

the phrase *وَعَبَّرَ جَارَتَهَا* occurs in the trad. of Umm-Zarā, meaning *And, by reason of her chastity and beauty, a cause of weeping to her fellow-wife.* (TA.) — *عَبَّرَ* also signifies *Women bereft of their children by death*; syn. *تَكَلَّى*. (K, TA:) as though pl. of *عَابِر*. (TA.)

عَبَّرَ (S, O, K, TA, in the CK *عَبَّرَ*), and *عَبَّرَ* (S, O), or *عَبَّرَ* (Kr, A, K, TA, accord. to the CK *عَبَّرَ*). The *banh*, or *side*, (S, A, O, K,) of a river, (S, A, O,) and of a valley. (A, K.) En-Nābighah Edh-Dhubyānce says, of the Euphrates,

• تَرْمِي أَوَادِيهِ الْعَبْرَيْنِ بِالزَّبَدِ •

[Its waves casting foam upon the two banks]. (S, O.) And one says, *فُلَانٌ فِي ذَلِكَ الْعَبْرِ* Such a one is upon that side. (TA.) — See also the next preceding paragraph, in three places.

عَبَّرَ inf. n. of *عَبَّرَ* [q. v.]. (AZ, T, &c.) — See also *عَبَّرَ*, in two places: — and *عَبَّرَ*.

عَابِر; and its fem., with *ة*; see *عَابِر*.

عَبَّرَ: see *عَبَّرَ*, in two places.

عَبَّرَ: see *عَبَّرَ*. — Also *A tear*: (TA:) or *a tear before it overflows*: or *a [sobbing, or] reiteration [of the sound] of weeping in the bosom*: (A, K:) or *an overflowing of tears without the sound of weeping*: (TA:) or *a flowing, or an oozing, of tears*: (S, O:) or *grief without weeping*: (A, K:) pl. *عَبْرَات* (O, K) and *عَبْرٌ*, (so in the O, [but this, if correct, is a quasi-pl. n.]) or *عَبَّر*. (Thus in copies of the K.) Of the first meaning, the following is an ex.:

• وَإِنْ شَفَائِي عَبْرَةٌ تَوْ سَفَحْتُهَا •

[And verily my cure would be a tear if I shed it]: and of the last, the following is an ex.:

• لَكَ مَا أَبْكِي وَلَا عَبْرَةٌ بِي •

or, as some relate it, *ولا عبرة لي*; and the meaning is, *For thy sake I weep, but there is grief in me for myself*: so says *As*: (TA:) or in this saying, which is a prov., *ما* may be redundant, or it may be what is termed *مَصْدَرِيَّة*; and the meaning is, *For thee I weep, or for thee is my weeping, I [myself] having no need of weeping.* (Meyd.)

عَبَّرَ a subst. from *الِإِعْتِبَارُ*; *An admonition, or exhortation*: (Bd in iii. 11): *an admonition, or exhortation, by which one takes warning or example*: (Jel in xxiii. 21:) *a thing by the state, or condition, of which one is admonished, or reminded, and guided, or directed*: (Bd in xxiii. 21:) i. q. *إِعْتِبَارٌ* [lit. *a being admonished, or reminded, &c.*; but meaning *a cause of being admonished, &c.*; i. e. *a warning, or an example*]: (Jel in xvi. 68:) or *إِعْتِبَارٌ بِمَا مَضَى* i. e. *إِتِّعَاطٌ* and *تَذَكُّرٌ* [meaning, in like manner, *a cause of being admonished, or reminded, by what has passed*]: (Msb:) *an indication, or evidence*, (Bd and Jel in xxiv. 44, and Bd in xvi. 68,) *whereby one passes from ignorance to knowledge*: (Bd in xvi. 68:) *a state [of things or circumstances] whereby,*

from the knowledge of what is seen, one arrives at the knowledge of what is not seen; as also *إِعْتِبَارٌ*: (B, TA:) and *a wonderful thing [app. such as serves as a warning or an example]*: (A, K:) pl. *عَبْرٌ*. (Msb, TA.) — And *The account, or estimation, or regard, in which a thing is held in respect of predicamental order*; as also *إِعْتِبَارٌ*. (Msb.) [Hence the common phrase *بِهِ عَبْرَةٌ* meaning *No regard is due to it.*] — See also *عَبَّرَ*.

عَبْرِي, applied to the [species of lote-tree called] *سَدْر*, means *That grows on the banks of rivers, and becomes large*: (S, O:) an anomalous rel. n. from *عَبَّرَ*: (TA:) [or a regular rel. n. from *عَبَّرَ* as syn. with *عَبَّرَ*]; or, accord. to 'Omārah, *such as is large in the leaves, having few thorns, and taller than the ضَال*: or, as Abou-Ziyād says, *that has no thorns except such as hurt [not (see سَدْر)]*; the thorns [that hurt] being of the *سَدْر* called *ضَال*: he does not say, as others do, that it is that which grows upon the water: some assert that it is also called *عُمَرِي*, the *ب* being changed into *م*: (O:) or, as some say, *such as has no trunk*; and such is only of those that are near to the *عَبْر* [or bank of a river]: Yaḥkoob says that the terms *عَبْرِي* and *عُمَرِي* are applied to the *سَدْر* that inhabits water; and that such as does not this is that of the desert, and is the *ضَال*: AZ says that the *سَدْر*, and such as is large of the *عَوْنَج*, are called *عَبْرِي*; and *عُمَرِي* is applied to the *سَدْر* that is old. (TA.) [See also *عُمَرِي*.]

