

suffered fatigue, and imposed upon myself difficulty, for thee, [or in coming to thee,] so that I have sweated like the sweating of the water-skin: or, accord. to A'Obeyd, I have imposed upon myself, in coming to thee, what no one has attained, and what will not be; because the *قربة* does not sweat: (O:) *عَرَقُ الْقَرْبَةِ* is a metonymical expression for *hardship*, and *difficulty*, or *distress*; because, when the *قربة* sweats, its odour becomes foul: or because it has no sweat; therefore it is as though one imposed upon himself an impossible thing: or it means *the benefit of the قربة*; (which is *the flowing of its water*, TA;) as though one imposed upon himself such a task that he became in need of the water of the *قربة*, i. e. of journeying to it; or it means *أَسْفِيفَة* [or *plaited suspensory*] which the carrier of the *قربة* puts over his chest [when carrying the *قربة* on his back]: (K:) accord. to IAqr, it signifies *the suspensory (معلق)* by means of which the *قربة* is carried; as also *عَلَقًا*; (O, TA;) the *ر* being substituted for *ل*: (TA: see art. *ر*;) but he says also that *عَرَقُ الْقَرْبَةِ* means *one's sweating with the قربة* by reason of the difficulty, or trouble, of carrying it; and *عَلَقًا*, that by which it is tied, or bound, and then suspended: (L, TA:) the former is also said to signify the *عَرَقَاق* [q. v.] of the *قربة*, that is *served around it*: (TA:) or it means that one has imposed upon himself *difficulty*, or *trouble*, or *fatigue*, like that of the carrier of the *قربة*, who sweats beneath it by reason of its heaviness. (K.) — *عَرَقٌ* also signifies *A heat*; i. e. *a single run*, or *a run at once, to a goal, or limit*. (S, O, K.) One says, *جَرَى الْفَرَسُ عَرَقًا* or *عَرَقَيْنِ* *The horse ran a heat or two heats*. (S, O.) — Also *A row of horses*, and of *birds*, (S, O, Mṣb, K,) and *the like*; (S, Mṣb;) and *any things disposed in a row*; (S, O, K, TA;) as also *عَرَقَةٌ*; (TA;) or this latter is the n. un. [app. signifying *one of such as compose a row*]: (S:) pl. *أَعْرَاقٌ* and *عَرَقَاتٌ*. (Mṣb.) [See an ex. in a verse of Tufeyl cited in art. *صدر*, conj. 5; also cited in the present art. in the S and O.] — And *Any row of bricks, crude and baked, in a wall*: one says, *عَرَقَةٌ* *وَعَرَقَتَيْنِ* *وَبَنَى الْبَانِي عَرَقًا وَعَرَقَيْنِ* [The builder built a row of bricks and two rows thereof]: (K, TA:) pl. *أَعْرَاقٌ*. (TA.) — And *Roads in mountains*; as also *عَرَقَةٌ*, (K, TA,) with *fet-h* and then *sukoon*. (TA.) — And *Foot-marks of camels following one another*: (K, TA:) n. un. *عَرَقَةٌ*. (TA.) [See an ex. of the latter voce *طَرَقَ*.] A poet says,

وَقَدْ نَسَجْنَ بِالْفَلَاةِ عَرَقًا

[And they had woven in the desert, or waterless desert, foot-marks in their following one another]. (TA.) — And *A plait of palm-leaves* (S, O, Mṣb, K) &c. (S, O) before a *زَبِيل* [so in the S and O] or *زَبِيلٌ* [so in the K, both meaning the same, i. e. *a basket*,] is made therewith: (S, O, K:) or *a زَبِيلٌ* itself: (K:) or hence (S, O) it signifies also (S, O, Mṣb) *a زَبِيل* (S, O) or [what is called] *a مِثْل* (Mgh, Mṣb) and *زَبِيل*, (Mṣb,) of large size, woven of palm-leaves, (Mgh,) capable of

containing fifteen times as much as the measure termed *هَاع*, as some say, (Mgh, Mṣb,) or thirty times as much as that measure: (Mgh:) also pronounced *عَرَقٌ*. (K.) — [And *A suspensory of a زَبِيل*: see *حَتَّى*, in art. *حتى*. (A similar meaning has been mentioned above, in this paragraph.)] — See also *عَرَقَةٌ*. — And *Raisins*. (K. [But this is said in the TA to be extr.: and I think it to have been probably taken from some copy of a lexicon in which *زَبِيل* has been erroneously written for *زَبِيل*.])

*عَرَقٌ* *لَبَنٍ* *Milk of which the flavour is corrupted by the sweat of the camel upon which it is borne*; (S, O, K;) *the skin containing it being bound upon him without any preservative between it and his side*. (S, O.)

*عَرَقَةٌ*: see *عَرَقٌ*.

*عَرَقٌ* a pl. of *عَرَاقٌ* [q. v.]. (Lth, AZ, S, &c.) — It is also expl. by IAqr as meaning *People of soundness in religion*. (TA.)

*عَرَقَةٌ*: see *عَرَقٌ*: — and see also *عَرَقٌ*, last quarter.

*عَرَقَةٌ*: see *عَرَقَاتٌ*, in four places.

