

عَلَّقَ [part. n. of عَلَّقَ: as such signifying *Hanging, or being suspended*: and *clinging, &c.*: — and] *pertinacious; adhering to affairs, and minding them.* (TA in art. دَمَر.) [See also عَلَاقِيَّة.] — [Also, as such, applied to a woman, *Pregnant*: a meaning assigned by Golius to عَلَّقَ.]

جِئْتُ بِعَلْقَى فَلَقَى in the saying عَلَّقَ and فَلَقَ [expl. above, see 4.] (S,) or جَاءَ بِعَلْقَى فَلَقَى [He brought to pass that which was a calamity, (K,) are imperfectly decl., (S, K,) like عَمِرَ. (S.) — And عَلَّقَ [perfectly decl.] signifies *A numerous company, or collection [of men]*: (K:) thus it is said to mean: (S:) and this is meant in the saying above mentioned, as some explain it. (TA.) — And عَلَّقَ accord. to K, but correctly عَلَّقَ, with two dammehs, pl. of عَلَوَى (TA,) signifies *Deaths, or the decrees of death*; syn. مَنَآيَا: (K, TA:) and *calamities*: (TA:) and *businesses, occupations, or employments*: or such as *divert one from other things*: or *occurrences that cause one to forget, or neglect, or be unmindful*: syn. أَشْغَال. (K, TA.)

عَلَقَةٌ *A جذبة [meaning fray, as being a kind of strain,] that is occasioned in a garment (K, TA) and other [similar] thing when one passes by a thorn or a tree.* (TA. [See also عَلَّقَ.])

عَلَقَةٌ: see عَلَاقَةٌ, former half, in two places. — Also *The quantity that suffices the cattle, (S, O, Mṣb, K,) of what they obtain from the trees [or plants]; (S, K;) as also عَلَقَى (S, O, K;) and so عَلَاقَى, and عَلَاقَةٌ: (K:) and a sufficiency of the means of subsistence, (S, O, K,) whatever it be; (S;) as also عَلَاقَى (O,) or عَلَاقَةٌ: (S, K:) or it signifies also *food sufficient to retain life*; (Mṣb, TA;) as also مُتَعَلَّقَى (TA;) and so عَلَاقَى, as in a verse cited voce رَجِيع (S in art. رَجَع:) and, (O, K, TA,) accord. to AHn, (O, TA,) the *trees that remain in the winter (O, K, TA) and of which the camels are fed, (O, K,) or with which the camels suffice themselves, (TA,) until they attain to the رَجِيع [meaning spring, or spring-herbage]: (O, K, TA: [see also عُرْوَةٌ:] and it is also expl. as signifying herbage that does not stay: (TA:) and food that suffices until the time of the [morning-meal called] غَدَا. (K, TA;) as also عَلَاقَى: (K, TA:) and accord. to Az, *food, and likewise a beast for riding, such as suffices one, though it be not free from deficiency, or defect*: (TA:) the pl. of عَلَقَةٌ is عَلَقَى. (Mṣb.) One says, *لِي فِي هَذَا الْمَالِ عَلَقَةٌ* and عَلَقَى and عَلَوَى and عَلَاقَةٌ and مُتَعَلَّقَى, all meaning the same, (K, TA,) i. e. [There is for me, or I have, in this property,] a *sufficiency of the means of subsistence.* (TA.) And *عَلَقَةٌ* لَإِنَّ فُلَانًا مَا يَأْكُلُ فُلَانًا إِلَّا عَلَقَةً. (O, TA.) And مَا ذُقْتُ عَلَاقًا [I have not tasted a sufficiency of the means of subsistence, or food sufficient to retain life]. (TA.) And مَا فِي**

Bk. I.

عَلَقَى وَلَا لِمَا فِي الْأَرْضِ عَلَاقَى There is not in the land a sufficiency of the means of subsistence: or *pasturage*: (TA:) or مَا بِهَا مِنْ عَلَاقَى there is not in it *pasturage*. (S.) And تَرَكْتُ الْحَالِبَ بِالنَّاقَةِ عَلَقًا The milker did not leave in the she-camel's udder anything. (S, O. [See also عَلَوَى.]) And لَمْ يَبْقَ لِي عَنْدَهُ عَلَقَةٌ [There remained not with him] anything [belonging to me]. (S, O, K.) And هَذَا الْكَلَامُ لَنَا فِيهِ عَلَقَةٌ [In this speech is] a sufficiency [for us]. (TA.) And عِنْدَهُمْ عَلَقَةٌ مِنْ مَتَاعِهِمْ [With them is] somewhat remaining [of their goods]. (TA.)

