

Flor. Aegypt. Arab., p. cxiii.:) and, agreeably with what here follows, it is now often applied to the *rubus Idæus*, or raspberry:] accord. to AHn, both of these appellations signify a thorny tree [or shrub], that does not grow large, such that when a thing catches to it, it can hardly become free, by reason of the numerousness of its thorns, which are curved and sharp; and it has a fruit resembling the *فِرْصَاد* [or mulberry], (O, TA,) which, when it becomes ripe, blackens, and is eaten; (O;) [see also *تَوْت*]; and it is called in Pers. *دَرْكِه* [?]; (O, TA;) they assert that it is the tree in which Moses beheld the fire; (O;) and the places of its growth are thickets, and tracts abounding with trees: (O, TA:) the chewing it hardens, or strengthens, the gum, and cures the [disease in the mouth called] *فَلَاع*; and a dressing, or poultice, thereof cures whiteness of the eye, and the swelling, or protrusion, thereof, and the piles; and its root, or stem, (*أَصْلُه*), crumbles stones in the kidney. (K.) *عَلَيْقُ الْجَبَلِ* [in the CK *الْحَيْلِ*] is a certain plant: and *عَلَيْقُ الْكَلْبِ* [one of the appellations now applied to The *eglantine*, or sweet brier, more commonly called the *نَسْرِينِ*] is another plant. (K.)

*عَلَاقَة*: see *عَلُوْق*, second sentence.

*عَلَيْقِي*: see *عَلَيْقِي*.

*عَالِقٌ* *Clinging, catching, cleaving, adhering, holding, or sticking fast*: so in the phrase *هُوَ عَالِقٌ بِهِ* [He, or it, is clinging, &c., to him, or it]. (TA.) — Also A camel plucking from the [tree called] *عَضَاهُ*; (S, O;) so termed because he is [as though he were] hanging from it, (S, O, K, \*) by reason of his tallness: pl. *عَوَالِقِي*; which is also applied to goats. (S.) And A camel pasturing upon the plant called *عَلَقِي*. (S, O, K.)

*عَوْتٌ* The [kind of goblin, demon, devil, or jinn, called] *غُول*; (S, O, K;) as also *عَلُوْقٌ*. (K.) — And A bitch vehemently desirous [of the male]. (S, K.) — And The wolf. (K.) [But what here follows suggests that *الدَّنْبُ* in the copies of the K may be a mistranscription for *الدَّنْبُ*.] — The saying *هَذَا حَدِيثٌ طَوِيلٌ الْعَوْتِ* means [lit. This narrative, or story, is] long in the tail. (S.) Kr mentions the phrase *إِنَّهُ لَطَوِيلُ الْعَوْتِ* without particularizing a narrative or story, or any other thing. (TA.) — Also † *Hunger*: (K, TA:) like *عَوَقٌ*. (O in art. *عَوَق*.)

*أَعَالِقِي* a pl. having no sing.: see *مِعْلَاقٌ*.

[*تَعَلَّقَاتٌ* and *مَتَعَلَّقَاتٌ* are post-classical terms often used as meaning *Dependencies, or appertinances, of a thing or person: circumstances of a case: and concerns of a man.*]

*تَعَلِّقِي*: see the next paragraph.

[*تَعَلِّقَةٌ* a post-classical-term, sing. of *تَعَلِّقِي* signifying *Coins, and the like, suspended to women's ornaments.* See also *مِعْلَاقٌ*. — Also An *appendix* to a book or writing: and hence, a tract, or

*treatise; properly such as is intended by its author to serve as a supplement to what has been written by another or others on the same subject; as also* *تَعَلِّقِي*: and, more commonly, a marginal note: pl. *تَعَلِّقَاتٌ* and *تَعَالِقِي*.]

*مِعْلَاقٌ*, and its pl. (*مِعَالِقِي*): see 1, in four places.

*مِعْلَاقٌ* A small *عَلْبَةٌ* [or milking-vessel]: (S, O, TA:) next is the *جَنْبَةٌ*, larger than it: then, the *حَوْوِيَّةٌ*, the largest of these: the *مِعْلَاقٌ* is the best of these, and is a drinking-cup, or bowl, which the rider upon a camel hangs with him [upon his saddle]: (TA:) pl. *مِعَالِقِي*. (S, O, TA.) [See an ex. voce *شَرْبَةٌ*.]

*رَجُلٌ ذُو مِعْلَقَةٍ* A man who attacks and plunders, (O,) who clings to everything that he finds, or attains, or obtains. (O, K.)

*مِعْلَقَةٌ* One of the implements, or utensils, of the pastor [probably a thing upon which he hangs his provision-bag &c.]. (Lh, TA.)

