

so as to make it knotted, and crisp, or curly: this they used to do in wars, and their doing so was forbidden by the Prophet: (O, L:) they did it from a motive of pride and self-conceit. (L.)

— **عَقَدَ نَاصِيَتَهُ** [lit. *He knotted his forelock*] means + *he was angry, and prepared himself to do evil, or mischief.* (A, O, L.) [See 2.] — **عَقَدَ عُنُقَهُ**

+ *He had recourse, betook himself, or repaired, to him, for refuge, or protection;* (O, L, K;*) heard by Is-hāk Ibn-Faraj from an Arab of the desert: (L:) and so **عَقَدَهَا**. (O.) — **عَقَدَ**, (K,) or **عَقَدَ بِأَصَابِعِهِ**, (O,) or **عَقَدَ الْحِسَابَ**, (MA,)

aor. -, (O, TA,) inf. n. **عَقَدَ**, (TA,) *He numbered, counted, or reckoned,* (M, A, O, K,) *with his fingers [by bending their tips down upon the palm, one after another, commencing with the little finger, and then by extending them in like manner].* (MA, O.) — **عَقَدَ فَمُ الْفَرْجِ عَلَى الْهَاءِ** [The

mouth of the vulva closed upon the sperma of the male]. (O.) — **عَقَدَتِ السَّبَاعُ** + *The beasts, or birds, of prey were restrained from injuring the*

cattle, and the like, by means of charms and talismans. (L, from a trad.) — **عَقَدَ التَّاجَ فَوْقَ رَأْسِهِ**, and **عَقَدَهُ**, *He put the crown upon his head.* (L.) — **عَقَدَ الْبِنَاءَ**, (A, L,) [aor. -,] inf. n. **عَقَدَ**;

(L;) and **عَقَدَهُ**, (A, O, L, K,) inf. n. **تَعَقَّدَ**;

(L;) *He arched [or vaulted] the building, or structure.* (A, O, L, K.) — And **عَقَدَ الْبِنَاءَ بِالْجِصِّ**, aor. -, inf. n. **عَقَدَ**, *He cemented the building, or structure, with gypsum.* (L.) — **عَقَدَ ثَمَرَهُ**, said of a plant, (M in art. ثَمَرُ,) or **عَقَدَهُ**, (K in

that art., [in the CK **عَقَدَ ثَمَرَهُ**]) and **عَقَدَ** alone, (A, O, K, in art. حَبْلُ, [see 4 in that art. and also in art. عِلْفُ,]) [It organized and compacted, or compactly organized, its fruit; and in like manner each verb is said of a fruit in relation to a

fruit-stone, such as that of a date, and of a peach, &c.] — **لَا تَعْقِدْ عَلَيْهِ السَّائِبَةُ شَحْمًا وَلَا لَحْمًا** [The

pasturing cattle will not make upon it fat nor flesh], said of a pasturage. (O in art. ضَرْعُ.) — **عَقَدَ الشَّحْمُ** *The fat became formed and compacted, and became apparent.* (L.) — **عَقَدَ**, (S, M, A, L, [in the O **عَقَدَ**, which is app. a mistranscription,]) aor. -, (M, L,) inf. n. **عَقَدَ**; (A;)

and **تَعَقَّدَ**; (Ks, S, O, L, K;) and **انْعَقَدَ**; (M, A, L;) said of rob, (Ks, S, O, M, A,) and of tar, (Ks, S, O,) and of honey, (M, A, O,) and of expressed juice of fresh ripe dates, (K,) and the like, (Ks, S, M, O,) [generally meaning when

boiled,] *It thickened; became thick, or inspissated.* (Ks, S, M, A, O, L, K.) — [Hence, app.,] **عَقَدَ**

[His belly became constipated]. (M voce

صَرْبُ, q. v.) — **عَقَدَتِ**, said of a bitch, (TK,) [aor. -,] inf. n. **عَقَدَ**, (O, L, K,) *Her vulva clung*

fast to the head of the قُضْبِ of the dog. (O, L, K, TK.) — **عَقَدَ**, said of the tongue, (S, O, K,*) aor. -, (S, [in the O -, an evident mistake,]) inf. n. **عَقَدَ**, (S, O,) *It had in it an impediment.* (S,* O,* L, K,*) And, said of a man, *He had an impediment in his tongue; was unable to speak freely; was tongue-tied.* (TA.) — Also, said of sand, *It*

became moistened in consequence of much rain [so as to cohere]. (L.)

2: see 1, first sentence. [Hence,] **عَقَدُوا التَّوَاصِيَّ** [They tied the forelocks of their horses in knots]

on an occasion of war, or battle; it being customary on such an occasion to do thus to the hair of the mane and that of the tail. (W p. 140.)

— See again 1, former half, in two places: — and latter half also in two places. — See also 4.

— **عَقَدَ كَلَامَهُ** *He rendered his speech, or language, obscure.* (A, L.) And **تَعَقَّدَ** *In his speech, or language, is obscurity.* (A.)

3. **مُعَاقَدَةٌ**, (Msb,) inf. n. **عَقَدَ**, (S, O, L,) *I united with him in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement, or I covenanted with him, respecting, or to do, such a thing.* (S,* O,* L,* Msb.) — See also 1, former half, in two places.

4. **عَقَدَهُ**; (Ks, S, M, A, O, K;) and **عَقَدَهُ**, (S, O, L, K,) inf. n. **تَعَقَّدَ**; (S, O, K;) but the former is the more approved, (L,) *He thickened it; caused it to become thick, or inspissated;* (Ks, S, M, A, O, K;) *by boiling it;* (O, K;) namely, rob, (Ks, S, O, M, L,) and tar, (Ks, S, O,) and honey, (M, A, O,) and the like. (Ks, S, M, O.)

