

also signifies *He, or it, rendered him عاقل* [i. e. intelligent, &c.]. (O, K.) = And *عقل* said of a grape-vine, (O, K.) inf. n. as above, (TA.) *It put forth its عقلي*, or *grapes in their first, sour, state.* (O, K.)

3. *المراة تعاقل الرجل إلى ثلث ديتها* (S, Mgh, O, K) means *The woman is on a par with the man to the third part of her bloodwit*; (S, Mgh, O;) she receives like as the man receives [up to that point]: (Mgh:) i. e., [for instance,] his *موضحة* [or wound of the head for which the mulct is five camels] and her *موضحة* are equal; (K;) but when the portion reaches to the third of the bloodwit, her [portion of the] bloodwit is the half of that of the man: (S, O, K:) thus, for one of her fingers, ten camels are due to her, as in the case of the finger of the man; for two of her fingers, twenty camels; and for three of her fingers, thirty; but for four of her fingers, only twenty, because they exceed the third, therefore the portion is reduced to the half of what is due to the man: so accord. to Ibn-El-Museiyab: but Esh-Sháfi'ee and the people of El-Koofeh assign for the finger of the woman five camels, and for two of her fingers ten; and regard not the third part. (TA.) = *عاقلته فعقلته* (S, O, K,*) inf. n. of the former *معاقلته*, (TA.) and aor. of the latter ², (S, O, K,) and inf. n. *عقل*, (TA.) means *I vied, or contended, with him for superiority in عقل* [or intelligence], (O, TA.) and *I surpassed him therein.* (S, O, K,*) (TA.)

4. *اعقل* *He (a man) owed what is termed عقال*, (O, K, TA.) i. e. *a year's poor-rate.* (TA.) = *اعقل القوم* *The people, or party, became in the condition of finding the shade to have declined, and contracted, or shrunk, with them, at midday.* (S, O.) = *اعقله* *He found him to be عاقل* [i. e. intelligent, &c.]: (K:) it is similar to *أحمدته* and *أبخلته*. (TA.) — See also 1, last quarter.

5. *تعقله*: see 1, near the middle: — and see 8, in four places. — *تعقل لي بكفك حتى أركب* (O, K,*) a saying heard by Az from an Arab of the desert, (O,) means *Put thy two hands together for me, and intersert thy fingers together, in order that I may put my foot upon them, i. e. upon thy hands, and mount my camel; for the camel was standing; (O, K,*) and was laden; and if he had made him to lie down, would not rise with him and his load.* (O.) = [It is used in philosophical works as meaning *He conceived it in his mind, abstractedly, and otherwise; and so, sometimes, عقله*, aor. -, inf. n. *عقل*. Hence one says, *لا يتعقل*, *هذا شيء*; *لا يتعقل* *This is a thing that is not conceivable.*] = *تعقل* as intrans.: see 1, latter half. — [Hence, *He recovered his intellect, or understanding.* — And] *He affected, or endeavoured to acquire, عقل* [i. e. intelligence, &c.]: like as one says *تحمم* and *تكيس*. (S, O.) [See also 6.] — Said of an animal of the chase, as meaning *It stuck fast, and became caught, in a net or the like, it is a coined word, not heard [from the Arabs of chaste speech].* (Mgh.)

6. *تعاقلوا دمر فلان* *They paid among themselves, or conjointly, the mulct for the blood of such a one.* (K.) It is said in a trad., *إننا لا نتعاقل البضع*, *Verily we will not pay among ourselves, or conjointly, the mulcts for slight wounds of the head, [lit. the stroke with a sword,] but will oblige him who commits the offence to pay the mulct for it: i. e. the people of the towns or villages shall not pay the mulcts for the people of the desert; nor the people of the desert, for the people of the towns or villages; in the like of the case of the [wound termed] موضحة.* (TA.) And in another it is said, *يتعاقلون بينهم معاقلهم الأولى* [*They shall take and give among themselves, or conjointly, their former bloodwits*]: i. e. they shall be as they were in respect of the taking and giving of bloodwits. (TA.) And one says, *القوم على ما كانوا يتعاقلون عليه* [*The people, or party, are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits*]. (S, O.) = *تعاقل* also signifies *He affected, or made a show of possessing, عقل* [i. e. intelligence, &c.], *without having it.* (S, O.) [See also 5.]

