

like as one says **جَمَلٌ عَفْرَنَاءٌ**; but not **جَمَلٌ عَفْرَنِي**: (TA:) and **عَلَدِي** occurs in old poetry as an epithet applied to a she-camel [app. in this instance with what is termed the fem. alif, i. e. without teshdeed]: (HAm p. 82:) the pl. of **عَلَدِي** is **عَلَانِدٌ** (S, O) and **عَلَادِي**: and Sb mentions [app. as a dial. var. of the sing.] **عَلْدَتِي** (L.) — Also *A species of tree*, (O, K, TA, and so in a copy of the S,) of the kind called **عَضَاهُ**, having thorns: (O, K:) [a coll. gen. n.:] n. un. **عَلْدَاءَةٌ**; (AHn, O, K:*) it is of the trees of the sands, not such as is termed **حَمِيضٌ**, (O, TA,) and yields an intense smoke: (TA:) accord. to Lth, the **عَلْدَاءَةُ** is a tall tree, having no thorns, of the kind termed **عَضَاهُ**: but he is incorrect in so saying: it is a tree having hard branches, for which the cattle, or camels and other beasts, have no desire, and not of the kind thus termed having no thorns? nor is it tall, the tallest being of the height of a man sitting; but, with its shortness, it is dense and compact in its branches. (Az, TA.)

عَدَدٌ (Lh, L, and K in art. **عَدَدُ**), and **مُعَلْدَدٌ** (K in that art.,) and **مُعَلْدَدٌ** (Lh, L,) or **مَالِي مِنْهُ مُعَلْدَدٌ**, (AZ, and S and O in art. **عَدَدُ**), and **عَلْدَدٌ** (L,) as also **عَدْدٌ** and **عُنْدٌ**, (AZ, O and K in art. **عَدَدُ**), *I have no way of avoiding it, or escaping it*: (Lh, L, and O and K in art. **عَدَدُ**, q. v.:) or **مَالِي عَنْهُ مُعَلْدَدٌ**, *I have, in the way to it, no place in which to make my camel lie down, nor any in which to take a noon-tide-sleep, but only a direct course to it*. (L in art. **عَدَدُ**.) And **مَالِي إِلَيْهِ مُعَلْدَدٌ**, (Lh, L, and O*) and K in art. **عَدَدُ**), and **مُعَلْدَدٌ** (Lh, O in that art.,) *I have no way of attaining to it*. (Lh, L, and O and K in art. **عَدَدُ**.) — **مُعَلْدَدٌ** also signifies *A country*, (O in art. **عَدَدُ**, on the authority of Ibn-'Abbád,) or a land, (K in that art.,) containing neither water nor pasture. (O and K in that art.)

عَلَسَ

عَلَسٌ *A certain kind of wheat, having two grains in one husk*, (S, O, Msh, K,) and sometimes one grain, or three grains; (Msh:) it is found in the region of El-Yemen; (TA:) and is the wheat of San'a: (S, O, K:) or a sort of wheat, of good quality, but difficult to cleanse, growing in the parts of El-Yemen: (AHn, O:) or [a kind of grain] like wheat, but difficult to cleanse, (Mgh, Msh,) having two grains in one envelope, and it is the corn of San'a: (Mgh:) or a certain black grain, which people eat in times of dearth, or drought, (Mgh, Msh,) after grinding it: (Mgh:) or, (Msh, in the K "and,") accord. to IAar, (O,) i. q. **عَدَسٌ** [or lentils]. (O, Msh, K.)

عَلَطَ

1. **عَلَطَ**, aor. **عَلَطَ** (S, O, K,) and **عَلَطَ**, (O, K,) inf. n. **عَلَطٌ**, (O,) *He branded (S, O, K) his camel, (S, O,) or a she-camel, (K,) with the mark called عَلَاطٌ*; (S, K;) as also **عَلَطَ**, (K,) inf. n. **تَعَلِطٌ**; (TA;)

or the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]; (S, M, TA;) you say, **عَلَطَ إِبِلَهُ** [he branded his camels with that mark]. (S.) — [Hence,] one says, **لَا عِلْطَتَكَ عَلَطَ الْبَعِيرِ**, (TA,) or **عَلَطَ سَوْءٌ**, (O,) **† I will assuredly brand thee [with the branding of the camel, or with an evil branding, 'meaning,] with a branding that shall remain upon thee**. (O, TA.) And **عَلَطَهُ بِشَرْ**, (S, O, K, TA,) and **بَسَوْءٍ**, inf. n. **عَلَطٌ** and **عَلُوطٌ**, (TA,) **† He mentioned him, (S, O, K, TA,) and aspersed him, (TA,) [or branded, or stigmatized, him,] with evil**. (S, O, K, TA.) And **عَلَطَهُ بِالْقَوْلِ**, inf. n. **عَلَطٌ**, **† He branded, or stigmatized, him with a mark [of reproach] whereby he should be known**. (TA.) — And **عَلَطَهُ بِسَهْمٍ** **† He hit him with an arrow**; (S, O;) inf. n. **عَلَطٌ**. (S.)

2: see above, first sentence. — **عَلَطَ الْبَعِيرَ**, inf. n. **تَعَلِطٌ**, *He pulled off the cord called عَلَاطٌ from the neck of the camel*. (A'Obeyd, S, O,* K.)

4. **مَا أَكْرَهُ**, said of a poet, means **مَا أَكْرَهُ** [How great is his intelligence, or skill, and knowledge! &c.]. (AA, O, K.)

5. **تَعَلَطَ الْقَوْسَ** *He hung upon himself the bow*. (TA.)

8. **اعْتَلَطَ بِهِ** and **اعْتَلَطَ بِهِ** *He contended with him in an altercation; disputed, or litigated, with him; and treated him with enmity, or hostility; or did evil to him, obliging him to do the like in return*. (O, K.)

