

نَوَاصِي الأَبْصَارِ (TA.) in relating it; saying [See the remarks on فَوَارِسُ, pl. of فَارِسُ.]

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 نَكْسٌ. (TA.)

وَلَدٌ مُنْكَوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Mṣb, and so in a copy of the S.) See also نَكْسٌ. — وَلَاذٌ مُنْكَوسٌ [Preposterous child-birth] 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. يَتَنُّ. (S.) — طَوَافٌ مُنْكَوسٌ A circuiting of the Kaḅeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — قَرَأَ الْقُرْآنَ مُنْكَوسًا He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the مَعْوِذَاتِنِ [or last two chapters], (TA,) and ending with the فَاتِحَةَ [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'Obeid 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] مُفْصَلٌ; 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.) — مُنْكَوسٌ also signifies † Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength. (K.) — مُنْكَوسَةٌ applied to a bow: see نَكْسٌ.

نكس

1. نَكَّسَ البِئْرَ (S, A,) or الرَّكِيَّةَ (K,) aor. - (Az, S, ISd, K) and - (IDrd, K,) inf. n. نَكَّسٌ, (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 (حَمَاءَةٌ) [in some of the

copies of the K, خَبِيَّةٌ, which is a mistranscription,] and of clay; (A, K;) as also † اِنْتَكَسَهَا. (Sgh, K.) Hence the saying, فَلَانَ بَحْرًا 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 نَكَّسَ 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 نَكَّسَ 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 فَرَغَ, in this explanation. TA.) One says, اِنْتَبَهُوا اِلَى عُشْبٍ فَتَنَكَّسُوهُ, They came at last to herbage, and consumed it. (S, TA.) And لُبْعَةٌ نَكَّسَةٌ [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — نَكَّسٌ also signifies † The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., نَكَّسَ عَنِ الأُمُورِ, meaning, He scrutinized, &c., affairs.] — And نَكَّسَانٌ is like نَكَّسٌ [but in what sense is not said]. (TA.)

8: see 1, first sentence.

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

نَكَّاشٌ: see مُنْكَشٌ.

مِنْكَاشٌ a dial. form of مَنْكَاشٌ, but of weak authority. (TA.)

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

نكص

1. نَكَّصَ عَنِ الأَمْرِ (A, K,) [aor. -, and sometimes - (as will be shown below,] inf. n. نَكَّصٌ (S, IF, A, Mṣb, K) and نَكَّصٌ (A, K) and مَنْكَصٌ (K) and نَكَّصَانٌ, (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 نَكَّثَ عَنْهُ. (Aboo-Turáb, TA.) You say also, نَكَّصَ عَلَى عَقْبِيهِ (S, Mṣb, K,) or عَلَى عَقْبِيهِ (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 † انْتَكَصَ [as syn. with نَكَّصَ], 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.)

مَنْكَصٌ (O, B, K,) like مَفْعَدٌ (TA,) [in the CK, erroneously, مَنْكَصٌ,] A place to which one removes, withdraws, or retires afar off; syn. مَتَشَّى. (O, B, K.) El-Aṣhā says, praising 'Alkamāl Ibn-'Oláthel,

أَعْلَقُمُ قَدْ جَبَرْتَنِي الأُمُورَ
إِيكَ وَمَا كَانَ لِي مَنْكَصٌ

[O 'Alkamāl, 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.]

نمأ

نَمْرٌ and نَمْرٌ Little lice. (Kr, K.) [See also نَمَّة.]

نمت

نَمْتٌ 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 نَمُودَجٌ; which latter is said to be a corruption in the TṢ and the K; but this is denied by El-Khafijee and by Mṣr; and learned men, in early and in late times, have constantly used the word نَمُودَجٌ without any expression of disapproval; Z and El-Ḥasan Ibn-Rasheḅ El-Ḳeyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo 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] نَمُودَةُ.

نمر

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