

formed from عَرَق, or irregularly from أُعْرِق: but perhaps post-classical. (See De Sacy's "Anthol. Gram. Arabe," p. 183, lines 1 and 3, of the Ar. text; and p. 441 of the Notes, in which he has expressed his opinion that it signifies "qui a jeté de plus profondes racines.")

مَعْرَق an inf. n. of 1 in the sense first expl. in this art. (S, O, K.) = [And a noun of place, signifying *A place of sweat or of sweating* of an animal; such as the armpit and the groin: pl. مَعَارِق. — Hence,] مَعَارِق الرَّمْلِ i. q. أَبَاطُهُ [i. e. + *The places where the main body of the sand ends, and where it is thin, not deep*]: likened to the مَعَارِق of the animal. (TA.) — And مَعْرَق [thus in my original; perhaps مَعْرَق, as denoting "a place of sweat," like مَمْطَر from المَطَر; or مَعْرَق, as being likened to a utensil, like مَمْطَر, and as being in form agreeable with many words denoting articles of dress;] signifies *An innermost garment for imbibing the sweat, lest it should reach to the garments of pride* [i. e. the outer garments]. (TA.)

مَعْرَق Wine (شَرَاب) having a little water put into it; (S, K;) and so مَعْرَق, (S, O, K,) applied to طَلَاء [which likewise signifies wine, or thick wine, &c.]; (S, O;) and مَعْرُوق, (K,) of which last no verb has been mentioned: (TA:) or مَعْرُوق signifies wine (خَمْر) pure, or unmixed: or having a little mixture [of water]. (Ham p. 561.) = See also عَرِيق, in three places.

مَعْرَق: see عَرِيق. = [Accord. to Reiske, as mentioned by Freytag, it signifies *Rain that appears to the people of El-Yemen from the region of El-Irak*.] = تَرَكْتُ الْحَقَّ مَعْرَقًا means *Thou hast left the truth apparent, or manifest, between us*. (TA.)

مَعْرَق An iron implement, or a knife, or broad knife, or broad blade, with which one pares a bone with some flesh upon it, removing the flesh. (TA.) = See also مَعْرَق.

مَعْرَق: see مَعْرُوق, in four places: = and see مَعْرَق.

مَعْرُوق A bone of which the flesh has been [eaten or] thrown from it. (TA.) — And A man having little flesh; (K;) and so مَعْرُوقُ الْعِظَامِ; (S, O, K;) and مَعْرُوق, (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK] مَعْرُوق, which does not accord. with any of the explanations of its verb,) and مَعْرُوقُ الْعِظَامِ; (TA;) and مَعْرَق, and مَعْرَقُ الْعِظَامِ. (K.) And A horse having no flesh upon his قَصَب [meaning bones of the legs]; as also مَعْرُوق. (TA.) And مَعْرُوقُ الْخَدَيْنِ, applied to a horse, in which the quality denoted thereby is approved, *Having no flesh in the cheeks*: (TA:) and مَعْرَقُ الْخَدَيْنِ a man having little flesh in the cheeks: (S, O:) and مَعْرَقُ الْقَدَمَيْنِ, a man having little flesh upon the feet, and upon the

ankle-bones: (TA in that art.): and مَعْرَق applied to a horse signifies مَضْمَر [i. e. rendered lean, or light of flesh, probably by being made to sweat, agreeably with an explanation of the latter epithet, and thus radically differing from مَعْرُوق and مَعْرَق]. (TA.) = See also مَعْرَق. = And see عَرِيق.

مَعْرَق and مَعْرُوق: see مَعْرُوق; the former in two places.

عرق

Q. 1. عَرَقَ الدَّابَّةَ He hocked, houghed, hamstring, or cut the hock-tendon of, the beast. (S, A, O, K.) — And عَرَقَهُ He raised his hocks, (namely, a camel's, O,) in order that he might stand up: (O, K:) he assisted him (i. e. a camel) to stand up, by raising [his hocks]. (TA.) Thus the verb has two contr. meanings. (K.) — And عَرَقَ + He practised artifice, craft, or cunning. (O, K.) One says, إِذَا أَعْيَاكَ غَرِيمُكَ فَعَرِّقْ [When thy debtor wearies thee,] practise artifice, &c. (AA, O, TA.)

Q. 2. تَعَرَّبَ He mounted a beast from behind. (O, TA.) — And + He took his course along the narrow roads, or ways, of the mountain, which are called عَرَاقِب. (S, O, K.) — And تَعَرَّبَ + He pursued a way hidden from his adversary: said when one adopts another and easier course of speech. (TA.) — And تَعَرَّبَ + He turned away, or declined, from the affair. (K.) — إِذَا مَطَّلَ تَعَرَّبَ وَإِذَا وَعَدَ تَعَرَّبَ + [When he puts off the fulfilment of his promise, he acts like Akrab (a man notorious for putting off the fulfilment of his promises); and when he promises, he acts like 'Orkoob] (A, TA) is a prov. (TA. [See the following paragraph, last sentence but one.]

