

O,) or place of bending, (K,) of a river, and of a valley, (S, O, K,) and of sand: (S, O:) pl. عَوَاقِيلُ : or the عَوَاقِيلُ of valleys are the angles, in the places of bending, thereof; and the sing. is عَاقِلٌ. (TA.) — And The main of the sea : or the waves thereof. (K.) — And A land in which (so in copies of the K, but in some of them to which,) one will not find the right way, (K, TA,) because of its many places of winding. (TA.) — [Hence,] عَوَاقِيلُ الْأُمُورِ What are confused and dubious of affairs. (S, O, K.) — And [hence] one says, إِنَّهُ لَذُو عَوَاقِيلٍ, meaning Verily he is an author, or a doer, of evil. (TA.) — Also A certain plant, (O, K,) well known, (K,) not mentioned by AHn (O, TA) in the Book of Plants; (TA;) [the prickly hedsarum ; hedsarum alhagi of Linn.; common in Egypt, and there called by this name; fully described by Forskål in his Flora Aegypt. Arab., p. 136;] it has thorns; camels pasture upon it; and [hence] it is called شَوْكُ الْجِمَالِ ; it grows upon the dykes and the تَرْعَ [or canals for irrigation]; and has a violet-coloured flower. (TA.) [See also تَرْجِيْبِينْ ; حَاجَ, in art. حَمْجَ.]

عَقْلٌ: see the next paragraph.

عَقْنَفْلُ A great كَثْبَ [i. e. hill, or heap, or oblong or extended gibbous hill,] of intermingled sands: (S, O :) or a كَثْبَ that is accumulated (K, TA) and intermingled: or a حَبْلٌ [or long and elevated tract] of sand, having winding portions, and حَرْفَ [app. meaning ridges], and compacted: (TA:) accord. to El-Ahmar, it is the largest quantity of sand; larger than the كَثْبَ: (S voce لَبْتُ :) pl. عَقَائِيلُ (S, O) and عَقَائِيلُ (O) and عَقَنْفَلَاتُ. (TA.) — And A great, wide, valley: (K:) pl. عَقَائِيلُ and عَقَائِيلُ. (TA.) — Also, (S, O, K,) sometimes, (S, O,) and عَنْقَلٌ, (O, K,) The مَصَارِينَ [or intestines into which the food passes from the stomach], (S, O,) or قَانِصَةَ [which here probably signifies the same], (K,) of a [lizard of the species called] ضَبْ: (S, O, K:) or the [portion of fat termed] كُشْبَةَ of the ضَبْ. (TA.) [أَطْعِمُ أَخَاكَ مِنْ عَقْنَفْلَ الصَّبْ Give thy brother to eat of the intestines, &c., of the dabb: or, as some relate it, مِنْ كُشْبَةَ الصَّبْ:] is a prov., said in urging a man to make another to share in the means of subsistence; or, accord. to some, denoting derision. (TA.) — Also A [drinking-cup, or bowl, of the kind called] قَدْحٌ. (Ibn-'Abbád, O, K.) — And A sword. (Ibn-'Abbád, O, K.)

أَعْقَلُ, applied to a camel, Having what is termed عَقْلٌ, i. e. a twisting in the hind leg, &c.: (S, O, K:) [see the last portion of the first paragraph:] fem. عَقْلَانَةً, applied to a she-camel. (S, K.) — [Also More, and most, عَاقِلٌ, or intelligent, &c.]

مَعْقُلٌ A place to which one betakes himself for refuge, protection, preservation, covert, or lodging;

syn. مَلْجَأً ; (S, Mgh, O, Mṣb, K;) as also عَقْلٌ, (S, O, K,) of which the pl. is عَقْوُلٌ: (S, O:) but Az says that he had not heard عَقْلٌ in this sense on any authority except that of Lth; and held العَقْوُلُ, which is cited as an ex. of its pl., to signify "the protecting oneself in a mountain:" (TA:) and مَعْقُلٌ signifies also a fortress; [like as عَقْلٌ is said to do;] syn. حَسْنٌ: (Mgh:) the pl. is مَعَاقِلٌ. (TA.) Hence one says, using it metaphorically, هُوَ مَعْقُلٌ قَوْمَهُ : He is the refuge of his people: and the kings of Himyer are termed in a trad. مَعَاقِلُ الْأَرْضِ, meaning The fortresses [or refuges] of the land. (TA.) — [It is perhaps primarily used in relation to camels; for مَعَاقِلُ الْإِبْلِ means The places in which the camels are bound with the rope called عِقالٌ. (TA.)

مَعْقَلَةٌ and مَعْقَلَةٌ; and the pl.: see عَقْلٌ, first quarter, in five places. — [It seems to be implied in the S and O that the former signifies also Places that retain the rain-water.]

رُطْبٌ مَعْقَلِيٌّ (Mgh, Mṣb,) or سَمْرٌ مَعْقَلِيٌّ (S,) A certain sort of dates, (Mgh, * Mṣb,) [or fresh ripe dates,] of El-Basrah: (Mṣb:) so called in relation to Maqil Ibn-Yesár. (S, Mgh, Mṣb.)

