

next sentence, *has had its effects*], in which **مَعَالِقُ** is pl. of **مَعْلَقٌ**, is said to an old man. (TA.) And of everything that has had its effect [so I here render **مَوْقَعُهُ**, but see art. **وَقَعَ**], one says, **عَلَّقَ مَعَالِقَهُ**. (TA, and Ham p. 172.) — **عَلَّقَتْ مَرَامِيَهَا** [Their anchors have hung to a place having the species of herbage called **مرام**, meaning they are abiding therein, (see **مَرَامٌ**, in art. **رَسَوُا**),] is said of camels when they are at rest, or at ease, and their eyes are refreshed by the pasturage; and is a prov., applied to persons in the like condition by reason of their means of subsistence. (TA.) — **عَلَّقَ بِهِ**, inf. n. **عَلَّقَ**, *He contended with him in an altercation* [as though clinging to him]; *disputed with him*; or *litigated with him*. (TA.) — **عَلَّقَ بِكَ لَا يَلِيْقُ بِكَ** [It will not be suitable to thee; it will not befit thee]. (§ and K in art. **لِيَقَ**). — **عَلَّقَ يَفْعَلُ كَذَا** *He set about, began, or betook himself to, doing such a thing*. (§, O, K.) **عَلَّقُوا وَجْهَهُ ضَرْبًا** occurs in a trad., meaning *They set about, or betook themselves to, smiting his face*. (TA.) And a **rājiḥ** says,

• **عَلَّقَ حَوْضِي نَعْرَ مَكْبُ**

[*Nughar* (a species of birds) bending down their heads] *betook themselves to coming for the purpose of drinking to my حَوْضٍ [or watering-trough]: or, as some say, liked it, and frequented it*. (§, O.) — And **عَلَّقْتُ مَا أَقُولُهُ** means *I did not cease saying it*; like **مَا نَشِئْتُ**. (A in art. **نَشِئَ**). [Thus **عَلَّقْتُ** has two contr. meanings.] — **عَلَّقَتْ الْإِبِلُ** *like- wise*, aor. **عَلَّقَتْ**; (§, O, K.) and **عَلَّقَتْ** like- wise, aor. **عَلَّقَتْ**; (§, O, K.) inf. n. **عَلَّقَ**; (§, O, K.) *The camels fed upon the upper, or uppermost, portions of the [trees called] عَضَاهُ*, (§, O, K.) *reaching them with their mouths*: (§ and O in explanation of the latter verb:) and **يَعْلَقُ الْعَضَاهُ**, said of a camel, *he plucks from the عَضَاهُ*, [as though] hanging from it, by reason of his tallness: (§: in one of my copies of the §, and in the TA, **يَعْلَقُ**;) or one says, of camels, **عَلَّقَتْ مِنَ الشَّجَرِ**, aor. **عَلَّقَتْ**, inf. n. **عَلَّقَ** and **عَلَّقُوا**, meaning *they ate of the trees with their mouths*: and **عَلَّقَتْ فِي الْوَادِي**, aor. **عَلَّقَتْ**, they pastured, or pastured where they pleased, in the valley: (Mṣb:) accord. to Lh, **عَلَّقَتْ**, aor. **عَلَّقَتْ**, inf. n. **عَلَّقَ**, said of beasts, means *they ate the leaves of the trees*: and accord. to Aṣ, **عَلَّقَتْ**, aor. **عَلَّقَتْ**, inf. n. **عَلَّقَ**, means *they reached and took with their mouths*. (TA.) Hence, (TA,) it is said in a trad., **أَرْوَاهُ الشَّهَدَاءُ**, *في حَوَاصِلِ طَيْرٍ خَضِرٍ تَعْلُقُ مِنْ وَرَقِ الْجَنَّةِ* (§, Mṣb,\*) or **مِنْ ثِمَارِ الْجَنَّةِ**, (TA,) and, as some relate it, **تَعْلُقُ**, (Mṣb, TA,) [both as meaning *The souls of the martyrs are in the crops of green birds that eat of the leaves, or fruits, of Paradise*,] but the former relation is that which should be followed, because the latter requires that one should say **في ورق الجنة** [or **في ثمار الجنة**], though the latter is said to be the more common. (Mṣb.) One says also, **عَلَّقَتْ الْإِبِلُ**, aor. **عَلَّقَتْ**,

