

or one of its legs, with a sword: see above]. (Az, TA.) So in the saying of Imra-el-Kays,

وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مَطِيَّتِي

[And the day when I slaughtered for the virgins my riding-camel]. (TA.) And so in the trad. **عَقَرُ فِي الْإِسْلَامِ** [There shall be no slaughtering of camels at the grave in the time of *El-Islām*]: for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA.) — Hence also, *He slew him; he destroyed him*: of this signification we have an ex. in the story of Umm-Zarā: **وَعَقَرُ جَارَتِهَا** And [a cause of] the destruction of her fellow-wife through [the latter's] envy [of her] and rage [against her]. (TA.) — **عَقْرِي حَلَقِي** (Mgh, O, Mṣb, K, &c.,) said of a woman, (TA,) occurring in a trad. of Ṣafeeyeh, (Mgh, Mṣb, TA,) in which Moḥammad is related to have used this expression, on the day of the return of the pilgrims from Minē, when he was told that she had her menstrual flux, to which he added, "I see her not to be aught but a hinderer of us;" thus accord. to the relaters of traditions, each word being an inf. n., like **دَعْوِي**; (O, TA;) of the measure **فَعَلِي**; or, as some say, the **ي** is to mark a pause; (Mgh;) and **عَقْرًا حَلَقًا**, (O, K,) which are also inf. ns.; (TA;) and this is accord. to the usage of the Arabs; (Az, TA;) being a form of imprecation, though not meant to express a desire for its having effect, (Az, Mṣb, TA,) for what is meant by it is only blame; (Mṣb;) expl. by **عَقْرَهَا اللَّهُ تَعَالَى وَحَلَقَهَا** (K,) i. e., [May God (exalted be He) wound her, &c., and] shave her hair, or afflict her with a pain in her throat: (TA:) or may her body be wounded (**عَقْرُ**), and may she be afflicted with a disease in her throat: (Mgh, O:*) so accord. to A'Obeyd: or may her leg and her throat be cut: or may her leg be cut and her head shaven: (Mgh:) [or may she be destroyed, and may her throat be cut:] or the two words **عَقْرِي** and **حَلَقِي** are epithets, applied to a woman of ill luck; and the meaning is, (Z, O, TA,) she is one who extirpates [or destroys, and cuts the throats of] her people, by the effect of her ill luck upon them; (Z, O, K, TA;) being virtually in the nom. case, as enunciatives; i. e., **هِيَ عَقْرِي وَحَلَقِي**. (Z, TA.) Lh mentions the phrase, **لَا تَفْعَلْ ذَلِكَ أُمَّكَ عَقْرِي** [app. meaning, Do thou not that: may thy mother be childless: (see **عَقَرْتُ**:)] without explaining it: but he mentions it with the phrases **أُمَّكَ تَأْكُلُ** and **هَابِلٌ**. (TA.) Or **عَقْرِي** signifies *Having the menstrual flux*. (K.) One says also, imprecating a curse upon a man, **جَدَعًا لَهُ وَعَقْرًا وَحَلَقًا**, meaning, *May God [maim him, and] wound (عَقْرَ) his body, and afflict him with a pain in his throat*: and, sometimes, **عَقْرِي حَلَقِي**, without tenween. (S.) [See also 1 in art. **حَلَق**.] — **عَقَرَبِهِ** *He killed the beast which he was riding, and made him to go on foot: he hocked, houghed, or hamstrung, his beast*. (TA.) — Hence, **عَقَرْتُ بِي** *Thou hast long detained me, or restrained me; as though*

thou hadst hocked (**عَقَرْتُ**) my camel and I were therefore unable to journey: ISk cites as an ex.

