

ex. voce سَعِيَ. — [And *He returned to the thing.* See an ex. voce قَرَدَ.] You say also عَكَرَ الزَّمَانُ عَلَيْهِ بِخَيْرٍ Fortune turned towards him with good. (IKtt.) — [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, Mṣb, K,) inf. n. عَكَرَ, (S, Mṣb,) *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. (Mṣb.) — عَكَرَتِ الْمَسْرُجَةُ The lamp had dregs collected in it. (S, O.)

2: see the next paragraph in two places.

4. اعكروه; (S, O, Mṣb, K;) and عَكَرَهُ, (S, Mṣb, 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, Mṣb:) 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 † عَكَرَهُ, inf. n. عَكَرَ. (IKtt, TA.) — See also 8.

6: see 8, in three places.

7: see 1, first sentence.

8. اعتكر: see 1, in two places. — Also *It* (darkness) became confused; (S, Mṣb;) 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 † اعتكر: (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,] اغتكار الصَّرَائِرِ [lit., *The wrangling of fellow-wives; meaning,] † confusion of discordant affairs. (TA.) — اعتكروا One part of the army returned upon another, so that it could not be numbered. (O, K.) — اعتكر المطر The rain became vehement: (K:) or copious and vehement. (S, TA.) — اعتكرت الرياح, (S, O,) or الريح, (K,) The winds, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.) — اعتكروا Youthfulness continued (O, K) until its term was ended. (O.)*

عَكَرَ i. q. اَصْلُ [Origin; and original state or condition, and natural disposition]; (S, O, K;) as also عَكَرَ. (S, O.) You say هُوَ كَرِيمٌ الْعَكْرِ He is of generous origin. (TK.) And عَكَرَهُ فَلَانَ عَكَرَهُ, (S, O, TA,) or عَكَرَهُ اَرْضَهُ, (TA,) *Such a one sold the اَصْلُ [meaning the fundamental property, i. e. the property itself,] of his land. (S, O, TA.)* And رَجَعَ فَلَانَ إِلَى عَكَرِهِ [Such a one returned to his original state or condition, or natural disposition: see عَشَرَ]. (S, O.) — Also Custom;

habit: so in the prov., عَادَتْ لِعَكْرِهَا لَيْمَسٌ Lemees [a proper name of a woman] returned to her custom, or habit. (O, L.) [See also عَشَرَ.] 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 عَكْرِهِمْ, 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., † عَادُوا إِلَى عَكْرِهِمْ, 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; (Mṣb;) the last and thick part of water and of wine and of oil: (S, O:) earth, or dust; syn. تربة. (IKtt [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.)

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

عَكَرَةُ: see عَكَرَ.

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

عَكَرَ طَعَامٌ Much food or wheat. (Ish, O.)

### عكر

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

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

5. تعَكَرَ: see 1. — *He made use of his bow as an عَكَارَةُ. (A.)*

عَكَوَزُ, or عَكُوَزُ: see the next paragraph.

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

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

عَكَازُ: see عَكَارَةُ. — Also أَرْجُ [or pointed iron foot of a spear or the like]; as also † عَكُوَزُ [or † عَكُوَزُ?]. (O.)

عَكَازُ: see عَكَارَةُ: — and عَكُوَزُ: — and عَكَازُ.

عَكَازُ: see عَكَازُ.

عَكَارَةُ (S, A, O, Mṣb, K\*) and † عَكَازُ, (A, K,) or this is a pl., (O,) [or a coll. gen. n.,] and accord. to the K † عَكُوَزُ, but correctly † عَكُوَزُ, as written by Sgh, (TA,) *A staff having a رُجْ [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. عَنَزَةٌ [q. v.]: (Mṣb:) pl. عَكَازَاتُ (S, O, Mṣb) and عَكَازَاتُ. (O, Mṣb.) — The first of these words is also used metonymically for مَنْصِبٌ [† *A post, an office, a function, or a magistracy*]: hence the saying فَلَانَ مِنْ أَرْبَابِ فَلَانِ العَكَازِ [† *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, Mṣb, K,) inf. n. عَكَسَ, (S, A, O, Mṣb, 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, Mṣb, K.)* [Hence,] عَكَسَ الْكَلِمَةَ 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 حَوْجٌ and عَكُوْعٌ: (TA:) or he perverted its order (TA) [or its meaning: see مَعكُوسٌ]. [Hence the phrase بِالْعَكْسِ Vice versa.] One says to him who speaks wrongly, مَعَاكِسَةً † [Pervert not thou]. (A.) And † مَعَاكِسَةً 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 الْبَلْبِيَّةَ 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 (دَابَّةٌ) without fodder. (TA.)* You say also, عَكَسَ رَأْسَ الْبَعِيرِ, aor. ٤, *He turned the head of the camel [app. meaning backwards].**