

instance,] † of the course [of a beast]: (K:) † of the running of a horse; (S, O, TA;) the former portion whereof is termed **بُدَاهَةٌ**: (TA:) and † of anything: (S, K:) as † of the flesh of a sheep or goat: and † of the strength of an old man. (TA.)

**عَلِيٌّ**: see the next paragraph, in three places.

**عَلِيَّةٌ** (S, O, K) and **عَلِيَّةٌ** (O, K) An upper chamber; syn. **غُرْفَةٌ**: pl. **عَلَالِيٌّ**. (S, O, K.) [It is mentioned also in art. **علو**, q. v.] — **هُوَ مِنْ عَالِيَةِ قَوْمِهِ** and **عَلِيَّتِهِمْ**, [both mistranscribed in the CK,] and **عَلِيَّتِهِمْ**, without teshdeed, [which belongs to art. **علو**,] and **عَلِيَّتِهِمْ** and **عَلِيَّتِهِمْ**, [which are also mistranscribed in the CK,] mean † *He is of the exalted, or elevated, of his people.* (K, TA.)

— **عَلِيُّونَ** mentioned in the Kur [lxxxiii. 18 and 19] is [said to be] a pl. of which the sing. is **عَلِيٌّ**, or **عَلِيَّةٌ** or **عَلِيَّةٌ**, or a pl. having no sing., (K, TA,) [or rather it is from the Hebr. **עֲלִי** signifying “high,” or “higher,”] and is said to be *A place in the Seventh Heaven, to which ascend the souls of the believers: or the most elevated of the Paradises; like as **سَجِين** is the most elevated of the places of the fires [of Hell]: or rather it is properly a name of the inhabitants thereof; for this [sort of] pl. is peculiar to rational beings: (TA:) it is mentioned again in art. **علو** [in which see other explanations]. (K, TA.)*

**عَلَانٌ** Ignorant: (O, K:) so in the saying, **أَنَا عَلَانٌ بِأَرْضِ كَذَا وَكَذَا** [I am ignorant of such and such a land]: (O:) and so, with **ة**, applied to a woman: (O, K:) mentioned by Aboo-Sa'eed, as being well known: but said by Az to be unknown to him. (O.)

**هُوَ عَلَانٌ بِنُ عَلَانٍ** means *He is a person unknown.* (TA.)

**عَلِيٌّ**: see **عَلِيَّةٌ**.

**عُنُقُلٌ** (S, O, K) and **عُنُقُلٌ** (Kr, IF, O, K) The **رَهَابَةٌ** [or ensiform cartilage, or lower extremity of the sternum], which is the portion of the bone that impends over the belly, resembling a tongue: (S, O, K:) or the head of the **رَهَابَةٌ** of the horse: or the extremity of the rib that impends over the **رَهَابَةٌ**, which is the extremity of the stomach: pl. **عُنُقُلٌ** [so in my original, perhaps **عُنُقُلٌ**,] and **عُنُقُلٌ** and **عُنُقُلٌ** [all of which are anomalous]. (TA.) — And The male of the **قَتَابِير**, (S, O,) the male **قَتِيرٌ** [or lark]; as also **عُنُقَالٌ**. (K.) In some one or more of the copies of the S, **الذَّكَرُ مِنَ الْقَتَابِيرِ** is erroneously put for **الذَّكَرُ مِنَ الْقَتَابِيرِ**. (TA.) — And The **membrum virile**, (S, O,) or the penis, (K,) or the **جُرْدَانٌ**, (IKh, TA,) when in a state of distention: (IKh, TA, and so in a copy of the S:) or such as, when in a state of distention, does not become hard, or strong. (K.)

**عُلْعُلَانٌ** A species of large trees, (O, K,) the leaves of which are like those of the **قَوْمٌ**. (O.)

**عُنُقَالٌ**: see **عُنُقُلٌ**, second sentence.

**عُنُقُولٌ** Continual evil or mischief; and commotion, or tumult; and fight, or conflict. (K.) One says, **إِنَّهُ لَيُعُنُقُولُ شَرًّا** and **زُرُوقٌ شَرٌّ**, meaning *Verily he is in a state of fighting, or conflict, and commotion, or tumult.* (Fr, O.) [See also **زُرُوقٌ**.]

**عَالَةٌ** and [its pls.] **عَوَالٌ** and **عَالِيٌّ** epithets applied to camels [as meaning *Taking, or having taken, a second draught*; and so the first applied to a single she-camel]. (TA.) It is said in a prov., **عَرَضَ عَلِيٌّ سَوْمَ عَالَةٍ** [*He offered to me in the manner of offering water to those (camels) taking, or having taken, a second draught*]; (S, O, K, TA; in the CK, **عَرَضَ** and **سَوْمٌ**;) applied to one who offers food to him who does not need it; like the saying of the vulgar, **عَرَضَ سَابِرِي**; (TA;) i. e., without energy; for one does not offer drink to the **عَالَةٌ** with energy, as one does to the **نَاهِلَةٌ** [or those taking, or having taken, the first draught]. (S, O, K, TA. [See also Freytag's Arab. Prov. ii. 84.]