عَلَقَةٌ *A small garment, (S, O,) the first garment that is made for a boy: (S, O, K:) or a shirt without sleeves: or a garment in which is cut an opening for the head to be put through it, [so that nearly one half of it falls down before the wearer and the corresponding portion behind,] not having its two sides sewn [together]; it is worn by a girl; (K, TA;) like the صُدْرَةٌ; she uses it for service and work; (TA;) and it extends to the place of the waist-band: (K, TA: [see also اِنْثَبُ:] or a garment held in high estimation; (K, TA;) like عَلَقَى [mentioned before]; worn by a man: one says of him who has not upon him costly garments, مَا عَلَيْهِ عَلَقَةٌ [He has not upon him costly attire]. (TA.) — And A shield. (Ibn-Abbād, O, TA. [This last meaning is also assigned to عَلَقَى, as mentioned before.]) — And A certain tree, used for tanning. (K.) — اِبِلٌ عَلَقَةٌ is a phrase mentioned by Ibn-Abbād, (O, TA,) as meaning [app.] اصْرَةٌ. (TA. [This word, in the TA, is blurred: and in the O, the place that it occupied has perished: I think that it is most probably اصْرَةٌ, pl. of صِرَارٌ; and therefore that the phrase means *Camels not having upon them strings, or pieces of rag, bound upon their udders or teats, to prevent their young ones from sucking*: for one says صَرَّ بِالنَّاقَةِ as well as صَرَّ النَّاقَةَ; and in like manner, I suppose, one may say نَيْسَ بِهَا أُصْرَةٌ and hence, perhaps, it may mean *not having milk*: see the phrase مَا اسْتَأْصَلَ اللَّهُ عَلَوَى.]) — [For the phrase اسْتَأْصَلَ اللَّهُ عَلَوَى, see the next paragraph but one.]*

عَلَقَى (S, O, K,) like سَكَّرَى (K,) *A certain plant*: (S, O, K:) accord. to Sb, (S, O,) it is used as sing. and pl.; (S, O, K;) and its alif [written ي] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadriliteral-radical class, and is with tenween, the n. un. being عَلَقَاءَ: (S, O:) IJ says that the alif in عَلَقَاءَ is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say عَلَقَى, without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent:]) its twigs are slender, difficult to be broken, and brooms are made of it: (K: [but this is taken from what here follows:]) Abou-Naṣr says, the عَلَقَى is a tree [or plant] of which

the greenness continues during the hot season, and its places of growth are the sands, and the plain, or soft, tracts: and he says, an Arab of the desert showed me a plant which he asserted to be the عَلَقَى; having long and slender twigs, and delicate leaves; called in Pers. خُلُومَ [?]; those who collect [the dung used for fuel called] جَلَّة make of it brooms for that purpose: to which he adds, and it is said, on the authority of the early Arabs, that the عَلَقَاء is a certain tree [or plant] which is found in the sands, green, having leaves, but in which is no good: (O:) [it is said, however, that] the decoction thereof is drunk for the dropsy. (K.)

عَلَقَاتِهِمْ (O, K,) like سَعَلَاتِهِمْ (O,) in the saying اسْتَأْصَلَ اللَّهُ عَلَقَاتِهِمْ (O, K,\*) [in the CK عَلَقَاتِهِمْ,] is a dial. var. of عَرَقَاتِهِمْ (K, [in the CK عَرَقَاتِهِمْ,]) [and] is said by Ibn-Abbād to mean أَصْلُهُمْ [i. e. *May God utterly destroy their race, stock, or family*]: but some say that it is a pl. of العَلَقَى signifying “that which is precious, or held in high estimation:” and in one dial. it is [عَلَقَاتِهِمْ,] with kesr to the ت. (O.)

عَلَقِيَّة: see عَلَاقِيَّة.

عَلَاقَى: see عَلَقَةٌ, in eight places.

عَلَقَى [an imperative verbal noun], like نَزَالَ &c., (IDrd, O, K,\*) means تَعَلَّقَى (K,) or تَعَلَّقَى بِهِ [i. e. *Cling thou, cleave thou, or stick thou fast, to him, or it*]. (IDrd, O.)

عَلَاقَى *A thing that is hung, or suspended, like the عُوْدَةُ [or amulet]. (TA voce مَعْدُورٌ as an epithet applied to a child affected with the pain, of the fauces, termed عُدْرَةٌ.)*

عَلَوَى *A thing that clings, cleaves, or sticks fast, (عَلَوَى, [in the CK تَعَلَّقَى,]) to a man. (S, O, K.) — And [hence,] Death, or the decree of death; syn. مَنِيَّة; (S, O, K;) as also عَلَاقَةٌ (S, TA,) accord. to the K, erroneously, عَلَاقَةٌ [without teshdeed]: in a verse in which it occurs, some explain the عَلَاقَةُ as meaning thus; and some, as meaning the serpent, because of its clinging. (TA.) El-Mufaḍḍal En-Nukree says,*

وَقَدْ عَلِقَتْ بِتَعْلَبَةِ الْعَلَوَى

[When death, or the decree of death, had clung to Thaḡlebeh]. (S, O.) The pl. of عَلَوَى, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word عَلَقَى, is عَلَقَى, with two dammehs. (TA. See that paragraph.) — And [hence, likewise,] *A calamity, or misfortune.* (O, K.) It occurs in a trad. in this sense, applied to what is termed عُدْرَةٌ, or to the operation performed upon it. (O, TA. [See 4.]) — See also عَوَتَى. — Also *Pasture upon which camels feed.* (S, O, K.) And *Trees that are eaten by the camels that have been ten months pregnant, (O, K,) in consequence of which they assume a red hue.* (O.) El-Aṣṣhā speaks of it [in a verse of which I find four different read-