عَبْرِي [Hebrew: and a Hebrew]. *العِبْرِيُّونَ* is an appellation of *The Jews* [i. e. *the Hebrews*]. (O.) — And *العِبْرَانِي* and *العِبْرَانِيَّة* (S, A, K,) or *العِبْرَانِيَّة* (O) and *العِبْرَانِيَّة* (O, TA,) [The Hebrew language;] the language of the Jews. (S, A, O, K, TA.)

عَبْرَان; and its fem. *عَبْرَانِي*: see *عَابِر*, in six places.

عَبْرِي: see *العِبْرَانِيَّة* and *العِبْرَانِي*.

عَبَّرَ: see *عَبَّرَ*.

الشَّعْرَى الْعَبُورُ [The star Sirius;] *a certain bright star*: (TA:) *one of the شَعْرِيَّانِ*, which [in the order of rising] is after, or behind, [in the TA, erroneously, "with,"] *الجُوزَاءِ* [here meaning *Gemini*]: (S, O:) called *العَبُور* because of its having crossed the Milky Way. (S, O, TA.) [See also *الشَّعْرَى* in art. *شَعْر*. — Hence the saying, *عَصَفَتْ دَهْرُوهَ وَسَقَطَتْ عَبُورُهُ*, expl. in art. *دبر*.]

عَبِيرٌ *A certain mixture* (As, S, O, Msb, K) of *perfumes*, (Msb, K,) compounded with saffron: (As, S, O:) or, (K,) with the Arabs (S, O, TA) of the Time of Ignorance, (TA,) accord. to AO, it means *saffron* (S, O, K, TA) alone: but in a trad., mention is made of smearing with *عَبِير* or with saffron; and this shows *عَبِير* to be different

from saffron: (S, O, TA:) I Ath says that it is a sort of perfume, having colour, compounded of certain mixtures. (TA.) [See a verse cited voce *ذَبِيح*; and another cited voce *رُقْرُق*.]

عَبَّارَةٌ: see the next paragraph, in two places.

عَبَّارَةٌ *Speech that passes from the tongue of the speaker to the ear of the hearer.* (TA.) — [And hence, *A passage in a book or writing.*] — [Hence also,] *A word, an expression, or a phrase.* (Kull p. 60.) — And [An explanation, or interpretation;] a subst. from *عَبَّرَ*; as also *عَبَّارَةٌ*, (L, K, TA, [the former only in the CK,]) and *عَبْرَةٌ* or *عَبْرَةٌ*, accord. to different copies of the K. (TA.) You say, *هُوَ حَسَنُ الْعَبَّارَةِ*, and, accord. to the M, *الْعَبَّارَةُ* also, i. e. *He has a good faculty of explaining, or of diction, or of speaking perspicuously.* (Msb.) [And *هَذَا عِبَارَةٌ عَنْ كَذَا* This is a word, or an expression, or a phrase, for, or denoting, such a thing; lit., *an explanation of such a thing.*] — Also *A thing that is made a condition: or a thing that is made account of, or esteemed, or regarded as being of importance.* (Msb.)

عَبَّارٌ: see *عَبَّرَ*. — Also *An interpreter, or explainer, of dreams.* (TA.)

عَابِرُ سَبِيلٍ *A wayfarer; a passenger; a person passing along a way or road*; (S, O, TA;) *a traveller*: (TA:) or *one who passes through without abiding*: (Mgh:) pl. *عَابِرُو سَبِيلٍ* and *عَبَّارُ سَبِيلٍ*. (TA.) And *عَابِرُ السَّبِيلِ* *The wayfarer; the passer along the way or road.* (Msb.)

إِلَّا عَابِرِي سَبِيلٍ, in the Kur [iv. 46], means *Except those who, wanting something in the mosque, and their houses or tents being distant, [merely pass through, or] enter the mosque and go forth quickly*: (TA:) or *except travellers*; for the traveller sometimes wants water [which is found in the mosque]: or, as some say, *except passers through the mosque, not meaning to pray.* (Mgh, TA.) — Hence *عَابِرٌ* signifies *‡ Dying, or dead.* (TA. [See 1.]) — [And *Passing, or having currency.* Hence,] *لُغَةً عَابِرَةٌ* *An allowable form of word or expression*: (S, K, TA:) from *عَبَّرَ* signifying "he passed over" a river. (TA.) — *عَابِرٌ* also signifies *Examining a thing: examining a book, or writing, and considering and comparing one part of it with another, so as to understand it.* (TA.) — Also *Shedding tears*, (S, O,*) applied to a man, and likewise to a woman: and *عَبْرَانٌ* *weeping*, applied to a man; and so [its fem.] *عَبْرَانِي* applied to a woman: (S, O:) or *عَبْرَانٌ* signifies *weeping and grieving*, applied to a man; as also *عَبْرٌ*; (K, TA;) and *عَابِرٌ* and *عَبْرِي* and *عَبْرَةٌ* are applied to a woman in the same sense, (K,) or as meaning *grieving*: (TA:) pl. [of *عَبْرَانٌ* and *عَبْرِي*] *عَبْرَانِي*, (K, TA,) like *سَكَارِي*: (TA:) and *عَيْنٌ* *عَبْرِي* means *a weeping eye.* (O, K, TA.)

عَبَّرَ: see art. *عَبَّرَ*.

مَعْبَرٌ *A place where a river is crossed; a ferry*: