

ك:) pl. ابر (T, S, M, Mṣb, K) and ابار (M, K.) — †The *sting*, or *extremity of the tail*, of a scorpion; (S, M, A, K;) as also مئبر; of which latter the pl. is مابر: (A:) and of a bee. (A.) — †The *extremity of a horn*. (A.) — †The [privy] member of a man. (TA.) — †The *extremity of the elbow*; (Zj in his *Khalk el-Insán*; and A;) the *extremity of the ذراع* [here meaning the *ulna*] of the arm, (K,) from which the measurer by the cubit measures; (TA;) [this being always done from the extremity of the elbow;] the *extremity of the bone from which the measurer by the cubit measures*: the extremity of the os humeri which is next to the elbow is called the قبيح; and the *زج* of the elbow is between the قبيح and the *ابرة الذراع*: (T:) or a *small bone, the head of which is large, and the rest slender, compactly joined to the قبيح*: (TA voce قبيح:) or the *slender part of the ذراع*: (S, M: or a bone, (as in some copies of the K,) or *small bone*, (as in other copies of the K and in the M,) which latter is the right reading, (TA,) even with the *extremity of the زند* [which is applied to the *ulna* and to the *radius*] of, or from, (من,) the ذراع [or fore arm] to the extremity of the finger. (M, K.) — †The *bone of what is termed العرقوب* [i. e. of the *heel-tendon* of a man, or of the *hock* of a beast], (M, K,) which is a *small bone adhering to the كعب* [i. e. to the ankle or to the hock]: (M, TA:) and [app. more correctly "or"] the *slender part of the عرقوب* [or hock] of the horse: (M, K, TA:) in the *عرقوبان* [or two hocks] are [what are termed] ابرتان, which are the *external extremity of each hock*. (S.) — See also مئبر.

ابار: see ابري.

ابار a subst. [signifying The *fecundation* of a palm-tree]: (S:) or it is an inf. n.: [see 1:] or it signifies a *palm-tree whereof the spadix is used for the purpose of fecundation*. (Mṣb.)

مئبر: see ابر.

ابار A *maker of needles*: (T, M, K:) and a *seller thereof*: or the latter is called ابري, of which ابري is a corruption. (K.) — †The *flea*. (K.) — See also بار, in art. بار.

ابر One who *fecundates* a palm-tree, or palm-trees: who *dresses*, or *puts into a good or right or proper state*, a palm-tree, or palm-trees, or seed-produce; (T, TA;) or any work of art; and hence applied to the *fecundater of the palm-tree*. (Abou-'Abd-er-Rahmán, TA.) — †There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fṣ.)

مئبر: see ابر.

مئبر The *place* [or *case*] of the needle. (K.) — †The *tongue*. (L.) — See also ابرة: — and مئبرة. — Also, (T, L, K,) and مابر (T, L,) and ابر (Mṣb,) That, (Mṣb, K,) [namely] what is called جشر, (T, TT,) or جش, (so in a copy of the T,) [in the L and TA it is said to be "like (what is

termed) الحش," thus written with the unpointed ح, and without any syll. signs, perhaps a mis-transcription for حشر, and doubtless meaning the *anthers*, or the *pollen*,] with which palm-trees are *fecundated*. (T, L, Mṣb, K.)

مئبرة (Lh, S, M, K) and مئبر and ابرة (M, K) †Malicious and mischievous *misrepresentation*; *calumny*; or *slander*; (Lh, S, M, K;) and the †*marring*, or *disturbance, of the state of union or concord or friendship or love between a people or between two parties*: (Lh, S, K, TA:) pl. مابر. (S, M.) You say, *غبتت منهم الخبر*, †[Their internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them]. (A.)

مئبر: see what follows.

مئبر A dog that has had a needle given him, to eat, in bread: (S:) and, with ة, applied to a sheep or goat (شاة) that has eaten a needle in its fodder, and in whose inside it has stuck fast; in consequence of which the animal eats nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., *كالكلب المئبر*, The believer is like the dog that has had a needle given to him, to eat, in bread. (S.) [Accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] — Also, (T, S, A,) and مئبر, (S,) A palm-tree *fecundated*: (T, S, A:) and the same, and seed-produce, *dressed*, or *put into a good or right or proper state*. (T, TA.) The former is the meaning in the phrase *سكة مئبرة*, (T, S,) occurring in a trad., [q. v. voce مئبر], i. e. A row of palm-trees [or perhaps a tall palm-tree] *fecundated*: or, as some say, this phrase means a *ploughshare properly prepared for ploughing*. (TA.)

