (S,) and عَيْنٌ [thus written in two places in the TA, and written without tashdeed in my copy of the Mṣb, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عَيْنٌ is not there mentioned,] of which (i. e. of عَيْنٌ) is pl., [which seems to show that عَيْنٌ is not a mistranscription for عَيْنٌ, for فَعْلٌ is a measure of a pl. of many epithets of the measure فَعِيلٌ, as نَذِيرٌ and جَدِيدٌ &c., but not, to my knowledge, of any word of the measure فَعِيلٌ,] (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 عَيْنِيَّةٌ 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.)

عَيْنِيَّةٌ, as a subst.: see عُنَّةٌ, former half, in two places.

عُنُونٌ and عُنُونٌ (S, Mṣb, K) and عُنُونٌ and عُنُونٌ (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. يَعْرُضُ, 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 عُنُونٌ. (Mṣb, K.) One says, القاهر عُنُونُ 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 عُنُونًا *He made such a thing to be an indication of his want.* (TA.) [See also art. عَنو.]

عُنُونٌ and عُنُونٌ: see the next preceding paragraph.

عَيْنِيَّةٌ: see عُنَّةٌ, former half.

عَانٌ and عَانَةٌ: see عَانٌ. — And for the former, see also عُنُونٌ. — Also, the former, *A long mountain* (جَبَلٌ), (K, TA, in some copies of the K حَبَلٌ [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 عُنُنٌ, (S, TA,) or of عُنُنٌ: (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.)

تَعْنِيَّةٌ: see عُنَّةٌ, 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. حُطْبٌ: (S, K:) or an eloquent حُطْبٌ. (TA.) — See also the next paragraph.

مَعْنٌ: see عَيْنٌ: — and see also مَعْنِي, in art.

مُعْتَنَةٌ أَعْنَانُ الخَلْقِ † A girl, or young woman, compact in make; (K, TA;) [as though] compactly twisted like the عِنَانُ [or rein]: (A, TA:) and مَعْنَةٌ † a woman compact in make, not flabby in the belly. (TA.) — See also عُنَّةٌ, near the middle.

مَعْنِي: see عُنَّةٌ, 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. عَنَبٌ (O, K,) inf. n. تَعْنَبٌ (K,) said of a grape-vine, [meaning *It produced grapes,*] (O, K,) is from العَنَبِ. (O.)

عَنَبٌ and عَنَبَةٌ both signify the same, (S, O, K,) the latter said by Kr to be the only word of its measure except سَبْرَاءٌ, but Kh mentions also حَبْلَاءٌ, and Ibn-Kuteybeh adds to these حَبْلَاءٌ, (TA,) [whence it seems to be, accord. to analogy, عَنَبَةٌ, 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 عَنَبَةٌ, though it may be thus only by poetic license, and improperly in prose,] *Grapes, the fruit of the كَرْمٌ;* (TA;) thus called only while fresh; when dry, called زَبِيبٌ: (Mṣb:) عَنَبَةٌ 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 عَنَبَةٌ] is عِنَبَاتٌ. (S, O.) — عَنَبٌ 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 حَمْرٌ signifies “grapes” in certain of the dials. [of El-Yemen: see حَمْرٌ]. (TA.) — تَعْلَبٌ and عِنَبُ الدَّبَابِ: see تَعْلَبٌ; and see also عَيْبٌ.]

عِنَبَةٌ n. un. of عَنَبٌ [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.)

عِنَبَةٌ: see عَنَبٌ.

عَيْنِيٌّ [عَيْنِيٌّ] *Of, or relating to, grapes.*

عَيْنَانٌ, 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. عَيْنَانٌ. (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.)

عَيْنِيٌّ (O, and so accord. to copies of the K,) or عَيْنِيٌّ, (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.*]

عَنَابٌ *Large in the nose;* (S, O, K;) applied to a man; (TA;) as also أَعْنَبٌ (K,) or أَعْنَبٌ الأَنْفِ: (O:) and it [app. عَنَابٌ] 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. عَنَابٌ. (TA.)

عَنَابٌ *A vender of عَنَبِ [or grapes].* (O, K.)

عَنَابٌ *A certain fruit [and tree],* (K,) well known; (S, O, K;) [the jujube fruit and tree: *rhamnus zizyphus* of Linn.;] called in Pers. سِنْدُجِدٌ, or سِنْدُجِدٌ جِيلَانِيٌّ (MA,) or سِنْدُجِدٌ جِيلَانٌ: (PS:) n. un. with ة. (S, O.) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) *The fruit of the أَرَاكُ [q. v.].* (O, K.) And *The*

[fruit, or tree, called] عُجْبَرَاءَ [q. v.]. (TA.) Also, [as being likened to jujubes, because dyed red,] † The fingers, or ends of the fingers, of a woman. (A, voce تُفَاحُ, q. v.)

عُنَابِيٌّ [Of the colour of the عُنَابِ, or jujube]. (TA, voce سِبْخِيَانُ, 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.)

عَانِبٌ A man possessing عِنَبٍ [or grapes]: like تَامِرٌ and لَابِنٌ (O, TA,) which mean “possessing milk” and “possessing dates.” (TA.)

عَانَبٌ: see عُنَابٌ.

مُعْتَبٌ Tall; (O, K;) an epithet applied to a man. (O.) — And Thick; an epithet applied to tar. (O.)

عنبر

عَنْبَرٌ [Ambergris;] a certain odoriferous substance, (S, O, Mgh, K,) well known; (O, Mgh;) 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, Mgh,) like مِسْكٌ: (IAmb, TA voce ذِكْيٌ) MF says that most hold the ن to be augmentative, the measure being فَعْلٌ, as it is said to be in the Mgh. (TA.) — [As mentioned above, it signifies also the spermaceti-whale;] a certain great fish; (Mgh in art. عِبْرُ;) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. بَالِهَ [app. a mistranscription for وَانٍ: see بَالٍ]: (Az, TA:) shields are made of its skin; (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] وَرْسٌ. (K.) — [Accord. to Forskál (Flora Aegypt. Arab. p. lxiv.) now applied to Gomphrena globosa.] — See also the next paragraph, in two places.

عَنْبَرَةٌ قومٌ The purity of the pedigrees of a people. (Ibn-'Abbád, O, K.) Hence the vulgar say of a thing that is pure, هَذَا عَنْبَرَةٌ. (TA.) — عَنْبَرَةٌ القِدْرُ The onion: (K;) because it makes [the contents of] the قَدْرُ to become savoury. (TA.)

عَنْبَرَةُ الشَّتَاءِ, (Ks, O, K, TA,) or, accord. to Kr, it is عَنْبَرُ الشَّتَاءِ, (TA,) The vehemence, or rigour, of winter. (Ks, Kr, O, K.)

عَنْبَرِيٌّ Of, or belonging to, بَنُو العَنْبَرِ, (O, K,) or بَلْعَنْبَرِ, (O,) a tribe of تَمِيمِ, (O,) who were the most skilful people as guides: (O, K;) hence the proverbial saying, أَنْتَ عَنْبَرِيٌّ بِهَذَا البَلَدِ [Thou art an 'Amberee in this country, or district]. (O, K.)

عنيس

عَنْبِيسٌ The lion; (O, K;) as also عُنَابِيسٌ: (K: but in the O it is said, when you designate the lion, you say عَنْبِيسٌ 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. عَيْسُ:) when you particularize him by a [proper] name, you say عُنَابِيسَةٌ, [i. e. The lion,] making it imperfectly decl.; like as you say أَسَافَةٌ. (O, K.) It is mentioned by Lth and Az among quadriliteral-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 فَعْلٌ: (O:) but 'Ikrimah is related to have said that the lion is called عُنَابِيسَةٌ in the Abyssinian language. (TA voce قَسُورَةٌ.)

عَنْبِيسَةٌ } see above; the former in two places.
عُنَابِيسٌ }

عنت

1. عَنَتٌ, [aor. - ,] inf. n. عَنَتٌ, He fell into a difficult, hard, or distressing, case: (S, A, O, TA:) or عَنَتٌ signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see عَنَتٌ 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 عَنِتُّمْ, 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 أَعْنَتَكُمْ, 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 عَنِتُّمْ means your having sinned.]) — عَنَتَتِ 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 فَعَنَتَتْ He shod his beast and it became lame: thus as some relate it; as others relate it, فَعَنَتَتْ; but the former relation is preferred by Kt. (TA.) — عَنَتٌ said of a bone, (Az, A, K, TA,) and عَنَتَتْ said of an arm or a leg, (Az, TA,) [aor. - ,] inf. n. عَنَتٌ, (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.) — عَنَتٌ, (S, O, Mgh, TA,) aor. - , (Mgh,) inf. n. عَنَتٌ, (S, O, Mgh, 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]. (Mgh.) [And particularly He committed fornication, or adultery: see عَنَتٌ below.]

2. عَنَتَهُ, inf. n. تَعْنَيْتُ, 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 تَعْنَيْتُهُ: and afterwards it became applied to signify he destroyed him; or caused him to perish: (IAmb, TA:) [and تَعْنَيْتُهُ has both of these significations: for it is said that] لَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ, 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 IAqr, إِعْنَاتٌ signifies the requiring to do that which is not in one's power. (TA.) — See also 5.

4. اِعْنَتَهُ, (inf. n. اِعْنَاتٌ, Mgh,) He caused him to fall into difficulty, hardship, or distress; (S, Mgh, O, Mgh, K, TA;) into that which was difficult, hard, or distressing, to him to bear. (Mgh, Mgh.) 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. تَعْنَيْتُهُ: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt: (Mgh, 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 يَتَعْنَتُ عَلَى الشُّهُودِ and يَعْتَبُ الشُّهُودِ are also mentioned; but these require consideration. (Mgh.)

R. Q. 1. عَنَتَتْ, said of the horn of the عَوْدُ [or goat a year old], It rose, or rose high. (O, K.) — عَنَتَتْ عَنْهُ He turned away from, avoided, or shunned, him, or it. (O, K.)

عَنَتٌ [inf. n. of 1, q. v.: and also expl. as having the following meanings:] Difficulty, hardship, or distress: (A, IAth, Mgh, Mgh, TA:) this is [said to be] the primary signification: (Jel in iv. 30:) or severe difficulty, or hardship, or distress: (Zj,

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. فساد [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 *مَعْتَنَةٌ. (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 *مَعْتَنَةٌ. (S, O, K.)

عَنْوَتٌ A hill (أَكْمَةٌ) difficult of ascent; (O, Mṣb, K;) as also *عَنْوَتٌ: (O, K:) or high, and difficult of ascent. (A.)

عَنْوَتٌ: see what next precedes. — With the article ال, A mountain, (O,) or tapering mountain, (K,) in the صَحْرَاءُ [or desert]: (O, K:) or, accord. to the L, a small mountain tapering into [or towards] the sky (جَبَلٌ مُسْتَدِقٌ فِي السَّمَاءِ): and it is said to be دون الحرة [app. العرة]; 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 العَنْوَتُ thus expl. is the proper name of a particular mountain. (TA.) — *عَنْوَتٌ signifies also The notch in a bow: accord. to Az, (TA,) the عَنْوَتُ of the bow is the notch into which enters the غَانَةُ, i.e. the ring at the head of the string. (O, TA.) — And The first, or beginning, or commencement, of anything. (O, K.) — And 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.)

عَانَتْ 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 مَعْتَنَةٌ.

مَعْتَنَةٌ: see عَنْتٌ. [Its primary signification seems to be A cause of difficulty, hardship, or distress; &c.]

جَاءَنِي فَلَانَ مُتَعَتِّتًا Such a one came to me seeking [to cause] my fall into a wrong action, or an error. (S, O, K.)*

عنج

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] خِطَامٌ. (TA.) And عَنَّجَ الْبَعِيرَ, aor. 2, (S, O,) inf. n. عَنَّجٌ as above; (S, O, K;) and *إِعْنَجَهُ, (O,) inf. n. إِعْنَجٌ; (K;) He trained, or broke, the camel in a certain manner; (S, O;) i. e. he (the rider) pulled, or drew, the camel's خِطَامٌ (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, (IAqr, S, O, L,) aor. 2, (L,) inf. n. as above; (S, O;) and *إِعْنَجَهَا; (IAqr, O;) He put, or attached, to the leathern bucket, an appertenance called عَنَّاجٌ [q. v.]. (IAqr, S, O, L.) — And hence, عَنَّجْتُ الْبِكْرَ, aor. 2, inf. n. as above, I tied the young camel's [halter, or cord, called] خِطَامٌ 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-Abbád, O.)

4: see 1, in two places. — [Hence,] اعَنَّجَ signifies also اسْتَوْثَقَ 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 عَنَّجَ الْبَعِيرَ; (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-Abbád; 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 الْبُودِجِ The عِضَادَةُ [or post, perhaps meaning each of two side-posts,] at the door of the [women's camel-vehicle called] هُودِجٌ, (O, K, TA,) by means of which the door is strengthened (يُشَدُّ بِهَا الْبَابُ). (TA. [In the O, تَشَدُّ الْبَابُ; app. a mistranscription for تَشَدُّ 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 دَلْوُ, (A,) and then tied to the cross-pieces of wood (العِزَاقِي), (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] وَدَمٌ [which bind those cross-pieces to the loops of the bucket]; for when these [thongs] break, it holds fast the دَلْوُ: (S, O:) and when the دَلْوُ 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 (العِزَاقِي): (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 كَرْب, not the main rope,] break, it keeps the bucket from falling in the well: this is when the bucket is light: pl. [of pauc.] *أَعْنِجَةٌ and [of mult.] عَنَّجٌ.

لَا بُدَّ لِلدَّاءِ مِنْ عِلاجٍ وَبِلَدِّالَةٍ 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-Ḥoṭei-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 لِبَارِهِمُ
• شَدُّوا الْعِجَاجَ وَشَدُّوا فَوْقَهُ الْكِرْبَا

† [A people who, when they conclude a covenant with their neighbour, (lit. tie a knot to their neighbour,) tie the عَنَّاجُ, and tie above it the كَرْبُ: 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,

وَمِنَ الْأَمْرِ وَالْأَمْرُ وَمِلَاكُهُ is erroneously put for **وَمِنَ الْأَمْرِ** and **مِلَاكُهُ**; as is said in the TA.) Thus in the saying, **عِنَاجًا** لا أَدْرِي لِأَمْرِكَ عِنَاجًا † [I know not any foundation to thine affair]. (O.) And **عِنَاجٌ** occurring in a trad., means † *The management of the affair pertained to Aboo-Sufyān*; he being to his companions like the **عِنَاج** that bears the weight of the bucket. (TA.) — **عِنَاجٌ** signifies also *A thing with which one drags, or pulls.* (TA.) — And **عِنَاجٌ** (مِزَامٌ) of a she-camel; because she is drawn, or pulled, by means of it. (A, TA.) — See also 4. — Also **عِنَاجٌ** [meaning *back-bone, or loins,*] (O, K) and of the joints. (O.)

عِنَاجِي and **عِنَاجِي**: see **عِنَاجِي**.

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 **عِنَاجِي** [Rise thou from me]; the **عِنَاجِي** being changed into **عِنَاجِي**. (TA. [See art. **عِنَاجِي**].)

عِنَاجِي (O, K,) or, accord. to AHn, **عِنَاجِي** (O,) The **عِنَاجِي** [q. v.], (O, K,) a species of sweet-smelling plants; (O, TA;) said to be the **عِنَاجِي** [شَاهِسْفُورٌ] that not heard by Aṣ on any other authority than that of Lth. (TA.)

عِنَاجِي sing. of **عِنَاجِي**, (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 holder*: and **عِنَاجِي** occurs in a verse cited by IAṣ, as some relate it; and **عِنَاجِي** as others relate it; the former for **عِنَاجِي**, and the latter for **عِنَاجِي**: (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 **رَبٌّ**.]

— **عِنَاجِي** means *The way or course* (سُنَن) [of the people, or party, was, or became, direct, or undeviating]. (O.) — And **عِنَاجِي** signifies *The first part of youth.* (O, K.)

عِنَاجِي (in the K erroneously written **عِنَاجِي**, TA) *Great, or large.* (S, O, L, TA.)

عِنَاجِي A man (O) who addresses, applies, or directs, himself, or his regard, or attention, or mind, to affairs. (O, TA.)

عِنَاجِي

عِنَاجِي, or **عِنَاجِي**, and **عِنَاجِي**: see art. **عِنَاجِي**.

عِنَاجِي

1. **عِنَاجِي**, aor. ʾ (S, O, L, Mṣb, K) and ʾ, (Fr, O, L,) inf. n. **عِنَاجِي**; (S, O, L, Mṣb, K;) and **عِنَاجِي**, aor. ʾ, (L, K,) inf. n. **عِنَاجِي**; (L, TA;) and **عِنَاجِي**, aor. ʾ; (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 **عِنَاجِي** عَنْ أَصْحَابِهِ, aor. ʾ, inf. n. **عِنَاجِي**, *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-Hijāz and goes to El-Bagrah. (L.) — **عِنَاجِي** and **عِنَاجِي** and **عِنَاجِي** *She* (a camel) *pastured alone*, (K, TA,) *disdaining to pasture with the other camels, and sought the best of the herbage.* (TA.) — **عِنَاجِي**, (S, A, O, K,) aor. ʾ, (S, A, O,) or ʾ, (K,) inf. n. **عِنَاجِي** (S, O, L) and **عِنَاجِي**; (L;) and **عِنَاجِي**, aor. ʾ; and **عِنَاجِي**, aor. ʾ; (K;) and **عِنَاجِي**, inf. n. **عِنَاجِي** and **عِنَاجِي**; (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-Tālib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother. (L.) — And **عِنَاجِي**, aor. ʾ, inf. n. **عِنَاجِي** and **عِنَاجِي**, *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 **عِنَاجِي**)] **عِنَاجِي** (S, O, L, Mṣb, K, [in the CK, erroneously, **عِنَاجِي**]) aor. ʾ, (K,) or ʾ, (Mṣb,) or both, the latter mentioned by Fr, (O,) inf. n. **عِنَاجِي**; (Mṣb;) and **عِنَاجِي**, aor. ʾ; and **عِنَاجِي**, aor. ʾ; (K;) as also **عِنَاجِي**; (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 **عِنَاجِي**, aor. ʾ, and ʾ, † *The spear-wound, or stab, poured forth blood to a distance.* (L.) And **عِنَاجِي** † *His nose bled copiously.* (L.) And **عِنَاجِي** † *The blood flowed on one side.* (L.) See also 10.

3. **عِنَاجِي**, inf. n. **عِنَاجِي** [and **عِنَاجِي**], *He acted with opposition, disobedience, or rebellion.* (Mṣb.) — See also 1. — **عِنَاجِي**, (L,) inf. n. **عِنَاجِي**, (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 **عِنَاجِي**, (T, S, O, L, Mṣb,) inf. n. **عِنَاجِي** (T, S, L, Mṣb, K) and **عِنَاجِي**, (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 **عِنَاجِي**; (O, L, K;) syn. **عِنَاجِي**; (S, O, Mṣb, all in explanation of the former; [but it should be observed that **عِنَاجِي** bears the signification expressed above and also that given in the sentence next following;]) or **عِنَاجِي**; (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 **عِنَاجِي**: (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. **عِنَاجِي** 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 **عِنَاجِي**; (O, L, K;) thus having two contr. significations; (K;) syn. **عِنَاجِي** [respecting which see the sentence next preceding]; (S, O, Mṣb, all in explanation of the former;) or **عِنَاجِي**; (O and K in explanation of the latter;) and **عِنَاجِي**; (T and TA in explanation of the former;) **عِنَاجِي** sometimes signifying **عِنَاجِي**; **عِنَاجِي**, as is said by Aṣ, who derives it from **عِنَاجِي**, making **عِنَاجِي** in this phrase a subst. from **عِنَاجِي** *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 **عِنَاجِي** means *The camel conformed to* [and perhaps it may also mean *resisted*] *the motion of his halter.* (L.) — **عِنَاجِي**, (O,) inf. n. **عِنَاجِي**, (K,) also signifies *He kept, or gave, to him, or it*: (O, K;) the contr. of the first signification assigned to it above. (TA.) — And **عِنَاجِي** means also *The disputing with another knowledge of the truth or falsity of what he himself says and also of what his opponent says.* (Kull p. 342.)

4. **عِنَاجِي**, as intrans.: see 1, last quarter, in two places. — [Hence,] **عِنَاجِي** † *He vomited with successive discharges*, (S, O, L, K, TA,) and *copiously*; (TA;) and **عِنَاجِي** signifies the same. (L, TA.) — [**عِنَاجِي** is also said by Freytag, as on the authority of the Deewān of the Hudhalees, to signify *He, and it, (namely, a man, and blood,) went away.*] — **عِنَاجِي**: see 3, in two places.

6. **عِنَاجِي** They two [opposed each other: (see 3:)] or [contended in an altercation; or did so vehemently, or obstinately. (L.)

10. **عِنَاجِي** *He was, or became, alone in his opinion, having none to share it with him.* (O.) — **عِنَاجِي** *He directed his course towards me, or sought me, [singling me out] from among the people, or party.* (O, K,*) — **عِنَاجِي** 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 **عِنَاجِي** *the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it, or him, along*: and in like manner, **عِنَاجِي** [the horse gained the mastery over the halter, or leading-rope]. (O.) — **عِنَاجِي** said of vomit, (A, O, K,*) and of blood, (A,) *It overcame him*: (O, K,*) or *came forth from him copiously*: (A:) and **عِنَاجِي** signifies the same. (TA.) — **عِنَاجِي** *He struck, or smote, with his staff among the people.*

(O, K.) And [in like manner] استعند ذكوره (O, K) i. e. زنى به فيهم (O) or زنى في الناس (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 عندى 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 سدره المنتهى [Nigh to the lote-tree of the ultimate point of access (in the Kur liii. 14)] : (Mughnee:) you say also, عندى 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 لى 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 وقضل [He has, or possesses, goodness and excellence] ; and ما عنده شر [He has not evil] : and hence the saying in the Kur [xxviii. 27] فإن أتممت عشرا فمن عندك, 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 الذى 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, لى 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 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 عندت 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 لدن : (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 آتياه رحمة من عندنا وعلمناه [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 عندى, 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 عندك, nor إلى لدنك. (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 عندى 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 أئتمرت 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 عندى لا يساوى 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. القلب, and المعقول, (O, K,) or القلب and المعقول اللب and القلب ; (T, TA;) [as in the phrase برى لى 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 عندى أفضل من هذا i. e. [This is] in my judgment [more excellent than this] : (Mṣb:) and أنت عندى ذاهب i. e. [Thou art] in my opinion [going away] : (Fr, Th, TA:) and هذا القول عندى 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 تعاطر.] — 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.)

The side [of a thing] ; syn. جانب. (S, A, O, L, K.) [See also عند, first sentence.] One says, يشى 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 حبارى], means by its side : (O, L:) but Th says, in explaining that verse, as describing the حبارى teaching its young one to fly, that العند signifies الاعتراض : [so that عنده there, accord. to him, app. means اعتراضا له, which may be rendered presenting itself before it:] or, accord. to As, [عنده there means imitating its actions in flying ; for he says that] عند is a subst. from حبارى عاند فرخه [expl. above: see 3]. (L.)

طعن عند A thrusting [with a spear or the like] to the right and left. (S, O.) [See also عند.]

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,

artifices. (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 مُعَنَّدٌ (S, O, L, K) and مُعَنَّدٌ (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 (Lh, L) and مُعَنَّدًا (Lh, S, O) and مُعَنَّدًا (Lh, O) *I found no way of attaining to that:* (Lh, S, O, L:) and مَا لِي إِلَيْهِ مُعَنَّدٌ (Lh, L in art. عد, and K) and مُعَنَّدٌ (Lh, L) *I have no way of attaining to it.* (Lh, L, K.) [See also art. عد.] — 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 عُنْدِيَاتِهِ (occurring in the TA in art. جرب) *This is one of his assertions of mere opinion.*]

عُنْدًا and عُنْدَاوَةٌ: see art. عُنْدًا.

عُنْدٌ One who declines, or deviates, from the right way, or course; (S, O, L;) as also عُنْدِي. (L.) See also عَانِدٌ 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 عَانِدٌ, 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 عَانِدٌ and عَانِدَةٌ (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: (IAq and Aboo-Naqr:) pl. of the first عُنْدٌ; (S, O, L;) and of the second and third, عَوَانِدٌ and عَوَانِدٌ. (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 سَلَوِيٌّ: so says El-Keysee: but accord. to ISd, عُنْدٌ is applied to a beast (دَابَّة) 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 عُنْدِي. — قُدْحُ عُنْدٌ [An arrow of those used in the game called المِهْر] that comes forth [from the رِيَابَة] successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) — عُنْدُ الْهَرَقِيِّ [A beast] having the elbow far from the زُور [or breast]. (S, O, L.) — عُنْدٌ عُنْدٌ [A mountain road] difficult of ascent. (L.) — عُنْدٌ عُنْدٌ: A cloud abounding with rain: (O, L, K;) or that hardly removes from its place: (A:) pl. عُنْدٌ. (O, L.)

عُنْدِي: 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 عَانِدٌ, (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 عَانِدٌ. (L.) The pl. of عُنْدِي is عُنْدٌ. (O.)

عَانِدٌ 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 عُنْدِي, 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: (Msb:) 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 عَانِدَةٌ † A spear-wound, or stab, pouring forth blood to a distance: (L:) [or طَعْنٌ عَانِدٌ signifies the lightest, or slightest, piercing or thrusting; for] AA says that the lightest, or slightest, piercing or thrusting (أَخْفُ الطَّعْنِ) is termed الْوَتِيُّ, and الْعَانِدُ signifies the like thereof. (S, O.)

عَانِدَةُ الطَّرِيقِ The course that deviates from the [right] road. (L.)

مُعَانِدٌ: see عُنْدِي. [And see also its verb.]

مُعَنَّدٌ and مُعَنَّدٌ: 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. عد and عنذ and in the present art.

عنداً

عُنْدًا Bold, or daring, (IDrd, O, K,) to attempt, or undertake, things; applied to a man; (IDrd, O;) as also عُنْدَاوَةٌ: (K:) which latter is [also] applied to a she-camel, as meaning bold, or fearless. (IAq, Sh.)

عُنْدَاوَةٌ 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 لِعُنْدَاوَةٍ 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) الْعُنْدَاوَةُ signifies أَدْحَى الدَّوَاهِي [app. meaning *The greatest of calamities*]. (K, TA.) — See also the former paragraph.

[Accord. to some, the radical letters of عُنْدَاوَةٌ and عُنْدَاوَةٌ are عُنْدٌ: accord. to some, عُنْدٌ: and accord. to some, عُنْدًا.]

عندلب

عُنْدَلِبٌ, of the measure فَعْلَلِبٌ, as AHei says,

the ن being radical; though some say that it is of the measure فَعْلَلِبٌ, making the ن augmentative; (MF, TA;) A certain bird, called هَزَار [q. v.]; (S, O, Msb, K;) or هَزَارٌ دَسْتَانٌ; (O;) or, as in the "Sifr es-Sa'adeh," a small passerine bird, called هَزَارٌ دَاسْتَانٌ; (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, Msb, K,) of the passerine kind; said by some to be the بَلْبَل [i. e. the nightingale, or a certain melodious bird resembling the nightingale]: (Msb:) said by Az to be originally عُنْدَلِبٌ: (O:) pl. عُنَادِلٌ; (S, O, Msb, K;) because you reduce it to a quadrilateral, and then form from it the pl. and the dim. [which latter is عُنْدَلِبٌ]. (S, O.)

عندم

عُنْدَمٌ Brazil-wood; syn. بَقْمَرٌ: or [the red, resinous, inspissated juice called] دَمُ الْأَخْوَيْنِ: (S, K, the former in art. عُدْم:) mentioned in a verse cited voce أَيْدِعُ: (S, TA:) and said to be i. q. أَيْدِعُ [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.)

عنز

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 تَعْنَزُ, 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.] — عُنْزَةٌ (IKtt, K,) or عُنْزَةٌ (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. تَعْنِيزٌ is [the inf. n. of عُنْزٌ, and signifies The having little flesh in the face; being] from the phrase مَعْنَزُ 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.

عَنْزُ *A she-goat; the femule 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 femule of the mountain-goat;* and *of the gazelle:* (S, O:) pl. [of pauc.] اَعْنَزُ and [of mult.] عُنُوزُ and عَنَازُ, or, accord. to some, the last of these is pl. of عَنْزُ in the last of the senses expl. above. (TA.) هُمَا كَرَكْبَتِي 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 Meyd.]) And it is said in another prov., to him who commits a crime that occasions his destruction, لَا تَكُ كَالْعَنْزِ تَبْحَثُ عَنِ الْمُدْيَةِ [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.) — الْعَنْزُ is a name of †The star [ε] on the left [or (as some figure the constellation) the right] elbow of Auriga: and الْعَنَازُ is a name of †The two stars [ζ and η] on the left [or the right] wrist together with العيوق [which is Capella]. (Kzw in his description of Auriga.) — Also *The female eagle:* (S, O, K:) [see also عُنُسُ:] pl. عُنُوزُ. (TA.) And *The female vulture:* (IDrd, O, K:) pl. عُنُوزُ. (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 عَنْزَةٌ. (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 عُنْزُ الْمَاءِ. (O.) — And *A species of fish; also called عُنْزُ 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 اَعْنَزَةٌ. (O.) — عَنْزٌ also signifies *An [eminence, or a hill, such as is termed] أَكْبَهة* (S:) or *a black أَكْبَهة*. (O, K.) — And *A rock in the water:* pl. عُنُوزُ. (TA.) — And *Land having in it ruggedness and sand and stones and [the species of tamarisk called] أَثْل*. (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 رِجٌّ [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 رِجٌّ:* (Mgh:) pl. عَنْزٌ, [or rather this is a coll. gen. n., of which عَنْزَةٌ is the n. un.,] and عَنْزَاتٌ. (Msb.) The Prophet is related to have prayed towards an عَنْزَةٌ. (Mgh. [See سُنْتَةٌ.]) — Also *The حَدٌّ [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 pick-axe]:* (O, K:) *or the long حَدٌّ [or iron point] of the مَطَّاس, which is a long double-headed pickaxe.* (Ish, TA in art. لَطَسُ.) — 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.)

عَنْزٌ: see مَعْنُوزٌ.

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. عَنَسَتْ, (S, A, Mgh, O, Msb, K,) aor. 2 (S, A, O, Msb, K) and 2; (A, O, Msb, K;) and عَنَسْتُ, aor. 2; (A, O, K;) inf. n. عُنُوسٌ (S, A, Mgh, O, Msb, K) and عَنَسٌ, (S, A, O, K,) or the latter is a simple subst.; (Msb;) and عُنَسْتُ; (O, K;) and عُنَسْتُ, (AZ, S, A, Mgh, O, K,) or this last has an intensive signification, (Msb,) inf. n. تَعْنِيسٌ; (AZ, S, Mgh, O;) and عُنَسْتُ; (K;) or, accord. to Aq, (S, Mgh, O, Msb, TA,) you do not say عَنَسْتُ, (Msb,) or you do not say

عَنَسْتُ, (S, O,) or you do not say either of these two, (Mgh, TA,) but you say عُنَسْتُ; (S, Mgh, O, TA;) or, accord. to some, you say عَنَسْتُ and عُنَسْتُ, but not عُنَسْتُ; (TA;) or what Aq says is, that you say عُنَسْتُ, with fet-ḥ and teshdeed, and عَنَسْتُ, 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 عَنَسَ *He (a man) became advanced in age without having married.* (O,* Msb.)

2. عَنَسْتُ and عُنَسْتُ, inf. n. تَعْنِيسٌ: see 1, in seven places. — عَنَسَهَا 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. اَعْنَسْتُ: see 1. — اَعْنَسَ *He nourished, or brought up, a girl who became of middle age remaining a virgin, not marrying;* expl. by رَبِّي اَعْنَسَا. (TA.) — اَعْنَسَهُ *He, or it, altered him, or it.* (K.) You say *فُلَانٌ لَمْ تَعْنِسِ السِّنُّ وَجْهَهُ* *Such a one, age did not alter his face.* (S, O,*) And *اَعْنَسَ الشَّيْبُ وَجْهَهُ*, (O, K,) or *رَأَسَهُ*, (T, TA,) *Hoariness interspersed his face, (O, K,) or his head.* (TA.)

12. اِعْنُوسَ, (S,) inf. n. اِعْنِيسَ, (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, (IAqr, 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]:* (IAqr, TA:) *or whose tail has become full, or ample:* (S:) pl. عُنَاسٌ and عُنُوسٌ. (IAqr, 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. عَنْزُ.)

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 مَعْصُرٌ;* (Ks, S, O;) and عُنَسَةٌ signifies the same: (Fr, Mgh, TA:) pl. عُنُوسٌ and عُنَسٌ and عُنَسٌ (S, O, K) and عُنُوسٌ: (O, K:) and the pl. of مَعْنَسَةٌ is مَعَانِسٌ and مَعْنَسَاتٌ. (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.] عُنُس applied to camels means such as are above the بَكَارَةُ [pl. of بَكَرٌ]; i. e. the young in a middling degree. (TA.)

مُعْنَسَةٌ: see عَانِسٌ, in two places.

Quasi عنصر

عُنُصْرٌ and عُنُصْرٌ: see art. عنصر.

Quasi عصل

عُنُصَلٌ and العُنُصَلَاءُ: see art. عصل.

عنف

1. عُنْفٌ به (S, MA, Mgh, O, Msb, K) and عَلَيْهِ (S, Mgh, O, Msb, K,) with damm, (S, O,) like قُرْبٌ (Mgh, Msb,) or like كُرْمٌ (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 عُنْفَةٌ signify the same as عُنْفٌ بِهِ: (MA:) you say عُنْفَتُهُ, inf. n. تَعْنِيفٌ; and أُعْنِفْتُهُ; (Lth, O, K;) both meaning عُنْفَتُهُ 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. — اعنف الشيء 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, اعنف الشيء is expl. as meaning اذا استقبلته: but in the lexicons I find only اعنته in this sense.]

[5. عُنْفٌ is expl. by Golius as signifying Incommodè et imperitè aggressus fuit rem, et incepit; on the authority of the S: but it is اعنتف that has this, or a similar, meaning.]