قَدْ عَقَرْتُ بِالْقَوْمِ أُمَّ خَزْرَجٍ

[Umm-Khazraj has long detained the party, or people]. (S, O, TA.) And in the A it is said that **عَقَرْتُ فَلَانَةَ بِالرَّوْضِ** means *Such a woman, or girl, came forth to the riders on camels, and they staid long in her presence; as though she hocked (عَقَرْتُ) the camels upon which they rode*. (TA.) One says also **قَدْ كَانَتْ لِي حَاجَةً فَعَقَرَنِي عَنْهَا** *I had a want, and he withheld me from it, and hindered me*. (Ibn-Buzurj, L.) Hence, **عَقَرُ صَرَفًا حَالًا بَعْدَ حَالٍ**, (Az, TA,) meaning *The shifting about of the course of a journey by successive changes*: see **صَرَفٌ**, third sentence. (O, TA.) — And **عَقَرُ بِالصَّيْدِ** i. q. **وَقَعَ بِهِ** [app. meaning *He made much slaughter among the objects of the chase*]. (O, K.) — And **عَقَرْتُ بِهِمْ** *She (a woman) smote their souls, and wounded their hearts*. (O.) — **عَقَرُ النَّخْلَةَ**, (inf. n. **عَقْرٌ**, TA, and subst. [or quasi-inf. n., like **جَدَاذٌ** and **صَوَامِرٌ** and **قَطَافٌ** &c.,] **عَقَارٌ**, T, S, O, TA,) *He cut off the head of the palm-tree*, (T, S, O, K,) altogether, with the heart (**الْجَمَارُ**), (T, S, O,) so that it dried up, (K,) and nothing came forth from its trunk. (IKṭt.) — **لَا تَعْقِرَنَّ شَجَرًا** *Thou shalt by no means cut down trees*. (Mgh.) — **عَقَرُ الْمَرْعَى** *He cut down the trees of the pasture-land: he cut down the herbage, or pasture, and spoiled it*. (TA.) — **عَقَرَ الْكَلْبُ** *He ate the herbage, or pasture*. (O, K.) And *He had the herbage for pasturage*. (O.) — You say of wine, **يَعْقِرُ الْعَقْلَ** [It disables the intellect; like as a man disables a beast by hocking him]. (IAar.) — **عَقْرَهُ**, (S, O, TA,) aor. ʔ, (TA,) inf. n. **عَقْرٌ**, (S, O, TA,) *He (a man) galled his (a camel's) back*: (TA:) *he galled it; namely, a camel's back*: (S, O:) *it (a camel's saddle, TA, and a horse's saddle, S, O, TA) galled his (the beast's) back*. (S, O, TA.) — And **عَقِرَتْ رَكْبَتُهُمْ** *Their well was demolished*. (O.) — **عَقَرُ**, (S, K,) aor. ʔ, (K,) inf. n. **عَقْرٌ**, (S, O,) *His (a man's) legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction*: (S, O:) *he became stupefied, or deprived of his reason*: (S, K:) or *he was taken by sudden fright, (K, TA,) and stupefied, or deprived of his reason, (TA,) so that he could not advance nor retire*. (K, TA.) **عَقَرْتُ حَتَّى خَرَزْتُ إِلَى الْأَرْضِ** [My legs betrayed me, &c., so that I fell to the earth] was said by 'Omar. (S.) And one says, **عَقَرْتُ حَتَّى مَا أَقْدِرُ عَلَى الْكَلَامِ** [I am stupefied, or taken by sudden fright, &c., so that I am not able to talk]. (M, TA.) [And **عَقَرُ** alone means *He became unable to speak*. In one place in the L, this verb is written **عَقِرُ**; but this is probably a mistake.] — **عَقَرْتُ**, aor. ʔ; (S, IJ, M, IKṭt, L, Mṣb;) in the K, **عَقِرْتُ**, of the class of **عَنِي**; but the authorities indicated above show that **عَقَرْتُ** is the correct form; (TA;) and **عَقَرْتُ**, aor. ʔ; (M, IKṭt, L, Mṣb, K;) and **عَقَرْتُ**, aor. ʔ; (M, IKṭt, L;) inf. n. **عَقْرٌ**, (S, M, IKṭt, L, Mṣb, K,) of the first, (S, Mṣb, like as **حَسَنٌ** is inf. n.

