

عَبَطَ *A pure, an unmixed, lie, without excuse.* (S, O.) — +I. q. رِيبة [app. here meaning *A thing that induces suspicion, or evil opinion.*] (TA.)

عَبَطَ مَاتَ *He (a man, S, O) died in a sound, or healthy, state, and being a youth, or young man.* (S, O, Mṣb, K.) = عَبَطَ also signifies *Evil speech of another; detraction; defamation.* (TA.)

عَبَطَ *Freedom from anything injurious, except a fracture of a bone, in flesh meat: (Ibn-Buzurj:) or freshness therein, and in blood, and in saffron: (K:) or pureness, or freedom from admixture, and freshness, in blood.* (TA.)

عَبِطَ (A, O, K,) or عَبِطَ (T, S, Mṣb,) and مَعْبُوطٌ (T, Mṣb, TA,) *A beast, [meaning a camel,] (K,) or a she-camel, (S, TA,) or the second and third applied to a sheep or goat, (T, Mṣb,) stabbed, or stuck, (A, O, K,) or slaughtered, (T, S, Mṣb,) in a sound, or healthy, state, (A,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) and in a fat and youthful condition, (K,) or free from anything injurious except a fracture: (T, Mṣb:) [contr. of عَارِضٌ and عَارِضَةٌ: (see the latter of these two words:)] pl. عَبَطٌ (K) and عَبَاطٌ (O, K:) and مَعْبُوطَةٌ, also, applied to a sheep or goat, signifies *slaughtered in a sound, or healthy, state.* (TA.) Also عَبِطَ, applied to flesh-meat, signifies the same: (S:) or *in a sound, or healthy, state: (Mṣb:) or free from anything injurious, except a fracture of a bone; (T, Mṣb:) so says Ibn-Buzurj: (TA:) or fresh; (O, K:) and so applied to blood, (Mgh, K,) and to saffron: (K:) or, applied to blood, pure; free from admixture; (S, O, Mṣb;) and fresh: (S, O:) also, applied to flesh-meat, fresh, as meaning not cooked: (IAth:) and مَعْبُوطٌ, applied to the same, not such as a beast or bird of prey has fastened upon, nor affected by disease. (Az, L.) — عَبِطَ also signifies *Slit, or rent, (S, O, TA,) when whole, or sound; (TA:) applied to a garment, or piece of cloth; (S, O, TA:) and to leather; &c.; (TA:) and so مَعْبُوطٌ pl. of the former, عَبَطٌ. (S, O, TA.) — And Dust raised by the hoofs of an ass. (TA.)***

عَابَطَ + *A liar.* (TA.)

عَوْبَطٌ (O, K, TA,) like جَوْهَرٌ (O, TA,) [in the CK عَوْبَطَةٌ,] *A calamity, or misfortune: (O, K:) pl. عَوَابِطٌ. (TA.) — And The main part, or fathomless deep, of the sea. (K.) Formed by transposition from عَوْبَطٌ. (TA.)*

مَعْبُوطٌ, and its fem.: see عَبِطَ, in three places.

مَعْبُوطَةٌ: see عَبِطَ.

عَبَقَ

1. عَبَقَ بِهِ الطَّيْبُ [aor. عَبَقَ] inf. n. عَبَقٌ (S, Mgh, O, Mṣb, K) and عَبَاقِيَةٌ (S, O, K) and عَبَاقَةٌ (O, K,) *The perfume clung to him, or it, (S, Mgh, O, K, TA,) and remained; and so بِهِ عَبَقَ; (TA;) and the odour of the perfume clung to him,*

or it: (Mgh:) or *the odour of the perfume was, or became, perceptible in his garment or his person: and it is said to relate only to fragrant odour. (Mṣb.) — And in like manner one says of a garment, عَبَقَ بِالْجَسَدِ [It clung to the body].* (TA.)

And عَبَقَ الشَّيْءُ بِغَيْرِهِ *The thing clave, or kept, to another. (Mṣb.)* And عَبَقَ الشَّيْءُ بِقَلْبِي *The thing stuck to my heart. (TA.)* And عَبَقَ بِالْمَكَانِ *He remained, stayed, dwelt, or abode, in the place. (O, K.)* And عَبَقَ بِهِ *He became attached to him, or it. (O, K, TA.)* [See also رَوَّعَ بِالطَّيْبِ.]

2. التَّعْبِيقُ signifies التَّذْكِيَةُ [used in relation to wine, app. as meaning *The becoming old; though the latter word, thus used, is probably tropical.*] (O, K.) Adce Ibn-Zeyd says, describing wine,

• صَانَهَا التَّاجِرُ الْيَهُودِيُّ حَوْتًا •
• مِنْ فَادَكِيٍّ مِنْ نَشْرِهِا التَّعْبِيقُ •

[which seems to be cited as meaning, *The Jewish merchant kept it two years, and the becoming old enhanced its fragrance: but I think that the last word may be more properly rendered the making it to remain long in its jar.*] (O.)

