

عُكَّة A crease, or wrinkle, in the belly, originating from fatness: pl. **عُكَن** (S, Mgh, Msh, K) and (S, Msh) sometimes they said (Msh) **أُعْكَنَ** [which is a pl. of pauc.]. (S, Msh, TA.) — **عُكَنُ الدَّرْعِ** means *The folds of the coat of mail*: so in a verse cited voce **أَخَسَّ**: one says **ذَاتُ دِرْعٍ عُكَنٍ** [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA.)

عُكَاة A girl, or young woman, having creases, or wrinkles, in her belly, originating from fatness; as also **مُعْكَاة**. (K.) — And A she-camel thick in the teats (K, TA) and in the flesh of the udder; and in like manner a ewe or goat. (TA.)

عُكْنَان, and sometimes pronounced **عُكْنَان** [app. by poetic license], (S,) or **إِبِلُ عُكْنَانٍ** and **عُكْنَان** (K,) Numerous camels: (S, K:) or numerous great camels. (TA.)

عُكَّان The neck: (K:) app. a dial. var. of **عُجَّان**, of the dial. of El-Yemen. (TA.)

مُعْكَاة: see **عُكَاة**.

عل

1. **عَلَّه**, aor. **عَلَّ** (S, O, Msh, K) and **عَلَّ**, (S, O, K,) inf. n. **عَلَّل** (Msh, K) and **عَلَّل** (K,) *He gave him to drink the second time*; (S, O, Msh, K;) and so **عَلَّلَهُ** (K, TA,) inf. n. **عَلَّلَ**. (TA.) [See also 2 and 4.] — [Hence, + *He dyed it a second time*; namely, a hide: see a verse cited voce **مُحَلِّلٌ**.] — Hence [also], (TA,) **عَلَّ الضَّارِبُ** **الْبَضْرُوبَ**; *The beater plied the beaten with a continued beating*; (S, O, K, TA;) and so **عَلَّه** **عَطَاءُ اللَّهِ مُضَاعَفٌ يَعْلُ بِهِ** **ضَرْبًا**. (TA.) — And **عَلَّه** **عَبَادَةُ مَرَّةً بَعْدَ أُخْرَى** [The gift of God is redoubled; He bestows it upon his servants one time after another]. (TA.) — And **عَلَّ** (Msh, K,) or **عَلَّ بِنَفْسِهِ**, the verb being also intrans., (S, O,) aor. **عَلَّ** (IAqr, Msh, K) and **عَلَّ**, (IAqr, K,) inf. ns. as above, (TK,) *He drank* (IAqr, S, O, Msh, K) *the second draught*: (IAqr, S, O, K:) or *drank after drinking, uninterruptedly*: (K:) and **عَلَّتِ الْإِبِلُ**, aor. **عَلَّتْ** and **عَلَّتْ**, *The camels drank the second draught*. (TA.) — And **هَذَا طَعَامٌ قَدْ عَلَّ مِنْهُ** *This is food of which some has been eaten*. (K, K.) — **عَلَّ**, aor. **عَلَّ**, (IAqr, Msh, K,) inf. n. **عَلَّل**, (TA,) *He (a man, IAqr, Msh) was, or became, diseased, sick, or ill*; (IAqr, Msh, K;) and (Msh, K) so **عَلَّلَ** (S, O, Msh, K,) inf. n. **عَلَّلَ**; (K;) and so **عَلَّلَ**, in the pass. form: — and the trans. verb is **عَلَّلَهُ**, [syn. with **عَلَّلَهُ**], aor. in this case **عَلَّلَ**. (Msh. See 4.) — **عَلَّ الشَّيْءُ** is mentioned in the S, with the addition **فَبُو مَعْلُولٌ**, but without any explanation; perhaps as meaning *The thing was caused*; from **عَلَّة** “a cause,” of which **مَعْلُولٌ** (q. v.) is the correlative: but the context seems to indicate that it means *the thing was used for the purpose of diverting from some*

want: *Goliath appears to have read عَلَّ, and to have been led by what next precedes it in the S to render it loco alterius rei fuit lactavitve res.*]

2. **تَعَلَّلَ** signifies *The giving to drink after giving to drink*. (S.) See 4. [And see also 1, first sentence.] — And *The plucking fruit one time after another*. (S.) — And **عَلَّلَهُ** (S, O, K,) inf. n. as above (K) [and **تَعَلَّلَهُ**, q. v.], *He diverted, or occupied, him [so as to render him contented] with it*; (S, O, K;) namely, a thing, (S, O,) or food, &c., (K, TA,) as, for instance, discourse, and the like; (TA;) *like as the child is diverted, or occupied, with somewhat of food, by which he is rendered contented to be restrained from milk*. (S, O, TA.) One says, **فَلَانٌ يَعْطِلُ نَفْسَهُ بِتَعَلَّلَةٍ** [Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting]. (S, O.) [See also **مُعَلِّلٌ**. And see 5.] — Also *The assigning a cause: and the asserting a cause*. (KL.) [One says, **عَلَّلَهُ بِكَذَا** *He accounted for it by assigning as the cause such a thing: and he asserted it to be caused by such a thing*.]

