

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

علم

Q. 1. عَلَمَر, [inf. n. عَلَمَمَةٌ,] said of the colocynth, It attained its utmost degree of bitterness. (Ham p. 166.) = عَلَمَر طَعَامَهُ, (TA,) inf. n. as above, (K, TA,) He made his food bitter; (TA;) or put something bitter into it. (K.)

علم 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, قَتَاءُ الْحِمَارِ [a name now applied to the elaterium; the wild, or squirting, cucumber]. (Msb.) Hence one says of anything in which is intense bitterness, كَأَنَّهُ الْعَلَمَرُ [As though it were colocynth, or the pulp of colocynth, &c.]. (Az, TA.) — And Anything bitter. (S, Msb, K.) — Also A bitter نَبْعَةٌ [or drupe of the species of lotetree called سِدْر]: (K:) or so عَلَمَمَةٌ: mentioned by IAqr. (TA.) — And The bitterest of water: (K:) or so عَلَمَمَةٌ: mentioned by IAqr. (TA.)

علم 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. ء (Msb, K) and -, (K,) inf. n. عَلَكٌ, (Msb,) He chewed it; (S, Msb, K;) and moved it backwards and forwards in his mouth, to chew it. (K.) — عَلَكُ اللَّجَامِ, (S, O, Msb, K,) aor. ء, (S,) or -, (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. الاك.) — And عَلَكُ نَائِيهِ 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. عَلَكُ الْقَرِيَةِ, (K,) inf. n. تَعْلِيكٌ, (O, K,) He tanned well the water-skin: (O, K:) mentioned by AHn (TA) and Ibn-Abbád (O, TA) and Z. (TA.) — عَلَكُ مَالِهِ He tended, or managed, well, his cattle, or property. (O, K, TA.) — And عَلَكُ 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 تَأْتَلَّكْتُ بِأَلْوِكَ and مَا تَعَلَّكْتُ بِعَلْوِكَ. (O in art. علع.)

R. Q. 3. اَعْلَنَكَ الشَّعْرُ The hair was, or became, intensely black, (اَحْلَنَكَ, S,) or abundant, (K,) and collected together. (S, K.)

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

(S, O;) the صَمِغُ [meaning resin] of the صَوْبَرُ and of the أَرْزَةُ and of the فَسْتَقُ and of the سَرُو and of the يَبْتُوتُ and of the بَطْمُر; the last of which is the best of these; (K, TA;) like لَبَان [or frankincense], which is chewed and is not thereby liquefied; (TA;) heating, diuretic, and strengthening to the venereal faculty; (K, TA;) any صَمِغُ [or resin] that is chewed, consisting of frankincense (لَبَان) and of other sorts, and that does not flow [in consequence of its being chewed]: (Msb:) pl. [of mult.] عَلْوُكُ (Msb, K) and [of pauc.] أَعْلَاكُ. (Msb, TA.)

عَلِكُ and عَلَاكُ (O, K) and عَلَاكُ (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 عَلِكُ are certain trees, of the characteristics of which I have not heard a description. (O.)

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

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

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

عَلَاكُ: see عَلَاكُ: = and see also عَلَكُ.

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

عَلْوُكُ: see the next preceding paragraph: and see also أَلْوُكُ.

عَرَاكَةٌ i. q. عَرَاكَةٌ [q. v.]. (TA in art. عرك.)

عَلَاكُ A seller of عَلِكُ [or resin]. (K.)

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

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

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

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

علم

1. عَلِمَهُ, aor. -, 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 and الشُّعُورُ 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] شَاعِرٌ, 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. عرف: 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 تَبَيَّنَ [i. e. he knew a thing, intuitively, and inferentially, as expl. in the Msb in art. يقين]; الْعِلْمُ being syn. with الْيَقِينُ; but it occurs with the meaning of الْمَعْرِفَةُ, like as الْمَعْرِفَةُ 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 عِدِّ عَمِيرِ •

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 تَعْرِفُونَهُمْ اللَّهُ يَعْلَمُهُمْ, meaning لَا تَعْرِفُونَهُمْ اللَّهُ [i. e. Ye know them not, but God knoweth them]; الْمَعْرِفَةُ being attributed to God because it is one of the two kinds of عِلْمُ, [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 عِلْمُ being an eternal and essential attribute: when عِلْمُ denotes الْيَقِينُ, it [sometimes] has two objective complements; but as syn. with عَرَفَ, it has a single objective complement: (Msb:) it has two objective complements in the saying, in the Kur [lx. 10], فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ [And