

يَتَأْتِي) and eats what he pleases. (S, O, K.) [See also مَتَاتِي.]

## علم

Q. 1. عَلَمَر [ir.f. n. عَلَمَمَة] said of the colocynth, It attained its utmost degree of bitterness. (Ham p. 186.) = عَلَمَر طَعَامَهُ (TA.) inf. n. as above, (K, TA.) He made his food bitter; (TA;) or put something bitter into it. (K.)

عَلَمَر A species of bitter tree or plant. (S, TA.) — And it is applied to, (S,) or is said to be, (Msb, TA.) The colocynth: (S, Msb, K, TA:) or the pulp of the colocynth: (Az, TA:) or the colocynth when intensely bitter: (Ham p. 509:) or, as some say, قَتَا الْحِمَار [a name now applied to the elaterium; the wild, or squirting, cucumber]. (Msb.) Hence one says of anything in which is intense bitterness, كَأَنَّهُ الْعَلَمَر [As though it were colocynth, or the pulp of colocynth, &c.]. (Az, TA.) — And Anything bitter. (S, Msb, K.) — Also A bitter نَبَقَة [or drupe of the species of lote-tree called سِدْر]: (K:) or so عَلَمَمَة: mentioned by IAqr. (TA.) — And The bitterest of water: (K:) or so عَلَمَمَة: mentioned by IAqr. (TA.)

عَلَمَمَة Bitterness. (K.) [Originally an inf. n.: see Q. 1.] — And A mixed and turbid state of water. (IDrd, TA.) — See also عَلَمَر, last two sentences.

## علك

1. عَلَكَهُ (S, Msb, K,) aor. 2 (Msb, K) and 3, (K,) inf. n. عَلَكُ (Msb,) He chewed it; (S, Msb, K;) and moved it backwards and forwards in his mouth, to chew it. (K.) — عَلَكُ اللَّجَامَ (S, O, Msb, K,) aor. 2, (S,) or 3, (O,) He (a horse) chewed, or champed, the bit, (S, O, Msb,) or moved it about, (K,) in his mouth; (S, O, K;) like أَكَّهُ. (ISd and K in art. اَلَك.) — And عَلَكُ نَابِيهِ He ground, or grated, his canine teeth, one with the other, so that a sound was produced. (K.) — عَلَكْتُ عَجِينَهَا She kneaded well her dough. (TA.)

2. عَلَكَ الْقَرْبَةَ (K,) inf. n. تَعْلِيكَ (O, K,) He tanned well the water-skin: (O, K:) mentioned by AHn (TA) and Ibn-Abbád (O, TA) and Z. (TA.) — عَلَكَ مَالَهُ He tended, or managed, well, his cattle, or property. (O, K, TA.) — And عَلَكَ يَدَيْهِ عَلَى مَالِهِ He tightened his hands upon his property, from niggardliness, (K, TA,) not entertaining a guest nor giving to a petitioner or beggar. (TA.)

5. مَا تَعَلَّكْتُ بِعَلْوِكَ [I have not occupied myself in chewing with anything that is chewed; or] I have not tasted anything; and so تَأَلَّكْتُ بِأَلْوِكَ مَا تَعَلَّكْتُ بِعَلْوِكَ. (O in art. عَلَج.)

R. Q. 3. اَعْلَنْكَ الشَّعْرَ The hair was, or became, intensely black, (اَحْلَنْكَ, S,) or abundant, (K,) and collected together. (S, K.)

عَلَك [Resin;] a certain thing that is chewed;

(S, O;) the صَمَغ [meaning resin] of the صَنْوَبَر and of the أَرْزَة and of the فَسَّق and of the سَرَو and of the بَنْبُوت and of the بَطْم; the last of which is the best of these; (K, TA;) like بُان [or frankincense], which is chewed and is not thereby liquefied; (TA;) heating, diuretic, and strengthening to the venereal faculty; (K, TA;) any صَمَغ [or resin] that is chewed, consisting of frankincense (بُان) and of other sorts, and that does not flow [in consequence of its being chewed]: (Msb:) pl. [of mult.] عَلَوُك (Msb, K) and [of pauc.] أَعْلَاك. (Msb, TA.)

عَلَك and عَلَاك (O, K) and عَلَاك (accord. to some copies of the K, but not in the O nor in the TA,) A tree of El-Hijáz: (K:) or a species of trees growing in the region of El-Hijáz: AHn says, the عَلَك are certain trees, of the characteristics of which I have not heard a description. (O.)

