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

عَبَالَّتُهُ see عَبَالَّة.

عَبْلُ see امْرَأَةٌ عَبِيلَةٌ.

, (\$, فَأَنْقَى عَلَيْه عَبَالَّتُهُ, with teshdeed to the O, K,) [of a rare form, like حَمَارة, q. v.,] and without teshdeed, (Lh, K,) He threw upon him his weight. (S, O, K.)

عَابِلَتِي عَبُولُ اللهِ : see عَابِلُ , last sentence : عَابِلُ is a saying of the Arabs like their saying شُاجِنَتي [i. c., app., meaning My separater from my companions is death, or shall be death alone]. (L in art. شجون : see شجون)

عَبُنْبُلُ Great, (AA, O, K, TA,) big, or bulhy, (TA,) and strong. (K, TA.)

A mountain of which the stones are white: (K:) or rough, rugged, or thick, stone, which may be red, and may be white, and may be black, (1Sh, O, K,\*) and may be a rugged, high mountain: (1Sh, O:) expl. in the S as meaning white stones; but correctly, as IB says, white stone: and aiii is an irreg. pl. thereof. (TA.) \_\_ And [the fem.] عَبْلاً: signifies A rock: (K, TA: [in the CK, should be inserted after or a white rock: (Th, S, K, TA:) or a white, hard rock : (TA :) pl. بطائح, like بطائح pl. of بطحة. (S, TA.) And A white [hill, or eminence such as is termed] أَكُهَة (TA.) And A narrow strip (طُرِيدُة) 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 mhat are called مَرْو; [but] resembling بلور [i. e.

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

A broad and long arrow-head: (As, S, O, K: or an iron [arrow-head] made broad, and having no عَيْر [or central ridge]: (AḤn, TA:) pl. مُعَابِلُ (O, K.) [See also Also An arrow having a broad head. (Freytag, from the Deewan of the Hudhalees.)]

أَمْعَبُلُة One having with him مُعَبِلُهُ [pl. of مُعَبِلُهُ] of arrows. (Ibn-Abbád, O, Ķ.)

[pass. part. n. of عَبْلُه ; as such, Cut, &c. : \_ and] Repelled: thus in the following verse, cited by IAar:

[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.)

Q. 1. عَبْهَلَةً (inf. n. عَبْهَلَةً, TĶ) He left the camels to pasture by themselves, (Lth, S, O, K,) and to go to the water when they pleased: (TA:) like أَبْهُلُهَا ; (Ṣ, O;) the being substi-عِبْهَالٌ and عَبْهَلَةً And عَبْهَلَةً and عَبْهَالٌ signify The act of reproving, blaming, or censuring: (K:) inf. ns. of عبك he reproved him, &c.

العَبَاهلَةُ see عُبْهَلُ.

Camels left to مُعَبَّهَلَةُ \* (S,\* K) and أيلٌ عَبَاهلُ pasture by themselves, (S, K,) without a pastor and without a keeper. (TA.) - See also the next paragraph.

ألعَبَاهلَةُ اليَمَن (Ş, O) and عَبَاهلَةُ اليَمَن (O,) The kings of El-Yemen who have been established, or confirmed, in their dominion, (S, O, 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 withheld, from doing what it desires: (TA: [but in this explanation the sing, is evidently put for the pl.:] the sing. of عَبَالُ \* is most probably عَبَاهُلُةُ like قُشُعَم of which قُشُعَم is a pl.: in the "Tathkeef el-Lisan" [of IKtt], is expl. as signifying those over whom no one has authority. (TA.)

غَبَاهِلُ see مُعَبِّهَلَةً.

[app. as meaning One who resists, or withstands; or who is incompliant, or unyielding]: (K:) and [so in copies of the K and in the TA, but in the CK "or,"] one who will not be prevented, or withheld, from a thing. (0, K.)

1. بَعْبُو, aor. يَعْبُو, His face shone : (K, TA :) [or so عُباً وَجُهُ [for] عُباً وَجُهُ signifies thus accord. to IAar: (TA in art. عبا app. from signifying the "light" of the sun; this being originally عُبُو الهَتَاعِ And مَبُو الهَتَاعِ is syn. with ♥ تعبيته, (K, TA,) mentioned by ISd, and said by IKtt 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 عَبُوهُ: see 1, in art. [: عباً IDrd says, عَبُوْتُ الْمَتَاعَ is of the dial. of El-Yemen, syn. with ♦ عَبِيتُهُ (TA in art. عبي.)

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

The light of the sun; (IAar, TA, and O and K in art. عبو ) as also مُبو , which is the original form; (TA;) and so عُبُد , (IAar, and O and K in art. (عبر ) and غند; (O and K in art.

same: (TA in art. عبأ ) or the light and beauty thereof: (TA in art. عبى) pl. عبي. (TA.)

applied to a man, [like عَبَاءُ mentioned in art. عباً,] Heavy, dull, or stupid; or coarse, or rude; and impotent. (ISd, TA.) [But see this word in art. عبى.]

غَبْوْ: see عُبُو, above.

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.) [See also 2- (which signifies the same) in art.

غَبُوة : see عُبُوة, above.

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

- 2. تُعْبِيَةُ (Ṣ, Mṣb,) inf. n. عُبِينَةُ (Ṣ, K) and تَعْبِينَةُ and تَعْبِينَةُ so said Yoo; but AZ said عَبَّأَتُهُ ; (S; [see art. إ: عبأ ب عَبَّأَتُهُ ready, (S, K,\*) or set in order, disposed, or arranged, (Msb,) the army (S, Msb, K) in their places. (S, K.) \_ See also 2 in art. عبو.
- 6. التّعابي 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 parties making bread for this, and the other for another. (K.)
- 8. الاعتباء, mentioned here in the TA, as syn. with الحُتشاء, see 8 in art. عبأ

and عَبَايَةٌ but the former the more chaste, are said to signify, as epithets applied to a man, Coarse, or rude, heavy, dull, or stupid, (K, TA,) and impotent: but this requires correction; for Lth mentions العباني and العباني as used by a poet, and says that they signify the coarse, or rude, impotent, man; but Az says that he had not heard العباء 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 , with رالعَيَايَّاء, with بالعَيَايَّاء, meaning, as also العَيَّاء, "the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women." (TA.)

in two places. = And see also

[app. عَباة] The [kind of plant called] that spreads upon the ground. (TA.)

One's share of the جُزُور [or slaughtered camel for portions of which the players at the game called المُيْسر contend]. (K, TA.)

and عَبَانَةُ (S, Mgh, Msb, K, TA) A sort of [the kind of garments called] أُخْسِيَة [pl. of (S, Mgh, \* K, TA,) wide, (Mgh, TA,) and [generally] having in it large black [or عباات [of the latter] عباات brown] stripes : (TA:) pl. [of the latter] and I Aar says that عَبُوَّةُ signifies the (S, Msb) and عَبُوَّة (Mgh, Msb,) formed by the