

And **A** [sort of] male palm-tree, (K, TA,) well known, (TA,) of which the female palm-tree will not shake off, or drop, its fruit (لَتُنْهَضْ نَخْلَتُهُ). (K, TA.) — And **جَيْدُ الْحَبَّةَ** تُؤْبَ عَيْقَ means جَيْدُ السَّبْكَ, i. e. A [app. a mistranscription, for جَيْدُ السَّبْكَ, i. e. A garment, or piece of cloth, well woven]. (TA.)

عَاتِقٌ: see the next preceding paragraph, in six places. — Also A young bird (S, O, K, TA) above the stage of that which is termed **تَاهِضٌ**, (S, O, TA,) i. e. of that of which the first feathers have fallen off and strong feathers have grown; (TA;) when it has flown and become independent; (K, TA;) thought by A'Obeyd to be from the meaning of "outgoing," or "outstripping," كَانَةٌ [as though it went out, or outstripped]: (S, O, TA:) or of the young of the sand-grouse (القطن), or of the pigeon, while not yet firm, or strong, (K, TA,) not advanced in age: (TA:) pl., in this and the following senses, **عَوَاقِشٌ**. (K.) — And A girl that has attained to the commencement of the state of puberty, (S, O, K,) and become kept behind the curtain in the tent, or house, of her family, (S, O,) and not been separated to a husband: (S, O, K:) said by IAār to be so called because she has passed forth from the state of childhood, and attained to being marriageable; (O;) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or that has attained to the wearing of the garment called دِرْعٌ, and has passed forth from the state of childhood and of being required to help in the service of her family: (TA:) or such as is between the stages of puberty and middle age: (K:) or a woman who has passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband: (Mṣb:) pl. as above, and عَنْقٌ also; the latter occurring in a trad. (TA.) — And A زَقْ [or wine-skin], (T, S, &c.,) of which the wine is good: (T, TA:) or of which the odour is pleasant, because of its oldness: (S:) or wide, (Ibn-Abbād, O, L, K,) and good: or wide as applied to a [leathern water-bag such as is called] مَوَادَةٌ. (TA.) — And A bow (قوس) that has become altered in colour; as also **عَاتِقٌ**: (IF, O:) or **عَاتِقَةٌ** (S, O, K) and **عَاتِقٌ** (K) a bow that has become old and red; (S, O, K;) as also **عَاتِكَةٌ**. (S, O.) — **عَاتِقٌ** also signifies The part, of the مَنْكَبٌ [or shoulder], which is the place of the [garment called] رِدَاءٌ: (S, O, K:) or the part between the مَنْكَبٌ and the neck; (Mgh, Mṣb, K:) which is the place of the رِدَاءٌ: (Mṣb:) or the part, of the كَتْفٌ [properly the shoulder-blade, but app. here meaning, as in some other instances, the shoulder itself], which is the place of the suspensory-cord of the sword: (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Mṣb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is **عَوَاقِشٌ** (Mṣb, K, and Ham ubi suprà,) and عَنْقٌ. (K.) One says رَجْلٌ

أَمْيلُ الْعَاتِقِ A man bent, or bending, [or sloping,] in [the part which is] the place of the رِدَاءٌ. (S, O.) — حَبْلُ الْعَاتِقِ see in art. **عَاتِقٌ**. — And [the pl.] تَوَاحِي الْعَوَاقِشُ signifies also [The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., نَاحِيَةٌ]. (Ibn-Abbād, O.)

مُعْقَنْ: see عَيْقَنْ, in the former half.

مُعْنَقَةٌ, applied to wine (خَمْرٌ), Old, (S, O, K,) having been kept (عَتَّقْتُ) long. (S, O.) — And المُعْنَقَةُ [as a subst.] A certain perfume, or odoriferous substance; syn. عَطْرٌ; (K;) a sort of عَطْرٌ. (L.)

رَجَلٌ مُعْنَاقُ الْوَسِيْقَةِ A man who, when he drives away a number of camels that he has captured, renders them secure (S, O) from being overtaken, (O,) and outstrips with them: (S:) from أَعْنَقْ (O:) you should not say مُعْنَاقٌ. (S.)

مُعْنَقَوْنِ: see عَيْقَنْ, in the former half.

عَنْكٌ

عَنْكٌ بِهِ الطَّيِّبُ, (S, O,) aor. **عَنَّكَ**, inf. n. **عَنَّكَ بِهِ**, (O,) The perfume stuck to him, or it. (S, O.) — And **عَنْكَ الْبَوْلُ عَلَى فَخْدِ النَّاقَةِ** The urine dried upon the thigh of the she-camel: (S, O, K:) but as some relate a verse cited as an ex. of the verb in this sense, it is عَبَكْ. (O.) — And **عَنَّكَ بِهِ**, inf. n. as above, He, or it, clave to him, or it. (TA.) — **عَنَّكَ بِالْطَّيِّبِ** She (a woman) daubed, or smeared, herself with perfume. (IDrd, O.) — **عَنَّكَ وَعَنَّكَ**, aor. **عَنَّكَ**, inf. n. **عَنَّكَ وَعَنَّكَ**, The bow became red (IDrd, O, K) in its wood (IDrd, O) by reason of oldness. (IDrd, O, K.) — **عَنَّكَ** said of a woman, She was, or became, high, or exalted, in rank, condition, or estimation; high-born, or noble. (Ibn-Abbād, O, K.)

