

المُعَلَّى *The seventh of the arrows of the game called المَيْسِر* (Aṣ, A'Obeyd, Ṣ, M, Mgh, K;) the most excellent of them; it has seven notches; and it obtains seven shares [of the slaughtered camel] when it wins, and occasions the imposition of seven fines when it does not win. (M, TA.) [See an ex. in a verse cited voce رَقِيب.]

المُعَلَّى: see 2. — Also *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from the direction of her left side*: (Ṣ, K:) or the she-camel has two milkers; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker [thus standing on the left side] is called المُعَلَّى and المُسْتَعَلَّى; and the holder, البَائِنُ: thus in the M: or المُسْتَعَلَّى is he who stands on the left side of the milch beast: or he who takes the milking-vessel with his left hand and milks with his right hand: or he who milks from the left side. (TA.)

أَرْضٌ مُعْلَوِيَّةٌ: see مُغْلَوِيَّةٌ, in art. غلو.

أَتَيْتُهُ مِنْ عَلٍ: see أَتَيْتُهُ مِنْ مَعَالٍ.

مُعْتَلٍ + *Having ability, or power*; as also مُسْتَعْلٍ. (TA.) — [Hence,] الْمُعْتَلَّى signifies + *The lion*; (K, TA;) because of his strength. (TA.) — See also عَلِيٌّ, last quarter. — هُوَ غَيْرُ مُعْتَلٍ فِي الْأَمْرِ means *He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair*; like مُؤْتَلٍ. (TA.)

المُعْتَالِي, as a name of God, *He who is great, or supremely great, above the lie [or lying imputation] of the forgers of falsehood: or the High: and the Most high; who is higher than every [other] high one*: (TA:) or *He who has ascendancy over everything by his power: or He who is great, and exalted, or supremely exalted, above [the ascription of] the attributes of the created beings*. (Ksh, Bd.)

مُسْتَعْلَى *The near, i. e. left, side of a she-camel*: you say, أَتَيْتُ النَّاقَةَ مِنْ قِبَلِ مُسْتَعْلَاهَا i. e. مِنْ قِبَلِ إِنْشِبَاهَا [I came to the she-camel from the direction of her near, or left, side]. (TA.)

مُسْتَعْلٍ: see مُعْتَلٍ; and عَلِيٌّ, last quarter: — and see also الْمُعَلَّى, in two places. — الْيَدُ الْمُسْتَعْلِيَّةُ means + *The hand of him who takes by force, and of the plunderer, and the like*: opposed to الْيَدُ الْمُسْتَحْفِيَّةُ: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art. خَفَى.) — الْحُرُوفُ الْمُسْتَعْلِيَّةُ [The high, or elevated, letters] are خ, ط, ظ, and ق; (K, TA;) in which is a rising [of the tongue] to the palate; with إطباق [of the tongue (see 4 in art. طَبِق)] except in خ and غ: opposed to الْمُنْخَفِضَةُ. (TA.)

على

For words mentioned under this head in the K, see art. علو.

عم

1. عَمَّ, (Ṣ, Mṣb, K,) aor. عَمَّ, (Ṣ, Mṣb,) inf. n. عُمُومٌ, (Ṣ, Mṣb, K,) i. q. شَيْلَ الْجَمَاعَةِ [i. e. *It was, or became, common, or general, or universal; or generally, or universally, comprehensive: it included the common, or general, or whole, aggregate, assemblage, bulk, mass, or extent, within its compass; or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*]: said of a thing: (Ṣ, K:) of rain, &c.: (Mṣb:) عُمُومٌ signifies the including, or comprehending, [the generality, or] all: (PS:) and the happening, or occurring, to [the generality, or] all. (KL.) عَمَّ النَّاسُ [The yawning of the drowsy became common, or general, or universal,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA.) — It is also trans. [signifying *He, or it, included, comprehended, or embraced, persons, or things, in common, in general, or universally, within the compass of his action, or influence, &c., or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like*]: and when trans., its inf. n. is عَمَّرَ. (TK.) One says, عَمَّرَ الْمَطَرُ الْأَرْضَ [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عَمَّرَ بِالْعَطِيَّةِ [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (Ṣ, K.) And عَمَّرَ فِي دُعَائِهِ وَخَصَّ [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (Ṣ voce خَلَّ.) And عَمَّرَ الرِّضَ [The disease was, or became, common, or general, or universal, among them]. (The Lexicons passim.) — عَمَّرَ also signifies *He, or it, made long, or tall*: — and *He, or it, was, or became, long, or tall*. (IAṣr, TA.) — [And *He became a paternal uncle* (صَارَ عَمًّا).] One says, مَا كُنْتُ عَمًّا وَلَقَدْ عَمِمْتُ [I was not a paternal uncle, and now I have become a paternal uncle]: (so in my copies of the Ṣ:) or عَمِمْتُ وَلَقَدْ عَمِمْتُ [Thou wast not &c.]: (so accord. to different copies of the K: the former accord. to the TK [agreeably with my copies of the Ṣ; and this I believe to be the right reading, or at least preferable; like أَمِمْتُ]:) inf. n. عُمُومَةٌ, (Ṣ, Mṣb, K;) like أُمُومَةٌ [and أُمُومَةٌ] and أُبُوءَةٌ. (TA.) And بَيْنِي وَبَيْنَ فُلَانٍ عُمُومَةٌ [Between me and such a one is a relationship of paternal uncle]. (Ṣ.) — عَمَّرَ: see the next paragraph.

2. تَعَمَّرَ *The making a thing to be common, general, or universal; the generalizing it; contr. of تَخْصِصٌ*. (K in art. خَصَّ.) — عَمِمْتُ *I attired him with the عِمَامَةُ [or turban]*. (Ṣ.) And عَمَّرَ

عِمَامَةً *His head was wound round with the عِمَامَةُ [or turban]*; as also عَمَّرَ. (K.) — And [hence,] عَمَّرَ *He was made a chief or lord [over others]*: (Ṣ, Mṣb, K, TA:) because the turbans (الْعِمَامَاتُ) are the crowns of the Arabs: (Ṣ, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, عَمَّمْنَاكَ أَمْرًا, meaning + *We have made thee to take upon thyself the management of our affair, or state, or case*. (TA.) — And عَمِمْتُهُ كَسَوْتُهُ [I attired him with a sword; like سَيِّفًا]. (TA in art. عَشُو.) — And عَمِمْتُ بِالسَّيْفِ [He cut, or wounded, him, or it (i. e. his head), in the place of the turban, with the sword]: like ضَمِدَهُ, (A and TA in art. عَصَب,) and عَصَبَهُ بِهِ. (A and L in art. ضَمَد.) — And عَمَّرَ اللَّبَنُ, (Ṣ, K,) inf. n. تَعَمَّرَ, (K,) + *The milk frothed*: as though its froth were likened to the عِمَامَةُ [or turban]; (Ṣ, TA;) as also عَمَّرَ. (K.)

4. أَعَمَّرَ and أَعَمَّرَ, in the pass. and act. forms, [He had many paternal uncles: (see مُعَمَّرٌ) or] he had generous paternal uncles. (Mṣb.)

5. تَعَمَّمْتُ *I called him a paternal uncle*: (AZ, Ṣ, Z:) or تَعَمَّمْتُ, said of women, they called him a paternal uncle. (K.) — تَعَمَّرَ عَمًّا: see 10. — See also the next paragraph, in five places.

8. اِعْتَمَرَ and اِعْتَمَرَ, (K,) or اِعْتَمَرَ *He attired himself with the turban*: (Ṣ, K:) and اِعْتَمَرَ is also expl. as meaning *he attired himself with the helmet: or, with the garments of war*. (TA.) — And [hence] one says, اِعْتَمَّتِ الْأَكَامُ بِالْثَبَاتِ and اِعْتَمَّتْ + [The hills became crowned with plants, or herbage]. (TA.) And اِعْتَمَّتْ بِهَا رُؤُوسُ الْجِبَالِ + [The heads of the mountains became crowned with its light]: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) — And اِعْتَمَرَ اللَّبَنُ: see 2, last sentence. — And اِعْتَمَرَ الثَّيْتُ + *The plant, or herbage, became of its full height, and blossomed, syn. اِظْهَلَ*. (Ṣ, K, TA,) and طَالَ; and became luxuriant, or abundant and dense: (TA:) like اِعْتَمَرَ. (TA in art. اِعْتَمَرَ.) — And اِعْتَمَرَ الشَّابُّ + *The youth, or young man, became tall*. (Ṣ.) — And اِعْتَمَرَ is said of a beast of the bovine kind as meaning + *He had all his teeth grown*. (Aṣ, TA. [See عَمَّرَ and عَصَبُ])

10. اِسْتَعَمَّرْتُ عَمًّا, (K,) or اِسْتَعَمَّرْتُ, (Ṣ,) *I took him, or adopted him, as a paternal uncle*: (Ṣ, K:) and اِسْتَعَمَّرَ عَمًّا *He took, or adopted, a paternal uncle*. (TA in art. اِسْتَعَمَّرَ.) — See also 8, first sentence.

R. Q. 1. عَمَّرَ (inf. n. عُمُومَةٌ, TK) *He had a numerous army, or military force, after paucity [thereof]*. (K.)