13. **اعْلُوطَ الْبَعِيرَ** *He clung to the neck of the camel, and mounted him*: (S, O, K:) or it signifies, (K,) or signifies also, (O,) *he rode the camel without a [cord such as is termed] خِطَامٌ [q. v.]: (Ibn-'Abbád, O, K:) or he rode the camel bare, without saddle*: (K:) and **اعْلُوطَ الْفَرَسَ** *he rode the mare without bridle*. (TA.) — And **اعْلُوطَ النَّاقَةَ**, said of a camel, (O, K, TA,) *He got upon the neck of the she-camel, and mounted upon her in a headlong, or heedless, manner*: (TA:) or *he mounted the she-camel to cover her*. (O, K, TA.)

— [Hence,] **اعْلُوطَ رَأْسَهُ**, (O, TA,) and **اعْلُوطَ أَمْرًا**, (K, TA,) **† He pursued a headlong, or heedless, course, and plunged, or rushed, into an affair without consideration**. (O, K, TA.) — And **اعْلُوطَهُ** *He took him and confined him*. (Lth,* O,* K.) — And **He clave to him**, (IAar, S, O, K,) like as the [cord called] **عَلَاطٌ** cleaves to the neck of the camel. (IAar, TA.) — And **He clung to him, and drew him to him**; (Ibn-'Abbád, O;) and so **تَعْلُوطَهُ**. (Ibn-'Abbád, O, K.)

Q. Q. 2. **تَعْلُوطَهُ**: see what next precedes.

عَلَطَ *A brand upon the side of the cheek of a camel*: (IDrd, O: [see also عَلَاطٌ:]) or *the scar of the branding upon the side of the fore part of the neck of a camel*: app. an inf. n. used as a subst. (TA.) — See also **عَلَطَةٌ**.

عَلَطَ, applied to a she-camel, (S, O, K,) and to a he-camel, (O,) accord. to As, (S,) *Without a [cord such as is called] خِطَامٌ [q. v.]: (S, O, K:) and, (K,) accord. to El-Ahmar, (S, O,) without a brand*: (S, O, K: [see عَلَاطٌ:]) like **عَطَلٌ**: (TA:) pl. **أَعْلَاطٌ**. (S, O, K.) — Hence, (O,) **أَعْلَاطُ الْكَوَاكِبِ** **† The shining, or brightly-shining, stars, (الدَّرَارِي, K, TA, [in the O الدَّرَارِي, an evident mistranscription,]) that have no names: (O, K:) or the named, known stars; as though they were مَعْلُوطَةٌ, i. e. marked with brands**. (O.) [See also عَلَاطٌ.] — And **عَلَطٌ** signifies *Tall she-camels*: — and *short asses*. (IAar, O, K.)

عَلَطَةٌ *A necklace, or collar, or the like; syn. قِلَادَةٌ*: (S, O, K:) pl. **عَلَطٌ**. (O, TA.) — Also *A black mark which a woman makes upon her face for adornment*; (IDrd, O, K, TA;) like **نُعْطَةٌ**; (TA;) and so **عَلَطٌ**. (IDrd, O, K.) — And *A سَفْعَةٌ [or blackness tinged with redness] in the face of a hawk; as also نُعْطَةٌ*. (TA.) — See also **عَلَطَاتَانِ** — **رَقْمَتَانِ الْعَلَطَاتَانِ** [app. meaning two ringstreaks] upon the necks of the [collared doves called] **قَمَارِي**, and the like thereof of birds; as also **العَلَاطَانِ**: (TA:) or this latter signifies *the black طُوقٌ [or ring] on the two sides of the neck of the dove*: (Az, O, TA:) or so **العَلَاطُ**: (K:) and **العَلَطَاتَانِ** signifies, accord. to Th, a **طُوقٌ** [or neckring]: and some say, a **سِمَةٌ** [or brand]; but ISd says, "I know not how this is:" it is mentioned, however, by Suh, in the R. (TA.) — Also *Two covries (وَدَعَاتَانِ) which are upon the necks of boys*. (TA.) — And **عَلَطَتَا الْمَرْأَةِ** **† The anterior and posterior pudenda of the woman**. (TA.)

عَلَطَاءٌ *A ewe having in the side of her neck a black [mark termed] عَلَطَةٌ, the rest of her being white*. (TA.)

عَلَاطَانِ The side of the neck: (K:) the **عَلَاطَانِ** are the two sides of the neck (S, O, K) of anything [i. e. of any creature]. (O.) — And *A brand (S, O, K) on the neck of a camel, (S, O,) breadthwise, (S,) on the side (عَرَضٌ [in the CK عَرَضٌ]) of his neck: (K, TA:) this is [said to be] its primary meaning: or, accord. to IDrd, a brand on the side of the cheek of a camel: (O:) or, accord. to the R, on the base of the neck: in the book of Ibn-Habeeb, said to be on the neck breadthwise; sometimes a single line, sometimes two lines, and sometimes several lines, on each side: (TA:) and **عَلِيطٌ** signifies the same: the pl. (of عَلَاطٌ, TA) is **أَعْلِطَةٌ** [a pl. of pauc.] and **عَلَطٌ**. (K, TA.) —*

See also **عَلَطَةٌ**. — Also *A rope which is put upon the neck of a camel*. (S, O, K.) — And **† The thread of the needle**. (Lth, O, TA.) — And [hence] **العَلَاطُ**, (K, TA,) or **عَلَاطُ الشَّمْسِ**, (Lth, O,) **† What is, when one looks at it, as though it were thread [proceeding from the sun, app. when its light enters through an aperture in a wall or the like into a dark, or shady, place]**. (Lth, O,