

He was, or became, affected by a disease in the two sides of his neck; (S, O;) by what is termed **عَلَبٌ**, (TA,) which is a disease attacking in the **عَلَبَانِ**, (K, TA,) dual of **عَلَبَةٌ** [q. v.], in consequence of which the neck swells, and becomes bent. (TA.) = And **عَلَبٌ**, aor. **عَلَبَ**, inf. n. **عَلِبَ**; and **عَلَبٌ**, aor. **عَلَبَ**, inf. n. **عَلِبَ**; It was, or became, hard, or firm; (O, K;) and hard, tough, or coarse: (K:) each, said of flesh, or flesh-meat, and of a plant, has the former meaning: (O:) or the latter verb, said of flesh, or flesh-meat, has that meaning; and the former verb, said of a plant, has the latter meaning: (S:) or the former verb, said of flesh, or flesh-meat, means it was, or became, hard, or firm, and thick, or coarse; and the latter verb also, it was, or became, thick, or coarse, and hard, not soft, or tender. (Suh, TA.) And **عَلَبَتْ يَدَهُ** His hand was, or became, thick, coarse, or rough. (TA.) [See also 10.] — And **عَلَبٌ**, aor. **عَلَبَ**, inf. n. **عَلِبَ**; and **عَلَبٌ**, aor. **عَلَبَ**; and **عَلِبَ**; said of flesh-meat, It became altered in odour [for the worse], after having been hard, or firm. (K.)

2: see 1, former half, in two places.

10. **استَعْلَبَ**, said of flesh, or flesh-meat, It was, or became, thick, or coarse; not soft, or tender: (O:) or it was, or became, hard, or firm, and thick, or coarse; and likewise said of skin. (L.) [And **عَلَبَ** and **عَلِبَ** are similarly explained.] — See also 1, last sentence. = **استَعْلَبَ البَقْلَ** He found the herbs, or leguminous plants, to be hard, tough, or coarse. (TA.) And (TA) **استَعْلَبَتِ البَقْلَ**, said of cattle, They loathed the herbs, or leguminous plants, and found them, or deemed them, thick, or coarse, (O, K, TA,) being withered. (O, TA.)

Q. Q. 1. **عَلَبِيٌّ**, said of a man, His **عَلَابِيٌّ** [or rather **عَلَبَانِ**, the former being pl., and the latter dual, of **عَلَبَةٌ**, q. v.] became apparent, by reason of old age: (O, K:) or accord. to the T, his **عَلَبَةٌ** became depressed. (TA.) = **عَلَبَهُ** He cut his **عَلَبَةٌ** [q. v.], (O, K, TA,) i. e., his slave's **عَلَبَةٌ**, (K, TA:) or he perforated his (i. e. his slave's) **عَلَبَةٌ**, (K, TA,) and put into it a string, or thread. (TA.)

Q. Q. 3. **اعْلَبَنِي**, inf. n. **اعْلَبَنِيَّ**, He (a man) raised himself; or drew, or stretched, himself up; like as is done on the occasion of altercation, (S, O, K,) and of reviling. (S, O.) — And hence, (K,) it is said also of a cock, and of a dog, (S, O,) and other than these, (S, O, TA,) as a cat, meaning He prepared himself for evil, or mischief, (K, TA,) and fighting: (TA:) [or ruffled his feathers,] or bristled up his hair: it is from the **عَلَبَةٌ** of the neck, and quasi-coordinate to **افْعَنْتَلَّ** with **ي** [for the final **ل**]: (S, O, TA:) and sometimes it is with **ا** [in the place of the **ي**]. (TA.) — And one says also, **اعْلَبَنِي بِالْحِمْلِ** He rose, or raised himself, with the burden. (TA.)

عَلَبٌ A mark, an impression, or a scar, (S, O, K, TA,) of beating, and of burning with a hot iron, &c.; (TA;) or such as is mangled and

bleeding: (K in art. **حِط**;) [an inf. n. used as a subst. properly so termed:] pl. **عَلُوبٌ**. (S, O.) Tufeyl El-Ghanawee has used **عَلَبٌ** for **عَلُوبٌ** in this sense. (IAqr, TA.) — And A rugged place; (S, O, K, TA;) as also **عَلَبٌ**: (K, TA:) and the latter, (O,) or each, (K, TA,) a place, (K,) or a rugged (O, TA) and hard (TA) place of the earth, (O, TA,) which, if rained upon for a long time, will not give growth (O, K, TA) to any green thing: (O, TA:) and the latter signifies also any rough and hard place of the earth. (O.) — And A hard thing; as also **عَلَبٌ**; (K;) each applied in this sense to flesh, or flesh-meat; the former being an inf. n. used as an epithet. (O.)

عَلَبٌ: see **عَلِبَ**: — and **عَلَبَةٌ**, last sentence.

عَلَبٌ: see **عَلِبَ**, in three places. — Also A place where the **بَذَر** [rhamnus nabeca, or rhamnus spina Christi, a species of lote-tree,] grows: pl. **عَلُوبٌ**. (AZ, O, K.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cvi.) **عَلَب** (thus written by him, and also “**elb**,” app. for **عَلِبَ**), is an appellation applied by some in El-Yemen to the tree which he calls *Rhamnus nabeca rectus*.] — And A man such that one should not covet, or hope to get, what he has, (O, K,) whether of words or of other than words. (O.) — And one says, **إِنَّهُ لَعَلِبٌ شَرٌّ** Verily he is strong to do evil, or mischief. (TA.)

