area,] *of a house:* (Ṣ:) and the former, the *environs of a* مَحَلَّة [or *place of alighting,* or *of descending and stopping,* &c.]: (ISd, Ḳ, TA: [والمَحَلَّةُ in the CḲ should be والمَحَلَّة:]) as also ▼ عَقَاةٌ: (Ḳ, TA:) the pl. (of عَقْوَةٌ TA) is عِقَآءٌ, (Ḳ, TA,) and the pl. [or rather coll. gen. n.] of عَقَاةٌ is ▼ عِقًا, like as حَصًى is of حَصَاةٌ. (TA.) One says, مَا يَطُورُ بِعَقْوَتِهِ أَحَدٌ [*No one approaches the environs of his house*]. (Ṣ, TA.) And اذْهَبْ فَلَا أَرَيَنَّكَ بِعَقْوَتِي [*Depart thou, and I will assuredly not see thee in the environs of my house*]. (TA.)

مُعَقٍّ, mentioned here in the Ḳ: see the next art.

عقى

1. عَقَى الأَمْرَ, aor. يَعْقِى: see 1 in art. عقو. ═ عَقَى, aor. as above, inf. n. عَقْىٌ, said of an infant, (Ṣ, Ḳ,) *He voided his* عِقْى; (Ḳ;) [i. e.] *he voided his ordure for the first time, and, after that, while he was a youngling.* (Ṣ.) It is said in a trad. of I'Ab, that when a child once suckled by a woman voids his عِقْى, she and her children become, to him, within the prohibited degrees of marriage, because it is known thereby that the milk has entered his belly. (TA.) ═ مَا أَدْرِى مِنْ أَيْنَ عُقِيتَ and ▼ اعْتُقِيتَ mean *I know not whence thou camest,* or *hast come.* (Ḳ,* TA.)

2. عقّى *He* (a bird) *rose high in his flight.* (Ṣ, Ḳ.) — And عَقَّتِ الدَّلْوُ *The bucket rose* in the well *turning round.* (TA in art. عقو.) [See also 1, (last sentence,) in art. عق.] — And عقّى بِسَهْمِهِ, (Ṣ, Ḳ,) inf. n. تَعْقِيَةٌ, (Ḳ,) *He shot his arrow* [*up*] *into the air;* (Ṣ, Ḳ;) a dial. var. of عَقَّهُ [or rather of عَقَّ بِهِ]. (Ṣ.) The Hudhalee, (Ṣ,) El-Mutanakhkhil, (TA,) or Aboo-Dhu-eyb, (L in art. وضح,) says,

* عَقَّوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ *

* ثُمَّ ٱسْتَفَاؤُوا وَقَالُوا حَبَّذَا الوَضَحُ *

[*They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk*]; (Ṣ, TA;) meaning, "we would rather have milk than the blood of him who killed our companion;" preferring that camels should be given them as a compensation: (L in art. وضح:) it is related [thus] with fet-ḥ to the doubled ق, so that its place is here; and also with ḍamm thereto, so that its place is art. عق, in which it has been mentioned. (TA. [See a similar verse cited voce عَقَّ, and the explanation thereof, there preceding that verse.]) ═ And عقّاهُ, inf. n. as above, *He gave him to drink* [or *to swallow*] *what would cause his* عِقْى [q. v.] *to pass forth,* (Ḳ, TA,) or *honey in order that it might have that effect.* (TA.)

4. اعقى *It was,* or *became, bitter,* (Ḳ,) or *intensely bitter.* (Ṣ, Ḳ.) — And اعقاهُ *He removed it from his mouth because of its bitterness:* (Ṣ, Ḳ:) like as one says أَشْكَيْتُهُ meaning "I removed him from that of which he complained," (Ṣ, TA,) [or "I removed from him that of which he complained,"] the hemzeh having a privative effect. (TA.) It is said in a prov., لَا تَكُنْ حُلْوًا فَتُسْتَرَطَ وَلَا مُرًّا فَتُعْقَى, (Ṣ, TA,) or فَتُعْقَى, accord. to different relaters. (TA. [See 1 in art. سرط, where both these readings are expl., and where the reading فَتُسْتَرَطَ is given instead of فَتُسْتَرَطَ.])

