

عُكْنَةٌ A crease, or wrinkle, in the belly, originating from fatness: pl. **عُكْنٌ** (S, Mgh, Mṣb, K) and (S, Mṣb) sometimes they said (Mṣb) **أُعْكَانٌ** [which is a pl. of pauc.]. (S, Mṣb, TA.) — **دِرْعٌ عُكْنٌ** means *The folds of the coat of mail*: so in a verse cited voce **أُخْسَسُ**: one says **ذَاتُ دِرْعٍ عُكْبِي** [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA.)

عُكْنَاءُ A girl, or young woman, having creases, or wrinkles, in her belly, originating from fatness; as also **مُعْكَنَةٌ**. (K.) — And A she-camel thick in the teats (K, TA) and in the flesh of the udder; and in like manner a ewe or goat. (TA.)

عُكْنَانٌ, and sometimes pronounced **عُكْنَانٌ** [app. by poetic license], (S,) or **إِبِلٌ عُكْنَانٌ** and **عُكْنَانٌ**, (K,) Numerous camels: (S, K:) or numerous great camels. (TA.)

عُكْنَانٌ The neck: (K:) app. a dial. var. of **عُجَانٌ**, of the dial. of El-Yemen. (TA.)

مُعْكَنَةٌ: see **عُكْنَاءُ**.

عل

1. **عَلَّه**, aor. ʔ (S, O, Mṣb, K) and ʔ, (S, O, K,) inf. n. **عَلَّلٌ** (Mṣb, K) and **عَلٌّ**, (K,) *He gave him to drink the second time*; (S, O, Mṣb, K;) and so **عَلَّه**, (K, TA,) inf. n. **إِعْلَالٌ**. (TA.) [See also 2 and 4.] — [Hence, + *He dyed it a second time*; namely, a hide: see a verse cited voce **مُخْلِفٌ**.] — Hence [also], (TA,) **عَلَّ الصَّارِبُ** **المضروب** † *The beater plied the beaten with a continued beating*; (S, O, K, TA;) and so **عَلَّه** **ضرباً**. (TA.) — And **عَطَاَ اللهُ مَضَاعِفَ يَعْزَلُ بِهِ** † [The gift of God is redoubled; He bestows it upon his servants one time after another]. (TA.) — And **عَلَّ**, (Mṣb, K,) or **عَلَّ بِنَفْسِهِ**, the verb being also intrans., (S, O,) aor. ʔ (IAḩr, Mṣb, K) and ʔ, (IAḩr, K,) inf. ns. as above, (TK,) *He drank* (IAḩr, *S, O, Mṣb, K) *the second draught*: (IAḩr, *S, O, K:) or *drank after drinking, uninterruptedly*: (K:) and **عَلَّتِ الإِبِلُ**, aor. ʔ and ʔ, *The camels drank the second draught*. (TA.) — And **هَذَا طَعَامٌ قَدْ عَلَّ مِنْهُ** **عَلٌّ** *This is food of which some has been eaten*. (Kr, K,*) — **عَلَّ**, aor. ʔ, (IAḩr, Mṣb, K,) inf. n. **عَلٌّ**, (TA,) *He (a man, IAḩr, Mṣb) was, or became, diseased, sick, or ill*; (IAḩr, Mṣb, K;) and (Mṣb, K) so **اعْتَلَّ**, (S, O, Mṣb, K,) inf. n. **إِعْتِلَانٌ**; (K;) and so **عَلَّ**, in the pass. form: — and the trans. verb is **عَلَّه**, [syn. with **اعلته**,] aor. in this case ʔ. (Mṣb. See 4.) — **عَلَّ الشَّيْءُ** is mentioned in the S, with the addition **فَهُوَ مَعْلُولٌ** †, but without any explanation; perhaps as meaning *The thing was caused*; from **عَلَّة** “a cause,” of which **مَعْلُولٌ** (q. v.) is the correlative: but the context seems to indicate that it means *the thing was used for the purpose of diverting from some*

want: Golius appears to have read **عَلَّ**, and to have been led by what next precedes it in the S to render it *loco alterius rei fuit lactavitve res.*]

2. **تَعَلَّلٌ** signifies *The giving to drink after giving to drink*. (S.) See 4. [And see also 1, first sentence.] — And *The plucking fruit one time after another*. (S.) — And **عَلَّه بِهِ**, (S, O, K,) inf. n. as above (K) [and **تَعَلَّلَهُ**, q. v.], *He diverted, or occupied, him [so as to render him contented] with it*; (S, O, K;) namely, a thing, (S, O,) or food, &c., (K, TA,) as, for instance, discourse, and the like; (TA;) *like as the child is diverted, or occupied, with somewhat of food, by which he is rendered contented to be restrained from milk*. (S, O, TA,*) One says, **فَلَانٌ يُعَلِّلُ نَفْسَهُ بِتَعَلَّةٍ** [Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting]. (S, O.) [See also **مُعَلِّلٌ**. And see 5.] — Also *The assigning a cause*: and *the asserting a cause*. (KL.) [One says, **عَلَّه بِكَذَا** *He accounted for it by assigning as the cause such a thing*: and he asserted it to be caused by such a thing.]

