

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

عَقِير and *عَقِيَّة* and *عَقِيَّة* 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. *وَشِي*. (K:) [see an ex. of this last in a verse cited voce *جَزْمَة*:] or all signify a certain sort of *وَشِي*: (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 *عَقِيَّة*: (O and TA in art. *عقب*:) 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 Msb 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*: (Msb:) or a *هَزْمَة* [generally and properly signifying a depression, or dint, but here app. meaning a stricture, (see *عَقِير*),] 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 *عَقِير* as syn. with *عَقِيَّة* and *عَقِيَّة*: but this I do not find in the K.]

عَقِيَّة: see *عَقِير*. — *عَقِيَّة الْقَمَر* [in the CK *عَقِيَّة الْقَمَر*] *The return of the moon.* (K, TA, TK.) [See *عَقِيَّة الْقَمَر* and *عَقِيَّة الْقَمَر*, of the latter of which it is app. a dial. var.]

عَقِيَّة: see *عَقِير*.

عَقِي: see the paragraph here following.

عَقِي A man of old [or hereditary] nobility and generosity. (K, TA. [For *والكريم* in the CK, I read *والكرم*, as in other copies of the K and in the TA.]) — Also, and *عَقِي*, [as rel. ns. from *عَقِير* and its syn. *عَقِير*, both inf. ns. accord. to the S and K,] (so in copies of the S,) or *عَقِي* and *عَقِي*, with damm and with kesr, (K,) applied to speech, or language, (*كَلَام*), † *Obscure, recondite, or abstruse*, (S, K, TA,) which men do not know; like what are termed *نَوَادِر*; and so *عَقِي*: or such as is termed *عَقِير* [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,] † *عَقِيَّات* or *عَقِيَّات*, app. meaning *Such a one has obscure modes of expression*, mentioned by IAqr as said of a man *يَلْوِي بِخَصْمِهِ* إذا كان

[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 *بِخَصْمِهِ*. (TA.)

عَقِي: see the next preceding paragraph.

عَقِيَّات or *عَقِيَّات*: see *عَقِي*, last sentence.

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

عَقِير, (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 *عَقِير*]; as also *عَقِيَّة*, and *مَعْقُومَة*; (K;) the last of which is expl. by Ks as signifying, thus applied, bound, or constricted; (*مَشْدُودَة*; so in some copies of the S, and in the TA;) or obstructed; (*مَسْدُودَة*; so in other copies of the S;) that will not bring forth offspring. (S, TA.) It is also applied to a woman, (IAqr, S, Msb, K,) as meaning Barren; that will not bring forth offspring: (IAqr, Msb, TA:) so in a trad. cited voce *أَسْوَأ*, in art. *سَوَأ*: (TA:) pl. *عَقَائِر* and *عَقِير*, (S, Msb,) and sometimes *عَقِير*, (S, and so in some copies of the K instead of *عَقِير*), a contraction of *عَقِير*. (S.) And it is also applied to a man, meaning To whom no child is born; (S, Msb, K;) and so *عَقَام*: (K:) pl. *عَقَائِر* and *عَقَام* (Msb, K) and *عَقِي*. (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 الْعَقِيرُ* [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: (Msb:) or unfruitful of good. (TA.) — As applied to speech, or language, see *عَقِي*. *كَلِمَاتُ عَقِير* 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.* (Msb.) — See also *عَقَام*. — And see *عَقَام*. — The day of resurrection is termed *يَوْمُ عَقِير* 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.) — *الدُّنْيَا عَقِير* means † [The present world] does not render good to him who is of the people thereof. (TA.) — And one says, *الْبَيْتُ عَقِير* meaning † *Dominion is a condition in which, (A, K, TA,) or in the seeking of which, (Msb,) relationship profits not, (A, Msb, K, TA,) nor friendship: (Msb:) for a man will slay his son, (S, Msb,) if he fear him, (S,) and his father, (Msb,) for dominion; (S, Msb;) 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. *مَعَاقِر*: (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 الْمَعَاقِرِ*, 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.)

مَعْقُومَة: see *عَقِير*, first sentence.

عقو

1. *يَعْقِي* [عَقَى, aor.] and *يَعْقُو*, aor. *عَقَا الْأَمْرَ*, *He disliked, or hated, the thing, or affair.* (K.) — And *عَقَاهُ*, aor. *يَعْقُوهُ*, is syn. with *عَاقَهُ* [meaning *He, or it, hindered, prevented, impeded, or withheld, him*], being formed from the latter by transposition; (S, TA;) i. q. *حَبَسَهُ*; as also *اعْتَقَاهُ*; (TA;) [and this is app. meant by its being said that] *الْإِعْتِقَاءُ* is syn. with *الْإِحْتِبَاسُ*, and is formed by transposition from *الْإِعْتِيَاقُ*. (S, TA.)

8: see the preceding paragraph.

عَقَا and [its n. un.] *عَقَاة*: see the next paragraph; the latter in two places.

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