**عَالَةٌ** an inf. n. of **عَالٌ** [q. v.]. (Ham p. 91.) — See also **عَالَةٌ**, in two places.

**عَالِيٌّ**: see **عَالِيٌّ**.

**مُعَالٌ**: see **عَالِيٌّ**. [And see also the paragraph here following.]

**مُعَالٌ** Giving to drink time after time. (K.) — And [hence,] *That diverts with the saliva him who sucks it in [when hissing]; thus in a verse of Imra-el-Kays, accord. to one relation thereof; (O, and Har p. 566;) as expl. by Az; and thus, with **ة**, applied to a female: (Har:) but accord. to IAqr, that aids with kindness after kindness (**عَلَى الْبُرِّ بَعْدَ الْبُرِّ** [in Har **بعد البر بعد البر**): another reading of the word in that verse, **المُعَالُ**, has been expl. above, voce **عَالِيٌّ**, on the authority of AA. (O.) — Also *Plucking fruit time after time.* (K.) — And *One who repels the collector of the [tax called] خَوَاجٍ with excuses.* (IAqr, M, O, K.) — Also, (TA,) or **المُعَالُ**, (S, O, K,) *One of the days called العَجُوزُ*; [respecting which see art. **عجز**]; (S, O, K, TA;) because it diverts men by somewhat of an alleviation of the cold: (S, O, TA:) or, accord. to some, it is called **مُحَالٌ**. (TA.)*

**مُعَالٌ**: see **عَالِيٌّ**: — and see **عَالَةٌ**: and also 1, last sentence.

**يُعَالُونَ** A pool of water left by a torrent, white, and flowing in a regular, or continuous, course, one portion following another: (Aq, O, K, TA:) or, accord. to Suh, in the R, [simply] a pool of water left by a torrent; so called because it waters the ground a second time (**يُعَلُّ الْأَرْضَ بِمَائِهِ** [after its having been watered by the rain]): pl. **يُعَالِيٌّ**. (TA.) — And A dye (**صِبْغٌ**) that is imbibed (**عَلٌّ**) one time after another: (O, K:) or, accord. to 'Abd-El-Lateef El-Baghdadee, a garment, or piece of cloth, dyed, and dyed again. (TA.) — Accord. to AA, [app. as applied to

camels,] **يُعَالِيٌّ** signifies *That have drunk one time after another*; and has no sing.: but it is said on other authority to signify *that go away at random to pasture* (**أَتَى تَهْبِي**) one time after another; and to have for its sing. **يُعَالُونَ**: and some say that it signifies *such as are excessive in respect of whiteness.* (TA.) — Also, the sing., **رَيْنٌ** after rain: (AO, O, K:) pl. as above. (TA.) — And the pl., (S, M, O, TA,) [accord. to the context in the K the sing., which is clearly wrong,] **حَبَابٌ**, (M, K, TA, [in the CK **حَبَابٌ**,] and **نُقَاحَاتٌ**, S, O, K, [both, I think, evidently meaning thus,]) *upon water*; (S, M, O, K;) said to be *from the falling of rain*; and to be used in a verse of Kaab Ibn-Zuheyr for **ذَاتُ يُعَالِيٌّ** as meaning *having bubbles*: (TA:) sing. as above. (O.) — And *Clouds disposed one above another*; (S, O;) sing. as above: (S:) or [simply] *clouds*; so in the R; to which ISd adds *containing rain*: (TA:) or *white clouds*; (K, TA; a meaning assigned in the K to the sing.;) but this is said by Niftaweyh in explanation of the phrase **يُعَالِيٌّ** in a verse of Kaab Ibn-Zuheyr to which reference has been made above: (TA:) or [the sing. signifies] *a white portion of clouds.* (M, K.) — The pl. is also said to signify *Lofty mountains*; and Suh adds, *from the upper parts of which water descends.* (TA.) — Also, the sing., **عَالٌ** a camel having two humps. (IAqr, O, K.) — And A camel such as is termed **أَفِيلٌ** [q. v.]. (O.)

علب

1. **عَلَبٌ**, aor. **عَلَبَ**, (S, O, TA,) inf. n. **عَلْبٌ**, (K, TA) and **عَلُوبٌ**, (TA,) *He made a mark, or an impression, upon it*, (S, O, K, TA,) accord. to Az, *like the mark termed عَلَابٌ* [q. v.]; (TA;) and *he marked him, or it, with a hot iron; or scratched him, or it, so as to cause bleeding or not so*: (S, O, TA;) and **تَعَلَبٌ** [inf. n. of **عَلَبٌ**] likewise signifies *the doing thus* [i. e. the making a mark &c.]: (S, TA:\*) and, as also **عَلَبٌ** [inf. n. of **عَلَبٌ**], the cutting [a thing], syn. **حَزٌّ**; (so in the CK and in my MS. copy of the K;) or *inciding* [it], or *notching* [it]; syn. **حَزٌّ**. (K accord. to the TA.) **لَا تَعَلَبْ صُورَتَكَ** i. e. *Make not thou a mark upon thy صورة* [here meaning face, as in some other instances,] occurs in a trad., as said to a man upon whose nose was seen a mark [of dust, or an impression,] made by pressing hard upon it in prostration. (O, TA.) — **عَلَبَ السِّيفَ**, aor. **عَلَبَ** (S, O, K) and **عَلَبَ**, (K,) inf. n. **عَلْبٌ**; (S, O, K;) and **تَعَلَبٌ**, (O,) inf. n. **تَعَلَبٌ**; (O, K;) *He bound round the hilt of the sword with the **عَلْبَةُ** [q. v.] of a camel*: (S, O, K:) and in like manner one says of things similar to a sword, (K, TA,) as a knife, and a spear. (TA.) — [And **عَلَبٌ** seems to signify sometimes *It was tied with, or by, a sinew, or tendon*: see a usage of its part. n. voce **مَتْنٌ**.] — **عَلَبَ**, [aor. **عَلَبَ**,] (TA,) inf. n. **عَلْبٌ**, (K, TA,) *It (a sword) became broken in its edge.* (K, TA.) — And **عَلَبَ**, [aor. **عَلَبَ**,] (S, O, TA,) inf. n. **عَلْبٌ**, (TA,) said of a camel,