3. **عَالَتُ النَّاقَةَ** *I milked the she-camel in the morning and the evening and the middle of the day*: (Lh, O, TA:) in the K, erroneously, **عَالَتْ** **النَّاقَةَ** [as meaning *the she-camel was milked at those times*]: (TA:) and the subst. is **عِلَالٌ**: (K:) [but there is no reason why this should not be regarded as a reg. inf. n.:] Lh cites this verse, (O,) of an Arab of the desert, (TA,)

• **الْعَنْزُ تَعْلِمُ أُنَى لَا أَكْرِمَهَا**
• **عَنِ الْعِلَالِ وَلَا عَنْ قَدْرِ أَضْيَافِي**

[The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cooking-pot of my guests]: (O:) or, accord. to Az, **عِلَالٌ** signifies the milking after milking, before the udder requires it by the abundance of the milk. (TA.) [See also 6.]

4. **أَعْلَلْتُ الْإِبِلَ** *I brought, or sent, back the camels from the water* (S, O, K) *after they had satisfied their thirst*, (O,) or *before they had satisfied their thirst*: (S, K:) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with **عَلَّ**; (S, O, K;) [see 4 in art. **عَلَّ**]; as though it were from the meaning of “thirsting;” but the former is what has been heard; (S, O;) and it means *I gave the camels to drink the second draught, or watered them the second time, and then brought them, or sent them, back from the water, having their thirst satisfied*; and thus, too, means **عَلَّلْتُ** **الْإِبِلَ**; the contr. of **أَعْلَلْتُهَا**. (TA.) See also 1, first sentence. — And **أَعَلَّ الْقَوْمُ** *The people, or party, were, or became, persons whose camels had drunk the second time*. (S, O, K.) — **أَعْلَلَهُ اللَّهُ** *God caused him to be diseased, sick, or ill*; (Msh, K;) as also **عَلَّلَهُ**, aor. **عَلَّلَ**. (Msh.) One says, **لَا أَعْلَلُكَ اللَّهُ**, meaning *May God not smite thee with a disease, a sickness, or an illness*. (S, O.) — And **أَعْلَلَهُ**

signifies also *He made him, or pronounced him, to have an excuse* (**جَعَلَهُ ذَا عِلَّةٍ**): whence **إِعْلَالَاتُ الْفُقَهَاءِ** [The excusings of the lawyers]. (Msh.)

5. **تَعَلَّلَ بِهِ** *He diverted himself*, (S,) or *occupied himself so as to divert himself*, (K,) and (S, in the K “or”) *contented, or satisfied, himself, or he was, or became diverted, &c., with it*; (S, K;) as also **عَلَّلَ**: (K:) as, for instance, with a portion of food, [so that the craving of his stomach became allayed,] before the [morning-meal called] **عِدَّةٌ**; (M voce **سُلْفَةٌ**, and K voce **نُجَّةٌ**, &c.) and as a beast does with the cud: (TA:) *he occupied himself so as to divert himself, and fed [or sustained] himself, with it*: (Har p. 23:) and *he whiled away his time with it*. (W p. 55.) And **تَعَلَّلَ بِامْرَأَةٍ** *He diverted himself with the woman*. (K.) — And **تَعَلَّلَ** signifies also *He occupied himself vainly*. (S and TA in art. **جَدَب**: see a verse cited voce **جَادِبٌ**.) — And *He made an excuse*. (KL. [See also 8.]) — And **تَعَلَّلْتُ مِنْ نَفْسِي**, and **تَعَلَّلْتُ**, (K, TA,) as also **تَعَلَّلْتُ**, without teshdeed, (TA, [see 5 in art. **عَلُو**],) *She passed forth from her state of impurity consequent upon childbirth*, (K, TA,) and *became lawful to her husband*. (TA.)

6. **عَلَّاهُ هُوَ يَتَعَالُ نَاقَتَهُ** means *He milks the she-camel* [q. v.] of his she-camel. (TA. [See also 3.]) And **الصَّبِيُّ يَتَعَالُ بِثَدْيِ أُمِّهِ** [perhaps correctly **ثَدْيِ أُمِّهِ**, and app. meaning *The child exhausts the she-camel, or remains of milk, in the breast of his mother*]. (TA.) — And **تَعَالَتُ النَّاقَةُ** + **إِ** *elicited from the she-camel what power she had [remaining] of going on*. (S, O.) — And **تَعَالَتُ نَفْسِي** signifies the same as **تَلَوَّمْتُهَا** [app. meaning *I waited for myself to accomplish a want, or an object of desire, so that I might avoid blame: for تَلَوَّمٌ as signifying تَنْظَرٌ and تَنْظَرٌ is trans. as well as intrans.; and seems to be originally similar to تَأَثَّرٌ and تَحَنَّنٌ &c.*]. (TA.) — See also 5, last sentence.

8. **اعْتَلَّ**: see 1, latter half. — [Hence, **اعْتَلَّتِ الرِّيحُ** + *The wind became faint, or feeble*.] — See also 5, first sentence. — Also *He excused himself; or adduced, or urged, an excuse, or a plea*; (MA, K, TA;) or *he laid hold upon a plea, or an allegation*. (El-Farábee, Msh.) You say, **اعْتَلَّ عَلَيْهِ** (S, MA, O) *He adduced, or urged, an excuse, or a plea, or pretext, for it*. (MA.) And hence, **اعْتِلَالَاتُ الْفُقَهَاءِ** [The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold]. (Msh.) — **اعْتَلَّهُ** *He hindered, prevented, impeded, or withheld, him; turned him back or away; retarded him; or diverted him by occupying him otherwise; from an affair*. (S, O.) — And (S, O, in the K “or”) *He accused him of a crime, an offence, or an injurious action, that he had not committed*. (S, O, K.)

R. Q. 2. **تَعَلَّلَ** *He, or it, was, or became, unsteady, or shaky, and lax, or uncompact*. (K.)