

(Msb.) You say **عَقَارٌ وَلَا دَارٌ وَلَا عَقَارٌ** *He has not a house nor land, or lands yielding revenues, or palm-trees.* (S, O.) — Also (sometimes, Msb) *Household goods, or furniture and utensils,* (S, O, Msb, K, TA,) which are not used except on the occasions of festivals, (K, TA,) and necessary affairs of great importance, (TA,) and the like: (K, TA:) thus, with fet-h, accord. to AZ and IAg; (TA:) and sometimes with damm [**عَقَارٌ**], (K,) thus accord. to Ag; (O, TA;) but in saying so, he differs from the generality of authorities: (TA:) or the best of furniture and the like, because none but the best is spread on the occasions of festivals: (TA:) and the best of anything. (O, TA.) One says **فِي الْبَيْتِ عَقَارٌ حَسَنٌ** *In the house, or tent, are goodly furniture and utensils.* (S, O.)

**عَقَارٌ** Wine: (S, O, K:) or wine that does not delay to intoxicate: (TA:) so called because of its taking hold upon the intellect, or contending with it for superiority, (**لَا تَهَيَّأُ عَقَارَتِ الْعَقْلُ**) accord. to Abou-Nasr; (S;) or because of its remaining long confined to the [jar called] **دَنْ** (S, O, K,) accord. to AA; (S, O;) [see 3:] or because the drinker keeps closely to it; (TA;) or because it prevents the drinker from walking; (K;) or because it disables (**يُعَقِّرُ**) the intellect. (IAgr.) — See also **عَقَارٌ**.

**عَقُورٌ**, applied to a dog, (S, O, Msb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IATH, Msb,) and the like, (IATH,) each of these being called **كَلْبٌ عَقُورٌ** (Az, IATH, Msb,) because of the same rapacious nature as the dog, (IATH,) meaning, *That wounds, (Az, IATH, O, Msb,) and kills, and seizes its prey and breaks its neck:* (IATH:) [or *that wounds, &c., much;* for] it is an intensive epithet: (TA:) only applied to an animal; (S, K;) [in the latter of which, the words thus rendered are preceded by "or;" the epithet in what precedes being restricted to a dog, but not explained;] **عَقْرَةٌ** being applied to an inanimate thing: (K:) pl. **عَقَرٌ**, (Msb,) and so in some copies of the K, or **عَقْرٌ**. (So in some copies of the K, and in the TA.)

**عَقِيرٌ** i. q. **مَعْقُورٌ**; (IF, O, K;) applied to a man, *Wounded:* (S, O:) pl. **عَقَرَى**. (S, Mgh, O, K.) — Applied to a camel, (S, Mgh, O,) both to a male and to a female, (TA,) and to a horse [or mare, &c.], (S, O,) [*Hocked, houghed, or hamstrung;*] *having the [hock-tendon or] two hock-tendons laid bare, so as to be unable to run;* applied to a horse; (TA;) *struck [or cut] in the legs with a sword;* (S, Mgh, O;) [a camel having one of the legs cut, previously to being stabbed; having a mark, or wound, like a notch, made in his, or her, (a camel's or a horse's) legs: see 1:] pl. as above. (S, Mgh.) [See also **عَقِيرَةٌ**.] — [Hence,] applied to a camel, (male, Msb, and female, L,) *Stabbed; slaughtered by stabbing:* (L, Msb, TA:) pl. as above. (Msb.) — Applied to a palm-tree (**نَخْلَةٌ**), as also **مَعْقُورَةٌ**, (Az, TA,) and, accord. to the copies of the K, **عَقِيرَةٌ**, but

correctly **عَقْرَةٌ**, as in the M, (TA,) *Having its head cut off,* (Az, K, TA,) *altogether, with the heart,* (Az, TA,) *and having in consequence dried up,* (K, TA,) *so that nothing comes forth from its trunk.* (IKt, TA.) — A man unable to walk, or to fight, by reason of fright and stupefaction; (TA;) *taken by sudden fright, so as to be unable to advance or retire:* or *stupified:* (K:) in which last sense it is applied to an antelope. (TA.) — See also **عَاقِرٌ**.

**عَقِيرَةٌ** signifies **مَا عَقِرَ** [*What is wounded, or hocked, or struck or cut in the legs,*] of wild animals that are snared or hunted or chased, and the like; (K;) of the measure **فَعِيلَةٌ** in the sense of the measure **مَفْعُولَةٌ**. (TA.) See **عَقِيرٌ**. — A man of high rank who is slain. (S, K.) So in the saying, **مَا رَأَيْتُ كَالْيَوْمِ عَقِيرَةً وَسَطَ قَوْمٍ** [*I have not before seen, as on this day, a man of high rank who is slain in the midst of a people*]. (S.) — A leg, or shank, cut. (S, O, K.) — Hence, The voice, or a cry; (S;) the voice of a singer (K, TA) singing; (TA;) the voice of a weeper (K, TA) weeping; (TA;) the voice of a reciter or reader (K, TA) reciting or reading; (TA;) the utmost extent of the voice or of a cry. (TA.) You say **رَفَعَ فُلَانٌ عَقِيرَتَهُ** *Such a one raised his voice:* the origin of the saying was this: a man had one of his legs cut, or cut off, and he raised it, and put it upon the other, and cried out with his loudest voice: so this was afterwards said of any one who raised his voice: (S, O:) or it is expl. thus: a man had one of his limbs wounded, and he had camels which were accustomed to his singing in driving them, and which had become dispersed from him; so he raised his voice, crying, by reason of the wound; and his camels, hearing, and thinking that he was singing to drive them, came together to him: and hence this was afterwards said of any one who raised his voice, singing. (Az, TA.)

