

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

عَقِير and عَقِيمَة and عَقِيمَة 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 جَزْمَة]: 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] هَوَاج; (TA;) as also the second; and so عَقِيمَة: (O and TA in art. عَقَب:) but some, Lh adds, say that it signifies sorts of لَبَن [evidently, I think, a mis-transcription for لَبَس 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 هَزْمَة [generally and properly signifying a depression, or dint, but here app. meaning a stricture, (see عَقِيمَة)] 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 عَقِيمَة as syn. with عَقِيمَة and عَقِيمَة: but this I do not find in the K.

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

عَقِيمَة: see عَقِيمَة.

عَقِيمَة: see the paragraph here following.

عَقِيمَة 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 عَقِيمَة, [as rel. ns. from عَقِيمَة and its syn. عَقِيمَة, both inf. ns. accord. to the S and K,] (so in copies of the S,) or عَقِيمَة and عَقِيمَة, 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 عَقِيمَة: or such as is termed عَقِيمَة [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,] † عَقِيمَات or عَقِيمَات, app. meaning Such a one has obscure modes of expression, mentioned by IAqr as said of a man يلوى بخصمه اذا

[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 بَخْصِمِهِ]. (TA.)

عَقِيمَة: see the next preceding paragraph.

عَقِيمَات or عَقِيمَات: see عَقِيمَة, last sentence.

عَقَام: see عَقِيمَة, in two places. — Also † A vehement war or battle, (S, K, TA,) and so عَقَام and عَقِيمَة, (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 (يَتَلَوِيَانِ); 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 عَقِيمَة, (TA,) A hard, distressing, or distressful, day: (K, TA:) accord. to Er-Rāghib, one in which is no joy. (TA.)

عَقِيمَة, (K,) with which عَقَام is syn., (S,) is applied to a womb, meaning [Barren; or] incapable of receiving offspring, in consequence of a هَزْمَة therein; [see عَقِيمَة]; as also عَقِيمَة, and عَقِيمَة; (K;) the last of which is expl. by Ks as signifying, thus applied, bound, or constricted; (مشدودة); so in some copies of the S, and in the TA;) or obstructed; (مشدودة); 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 أَسْوَأ, in art. سَوَأ: (TA:) pl. عَقَائِم and عَقِيمَة, (S, Mṣb,) and sometimes عَقِيمَة, (S, and so in some copies of the K instead of عَقِيمَة,) a contraction of عَقِيمَة. (S.) And it is also applied to a man, meaning To whom no child is born; (S, Mṣb, K;) and so عَقَام: (K:) pl. عَقَامَة and عَقَام (Mṣb, K) and عَقِيمَة. (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 العَقِيمَة [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 عَقِيمَة. كَلِمَاتٌ عَقِيمَة 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 يَوْمٌ عَقِيمٌ because [it is † A day] having no day after it. (S, TA.) Accord. to some, it is thus termed in the Kur xxii. 54. (Bd &c.) — And الدُّنْيَا العَقِيمَة means † [The present world] does not render good to him who is of the people thereof. (TA.) — And one says, المَلِكُ العَقِيمُ 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. مَعْقِرَة: (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 المَعْقِرِ, 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.)

مَعْقِرَة: see عَقِيمَة, 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.

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