

عَلِقَ [part. n. of عَلِقَ: as such signifying *Hanging, or being suspended: and clinging, &c.*: — and] *pertinacious; adhering to affairs, and minding them.* (TA in art. ذَمِر.) [See also عَلَاقِيَّة.] — [Also, as such, applied to a woman, *Pregnant: a meaning assigned by Golius to عَلِقَ.*]

جِئْتُ بِعَلَقٍ فُلُقٍ in the saying جِئْتُ بِعَلَقٍ فُلُقٍ [He brought to pass] that which was a calamity, (K,) are imperfectly decl., (S, K,) like عَمْرٌ. (S.) — And عَلِقٌ [perfectly decl.] signifies *A numerous company, or collection [of men]:* (K:) thus it is said to mean: (S:) and this is meant in the saying above mentioned, as some explain it. (TA.) — And عَلِقٌ accord. to K, but correctly عَلِقٌ, with two dammehs, pl. of عَلِقٌ, (TA,) signifies *Deaths, or the decrees of death; syn. مَنَائِيَا:* (K, TA:) and *calamities:* (TA:) and *businesses, occupations, or employments: or such as divert one from other things: or occurrences that cause one to forget, or neglect, or be unmindful: syn. أَشْغَالٌ.* (K, TA.)

عَلَقَةٌ *A جذبة [meaning fray, as being a kind of strain,] that is occasioned in a garment (K, TA) and other [similar] thing when one passes by a thorn or a tree.* (TA. [See also عَلِقٌ.]

عَلَقَةٌ: see عَلَاقَةٌ, former half, in two places. — Also *The quantity that suffices the cattle, (S, O, Mṣb, K,) of what they obtain from the trees [or plants];* (S, K;) as also عَلِقٌ; (S, O, K;) and so عَلَاقٌ, and عَلَاقَةٌ: (K:) and *a sufficiency of the means of subsistence, (S, O, K,) whatever it be;* (S;) as also عَلَاقٌ, (O,) or عَلَاقَةٌ: (S, K:) or it signifies also *food sufficient to retain life;* (Mṣb, TA;*) as also مُتَعَلِّقٌ; (TA;) and so عَلَاقٌ, as in a verse cited voce رَجِيعٌ: (S in art. رَجِيعٌ:) and, (O, K, TA,) accord. to AHn, (O, TA,) *the trees that remain in the winter (O, K, TA) and of which the camels are fed, (O, K,) or with which the camels suffice themselves, (TA,) until they attain to the ربيع [meaning spring, or spring-herbage]:* (O, K, TA: [see also عَرُودَةٌ:] and it is also expl. as signifying *herbage that does not stay: (TA:) and food that suffices until the time of the [morning-meal called] غَدَاةٌ;* (K, TA;) as also عَلَاقٌ: (K, TA:) and accord. to Az, *food, and likewise a beast for riding, such as suffices one, though it be not free from deficiency, or defect: (TA:) the pl. of عَلَقَةٌ is عَلِقٌ.* (Mṣb.) One says, *لِي فِي هَذَا الْبَالِ عَلِقٌ* and عَلَقَةٌ and عَلِقٌ and عَلِقٌ and عَلِقٌ and عَلِقٌ, all meaning the same, (K, TA,) i. e. [There is for me, or I have, in this property,] *a sufficiency of the means of subsistence.* (TA.) And *مَا يَأْكُلُ فُلَانٌ إِلَّا عَلَقَةً* [Such a one eats not save a bare sufficiency of the means of subsistence]. (O, TA.) And *مَا ذُقْتُ عَلَاقًا* [I have not tasted a sufficiency of the means of subsistence, or food sufficient to retain life]. (TA.) And *مَا فِي*

عَلِقٌ وَلَا لَبَاقٌ *There is not in the land a sufficiency of the means of subsistence: or pasturage:* (TA:) or *لَا يَبْقَى مِنْ عَلَاقٍ* *there is not in it pasturage.* (S.) And *لَمْ يَتْرِكِ السَّالِبُ بِالنَّاقَةِ عَلَاقًا* *The milker did not leave in the she-camel's udder anything.* (S, O. [See also عَلِقٌ.] And *لَمْ يَبْقَ لِي عِنْدَهُ عَلَقَةٌ* [There remained not with him] anything [belonging to me]. (S, O, K,*) And *هَذَا الْكَلَامُ لَنَا فِيهِ عَلَقَةٌ* [In this speech is] a sufficiency [for us]. (TA.) And *عِنْدَهُمْ عَلَقَةٌ مِنْ مَتَاعِهِمْ* [With them is] somewhat remaining [of their goods]. (TA.)