inf. n. **عَلَّقَ**, meaning *The camels ate of the عُلُقَةُ of the trees, i. e., of the trees that remain in the winter and of which the camels are fed until they attain to the ربيع [meaning spring, or spring-herbage]*; as also **تَعْلَقَتْ**. (TA.) And **عَلَّقَ**, inf. n. **عَلَّقَ** and **عَلَّقُوا**, *He ate*. (TA.) And **عَلَّقَ الصَّبِيُّ يَغْلُقُ** *The child sucks his fingers*. (TA.) — **عَلَّقَهُ بِلِسَانِهِ** [inf. n. **عَلَّقَ**] *He blamed, or censured, him; he said to him that which he disliked, or hated*. (Lh, K, TA.) — **عَلَّقَ أَمْرَهُ** *He knew his affair*. (K.) — **عَلَّقَتِ الْمَرْأَةُ**, (§, Mgh, O, K.) inf. n. **عَلَّقَتْ**, (Mgh,) or **عَلَّقَ**, (TA,) *The woman conceived, or became pregnant*. (§, Mgh, O, K.) Hence the saying, **الْغُرَاسُ تَبْدُلُ بِالْعُلُقِ** [The set, or shoot that is planted, becomes changed by pullulating]; a metaphorical phrase; meaning that what is planted becomes changed because it increases and rises when it clings to the earth and germinates. (Mgh.) — **عَلَّقَتِ الدَّابَّةُ** *The beast drank water and the leech (العَلَقَةُ) claved to it*: (§, O, K.) or, accord. to an explanation of [the part. n.] **مَعْلُوقٌ** by Lh, one says **عَلَّقَتْ**, of the form of that whereof the agent is not named, meaning *it had leeches (عَلَقٌ) that had taken hold upon its fauces when it drank*: (O:) or **عَلَّقَ**, also, like **عَبَى**, is used in this sense, (K, TA,) said of a man and of a beast. (TA.) — **عَالَقْتُ** *فلانًا*: see 3.

2. **عَلَّقَهُ**, (§, O, Mṣb, K,) i. e. **الشَّيْءَ**, (§, O, Mṣb,) inf. n. **تَعْلَقَ**; (§, O, K;) and **اعْلَقَهُ**, (§, O, Mṣb,) and **تَعْلَقَهُ**; (§, O, K;) signify the same. (§, O, Mṣb, K.) You say, **عَلَّقَ الشَّيْءَ**, (Mgh, Mṣb, K,) inf. n. as above, *He hung, or suspended, the thing to the thing*; and so **عَلَّقَهُ**, (TA:) [and] *he made the thing to cling, catch, cleave, adhere, hold, or stick fast, to the thing*; as also **بِهِ**. (Mṣb.) [For ex.,] one says, **عَلَّقْتُ رِثَائِي بِرِثَائِكَ** [I have suspended my well-rope to thy well-rope]: and **عَلَّقَ رِثَاءَهُ بِرِثَاءِ الْبِثْرِ** [He suspended his well-rope to the rope of the well]. (§, O.) [See also an ex. of the latter verb in a verse cited voce **رَأْفَضُ**.] And **عَلَّقَهُ عَلَى الْوَتِدِ** [He hung it on the peg]: and in like manner, **عَلَّقَ الشَّيْءَ خَلْفَهُ** [He hung the thing behind him]; as, for instance, a **حَقِيبَةٌ**, &c., behind the camel's saddle. (TA.) And **عَلَّقَ** *He hung (عَلَّقَ) upon himself an amulet*. (§, O.) And **اعْلَقَ بِالْغُرَبِ بَعِيرَيْنِ** *He coupled two camels to the end of the well-rope [to the other end of which was attached the large bucket]*. (IF, K.) [And in like manner they say in the present day, **عَلَّقَ الْخَيْلَ فِي الْعَرَّةِ** *He harnessed, or attached, the horses to the carriage*.] And **اعْلَقَ أَظْفَارَهُ فِي الشَّيْءِ** *He made his nails to cling, catch, or cleave, to the thing*. (§, TA.) And [in like manner,] **عَلَّقَ يَدَهُ** and **اعْلَقَهَا** [He made his hands to cling, &c.], followed by **فِي** before the object: both signify the same. (TA.)

