

ي in relating it; saying **نَوَاصِي الْأَبْصَارِ** (TA.) [See the remarks on **فَوَارِسُ**, pl. of **فَارِسٌ**.]

مُنْكَسٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also **نُكْسٌ**. (TA.)

وَلَدٌ مَنُكُوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Mṣb, and so in a copy of the S.) See also **نُكْسٌ**. — **وَلَادٌ مَنُكُوسٌ** [Preposterous childbirth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. **يَتَنُ**. (S.) — **طَوَافٌ مَنُكُوسٌ** A circuiting of the Ka'bah performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — **قَرَأَ الْقُرْآنَ مَنُكُوسًا** He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the **مُعَوِّذَتَانِ** [or last two chapters], (TA,) and ending with the **فَاتِحَةُ** [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] **مُفَصَّل**; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — **مَنُكُوسٌ** also signifies † Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength. (K.) — **مَنُكُوسَةٌ** applied to a bow: see **نُكْسٌ**.

نكش

1. **نَكَشَ الْبُئْرَ**, (S, A,) or **الرَّكْبَةَ**, (K,) aor. - (Az, S, ISd, K) and **نَكَشَ**, (IDrd, K,) inf. n. **نُكْشٌ**, (A,) He entirely exhausted the water of the well: (Az, S, A:) and (A) he extracted what was in the well, of black fetid mud (**حَمَاءٌ**) [in some of the

copies of the K, **خَبِيئَةً**, which is a mistranscription,] and of clay; (A, K;) as also **نُكْشًا**. (Sgh, K.) Hence the saying, **فَلَانٌ بَحْرٌ لَا يَنْكُشُ**, (S, K*) + [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And **عِنْدَهُ شَجَاعَةٌ لَا تَنْكُشُ**, (S, TA) † He has courage which will not be exhausted: said of 'Alee, by a man of Kureysh. (TA.) — And **نَكَشَ الشَّيْءَ** He consumed the thing; made it come to an end, fail, cease, perish, or come to nought: (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or **نَكَشَ مِنْهُ**, (Lth, K,) he made an end of the thing; or ceased from it, having finished it. (Lth, ISd, A, K; but in [some of] the copies of the K, **فَرَعَ** is put by mistake for **فَرَعَ**, in this explanation. TA.) One says, **إِتْبَهَوْا إِلَى عُشْبٍ فَتَنَكُشُوهُ** They came at last to herbage, and consumed it. (S, TA.) And **لُئِمَّةٌ مَّا تَنْكُشُ** [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — **نُكْشٌ** also signifies † The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., **نَكَشَ عَنِ الْأُمُورِ**, meaning, He scrutinized, &c., affairs.] — And **نُكْشَانٌ** is like **نُكْشٌ** [but in what sense is not said]. (TA.)

8: see 1, first sentence.

نَكَاشٌ † A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also **مُنْكَشٌ**. (IDrd, K.)

نُكْشٌ: see **نَكَاشٌ**.

مُنْكَاشٌ a dial. form of **نُكْشَانٌ**, but of weak authority. (TA.)

سَفَطٌ مَنُكُوشٌ A receptacle of the kind called **سَفَطٌ** of which the contents have been taken out. (TA.) — **هُوَ مَنُكُوشٌ مِنَ الْهَنَاقِشِ** † [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكص

1. **نَكَصَ عَنِ الْأَمْرِ**, (A, K,) [aor. -, and sometimes -, as will be shown below,] inf. n. **نُكُوصٌ**, (S, IF, A, Mṣb, K) and **نَكَصَ**, (A, K) and **مُنْكَصٌ**, (K) and **نُكْصَانٌ**, (MA,) He receded, retired, or drew back from the thing, or affair; refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear; (S, IF, A, Mṣb, K;) as also **نَكَثَ عَنْهُ**. (Aboo-Turáb, TA.) You say also, **نَكَصَ عَلَى عَقْبِهِ**, (S, Mṣb, K,) or **عَلَى عَقْبِهِ**, (A,) aor. - (S, Mṣb) and -, (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA,)

He turned back from a thing to which he had applied himself; (IDrd, S, A, Mṣb, K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence **نَكَصَ** [as syn. with **نَكَصَ**], though we have not heard it. (Mgh.)

8: see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاقِصٌ † [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.)

مُنْكَصٌ, (O, B, K,) like **مَقْعَدٌ**, (TA,) [in the CK, erroneously, **مُنْكَصٌ**,] A place to which one removes, withdraws, or retires afar off; syn. **مُنْتَحَى**. (O, B, K.) El-Aṣṣāḥ says, praising 'Alkamah Ibn-'Olátheh,

• **أَعْلَقَ قَدْ جَبَرْتَنِي الْأُمُورُ** •
• **إِلَيْكَ وَمَا كَانَ لِي مَنْكَصٌ** •

[O 'Alkamah, affairs have compelled me to have recourse to thee, and there was not for me any place to which to retire. (TA.)

[نكظ, &c.]

See Supplement.]

نما

نَمَاءٌ and **نَمْرٌ** Little lice. (Kr, K.) [See also **نَمَّةٌ**.]

نمت

نَمَتْ A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.)

نمذج

نَمُودَجٌ (K, Mṣb &c.) and **أَنْمُودَجٌ**; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khafijee and by Mjr; and learned men, in early and in late times, have constantly used the word **انمودج** without any expression of disapproval; Z and El-Ḥasan Ibn-Rasheḥ El-Ḳeyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) **نَمُونَهُ** [which is a Persian word]; (TA;) A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made: (Mṣb:) a model, or likeness, of a thing; (K;) i. e., a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby: (TA:) a thing which shows the mode, or quality, or qualities, of another thing: (Mṣb:) an arabicized word, (K,) from [the Persian] **نموده**.

نمر

1. **نَمَرَ**, aor. -, (S, K,) inf. n. **نَمْرٌ**, (S,) [It was,