

النجوم means the falling [or app. setting] of stars after [other] stars: or, accord. to Es-Sadoosee, the rising of a star and the setting of another: and a collective number thereof after a collective number [of others]: and such, he says, are termed *جاءت الإبل طبقاً* (O.) — *جاءت الإبل طبقاً* means *على خف واحد* [i. e. The camels came following one another, in a single line: see art. *خف*]. (TA.) And one says, *ولدت الغنم طبقاً* and *طبقاً*, meaning *The sheep, or goats, brought forth one after another*: (L:) El-Umawce says, when they do thus, one says, *ولدتها الرجيلة*, and *ولدتها طبقاً* and *طبقاً* [They brought them forth (i. e. their young ones) one after another]. (S, O.) — [The pl.] *الطبق* also signifies *Those who are remote, and those who are remotely connected*: so in a trad. respecting the signs of the resurrection, or of the time thereof; in which it is said, *يُوصَلُ الأُطْبَاقُ وَيُقَطَّعُ الأَرْحَامُ* [Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed]. (TA.) — *بنت طبق* is an appellation of *A female tortoise*, [app. because of the cover of her back,] which, (S, O, K,) as the Arabs assert, (S, O,) lays ninety-nine eggs, all of them [eventually] tortoises, and lays one egg which discloses (S, O, K) a serpent (K) [or a serpent such as is termed] *أسود*: (S, O;) or, accord. to Az, *sixty-nine [eggs], and the seventieth is [eventually] a viper*. (So in a marg. note in one of my copies of the S; in which, also, the appellation is written *بنت طبق*, instead of *بنت طبق*.) Hence the phrase *بنات طبق* meaning *† A calamity*; (S, O, TA;) as also *بنت طبق*: (TA:) *بنات طبق* meaning *calamities* [like *مطبقات*]: as well as *tortoises*: and *serpents*: (K:) and *أمر طبق* [in like manner] means *calamity*: (TA in art. *طرق*;) or, accord. to Eth-Tha'álibee, *طبق* [thus, imperfectly decl., as written in the L,] signifies *a yellow serpent*: (L, TA:) and *أمر طبق* and *بنت طبق* are said to signify *the serpent*, because of its coiling itself round: or *بنات طبق* is an appellation applied to *serpents* because of their winding themselves round (*لطباقها*) upon him whom they bite; or, as some say, because the *حواء* [q. v.] confines them beneath the lids (*أطباق*) of the baskets (*أسفاط*) covered with leather; or, as Z says, because they resemble the *طبق* [i. e. cover, or dish, or plate,] when they coil themselves round. (TA.)

طبق: see *طبق*, former half, in two places: — and also near the end of the same paragraph.

طبق [generally signifying *Any one of two or more things that are placed, or situate, one above another; a stage, story, or floor; a layer, or stratum; or the like*: pl. *طبقات* and *طباق*]: see *طبق*, in seven places. — [Hence, *طبقات العين*, *طبقات العين*] — *الطبقات* [The coats, or tunics, of the eye. (See *جريدة*.)] —

[Hence also,] *طبقات الناس* *The degrees, ranks, orders, or classes, of men*. (S, * O, * TA.) [Thus, *طبقات الشعراء* means *The orders, or classes, of the poets*.] — *كُتِبَ إِلَيَّ طَبَقَةٌ* is a phrase mentioned by Ibn-'Abbád as meaning *His letters, or epistles, to me are consecutive*. (O, TA.) — A *طبق* of land is [A portion] like a *مشاركة* [expl. in art. *شور*]. (TA.)

يد طبق *An arm that will not be stretched forth*; (S, O, TA;) *sticking to the side*. (K, TA.)

طبق [a pl. of *طبق*, and said to be also a pl. of *طبق*]. — *طبق الأرض* means *What is upon the earth*: (S, O:) or *what fills, or would fill, the earth, extending over it in general, or in common*, (O, TA,) as though it were a *طبق* [or cover] to it. (TA.) It is said in a trad. respecting Kureysh, *علم عالمهم طبق الأرض* i. e. *The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it*; (O, * TA;) or, as some relate it, *طبق الأرض*. (TA.) — See also *طبق*. — And see *مطبق*.

طبق: see *طبق*, in five places.