عَلَبٌ A certain disease of camels, expl. above: see 1, latter half.

عَلِبَ: see **عَلَبَ**, last sentence. — Also, applied to a he-goat, and to a [lizard of the species-called] **ضَبٌّ**, Advanced in age, and hard, tough, or coarse: (S, O:) and applied to a mountain-goat, (O, K, TA,) in this sense; (TA;) or as meaning advanced in age; (O;) or large, or bulky, (K, TA,) advanced in age; because of his strength; (TA;) and [in the same sense applied to] **ضَبٌّ**, as also **عَلِبَ**: (K:) and applied to a man, as meaning thick, coarse, rough, or rude. (TA.) And A hard, tough, or coarse, plant. (TA.) = And A camel having the disease termed **عَلَبٌ** [q. v.]; as also **عَلِبَ**. (TA.)

عَلَبَةٌ A milking-vessel of skin, (S, O, TA,) or of wood, like a large **قَدَحٌ** [or bowl]: (TA:) or a large **قَدَحٌ** of camel's skin, or of wood, into which one milks: (K:) or a bowl into which the she-camel is milked: or a **قَدَحٌ** of wood, or of skin and wood: or a vessel of skin, in the form of a bowl, with a wooden hoop: Az says, it is a piece of skin taken from the side of a camel's hide while it is fresh; it is made round, and filled with soft sand; then its edges are drawn together, and perforated with a wooden skewer, and it is bound so as to be closed, [thus] contracted, by a cord [passed through the holes made with the skewer], and left until it becomes dry and tough; then its upper part is cut off, and it stands by reason of its dryness, resembling a round bowl, as though it were carved out, or fashioned by the turner; the pastor and the rider suspend it, and milk into it, and drink out of it; and it is convenient to the man of the desert by its lightness, and its not breaking

when the camel shakes it about or when it falls to the ground: (TA:) IAqr says that this word and **جَنْبَةٌ** and **دَسَاءٌ** and **سَمَرَاءٌ** all signify the same: (O:) the pl. is **عَلَبٌ** (S, O, Māb, K) and **عَلَابٌ**. (S, Māb, K.) = Also A tall palm-tree: (O, K:) [see **عَلَبٌ** (voce **سَاجِدٌ**), a coll. gen. n. used as a pl.; or a pl., and, if so, app. a contraction of **عَلَبٌ**, by poetic license: Sgh, however, adds,] but some say that it is **عَلَبَةٌ** [i. e.] **بِالتَّحْرِيكِ**. (O.)

عَلَبَةٌ A thick knot of wood, (IAqr, O, K, TA,) otherwise expl. as a great branch of a tree, (TA,) whereof is made the **مِطْطَرَةٌ**, (IAqr, O, K, TA,) which is a wooden thing having in it holes adapted to the size of the legs of the persons confined [by it, i. e. a kind of stocks]: (TA:) pl. **عَلَبٌ**. (IAqr, O, TA.) A poet says,

• فِي رِجْلِهِ **عَلَبَةٌ** خَشْنَاءٌ مِنْ قَرَطٍ •
[Upon his leg was a rough kind of stocks of the wood of the tree called *qaradh*]. (O, TA.)

عَلَبَةٌ: see **عَلِبَ**, last sentence.

عَلَبًا [perfectly decl., because the **ا** is a letter of quasi-coordination, i. e., added to render the word quasi-coordinate to the class of **قَرطاسٌ** and the like,] The **عَصَبُ** of the neck; [app. meaning the upper, cervical, tendinous portion of the trapezius muscle;] (S, O, K;) [in all of which, mention is made of the **عَلَبَةُ** of the camel, to which it seems to be most commonly applied, and also to that of a man;] it is one of a pair, and between one **عَلَبَةٌ** and the other is the place of growth of the mane; (S, O;) Az explains it as specially applied to the thick **عَصَبُ**; and IAth, as the **عَصَبُ** in the neck, extending to the **كَاهِلُ** [or part between the two shoulder-blades]: ISd says that it is syn. with **عَقَبٌ** [q. v.]: (TA:) [it is also said that] it signifies the **عَصَبَةُ** [i. e. tendon, or sinew,] that extends in the neck: (Māb:) or the yellow **عَصَبَةُ** in the side (**صَفْحَةٌ**) of the neck; one of a pair: (A:) and the **عَلَبَاوَانِ** in a man are [said to be] the two yellow tendons or sinews (**العَصَبَتَانِ**) in the **مَتْنُ** [or part next the spine, on either side,] of the neck: (Zj in his “*Khalk el-Insán*.”) [but of all the meanings thus assigned to it, the first seems to be the most proper, or at least the most usual: see Q. Q. 1:] the Arabs used to bind therewith, in the fresh, or moist, state, the **أُجْفَانِ** [or sheaths] of their swords, and also their spears when cracked, and it dried upon them, and became strong: (IAth, TA:) the word is masc., (Lh, TA,) or [it is masc. and fem., but] the making it fem. is preferred [though this is contr. to analogy]: (Māb:) the dual is **عَلَبَاوَانِ** (S, A, O, Māb) and **عَلَبَانِ**; (S, O, Māb, K;) [the former app. the more common, but the latter the more proper;] for the **ا** [in the sing.] is a letter of quasi-coordination [and therefore properly with tenween]; but if you will, you may liken it to the fem. **ا** that is in **حَبْرَاءَ** [of which the dual is more properly **حَبْرَاوَانِ**], or to the radical **ا** [or rather the **ا** that is substituted for the last radical letter] in **كَسَاءٌ** [of which the dual is more pro-