مَعْقَلَةٌ is applied to camels (إِبْلٌ) as meaning Bound with the rope called عِقالٌ. (O, TA.) And also to a she-camel bound therewith on the occasion of her being covered: and hence the epithet مَعْقَلَاتُ is applied by a poet, metonymically, to women, in a similar sense. (TA.)

مَعْقُولٌ [pass. part. n. of عَقْلٌ in all its senses as a trans. verb. — Hence it signifies Intellectual, as meaning perceived by the intellect; and ex-cogitated: thus applied as an epithet to any branch of knowledge that is not necessarily منْقُولٌ, which means "desumed," such as the science of the fundamentals of religion, and the like. — Hence also, Intelligible. — And Approved by the intellect; or reasonable. — It is also said to be an inf. n.]: see 1, latter half. — And see عَقْلٌ, latter half, in two places.

مَعْقُولَاتُ Intellectual things, meaning things perceived by the intellect: generally used in this sense in scientific treatises. — And hence, Intelligible things. — And Things approved by the intellect; or reasonable.]

عَقْمٌ

عَقْمَتْ مَفَاصِلُ His joints (S, K) of the arms and legs (S) became dry. (S, K.) [See عَقْمَ, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, تَعْقِمُ أَصْلَابُ الْمُنَافِقِينَ وَالْمُشْرِكِينَ وَلَا يَسْجُدُونَ (S, * TA) i. e. The joints [of the backbones of the hypocrites and of the believers in a plurality of gods] shall become dry, and bound, so that their backbones shall be [as] one vertebra, impacted together in their constituent parts, [and they shall not be able to prostrate themselves.]

(TA.) — And عَقْمَتْ ; (S;) or عَقْمَتْ ; (Mṣb;) or both; and عَقْمَتْ , aor. ءَعْقَمَتْ ; and عَقْمَتْ inf. n. عَقْمٌ and عَقْمٌ (S, K) and عَقْمٌ, (K,) or the second of these is a simple subst., and the last is the inf. n. of the second verb; (Mṣb;) said of the womb (الرَّحْمُ, S, Mṣb, K, TA), It was, or became, barren, (Mṣb,) or incapable of receiving offspring, (S, K,) in consequence of a هَرْمَة therein. (K. [See عَقْمٌ, below.]) And عَقْمَتْ and عَقْمَتْ and عَقْمَتْ are said of a woman [as meaning She was, or became, barren]. (IB, TA.) — [Hence,] عَقْمَ خَلْقَهُ, said of a man, هُوَ مَعْقُلٌ خَلْقَهُ, meaning His disposition was, or became, bad, or evil. (TA.) — And عَقْمَ, (K, TA,) inf. n. عَقْمٌ, (TA,) + He (a man, TA) was, or became, silent. (K, TA.) — عَقْمَ اللَّهُ رَحْمَهَا (IB, Mṣb, K, TA,) aor. ءَعْقَمَ, (Mṣb, K, TA, [in the CK عَقْمَها and عَقْمَها are erroneously put for عَقْمَها and يَعْقِمُها,]) inf. n. عَقْمَهَا ; (IB, Mṣb, TA;) and (IB, K) * عَقْمَهَا ; (S, IB, K;) the former used by those who say عَقْمَتْ, and the chaste form; the latter, by those who say عَقْمَتْ and عَقْمَتْ; the two being like حَزْنَتْهُ and أَحْزَنَتْهُ; (IB, TA;) God made her womb to be barren, (Mṣb,) or incapable of receiving offspring. (S, K.) — [Hence,] one says, وَمَآءَ الْيَمِينِ الْفَاجِرَةِ تَعْقِمُ الرَّحْمَةَ i. e. + [The false oath] severs communion and kindness between men. (TA.)

2. عَقْمَهُ, inf. n. تَعْقِيمٌ, + He silenced them. (K.)

3. عَقَامٌ, (S, K,) inf. n. مَعَاقِمَهُ, (TA,) + He contended with him in an altercation, disputed with him, or litigated with him: (S, K, TA;) and vied wth him, contended with him for superiority, or strove to surpass him, in strength, power, or force. (TA.)

4: see 1, last sentence but one.

5. In the saying of a poet, (S,) namely, Rabee'ah Ibn-Makroom Ed-Dabbee, (TA,) *

* وَمَاءَ أَجِنِ الْجَمَاتِ قَفْرُ

* تَعْقَمُ فِي جَوَانِيهِ السِّبَاعِ

the meaning is تَحْتَنَرُ [i. e. the verse means Many a water, or and a water, of which the supplies are altered for the worse, and which is deserted, by the sides of which the beasts of prey dig hollows in the ground, app. to obtain water that has become purified by filtration]: or, as some say, the meaning is تَرَدُّدُ [i. e. go to and fro]. (S, TA.)

6. الشَّعَاقُ is syn. with الشَّعَاقُ, (K, TA,) The coming to water [by turns, or] time after time; and some say that the م of the former is a substitute for the ب of the latter. (TA.)

8. الْأَعْتَاقَمُ signifies The digging a well, and, when one has nearly reached the water, digging a small well, (S, K, TA,) in the middle of the former, (TA,) of sufficient dimensions for one's finding the flavour of the water; when, if it be sweet, the rest of it is dug, (S, K, TA,) and made wide; otherwise it is abandoned. (TA.) — Also