O,TA;) as also عقَّب. (TA.) [Hence also several phrases here following.] - It is said in a
 [Every party that goes forth on a warring, or narring and plundering, expedition] shall take its turn, one after another:] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken its turn after it. (TA.) عَعَبْتُ الرَّهُلَ فِى أُمْلِه
 to the man, and took his place (see art. خلف), with respect to his wife; i. e. I committed adultery with his nife]: (S, O:) or عَتَبَهُ signifies [simply] [he sought to do evil to him]: (K : [in
 omitted: but SM immediately adds what here follows :]) and one says also, عَقَّ فِى إلُّرِ الرَّبُلِ , aor. 2, inf. n. عِيَنَا يُكُرهُ, meaning $H e$ accused the man [app. behind his back] of a thing disliked, or hated; he [so] defamed him, or charged him with a vice or fault or the like. (TA.) [like عَقَبَ فُلِّن عَلَى فُلَنَنَّ man married such a noman after her first husband. (TA.) , aor. = and ’ , inf. n. 'عُقُوبُ, Whiteness of the hair, or hoariness, came after [or took the place of] blachness; as also †عقَّب. (TA.) said of a horse, aor. =
 formed a run after another run. (L, TA.) -
 ; عَعْ ; and اعتَبْت ; The camels removed from place to place, pasturing. (IAar, TA.) L
 in the 0 , [in which ${ }^{\prime}$, is put in the place of , $\mathrm{H}, \mathrm{J}$ ) Whatever evil consequence happen to me, with respect to it, (referring to merchandise,) the responsibility for it will be on thee [and compensation shall be made from thy property]: and [تَعْقَبْ follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former
 [He sold me an article of merchandise, and nias responsible for an evil consequence, (or for damage afterwards found in it,) should there be any in it]. (ISh, O, TA.*)
 took, or received, from him something in exchange, an exchange, a substitute, or an equivalent, for another thing: it is said in a trad., إن ذرْ يُقْرُوْ If they entertain him not, he shall have a right to take from them as a substitute the like of his entertainment which they

or شُرَّا, He tooh, or reccived, from him in exchange good, or evil: (TA:) and عَقَبَ الرَّبُل, aor. 2 , He took from the man's property the like of what he (the latter) had taken from him. (O,* TA.)


 (TA:) the first means and ye take, or carry off, spoil: (Masrook Ibn-El-Ajda', S, TA:) or the second has this meaning; and the first means and ye punish them so that ye take, or carry off, spoil: and the third means and ye have a requital: the second is the best; and the third is also good; but the second has a more intensive meaning: (Aboo-Is-hák the Grammarian, L, TA:) accord. to Fr , the first and second signify the same : ( L , TA:) and As says that cَعْبَ [inf. n. of syn. with عَأبُ [inf. n. of but whether with reference to this case, I do not find]. (TA.) $\rightarrow$ And عَقَبَ, aor. $\leq$, inf. n. also signifies He sought, or sought after, wealth, or some other thing. (TA.) $=$ عَقَبَ,$(\mathbf{S}, \mathbf{O}, \mathbf{K}$, ) aor. = and ', (TA,) inf. n. ©́ce, (S, O,) He bound a thing with [the kind of sinew, or tendon, called] عَعَّ;
 in a verse cited voce ${ }^{\circ} \mathrm{F}$ ]: he bound therenith a it should incline on one side: or he bound an earring nith a thread called عُقَاب: (TA:) and he nound round a bow, (S, O, K, ) and an arrow, (S, O,) with [the kind of sinew, or tendon, called] عَقَّ, (O,) or with somenhat thereof: ( $\mathbf{S}, \mathbf{K}:$ ) or عَتَبَهُ بِالُتَّبِ he bound it, namely, the [arrow termed] قَتّْع, with the in consequence of its
 [thus I find it written without teshdeed, but per-
 -عَعْبُ, )] We lined the well with stones behind [ the other] stones. (TA. [See also 4.]) $=$ [The inf. $n$.] , الُرْبَعْ also signifies, [which generally means The making, or causing, to return, or go bach; but this may perhaps be a mistake for الرُّبُوع, for it is immediately added,] Dhu-rRummeh says,
meaning [As though the crying of the dushy shecamels] looking, or naiting, for our returning from watering that they might go to the water after us [nere the barbarous tall of low, or ignoble, Nabatheans, over it, i. e. over the water].
 branches of the plant, or herbage, became slender, and the leaves thereof turned yellow. (I Aar, TA. [See also 2.])

2: see 1, first three quarters, in seven places. _The inf. n., تَعْقَيبَ, signifies also The doing a thing and then returning to doing it: (IAth, TA:) the performing an act of prayer, or another act, and then returning to doing it in the same day: (Sh, TA:) and [particularly] the naking a warring, or narring and plundcring, expedition, and then another in the same year. (S, O, K.) [See
 بِغْزَاةٍ
another, and one warring, or warring and plundering, expedition rith another. (TA.) And He prayed in the night and then repeated the prayer. (IAar, TA.) And
 varring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place. (TA.) And it is said in a trad.
 every year, to call. back ${ }^{3}$ one party of the forces and to send another to take its turn after the former. (O, TA.) - Also The performing of prayer (IAth, O, K, TA) as a supererogatory act (TA) after the [prayers called] تَرَأِيســع: (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) - And The waiting (K, TA) in prayer; or remaining in one's place in prayer naiting for another prayer. (TA.)
 above, (S, A, O, Msb, K, He sat after the performing of the [ordinary] prayer for the purpose of a supplication ( $\mathbf{S}, \mathbf{A}, \mathrm{O}, \mathbf{M s b}, \mathbf{K}$ ) or a pe-
 Kur [xxvii. 10 and xxviii. 31], means [He did did not turn back retreating] and did not nait; (O, TA;) properly, did not make advancing to follow his retreating: ( $\mathrm{O}:$ ) or and did not turn aside ( $\mathbf{(}, \mathbf{M} \mathbf{M}$ ) nor nait in expectation: ( $\mathbf{S}:$ ) or and did not turn aside nor return : ( $\mathrm{O}:$ ) or and did not look aside: (K, TA:) or and did not return; from عقِّه said of a combatant, meaning He returned after fleeing: (Bd in xxvii. $10:$ ) you say, عقّب تَلْبَه He returned against him;
 turning back, or receding, from a thing that one
 [app. means He had latterly, in the time of hoariness, good dispositions]. (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is عُقِّهُ, + lit. He nas made to be folloned, in hoarinés, by good dispositions; agreeably with what next
 [means Such a one caused good to betide me, and it nas made to be followed by what was better than it]. (A, TA. [In the former it is followed by the words purpose of explanation.]) - [Hence,] one says,
 He gave an alms in rhich was no making an exception by following it up with a condition]. (S, A, O, Msb.*) - عَغَّبْنى He delayed, or de ferred, the giving, or paying, to me my due. (S.) - عقَّ He woked to the consequence, end, issue, or result, of the affair, event, or case. (TA. [See also 5.]) - And He ment repeatedly to and fro, or made repeated efforts, in seeking to accomplish the a.ffair, striving, or exerting himself. (S, O, L, TA.) In the $\mathbf{K}$, التَّ

