

ings] as occasioning a redness in she-camels: but some say that he means thereby *The young in the bellies*; and by the redness, the beauty of their colour on the occasion of conceiving. (S, O.) And some say that, as used by El-Aṣṣhā, it means *The sperma of the stallion*; a signification mentioned by AHeyth; because the she-camels become altered in colours, and red, when they conceive. (TA.) — *مَا بَالِقَةِ عَلَوُقٍ* means *There is not in the she-camel aught of milk*. (S. [And *عَلَوُقٍ* signifies the same: see an ex. voce *عَلَقَةٌ*].) — Also A she-camel that is made to incline (*تُعَطِّفُ* [in the CK *تُعَطِّفُ*]) to a young one not her own, and will not heep to it, but only smells it with her nose, and refuses to yield her milk; (S, O, K; [see an ex. in a verse cited in the first paragraph of art. *رَأْمٌ*];) as also *مُعَاتِقٌ* (S:) or a she-camel that inclines to her young one, and feels it, until it becomes familiar with her, but when it desires to suck the milk from her, strikes it, and drives it away. (Ham p. 206.) [Hence,] one says of him who speaks a speech with which is no deed, *عَامَلْنَا مُعَامَلَةَ الْعَلَوُقِ* [He dealt with us with the dealing of the علوق]. (O, K.) — And A she-camel that does not become familiar with the stallion nor affect the young one: (Lth, O, K:) as implying a presage of good [i. e. that she will cling to both]. (TA.) — And A woman that does not love other than her husband: (Lth, O, K:) likewise as implying a presage of good. (TA.) — And A woman that suckles the child of another. (Lth, O, K.) — See also *عَلِيْقَةٌ*. — Also *i. q. نُؤْبَاءٌ* [generally meaning *A yawning*]. (Ibn-'Abbād, O, TA.)

*عَلَوُقٍ* [originally an inf. n.]: see *عَلَقَةٌ*. — One says also, *لِي فِي الْأَمْرِ عَلَوُقٍ* *There is something made obligatory to me, or in my favour, in the affair, or case*; and so *مُتَعَلِّقٌ*. (TA.)

*عَلِيْقٌ* *i. q. قَضِيرٌ*, (S, MA, K, TA,) i. e. *Barley for a horse or similar beast*, (MA,) [in which sense and also as meaning *provender of beans and the like*, the former word is now used, properly, or originally,] *that is hung upon the beast* [in a *مِخْلَاة*, or *nose-bag*]: (TA:) pl. *عَلَائِقُ*. (MA.) — And hence, as being likened thereto, † *Wine*. (TA.)

*عَلَاةٌ* [is originally an inf. n.: and as a simple subst. signifies *An attachment, a tie, or a connection*; as also *عَلَقَةٌ*, mentioned in the TA, in art. *رَبَطَ*, together with *وَصَلَةٌ*, as syn. with *رَابِطَةٌ*:] a word relating to things conceived in the mind; as love, and contention in an altercation: *عَلَاةٌ* relating to things extrinsic to the mind; as a bow, and a whip: (Kull p. 262:) see *عَلَقٌ*, last quarter. — [Hence, as denoting an attachment, or a tie,] *Love, and friendship*; or *such as is true, or sincere*; syn. *حُبٌّ*, and *صِدَاقَةٌ*: (K, TA:) [or as expl. voce *عَلَقٌ*, last quarter:] or it means *عَلَاةٌ حُبٌّ* [an attachment, or a tie, or a clinging, of love]: (S, O:) Lh mentions, on the authority of Ks, and as known to Aṣ, the saying *لَهَا فِي قَلْبِي عَلَاةٌ حُبٌّ* [i. e. *There is to her, in my heart,*

*an attachment, or a tie, or a clinging, of love*]; and likewise, on the authority of the former, but as unknown to Aṣ, *عَلَقٌ حُبٌّ* and *عَلَاةٌ حُبٌّ*, though Aṣ knew the phrase *عَلَقٌ حُبٌّ*: (TA:) or *عَلَاةٌ حُبٌّ* means *love to which one clings*. (Mṣb.) — And A contention in an altercation; a dispute; or a litigation: (K: [see also *عَلَقٌ*, near the end of the paragraph:]) or it means *عَلَاةٌ حُصُومَةٌ* [app. one's connection in such a contention]: (S, O:) or *عَلَاةٌ حُصُومَةٌ* means *the proportion [or share] that one holds [in such a contention]; or what pertains to one thereof; or one's concern therein*: (Mṣb:) [for] — *عَلَاةٌ* also signifies *A thing upon which one has, or retains, a hold*; like *عَلَقَةٌ* in the saying *كُلُّ شَيْءٍ يَبِيعُ أَبْقَى عَلَقَةٌ فَهُوَ بَاطِلٌ* i. e. [Every sale that leaves remaining] a thing upon which the seller retains a hold [is null]. (Mṣb.) And one says, *مَا بَيْنَهُمَا عَلَاةٌ*, with fet-h, meaning *There is not between them two anything upon which either of them has a hold against the other*: and the pl. is *عَلَائِقُ*. (TA.) And *هَذَا الدَّارِ عَلَاةٌ*, [or rather *الدَّارِ عَلَاةٌ*,] with fet-h, i. e. [There belongs to such a one, in this house, something upon which he has a hold, or in which he has a concern, or] a remaining portion of a share. (TA.) *العَلَاةُ مِنَ الْمَهْرِ* means *That [portion, or amount, of the dowry, or nuptial gift,] upon which they have a hold against him who takes a woman in marriage*: (Sh, K, TA:) pl. *عَلَائِقُ* [as above]: (K, TA:) whence the saying, in a trad., *أَدُوا الْعَلَائِقَ* i. e., as expl. by the Prophet, [Pay ye] what their families have agreed upon; meaning, what attach each one of them [by an obligation] to his companion, or fellow, like as a thing is attached to another thing. (TA.) And [the pl.] *عَلَائِقُ* likewise signifies [Obligations of bloodwits; or] bloodwits that are attached to a man. (TA.) [See also another explanation in the fourth of the sentences here following.] — Also A work, craft, trade, and any other thing [or occupation], to which a man has attached himself: (K:) or a work or craft &c. as above, or property and a wife and a child, or love, or a contention in an altercation, pertaining to a man (*يَتَعَلَّقُ بِإِنْسَانٍ*): pl. as above. (Har p. 372.) — See also *عَلَقَةٌ*, in three places. — [The pl.] *عَلَائِقُ* is also expl. by Lh as meaning *Articles of merchandise*. (TA.) — And *العَلَاةُ* is said by Sh to signify *التَّبَلُّ* [evidently, I think, a mistranscription for *التَّبَلُّ*, i. e. *Blood-revenge*; or the seeking for blood-revenge, or the like; though it seems to be better rendered *the obligation of blood-revenge*; or *the obligation of a bloodwit, attaching to a man, agreeably with an explanation given above*]: and by Aboo-Naṣr to signify *التَّبَاعُدُ*, [which I think to be a mistranscription for *التَّنَادُّ*, signifying *contention, disputation, or litigation, a meaning mentioned in the former half of this paragraph*]: and both of these significations are assigned to it in the saying of Imra-el-Ḳays,

