

(K, TA,) or until the attainment of forty years: (TA:) the pl. is عَقُولُ: (K:) Sb mentions عَقْلٌ as an instance of an inf. n. having a pl., namely, عَقُولُ; like شُعْلٌ and مَرَضٌ: (TA in art. مرض:) I Aqr says, (O,) الْعَقْلُ is [syn. with] الْقَلْبُ, and الْعَقْلُ is [syn. with] الْعَقْلُ: (O, K:) and الْمَعْقُولُ is [said to be] a subst., or name, for الْعَقْلُ, like الْمَجْلُودُ and الْمَيْسُورُ for الْجَلَادَةُ and الْيَسْرُ: (Har p. 12:) it is said in a prov., مَا لَهُ جَوْلٌ وَلَا مَعْقُولٌ (Meyd, and Har ubi supra,) meaning *He has not strong purpose of mind, [to withhold, or protect, him,] like the جَوْل [or casing] of the well of the collapsing whereof one is free from fear because of its firmness, nor intellect, or intelligence, (عَقْلُ), to withhold him from doing that which is not suitable to the likes of him.* (Meyd. [But see مَعْقُولٌ below.]) [Hence, أَسْنَانُ الْعَقْلِ (see 1 in art. حنك) and أَضْرَاسُ الْعَقْلِ (see ضرس), both meaning *The wisdom-teeth.*] = [It is said that] عَقْلٌ also signifies *A fortress; syn. حصن.* (K.) [But this seems to be doubtful.] See مَعْقِلٌ. = And *A sort of red cloth* (S, O, K) with which the [women's camel-vehicle called] هَوْدَجٌ is covered: (K:) or a sort of what are called بُرُودٌ [pl. of بُرْدٌ, q. v.] or a sort of figured cloth, (K,) or, as in the M, of red figured cloth: (TA:) or such as is figured with long forms. (Har p. 416.)

عَقْلَةٌ *A bond like the عَقَال [q. v.]: or a shackle.* (Har p. 199.) — [Hence it seems to signify *An impediment of any kind.*] One says, بِهِ عَقْلَةٌ مِنْ السِّحْرِ وَقَدْ عِيلَتْ لَهُ نُشْرَةٌ [app. meaning *In him is an impediment arising from enchantment, and a charm, or an amulet, has been made for him.*] (S, O.) — And *A [mode of] twisting one's leg with another's in wrestling.* (TA.) See 1, latter half. — And *A twisting of the tongue when one desires to speak.* (Mbr, TA in art. حبس.) — And, in the conventional language of the geomancers, (O, K,) it consists of *A unit and a pair and a unit, (O,) the sign* ٥: (K, TA:) also called ثِقَاتِي. (O, TA.)

عَقْلِي Intellectual, as meaning of, or relating to, the intellect.]

عَقَال *A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm: pl. عَقْلٌ.* (S, O, Mgh.) [See also شَكَال.] — And *The poor-rate* (S, Mgh, O, Mgh, K) of a year, (S, Mgh, O, K,) consisting of camels and of sheep or goats. (K.) [See a verse cited in the first paragraph of art. سعى and سعى.] One says, عَلَى بَنِي فُلَانٍ عَقَالَانِ, *On the sons of such a one lies a poor-rate of two years.* (S, O.) And hence the saying of Abobekr, تَوَّ مَنَعُونِي عَقَالًا (Mgh, O, Mgh) *If they refused me a year's poor-rate:* (Mgh, O:) and it is said that the phrase أَخَذَ عَقَالًا was used when the collector of the poor-rate took the camels themselves, not their price: (TA:) or Abobekr meant *a rope of the kind above mentioned;*

(Mgh, O, Mgh;) for when one gave the poor-rate of his camels, he gave with them their عَقْلُ: (O, Mgh;) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Mgh, TA,) of the value of the [rope called] عَقَال: (TA:) or he said عَنَّاكَ ["a she-kid"]; (Mgh, TA;) so accord. to Bkh, (Mgh,) and most others: (TA:) or جَدِيًّا ["a little kid"]. (Mgh, TA.) — Also *A young [she-camel such as is called] قَلُوص.* (K.) — عَقَالُ الْمِثْنِ means *The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels.* (K.)

عَقُولٌ *A medicine that binds, confines, or astringes, the belly [or bowels];* (S, O, Mgh;) as also عَاقُولٌ; contr. of حَادُورٌ. (A in art. حدر.) = See also عَاقِلٌ, latter half, in two places.

عَقِيلَةٌ *A woman of generous race, (S, O, K,) modest, or bashful, (S, O,) that is kept behind the curtain, (K,) held in high estimation: (TA:) the excellent of camels, (Az, S, O, K,) and of other things: (Az, TA:) or the most excellent of every kind of thing: (S, O, K:) and the chief of a people: (K:) the first is the primary signification: then it became used as meaning the excellent of any kind of things, substantial, and also ideal, as speech, or language: pl. عَقَائِلُ. (TA.) And الْعَقِيلَةُ, (K,) or عَقِيلَةُ الْبَحْرِ, (S, O, TA,) signifies *The pearl, or large pearl:* (S, O, K,* TA:*) or *the large and clear pearl:* or, accord. to IB, *the pearl, or large pearl, in its shell.* (TA.)*

إِبِلٌ عَقِيلِيَّةٌ *Certain hardy, excellent, highly esteemed, camels, of Nejd.* (Mgh.)