8. اعنتفت الأمر I took to, or set about, the

affair (أَخَذْتُهُ [for أَخَذْتُ فِيهِ or أَخَذْتُهُ] 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,)

بَارِبِجٌ لَا يَعْتَنِفُنَ الْعَنْفَا

[With four legs not ignorant of the pace termed عُنْفٌ]: (O, TA:) and [simply] I had no knowledge in the affair: (O:) and اعنتفت الشيء I took to, or set about, the thing, (أَخَذْتُهُ [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 ائتمنته: (Lth, O, TA:) an instance of العنفة. (TA.) See also عُنْفَةٌ. — And اعنتفتنا المراعي We pastured [our cattle] upon the herbage that had not been pastured upon before, of the pasturages: (O, K: but the latter has اعنتف in the place of اعنتفتنا:) an instance of the عُنْفَةِ of Temeem. (O.) — And اعنتف المجلس He removed from the sitting-place; (K, TA;) like ائتمنت: (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 يَذْعُرُ عَنْهُ النَّوْمُ, [i. e. And the removing from the sitting-place is a cause of scaring from him sleep]: making الإعتناف to be the putting himself in motion, and removing from place to place; which is like الإئتماف [or the beginning, or commencing, anew]. (Az, O.) — اعنتفت الطعام I disapproved, or disliked, the food that I had eaten; (El-Báhibee, O, K, TA;) it disagreed with me. (Az, TA.) And اعنتفت الأرض I disliked the land, (S, O, K, TA,) and deemed it insalubrious. (TA.) And اعنتفتني البلاد (O,) or الأرض (K,) The country, or the land, disagreed with me, or was unsuitable to me. (O, K.) — اعنتف الطريق [perhaps اعنتف (see the part. n.)] The road swerved from the right course. (TA.)

عُنْفٌ: see the next paragraph. — هُرْمٌ يَخْرُجُونَ عُنْفًا means [They go forth one after another, or] first and then first; as also عُنْفَانًا. (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 الرَّفِيقِ 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,

فَقَذَرَتْ بِيضَةَ فِيهَا عُنْفٌ

[And she cast forth an egg in which were roughness and hardness]. (TA.)

اعْتَنَفْنَا, and عُنْفَةٌ, i. q. اعْتَنَفْنَا, meaning ائتمننا [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.)

عُنْفٌ: see عُنْفَانٌ.

عُنْفَةٌ Such as is dried up of the [plant called] نَصِيٌّ (TA in this art.,) or of the حَلِيٌّ, when it has become black, and old and withered, or wasted. (TA in art. عنث.)

عُنْفَانٌ (S, O, Msb, K,) of the measure عُنْفَانٌ from العُنْفُ, or it may be originally عُنْفَانٌ, having the ا then changed into ع, (TA,) or it is from اعنتفت الشيء 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 عُنْفَانٌ فِي عُنْفَانِ شَبَابِهِ [He is in the prime, spring, or bloom, of his youth]. (S, O, Msb.) — See also عُنْفٌ. — عُنْفَانٌ also signifies The juice that flows from grapes without their being pressed. (TA.) — And The force, or strength, of wine. (TA.)

عُنْفٌ: see عُنْفٌ.

مُعْتَنَفٌ: see the next paragraph.

عُنْفٌ: see عُنْفٌ. — ائتمنتف إبل Camels in a district, or country, that disagrees with them, or is unsuitable to them. (S, O, K.) — And طريقٌ مُعْتَنَفٌ (K,) or مُعْتَنَفٌ, (so in the O,) A road swerving from the right course. (O, K.)

عنفق

عُنْفَقٌ Lightness, (IDrd, O, K,) and paucity,

(IDrd, O,) of a thing. (IDrd, K, TA. [In the O, *الشئى* is erroneously put for *الشئى*.] 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. **عَنْقَاتٌ**. (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.)

عنى

1. **عَنْقٌ**, aor. **عَنْقٌ**, inf. n. **عَنْقٌ**, *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 **عَنْقٌ**, with the same inf. n., and expl. as meaning *He was, or became, long and thick in the neck.*]) — [Golius has assigned to **عَنْقٌ** (an unknown verb) two significations belonging to **تَعَنَّى**.]

2. **عَنْقَ عَلَيْهِ**, inf. n. **تَعَنَّى**, *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 كَوَافِرُ 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 **قَبَع** [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, O.) 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 تُعَنَّيَهَا** [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 **العَنْقُ**: (O:) or, as some relate it, he said **انْ عَنَّيَهَا**: (O, K,) i. e., *that thou shouldst distress it, and treat it roughly:* (O:) and **تَعَنَّيَهَا**, with **ف**, would be approvable if agreeing with a relation. (O, K, O.) And it is also related in a trad., that he said to the women of 'Othman Ibn-Madh'oon, when he died, **اَبْكِينَ وَابْأَكُنَّ وَتَعَنَّى الشَّيْطَانُ** 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. **وَوَعَنَّى الشَّيْطَانُ**. (L.)

3. **عَانَقَهُ**, (S, TA,) and **عَانَقَتِ الْمَرْأَةُ**, (Msb,) inf. n. **عَانَقٌ** (S, Msb, 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 **اِعْتَنَقْتُهَا**; (Msb;) [and **تَعَانَقَهُ**, and **تَعَنَّى**: 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:* (Msb:) and **تَعَانَقْنَا**, and **اِعْتَنَقْنَا**, [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 **اِعْتَنَقَا** is said in a case of war and the like; (O, K;) or, accord. to Az, **التَّعَانَقُ** and **اِعْتَنَاقٌ** 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. **اِعْتَنَقَ الْكَلْبُ** *He put the collar upon the neck of the dog.* (S, O, K.) — **اِعْتَنَقَ**, (S, Msb,) inf. n. **اِعْتَنَاقٌ**, (Msb,) said of a horse [and the like], (S,) *He went the pace termed **عَنْقٌ**, (S, Msb,) i. e. a stretching pace, or a hastening and stretching pace, (S,) or a quick pace with wide steps. (Msb.)* And *He hastened;* as also **عَانَقَ**. (TA.) **اِعْتَنَقُوا إِلَيْهِ**, meaning *They hastened to him, or it, is from **العَنْقُ** signifying the pace thus termed. (Mgh.)* In the phrase **اِعْتَنَقَ لِيَمُوتَ**, (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.) — **اِعْتَنَقَتِ الْبِلَادُ** *The countries were, or became, distant, or remote; and so **اِعْلَقَتْ**.* (TA, from the Nawadir el-Aarab.) — **اِعْتَنَقَتِ الثُّرَيَّا** † *The ثُرَيَّا [or Pleiades] set.* (O, K, TA.) And **اِعْتَنَقَتِ النُّجُومُ** † *The stars advanced to the place of setting.* (O.) — **اِعْتَنَقَ الزُّرْعُ** † *The corn became tall, and put forth its ears:* (O, K, TA:) as though it became such as had a neck. (TA.) — **اِعْتَنَقَتِ 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. — **تَعَنَّى** said of the jerboa, *It entered its hole called the **عَانِقَاءَ**; (O, K;) or so **تَعَنَّى العَانِقَاءَ**, and **تَعَنَّى 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 **عَانِقَاءَ**].* (O, K.)*

6: see 3, in five places.

8: see 3, in four places. — [Hence, **اِعْتَنَاقٌ** **السَّلَاسِلِ**, a phrase well known as meaning *The putting of chains upon one's (own) neck;* occurring in the K voce **رَهْبَانِيَّةً**. — And] **اِعْتَنَقَتِ الْأَمْرَ** *I took to the affair with earnestness.* (Msb.) — **اِعْتَنَقَتِ الدَّابَّةُ** *The beast fell in the mire, and put forth its neck.* (TA.) — **اِعْتَنَقَتِ الرِّيحُ بِالتَّرَابِ** [app. meaning, like **اِعْتَنَقَتْ**, (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.)*

عَنْقٌ: see **عَنْقٌ**, first sentence, in two places.

عَنْقٌ *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 **اِعْتَنَقَ**: (Msb:) and **عَنْقٌ** signifies the same. (O, TA.) [See also **عَنْقٌ** signifies the same. (O, TA.) [See also **نَصَبَ السَّبَرِ**, and **وَسَجَ**.] A rājiz (Abu-n-Nejm, TA) says,

• يَا نَاتِقَ سِيرِي عَنَقًا قَسِيمًا •
• إِلَى سُلَيْمَانَ فَتَسْتَرِيحًا •

[O she-camel (يَا نَاتِقَ) being for **يَا نَاتِقَةً**] *go a stretching-pace, &c., with wide steps, to Suleyman, that thou mayest find rest.* (S, O.)

عَنْقٌ: see what next follows.

عَنْقٌ and **عَنْقٌ**, (S, O, Msb, K, &c.,) the former of the dial. of El-Hijaz, and the latter of the dial. of Temeem, (Msb,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and **عَنْقٌ** and **عَنْقٌ**, (K, [in which it is implied that these two have all the significations assigned by its author to **عَنْقٌ** and **عَنْقٌ**]) 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 **العَنْقُ** 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**; (Msb;) or i. q. **جِيدٌ**: (K:) [but see these two words:] masc. and fem.; (S, O, K;) generally masc., (IB, Msb, O, TA,) but in the dial. of El-Hijaz fem.; (Msb;) or, as some say, **عَنْقٌ** is masc., and **عَنْقٌ** is fem.: (TA:) the pl. (i. e. of the first and second, TA) is **أَعْنَاقٌ**, (Sb, S, O, Msb, 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 **الفَرْدُ**.] — **عَنْقُ الرَّحِمِ** [The neck of the womb;] *the slender part of the **فَرْجِ**, towards the **الكَرْبِشِ**.* (TA.) — **عَنْقُ الْكُرْبِشِ** *The lowest portion of the stomach of a ruminant; (AHát, O, K;) also called **القَبَّةُ** [q. v.]. (AHát, O.) — **أَعْنَاقُ النَّخْلِ** † [The trunks of palm-trees]. (S in art. قصر.) — **مَدَّ لِلْحَبِّ أَعْنَاقَهُ**, said of seed-produce [or corn], means † *The internodal portions of its culms appeared.* (TA voce **أَحْتَقَ**, q. v.) — **أَعْنَاقُ الرِّيحِ** † *What have risen of the dust that is raised by the wind.* (O, K, TA.) [The phrase **قَدَّ رَأْسَ اِعْنَاقِ الرِّيحِ**, mentioned by Freytag as from the K, is a strange mistake.] — **يَخْرُجُ عَنْقٌ** — **مِنْ التَّارِ**, occurring in a trad., means † *A portion***

will issue from the fire [of Hell]. (TA.) — And **عُنُقٌ** + **خَرَجَ مِنَ النَّهْرِ عُنُقٌ** † *A current of water issued from the river, or rivulet.* (Ish, TA.) — **عُنُقٌ** **الصَّيْفِ** and **الصَّيْفِ** **وَالشَّتَاءِ** *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*]: IAar says, I said to an Arab of the desert, **كَمْ أُنْتَى عَلَيْكَ** [*How many years have passed over thee?*] and he answered, **أَخَذْتُ بِعُنُقِي** **السِّنِّ** i. e. [*I have entered upon*] *the first part of the age* [or *sixtieth year*]: and the pl. is **أَعْنَاقٌ**. (L, TA.) And **كَانَ ذَلِكَ عَلَى عُنُقِي الدَّهْرِ** (O, K, TA) and **الإِسْلَامِ** (TA) means *That was in the old [or early] period [of time]* (O, K, TA) [and of *El-Islām*]. (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.] — **الْكَلَامُ يَأْخُذُ بَعْضَهُ** **بِأَعْنَاقِي** and **بِعُنُقِي** are tropical phrases [app. meaning: *The speech, or language, is coherent, or compact*]. (TA.) — **هُمُ عُنُقِي 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*: 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** **خَاصِعِينَ**, 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. **خَضَع**].) One says also, **جَاءَ فِي عُنُقِي 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 عُنُقِي 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*; (IAar, 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 الخَيْرِ** † *To such a one pertains a portion of good.* (IAar, O, TA.) And it is said in a trad., **المُؤَدِّنُونَ أَطْوَلَ** **النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ**, (IAar, 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]:* (IAar, 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 **نَهَ عُنُقٌ فِي الخَيْرِ** *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 Fāik and the Nh and the Expositions of Bkh. (TA.) — **عُنُقٌ** is also a pl. of the next word. (TA.)

عَنَاقٌ *A she-kid*, (T, S, Mgh, O, Mḡb, K,) *when a year old*, (T, TA,) or *not yet a year old*: (IAth, Mḡb, TA:) and *a lamb or kid, or such as is just born*; syn. **سَحْلَةٌ**: (TA: [see **مَعْنَاقٌ**, last sentence:]) pl. (of pauc., TA) **أَعْنَاقٌ** and (of mult., TA) **عُنُوقٌ** (S, O, Mḡb, K, TA) and also **عُنُقٌ**, with two dammehs. (TA.) **العُنُوقُ بَعْدَ التَّوْقِي** [*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 amplexness. (O, K.) — And **العَنَاقُ**, (S,) or **عَنَاقُ الأَرْضِ**, (T, Mgh, O, Mḡb, 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, Mḡb, K, TA,) *of the beasts of the earth, like the **فَهْدٌ** [or **lynx**], (S,) about the size of the dog, an animal of prey, (Mḡb,) that hunts, (O, Mḡb, TA,) smaller than the **فَهْدٌ**, long in the back, (TA,) also called **التُّغَّةُ**, (Mḡb, TA,) or, by some, **التُّغَّةُ**, (O, Mḡb,) with teshdeed to the **ف** and with the fem. **ة**, (Mḡb,) and **الفَسْجَلُ**, (O, TA,) in Pers. **سِيَاهُ كُوشِ** [or **سِيَاهُ كُوشِ**, 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*; (Mḡb;) Az says, *it is above the size of the Chinese dog, hunts like as does the **فَهْدٌ**, 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 **عُنُوقٌ**. (TA.) — **العَنَاقُ** is also the name of † *The middle star [ζ] of [the three stars called] **بَنَاتُ نَعَشِ الكَبْرِيِّ** [in the tail of Ursa Major]:* (O, K, TA:) *by it is a small star called **السَّهْبَا**, by looking at which persons try their powers of sight.* (Kzw. [See also **القَائِدُ**, in art. **قَوَد**].) — [And the same, or **عَنَاقُ 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 **عَنَاقٌ** signifies also*

A calamity, or misfortune: (S, O, K:) [see also **العَنَاقَةُ**, voce **أَعْنَقُ**]:) and *a hard affair or event or case*: (K:) and one says, **لَقِيَ مِنْهُ أُذُنِي عَنَاقِي**, (S, O, TA,*) and **عَنَاقُ الأَرْضِ**, (TA,) *He experienced, from him, or it, calamity, or misfortune, and a hard affair &c.* (S, O, TA,*) And **جَاءَ عَنَاقِي** means *He uttered an exorbitant lie*. (TA.) — Also *Disappointment*; (IAar, S, O, K;) and so **عَنَاقَةٌ**. (O, K.) Such is the meaning in the saying of a poet, **أَبْتَمَرُ بِالعَنَاقِي** [*Ye returned with disappointment*]: (S, O, TA:) or the meaning is **بِالمُنْكَرِ** [*with that which was disapproved, or abominable, &c.*]; agreeably with an explanation of **العَنَاقُ** by 'Alee Ibn-Hamzeh. (TA.) — And *A [stony tract such as is termed] **حَرَّةٌ***. (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 عَنَاقًا** [*If they refused me a poor-rate of two years*]: but it is also otherwise related, i. e. **عَقَلًا**, meaning *a poor-rate of a year*. (K, TA.)

عَيْنِقٌ i. q. † **مَعَانِقُ** [*Embracing by putting the arms around the neck of another*]. (S, O, K.) A poet says,

• **وَبَاتَ خَبَالٌ طَيْفِكِ لِي عَيْنِقًا**
• **إِلَى أَنْ حَبَعَلَ الدَّاعِي الفَلَّاحَا**

[*And the fancied image of thy form coming in sleep passed the night embracing my neck until the caller the prayer of daybreak cried, Come to security [حَتَّى عَلَى الفَلَّاحِ]*]. (S, O.) — See also **مَعْنَاقٌ**: — and see **عُنُقٌ**: — and **عُنُقٌ**, first sentence.

ذَوَاتُ العُنُقِي [app. **ذَوَاتُ العُنُقِي**] *A sort [app. a bad sort] of dates*. (TA voce **حَبِيبٌ**.)

عَنَاقَةٌ: see **عَنَاقٌ**, last quarter.

يَوْمُ عَانِي *One of the days [or conflicts] of the Arabs*, (O, TA,) well known. (K, TA.)

عَانِقًا *One of the holes of the jerboa*, (IAar, O, K,) *which it fills with earth or dust, and in which, when it fears, it conceals itself to its neck*: (IAar, O:) and likewise, *of the hare* [?]. (TA. [See 5.]) The holes of the jerboa are this and the **نَاعِقَاءُ** and the **نَافِقَاءُ** and the **قَاصِعَاءُ** and the **رَاطِطَاءُ** and the **دَامَاءُ**. (El-Mufaddal, L.)

مُعْنِقٌ *Long-necked*; (S, O, K;) as also † **مُعْنِقٌ** applied to a man, and † **مُعْنِقَةٌ** applied to a woman: (TA:) or **أَعْنَقٌ** signifies *long and thick in the neck*: (TA:) fem. **عَنَاقَةٌ**. (S.) — Applied to 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 أَعْنَقِ** [*The progeny of Aanak*], (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 **دِهْقَانٌ** [or headman, or chief, of a village or town; or proprietor thereof, in Khurásán and El-Irdak; &c.]:* (O, K:*) whence **بَنَاتُ أَعْنَقِ**

meaning *The daughters of this Aanak*: and it is said to have this or the former meaning in a verse of Ibn-Aḥmar: (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-Ahmáz*; and mentioned by Jereer in satirizing El-Farezdaḡ. (O.) — العنقاء signifies also *Calamity, or misfortune*: (S, O, K: [like العنائق:]) one says, *حَلَقَتْ بِهِ عُنُقًا مُغْرِبًا* [for مغربة, meaning *A calamity carried him off or away*; lit., *soared with him*]; and [in like manner] *طَارَتْ بِهِ الْعُنُقَاءُ* (S, O:) [see also art. غرب:] 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*:] AHát says, in the Book of Birds, العنقاء المغربة means *calamity*; and not any of the birds that we know: IDrd says, *عُنُقًا مُغْرِبًا* 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 *عنقاء* 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. *سِيمَرُغ*: (MA:) and it is mentioned also in art. *غرب* [q. v.]. (K.) [See also my translation of the *Thousand and One Nights*, chap. xx. note 22.] — Also, i. e. العنقاء, (K,) or *عُنُقَاءُ*, (O,) *An [eminence of the kind called] أَكْمَة, above an overlooking mountain*: (O, K:) or *العُنُقَاءُ المغرب* signifies *the summit of an أَكْمَة on the highest part of a tall, or long, mountain*: so says Aboo-Málik, who denies that it means a bird. (TA in art. *غرب*.) And *عُنُقَاءُ* applied to a [hill, or mountain, such as is termed] *هَضْبَة* signifies *High and long*. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. *غرب*].)

تَعْنُوقٌ, with damm, (K,) or *تَعْنُوقٌ*, (so in the O,) *A plain, or soft, tract of land*: pl. *تَعَانِيقٌ*. (O, K.)

مُعْنَقٌ; and its fem., with ة: see *أَعْنَقُ*, 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. *مَعَانِيقٌ*: and they have imagined it to be termed *مُعْنَقٌ*, [partly on account of this pl., and partly] because of the many instances like *مُنْتَمِرٌ* and *مَتَامِرٌ*, and *مَذْكَارٌ* and *مِذْكَارٌ*. (TA.) — And *مُعْنَقَةٌ* *A lofty place of observation*. (O, K.) — See also *مَعْنَأٌ*, in three places. — *مُعْنَقٌ* 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 *مُعْنَقَاتٌ*, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] *أُدْعَاصٌ* [pl. of *دُعْصٌ*] means *Lying in advance of others*. (TA.) — See also the next paragraph.

مُعْنَقَةٌ *A curved piece of rock*. (O, K.) — And *بَلَدٌ مُعْنَقَةٌ* *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 *بَلَادٌ مُعْنَقَةٌ* means *countries that are distant, or remote*. (TA. [See also 4.]

مُعْنَقَةٌ *A فَلَادَةٌ [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, [الجبل in the CK being a mistake for الحبل,]) of sand, (ISh, O,) *in front of, or before, the [main portion of] sands*: by rule it should be *مَعَانِيقُ الرَّمَالِ*, because they said in the pl. *مَعَانِيقُ الرَّمَالِ*: (ISh, O, K:) or one should say *مَعَانِيقُ الرَّمَلِ*. (ISh, O.) — See also *المُعْنَقَةُ*.

مُعْنَقِيٌّ, with kesr to the م, [app. *مُعْنَقِيٌّ*] sing. of *مَعَانِيقٌ* applied to *Certain horses (خُيُولٌ) of the Arabs*. (TA.)

المُعْنَقَةُ, (thus in the O,) or *المُعْنَقَةُ*, like *مُحَدَّثَةٌ*, thus in the copies of the K, but correctly with kesr to the م, [app. *المُعْنَقَةُ*,] pl. *مَعَانِيقٌ*, (TA,) *A certain small creeping thing*; (O, K, TA;) AHát says that *المَعَانِيقُ* signifies [the small creeping things called] *مَقْرَصَاتُ 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.)

مُعْنَقَاتٌ, applied to mountains (جبال) 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 *المُعْنَقَةُ* = *المُعْنَقَةُ* as signifying *Hectic fever (حُمَّى الدَّقِ)* is post-classical. (TA.)

جَبَدُ الْعُنُقِيِّ, applied to a horse, signifies *جَبَدُ الْعُنُقِيِّ* [i. e. *Excellent, or good, in the pace called عُنُقٌ*]; (S, O, K, TA; [in the CK, erroneously, *العُنُقِي*];) as also *مُعْنَقٌ* (TA) and *عُنَيْقٌ*: (O, TA:) and the first is also applied to a she-camel, as meaning *that goes the pace called عُنُقٌ*: (IB, TA:) the pl. is *مَعَانِيقٌ*. (K.) And one says also *رَجُلٌ مُعْنَقٌ* [and *مَعْنَأٌ*, meaning *A man hastening*]: and *مَعَانِيقٌ* and *قَوْمٌ مُعْنِقُونَ*. (TA.) *فَأَنْطَلَقْنَا* and *مَعَانِيقٌ* occurs in a trad., meaning [And we went away] *hastening [to the people]*: (Sh, TA:) and in another, accord. to different relaters, *مَعَانِيقٌ* or *فَأَنْطَلَقُوا مَعَانِيقِينَ* i. e. [And they went away] *hastening*. (TA.) And *مَعْنَأُ الْوَسِيقَةِ* occurs in a verse of Abu-l-Muthellem El-Hudhalec, as some relate it, meaning *Hastening after, or near after, his طَرِيدَةٌ* [app. as signifying *the camels driven away by him*]: but as others relate it, it is *مَعْنَأٌ*, with ت, meaning as expl. in art. *عُنُقٌ*. (O. [The former is said in the S, in art. *عُنُقٌ*,

to be not allowable.]) = It is also applied to a ewe or goat (*شَاةٌ مِنْ غَنَمٍ*) as meaning *That brings forth* [app., accord. to analogy, *that brings forth often*] *عُنُوقٌ* [meaning *lambs or kids, pl. of عُنَائِقٌ*]. (TA.) = See also *مُعْنِقٌ*.

مَعْنَأٌ: see *عُنَيْقٌ*: — and see also *مَعْنَأٌ*.

مُعْتَنَقٌ *A place where the أَعْنَاقُ [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.)*

عنقد

عُنُقَادٌ and *عُنُقُودٌ* see in art. *عقد*; the ن being held to be augmentative.

عنكب

عُنْكَبٌ: see *عُنْكَبُوتٌ*, in two places.

عُنْكَبَاءٌ and *عُنْكَبَاءَةٌ*: see the next paragraph.

عُنْكَبُوتٌ; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., *عُنْكَبَاءَةٌ*, (S, O, K,) in the dial. of El-Yemen, with the ك put before the ن; (TA;) and *عُنْكَبَاءَةٌ* and *عُنْكَبُوتَةٌ* (so in the O and TA, but in the CK and a MS. copy of the K *عُنْكَبُوتَةٌ*); and *عُنْكَبَاءَةٌ*; (O, K;) the last mentioned by Sb as shewing the ت in *عُنْكَبُوتٌ* to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., *عُنْكَبٌ*; (IAar, O, K;) fem., *عُنْكَبَةٌ*: (IAar, 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. *عُنْكَبٌ* (S, O, K) and *عُنْكَبُوتَاتٌ* (K) and *عُنْكَبِيٌّ* (Lh, TA) and *عُنْكَبِيَّتٌ*, (Aṣ, Ktr, TA,) which last is anomalous, in its having four letters together after its 1: dim. *عُنْكَبِيٌّ* and *عُنْكَبِيَّةٌ* and *عُنْكَبِيَّةٌ*; but this last is not approved: (TA:) quasi-pl. nouns *عُنْكَابٌ* and *عُنْكَبٌ* and *أَعْنَكُبٌ* [in the CK *أَعْنَكُبٌ*]. (K.) *بَيْتُ الْعُنْكَبُوتِ* [The spider's web] is also called *عُنْكَدْبَةٌ*. (Fr, TA.) — Sá'idih-Ibn-Ju-eiyeh says,

- مَمَتَّ نِسَاءً بِالْحَجَّازِ صَوَالِحًا
- وَإِنَّا مَمْتَنَا كُلَّ سَوْدَاءٍ عُنْكَبٌ

[meaning *I hated virtuous women in El-Iijáz; and verily we hated every black, short woman: for*] here *عنكب* signifies *short*: (Skr, L:) or it may be syn. with *عُنْكَبُوتٌ*, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) — *زَهْرُ الْعُنْكَبُوتِ*: see *رَبِيْلَاءٌ*. — *عُنْكَبُوتٌ* also signifies *A worm, or maggot, that is engendered in the honeycomb, and spoils the honey*. (AHn, L.) — *عُنْكَبُوتٌ* 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 **عَنْكِبٌ** and **عَنْكِبِيَّتٌ**: see the next preceding paragraph.

مَعْتَكِبُ الْقَرْنِ A he-goat having a horn curved so as to resemble a ring. (Az, TA.)

عنبر

4. **اعنبر** He pastured upon, or depastured, the species of tree called **عنبر**. (AA, K, TA.)

عَنْبَرٌ A certain tree of El-Iijáz, 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 **أْرَاكَةُ** [n. un. of **أْرَاكٌ**, 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 **خَرُوبٌ** [or locust-tree]: (S, K, TA:) and he says that a verse of En-Nábigah is recited thus:

• **بِمَخْصَبٍ رَخِصٍ كَانَ بَنَانَهُ**
• **عَنْمَرٌ عَلَى أَغْصَانِهِ لَمْ يُعْقِدِ**

[With a dyed member (**عَضُو** being understood, instead of **كَفٌ**, 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 يُعْقِدِ**, 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 **عَنْبَةٌ**. (K.)

عَنْبَةٌ: see what immediately precedes. — Also A species of the [sort of lizard called] **وَزَعٌ**; (K, TA;) accord. to Lth; but this is rejected, as

incorrect, by Az: it is said to be like the **عَنْبَةٌ**, except that it is more white and more comely. (TA.) — Also, (accord. to copies of the K,) or **عَنْبَةٌ**, (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.)

عَنْبُومٌ The male frog. (K.)

بَنَانٌ مُعْتَمَرٌ [Fingers, or fingers' ends,] dyed, or tinged [with hinnà or the like]. (IJ, S, K.)

عنو

1. **عَنَا**, (S, Mgh, Mṣb,) first pers. **عَنْوْتُ**, (K,) aor. **يَعْنُو**, (S, Mṣb,) inf. n. **عَنْوٌ**, (S, Mgh, Mṣb, K,*) and **عَنْوَةٌ** is the subst. thereof, (Mgh, K, TA,) [and] so is **عَنَا**, (Mṣb,) 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, Mṣb, 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 الْأُجُوهُ** **وَلِلْحَى 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 Hoobr. 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 [تَعْنِي is here from عَنِ, belonging to art. عَنِ, and الوجوه 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, Mṣb, K, TA, accord. to some copies of the K [erroneously] **عَنْوٌ** and **عَنِ** (TA) and **عَنَا**; (K;) and **عَنِ**; (M, K;) **He became a captive:** (K:) and the latter verb signifies also **he stuck fast in captivity:** (K in art. **عَنِ**;) or both of these verbs have this latter signification: (Mṣb:) [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., **الْحَالُ وَارِثٌ**, **أُسْرَةٌ** [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 **عَاقِلَةٌ** [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. (Mṣb.) [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 **عَنْيْتُ الشَّيْءَ**: (IKtt, TA in art. **عَنِ**;) 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. **عَنِ**;) aor. **تَعْنُو**, int. 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 تَعْنِ بِلَادُنَا بَشَيْءٍ** and **لَمْ تَعْنِ أَرْضُنَا شَيْئًا** **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 يَنْتَهَ لِي بَشَيْءٍ** **I asked him, and he did not [تَعْنِي] to me, or for me, anything.** (TA.) — **عَنْتَ بِهِ أُمُورٌ** **Events befell him.** (S, K.) [See also 1 in art. **عَنِ**.] — 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. **عَنِ**, first sentence. — And **عَنَا فِيهِ الْأَكْلُ**, aor. **يَعْنُو**, inf. n. **عَنْوٌ**: see 1 in art. **عَنِ**. — **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** **الْحَشِيَّةَ** **وَعَنُوا بِالْأَصْوَاتِ** 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 smearing the camel**

with *عَنْبِيَّة* [q. v.]. (S, K.) [Hence *تَعْنِيَّة* 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 اُعشبت*], and of which the pasturage had become abundant. (TA.) = See also Q. Q. 1.

5. *تعنى* He [a camel] was, or became, smeared with *عَنْبِيَّة* [q. v.]: whence the saying of Esh-Shaabe, *لأن اتعنى بعنبة أحب إلى من أن أقول* [Verily my being smeared with *عَنْبِيَّة* would be more approvable to me than my saying respecting a question according to my opinion]. (TA.)

Q. Q. 1. *عَنْوَتُ الْكِتَابِ* (S, K, TA.) inf. n. *عَنْوَةٌ* and *عَنْوَانٌ*, (TA.) i. q. *عَنْوَتُهُ*, (S,) I put an *عَنْوَانٌ* [i. e. a superscription, or title,] to the book, or writing; (K, TA;) syn. *وَسَمْتُهُ*: (TA:) and one says also, *عَنَا* *الْكِتَابِ* *يَعْنُوهُ*, meaning *عَنْوَتُهُ*; (IKtt, TA;) and *اعناه* and *عناه* and *عنه* [which is said to be the original of *عناه*], meaning the same; (K and TA in art. *عنى*;) and *عَنْيْتُ الْكِتَابَ* inf. n. *عَنْيٌّ*, likewise signifies I wrote the *عَنْيَانُ* [or *عَنْوَانٌ*] of the book, or writing. (IKtt, TA in art. *عنى*.)

عَنَا: see the paragraph next following.

عَنْوٌ sing. of *أَعْنَاءٌ* as signifying The sides, regions, quarters, or tracts, (S, K,) of a country, (S,) or of the sky; (K;) like *أَحْنَاءٌ*: (S in art. *حنو* and *حنى*;) or, accord. to IAsr, its sing., in this sense, is *عَنَا*: (S;) and the pl. signifies also the sides of the face. (TA.) — And sing. of *أَعْنَاءٌ* as signifying A party of men of sundry, or different, tribes. (S, K.)

عَنْوَةٌ Force, or constraint: (Mgh, K, TA:) or the taking by force; (Msb, TA;) as inf. n. of *عَنَا* [q. v.]. (Msb.) One says, *فُتِحَتْ مَكَّةَ عَنْوَةً*, Mekkeh was taken forcibly, or by force. (Mgh.) And *أَخَذَهُ عَنْوَةً* He took it by force. (TA.) And *فُتِحَتْ هَذِهِ الْبَدِيَّةَ عَنْوَةً* 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 *عَنَا* [q. v.]: (Msb:) thus it has two contr. significations. (Msb, K, TA.) A poet (cited by Fr, TA) says,

• *فَمَا أَخَذُوهَا عَنْوَةً عَنْ مَوَدَّةٍ*
• *وَلَكِنَّ ضَرْبَ الْمَشْرِقِيِّ 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 *عَنْوَةٌ* 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 Yaqoot Er-Romee, in his Mojam, 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 *اخذوها*; for otherwise he would have said, *فَمَا سَلَمُوهَا*; and he says, it is a matter of common consent that *عَنْوَةٌ* signifies force, and superior power. (TA.) — It is also a subst. from *عَنَا* in the first of senses mentioned in this art.: [i. e. it signifies Lowliness, humility, or submissiveness:] (Mgh, TA:) [and] so is *عَنَا*: (Msb:) see 1, first sentence. — And it is also a subst. from *عَنَا* 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 *عَنَا* 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.

عَنْوَانٌ (S, K, TA) and *عَنْوَانٌ* (TA) The *سِمَةٌ* [meaning superscription, or title,] of a book, or writing; (K, TA;) i. q. *عَنْوَانٌ*; (S;) and *عَنْيَانٌ* signifies the same; (K in art. *عنى*;) as also *مَعْنَى*: (K, TA: [in the CK, *كَمَعْنَاهُ* is put for *كَمَعْنَاهُ*]) the inscription on the back, or outside, of a book, or writing: (Har p. 163, in explanation of *عَنْوَانٌ*;) [and the address of a letter. And hence,] Anything that serves as an indication of another thing is called its *عَنْوَانٌ*. (Msb and K in art. *عن*.) One says, *فِي جَبْهَتِهِ عَنْوَانٌ مِنْ كَثْرَةِ السُّجُودِ* i. e. [On his forehead is] a mark [from much prostration in prayer]. (TA.) [See more in art. *عن*.]

عَنَا: see 1, first sentence; and *عَنْوَةٌ*, near the end: — and see also art. *عنى*.

