

(S, O, K,) aor. ٢, (K,) inf. n. عَتَّقَ; (Fr, S, O;) and عَتَّقَ; (K;) *It, (Mṣb,) or the property, or cattle, (Fr, S, O, K,) became in a good, right, or proper, state.* (Fr, S, O, Mṣb, K.) — See also 4. — عَتَّقَ الشَّيْءَ; (S, Mgh, O, K,) inf. n. عَتَّقَاةٌ; (S, Mgh, O;) and عَتَّقَ, aor. ٢ (S, O, K) and ٣; (K;) *The thing became old.* (S, Mgh, O, K.) Both of these verbs, in this sense, are said of clarified butter. (TA.) And you say, عَتَّقَتِ الخَمِيرَ; (S, Mṣb, K;) and عَتَّقَتِ, (Mṣb, K,) aor. ٢, inf. n. عَتَّقَ and عَتَّقَ; (Mṣb;) *The wine became old (Mṣb, K) and good.* (K.) — عَتَّقَتِ يَمِينُ عَلَيْهِ يَمِينُ, (S, O, K,) aor. ٢; (S, K; in one of my copies of the S ٢;) and عَتَّقَتِ; (S, O, K;) *The oath was binding on him: (K:) or was old, and binding on him; as though he kept it [long], not violating it.* (S, O.) = عَتَّقَهُ فِيهِ, inf. n. عَتَّقَ, *He bit it: (K:) or بِفِيهِ عَتَّقَ he bit with his front teeth: and [simply] he bit:* (So in the O:) [both are app. correct; for it is said that] تَعَتَّقِي signifies the act of biting. (L, K.)

2: see 4. — عَتَّقَتِ الشَّيْءَ, (S, O,) inf. n. تَعَتَّقِي, (S, K,) *I made the thing old.* (S, O, K.) عَتَّقَتِ زَمَانًا is said of wine (الخَمِيرُ) [as meaning *It was kept long, so that it became old.*] (S, O.) — See also 1, last sentence.

4. اعتق فرسه *He made his mare to hasten, or be quick, [and to precede, (see 1, first sentence,)] and become safe, or secure.* (S, O, K.) — اعتق العبد *He emancipated the slave; freed him from slavery:* (S, Mgh, O, Mṣb, K.) عَتَّقَهُ in this sense is not known, (TA,) and should not be said, therefore it is said in the Bāri' that one should not say عَتَّقَ العبدَ, nor should one say أَعْتَقَ العبدَ with the verb in the active form [and making العبد the agent]. (Mṣb.) — اعتق المال *He put the cattle, or property, into a good, right, or proper, state;* (Fr, S, O, K;) as also عَتَّقَهُ, inf. n. تَعَتَّقِي; (O;) and عَتَّقَهُ, (Mṣb, K, TA,) aor. ٢, inf. n. عَتَّقَ. (TA.) — اعتق قلبه *He dug his well, and cased it [with stones or bricks], (AA, O, K,) and made it good.* (AA, O.) — اعتق موضعه *He took for himself his place (حَازَهُ), so that it became his property.* (O, K.) — اعتق إذا استقام له وأخذ [is expl. by the words] ديوانه [app. as meaning *He took something from his register, or his account or reckoning, when it had become in a right, or correct, state for him.*] (O, TA.) — اعتق يمينه *He made his oath to be inexorable.* (L, TA.)

عتق: see the next paragraph.

