• عَقَّتْ كَمَا عَقَّتْ دَلُوفُ العِقْبَانْ •

meaning *It clave* [the air of] the well, *rising swiftly, like the hastening of the swift eagle* in its flight towards the prey. (TA in the present art.)

2: see above, last sentence.

3. عَاقَقْتُ فُلَانًا, aor. أُعَاقُّهُ, inf. n. عِقَاقٌ, *I contravened*, or *opposed, such a one*. (TA.) [See also عَقَّ وَالِدَهُ, in the latter half of the first paragraph.]

4. اعقّ فُلَانٌ *i. q.* جَاءَ بِالعُقُوقِ [i. e. *Such a one did that which was an act of undutifulness, disobedience, refractoriness*, or *ill manners, to his father* or *the like*]. (Ṣ, TA.) [See also عَقَّ وَالِدَهُ, in the latter half of the first paragraph.] — And you say, مَا أَعَقَّهُ لِوَالِدِهِ [*How undutiful, disobedient, refractory*, or *ill-mannered, is he to his father!*]. (TA.) — اعقّت *She* (a mare, Ṣ, O, Ḳ, and an ass, TA) *conceived*, or *became pregnant*; (Ṣ, O, Ḳ;) or *she did not conceive*, or *become pregnant, after having been covered by the stallion*, or *during a year* or *two years* or *some years*; (Ḳ;) and ▼ عَقَّتْ, aor. ـِ, (O, Ḳ, TA,) the verb being of the class of ضَرَبَ, (TA,) inf. n. عَقَاقٌ and عَقٌّ (O, Ḳ, TA) and عُقُوقٌ, (CḲ, but not in other copies,) signifies the same, (O,* Ḳ, TA,) said of a mare, (O, Ḳ,) and of an ass; (O;) or عَقَاقٌ signifies *pregnancy itself*, as also عِقَاقٌ, (Ḳ,) and عَقٌّ; (Ṣ, O;) or عَقَّتْ signifies *she became pregnant*; and اعقّت, *the* [*hair called*] عَقِيقَةٌ *grew in her belly upon the young one that she bore*. (TA.) — Also *It* (a palm-tree, and a grape-vine) *put forth what are termed* عِقَان [q. v.]. (Ṣ, O, Ḳ.) — اعقّهُ *He made it bitter*; (Ṣ, O, Ḳ;) namely, water; said of God; like اقعّهُ. (Ṣ, O.) And اعقّت الأَرْضُ المَاءَ *The earth made the water bitter*. (TA.)

7. انعقّ *It became cloven, split, slit, ripped*, or *rent*; or *it clave, split*, &c.; said of anything; (Ṣ, O, Ḳ, TA;) mentioned by Th as said of a garment. (TA.) — انعقّت السَّحَابَةُ *The cloud became rent with the water*. (Ṣ, O, Ḳ.) See also 1, first quarter. [And see 8.] — انعقّ البَرْقُ and ▼ عَقَّ [of which latter the aor. is probably يَعُقُّ, and the inf. n. عَقٌّ, said in the Ḳ to mean انْشَقَّ,] signify تَشَقَّقَ and انْشَقَّ [as though meaning *The lightning became cloven*]; (TA;) [but] the former is expl. as signifying *the lightning was*, or *became, in a state of commotion* (تَضَرَّبَ) *in the clouds*. (Ṣ, O.) [Another meaning is suggested by an explanation of عَقِيقَةٌ (q. v.) in relation to lightning.] — انعقّ الغُبَارُ *i. q.* سَطَعَ [app. as meaning *The dust spread*, or *diffused itself*]: (IF, O, Ḳ:) or انْشَقَّ وَسَطَعَ [*became cleft, and diffused itself*]. (TA.) — انعقّ الوَادِى *The valley was*, or *became, deep*. (TA.) — انعقّت العُقْدَةُ *The knot became strongly*, or *firmly, tied*. (O,* Ḳ,* TA.)

