

(TA.) And **عَكَسَ البَعِيرَ**, (IKṭṭ, O, L, Mṣb,) aor. -, (Mṣb, [in the L, 2, which is evidently a mistranscription,]) inf. n. **عَكَسَ** (S, IKṭṭ, O, L, K) and **عَكَسَ**, (IKṭṭ, L,) *He tied the camel's neck to one of his fore legs while he was lying down: (IKṭṭ, L, Mṣb:) or he tied the camel's fore shank to his (the camel's) arm with a rope, and then turned back the rope beneath his belly and tied it to his flank: (IDrd, O:) or he tied a cord in the fore part of the nose, or mouth, of the camel, (S, O, K,) [attaching it] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) or he put a halter (خطام) upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous: (El-Jaadee:) or, accord. to an Arab of the desert, he pulled the rein (جرير) of the camel, and kept fast hold of his head, so that he went an easy and a quick pace: and **عَكَسَ الدَّابَّةَ** is said to signify he pulled the head of the beast towards him, to make him go backwards. (TA.) — **عَكَسْتُ عَلَيْهِ أَمْرَهُ** i. q. **رَدَدْتُهُ عَلَيْهِ** [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Mṣb.) — **عَكَسْتُهُ عَنْ أَمْرِهِ** I prevented him from executing his affair. (Mṣb.) It is said in a trad. of Er-Rabeea Ibn-Kheythem, (TA.) **اعكسوا أنفسكم عكس الخيل بالجمر** Rein in, or refrain, (TA,) or turn back, (A, TA,) yourselves [as one reins in, &c., horses by means of the bits and bridles]. (TA.) — And **عَكَسَ الشَّيْءَ** He pulled the thing towards the ground, and pressed it, or squeezed it, hard, then smote the ground with it. (TA.) = One says also, **عَكَسْتُ**, aor. -, inf. n. **عَكَسَ**, [app. meaning I poured milk upon broth; for it is said to be] from **عَكَيْسَ** in the first of the senses assigned to it below: (O:) or **العكس** signifies the pouring **عَكَيْسَ**, meaning as first expl. below, upon **طَعَامَ** [or food]: (K:) and **اللبن** **عَكَسَ** signifies the same as **عَكَسَ**: (TA:) [or both of these verbs are intrans.;] **عَكَسَ** and **اعتكس** from **عَكَيْسَ** signify the same [app. without **اللبن**]. (JM.)*

2. **عَكَسَ**, inf. n. **تَعَكَيْسَ**, [He said the contrary of what he meant; spoke ironically.] (A and Mgh in art. حرس. [In the former, تعكيس is coupled with **تَهَيَّرَ**, which signifies the same.]

3. **عَكَسَ** and **عَكَسَ** [are inf. ns. of **عَكَسَ**]: for the former see 1, near the beginning. — **دُونَ ذَلِكَ الْأَمْرِ عَكَسًا وَمِكَاسًا** [In the way to the accomplishment of that affair is] a striving to turn [therefrom]: (A, TA:) or a mutual seizing of the forelock: (A, O, K, TA:) [**عَكَسًا** and **مِكَاسًا** may signify alike:] or **مَكَاسًا** is an imitative sequent. (O, *K, *TK.)

5. **تَعَكَّسَ فِي مَشِيئِهِ** [He moved along like the viper in his gait;] he went along like the viper, (Lth, O, K, TA,) as though his veins had become dry, or stiff: said of a man: sometimes a drunken man goes along thus. (Lth, O, TA.)

7. **انعكس**, said of a thing, i. q. **اعتكس**; (O,

K;) each is quasi-pass. of **عَكَسَهُ** [and signifies, therefore, *It became reversed; the last part of it became first, and the first last; or it became turned hind part before, and fore part behind: it (language) became inverted, reversed, converted, or transposed: or its order, or meaning, became perverted*]. (TA.) You say, **الْحَدَّ يَطْرُدُ وَيَنْعَكِسُ** [The definition is of uniform, or general, application, and may become inverted, or converted: for instance, you may say, "a man is a rational animal," and "a rational animal is a man"]. (A, TA. [See also **العكس** in Kull p. 255.]) You say also, **انعكس الحال** The state, or condition, became reversed. (TA.)

8: see 7: = and see also 1, last sentence.

[**عَكَسَ**, an inf. n. used as an epithet in which the quality of a subst. predominates; The reverse either in respect of order or of sense, i. e. the converse or the contrary, of a proposition &c. You say, **هَذَا عَكْسُ هَذَا** This is the reverse, &c., of this.]

عَكَسَ The cord which is tied in the fore part of the nose, or mouth, of a camel, (S, O, K,) [and attached] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) the cord mentioned in explanations of **عَكَسَ البَعِيرَ** [q. v.]. (S, O, K.)

عَكَيْسَ Milk poured upon broth, (O, K,) in whatever state it [the former] be. (O.) And (O, K) **إِهَالَةَ** [or melted fat, &c.,] poured upon it, after which it is drunk: (S, O, K:) or flour upon which it is poured, and which is then drunk. (A'Obeyd, TA.) = Also A shoot of a grape-vine that is reversed (**يُعَكَّسُ**) under the ground to [come forth at] another place. (S, O, K.) — **لَيْلَةٌ عَكَيْسَةٌ** A dark night. (O, K.) — **إِبِلٌ عَكَيْسَةٌ** Many camels. (O, K.)

