

maker thereof; (O, K;) or, (K,) accord. to Lth, (O,) the largest of رَحَال in the [hinder part and the fore part which are called] آخِرَة [in the CK آخِرَة] and وَاسِط: in a verse of Hameyd Ibn-Thowr, عُلْفِيّ occurs as an abbreviated dim. [of العِلْفِيّ]: (O, K:) the pl. of عِلْفِيَّة is عِلْفِيَّات (O.)

العُلْفِيّ: see what next precedes.

عُلْف The fruit of the [trees called] طَلح, which resembles the fresh bean, (S, O, K,) and upon which, when they come forth, the camels pasture: (S, O:) or the pods, or receptacles of the fruit, thereof: (TA:) [i. e.] the fruit of the طَلح when it succeeds the بَرْمَة; resembling the [kidney-bean called] نُوبِيَاء: (IAq, TA:) the n. un. is عُلْفَة: (S, O, K:) AHn says that this is like the great Syrian carob (خَرْوَبَة [n. un. of خَرْوَب q. v.]), except that it is bigger, and in it are grains like lupines, of a tawny colour, upon which the cattle pasturing at their pleasure feed, but which men eat not save in case of necessity: and the like thereof in size, of the fruit of the عَضَاء, is also termed عُلْف: what is smaller than it, like the fruit of the سَمَر and of the سَمَر and of the عُرْفُط, is [properly] termed حُبْلَة: the عُلْف are long, and expanded, or extended: (O:) [it is also said that] عُلْف signifies the fruit of the أَرَاك. (Ham p. 196.)

عَلَف A seller of عُلْف [i. e. fodder, or provender for beasts]: (O, K:) and عَلَافَة [as a coll. gen. n.] signifies [sellers thereof: or] possessors of عُلْف: and seekers thereof. (Mgh.)

عُلُوف An old man very aged. (Lth, O, K.)

عَلَانَة: see عَلَافَة. — Also A place in which عُلْف [i. e. fodder] is produced: like مَلَاَحَة signifying “a place in which salt is generated.” (Mgh.)

عُلُوف (applied to a man, S, O) Coarse, rough, rude, or churlish, and advanced in age: (Yaqkoob, S, O, K:) and in this sense also applied to a woman: (TA:) or, thus applied, it signifies old, or aged. (Ibn-Abbád, O, K, TA.) And An old man, fleshy, and having much hair: (K, TA: [in the CK, الشُّعْرَانِيّ is put for الشُّعْرَانِيّ]) or, accord. to Az, شَيْخٌ عُلُوفٌ signifies an old man having much flesh and hair. (O.) And it is also expl. as signifying A man in whom is negligence. (TA.) — Also, applied to a horse, Generous, or high-bred, or a male, or a stallion, large, big, or bulky; syn. حَصَانٌ ضَخْمٌ. (Ibn-Abbád, O, K.) — And, applied to a goat, Having much hair. (TA.) — And نَاقَةٌ عُلُوفٌ A she-camel having the hump much enveloped with fur [so I render مُلَفَّتَةٌ (see art. لف)], as though wrapped with a كِسَاء. (Ibn-Abbád, O, K.)

مُعَلَف: see what next follows.

مُعَلَف, (S, Mgh, O,) with kesr (S, Mgh) to the م; (Mgh;) or مُعَلَفٌ, like مُعَدُّ; (K;) [A manger; thus called in the present day; i. e.] a place of عُلْف [i. e. fodder, or provender for beasts]: (S, Mgh, O, K:) [pl. مُعَالِف.] — [Hence,] المِعْلَف, (Ibn-Abbád, O,) or المِعْلَف, (K,) is the name of Certain stars, disposed in a round form, [but] separate; (Ibn-Abbád, O, K;) also called الخَبَاء: (Ibn-Abbád, O:) [the latter appellation is app. wrongly identified in the TA in art. حَبِي with الأَخْبِيَة: what is here meant seems to be the group of stars called by our astronomers Præsepe; agreeably with the former appellation, and with the following statement:] in the مجسطى, [i. e. المجسطى, (thus the Arabs term the great work of Ptolemy, which we, imitating them, commonly call “Almagest,”)] الثَّوَرَة (in Cancer) is mentioned by the name of المِعْلَف: (Kzw, descr. of Cancer:) [but it is also said that] the Arabs thus call the seven stars that compose the constellation البَاطِيَة [i. e. Crater]. (Kzw, descr. of Crater.) — [Accord. to Golius, مُعَلَف signifies also A bag for fodder, which, with fodder, is hung on the neck of a beast.]

مُعَلَفَةٌ Fattened; applied to a شَاة [i. e. sheep or goat]; (Lth, O, K;) with teshdeed because of its owner's frequent and continual attention to it. (Lth, O.)

عَلِيف: see مَعْلُوفَةٌ.

مُعَلَف: see عُلْف.

مُعَلَف: see عُلْف. — المِعْلَفَة is a metaphorical appellation applied to The midwife. (Ibn-Abbád, O, K.)

