

ع

The eighteenth letter of the alphabet: called عَيْن. It is [one of the letters termed مَجْهُورَة, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حَلْقِيَّة [or faucial]; these being ع and ح and ه and خ and غ [and إ]; the lowest of which in its place of utterance is ع; wherefore Kh [in the composition of his lexicon entitled "Kitāb el-'Eyn"] and several other lexicographers [after him] began their books with [words having] this letter [in their roots], giving the next place to ح, the next to ه, the next to خ, and the next to غ. (L, TA.) It is substituted for ع [in what is termed the عَنَنَة of Temeem]; as in أَنْ for عَنْ: and for ح; as in حَتَّى for عَتَى, and صَبَّحَ for صَبَّحَ: and for غ; as in غَلَامٌ for غَلَامٌ. (MF, TA.) It is never consociated with ح in any word of which the letters are all radicals; unless it be a word compounded of two words, as حَتَّى from عَلَى. (Kh, TA.) = [As a numeral, it denotes Seventy.]

عَب

1. عَب, aor. عَب, (S, Mgh, O, Mshb,) inf. n. عَب, (S, Mgh, O, Mshb, K,) He (a man, Mshb) drank water without taking breath: (O, Mshb, TA; and T in art. غَثَ: [this is the sense in which it is generally used:]) or he drank water without sipping or sucking in (مِنْ غَيْرِ مَصٍّ): (S, O:) thus, (S, O, Mshb,) in the manner termed عَب, (S, O,) i. e. عَب, (Mshb,) the pigeon drinks water, like horses and similar beasts; (S, O, Mshb;) whereas other birds take it sip after sip: (Mshb:) or he drank water at once, without interrupting the swallowing: AA says, the pigeon drinks thus; differing from the other birds; for these drink by little and little: (Mgh:) [in like manner also] Esh-Shāfi'ee says, the pigeon is a bird that drinks in the manner termed عَب, and cooes; for it does not drink like other birds, by little and little: (TA:) and it is said in a trad. that the liver-complaint (الْكَبَاد) is occasioned by drinking in the manner termed عَب: (S, O, TA:) or عَب signifies [simply] the drinking water: or the gulping, or swallowing down: or the doing so uninterruptedly: (K, TA:) or the drinking water

in a single stream, without interruption: (TA:) and the drinking with the mouth from a place, or vessel, containing water, not with the hands nor with a vessel: (K, TA:) you say, عَبَ فِي الْمَاءِ, and عَبَ فِي الْإِنَاءِ, he so drank of the water, and from the vessel: and [accord. to some] one says of a bird, عَبَ; not شَرِبَ: (TA:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ الْمَاءِ, but يَغْتَبُ فِيهِ مِيزَابَانِ — (Mshb in art. شَرِبَ.) — in a trad. respecting the حَوْض [i. e. Moḥammad's pool], as some relate it, means [Two spouts] were pouring forth into it with an uninterrupted pouring: but accord. to the relation commonly known, the verb is يَغْتَبُ, [i. e. يَغْتَبُ in this sense, but يَغْتَبُ in another sense, as meaning the making a murmuring sound,] with غ and ت. (TA.) — عَبَّ, (K,) [aor., app. عَبَّ,] inf. n. عَبَّ, (TK,) The bucket made a sound in lading out the water. (K.) — And عَبَّ الْبَحْرُ, inf. n. عَبَابٌ, The sea rose high, with multitudinous waves. (A.) [Accord. to Golius, عَبَّ said of the sea means It had broken waves: but for this he has named no authority.] — And [hence,] عَبَّ عَبَابُهُ † His speech was continual and abundant. (A.) — عَبَّ [an inf. n., of which the verb, accord. to general analogy, is app. عَبَّ, first pers. عَبَّ, aor. يَغْتَبُ,] means [The interrupting in swallowing; or] the interrupting the swallowing. (TA.) = عَبَّ, [aor., app., عَبَّ,] said of a plant, It became tall. (S.) — And [said of a man] His face became beautiful, or comely, after having become altered. (TA.)

5. عَبَّ الْعَبِيَّةَ He drank the عَبِيَّة [q. v.]. (L, TA.) — And عَبَّ النَّبِيذَ He persevered, or persisted, in drinking the [beverage called] نَبِيذ. (Lh, K.) And He swallowed in consecutive portions the نَبِيذ, (A, TA,) and in large quantity. (A.)

R. Q. 1. عَبَّ عَبَّ He was put to flight. (O, K.)

R. Q. 2. عَبَّ عَبَّ I took it, or devoured it, altogether. (O, K.)

عَبَّ: see the next paragraph. = عَبَّ عَبَّ is said when one orders another to conceal himself. (IAqr, TA.)

عَبَّ الشَّمْسِ, (O, K, TA,) as some say, (TA,) and عَبَّ † الشَّمْسِ, (O, K, TA,) which is the form commonly known and obtaining, (TA,) The light of the sun: (O, K, TA:) or the light of the dawn. (Az, TA.) By عَبَّ شَمْسٍ as a proper name, is meant عَبْدُ شَمْسٍ: ISh says, among Saad are بَنُو عَبَّ الشَّمْسِ; and among Kureysh, بَنُو عَبَّ الشَّمْسِ. (TA.) [See also عَبَّ:] = عَبَّ قَرَّ is for حَبَّ قَرَّ, meaning Hail. (K in art. حَبَّ.)

عَبَّ i. q. رَدْنٌ, (O, K,) which means The base (أَصْل) of the sleeve: (S and K in art. رَدْن:) or the fore part of the sleeve of the shirt: (M in that art.:) or the lower part thereof: (M in that art., and Har pp. 149 and 390:) or the sleeve altogether: (M in that art.:) but, as MF says, it is a vulgar word. (TA.)

عَبَّ The berries (حَبَّ) of the كَاكُج or كَاكُج [thus differently written, from the Pers. كَاكُج], (K,) which, accord. to more than one of the leading authorities, is a tree, but is expl. by the author of the K [in its proper art.] as meaning a gum: (TA:) [what is here meant by it is the physalis alkekengi, or common winter-cherry: accord. to Forskāl (Flora Aegypt. Arab p. cvi.) the name عَبَّ is applied to the physalis somnifera: and also (pp. cxxi. and cxxii. and 163) to the croton lobatum and croton villosus:] or it is applied by the physicians to the [plant itself called] كَاكُج: (O:) or i. q. عَبَّ التَّغْلِبِ; (IAqr, O, K;) which is said by Ibn-Habeeb to be an incorrect appellation, (O, TA,) being correctly عَبَّ, but AM denies that the former is incorrect: (TA:) or i. q. رَأَى; (K;) i. e. the tree called رَأَى: (TA:) or a tree, or plant, (شَجَرَة,) of the [kind called] أَغْلَاث: (K:) AHn says, on the authority of Abou-Ziyād, it is of the أَغْلَاث, and is a tree, or plant, (شَجَرَة,) resembling the حَرْمَل [peganum harmala of Linn.], except that it is taller, coming forth in the form of strings, and having pods (سِنْفَة) like those of the حَرْمَل, and sometimes the goats nibble from its leaves and from its pods when they dry up; it has also berries, intensely red, like beads of carnelian, smaller than the نَبَق [or fruit of the lote tree], and larger than the grape; and people seek out