

ex. voce سَبَغَ.] — [And *He returned to the thing.* See an ex. voce قَرَدَ.] You say also عَكَرَ الزَّمَانُ Fortune turned towards him with good. (IKt.) — [And عَكَرَ is also trans. as signifying *He made his soul to turn, &c., against another in fight:* see Ham p. 200.] — See also 4. — عَكَرَ, aor. ٤, (S, O, Msh, K,) inf. n. عَكَرَ, (S, Msh,) It (water, S, O, K, and wine, S, O, and beverage of the kind called نَبِيذ, K, and oil, S, O) became dreggy, or feculent, (S, O, K,) thick, (S, O,) or turbid. (Msh.) — عَكَرَتِ الْمِرْجَةُ The lamp had dregs collected in it. (S, O.)

2: see the next paragraph in two places.

4. اعكرو. (S, O, Msh, K;) and عكرو. (S, Msh, K,) inf. n. تَعَكَّرَ; (S, O, K;) *He rendered it* (namely, a fluid, O, or water, and beverage of the kind called نَبِيذ, [&c.,] K) dreggy, or feculent, (K,) or turbid: (O, Msh:) or † the latter verb signifies, (S, O,) or signifies also, (K,) and so the former, (S, K,) *He put into it* (namely water, K, and wine, S, and نَبِيذ, K, and oil, S) dregs, (S, O, K,) or earth, or dust (تربة [but this is perhaps a mistake of a copyist]); as also عَكَرَ, inf. n. عَكَرَ. (IKt, TA.) — See also 8.

6: see 8, in three places.

7: see 1, first sentence.

8. اعكرو: see 1, in two places. — Also *It* (darkness) became confused; (S, Msh;) as though one part thereof turned back upon another, from the slowness of its clearing away: (S, O:) *it* (night) became intense in its blackness, and confused; (K;) as also اعكرو: (O, K;) or it became dense in its darkness, and confused. (A.) — اعتكروا They (people) became confused; (S;) as also † تعاكروا: (S, O:) they became confused, or mixed together, in war, or fight; (K;) as also † تعاكروا: (TA:) they became embroiled together in contention; (TA;) as also † تعاكروا. (K.) [Hence,] اعتكروا الضرائر [lit., *The wrangling of fellow-wives; meaning,* † confusion of discordant affairs. (TA.) — اعتكرو العسكر One part of the army returned upon another, so that it could not be numbered. (O, K.) — اعتكرو المطر The rain became vehement: (K;) or copious and vehement. (S, TA.) — اعتكرو الرياح, (S, O,) or التريخ, (K,) The winds, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.) — اعتكرو الشباب Youthfulness continued (O, K) until its term was ended. (O.)

عَكَرَ i. q. أَصْل [Origin; and original state or condition, and natural disposition]; (S, O, K;) as also عَكَرَ. (S, O.) You say also هُوَ كَرِيمُ الْعِكْرِ *He is of generous origin.* (TK.) And فَلَانٌ عَكَرٌ, (S, O, TA,) or عَكَرٌ أَزْهِ, (TA,) *Such a one sold the أَصْل* [meaning the fundamental property, i. e. the property itself,] of his land. (S, O, TA.) And رَجَعَ فَلَانٌ إِلَى عِكْرِه [Such a one returned to his original state or condition, or natural disposition: see عَكَرَ]. (S, O.) — Also Custom;

habit: so in the prov., عَادَتْ لِعَنْكُهَا لَيْمَسٌ *Lemees* [a proper name of a woman] returned to her custom, or habit. (O, L.) [See also عَكَرَ.] And it is said in a trad., that when the words اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ [in the Kur xxi. 1] were revealed, those who were in error refrained a little from what was forbidden, and then عَادُوا إِلَى عِكْرِهِمْ, i. e., they returned to their original bad way of acting or of opinion, and to their evil deeds: (S, O, TA:) or, accord. to one relation of the trad., † إِلَى عِكْرِهِمْ, to their filthiness, from عَكَرَ relating to oil: (O, TA:) but the former is the more proper. (TA.)

عَكَرَ The dregs, feces, lees, or sediment, or what remains at the bottom, (S, Mgh, O, K,) of oil, (S, Mgh, O,) &c., (S, O,) and of the beverage called نَبِيذ, (Mgh,) or of anything; (K;) what is thick, and subsides, of oil and the like; (Msh;) the last and thick part of water and of wine and of oil: (S, O:) earth, or dust; syn. تربة. (IKt [but see 4].) — Rust of a sword (IAqr, S, O, K) &c. (IAqr, S.) — See also عَكَرَ.

عَكَرَ Dreggy, or feculent, wine [&c.]. (S, O.)

عَكَرَ A return to the fight, or charge, after fleeing or wheeling away. (S, O, TA.)

عَكَرَ: see عَكَرَ.

عَكَرَ One who returns to the fight after fleeing or wheeling away. (S, Mgh, O, K.) It is said in a trad., اَتَمَّ الْعَكَرُونَ لَهَ الْفَرَارُونَ (S, Mgh, O, TA) *Ye are they who return to the fight; not they who flee.* (Mgh, TA.) And عَطَاوُنٌ signifies the like. (TA.)