8. اعتقّ السَّحَابُ *The clouds became rent*, (Ḳ, TA,) *and their water poured forth*. (TA.) See also 1, first quarter. [And see 7.] — اعتقّ السَّيْفَ *He drew the sword* (O, Ḳ) from its scabbard. (O.) — And اعتقّ [probably from عَقَّ بِالسَّهْمِ, q. v.,] *He exceeded the due bounds*, or *was immoderate, in excusing himself*. (TA.)

R. Q. 1. عَقْعَقَ بِصَوْتِهِ, (O, TA,) inf. n. عَقْعَقَةٌ, (Ṣ, O,) said of the عَقْعَقُ [or magpie], *It uttered a* [*kind of chattering*] *cry*, (Ṣ,* O, TA,) *resembling the sound of* ع *and* ق [or *the repeated sound of* عَقْ]; (O, TA;) whence its name: and said of a bird [that utters a cry of this kind] when it comes and goes. (TA.) — And عَقْعَقَةٌ signifies also The *shaking*, or *being in a state of commotion*, [*so as to produce a kind of crackling*, or *rustling, sound*,] of paper, and of a new garment; like قَعْقَعَةٌ [q. v.]. (TA.)

عَقٌّ *Any cleft*, or *furrow*, and *any hole*, in sand &c. (Ṣ, TA.) See also عَقَّةٌ. — Also *i. q.* عَاقٌّ, q. v. (O, Ḳ.) — مَاءٌ عَقٌّ: see عُقٌّ.

مَاءٌ عُقٌّ, with ḍamm, (Ḳ, TA,) or ▼ عَقٌّ, (thus written in my copies of the Ṣ and in the O,) and ▼ عُقَاقٌ, (O, Ḳ, TA,) *Bitter water*: (Ṣ, O, Ḳ:) or *intensely bitter water*: used alike as sing. and pl.: (TA:) like قُعٌّ, (TA,) or قَعٌّ, (Ṣ, O,) and قُعَاعٌ. (O, TA.)

عِقٌّ: see what next follows.

عَقَّةٌ *A deep excavation, hollow, cavity, trench*, or *the like, in the ground*; (Ḳ, TA;) as also ▼ عِقٌّ, accord. to the Ḳ, there said to be with kesr, but correctly ▼ عَقٌّ, with fet-ḥ, [q. v.,] which signifies *an elongated excavation in the ground*, and is originally an inf. n.: thus in the L. (TA.) — And *A blaze of lightning extending in an elongated form in the sky*, (IDrd, O, Ḳ,) or *in the side of the clouds*, (A, TA,) and said to be *as though it were a drawn sword*. (TA.) [See also عَقِيقَةٌ.]

عُقَّةٌ *A certain thing with which boys play*. (L, Ḳ, TA.)

عِقَّةٌ: see عَقِيقَةٌ, in the former half.

عَقَقٌ: see عَقَاقٌ. — It is said in the Ḳ to be syn. with عَاقٌّ; but in this sense the correct word is عُقَقٌ. (TA.)

عُقَقٌ: see عَقِيقَةٌ, latter half: — and see also عَاقٌّ, in two places.

عُقُقٌ, as a sing. and as a pl.: see عَاقٌّ.

عَقَاقٌ is an inf. n. of عَقَّتْ said of a mare (O, Ḳ) and of an ass: (O:) or it signifies *Pregnancy* (AA, Ṣ, Ḳ) *itself*; (Ḳ;) as also ▼ عِقَاقٌ, (Ḳ,) and ▼ عَقٌّ [which is likewise said to be an inf. n. of عَقَّتْ]. (Ṣ.) You say, أَظْهَرَتِ الأَتَانُ عَقَاقًا *The she-ass manifested pregnancy*. (AA, Ṣ, O.) — And, accord. to Esh-Shafi'ee, *An embryo*; or *a fœtus*. (TA.) — عَقَاقِ, like قَطَامِ, [indecl.,] is a [proper] name for العُقُوقُ [*Undutifulness, disobedience, refractoriness*, or *ill manners, to a parent*, or *the like*]: (Ḳ, TA:) mentioned by IB, and in the O. (TA.)