عَقَالٌ *A limping, or slight lameness, syn. ظَلْعٌ, (so in copies of the S,) or صَلْعٌ [which is said to signify the same, or correctly to signify a natural crookedness], (so in other copies of the S and in the O,) which occurs in the legs of a beast: (S, O:) or a certain disease in the hind leg of a beast, such that, when he goes along, he limps, or is slightly lame, for a while, after which he stretches forth; (K, TA;) accord. to A'Obeid, (TA,) peculiar to the horse; (K, TA;) but it mostly occurs in sheep or goats. (TA.) — دَاءُ ذُو عَقَالٍ *A disease of which one will not be cured.* (TA.) = عَقَالُ الْكَزْبِ *Three herbs that remain after having been cut, which are the سَعْدَانَةُ and the حَلْبُ and the قُطْبَةُ.* (TA.) = And عَقَائِلُ, [a pl.] of which the sing. is not mentioned, [perhaps pl. of عَقَالٌ, but in two senses a pl. of عَقْنَقُلٌ,] signifies *The portions of a grape-vine that are raised and supported upon a trellis or the like.* (TA.)*

عَقِيلِي *Grapes in their first, sour, state.* (O, K.)

شَعْرَتُهُ عَقِيلِيَّةٌ *q. شَعْرَتُهُ.* (AZ, TA in art. شغزب.)

عَاقِلٌ [act. part. n. of عَقَلَ: and as such,] *The payer of a bloodwit: pl. [or rather coll. gen. n.] عَاقِلَةٌ:* (Mgh:) the latter is an epithet in which

the quality of a subst. predominates; (TA;) and signifies a man's party (S, Mgh, O, K, TA) who league together to defend one another, (S, O, K, TA,) consisting of the relations on the father's side, (S, Mgh,* O, TA,) who pay the bloodwit (S, Mgh, O, TA) [app. in conjunction with the slayer] for him who has been slain unintentionally: (S, O, TA:) it was decided by the Prophet that it was to be paid in three years, to the heirs of the person slain: (TA:) they look to the offender's brothers on the father's side, who, if they take it upon them, pay it in three years: if they do not take it upon them, the debt is transferred to the sons [meaning all the male descendants] of his grandfather; and in default of their doing so, to those of his father's grandfather; and in default of their doing so, to those of his grandfather's grandfather; and so on: it is not transferred from any one of these classes unless they are unable [to pay it]: and such as are enrolled in a register [of soldiers or pensioners or any corporation] are alike in respect of the bloodwit: (IAth, TA:) or, accord. to the people of El-'Irāk, it means the persons enrolled in the registers [of soldiers or of others]: (S, O:) or it is applied to the persons of the register which was that of the slayer; who derive their subsistence-money, or allowances, from the revenues of a particular register: (Mgh:) Ahmad Ibn-Hambal is related to have said to Is-hāk Ibn-Manṣoor, it is applied to the tribe (قَبِيلَةٌ) [of the slayer]; but that they bear responsibility [only] in proportion to their ability; and that if there is no عَاقِلَةٌ, it [i. e. the bloodwit] is not to be from the property of the offender; but Is-hāk says that in this case it is to be from the treasury of the state, the bloodwit not being [in any case] made a thing of no account: (TA:) the pl. of عَاقِلَةٌ thus applied is عَوَاقِلُ. (Mgh.) = عَاقِلٌ also signifies *Having, or possessing, عَقْل [i. e. intelligence, understanding, &c.; or intelligent, &c.; a rational being];* (S, O, Mgh, K;) and so عَقُولٌ, (S, O, K,) or this latter has an intensive signification [i. e. having much intelligence &c.]: (TA: [see an ex. in a saying cited voce أَبَنُهُ, in art. بله.]) the former is expl. by some as applied to a man who withholds, or restrains, and turns back, his soul from its inclinations, or blamable inclinations: (TA:) and it is likewise applied to a woman, as also عَاقِلَةٌ: (Mgh:) the pl. masc. is عَقَالٌ and عَقَالَاتُ, (Mgh, K,) this latter pl. sometimes used; and the pl. fem. is عَوَاقِلُ and عَاقِلَاتُ. (Mgh.) — عَاقِلٌ is also applied to a mountain-goat, as an epithet, signifying *That protects himself in his mountain from the hunter:* (TA:) [and in like manner عَقُولٌ is said by Freytag to be used in the Deewān of Jerceer.] And it is [also] a name for *A mountain-goat, (S, O,) or a gazelle; (K;) because it renders itself inaccessible in a high mountain.* (S, O, K,*) — And عَاقِلَةٌ signifies *A female comber of the hair.* (S, O.)

عَاقِلَةٌ, as a coll. gen. n.: see عَاقِلٌ; of which it is also fem.

عَاقُولٌ: see عَقُولٌ. = Also *A bent portion, (S,*