the K to be like صَبُو, but it is imperfectly decl., as a fem. proper name,] Death; or the decree of death; syn. المَنَّيَّة. (K.) See 1, third sentence: and see also عَابِّ.

عَبَالْتَهُ : عَبَالة : see
عَبْل : إمْرَأَةٌ عَبِلَةُ : see
 $0, \mathbf{K}$,) [of a rare form, like * عَبَاتَهُ, without teshdeed, (Lh, K,) He thren "pon him his weight. ( $\mathbf{S}, \mathbf{O}, \mathrm{K}$.
 is a saying of the Arabs like their saying شَاجِنْتِى [i. c., app., meaning My separater from my companions is death, or shall be death alone]. (L in art. شَجْونُ : see (شَنج.)
عَبْبْْ Great, (AA, O, K, TA,) big, or bulky, (TA,) and strong. (K, TA.)

أَأْبُ A mountain of which the stones are mhite: ( K :) or rough, rugged, or thich, stone, which may be red, and may be rhite, and may be black, ( $\mathrm{ISh}, \mathrm{O}, \mathrm{K}, *$ ) and may be a rugged, high mountain: ( $\mathrm{ISh}, \mathrm{O}:$ ) expl. in the S as meaning white stones; but correctly, as IB says, white stone: and أَعْبَلُة is an irreg. pl. thereof. (TA.)
 TA: [in the CK, ${ }^{\text {l }}$ should be inserted after (Th, S, K, TA :) or

 eminence such as is termed ]أَكَهُة أ. (TA.) And A narron strip (طِرِدَّة) in the midst of a land, the stones of which are white, resembling the stones from which fire is struck, and sometimes people do strike fire with some of them: they are not
 crystal]. (TA.)

مِعْبٌ An implement with which trees are cut [down]. (TA.)

معْبْلَة A broad and long arror-head: (Aṣ, S., $\mathrm{O}, \mathbf{K}:$ ) or an iron [arron-head] made broad, and having no عَرْ [or central ridge]: (AḤn, TA :) pl. مُعَعَابِل. (O, K.) [See also (1) Also An arrow having a broad head. (Freytag, from the Deewán of the Hudhalees.)]
 of arrows. (Ibn-Abbád, O, K.)

مُعْوْل \&c.: —and] Repelled: thus in the following verse, cited by IAạr :

[Now verily my shooting in defence of them is repelled; so there is no aider to-day but the polished sword] : the speaker was shooting at his enemy, and the shooting availed not at all; so he fought with the sword. (O.)

عبهل
 the camels to pasture by themselves, (Lth, $\mathbf{S}, \mathrm{O}$, K, ) and to go to the water when they pleased: (TA:) like أَّهلَهَها ; (S., O;) the ع being substituted for the I. (S.) $=$ عبْهَالُ signify The act of reproving, blaming, or censuring: (K:) inf. ns. of عَبْهَلْ he reproved him, \&c. (TK.)

## .العَبَاهِلَةُ : عْهُلٌ : see

 pasture by themselves, ( $\mathbf{S}, \mathbf{K}$, ) without a pastor and without a heeper. (TA.) — See also the next paragraph.
 , عَباهِلُ have been established, or confirmed, in their dominion, (S, $\mathrm{O}, \mathbf{K}$,) not being displaced therefrom, (S, O,) or and who have not been displaced therefrom: (K:) [and SM adds, referring to A'Obeyd says, and in like manner [it denotes] anything left to itself, not prevented, or withhell, from doing what it desires: (TA : [but in this explanation the sing. is evidently put for the

 "Tathkeef el-Lisán" [of IḲt!], العَبَاهِلَةُ is expl. as signifying those over whom no one has authority. (TA.)

## عَبَاهِلُ مُعبهِلْةُ

 resists, or withstands; or who is incompliant, or unyielding]: ( $\mathrm{K}:$ :) and [so in copies of the $\mathbf{K}$ and in the TA, but in the CK "or,"] one who will not be prevented, or withheld, from a thing. ( 0, K.)
عبو

1. يَعْبٌ, His face shone: (K, TA :)
 accord. to IAar : (TA in art. عباً:) app. from signifying the "light" of the sun; this being
 with $\downarrow$ تَعْبَتُتُ, (K, TA,) mentioned by ISd, and said by IK ttt to be of the dial. of El-Yemen, (TA,) signifying The putting of the goods, or utensils, one upon another: [or packing them up in a repository : as also عُبْؤْهُ : see 1, in art. عبُّ :] IDrd says, عَبْوْتُ الهَتَّاع is is of the dial. of El-Yemen,


2: see the preceding paragraph, in two places. — And see also art. عبى.

عَبت The light of the sun; (IAar, TA, and 0
 original form ; (TA;) and so عَبْ: (IAar, and 0 and $K$ in art. (عبأ) and (O and $K$

same: (TA in art. عباً :) or the light and beauty thereof: (TA in art. عبى:) pl. عبكى. (TA.)
, عَبُا, applied to a man, [like عَبَّ mentioned in art. عط,] Heavy, dull, or stupid; or coarse, or rude; and impotent. (ISd, TA.) [But see this word in art. عبى.]

A weight, or load, or burden: or any load, or burden, consisting of a debt, or some other responsibility that one takes upon himself. (TA.) [Sce also عِبْ: (which signifies the same) in art. .عباً.]
عَبْوَة : عَبٌ sec above.

عَـابِـــةٌ Beautiful; (K, TA;) applied to a woman; from عَبُب, expl. above. (TA.)

## عبى

 and تَتْعْبَةُ and so said Yoo; but AZ said
 ready, ( $\mathbf{S}, \mathbf{K}, *$ ) or set in order, disposed, or arranged, ( $\mathbf{M s s b}$, the army ( $\mathbf{S}, \mathbf{M s b}, \mathbf{K}$ ) in their places. (S, K.) - See also 2 in art.
6. التَّعَابِى signifies The aiding, or assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two partics maling bread for this, and the other for another. (K.)
8. 2 الإِعْتِبَّا, mentioned here in the TA, as syn. with عالحْ

## عَبَا

 are said to signify, as cpithets applied to a man, Coarse, or rude, heavy, dull, or stupid, (K,* TA,) and impotent: but this requires correction; for Lth mentions العَبا, and العَبَاة as used by a poet, and says that they signify the coarse, or rude, impotent, man; but Az says that he had not heard العَبّة in this sense on any authority other than that of Lth, and that he held the right reading in the verse cited as an ex. by Lth to be ,العَيَّة, with coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women." (TA.), عَبَايَةٌ : in two places. = And see also عَبًا, above.
 ح' that syreads upon the ground. (TA.)
 camel for portions of which the players at the game called المَيْسِ contend]. (K, TA.)
عَبَآَةً (S, Mgh, Msp, K, TA) A sort of [the kind of garments called] [ أُ [pl. of
 and [generally] having in it large black [or brown] stripes : (TA :) pl. [of the latter] عَبَآت (S., Mṣb) and $\downarrow$,

