

حَضَاجِرُ, 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. زَرَابِي: Kt, that it signifies *what are called* زَرَابِي: Sa'eed Ibn-Jubeyr, that it signifies *excellent* زَرَابِي: (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, فَلَمَّ أَرَّ عَبَقِرِيًا يَفْرِي قَرِيه [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 ظَنَرَّ عَبَقِرِي [Excessive, or extreme, wrongdoing]. (S, O.)

عَبَاقِرِي and عَبَاقِرِي: see the preceding paragraph.

عبك

1. عَبَكَةُ, (IDrd, O, K,) aor. 2, (TA,) inf. n. عَبَكُ, (IDrd, O,) *He mixed it, namely, a thing*, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَكَهُ. (K.) = See also 1 in art. عتك.

عَبَكَةُ *A morsel of سَوِيْق [or meal of parched barley]*; (S, O;) i. q. حَبَكَةُ; (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 عَبَكَةً وَلَا لَبَكَةً, meaning *I tasted not a morsel of سَوِيْق nor a bit of ثَرِيد [or crumbled bread moistened with broth]*. (S, O.) — And *Somenhat of clarified butter*; like عَيْقَةُ: so in the phrase, مَا فِي السَّخِي عَيْقَةُ [There is not aught remaining of clarified butter in the skin]: and hence the saying, مَا أَبَالِيهِ عَيْقَةُ [I do not care for him as for a little clarified butter; meaning, at all]. (S, O.) And, (K,) accord. to IAqr, (O,) *Feculence (وَصْر) [of clarified butter (IDrd and O voce عَيْقَةُ) adhering to [the interior of] a skin*. (O, K.) — And *A fragment of a thing*: (K:) or *a piece of جَبَس [app. جَبَس, 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 عَبَكَةُ [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. عَبَلُ, [aor. 2,] (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 عَبَلُ, aor. 2, (K,) inf. n. عَبُولُ; (TK;) and عَبَلُ, aor. 2, (K,) inf. n. عَبَلُ. (TA.) = عَبَلَهُ, (Az, O, * K,) [aor., app., 2, as in other senses of the trans. verb,] inf. n. عَبَلُ, (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.) عَبَلْتَهُ 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,) شَعَبْتَهُ شَعُوبًا [Death separated him from his companions; or, accord. to the primary signification of the verb, death cut him off, or extirpated him]; (O;) or شَعَبْتَهُ شَعُوبًا. (K. [But correctly as in the O.]) — عَبَلُ الشَّجَرَةَ, aor. 2, (S, O, K,) inf. n. عَبَلُ, (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 عَبَلَكُ i. e. *What diverted thee by occupying thee otherwise? and hindered thee, &c.?* (TA.) — And عَبَلْتُ الحَبْلَ, inf. n. عَبَلُ, *I twisted the rope*. (S, O.) = عَبَلْتُ السَّهْمَ, (Ks, S, O, K,) aor. 2, (Ks, O, TA,) inf. n. عَبَلُ, (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.) = عَبَلُ بِهِ *He went away with, or took away, him, or it*. (O, K.) = عَبَلُ الشَّجَرُ [app. عَبَلُ, but perhaps a mis-transcription for أَعْبَلُ, q. v.,] *The trees put forth their leaves*: on the authority of Az. (TA.)

2: see the preceding paragraph.

4. اَعْبَلُ *He, or it, was, or became, thick and white*: (K:) originally used in relation to the fore arms. (TA.) = اَعْبَلُ الشَّجَرُ *The trees put forth their [leaves termed] عَبَلُ: and the trees dropped their leaves*: thus having two contr. significations: (O, K:*) or اَعْبَلُ الأَرطَى *the [trees called] اَرطَى became in the state in which their هَدَب [or عَبَل (q. v.)] were thick, in the hot season, and red, and fit to be used for tanning therewith*: and, accord. to As, اَعْبَلْتُ الشَّجَرَةَ signifies *the tree dropped its leaves*: (S:) accord. to En-Nadr, اَعْبَلْتُ الأَرطَاة signifies *the اَرطَاة put forth its leaves*: and also, *dropped its leaves*: (Az, TA:) and ISd mentions, on the authority of AHn, اَعْبَلُ 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.]

عَبَلُ *Large, big, bulky, or thick*; (S, O, Mṣb, K;) as also عَبَلٌ: (K:) fem. of the former with ة: and pl. [masc.] عَبَالٌ, (S, O, K, TA,) like ضَخَامٌ [pl. of the syn. ضَخْمٌ]: and the pl. of عَبَلَةٌ is عَبَلَاتٌ, (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 عَبَلُ الذَّرَاعَيْنِ *A man large, &c., in the fore arms*. (S, O, Mṣb,*) And فَرَسٌ عَبَلُ السَّوَى *A horse thick in the legs*. (S, O.) And امْرَأَةٌ عَبَلَةٌ *A woman complete, or perfect, in make or formation*. (S, O, Mṣb.) And امْرَأَةٌ عَيْبَلَةٌ *A large, big, bulky, (Ibn-Abbád, O,) or thick, woman*. (Ibn-Abbád, O, K,*) And عَبَلٌ applied to a boy, or young man, signifies *Fat*: and [so] عَبُولٌ applied to a woman: pl. of both عَبَلٌ. (TA.)

عَبَلٌ 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 طَرَقَاءَ (S, O, K) and of the أَرطَى and of the أثل and the like of these: (S, O:) and, (K,) as some say, (TA,) *the fruit of the اَرطَى*: (K, TA:) and, (K,) as some say, (TA,) *the هَدَب 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.)

عَبَلٌ: see عَبَلٌ, first sentence.

عَبَالٌ *The mountain-rose [ورد جبلي] [one of the appellations now applied to the eglantine, or sweet briar, more commonly called the نِسْرِين]*: (S, Mṣb, K:) AHn says, an Arab of the desert informed me that the عَبَال is the *rose of the mountain (ورد الجبل), of which is the white, and the red, and the yellow*; (O, TA;) *having a goodly hip [thus correctly written in the O, but afterwards altered to دليك,] 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 عَبَالَةٌ*, 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 عَبَلٌ, last sentence. = عَبُولٌ [said in