كَلَامٌ مَعْكُوسٌ Language, or a sentence, inverted, reversed, converted, or transposed: (A:) or perverted in order, or in meaning. (Mṣb.)

عكف

1. **عَكَفَ عَلَيْهِ**, aor. 2 and -, [the former, only, mentioned in the Mgh, and only the latter in the CKṭ,] inf. n. **عَكُوفٌ** (S, O, Mṣb, K) and **عَكَفَ**, (Mṣb, TA,) or the latter is of the trans. verb, (T, TA,) *He kept, or clave, to it constantly, or perseveringly; (S, Mgh, *O, Mṣb, K, TA;) namely, a thing; (S, O, Mṣb;) not turning his face from it: or, as some say, he continued intent upon it: (TA:) and, accord. to Er-Rázee, عَلَيْهِ **اعتكف** would be agreeable with analogy, in the sense of **عَكَفَ**, but has not been heard. (Ḥar p. 682.) Hence, in the Kur [vii. 134], **يَعْكُفُونَ عَلَى أَصْنَامِهِمْ**, (S, *O, TA,) or **يَعْكُفُونَ**, accord. to different readers, (O, TA,) i. e. A people keeping, or cleaving, constantly, or perseveringly, to the worship of idols belonging to them; (Ksh;) or continuing intent upon the worship of idols belonging to them. (Bd, Jel.) — And **عَكُوفٌ** [or **عَكُوفٌ فِي مَكَانٍ**] signifies The keeping, or*

cleaving, to a place. (TA.) See also 8. — And one says, **عَكَفَتِ الخَيْلُ بِقَائِدِهَا** meaning **أَقْبَلَتْ عَلَيْهِ** [i. e. The horses, or horsemen, (for the latter may be meant notwithstanding the fem. pronoun, agreeably with an ex. in De Sacy's Gram., sec. ed., ii. 265,) advanced, or approached, towards their leader; or kept, or clave, to him]. (TA.) — And **عَكَفُوا حَوْلَهُ** They went round it; (S, O, K;) namely, a thing. (S, O.) El-Ajjáj says,

عَكَفَ النَّبِيطُ يَلْعَبُونَ الفَنْزَجَا

[Like the going round of the Nabathæans playing the game called **فَنْزَج**: in which **عَكَفَ** is probably used by poetic license for **عَكُوفٌ**]. (S, O.) And in like manner one says, **عَكَفَتِ الطَّيْرُ عَلَى القَيْتِيلِ**, (O,) or **حَوَّلَ القَيْتِيلِ**, (K,) [The birds went round the slain person], inf. n. **عَكُوفٌ**. (TA.) And **عَكَفَ الجَوْهَرُ فِي النَّظْمِ** (S, O, K) i. e. [The gems] went round [among the strung beads]. (O, K.) — And **عَكَفَ** signifies also **تَأَخَّرَ** [He went back or backwards, &c.; or became, or remained, behind; &c.]. (O, K.) = **عَكَفَهُ**, aor. 2 and -, [the former, only, mentioned in the Mgh, and only the latter in the CKṭ,] inf. n. **عَكَفَ**, (S, O, Mṣb, K,) *He, or it, made him, or it, still, or motionless: (S, O:) and he, or it, detained, withheld, or debarred, him, or it; (S, Mgh, O, Mṣb, K;) as also* **عَكَفَهُ**, (O, *TA,) inf. n. **تَعَكَيْفٌ**; (TA;) and so **عَكَفَ بِهِ**. (Ḥar p. 293.) One says, **عَكَفْتُهُ**, **عَنْ حَاجَتِهِ**, (Mṣb,) aor. and inf. n. as above, (TA,) *I withheld him from the object of his want: (Mṣb:) or I turned him away, or back, therefrom.* (TA.) And **مَا عَكَفَكَ عَنْ كَذَا** [What has withheld thee, or turned thee away or back, from such a thing?]. (S, O.) — See also 2. — **عَكَفَ**, (O, K,) inf. n. **عَكَفَ**, (O,) also signifies **رَعَى** [app. as trans., meaning *He tended, or pastured, cattle; &c.*]. (O, K.) — And i. q. **أَصْلَحَ** [He put into a good, sound, right, or proper, state; &c.]. (O, K.)

2: see 1, last quarter. — One says, **عَكَفَ**

السِّلَكُ الشُّهُوطَ i. e. [The thread of the necklace] kept from becoming scattered [the things suspended therefrom]. (O, from a verse of El-Aashà.) — And **عَكَفَ التَّنْظِيمَ**, inf. n. **تَعَكَيْفٌ**, *The strung beads had gems disposed in regular order* (**نُصِدَ**, Lth, O, or **نُظِمَ**, K) among them. (Lth, O, K.) — And **عَكَفَ الشَّعْرَ** *The hair was crisped, curled, or twisted, and contracted.* (O, K.) And **عَكَفَتْ شَعْرَهَا** *She (a woman) made her hair to cleave together, one part to another, and disposed it in plaits; as also* **عَكَفْتُهُ**; (Ḥam p. 267;) but, accord. to Lth, they seldom said **عَكَفَ** in relation to hair that is termed **مَعْكُوفٌ**, i. e. "combed and plaited," though, if this were said, it would be correct. (O.)

[3. **عَكَفَ**, accord. to Reiske, as mentioned by Freytag, (app. followed by an acc.,) signifies *He clave continually to the side of any one.*]

5. **تَعَكَّفَ** He confined, restrained, withheld, or