

حُضَاجِرُ, and so be a rel. n. from عَبَاقِرُ: so say the skilful grammarians, Kh and Sb and Ks: Az mentions the reading عَبَاقِرِي, with fet-h to the ق; as though it were a rel. n. from عَبَاقِرُ: Fr says that عَبَقِرِي signifies thick [carpets of the kind called] طَنَافِسُ: and also silk brocade; syn. زُرَابِي: Kt, that it signifies what are called زُرَابِي: Sa'eed Ibn-Jubeyr, that it signifies excellent زُرَابِي: (TA:) the n. un. is عَبَقِرِيَّة. (Fr, TA.) — Also Good, or excellent; applied to an animal, and to a jewel. (TA.) — Perfect, or complete; applied to anything. (K.) — A pure, unmixed, lie; (O, K, * TA;) that has no truth mixed with it. (O, TA.) — A lord, or chief, (O, K,) of men: (TA:) or (TA, in the K, "and") one who has none above him: and strong. (K.) You say of a strong man, هَذَا عَبَقِرِي قَوْمٍ: (S, O:) or this means This is a chief, or lord, of a people: (As, on the authority of 'Amr Ibn-El-'Alà:) and in a trad. it is said that the Prophet related a dream, mentioning 'Omar, and said, فَلَمْ أَرْ عَبَقِرِيًا يَقْرِئُ قَرِيهَ [And I have not seen a chief of a people do his wonderful deeds]. (S, * O, TA.) — It is also applied as an epithet denoting superlativeness [of any quality]. (TA.) They even said ظَلَمَ عَبَقِرِيًا [Excessive, or extreme, wrongdoing]. (S, O.)

عَبَاقِرِي and عَبَاقِرِي: see the preceding paragraph.

عبل

1. عَبَلَهُ, (IDrd, O, K,) aor. ʿ, (TA,) inf. n. عَبْلٌ, (IDrd, O,) He mixed it, namely, a thing, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَنَهُ. (K.) = See also 1 in art. عتك.

عَبَلَهُ A morsel of سَوِيق [or meal of parched barley]; (S, O;) i. q. حَبَكَةً; (S, K;) but this last word was not known to Az on any other authority than that of Lth. (TA in art. حبك.) One says, مَا ذُقْتُ عَبَلَةً وَلَا لَبَنَةً, meaning I tasted not a morsel of سَوِيق nor a bit of ثَرِيد [or crumbled bread moistened with broth]. (S, O.) — And Somewhat of clarified butter; like عَبَقَةً: so in the phrase, مَا فِي السَّخِي عَبَلَةً [There is not aught remaining of clarified butter in the skin]: and hence the saying, مَا أَتَالِيهِ عَبَلَةً [I do not care for him as for a little clarified butter; meaning, at all]. (S, O.) And, (K,) accord. to IAqr, (O,) Feculence (وَضْر) [of clarified butter (IDrd and O voce عَبَقَةً) adhering to [the interior of] a skin. (O, K.) — And A fragment of a thing: (K:) or a piece of جَس [app. جَس, which means gypsum, but probably a mis-transcription for جَبْن, i. e. cheese]. (TA.) — And A portion of compacted dung and urine that has clung to the wool, or tail, &c., of a sheep, and dried thereon. (O.) — And A paltry, despicable, thing. (O, K.) Hence the saying, مَا أَغْنَى عَنِّي عَبَلَةً [It did not stand me in stead of a paltry

thing; meaning, in any stead]. (TA.) = Also Impotent in speech or actions; heavy, dull, or stupid. (IB, K, * TA.) = And A knot that remains in a rope when the latter becomes old and worn out. (AA, O.)

عبل

1. عَبَلَهُ, [aor. ʿ,] (S, O, Mṣb, K,) inf. n. عَبَالَةٌ, (S, O, Mṣb,) He, or it, was, or became, large, big, bulky, or thick; (S, O, Mṣb, K;) as also عَبَلٌ, aor. ʿ, (K,) inf. n. عَبُولٌ; (TK;) and عَبِلَ, aor. ʿ, (K,) inf. n. عَبِلٌ. (TA.) = عَبَلَهُ, (Az, O, * K,) [aor., app., ʿ, as in other senses of the trans. verb.] inf. n. عَبِلٌ, (Az, TA,) He cut it, or cut it off, (Az, O, * K,) so as to extirpate it: this is the primary signification [of the trans. verb]. (Az, TA.) عَبَلْتُهُ عَبُولًا, (O, K,) [but in the copies of the K erroneously written عَبُولًا] said of a man when he has died, (O,) means, (K,) or is like, (O,) شَعَبَتْهُ شُعُوبٌ [Death separated him from his companions; or, accord. to the primary signification of the verb, death cut him off, or extirpated him]; (O;) or اشْتَعَبَتْهُ شُعُوبٌ. (K. [But correctly as in the O.]) — عَبَلُ الشَّجَرَةِ, aor. ʿ, (S, O, K,) inf. n. عَبَلٌ, (S, O,) He removed the leaves from the tree; (S, O, K;) as also عَبَلَهَا. (CK: but not in my MS. copy of the K, nor in the TA.) — And عَبَلَهُ, (IAqr, O, K,) aor. and inf. n. as above, (TA,) He repelled it; (IAqr, O, K;) namely, a thing. (K.) [See also the pass. part. n., below.] — And He, or it, hindered, prevented, impeded, or withheld, him; (O, K, TA;) and diverted him by occupying him otherwise. (TA.) One says, مَا عَبَلْتُكَ i. e. What diverted thee by occupying thee otherwise? and hindered thee, &c.? (TA.) — And عَبَلْتُ الْحَبْلَ, inf. n. عَبَلٌ, I twisted the rope. (S, O.) = عَبَلْتُ السَّيْرَ, (Ks, S, O, K,) aor. ʿ, (Ks, O, TA,) inf. n. عَبَلٌ, (TA,) I put, or made, to the arrow a مَعْبَلَةٌ. (Ks, S, O, K.) — And عَبَلْتُهُ I shot him, or shot at him, with a مَعْبَلَةٌ. (O.) = عَبَلَهُ بِهِ He went away with, or took away, him, or it. (O, K.) = عَبَلُ الشَّجَرِ [app. عَبَلٌ, but perhaps a mis-transcription for أَعْبَلٌ, q. v.,] The trees put forth their leaves: on the authority of Az. (TA.)