عَلَك Food tough, or hard to chew; (O, K;) as also عَلَاك. (K.) [And] A viscous, glutinous, cohesive, sticky, ropy, or slimy, thing. (S.) — طِينَة عَلَكَة A piece, or portion, of clay or earth, green, or of a dark or an ashy dust-colour, (خَضْرَاءُ) and soft, (O, TA,) in which is no sand. (TA.) — And أَرْضُ عَلَكَة Land near to water. (O, K.)

عَلَكَة A fat and goodly she-camel. (K.)

عَلَكَة The شَقِيقَة [or faucial bag] of the camel, when he brays: (O, K:) pl. عَلَكَات. (O.) — And the latter, (عَلَكَات,) Strong canine teeth: (K:) this is said by some to be its meaning in a verse of Ru-beh. (O.)

عَلَاك: see عَلَاك: = and see also عَلَك.

عَلَاك A thing that is chewed; as also عَلَاك [and عَلَوُك (see 5)]: so in the saying مَا ذَاقَ عَلَاكًا and عَلَاكًا [and عَلَوُكًا, i. e. He tasted not a thing that is chewed; meaning, anything]. (K, TA.) = See also عَلَك.

عَلَوُك: see the next preceding paragraph: and see also عَلَوُك.

عَرَاكَة i. q. عَرَاكَة [q. v.]. (TA in art. عَرَك.)

عَلَاك A seller of عَلَك [or resin]. (K.)

عَالَك [act. part. n. of 1; Chewing; &c.]. — [The pl. عَوَالِك is applied by Ru-beh to bitted mares [as meaning Chewing, or champing the bits]. (O.) — See also عَلَك.

عَوَلَك A stammering, or stuttering, (لَجَلَجَة) in the tongue: (K:) [or, app., an action, in the tongue, like chewing: for it is said that] فِي لِسَانِهِ means يَعْلِكُهُ and يَمْضَغُهُ [i. e., app., He chews his tongue in speaking]. (O, from Ibn-Abbád.) = Also A certain vein (S, O, K) in the رَحِم [app. here meaning, as in many other instances, the vulva]; accord. to El-Adebbes El-Kinánee, (S, O,) in mares and she-asses and ewes or she-goats, in the بَطَارَة [q. v.], unapparent, (S,

O, K,) in the interior thereof: (S, O:) the بَطَارَة is between the two sides of the vulva: (TA:) pl. عَوَالِك. (S, O.) Accord. to Ibn-Abbád, i. q. بَطَلَر [q. v.]. (O.)

مَعْلَاك A thing like an arrow, which is shot. (IB, TA.)

## علم

1. عَلِمَهُ, aor. 2, inf. n. عَلِمَ, He knew it; or he was, or became, acquainted with it; syn. عَرَفَهُ (S, K:) or he knew it (عَرَفَهُ) truly, or certainly: (B, TA:) by what is said above, and by what is afterwards said in the K, الْعِلْمُ and الْمَعْرِفَةُ are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most of the critics discriminate every one of these from the others; and الْعِلْمُ, accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God; whereas they did not say [that He is] عَارِفٌ, in the most correct language, nor شَاعِرٌ: (TA:) [respecting other differences between الْعِلْمُ and الْمَعْرِفَةُ, the former of which is more general in signification than the latter, see the first paragraph of art. عَرَف: much might be added to what is there stated on that subject, and in explanation of الْعِلْمُ, from the TA, but not without controversy:] or عَلِمَ signifies تَيَقَّنَ [i. e. he knew a thing, intuitively, and inferentially, as expl. in the Msb in art. يَقِن]; الْعِلْمُ being syn. with الْيَقِين; but it occurs with the meaning of الْمَعْرِفَةُ, like as الْعِلْمُ occurs with the meaning of الْعِلْمُ, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,]

• وَأَعْلَمَ عِلْمَ الْيَوْمِ وَالْأَمْسِ قَبْلَهُ  
• وَلَكِنِّي عَنْ عِلْمِ مَا فِي غَدٍ عَمِ

meaning وَأَعْرِفُ [i. e. And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind]: and it is said in the Kur [viii. 62], لَا تَعْرِفُونَهُمُ اللَّهُ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ يَعْرِفُهُمْ [i. e. Ye know them not, but God knoweth them]; الْمَعْرِفَةُ being attributed to God because it is one of the two kinds of عِلْم, [the intuitive and the inferential,] and the discrimination between them is conventional, on account of their different dependencies, though He is declared to be free from the imputation of antecedent ignorance and from acquisition [of knowledge], for He knows what has been and what will be and how that which will not be would be if it were, his عِلْم being an eternal and essential attribute:

when عِلْم denotes الْيَقِين, it [sometimes] has two objective complements; but as syn. with عَرَف, it has a single objective complement: (Msb:) it has two objective complements in the saying, فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ [And