

مِعْطَاءٌ A man, and a woman, *who gives much, or often*: pl. مِعْطَائِيٌّ and مِعْطَائِيٌّ. (Akh, S, K.)

مِعْطَائِيٌّ [a pl. of مِعْطَاءٌ and] an anomalous pl. of عِطَاءٌ, q. v. (TA.)

عظ

1. عَظَلَّتِ الكلابُ, aor. ٤; and عَظَلَّتِ, aor. ٤; (K, TA;) inf. n. عَظَلٌّ; (TA;) *The dogs mounted, one upon another, (K, TA,) in coitu.* (TA. [See also 3.]

2. عَظَلُّوا عَلَيْهِ: see 5.

3. عَاطَلَتْ (S, TA,) or عَاطَلَتْ فِي السَّعَادِ (O,) inf. n. مِعْطَائَةٌ and عِطَالٌ (S, K,) said of dogs, (S, O, K,) and of beasts of prey, (TA,) and of locusts, (S, K,) and of whatever stick fast (S, O, K, TA) in coitu; (TA;) as also ٥ تَعَاظَلَتْ (S, O, K, *) and ٦ تَعَاظَلَتْ (O, K, *) said of locusts (O) &c.; (K;) [and so ٧ تَعَاظَلَتْ; (see 5 below;)] *Cohæserunt in coitu.* (S, O, K, TA.) — And عَاطَلَةٌ is said of anything as meaning *It mounted upon it, or overlay it.* (El-Ámidee, TA.) — عِطَالٌ فِي الْقَوَائِي signifies التَّضْمِينُ [i. e. *The introducing into verses a hemistich, or a verse, or more, of another poet; &c.: see more in art. ضَمِنَ.*] (S, O.) One says, عَاطَلٌ فِي الْقَائِيَةِ, inf. n. عِطَالٌ, meaning ضَمِنَ [i. e. *He introduced into the ode a hemistich, &c.*]. (K.) And فَلَانَ لَا يُعَاطِلُ فِي الْقَوَائِي [Such a one does not, or will not, introduce into verses &c.]. (S.) 'Omar said, of the best of poets, لَا يُعَاطِلُ الْكَلَامَ, meaning *He does not make one part of the language to accord in meaning with another, [so I render نَزَرَ يَحْمِلُ نَزْرًا يَحْمِلُ عَلَيْهِ, (see art. حَمَلَ), i. e. he does not make use of tautology,] nor does he utter that which is a repetition, or that which is disapproved, (الرَّجِيعَ مِنَ الْقَوْلِ), nor reiterate an expression: or, accord. to El-Ámidee, he does not make the language obscure, nor crowd one part of it upon another: (TA:) or he said, لَا يُعَاطِلُ بَيْنَ الْقَوْلِ, referring to Zuheyr, and meaning *he rendered the saying distinct and plain, and did not make it obscure.* (O, TA.)* — عَاطَلَهُ also signifies *He said to him, "I am like thee," or "better than thou," the latter saying the same.* (Marg. note in an autographical copy of the TA.)*

5. التَّعَاطُلُ is a dial. var. of التَّعَاظُلُ. (Marg. note in an autographical copy of the TA. See 3, first sentence.) — تَعَاظَلُوا عَلَيْهِ *They collected themselves together against him; (S, O, K;) as also ٥ تَعَاظَلُوا, inf. n. تَعَاظُلٌ: (K:) or they bore, or pressed, or crowded, as though mounting one another, upon him, to beat him.* (TA.) — And one says, عَاطَلٌ يَتَعَاظَلُ فِي أَثَرِهِ مِنْذُ الْيَوْمِ, meaning a thing that had escaped him. (O, TA.)

6: see 3, first sentence. — تَعَاظَلُوا عَلَى الْمَاءِ *They became numerous at the water, and pressed,*

or crowded, upon it. (Marg. note in an autographical copy of the TA.)

8: see 3, first sentence.

Q. Q. 4. اِعْظَالَ الشَّجَرُ *The trees had many branches.* (IKh, O.) See also Q. Q. 4 in arts. عضل and عطل.

عُظِّلَ: see عَظَّلَ.

عَظَلٌ and عَظْلٌ *A large فَاوَةٌ [or rat]: also mentioned as with ض: on the authority of Aboo-Sahl. (Marg. note in an autographical copy of the TA.) [See also عَضَلُ.]*

عَظْلٌ [a pl. of which the sing. is not mentioned] i. q. مَأْبُونٌ [of which see the sing., مَأْبُونٌ; (IAqr, O, K;) as also ٥ عَظْلٌ. (Marg. note in an autographical copy of the TA.)

هُوَ عَظِيْبُهُ *He is the person who says to him, "I am like thee," or "better than thou," and to whom the latter says the same.* (Marg. note in an autographical copy of the TA.)