2: see the preceding paragraph.

4. اَعْبَلَ He, or it, was, or became, thick and white: (K:) originally used in relation to the fore arms. (TA.) = اَعْبَلَ الشَّجَرُ The trees put forth their [leaves termed] عَبَلٌ: and the trees dropped their leaves: thus having two contr. significations: (O, K:*) or اَعْبَلَ الْأَوْطَى the [trees called] اَرْطَى became in the state in which their هَدَبٌ [or عَبَلٌ (q. v.)] were thick, in the hot season, and red, and fit to be used for tanning therewith: and, accord. to As, اَعْبَلَتِ الشَّجَرَةُ signifies the tree dropped its leaves: (S:) accord. to En-Nadr, اَعْبَلَتِ الْأَرْطَاةُ signifies the اَرْطَاة put forth its leaves: and also, dropped its leaves: (Az, TA:) and ISd mentions, on the authority of AHn, اَعْبَلَ الشَّجَرُ as meaning the trees put forth their fruit; but he says, "I have not found this to be known." (TA.) [See also 1, last sentence.]

عَبِلَ Large, big, bulky, or thick; (S, O, Mṣb, K;) as also عَبِلٌ: (K:) fem. of the former with ة: and pl. [masc.] عِبَالٌ, (S, O, K, TA,) like ضَخَامٌ [pl. of the syn. ضَخْمٌ]: and the pl. of عِبَلَةٌ is عِبَلَاتٌ, (S, O, TA,) [with the ب quiescent,] because it is an epithet. (TA.) It is applied in this sense to anything. (K.) Thus, in a trad., it is applied to a man. (TA.) And one says رَجُلٌ عِبِلٌ الذَّرَاعَيْنِ A man large, &c., in the fore arms. (S, O, Mṣb, *.) And فَرَسٌ عِبِلٌ الشَّوَى A horse thick in the legs. (S, O.) And امْرَأَةٌ عِبِلَةٌ A woman complete, or perfect, in make or formation. (S, O, Mṣb.) And امْرَأَةٌ عِبِيلَةٌ A large, big, bulky, (Ibn-Abbād, O,) or thick, woman. (Ibn-Abbād, O, K, *.) And عَابِلٌ applied to a boy, or young man, signifies Fat: and [so] عَبُولٌ applied to a woman: pl. of both عَبِلٌ. (TA.)

عَبِلَ i. q. هَدَبٌ i. e. (S, O) Any leaves that are [as though they were] twisted, (S, O, K,) not expanded, (K,) [generally meaning slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish,] such as those of the طَرْقَاءَ (S, O, K) and of the أَرْطَى and of the أَثْل and the like of these: (S, O:) and, (K,) as some say, (TA,) the fruit of the اَرْطَى: (K, TA:) and, (K,) as some say, (TA,) the هَدَبٌ thereof, when they have become thick, (K, TA,) in the hot season, and red, (TA,) and fit to be used for tanning therewith: or slender leaves: (K, TA:) or the like of leaves, but not [what are commonly called] leaves: (TA:) or such as are falling thereof; (K, TA;) i. e., of leaves: (TA:) and [in the CK "or"] such as are coming forth (K, TA) thereof: (TA:) thus having two contr. significations. (K, TA.)

عَبِلَ: see عَبِلَ, first sentence.

عَبَالٌ The mountain-rose (وَرْدُ الْجَبَلِ) [one of the appellations now applied to the eglantine, or sweet brier, more commonly called the نَسْرِينَ]: (S, Mṣb, K:) AHn says, an Arab of the desert informed me that the عَبَال is the rose of the mountain (وَرْدُ الْجَبَلِ), of which is the white, and the red, and the yellow; (O, TA;) having a goodly hip (ذَلِيك) [thus correctly written in the O, but afterwards altered to دَلِيك] in size and redness like the full-grown, unripe date, which, when it becomes ripe, is sweet, and delicious, like the fresh ripe date, and is sent from one to another as a present: (O:) [n. un. with ة:] the عَبَالَةُ, he says, has short, curved thorns, its rose is sweet-scented, and it grows so as to compose thickets, (O, TA,) and is depastured, (O,) and it becomes thick, (K,) and staves (O, K) thick and good, (O,) or thick and strong, (TA,) are cut from it: (O, K, TA:) the staff of Moses is said to have been from it: (K, TA:) or, as AHn says, the people assert that the staff of Moses was an عَبَالَةٌ. (O.)

عَبُولٌ: see عَبِلَ, last sentence. = عَبُولٌ [said in