عَنْبِيَّة, of the measure *فَعِيلَةٌ*, 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 *تَعْنِيَّة*: (K:) or the urine of camels that are caused to void their urine [in my original *نُسْتَبَانٌ* is erroneously written for *نُسْتَبَالٌ*] in the [season called] *رَبِيعٌ* 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 *حَبَّ الْمَحْلَبِ* [the prunus mahaleb of Linn.], are thrown upon it, and it becomes inspissated thereby, then put into small [earthen vessels of the kind called] *بَسَاتِيقٌ* [pl. of *بَسُوْقَةٌ*]: or urine [app. of camels] mixed with certain things, and kept close for some time: or any *هَنَاءٌ* [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., *الْعَنْبِيَّةُ تَشْفِي الْجَرَبَ*; (S, TA;) or *عَنْبِيَّتُهُ تَشْفِي الْجَرَبَ* [for *الْجَرَبُ*, i. e. His urine cures the mange, or scab]: applied to the man of good judgment [whose advice is like a remedy]. (TA.)

عَانٌ Lowly, humble, or submissive. (Msb, TA.) — And (Msb, TA) hence, app., (TA,) A captive; (S, Mgh, Msb, K, TA;) fem. *عَانِيَةٌ*: (Mgh, TA:) pl. masc. *عَانَاءٌ*; (S, Mgh, Msb, TA;) and pl. fem. *عَوَانٍ*. (S, Mgh, TA.) — And *عَوَانٍ* signifies + Women; (Msb, K;) sing. *عَانِيَةٌ*: (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 *عَوَامِلٌ* [which, as pl. of *عَامِلَةٌ*, 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 *مَكَّاسُونَ* [or collectors of the impost termed *مَكْسٌ*, 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.)

مَعْنَوِيٌّ: see art. *عنى*.

تَعْنِيَّةٌ: [originally inf. n. of 2, q. v.: used as a subst.,] see *عَنْبِيَّةٌ*.

مَعْنَى A stallion [camel] of mean origin, which, when excited by lust, is confined in the [enclosure called] *عَنْبَةٌ*, because his exercise of the faculty of a stallion is avoided: but it is said that it is originally *مَعْنَى*, from *العَنْبَةُ*; one of the *ن* being changed into *م*: (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 *سَنَابِينَ* [pl. of *سَنَابٍ*, q. v.] of one of his vertebrae, and to wound 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 عَنَاءُ meaning "fatigue;" or from the signification of "confinement from freedom of action." (TA.) = See also عُنُونٌ.

عنى

1. عَنَاءُ الأَمْرِ، aor. يَعْنِيهِ and يَعْنُوهُ، inf. n. عِنَايَةٌ and عِنَايَةٌ (K, TA) and عُنِي (TA, as from the K, but not in the CK 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:) [عِنَايَةٌ 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 Kur lxxx. 37], لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمٌ شَأْنٌ يَعْنِيهِ، thus accord. to one reading, means يَهْمُهُ [i. e. 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 يَعْزِيكَ، 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 يَعْزِيهِ، meaning إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْزِيهِ [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' es-Ṣagheer of Es-Suyootee.) See also the prov.

مُعْتَرِضٌ لِعَنْبٍ لَمْ يَعْزِهِ

expl. voce عِنَانٌ. [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.] — عُنِي in the phrase بِالْأَمْرِ is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like زُهِيَ (S in art. زهو) [but is expl. as

though pass. of عَنَاءُ meaning as above, or quasi-pass.:] you say، بِالْأَمْرِ، with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عِنَايَةٌ (K, TA,) with kesr; (TA;) and عُنِي بِهِ، of the class of رَضِيَ (K, TA,) mentioned by IDrst and others of the expositors of the Fg, and by Hr and Mtr, (MF, TA,) and by IKṭṭ on the authority of Et-Toosee, (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 Fg, and by J and others; (TA;) i. q. أَهَمَّهُ بِهِ [i. e. He became disquieted by the affair, or case; or rendered uneasy in mind, or careful, by it; and consequently, he became occupied by it, or with it; or set about it, and managed it]; as also عُنِيْتُ بِالْأَمْرِ (K, TA:) or اعْتَنَيْتُ بِهِ (K, TA:) or اعْتَنَيْتُ بِالْأَمْرِ، means I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; (أَهَمَّمْتُهُ بِهِ) and minded it; or managed it well; (أَحْفَلْتُ بِهِ) and عُنَيْتُ بِهِ، of the class of رَمَى، inf. n. عِنَايَةٌ، signifies the same: and عُنَيْتُ بِالْأَمْرِ، in the pass. form, inf. n. عِنَايَةٌ and عُنِي، 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 عُنَيْتُ بِالْأَمْرِ [in this sense as well as the similar sense expl. above], using the act. form: (Mṣb:) one says [also], عُنَيْتُ بِحَاجَتِكَ، with damm to the first letter, [which may be rendered I became occupied by, or with, thy want.] aor. أَعْنَى، inf. n. عِنَايَةٌ (S:) and لِنَعْنِ 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 نَعْنَى بِالْأَمْرِ [How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.?:] you do not say, in this case، نَعْنَى [for تَعْنَى]. (Az, TA.) — عُنِيَ اللَّهُ بِهِ (Az, TA.) [inf. n. عِنَايَةٌ, as is implied in the TA,] means God preserved him: (Mṣb, TA:) and it is said that it may be from عُنِيَ بِحَاجَتِهِ [as syn. with عُنِيَ بِهِ]. (TA.) — And عُنِيَ (S, Mṣb,) thus in the Tahdheeb of IKṭṭ, (TA,) with kesr, (S, TA,) of the class of نَعَبَ (Mṣb,) aor. يَعْنَى (S, Mṣb;) or عُنَى (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. عِنَاءٌ (S, K, TA,) or this is a simple subst., from عَنَاءُ (S, K, TA,) and عِنِيَّةٌ 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، عُنَيْتُ فِي الأَمْرِ، meaning تَعْنَيْتُ [i. e. I suffered difficulty, &c., in the affair, or case]: mentioned by Az. (TA.) — And عُنِيَ signifies [also] He stuck fast in captivity; (K in this art., and Mṣb in art. عنو) (TA.) — And عُنِيَ signifies [also] He became a captive. (K in art. عنو) = عُنِيَ [as intrans.] said of an event, (K, TA,) inf. n.

عُنِيَ (TA,) It befell, or betided, (K, TA;) as also اعْتَنَى (TA:) and it occurred, or happened: (K:) عُنِيَ لَهُ الأَمْرُ is said to mean The event occurred, or happened, to him. (TA.) = عُنِيَ and عُنِيَ and عُنِيَ (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 يَعْنِي، 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. عُنِيَ، of which عُنِيَ 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 عَنَا، aor. يَعْنُو، inf. n. عُنُو، is a dial. var. thereof. (TA in this art. and in art. عنو) = عُنِيَ بِالْقَوْلِ كَذَا (S, K, TA,) aor. يَعْنِي (TA,) He meant, or intended, by the saying, such a thing; syn. أَرَادَ (S, K, TA,) and قَصَدَ (TA.) اُعْنَيْهِ، aor. اُعْنَى، inf. n. عُنَى، signifies قَصَدْتُهُ [as meaning I intended it: and app. in other senses expl. in art. قصد]. (Mṣb.) And you say، عِنَايَتِي أَمْرًا، meaning قَصَدْتَنِي [i. e., app., Thy command, or thy affair, had me for its object]. (TA.) — عُنَيْتُ الشَّيْءَ: and عُنَيْتُ الأَرْضَ بِالنَّبَاتِ: see 1 in art. عنو. = عُنَيْتُ الكِتَابَ: see Q. Q. 1 in art. عنو.

2. تَعْنِيَةٌ (S, Mgh, Mṣb, K,) inf. n. عِنَايَةٌ (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 اعْنَاهُ (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.] = عُنِيَ الكِتَابَ، mentioned in the K in this art.: see Q. Q. 1 in art. عنو.

3. مُعَانَاةٌ (S,) inf. n. عِنَايَةٌ (S, K,) 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. قَسَاهُ; as also تَعْنَاهُ (S, K:) you say، كَذَا، هو يَعْنَانِي كَذَا [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 [Do not thou contend, &c., with thy companions]. (TA.) — And المُعَانَاةُ is also syn. with المُعَالَجَةُ [inf. n. of عَالَجَ، q. v.]. (Har p. 7.) [Hence,] one says، عَانَى عَمَلَ الأَقْفَاصِ [He plied the manufacture of cages, or coops]. (TA in art. قفص.) And عُونِي بِأَدْوِيَةٍ [referring to hair] It was treated (دَوِيَ) with remedies, such as oils and the like. (M and TA in art. دوى.) And عَانَيْتُ الْمَرِيضَ I treated the sick person; syn. دَاوَيْتُهُ (TA in art. دوى.) — It is also syn. with المُدَارَاةُ [The treating with gentle-

ness, or blandishment; &c.: see 3 in art. **درى**. (TA.) — And one says, **هُرْمًا يِعَانُونَ مَائِهِمْ** *They do not tend, or take care of, their cattle, or camels, or [other] property* (S, K, TA) well. (TA.) — And **الْهُمُورُ تُعَانِي 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 اعْنَى** means **مَا أَغْنَى** [i. e. *It did not stand in any stead; or did not avail, or profit, at all.*] (TA.) See also **أَغْنَى**.

5. **تَعْنَى**, as intrans.: see 1, latter half, in two places. — **تَعْنَاهُ**: see 2: — and see also 3, first sentence. [Hence the prov., **فَلَا تَعْنُ أَهْرًا**, expl. voce **جَبُّ**.] One says also, **تَعْنَى الْعِنْيَةَ**, meaning **تَجَسَّمَهَا** [i. e. *He imposed upon himself the suffering of difficulty, distress, or trouble; or of fatigue, or weariness.*] (K.) — **تَتَعْنَاهُ** as meaning *It returns to him time after time* (**تَتَعَدُّهُ**) is said of fever (**الْحُمَّى**); but not of aught else. (TA.) — And **قَصَدْتُ** signifies also **تَعْنَيْتُ** [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.

عِن is the part. n. from **عَنِ بِالْأَمْرِ** as syn. with **عَنِ** [q. v.]: (K, TA:) you say, **هُوَ بِالْأَمْرِ عِن** (IAqr, K, TA) *He is disquieted [&c.] by the affair, or case*: (K, TA:) [and **مَعْنَى** signifies the same, as part. n. of **عَنِ**: or **بِهِ** **أَنَا مَعْنَى** **بِهِ** [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 **عَانَتْ بِأَمْرِهِ** [q. v.]: (Mḡb:) and one says [also] **عَانَتْ بِحَاجَتِكَ**, [i. e. *I am occupied by, or with, thy want*], from **عَانَتْ بِحَاجَتِكَ**. (S.) — [And] part. n. from **عَانَتْ فِي الْأَمْرِ** [q. v.]: you say, **أَنَا عَانٍ** [*I am suffering difficulty, distress, or trouble; or fatigue, or weariness; in an affair, or case*]: mentioned by Az. (TA.)*

عَانَةٌ: see **عَانَةٌ**.

عَانَانٌ i. q. **عُونَانٌ** [expl. in art. **عنو**]. (K.)

عَانَةٌ *Difficulty, distress, or trouble*; (Mḡh, Mḡb,*) the subst. from **عَانَهُ**: (Mḡh, Mḡb:) or the suffering of difficulty, distress, or trouble; or of fatigue, or weariness; inf. n. of **عَانَى** [or of **عَانَى**]; and **عَانِيَةٌ** is syn. therewith. (K.) [See also art. **عنو**.] — It is also a subst. from **عَانَى** in the phrase **عَانَى بِالْقَوْلِ كَذَا** [as such having the signification of the inf. n. of that verb, or perhaps as syn. with **مَعْنَى**]. (TA.)

عَانٍ: see **عَانٍ**. [See also art. **عنو**.] — In the phrase **عَانِ عَانًا**, it denotes intensiveness; [the

meaning being *Severe difficulty, &c.*;] (K, TA;) like **شَاعِرٌ** and **مَائِتٌ** in the phrases **شَاعِرٌ** and **مَائِتٌ**: (TA:) as also **مَعْنَى**; (K, TA;) in the M like **مَكْرَمٌ** [i. e. **مَعْنَى**]. (TA.)

أَكْثَرُ عِنَايَةٍ **هُوَ بِهِ أَعْنَى** means **أَكْثَرُ عِنَايَةٍ** [i. e. *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 **عَنِ بِالْقَوْلِ** [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 Musalmans:) or, accord. to Er-Rāghib, 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 **مَفْرُومٌ**: considered as what is said in reply to **مَا هُوَ** [“What is it?”], it is termed **مَاهِيَةٌ**: 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 **أَسْمَرُ مَعْنَى** opposed to **أَسْمَرُ عَيْنٍ**; both of which are expl. voce **أَسْمَرُ**, in art. **سمو**.] **مَعْنَى**

and **مَعْنَاهُ** (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 **فَحْوَاهُ** (TA, and so in some copies of the S,) and **مَقْصَدُهُ** [both of which are generally understood as signifying *the meaning, or intended sense, of the saying*]: (TA:) **لَأَتَى مَعْنَى فَعَلْتُ**, the vulgar say, [For what intent didst thou such a thing?]; but the Arabs know not **المَعْنَى**, and never say it: this is the case: but some of the Arabs say, **مَا هَذَا** [i. e. *What is the meaning, or intent, (lit. the meant or intended object,) of this?*], with **كسر** to the ن and with the **ي** mushdedeh: and AZ says, **فِي مَعْنَاهُ سَوَاءٌ هَذَا** and **فِي مَعْنَاهُ ذَلِكَ**, i. e. *This is [used] in a manner the like of that in respect of indication and import and acceptance*: El-Farábee, also, says, **مَعْنَى الشَّيْءِ** and **مَعْنَاهُ** are one [in signification]; and **مَعْنَاهُ** and **فَحْوَاهُ** and **مَضْمُونُهُ** 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 **المَعْنَى** 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 بِمَعْنَى 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]*: (Mḡb, 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 the **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 البیان**, as the science that concerns comparisons and tropes and metonymies.] — **صُورَةٌ بِلَا مَعْنَى** means *A form without any intrinsic quality.* — And **المَعَانِي** 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 مَعْنَى: see **عَانٍ**.

مَعْنَاهُ: see **مَعْنَى**, in three places.

مَعْنَى: see **عَانٍ**, 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 مَعْنَى: see **عَانٍ**.

عهد

عَوْجُجٌ 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 As, striped in the neck. (O.) And A serpent; (O, K;) like عَوْجُجٌ and عَمَجٌ and عَمَجٌ: (O:) it is said to have this meaning by El-Bushtce; but Az says that it is a mistranscription; correctly عَوْجُجٌ, with م. (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. عَهْدَ إِلَيْهِ, (S, A, &c.) aor. ء, (Msb,) inf. n. عَهْدٌ, (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Msb, K, TA;) as also اسْتَعْدَ مِنْهُ. (A.) One says, عَهْدْتُ إِلَيْهِ بِالْأَمْرِ I enjoined him, or charged him, &c., to do the thing. (Msb.) And it is said in the Kur [xxxvi. 60], أَمْ أَعِدُّوا إِلَيْكُمْ 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, Msb.) [And in the same, ii. 119, وَعَهْدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ saying, Purify ye my house.] And one says also, عَهْدَ إِلَيْهِ فِيهِ, meaning تَقَدَّرَ [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. عَقْد.) — Also He imposed a condition, or conditions, upon him; (A;) and so اسْتَعْدَ 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 عَهْدٌ 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.) — عَهْدٌ وَعَدَةٌ, inf. n. عَهْدٌ, He fulfilled his promise. (TK.) — And عَهْدٌ الْحَرَمَةِ, 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.) — عَهْدَةٌ, (S, Mgh, Msb,) inf. n. عَهْدٌ, (Msb, K,) He met, or met with, him, or it, (S, Mgh, Msb, K,) عَهْدًا كَذَا in such a place. (S, Mgh, Msb.) [See also عَهْدٌ below.] — And He

knew, or was acquainted with, him, or it, (Msb, K, TA,) عَلَىٰ حَالٍ in a state, or condition, or in a place. (TA.) And عَهْدٌ He, or it, was known. (S, O.) One says, الْأَمْرُ كَمَا عَهْدْتُ The affair, or case, was as thou knewest. (Msb.) And the saying of Umm-Zara, وَلَا يَسْأَلُ عَمَّا عَهْدَ (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, عَهْدٌ below.] — عَهْدَتِ الْأَرْضُ, (S,) or الرُّوْضَةُ, (A,) The land, or the meadow, was rained upon (S, A) by the rain called عَهْدَةٌ [or عَهْدٌ]: (A:) and عَهْدُ الْمَكَانِ [in the CK بِالْمَكَانِ] the place was rained upon by the rain called عَهْدٌ, i. e. the first of the rain called الوَسْبِيُّ: (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, (Msb,) عَلَىٰ كَذَا [respecting, or to do, such a thing]. (MA.) You say, يَعْاهِدُكَ وَتَعْاهِدُهُ [He makes a compact, &c., with thee, and thou makest a compact, &c., with him]. (S, O.) [See also عَهْدٌ إِلَيْهِ.] — And عَاهَدُهُ He swore to him. (K in this art., and Mgh in art. وَتَق.) — See also 5.

4. أَنَا أَعْهِدُكَ مِنْ إِبَاقِهِ, (Ish, O, K,) inf. n. عَهْدٌ, (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, أَنَا أَعْهِدُكَ 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. تَعَهَّدَ He renewed his acquaintance with it, or his knowledge of it; (S, O, L, Msb, K;) this is the proper signification; (Msb;) as also عَاهَدَهُ; (O, L, K;) and تَعَاهَدَهُ; (L, K;) and عَاهَدَهُ, inf. n. مُعَاهَدَةٌ: (L:) and he sought it, or sought for it or after it, it being absent from him; syn. تَقَدَّرَ; as also تَعَاهَدَهُ, and عَاهَدَهُ: (K:) or تَعَهَّدَهُ and تَقَدَّرَهُ 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. فَقَدَ:) or تَعَهَّدَهُ 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: (Msb:) or, sim-

ply, [as also تَعَاهَدَهُ,] he returned, or recurred, to it time after time, [see an instance voce أَخْرَقَ,] or went frequently to it: (Et-Tedmuree, 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, Msb.) One says also, تَعَهَّدْتُ 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 تَعَهَّدْتُ صَيْغِي (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-Tedmuree, the meaning is that given above as his explanation; and is from عَهْدٌ 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 تَعَهَّدْتُ is more chaste, (El-Fārābee, S, O, Msb,) because تَعَاهَدْتُ is only between two [or more]: (S, O:) or تَعَاهَدْتُ is not allowable, (AZ, AHāt, Th, IF, Msb,) for the reason just mentioned: (IF, Msb:) 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 تَعَهَّدْتُ صَيْغِي or تَعَاهَدْتُ, all answered, تَعَهَّدْتُ. (AHāt, TA.) One also says, of a man, يَتَعَهَّدُهُ صَرَعٌ [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, [عَلَىٰ كَذَا] respecting, or to do, such a thing; syn. تَعَاهَدُوا, (S and K in art. عَقْد,) and تَحَافَلُوا. (S and K in art. حَلَف.) — 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, اسْتَعَهَّدْتُهُ مِنْ نَفْسِهِ, meaning I made him responsible for accidents [arising, or that might arise,] from himself. (O, K.)

عَهْدٌ [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, Msb, K, TA.) [Pl. in this and other senses عَهْدٌ.] عَهْدِي عَهْدِي [Pl. in this and other senses عَهْدٌ.] عَهْدِي عَهْدِي, 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, Msb, 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 وَلِيُّ عَهْدِي The suc-

— Also *Parts of land upon which the rain called الوَسْبِي 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. مُعَاهَدٌ [and مُعَاهَدٌ]. (A, K.) = Also Old, or ancient. (K.) قَرْيَةٌ عَهْدَةٌ means An old, or ancient, town or village. (S, O.)*

عَهْدَةٌ: see **عَهْدٌ**, last quarter.

عَهْدِي and **عَهْدِي**: see **عَهْدٌ**, first quarter.

مَعَهْدٌ *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, اسْتَوْفَى الرَّضْبَ عَلَى عَهْدِ الْأُحْبَةِ [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 مَعَهْدَةٌ *Land upon which a partial rain has fallen. (AZ, O, K.)*

مَعَهْدٌ وَمَشْهُودٌ وَمَوْعِدٌ *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 **مَعَاهِدٌ**: see **عَهْدٌ**: and see also **عَهْدٌ**, former half. **مَعَاهِدٌ** [i. e. either the act. or the pass. part. n.] is mostly applied in the trads. to *A person of the class called أَهْلُ الدِّمَةِ [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.)*

عهد

1. **عَهْرَ الْمَرْأَةِ**, (K,) or **عَهْرَ الْبَيْتِ**, (M, Mgh, O,) aor. ى, (M, Mgh, O, K,) inf. n. **عَهَرَ** and **عَهَرٌ** (Mgh, O, K) and **عَهَرَ**, (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and **عَهْرٌ** (O, K) and **عَهْرَانٌ** (O) and **عَهْرَةٌ**; (K;) and **عَاهَرَهَا**, inf. n. **عَاهَرَ**; (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 عَهَرَ بِهَا, inf. n. عَهَرَ, he committed adultery or fornication with her (فُجِرَ بِهَا) by night: (IKht, TA:) and عَهَرَ, (S, Mgh, K,) aor. ى, (K, MS,) or ى, (Mgh,) [but this I think a mistake,] inf. n. عَهَرَ and عَهَرَ, (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 فُجِرَ; (Mgh;) as also عَهَرَ, aor. ى, inf. n. عَهَرَ; (Mgh;) and عَاهَرَ; 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.)

3: see the preceding paragraph, in three places.

Q. Q. 1. **عَاهَرَتْ**: see 1, near the end.

Q. Q. 2. **تَعَاهَرَتْ** and **عَاهَرَتْ**: see 1, in three places.

عَاهَرَ: see **عَاهَرَ**.

عَهْرٌ *Adultery or fornication. (S, O.) [See also 1.]*

عَهْرَةٌ: }
عَهْرَةٌ: } see the next paragraph.
عَاهِرَةٌ: }

عَاهِرٌ *An adulterer or a fornicator; (S, O, Mgh;) as also عَاهَرَ [originally an inf. n.]: and عَاهِرَةٌ occurs in a trad. in the same sense, as a dim. of عَهَرَ: 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; being put in the L in the place of او سَارِقًا: (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. عَاهِرَاتٌ. (Ham p. 131.) It is said in a trad., الولدُ لِلْفَرَّاشِ وَلِلْعَاهِرِ الْحَجَرِ, (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 لَنْهُ 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. حَجَر.] — Also عَاهِرَةٌ (AZ, S) and عَاهِرٌ, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly عَاهِرٌ ذَاتٌ,] (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 تَمْرَةٌ, 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] غُول. (O, K.)*

عَاهِرَانٌ *The male of the عَاهِرَةٌ, i. e. غُول: pl. عَاهِرَاتٌ. (O, K.)*

مُعَاهِرٌ, and with **ة**: see **عَاهِرٌ**, near the end, in three places.

عهد

Q. Q. 1. **عَاهَرْتُ 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.,*

عَاهَلٌ عَاهِلٌ عَاهِلًا 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 هَيْهَلَةٌ; (S, O, K;) and so عَاهِلٌ and عَاهِلَانٌ: (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. جَمْر:] 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** and **جَمَلٌ 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 lightmindedness, (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 عَيْهَلَةٌ An old, aged, woman. (O, K, TA.) — And رِيحٌ عَيْهَلٌ A strong, or violent, wind. (S, O, K.) — عَيْهَلٌ [a pl., of which the sing. is probably عَيْهَلٌ or عَيْهَلَةٌ,] see in the first paragraph.

عَيْهَلٌ : } see the next preceding paragraph.
عَيْهَلُونَ :

عهن

1. عَهَنَ (S, K,) aor. ʔ, (K,) inf. n. عَهْنٌ, (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, عَهَنَ مِنْهُ خَيْرٌ, aor. ʔ, inf. n. عَهُونٌ, 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. عَهَدَ [probably in its most usual sense, meaning, with إِلَيْهِ following it, He enjoined, charged, or bade, him; or the like]. (K.) — عَهَنَ لَهُ مُرَادَهُ He hastened to him what he wished, or desired. (K.) — عَهْنَتِ السَّعْفَةُ, (AHn, K, TA,) or عَهْنَتِ عَوَاهِنُ التَّخْلِ, (S,) aor. ʔ, with damm, (AHn, S, TA,) and ʔ, inf. n. عَهُونٌ, (AHn, TA,) The palm-branch, (AHn, K,) or the palm-branches called عَوَاهِنُ, (S,) became dried up. (AHn, S, K, TA.) — عَهِنَ, aor. ʔ, (K,) inf. n. عَهْنٌ, (TK,) [and quasi-inf. n. عَهْنَةٌ, q. v.,] said of a branch, rod, or twig, It bent: or it broke without becoming separated. (K.)

عَهْنٌ 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 عَهْنَةٌ signifies a portion [or flock or tuft] thereof: the pl. of عَهْنٌ is عَهُونٌ [meaning sorts of عَهْنٌ]. (S, K.) — هُوَ عَهْنٌ مَالٌ means He is a good manager, or tender, of property, or camels, or cattle. (S, K.)

عَهْنَةٌ [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.])

عَهْنَةٌ: see عَهِنَ. — 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 ذُكُورٌ. (TA.) — And

a dial. var. of إِحْنَةٌ; (K, TA:) meaning Rancour, malevolence, malice, or spite: and anger. (TA.)

عَهَانٌ 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 أَهِنٌ: one says, خُذْ مِنْ عَاهِنِ مَالِهِ and أَهِنِهِ [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. فَعِيرٌ: (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-Medcenah: 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,) العَوَاهِنُ 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 رَجْمٍ [which may here mean either womb or vulva]: (S, K:) or, accord. to IAar, her عَوَاهِنُ are in the place of her رَجْمٍ, internally, like the عَوَاهِنُ of palm-trees. (TA.) — عَلَى رَمَى الْكَلَامِ, (S,) or رَمَى الْكَلَامِ, (K,) عَوَاهِنُهُ (S, K) means He adduced [or blurted out] the speech, or saying, without thought, or consideration; like their saying أَوْرَدَ كَلَامَهُ غَيْرَ مُتَسَرِّعٍ: (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, العَوَاهِنُ 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,

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.

عَيْهُونٌ A certain good, pleasant, or sweet, plant. (K.)

عو

1. عَوَى, aor. يَعْوِي, inf. n. عَوَاءٌ (S, K, TA) and عَوَى and عَوِيَّةٌ (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 a prolonged crying; and is not the same as نَبْحٌ [which means "a barking"]. (TA.) It is said in a prov. لَوْ لَكَ أَعْوَى مَا عَوَيْتَ [If to thee I were howling, I had not howled]; (TA;) or لَوْ لَكَ عَوِيَّةٌ لَمَّ أَعْوَى, in which the ʔ may be the ʔ of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمَّ أَعْوَى 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 وَوَمَا 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 (عَوَاءٌ) of a weak young camel: used in this sense by a poet. (TA.) — عَوَى عَنِ الرَّجْلِ الْمُعْتَابِ; and the phrase عَوَى عَوَى; 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 رِكَابِهِمْ *The party inclined the breasts of their camels that they were riding.* (TA.) And عَوَى الْبُرَّةُ *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, مَا يَنْبِي وَلَا يَعْوِي *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 كَذِب in the explanation; but in the K, عَوَى [without teshdeed]; (TA;) † *He repelled from the man, or defended him; syn. كَذَّب, 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 (كَذَّبَتْ عَنْهُ), and replied against his backbiter or censurer (رَدَّدَتْ عَلَيَّ 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 (رَدَّدَتْ عَنْهُ عَوَاهُ الْمُغْتَابِ):* thus all these three are express authorities for the teshdeed. (TA.) [Freytag has represented the phrase in the S as agreeing with the reading thereof in the K, and has strangely expl. the verb with عَنْ 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. مَعَاوَاةُ, (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 تَعَاوَاوُ عَلَيْهِ, (K, TA,) and تَعَاوَاوُ, (TA,) *They collected themselves together, (K, TA,) or aided one another, (TA,) against him.* (K, TA.)

7. اِنْعَوَى *It became bent [or twisted].* (S, K.)

8. اِعْتَوَى: see 1, first sentence: — and the same also in the latter half.

10. اسْتَعْوَى كَلْبًا *[He incited a dog to cry, or cry loudly, or to howl].* (Esh-Shāfi'ee, TA in art. حَمِي.) — And اسْتَعَاوَاهُمْ *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 إِذَا نَعَقَ بِهِمْ, the reading followed in the JM and PŞ as well as in the TA, I find إِذَا يَنْعُو بِهِمْ, 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.) = اسْتَعْوَيْتُهُ *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. عَمِع.] aor. عَاعَى, inf. n. مَعَاعَاةُ (K, TA) and عَاعَاةُ; (TA;) and عَوَعَى, [app. the original form,] aor. عَوَعَى, (K, TA,) inf. n. عَوَاعَاةُ; (TA;) and عَوَعَى, inf. n. عَوَاعَاةُ and عَوَاعَاةُ [in some copies of the K عَوَاعَاةُ]; *He chid sheep by the cry عَا or عَوَ or عَاى (K, TA) or عَاة.* (TA.)

عَا and عَوَ [in the Cق] and عَاى (K, TA) and عَاة (TA) are *Cries by which sheep are chidden.* (K, TA.)

عَوَّ: see العَوَّاءُ, last sentence.

عَوَّة [mentioned in the first sentence of this art. as an inf. n.] *A crying out, shouting, or clamouring; like صَوَّة: one says, سَمِعْتُ عَوَّةَ الْقَوْمِ, i. e. [I heard] the cries, or shouts, or clamour, of the people, or party: so says AZ, and AŞ says the like.* (S.) — See also العَوَّاءُ, last sentence. — Also *A way-mark that is set up, composed of stones: mentioned by IDrd, but incorrectly as being with damm.* (TA.)

عَوَّة: see the next paragraph, last sentence.

العَوَّاءُ (S, K) and العَوَّاءُ (K) *The dog (S, K) that howls (يَعْوَى) much.* (S.) Hence the saying, عَلَيْهِ الْعَوَّاءُ وَالْكَلْبُ وَالْعَفَّاءُ [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 ة is to denote the fem. gender, like that of حَبْلَى [in which it is written ى], 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 ذُرَاعُ]: (S:) or four stars [γ, δ, ε, and η, of Virgo], (K, and Kzw ubi suprā,) behind الصَّرْفَةُ [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 عُرْقُوبُ 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 suprā;) 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 يَعْوَى) after it, driving it away, wherefore they call it طَارُودَةُ الْبُرِّدِ: (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 (يَعْوَى) 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 الصَّبَّاحُ, 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 النَّعْشِ and النَّعْشِ: 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 الشَّمَالِ and حَارِسُ السَّمَاءِ, 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,) سَافَلَةٌ (S,) or اسْتُ, (K,) [each here app. meaning anus,] of a human being; (S;) app. from عَوَى, aor. يَعْوَى, signifying “he cried,” or “cried loudly:” (TA:) as also عَوَّةُ (IDrd, K, TA) and عَوَّةُ, (Lth, K, TA,) of which last the pl. is عَوَّوْ [or rather this is a coll. gen. n.] and [the pl. properly so termed is] عَوَّاتُ: but IAŞr is said to have expl. العَوَّاءُ as meaning الأُسْتَاهُ [pl. of سَتَهُ which is the original of اسْتُ]. (TA.)

عَاوٍ [act. part. n. of عَوَى]. One says, مَا لَهُ عَاوٍ وَلَا نَابِخٍ *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.)

مَعَاوِيَةٌ *A bitch excited by lust, (Lth, A, K, TA,) that howls (يَعْوَى) to the dogs when she is in that state, and to which they howl.* (Lth, A, TA.) — And *A fox's cub.* (K.) — And مَعَاوِيَةٌ is a surname of قَهْد [or lynx]. (K, TA.) — The dim. of مَعَاوِيَةٌ is مَعِيَّةُ; (S, K, TA;) thus say the people of El-Basrah; for when three عَوَى occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and مَعِيَّةُ; (S, K, TA;) [in the Cق مَعِيَّةُ]; thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say مَعِيَّةُ; (S, TA;) and مَعِيَّةُ, (S,

ك, TA, [in the CK مَعْبُوءَةٌ] after the manner of those who say اَسْبُودُ. (S, TA.)