5. **تَعَقَّدَ**: see 7, first sentence. — See also 8, last quarter. — **تَعَقَّدَتْ قَوْسُ قُرْصٍ** *The rainbow became like a constructed arch* (O, L, K) *in the sky.* (O, L.) And in like manner **تَعَقَّدَ** is said of a collection of clouds (سَحَابُ). (A, L.) — **تَعَقَّدَ** in a well is *The projecting of the lower part of the interior casing of stone, and the receding of the upper part thereof as far as the اتِّسَاعُ of the well, (O, L, K,) which is its جَرَابُ [app. here meaning the main portion of the well, from the water, or a little above this, to the mouth; this portion, it seems, being without casing]:* (O, L:) thus expl. by El-Aḥmar. (O.) — **تَعَقَّدَ** said of sand, [as also **انْعَقَدَ**, (S and O and K voce سَلَايِلُ,)] *It became accumulated, or congested.* (S, K,*) And the former said of moist earth, *It became contracted, and compacted in lumps.* (L.) — And **تَعَقَّدَتِ الْقَرْحَةُ** [The wound, or ulcer, formed itself into a knot, or lump]. (K in art. جَرْدُ: see 1 in that art.) — **تَعَقَّدَ** said of rob, and of tar, and the like: see 1, last quarter.

6. **تَعَاقَدُوا** *They united in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement,* (S, O, K,) **فِيمَا بَيْنَهُمْ** [respecting the matter between them]. (S, O.) — **تَعَاقَدَتِ الْكَلَابُ** *The dogs stuck fast together in coupling.* (S, O, K.)

7. **انْعَقَدَ**, said of a cord, or rope, (S, O, L, Msb,) as also **تَعَقَّدَ**, (S,* O,* L,) [but the latter has an intensive or a frequentative signification,] *It became tied, knit, complicated so as to form a knot or knots, tied in a knot or knots, tied firmly or fast or strongly.* (L.) — And the former, said of a sale or bargain, and of a contract or compact or the like, (S, O, L,) *It was, or became, concluded, settled, confirmed, or ratified.*

(L.) One says, **انْعَقَدَ النِّكَاحُ بَيْنَ الزَّوْجَيْنِ** *The marriage was, or became, concluded, settled, &c., between the husband and wife.* (L.) — Said of an animal's tail, *It became twisted [as though tied in a knot].* (L.) — And said of hair, *It became knotted, and crisp, or curly.* (L.) — Said of the date [and other fruit, *It became organized and compact, or compactly organized.*] (K in art. بَرَرُ, &c.) See also 8, latter half. — Said of sand: see 5. — And said of rob, and of tar, and the like: see 1, last quarter.

8. **اِعْتَقَدَهُ**: see 1, first sentence: — and see also 1 in the latter half. — **اِعْتَقَدَ كَذَا**, (Msb,) or **اِعْتَقَدَ كَذَا بِقَلْبِهِ**, (S, O,) *He settled, or determined, his heart, or mind, firmly upon such a thing; or he held, adhered, or clave, to such a thing with the heart, or mind; i. q. عَلَيْهِ عَقْدٌ*

الْقَلْبِ وَالضَّمِيرِ; (Msb;) [he believed, or believed firmly, or was firmly persuaded of, such a thing; this is its most usual meaning;] *he was, or became, certain, or sure, of such a thing.* (PS.) [It is mostly used in relation to matters of religion, to religious dogmas and the like.] See also **عَقِيدَةٌ**. — **اِعْتَقَدَ** also signifies *He acquired,* (S, Mgh, O, L, K,) or *bought,* (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, K,) or other property: (S, A, Mgh, O, L, K:) *he collected property.* (Mgh,* Msb.) Also, [without any objective complement expressed,] *He bought what is termed عَقْدَةٌ, i. e. an estate, or a property, consisting in land or houses.* (L.) — And **اِعْتَقَدَ أَخًا فِي اللَّهِ** *He adopted a brother in God.* (A.) — **اِعْتَقَدَ الدَّرَّ**, and **الْحَرَزَ**, *He made the pearls, and the beads, into a necklace; and in like manner, other things.* (L.) — **اِعْتَقَدَ** said of a date-stone, (A,) or other thing, (S, O, L,) [as also **انْعَقَدَ**, which frequently occurs in the lexicons &c. in the sense here following,] *It became hard.* (S, A, O, L.) — And hence, [so in the A,] **اِعْتَقَدَ بَيْنَهُمَا الْإِخَاءَ** *Fraternity became true, or sincere, and firmly established, between them two:* (A:) and [in like manner] **تَعَقَّدَ** it (i. e. fraternity) *became firmly established.* (L.) — And accord. to Ibn-Buzurj, **اِعْتَقَدَ** signifies *He (a man) closed, or locked, a door upon himself, when in want, that he might die:* (O:) thus Sh found in the Book of Ibn-Buzurj, i. e. **اِعْتَقَدَ**, with ق: (TA in art. عَقْدُ:) but others say that it is **اِعْتَقَدَ**, with ف: (O:) [or] **اِعْتَقَدَ** and **اِعْتَقَدَ** signify the same. (K.)

10. **اِسْتَعَقَدَتْ** *She (a sow) desired the male.* (O, K.)

أَخَذَتْ [as an inf. n.: see 1. — See also **أَخَذَتْ**, which is syn. with the inf. n. **تَأَخَّذَ**. — As a simple subst.,] see **عَقْدَةٌ**, third sentence. — Also *A contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement:* (Mgh, O, L, K:) pl. **عُقُودٌ**. (O, L.) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning *Contracts, &c.: or it there means the obligatory statutes, or ordinances, of God: or, accord. to Zj, the covenants imposed by God, and those imposed mutually by men agreeably with the*