بِأَيِّ عِلَاقَتِنَا تَرْغَبُو

نَ عَنْ دِمْرٍ عَمْرٍو عَلَى مَرْدٍ

[as though meaning *By reason of what blood-revenge, &c., of ours do ye relinquish the claim for the blood of 'Amr resting as a debt upon Marthad? or What is our contention, &c.? Do ye relinquish &c.*]: the ب [in *بِأَيِّ*] accord. to the latter explanation being redundant. (TA. [See also De Slane's "Diwan d'Amro'lkais," p. 48, line 4, of the Ar. text. (in which the former hemistich ends with *تَرْغَبُونَ* and the latter commences with *أَعْنُ*); and see his translation; and a gloss in the notes, p. 126.] — See also *عَلِيْقَةٌ*.

*عَلَاةٌ*: see *عَلَقٌ*, last quarter; and *عَلَاةٌ*, first and second sentences. It signifies *The suspensory thong or the like, of the knife and of other things*; (Mṣb;) it is of the bow, (S, O, [see also *مُعَلَّقٌ*],) and of the whip (S, Mgh, K) and the like, (K, TA,) as the sword, and the shield, and the drinking-cup or bowl, and of the book, or copy of the *Ḳur-ān*, &c., (TA,) and of the water-skin; (M voce *شِنَاقٌ*;) that of the whip being the *thong that is in the handle thereof*. (TA.) See also *مِعْلَاقٌ*. [Also *The suspensory stalk of a fruit*.] — And A surname, or by-name; because it is attached to a man; as also *عَلَاةٌ*, of which the pl. is *عَلَائِقُ*: the pl. of *عَلَاةٌ* is *عَلَائِقُ*. (K.)

*عَلِيْقَةٌ* (IAṣr, S, O, K) and *عَلَاةٌ* (IAṣr, O, K) and *عَلَوُقٌ* (TA) A camel, (IAṣr, S, O, K,) or two camels, (IAṣr, TA,) sent by a man with a people, or party, in order that they may bring corn for him, (IAṣr, S, O, K,) thereon, (S, O, K,) he giving them money for that purpose: pl. *عَلَائِقُ*, (S, O,) which may be of the first and of the second; (O;) and (S, O) of the first, (S,) *عَلِيْقَاتُ*. (S, O.) [See also *جَنِيْقَةٌ*.] — [And in the present day *عَلِيْقَةٌ* is applied to A nose-bag, such as is called *مِخْلَاةٌ*; i. e. a bag that is hung to the head of a horse or the like, in which he eats barley or other fodder.]

*عَلَاةٌ* A man who, when he clings to a thing, will not quit it. (S, O, K.) [See also *عَلَقٌ*.] — And *نَفْسٌ عَلَاةٌ* and *عَلْفَنَةٌ* A devoted, or an attached, soul; one that clings to a thing persistently. (L, TA.) — See also *عَلَاةٌ*.

*عَلَّاقٌ* A certain plant. (Ibn-'Abbād, K.)

*عَلِيْقٌ* and *عَلِيْقِيٌّ* A certain plant that clings to trees; (S, O, K;) sometimes called by the latter name; (S;) in Pers. called *سَرَنْدُ* (S, O) or *سِرَنْدُ*: (S; in one of my copies of which it is written *سِرَنْدُ*;) [agreeably with this description, the former appellation is now applied to the *convolvulus arvensis* of Linn., or *field-bindweed*: (so in Delile's Flor. Aegypt. Illustr., no. 222:) and to a species of *dolichos*; *dolichos nilotica*; *dolichos sinensis* of Forskål: and any climbing plant: (no. 669 in the same:) but it is also said to be applied to the *rubus fruticosus*, or *common bramble*: (Forskål's