

requirements of religion. (L.) And **مَعَاقِدُ** is used in the sense of **عُقُودٌ**: thus one says, **بَيْنَهُمْ مَعَاقِدُ** [Between them are contracts, compacts, &c.]. (A.) — Also *Responsibility, accountability, or suretiship*; syn. **ضَمَانٌ**. (Ibn-'Arafah, O, K.) — See also **مَعْقُودٌ**. — Also *An arch*; [and a vault;] a structure that is curved in like manner as are [in many instances] doorways: (A, O, L, \* K:) pl. **عُقُودٌ** (A, O, L, K) and **أَعْقَادٌ** [a pl. of pauc.]. (L.) [Hence,] **أَعْقَادُ السَّحَابِ** The arches of the clouds: sing. **عَقْدٌ**. (L.) — Applied to a he-camel, it means *Having the back firmly compacted*: (S, O, K:) and so **مَعْقُودَةٌ الْقَرَا** applied to a she-camel. (S, A, O.) — [And *A decimal number*; of those numbers of which the first is ten and the last is ninety: (I have not found any satisfactory authority for the orthography of the word in this sense; and have therefore followed the general usage, in mentioning it as **عَقْدٌ**: in the MA, it is written **عَقْدٌ**, as from only one MS.; and Freytag has mentioned its pl. under **عَقْدٌ**; which I hold to be wrong:) the pl. is **عُقُودٌ**: thus in the A and K in art. **عشر**, it is said that **العشرة** is the first of the **عُقُودِ**.]

**عَقْدٌ** A necklace; (S, O, Mṣb, K;) a string upon which beads are strung: (L, TA:) pl. **عُقُودٌ**: (O, L, Mṣb, K:) and **مَعْقَادٌ** signifies a string upon which beads are strung and which is hung upon the neck of a boy; (O, L, K;) as does **عَقْدٌ** also: (TA:) and **عُقْدَةٌ**, likewise, signifies a kind of necklace. (L.)

**عَقْدٌ** [as an inf. n.: see 1, last four sentences. — Also] *A twisting in the tail of a sheep or goat, as though it were knotted, or tied in a knot.* (L.) And *A twisting, or a knottiness, in the horn of a he-goat.* (L.) — And *A canker, corrosion, rottenness, or blackness, (syn. قَادِحٌ), in teeth.* (L.) — See also the next paragraph. — And see **عَقْدَانٌ**.

**عَقْدٌ**: see **أَعْقَدُ**. — Also, applied to moist earth (**تُرَى**), *Contracted, and compacted in lumps*: [said to be] in this sense a possessive epithet [as distinguished from a part. n.: but see 1, last sentence]. (L.) — And [as an epithet in which the quality of a subst. predominates, i. e. used as a subst.] *Sand accumulated, or congested*; as also **عَقْدٌ**; (S, O, L, K;) the latter accord. to AA: (S, O:) n. un. of each with **ة**: (S, O, L, K:) pl. **أَعْقَادٌ**. (L.) See also **عَقِصٌ**, in two places. — **رَوْضَةٌ عَقْدَةٌ** *A meadow of which the herbage is continuous, or uninterrupted.* (O.) — **عَقْدٌ** applied to a camel, *Short, and patient in endurance of labour*: (IAḡr, O, K:) or, so applied, *strong*. (TA.) — And *A kind of tree, the leaves of which consolidate wounds.* (K.)

**عَقْدَةٌ** A knot; a tie; (L, Mṣb;) pl. **عُقْدٌ**. (L.) [Hence **العقدان** في الثغائات: see art. **نَفَثٌ**. And **العقدة** meaning *†The star α Piscium*; as being in the place of the knot of the two strings: the same, app., that is called **العقطين** **عَقْدٌ**, men-

