

say, the streaked (المُسْتَلَب) is the best: (TA:) [I omit some absurd assertions in the K and TA respecting various virtues supposed to be possessed by this stone:] the n. un. is with ة: and the pl. is عَقَائِقُ. (O, K.) [العَقَبُ الْيَمَانِيُّ is an appellation applied by some to The agate.]

عَقِيقَةٌ [a subst. from عَقِيقٌ, made so by the affix ة. Hence, because cleft, or furrowed, in the earth,] A river, or rivulet. (IAar, O, K.) — And A fillet, or bandage, (عَصَابَةٌ) at the time of its being rent from a garment, or piece of cloth. (IAar, O, K.) — And The prepucial of a boy (AO, IAar, O, K) when he is circumcised. (TA.) — And [app. because made of cut pieces of skin,] A [leathern water-bag such as is commonly called] مَزَادَةٌ. (IAar, O, K.) — Also The wool of a جَذَع [or sheep in or before its second year]: (S, O, K, TA:) that of a ثَنَى [or sheep in its third year] is called جَنْبِيَّة: (TA:) and the hair of a young one recently born, (S, Mgh, O, Mṣb, K, TA,) that comes forth upon his head in his mother's belly, (TA,) of human beings, (S, Mgh, O, Mṣb, K, TA,) because it is cut off on his seventh day, (Mgh,) and of others, (Mṣb,) [i. e.] of beasts likewise; (S, O, K, TA;) as also عَقِيقٌ and عَقَّةٌ; (S, O, Mṣb, K;) but A'Obeyd says that he had not heard this last except in relation to human beings and asses: (S, O, K:*) its pl. (i. e. the pl. of عَقَّةٌ) is عَقَقٌ: (O, K:) [the pl. of عَقِيقَةٌ and عَقِيقٌ is عَقَائِقُ: a law of the Sunneh requires that the عَقِيقَةُ of an infant should be weighed, and its weight in silver be given to the poor: (and Herodotus, in ii. 65, mentions a similar custom as obtaining among the Ancient Egyptians:)] when the hair has once fallen from the young [by its being cut], the term عَقِيقَةٌ ceases to be applied to it: so says Lth: (O, TA:) but it occurs in a trad. applied to hair as being likened to the hair of a recently-born infant. (TA.) — Hence, (S, O,) it is applied also to The sheep, or goat, [generally the latter,] that is slaughtered (S, Mgh, O, Mṣb, K) as a sacrifice for the recently-born infant (S, Mgh, Mṣb) on the occasion of the shaving of the infant's hair (O, K) on the seventh day after his birth, (S, Mṣb,) and of which the limbs are divided, and cooked with water and salt, and given as food to the poor: (Lth, TA:) Z holds it to be thus called from the same word as applied to the hair: but it is said [by some] to be so called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins: (TA:) the Prophet disallowed this appellation, (Mgh, Mṣb,) as being of evil omen, (Mgh,) or as though he saw them to regard it as of evil omen, (Mṣb,) and desired them to use نَسِيكَةٌ in its stead; (Mgh, Mṣb, TA;) saying I like not العُقُوقُ. (TA.) — عَقِيقَةُ الْبَرْقِ signifies What remains [for an instant] in the clouds, of the rays, or beams, of lightning; (Lth, O, K;) as also عَقَقٌ; (K;) which, as well as العَقِيقَةُ, is also expl. as meaning lightning which one sees in the midst of the clouds, resembling a drawn sword: (TA:) or عَقِيقَةُ الْبَرْقِ signifies

lightning in a state of commotion in the clouds: (S, O:) or lightning extending in an elongated form in the side, or breadth, of the clouds: (TA:) or lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: (S in art. عَفُو:) or, as expl. by Abou-Sa'eed, a flash of lightning that has spread in the horizon: (O, voce شَقِيقَةٌ) a sword is likened thereto: (S, O, K:) and [the pl.] عَقَائِقُ is a name for swords: (O, K:) عَقِيقٌ, also, signifies lightning. (TA.) — And عَقِيقَةٌ signifies also An arrow shot towards the sky; (S, O, K;) the arrow of self-excuse; which was used in the manner described in the explanation of the phrase عَقَّ بِالسَّهْمِ [q. v.]. (S, O.) — See also عَقُوقٌ, last signification.

سَكَابَةٌ عَقَاقَةٌ A cloud pouring forth its water: (TA:) or a cloud much rent by water. (T, TA voce هَيْدَبُ.)

أَصُولُ عَقَانٌ Shoots that come forth from the [meaning trunks, or stems,] of palm-trees and of grape-vines; (S, O, K;) and which, if not cut off, cause the أَصُولُ to become vitiated, or unsound. (S, O.) [See also صُنْبُورٌ: and see عَوَاقٍ, below.]

عَقَقٌ [The magpie, *corvus pica*; so called in the present day;] a certain bird, (S, O, Mṣb, K,) well known, (S, O,) of the size of the pigeon, (Mṣb,) party-coloured, black and white, (O, Mṣb, K,) having a long tail, (O, Mṣb,) said by Is-hāk El-Mowsilee to be the same that is called شَجَجِي, (Th, IB, TA,) a species of crow, (IAth, Mṣb, TA,) wherefore it is said in a trad. that the man in the state of إِحْرَام may kill it; (IAth, TA;) its cry resembles the sound of ع and ق [or the repeated sound of عَقَى]; (O, K;) and the Arabs regard it as an evil omen. (Mṣb.) [See also صَرْدُ.]