طبق † A camel (S, O, K) that will not cover; (S, O;) *lacking strength, or ability, to cover*. (K, TA.) — And, applied to a man, (S, O, K,) † *Impeded in his speech; unable to speak; or tongue-tied*: (O, K, * TA:) or *that will not perform the act of coitus*: (TA:) or *heavy, covering the woman (على المرأة)*, in the CK [erroneously] *يُطَبِّقُ*, and in my MS. copy of the K (*يُطَبِّقُ المرأة*) *with his breast by reason of his heaviness*: (K, TA:) or *impotent*; syn. *عيب*: (S, O:) or *impotent (عيب)*, *heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age*: accord. to As, *stupid, foolish, impotent in speech or actions, dull, or heavy*: accord. to IAar, *whose reason is veiled, or wholly obscured*, (*أطبق عليه الجنون*), [see *مطبق*], by *stupidity, or foolishness*: or, as some say, *whose affairs are veiled to him [so that he sees not how to accomplish them]*: or *who lacks ability to speak, his lips being closed*. (TA.) — *تَحَلَّبُوا عَلَى ذَلِكَ الإِنْسَانِ طَبَاقًا* means *They collected themselves together against that man, all of them*. (Ish, O.)

طبق A species of tree, (S, O, K,) growing upon the mountains of Mekkeh; (K;) described to AHn by some one or more of Azd-es-Saráh as being about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip [between the fingers] when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep or goats; and grows among the rocks, with the *عزعر*; the bees eat from its

flowers, and the mountain-goats also feed upon it: (O:) it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange, or scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver; and is very healing. (K.) [*طبق*, thus written by Golius, without teshdeed, is said by him to be *Ocimum agreste*; as on the authority of Meyd; but he has not given the syn. by which Meyd has explained it.] *بَيْنَ شَتِّ وَطَبَاقٍ*, in a trad. of Moḥammad Ibn-El-Hanaféeyeh, means in the places where grow these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.)

طبق: see *طبق*. — Also, (S, Mgh, O, K,) and *طبايق*, (K,) both mentioned by Ks and Lh, [and both in one of my copies of the S,] (TA,) and *طبايق*, (Fr, O, K,) *A large brick*: (Mgh:) or *a large baked brick*: (S, O, K:) [or a large tile, or flat piece of baked clay:] and a large [piece of] glass: (Mgh:) arabicized, (S, Mgh, O,) from the Pers., (S, O,) i. e. from *تابه*: (Mgh, O:) [and particularly a large flat piece of baked clay, or of stone, &c., that is used for a trap-door:] whence, *بيت الطبايق* [the chamber that has a trap-door]: (Mgh: [see also *مطبق*]:) pl. *طوابيق* and *طوابيق*; (Mgh: O, K:) the former being pl. of *طبايق*, and the latter of *طبايق*. (O.) — And in like manner the *طبايق* of iron [is from the Pers. *تابه*]: (O:) [i. e.] *طبايق* signifies also, (K, TA,) and *طبايق* likewise, (accord. to the K,) *A certain vessel in which one cooks*, (K, TA,) [meaning a frying-pan,] of iron or of copper: (TA:) arabicized from *تابه*. (K, TA.) — [And *بئر ذات طبايق* means *A well in which are projecting edges*. (Ibn-'Abbád, O.)] — And *طبايق* and *طبايق* signify also *A limb, or member*, (Th, O, * K, TA,) of a human being, such as the arm, or hand, and the leg, or foot, and the like: (Th, TA:) applied in a trad. to the hand of a thief, which is to be cut off: (TA:) [see *طائف*, in art. *طوف*:] or they signify [or signify also] the half of a sheep, or goat: (K, TA:) or as much thereof as two persons, or three, eat. (TA.)

طبايق; pl. *طوابيق*: see the next preceding paragraph.

العمه الطبايقية *The mode of disposing the turban without winding [a portion thereof] beneath the chin*: (O, K:) a mode which is forbidden. (O.) *جاء فلان متعيباً طبايقاً* means *Such a one came having his turban disposed in the manner above described*. (IAar, O.)

مطبق: see *مطبق*.

مطبق [pass. part. n. of 4, Covered; &c.]. — *الحروف المطبقة* are *The letters ص, ط, ظ*, and *ظ*: (S, O, K:) the part of the tongue which is the place of their utterance being [closely] covered [in their utterance] by what is opposite to it of the palate. (O, TA.) — And *مطبق* is