

is a form of imprecation against a man, used by the Arabs. (TA.) And عَبَّرَتْ, inf. n. عَبْرٌ, means *She became bereft of her child, or children, by death.* (A.) [See عَبْرٌ.]

2. عَبْرُهُ بِالْمَاءِ, (Lh, K,) inf. n. تَعْبِيرٌ; (TA;) and عَبَّرَ بِهِ الْمَاءَ, (Lh, K,) and التَّهْرُ; (TA;) *He made him to cross, go across, or pass over, or he conveyed him across, the water,* (Lh, K, TA,) and *the river.* (TA.) = عَبْرَ الرَّوْيَا, (S, O, Mṣb, K,) inf. n. as above; (S, O;) and عَبَّرَهَا, (S, A, O, Mṣb, K,) [which is less common, but more chaste,] aor. ʔ, (S, O,) inf. n. عَبْرَةٌ (S, A, O, Mṣb, K) and عَبَّرَ; (A, Mṣb, K;) *He interpreted, or explained, the dream,* (S, A, O, Mṣb, K,) and *told its final sequel or result:* (A, O, K;) or the former verb has an intensive signification: (Mṣb;) and عَبَّرَ has a more particular [or more restricted] meaning than تَأْوِيلٌ: it is said to be from عَبَّرَ signifying the "side" of a river, because the interpreter of the dream considers the two sides thereof, and meditates upon every particular of it from its beginning to its end. (TA.) In the phrase of the Kur [xii. 43], *إِنْ كُنْتُمْ لِلرُّوْيَا*, the ل is termed التَّعْقِيبُ [the ل of succedaneousness], because it is succedaneous to the connection termed إِضَافَةٌ [i. e. the phrase is succedaneous to *إِنْ كُنْتُمْ عَابِرِي الرُّوْيَا* *If ye be interpreters of the dream*]: (O, TA:) or it is inserted as an explicative: (Zj, TA:) the phrase is similar to *إِنْ كُنْتُ لِلْمَالِ جَامِعًا*. (S, O.) — عَبَّرَ عَمَّا فِي نَفْسِهِ, (A, K, TA,) inf. n. as above, (TA,) *He declared, spoke out clearly or plainly, or explained, what was in his mind.* (A, \*K, \*TA.) And *اللسان يعبر عما في الضمير* *The tongue declares, or explains, what is in the mind.* (S, \*O, \*Mṣb.) And *عبر عنه غيره* *Another spoke, or spoke out, or explained, for him;* (L, K, \*TA;) he (the latter) being unable to say what he would. (L, TA.) And *عبرت عن فلان* *I spoke for such a one.* (S, O, Mṣb.) [Hence, *يعبر عن كذا*, said of a word or phrase, *It expresses the meaning of, signifies, or denotes, such a thing.* And *يعبر به عن كذا* *The meaning of such a thing is expressed thereby; or such a thing is signified, or denoted, thereby.*] — عَبْرَ الدَّنَانِيرِ, (A,) or *الذهب*, (K,) inf. n. as above, (A, K,) *He weighed the deenárs, (A,) or the gold, (K,) deenár by deenár:* (A, K;) or *عبره* signifies *he weighed it (a thing), or measured it, without extraordinary care:* (K, \*TA;) and *تعبير الدراهم*, *the weighing of the dirhems collectively, after making divisions of them.* (S, O, TA.) = عَبْرَ بِهِ, (K, TA,) inf. n. as above, (TA,) signifies *أراه عبر عينه* (K, TA, in the CK *عَيْنِهِ*), i. e. *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) Dhu-r-Rummeh says,

عَلَى مَلَقِيَاتٍ يُعْبِرْنَ بِالْغَفْرِ

[Upon swiftly-running mares that show the moun-

tain kids, in the swiftness of their pace, *what makes their eyes to weep from envy.* (TA.) And you say also, *عبر عينه*, meaning *He made his eyes to weep.* (TA.) — Also *He destroyed him:* (K, TA:) as though he showed him what would make his eye to weep, or make it hot. (TA.) — And *He caused him to fall into difficulty, or distress.* (A.) And *It (an affair, or event,) was, or became, difficult, or distressing, to him.* (O, K.)

