

that takes long, or wide, steps, (K,) in running, or that runs far. (K accord. to different copies.) [Golius, who writes the word يُعْبُوبُ, gives among its significations that of *A locust that leaps far or rapidly*, as from the K; in a copy of which he probably found جَرَادٌ written by mistake for جَوَادٌ.] — It is also used as an epithet meaning *Long*, in the saying of Kuss,

عَدَّقَ بِسَاحَةِ حَائِرِ يَعْجُوبِ

i. e. [A palm-tree bearing fruit, by the side of] a long tract depressed in the middle, with elevated borders, containing water. (TA.) — Also Clouds. (K.) — And اليَعْجُوبُ is the name of *A certain idol*. (O.)

عَبَا

1. عَبَا, aor. عَبَّ, inf. n. عَبٌّ, *He packed up goods, or utensils; put them one upon another*: (TA:) you say, عَبَّاتُ الشَّيْءِ فِي الْوِعَاءِ [I packed the thing in the repository], aor. as above: and some allow also عَبَّيْتُ with teshdeed and عِي [which is commonly used in the present day]: (Msb:) [and عَبَّوْتُ also, inf. n. عَبُّوْتُ:] or عَبَّأ, (S, O, K,) aor. as above, (K,) and so the inf. n.; (S, O;) and عَبَّأ, inf. n. تَعَبَّأ and تَعَبَّيْ, (S, O, K;) *he prepared, set in order, disposed, or arranged, goods, or utensils*: (S, O, K:) and each, (K,) or the former, (Msb,) or the latter, (S, O,) and عَبَّيْ, with teshdeed and عِي, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say تَعَبَّيْتُ الْجَيْشَ, without ء, (S, O,) *he fitted out with the requisite equipage &c.*, (K,) or *prepared*, (O,) or *set in order, disposed, or arranged*, (O, Msb,) or *set in order, disposed, or arranged, in their places, and prepared for war or fight*, (TA,) the horsemen, (S, O,) or the army. (Msb, K, TA.) And عَبَّأْتُ لَهُ شَرًّا *I prepared for him evil, or mischief*. (TA.) — عَبَّأ, (AZ, S, O, K,) aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies *He made*, (K,) or *prepared and made*, (AZ, S, O,) and *mixed, perfume*; (AZ, S, O, K;) and so عَبَّأ, inf. n. تَعَبَّأ and تَعَبَّيْ; and عَبَّيْ. (TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that عَبَّأ signifies *He excited a good, or pleasant, odour*; as rendered by Golius: but this I think doubtful.] — مَا أَعْبَأُ بِهِ means *What shall I do with it?* (T, K, TA,) namely, the affair. (T, TA.) مَا يَعْجُبُ بِكُمْ رَبِّي in the Kur [xxv. last verse], is said by Mujáhid to mean *What will my Lord do with you?* but see another explanation of this in what follows. (TA.) — And it signifies also *I do not care for, mind, heed, or regard, him*: (S, O, Msb, K:) or *I do not receive with approbation anything from him, nor anything of his discourse*: (Aboo-Adnán, TA:) or, accord. to Aboo-Is-hák [i. e. Zj], *I do not hold him to be of any weight or worth; do not esteem him*: and he says that مَا يَعْجُبُ بِكُمْ رَبِّي, of which an explanation has been given above, means *What weight have ye in the estimation of*

my Lord? (TA.) One says also, مَا عَبَّأْتُ بِهِ شَيْئًا, meaning *I did not reckon him as anything; or did not esteem him at all*. (Aboo-Abd-Errahmán, TA.) And مَا عَبَّأْتُ لَهُ شَيْئًا *I did not care for, mind, heed, or regard, him*: (T, TA:) or so مَا عَبَّأْتُ بِهِ. (Msb.) And قَدَّ عَبَّأَ اللَّهُ عَنْهُ *God has received with approbation everything from him*. (Aboo-Adnán, TA.) — And عَبَّأَ لَهُ *He thought it, or opined it, and held it, or took to it as a tenet*. (O, TA.) — عَبَّأَ وَجْهَهُ, aor. عَبَّأ, *His face shone*: (IAqr, TA:) and so عَبَّأ, aor. يَعْجُبُو. (K in art. عبو.)

2: see 1, former half, in two places.

8. الْإِعْبَاءُ is syn. with الْإِحْتِشَاءُ: (S, K, TA:) one says, of a woman, اِعْتَبَاتُ بِأَلْمِجْبَاءِ [or اِعْتَبَاتُ alone, as indicated in the S and K, meaning *She stuffed her vulva with the مِجْبَاءُ, q. v.*]. (TA.) — And اِعْتَبَأُ app. signifies *He put together for himself; or grasped; or got, or gained, possession of; property*, one says, اِحْتَوَيْتُ مَا عِنْدَهُ وَأَمْتَحَرْتُهُ وَاعْتَبَأْتُهُ وَازْدَلَعْتُهُ. (Ibn-Buzurj, TA.)