قَطِيفَةٌ عَنْكَةٌ [A nappy, or villous, cloth or outer garment,] coherent [in its nap], or matted [therewith]: and in like manner, **نَعْجَةٌ عَنْكَةٌ الصُّوفُ** [A ewe having the wool coherent, or matted]. (Ibn-Abbād, O.)

عَاتِكٌ, (K,) or **عَاتِكَةٌ**, (S,) or both, (IDrd, O,) applied to a bow (قوس), Red (IDrd, S, O, K) in its wood (IDrd, O) by reason of oldness: (IDrd, S, O, K:) as also **عَاتِقٌ** (K in art. عَنْقٌ) and **عَاتِقَةٌ**: (S and O and K in that art.) [or] **عَاتِكَةٌ**, so applied, signifies of a pure, or clear, yellow colour. (Skr, TA.) — **أَحْمَرُ عَاتِكٌ** signifies Intensely red. (Lh, O, TA.) — And **عَاتِكٌ**, alone, Yellow. (TA.) [App. applied therein, in this sense, to a vein or a root (عَرْقٌ, thus without any vowel-sign).] — And **Pure**, or unmixed; applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) — And **Clear**; applied to [the beverage called] نَبِيْذ: (IDrd, O, K, TA:) or, so applied, old; accord. to Lh with نَ, but correctly with ت. (TA in art. **عَنْكٌ**) And i. q.

كَرِيمٌ [as meaning Highly esteemed, or excellent, or the like]; (K, TA;) applied to anything. (TA.) — **عَاتِكَةٌ** applied to a woman means Being, or becoming, red (مُحْمَرَةٌ) [in the CK] by reason of perfume; (K, TA;) from مُحْمَرَةٌ [expl. above]: (IKt, TA:) or having a stain of perfume: (TA:) or being, or becoming, yellow from saffron: (R, TA:) or having clearness and redness: or, accord. to Ibn-Saād, lean, or light of flesh; slender and lean; or lean, and lank in the belly: (TA:) or high, or exalted, in rank, condition, or estimation; high-born, or noble: (O, TA:) or, accord. to IAār, from عَنَّكَ عَلَى بَعْلَيَا, [said of a woman,] meaning نَشَرَتْ; but this is said by Th to be correctly عَنَّكَ, the ت being a mistranscription. (TA.)

عَاتِكَى A certain kind of cloth or garment, red and yellow, brought from Syria: a rel. n. from [a place called] مَشْهُدُ عَاتِكَةٌ. (TA.)

عَتْلٌ

1. **عَتَّلَهُ**, aor. **عَتَّلَهُ**, (S, O, K, TA,) as in the Kur xliv. 47 accord. to different readers, inf. n. **عَتَّلٌ**, (TA,) He drew him along, or dragged him, roughly, or violently, (S, O, K,) namely, a man, and likewise a horse, (S, O,) and carried him off or away: (K:) he pushed him, or thrust him, and urged him, driving him along roughly, or violently: (TA:) accord. to ISk, عَتَّلَهُ and عَتَّنهُ signify the same; (S, O, TA;) i. e. he pushed him, or thrust him, roughly, or violently, to the prison: or **الْعَتْلُ** signifies the laying hold upon the clothes at the bosom of a man, and drawing him, or dragging him to thee, and taking him away to prison, or to trial, or affliction. (TA.) — **عَتَّلَ النَّاقَةَ** He led the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) — **عَتَّلَ إِلَيْكَ الشَّرَّ**, aor. **عَتَّلَ**, (K,) inf. n. (S, O, TA,) He (a man, S, O) hastened, or was quick, to do evil, or mischief. (S, *O, *K.)

2. **تَعْتَلِيلٌ** [app. The making one to quit his place]: see 7.

3. **مَعَاتِلَةٌ** The act of pushing, or thrusting, one another [app. roughly, or violently]. (TA.)

5: see the next paragraph, in two places.

7. **أَعْتَلَ** He was, or became, drawn along, or dragged, roughly, or violently: (K:) or i. q. [he suffered himself to be led, &c.]. (Ibn-Abbād, O, TA.) — And **لَا أَعْتَلُ مَعَكَ** لا أَعْتَلُ مَعَكَ شَبِيرًا (so in copies of the S and K and in the TA;) or (so in the O and in one of my copies of the S,) from **الْتَّعْتَلِيلُ**; (O;) I will not quit my place with thee; (S, O, K, TA;) and will not come with thee. (TA.) — And **لَا أَعْتَلُ مَعَكَ شَبِيرًا**, thus in the handwriting of J in one of the copies [of the S, or **لَا أَعْتَلُ** may be the correct word], I will not come with thee [a span]. (TA.)

عَتْلٌ: see [its n. un.] عَتْلَةٌ, in two places.