طَعَامٌ مَعْتَكِرٌ Much food or wheat. (ISH, O.)

عكر

1. عَكَرَ عَلَى عَكَازَتِهِ, (K,) and عَلَى عَصَاهُ, aor. ٤, (A, O,) inf. n. عَكَرَ and عَكَزَانُ, (O,) *He leaned, or stayed himself, (A, O, K,) upon his عَكَازَة, (K,) and upon his staff; (A, O;) as also † تعَكَرَ: (O, K;) or this verb signifies he bent himself upon the عَكَازَة. (O.) — عَكَرَ بِالشَّيْءِ, (IKt, K,) inf. n. عَكَرَ, (O,) *He used the thing as a leader, or guide; (IKt;) he guided himself with the thing. (O, K.) — And He grasped the thing with his fingers. (IKt.) — عَكَرَ الرُّمَحَ He stuck the spear into the ground. (O, K.) — And عَكَرَهُ He struck him with the عَكَازَة. (O.)**

2. عَكَزَ, inf. n. تَعَكَّرَ, *He fixed the عَكَاز [or pointed iron foot] upon it; (O, K;) namely, the spear. (O, K.)*

5. تَعَكَرَ قَوْسَهُ *He made use of his bow as an عَكَازَة. (A.)*

عَكَوَزُ, or عَكُوزُ: see the next paragraph.

عَكَوَزُ, (K,) or † عَكُوزُ, like صَبُورُ as written by Sgh, (TA,) or † عَكُوزُ, (thus accord. to the O,) [or more probably, I think, † عَكُوزُ,] *A thing like the*

جَبَّة [or socket of a spear-head], of iron, into which the أَجْدَمُ [app. meaning the person afflicted with elephantiasis] puts his leg, or foot. (Ibn-Abbād, O, K.) — See also عَكَازَة.

عَكَازَ: see عَكَازَة. — Also أَرْجَحَ [or pointed iron foot of a spear or the like]; as also † عَكُوزُ [or † عَكُوزُ?]. (O.)

عَكَوَزُ: see عَكَازَة. — and عَكُوزُ: — and عَكَازَ.

عَكَوَزُ: see عَكَازَ.

عَكَازَة (S, A, O, Msh, K*) and † عَكَازَ, (A, K,) or this is a pl., (O,) [or a coll. gen. n.,] and accord. to the K † عَكُوزُ, but correctly † عَكُوزُ, as written by Sgh, (TA,) *A staff having a رَجَحَ [i. e. a pointed iron foot] (S, A, O, K) at the lower extremity, (O,) upon which a man leans, or stays himself: (TA:) or i. q. عَنَزَة [q. v.]: (Msh:) pl. عَكَازَاتُ (S, O, Msh) and عَكَازَاتُ (O, Msh.) — The first of these words is also used metonymically for مَنْصِبُ [† A post, an office, a function, or a magistracy]: hence the saying فَلَانٌ مِنْ أَرْبَابِ الْعَكَازِ [† Such a one is of the functionaries, or magistrates: because officers of rank made use of walking-sticks]. (TA.)*

عكس

1. عَكَسَهُ, aor. ٤, (A, Msh, K,) inf. n. عَكَسَ, (S, A, O, Msh, K,) *He reversed it; made the last part of it to be first, and the first to be last; or turned it hind part before, and fore part behind. (S, A, O, Msh, K.) [Hence,] عَكَسَ الْكَلَامَ وَنَحْوَهُ, (A, O, K,) aor. and inf. n. as above, (O,) *He inverted, reversed, converted, or transposed, the language or sentence, and the like; [as, for instance, a word;] he changed its order by inversion or transposition: (A, O, K:) sometimes a word, when this is done, remains as at first; as in the instances of بَابٌ and خَوْخٌ and عَكُوكُفٌ: (TA:) or he perverted its order (TA) [or its meaning: see مَعَكُوسٌ]. [Hence the phrase بِالْعَكْسِ Vice versa.] One says to him who speaks wrongly, لَا تَعَكِّسْ [Pervert not thou]. (A.) And † مَعَاكِسَةٌ with respect to language and the like is like عَكَسَ. (TA.) — [Hence, said of a mirror and the like, *It reflected it; namely, an object before it; because the object seen in it is reversed.*] — From the first of the significations mentioned above is derived the expression [used by the Arabs in the “Time of Ignorance”], عَكَسَ الْبَلِيَّةَ عِنْدَ الْقَبْرِ [The tying, with her head turned backwards, of the she-camel that is left to die at the grave in which her master is buried]; because they used to tie her with her head turned backwards towards the part next her breast and belly, or, as some say, towards her hinder part next the back, and to leave her in that state until she died. (S, O.) And [hence, app.,] الْعَكْسُ also signifies *The confining a beast (دَابَّة) without fodder. (TA.)* You say also, عَكَسَ رَأْسَ الْبَعِيرِ, aor. ٤, *He turned the head of the camel* [app. meaning backwards].**