8. *اعتبر* *He became admonished, or reminded; he took warning, or example:* in this sense the verb is used in the Kur lix. 2: and you say, *اعتبر بما مضى* *He became admonished or reminded, or he took warning or example, by what passed:* (Mṣb:) and *السعيد من اعتبر بغيره* *السعيد من ألتقى من اعتبر به غيره* [The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning]. (Kull p. 60.) And *عبر* [as inf. n. of عَبَّرَ, aor. ʔ,] signifies the same as *اعتبار* [as inf. n. of *اعتبر* in the sense expl. above]: (Fr, O, L, K, TA:) whence the saying of the Arabs, *اللهم اجعلنا ممن يعبر الدنيا ولا يعبرها*, (Fr, O, L, TA,) with fet-ḥ to the ب of *يعبر* in the first case, and with ḍamm to it in the second case, (TA,) meaning *O God, make us to be of those who take warning, or example, by the present world, and do not [pass through it or] die quickly, or soon, until they content Thee by obedience:* (Fr, O, L, TA:) in the copies of the K, *ممن يعبر الدنيا ولا يعبرها*, the former verb with ب [and ḍamm], and the latter with م [and ḍamm]: and in the A is given, as a trad., *اعبروا* *اللهم اجعلنا ممن يعبر الدنيا ولا تعبروها*: but the reading given by Sgh and in the L is pronounced by MF to be the right. (TA.) See also *عبرة*. [And see 10, last sentence.] — Also *He took, or regarded, what he witnessed, or saw, or beheld, as an indication, or evidence, of what was concealed from him:* (O:) *he compared what was unapparent with what was apparent [and so judged of the former from analogy]: or he considered the essential properties of things, and their modes of indication, in order that, by the consideration thereof, another thing, of their kind, might become known.* (Kull p. 60.) See, again, *عبرة*. Ibn-Seereen used to say, *أعتبر الحديث* [I judge by comparison with what has been transmitted by tradition from the Prophet]; meaning I interpret a dream according to what has been transmitted by tradition, like as I do according to the Kur-án; as when a crow is interpreted as meaning an unrighteous man, and a rib as meaning a woman, in imitation of forms of speech used by the Prophet. (O, \*TA.) — See also 1, latter half, in two places. — Also *He accounted, or esteemed, or regarded, a thing, in respect of predicamental order.* (Mṣb.) See, again, *عبرة*. — [And *He esteemed a person, or thing; held him, or it, in high estimation or regard.* — And *He took a thing into account, regarded it, or included it in a mental view or an examination.* Hence the phrase *باعتبار كذا* *With regard, or respect, or with regard had, to such a thing; in consideration*

of such a thing, or of the implication thereof; and having regard, or respect, to such a thing; as also *اعتبارًا كذا* and *بكذا*. And *باعتبار واحد* *Considered in one respect; in one and the same light.* Hence also the phrase, *يعتبر كذا لصحة العقد* *Such a thing is made a condition [or is taken into account] for the soundness, or validity, of the contract.* (Mṣb.) — *اعتبر منه* means *He wondered at him, or it.* (K, TA. In the CK, *منه* is omitted.)

10. *استعبر* [He desired to cross, go across, or pass over, a river or the like. (See *الغَمِيضَا*.)] = *استعبره الرؤيا* *He asked him to interpret, or explain, the dream;* (K;) *he related to him the dream in order that he might interpret, or explain, it.* (S, O.) — *لقد أسرعت استعبارك الدراهم* is a saying mentioned by Aṣ as meaning [Assuredly thou hast hastened] thy drawing forth of the dirhems. (O.) = See also 1, last quarter, in two places. — [Accord. to Golius, *استعبر* is also syn. with *اعتبر* in the first of the senses assigned to the latter above; but for this I do not find any authority.]

*عبر سفر*: see *عبر*. = *عبر أسفار*: see what here follows.

*عبر أسفار* (S, K) and *عبر أسفار* (K) and *عبر أسفار* (TA) *A he-camel, and a she-camel, and camels, like a ship [or ships], i. e. upon which journeys are continually made:* (S:) or *a she-camel that is strong* (K, TA) *to journey, (TA,) [as though] cutting, or furrowing, what she passes over, (K, TA,) and upon which journeys are made:* (TA:) and likewise a man (K, TA) *bold to undertake journeys, vigorous and effective therein, and strong to make them:* and in like manner a he-camel, and camels: (TA:) applied to a sing. and to a pl. (K, TA) and to a fem.: (TA:) and in like manner also *عبار*, applied to a he-camel, (K,) meaning *strong* (O, TA) *to journey;* and so *عبار*, with kesr, [app. pl. of *عبر*,] applied to camels. (TA.) — Hence one says, *إن فلانًا عبر لكل عمل* *Verily such a one is fit, and sufficiently strong, for every work.* (A.) — [Hence likewise *عبر* signifies *Clouds that travel, or pass along, vehemently [or quickly].* (K.) = See also *عبر*. = And *عبر* and *عبر* (S, O, K, TA, in the CK *عبرة* and *عبرة*), and *عبر* signify *A weeping with grief:* (TA:) or *heat in the eye, causing it to weep:* (S, O:) or *heat of the eye.* (K.) One says, *لأمة العبر*, and *العبر*, (S, A, O, TA,) and *العبر*, meaning *May his mother have weeping with grief:* (TA:) or *heat in the eye, causing it to weep:* (S, O:) or *may his mother be bereft of her child, or children, by death.* (A.) And *أراه عبر عينه* (K, TA, in the CK *عَيْنِهِ*), *He showed him what would make his eye to weep: or what would make his eye hot.* (TA.) And *رأى فلانٌ عبر عينه* *Such a one saw what made his eyes hot.* (S, O.) And *لينظر إلى عبر عينه* *Verily he looks at that which he dislikes, or hates, and at which he weeps.* (A.) And