*عَرَقَةٌ*: see *عَرَقٌ*, last quarter, in three places. — Also *The piece of wood, or timber, that intervenes between the [or any] two rows of bricks of a wall*. (S, O, K, TA. [سَاقِي, in this explanation in the CK, is a mistake for *سَاقِي*, with *ف*.]) — And *The border (طَرَف) that is woven in the sides of the [tent called] فُسْطَاط*. (S, O.) See also *عَرَقَاتٌ*, last sentence. — And *The دَرَّة [or whip], with which one beats, or flogs*. (K.) — And *The plaited thong with which a captive is bound*: pl. *عَرَقَاتٌ* and [coll. gen. n.] *عَرَقٌ*: (K:) or *عَرَقَاتٌ* signifies [simply] *plaited thongs* (نُسُوع). (S, O.)

*عَرَقَةٌ*, (S, O, K,) which is agreeable with general analogy, and *عَرَقٌ*, (K, TA,) which is not so, but which is used by some in the same sense as the former, (TA,) *A man who sweats much*. (S, O, K, TA.)

*عَرَقٌ*, originally *عَرَقُو*: see *عَرَقُو*, of which it is a coll. gen. n.

[*عَرَقِي*, said by Reiske to signify *The inner and thin skin in the egg of an ostrich*, is evidently a mistake for *عَرَقِي*.]

*عَرَقَاتٌ*: see *عَرَقُو*: — and the paragraph here following, in two places: — and see also *عَرَاقٌ*.

*عَرَقَاتٌ* (O, K) and *عَرَقَاتٌ* and *عَرَقَةٌ* (K) *A root, race, stock, or source*; syn. *أَصْلٌ*: (O, K:) or *a source of wealth or property*: or *the main portion of the root of a tree, from which the عُرُوق [or minor roots] branch off*: (K:) or, as some say, *عَرَقَاتٌ* has this last meaning; or, as others say, *عَرَقَةٌ*. (Lth, O.) They said, *اِسْتَأْصَلَ اللَّهُ عَرَقَاتِهِمْ* and *عَرَقَاتِهِمْ*; if they pronounced the first letter with *fet-h*, they so pronounced the last

letter [before the pronoun]; and if they pronounced the former with *kesr*, they thus pronounced the latter, regarding the word as pl. of *عَرَقَةٌ*: (K:) or, accord. to Lth, the Arabs are related to have said, *اِسْتَأْصَلَ اللَّهُ عَرَقَاتَهُمْ*, meaning *شَافَسَهُمْ* [i. e. *May God utterly destroy their race, stock, or family*], pronouncing the *ت* with *naṣb* because regarding the word as [a sing.] like *بَعْلَةٌ*; or holding it to be pl. of *عَرَقَةٌ*, but pronouncing the *ت* thus like as they do in saying *رَأَيْتُ بَنَاتَكَ*: it is said, however, that this is a mistake; that only he should pronounce it thus who makes the word to be a sing. like *بَعْلَةٌ*. (O.) [The saying is a prov., mentioned by Meyd, who adds another reading, namely, *عَرَقَاتِهِمْ*, holding this to be from *عَرَقَةٌ* meaning “the طَرَفَة that is woven around the فُسْطَاط” and Freytag, in his Lexicon, adds also *عَرَقَاتُهُ*, with *naṣb*, as on the authority of Meyd; in whose “Proverbs” I do not find it.]

*عَرَقَانٌ* [accord. to general analogy without tenween and having for its fem. *عَرَقِي*, or accord. to the dial. of the Benoo-Asad with tenween and having for its fem. *عَرَقَانَةٌ*,] *Sweating*. (Mṣb.)

*عَرَقُوَةُ الدَّلْوِ* is thus, (S, O, K,) with *fet-h* to the *ع*, (S, O,) like *تَرَقُوَةُ*, (K,) and should not be pronounced with *ḍamm* to the first letter; (S, O, K;) and *عَرَقَاتُهَا* signifies the same; (K, TA; [in the CK, erroneously, *عَرَقَاتُهَا*; but expressly stated in the TA to be with *fet-h* and then *sukoon*];) i. e. *The piece of wood, that is put across the دلو [or leathern bucket, from one part of the brim to the opposite part]*: (TA:) the *عَرَقَوَاتَانِ* being the two pieces of wood that are put athwart the *دلو*. [to keep it from collapsing and for the purpose of attaching thereto the well-rope], like a cross: (Aṣ, S, O, K:) pl. *عَرَاقِي*; (S, O, K;) and if you pluralize it by suppressing the *ة* [of the sing., or rather if you form from it a coll. gen. n.], you say *عَرَقِي*, originally *عَرَقُو*, (S, O, L,) then *عَرَقِي*, and then *عَرَقِي*. (L.) — *العَرَقَوَاتَانِ* also signifies *The two pieces of wood that connect the وَاسِط [or fore part] of the [camel's saddle called] رَحْل and the مُؤَخَّرَة [or hinder part thereof]*: (S, O, K:) or, accord. to Lth, *two pieces of wood, which are upon the عَضْدَانِ [q. v.], on the two sides of the [camel's saddle called] قَتَب*. (O.) — *ذَاتُ الْعَرَاقِي* means *Calamity, or misfortune*: (S, O, K, TA:) for it is [properly] the *دَلْو* [or leathern bucket]; and *الدَّلْو* is one of the names for calamity: one says, *لَقِيتُ مِنْهُ ذَاتَ الْعَرَاقِي* [I experienced from it, or him, calamity]: (TA:) or, as some say, it is from what here follows. (S, O, TA.) — *عَرَاقِي* signifies *Such [eminences of the kind called إِكَام (pl. of أَكِمَة or أَكَمَر)] as are very rugged, not to be ascended unless with difficulty, or trouble*: (S, O, TA:) or *عَرَقُوَة* signifies *any أَكِمَة extending upon the earth, [in form] as though it were the heap over a grave*, (Lth, O, K,) elongated: (Lth,