8: see 1, last sentence.

عِقْىٌ *What comes forth from the belly of the child* (Ṣ, Mṣb, Ḳ) *before he eats,* (Ṣ,) or *when he is born,* (Mṣb, Ḳ,) *black and viscous as though it were glue;* (Mṣb;) and likewise *from the mare's foal, and the young ass, and the young camel, and the kid;* (ISd, TA;) or what comes forth from the lamb or kid, and the mare's foal, is called رَدَجٌ: (Ṣ, TA:) and Az states that it is said to be *what comes forth from the belly of the fœtus, inclosed in the* [*membrane called*] حُوَلَآءُ [q. v.]; *a thing* [or *substance*] *that comes forth from its anus while it is in the belly of its mother, part of it black and part of it yellow:* (TA:) pl. أَعْقَآءٌ. (Az, Ḳ, TA.) أَحْرَصُ مِنْ كَلْبٍ عَلَى عِقْىِ صَبِيٍّ is a prov. [meaning *More eager than a dog for the feces of a young child*]. (Ṣ.) — Also *A youngling,* or *young infant:* whence the saying of Z, ▼ فُلَانٌ لَهُ عِقْيَانٍ وَلَيْسَ عِنْدَهُ العِقْيَانُ i. e. *Such a one has two younglings,* or *young infants, but gold is not in his possession.* (TA.)

عِقْيَانٌ *Gold:* (KL:) or *pure gold:* (Ṣ, TA:) or *gold that grows,* [meaning *native gold,*] (Ṣ, Ḳ, TA,) *not such as is produced from the stones,* (Ṣ, TA,) or, as in the M and A, *not such as is educed, by melting, from the stones:* the ا and ن are augmentative. (TA.) See an ex. in the latter sentence of the next preceding paragraph.

أَعْقَى [*More,* and *most, intensely,* or *nauseously, bitter*]. (AḤn, TA voce شَيْلَمٌ.)

مُعَقٍّ *Circling over a thing, aloft, like the eagle.* (Ḳ, TA: mentioned in the former in art. عقو.)