علق

1. عَلِقَ بِهِ, (S, Mgh, O, Msh, TA,) aor. ٤, (Msh,) inf. n. عَلِقَ (S, O, Msh, KL, TA) and عَلَقَهُ (L, TA) [and app. عَلُوق also, as will be seen from what follows]; and تَعَلَّقَ, (S, MA, Mgh, O, Msh,) and اَعْتَلَقَ; (O, Msh, KL;) It hung to it; it was, or became, suspended to it: (so the first and last accord. to the KL, and the second accord. to the MA and common usage: [in the S and Mgh and O, it is merely said that the first and second signify the same:] [and] it clung, caught, clave, adhered, held, or stuck fast, to it; (Msh in explanation of all, and TA* in explanation of the first;) and so تَعَلَّقَهُ. (S, O, TA.) It is said in a prov., (S, O, TA,) asserted in the K to have been mentioned before, which is not found to be the case, (TA,)

عَلَقْتُ مَعَالِفَهَا وَصَرَ الْجُنْدُبَ

(S, O, K, [in the CK, erroneously, مُعَالِفَهَا]) [It (the bucket, الدَّلْو, Z, TA) has become suspended in its places of suspension, and the جُنْدُب (accord. to the S and K a species of locust) has creaked]: originating from the fact that a man went to a well, and suspended his well-rope to the rope thereof, and then went to the owner of the well, and claimed to be his neighbour [and therefore to

have a right to the use of the well]; but the owner refused his assent, and ordered him to depart; whereupon he uttered these words, meaning The heat has come, [see صَرَ الْجُنْدُب in art. جدب,] and I am not able to depart. (S, O. [See more in Freytag's Arab. Prov. ii. 91.]) And one says, عَلِقَ الشَّوْكُ بِالنَّوْبِ, aor. ٤, inf. n. عَلِقَ; and يَه تَعَلَّقَ; meaning The thorns clung, caught, &c., to the garment. (Msh.) And اَعْتَلَقَ ظَفْرِي بِالشَّيْءِ, My nail clung, caught, &c., to the thing. (Msh.) And عَلِقَ الظَّبْيُ فِي الْحَبَالَةِ (S, O,) or الصِّدِّ (K;) or عَلِقَ الْوَحْشُ بِالْحَبَالَةِ, inf. n. عَلُوقٌ, (Msh,) [The gazelle, or the animal of the chase, became caught, or stuck fast, in the snare; or the wild animal became caught, or held fast, thereby, or] became withheld from getting loose [thereby]: whence the saying, عَلِقَ الْخَضِرُ بِخَصْمِهِ and تَعَلَّقَ بِهِ [The antagonist became held fast, or withheld from getting loose, by his antagonist; and also the antagonist clung, or held fast, to his antagonist]. (Msh.) — The primary significations are those mentioned above in the first sentence: and hence several other significations here following. — عَلِقَ عَلَى كَذَا and عَلِقَ عَلَيْهِ It depended upon such a thing, as a condition. —

عَلِقَ بِهِ and تَعَلَّقَ بِهِ It pertained to him, or it: it concerned him, or it. And He had a hold upon it: he had a concern in it. — عَلِقَهَا, (S, O,) or عَلَقَهُ, (K,) and عَلِقَ بِهَا, (S, O,) or بِهِ, (K,) inf. n. عَلُوقٌ (S, O, K) and عَلِقَ (K [and mentioned also in the S and O but app. as a simple subst.]) and عَلِقَ [but see this below voce عَلِقَ] and عَلَاقَةً, (K,) [He became attached by love to her, or to him;] he loved (S, O, K) her, (S, O,) or him; (K;) and so عَلِقَ حُبًّا بِقَلْبِهِ; (S, O;) and تَعَلَّقَهَا, and تَعَلَّقَ بِهَا; [the former of these two phrases being used for the latter, agreeably with a saying of Iamb cited in the TA in art. اَرَى, that تَعَلَّقْتُ اَرَى like اَعْتَلَقَ [i. e. اعتلقتها]; and عَلِقَ بِهِ, (S,) or اَعْتَلَقَهُ, (K,) or اَعْتَلَقَ بِهَا, (TA;) and عَلِقَهَا, (S, O, K, TA,) from عَلَاقَةً, (S, O, TA,) and عَلِقَ بِهَا, (TA,) [but this last verb is more commonly trans. by itself, for ex.,] El-Aqshà says,

عَلِقْتُهَا عَرَضًا وَعَلِقْتُ رَجُلًا
غَيْرِي وَعَلِقَ أُخْرَى غَيْرَهَا الرَّجُلُ

[I became attached to her accidentally, and she became attached to a man other than me, and the man became attached to another female, other than her]. (S, O. [See also another ex., in a verse of 'Antarah, cited voce زَعَمَ.]) [See also عَلِقَ, below.] — عَلِقْتُ مِنْهُ كُلَّ مَعْلِيّ [which may be rendered She captivated him wholly] occurs in a trad. as [virtually] meaning he loved her, and was vehemently desirous of her. (TA.) — عَلِقْتُ نَفْسَهُ الشَّيْءُ His soul, or mind, clung to the thing persistently. (L, TA.) — قَدْ عَلِقَ الْكِبَرُ مَعَالِفَهُ [app. meaning Old age has taken hold in its holding places, or, agreeably with what is said in the