عتق [mentioned above as an inf. n. and also as a simple subst. (see 1)] i. q. نَجَابَةٌ [app. as a quality of a horse and the like, meaning *Generousness, excellence, or swiftness:* see 1, first and second sentences]. (K.) — And i. q. كَرَمٌ [Generousness, generosity, or nobility]; (S, Mgh, O, K;) as in the saying, مَا أَبْيَنَ العَتَقِ فِي وَجْهِ فَلَانٍ [How manifest is generousness, &c., in the face of such a one!]. (S, O.) — And i. q. شَوْفٌ [Highness,

or eminence, of rank or condition]. (K.) — Also Beauty, or comeliness. (S, O, K.) — And The state, or condition, of freedom; contr. of slavery. (S, O, K.) — [And Oldness: in which sense,] accord. to some, عَتَّقَ and عَتَّقَ relate to inanimate things, as wine and dates; and قَدَمَ relates to inanimate things and also to animals. (L, K.) = Also, and عَتَّقَ, *A species of trees from which Arabian bows are made:* (AHn, K:*) the name being meant to imply the excellence of the bow [made therefrom]. (AHn.)

عتق: see what next precedes.

عتاق: see the next paragraph, last quarter.

عتيق A horse that precedes, outstrips, or outgoes; as also عَاتِقٌ; or this signifies a horse that precedes, and becomes safe, or secure; (TA; [see 1, first and second sentences;]) or that precedes, outstrips, or outgoes, the [other] horses: (Mṣb:) and the former, a generous, or an excellent, horse: (Mṣb, TA:) or a horse swift and excellent; or that excites admiration by his generosity or excellence; syn. رَائِعٌ: (S, Mgh, O, TA:) pl. عَتَاقٌ: (S, O, Mṣb:) عَتِيقَةٌ applied to a young she-camel means generous, excellent, or swift: (TA:) and عَتَاقٌ has this meaning applied to camels, (TA,) or to such as are termed أَرْحَبِيَّاتٍ, (S, O, TA,) and to horses; (K, TA;) or the عَتَاق of horses are the generous, or excellent, thereof; and so of birds; (Mgh;) [the noble thereof, in a sense wider than that in which this epithet is applied in English falconry;] or of birds, such as prey; (S, O, K, TA;) عَتِيقٌ being applied to one of them: (TA:) عَتَاقُ الطَّيْرِ is also applied [particularly] to eagles: (IAḡr, TA voce عَقَابٌ:) and عَتِيقُ الطَّيْرِ, to the hawk, or falcon: (O, TA:) and عَتِيقٌ signifies anything generous, or excellent; (S;) and anything choice, or best; (S, O, K;) thus applied to a hawk, and dates, and water, and fat: (S:) or العَتِيقُ means dates [themselves], (AHn, O, K,) as in a verse of 'Antarah (or of Khuzaz-Ibn-Lowdhān, S, TA) cited voce كَذَبَ, (O,) as a proper name thereof; (K;) or, as some say, the dates termed شَهْرِيزُ; and its pl. is عَتِيقٌ: (TA:) and water [itself]: (K:) and fat [itself]: and accord. to IAḡr, anything that has attained the utmost degree in goodness or badness or beauty or ugliness is termed عَتِيقٌ; pl. عَتِيقٌ. (TA.) — Also Beautiful, or comely: so in the saying, فَلَانٌ عَتِيقُ الوَجْهِ [Such a one is beautiful, or comely, in respect of the face]. (O, TA.) And عَتِيقَةٌ أَمْرَأَةٌ means *A woman beautiful, or comely; generous, or noble.* (TA.) — And (applied to a man, S, O) *Thin, or fine, or delicate, in his external skin, after having been coarse and rough.* (S, O, K.) — And, applied to a slave, signifying *Freed from slavery, or emancipated:* (S, Mgh, O, Mṣb, K;) as also عَاتِقٌ, and مُعْتَقٌ; (S, O, Mṣb, K;) and some of the relaters of traditions say مُعْتَقٌ, (TA,) but this is not allowable: (Mṣb, TA:) عَتِيقَةٌ is applied to a female, (S, O, Mṣb, K,) and عَتِيقٌ also: (Mṣb:) the pl. of عَتِيقٌ is عَتَقَاءُ, (S,