of **حَسَنْتُ**, (S,) or of the second, (M, L, K,) and **عَقَارَةٌ** (M, L, K) and **عَقَارَةٌ**, (K,) or **عَقَارَةٌ**, (M and L, as in the TA,) which are of the first, (M, L, K,) and **عَقْرٌ**, (M, IKṭt, L, Mṣb, K,) which is of the second, (M, L, Mṣb, K,) and **عَقَارٌ**, or **عَقَارٌ**, (accord. to different copies of the K,) or **عَقَارٌ**, (M and L, as in the TA,) also of the second, (K,) or of the third; (M, L;) *She (a woman [and a camel &c.]) was, or became, barren: (K, TA:) or did not conceive: (S:) or ceased to conceive*. (IKṭt, Mṣb.) — **عَقَرُ**, aor. ʔ; and **عَقِرُ**, aor. ʔ; *He (a man [and a beast]) was barren; did not generate*. (TA.) — **عَقَرُ**, aor. ʔ, inf. n. **عَقْرٌ**, † *It (an affair) did not produce any issue, or result*. (K.) — **عَقَرَهَا** *He (God) made her [to be barren, or] to cease to conceive*. (Mṣb.)

2. **عَقَرَهُ**: see 1, first and second sentences. — **جَدَعًا لَكَ وَعَقْرًا** *I said to him جَدَعْتُهُ وَعَقَرْتُهُ* [See 1.]

3. **عَاقَرَهُ** *He contended with him for superior glory (K, TA) and generosity and excellence (TA) in the hocking, or slaughtering, (عَقْرُ [see 1],) of camels*. (K, TA.) It was customary for two men thus to contend for superior munificence, [giving away the flesh of the victims,] but they did so for the sake of display and vain glory; wherefore the eating of the flesh of camels slaughtered on an occasion of this kind is forbidden in a trad., and they are likened to animals sacrificed to that which is not God. (TA.) — And **عَاقَرَهُ**, (TK,) inf. n. **مُعَاقَرَةٌ**, (S, K,) *He held a dialogue or colloquy, or a disputation or debate, with him, (S, K,) and encountered him with mutual reviling and satire (S, TA) and cursing*. (TA.) — Also **عَاقَرَهُ**, (K,) inf. n. **مُعَاقَرَةٌ**, (S, O, K,) *He, or it, kept, confined himself or itself, clave, clung, or held fast, to him, or it*: (S, O, K:*) *he kept, or applied himself, constantly, or perseveringly, to him, or it*. (TA.) You say also, **عَاقَرَ الْخَمْرُ**, (S, TA,) and simply **عَاقَرَ**, (TA,) *He kept, or applied himself, constantly, or perseveringly, to the drinking of wine*: (S, TA:) or **مُعَاقَرَةُ الشَّرَابِ** signifies *the contending with wine for superiority*; as when a man says, I have more, or most, strength for drinking, and so contending with it for superiority, and being overcome thereby. (Aboo-Sa'eed, TA.) You say also, **عَاقَرَتِ الْخَمْرُ الدِّينَ** *The wine remained long confined to the [jar called] دِينَ*; syn. **لَا زَمْتَهُ**. (S, K.) And **عَاقَرْتُ** **عَاقَرْتُ الْخَمْرُ الْعَقْلَ** [app., *The wine took hold upon the intellect: or contended with it for superiority*]. (S.)

4. **اعْقَرَهُ** *He stupefied him [so that his legs betrayed him and he was unable to fight or to advance or retire: see **عَقِرُ**]*. (S, O.) — **اعْقَرُ اللَّهُ رَحِمَهَا** *God rendered her womb barren*; (O, TA;) *God affected her womb with a disease (K, TA) so that she did not conceive*. (TA.) — **اعْقَرُ فَلَانًا** *He assigned to such a one a grant of land*; syn. **أَطْعَمَهُ عَقْرَةً** i. e. **طَعَمَهُ**. (K.) — And one says, **أَعْقَرْتُكَ كَلًّا مَوْضِعَ كَذَا** *I have given thee permission to pasture thy beasts upon the herbage of such a place*. (O.) — And **اعْقَرُ** *He*