عَلِقَةٌ *A small garment, (S, O,) the first garment that is made for a boy: (S, O, K:) or a shirt without sleeves: or a garment in which is cut an opening for the head to be put through it, [so that nearly one half of it falls down before the wearer and the corresponding portion behind,] not having its two sides sewn [together]; it is worn by a girl; (K, TA;) like the صُدْرَةٌ; she uses it for service and work; (TA;) and it extends to the place of the waist-band: (K, TA: [see also اِتْبُ:] or a garment held in high estimation; (K, TA;) like عَلِقٌ [mentioned before]; worn by a man: one says of him who has not upon him costly garments, مَا عَلَيْهِ عَلَقَةٌ [He has not upon him costly attire]. (TA.) — And A shield. (Ibn-Abbād, O, TA. [This last meaning is also assigned to عَلِقٌ, as mentioned before.] — And A certain tree, used for tanning. (K.) — اِبِلٌ عَلِقَةٌ is a phrase mentioned by Ibn-Abbād, (O, TA,) as meaning [app.] اصْرَةٌ. (TA. [This word, in the TA, is blurred: and in the O, the place that it occupied has perished: I think that it is most probably اصْرَةٌ, pl. of صِرَارٌ; and therefore that the phrase means *Camels not having upon them strings, or pieces of rag, bound upon their udders or teats, to prevent their young ones from sucking: for one says صَرَّ بِالنَّاقَةِ* as well as *صَرَّ النَّاقَةَ*; and in like manner, I suppose, one may say *لَيْسَ بِهَا اصْرَةٌ*: and hence, perhaps, it may mean *not having milk: see the phrase مَا عَلِقَتْ عَلِقًا*.] — [For the phrase اِسْتَأْصَلَ اللَّهُ عَلِقًا, see the next paragraph but one.]*

عَلِقِي, (S, O, K,) like سَكْرِي, (K,) *A certain plant: (S, O, K:) accord. to Sb, (S, O,) it is used as sing. and pl.; (S, O, K;) and its alif [written ي] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadrilateral-radical class], and is with tenween, the n. un. being عَلَقَاةٌ: (S, O:) IJ says that the alif in عَلَقَاةٌ is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say عَلِقِي, without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent:] its twigs are slender, difficult to be broken, and brooms are made of it: (K: [but this is taken from what here follows:] Aboo-Naqr says, the عَلِقِي is a tree [or plant] of which*

the greenness continues during the hot season, and its places of growth are the sands, and the plain, or soft, tracts: and he says, an Arab of the desert showed me a plant which he asserted to be the عَلِقِي; having long and slender twigs, and delicate leaves; called in Pers. خُلُومَار [?]; those who collect [the dung used for fuel called] جَلَّةٌ make of it brooms for that purpose: to which he adds, and it is said, on the authority of the early Arabs, that the عَلَقَاة is a certain tree [or plant] which is found in the sands, green, having leaves, but in which is no good: (O:) [it is said, however, that] the decoction thereof is drunk for the dropsy. (K.)

عَلِقَاتِهِمْ, (O, K,) like سَعَلَاتِهِمْ, (O,) in the saying اِسْتَأْصَلَ اللَّهُ عَلِقَاتِهِمْ, (O, K,*) [in the CK عَلِقَاتِهِمْ,] is a dial. var. of عَرَقَاتِهِمْ, (K, [in the CK عَرَقَاتِهِمْ,]) [and] is said by Ibn-Abbād to mean اَصْلُهُمْ [i. e. *May God utterly destroy their race, stock, or family*]: but some say that it is a pl. of العَلِقُ signifying “that which is precious, or held in high estimation:” and in one dial. it is [عَلِقَاتِهِمْ,] with kesr to the ت. (O.)

عَلَاقِيَّةٌ: see عَلَاقِيَّةٌ.

عَلَاقٌ: see عَلَقَةٌ, in eight places.

عَلِاقٍ [an imperative verbal noun], like نَزَالٍ &c., (IDrd, O, K,*) means تَعَلَّقُ, (K,) or تَعَلَّقِي [i. e. *Cling thou, cleave thou, or stick thou fast, to him, or it*]. (IDrd, O.)

عَلِاقٌ *A thing that is hung, or suspended, like the عَوْدَةُ [or amulet]. (TA voce مَعْدُودٌ as an epithet applied to a child affected with the pain, of the fauces, termed عُدْرَةٌ.)*

عَلِقُ *A thing that clings, cleaves, or sticks fast, (عَلِقُ, [in the CK تَعَلَّقُ,]) to a man. (S, O, K.) — And [hence,] Death, or the decree of death; syn. مَنِيَّةٌ; (S, O, K;) as also عَلَاقَةٌ, (S, TA,) accord. to the K, erroneously, عَلَاقَةٌ [without teshdeed]: in a verse in which it occurs, some explain العَلَاقَةُ as meaning thus; and some, as meaning the serpent, because of its clinging. (TA.) El-Mufaḍḍal En-Nukree says,*

وَقَدْ عَلِقَتْ بِشَعْبَةِ الْعَلِيقِ *
[When death, or the decree of death, had clung to Thalebeh]. (S, O.) The pl. of عَلِقُ, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word عَلِقُ, is عَلِقٌ, with two dammehs. (TA. See that paragraph.) — And [hence, likewise,] *A calamity, or misfortune. (O, K.) It occurs in a trad. in this sense, applied to what is termed عُدْرَةٌ, or to the operation performed upon it. (O, TA. [See 4.]) — See also عَوَلٌ. — Also Pasture upon which camels feed. (S, O, K.) And Trees that are eaten by the camels that have been ten months pregnant, (O, K,) in consequence of which they assume a red hue. (O.) El-Aashà speaks of it [in a verse of which I find four different read-*