عَاقٌ Undutiful, disobedient, refractory, or ill-mannered, to his parent, or father; (S, O, K:) breaking, or one who breaks, his compact of obedience to his parent, or father; (TA;) disobeying, or disobedient to, his father; and failing, or neglecting, to behave to him in a good, or comely, manner; (Mṣb;) [and severing, or one who severs, the tie, or ties, of relationship, by unkind behaviour to his kindred; (see its verb);] and عَقَى signifies the same; (O, K;) as also عَقَقٌ, (S, O, TA,) but in an intensive sense, altered from عَاقٌ, like غَدِرَ and فُسِقَ from غَادِرَ and فَاسِقَ, in the K erroneously said to be عَقَقٌ; (TA;) and عَقَقٌ; (L, and TA as from the K, but not in my MS. copy of the K nor in the CK;) which last signifies also [as a pl.] men severing, or who sever, the ties of relationship, by unkind behaviour to their kindred; and also remote, or distant, enemies: (TA:) [and عَقُوقٌ is app. used (as Freytag asserts it to be) in the sense of عَاقٌ in the Fākiheth el-Khulātā, p. 55, l. 7 from the bottom:] the pl. of عَاقٌ is عَقَقَةٌ, (S, O, Mṣb, K,) like كَفَرَةٌ, (S,) and عَقَقٌ, like رُكْعٌ, a form used by Ru-beh, (O,)

and أَعَقَّةٌ, which is an extr. [meaning anomalous] pl. (Hām p. 93.) ذُقْ عَقَقٌ, (S, O,) in a trad., (S,) said by Abou-Sufyān to Hāmzeh on the day of Ohod, when he passed by him slain, (S, O,) means ذُقْ جَزَاءَ فِعْلِكَ [Taste thou the recompense of thy deed], (S,) or ذُقِ الْقَتْلَ [taste thou slaughter], (O,) يَا عَاقٌ [O undutiful, &c.; or, accord. to the explanation in the TA mentioned above, عَقَقٌ, for عَقَقٌ, means O very undutiful, &c.]. (S, O.)

عَوَاقٍ الشَّجَلِ The shoots, or offsets, of the palm-trees, that grow forth therewith. (O, K.) [See also عَقَانٌ.]

أَعَقُ مِنْ صَبٍّ [More undutiful, &c., to kindred, than a lizard of the species called صَبٍّ] is a prov. [mentioned, but not expl., in the O]: IAar says, the female [of the صَبٍّ] is meant; and its عَقُوقٌ consists in its eating its young ones. (TA.) [See also Freytag's Arab. Prov. ii. 152-3. And see an ex. of أَعَقُ in a verse cited in art. زَهْد, conj. 2.]

عَقُوقٌ: see مُعَقٌ.

مَعَقُوقٌ: see عَقِيقٌ, first sentence.

عقب

1. عَقَبَهُ, (S, K,) aor. ٢, (TA,) inf. n. عَقَبٌ, (TK,) He struck his عَقَب [or heel]. (S, K, TA.) — And عَقَبَهُ, (S, Mgh, Mṣb, K, TA,) aor. ٢, (Mgh, Mṣb, TA,) inf. n. عَقَبٌ and عَقُوبٌ, (Mṣb, TA,) He came after him; [as though at his heel; and hence, properly, close after him; but often meaning near after him;] (S, Mgh, Mṣb, K, TA;) followed him; succeeded him; (S, Mgh, K, TA;) came in, or took, his place; as also عَاقَبَهُ: (S, K, TA:) and in like manner both are said of anything, (TA,) as also عَقَبَهُ, (Mṣb, K, TA,) inf. n. تَعَقَيْبٌ; (S, Mṣb, K;) and عَاقَبَهُ; (S, Mṣb, K;) and عَاقَبَهُ; (TA;) meaning it came after; (S, Mṣb, K, TA;) &c., as above: (TA:) and تَعَقَبَهُ is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عَقُبُونَا and عَقَبُونَا They came after us. (TA.) And عَقَبُونَا and عَقَبُونَا They succeeded us, in alighting, or taking up their abode, after our departure. (TA.) And الْعِدَّةُ تَعَقُبُ الطَّلَاقَ The عدَّة follows divorce. (Mgh, Mṣb.) And عَقَبَهُ, (S, O,) as also عَقَبَهُ, Such a one went away, and his son succeeded him, or took his place. (S, O.) And عَاقَبَ هَذَا هَذَا [This succeeded this] is said when the latter is gone, and there remains nothing of it, and the former has taken its place. (TA.) And one says, عَقَبَ، (S, O, TA,) aor. ٢, inf. n. عَقَبٌ, (TA,) and quasi-inf. n. عَاقَبَهُ, this being a subst. used in the sense of an inf. n., like as كَادِبَةٌ is [said to be] in the K Kur lvi. 2, (S, O,) or it is an inf. n. syn. with عَقَبٌ, (Mṣb in art. عَفُو,) Such a one succeeded, or took the place of, his father; (S,