عوج

1. عَوْجٌ (S, O, L, Mṣb, K,) aor. يَعْوِجُ (TA.) inf. n. عَوَّجٌ (S, O, L, Mṣb) and عَوَّجٌ (L,) or the latter is a simple subst.; (S, O, K;) and اَعْوَجُ, [which is more common,] inf. n. اَعْوَجَاجٌ; (S, O, L, Mṣb, K;) and اِنْعَاجٌ; and تَعْوِجٌ; (L;) It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven: (L:) or [عَوَّجٌ and] اَعْوَجُ, it was, or became, so of itself; and [اِنْعَاجٌ and] تَعْوِجٌ, it was, or became, so by the operation of an external agent; (L, Mṣb;) as is said by Az: (L:) اِنْعَاجٌ is quasi-pass. of عَجَّنَهُ; (L;) and تَعْوِجٌ is quasi-pass. of عَوَّجْتَهُ: (Az, S, O, L, Mṣb, K;) and عَوَّجٌ and اَعْوَجٌ are said to be used in relation to different things: (S, O, L, Mṣb, K, &c.): [for instance,] one says, عَوَّجَ الْعُودُ, inf. n. عَوَّجٌ, The wood, or stick, was, or became, crooked, curved, bent, or distorted: and عَوَّجَ الْأَمْرَ, inf. n. عَوَّجٌ, The affair was, or became, difficult, arduous, or troublesome. (MA.) [See عَوَّجٌ below.] — لَا عَوَّجَ لَهُ, in the Kur xx. 107, means There shall be no evading it. (Jel.) — اَعْوَجَ إِلَيْهِ, aor. اَعْوَجُ, inf. n. اَعْوَجٌ and عَوَّجٌ, I turned, or inclined, towards it; namely, a place of abode. (L.) And اِنْعَاجٌ عَلَيْهِ He turned, or inclined, towards it, or him. (S, O.) And تَعَوَّجَتْ and اِنْعَاجَتْ, said of a she-camel, She turned aside; or became turned aside; the former quasi-pass. of عَاجَبَهَا; and the latter, of عَوَّجَهَا. (TA.) — اَعْوَجَ 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 عَوَّجَ بِالْمَكَانِ, aor. اَعْوَجُ, (S, O, K,*) inf. n. عَوَّجٌ and مَعَاجٌ; (K;) and عَوَّجَتْ; (TA;) I remained, stayed, dwelt, or abode, in the place. (S, O, K,*) And اَعْوَجَ عَلَيْهِ He stopped, or paused, at it. (S, O, K,*) TA.) A poet says,

عَجْنَا عَلَى رَجْعِ سَلْمَى أَيْ تَعْرِجِ

[We stopped at the abode of Selma, with what a staying!]: putting تَعْرِجِ [in some copies of the S] in the place of عَوَّجٌ because their meaning is one. (S, O, TA.) — فَلَنْ مَا يَعْوِجُ عَنْ فُلَانٍ Such a one does not revert from, or relinquish, anything. (IAṣr, S, O, K,*) — Accord. to AA, [the inf. n.] اَعْوَجَ signifies The returning to that upon which one had been intent, or attent, or employed. (O and TA in art. اَعْوَجَ) — عَجَّنَهُ see 2. — عَجَّنْتُ الْبَعِيرَ, (S, A, O, K,*) and عَجَّنْتُ رَأْسَ الْبَعِيرِ (L,) aor. اَعْوَجُهُ, inf. n. عَوَّجٌ (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 اَعْوَجَ عَاجَ, and عَوَّجَهَا, He turned aside his she-camel. (TA.) And اَعْوَجَ رَأْسَهُ إِلَى الْمَرْأَةِ (O and TA from a trad.) He inclined his head towards the woman, and looked towards her. (TA.) And الْمَرْأَةُ تَعْوِجُ الرَّأْسَ إِلَى ضَجِيعِهَا [The woman turns her head towards her bedfellow]. (TA.) And اَعْوَجَ عُنُقَهُ, inf. n. عَوَّجٌ, He inclined, or bent, his neck. (TA.) And اَعْوَجَ لِسَانَكَ عَنِّي وَلَا تُكْثِرْ مِنِّي, thy tongue from me, and do not multiply words. (A.) And اَعْوَجَ بِهِ الطَّرِيقُ [The road led him, or turned him, aside]. (K in explanation of حَوَّجٌ.) — مَا اَعْوَجُ بِكَلَامِهِ I do not pay regard, or attention, to his speech, (ISK, S in art. اَعْوَجَ, A,* and O,) is a phrase of the Benoo-Asad, who take it from عَجَّتْ النَّاقَةُ: (ISK, S, O:) others say مَا اَعْوَجُ بِكَلَامِهِ (O.) And one says, مَا عَجَّتْ بِحَدِيثِهِ [I did not pay regard to his discourse]. (A.) — اَعْوَجْتُ بِالْمَكَانِ I made him to remain, stay, dwell, or abide, in the place: the verb being trans. as well as intrans. (S, O.)

2. تَعَوَّجٌ (T, S, O, Mṣb, K,) inf. n. تَعَوَّجٌ; (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 تَعَوَّجْتُ, inf. n. تَعَوَّجٌ and اَعْوَجٌ. (TA.) — See also 1, latter half, in two places. — تَعَوَّجٌ [as an inf. n. of which the verb, if it have one in the following sense, is اَعْوَجٌ, in a horse, is syn. with تَجَنَّبٌ [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 تَعَوَّجٌ, meaning [There is not for him any] remaining, or staying, [at the abode of his companions;] as also تَعْرِجٌ. (TA.) — عَوَّجُهُ, inf. n. as above, also signifies He set it, or inlaid it, with عَاجٌ [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.

عَاجٌ, as an epithet applied to a she-camel, Pliable; syn. لَيِّنَةُ الْأَعْطَافِ, or لَيِّنَةُ الْإِنْعِطَافِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) عَاجَةٌ, as so applied: in the L, عَاجٌ is expl. as meaning tractable, submissive, or manageable; syn. مَذْعَانٌ: (TA:) or مَذْعَانُ السَّبْرِ لَيِّنَةُ الْإِنْعِطَافِ: (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 tusk; (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. ذَبَلٌ [q. v.]; (O, K;) i. e. (O) the back [or shell] of the sea-tortoise [or turtle]: (O, Mṣb:) i. q. مَسْكٌ: (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 عَاجٌ, i. e. ذَبَلٌ: (L:) and he is said to have ordered to purchase for Fāṭimeh a pair of bracelets of عَاجٌ, 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 ذَبَلٌ: (O,* L, Mṣb:*) the عَاجٌ of the elephant is impure accord. to Esh-Sháfi'ee, but pure accord. to Aboo-Haneefeh. (L.) — Also Bracelets of عَاجٌ, as distinguished from ذَبَلٌ, [i. e. of ivory: and probably of tortoise-shell also:] (Ish:) n. un. with ة. (TA in art. جَوْجٌ) = عَاجٌ, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and عَاجٌ, 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 عَاجٌ, without tenween; and if he please, عَاجٌ, with jizm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her عَاجٌ, and جَاهٌ, with tenween: [but see art. جَوْه:] 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 makhfoḍ. (TA.) [See also art. عَج.]

عَوَّجٌ and عَوَّجٌ [are inf. ns. of عَوَّجٌ, 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 Kur xx. 106: in a road, deflection; as also عَوَّجٌ: in religion, and in natural disposition, corruptness, or deviation from rectitude: (TA:) and عَوَّجٌ, (S, O, TA, [thus accord. to both of my copies of the S,]) or عَوَّجٌ, (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., **عَوَجٌ**]) or **عَوَجٌ**, with fet-h to the ع, as an inf. n., signifies the *being evil in natural disposition*. (KL.)

عَوَجٌ: see the next preceding paragraph.

الأعوج [dim. of **العوجاء** fem. of **العوج**] *A species of ذرة [or millet]*. (TA.)

عَوَاجٍ *A possessor of عاج [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 **مُعَوَجٌ**, [or this and the former also,] *crooked, curved, &c., of itself*: fem. of the former **عَوَاجٍ**: (L, Mṣb:) and pl. **عَوَجٌ**. (L.) One says **عَصَا مُعَوَجَةٌ** [*A crooked, or crooking, staff or stick*]; but not **مُعَوَجَةٌ**, with kesr to the م: (S, O:) or, accord. to ISk, one says the former; but not **مُعَوَجَةٌ**, with fet-h to the ع and teshdeed to the و; though analogy does not forbid this, as it is allowable to say **عَوَجَهَا**: accord. to Aḡ, one should not say **مُعَوَجٌ**, 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,] **العوجاء** signifies *The how*. (S, A, K.) — And **عَوَاجٍ** 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 **أَدَقُّ**] — **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,

• وَأَوْرَدَهَا عَلَى عَوَجٍ 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 خَيْلٌ** 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.) — **البئسة العوجاء** [*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 **حُطَّةٌ عَوَاجًا**, meaning [*An affair, and an opinion,*] *not of a right kind*. (A.) — **الأيام عَوَجٌ رَوَاجِعٌ** [*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 **عَوَاجٍ**; or it may be pl. of **عَائِجٌ**, and originally **عَوَجٌ**. (O, TA.) [Hence,] **العوج** 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.

أَعْوَجِي the rel. n. of **أَعْوَجٌ**: (Mṣb, TA:) and applied to *A [single] horse of those termed الأعوجيات*, (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 **الخميل بنات**, (S, O,) and **بنات الأعوجية**, (L,) and **بنات أعوج**, (S, O,) and **بنات عوج**; and a poet says,

• أَحْوَى مِنَ الْعُوجِ وَقَاحِ الْحَافِرِ •

[*Brown, or a blackish bay, of the progeny of Aqraj, hard in the hoof*]; meaning **مِنْ وَبَدٍ** 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 البعير**. (S, O.)

مُعَوَجٌ: see **أَعْوَجٌ**, first and second sentences.

مُعَوَجٌ: see **أَعْوَجٌ**, second sentence, in two places.

— Also *A thing set, or inlaid, with عاج [which means ivory, and tortoise-shell]*: (Aḡ, 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 الكلبُ فِي قَيْئِهِ**, *The dog returned to his vomit*: (Mṣb in art. **رَجَعٌ**;) and **عَادَ لَهُ بَعْدَ مَا كَانَ أُعْرَضَ عَنْهُ** [*He returned to it after he had turned away from it*]: (S, O:) and **اعْتَادَ**, also, signifies *he returned*: (KL:) or **عَادَ إِلَيَّ كَذًا**, 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 Kur [vii. 86 and xiv. 16], means *Ye shall assuredly come to our religion*; for the words relate to the apostle: (O, and 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 كَالثَغَامِ •

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 كَذًا** *He, or it, became so, or in such a state or condition*: (K, TA:) and it is said in a trad., **وَرَدَّتْ** [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 شَبَابَهَا •

• غَضًا وَعَادَ زَمَانَهَا مُسْتَظْفِرًا •

[*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 زَمَانَهَا** [and **كَانَ شَبَابَهَا**]. (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 **عَادَ عَلَيَّ كَذًا**, inf. n. **عَوْدٌ**, used by grammarians, *It refers, or relates, to such a*

thing; as a pronoun to a preceding noun. Hence, likewise,] — *عَادَةٌ* is also *syn. with* *اعْتَادَةٌ*, q. v. (S, O.) — [Hence, also,] *عاد*, (Az, TA,) inf. n. *عَوْدٌ* (Az, K, TA) and *عِيَادٌ*, (K,) *He repeated, or did a second time.* (Az, K, TA.) One says, *بدأ ثم عاد* *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. حميد*]. (S, O.) See also 4, in two places. — And *عدته*, (S, O, Mṣb, K,) aor. *أَعُوذُهُ*, (S, O,) inf. n. *عِيَادَةٌ* (S, O, Mṣb, K) and *عِيَادٌ* and *عَوْدٌ* and *عَوَادَةٌ* (K) and *عِيدُوْدَةٌ* [like *كَيْبُونَةٌ*], (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.) — عادني الشيء, (TA,) inf. n. عَوْدٌ; (K;) and اعْتَادَنِي, (TA,) inf. n. اعْتِيَادٌ; (K;) *The thing befell me, betided me, or happened to me. (K, TA.)* One says, *عادني همٌّ وحزنٌ* [*Anxiety and grief betided me*]. (TA.) — عاد بمعروفٍ, aor. يعوُدُ, inf. n. عَوْدٌ, *He conferred, or bestowed, favour, or a favour or benefit. (Mṣb.)* One says, *عاد علينا فلانٌ بمعروفه* [*Such a one conferred, or bestowed, his favour upon us*]. (A.) And *عاد عليه بصلّة* [*He conferred, or bestowed, a free gift upon him*]. (TA.) And *عاد عليه بالصلحة*, aor. يعوُدُ, [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. رجع.) — *عاد عليهم الدهر* — *رجع* — *Fortune destroyed them.* (A.) And *عادت الرياح* [*The winds and the rains assailed the dwellings so that they became effaced*]. (A.) — *عاد* is also *syn. with* *ردّ*: (K, TA:) one says *عاد*, inf. n. *عَوْدٌ*, meaning *He rejected (ردّ) and undid (نقض) what he had done [as though he reverted from it]. (TA.) [Accord. to the TK, one says, عاد السائل, meaning رده, i. e. He turned back, or away, the beggar, or asher.] — And i. q. صرف: (K:) one says, عادني أن, عَادَنِي, in which عادني is [said to be] formed by transposition from عادني, meaning *He, or it, diverted me from coming to thee: mentioned by Yaʿqoob. (TA.)***

2. *عاد* *He accustomed, or habituated, him to it.* (Mṣb, K.) One says, *عاد كلبه الصيد* *He accustomed, or habituated, his dog to the chase.* (S, O.) And *هذا أمر يعوّد الناس على* is a saying mentioned by Abco-Adnán as meaning *This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully.* (O, TA.) — *عاد* [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.) — عاد* said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. *تعويِدٌ*, (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 بزول [q. v.] by three, or four, years: one does not say of a she-camel عَوْدَتٌ. (T, TA.)* And, said of a man, *He became advanced in age, or years. (IAar, TA.) — عاد* [from *عاد*, and therefore retaining the *ي* in the place of the original *و*], (S, Mṣb, K,) inf. n. *تعويِدٌ*, (Mṣb,) *He was present on the occasion of the عاد [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, *عاد بيئد كذا*, meaning *He was, on the day of the عاد, [or he kept the عاد or an عاد,] in such a town, or country. (O.)*

3. *عاد* *مُعَاوِدَةٌ* signifies *The returning to the first affair.* (S, O.) — And *عاد* *He returned to it time after time. (Mṣb.)* — [Hence,] *عادته*, q. v., as *syn. with* *تعوّدته*. (K.) — [*عادته الكلام*], or *عادته* alone, or each of these phrases, the latter being probably used for the former, like as *راجعه* and *راجعه الكلام*, 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 راجعه الكلام is syn. with عادته [app. meaning عادته الكلام]; (S* and K in art. رجع.) [and that راجعه is syn. with عادته. (Mṣb in that art.) — And عاد به بالسؤال* *He asked him the question repeatedly, or time after time. (S, O.)* — [Hence,] *عاد ما كان فيه* *He persevered in that in which he was engaged. (TA.)* — And *عادته الحمى* (S, O, TA) [may signify *The fever returned to him time after time: or] means the fever clave perseveringly to him. (TA.)*

4. *عاد* (O, K) *He returned it, or restored it, (K,) إلى مكانه [to its place; he replaced it]. (O, K.) — And عاد* *He did it a second time: (S, Mṣb:) he repeated it, or iterated it; syn. كثره; namely, speech; (K;) as also عاد له* *he said it a second time; (Mgh;) and عاد إليه and عاد عليه [likewise] signify the same as عادته: (TA:) but Abco-Hilál El-Askeree says that كثره signifies he repeated it once or more than once; whereas عادته signifies only he repeated it once: (MF, TA:) عاد الكلام means he repeated the speech [saying it] a second time; syn. ردهً ثانياً. (O.)* One says, *عاد الصلاة* *He said the prayer a second time. (Mṣb.)* And *ما يتكلم ببادئة ولا عائدة* *ما يبدئ وما يعيد*, (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; بادئة الكلام signifying what is said for the first time; and عائدة, what is said for the second time, afterwards: (TA in art. بدأ:) or he says not anything: (A:) and he has no art, artifice, or cunning. (IAar, TA; and A in art. بدأ; q. v.) — [Also عاد* *He returned it, or restored*

it, to a former state: and hence, he renewed it: he reproduced it.] One says of God, *يبدئ الخلق ثم يعيده*, 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. — *عاد* also signifies *He, or it, rendered; or made to be, or become; (like جعل; in which sense it is doubly trans.: see an ex. in a verse cited voce عسيّف.)*

5: see 8, in three places.

6. *عادوا* *They returned, each party of them to its chief, or leader, in war or battle, (S, K,) &c. (S.)* — And *عادونا العمل والأمر بيننا* *We did the work, and the affair, by turns among us. (T in art. دول. [But perhaps the right reading here is تعاورنا.]*

8. *عاد*: see 1, near the beginning. — *عادته* *He frequented it; or came to it and returned to it; namely, a place. (T in art. اري.)* — And *عاد* *He looked at it time after time until he knew it. (TA in art. بلد.)* — And, as also *تعوّدته*, (S, O, Mṣb, K,) and *عادته*, (S, O;) and so *عادته*, inf. n. *مُعَاوِدَةٌ* and *عَوَادٌ*; and *عادته*, (K,) and *استعادته*; (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., *تعوّدوا الخير*, *فإن الخير عادة* *والشر لجاجة* *تعوّدوا* *والخير عادة*, meaning *Accustom yourselves to good; for good becomes a habit, and evil is persevered in. (A.)* And one says, *عاد الكلب الصيد* *The dog became accustomed, or habituated, to the chase. (S.)* — See also 1, latter half, in two places.

10. *عاد* *He asked him to return. (O, Mṣb, K.)* — And *عاد الشيء* *He asked him to repeat the thing; to do it a second time: (S, O, Mṣb, K:) and عاد منه* [*He asked for the repetition of it from him*]. (Har p. 28.) — See also 8.

عاد: see *عادته*. — *عاد* *هو*: *عاد* *ما أدري أي عاد هو*: *عاد* (S, O, K,) *عاد* being in this case imperfectly decl., (S, O, [but in the CK and in my MS. copy of the K it is written عاد,]) means *I know not what one of mankind he is. (S, O, K.)* [Perhaps it is from عاد the name of an ancient and extinct tribe of the Arabs.]

عاد, indecl., with *kesr* for its termination, is a particle in the sense of *إن*, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, *رقدت وعاد أباك ساهر*, [*I slept, and verily thy father was waking, or remaining awake, by night*]: — it is also an interrogative particle in the sense of *هل*, indecl., with *kesr* for its termination, requiring an answer; as in the saying, *عاد أبوك مقيم* [*Is thy father abiding?*]: — it also denotes an answer, in the sense of a proposition rendered negative by means of *لم* or of *ما*, 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 did not perform, or have not performed, the act of prayer*: — and some of the people of El-Hijaz suppress the ن in *عَادِنِي*: both the modes are chaste when *عَاد* is used in the sense of *إِن*: — sometimes, also, it is used by the interrogator and the answerer; the former saying, *عَادَ زَيْدٌ* [*Did Zeyd go forth? or has Zeyd gone forth?*], and the latter saying, *عَادَهُ*, 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.)

عَوْدٌ an inf. n. of *عَادَ*, as also *عَوْدَةٌ*, (S, O, K,) and *عَوَادَةٌ*, and *مَعَادَةٌ*. (K.) [Hence,] one says, *لَكَ الْعَوْدُ* and *عَوْدَةُ* and *عَوَادَةُ* *It is for thee to return* (Lh, K, TA) *في هذا الأمر* in this affair. (TA.) And *اللَّهُمَّ ارزُقْنَا 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 *عَوْدًا عَلَى بَدْنِهِ*, (Sb, K,) [expl. in the TA in art. *غَبِرَ* as meaning *He returned without his having obtained, or attained, anything,*] and *عَوْدًا عَلَى بَدْنِهِ*: (Sb:) *رَجَعْتُ عَوْدِي عَلَى بَدْنِي* and (K:) *بَدْنِي*: expl., with other similar phrases, in art. *بَدَأَ*, q. v. — See also *عَائِدٌ*. — Also a camel, (IAḡr, S, O, Mṣb, K,) and a sheep or goat, (IAḡr, 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* (Aḡ, S, O,) and *عَنْزٌ عَوْدَةٌ* (Aḡ, TA,) and *نَاقَتَانِ عَوْدَتَانِ* (TA:) or one should not say *نَاقَةٌ عَوْدَةٌ*, nor *عَنْزَةٌ عَوْدَةٌ*; (Az, TA;) but one says *شَاةٌ عَوْدَةٌ*; (Az, IAth, O:) the pl. of *عَوْدٌ* is *عَوْدَةٌ* (Aḡ, 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*. (Aḡ, 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, *زَاحِمٌ بَعُوْدٌ أَوْ دَعٌ*, (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-Nikth, (TA, and so in a copy of the S,)

عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أُولُ

يَمُوتُ بِالتَّرِكِ 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 خَلَقَ

i. e. *An old man upon an old camel upon an old worn road.* (IB, TA.) [See also *مُعِيدٌ*.] — And *عَوْدٌ* means † *Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA.)* [See also *عَادِيٌّ*.] — And *إِنَّكَ تَتَمَتُّ بِرَجْمِ 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 الْأَحْمَرُ عَوْدٌ يَرْجُمُهُ

[*And a sun followed the red dawn, driving it away*]: by *الأحمر* he means *الصبح*. (TA.)

عَوْدٌ 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 *فَجَانٌ*, in art. *فَجَجَ*:)] pl. [of mult.] *عِيدَانٌ*, (S, Mgh, O, Mṣb, K,) originally *عَوْدَانٌ*, (Mṣb,) and [of pauc.] *أَعْوَادٌ*. (S, O, Mṣb, K.) — [Hence,] *رَكِبَ اللَّهُ عَوْدًا*, (S, O, Mṣb, K,) or *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 *العُودَانُ* *The pulpit and the staff of the Prophet.* (Sh, O, K.) — And one says, *هُوَ صَلَبُ الْعَوْدِ*. — And *هُوَ مِنْ عَوْدٍ صَدِيقٍ* and *هُوَ مِنْ عَوْدٍ صَدِيقٍ*. (TA.) — And it is said in a trad. of Shureyh, *إِنَّمَا الْقَضَاءُ جَمْرٌ، فَادْفَعْ الْجَمْرَ عَنْكَ بِعُودَيْنِ* [*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 *يَبْرُوحٌ*. — *العَوْدُ* 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:) العَوْدُ الْهِنْدِيُّ* [which, like *عَوْدُ الْبَحْرِيِّ* and *عَوْدُ النَّبِيِّ* and *العَوْدُ الْقَمَارِيُّ* and *العَوْدُ الْقَائِلِيُّ*, is a common, well-known, term for aloes-wood,] is said to be *the same as القَسَطُ الْبَحْرِيُّ*. (TA. [See art. *قَسَطٌ*].) — 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 العَوْدُ: 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 عَوَادٌ. (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] قَبَّة*, (O,) or *قَبَّة*, (K,) i. e. *the فَيْحُ*: (TA:) pl. *أَمَهَاتُ الْعَوْدِ*. (O.)*

عِيدٌ, 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: (IAḡr, TA:) or, from عَادَ, 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 *عِيدُ الْأَضْحَى* *The festival of the victims* (see art. *ضَحُو* and *ضَحَى*) and *عِيدُ الْفِطْرِ* *The festival of the breaking of the fast after Ramaḍán.*] The dim. of *عِيدٌ* 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 **دَيْدَنٌ**: (K:) so called because one returns to it time after time: it respects more especially actions; and **عَرَفٌ**, sayings; as in indicated in the *Telweeh* &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, Msh) and **عَادَاتٌ** (S, O, Msh, 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 **جَوْجٌ**, a pl. of **حَاجَةٌ**,] and **عَوَائِدٌ**, (Msh, 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, Msh,* K:) as though so called in relation to the [ancient and extinct] tribe of 'Ad (عاد). (S, A, O, Msh.) One says **عَادِيٌّ عَادِيٌّ** Old, or ancient, ruins. (Mgh.) And **بَيْتٌ عَادِيٌّ** 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. (Msh.) And **بِنَاءٌ عَادِيٌّ** A firm, or strong, building, the origin of which is referred to [the tribe of] 'Ad. (Msh.) And **أَرْضٌ عَادِيٌّ** Land possessed from ancient times. (Msh.) And **مُلْكٌ عَادِيٌّ** Dominion of old, or ancient, origin. (Msh.) 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-Kelbec, 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-'Ámiree: (O, K:) Az says that he knew not the origin of their name. (L.) — And accord. to Sh, [A female lam^h]; 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: (Aq, 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: (AHn, 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 Aq explains as applied to a hard, old tree, having roots penetrating to the water: and he says, **ومنه هيمنان 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 **كسر** [i. e. **عِيدَانَةٌ**], (TA,) in which he voided his urine. (K, TA.)

عُدٌّ فَإِنَّ لَكَ عُنْدَنَا عَوَادًا حَسَنًا — **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.)

نَزَالٌ [an imperative verbal noun,] like **عَوَادٌ** (S, O) and **تَرَكَ**, (S,) means *Return thou*; syn. **عُدٌّ**. (S, O, K.)

عَيْدٌ 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 **لَبَاطٌ** and **قَضَامٌ**, (Az, TA,) [in the O **عَوَادَةٌ** and **عَوَادَةٌ** with **د**amm, (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 (**مَتَّخِذٌ**) of **عِيدَانٌ** [or lutes]. (TA.) [Fem. with **ة**.]

عَائِدٌ A visiter of one who is sick: (Msh, TA:) thus it more commonly and especially means: but it also signifies any visiter of another, who comes time after time: (TA:) pl. **عَوَادٌ** (Msh, K) and **عَوَادٌ**, (K,) or [rather] **عَوَادٌ** and **عَوَادٌ** signify the same, like **زَوْرٌ** and **زَوَارٌ**, (Fr, O, TA,) but **عَوَادٌ** is a quasi-pl. n. like as **صَاحِبٌ** is of **صَاحِبٌ**: (TA:) the fem. is **عَائِدَةٌ**, of which the pl. is **عَوَادٌ**, (Az, Msh, 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, Msh, 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 **عَادٌ بِمَعْرُوفٍ**: (Msh:) 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 **إِنَّهُ لَكَثِيرٌ** **العَوَائِدِ عَلَى قَوْمِهِ** [Verily he is one who confers,

or bestows, many favours, or benefits, upon his people]. (A.)

هَذَا الشَّيْءُ أَعْوَدٌ 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 **مَعْوَدٌ**. (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 النَّحْلِ**: (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 مَعَادٍ**, in the Kur [xxviii. 65], is expl. as meaning *will assuredly return thee, or restore thee, to Mekkeh*: (O, K:) or **مَعَادٍ** 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 Húshim*: 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, **لَآلِ 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.)

مَعْوُودٌ and **مَعْوُودٌ**, (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, Msh, K:*) because accustomed, or habituated, to it. (Msh.) — And hence, (O,) or because he returns to his prey time after time, (TA,) *The lion*, (O, K, TA.) — **المُعِيدُ** applied to God: — and **مُعِيدٌ** applied to a man, and to a horse: see art. **بَدَأَ**. — **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 مَعَادٌ and عِيَادٌ (O, L, Mṣb, K) and مَعَادَةٌ; (O, K;) and تَعَوَّدُ بِهِ; (O, L, Mṣb, K;*) and استَعَادَ 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 مِنْ كَذَا; or followed by مِنْ أَنْ, or only أَنْ, and a mansoob aorist.] إِنَّمَا قَالَتْهَا تَعَوَّدًا, 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-Islám.* (L.) And one says, مَعَادَ اللَّهِ, (S, A, O, L, K,) and مَعَادَةَ اللَّهِ, (S, O, L, K,) and مَعَادَ وَجْهِ اللَّهِ, and مَعَادَةَ وَجْهِ اللَّهِ, (S, O, L,) and عِيَادَ اللَّهِ, (A,) meaning أُعَوِّدُ بِاللَّهِ مَعَادًا [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 أَفْعَلَ كَذَا, مَعَادَ اللَّهِ أَنْ أَفْعَلَ 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,] عَوِّدُ بِاللَّهِ مِنْكَ means أُعَوِّدُ بِاللَّهِ مِنْكَ [I seek protection, or preservation, by God, &c., from thee]. (S, O, L, K;*) [See also the phrase عَائِدًا بِاللَّهِ, voce عَائِدٌ.] — عَائِدَتْ بَوْدَهَا + 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 عَائِدَتْ, [aor. تَعَوَّدُ,] (L, K,) inf. n. عِيَادٌ (S, O, L, K) and عَوُّودٌ; (S, L; [in the O عَوُّودَةٌ;]) and † عَائِدَتْ, and † عَوِّدَتْ; (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. أَعَدَّتْهُ بِهِ, and عَوِّدَتْ غَيْرِي بِهَلْأَنْ, I made

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;*) [أَعَدَّتْهُ مِنْ كَذَا and عَنْهُ مِنْ كَذَا; and in like manner, عَوِّدَتْهُ بِاللَّهِ, and بِهِ † أَعَدَّتْهُ, I made him to seek protection, or preservation, by God; &c.] = And عَوِّدَتْهُ 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 بِهِ † أَعَدَّتْهُ, of which see an ex. in art. يَبِيس, conj. 2]. (Har p. 49.) — And عَوِّدَةٌ [and † أَعَادَةٌ] He charmed him [against such a thing (مِنْ كَذَا)]; or fortified him by a charm, or an amulet. (L.) And أَعَدَّتْهُ بِاللَّهِ and بِهِ † أَعَدَّتْهُ 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 بِالْمَعَوِّدَاتِ, and بِأَسْمَائِهِ, and عَوِّدَتْ فَلَانًا بِاللَّهِ, I said to such a one, I charm thee (أَعِيدُكَ) by [invoking] God, and by his names, and by the مَعَوِّدَاتِ [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 بِالْمَعَوِّدَاتِ [He used to charm himself against evil by reciting the مَعَوِّدَاتِ]. (L.) And عَوِّدَتَاهُ, said of the مَعَوِّدَاتِ, means They preserved him from any evil. (Mṣb.) — عَوِّدَةٌ and † أَعَادَةٌ 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 أُعَوِّدُ بِاللَّهِ* [I seek protection, or preservation, by God; &c.]. (L.)

عَوِّدٌ: 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: (AHn, L, K;) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AHn, L.) — Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAar, L, K.) = أَقَلَّتْ فَلَانٌ 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 تَرَكْتَهُ 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] أَعُوذُ; 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. تَمْر:) [in some instances] the † تَعَوِّدٌ 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 نَائِرٌ; like as نَوْمٌ and نِيَامٌ are pls. of نَائِرٌ:] (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-h to the و, (O,) herbage upon which camels pasture around tents or houses: (O, K;) or عَوِّدٌ

شَجَرٍ and مَعْوَدُهُ signify *herbage that shelters, or protects, itself by trees, and spreads beneath them.* (A.) [See also دَخَلَ.] — عَوْدُ 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 *عائدا* is put in the place of the inf. n. [as an absolute complement of *أَعُوذُ* 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 مَعْوَدٌ (O, K) and مَعِيدٌ: (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 مَفْعُولٌ in the sense of the measure فَاعِلٌ or, as some say, it is a possessive epithet, meaning *ذَاتُ عَوْدٍ*: 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. عَوْدٌ and عَوْدَانٌ, (S, O, L, K,) like as حَوْلٌ is pl. of حَائِلٌ, and رَعِيَانٌ and رَاعٍ; (S, O, L;) [and عَوَائِدٌ; and from عَوْدٌ is formed the pl. عَوْدَاتٌ. (L.) [It is said that the phrase] وَمَعَهُمُ الْعَوْدُ occurring in a trad., means † *And with them the women and children.* (L. [See another rendering voce مَطْفُلٌ.]) — الْعَوَائِدُ 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 كَوَائِبٌ, in the O and K, I read كَوَكِبٌ,] called الرَّبِيعُ; (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 الرَّبِيعُ: they are between الذَّبَّانِ [q. v. voce دَبُّبٌ] and النَّسْرُ الْوَاقِعُ. (Kz.w.)*

عَوْدٌ [originally inf. n. of 2]: see عَوْدَةٌ, in three places.

عَيْدٌ A *refuge*; (A, O, L, K;) as also عَيْدٌ (S, O, L, K) and عَوْدٌ (O, K, in both of which it is said to be بِالشَّحْرِيكِ, but written in the L عَوْدٌ) [and مُسْتَعَاذٌ]; 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 مَعَاذِي, (O,) and عَيْدِي, (S, O,) and عَوْدِي, (O,) *He is my refuge*: (S, O:) and اللَّهُ مُسْتَعَاذِي *[God is my refuge]*. (A.)

عَائِدٌ and مَعِيدٌ: see عَائِدٌ. The pl. مَعْوِدَاتٌ is expl. by Skr as meaning *She-camels having their young ones with them.* (L.)

مَعَاذَةٌ an inf. n. of 1. (O, K.) — And i. q. عَوْدَةٌ. (S, A, L, K.) See the latter, in three places.

مَعْوَدٌ 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 المَعْوَدُ, (A'Obeyd, L,) or دَائِرَةٌ المَعْوَدُ, (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 مَعْوَدٌ, (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 مَعْوَدٌ; by which he means مَعْوَدٌ, part. n. of عَوَّدٌ said of a camel; but this I doubt; for مَعْوَدٌ has not the meaning here assigned to مَعْوَدٌ.] — See also عَوَّدٌ, in four places.

مَعْوَدٌ: see عَوَّدٌ, in two places: — and see also مَعْوَدٌ. — المَعْوَدَاتَانِ, 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 المَعْوَدَاتُ is sometimes used to denote *The two chapters above mentioned together with that which next precedes them.* (MF.)

مُسْتَعَاذٌ: see مَعَاذٌ, in two places.

عور

1. عَوَّرَ, (O, K,) said of a man, (O,) aor. يَعْوَرُ, 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 عَارَ, aor. يَعَارُ; and عَوَّرَ; (K;) and عَوَّرَ. (Sgh, K.) And عَوَّرَتْ عَيْنَهُ, (Az, S, IKṭt, O, Mṣb,) aor. تَعْوَرُ, (Az, Mṣb,) inf. n. عَوْرٌ; (IKṭt, Mṣb;) and عَارَتْ, aor. تَعَارَ (Az, S, IKṭt, O) and تَعَارَ; (IKṭt, TA;) and عَوَّرَتْ; (Az, S, IKṭt, O;) and عَوَّرَتْ; (Az, O, TA;) *His eye became blind*: (TA:) or *became wanting*: or *sank in its socket*: (Mṣb:) or *dried up.* (IKṭt, TA.) Ibn-Aḥmar says,

* أَعَارَتْ عَيْنَهُ أَمْ لَمْ تَعَارَا *
[*Has his eye become blind or has it not indeed become blind?*] meaning تَعَارَتْ; but, pausing, he makes it to end with ا: in عَوَّرَتْ, the و is pre-

served unaltered because it is so preserved in the original form, which is اَعَوَّرَتْ, 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 عَوَّرَ: for that اَعَوَّرَتْ is the original form is shown by the form of the sister-verbs, اَسْوَدَ and اَحْمَرَ; and the analogy of verbs significant of faults and the like, اَعْرَجَ and اَعْمَى as the original forms of عَرَجَ and عَمِيَ; though these may not have been heard. (S, O. [See also صَيَدَ.]) — عَارَتْ الرَّكِيَّةَ, aor. تَعْوَرُ [or تَعَوَّرُ or تَعَارُ?], † *The well became filled up.* (TA.) = عَارَهُ, (O, K,) aor. يَعْوَرُهُ; (TA;) and اَعْوَرَهُ, (K,) inf. n. اِعْوَارٌ; (TA;) and عَوَّرَهُ, (K,) inf. n. تَعْوِيرٌ; (TA;) *He rendered him blind of one eye.* (K.) And عَارَ عَيْنَهُ, (S, M, IKṭt, O, Mṣb,) aor. يَعْوَرُهَا, (S, O, Mṣb,) inf. n. عَوْرٌ: (IKṭt;) and (more commonly, M) اَعْوَرُهَا; and عَوَّرَهَا; (S, M, IKṭt, Mṣb;) *He put out his eye*: (IKṭt, Mṣb:*) or *made it to sink in its socket.* (Mṣb.) Some say that عَرَّتْ عَيْنَهُ and اَعَارَهَا [sic] are from عَائِرٌ, q. v. (TA.) — عَارَ الرَّكِيَّةَ and اَعَارَهَا signify the same as عَوَّرَهَا; *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, عَوَّرَ عَيْنَ الْبِيَاهِ *he stopped up the sources of the waters*: (Sh, TA:) and عَوَّرَ عَيْنَ الرَّكِيَّةِ *he filled up the source of the well, so that the water dried up.* (S.) = عَارَهُ, aor. يَعْوَرُهُ and يَعِيرُهُ, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say يَعْوَرُهُ, (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 اَرَاكَ عَرَّتَهُ, and عَرَّتَهُ, *I see thee, or hold thee, to have gone away with him, or it*: [see also art. عَيْر:] 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. عَاوَرَهُ 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] المَعَاوَرَةُ is similar to الصِّدَاوَةُ, 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. عير;] (S, O, K;) as also عَوَّرَهَا. (K.)

