

جَاءَتِ الشُّجُورُ 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 الشُّجُورِ means *one after another, in a single line*: see art. خَف. (TA.) And one says, وَكَدَّتِ الغَنَمُ طَبَقًا and طَبَقًا, meaning *The sheep, or goats, brought forth one after another*: (L:) El-Umawee says, when they do thus, one says, وَكَدَّتْهَا الرَّجِيْلَاءُ and وَكَدَّتْهَا طَبَقًا and طَبَقَةً [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, يُوَصِّلُ الأَطْبَاقُ وَيَقْطَعُ الأَرْحَامَ [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 طَبِي 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 *أَسْوَد*; (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 طَبِي, instead of بِنْتُ طَبِي.) Hence the phrase *بِنَاتُ طَبِي* meaning † *A calamity*; (S, O, TA;) as also *بِنَاتُ طَبِي*: (TA:) *بِنَاتُ طَبِي* meaning *calamities* [like *مُطَبِقَاتُ*]: as well as *tortoises*: and *serpents*: (K:) and *أَمْرُ طَبِي* [in like manner] means *calamity*: (TA in art. طَرِق:) or, accord. to Eth-Tha'libee, طَبِي [thus, imperfectly decl., as written in the L,) signifies *a yellow serpent*: (L, TA:) and *أَمْرُ طَبِي* and *بِنْتُ طَبِي* are said to signify *the serpent*, because of its coiling itself round: or *بِنَاتُ طَبِي* is an appellation applied to *serpents* because of their winding themselves round (إِطْبَاقًا) 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 طَبِي [i. e. cover, or dish, or plate,] when they coil themselves round. (TA.)

طَبَقَةٌ: see طَبِي, 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 طَبَقَاتُ: see طَبِي, 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*.] — كُتِبَتْهُ إِلَى طَبَقَةٍ 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. شُور]. (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 طَبَقٌ]. — 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 طَبَقٌ [or cover] to it. (TA.) It is said in a trad. respecting Kureysh, عَلِمْتُ عَالِمِيهِمْ 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, طَبَقُ الأَرْضِ. (TA.) — See also طَبَقٌ. — And see مُطَبِقٌ.

طَبِي: see طَبِي, 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* (يُطَبِقُ عَلَى المَرْأَةِ) in the CK [erroneously] يُطَبِقُ, and in my MS. copy of the K (يُطَبِقُ المَرْأَةَ) *with his breast by reason of his heaviness*: (K, TA:) or *impotent*; syn. عَيْسٌ (S, O:) or *impotent* (عَيْسٌ), *heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age*: accord. to Aq, *stupid, foolish, impotent in speech or actions, dull, or heavy*: accord. to IAq, *whose reason is veiled, or wholly obscured*, (أَطْبَقَ عَلَيْهِ الجُنُونُ) [see مُطَبِقٌ] 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 عَلَيَّ 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 tesheed, 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-Hanafeeyeh, means in the places where grow these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.)

طَبَاقٌ: see طَبِي. — 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 العَابِطِي [the chamber that has a trap-door]: (Mgh: [see also مُطَبِقٌ:]) pl. طَبَاقِي and طَوَابِيقِي; (Mgh, O, K;) the former being pl. of طَبَاقِي, and the latter of طَبَاقِي. (O.) — And in like manner the 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 طَائِفٌ, 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. طَوَابِيقِي: 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 مُتَعَبِيًا طَبَاقِيًا means *Such a one came having his turban disposed in the manner above described*. (IAq, O.)

مُطَبِقٌ: see طَبِي.

مُطَبِقٌ [pass. part. n. of 4, Covered; &c.]. — الحُرُوفُ المُطَبِقَةُ are *The letters ص, ض, ط, 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 مُطَبِقٌ is