عَرُوق [The tendo Achillis, or heel-tendon;] a certain tense, (T, A, Mgh, Msh,) or thick, (K,) or thick and tense, (S, O,) tendon, (T, S, A, Mgh, O, Msh, K,) behind the two ankle-bones, (T, A, Mgh, Msh,) above the heel; (S, O, K;) the thing that conjoins the shank and the foot; (Aq, TA;) in a human being: (S, O, K:) pl. عَرَاقِب. (TA, &c.) The saying of the Prophet, وَيَلُّ لِلْعَرَاقِبِ وَمِنْ النَّارِ [Woe to the heel-tendons from the fire of Hell] means, to him who neglects the washing of them (Mgh, Msh) in the [ablution termed] وَضوء. (Msh.) — [In a beast, it is in some instances applied to The hock, or hough; i. e.] the عَرُوق of a beast is that which, in its hind leg, corresponds to the رُكْبَةُ [or knee] in its fore leg: (S, O, K:) [in other instances, it is applied to the tendon of the hock, or hough; i. e., to the hamstring; for, as] Aq says, in every quadruped, the عَرُوقَانِ are in the hind legs, and the رُكْبَتَانِ in the fore legs; (S, O, TA;) and the عَرُوق of the horse is the tendon that conjoins the part wherein meet the وَطِيف [here meaning the metatarsus] and the سَاق [here meaning the tibia]: (TA: [he says "of the horse," instead of using a more comprehensive

term, app. because he is describing that animal:]) it is, in a quadruped, the tendon that [corresponds to that which in a human being] is behind the two ankle-bones, between the joint of the foot and the shank: in a human being it is a little above the heel. (TA, from an explanation of a trad. [This last explanation evidently employs terms according to their applications in the comparative anatomy of quadrupeds and human beings, and therefore requires the words which I have supplied. That عَرُوق, in relation to a beast, signifies the hock-tendon is well known: and that it also signifies the hock itself is shown by a usage of the verb عَرَقَ (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce رُكْبَةً.] شَرُّ مَا أَجَاكَ إِلَى مُخَّةِ عَرُوقٍ [It is an evil thing that has compelled thee to have recourse to the marrow of a hock] (K, TA) is a prov. (TA) applied to him who seeks to obtain a thing from a mean, or sordid, person; (K, TA;) for the عَرُوق has no marrow. (TA.) And one says, فَلَانَ يَضْرِبُ الْعَرَاقِبَ وَيَقْرَعُ الظَّنَابِيبَ [Such a one smites the hock-tendons of camels to slaughter them, and strikes the shins of camels to make them lie down that he may mount them in haste]; meaning that he entertains guests and gives aid, or succour. (A.) — عَرُوقُ الْأَسَدِ is a name of The Thirteenth Mansion of the Moon. (Kzw: see العَوَا, in art. عو.) — طَيْرُ عَرُوقٍ is an appellation given to Any bird from which one augurs evil to camels, because it wounds them in the hocks or hock-tendons (يَعْرِقُهُنَّ). (Meyd, TA.) The Arabs say that when the bird called أُخَيْل [q. v.] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare: and accord. to the [O and] K, طَيْرُ الْعَرَاقِبِ is an appellation of The [bird called] شَقِرَاق [which is said in the S &c. to be the same as the أُخَيْل]; and [Sgh and SM add that] they regard it as of evil omen. (TA.) — عَرُوقُ الْقَطَا means The سَاق [or shank] of the قَطَا [or sand-grouse]. (S, O, K.) To this a thing is hyperbolically likened to denote its shortness: one says يَوْمٌ أَقْصَرُ مِنْ عَرُوقِ الْقَطَا [A day shorter than the shank of the qatā]: (L, TA:) and a poet says, (S, &c.) namely, El-Find Ez-Zimnūnee, (O, L, TA,) or, accord. to Seer, Imra-el-Kays Ibn-'Ábis, (IB, L, TA,)

وَنَبْلِي وَفَقَاهَا كَعَرَاقِبٍ قَطَا طَحَلْ

[And my arrows, with their notches, like the shanks of ash-coloured sand-grouse]. (S, O, L, TA.) — عَرُوقٌ also signifies + A turning, or bending, part of a valley: (K:) or a part of a valley in which is a great turning or bending. (S, O.) And A road in a mountain: (K:) or a narrow road in a mountain: or a road in a deep valley, in which only one can walk. (TA.) And [the pl.] عَرَاقِب, + The prominences, or projecting parts, of mountains: (O, K, TA:) and the most distant, or far-extending, roads, or ways, thereof: (Abou-Kheyreh, O, TA:) for [in travelling mountains,] you follow the most easy way, wherever it be: (Abou-Kheyreh, TA:) or the narrow roads or ways, in the hard and elevated parts, of moun-