4: see 1, in four places. = اَعَارَهُ الشَّيْءُ, (Az, Mṣb, K,) inf. n. اِعْاَرَةٌ and عَارَةٌ; like as you say اَطَاعَهُ, inf. n. اِطَاعَةٌ and طَاعَةٌ, and اَجَابَهُ, inf. n. اِجَابَةٌ 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. سَيْفٌ أُعِيرْتُهُ الْمَنِيَّةُ † [A sword which fate has had lent to it] is an appellation applied to a man, by En-Nábigahah. (TA.) [See also 4 in art. عير.] = أُعِيرْتُ † It (a thing) appeared; and was, or became, within power, or reach. (IAar, K, TA.) One says, أُعِيرَ لَكَ الصَّيْدُ † The object of the chase has become within power, or reach, to thee; (S, O, TA;) and so أُعِيرَكَ. (TA.) — † It (a thing) had a place that was a cause of fear, i. e. what is termed عَوْرَةٌ, 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. (IKtt, TA.)

5: see 6: see also 10, in two places: and see 5 in art. عير.

6. اَعْتَوَرُوهُ †, and تَعَاوَرُوا الشَّيْءَ, (S, Mgh, O, Mṣb, K,) and تَعَوَّرُوهُ †, (S, O, K,) They took the thing, or did it, by turns; syn. تَدَاوَلُوهُ, (S, Mgh, O, Mṣb, K,) فِيمَا بَيْنَهُم: (S, O, TA:) the و is apparent [not changed into ا] in اَعْتَوَرُوا because it signifies the same as تَعَاوَرُوا. (S.) Aboo-Kebeer says,

• وَإِذَا الْكِبَاءُ تَعَاوَرُوا طَعَنَ الْكَلَى •

[And when the men clad in armour interchange the piercing of the kidneys]. (TA.) And in a trad. it is said, يَتَعَاوَرُونَ عَلَى مَنبَرِي They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him. (TA.) One says also, تَعَاوَرِ الْقَوْمَ فَلَانًا, meaning The people aided one another in beating such a one, one after another. (TA.) And تَعَاوَرْنَا فَلَانًا ضَرْبًا We beat such a one by turns; I beating him one time, and another another time, and a third another time. (TA.) And اَعْتَوَرَ الْقَتِيلَ رَجُلَانِ † Each of the two men [in turn] struck the slain man. (Mgh.) And تَعَاوَرَتِ الرِّبَاخُ رَسْمَ الدَّارِ † † The winds blew by turns upon, or over, the remains that marked the site of the house, or dwelling; (S, O;*) syn. تَسَاوَرَتْ, (S,) or تَدَاوَرَتْ; 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 اَلْإِسْمُ تَعْتَوِرُهُ † [The noun has the vowels of desinential syntax by turns; having at one time رَفْعٌ, at another نَصْبٌ, and at another خَفْضٌ]. (TA.) اَعْتَوَرُ † and تَعَاوَرُ † denote that this has the place of this, and this the place of this: one says اَعْتَوَرَاهُ † هَذَا مَرَّةً وَهَذَا مَرَّةً [They two took it, or did it, by turns; this, one time; and this, one time]: but you do not say اَعْتَوَرُ زَيْدٌ عَمْرًا †. (IAar.) — تَعَاوَرْنَا الْعَوَارِيَّ † We lent loans, one to another:

(AZ:) and هُمُ يَتَعَاوَرُونَ الْعَوَارِيَّ † 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. اِسْتَعَارَ and تَعَوَّرَ (O, K) He asked, or demanded, or sought, what is termed عَارِيَّةٌ [a loan]. (K.) It is said in the story of the [golden] calf, اِسْتَعَارُوهُ † مِنْ حَلِيِّ تَعَوَّرَهُ † بَنُو إِسْرَائِيلَ [Of ornaments which the children of Israel had asked to be lent, or had borrowed]. (TA.) — You say also اِسْتَعَارْتُهُ مِنْهُ الشَّيْءَ †, (Mgh, Mṣb, K,*) and اِسْتَعَرْتُهُ الشَّيْءَ †, (Mgh, TA,) suppressing the preposition, (Mgh,) I asked of him the thing [and he lent it to me]. (K, TA.) And اِسْتَعَارْتُهُ مِنْهُ عَارِيَّةً فَاَعَارَنِيهَا † [I asked of him a loan and he lent it to me]. (TA.) And اِسْتَعَارَهُ تَوْبًا † فَاَعَارَهُ † اِيَّاهُ † [He asked him to lend to him a garment, or piece of cloth, and he lent it to him]. (S, O.) — اِسْتَعَارَ سَهْمًا مِنْ كِنَانَتِهِ † He raised and transferred an arrow from his quiver. (TA in arts. عور and عير.) — [Hence, اِسْتَعَارَ لَفْظًا † He used a word metaphorically.]

11: see 1, first quarter, in two places.

عَارٌ: see art. عير.

عَوْرٌ inf. n. of عَوَّرَ [q. v.]. (S, O, K.) See also عَوْرَةٌ. — Also Weakness, faultiness, or unsoundness; and so عَوْرَةٌ: badness, foulness, or unseemliness, in a thing: disgrace, or disfigurement. (TA.) [See also عَوَارٌ = عَوْرٌ] = هَذَا الْأَمْرُ بَيْنَنَا عَوْرٌ † means This is a thing, or an affair, that we do by turns. (TA, voce رَوَّحَ.)

عَوْرٌ † 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 مَعْوَرٌ. (TA.) You say مَكَانٌ مَعْوَرٌ † A place in which one fears: (TA:) a place in which (فيه) one fears being cut [or pierced (see 4)]; (S, TA;) as also مَكَانٌ عَوْرَةٌ †; which is doubly tropical: (TA:) and طَرِيقٌ مَعْوَرَةٌ † a road in which is an opening, in which one fears losing his way and being cut off: and مَعْوَرٌ signifies within the power of a person; open, and exposed: appearing; and within power, or reach: and a place feared. (TA.) I'Ab and some others read, in the Kṣur [xxxiii. 13], اِنَّ بَيْوتَنَا عَوْرَةٌ, meaning, ذَاتٌ عَوْرَةٌ; (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 مَعْوَرَةٌ, i. e., next to the enemy, so that our goods will be stolen from them. (TA.) See also عَوْرَةٌ, last sentence but one.

عَارَةٌ: see 4: — and see also عَارِيَّةٌ.

عَوْرَةٌ 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 عَارٌ, meaning مَدْمَةٌ: (TA:) [but see what is said voce عَارِيَّةٌ: 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 المغلظة means The anterior and posterior pudenda: العورة المحققة, 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 عَوْرَاتٌ: (S, O, Mṣb:) for the second letter of the pl. of فَعْلَةٌ as a subst. is movent only when it is not و nor ي: but some read [in the Kṣur xxiv. 31], عَوْرَاتِ السَّاءِ, (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 Kṣur 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.) — See also عَوْرٌ. — † 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 (مَكْمَنٌ) [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 Kṣur [xxxiii. 13], اِنَّ بَيْوتَنَا عَوْرَةٌ (O, TA) [Verily our houses are open and exposed: or, as expl. by Bḍ 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 عَوْرَةٌ; and thus it has been read: (Bḍ:) see عَوْرٌ. — Also, (K,) or [the pl.] عَوْرَاتٌ, (S,) Clefts, or fissures, of mountains. (S, K.)

عَوْرَةٌ a subst. meaning عَوْرٌ [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying عَوْرٌ, 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 رَجُلٌ اَعْوَرٌ, and the phrase بَدَلٌ اَعْوَرٌ and وَالْاِسْمُ الْعَوْرَةُ, in the S, it is added, خَلْفَ اَعْوَرٌ, or, accord. to one copy, الْعَوْرَةُ; and then follows, وَقَدْ عَارَتِ الْعَيْنُ.]

عُورَانُ a pl. of أُعُورٌ [q. v.]; as also عَيْرَانٌ. — It is also used as a sing.; رَكْبَةٌ 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-Sháfi'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 أَنْفُسُنَا عَارِيَّةٌ • وَالْعَوَارِيُّ قَصَارٌ أَنْ تُرَدُّ •

[Our souls are only a loan: and the end of loans is their being given back: تُرَدُّ being for تُرَدُّ. (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 (عار) 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 هُمُ يَتَعَارَوْنَ 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-ḥ, 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 عَيْنِيْنِ.

عَوَارٌ: see عَائِرٌ, in four places.

عَائِرٌ *Anything that causes disease in the eye, (K, TA,) and wounds: 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 عَوَاوِيرٌ, and, by poetic license, عَوَاوِرٌ. (TA.) One says بِعَيْنِيْنِ 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 عَارَتْ. (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 عَائِرَةٌ عَيْنِيْنِ. (TA.) One says, عِنْدَهُ عَيْنٌ عَائِرَةٌ عَيْنِيْنِ, (S, O,) or عَائِرَةٌ عَيْنِيْنِ and عَيْرَةٌ عَيْنِيْنِ, (K, but with عَلَيْهِ in the place of عِنْدَهُ, and in the CK عَيْرَةٌ is put for عَيْرَةٌ,) 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'Obeid says the like:] or, accord. to Aṣ, 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: (IKṭt:) applied to a man, (S, Mṣb,) and to a camel, &c.: (TA:) fem. عَوْرَاءٌ: (Mṣb:) pl. عَوُورٌ and عُورَانٌ (O, K) and عَيْرَانٌ. (K.) The أُعُورٌ is considered by the Arabs as of evil omen. (TA.) It is said in a prov., أُعُورٌ 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.) — طَرِيْقٌ أُعُورٌ † *A road in which is no sign of the way.* (K, TA.) — عَوْرَاءُ الْقَرِّ † *A night (لَيْلَةٌ), (O, TA,) and a morning (غَدَاةٌ), 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 خَلَفَ أُعُورٌ: and Aboo-Dhu-cyb uses the expression عَوْرٌ خِلَافٌ; as though he made خِلَافٌ pl. of خَلَفٌ, 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. سَقَطَةٌ; (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 عُورَانٌ 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.*

إِسْتِعَارَةٌ [inf. n. of 10. — And hence, † *A metaphor.*]

مُعَوَّرٌ: 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 إِسْتِعَارَةٌ تَوْبًا [q. v.] so in the following verse of Bishr (S, O) Ibn-Abee-Házim, describing a horse: (O:)

• كَأَنَّ حَفِيْفَ مَنْخِرِهِ إِذَا مَا •
• كَتَمْنَ الرَّبْوُ كَبِيْرٌ مُسْتَعَارٌ •

[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 مُتَعَارَوٌّ 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.]

عور

1. عَوْرٌ (S, O, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. عَوُورٌ (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. (Mḡb.) — 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 **أَعُوْزُ**, inf. n. **إِعْوَاْزُ**. (TA.) — Also *It* (an affair) was, or became, hard, difficult, or strait; (O, K, *TA;) and **أَعُوْزُ** it (a thing) was, or became, difficult. (IKṭt.) — And *He* (a man) was, or became, poor, needy, or indigent; (S, A, O, K;) as also **أَعُوْزُ**, (S, O, Mḡb, K,) inf. n. **إِعْوَاْزُ**: (S, Mḡb:) or the latter signifies *he was, or became, poor so as to possess nothing*; (AZ, Mḡb;) or *he became in want, and in an unsound condition*; (A;) as also **أَعُوْزُ**, (A, TA,) inf. n. **إِعْوَاْزُ**; (TA;) or in an evil condition. (TA.) — **يَعُوْزُ**, **عَاَزَ الشَّيْءُ**, aor. **يَعُوْزُ**, [inf. n. **عَوَزَ**,] *He wanted, needed, or required, the thing, and found it not*. (Mḡb.) [And **عَاَزَ الشَّيْءُ**, and **أَعُوْزَهُ**, virtually signify the same.] See 4.

4. **أَعُوْزُ**, inf. n. **إِعْوَاْزُ**: see **عَوَزَ**, in three places. — **أَعُوْزَهُ الدَّهْرُ** *Fortune caused him to become in want, or need*; (S, O, K;) or *rendered him poor*; (A, Mḡb;) [i. e.,] *poverty befell him*. (TA.) — **أَعُوْزَهُ 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, Mḡb, Mḡb,) *it being much wanted by him*; (M, TA;) as also **عَاَزَهُ الشَّيْءُ**, (M, TA:) or the latter, [virtually, like **عَاَزَ الشَّيْءُ**,] *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*. (Mḡb, TA.) — **أَعُوْزَهُ الأَمْرُ** *The affair was hard, or difficult, to him*. (A, TA.) So in the saying, **مَسْأَلَةٌ يَخْتَلِفُ فِيهَا كِبَارُ الصَّحَابَةِ يَعُوْزُ فَقِيْهَا** [*A question respecting which the great men of the Companions differ*;] *the knowledge whereof is difficult*. (Mḡb.) — And one says, **مَا يَعُوْزُ لِفُلَانٍ شَيْءٌ إِلاَّ ذَهَبَ بِهِ** *A thing does not come within sight of such a one but he takes it away*: (Ibn-Hāni, O, K:) a saying disapproved by Aḡ, but held by AZ to be correct, [thus said by him with *z*, (TA,)] and heard from the Arabs. (O.) [See also **أَعُوْزَ**, with *r*.]

9: see 1, latter part.

عَوَزُ *The berries of the grape-vine* [i. e. *grapes*; **عَوَزُ** being expl. as signifying **حَبُّ العِنَبِ**]: n. un. with *ḥ*. (O, K.) **خَرَطْتُ العِنَبَ**, (O,) or **العِنَبَ**, (TA,) is expl. by AHeyth as said when one takes, (O,) or strips off, (TA,) the **عَوَزُ** (O, TA) that are upon the **عِنَقُود** [or bunch], (O,) or that are upon the **عِنَب** [or grape-vine], (TA,) with all his fingers, (O, TA,) so as to clear it of its **عَوَزُ**, (O,) or so as to clear them from the **عَوَد** [or stalk] thereof. (TA.)

عَوَزُ inf. n. of **عَوَزَ** [q. v.]. (S, O, Mḡb.) — [As a simple subst.,] *Want; need; exigency*; (A, O, K;) in which sense **مَعَاوِزُ** may be an

irreg. pl. thereof similar to **مَلَامِحُ** and **مَشَابِهُ**: (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, *Mḡb, TA:*) *straitness, or difficulty, of a thing*. (TA.) You say, **عَوَزَ أَصَابَهُ** *Want, and poverty, befell him*. (A.) And hence the saying, **سَدَادُ مَن عَوَزَ**, (A, Mḡb, TA,) a well-known prov., expl. in art. **سَد**. (TA.)

عَوَزُ *Poor; needy; indigent*: (K, in this art. and in art. **لَوْز**;) and **مَعُوْزُ** signifies the same; (S, TA;) *possessing little*; and in an evil condition, as also **مَعُوْزُ**, (O, TA,) which latter is anomalous. (TA.) You say, **إِنَّهُ لَعَوَزٌ لَوْزٌ** *Verily he is poor indeed*: the last word being an imitative sequent, (K, in this art. and in art. **لَوْز**;) and a corroborative. (TA.)

مَعُوْزُ: see **عَوَزَ**. — **هَذَا شَيْءٌ مَعُوْزٌ** *This is a thing that is rare; scarce; hardly to be found*: (TA:) or *not to be found*. (A.)

مَعُوْزُ: see **عَوَزَ**. — *An old and worn-out garment or piece of cloth, that is worn in service and in labouring*; (S, O, K;) as also **مَعُوْزَةٌ**: (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, **مَعَاوِزُ**; (S, O, K;) [see also **عَوَزَ**]; and of **مَعَاوِزَةٌ**, with *ḥ* added to corroborate the fem. character. (TA.) — Also *The piece of rag which a woman holds when wailing for the dead*. (TA, voce **عَدَبٌ**.)

مَعُوْزَةٌ: see **مَعُوْزَ**, in two places.

عوش

مَعُوْشَةٌ i. q. **مَعِيْشَةٌ**, in the dial. of El-Azd. (K.) See 1 in art. **عِيش**.

عوص

1. **عَوُوصُ**, (S, O, Mḡb, K,) aor. **يَعُوْصُ**; (Mḡb, TA;) and **عَاَصُ**, aor. **يُعَاَصُ**; (A, O, K;) inf. n. (of the former, Mḡb, or of the latter, A) **عَوُوصُ** (A, O, Mḡb, K) and **عِيَاَصُ**; (A, O, K;) [and accord. to the CK **عِيَصُ** 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, Mḡb, K;) syn. **أَشْتَدَّ**, (A, O, K,) or **صَعِبَ**; (Mḡb;) as also **أَعْتَصَ**: (Mḡb:) and *it was, or became, impossible; contr. of أَمْكَنَ*. (TA.) You say, **أَعْتَصَ 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 **عَانِصُ** also, (TA,

[see **عَوِيصُ**,]) meaning *It was, or became, difficult*; syn. **صَعِبَ**: (A, O, *K:) and [in like manner] **أَعْتَصَ**, said of language, *it was, or became, obscure*. (TA.) — [The two inf. ns. first mentioned above are also quasi-inf. ns. of **أَعُوْصُ**, q. v.]

2. **عَوُوصُ**, inf. n. **تَعَوِيصُ**, *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-'Abbād, O, K.)

4. **أَعُوْصُ** *He said what was difficult to be understood*: (Mḡb:) *he spoke, or made use of, strange language, or a strange expression*. (S, TA.) [See also 2.] You say also, **أَعُوْصُ فِي المَطْبَقِ** *He was obscure in speech*. (TA.) And **أَعُوْصُ بِالخَصْمِ**, (S, A, O, K,) inf. n. [or rather quasi-inf. n.] **عَوُوصُ** and **عِيَاَصُ**, (K, TA, [the latter written in the CK **عِيَاَصُ**,]) *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 **أَعُوْصَ عَلَيْهِ**, (O, K, TA,) and **بِهِ**, (TA,) *He introduced against him, of arguments, what it was difficult for him to evade*. (O, K, TA.) — **أَعُوْصَنِي** [*It caused me to be in difficulty, so that I was unable to accomplish it*]. (Ibn-'Abbād, in O voce **أَعُوْصُ**, q. v.)

8: see 1, in three places. — **أَعْتَصَتِ 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, **أَعْتَصَتِ رَجْمَهَا** [*her womb was not impregnated*]: accord. to Yaḡkoob, the **ص** in this verb is substituted for the **ط** in **أَعْتَطَتِ**, 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.)

عَوُوصُ [inf. n. of 1]: see **عَوِيصُ**.

عَوُوصُ *A ewe, or she-goat, that does not yield her milk plentifully, though plied hard*. (O, K.)

عَوِيصُ *A difficult thing, or affair*: (Mḡb:) and the same, (K,) or **عَوُوصَا**, (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 **صَوِيْبٌ**). — Also *Language Difficult to be understood*: (Mḡb:) *obscure; or not comprehended or understood*; as also **أَعُوْصُ** and **عَانِصُ**, 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 **أَعُوْصُ**: (O, K:) also **عَوِيصُ**, (K, TA,) and **عَوِيصَةٌ**, (TA,) and **عَوُوصَا**, (S, Mḡb, K, TA,) applied to a word, or an expression, or a sentence, or the like, (**كَلِمَةٌ**) *strange*: (S, K:) or *difficult to be understood*. (Mḡb.) — Also, applied

to earth (تَرَاب), *Hard*: (K:) and **عَوَصَاءُ**, 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 **مَيْتَاءُ**, [of which one signification is an even, or a soft, tract of sand,] in the sense of **مُخَالَفَةٌ** [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-'Abbád, O, K.) — Also, (K,) or **عَوَصَاءُ**, (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, **عَوَصَاءُ** **فُلَانٌ** **يُرَكِّبُ الْعَوَصَاءَ** *Such a one embarks in, or undertakes, the most difficult of affairs*. (S, O, TA.) — Also **عَوِيسٌ**, (K,) or **عَوَصَاءُ**, (S, TA,) *Difficulty, or distress*: (S, K:) or *difficulty and want*. (TA in art. عَيْس.) You say, **عَوَصَاءُ** **أَصَابَتْهُمْ** *Difficulty, or distress, befell them*. (TA.) And **عَيْصَاءُ** signifies the same; the **ع** being interchangeable with the **و**. (TA.)

عَائِصٌ: see **عَوِيسٌ**, second sentence. — Also **عَائِصٌ**, or she-goat, *that has not conceived for some years*: (S, O, K:) pl. **عَوِيسٌ**, (O, K,) [and app. **عَيْصٌ**,] made to accord with **عَوِطٌ** and **عَيْطٌ**. (O, TA.)

أَعْوَصٌ: fem. **عَوَصَاءُ**: see **عَوِيسٌ**, throughout.

عَوَصَاءُ **نَاقَةٌ** **مُعْتَصَاةٌ** [An intractable, or unmanageable, she-camel]. (K in art. أَبَد; there coupled with **وَحْشِيَّةٌ**.)

مِعْيَاصٌ: see art. **عَيْسٌ**.

عوض

1. **عَاضَهُ**, (S, A, O, Mṣb, K,) first pers. **عَضَّتْهُ**, (A and TA in art. **عَرَضٌ**,) 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,*) **عَوَاضٌ** [for such a thing], (Mṣb,) or **مِنْهُ** [for it]; (O, K;) or **عَاضَهُ**, **مَا أُخِذَ 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 **عَوِضَةٌ**, (S, A, Mṣb, K,) inf. n. **عَوِيسٌ**, (TA,) signifies the same; (S, A, Mṣb, K;) as also **عَاضَهُ**; (S, IJ, Mṣb;) and **عَاضَةٌ**, (S, O, K,) inf. n. **مُعَاوِضَةٌ**. (TA.) — And **عَضَّتْهُ** *I gave to him*. (IJ.) — **عَضَّتْ**, [originally **عَوِضَتْ**,] aor. **أَعَاضُ**: 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. **اعْتَاضَ** *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. **عَرَضٌ**,) aor. **أَعَاضُ**, (TA in art. **عَرَضٌ**,) 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, **اعْتَاضَ 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.) — **اعْتَاضَهُ** *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. **اسْتَعَاضَ** *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, **اسْتَعَاضَهُ** *He asked him for a substitute, or something instead or in exchange, or a compensation*. (A, O, K.) [See also 8, last signification.] — **اسْتَعَاضَهُ** also signifies *He asked, or desired, that it should be replaced to him*. — And **اسْتَعَوَّضَهُ** *He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing*; syn. **اسْتَخْلَفَهُ** [q. v.]. (TA in art. **خَلَفٌ**.)

عَوِضٌ and **عَوِضٌ** (Az, S, O, Mughnee, K) and **عَوِيسٌ**; (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 **عَوِيسٌ** last;] indecl., (Mughnee, K,) like **قَبِيلٌ** and **أَيْنٌ** 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 **قَطٌ** 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** or **عَوِضٌ** **لَا أَفَارِقُكَ**, meaning *I will not separate myself from thee, ever*; like as you say **قَطٌ** **مَا فَارَقْتُكَ**; but you may not say **عَوِضٌ** **مَا فَارَقْتُكَ**, like as you may not say **قَطٌ** **مَا أَفَارِقُكَ**: (S, O:) or it denotes past time also, having the same meaning: for you say, **مَا 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 TS] of Sgh: and in like manner a poet says,

• **فَلَمَرَأَ 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** **لَا أَفْعَلُهُ** (Mughnee, K) *I will not do it, ever*; (TA;) and **لَا أَتَيْكَ عَوِضٌ** **لَا أَتَيْكَ** [*I will not*

come to thee, ever]; like as one says, **دَفَرَ الدَّاهِرِينَ**: (S, O:) [for in this case you may not say **عَوِضٌ**.] And one also says **أَفْعَلُ ذَاكَ مِنْ ذِي 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 ذِي أَنْفٍ**, (S, O, K,) and **مِنْ ذِي قَبْلِ**, (S, O,) meaning [*Do thou, or I will do, that*] in what is [now] to be begun [of time; meaning, immediately: see **أَنْفٌ**]: (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 Bekr Ibn-Wā'il*: (S, Mughnee, O, K:) as in a verse cited in art. **مَوْرٌ**: (O, Mughnee:) but if so, there is no reason for its being used indeclinably in a verse of El-Aṣhā cited voce **أَسْحَمٌ** [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 **مُعَوِضَةٌ**. [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.*] — **مِنْ ذِي عَوِضٍ** i. q. **مِنْ ذِي عَوِضٍ**. (TA in art. **قَبِيلٌ**.)

العَوِيسَانُ, 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-Faḳ'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. **عَرَضٌ**,) is of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**, like [the epithet in the phrase] **عَيْشَةٌ رَاضِيَةٌ**, (S, O, K,) meaning **مَرْضِيَةٌ**: (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. عرض: [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 عَضْتُ, not from عَضْتُ: [so that, accord. to this explanation, it is used in the sense of its own proper measure, فاعل:] but IB says that the phrase, in his poetry, is والعائض منك وعائض, meaning the thing given in exchange by thee will be [indeed] a substitute, or a compensation; like as you say الريبة منك هبة: (TA in art. عرض:) the verse is also related differently, with مائة in the place of هجمة, and يسئز in the place of يغدر. (TA.) — See also عوض, in two places.

مَعْوِضَةٌ, (§, O, K,) like مَعُونَةٌ, (O, TA,) a subst. from عَاوَضَ; (§, O, K;) [i. e. as expl. in the TK, meaning خَلْفٌ and بَدَلٌ;] as also عَوِضٌ. (O, K.)

عوط

1. عَاوَضْتُ, aor. تَعَوَّضْتُ, (§, K,) and تَعَبَّضْتُ, (K,) inf. n. عَوِضٌ (M, TA) and, accord. to some, عَوِضٌ, which others hold to be a pl. of عَاوَضْتُ, (A'Obeyd, §,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and عَيْطٌ and عَيْطٌ, (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. عوض.]) — [Hence the saying,] هَذَا زَمَانٌ عَقِمَتْ فِيهِ الْقَرَائِحُ وَأَعْتَاطَتْ الْأَذْهَانَ + [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 + اعتاطتُ + 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 عَاوَضْتُ in art. عيط.

8: see 1, in three places.

عَاوِضَةٌ The quality denoted by the epithet عَاوِضٌ, in a she-camel; as also عَوِضٌ and عَوِضٌ and عَيْطٌ [perhaps a mistake for عَيْطٌ]. (TA.)

عَاوِضٌ and عَوِضٌ: see 1, and عَوِضَةٌ, and عَاوِضٌ, this last in two places.

عَاوِضٌ 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 مَعْتَاطٌ: (Lth, IAth, O,* TA:) and a she-camel not conceiving when covered; (K;) as also مَعْتَاطٌ, or مَعْتَاطَةٌ: (accord. to different copies of the K:) or not conceiving when her womb has attained to maturity: (TA:) مَعْتَاطٌ 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 آتِي نَمْرٌ تَبْدُ آتِي نَمْرٌ تَبْدُ 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 عَاوِضٌ is عَوِضٌ, (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 عَوَائِضٌ (TA) and عَوِضٌ [which is irregular, like حَوَائِلٌ], (Ks, §, O, K) and عَوِضٌ (accord. to the CK) and عَوِضٌ (K,) but this is a dial. var. of عَوِضٌ 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.) عَاوِضٌ and عَاوِضٌ and عَوِضٌ and عَوِضٌ (§, 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 حَائِلٌ and حَائِلٌ حَائِلٌ. (§, O.) [عَيْطٌ is also pl. of أَعَيْطٌ, which see in art. عيط.]

مَعْتَاطٌ, and with ة: see عَاوِضٌ, 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. عَاوَفْتُ الطَّيْرَ, (Sh, O, K,) aor. تَعَوَّفْتُ, inf. n. عَوْفٌ, (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 عَاوَفْتُ He (a man, TA) kept, or clave, to the trees, or plants, called عَوْفٌ. (O, K,* TA.)

5. تَعَوَّفْتُ He (a lion) sought, or sought for or after, the prey, by night. (TA.) [It is used as intrans. and as trans.:] see عَوْفٌ and عَوَافَةٌ.

عَاوَفْتُ i. q. سَهْلٌ [A soft tract, or a plain, &c.]. (O, K.)

عَوْفٌ A state, condition, or case. (§, O, K.) So in the saying, نَعِمَ عَوْفُكَ [May thy state, &c., be good, or pleasant]. (§, O.) One says also, وَأَصْبَحَ فُلَانٌ بِعَوْفِ سَوْءٍ, 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 بِعَوْفِ خَيْرٍ, but only سَوْءٍ [or سَوْءٍ]. (IDrd, O.) — Also Fortune; syn. جَدٌّ and حَقٌّ. (O, K.) And so, accord. to some, in the saying, نَعِمَ عَوْفُكَ [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 The ذَكَرَ. (O, K.) One says to a man on the morning after his first going in to his wife, نَعِمَ عَوْفُكَ, 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 فَرَجُ [meaning the ذَكَرُ], 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 عَوْفُكَ. (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 The جَرَادَةُ, (§, O,) [i. e.] the female of the جَرَادُ [or locust]. (K.) And أَبُو عَوْفٍ The جَرَادُ [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 عَوْفِيٌّ [Verily he is one who has a good quality of tending, or pasturing, in respect of his camels]. (TA.)

عَوَافٌ: see عَوَافَةٌ.

أَمْرٌ عَوْفِيٌّ A small creeping thing (دُوَيْبَةٌ), other than the جَرَادَةُ [which is termed عَوْفِيٌّ]. (TA.) — And, accord. to AHát, أَبُو عَوْفٍ A species of the [beetles called] جَعْلَانٌ [pl. of جَعْلٌ]: it is a small creeping thing (دُوَيْبَةٌ), dust-coloured, that excavates with its tail and with its two horns, and [then] never appears. (TA.)

عَوَافَةٌ (O, K) and عَوَافٌ (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. عَوَّقْتُ, aor. يَعْوِقُهُ, (§, O, Mṣb,) inf. n. عَوْقٌ, (§, O, Mṣb, 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. اعْتِيقًا; (K;) and اعاقه [if not a mistranscription for اعاقه; (Msb); and عوقه, (Msb,) inf. n. تعويش; (S, O, K;) and تعوقه; (IJ, TA;) He, or it, hindered, prevented, impeded, or withheld, him; (S, O, Msb, 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 حَبَسَهُ 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 ثَبَطَهُ, as are also the first and second accord. to the K and TA: accord. to the Msb, the first and third and fourth are syn. with مَنَعَهُ.] And عَقَاهُ signifies the same as عاقه and عوقه and اعاقه. (TA.) — مَا عَاقَتْ وَلَا لَاقَتْ, عَاقَتْ عِنْدَ زَوْجِهَا وَلَا لَاقَتْ (S,) or عَاقَتْ وَلَا لَاقَتْ (O, K,) means She did not cleave, or stick, to the heart of her husband; (S, O, K, TA;) to which IKṭ 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. اعاقه: see 1, first sentence. — اعوق بِي الدابة, الزاد, The beast, or the travelling-provision, [by failing me,] disabled me from prosecuting my journey; syn. قَطَعَ. (Ibn-'Abbád, O, K.) — And اعوق عني It caused me to be in difficulty (اعوصني), 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; [عن أمر] 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 عاق عاق, (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,

• فِدَاكَ مِنْهُمْ كُلِّ عَوْقٍ أَصَلْدُ •
[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 عوق. (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]; (IAḥr, 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 IAḥr, 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-Sahl 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-Usámeh, 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.)

عويش The sound of the sheath of the penis of the horse; as also وعيش. (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 عيق: see عوق, first signification. — It is also used as an imitative sequent: one says صَبِقَ عَيْقٌ لَيْقٌ (K) or صَبِقَ لَيْقٌ عَيْقٌ (IAḥr, TA) [app. meaning Very niggardly]: or, as some say, عَيْقٌ signifies as expl. voce عوق, and is not an imitative sequent. (TA.)

العيق A red [?] bright star in, or on, the right [?] edge of the Milky Way, following, not preceding, الثريا [the Pleiades]; rising before الجوزاء [by which may be meant either Orion or Gemini]: (TA:) when it has risen, it is known that الثريا 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 العيق are called العناز: [see عنز:] it is also called the رقيب [or watcher] of الثريا, 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 تَوَابِعُ الْعَيْقِ (Kzw:) it is [said to be] called العيق because of its [being regarded as] impeding الدبران from meeting الثريا: (TA:) عيق, (Lth, Az, S, O,) is originally عيوق, (S, O,) its medial radical being و; or it may be عي. (Lth, Az, TA.) One says also, هَذَا عَيْقٌ طَالِعًا [meaning This is العيق rising]; suppressing the ال, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAḥr, 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

people of Noah : (S, O, K:) or originally a certain righteous man in his age, of whom and of seven other righteous men after him, by the direction of the Devil, were made images, which in process of time became objects of worship : (Lth, O, K:) or a certain idol which pertained to [the tribe of] Kináneh, (Zj, TA,) or to Murád. (Ksh and Bđ in lxxi. 23.) [See also **عُودٌ**.]

