

a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA.) — العَرُوقُ also signifies *A certain plant with which one dyes*: (S, O:) or العَرُوقُ الصُّفْرُ, *a certain plant used by the dyers, called in Pers. زَرْدَجُوبَةٌ [or زَرْدِ جُوب] (K, TA,)* i. e. *yellow wood*: (TA:) or i. q. *الهدد*: or المَامِيرَانُ (K,) or المَامِيرَانُ الصَّيْنِيُّ (TA:) or الكَرَكَمُ الصَّغِيرُ (K:) all which are nearly alike. (TA. [See also بَقْلَةُ الخَطَّاطِيْبِ, voce بقل.]) — And العَرُوقُ الحُمْرُ *Madder*, (الفوة, K, TA,) with which one dyes. (TA.) — And العَرُوقُ البَيْضُ *A certain plant that fattens women; also called البَسْتَعِجَلَةُ*. (K.) — [عَرُوقٌ seems sometimes to signify *Straggling plants or stalks, spreading like roots*: see جَنْبَةٌ. — And it signifies also *Sprouts from the roots of trees*: see عَسَلُوحٌ. — And عَرَقٌ signifies also *The root, origin, or source, of anything*: (K, TA:) and the *basis* thereof. (TA.) [And particularly *The origin of a man, considered as the root from which he springs*: hence عَرَقُ النَّبِيِّ is said to be applied by Imra-el-Kays to Adam, as the root, or source, of mankind; or to Ishmael, as, accord. to some, the root, or source, of all the Arabs: (see “Le Diwan d’Amro’l-kais,” p. 33 of the Ar. text, and p. 103 of the Notes:) and the pl. أَعْرَاقٌ signifies the *ancestors of a man*. (Har p. 634.) [And *A quality, or disposition, possessed by a parent or by an ancestor or by a collateral of such person, considered as the source of that quality or disposition in a descendant or in a collateral of a descendant: and such a quality, or disposition, when transmitted; a strain; i. e. a radical, a hereditary, an inborn, or a natural, disposition: and a radical, or hereditary, share in some quality or the like*: pl. أَعْرَاقٌ. One says, تَدَارَكَهُ أَعْرَاقُ خَيْرٍ [Good qualities or dispositions possessed by a parent or by an ancestor or by a collateral of such a person, or strains of a good kind, extended to him]; and أَعْرَاقُ شَرٍّ or سَوِّءٍ [evil qualities or dispositions &c., or strains of an evil kind]. (TA.) And العَرَقُ دَسَاسٌ [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. دس, q. v.) And عَرَقَتْ فِيهِمْ عَرَقُ سَوِّءٍ [i. e. عَرَقَتْ, or, accord. to more common usage, أَعْرَقَتْ, meaning *She implanted, or engendered, in them, or among them, an evil strain, or radical or hereditary disposition*]. (TA in art. ضرب.) And عَرَقٌ فِي الكَرَمِ [He has a radical, or hereditary, share in generousness or nobleness of origin]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, عَرَقٌ فِي المَوْتِ [He has a radical, or hereditary, share in death]; meaning that he will inevitably die. (O. [See also عَرِيْقٌ.]) — [Hence, app., *A little, or modicum, or small quantity or admixture, of something*]. One says, فِيهِ عَرَقٌ مِنْ حَمُوضَةٍ, and مَلُوحَةٍ, i. e. *In it is a little, or a modicum, of acidity, and of saltness*. (TA.) And فِي الشَّرَابِ عَرَقٌ مِنَ المَاءِ [In the wine is a small quantity [or admixture] of water. (S, O, K.) — Also *A cer-*

tain appertenance of the body; (O, Mṣb, K, TA;) i. e. the *hollow [canal] in which is the blood*; (TA;) [a blood-vessel; a vein, and an artery: also any duct, or canal, in an animal body: and sometimes, though improperly, a nerve: or any one of the appertenances of the body that resemble roots:] pl. [of mult.] عُرُوقٌ (O, Mṣb, K) and عَرَاقٌ (K) and [of pauc.] أَعْرَاقٌ. (Mṣb, K.) [Hence it may be applied to *A spermatic duct*: and hence, app.,] it is said in a trad., عَلَيْكُمْ عَرَقُ الصَّوْمِ فَإِنَّهُ مَحْسَبَةٌ لِلْعَرَقِ, meaning + [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse: or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion. (T* and TA in art. حِصْر.) — عُرُوقُ الأَرْضِ means *The pores through which exudes the moisture of the earth*. (TA.) — And (i. e. عُرُوقُ الأَرْضِ) i. q. شَحْمَةُ الأَرْضِ [the significations of which see in art. شحمر]. (TA.) — عَرَقٌ also signifies *The body*. (K, TA.) Thus in the saying, إِنَّهُ لَخَبِيثٌ [Verily he is corrupt, or impure, in respect of the body]. (TA.) — And *Milk*. (K.) One says, نَاقَتُكَ دَائِمَةُ العَرَقِ, meaning *Thy she-camel has a constant flow, or abundance, of milk: or has constant milk*. (TA.) [See also عَرَقٌ, first quarter.] — And *Numerous offspring*: (IAḡar, K:) or *milk and offspring*; as in the saying, مَا أَكْثَرَ عَرَقَ إِبِلِكَ وَعَنْمِكَ [How abundant are the milk and offspring of thy camels and thy sheep or goats!]. (TA.) [See, again, عَرَقٌ, first quarter.] — Also *Salt land that gives growth to nothing*. (K.) — And (K) *A piece, or tract, of land exuding water and producing salt*, (AḤn, K,) that gives growth to trees, (AḤn, TA,) or that gives growth to the [species of tamarisk called] طَرْفَاءَ: (K:) a signification the contr. of that in the next preceding sentence. (TA.) — And *A mountain that is travelled, or traversed*: (TA:) or a mountain that is rugged, and extending upon the earth, (K, *TA,) debarring one by reason of its height, (TA,) and not to be ascended, because of its difficult nature, (K, TA,) but not long. (TA.) And *A small mountain* (K, TA) apart from others. (TA.) Thus it has two contr. significations. (K.) — And *A thin حَبْلٌ [or elongated and elevated tract (not جَبَلٌ as in the CK)] of sand extending along the ground*: (K, TA:) or an elevated place: pl. عُرُوقٌ. (K.) — See also عَرَاقٌ, latter half, in two places. — عَرَقٌ مَصَّنَةٌ and عَلَقٌ (the latter of which is that commonly known, TA) signify *A thing of which one is tenacious; (O;) a thing held in high estimation, of which one is tenacious*, (S and K and TA in art. ضن,) and for which people vie in desire: (TA in that art. :) but [said to be] used only in a case of negation: one says, مَا هُوَ عِنْدِي بِعَرَقٍ مَصَّنَةٍ, meaning *It is not, in my estimation, a thing of any value, or worth*. (TA.)

