

that takes long, or wide, steps, (K,) in running, or that runs far. (K accord. to different copies.) [Golius, who writes the word يُعْبِثُ, 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,

عَدَّقُ بِسَاحَةِ حَائِرٍ يُعْبِثُ

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 *العُيُوبُ* is the name of *A certain idol*. (O.)

عَبَا

1. عَبَا, aor. عَبَّ, inf. n. عَبٌّ, *He packed up goods, or utensils; put them one upon another*: (TA:) you say, عَبَّاتُ الشَّيْءِ فِي الْوِعَاةِ [*I packed the thing in the repository*], aor. as above: and some allow also عَبَّيْتُ with teshdeed and عِي [which is commonly used in the present day]: (Msb:) [and عَبَوْتُ also, inf. n. عَبْوٌ: or عَبَا, (S, O, K,) aor. as above, (K,) and so the inf. n.; (S, O;) and عَبَا, 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 عَبِي, with teshdeed and عِي, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say تَعْبِيَّةُ الْجَيْشِ, without ء, (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 عَبَاتُ لَهُ شَرًّا *I prepared for him evil, or mischief*. (TA.) — عَبَا, (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 عَبَا, inf. n. تَعْبِيَّةٌ and تَعْبِيٌّ; and عَبِي. (TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that عَبَا signifies *He excited a good, or pleasant, odour*; as rendered by Golius: but this I think doubtful.] — مَا أَعْبَا بِهِ means *What shall I do with it?* (T, K, TA,) namely, the affair. (T, TA.) مَا يَعْبَا 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*: (Abou-Adnán, TA:) or, accord. to Abou-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 يَعْبَا 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 عَبَاتُ بِهِ, عَبَاتُ, meaning *I did not reckon him as anything; or did not esteem him at all*. (Abou-Abd-El-Rahmán, TA.) And مَا عَبَاتُ لَهُ شَيْئًا *I did not care for, mind, heed, or regard, him*: (T, TA:) or so مَا عَبَاتُ بِهِ. (Msb.) And قَدْ عَبَا اللَّهُ عَنْهُ *God has received with approbation everything from him*. (Abou-Adnán, TA.) — And عَبَا لَهُ *He thought it, or opined it, and held it, or took to it as a tenet*. (O, TA.) — عَبَا وَجْهَهُ, aor. عَبَّ, *His face shone*: (IAqr, TA:) and so عَبَا, aor. يَعْبُو. (K in art. عَبُو.)

2: see 1, former half, in two places.

8. الإِعْتِبَاءُ is syn. with الإِحْتِشَاءُ: (S, K, TA:) one says, of a woman, اِعْتَبَاتُ بِالْمِعْبَاءِ [or اِعْتَبَاتُ alone, as indicated in the S and K, meaning *She stuffed her vulva with the مِعْبَاءُ, q. v.*] (TA.) — And اِعْتَبَا app. signifies *He put together for himself; or grasped; or got, or gained, possession of; property*,] one says, اِحْتَوَيْتُ مَا عِنْدَهُ وَأَمْتَحَرْتُهُ [or اِحْتَوَيْتُ مَا عِنْدَهُ وَأَمْتَحَرْتُهُ. (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 عَبَوْتُ signifies the same; (TA;) or so عَبَوْتُ; (TA in art. عَبُو;) the pl. of which is عَبِي: (TA in that art. and in the present also:) so too does عَبَّ, (K in art. عَب,) 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. اِعْبَاءٌ. (S, O, Msb.) One says, حَمَلْتُ اِعْبَاءَ 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 اِعْبَانٌ*: 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.)

عَبَا: see the next paragraph. — Also, (K, TA,) applied to a man, (TA,) *Stupid, dull, or heavy*: (K, TA:) like عَبَامٌ. (TA.) [But see عَبَا, in art. عَبِي.]

عَبَاةٌ, (Msb, K, TA,) as also عَبَايَةٌ, (Msb, TA,) a dial. var., with عِي in the place of the ء, (Msb,) or the ء is a substitute for عِي, (TA,) and عَبَاةٌ, (K,) or this is a pl., like عَبَااتٌ, (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبَاةٌ is the n. un.,] *A well-known [sort 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. عَبِي: and for a description and representation of the عباية now most commonly worn in Egypt and Arabia and Syria, see my "Modern Egyptians."]

مَذْهَبٌ i. q. مَعْبَأٌ [as meaning *A way of thinking to which one takes as a tenet*]: (O, K:) from عَبَا لَهُ "he thought it," &c. (O.)

مِعْبَاءٌ *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,] عَبَثٌ, aor. as above, (K,) and so the inf. n., (S, O,) *He made, or prepared*, عَبَثٌ [q. v.]: (S, O, K:) or so عَبَثٌ عَبِيَّةٌ; as also اِعْبَثَهَا. (O.) One says, عَبَثَتِ الْمَرْأَةُ, meaning *The woman poured out what was moist of the [preparation of curd called] اِقْطٌ, 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*. (Abou-Sá'id El-Kilábee, S, O.) And عَبَثَ اِقْطٌ, aor. and inf. n. as above, *He dried the اِقْطٌ in the sun: or he mixed it with clarified butter*: and عَبَثَهُ, with غ, is a dial. var. thereof. (TA.) — عَبَثٌ, 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 الدَّرُّورُ † [*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.

عَبَثٌ *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 عَبَثٌ, of which it is the inf. n.]

عَبْثَةٌ, with the ب quiescent, *A single act of عَبَثٌ [or play, sport, &c.]*. (S, O.)

عَبِيَّةٌ: see عَبِيَّةٌ. — Also, in a certain dial., i. q. مَضَلٌ [q. v.]: accord. to ISk, this latter