عول

1. **عَالَ عِيَالَهُ**, (S, Mgh, O, Mṣb, K, TA,) aor. **يَعُولُ**, (S, O, Mṣb,) inf. n. **عَوُولٌ** (S, O, Mṣb, K) and **عِيَالَةٌ** (S, O, K) and **عَوُولٌ**; (K;) *He fed, nourished, or sustained, his family, or household,* (S, Mgh, O, Mṣb, K, [in the Mṣb, **الْيَتِيمِ**, the orphan,]) and expended upon them : (S, Mgh, O:) or he supplied them with what they needed of food and clothing and other things : (TA:) and **أَعَالَهُمْ** and **عَالَهُمْ** signify the same. (K.) One says, **عَالَهُ شَيْئاً** I supplied him with his means of subsistence for a month. (S, O.) And it is said in a trad., **عَوْلُ بَيْنَ تَعُولٍ** i. e. [Begin thou] with those whom thou sustainest, and whose expenses are incumbent on thee; and if anything remain over and above, let it be for the strangers, or those who are not related to thee. (TA.) = And **عَالَ**, (Ks, K, TA,) aor. as above, (Ks, TA,) inf. n. **عَوْلٌ** and **عِيَالَةٌ** (K, TA) and **عَوُولٌ**, (TA,) *He had a numerous family or household;* (K, TA;) [and] so **أَعَالَ**, (Z, Mgh, O, Mṣb,) and **أَعُولٌ**, (Z, O, K,) and **أَعِيلٌ**, (Mṣb, K, TA,) this last formed by the change of **و** into **ي**, (TA,) [or formed from **عِيَالٌ**,] and **عِيلٌ** [i. e. **عَيْلٌ**]: (Mṣb:) **أَعَالَ** is also expl. as meaning [simply] *he had a family, or household:* and **أَعُولٌ**, occurring in a trad., as meaning *she brought forth children*, is said by I Ath to be originally **أَعِيلٌ**, signifying *she had a family, or household;* but Z says that **أَعِيلٌ** is formed with a regard to the word **عِيَالٌ**, and is not the original form. (TA.) [See also 4 in art. **عِيلٌ**.] **مَا لَهُ عَالٌ وَمَا لَهُ عَيْلٌ** is a form of imprecation, meaning [What ails him?] *May he have a numerous family or household, and may he decline from the right course in his judgment.* (K. [See another explanation in art. **عِيلٌ**].) And the saying, in the K Kur [iv. 3], **ذَلِكَ أَذْنَىٰ إِلَّا تَعُولُوا** has been expl. as meaning [That will be more, or most, apt, fit, or proper,] *that ye may not have numerous families or households.* (TA.) — [Hence, probably,] **عَالَ**, aor. as above, [and **يَعِيلٌ**, (see 1 in art. **عِيلٌ**)] signifies also *He (a man) was, or became, poor;* (Ks, TA;) [and] so **أَعَالَ**. (K.) And Yoo says that **لَا يَعُولُ عَلَىٰ** **لَا يَحْتَأَجُ** signifies *No one will become poor, or in want, while following the right course:* (TA:) and so **يَعِيلٌ**. (TA in art. **عِيلٌ**.) = **عَالَ الْجِمْرَانُ**, (S, Mgh, O, Mṣb, K,) aor. **يَعُولُ** and **يَعِيلٌ**, (K, TA,) inf. n. **عَوْلٌ** and **عَيْلٌ**, (TA,) *The balance inclined, or declined,* (S, Mgh, O, Mṣb,) and rose : (Mgh, Mṣb:) or

one of its extremities rose above the other: (TA:) or it was, or became, defective, and declined from the right state : or [in the CK “and”] *it was, or became, excessive.* (K, TA.) And [hence,] **عَالَ فِي الْجِمْرَانِ** † *He was, or became, unfaithful;* or *he acted unfaithfully.* (Mṣb.) A poet says,

• **قَالُوا اتَّبَعْنَا رَسُولَ اللَّهِ وَأَطْرَحُوا**
• **قَوْلَ الرَّسُولِ وَعَالُوا فِي الْمَوَازِينِ**

[They said, “We have followed the way of the Apostle of God:” but they have rejected the saying of the Apostle, † and been false in the balances, i. e., unfaithful]. (S, O.) — And **عَالَ**, (inf. n. **عَوْلٌ**, Mṣb,) *He (a judge, Mgh) deviated from the right course, or acted wrongfully,* (S, Mgh, O, Mṣb, K,) **فِي الْحُكْمِ** [in the judgment]. (S, O.) Hence, in the K Kur [iv. 3, mentioned above], **لَا تَعُولُوا** [that ye may not deviate from the right course], (S, Mgh, O, Mṣb, TA,) accord. to Mujáhid, (S, O, Mṣb,) and most of the expositors. (TA.) — And hence, (S, Mgh, O,) in the opinion of A’Obeyd, (S, O,) **عَالَتِ الْفَرِيضَةُ**, (S, Mgh, O, Mṣb, K,) aor. **تَعُولُ**, (TA,) inf. n. **عَوْلٌ**, (S, Mgh, O, Mṣb,) *The فَرِيضَةُ [or primarily-apportioned inheritance] deviated [by excess] from the limit of the named [primary] portions [which are all fractions of four and twenty];* (Bđ in iv. 3;) [meaning] *it rose [above],* (S, O, Mṣb, K,) or *exceeded,* (K,) in the reckoning, (Mṣb, K,) [the regular sum of the fixed primary portions,] i. e., its [fixed primary] portions exceeded [the regular sum thereof], occasioning a diminution to the sharers : (S, Mgh, O, Mṣb:) **العَوْلُ** in this case being the *contr. of الرَّدُّ* [which I do not find in any lexicon, but only in dictionaries of conventional terms]. (Mṣb.) Az relates, of El-Mufáddal, that, application having been made to him respecting [the shares of inheritance of] two daughters and a father and a mother and a wife, said, “Her [the wife’s] eighth has become a ninth:” and A’Obeyd says, he meant that the [primary] portions had exceeded [the regular sum] so that there fell to the wife the ninth, whereas in the original case she would have had the eighth; for if the *فَرِيضَةُ* had not exceeded [the regular sum], it would have consisted of four and twenty; but when it [so] exceeded, it became seven and twenty; and there pertained to the two daughters the two thirds [of four and twenty], i. e. sixteen portions; and to the father and the mother the two sixths, i. e. eight portions; and to the wife three reckoned as of seven and twenty, i. e. the ninth, whereas, before the exceeding, it would have been three of four and twenty, i. e. the eighth: and this question is called **السَّأَلَةُ الْمُبْتَرِيَّةُ**, because ‘Alee was asked respecting it when he was on the pulpit, and said, without premeditation, “Her eighth has become a ninth.” (TA.) Hence the saying, in a trad. of Maryam, [i. e. the Virgin Mary, respecting a story to which allusion is made in the K Kur iii. 39, (see a note on that verse in Sale’s Translation,)] **وَعَالَ قَلَمُ زَكَرِيَّا** i. e. [And the divining-arrow of Zacharias] *rose upon the water.* (TA.) — And one says also, **عَالَ زَيْدٌ**

الْفَرَائِضُ, (S, Mgh, O,) or **الْفَرِيضَةُ**, (Mṣb,) first pers. **عَالَتْهَا**, (K,) meaning *Zeyd made the فَرَائِضُ, or فَرِيضَةُ, to be as described above;* as also **أَعَالَهَا**; (S, Mgh, O, Mṣb, K;) which latter is the more common. (Mṣb.) — **عَالَ** said of an affair, or event, *It was, or became, hard to be borne, severe, or distressing, and great, or formidable.* (S, O, K.) — And also, (S, O, K,) aor. **يَعُولُ**, (S, O,) inf. n. **عَوْلٌ**, (TA,) *It (a thing) overcame a person; burdened, or oppressed, him;* (S, O, K;) *distressed him;* (Fr, O;) and *disquieted him, or rendered him anxious.* (K.) [See an ex. in a verse cited voce **مَسَافَةٌ**, in art. **سَوَفٌ**.] One says, **عِيلٌ مَا هُوَ عَائِلُهُ** i. e. **غَلِبَ مَا هُوَ غَائِبُهُ** [May he be overcome? Of what is he the overcomer?]: (S, Meyd, O, K:) a prov., (Meyd,) applied to him at whose speech, or some other thing proceeding from him, (S, Meyd, O, K,) of a like sort, (K,) one wonders : (S, Meyd, O, K:) it is of the nature of a prayer, (S, Meyd, O,) for the man; (Meyd;) like the saying, when a thing pleases one, **قَاتَلَهُ اللَّهُ**, and **أَخْزَاهُ اللَّهُ**. (TA.) And **عِيلٌ صَبْرِي** *My patience was overcome;* (S, O, K;) and so **عَالَ صَبْرِي**: (Abu-l-Jarráḥ, Lh, K:) or, accord. to Aboo-Ṭálib, the former may mean **رُفِعَ** [i. e., *was taken away, lit. raised;* and if so, the latter may in like manner mean **ارْتَفَعَ**]. (TA.) **عَالَتِ الْبَيْغُورُ** occurring in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt, refers to a year of drought, and means *It oppressed the [wild] oxen, by occasioning their having سَلَعٌ and عُشُرٌ tied to their tails and set on fire, and being made to ascend upon the mountain; by the doing of which, the Arabs asserted that they obtained rain.* (S, O. [See art. **سَلَعٌ**].) — **عَالَكَ** **رَفَعَكَ** [in which **عَالَكَ** app. signifies properly **رَفَعَكَ**, the agent (اللَّهُ) being understood,] is like the saying **لَعَا لَكَ عَالِيًا**, (K, TA, [in the CK **لَعَا لَكَ**]) and is expl. in the T as meaning *Mayest thou rise, or be raised, after stumbling, or falling.* (TA.) — **عِيلٌ عَوْلُهُ** [app. signifying lit. *May the wailing for him be raised (in the CK **عَوْلُهُ**)*] means *may his mother be bereft of him;* as also **عَالَ عَوْلُهُ**. (K, TA.)

2. **عِيلَهُمْ** [app. formed from **عِيَالٌ**, in which the **ي** is originally **و**]: see 1, first sentence. — It signifies also *He made them to become what are termed عِيَالٌ [i. e. a family, or household]: or he neglected them:* (K:) or **تَعْيِيلٌ** signifies the *feeding badly.* (S and O in art. **عِيلٌ**.) = **عِيلٌ** as intrans.: see 1, fourth sentence. = **عَوْلٌ عَلَيْهِ** *He acted, or behaved, with boldness, or presumptuousness, towards him; or confided in his love, and therefore acted presumptuously towards him; and he put, or imposed as a burden, upon him [some affair];* (AZ, S, O, K;) as also **أَعُولٌ عَلَيْهِ**, (K, TA,) part. n. **مَعُولٌ**. (TA.) One says, **عَوَّلْتُ عَلَىٰ فُلَانٍ** *I put, or imposed as a burden, upon such a one, somewhat of my affair:* and **عَوَّلْتُ عَلَىٰ** *Put thou, or impose thou as a burden, upon me what thou desirest.* (Ḥam p. 125.) — And **He asked aid of him;** (K, TA;) as also **عَوْلٌ بِهِ**.

(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 liketh. (S, O.) — And He relied upon it, or confided in it; (Mṣb, K;) namely, a thing; as also *عَوَّلَ بِهِ*; inf. n. *تَعْوِيلٌ* (Mṣb) and *مُعَوَّلٌ*, (K, TA,) thus on the authority of Th, who thus explains it in the saying, (TA,) of Imra-el-Kays, (O.)

• وَإِنَّ شِفَائِي عَبْرَةٌ مُهْرَاقَةٌ
• 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 rased, or effaced?]: or *مُعَوَّلٌ* is here an inf. n. of *عَوَّلْتُ* in the sense of *أَعْوَلْتُ*, 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 Ḥam p. 125,) or *عَوَّلَ عَالَةً*, (S, O,) inf. n. *تَعْوِيلٌ*, (K,) signifies *He* (a pastor, Ḥam) *made, or constructed, a shelter from the rain, termed عالة*, (S, O, K, and Ḥam* ubi supra,) *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.* (Ḥam.)

4. *أَعَالَهُمْ*: see 1, first sentence. — *اعال* and *أَعْوَلَ* and *أَعْيَلَ* as intrans.: see 1, former half, in six places. — *اعال الفريضة*: see 1, latter half. — See also 2, former half. — *أَعْوَلَ* (Sh, S, O, K) and *عَوَّلَ* (Sh, O, K) *He wept*; (O;) as also *أَعْتَوَلَ*: (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, Mṣb:) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-Abd-Allah Ibn-'Otbeh, cited by Th, of *اعول* trans. by itself, *عَلَيَّ* being suppressed. (TA.) — [Hence,] one says also, *أَعْوَلَتِ الْقَوْسُ* + *The bow produced a sound*: (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, *الفرس*. (TA.) — And *اعال* and *أَعْوَلَ* (AZ, O, K, and S in art. *عيل*) and *أَعْيَلَ* (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 *مُعْيِلٌ*. (TA.)

8. *أَعْتَوَلَ*: see the next preceding paragraph.

عَالَ a word occurring in the saying *عَالَ مَا لَهُ عَالَ وَلَا مَالَ*, which means *He has not anything belonging to him.* (K.)

عَوَّلَ: see *عَوَّلَ*. — *عَوَّلَ* is a word like *وَيْبٌ*: one says, *عَوَّلَكَ* and *عَوَّلَ زَيْدٌ* [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 Abou-Tālib says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings *وَيْبًا 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] *هُوَ عَوِيلِي* signifies *He is my stay, or support*: the word, however, occurs in this form, twice, in a verse of Taābaṭa-sharrā, accord. to the relation thereof by Abou-'Ikrimah; but accord. to others it is *عَوَّلٌ*, with fet-ḥ 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

• لَيْتِمَا عَوَّلِي إِنْ كُنْتُ ذَا عَوِيلٍ

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.)

عَالَةً *A ظَلَّةٌ* [or covering], (K,) or *a thing like a ظَلَّةٌ*, (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 *i. q. نَعَامَةٌ*, (Kr, K,) either as meaning *The species of animal thus called* [i. e. *an ostrich*], or as meaning *a ظَلَّةٌ*, 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*: (Mṣb:) 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 *عَالَ*, aor. *يَعْوَلُ*, 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 Bḍ in xvi. 78 and in the S and Mgh &c. voce *كَلٌّ* and in the O and K voce *حَبِيئَةٌ*) and also as a pl.; but in general] it signifies *A family, or house-*

hold; (Mṣb;) [i. e.,] *a man's عِيَال are the persons whom he feeds, nourishes, or sustains*; (S, O, Mṣb, 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 *عِيَالٌ*, TA) is sing. of *عِيَالٌ* (S, Mgh, O, Mṣb) and of *عِيَالٌ*, (S, O,) like as *جِيَادٌ* is sing. of *جِيَادٌ* (S, Mgh, O, Mṣb) and of *جِيَانِدٌ*; (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 *عَالَةٌ*, (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 *فَعِيلٌ* never forms a pl. [like *عَالَةٌ*, which is] of the measure *فَعَلَةٌ*; (TA;) and [*عِيَالٌ* is applied to women, for] one says *نِسْوَةٌ عِيَالٌ*. (K.) *العِيَالُ* [as meaning + *The dependants for sustenance*] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And *أُمُّ الْعِيَالِ* is a name for + *The cooking-pot.* (T in art. *امر*.)

عَوَالَةٌ *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.* (IAṣr, TA in art. *عيل*.)

عَيْلٌ: see *عِيَالٌ*, in two places.

أَشَدُّ *أَعْوَلٌ* [More, and most, hard to be borne, &c.]: and *أَعْلَى*, occurring in a verse of Abou-Dhu-eyb, signifies the same, being formed from *أَعْوَلَ* 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, Mḡb,) 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 صَافِرٌ.]

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 مَعَوَّلٌ He has not, among the people, or party, any of whom aid is [to be] asked. (S, O.) [See also عَوَّلٌ.] — It is also an inf. n. of عَوَّلٌ. (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 مَعُوَّلٌ.

مُعِيلٌ: see مُعِيلٌ, in two places.

مُعِيلٌ A constructor of the sort of shelter from the rain called عَالَةٌ. (Skr, S, O.)

عوم

1. عَامَرُ فِي الْبَاءِ, (Mgh, Mḡb,) aor. يَعُومُ, (Mḡb,) inf. n. عَوْمٌ, (S, Mḡb, K,) He swam in the water; syn. سَبَحَ: (Mgh:) العَوْمُ signifying السَّبَاحَةُ: (S, K:) or, accord. to the author of the "Iktitāf," 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 Bḡ, on the words كُلُّ فِي فَلَكٍ يَسْبَحُونَ [in the Kḡr 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 السَّفِينَةِ, (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 لُجِّ السَّرَابِ † [They course along in the apparently-boundless expanse of the mirage]. (A, TA.)

2. عَوْمُ السَّفِينَةِ, inf. n. تَعْوِيْرٌ, 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 تَعْوِيْرٌ also signifies The putting, or placing, reaped corn in handfuls. (S, K.) — See also the next paragraph, in two places.

3. عَاوَمَةٌ, (Lḡ, K, TA,) inf. n. مُعَاوَمَةٌ and عَوَامٌ, He hired him, or took him as a hired man or hireling, for the year: (Lḡ, TA:) or he made an engagement, or a contract, with him for work or the like, by the year: (K:) or you say, عَامَلَهُ مُعَاوَمَةً; like as you say, مُشَاهَرَةً; (S, Mḡb;) the former from الْعَامُرُ, and the latter from الشُّبْرُ; &c. (Mḡb.) The مُعَاوَمَةُ 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 Nh, 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: (Lḡ, 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 سَابَتْ; (As, in K and TA, art. سَنَه;) as also † عَوَمَتِ: (K:) and عَوَمَرُ † الْكُرْمُ, inf. n. تَعْوِيْرٌ, The grape-vine bore much one year and little another. (TA. [See also مَعُوْرٌ; perhaps a mis-transcription for مَعُوْرٌ.] — Also (i. e. عَاوَمَتِ النَّخْلَةَ The palm-tree completed a year [of growth]. (Z, TA.)

4. اعَامَتِ الدَّارَ The house, or dwelling, became altered, or changed, and years passed over it; like اَحَالَتِ. (TA in art. اَحْوَل.)

عَامٌ A year; syn. سَنَةٌ; (S, K;) or حَوْلٌ; [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 Ahmad 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 Bāri' that the عام is a حَوْلٌ that makes an end of a winter and a summer; so that every عام is 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: (Mḡb, MF:*) Er-Rāghib mentions a difference in the uses of the words عامٌ and سَنَةٌ [as has been stated in art. سَنَوٌ 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 اَعْوَامٌ, (S, Mḡb, K,) because the sing. is originally of

the measure فَعْلٌ [i. e. عَوْمٌ]: (Mḡb:) it has no other pl. than this. (TA.) — One says, لَقِيْتُهُ لَقِيْتُهُ عَامًا اَوَّلًا [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 لَقِيْتُهُ عَامًا اَوَّلًا [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 IAḡr, لَقِيْتُهُ عَامَ الْاَوَّلِ; (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, لَقِيْتُهُ عَامَ اَوَّلِ. (ISk, TA in the present art.) And [in like manner] one says, مَا رَأَيْتُهُ مُذْ عَامَ اَوَّلِ, putting the last word in the nom. case as being an epithet, (S and K in art. وَاوَّلَ,) as though he said مِنْ عَامِنَا اَوَّلِ [i. e. I have not seen him since a year preceding this our year]; (S in that art.;) and مُذْ عَامَ اَوَّلِ, putting the last word in the accus. case as an adv. n., (S and K in that art.,) as though he said عَامِنَا مُذْ عَامَ اَوَّلِ [since a year before this our year]: (S in that art.;) and مُذْ عَامَ الْاَوَّلِ and مُذْ عَامًا اَوَّلِ are also mentioned by different authors. (L in art. مِنْذ.) And [using the dim. form] one says, لَقِيْتُهُ ذَاتَ لَقِيْتُهُ ذَاتَ الزَّمِيْنِ, and لَقِيْتُهُ 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, لَقِيْتُهُ مُنْذُ سُنِيَّاتٍ: the fem. form is used because they mean by it مَرَّةً وَاَحَدَةً. (Az, TA.) — One says also بَازِلٌ عَامِيَا and نَاقَةٌ بَازِلٌ عَامِرٌ [A she-camel that has passed a year, and her year, after cutting her tush], (TA,) and بَازِلٌ عَامِيْنِ 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 التَّهَارُ: but this is a mistake and a mis-transcription: it is الْعِيَامُ; and its place is art. عِيَمَرٌ; as it is mentioned by Az, on the authority of El-Muārrij. (TA.)

طُوفٌ عَامَةٌ A [kind of float, such as is called] طُوفٌ [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 نُوْقٌ 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.] **عَامِرٌ**. (S, K.)

عَوْمَةٌ *A certain insect (دُوَيْبَةٌ, S, K) that swims in the water, resembling a black فص [or stone of a ring], smooth and round:* (S:) pl. **عَوْمَرٌ**. (S, K.) — And *A species of serpents, in 'Oman.* (TA.)

عَامِيٌّ a rel. n., from **عَامَرٌ**; (Mṣb, TA;) *A year old.* (TA in arts. حول and دول, &c.) And applied to a plant as meaning *A year old, and therefore dry.* (Mṣb, 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 **حَنْظَلٌ** [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.

عَامَرٌ فِي الْمَاءِ an intensive epithet from **عَامَرٌ**; (Mṣb;) *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.)

عَائِرٌ [Swimming;] part. n. of **عَامَرٌ** in the phrase **عَامَرٌ فِي الْمَاءِ**. (Mṣb.) — [Hence,] **سَفِينٌ عَوْمَرٌ** means **عَائِمَةٌ** [of which **عَوْمَرٌ** is pl.; i. e. *Ships coursing along*]. (TA.) — One says **عَوْمَرٌ عَوْمَرٌ**, in which the latter word is a corroborative to the former; (S, K;*) [app. meaning *Tedious, because severe, years;*] like as one says **شَغْلٌ شَاغِلٌ**: as though pl. of **عَائِرٌ**; 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 **عَوْمَرٌ**; for [it is pl. of **أَعْوَمَرٌ**, and] the pl. of **فَعْلٌ** is **فَعْلٌ**; but they pronounce it as above, as though the sing. were **عَامَرٌ**: ISd says, **عَامَرٌ** **أَعْوَمَرٌ** 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 مُعِيمَرٌ**, mentioned by Lh. (TA.)] — **عَائِرٌ** is also [the name of] *A certain idol* (S, K) *of the Arabs.* (S.)

عَامَرٌ أَعْوَمَرٌ: see the next preceding paragraph, in two places.

عَائِبٌ مُعِيمَرٌ [perhaps a mistranscription for **مُعِيمَرٌ**, see 3, near the end,] means, as mentioned by Az, on the authority of En-Naḍr, [*A grapevine that bears one year and does not bear another year.* (TA.)

عَامَرٌ مُعِيمَرٌ: see **عَائِرٌ**, last sentence but one. [And see also art. **عِيمَرٌ**.]

شَحْرٌ مُعَوْمَرٌ *Fat of a year after another year.* (TA.) — See also **مُعَوْمَرٌ**.

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, **عَانَتْ**, aor. as above, inf. n. **عَوُونٌ**, [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.* (IAḥr, K.) — And *The invading another in respect of his share, or portion.* (K.)

3. **عَاوَنَهُ**, inf. n. **مُعَاوَنَةٌ** 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. **أَعَانَهُ** [inf. n. **إِعَانَةٌ**] and **عَاوَنَهُ** signify the same, (S, MA, K,) i. e. *He aided, helped, or assisted, him.* (MA.) **رَبِّ أَعْتَنِي وَلَا تَعِنَ عَلَيَّ** [*O my Lord, aid me, and aid not against me,*] is said in a form of prayer. (S.) [And you say, **عَاوَنَهُ** 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. **أَعَانَ**, (S, Mṣb, K,) **بَعْضُهُمْ بَعْضًا تَعَاوَنُوا** signifies *They aided, helped, or assisted, one another;* (MA;) as also **عَاوَنُوا**; (Mṣb;) and **أَعْتَنُوا**, (S, K,) in which the و is preserved because it is preserved in **تَعَاوَنُوا** with which it is syn.; (Sb, S;) and also **أَعْتَانُوا**, accord. to IB, who cites as an ex. a verse in which **تَعْتَانُ** occurs; but this correctly means **نَأْخُذُ الْعَيْنَةَ** [belonging to art. **عَيْنٌ**]. (TA.) One says, **تَعَاوَنُوا عَلَى الْأَمْرِ**, [*They aided, helped, or assisted, one another [lit. against, meaning, to accomplish, the affair]*]. (MA.)

8. **أَعْتَانُوا** and **أَعْتَوَنُوا**: see 6, in two places.

10. **اسْتَعَانَهُ** and **اسْتَعَانَ بِهِ** *He sought, desired, demanded, or begged, of him, aid, help, or assistance.* (MA.) You say, **اسْتَعْنَتْهُ**, (Mgh,) or **فَأَعَانَنِي**, (S, Mṣb,) or both, (K,) **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 ا] is made in **اسْتَعَانَ** and **أَعَانَ** in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though **عَانَ**, aor. **يَعُونُ**, [as their source of derivation,] is not used. (TA.) **حَرْفٌ اسْتَعَانَةٌ** [i. e. **بِ**] is called **حَرْفٌ اسْتَعَانَةٌ** [*A particle denotative of seeking aid, &c.*] because

when you say **كَتَبْتُ بِالْقَلَمِ** and **ضَرَبْتُ بِالسَّيْفِ** and **اسْتَعْنَتْهُ** and **بَرَّيْتُ بِالْمُدِيَةِ**, it is as though you said **اسْتَعْنَتْهُ** and **بِهِذِهِ الْأَدْوَاتِ عَلَى هَذِهِ الْأَعْيَالِ** [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, **اسْتَعَانَ** بنفسه, meaning *He sought self-help, or exerted himself, in an affair, and عَالِيَهُ against it, or him.] — **اسْتَعَانَ** signifies also *He shaved his head, or pubes;* (S, Mṣb, K;) and so **تَعَيَّنَ**, originally **تَعَوَّنَ**, on the authority of ISd. (TA.)*

عَوْنٌ (S, Mgh, K) and **مَعُونَةٌ** (S, Mgh, Mṣb, K) and **مَعُونَةٌ**, (K, TA,) with damm to the و, agreeably, with analogy, (TA, [in the CK written **مَعُونَةٌ**]) and **مَعَانَةٌ** (S, Mṣb, K) and **مَعُونٌ**, (S, K,) [respecting the second and last of which see what follows,] are simply subst., (Mgh, Mṣb, K,) and signify *Aid, help, or assistance:* (S, Mgh, Mṣb, 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 الْاَمْرُ لَمْ يَجِدْ •
• عَسِيرًا مِنَ الْاَمَالِ اِلَّا مُيسَّرًا •

[*When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated*]: (IAḥr, § **اِعْمَالُ الْبَصْرِ**;) or, accord. to AHei, it is an inf. n. [having no verb]: (TA:) **مَعُونَةٌ** is of the measure **مَفْعَلَةٌ**, (Az, Mṣb, TA,) from **عَوَّنَ**; (Az, TA;) or, as some say, of the measure **فَعُولَةٌ**, from **الْمَاعُونُ**: (Az, Mṣb, TA:) one says, **مَعَانَةٌ** and **عَوْنٌ** [i. e. *There is not with thee any aid*]: (S:) and **مَعَاوِنَةٌ** [Such a one did not make me to be destitute of his aids]; **مَعَاوِنٌ** 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 **مَكْرُمٌ**: (TA:) an ex. of it occurs in a verse of Jemeel cited voce **أَبِي**: 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 **مَأَلَكُ**, voce **أَلُوكَ**].) — Also *An aid, as meaning an aider, a helper, or an assistant,* (S, Mṣb, K,) to perform, or accomplish, an affair; (S, Mṣb;) 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 **عَوَانِيٌّ** is an appellation applied to an **عَوْنٌ** [or armed attendant, or a guard,] who accompanies a Sultan, without pay, or allowance: (TA in art. **تَارٌ**;) **أَعْوَانٌ** is pl. of **عَوْنٌ**; (Lth, S, Mṣb, K;) and **عَوِينٌ** is a quasi-pl. n., (K,) said by AA to be syn. with **أَعْوَانٌ**, and Fr says the like. (TA.) The Arabs say, **جَاءَتِ السَّنَةُ جَاءَتْ مَعَهَا**, **أَعْوَانُهَا**, meaning *When drought comes, [its aiders]*

the locusts and the flies and diseases come with it. (TA.) And **عَوْنٌ** signifies *Anything that aids, helps, or assists, one*: for instance, [one says,] **الصَّوْمُ عَوْنُ الْعِبَادَةِ** [Fasting is the aider of religious service]. (Lth, TA.) — See also what next follows.

أَبُو عَوْنٍ, with *ḍamm*, *Dates: and salt*: (K:) or **أَبُو عَوْنٍ** [thus, with *fet-h*,] has the latter meaning; salt being metonymically thus called because its aid is sought for the eating of food. (Hār p. 227.)

عَانَةٌ *A herd of wild asses*: (S, K:) and *a she-ass*: (K:) pl. **عَوْنٌ**, (S, K,) and some say **عَانَاتٌ**. (TA.) — And [hence, app.,] **العَانَةُ** is the appellation of † *Certain white stars, beneath the* **سَعْدُ**

[pl. of **سَعْدٌ**, q. v.]. (K.) — Also *The pubes; i. e. the hair of the رِكْبُ*; (S, Mṣb, K;) *the hair that grows above the anterior pudendum*; (Mgh;) or, [as some say,] *above that of a woman*: (TA:) or, accord. to Az (Mgh, Mṣb, TA) and AHeyth, (TA,) *the place of growth of the hair above the anterior pudendum of a man* (Mṣb, TA) and *of a woman*; (TA;) *the hair itself being called the شِعْرَةُ* (Mgh, Mṣb, TA) and *the إِنْسَبُ*; (Mṣb, TA;) though it is also called **عَانَةٌ** (Mgh, Mṣb) by an extension of the proper meaning (Mgh) or by an ellipsis: (Mṣb:) the word is originally **عَوْنَةٌ**: (Mṣb:) and the dim. is **عَوْنَةٌ**. (Mgh.) — **عَوْنَةٌ** is a saying mentioned by Lh as meaning **جَمَاعَتِهِمْ**

وَحَرَمَتِهِمْ [i. e., app., *Such a one is over the collective body, or community, and those who are under the protection, of the tribe of Bekr Ibn-W'ail*]: and it is said to mean, *he is manager, orderer, or regulator, of their affairs*. (TA.) — And **عَانَةٌ** is said to signify in the dial. of 'Abd-El-Keys *A share of water for land*. (TA.)

عَوَانٌ *A beast of the bovine kind, or a cow*, (AZ, TA,) or anything, (S, TA,) [i. e.] an animal [of any kind], (IAḥr, TA,) or a woman, and a beast, (Mṣb,) *Of middle age*, (AZ, IAḥr, Mṣb, TA,) *between such as is advanced in age and the youthful*, (AZ, TA,) *neither young nor old*; (IAḥr, TA:) so in the **كُرُ** ii. 63: (S, TA:) or a cow, and a mare, *that has brought forth after her first-born*: (K, TA: [in the CK, **الْبَكْرُ** is erroneously put for **الْبَكْرُ**]) and a woman *who has had a husband*; (K, TA;) in the M, i. q. **قَيْبٌ**: (TA:) pl. **عَوْنٌ**, (S, Mṣb, K,) originally **عَوْنٌ**. (Mṣb, TA.) **عَوْنٌ** is a prov. [expl. in art. **حَمْرٌ**]. (S, TA.) And **عَوَانٌ** means † *A war in which fighting has occurred once [and is occurring again]*; (S, K;) as though they made the first [fighting] to be **بَكْرٌ** [or first-born]. (S.) And **عَوَانٌ** † *A blow inflicted by seizing an opportunity when the object is unaware, and requiring to be repeated*: pl. **عَوَانَاتٌ**, occurring in a trad., in which the blows of 'Alce are said to have been not of this kind, but such as are termed **مُبْتَكِرَاتٌ**. (L. [See **بَكْرٌ**, last sentence.]) — And *Land watered by rain* (K, TA) *between two por-*

tions of land not so watered. (TA.) — And [the fem. i. e.] with *ḍ*, *A tall palm-tree*: (S, K:) of the dial. of 'Omán, (AHn, S, TA,) or of the dial. of Azd: (TA:) or *one standing alone, apart from others*. (IAḥr, TA.)

عَوَيْنٌ quasi-pl. n. of **عَوْنٌ**, q. v. (K.)

عَوَانَةٌ [fem. of **عَوَانٌ**, q. v. = And] *A certain creeping thing (دَابَّةٌ), less than the قَنْغَذُ*, [or *hedgehog*]: (K:) accord. to Aḥ, it is *like the قَنْغَذُ*, *found in the midst of an isolated portion of sand, appearing sometimes, and turning round as though it were grinding, then diving [into the sand], and also called the طَحْنُ* [q. v.]: (TA:) and, (K, TA,) some say, (TA,) *a certain worm in the sand*, (K, TA,) *that turns round many times*. (TA.)

عَوْنَةٌ dim. of **عَانَةٌ**, q. v. (Mgh.)

عَوَانِيٌّ: see **عَوْنٌ**.

عَوَانِيَّةٌ Wine (**خَمْرٌ** [in the CK erroneously **خَمْرٌ**]) of 'Aneh (**عَانَةٌ**), a town on the Euphrates. (S, K.) Zuheyr speaks of the wine of 'Aneh (S, TA) in a verse in which he likens to it the saliva of a woman. (TA.) And **عَوَانِيَّةٌ** is used as a subst.:] one says, **فَلَانَ لَا يَحِبُّ إِلَّا الْعَوَانِيَّةَ وَلَا يَصْحَبُ إِلَّا الْحَوَانِيَّةَ** i. e. [Such a one does not love aught save the wine of 'Aneh, and [does not associate save with] the vintners. (A, TA.)

مَعُونٌ: see **عَوْنٌ**, former half; each in two places.