Mgh, O, Mṣb, K,) and عَتَاقٌ also sometimes occurs, like كِرَامٌ as a pl. of كَرِيمٌ; (Mṣb;) and the pl. of عَتِيقَةٌ is عَتَاقِي. (S, O, Mṣb.) العَتِيقُ is an appellation applied to Eḡ-Siddeq, (S, K,) i. e. (S) to Aboo-Bekr, (S, O, K,) as a surname, (K,) because he was said by the Prophet to be freed (عَتِيقٌ) from the fire [of Hell]: or because of his beauty, or comeliness: (S, O, K:) or he was so named by his mother. (O, K.) — And Old; (S, Mgh, O, L, Mṣb, K;) as also عَاتِقٌ: (S, O:) the former is applied in this sense to anything, even to a man: (S, L:) and the pl. is عَتَاقِي, which occurs in a trad. applied to the earlier verses of the Kur-ān that were revealed at Mekkeh, (L, TA,) and عَتَقُ, (S, K,*) or عَتَقُ, with two dammehs, (Mgh, Mṣb,) like بُرْدٌ pl. of بُرِيدٌ, (Mṣb,) applied to دَرَاهِمٍ, (Mgh, Mṣb,) عَتَقُ being [probably] a contraction of عَتَقُ (like as بُرْدٌ is of بُرُودٌ) and in like manner applied to دَنَانِيرٍ, (S,) [and عَتَقُ occurs in the TA in art. سَمَر, agreeably with general analogy if pl. of عَاتِقِي,] but عَتَقُ, with two dammehs and teshdeed, is a mistake. (Mgh.) العَتِيقُ البَيْتُ العَتِيقُ is an appellation of *The Ka'bah*, (S, O, K,) given to it in the Kur-ān [xxii. 30 and 34, as meaning *the Old House*], (O,) because it was the first house founded upon the earth, (O, K,) as is said in the Kur [iii. 90]: (O:) or [as meaning *the Freed House*], because it was freed from submersion (O, K) in the days of the Deluge, (O,) being taken up; (TA;) or from the imperious, overbearing, or tyrannical, of mankind; or from the Abyssinians; or because not possessed by any one; (O, K;) and [thus expl.] it is tropical. (TA.) You say قَنْطَرَةٌ عَتِيقَةٌ [An old bridge], (S, O, K,) with ة, (S, O,) and قَنْطَرَةٌ جَدِيدٌ [meaning the contr.], (S, O, K,) without ة, (S, O,) because عَتِيقَةٌ has the meaning of the measure فَاعِلَةٌ, (S, O, K,) but جَدِيدٌ has the meaning of the measure مَفْعُولَةٌ. (S, O.) And رَاحٌ عَتِيقٌ, (O, K,) without ة, (O,) and عَتِيقَةٌ and عَاتِقٌ [app. meaning *Old wine*]: (K:) and خَمْرٌ عَاتِقٌ and عَتِيقٌ and عَتَاقٌ *good and old wine:* (K, in a later portion of the art. :) or عَاتِقٌ means *old wine:* (S, O, TA:) or *long kept in its receptacle:* (L, TA:) or *of which no one has broken the seal [upon the mouth of its jar]:* (S, O, TA:) or *that has just attained to maturity:* (Z, TA:) Ḥassān says, [using it as an epithet in which the quality of a subst. predominates,]

* كَأَلْمِسِكِ تَخْلِطُهُ بِمَاءِ سَحَابَةٍ
* أَوْ عَاتِقِي كَدَمِ الدَّبِيحِ مُدَامٍ

[Like mush which thou mixest with the water of a cloud, or old wine (&c.) like the blood of the slaughtered animal, made to continue long in its unopened jar]. (S, O, TA: but the last, for تَخْلِطُهُ, has مُخْتَلِطٌ.) — And العَتِيقُ signifies *Wine [itself].* (K.) And [What is termed] الطَّلَاةُ [app. as meaning *expressed juice of grapes boiled until the quantity thereof is reduced to one third or half*]. (K.) — And Milk. (K.) —