

the pigeon; meaning, as a permanent badge or decoration]: and **فِي عُنُقِي طَوْقٌ مَا لِي بِأَدَاءِ شُكْرِهِ طَوْقٌ** [Upon my neck is a permanent badge or decoration, for which I have not ability to render due acknowledgment]: so in the A: hence also the saying of El-Mutanebbe, **أَقَامَتْ فِي الرِّقَابِ لَهُ أَبَادٍ** **هِيَ الْأَطْوَانُ وَالنَّاسُ الْحَمَامُ**

[Favours of his have remained upon the necks: they are the neck-rings, and the men are the pigeons]. (TA. [See, for this verse, p. 164 of Dieterici's ed. of the Deewān of El-Mutanebbe.])

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In the phrase **طَلَبْتَهُ طَاقَكَ**, [as meaning *Thou soughtest him, or it, in thy state of ability, or power*], Sb says, the [quasi-] inf. n. is prefixed [to the pronoun, and thus rendered determinate], though occupying the place of a denotative of state; in like manner as the article **ال** is prefixed [to **عراك**] in the phrase **أَرْسَلَهَا الْعِرَاقَ**. (TA.) — [Also *A slender and small bundle or fascicle of fibres or filaments or the like; one of those whereof two or more, twisted together, compose a rope; a strand, a yarn, a single twist, or single thread, of a rope or cord or fringe &c.*] You say **طَاقَةٌ مِنْ حَبْلِ** *A strand, yarn, or single twist, of a rope*; syn. **قُوَّةٌ**; (S, voce **قُوَّةٌ**;) and so **طَاقٌ مِنْ حَبْلِ**, pl. **أَطْوَانٌ**: (JK, voce **قُوَّةٌ**;) [the pl. of **طَاقَةٌ** in this sense is **طَاقَاتُ الْحَبْلِ** means **قُوَاهُ**, as is said in the A. (TA.) — And **طَاقَةٌ** [i. e. *sprig, spray, bunch, or branchlet*], of sweet basil, or of sweet-smelling plants: and likewise [a *lock, or flock*], of hair: (JK, TA:) [and so of wool, and the like:] you say **طَاقَةٌ رِيحَانٍ**, (S, O, K, TA,) [or **طَاقَةٌ مِنْ رِيحَانٍ**, &c.,] meaning *شُعْبَةٌ مِنْهُ*, as in the A. (TA.) — **طَاقَةٌ** نَعْلٍ: see **طَاقٌ**, latter half. — See also another meaning of **طَاقَةٌ** voce **طَاقٌ**, first quarter.

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طَوْقَةٌ *A round, and plain, or soft, piece of ground, amid rugged tracts of ground*: (O, K:) mentioned by IDrd as occurring in some poem of the Time of Ignorance but not heard by him from his comparions. (O.)

Bk. I.

طَاقٌ (S, O, K) and **طَاقٌ** (O, K) *A prominence* [app. meaning a ledge or ridge] projecting from a mountain: (S, O, K:) and the former, (S,) or the latter, (K,) or each, (O,) also the like thereof in a well; (S, O, K;) [in the CK, **الْبَيْتِ** is erroneously put for **الْبَيْتِ**;] i. e., in the wall that surrounds the interior of a well; and its pl. is **طَوَاتِقُ**: (TA:) and between any two pieces of wood [or planks] of a ship, or boat: (S, O, K:) or **طَاقٌ** signifies one of the pieces of wood [or planks] of the interior of a **زَوْقٌ** [or *skiff*]: accord. to Abou-ʿAmr Esh-Sheybānī, it is the middle, or in the middle, of a ship or boat: and accord. to Aṣ, a prominence projecting from a ship, or boat, like a ledge swelling out from a mountain: and also, he says, a ridge, or ledge, in a [mountain, or portion of a mountain, such as is termed] **قَتَّةٌ**: accord. to Lth, **طَاقٌ كُلُّ شَيْءٍ** signifies any mountain, or [hill such as is termed] **أَكْحَمَةٌ**, that surrounds anything: and its pl. is **أَطْوَانٌ** [like **أَصْحَابٌ** pl. of **صَاحِبٌ**]. (TA.) — **طَاقٌ** also signifies, accord. to Ibn-Hamzeh, The curved extremity of a bow; which is said to be called its **طَاقٌ**; but this he disallows. (TA.) — See also **طَاقٌ**, first sentence.

أَطْوَانٌ [a pl. of **طَاقٌ**: and of **طَوْقٌ**: and of **طَاقٌ**.] — Also] The milk of the cocoa-nut: (O, K, TA:) AḤn says, (O, TA,) it is very intoxicating; (O, K, TA;) moderately as long as its drinker does not go forth to the wind; but if he does so, his intoxication becomes excessive; (K, TA;) and when he who is not accustomed to it, (O, K, TA,) and is not suited to it, (O, TA,) continues constantly the drinking of it, it vitiates his intellect, (O, K, TA,) and confuses his understanding: (O, TA:) when it remains until the morrow, it becomes most acid vinegar. (K, TA.)