**عَقِيرَى** a dim. n., of the occurrence of which the only instance known to Kt is in a trad. cited and expl. voce **أَصْحَرُ**: said by IATH to be derived from **عَقْرٌ** in the phrase **عَقْرُ الدَّارِ**. (TA.)

**عَقَارٌ** [*A simple; a drug;*] any of the elements (أَصُولُ) of medicines; (S, O;) *what is used medicinally, of plants and of their roots (أَصُولُ) and of trees:* (K, TA:) [accord. to the CK, *what is used medicinally, of plants, or of their roots:* and trees: the last word being in the nom. case:] as also **عَقِيرٌ**: (K:) or *what is used medicinally, of plants and trees:* (L, TA:) or *a medicine that is used for moving the bowels:* (Az, TA:) or any curative plant; as also its pl., (AHeyth,) which is **عَقَائِيرُ**: (AHeyth, S:) nothing thus termed is called **فَوْهٌ**. (AHeyth.) — [Hence,] **حَدِيدٌ جَيِّدٌ** **عَقَائِيرُ** + **Iron of excellent manufacture.** (O, K.)

**عَقِيرٌ**: see the next preceding paragraph.

**عَاقِرٌ**; see **مَعْقَرٌ**. — Also, applied to a woman, *Barren:* (O, K, TA:) *that does not conceive:*

(S, O:) or *that has ceased to conceive:* (Msb:) as being from **عَقَرْتُ**, it is an instance of the confusion of dialects; [being properly from **عَقَرْتُ**]; or it is a possessive epithet [meaning *having the quality of barrenness*]: (IJ:) pl. **عَقَرٌ**, (K, TA,) which is applied to women and to she-camels, (TA,) or **عَوَاقِرُ** and **عَاقِرَاتُ**: (Msb:) and **عَقْرَةٌ** is in like manner applied to a woman, signifying, *having a disease in her womb, (O, K, TA,) in consequence of which she does not conceive.* (TA.) — Applied to a man, *Barren; that has no offspring born to him;* (S, O, Msb, K;) as also **عَقِيرٌ**: (K:) the former anomalous; [if regarded as from **عَقْرٌ**, not from **عَقَرٌ**; but **عَقْرٌ** said of a man, I do not find;] the latter regular; [if from **عَقْرٌ**]; and the latter has not been heard applied to a woman: (TA:) pl. **عَقَرٌ**: (Msb, TA:) and **عَقْرَةٌ** is also applied to a man, and signifies, *one who comes to women, and feels them, and indulges himself with them in mutual embracing, or pressing to the bosom, (يُحَاضِنُ) but has no offspring born to him.* (IAgr, TA.) — A tree (**شَجَرَةٌ**) that does not bear; barren: and in like manner **عَقْرَةٌ**, occurring in a trad., as the name of a certain tract of land (أَرْضُ), which name Moḥammad changed to **خَضْرَاءُ**; or this may be from the same epithet applied to a palm-tree. (TA.) [See also **عَقِيرٌ**.] — Applied to a tract of sand (**رَمْلَةٌ**), *That produces no plants or herbage;* (O, K, TA;) likened to a [barren] woman: (TA:) or of which the sides produce plants or herbage, but the middle does not produce: (TA:) or such as is large: (K:) or large and producing no plants or herbage. (S.)

**مَعْقَرٌ**: see **عَاقُورٌ**.

**أَعْقَرُ مِنْ بَغْلَةٍ** [*More barren than a she-mule*]. (TA in art. بغل.)

**مَعْقَرٌ** A man having much property such as is termed **عَقَارٌ**. (S, K.) — See also the next paragraph.

**مَعْقَرٌ** (S, O, K) and **مَعْقَارٌ** and **مَعْقَرٌ** (K) and **عَقْرٌ** (AZ, S, O, K) and **عَقْرَةٌ** (S, O, K) and **عَاقُورٌ**, (O, K,) applied to the saddle of a horse (S, K) and that of a camel, (TA,) *That galls the back;* (S, O, K;) i. e., *that usually galls the back:* if it galls it but once it is only termed **عَاقِرٌ**. (A'Obeyd.) — Also **مَعْقَرٌ** and **عَقْرٌ** and **عَقْرَةٌ** A man who galls the backs of camels by fatiguing them with labour, or by urging them much in a journey. (L, K.)

**مَعْقَرَةٌ** *Having her womb rendered barren by God.* (TA.)

**مَعْقَرٌ**: see **مَعْقَرٌ**.

**مَعْقُورٌ** and **مَعْقُورَةٌ**: see **عَقِيرٌ**.

**مَعْقَرٌ** A place of **عَقْرٌ** [or **عَقَارٌ**, i. e. of galling, or being galled, upon the back of a camel or the like]. (TA in art. اري.)