tioned by Freytag under **عَقْدٌ**. Hence also] one says, **تَحَلَّتْ عَقْدُهُ** [lit. *His knots became loosed, or untied*], meaning *†his anger became appeased*. (S, A, O, K.) And **فِي عَقْدَتِهِ ضَعْفٌ** *In his judgment and his consideration of his own affairs is a weakness.* (TA.) And **حَصِيفُ الْعُقْدَةِ**, occurring in a letter of 'Omar, means *†[Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs.* (TA in art. **حَصَفٌ**.) And **فِي لِسَانِهِ عُقْدَةٌ** (S, O, L, K\*) *†In his tongue is an impediment [as though it were tied], or a distortion.* (L. [See **عَقْدٌ**.]) — The knot, tie, or bond, (L,) or the obligation, (O, K,) of marriage, (O, L, K,) and of anything, (O, K,) as a sale and the like: (TA:) and the ratification (O, L, Mṣb) of marriage (O, Mṣb) &c., (Mṣb,) or of anything. (L.) It is said in a trad. relating to prayer, **لَكَ مِنْ قُلُوبِنَا عَقْدَةُ النَّدِيمِ**, meaning [We offer to Thee, from our hearts,] *the ratification of the resolution to repent.* (L.) — *A promise of obedience, or vow of allegiance, ratified to persons in acknowledgment of their being prefects, or governors*: (O, L, K, \* TA:) from **عُقْدَةُ الْحَبْلِ** [the knot, or tie, of the cord or rope]: (O:) thus in the saying, in a trad. of Ubeī, **هَلَكَ أَهْلُ الْعُقْدَةِ** [Those who have received the promise of obedience &c. have perished; virtually meaning the same as the saying in the sentence here following]. (L.) And [hence also] *The prefecture over, or government of, a town, country, province, or the like*: pl. **عُقْدٌ**: (L, K, TA:) thus in the saying of 'Omar, **هَلَكَ أَهْلُ الْعُقْدِ** [The possessors of the prefectures &c. have perished]. (L.) — Also *A place where a knot, or node, is formed*: and [particularly] *an uneven juncture (عَثْرٌ) [of a bone] in the arm*: (S, O, K:) thus in the saying, **جَبُرَتْ يَدُهُ عَلَى عُقْدَةٍ** [His arm was set and joined unevenly, so that a node, or protuberance, was produced in the bone]: (S, O:) and in like manner one says, **جَبَرَ عَظْمَهُ عَلَى عُقْدَةٍ** He set and joined his bone unevenly. (L.) — [Hence also *A joint, i. e. an articulation, of the fingers*: and *a bone of a finger, i. e. any one of the phalanges*: it is used in both of these senses in the present day: and **عُقْدَةُ مِنَ الْأَصَابِعِ** occurs in the Mṣb, in art. **نَهْلٌ**, in explanation of **الْأَنْمَلَةُ**; which is generally expl. as meaning “the head of the finger,” or “the portion in which is the nail.” (See also **مَعْقَدٌ**.) — *A knot, or joint, of a cane and the like.* And what is termed *A knot in the horn of a mountain-goat* (as in the S and K in art. **حَيْدٌ**) and the like. — *A knot in a tree.* — *A node, of a plant, whence a leaf shoots forth: a bud, or gem, of a plant: and any fruit, or produce, of a plant, forming a compact and roundish head; by some termed حَسَكَةٌ, n. un. of حَسَكٌ, q. v.* — **العُقْدَتَانِ** signifies *The nodes of a planet.* (See **بَتِينٌ**.) — And **عُقْدَةٌ** signifies also *Any small nodous lump; such as the substance of a ganglion; see عُدَّةٌ and a gland, or glandular body; see عُغْدِيَّةٌ*. And *A knob in a general sense.* — And hence,] *The penis of a dog* (IAḡr, A, O, L, K) *compressus in coitu, et extremitate turgens*: otherwise it is not thus called:

(IAḡr, O, L:) and when this is the case, the epithet **أَعْقَدٌ** is applied to the dog. (IAḡr, O.) — Also *An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like, syn. ضَيْعَةٌ, (S, A, O, L, K,) and عَقَارٌ, which a person has acquired (أَعْتَقَدَهُ) as a possession.* (O, L, K.) — *Any land abounding with herbage (K, TA) and with trees.* (TA.) *A place abounding with trees or palm-trees; (S;) or with trees and palm-trees; (O, L, K;) or with trees of the kinds called رَمْتٌ and عَرْجٌ, or, accord. to some, not of the latter kind, (L, TA,) serving for pasturage: (TA:) or a garden of many palm-trees, surrounded by a wall: and a town, or village, abounding with palm-trees, the crowns of which are not made to fly away: (Ibn-Habeeb, L:) [whence] it is said in a prov., **أَلْفٌ مِنْ غُرَابِ عَقْدَةٍ** [More familiar than the crow of a place abounding with trees or palm-trees]; because its crow is not made to fly away, (S, O, L, K, [or, as in some copies of the S and K, does not fly away,]) on account of the abundance of its trees; (K;) [or **عَقْدَةٌ غُرَابٌ** than the crow of 'Okdeh; for] **عَقْدَةٌ** is perfectly decl. as a name for any fruitful land, and is imperfectly decl. as a proper name of a particular land (O, K) abounding with palm-trees. (O.) Also *Herbage, or pasturage, sufficient for camels*: (O, K:) or *a place abounding with herbage, or pasturage, sufficient for cattle.* (TA.) And *Pasturage such as is termed جَنْبِيَّةٌ, (O, L, K, [in the CK جَنْبِيَّةٌ, and in my MS. copy of the K جَنْبِيَّةٌ,]) remaining from the next preceding year; also termed عُرُوءَةٌ: (O, L:) or remains of pasturage: (L:) pl. عَقْدٌ (O, L) and عَقَادٌ. (L.)* And accord. to the copies of the K, it signifies also *Camels, or cattle, that are constrained to feed upon trees*: but [this is evidently a mistake; for] it is said in the L, [as also in the O,] sometimes camels, or cattle, are constrained to feed upon trees, and these [trees] are termed **عَقْدَةٌ** and **عُرُوءَةٌ**; but while the **جَنْبِيَّةٌ** exists, the trees are not termed **عَقْدَةٌ** nor **عُرُوءَةٌ**. (TA.) — Also *Anything whereby a man feels himself to be well established, and whereon he relies; from the same word signifying “a garden of many palm-trees, surrounded by a wall;” because, when a man has this, he considers his condition to be well established: (L, TA:) or a thing, (K, TA,) or an estate consisting of land or of land and a house &c., (عَقَارٌ, O,) in which is a sufficiency for a man: (O, K, TA:) pl. عَقْدٌ. (TA.) — See also عَقْدٌ.**

**عَقْدَةٌ** The root of the tongue; (O, K;) as also **عَقْدَةٌ** [q. v.]; (O;) i. e. the thick part thereof. (TA.) — Also n. un. of **عَقْدٌ** as applied to sand. (S, O, L, K. [See **عَقْدٌ**.])

**عَقْدَةٌ** n. un. of **عَقْدٌ** [q. v.] as applied to sand. (S, O, L, K.)

**عَقْدَانٌ** A species, or sort, of dates; (O, L, K;\*) as also **عَقْدٌ**. (L.)

**عَقِيدٌ** i. q. **مَعَاقِدُ**, (S, O, K,) *One who unites,*