

a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA.) — **العُرُقُ** also signifies *A certain plant with which one dyes*: (S, O:) or **العُرُقُ الصُّفْرُ**, a certain plant used by the dyers, called in Pers. زَرْدَجُوبَة [or زُوبَة], (K, TA,) i. e. yellow wood: (TA:) or i. q. **الْبُزْدُ** or **الْمَامِيرَانُ**, (K,) or **الْمَامِيرَانُ الصِّينِيُّ**: (TA:) or **الْكُرْكُمُ الصَّغِيرُ**: (K:) all which are nearly alike. (TA. [See also **بَقْلَةُ الْخَطَاطِيْبِ**, voce **بَقْل**].) — And **العُرُقُ الحُمْرُ** *Madder*, (الفُوَّة, K, TA,) with which one dyes. (TA.) — And **العُرُقُ الْبَيْضُ** *A certain plant that fattens women*; also called **الْمُسْتَعْجَلَةُ**. (K.) — **عُرُقٌ** seems sometimes to signify *Straggling plants or stalks, spreading like roots*: see **جَنْبَةٌ**. — And it signifies also *Sprouts from the roots of trees*: see **عُنْلُوجٌ**. — And **عُرْقٌ** 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 **عُرْقُ 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 **سَوٍّ** [evil qualities or dispositions &c., or strains of an evil kind]. (TA.) And **العُرْقُ دَنَاسٌ** [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. **دَس**, q. v.) And **عُرْقَتِ فِيهِمْ عُرْقُ سَوٍّ** [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. **ضَرْبٌ**.) And **لَهُ عُرْقٌ فِي الْكَرَمِ** [He has a radical, or hereditary, share in generosity or nobleness of origin]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, **لَهُ عُرْقٌ فِي الْمَوْتِ** [He has a radical, or hereditary, share in death]; meaning that he will inevitably die. (O. [See also **عَرِيشٌ**].) — [Hence, app., *A little, or modicum, or small quantity or admixture, of something*]. One says, **فِيهِ عُرْقٌ مِنْ حُمُوضَةٍ**, and **مُلُوحَةٍ**, i. e. *In it is a little, or a modicum, of acidity, and of saltness*. (TA.) And **فِي الشَّرَابِ عُرْقٌ مِنَ الْمَاءِ** *In the wine is a small quantity [or admixture] of water*. (S, O, K.) — Also *A cer-*

tain appertenance of the body: (O, Msb, 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, Msb, K) and **عَرَاقٌ** (K) and [of pauc.] **أَعْرَاقٌ**. (Msb, K.) [Hence it may be applied to *A spermatic duct*: and hence, app.,] it is said in a trad., **عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ مَحْصَنَةٌ لِلْعُرْقِ**, 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. **حِمْسَرٌ**.) — **عُرُوقُ الْأَرْضِ** means *The pores through which exudes the moisture of the earth*. (TA.) — And (i. e. **عُرُوقُ الْأَرْضِ**) i. q. **شَحْمَةُ الْأَرْضِ** [the significations of which see in art. **شَحْمٌ**]. (TA.) — **عُرْقٌ** also signifies *The body*. (K, TA.) Thus in the saying, **إِنَّهُ لَخَبِيثٌ الْعُرْقُ** [Verily he is corrupt, or impure, in respect of the body]. (TA.) — And *Milk*. (K.) One says, **نَاقَتُكَ دَائِمَةُ الْعُرْقِ**, meaning *Thy she-camel has a constant flow, or abundance, of milk: or has constant milk*. (TA.) [See also **عُرْقٌ**, first quarter.] — And *Numerous offspring*: (IAar, K:) or *milk and offspring*; as in the saying, **مَا أَكْثَرَ عُرْقُ إِبِلِكَ وَغَنَمِكَ** [How abundant are the milk and offspring of thy camels and thy sheep or goats!]. (TA.) [See, again, **عُرْقٌ**, first quarter.] — Also *Salt land that gives growth to nothing*. (K.) — And (K) *A piece, or tract, of land exuding water and producing salt*, (AHn, K,) that gives growth to trees, (AHn, TA,) or that gives growth to the [species of tamarisk called] **طُرْقَاءَ**. (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. — **عُرْقٌ مَضْنَةٌ** and **عَلَقٌ مَضْنَةٌ** (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. **ضَنْ**.) 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 بِعُرْقٍ مَضْنَةٍ**, meaning *It is not, in my estimation, a thing of any value, or worth*. (TA.)

عُرْقٌ *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: (Msb:) Lth says, I have not heard a pl. of **العُرْقُ**; 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 دَبَسٌ [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 عُرْقُ غَنَمِكَ** *How abundant is the milk of thy sheep, or goats, at the time of their bringing forth!* (AZ, O.) [See also **عُرْقٌ**, latter half.] — And (K) *The offspring of camels*: (S, O, K:) so in the saying, **مَا أَكْثَرَ عُرْقُ إِبِلِهِ** [How numerous are the offspring of his camels!]. (S, O.) [See, again, **عُرْقٌ**, latter half.] — And *Advantage, profit, utility, or benefit*: (O, K, TA; in [several of] the copies of the second of which, **التَّنْعُ** is erroneously put for **التَّنْعُ**: TA:) and *a recompense, or reward*: (K, TA; in some copies of the former of which, **التَّرَابُ** is erroneously put for **التَّوَابُ**: TA:) or *a little thereof*; (K, TA;) likened to **عُرْقُ الْخَلَالِ** [as meaning “sweat”]. (TA.) **عُرْقُ الْخَلَالِ** means *A thing that one gives, or yields, for friendship*: (S, O, TA:) or *a reward for friendship*. (TA.) A poet says, namely El-Háarith Ibn-Zuheyr, describing a sword named **التُّون**, (O, TA,) belonging to Málik Ibn-Zuheyr, which Hamal Ibn-Bedr took from him on the day when he slew him, and which El-Háarith took from Hamal when he slew him, (TA,)

وَيُخْبِرُهُمْ مَكَانَ التُّونِ مِتَى
وَمَا أُعْطِيَتْهُ عُرْقُ الْخَلَالِ

[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 عُرْقَ الْقَرْبَةِ** (which is a prov., TA) means [I experienced from such a one] hardship, as expl. by Ag, 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 **عُرْقُ** [or sweat] is of the man, not of the قَرْبَةِ [or water-skin]; and the origin of the saying is, that water-skins (قَرْب) 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, **تَجَشَّمْتُ لَكَ عُرْقَ الْقَرْبَةِ** [expl. in art. **جَشْمٌ**], (S,) or **جَشِمْتُ إِلَيْكَ عُرْقَ الْقَرْبَةِ** [likewise expl. in art. **جَشْمٌ**]: accord. to Ks, the meaning is, *I have*