مَعُونَةٌ and **مَعُونَةٌ**, and the pl. **مَعَاوُنٌ**: see **عَوْنٌ**, former half, in four places. **صَاحِبُ الْمَعُونَةِ** [as used in post-classical times] means *The officer appointed for the rectifying of the affairs of the commonalty*; as though he were the aider of the wronged against the wronger; i. q. **الْوَالِي**; or, as Esh-Sherceshee says, **وَالِي الْجَنَائِبِ**. (Hār p. 261.) And **دَارُ الْمَعُونَةِ** was the appellation of *The mansion of the شَيْخَةُ* [q. v.], in Cairo. (Abulf. Ann. vol. iii. p. 632.)

مِعْوَانٌ *A man who aids, helps, or assists, people much, or often*; (S, K;*) or *well*: (K:) pl. **مِعْوَانِينَ**. (TA.) One says, **الْكَبِيرُ مِعْوَانٌ** [The generous is one who aids, &c.]: and **هُم مِعْوَانِينَ فِي الْخَطُوبِ** [They are persons who aid, &c., in affairs, or great affairs, or afflictions]. (TA.)

مِعْوَانَةٌ *A woman advanced in age*, (S, K,) but not unless *with fleshiness*: (S:) or, accord. to Az, *symmetrical, or proportionate, in her make, so that there is no appearance of protrusion, or protuberance, of her form*: and accord. to the A, *a woman fat, with symmetry, or proportionateness*. (TA.) — And **مِعْوَانُونَ** [A hachney] *whose strength and age have reached their full states* [so I render the explanation **إِذَا لَحِقَتْ قُوَّتُهُ وَسِنَّهُ**, in which I suppose **لَحِقَتْ** to mean **أَدْرَكَتْ**]; as also

مُتَلَا حَكٌ [the fem. of which, applied to a she-camel, is expl. as meaning "strong in make"]. (TA.)

عوه

1. **عَاهَ الْمَالُ**, (K, TA,) aor. **يَعُوهُ**, (TA,) and **يَعِيَهُ**, (K, TA,) inf. n. **عَاهَةٌ** and **عُوهُ** and **عُوُوهُ** (TA) and **عِيَهُ**, (CK, [the only inf. n. there mentioned, and not in my MS. copy of the K nor in the TA,]) *The مال [meaning camels, or cattle,] became smitten with what is termed عَاهَةٌ* [i. e. a bane, disease, pest, or murrain]; (K, TA;) as also **عِيَهُ**. (TA.) And in like manner, **عَاهَ الزَّرْعُ**, aor. **يَعُوهُ** and **يَعِيَهُ**; (TA;) or **عِيَهُ**, like **إِيْفٌ**; (S;) or **عِيَهُ**, of the class of **تَعَبٌ**; (Mṣb; [but this I find not elsewhere, and it is app. a mistake for the well-known form **عِيَهُ**];) *The زرع [or seed-produce] became smitten with what is termed عَاهَةٌ* [i. e. a bane, blight, blast, taint, canker, or the like]; (S, Mṣb, TA;) as also **أَعَاهُ**. (TA.)

2: see 4. — **تَعْوِيَةٌ** also signifies *The alighting in the last part of the night* (S, K, TA) *for rest*; (so in a copy of the S;) syn. with **تَغْرِيسٌ**; (S, TA:) or both of these words signify [the taking] *a slight sleep on the occasion of the morning-rest*. (Lth, TA.) — And *The confining oneself in a place*. (K.) You say of any one **عَوَّه** meaning *He confined himself in a place*: (S:) or *he remained, stayed, or abode*. (Az, TA.) — And *The calling a young ass by saying عَوَّه*. (K, TA.) You say, **عَوَّهْ بِهِ**, inf. n. **تَعْوِيَةٌ**, *He called him to come up with him*. (TA.) And **عَوَّهْ بِالرَّجُلِ** *He called, or called out, to the man*. (TA.)

4. **أَعَاهُوا** and **أَعُوهُوا**, (S, Mṣb, K,) the latter mentioned by El-Umawee, (S,) and **عَوَّهُوا**, (IAḥr, K,) *They had their cattle*, (S, Mṣb, K,) or *their seed-produce*, (K,) or *their fruits*, (TA,) *smitten with what is termed عَاهَةٌ* [i. e. a bane, such as a disease, pest, or murrain, or a blight, blast, taint, canker, or the like]. (S, Mṣb, K, TA.) — See also 1.

عَاهٌ; pl. **عَاهُونَ**: see **عَانَةٌ**.

عَاهَ عَاهٌ *A cry by which camels are chidden in order that they may confine themselves to a spot*; as also **عِيَهُ**; (K, TA;) and **عَاهُ**. (TA.)

عَوَّهَ عَوَّهٌ *A cry by which a young ass is called*. (K, TA.)

عَاهَةٌ, in which the *l* is substituted for *y* accord. to some, and for *w* accord. to others, (Mṣb, TA,) is originally of the measure **فَعَلَةٌ**, with *fet-h* to the *ع*, (Mṣb,) and is syn. with **أَفَةٌ** [signifying *A bane; such as a disease, pest, or murrain; and a blight, blast, taint, canker, or the like*: see 1, in two places]. (S, Mṣb, K, TA.) It is said in a trad., **لَا يُورِدَنَّ ذُو عَاهَةٍ عَلَى مِصْبِحٍ** i. e. *One whose camels are affected with a bane, such as mange &c., shall not bring them to water immediately after one whose camels are in a healthy, or sound, state*. (TA. [See also art. **صَح**].)

عَائِه and رَجُلٌ عَائِه are like مَائِه and مَاءٌ, and كَيْشٌ صَانٌ [so in my original, but correctly عَائِه 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.)

عَائِه A raising of the voice, calling or calling out, or doing so vehemently: (K:) a word from which they form no derivative. (Sgh, TA.)

مَعْبُوه and مَعْبُوه 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 مَعْبُوه [so in my original, a mistranscription for مَعْبُوه]: and to a man, as meaning smitten therewith نَفْسِه [in himself] and فِي مَالِه [in his camels, or cattle]: and in like manner مَعْبُوه applied to طَعَامٌ [or food]: (TA:) and مَعْبُوه applied to a land (أَرْضٌ), (S, K,) meaning having what is termed عَاهَةٌ. (K.)

مَعْبُوه [A cause of what is termed عَاهَةٌ, q. v.]. مَعْبُوه طَعَامٌ ذُو مَعْبُوه means Food that affects him who eats it with what is termed عَاهَةٌ. (IAqr, TA.)

مَعْبُوه A place in which one remains, stays, or abides. (Az, TA.)

مَعْبُوه; and its fem., with ة: see مَعْبُوه.

عوى

For words mentioned under this head in many of the lexicons, see art. عو.

عى

1. عَى بِأَمْرِه (S,) or بِالْأَمْرِ, (MA, Msb, K,) and عَنِ الْأَمْرِ (MA,) and الْأَمْرُ also, (MA, and Ham p. 717,) and عَيْبِي (S, Msb, K,) [which is the original form,] but عَى is more common, (S, TA,) and عَى بِهِ is not allowable, (TA,) first pers. عَيْبِيْت (S,) pl. عَيْبُوا (S, TA,) like حَيْبُوا [from حَى and حَيْبٌ], (S,) and عَيْبُوا also, which is used by a poet, (S, TA,) aor. يَعْيبُ (Msb, TA,) inf. n. عَى; (Msb, TA;) as also تَعَيْبًا, and تَعَايَا, and اسْتَعَايَا; (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. شَنِى.)—And in like manner one says, عَى عَنْ حُجَّتِه (Msb, TA,) and عَيْبِي, 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 مَنْطِقِه (S, Msb,) and عَيْبِي (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. حَصْرٌ; (K;) or [nearly so, i. e.] عَيْبِي [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 حَصْرٌ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause: (TA in art. حَصْرٌ, from the Expos. of the "Mufaṣṣal" of Z:) الْعَيْبِي 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 وَالْتَمَى [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 عَيْبِيْت 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 يَعْيبُهُ 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 تَعْيِيْت [inf. n. of عَايَا], 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. اِنْعَاظٌ: 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, اِيَّاكَ وَمَسَائِلَ الْمَعَايَا [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَا, [He addressed to him enigmatical, or obscure, speech, (like اِنْعَاظٌ, and حَاجَاةٌ)] inf. n. مَعَايَا. (TA. [See also اُعْيِيْت.])

4. اُعْيَا [He was, or became, disabled, or incapacitated]: you say, اَعْيَا عَنْ الْجَمَاعِ he was, or became, disabled, or incapacitated, from copulation; syn. عَرَسَ. (IKtt, TA in art. عَرَسَ.) — 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, اَعْيَا بِهِ بَعِيرُه and اُدْمَرُ, both meaning the same [i. e. His camel became jaded, and lagged behind with him], aor. يُعْيِي, 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-Hoṭei-ah. (TA.) — اَعْيَا 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, كَانَتْ اُعْيَا الْاَطْبَاءَ [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 اُعْيَانِي قَدِيمًا
وَلَمْ أَقْتِرْ لَدُنِّي 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 اُعْيَانِي 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,) اَعْيَا عَلَيْهِ (S, MA, TA,) and تَعَايَا, and تَعَايَا (S, TA,) all meaning the same, (S, TA, PS,) as also اسْتَعَايَا (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 اُعْيَا [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. تَعَايَا عَلَيْهِ: see 1, first sentence. — تَعَايَا: see 4, last sentence but one.

6. تَعَايَا عَلَيْهِ: see 1, first sentence. — تَعَايَا: see 4, last sentence but one.

10. اسْتَعَايَا عَلَيْهِ: see 1, first sentence. — اسْتَعَايَا: see 4, last sentence but one.

عَى and عَيْبِي (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 بِأَمْرٍ (Msb, K) and عَى عَنْ حُجَّتِه (Msb) and عَى فِي مَنْطِقِه [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 عَيَانٌ (K) and عَايَا (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 اُعْيَا and [of عَيْبِي] اُعْيِيَا (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say اُعْيِيَا [as above] and اُعْيِيَا. (S.)

اُعْيَا An incurable disease; (K;) a difficult disease, for which there is no cure; as though: it disabled, or baffled, (اُعْيَا) the physicians. (S.) [Hence,] one says, الدَّاءُ الْعِيَاءُ الْحَقِيقُ [The disease for which there is no cure is stupidity]. (TA.) — See also عَيَايَا.

عَيَايَا: 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.]

عَيَانٌ: see عَى: — and see also مَعَى.

عَيَاءٌ: see عَى: — Also, (S, K,) and عَيَاءٌ, (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 عِبَا, in art. عَيْبٌ:) pl. أُعْيَاءٌ, formed by considering the augmentative letters as rejected, (K, TA,) if pl. of عَيَاءٌ; but not if pl. of عَيْبٌ, as it appears to be from what is said in the M. (TA.)

عَيَا مِنْ بَاقِلٍ is a prov. [meaning *More unable to express what he would say than Bākil*]. (S, TA. [See Freytag's Arab. Prov. ii. 146.]

أُعْيِيَةٌ, (K, TA,) [originally أُعْيِيَةٌ, like أُحْجِيَةٌ (TA) [and أُحْجُوَةٌ, and أُحْوَزَةٌ], means مَا عَيَيْتَ بِهَ صَاحِبِكَ [A saying with which thou addressest thy companion enigmatically, or obscurely; i. e. an enigmatical, or obscure, speech]. (K, TA.)

مَعَى, (S, Mṣb,) for which one should not say عَيَانٌ, applied to a man, (S,) and to a camel, (TA,) and مَعَايَا and مَعَايَ, (K, TA, [the latter, erroneously, in the CK, مَعَايَ,]) both being pls. of مَعَى, (TA,) applied to camels, as also [the fem.] مَعِيَّةٌ, (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 تَعَيْبُهُ, (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.) — أُرِيدُ 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 تَعَيْبُهُ; (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 فَعَلَهُ, 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. تَعَيْبٌ *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.] — تَعَيْبُهُ: 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. وَضْمَةٌ, (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 مَا فِيهِ عَيْبٌ and مَعَابَةٌ meaning [There is not in him, or it,] عَيْبٌ, or مَوْضِعٌ عَيْبٌ; [and so مَعَيْبٌ, as is shown by what follows; and مَعْيِبَةٌ 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 مَعَابِبٌ [as pl. of مَعَابٌ or مَعَيْبٌ or مَعَابَةٌ, or as an anomalous pl. of عَيْبٌ like as مَسَائِنٌ is of مَسِينٌ] is syn. with عُيُوبٌ. (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 زَيْبِلٌ [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 خَرِيْطَةُ [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 عِيَابٌ and عِيَابَاتٌ (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 عَيْبَةُ فُلَانٍ † He is the depository of the secret [or secrets] of such a one: (A:) and it is said in a trad., الْأَنْصَارُ**

‡ *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] الْعِيَابُ is used as meaning; The breasts, and the hearts: (O, K:) for, as the Arab deposits in his عَيْبَةَ 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 عِيَابُ الْوَدِّ مِنَّا وَمِنْكُمْ •
• وَإِنْ قِيلَ أَبْنَاءُ الْعُمُومَةِ تَصْفَرُ •

[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 عِيَابُ 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 عَيْبَةُ that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit: (IAar, 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 عَيْبَةُ 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. كَفَ.] — عَلَيْكَ بِعَيْبَتِكَ, said by 'Aisheh to 'Omar on an occasion of his blaming her, means † *Busy thyself with thine own family, or wife, and let me alone.* (TA.)*

عِيَابٌ: see عَيْبَةٌ.

عِيَابٌ 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.)*

عِيَابَةٌ (S, A, O, Mṣb, K) and عَيْبَةٌ (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.]. (Msb.) — And also act. part. n. of عَابَهُ. (Msb.) = 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, Msb, 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, Msb, 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.

مَعْيَبَةٌ: see عَيْبٌ.

مَعْيَبٌ }
مَعْيُوبٌ } see مَعْيَبٌ.
مَتَعَيْبٌ }

عَيْثٌ

1. عَاثٌ, aor. يَعْثُ, inf. n. عَيْثٌ (S, O, K) and عَيْثَانٌ and عَيْثَانٌ (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, عَيْثٌ and عَيْثِيٌّ, or عَيْثِيٌّ and عَيْثِيٌّ are nearly alike; but عَيْثٌ is mostly used in relation to that which is perceived by sense; and عَيْثِيٌّ and عَيْثِيٌّ, in relation to that which is perceived by the [mind or] judgment: some say that عَيْثِيٌّ 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 عَيْثِيٌّ is of the dial. of El-Hijáz, and is the [more] approved form; and عَاثٌ is of the dial. of the Benoo-Temeem, who say, لَا تَعْيَبُوا فِي الْأَرْضِ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عَاثَ الذَّبَابُ فِي الْغَنَمِ *The wolf made, or did, mischief among the sheep or goats; syn. أَفْسَدَ.* (S, A, O.) And عَيْثِيٌّ جَعَارٌ [Do mischief, O she-hyena]: a prov. used in declaring a thing to be vain, or false. (K in art. جَعَر.) And عَاثَ فِي مَالِهِ *He dissipated his property; or squandered, and wasted, or ruined, it: and he expended it quickly.* (TA.) — عَاثٌ, aor. and inf. ns. as above, also signifies *He took without gentleness.* (L.) — And عَاثٌ, inf. n. عَمَيْثٌ, *He ventured upon an affair not caring what he fell upon.* (AA.)

2. عَيْثٌ (S, O, K,) inf. n. تَعْيَيْثٌ (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:*

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 عَيْثٌ, with the unpointed ع, to be a mistranscription; but that it is correct.] — And hence, عَيْثٌ 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.) — عَيْثٌ يَفْعَلُ كَذَا *He set about, began, or commenced, doing such a thing.* (O, K.) — عَيْثٌ 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 غَمِرَ.] — عَيْثٌ فِي السَّامِرِ *He made a mark, or an impression, upon the camel's hump with a knife.* (TA.)

5. تَعْيَيْتُ الْإِبِلَ *The camels drank less than what would satisfy their thirst.* (O, K.)

عَيْثَةٌ *A plain, or soft, tract of land, (O, K,) not consisting of sand nor of dust nor of clay.* (O.)

عَيْثِيٌّ is like عَجَبٌ: (K, TA: [in the O, like عَجَبِيٌّ:]) a word expressive of wonder: one says أُعْجِبُ عَجَبًا لَهُ, meaning عَجَبًا لَهُ, for أُعْجِبُ لَهُ [I wonder greatly, lit. with wondering, at him, or it]: (TK: [but a verse cited in the O indicates that one says بِهِ عَيْثِيٌّ:]) in one copy of the K, عَيْثًا. (TA.)

رَجُلٌ عَيْثَانٌ *A man who acts corruptly; or who makes, or does, mischief: [or rather, who does so much, or often:] fem., applied to a woman, عَيْثِيٌّ.* (Seer, TA.)

العَيْوُثُ: see what next follows.

العَيْثُ *The lion;* (A, O, K;) as also العَيْوُثُ and العَاثُ. (O, K.)

العَاثُ: see what next precedes.

أَعْيَتْ مِنْ جَعَارٍ [More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جَعَر.)

عَيْجٌ

1. مَا أَعْيَجَ 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 أَعْيَجَ 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 أَعْوَجَ بِكَلَامِهِ [expl. in art. عَوَجَ]; taking it from عَجَّتِ النَّاقَةُ. (ISk, S.) — مَا عَجَّتْ بِهِ *I was not pleased, well pleased, content, or satisfied, with it; or did not approve it.* (IAqr, S, O, K.) — مَا عَجَّتْ بِخَبَرِ فُلَانٍ *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 عَاجَ, aor. يَعْجِجُ, [thus used affirmatively,] *He profited by speech, &c.* (TA.) — مَا يَعْجِجُ بِقَلْبِي شَيْءٌ مِنْ كَلَامِكَ [app. meaning *Nothing of thy speech remains in my heart, or mind, (compare عَجَّتْ بِالْمَكَانِ, in art. عَوَجَ,)] is a saying mentioned by IAqr. (TA.) — [And it seems that عَاجَ عَلَى الشَّيْءِ signifies *He took to, set about, or commenced, the thing:* for Sgh says that] الإِقْبَالُ عَلَى الشَّيْءِ, the عَيْجُ signifies*

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.

عِيدٌ

2. عِيدٌ: see 2 in art. عَوْدٌ.

عِيدٌ: and عِيدِيَّةٌ: and عِيدَانٌ: and عَيْدٌ: see art. عَوْدٌ.

عَيْرٌ

1. عَارٌ, aor. يَعْيرُ, *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, (Msb, K,) inf. n. عَيْرٌ (Msb, TA,) or this is a simple subst., (K,) *He (a horse, S, Mgh, O, Msb, K, and a dog, K) went away (O, K, TA) hither and thither, (O, TA,) which action is also termed مَعَايِرَةٌ [inf. n. of عَايَرٌ, (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: (IKtt, 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: (Msb:) 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.) — عَارَتِ الْقَصِيدَةُ + The ode became current. (K.) — عَارٌ (K,) aor. as above, inf. n. عَيْرَانٌ and عَيْرَانٌ (TA,) *He (a camel) left his females****

that were seven months gone with young, and went away to others, (IKṭṭ, L, K,) to cover them. (IKṭṭ, L.) In [some of] the copies of the K, شَوْتَا is put in the place of شَوْتَه, which latter is the reading in the Tahdheeb of IKṭṭ [and in the CK]. (TA.) = عَارَه, aor. يَعْبِرُه and يَعْوَرُه, (§ 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: (§ and K in the same art.) or destroyed him, or it. (K and TA in the same art.) See art. عور. You say عَرَّتْ ثَوْبَه, I took, or went away with, his garment. (TA.) And it is said in a prov., وَعَدَه وَعَدَه عَيْرَ عَارَه وَتَدَه, 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.]) = عَارَه, [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. (§, O, TA.) [See also what next follows.]

2. عَيْرَه بِهِ (§, O, Mṣb, K,) and عَيْرَه كَذَا, though the former is the more approved, (El-Marzookce, in his Expos. of the Hamáseh, and Mṣb, and MF,) or the latter is peculiar to the vulgar, (§, and El-Hareecree in the Durrat el-Ghowwás,) and should not be used, (O, K,) inf. n. تَعْيِير, (§, 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 عَيْرَه عَلَى فَعْلِه He upbraided him, or reproached him, for his deed.] And عَيْرَ عَلَيْهِ [is an elliptical phrase, signifying the same; فَعْلِه or the like being understood: or He upbraided him; charged him with acting disgracefully]. (TA, voce تعريب.) [See also 1, last signification.] = عَيْرَ الدَّنَانِيرِ, (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 عَايَرْتُ and عَيْرْتُ, 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 عَيْرَ الْمَاءِ The water became overspread with [the green substance termed] طَحْلَب: (O, K:) but [SM adds,] it is more probably أَغْثَر, with ل and غ and ث. (TA.)

3. عَايِرَ الْمَوَازِينِ (§, Mgh, and K in art. عور,) and عَايَارٌ (§, Mgh,) inf. n. عَايَارٌ (§); and عَاوَرَهَا (§, K,) and عَوَرَهَا (§, K,) signify the same, (§, K,) He measured, or compared, the measures of capacity, (Mṣb, K,) and the instruments for weighing, one by, or with, another. (Mgh.) One should not say عَيْرٌ (§). The saying اسْتَعَارَ بِهَا صَنَاجِيْهَ, ذَرَاهِمَ لِيَعْبِرَ بِهَا صَنَاجِيْهَ, meaning, [He borrowed pieces of money] that he might equalize [with them the weights of his balance], should be, correctly,

لِيَعْبِرَ. (Mgh.) You say عَايَرْتُ الْمِكْيَالَ, and عَايَرْتُ الْمِكْيَالَ, inf. n. مَعَايِرَةٌ and عَايَارٌ, 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 عَيْرْتُ, except from الْعَارُ, accord. to the leading lexicologists: and ISk says, عَايَرْتُ بَيْنَ الْمِكْيَالَيْنِ signifies I tried, or proved, the two measures of capacity, that I might know their equality [or inequality]: you should not say عَيْرْتُ. (Mṣb.) [But in the TA, الميزان عَيْرٌ and المكيال is mentioned without any remark of disapproval, with عَاوَرَهَا and مَعَايِرَةٌ. You also say عَايِرَ بَيْنَهُمَا, inf. n. مَعَايِرَةٌ and عَايَارٌ, He measured, or compared, them two, each by, or with, the other, and examined what [difference] was between them. (K in art. عور.) — [Hence, عَايِرَ app. signifies also He assayed gold &c.] = See also 1, third sentence.

4. اِعَارَ الْفَرَسَ (§, K,) and الْكَلْبَ (§, 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.) = اُعْيَرَ النَّصْلَ 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 عَيْرٌ. (AA, K.) = اُعَارَتْ حَافِرًا means She (a mare) raised and shifted a hoof: — and hence, accord. to Az, اِعَارَةُ الثِّيَابِ [The lending of garments] &c. (L, TA. [See 4 in art. عور.]) = And اِعَارَهُ is also said to signify He fattened him; namely, a horse: — and He plucked out the hair of his tail; like اِعْرَاهُ: both of which meanings are mentioned by IKṭṭ and others: — and i. q. ضَمَرَهُ [He made him lean, or light of flesh, &c.]; from عَارَ “he went and came.” (TA.)

5. هُمْ يَتَعَيَّرُونَ مِنْ جِيرَانِهِمُ الْاِمْتِنَاعَةَ is said to mean اِسْتَعَارُوا [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 يَتَعَوَّرُونَ. (TA. [See 10 in art. عور.])

6. تَعَايَرُوا They blamed, upbraided, or reproached, one another; found fault, one with another; i. q. تَعَايَبُوا (§, O, Mṣb,) or عَيَّرَ بَعْضُهُمْ بَعْضًا (§, K:) or they reviled, or vilified, one another; syn. تَسَابَهُوا. (AZ.)

10. اسْتَعَارَ سَهْمًا مِنْ كِنَانَتِهِ. see art. عور.

عَارٌ A disgrace; a shame; a thing that occasions one's being reviled; a vice, or fault, or the like; (§, 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. اُعْيَارٌ: (TA:) and مَعَايِرٌ (§, O, K,) of which the sing. is app. مَعْيِرَةٌ, (O,) [is syn. with اُعْيَارٌ, for it] signifies things for which one is, or is to be, blamed,

upbraided, reproached, or found fault with; syn. مَعَايِب. (§, O, K.)

عَيْرٌ The ass; (§, O, Mṣb, K;) both the wild and the domestic; (§, O, Mṣb;) its predominant application is to the former: (K:) so called because he goes away hither and thither (يَعْبِرُ) in the desert: (TA:) fem. with ة: (§, Mṣb:) pl. [of pauc.] اُعْيَارٌ (§, O, Mṣb, K,) and [of mult.] عَايَارٌ (K) and عَيُورَةٌ (§, O, Mṣb, K) and عَيْرَةٌ (O) and مَعْيُورَةٌ (§, O, K,) like مَشْيُوحَةٌ &c., or this is [properly speaking] a quasi-pl. n., (TA,) and مَعْيُورِي [also a quasi-pl. n.,] (Az, TA,) and pl. عَيْرَاتٌ (O) and عَيَارَاتٌ. (K.) [Dim. عَيْرِي, q. v. infra.] — It is said in a prov., relating to contentment with that which is present and forgetting what is absent, اِنْ ذَهَبَ الْعَيْرُ فَعَيْرٌ فِي الرِّبَاطِ [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, هُوَ كَجَوْفِ عَيْرٍ [It is like the belly of an ass], (§, TA,) or كَجَوْفِ الْعَيْرِ [like the belly of the ass]; (TA;) because there is nothing in his belly of which any use is made: (§, TA:) or this originated from the saying هُوَ اَخْلَى مِنْ جَوْفِ حِمَارٍ [It is more empty than the valley of Hīmār]; (§, O, TA;) for حِمَار 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-Kays, (O, TA,) as some say, but correctly Taābbaṭa-sharrā, (O,) quoting the above-mentioned saying, has substituted الْعَيْرِ for حِمَار, for the sake of the metre. (O, TA.)

— One says also اَذَلُّ مِنَ الْعَيْرِ 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 قرا:) and hence, app., the signification here next following.] — عَيْرٌ also signifies A lord, or chief, (§, O, K,) of a people: (§, O:) a king: (K:) pl. اُعْيَارٌ. (O.) — The saying (§, K) of the people of Syria, used by them proverbially, (TA,) عَيْرٌ بِعَيْرٍ وَزِيَادَةٌ [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: (§, O, K:) so they said thus on that occasion. (O, TA.) — عَيْرُ السَّرَاةِ is an appellation of A certain bird, (§, O, K, TA,) resembling the pigeon, (§, 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, (خَضْرَاءُ) yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated بُرْد: pl. عَمُورُ السَّرَاةِ being a place in the district of Et-Táif: they assert that this bird eats three hundred figs, from the base 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 ذَبَاب.] — 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. أُعْيَارٌ. (TA.) [In the K, it is expl. simply by العَظْمُ النَّاتِيءُ وَنَسَبَهَا: 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 وَمِنَ الكَفِّ العَظْمُ النَّاتِيءُ وَنَسَبَهَا; or, more probably, وَمِنَ الكَتِفِ النخ; for I incline to think that الكَفِّ in the TA is a mistake for الكَتِفِ, and that the last signification of عير, 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 (بُؤْبُؤ) of the eye: (AA, TA:) or the lid of the eye: (S, O, K:) or the inner angle [for مَاثِي, in the CK, I read مَاثِي, 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; (Aboo-Tālib, L, K;*) also called نَعْبَةٌ: (Aboo-Tālib, L:) or the eye-ball: (TA:) or a looking from the outer angle [نَحْطُ [or perhaps this signifies here the outer angle itself]] of the eye. (K.) Hence the saying, (S, O,) فَعَلْتُ ذَاكَ [I did that before a look from the outer angle of the eye: (S, O, K;*) or before he winked [or could wink]; عير meaning the “image that is seen in the black of the eye;” and مَا جَرَى, “what moved,” i. e., “the eye itself:” (Aboo-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 عير 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 وَتَد:] or the part of the interior of the ear which is below the فَرْع [or upper portion thereof], (K,) in a man and in a horse, like the عَيْر [of the head] of an arrow: (TA:) or the عَيْرَان are the مَتْنَان [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. عَيْرَاتٌ. (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. فَلَانٌ أَذَلُّ 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 مَدَلَّة.] Hence also, accord. to some, (TA,) one says, مَا أَذْرَى أَيْ مَنْ ضَرَبَ العَيْرَ هُوَ المَانِكُ, meaning I known not what one of mankind is he. (Yaākoob, 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 •
• سَرَّ مَوَالٍ لَنَا وَأَنَا الولَاءُ •

of which Aboo-Amr Ibn-El-Alā 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 الولَاءُ: (TA:) but various meanings are assigned to العير 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; الولاء being for أَصْحَابُ وَلَاتِهِمْ: 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-Medeench: (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 سَهْل [or Canopus]. (O, K.)

• عَيْرٌ A caravan; syn. قَافِلَةٌ; of the fem. gen.: (K) from عَار “he journeyed:” (TA:) or camels that carry provision of corn: (S, Mgh, O, Mgh, K:) then generally applied to any caravan: (Mgh, Mgh:) 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 سَعْفٌ as pl. of سَعْفٌ; (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 عير mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that عير is applied specially to camels is false: (AHeyth, O, TA:) Nusayr cites the poet Aboo-Amr El-Asadec as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAar 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 رِكَاب) pl. عَيْرَاتٌ, (O, K,) with ل 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.)

عَيْرَانَةٌ applied to a he-camel, (O,) and عَيْرَانَةٌ applied to a she-camel, (S, O, K,) Resembling the [wild] ass (العير) 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.

عَيْرٌ 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 جَعَلَ نِظَامًا لَهُ. (Mgh.) — 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.)

فَلَانٌ عَيْرٌ وَحْدَهُ [dim. of عَيْرٌ]. You say, عَيْرٌ 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 وَحْدَهُ 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 جَحِيشٌ وَحْدَهُ [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 عَوْبٌ, nor شَوْبٌ. (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, Mgh, K,) often in motion, (Fr, S, Mgh,) 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: (IAar:) and عَيْرٌ, applied to a horse, signifies brisk, lively, or sprightly: (IAar:) 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. (IANib, Mgh, Mgh.) It is said in a prov., كَلْبٌ عَائِرٌ خَيْرٌ مِنْ أَسَدٍ رَابِضٍ 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:) 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, &c.: see art. عور.

عَائِرٌ مَا قَالَتِ الْعَرَبُ بَيْتًا أُعِيرَ مِنْهُ The Arabs have not uttered a verse more current than it. (A, O, TA.)

مَعَارٌ A horse, (S, K,) and a dog, (K,) made to go away as though he had escaped, or got loose: (K:) 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 IKṭ and others: and made lean, or light of flesh. (TA. [See 4, last sentence.]) See also the next paragraph.

مَعَارٌ, (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 Şgh, (TA,) not Et-Ṭirim-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 الْخَيْلِ 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 damm 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 مَعِيرَةٌ, and مَعِيرَةٌ, [so in the TA, but more probably مَعِيرَةٌ and مَعِيرَةٌ,] كَفٌّ [or hand] having what is so termed. (TA. [But I think that

كَفٌّ is here a mistranscription for كَتِفٌ: see عَيْرٌ.]

إِبْنَةُ مَعِيرٍ Calamity, (K, TA,) and hardship. (TA.) And بَنَاتُ مَعِيرٍ Calamities, (S, O, TA,) and hardships. (TA.)

مَعِيرَةٌ, and the pl. مَعَايِرُ: see عَارٌ.

كَفٌّ مَعِيرَةٌ [or كَتِفٌ?]: see مَعِيرَةٌ.

مَعِيرٌ: see عَيَّارٌ.

مَعِيرٌ and مَعِيرَةٌ: see عَيْرٌ, first sentence.

مُسْتَعِيرٌ Resembling the عَيْرُ [i. e. ass, or wild ass,] in make. (O, K.)

عيس

5. تَعَسَّتِ 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 فَعْلَةٌ, [originally عَيْسَةٌ,] like صُهْبَةٌ and كُضْمَةٌ, (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;) [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:) 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

1. 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 مَعِيشَةٌ (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.

3. عَاشَهُ, inf. n. مَعَايَشَةٌ, He lived with him; like as you say عَاشَرَهُ. (TA.)

4. اعاشه He (God, S, A) made him to live; (S, A, O, K;) as also عَيْشُهُ, (O, K,) inf. n. تَعِيشٌ. (TA.) You say, اعاشه الله عَيْشَةً رَاضِيَةً, [God made him to live a pleasant life, or state or sort of life]. (S.)

5. تعيش 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.)

6. تعاشوا [They lived together; one with another]. You say, تعاشوا بِالْفَعَةِ 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 عَزِيزٌ, 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.) — 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 معاش 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 الْمَعَاشُ الْخَلْقِ [The earth is the place of subsistence of mankind, or of the created beings]. (A, O, TA.) And التَّهَارُ الْمَعَاشُ The day is the time for seeking sustenance: as in the Kṣur, lxxviii. 11. (O, TA.) See also مَعِيشَةٌ, in two places.

مَعِيشَ : see مَعِيشَةٌ, in four places : and مَعِيشَ.

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 عَيْش 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 مَعِيشٌ and مَعِيشٌ; (TA;) or [the state] *wherein one lives*; (A, K, TA;) as also عَيْشٌ (A) and مَعِيشٌ and مَعِيشٌ: (TA:) *the means of obtaining that whereby one lives*: (Aboo-Is-hák, TA:) *the gain, or earnings, by means of which a man lives*; (Mgh, Mṣb;) as also مَعِيشٌ: (Mṣb:) the pl. is مَعِيشَاتٌ, (S, O, Mṣb,) accord. to general opinion, (Mṣb,) without ة, (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 ة, [مَعِيشَاتٌ] being in this case likened to مَفْعَلَةٌ, like as مَصَائِبٌ is with ة because the ي [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 مَعِيشَ; and the pl. in question is therefore of the measure مَفَاعِلٌ with ة. (Mṣb.) — مَعِيشَةٌ صَنْدُكٌ The punishment of the grave: (O, K:) so, accord. to most of the expositors, in the Kūr xx. 123: or, as some say, [strait sustenance] in the fire of hell. (O, TA.)

