

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

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

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

— *عَلِيُون* mentioned in the Kur [lxxxiii. 18 and 19] is [said to be] a pl. of which the sing. is *عَلِيّ*, or *عَلِيَّة* or *عَلِيَّة*, or a pl. having no sing., (K, TA,) [or rather it is from the Hebr. *עליון* 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.)*

*عَلَان* Ignorant: (O, K:) so in the saying, *أَنَا عَلَانٌ بِأَرْضٍ 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'ced, as being well known: but said by Az to be unknown to him. (O.)

*هُوَ فَلَانٌ بَنُ عَلَانٍ* means *He is a person unknown*. (TA.)

*عَلِيُون*: see *عَلِيَّة*.

*عَلْعَل* (S, O, K) and *عَلْعَل* (Kr, IF, O, K) The *رَهَابَة* [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 *رَهَابَة* of the horse: or the extremity of the rib that impends over the *رَهَابَة*, which is the extremity of the stomach: pl. *عَلَل* [so in my original, perhaps *عَلْل*,] and *عَلْ* and *عَلْ* [all of which are anomalous]. (TA.) — And The male of the *قَتَابِر*, (S, O,) the male *قَتِير* [or lark]; as also *عَلْعَال*. (K.) In some one or more of the copies of the S, *الذَكَرُ مِنَ الْقَتَابِرِ* is erroneously put for *الذَكَرُ مِنَ الْقَتَابِرِ*. (TA.) — And The *membrum virile*, (S, O,) or the penis, (K,) or the *جُرْدَان*, (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.)

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

*عَلْعَال*: see *عَلْعَل*, second sentence.

*عَلْعُول* Continual evil or mischief; and commotion, or tumult; and fight, or conflict. (K.) One says, *إِنَّهُ لَفِي عُلْعُولٍ شَرٍّ* and *زَلْزُولٍ شَرٍّ*, meaning *Verily he is in a state of fighting, or conflict, and commotion, or tumult*. (Fr, O.) [See also *زَلْزُول*.]

*عَالَّة* and [its pls.] *عَوَالٌ* and *عَالِي* 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 عَلَيَّ سَوْمٌ عَالَّةً* [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 *عَالَّة* with energy, as one does to the *نَاهَلَة* [or those taking, or having taken, the first draught]. (S, O, K, TA. [See also Freytag's Arab. Prov. ii. 84.]

*تَعَلَّة* an inf. n. of 2 [q. v.]. (Ham p. 91.) — See also *عَلَانَة*, in two places.

*مُعَلِّل*: see *عَلِيل*.

*مُعَلِّل*: see *عَلِيل*. [And see also the paragraph here following.]

*مُعَلِّل* Giving to drink time after time. (K.) — And [hence,] *That diverts with the saliva him who sucks it in [when kissing]*; 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* (*على البرء بعد البرء* [in Har *بعد البرء*]): another reading of the word in that verse, *المُعَلِّل*, has been expl. above, voce *عَلِيل*, on the authority of AA. (O.) — Also *Plucking fruit time after time*. (K.) — And *One who repels the collector of the [tax called] خَرَج with excuses*. (IAqr, M, O, K.) — Also, (TA,) or *المُعَلِّل*, (S, O, K,) *One of the days called الْعَجُوز*; [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 *مُحَلِّل*. (TA.)

*مَعْلُول*: see *عَلِيل* = and see *عَلَّة*: and also 1, last sentence.

*يَعْلُول* 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 (*يَعْلُ الْأَرْضَ بِمَائِهِ*) [after its having been watered by the rain]: pl. *يَعَالِيل*. (TA.) — And A dye (*صَبِغ*) that is imbibed (*عَلَّ*) 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,] *يَعَالِيل* 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 تَبْهِي*) one time after another; and to have for its sing. *يَعْلُول*: and some say that it signifies *such as are excessive in respect of whiteness*. (TA.) — Also, the sing., *Rain 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,] *Bubbles* (*حَبَاب*, M, K, TA, [in the CK *حَبَاب*,] and *نُفَاحَات*, 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 Kaqb Ibn-Zuheyir for *ذَاتُ يَعَالِيل* 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 *بَيْضُ يَعَالِيل* in a verse of Kaqb Ibn-Zuheyir 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., *A camel having two humps*. (IAqr, O, K.) — And *A camel such as is termed أَفِيل* [q. v.]. (O.)

## علب

1. *عَلَبَ*, aor. *لَبَّ*, (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 *عَلَاب* [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 *تَعْلِبٌ* [inf. n. of *عَلَبَ*] likewise signifies the *doing thus* [i. e. the making a mark &c.]: (S, TA:) and, as also *عَلَبٌ* [inf. n. of *عَلَبَ*], the *cutting* [a thing], syn. *حَزَّ*; (so in the CK and in my MS. copy of the K;) or *inciding* [it], or *notching* [it]; syn. *حَزَّ*. (K accord. to the TA.) *لَا تَعْلَبْ 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. *لَبَّ* (S, O, K) and *لَبَّ*, (K,) inf. n. *عَلْبٌ*; (S, O, K;) and *تَعْلِبٌ*, (O,) inf. n. *عَلْبٌ*; (O, K;) *He bound round the hilt of the sword with the عِلْبَاءَ* [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 *عَلَبَ* 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. *لَبَّ*,] (TA,) inf. n. *عَلْبٌ*, (K, TA,) *It (a sword) became broken in its edge*. (K, TA.) — And *عَلَبَ*, [aor. *لَبَّ*,] (S, O, TA,) inf. n. *عَلْبٌ*, (TA,) said of a camel,