

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 *عَاقُولٌ*. (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 hedysarum*; *hedysarum 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 تَرَعُ [or canals for irrigation]; and has a violet-coloured flower*. (TA.) [See also *تَرْتُجِبِينَ*; and see *حَاج*, in art. *حجج*.]

عَنْقَلٌ: see the next paragraph.

عَنْقَلٌ *A great كَثِيبٌ [i. e. hill, or heap, or oblong or extended gibbous hill,] of intermingled sands*: (S, O:) or a *كَثِيبٌ that is accumulated* (K, TA) and *intermingled*: or a *حَبْلٌ [or long and elevated tract] of sand, having winding portions, and حَرَفٌ [app. meaning ridges], and compacted*: (TA:) accord. to El-Aḥmar, it is the *largest quantity of sand; larger than the كَثِيبٌ*: (S voce *لَبَبٌ*;) pl. *عَقَائِلُ* (S, O) and *عَقَائِيلُ* (O) and *عَنْقَلَاتٌ*. (TA.) — And *A great, wide, valley*: (K:) pl. *عَقَائِلُ* and *عَقَائِيلُ*. (TA.) — Also, (S, O, K,) sometimes, (S, O,) and *عَنْقَلٌ*, (O, K,) *The مَصَارِينُ [or intestines into which the food passes from the stomach], (S, O,) or قَانَصَةٌ [which here probably signifies the same], (K,) of a [lizard of the species called] ضَبٌّ*: (S, O, K:) or the [portion of fat termed] *كُثْيَةٌ* of the *ضَبٌّ*. (TA.) *أَطْعِمِ أَخَاكَ مِنْ عَنْقَلِ الضَّبِّ* [Give thy brother to eat of the intestines, &c., of the dabb: or, as some relate it, *مِنْ كُثْيَةِ الضَّبِّ*]: 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] قَدَحٌ*. (Ibn-'Abbád, O, K.) — And *A sword*. (Ibn-'Abbád, O, K.)

أَعْقَلٌ, 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. *عَقْلَاءٌ*, applied to a she-camel. (S, K.) — [Also *More, and most, عَاقِلٌ, or intelligent, &c.*]

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

syn. *مَلْجَأٌ*; (S, Mgh, O, Mṣb, K;) as also *عَقْلٌ*, (S, O, K,) of which the pl. is *عُقُولٌ*: (S, O:) but Az says that he had not heard *عَقْلٌ* in this sense on any authority except that of Lth; and held *العُقُولُ*, which is cited as an ex. of its pl., to signify “the protecting oneself in a mountain:” (TA:) and *مَعْقَلٌ* signifies also *a fortress*; [like as *عَقْلٌ* is said to do:] syn. *حَصْنٌ*: (Mgh:) the pl. is *مَعَائِلُ*. (TA.) Hence one says, using it metaphorically, *هُوَ مَعْقَلُ قَوْمِهِ* † *He is the refuge of his people*: and the kings of Ḥimyer are termed in a trad. *مَعَائِلُ الْأَرْضِ*, meaning *The fortresses [or refuges] of the land*. (TA.) — [It is perhaps primarily used in relation to camels; for] *مَعَائِلُ الْإِبِلِ* means *The places in which the camels are bound with the rope called عَقَالٌ*. (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*.]

رَطْبٌ مَعْقَلِيٌّ, (Mgh, Mṣb,) or *تَمْرٌ مَعْقَلِيٌّ*, (Mgh, Mṣb,) [or *fresh ripe dates*,] of *El-Basrah*: (Mṣb:) so called in relation to *Maḥqil Ibn-Yesár*. (S, Mgh, Mṣb.)

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

مَعْقُولٌ [pass. part. n. of *عَقَلَ* 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 *مَنْقُولٌ*, 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.

[*مَعْقُولَاتٌ 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*.]

عقمر

1. *عَقِمَتْ مَفَاصِلُهُ* *His joints* (S, K) of the arms and legs (S) *became dry*. (S, K.) [See *عَقْمَرٌ*, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, *تُعَقْمَرُ 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 *عَقِمَتْ*; (S;) or *عَقِمَتْ*; (Mṣb;) or both; and *عَقِمَتْ*, aor. 2; and *عَقِمَتْ*; (K;) inf. n. *عَقْمَرٌ* and *عَقْمَرٌ* (S, K) and *عَقْمَرٌ*, (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 (الرَّحِمُ, S, Mṣb, K, TA), *It was, or became, barren, (Mṣb,) or incapable of receiving offspring, (S, K,) in consequence of a هَزْمَةٌ therein*. (K. [See *عَقْمَرٌ*, below.]) And *عَقِمَتْ* and *عَقِمَتْ* and *عَقِمَتْ* are said of a woman [as meaning *She was, or became, barren*]. (IB, TA.) — [Hence,] *عَقْمَرٌ خُلُقُهُ*, said of a man, † *His disposition was, or became, bad, or evil*. (TA.) — And *عَقْمَرٌ*, (K, TA,) inf. n. *عَقْمَرٌ*, (TA,) † *He (a man, TA) was, or became, silent*. (K, TA.) — *عَقْمَرُ اللَّهِ رَحِمَهَا*, (IB, Mṣb, K, TA,) aor. 2, (Mṣb, K, TA, [in the CK *عَقِمَهَا* and *تَعَقِيمَهَا* are erroneously put for *عَقِمَهَا* and *يَعَقِيمَهَا*]) inf. n. *عَقْمَرٌ*; (IB, Mṣb, TA;) and (IB, K) *أَعَقِمَهَا*; (S, IB, K;) the former used by those who say *عَقِمَتْ*, and the chaste form; the latter, by those who say *عَقِمَتْ* and *عَقِمَتْ*; the two being like *أَحْزَنْتُهُ* and *حَزَنْتُهُ*; (IB, TA;) *God made her womb to be barren, (Mṣb,) or incapable of receiving offspring*. (S, K.) — [Hence,] one says, *الْيَمِينُ الْفَاجِرَةُ تَعَقِمُ الرَّحِمَ* i. e. † [The false oath] *severs communion and kindness between men*. (TA.)

2. *عَقِمَهُ*, inf. n. *تَعَقِيمٌ*, † *He silenced them*. (K.)

3. *عَاقَمَهُ*, (S, K,) inf. n. *مُعَاقَمَةٌ* and *عَقَامٌ*, (TA,) † *He contended with him in an altercation, disputed with him, or litigated with him*: (S, K, TA:) and *vied with 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-Maḥroom Ed-Dabbee*, (TA.)

* وَمَا أَجِنَ الْجَمَاتِ قَفْرٍ *
* تَعَقْمَرُ فِي جَوَانِبِهِ السَّبَاعُ *

the meaning is *تَحْتَفِرُ* [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 *تَرَدَّدٌ* [i. e. *go to and fro*]. (S, TA.)

6. *التَّعَاقُرُ* is syn. with *التَّعَاقُبُ*, (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. *الِإِعْتِقَامُ* 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