مُعْتَشٍ 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.)

عَيْش

عَيْشٌ 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.] أُعْيَاشٌ and [of mult.] عَيْشَانٌ: (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 'Omárah, (O, TA,) and AḤn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Kilábee, O, TA,) of thick and tough trees, (El-Kilábee, O, K, TA,) such as the سَلْمٌ and طَلْحٌ and سَيْالٌ and سِدْرٌ and سَمْرٌ and عَرْقَطٌ and عَضَاهُ. (El-Kilábee, 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 عَيْشِ بَنِي هَاشِمٍ He is of the stock, or race, of Benuo-Háshim. (A.) And عَيْشُهُ مَا أَكْرَمَ عَيْشَهُ 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., وَإِنْ كَانَ أَشْبًا عَيْشُكَ مِنْكَ وَإِنْ كَانَ أَشْبًا عَيْشُكَ مِنْكَ Thou 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, عَيْشٌ أَشْبٌ denotes praise; force of resistance, or inaccessibility or unapproachability, and numerousness, being meant thereby. (O, TA.) You say also, هُوَ فِي عَيْشِ صِدْقٍ He is of a good, or an excellent, stock. (Sh, O, TA.) — جِئْ بِهِ مِنْ عَيْشِكَ means Bring thou it from wherever it is. (TA.)

عَيْشًا: see عَوِيضٌ, (in art. عَوْص,) last sentence.

مَعِيشٌ A place of growth [app., as seems to be implied in the S, of trees such as are termed عَيْشٌ]. (S, O, K.)

مُعْيَاضٌ Any one who is hard, or difficult, with respect to that which another desires of him: (O, K:) app. originally مِعْوَاضٌ: mentioned in the L in art. عَوْص. (TA.)

عَيْطٌ

1. عَيْطٌ, aor. تَعَيْطٌ and تَعَوَّطٌ, (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 تَعَيْطٌ and تَعَوَّطٌ. (K.) = See also art. عَوْط.

5: see above: = and see also عَاطَتْ in art. عَوْط.

8: see عَاطَتْ in art. عَوْط, in three places.

عَيْطٌ Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

عَيْطٌ: see عَوْطَةٌ and عَائِطٌ, in art. عَوْط.

عَيْطٌ: see أَعَيْطٌ.

عَائِطٌ: see art. عَوْط.

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 عَزَا [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the حَقَّة and the رَبَاعِيَّة. (O, TA.) — † Refusing; resisting; withstanding: (K, TA:) applied to a man, and to a wild ass. (TA.)

مُعْتَاطٌ, and with ة: see عَائِطٌ in art. عَوْط, in four places.

عَيْفٌ

1. عَافَةٌ, aor. يَعاَفُهُ, (S, Mgh, O, Mṣb, K,) and يَعيِفُهُ, (Fr, O, K,) inf. n. عَيَافٌ, (S, Mgh, O,) or عَيَافَةٌ, (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 اَعْتَاَفَهُ 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 أَعْفَلُهُ
كَالتَّوْرِ يُضْرَبُ لَهَا عَافَتِ الْبَقَرُ

[Verily I, in the case of my slaying Suleyh 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 Ham, p. 416; where the former hemistich is somewhat differently related.]) And hence the saying, هَذَا مِمَّا يَعاَفُهُ الطَّبْعُ [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) = عَيْفَةُ الطَّيْرِ, aor. أُعْيِفُهَا, inf. n. عَيَافَةٌ, 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:) العَيَافَةُ 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: (Har 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

readings mean *Verily of what is said is the pro-
pounding of one's narration, &c.:*] so says
Ṣaṣṣa'ah. (O.)

عَائِلَة: see the next paragraph. [= And see
عَائِل, of which it is a pl.] = See also art. عول.

عَيْلَة [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
عَائِلَة; (S, O;) and عَائِلَة, and thus accord. to
one reading in the K̄ur ix. 28; and accord. to
IAḡr, عَيْل, with kear, is syn. with عَيْلَة. (TA.)
= It is also a pl. [or rather a quasi-pl. n.] of
عَائِل q. v. (S, TA.) = طَالَ عَيْلَتِي أَيَاكَ means
*Long has continued my feeling, 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 عَائِل [q. v.]. (S,
O, K.)

عَيْلَان The male hyena. (S, O, K.)

عَيْال a pl. of which the sing is عَيْل and of
which the pl. is عَيْال, this last being a pl. pl.:
see art. عول. = See also عَيْل, above.

عَيْالَة The fodder, or provender, of a بَرْدُون [or
hackney]; as also مَعَالَة. (Fr, O, K.)

عَيْال That inclines from side to side in gait,
and is proud, haughty, or self-conceited, therein:
(S, O, TA;) as also عَائِل, of which عَيْلَة is a
pl. [or rather a quasi-pl. n.]: (IAḡr, 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'ciych Er-Raba'ee, cited by Sb,

• فِيهَا عَيْالٌ أَسْوَدٌ وَنَمْرٌ •
Ibn-Es-Seeráfee says, it is as though he said فِيهَا
مُتَبَخَّرَاتٌ &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 عَيْال to be pl.
of عَيْال; not of عَيْل; (O, TA;*) of which
latter, as signifying *seeking* [prey, like مُعِيل], it
is also [said to be] an anomalous pl.: (TA:) but
Abou-Moḥammad Ibn-El-Aḡrabee says that Ibn-
Es-Seeráfee has miswritten عَيْال, and that it is
correctly عَيْال, with the pointed غ, an anoma-
lous pl. of عَيْل [signifying "a thicket," &c.; so
that the meaning is, *in it are thickets the lurk-
ing-places of lions and of leopards*]. (O, TA.)

عَائِل Poor, (S, Mgh, O, Mṣb, K,) and *needy*,
or *in want*; (S, O;) occurring in the K̄ur
xciii. 8; (TA;) as also عَيْل, (TA,) and
مُعِيل: (Ibn-El-Kelbee, TA:) pl. of the first
عَائِلَة, (Mgh, O, Mṣb, K,) [originally] of the
measure فَعْلَة, like كَفْرَة pl. of كَافِر, (Mṣb,) and
عَيْل (K) and عَيْلِي (S, O, K) and [quasi-pl. ns.]
عَيْلَة (S, TA) and عَيْل. (IAḡr, TA.) = See
also عَيْال.

عَائِلَة: see عَيْلَة.

عَيْل, originally of the measure فَيْعِل: (ISd,
TA in art. عول:) see عَيْال, in two places, in art.
عول. = See also عَائِل. = And see مُعِيل: and
عَيْال.

مُعِيل: see عَائِل. — Also A man having a
family, or household; and so مُعِيل: (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 عَيْل. (TA.)

مُعِيل: see مُعِيل in this art., and also in art.
عول.

مُعِيل: see art. عول.

مَعَالَة: see عَيْالَة.

عِيم

1. عَامِر, aor. يَعْيمُر and يَعْامُر, inf. n. عَيْمَة (S, K)
and عَيْمَر, (thus in copies of the K,) or عَيْمَر, thus
accord. to Lth, (TA,) *He* (a man, S) *desired, or
desired eagerly, or longed for, milk*: (S, K:) and
he thirsted: (K: [like غَامِر:]) [or *thirsted vehe-
mently*: (see عَيْمَة, below:)] or, accord. to ISk,
عَامِر 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 عَامِر الْقَوْمِ *The people, or
party, became scant in milk; their milk became
little in quantity*: or, accord. to Lh, عَامِر signifies
he lacked milk; or became destitute thereof;
(TA;) [and] thus عَامِر signifies: (K:) and
عَامِرُوا *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 desir-
ous of milk.]

4. اَعَامَهُ اللَّهُ God left him [or made him to be]
without milk. (S, K.) And اَعَامَنَا بَنُو فُلَانٍ *The
sons of such a one took our milk [or our milch
cattle]*. (TA.) And اَصَابَتْنَا سَنَةٌ اَعَامَتْنَا [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. اَعْتَامَر, (S, K,) aor. يَعْتَامِر, inf. n. اِعْتِيَامَر, (TA,)
He took, (S, K,) or *chose*, (T, TA,) *the عَيْمَة, i. e.
the choice, or best, or excellent, of the camels or
other property*. (T, S, K, TA.) Ṭarafch says,

• اَرَى الْمَوْتَ يَعْتَامِرُ الْكِرَامَ وَيَضْطَفِي •
• عَقِيْلَةَ مَالِ الْفَاحِشِ الْمُسْتَدْرِ •

[I see that death chooses the generous, and selects
the most excellent of the property of the tenacious
niggard]. (TA.) [See also اِعْتِيَاهُ, in art. عَمِي.]
— And اَعْتَامَهُ 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 اِعْتِيَاهُ. (TA.)

عَيْمَة [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
الْعَيْمَةِ وَالْغَيْمَةِ وَالْاَيْمَةِ 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 غَيْمَة, as mentioned above. (TA.)

عَيْمَة The choice, or best, or excellent, (Az, S,
K, TA,) of camels or cattle or other property, (S,
K, TA,) like عَيْفَة, (O and K in art. عيف,) and
عَيْنَة, (S in art. عين,) or, accord. to Az, of any-
thing: pl. عَيْمَر. (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. عَيْامِر 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-Tufeyl Ibn-Yezced, امْرَأَةٌ عَيْمِي اَيْمِي *a woman
who has no camels, or the like, and whose husband
has died*. (TA.) — And *Thirsty*: (K:) [or ve-
hemently thirsty. (See عَيْمَة.)]

عَيْامِر The day; syn. نَهَارٌ: (K:) mentioned by
Az, on the authority of El-Muārrij. (TA.) One
says, طَابَ الْعَيْامِرُ i. e. التَّهَارُ [The day became
pleasant]. (TA.) [See عَامِر, last sentence; in
art. عوم.]

عَامِرٌ مُعِيمٌ A long [or tedious] year: (K:) or,
as some say, a year of vehement عَيْمَة [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 اَذُنٌ is of اَذَنٌ, and اَنْفٌ of اَنْفٌ,
&c.) aor. يَعْين,] 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
I smote the man with my [evil] eye. (S.) And
اِنَّكَ لَجَمِيْلٌ وَلَا اَعْيُنُكَ, meaning [Verily thou art
beautiful,] and may I not smite thee with the [evil]
eye; and وَلَا اَعْيُنُكَ, meaning and I will not smite
thee &c. (Lh, TA.) And تَعَيْنَ الْبَهَالَ He (a
man) smote the مال [i. e. cattle, or camels, &c.]
with an [evil] eye: (S:) or الْاِبْهَالَ He (a
man) raised his eyes towards the camels, looking at them, and expanded 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.) — عَانَ عَلَيْنَا, (S, TA,) aor. يَعِينُ, (S,) inf. n. عِيَانَةٌ; (S, TA; [in one of my copies of the S, عِيَانَةٌ;]) and اَعْتَانُ + اَعْتَانُ; both signify *He was, or became, a spy, or scout, for us.* (S, TA.) [Golius mentions also عَاينُ, construed with ل, in this sense, as from the S; in which I do not find it.] And one says, اِذْهَبْ فَاعْتِنْ لَنَا مَنَزِلًا + اِذْهَبْ فَاعْتِنْ لَنَا مَنَزِلًا *Go thou, and look for, or seek, a place of alighting for us:* (S:) and Lh says the like, making the verb trans. (TA.) And بَعَثْنَا عَيْنًا يَعْتَانُنَا, and يَعْتَانُ 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-h; (TA; [in the CK عِيَانَةٌ;]) i. e. [We sent a spy, or scout,] to bring us information. (K, TA.) [See also عِيَانُ — عَانُ الدَّمْعُ, and الهَاءُ, (S,) inf. n. عِيَانٌ (S, K) and عَيْنٌ, (K, TA,) *The tears, and + the mater, flomed.* (S, K.) And عَانَتِ الْبُئْرُ, inf. n. عَيْنٌ, *The well had in it much water.* (TA.) — And حَفَرْتُ حَتَّى عَنْتُ + I dug until I reached the springs, or sources: (S, TA:) and in like manner one says, اُغْنَيْتُ الْمَاءَ + I reached the water: (S:) or, accord. to the T, one says, حَفَرَ + اَعَانَ, meaning [The digger dug,] and reached the springs, or sources. (TA.) — عَيْنٌ, (K,) inf. n. عَيْنٌ, (S, K, [not, as in the CK, with the ي quiescent,]) and عَيْنَةٌ, (Lh, K,) [He was wide in the eye: or large and wide therein: (see اَعْيُنُ:) or] he was large in the black of the eye, with width [of the eye itself]. (K.)

2. عَيْنُ اللُّؤْلُؤَةِ + 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 سَرَبَهَا [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 لَهُ 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, اَعْيَنْتُ الْمَالَ لَزَيْدٍ + I assigned the property particularly, or specially, to Zeyd. (Mgh.) And مَا عَيْنِي بِشَيْءٍ; and اَتَيْتُ فَلَانًا فَمَا عَيْنُ 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 عَيْنٌ عَلَى السَّارِقِ + 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 عَيْنْتُ النَّبِيَّةَ 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 عَيْنٌ اِدْرَاهَا q. ادْرَاهَا [He, or it, stirred war, or conflict, or the war or conflict, between us, or among us]: so in the K: in the L, ادْرَاهَا [perhaps for ادْرَاهَا, but more probably, I think, for ادْرَاهَا]. (TA.) — عَيْنُ الشَّجَرِ + The trees became beautiful and bright, and blossomed. (K, TA.) — عَيْنُ الرَّجُلِ الشَّلْفُ i. e. السَّلْفُ [meaning for payment in advance, accord. to all the explanations that I find of السَّلْفُ 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 عَيْنُهُ in the A and Mgh; see this word in its place, and see also 8]: or he so gave [or sold]. (K.) — And 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. عَايَنُ, (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-h 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 (مُعَايِنَةٌ), [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 اَعْيَنُهُ How evil-eyed is he! (K, TA.)

5. تَعْيَنَهُ He saw him, or it; or he looked, or looked at or towards, [or eyed,] trying whether he could see, him, or it; syn. اَبْصَرَهُ. (TA.) He saw him (a man) with certainty. (K.) [See also 3.] — تَعْيِنُ الْمَالَ, and اِلْبَاسُ: see 1, former half, in two places. — تَعْيِنُ, said of a man, also signifies *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame, (تَشَوُّرٌ, for which تَشَوُّوَةٌ is erroneously put in the copies of the K, TA,) or, accord. to some copies, تَشَوُّسٌ [app. as syn. with, or perhaps a mistake for, تَشَاوِسُ, 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, تَعْيَنَتْ اُخْفَافُ الْاِبِلِ, 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 تَعْيِنُ.* (IAar, TA.) — تَعْيِنُ 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 عَيْنُهُ. 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 تَعْيِنُ لَهُ + *It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly.* And تَعْيِنُ عَلَيْهِ + *It was appointed against him, or imposed upon him, particularly.* And hence,] one says, تَعْيِنُ عَلَيْهِ الشَّيْءُ, meaning *تَعْيِنُهُ عَلَيْهِ [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 عَيْنُ of the thing, (S,) the choice, or best, thereof. (S, TA.) [See also 8 in art. عَوْنُ.] — 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 اُخَذَ بِالْعَيْنَةِ, and in which عَيْنَةٌ in a sale is expl. as meaning نَيْبَةٌ;]) and so تَعْيِنُ; (KL;) [but Mtr says,] the saying تَعْيِنُ عَلَيَّ حَرِيْرًا as meaning اَشْتَرُهُ بِبَيْعِ الْعَيْنَةِ [or اَشْتَرُهُ] 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 الْمُبْصَرَةُ; 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 عَيْوُنٌ, (S, Mgh, Mgh, K,) also pronounced عَيْوُونٌ, (K, [in which وَتَكْسُرُ, immediately following عَيْوُونٌ, has been erroneously supposed by Golius and Freytag to relate to the sing.,]) and [of pauc.] اَعْيَانٌ and اَعْيُنٌ, (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. اَعْيَانَاتٌ: (K:) the dim. is عَيْيْنَةٌ. (S.)

Hence the saying in a trad. of 'Alce, **قَاسَ عَيْنًا**, *قَاسَ عَيْنًا* [He measured the reach of an eye by means of an egg upon which he made lines]. (Mgh.) And [hence also] one says, **بَعِينٌ** [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 **لَقَيْتُهُ عَيْنًا** [I met him so that] I saw him with [or before] my eye, he not seeing me. (S, TA.) [And **رَأَيْتُهُ عَيْنًا** which see in art. **عَنَ**. And **أَعْطَيْتُهُ عَيْنًا** and **عِنًا**, which also see in art. **عَنَ**.] And **رَأَيْتُهُ عَرَضَ عَيْنٍ** I saw him, or it, obviously; nearly. (TA, voce **عَرَضَ**, q. v.) And **مَا هُوَ عَرَضَ عَيْنٍ** [or **عَرَضَ عَيْنٍ**?] i. e. [Lo, he, or it, is] near [before thee]: and in like manner, **هُوَ مَنَى عَيْنَ عِنَّةٍ** [or **عَيْنَ عِنَّةٍ**?] i. e. [He is near before me]. (K.) And **أَوَّلَ ذِي عَيْنٍ** and **لَقَيْتُهُ أَوَّلَ عَيْنٍ** (S, K,) and **أَوَّلَ ذِي عَيْنٍ** and **عَائِنَةَ**, (TA,) I met him, or it, the first thing: (S, K, TA:) and before every [other] thing; as also **أَوَّلَ عَائِنَةَ** and **أَدْنَى عَائِنَةَ**: (S:) or this last means the nearest thing perceived by the eye. (TA.) And **عَمِدًا عَلَى** and **فَعَلْتُ ذَلِكَ عَمْدًا عَيْنٍ** and **عَمِدًا عَلَى** + I did that purposely, with seriousness, or earnestness, and certainty: (S:) or **عَمِدًا عَلَى** and **عَمِدَ عَيْنٍ** and **عَلَى عَيْنَيْنِ** and **عَمِدَ عَيْنَيْنِ** (K, TA,) and **عَمِدَ عَيْنَيْنِ** and **عَمِدَ عَيْنَيْنِ** (K,) or **عَمِدَ عَيْنَيْنِ** and **عَمِدَ عَيْنَيْنِ** (K, TA,) + He did that purposely, (Lh, K, TA,) with seriousness, or earnestness, and certainty. (K.) And **هُوَ عَبْدٌ 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 صَدِيقٌ 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 عَلَى 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 عَلَى رَأْسِي** is said in relation to honouring only. (TA.) And the Arabs say, **عَلَى عَيْنِي قَصَدْتُ زَيْدًا**, 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 **عَلَى عَيْنِي** (in which it cannot be rendered as above) in a later part of this paragraph.] **نَعِمَ اللَّهُ بِكَ عَيْنًا** [in the CK **نَعِمَ**, which is wrong,] means the same as **أَنْعَمَ**. (K. [See both in art. **نَعِمَ**.]) **قَرَّةُ الْعَيْنِ** [signifying **قَرَّتْ مَا قَرَّتْ**

as expl. in the M and K in art. **قَرَّ**, 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: (صَدَّ): or he was rough, rude, or ungentle, to him in speech.* (TA.) **أَلَدَى فِيهِ** means *Thy head.* (TA. [There mentioned preceded by **لَا تَحْرَمَنِ**: thus dubiously, and perhaps incorrectly, written. What it means, or should be, I know not.]) — **عَيْنُ التَّوْرِ** + [The eye of the Bull;] the great red star [α] that is upon the southern eye of Taurus, and also [more commonly] called **الدَّبْرَانُ**. (Kzw, Deser. of Taurus.) [And **عَيْنُ الرَّامِيِّ** + The eye of Sagittarius; app. the two stars ν , on the eye thereof.] — **عَيْنُ البَقَرِ** + [The buphthalmum, or ox-eye;] the [plant called] **بَهَار** [q. v.]. (S in art. **بَهَر**.) And **عُيُونُ البَقَرِ** + 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 **إِبْجَاصٌ** [or plums]: (K, TA:) thus called for the same reason. (TA.) — **عَيْنُ البَرِّ** + [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. **سَخَى** and **سَخُو**.) — And **عَيْنُ** signifies also + The **عَيْنُ** [i. e. eye] of the needle: such as is narrow is termed **عَيْنُ صَفِيَّةٍ** [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 **صَفِيَّةٍ**]. (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] **مَزَادَةٌ**. (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 **بُنْدُق** [or bullets] (K, TA) that are shot from the **قَوْسِ** [app. meaning the large kind of cross-bow, called **ballista**, 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 **سَامَر**: but this, I think, is most probably a mistranscription for **سَامَر** (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 **قَنَاةٍ** [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, Mgh, K, &c.,) for the same reason, as is said by **Er-Rághib**, (TA,) + The **عَيْنُ**, (S, Mgh,) or source, or spring, (K, TA,) of water, (S, Mgh, K, TA,) that wells forth from the earth, or ground, and runs: (TA:) [and accord. to the Mgh, it app. signifies a running spring:] of the fem. gender: (TA:) pl. **عُيُونٌ** and **أَعْيُنٌ**, (Mgh, K,) and accord. to **ISk**, sometimes the Arabs said, as a pl. thereof, **أَعْيَانٌ**, but this is rare. (Mgh.) Hence a saying, in a trad., cited and expl. voce **سَاهِرٌ**. (TA.) Also + Abundance of water of a well. (TA.) And A drop of water. (TA.) **عَيْنُ المَاءِ**, [originally signifying "the source of water,"] accord. to **Th**, means + Life for men; thus in the following verse:

* أَوْلَاكَ عَيْنُ المَاءِ فِيهِمْ وَعِنْدَهُمْ *
* مِنَ الخِيفَةِ المَنْجَاةُ وَالمُتَحَوَّلُ *

+ [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 المَاءِ** 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 البِلَادُ بَعَيْنٍ** 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 الجُبَّةُ نَظَرَتْ الأَرْضُ بِأَحَدِي عَيْنَيْهَا فَإِذَا سَقَطَتِ الصَّرْفَةُ نَظَرَتْ بِبِهَا جَمِيعًا** + [lit. When **El-Jebbeh** (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-Sarfah** (the 12th Mansion) sets aurorally (about the 9th of March), it looks with both of them]. (TA. [See also art. **نَظَر**.]) = **عَيْنٌ** also, (S, Mgh, K, &c.,) as being likened to the organ of sight, (TA,) signifies + A spy; and **ذُو العَيْنَيْنِ** [in the CK **ذُو العَيْنَيْنِ**], in like manner, signifies the spy, (S, K, TA,) and **ذُو العُيُونَيْنِ** likewise, and **ذُو العَيْنَيْنِ**: (TA:) he who looks for a people, or party: (M, TA:) the watcher, or observer; (S, K, TA;) or the scout: (S, Mgh, 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. **عِينُ** and **أَعْيُنُ**, and, accord. to ISk, sometimes **أَعْيَانُ**. (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 **فَقَأٌ**.] — And † *Sight with the eye* [or *before the eyes*; or *ocular view*]: thus in the saying, **لَا أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ** † [I will not seek a trace, 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: (Har pp. 120 and 174: [this latter rendering being agreeable with explanations of **عَيْنٍ** 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 لَا تَطْلُبُ**, thus, or, as some relate it, **أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ**; and slew him: (TA:) it is a prov., thus, or, as some relate it, **لَا تَطْلُبُ**. (Har p. 120.) — And † *Look, or view*. (K, TA.) It is said in the Kur [xx. 40], **وَالْتَصَّعَ 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. **صَنِعٌ**.]) And in like manner it has been expl. as used in the Kur [xi. 39], **وَاصْنَعِ الْفُلْكَ**, † [And make thou the ark in our view]. (TA.) [In like manner, also,] **فَاتُوا بِهِ عَلَى أَعْيُنٍ** † [i. e. 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-Hajjáj to El-Hasan [El-Baqree, 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], † **عَيْنُكَ** meaning **سَيِّئُكَ**. (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. **فَرٌّ**, 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. **بِالْدَّارِ** in the house, or dwelling;] as also † **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 ثَمَّرَ عَائِنَةٌ** i. e. † [I saw not there] a human being. (TA.) And **بَدَتْ بَلَدٌ** † [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 **كَلِمَةُ السَّيِّدِ** or **السَّيِّدِ** is erroneously put for **السَّيِّدِ**: (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 † **مُعَائِنَةٌ**: (S, K:) and **أَوْلَادُ الْأَعْيَانِ** means *the sons of the same father and mother*. (Mṣb in art. **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:) † **عَيْنَةُ الْخَيْلِ** 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 بَعِينًا** † *I sold it ready mer-*

chandise for ready money. (Mṣb.) — [Hence,] † *Ready money; cash*: or simply *money*: syn. **عَرَضٌ** † [q. v.]: (T, Mgh, Mṣb, TA:) **عَرَضٌ** † [q. v.]: (Mgh:) and sometimes, **دَرَاهِمٌ**. (Mṣb.) So in the saying **عَيْنٌ غَيْرُ دَيْنٍ** † [Ready money, not debt]. (TA.) And [hence also] one says, **اِشْتَرَيْتُ بِعَيْنٍ** † [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, TA.)

• **وَعَيْنُهُ كَالْكَالِبِ الصَّامِرِ** •

[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.,] **أَصَابَتْهُ عَيْنٌ مِنْ عِيُونٍ** †, occurring in a trad., means, **حَاصَةٌ مِنْ حَوَاصٍ** †, **أَلْفٌ** [i. e. † *A particular, or special, gift of God bestowed him*]. (TA.) — Also † *A **deenár***: (S, K:) or *deenárs*; (Az, TA;) [i. e. *coined gold*; (Mgh, Mṣb,*) different from **وَرَقٌ** [which signifies "coined silver" or "dirhems"]. (Mgh.) They said, **عَلَيْهِ مِائَةُ 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 **dáník*** [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 *عين of the sun*; (S, Mṣb, TA;) i. e. the **شُعَاعُ** thereof; (K, TA;) [meaning *its rays, or beams, upon which the eye will not remain fixed*: (TA:) or [more commonly] the **عَيْنُ** means the **قَوْصُ** [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 **نَفْس*** [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 Har 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 بَعِينُهُ** and **هُوَ هُوَ عَيْنُهُ** † [It is it itself, or he is he himself]: (S, TA:) † when prefixed to **عَيْنٌ**, [thus] used as a corroborative, being redundant. (Mughnee in art. **بَ.**) And **بَعِينُهُ** † [I will not take aught save my **dirhem** itself]. (S.) And **أَخَذْتُ مَالِي** † [I took my property itself]. (Mṣb.) And **دَرَاهِمُكَ بِأَعْيَانِهَا** (Lh, TA) and **دَرَاهِمُكَ بِأَعْيَانِهَا** (Lh, Mgh, Mṣb, TA) † *These are thy dirhems*

themselves]. And هُمْ إِخْوَانُهُمْ بِأَعْيَانِهِمْ + [They are thy brothers themselves]. (Msb.) And عَيْنُ الرَّبَا occurs in a trad. as meaning + Usury itself. (TA.) [مَوْضِعُ بَعِيْنِهِ, a phrase very frequently occurring in the L and TA &c., means + A certain, or particular, place: and in a similar manner بَعِيْنِهِ 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 بَعِيْنِهِ 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 نَاقِبَةٌ 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 الْعَيْنُ الْيَقِيْنُ. (TA.) — And + Might (العِزُّ). (TA.) — And + Health and safety (العَافِيَةُ). (TA.) — And + Thirst; and so الْعَيْنُ. (TA in art. غِين.) — And + The صَوْرَةُ [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 النَّاحِيَةَ [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-Irak: [whence] one says, نَشَأَتِ السَّحَابَةُ مِنْ قِبَلِ الْعَيْنِ + [The cloud rose from the part on the right of the قِبْلَةُ of El-Irak]: (S: [see also حُفٌّ:]) or this means, from the direction of the قِبْلَةُ of El-Irak; 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 غُدِيْقَةٌ; and this is usually most disposed to rain: (TA:) غُدِيْقَةٌ 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-Irak: or, from the right thereof: (K, TA:) and it is said in the B to signify [simply] السَّحَابُ [the clouds]; (TA:) and so الْعَيْنُ. (TA in art. غِين.) 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-Irak: 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 الرَّبَا 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 مِحْنَةٌ [app. meaning a thing in which حَشِيْشٌ, 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, أَخْضَرُ [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 حَقِيْقِيَّةٌ and مَجْهُوْرَةٌ. (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 فَعَل]. (TA.) — In the calculation by means of the letters ا, ب, ج, د, &c., it denotes Seventy. (TA.)

عَيْنٌ, originally عَيْنٌ, pl. of أَعْيُنٌ [q. v.]: (S, K:*) — and also, (as a contraction of عَيْنٌ, IB, TA,) pl. of عَيَانٌ: (AA, S, IB:) [and of عَيْوُن.]

عَيْنٌ The quality denoted by the epithet أَعْيُنٌ [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 مَحْجَرُ 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, Msb, K, TA.) And one says, بَاعَهُ بِعَيْنَةٍ meaning بِنَسِيْبَةٍ [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: (Msb:) 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 زُرْنَقَةٌ 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-Mukbil [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 مَادَّةُ]. (TA.)

لَقِيَهُ عَيْنَةٌ: see 3.

عَيْوُنٌ A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs. (TA.)

عَيَانٌ an inf. n. of 3. (S, Msb.) — [And Clear, evident, manifest, open, or public: thus, by the Pers. word أَشْكَارٌ, the KL explains عَيَانٌ, which, in my copy of that work, is written عَيَانٌ, evidently, I think, a mistranscription for عَيَانٌ, 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 قِدَانٌ (S, K,) or قِدَانٌ [i. e. plough], this word (قِدَانٌ) 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 لَوْمَةُ, i. e. the سِتَّةُ [or share] with which the earth is ploughed up, is called the عَيَانٌ when it is upon the قِدَانٌ [or plough]: or, accord. to the M, the عَيَانٌ is a ring at the extremity of the لَوْمَةُ and the سَلِيْبُ [app. a mistranscription] and the

دُجْرَان [two pieces of wood upon which the share is bound]: (TA:) pl. [of pauc.] اُعَيْنَةٌ 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 عِيَان 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 عَائِف [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 عِيَانُ اُسْرَعَا الْبِيَانُ [O two sons of 'Iyán, hasten ye the manifestation]: (K, TA: [see I in art. حَط:]) in the copies of the K, اِبْنَا is here erroneously put for اِبْنِي: or, as some say اِبْنَا عِيَان 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 عِيَانُ [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 عِيَان 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.)

رَجُلٌ عَيُونٌ (K, TA) and عَيَانٌ (TA) A man who smites vehemently with the [evil] eye; as also مَعْيَانٌ (K, TA:) pl. [of the first] عَيْنٌ and عَيْنٌ. (K.)

عَيْنِيَّةٌ: and ذُو الْعَيْنِيَّتَيْنِ and ذُو الْعَيْنِيَّتَيْنِ: 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 فَعْلٌ with an infirm [medial] radical, or it may be of the measure فَعْوَلٌ 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 قُرْبَةٌ عَيْنٌ in that dial.: the pl. of عَيْنٌ applied to a skin is عَيَانٌ, with hemzeh because the place thereof is near to the end. (TA.)

عَيَانٌ: see عَيُونٌ.

عَائِنٌ Smiting with the [evil] eye. (S, TA.) — And + Flowing water: (S:) or so مَاءٌ عَائِنٌ; from

عَيْنِ 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 اَصْحَابِهِ, 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 عَائِنَةٌ 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. عَيْنَاتٌ; (S;) which is applied to a woman as meaning beautiful and wide in the eyes: (Mshb:) pl. عَيْنٌ (S, Mshb,) 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 عَيْنٌ, of the wild bull, (S, ISd, K,) which one should not call تَوْرٌ أَعْيُنٌ: (ISd, K:) and عَيْنَاتٌ, of the wild cow: (S:) and women are likened to these wild animals. (TA.) — عَيْنَاتٌ 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; (Mshb;) opposed to عَوْرَاتٌ. (AHeyth, A and TA in art. عَوْر.) — And, applied to a قَائِيَةٌ, i. q. نَائِدَةٌ (K) [i. e., accord. to the TK, which is followed by Freytag, applied to a rhyme as meaning Having what is termed نَفَاذٌ: (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. حَضْرَاءٌ (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 حَضْرَةٌ: but this explanation also may be conjectural; and I rather think that it is so, and that by حَضْرَاءٌ is here meant + a bucket with which water has been drawn long, so that it has become green or blackish; (see أَحْضَرُ;) 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, مَعَانُ الْقَوْمِ مِنْكَ [in which the last word is app. a mistranscription, for مَعَانٌ, as in Har 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 مَعَانُ مِنَّا [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-Zejjajee, the former has this meaning, but مَعْيُونٌ means عَيْنٌ فِيهِ عَيْبٌ [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 يَحْسِبُونَكَ 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 relating it should be مَعْيُونٌ, as it is an epithet relating to مَاءٌ: but respecting the measure of مَعِينٌ, which IB derives from عَيْنِ 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 فَعِيلٌ, from المَعْنُ signifying "the drawing" of water. (TA.) In the saying, اِنْ كَانَ الْبُئْرُ مَعِينًا لَا تَنْزُحُ, meaning [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 فَعِيلٌ, in the sense of the measure مَفْعُولٌ; or because it is for ذَاتَاتٍ مَعِينٍ, i. e. [having] water running upon the surface of the earth. (Mgh.) In the Kur 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.)

مَعْيِينٌ + A garment figured with eyes: (S in art. بَرَج:) or a garment in the figuring of which are small تَرَابِيعٌ [app. meaning quadrangular forms (in the CK تَرَبِيعٌ)] 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. (Ham 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. (Mṣb.)

مُعَيِّنٌ: see an ex. of its fem. in what next precedes.

مُعَيَّانٌ: see عَيُّونٌ. [And see also مُعَتَّانٌ.]

مُعَيُّونٌ and its fem.: see مَعِينٌ, in six places.

مُعَتَّانٌ 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, المَعَيَّانُ is erroneously put for المُعَتَّانُ,]) and who searches for news or tidings. (TA.)

مُتَعَيِّنٌ: see عَيْنٌ.

عِيه

For the verbs (1 and 2) and other words belonging to this art., see art. عَوِه.

END OF THE FIFTH PART OF BOOK I.