

[pl. of أَثْنِيَّة, q. v.]. (M, and K in art. ثَغِي : in some copies of the latter, مُؤْتَفَاة.) [See Q. Q. 1.]

انكل

إِنْكَالٌ and اِنْكُولٌ i. q. شِمْرَاخٌ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عُنْكَالٌ and عُنْكَوْلٌ: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. نَكَلَ, q. v. (TA.)

اثل

1. اَثَلٌ, aor. َ, inf. n. اُثُولٌ, It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also اُثْلٌ. (M, K.) — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so اُثْلٌ the latter verb. (M, K.) — And اُثْلٌ, inf. n. اُثْلَةٌ, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) — See also 5.

2. اَثْلُهُ (M, K.) inf. n. تَأْثِيلٌ (S, K.) He made it (his wealth, or property, M, K, and so applied it is tropical, TA) to have root, or a foundation; or to become firm, or established, and firmly rooted or founded; syn. اَصْلُهُ. (S, * M, K.) — He (God, T, M, * TA) made it (a man's dominion, T, M, K) to be, or become, firm, firmly established, stable, or permanent: (T;) or great: (M, K;) and he (a man) made it (a thing) lasting, or permanent. (TA.) IAqr cites the following verse,

تَوَثَّلَ كَعْبٌ عَلَى الْقَضَا

فَرَبَّى يُغَيِّرُ أَعْمَالَهَا

[app. meaning *Kaṭb would oblige me to make payment, or the like, (as though establishing against me the duty of doing so,) but my Lord changes their actions,*] explaining it by saying, i. e. تَلْزِمُنِي; but (ISd says,) I know not how this is. (M.) — He (God, M) made it (a man's wealth, or property,) to increase; or put it into a good, or right, state, or condition; syn. رَكَّاهُ. (M, K.) — اَثَلْتُهُ بِرِجَالٍ I multiplied him [meaning his party] by men. (TA.) — اَثَلْتُ عَلَيْهِ الدُّيُونَ I collected against him the debts. (TA.) — اَثَلَهُ He clad his family with the most excellent of clothing: (M;) or he clad them (M, K) with the most excellent of clothing, (K,) and did good to them, or acted well towards them. (M, K.) — اَثَلٌ, [used intransitively,] (M, K.) inf. n. as above, (TA,) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. تَأْتَلٌ: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed اَثْلَةٌ, i. e. مِيرَةٌ [meaning victuals, or provision]; (M, K;) بَعْدَ حَاجَةٍ [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (أَصْلٌ) of wealth, or property. (S, TA.) — And تَأْتَلٌ He collected, or gained, or acquired, wealth, or property, (M, K,) and took

it for himself: (M;) [said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh;) and اَثْلٌ, inf. n. اُثُولٌ, signifies the same as اَثْلُهُ. (TA.) — اَثَالَهُمُ يَتَأْتَلُونَ النَّاسَ They take اَثَالٌ, i. e. wealth, or property, from men. (TA.) — تَأْتَلُ بَيْتًا He dug a well (T, S, M, K) for himself. (T, TA.)

اَثْلٌ A kind of trees; (S, K;) a species of the طَرْفَةٌ [or tamarisk; so applied in the present day; termed by Forskāl (Flora Aeg. Arab. p. lxiv.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M,) or a certain tree, (Mgh,) resembling the طَرْفَةَ, (T, M, Mgh,) except that it is of a better kind, (T,) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] اَقْدَاحٌ, and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عَيْلٌ, like those of the طَرْفَةَ: (TA;) AHn says, on the authority of Abou-Ziyād, that it is of the kind termed عَضَاهُ, tall, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls:] its leaves are of the kind called هَدَبٌ, [syn. with عَيْلٌ] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قِصَاعٌ and جِفَانٌ; and it has a red fruit, like a knot of a rope: (M;) or a kind of large trees, having no fruit: (Mṣb;) or i. q. طَرْفَةٌ, having no fruit: (Bd in xxxiv. 15:) n. un. with ة; (S, M, Mṣb, K;) explained in the A as the سَمْرَةٌ [or gum-acacia tree]: or a tall, straight [tree such as is termed] عَضَاهُ, of which are made the like of اَقْدَاحٌ: (TA;) the pl. [of اَثْلٌ] is اَثُولٌ (M, K) and [of اَثْلَةٌ] اَثْلَاتٌ. (S, K, TA (in the CK اَثْلَاتٌ). — [See also اَثْلَةٌ, below.] — فُلَانٌ اَثْلٌ مَالٍ Such a one is a collector of wealth, or property. (Ibn-'Abbād.)

اَثْلَةٌ n. un. of اَثْلٌ, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — Metaphorically, (Mṣb,) † Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عَرْضٌ; (Mṣb, TA;) or حَسَبٌ. (S, O, K, TA.) So in the saying, يَنْحَتُّ اَثْلَتَنَا, or فَلَانٌ يَنْحَتُّ اَثْلَتَنَا, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, يَنْحَتُّ فِي اَثْلَتَنَا, TA,) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نَحَتَّ اَثْلَتَهُ † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Mṣb.) And فَلَانٌ تَنْحَتُّ اَثْلَتُهُ † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هُوَ لَا تَنْحَتُّ اَثْلَتُهُ † He has not any vice, or fault, nor any imperfection, or defect. (Mṣb.) — The root, foundation, origin, source,

stock, or the like, syn. أَصْلٌ; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [a source, stock, or fund,] of wealth, or property: (Mgh, TA;) pl. اِثَالٌ. (K.) So in the saying, لَهُ اَثْلَةٌ مَالٍ [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. مِيرَةٌ. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also اَثْلَةٌ. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbād, K.) So in the saying, اَخَذْتُ اَثْلَةَ الشِّتَاءِ [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbād.)

اَثْلَةٌ: see اَثْلَةٌ, near the end.

اُثْلٌ (T, S, M,) with fet-ḥ, (S,) or اُثْلٌ, with damm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, لَهُ اُثْلٌ كَأَنَّ اُثْلَ He has glory, or honour, &c., as though it were the mountain called Othāl. (TA.) [But the next signification seems to be here more appropriate.] — † Wealth, or property. (Mgh.)

اُثْلٌ A place of growth of trees of the kind called اَرَاكٌ [perhaps a mistranscription for اَثْلٌ]: mentioned by Th, from IAqr. (T.) — Abundant, and luxuriant, or long, hair. (TA.) — See also مُؤْتَلٌ, in two places.

مُؤْتَلٌ: see اَثْلٌ.

مُؤْتَلٌ Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S;) or having a permanent source, or firm foundation: (Munjid of Kr;) or of old foundation or origin: or collected together so as to [become stable or permanent, or] have root or a foundation: (T;) or old; of ancient origin; or of long standing: (M, TA;) or permanent: (IAqr;) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so اُثْلٌ: (S, TA;) and to wealth, or property: (Kr, S;) and to anything; (T, M;) and so اُثْلٌ, and مُتَأْتَلٌ: (M;) and اَثْلٌ, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مُتَأْتَلٌ: see مُؤْتَلٌ. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أَصْلٌ) of wealth, or property: (S, TA;) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُتَأْتِلٍ مَالًا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.]: (T, S, Mgh;) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically. (Mgh.)

اثر

1. اَثَرٌ (Lth, S, M, &c.) aor. َ, (Lth, M, Mṣb, K,) inf. n. اِثْرٌ, (S, K,) or اَثَرٌ, the former being a simple subst., (Mṣb,) and مَأْثَرٌ (S, K,) He fell