عَبَّ: see the next paragraph. — Also The light of the sun: (IAqr, O, K:) and so عَبَّ, (IAqr, O, K, &c.) of the former of which IAqr says that it is not known whether it be a dial. var. of the latter or the original thereof; and he says also that عَبَّوْتُ signifies the same; (TA;) or so عَبَّوْتُ; (TA in art. عبو;) the pl. of which is عَبَّيْ: (TA in that art. and in the present also:) so too does عَبَّ, (K in art. عب,) accord. to some. (TA in that art.)

عَبٌّ A load, or burden, (S, O, Msb, K, TA,) of goods, or merchandise, &c.; (TA;) or such as a debt, or some other responsibility that one takes upon himself: (Lth, TA:) a weight, (Msb, K,) of debt, &c., (Msb,) or of anything: (K:) pl. أَعْبَاءُ. (S, O, Msb.) One says, حَمَلْتُ أَعْبَاءَ الْقَوْمِ, i. e. [I bore] the weights, or burdens, of debt, &c., of the people, or party. (Msb.) — And A half-load; or burden borne on one side of a beast, equiponderant to another on the other side; syn. عَدْلٌ; (S, O, K;) of goods [&c.]: each of what are termed عِبَائِنَ: pl. as above. (S, O.) — And [hence] A like; as also عَبٌّ: (S, O, K:) pl. as above. (TA.) One says, هَذَا عَبٌّ هَذَا This is the like of this. (TA.)

عَبَّأ: see the next paragraph. — Also, (K, TA,) applied to a man, (TA,) *Stupid, dull, or heavy*: (K, TA:) like عَبَّأ. (TA.) [But see عَبَّأ, in art. عبى.]

عَبَّاءُ, (Msb, K, TA,) as also عَبَّاءِيَّةُ, (Msb, TA,) a dial. var., with عِي in the place of the ء, (Msb,) or the ء is a substitute for عِي, (TA,) and عَبَّاءُ, (K,) or this is a pl., like عَبَّاءَاتُ, (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبَّاءُ is the n. un.,] *A well-known [sart of woollen garment of the kind called] كِسَاءٌ,*

(L, K, TA,) in which are [generally] stripes; and said to be a جَبَّةُ [q. v.] of wool. (TA.) [See also art. عبى: and for a description and representation of the عَبَّاءِيَّة now most commonly worn in Egypt and Arabia and Syria, see my “Modern Egyptians.”]

مَعْبَأٌ i. q. مَذْهَبٌ [as meaning *A way of thinking to which one takes as a tenet*]: (O, K:) from عَبَّأَ “he thought it,” &c. (O.)

مَعْبَأَةٌ The piece of rag used by a woman menstruating. (IAqr, O, K. [See 8.]

عبث

1. عَبَثَهُ, aor. عَبَثَ, (S, A, O, K,\*) inf. n. عَبْثٌ, (S, O,) *He mixed, or mingled*, (S, A, O, K,) *it*. (S, O.) — [Hence,] عَبَثَ, aor. as above, (K,) and so the inf. n., (S, O,) *He made, or prepared*, عَبَثَ عَبْثَةً [q. v.]: (S, O, K:) or so عَبَثَ عَبْثَةً; as also عَبَثَهَا. (O.) One says, عَبَثَتِ الْمَرْأَةُ, meaning *The woman poured out what was moist of the [preparation of curd called] أَقْطُ, when it was cooked, on what was dry thereof, upon the [mat, or cloth, called] مَسْرٌ, or مَسْرٌ, [the former accord. to the O and a copy of the S, and the latter accord. to another copy of the S,] in order that what was dry thereof might bear [and not suffer to pass through the مَسْرٌ] what was moist*. (Aboo-Sá'id El-Kilábee, S, O.) And عَبَثَ الْأَقْطُ, aor. and inf. n. as above, *He dried the أَقْطُ in the sun: or he mixed it with clarified butter*: and عَبَثَهُ, with غ, is a dial. var. thereof. (TA.) — عَبَثَ, aor. عَبَثَ, (S, Mgh, O, Msb, K,) inf. n. عَبْثٌ, (S, Mgh, O, Msb,) *He played, or sported*; (S, Mgh, O, Msb, K;) and *mingled together unprofitable actions*; (Mgh;) or *and did that in which was no profit*; (Msb;) or *he played with that which did not concern him and for which he did not care*. (TA.) You say, عَبَثَ بِهِ *He played, or sported, [or amused himself,] with him, or it*; (TA;) and عَبَثَ بِهِ [which signifies the same]. (Ham p. 710.) — And عَبَثَ بِهِ الدَّهْرُ + [Fortune made sport with him]; a phrase alluding to the mutability of fortune. (Msb.) — And عَبَثَ فِي مَنَامِهِ, occurring in a trad., means + *He moved his hands, or arms, in his sleep, like him who is pushing away or taking, or giving or receiving*. (TA.)

4: see 1, second sentence.

5: see 1, last sentence but two.

عَبْثٌ Play, or sport, (S, O, TA,) in which is no profit to be reckoned, or of which no account is to be made. (TA.) [See also عَبْثٌ, of which it is the inf. n.]

عَبْثَةٌ, with the ب quiescent, *A single act of عَبْثٌ [or play, sport, &c.]*. (S, O.)

عَبْثِيَّةٌ: see عَبْثِيَّةٌ. — Also, in a certain dial., i. q. مَصْلٌ [q. v.]: accord. to ISk, this latter