And **عَلَّقَ الدَّابَّةَ**, meaning **عَلَّقَ عَلَيْهَا** [for **عَلَّقَ عَلَيْهَا**, agreeably with modern usage, i. e. *He hung upon the beast the nose-bag containing barley, or the like; or he supplied the beast with عُلُقٍ, which means barley, or the like, that is hung upon the beast*]. (TA.) [And hence, as is indicated in the T and TA, **عَلَّقَ** signifies, by a metaphor, *He supplied with عُلُقٍ as meaning wine*.] And **عَلَّقَ رَاحِلَتَهُ** *He loosed the halter, or leading-rope, from the muzzle of his riding-camel and threw it [or hung it] upon her shoulders, to give her ease*. (TA.) — [The primary significations are those mentioned in the second sentence of this paragraph: and hence several other significations here following. — **عَلَّقَهُ كَذَا**, and **عَلَّى كَذَا**, *He made it to depend upon such a thing, as a condition*.] You say, **عَلَّقْتُ عَنِّي عَبْدِي بِمَوْتِي** [I made the freedom of my slave to depend upon my death]. (TA in art. **دَبَرَ**). — **إِنْ أَنْطَقَ أَطْلَقَ وَإِنْ** **أَسْكُتُ أَغْلَقَ**, in the story of Umm-Zarā, means [If I speak, I am divorced; and if I be silent, I am left in suspense, i. e.] he leaves me like that which is suspended, (O, TA,) neither retained nor divorced. (TA.) [And similar to this is the phrase **تَعْلِقُ أَفْعَالِ الْقُلُوبِ** *The suspending of the verbs significant of operations of the mind from government, as to the letter but not as to the meaning*:] see **مَعْلَقٌ**. — **عَلَّقَ الْبِنَاءَ** *He made the building, or structure, pensile, i. e. supported above the ground, or above a stage or floor, by pillars or piers or otherwise*. Hence,] the saying **نَقَبُوا** **عَلَّقُوا** means *They dug beneath the wall [or made a hole through it] and left it [or rendered it] مَعْلَقًا [i. e. pensile, or supported above the ground, being partially hollowed beneath]*. (Mgh.) — **عَلَّقَ فِي حَاشِيَةِ كِتَابٍ** *He appended a note in the margin of a book or writing*. — **عَلَّقَ بَابًا** *He set up, and fixed, a door*, (Mgh, TA,) **عَلَّى دَارَهُ** [upon, or to, his house]. (Mgh.) — And (TA) *He closed, or made fast, a door, with a kind of latch, or sliding bolt*; syn. **أَزْلَجَهُ**, (O, TA,) or **أَرْتَجَهُ**; (K;) as also **اعْلَقَهُ**. (TA.) [See **مَعْلَقٌ**. — **عَلَّقَ بِهَا**, and **عَلَّقَ بِهَا**, in which the pronoun denoting the object relates to a woman: see 1, former half. — **عَلَّقَ فُلَانٌ دَمَ فُلَانٍ** [app. meaning *Such a one attached to himself responsibility for the blood of such a one*] is said when the former is the slayer of the latter. (TA.) [Thus I find the phrase there written: but perhaps the right reading is **عَلَّقَ**.] — **عَلَّقَهُ** also signifies *He joined him, and overtook him*. (TA.) — And *He learned it, and took it or received it [from another]*. (TA.) — **عَلَّقُوا رَمَقَهُ بَشَى** *Give ye to him something that shall stay, or arrest, what remains in him of life*. (Z, TA.) — **عَلَّقْتُ** **مَعَ الْقَوْمِ**, (S, TA,) and **مَعَ فُلَانٍ عَلَيْهِ**, (TA,) *I sent with such a one, (S, TA,) and with the people, or party, (TA,) a camel for the purpose of bringing corn for me upon it*. (S, TA. [See **عَلِيقَةٌ**.])

• **أَرْضَ مِنَ الْمَرْكَبِ بِالتَّعْلِيقِ** •