

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.)

مُغْلَوِيَّةٌ: see مُغْلَوِيَّةٌ, in art. غلو.

أَتَيْتُهُ مِنْ عَمَلٍ: see أَتَيْتُهُ مِنْ عَمَلٍ.

مُعْتَلٍ † *Having ability, or power; as also مُسْتَعَلٍ.* (TA.) — [Hence,] المُعْتَلَّى signifies † *The lion;* (K, TA;) because of his strength. (TA.) — See also عَلِيٌّ, last quarter. — هُوَ غَيْرٌ 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.)

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

مُسْتَعَلٍ: see مُعْتَلٍ; and عَلِيٌّ, last quarter: — and see also المُعَلَّى, in two places. — البَيْدُ المُسْتَعَلَّى means † *The hand of him who takes by force, and of the plunderer, and the like: opposed to البَيْدُ المُسْتَحْفِيَّةُ: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former.* (TA in art. خفى.) — الحُرُوفُ المُسْتَعَلَّى [The high, or elevated, letters] are خ, ح, 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. طبق)] except in خ and غ: opposed to المُنْحَفِضَةُ. (TA.)

على

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

1. عَمَّرَ (Ṣ, Mṣb, K,) aor. عَمَّرَ, (Ṣ, Mṣb,) inf. n. عَمْرٌ, (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:) عَمَّرٌ signifies the including, or comprehending, [the generality, or] all: (PṢ:) and the happening, or occurring, to [the generality, or] all. (KL.) عَمَّرَ ثُوبًا النَّاعِيسِ [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 الْمَطَرَ الْأَرْضَ [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عَمَّرَهُمُ 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 حَلَّ.) And عَمَّرَ الرُّضَّ [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.* (IAṣ, TA.) — [And *He became a paternal uncle (صَارَ عَمًّا).*] One says, مَا كُنْتُ عَمًّا وَلَقَدْ عَمَّمْتُ [I was not a paternal uncle, and now I have become a paternal uncle]: (so in my copies of the Ṣ:) or عَمَّمْتُ or مَا كُنْتُ عَمًّا وَلَقَدْ عَمَّمْتُ [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 أَمَمْتُ]: inf. n. عَمُومَةٌ; (Ṣ, Mṣb, K;) like أُمُومَةٌ [and أُمُومَةٌ] and أَبُوَةٌ. (TA.) And بَيْنِي وَبَيْنَ فُلَانٍ عَمُومَةٌ [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 تَخَصَّصَ.* (K in art. خص.) — عَمَّمْتُهُ *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,] عَمَّرْتُهُ † *He was made a chief or lord [over others]:* (Ṣ, Mṣb, K, TA:) because the turbans (العِمَامَاتُ) 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 عَمَّمْتُهُ كَسْوَتَهُ [I attired him with a sword; like كَسْوَتُهُ سَيْفًا]. (TA in art. غشو.) — And عَمَّمَهُ 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. عصب,) and عَمَّمَهُ اللَّبْنَ, (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 أُعَمِّرَ, in the pass. and act. forms, [He had many paternal uncles: (see مُعَمَّرٌ) or] he had generous paternal uncles. (Mṣb.)

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

6. اِعْتَمَرَ (K,) or اِسْتَعَمَرَ (Ṣ,) *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 الْإِكَامُ بِالنَّبَاتِ and تَعَمَّمَتْ † [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 اللَّبْنَ: see 2, last sentence. — And اِعْتَمَرَ التَّمْبُ † [The plant, or herbage, became of its full height, and blossomed, syn. اِكْتَهَلَ, (Ṣ, K, TA,) and طَالَ; and became luxuriant, or abundant and dense: (TA:) like اِعْتَمَرَ. (TA in art. غمر.) — 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 عَضَبُ.]

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

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