حَمَامَةٌ مَطْوَقَةٌ, (O,) and **حَمَامٌ مَطْوَقٌ**, (S, O, K,) [Pigeons, and a pigeon,] having [i. e. marked with] a ring upon the neck. (S, O, K.) — And **مَطْوَقَةٌ** signifies *A large قَارُورَةٌ* [i. e. *flask, or bottle*], having a ringed neck: (O, K:) thus called by the people of El-ʿIrāq. (O.)

طول

1. **طَالَ**, (S, O, Mṣb, K,) said by some to be of the class of **قَرَّبَ**, being made by them to accord in form with its contr., which is **قَصَرَ**, and by others said to be of the class of **قَالَ**, (Mṣb,) first pers. **طَلْتُ**, [said to be] originally **طَوَّلْتُ**, because one says **طَوَّلَ**, [not **طَالَ**, when using it as an intrans. v.,] (S, O,) aor. **يَطْوُلُ**, (TA,) inf. n. **طَوُلٌ**, (S, O, Mṣb, K,) *It (a thing, S, O, Mṣb) was, or became, elongated, or extended; [i. e. it was, or became, long; and it was, or became, tall, or high; which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says **طَالَ عَلَى وَجْهِ الْأَرْضِ** it was, or became, elongated, or extended, upon the surface*

of the earth or ground; and **طَالَ فِي السَّمَاءِ** it was, or became, elongated, or extended, towards (lit. into) the sky;] (S, O, Mṣb, K;) and **طَاسَطَالٌ** signifies the same. (S, O, K.) It is also said of any time that is extended; and of anxiety that cleaves to one continually; and the like: [see **طَوَّلَ**, below:] thus one says **طَالَ اللَّيْلُ** [The night became long, or protracted]: (TA:) [and thus **طَالَ عَنَيْهِمُ الْأَمَدُ**, in the Kur lvii. 15, means *The time became extended, or prolonged, unto them*:] and **تَطَاوَلَ عَنَيْهِمُ الْعُمُرُ** in the Kur xxviii. 45, means, in like manner, [Life was prolonged unto them; or] their lives became long, or prolonged: (Jel:) and **طَالَ الْمَجْلِسُ** *The time of the assembly was, or became, extended, or prolonged*: (Mṣb:) and **طَالَ الْهَمُّ** [Anxiety became protracted]. (TA.) [One says also **طَالَمَا فَعَلَ كَذَا** *Long time did he thus*; and the like; with the restrictive **مَا**: see Har p. 17.] — When trans. [without a particle] it is of the class **فَعَّلَ**; not **فَعَّلَ**, because this is not trans.: (TA:) one says **طَلَّيْتُهُ** meaning *I exceeded him, or surpassed him, in الطُولُ* [i. e. tallness; or *I overtopped him*]: and also in **الطَّوْلُ** [i. e. *beneficence, and excellence, &c.*]. (S, O, K.) See 3. A poet says,

• إِنَّ الْفَرْزْدَقَ صَخْرَةٌ عَارِبَةٌ •
• طَالَتْ فَلَيْسَ تَنَالَهَا الْأَوْعَالُ •

[Verily El-Farezdaq is a bare rock that has exceeded in height the mountain-goats so that the mountain-goats do not reach it]: he means **طَالَتْ الْأَوْعَالُ**. (TA.) And it is said in a trad., **طَالَ الْعَبَّاسُ عُمَرَ** i. e. *And El-Abbās exceeded ʿOmar in tallness of stature*. (TA.) And you say, **طَالَهُ فِي الْحَسَبِ** [He excelled him in the grounds of pretension to respect or honour]. (K and TA in explanation of **شَرَفَهُ**: in the CK [erroneously] **طَاوَنَهُ**.) — One says also, **طَالَ عَلَيْهِ**, (S,) or **عَلَيْهِمُ**, (Mṣb, K,) the verb in this case being of the class of **قَالَ**, aor. **يَطْوُلُ**, (Mṣb,) inf. n. **طَوُلٌ**; (S, Mṣb;) and **تَطَوَّلَ**; (S, Mṣb, K;) and **اطَالَ**; (Mṣb;) *He bestowed, or conferred, a benefit or benefits, or a favour or favours*, (S, Mṣb, K,) upon him, (S,) or upon them. (Mṣb, K.) And **تَطَوَّلَ عَلَيْنَا بِشَيْءٍ** *He gave to us a thing; like تَنَوَّلَ*; but the latter is said by Abou-Mihjen to be used only in relation to good; and the former, sometimes, in relation to good and to evil. (TA in art. **نَوَّلَ**.)

2. **طَوَّلَ**, (S, O, Mṣb, K,) inf. n. **تَطْوِيلٌ**; (O;) and **أَطْوَلَهُ**, (S, O, Mṣb, K,) and **اطَالَهُ**, (S, O, K,) inf. n. **إِطَالَةٌ**; (O;) both signify the same; (S, O, Mṣb, K;) *He elongated it; extended it; lengthened it; or made it long, or tall or high*; (S, O, Mṣb;) syn. **مَدَّهُ**, (S, O, Mṣb,) and **جَعَلَهُ طَوِيلًا**. (O, TA.) You say, **طَوَّلْتُ الْحَدِيدَةَ** *I elongated, or lengthened, the pieces of iron*. (Mṣb.) And **اطَالَ اللَّهُ بِقَاءِهِ** *God extended, or prolonged, his continuance [in life]; or may God extend, &c.*