عك

1. عَكَّ, aor. ـُ, (Ṣ, O, Ḳ,) inf. n. عَكٌّ, (Ḳ,) *It* (a day) *was,* or *became,* [*sultry;* i. e.] *vehemently hot,* (Ṣ, O, Ḳ,) *with moisture, and without wind.* (Ḳ.) — And عَكَّ *He* (a man) *remained, stayed,* or *abode, and confined himself.* (IAạr, TA.) ═ عَكَّتْهُ الحُمَّى, (Ṣ, O,) [aor., app., ـُ,] inf. n. عَكٌّ, (TA,) *The fever clave to him, and heated him,* or *made him vehemently hot,* (Ṣ, O, TA,) *so that it emaciated him,* or *oppressed him.* (TA.) — And عُكَّ *He* (a man) *was,* or *became, fevered.* (TA.) — And *It boiled,* or *estuated,* or *fermented, by reason of the heat.* (TA.) ═ عَكَّهُ, (Ṣ, O,) aor. ـُ, (TA,) inf. n. عَكٌّ, (O, TA,) *He hindered, prevented, impeded,* or *withheld, him, from the object of his want:* (Ṣ, O:) or عَكَّهُ عَنْ حَاجَتِهِ signifies thus; and *he turned him back,* or *away, therefrom.* (Ḳ.) — And also, i. e. عَكَّهُ, (Ṣ, O, Ḳ,) aor. ـُ, inf. n. عَكٌّ, (TA,) *He deferred with him, delayed with him,* or *put him off, in the matter of his due, by promising time after time to render it to him.* (Ṣ, O, Ḳ.) — And *He asked him to repeat to him* [*by relating it*] *twice,* or *three times, a narration,* or *story, that he had related to him:* (Ḳ:) or عَكَكْتُهُ الحَدِيثَ, aor. ـُ, inf. n. عَكٌّ, *I asked him to repeat the narration,* or *story, until he repeated it* [*by relating it*] *twice.* (AZ, Ṣ, O.) — And عَكَّ الكَلَامَ *He interpreted,* or *explained, the speech,* or *language.* (Ḳ.) It is related of IAạr that, being asked respecting a thing, he said, سَوْفَ أَعُكُّهُ لَكَ *I will interpret it,* or *explain it, to thee.* (TA.) — [And app. *He rejected the speech,* or *saying:* for] العَكُّ signifies also *the rejecting* a man's speech, or saying, and *not accepting it.* (O.) — And عَكَّهُ بِالقَوْلِ *He repeated to him the speech,* or *saying,* (رَدَّهُ عَلَيْهِ,) *occasioning annoyance,* or *molestation.* (L, TA.) [This might be rendered agreeably with the next preceding explanation: but] one says, مَا زِلْتُ أَعُكُّهُ بِالقَوْلِ حَتَّى غَضِبَ *I ceased not to reiterate to him* (أُرَدِّدُ عَلَيْهِ) *the speech,* or *saying, until he was angry.* (El-Jurjánee, TA.) And in like manner, عَكَّنِى بِالأَمْرِ, inf. n. عَكٌّ, *He reiterated to me* (رَدَّدَ عَلَىَّ) *the thing, affair, case,* or *action, until he fatigued me:* (L, TA:) or عَكَّهُ بِالامر *he repeated to him* (رَدَّ عَلَيْهِ) *the thing,* &c., *until he fatigued him.* (Ḳ.) And عَكَّهُ بِشَرٍّ *He repeated,* or *reiterated, evil,* or *wrongdoing, to him;* syn. كَرَّرَهُ عَلَيْهِ. (Lḥ, Ḳ.) — [Hence, perhaps, because the act is generally reiterated,] عَكَّهُ بِالسَّوْطِ *He struck him* [or *flogged him*] *with the whip.* (Ṣ, O, Ḳ.) — And عَكَّهُ بِالحُجَّةِ, (IDrd, O, Ḳ,) aor. ـُ, inf. n. عَكٌّ, (IDrd, O,) *He overcame him by,* or *with, the argument,* or *plea.* (IDrd, O, Ḳ.) — And العَكُّ signifies also الدَّقُّ [*The breaking, crushing, bruising,* &c., of a thing]. (O.)

4. أَعَكَّتْ, said of a she-camel [when she has conceived (see عُكَّةٌ)], (Ṣ, Ḳ,) or of such as is termed عُشَرَآءُ [q. v.], (TA,) *She assumed an altered colour.* (Ṣ, Ḳ, TA.)

يَوْمٌ عَكٌّ, and ▼ عَكِيكٌ, (Ṣ, O, Ḳ,) and ▼ ذُو عَكِيكٍ, (TA,) [*A sultry day;* i. e.] *a day vehemently hot,* (Ṣ, O, Ḳ,) *with moisture, and without wind:* (Ḳ:) thus يَوْمٌ عَكٌّ أَكٌّ is expl. by Th, among instances of imitative sequents; meaning, perhaps, that أَكٌّ is an imitative sequent, or that it signifies "vehemently hot:" (TA:) or *a day vehemently hot and dense* [*in the air*]. (El-Jurjánee, TA.) And لَيْلَةٌ عَكَّةٌ [*A sultry night;* i. e.] *a night vehemently hot,* &c. (Ḳ.) And أَرْضٌ عَكَّةٌ, and ▼ أَرْضٌ عَكِّةٌ, *A hot* [or *sultry*] *land:* (Ṣ, O, Ḳ:) mentioned by Fr. (Ṣ, O.) And ▼ حَرٌّ عَكِيكٌ *Vehement* [or

Digitized by Google