ابض

1. ابيضه, aor. - (S, A, K) and ابيض, (L,) inf. n. ابيض (S) and ابيض (L,) He tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) *عَضد* [or arm], so that his fore leg became raised from the ground; (S, A, K;) as also *تأبضه*: (S, K:) and accord. to IAqr, ابيض signifies [simply] the act of *tying*, or *binding*. (TA.) — [Also, inf. n. ابيض, He loosed him, or it: for] ابيض also signifies the act of *loosing*; syn. *تخلية*; i. e. *contr. of شد*: (IAqr, K:) thus bearing two *contr. significations*. (TA.) — Also, (K,) inf. n. ابيض (TA,) He hit, or hurt, his vein called the *اباض*. (K, TA.) — ابيض (S, L, K,) inf. n. ابيض (TA;) and ابيض (S, L, K;) It (the vein called *النسا*) became *contracted*, (S, L, K,) and *strengthened the hind legs*; (L;) as also *تأبض*: (S, L:) and *تأبض* in the hind legs signifies their being *contracted* (A, TA) and *tense*: (TA:) *تأبض* of the hind legs of a horse, and *تشنج* [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) — ابيض also signifies The being in a state of *rest*, or *motionless*. (IAqr, K.) — And The being in a state of *motion*: (I

Aqr, K:) thus, again, having two *contr. significations*. (TA.)

5. *تأبض* He (a camel) had his pastern of his fore leg tied, or bound, to his arm, so that his fore leg became raised from the ground. (S, K.) You say, *تقبض كأنها تأبض* [He contracted himself as though he had his leg thus bound]. (A, TA.) — *تأبضت* She (a woman) sat in the posture of the *متأبض* [app. meaning having her shanks pressed back against her thighs]. (TA.) — See also ابيض, in two places. — *تأبضه*: see ابيضه.

مئبر: see ابيض, or ابيض, or ابيض, or ابيض: see مئبر.

Also, the first, i. q. *دهر* [Time; or a long period of time; or a period of time whether long or short; &c.]: pl. ابيض. (S, K.)

اباض The cord, or rope, with which the pastern of a camel's fore leg is tied, or bound, to his arm, so that his fore leg is raised from the ground: (A, S, A, K:) pl. ابيض. (K.) The dim. is ابيض. (S.) — A certain vein (*عرق*) in the hind leg (AO, K) of a horse. (AO.)

ابيض (K,) or ابيض النسا (ISh,) A very swift horse: (ISh, K:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (ISh.)

ابيض: see ابيض.

مئبر The inner side of the knee (S, A, K) of any thing: (S:) or the inner sides of the two knees are called *مئبرا الساقين*: (T, TA:) or any part upon which a man bends, or folds, his thigh: or what is beneath each thigh, in the prominent places of the lower parts thereof: or the inner side of each thigh, as far as the belly: and also the wrist; the joint of the hand in the fore arm: (TA:) and in the camel, (K,) [i. e.] in each of the fore legs of the camel, (T, TA,) the inner side of the elbow: (T, K, TA:) as also ابيض; (IDrd, K;) or, as in [some of] the copies of the S in art. ابيض, ابيض; [in one copy of the S ابيض; and in another, imperfectly written;] but some write it ابيض: and one says, *أخذ يابضه*, meaning He put his hands, or arms, beneath his knees, from behind, and then carried him. (TA.) The pl. of مئبر is مئبر. (S.)

مئبر A camel having the pastern of his fore leg tied, or bound, to his arm, so that his fore leg is raised from the ground; (A, TA;) as also *متأبض*: (S:) or the latter, having his fore shank bound to his arm with the *اباض*. (K.) — Hit, or hurt, in the vein called the *اباض*. (TA.)

مئبر النسا The crow: because it hops as though it were *مئبر*. (K.)

مئبر: see مئبر: and see 5. — Also Having the vein called *اباض* in a tense state. (TA.)

ابط

1. ابطه i. q. *هبطه*, q. v.: (IAqr, Az, Sgh, K:) said of God. (K.)

5. *تأبطه* He put it (a thing, S, Mgh, Mṣb) beneath his *ابط* [or arm-pit]; (S, Mṣb, K;) or in