*مُعَلَّقٌ* [pass. part. n. of 2, *Hung, or suspended, &c.*: see its verb. — Hence, *السَّبْعُ الْمُعَلَّقَاتُ السَّبْعُ*

*السَّبْعُ الْمُعَلَّقَاتُ* The seven suspended odes; accord. to several writers: two reasons for their being thus called are mentioned in the Mz (49th نوع); one, that “they were selected from all the poetry, and written upon *قَبَائِطِي* (pieces of fine white cloth of Egypt) with water-gold, and suspended upon the *Kaṣbeh*”; the other, that “when an ode was deemed excellent, the King used to say, ‘Suspend ye for us this,’ that it might be in his repository:” that these odes were selected from all the poetry, and that any copies of them were suspended collectively upon the *Kaṣbeh*, has been sufficiently confuted in Nöldeke’s “*Beiträge zur Kenntniss der Poesie der alten Araber*,” pp. xvii.—xxiii.: it is not so unreasonable to suppose that they may have been suspended upon the *Kaṣbeh* singly, at different times, by their own authors or by admiring friends, and suffered to remain thus placarded for some days, perhaps during the period when the city was most thronged by pilgrims; but the latter of the two assertions in the Mz seems to be more probable. — Hence also *مِعْلَقَةُ الْقَوْسِ* The appendage of the bow, by which it is suspended: see *نَيْاطٌ* and *وَتَرٌ*: and see also *عَلَاقَةٌ*. — *مِعْلَقَةٌ* applied to a woman means One whose husband has been lost [to her]: (S, TA:) or [left in suspense;] neither husbandless nor having a husband; (O;) [i.e.] whose husband does not act equitably with her nor release her, so that she is neither husbandless nor having a husband; (Az, TA;) or neither having a husband nor divorced. (Mgh.) It occurs in the Kur iv. 128. (S, TA.) — And one says of a man when he does not decide, or determine upon, his affair, nor relinquish it, *أَمْرُهُ مُعَلَّقٌ* [His affair is left in suspense]. (Z, TA.)

*مِعْلَقَةٌ* One to whose fauces leeches have hung (Lth, O, K) on the occasion of his drinking water; (Lth, O;) applied to a man and to a beast. (TA.) — And A suspended cluster, or bunch, of grapes or dates. (MA.)

anything by means of which a thing is suspended (S, O, K) is called its *مِعْلَاقٌ*, (S, O,) or is called *مِعْلَاقٌ* and *مُعْلَوْقٌ*, (K,) which latter is a word of a rare form: (TA:) and *عَلَاقَةٌ* likewise signifies the *مِعْلَاقٌ* by means of which a vessel is suspended: (TA:) pl. of the first [and of the second] *مِعَالِقِي*. (Mgh, Mṣb.) Also A stirrup-leather: pl. as above. (MA.) And *المِعْلَاقَانِ* signifies *مِعْلَاقَا الدَّلْوِ وَشِبْهَهَا* [app. meaning The two suspensory cords of the leathern bucket and of the like thereof]. (IDrd, O, K: but the CK, for *مِعْلَاقًا*, has *مِعْلَاقٌ*: and the O has *وَمَا أَشْبَهَهَا* in the place of *وَشِبْهَهَا* [which means the same].) —

Also A thing suspended to a beast of burden; such as the *قَرَبَةٌ* and the *مِطْبَرَةٌ* and the *قَمِيْمَةٌ*: pl. as above. (Mgh, Mṣb: but in the former, only the pl. of *مِعْلَاقٌ* in this sense is mentioned.) — [And A pendant of a necklace and of an earring and the like; in which sense its pl. is expl. as follows:] the *مِعَالِقِي* of necklaces (O, TA) and of [the ear-rings or ear-drops called] *شَنُوفٌ* (TA) are what are put therein or thereto, [meaning suspended thereto,] of anything that is beautiful; (O, \*TA;) and *الأَعَالِقِي*, which has no sing., is like *المِعَالِقِي*, each of them signifying what are suspended. (TA.) [See also *شَنَفٌ*.] — *مِعْلَاقٌ*

*البَابِ* [means A kind of latch, or sliding bolt;] a thing that is suspended, or attached, to the door, and is then pushed, whereupon it [i.e. the door] opens; different from the *مِعْلَاقٌ*, with the pointed غ. (TA.) One says, *مَا لِبَابِهِ مِعْلَاقٌ وَلَا مِعْلَاقٌ* i.e. [There is not to his door] a thing that is opened with a key nor [a thing that is opened] without it. (A, TA.) — *مِعْلَاقٌ* also signifies The tongue (O, K) of a man: (O:) or an eloquent tongue. (TA.) — And *رَجُلٌ ذُو مِعْلَاقِي* A man whose antagonist, when he clings to him, will not [be able to] free himself from him: (Mbr, Z, TA:) or a man vehement in altercation or dispute or litigation, (IDrd, S, O, K,) who clings to arguments, or pleas, (IDrd, O, K,) and supplies them; (IDrd, O;) and *رَجُلٌ مِعْلَاقٌ* signifies the same. (IDrd, O, K.) — And [the pl.] *مِعَالِقِي* signifies A sort [or variety] of palm-trees. (IDrd, O, K.)

*مُعْلَوْقٌ* One to whose fauces leeches have hung (Lth, O, K) on the occasion of his drinking water; (Lth, O;) applied to a man and to a beast. (TA.) — And A suspended cluster, or bunch, of grapes or dates. (MA.)

*مُعْلَوْقٌ*: see *مِعْلَاقٌ*, first sentence, in two places.

*مِعَالِقِي*: see *عَلُوْق*, latter half.

*مُعَلَّقِي*: see *عَلَقَةٌ*, in two places: — and see also *عَلُوْقٌ*.

*مَتَعَلَّقَاتٌ*: see *تَعَلَّقَاتٌ*. — *نَيْسَ الْمَتَعَلَّقِي كَالْمَتَاتِقِي* means He who is content with what is little is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, (من)

*مِعْلَاقٌ* The thing by means of which flesh-meat, (S, Mgh, O, Mṣb,) and other things, (Mgh, Mṣb,) or grapes, and the like, (S, O,) are suspended; (S, Mgh, O, Mṣb;) as also *مُعْلَوْقٌ*: (S, O:) and