Q. Q. 3. اِعْبَقَى *He (a man, S) became cunning, or very cunning: (صَارَ دَاهِيَةً: S, O, K:) or became evil in disposition: (K:) and in like manner signifies اِبْتَعَقَى. (TA.)*

عَبَقٌ: see what next follows.

عَبِقٌ *Perfume [clinging to a person or thing, and remaining; and of which the odour clings to: (see 1, first sentence:) or] of which the odour is perceptible in the garment or person: (Mṣb:) it is applied as an epithet to an odour; and عَبِقٌ also, as the inf. n., meaning ذُو عَبِقِي. (Ham p. 710.) — Applied to a man, Such that, when he has perfumed himself with the least perfume, it does not leave him for days: and in like manner with ة applied to a woman. (Lth, O, K.) — عَبِقَةٌ, applied to a woman, means *Whom every dress and perfume suits. (TA.) — And the Khuzá'ees, who were the most chaste speakers of Arabic, said رَجُلٌ عَبِقٌ لَبِيقٌ as meaning ظَرِيفٌ [i. e. *A man excellent, or elegant, in mind, manners, and address or speech; and in person, countenance, or garb: &c.*] (TA.)**

عَبَقَةٌ *Feculence (وَضْرُ) of clarified butter, [adhering to the interior] in a skin; (IDrd, S, O, K;) also termed عَبَكَةٌ; (IDrd, O, TA;) and عَبَقَةٌ, in which the م is asserted by Lh to be a substitute for ب. (TA.)* And one says, مَا فِي عَبَقَةِ التَّحِيّ, meaning *There is not aught [remaining] of clarified butter in the skin; (S, O;) as also عَبَكَةٌ. (S and O in art. عَبَك.) — [Hence,] one says also, مَا بَقِيَتْ لَهُمْ عَبَقَةٌ مِنْ أَمْوَالِهِمْ, meaning + [There remained not to them] any relic [of their possessions]. (TA.)*

عَبَقَانُ [in the CK, erroneously, عَبَقَانُ رِبْقَانُ] and with ة [affixed to each], applied to a

man, *Evil in disposition: and with ة applied to a female: so in the K; but this is inconsistent with what here follows: (TA:) accord. to As, عَبَقَانُ رِبْقَانُ and عَبَقَانَةٌ رِبْقَانَةٌ are applied to a man, meaning as above; and to the woman in like manner. (O, TA.)*

رَجُلٌ عَبَاقَا *A man who sticks to another. (O, K.)*

عَبَاقِيَةٌ, applied to a man, (S, O, K,) *Guileful, or crafty; (K;) cunning, or very cunning; (S, O, K;) evil, or mischievous. (O.) — And A thief, (O, K,) who steals camels, (خَارِبٌ, K,) or who strips people forcibly of their clothes, (حَارِبٌ, O,) who will not refrain from anything: thus expl. by ISh. (O.) — Also A scar caused by a wound in the ball, or most elevated part, of the cheek. (S, O, K.) So in the saying, بِهِ شَيْنٌ عَبَاقِيَةٌ [In him is a blemish, a scar &c.], (S,) or شَيْنٌ وَعَبَاقِيَةٌ [a blemish and a scar &c.]. (O.) — And A certain thorny tree, (O, K, TA,) that hurts (O, TA) him who is caught by its thorns; said by AHn to be of the [kind called] عِضَاهُ. (TA.)*

عَبَقَا (S, O, K) and عَبَقَا (K) and عَبَقَانَةٌ (S, O,) like قَعْنَبَةٌ (O, K,) *An eagle having sharp talons: (S, O:) or, accord. to IDrd, hard and strong [in the talons]. (O.)* [See also art. عَقَب.]

عَبَّرَ

عَبَّرَ: see the following paragraph, in two places.

عَبَّرِيٌّ a rel. n. from عَبَّرَ, a place which the Arabs assert to be of the lands of the Jinn, or Genii: (S, O, Mṣb:) or a certain place, (K,) in the desert, (TA,) abounding with Jinn: (K:) AO says, We have not found any one who knows where this country is, or when it existed. (TA.) Hence it is applied as an epithet to anything wondered at, or admired, for the skilfulness which it exhibits, or the excellence of its manufacture, and its strength: (S, O:) or to any work great in estimation, and fine, and delicate: (Mṣb:) it is both sing. and pl.; and the fem. is عَبَّرِيَّةٌ: you say, ثِيَابٌ عَبَّرِيَّةٌ [Cloths, or garments, of admirable manufacture]: (S, O:) [or such are so called in relation to a certain town; for] عَبَّرٌ is also a town (M, K) in El-Yemen, (M,) or, accord. to the Mojam, in El-Jezeereh, in which cloths or garments, and carpets, are variegated, or figured, (TA,) and of which the cloths or garments are of the utmost beauty. (K.) — And A kind of carpets, (S, O, K,) variously dyed and figured: upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also عَبَّارِيٌّ: (K:) and some read عَبَّارِيٌّ in the Kṛ lv. 76: (S, O:) as pl. of عَبَّرِيٌّ: (TA:) but this is a mistake; for a rel. n. has no such pl.; (S;) unless it be from a sing. n. of a pl. form, like حَضَّارِيٌّ from