

*The entering into, or upon, an affair.* (TA.) — And *The overcoming* [another] *in a game of hazard*; syn. القَمَر. (TA.)

عَقِير and عَقِيَّة and عَقِيَّة A red [garment of the sort called] مَرط [q. v.]: or any red garment: and the last signifies a variegated, or figured, cloth or garment; syn. وَشَى (K:) [see an ex. of this last in a verse cited voce جَرْمَةٌ: or all signify a certain sort of وَشَى (S:) or, accord. to Lh, the last signifies one of the sorts of variegated, or figured, cloths [that serve for the coverings] of the [women's camel-vehicles called] هَوَاجِج; (TA;) as also the second; and so عَقِيَّة: (O and TA in art. عَقَب:) but some, Lh adds, say that it signifies sorts of بِن [evidently, I think, a mis-transcription for بِنس i. e. clothing], white and red. (TA.)

عَقِير [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 عَقِير),] that takes place in the womb, in consequence of which it is incapable of receiving offspring: (K, TA:) so in the M. (TA.)

عَقِير accord. to the TK signifies the same as عَقِير as syn. with عَقِيَّة and عَقِيَّة: but this I do not find in the K.

عَقِيَّة: see عَقِير. — عَقِيَّة القَمَر [in the CK عَقِيَّة القَمَر] *The return of the moon.* (K, TA, TK.) [See عَقِيَّة القَمَر and عَقِيَّة القَمَر, of the latter of which it is app. a dial. var.]

عَقِيَّة: see عَقِير.

عَقِيَّة: see the paragraph here following.

عَقِيَّة A man of old [or hereditary] nobility and generosity. (K, TA. [For والكريم in the CK, I read والكريم, as in other copies of the K and in the TA.]) — Also, and عَقِيَّة, [as rel. ns. from عَقِير and its syn. عَقِير, both inf. ns. accord. to the S and K,] (so in copies of the S,) or عَقِيَّة and عَقِيَّة, with damm and with kesr, (K,) applied to speech, or language, (كَلَام,) † *Obscure, recon-dite, or abstruse,* (S, K, TA,) which men do not know; like what are termed نَوَادِر; and so عَقِيَّة: or such as is termed عَقِير [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,] † *عَقِيَّات* or *عَقِيَّات*, app. meaning *Such a one has obscure modes of expression*, mentioned by IAḡr as said of a man يَلْوِي بِخَصْمِهِ إِذَا كَانَ يَلْوِي بِخَصْمِهِ

[which I can only conjecture to mean “when he turns his adversary in a dispute from the right point:” the difficulty in the phrase lies in the verb, which I think to be more probably يَلْوِي than يَلْوِي: (see أَلْوِي:) what follows it is evidently بِخَصْمِهِ]. (TA.)

عَقِيَّة: see the next preceding paragraph.

عَقِيَّات or عَقِيَّات: see عَقِيَّة, last sentence.

عَقَام: see عَقِير, in two places. — Also † A vehement war or battle, (S, K, TA,) and so عَقَام and عَقِير, (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 عَقَام; (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 عَقَام, 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 بَازِل [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 أَسْوَد (i. e. the serpent so called, TA) comes from the land, and whistles upon the shore, whereupon the عَقَام comes forth to it, and they twist together (يَتَلَاوِيَانِ); then they separate, and each goes away to its abode. (K, TA.)

عَقَام: see the next preceding paragraph, in three places. — Also, (K, TA,) and عَقِير, (TA,) A hard, distressing, or distressful, day: (K, TA:) accord. to Er-Rāghib, one in which is no joy. (TA.)

عَقِير, (K,) with which عَقَام is syn., (S,) is applied to a womb, meaning [Barren; or] incapable of receiving offspring, in consequence of a هَزْمَةٌ therein; [see عَقِير;] as also عَقِيَّة, and عَقِيَّة; (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, (IAḡr, S, Mṣb, K,) as meaning Barren; that will not bring forth offspring: (IAḡr, Mṣb, TA:) so in a trad. cited voce أَسْوَأ, in art. سَوَأ: (TA:) pl. عَقَائِر and عَقِير, (S, Mṣb,) and sometimes عَقِير, (S, and so in some copies of the K instead of عَقِير,) a contraction of عَقِير. (S.) And it is also applied to a man, meaning *To whom no child is born*; (S, Mṣb, K;) and so عَقَام: (K:) pl. عَقِيَّات and عَقَام (Mṣb, K) and عَقِيَّة. (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 العَقِير [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 (عَقْل), it means † [Barren, or] unprofitable to him who possesses it: (Mṣb:) or unfruitful of good. (TA.) — As applied to speech, or language, see عَقِيَّة. كَلِمَاتُ عَقِير 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 عَقَام. — And see عَقَام. — The day of resurrection is termed يَوْمُ عَقِير 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.) — *الدُّنْيَا عَقِير* means † [The present world] does not render good to him who is of the people thereof. (TA.) — And one says, *الهِلْدُ عَقِير* 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.)*

مَعْقِر A joint of a horse; (S, K;) such as [that of] the pastern, next the hoof, and the knee, and the hock: (S:) pl. مَعْقِر. (S, K:) the pl. signifies certain vertebrae between [the one called] the فَرِيدَة [q. v.] and the عَجَب [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 المَعْقِر, 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.)

مَعْقُومَة: see عَقِير, first sentence.

عقو

يَعْقِي [عَقَى, aor.] and يَعْقُو, aor. عَقَا الأَمْرَ. 1. *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 الإِعْتِيَاقُ. (S, TA.)

8: see the preceding paragraph.

عَقَا and [its n. un.] عَقَاة: see the next paragraph; the latter in two places.

عَقْوَة (S, K) and عَقَاة (S) *The environs of a house*: (S, K:) and the سَاحَة [i. e. court, or open