3. **عَالَّتِ النَّاقَةُ** *I milked the she-camel in the morning and the evening and the middle of the day*: (Lḩ, O, TA:) in the K, erroneously, **عَالَّتِ النَّاقَةُ** [as meaning *the she-camel was milked at those times*]: (TA:) and the subst. is **عِلَالٌ**: (K: [but there is no reason why this should not be regarded as a reg. inf. n.:]) Lḩ cites this verse, (O,) of an Arab of the desert, (TA,)

* **أَلْعَنْزُ تَعَلَّمُ أَتَى لَا أَكْرَمَهَا**
* **عَنِ الْعِلَالِ وَلَا عَنْ قَدْرِ أَضْيَائِي**

[The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cooking-pot of my guests]: (O:) or, accord. to Az, **عِلَالٌ** signifies *the milking after milking, before the udder requires it by the abundance of the milk*. (TA.) [See also 6.]

4. **أَعْلَلْتُ الإِبِلَ** *I brought, or sent, back the camels from the water* (S, O, K) *after they had satisfied their thirst*, (O,) or *before they had satisfied their thirst*: (S, K:) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with **ع**; (S, O, K; [see 4 in art. **عَل**];) as though it were from the meaning of “thirsting;” but the former is what has been heard; (S, O;) and it means *I gave the camels to drink the second draught, or watered them the second time, and then brought them, or sent them, back from the water, having their thirst satisfied*; and thus, too, means **عَلَّتْ الإِبِلُ** † *the contr. of **أَعْلَلْتُهَا***. (TA.) See also 1, first sentence. — And **اعل القوم** *The people, or party, were, or became, persons whose camels had drunk the second time*. (S, O, K,*) — **اعلته الله** *God caused him to be diseased, sick, or ill*; (Mṣb, K;) as also **عَلَّه**, aor. ʔ. (Mṣb.) One says, **لَا أَعْلُكَ اللهُ**, meaning *May God not smite thee with a disease, a sickness, or an illness*. (S, O.) — And **اعلته**

signifies also *He made him, or pronounced him, to have an excuse* (**جَعَلَهُ ذَا عِلَّةٍ**): whence **إِعْلَالَاتُ الْفُقَهَاءِ** [The excusings of the lawyers]. (Mṣb.)

5. **تَعَلَّلَ بِهِ** *He diverted himself*, (S,) or *occupied himself so as to divert himself*, (K,) and (S, in the K “or”) *contented, or satisfied, himself, or he was, or became diverted, &c., with it*; (S, K;) as also **اعْتَلَّ**: (K:) as, for instance, with a portion of food, [so that the craving of his stomach became allayed,] before the [morning-meal called] **غَدَاءٌ**; (M voce **سَلَفَةٌ**, and K voce **لُجْجَةٌ**, &c.;) and as a beast does with the cud: (TA:) *he occupied himself so as to divert himself, and fed [or sustained] himself, with it*: (Ḩar p. 23:) and *he whiled away his time with it*. (W p. 55.) And **تَعَلَّلَ بِالنِّسَاءِ** *He diverted himself with the woman*. (K.) — And **تَعَلَّلَ** signifies also *He occupied himself vainly*. (S and TA in art. **جَدَب**: see a verse cited voce **جَادِبٌ**.) — And *He made an excuse*. (KL. [See also 8.]) — And **تَعَلَّلْتُ مِنْ نَفَاسِي**, and **تَعَالَّتْ**, (K, TA,) as also **تَعَالَّتْ**, without teshdeed, (TA, [see 5 in art. **عَلُو**],) *She passed forth from her state of impurity consequent upon childbirth*, (K, *TA,) and *became lawful to her husband*. (TA.)

6. **هُوَ يَتَعَالُّ نَاقَتَهُ** means *He milks the عِلَالَةَ [q. v.] of his she-camel*. (TA. [See also 3.]) And **الصَّبِيُّ يَتَعَالُّ بِدَدِي أُمِّهِ** [perhaps correctly **تُدِي أُمِّهِ**, and app. meaning *The child exhausts the عِلَالَةَ, or remains of milk, in the breast of his mother*]. (TA.) — And **تَعَالَلْتُ النَّاقَةَ** † *I elicited from the she-camel what power she had [remaining] of going on*. (S, O.) — And **تَعَالَلْتُ نَفْسِي** signifies the same as **تَلَوَّمْتُهَا** [app. meaning *I waited for myself to accomplish a want, or an object of desire, so that I might avoid blame*: for **تَلَوَّمٌ** as signifying **اتَّنَطَّرَ** and **تَنَظَّرَ** is trans. as well as intrans.; and seems to be originally similar to **تَأْتَرٌ** and **تَحَنَّتٌ** &c.]. (TA.) — See also 5, last sentence.

8. **اعْتَلَّ**: see 1, latter half. — [Hence, **اعتلت** **الرِّيحُ** † *The wind became faint, or feeble*.] — See also 5, first sentence. — Also *He excused himself; or adduced, or urged, an excuse, or a plea*; (MA, K, *TA,*) or *he laid hold upon a plea, or an allegation*. (El-Farábee, Mṣb.) You say, **اعْتَلَّ عَلَيْهِ** (S, MA, O) *He adduced, or urged, an excuse, or a plea, or pretext, for it*. (MA.) And hence, **اعْتِلَالَاتُ الْفُقَهَاءِ** [The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold]. (Mṣb.) — **اعتلته** *He hindered, prevented, impeded, or withheld, him; turned him back or away; retarded him; or diverted him by occupying him otherwise; from an affair*. (S, O.) — And (S, O, in the K “or”) *He accused him of a crime, an offence, or an injurious action, that he had not committed*. (S, O, K.)

R. Q. 2. **تَعَلَّلَ** *He, or it, was, or became, unsteady, or shaky, and lax, or uncompact*. (K.)

بِالْمَرْأَةِ