8: see 1, former half, in three places. — *اعتقل* said of a man, *He was withheld, restrained, or confined.* (S, O.) — And *اعتقل لسانه* (S, Mgh, O, Msh, K,) and *اعتقل*, also, (Msh,) *His tongue was withheld, or restrained, (Mgh, Msh, TA,) from speaking; (Mgh, Msh;) he was unable to speak.* (S, Mgh, O, Msh, K.) — [Hence,] *اعتقل الشاة* *He put the hind legs of the ewe, or she-goat, between his shank and his thigh, (S, O, K,) to milk her, (S, O,) or and so milked her.* (K.) And *اعتقل رمحه* *He put his spear between his shank and his stirrup [or stirrup-leather]: (S, O, K:) or he (a man riding) put his spear beneath his thigh, and dragged the end of it upon the ground behind him.* (IAth, TA.) And *اعتقل الرجل*, and *تعقله*; (O;) or *اعتقل الرجل*, (O, K,) accord. to one relation of a verse of Dhu-Rummeh, (O,) and *تعقلها*; (K;) *He [a man riding upon a camel] folded his leg, and put it upon the مؤرك*: (O, K,*) (TA:) in the K, *المورك* is erroneously put for *المورك*: (TA:) the *مورك* is before the *واسطة* [or upright piece of wood in the fore part] of the camel's saddle: (AO, in TA art. *ورك*;) and one says also, *اعتقل قادمة رجليه* and *تعقلها*; both meaning the same [as above]: (TA:) and *اعتقله* and *تعقله* *He folded his leg upon the fore part of the سرج* [or saddle of the horse or the like]. (Mgh.) — See also 1, latter half, in three places. — *الإعتقال* also signifies *The inserting a سير* [or narrow strip of skin or leather], *when sewing a skin, beneath a سير, in order that it may become strong, and that the water may not issue from it.* (AA, O.) = And one says, *اعتقل من دمر فلان*, (O, K,) and *من طائنته*, (O,) meaning *He took, or received, the عقل*, (O, K, TA,) i. e. *the mulct for the blood of such a one.* (TA.)

10. [*استعقله* *He counted, accounted, or esteemed, him عاقل*, i. e. intelligent, &c.: for] you say of a man, *يستعقل* [from *العقل*], like as you say *يستحق* [from *الحق*], and *يسترأى* from *الرأى*. (AA, S in art. *رأى*.)

عقل an inf. n. used as a subst. [properly so termed], (Msh,) *A bloodwit, or mulct for bloodshed; syn. دية*; (As, S, Mgh, O, Msh, K;) so called for a reason mentioned in the first paragraph in the explanation of the phrase *عقلت القليل*; (As, S, Mgh, O, Msh;) as also *معقله*, (S, Mgh, O, K,) of which *معقله*, with fet-h to the ق, is a dial. var., mentioned in the R; (TA;) and of which the pl. is *معاقل*: (S, O, K:) one says, *لنا عند فلان صمد من معقله* i. e. *We have a remainder of a bloodwit owed to us by such a one.* (S, O.) And *هم على معاقلهم الأولى* *They are [acting] in conformity with [the usages relating to] the bloodwits that were in the Time of Ignorance;* (K, TA;) or meaning *على ما كانوا على معاقلهم الأولى* [expl. above (see 6)]: (S, O:) or *they are [acting] in conformity with the conditions of their fathers;* (K, TA;) but the former is the primary meaning: (TA:) and [hence] *صار دمر فلان معقله على قومه* *The blood of such a one became [the occasion of] a debt incumbent on his people, or party, (S, O, K,*) to be paid by them from their possessions.* (S, O.) = And as being originally the inf. n. of *عقل* in the phrase *عقل الشيء* meaning [قبحه or تدبره]; (Msh;) or as originally meaning *المنع*, because it withholds, or restrains, its possessor from doing that which is not suitable; or from *المعقل* as meaning “the place to which one has recourse for protection &c.,” because its possessor has recourse to it; (TA;) *العقل* signifies also *Intelligence, understanding, intellect, mind, reason, or knowledge; syn. الحجر*, (S, O,) and *النبي*, (S,) or *النبيه*, (O,) or *الحبا*, and *اللث*, (Msh,) or *العلم*, (K,) or the contr. of *الحمق*; (M, TA;) or the knowledge of the qualities of things, of their goodness and their badness, and their perfectness and their defectiveness; or the knowledge of the better of two good things, and of the worse of two bad things, or of affairs absolutely; or a faculty whereby is the discrimination between the bad and the good; (K, TA;) but these and other explanations of *العقل* in the K are all in treatises of intellectual things, and not mentioned by the leading lexicologists; (TA; [in which are added several more explanations of a similar kind that have no proper place in this work;]) some say that it is an innate property by which man is prepared to understand speech; (Msh;) the truth is, that it is a spiritual light, (K, TA,) shed into the heart and the brain, (TA,) whereby the soul acquires the instinctive and speculative kinds of knowledge, and the commencement of its existence is on the occasion of the young's becoming in the foetal state, [or rather of its quickening,] after which it continues to increase until it becomes complete on the attainment of puberty,