عُقَاقٌ, applied to water: see عُقٌّ.

عِقَاقٌ: see عَقَاقٌ.

عَقُوقٌ, applied to a mare, (Ṣ, O, Ḳ, TA,) and to an ass, (TA,) *Pregnant*: (Ṣ, O, Ḳ:) or *not pregnant after having been covered by the stallion*, or *during a year* or *two years* or *some years*; (Ḳ;) or it signifies thus also; (O;) having two contr. meanings; (Ḳ;) or it is applied to one in the latter state as implying a presage of good; (O, Ḳ;) so says AḤát; (O, TA;) i. e., as though they meant that she would become pregnant: (TA:) it is extr.; [as being from أَعَقَّتْ;] and one should not say ▼ مُعِقٌّ; or this is a bad dial. var.; (Ṣ, O, Ḳ;) or, accord. to AA, it is from اعقّت, and عَقُوقٌ is from عَقَّتْ: (TA:) the pl. is عُقُقٌ, and عِقَاقٌ is a pl. pl., (Ṣ, O, Ḳ,) i. e. pl. of عُقُقٌ. (Ṣ, O.) It is said in a prov., طَلَبَ الأَبْلَقَ العَقُوقَ, meaning *He sought an impossible thing*; because ابلق is applied to a male, and عقوق means pregnant: (Ṣ, O, and Ḳ in art. بلق:) or الابلق العقوق means *the dawn*, because it breaks, lit. cleaves. (O, and Ḳ in art. بلق.) — نَوًى العَقُوقُ means *Date-stones that are easily broken*, (Lth, Ṣ, O, Ḳ,) *soft to be chewed*; (Lth, O, Ḳ;) which are given as provender to camels, (Ṣ,) or to the pregnant thereof, in consideration of her state, wherefore they are thus called; and which are eaten, or chewed, by the old woman: but this is of the speech of the people of El-Baṣrah, and not known by the Arabs in their desert: (Lth, O:) and sometimes they called *a single date-stone of this sort* ▼ عَقِيقَةٌ. (Ṣ.) — See also عَاقٌّ.

عَقِيقٌ *Cleft, split, slit, ripped*, or *rent*; and *cut*; as also ▼ مَعْقُوقٌ. (TA.) — And [hence] *Any channel which the water of a torrent has cloven* (Ṣ, O, Mṣb,* Ḳ) *of old* (Mṣb) *and made wide*: (Ṣ, O:) and *a valley*: (O, Ḳ:) pl. أَعِقَّةٌ (Ṣ, O, Mṣb, Ḳ, TA) and عَقَائِقُ. (TA.) And عَقَائِقُ signifies also *Pools of water in cleft furrows*: (AḤn, TA:) and some say, *red sands*. (TA.) — See also عَقِيقَةٌ, in two places. — Also [*Carnelian*;] *a species of* فُصُوص [or *stones that are set in rings*]; (Ṣ;) *a sort of stone*, (Mṣb,) or *red* خَرَز [meaning *precious stones*], (O, Ḳ,) *of which* فُصُوص *are made*; (O, Mṣb;) *existing in El-Yemen*, (Ḳ, TA,) *near to Esh-Shiḥr, said by Et-Teefáshee to be brought from mines thereof at Ṣan'á*, (TA,) *and on the shores of the Sea of Roomeeyeh; one kind thereof is of a turbid appearance, like water running from salted flesh-meat, and having in it faint white lines*, (Ḳ, TA,) *and this*, Et-Teefáshee says, *is what is known by the appellation* الرطبى [so in my original]; *the best kind is the red; then, the yellow; then, the white; and the other kinds are bad: or, as some*

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