عَرَقٌ *Sweat; i. e. the moisture, or fluid, that exudes (S, *O, *K, TA) from the skin of an animal; (K, TA;) or the water of the skin, that runs from the roots of the hair: a gen. n.; having*

no pl.; (TA;) or no pl. of it has been heard: (Mṣb:) Lth says, I have not heard a pl. of العَرَقُ; but if it be pluralized, it should be, accord. to analogy, أَعْرَاقٌ. (O, TA.) — It is metaphorically used [in a similar sense] in relation to other things than animals. (K.) [Thus] it signifies *The [exuded] moisture of a well*: (K:) and in like manner of earth, or land, when the dew, or rain, has percolated in it (تَسَّحَ فِيهَا) so that it has met the moisture thereof. (TA.) — And *The دِبْسُ [or honey] of dates*; (K;) because it flows, or exudes, from them. (TA.) — And *Milk*; because it flows in the ducts (عُرُوقٌ) [thereof] until it comes at the last to the udder: (K:) or *milk at the time of bringing forth*; as in the saying, مَا أَكْثَرَ عَرَقَ مَا أَكْثَرَ عَرَقَ غَنَمِكَ *How abundant is the milk of thy sheep, or goats, at the time of their bringing forth!* (AZ, O.) [See also عَرَقٌ, latter half.] — And (K) *The offspring of camels*: (S, O, K:) so in the saying, مَا أَكْثَرَ عَرَقَ إِبِلِهِ [How numerous are the offspring of his camels!]. (S, O.) [See, again, عَرَقٌ, latter half.] — And *Advantage, profit, utility, or benefit*: (O, K, TA; in [several of] the copies of the second of which, التَّفْعُ is erroneously put for التَّفْعُ: TA:) and a *recompense, or reward*: (K, TA; in some copies of the former of which, التَّوَابُ is erroneously put for التَّوَابُ: TA:) or a *little thereof*; (K, TA;) likened to عَرَقٌ [as meaning “sweat”]. (TA.) عَرَقُ الخِلَالِ means *A thing that one gives, or yields, for friendship*: (S, O, TA:) or a *reward for friendship*. (TA.) A poet says, namely El-Hārith Ibn-Zuheyr, describing a sword named التَّوْنُ, (O, TA,) belonging to Málík Ibn-Zuheyr, which Ḥamal Ibn-Bedr took from him on the day when he slew him, and which El-Hārith took from Ḥamal when he slew him, (TA,)

• وَخَبِيرُهُمْ مَكَانَ التَّوْنِ مَتَى •
• وَمَا أُعْطِيَتْهُ عَرَقُ الخِلَالِ •

[And he shall tell them the place of En-Noon, from me, and that I was not given it as a reward for friendship]; meaning, that I took this sword by force. (O, TA. [In the S, the former hemistich of this verse is given differently, and, as is said in the TA, erroneously.]) — لَقِيتُ مِنْ فُلَانٍ عَرَقَ القَرْبَةِ (which is a prov., TA) means [I experienced from such a one] *hardship*, as expl. by Aḡ, who says that he knew not the origin thereof, (S, O,) or *difficulty, or distress*, as expl. by IDrd: (O:) and it is said that the عَرَقُ [or sweat] is of the man, not of the قَرْبَةِ [or water-skin]; and the origin of the saying is, that water-skins (قَرَب) are [generally] carried only by female slaves that bear burdens, and by him who has no assistant; but sometimes a man of generous origin becomes poor, and in need of carrying them himself, and he sweats by reason of the trouble that comes upon him, and of shame; (S, O;) wherefore one says, لَقِيتُ مِنْ فُلَانٍ عَرَقَ القَرْبَةِ [expl. in art. جِشْمَر], (S,) or جِشْمَتُ إِيَّاكَ عَرَقَ القَرْبَةِ [likewise expl. in art. جِشْمَر]: accord. to Ks, the meaning is, *I have*