عَاطِلٌ and [its pls.] عَاطِلِيٌّ (S, O, K) and عِطَالٌ (marg. note in an autographical copy of the TA) and عِطَالِيٌّ (ISh, TA,) applied to locusts (جَرَادٌ), *Cohærentes in coitu.* (S, O, K, TA.) — [Hence,] يَوْمَ الْعِطَالِي *A certain day (i. e. conflict) of the Arabs, well known; (S, O, K;) said in the A to be that of Benoo-Temeem, when they went to fight against Bekr Ibn-Wáil: (TA:) so called because the people bore, or pressed, or crowded, as though mounting, one upon another, (وَكَبَّ بَعْضُهُمْ بَعْضًا, S, O, K,) therein, (S, O,) when they were routed: (TA:) or because they congregated therein as though they were mounting, one upon another: (AHei, TA:) or because two and three of them rode upon one beast (S, O, K, TA) in the rout: thus says Aq; or because Bisám Ibn-Kays and Háni Ibn-Kabeesah and Maarook Ibn-Amr and El-Howfazán combined therein for the command. (TA.)*

مُعَظَّلٌ and مُعَظَّلٌ *A place abounding in trees.* (Kr, K.)

مُعَظَّلٌ: see what next precedes. [And see its verb, Q. Q. 4.]

عظم

Q. 2. تَعَظَّمَرُ, [from عَظْمٌ as signifying a certain plant or dye,] said of the night, *It was, or became, dark, and very black; (K, TA;) i. e. it became like the عَظْمَرُ.* (TA.)

عَظْمَرُ (S, Mṣb, K,) of which عَظْمَرٌ is a dial. var., (MF, TA,) *The expressed juice of a species of tree or plant, (Az, K, TA,) the colour of which is like نِيل [or indigo], green (أَخْضَرُ) inclining to duskiness: (Az, TA:) or a certain plant, (S, K,) or thing, (Mṣb,) with which one dyes, (S, Mṣb, K,) said to be (Mṣb) called in Pers. نِيل [i. e. the indigo-plant]: (Mṣb, and so in some copies of the S; other copies of which, for نِيل, have تَلَف:) or i. q. وَسْمَةٌ [an appellation now applied to woad;*

as is also عَظْمَرُ]: (S, Mṣb, K:) AHei says, one of the Arabs of the desert told me that the عَظْمَرُ is the *male وَسْمَةٌ*: he also says that it is a *small tree or plant, (شَجِيرَةٌ), of the [class called] رِبَّة, that grows in a late season, and the greenness of which is lasting: and in one place he says, an Arab of the desert, of the Saráh (السَّرَاة), told me that the عَظْمَرَةُ [which is the n. un.] is a tree or plant (شَجَرَةٌ) that rises upon a stem about a cubit [in height] and has branches at the extremities of which are what resemble the blossoms of the كُرْبِيَّة [or coriander], and it (the tree or plant) is dust-coloured: (TA:) some say that it is the بَقْمَر [or Brazil-wood]: (Mṣb:) MF says, it is the خَطْمِي [or marsh-mallow]: (TA:) thus says El-Hareec; but El-Okbaree says that it is not that: (Har p. 625:) and some say that it is a certain red dye. (TA.) Hence the prov.,*

* بَيْضَاءٌ لَا يُدْجِي سَنَاهَا الْعِظْمَرُ *

i. e. [A white, or fair, female,] whose whiteness [or brightness] عِظْمَرٌ will not blacken [or darken]: applied to that which is notable, which nothing will conceal. (Meyd, TA.) — Hence, as being likened thereto, (S,) it signifies also The dark night: (S, K:) one says عِظْمَرٌ لَيْلٌ. (TA.)

عَظْمَرَةٌ *Darkness.* (K.)

عِظْمَرٌ *Dust; syn. غَبْرَةٌ and قَتْرَةٌ.* (K.)

عظم

1. عَظْمَرُ, [aor. ٤,] inf. n. عِظْمَرٌ (S, Mṣb, K) and عَظَامَةٌ (Mṣb, K,) accord. to El-Ishbahánee, primarily signifies *He was, or became, great in his bone: then metaphorically said of anything كَبِير [or great], whether an object of sense or of intellect, a substance or an accident: (TA:) i. q. كَبْرٌ, (S, TA,) said of a thing [as meaning it was, or became, great, big, or large], (S, Mṣb, TA,) in length and breadth and thickness: (TA:) [and in like manner, metaphorically, said of an object of intellect; meaning it was, or became, great in estimation or rank or dignity; and thus also said of a man: or it imports more than كَبْرٌ; signifying it was, or became, great in comparison with other things of its kind; huge, enormous, or vast; and in a similar sense it is said of a man; and in an incomparably higher sense, of God: (see عَظِيمٌ, below:)] and اعْظَمَرُ said of an affair, or event, signifies [like عَظْمَرٌ] it became عَظِيمٌ. (TA.) عَظْمَرٌ is the contr. of صَغُرَ. (K.) — عَظْمَرٌ عِنْدَهُ, and عَظْمَرٌ عَلَيْهِ: see 6, in three places: and see also 4. And مَا يُعْظَمِنِي [which is similar in meaning to مَا يَعْظَمُرُ عَلَيَّ if not a mistranscription for مَا يُعْظَمِنِي]: see 4. — In the case of expressing wonder, one says, عَظْمَرُ الْبَطْنِ بَطْنُكَ [How great is the belly, thy belly!], contracting عَظْمَرُ, and transferring the vowel of its middle letter to [the place of] its first; and thus one does in the case of that which denotes praise or blame, and of whatever [verb] may be well used in the manner*