

is that which is between it and the *صبا*; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of *نكبا* is *نكَب*, as shown above. (S, K &c.) [See also *تَبْوَعُ الشَّمْسِ*, in art. *تبع*.] — *دَبُورُ نَكَب* [app. *دَبُور*, originally an inf. n., used as an epithet, and therefore applicable without *ة* to a fem. noun] i. q. *نَكْبَا*; [app., The *نكبا* of the *دبور*; a south-westerly wind]. (TA.) — *أُنْكَبُ* A camel having a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halting: (S:) a camel that walks on one side, or inclining, or as though he walked on one side. (L.) — *قَامَةٌ نَكْبَاءُ* An inclining pulley: and *قِيمِرُ نَكَبٍ* inclining pulleys. (TA.) — *أُنْكَبُ* † Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) — *الدَّهْرُ أُنْكَبُ* † Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, *الدَّهْرُ انْكَبَ الخ*. A proverb. (TA.) — *أُنْكَبُ* = *أُنْكَبُ* A man not having with him a bom. (S, K.)

*مَنْكَبٌ* (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the scapula, (S, K,) in a man &c.; (ISd;) the place of junction of the os humeri and the scapula and the [tendon called] *حَبْلُ العَاتِقِ*, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying "a place of deflection:" but] Sb denies its being a noun of place, because, were it so, it would be *مَنْكَبٌ*: he does not allow it to be included in the class of *مَطْلَعٌ*, because this is extr. Pl. *مَنَاكِبُ*. *مَنَاكِبُ رَجُلٍ شَدِيدِ المَنَاكِبِ* signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — *هَزَرُوا مَنَاكِبَهُمْ* † [They shook their shoulder-joints;] i. e., they rejoiced, or were joyful, or happy. (TA.) — *خَيْرَ كُمْ أَلْيَنُكُمْ مَنَاكِبُ فِي الصلاةِ* † [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning, those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — *مَنْكَبُ الفَرَسِ* The star  $\beta$  in Pegasus. (El-Kazweenee &c.) — *مَنْكَبُ الجَوْزَاءِ* The bright, and very great star,  $\alpha$ , in the right shoulder-joint, of Orion. (El-Kazweenee &c.) — *مَنْكَبٌ* † The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. *مَنَاكِبُ*: ex. *سِرْنَا فِي مَنْكَبِ مِنَ الأَرْضِ* We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, *مِنْ*

of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth, or land. (S.) — *المَنَاكِبُ* † The feathers next after the *قَوَادِمِ*; [which latter are the anterior, or primary, feathers of a bird's wing;] (K:) the feathers of the wing of a vulture or an eagle that are next after the *قَوَادِمِ*, which are the strongest and most excellent of the feathers; (TA:) four [feathers] in the wing of a bird, next after the *قَوَادِمِ*: (S:) [the four secondary feathers of the wing:] in the wing of a bird are twenty feathers: the first of them are those called *القَوَادِمِ*; the next, *المَنَاكِبِ*; the next, *الخَوَا فِي*; the next, *الأبَاهِرِ*; the next, *الْكُلَى*. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. to it; but by analogy it should be *مَنْكَبٌ*. (TA.) — *رَأَى مَنَاكِبَ* † He feathered his arrow with feathers such as are described above. (TA.) — *عَرِيفٌ* i. q. *عَرِيفٌ*, i. e. The intendant, superintendent, &c., of a people: or an aider, helper, or assistant, of a people: (K:) or the assistant of an *عَرِيفٌ*: (Msb:) one below an *عَرِيفٌ*: (IAth:) or the chief of the *عَرَفَاءِ* [pl. of *عَرِيفٌ*]; (Lth, S;) there being over so many *عَرَفَاءِ* a *مَنْكَبٌ*: (Lth [see *عَرِيفٌ*]) pl. *مَنَاكِبُ*. (TA.)

*مَنْكَبٌ عَنِ الحَقِّ* † [One who deviates much from the right course of action &c.] (TA.)

*مَنْكَبٌ* and *مَنْكَبٌ*, accord. to the copies of the K, but the latter word is a mistake for *مَنْكَبٌ*, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — *مَنْكَبٌ* † Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See *نَكَبٌ*.

*مَنْكَبٌ* [like *يَحْمُورٌ* in measure: in the CK, *مَنْكَبٌ*:] A road deviating from the right course or direction. (K.)

## نكت

1. *نَكَتَ*, aor.  $\dot{ن}$ , inf. n. *نَكْتٌ*, (or *نَكَتَ الأَرْضَ*) *نَكَتَ بِقَضِيبٍ*, [&c.,] TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — Also, He struck the ground with pebbles. (TA.) — Hence, † He reflected, or meditated, and talked to himself (TA, from a trad.) —

*نَكَتَ*, aor.  $\dot{ن}$ , (S, K,) inf. n. *نَكْتٌ*, (K,) He (a horse) bounded (*نَبَا*, S, K) from the ground, (S,) in running. (TA.) — *نَكَتَهُ* He threw it down upon the ground. (TA.) — *نَكَتَ كِنَانَتَهُ* He scattered the contents of his quiver. (TA.) See *نَكَبٌ*. — *طَعَنَهُ فَنَكَتَهُ* He thrust him, or pierced him, and threw him down upon his head. (As, S, K,\*) — *نَكَتَ* It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) *نَكَتَ العَظْمَ* The marrow of the bone was taken out, or extracted. (Abou-Ameythel.) Mentioned in art. *نقت*, q. v. (TA.) = *نَكَتَ فِي كَلَامِهِ*, and *فِي قَوْلِهِ*, [aor.  $\dot{ن}$ , inf. n. *نَكْتٌ*? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is *نَكَتَ*, inf. n. *تَنَكَيْتَ*; † He made use of nice, or subtle, sayings, expressions, or allusions, such as are termed *نَكَتٌ*, pl. of *نَكْتَةٌ*]. (A.) — *نَكَتَ فِي العِلْمِ بِمُؤَافَقَةِ فُلَانٍ أَوْ مُخَالَفَةِ فُلَانٍ* He alluded (*أَشَارَ*) [with respect to science, to the agreement of such a one, or the disagreement of such a one]. (L.)

2. *نَكَتَ الرُّطْبُ*, inf. n. *تَنَكَيْتُ*, The dates began to ripen [and to become speckled]. (Msb.) — See 1.

3. *انكبت* He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K,\*)

*نَكْتٌ*: see *نَكْتَةٌ*.

*نَكْتَةٌ* A point; a dot; a speck; a minute spot; i. q. *نُقْطَةٌ*: (S, K:) pl. *نَكْتٌ*, (Msb, &c.) agreeably with analogy, (TA,) and *نَكَاتٌ*, (K,) deviating from analogy, and, accord. to some, *نَكَاتٌ*, in which the *ل* is said to be added *لِلإِشْبَاعِ*, or to render the sound of the fet-*ḥāh* full, like *رَخَالٌ*: (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifá;) or it is vulgar. (Msb.) — *نَكْتَةٌ* [A small spot, or mark,] resembling dirt upon a mirror: (K:) *نَكْتَةٌ سَوْدَاءٌ* A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like. (L, from a trad.) — *نَكْتَةٌ* [A spot in the eye;] what resembles a *وَقْرَةٌ* in the eye. (L.) — [*نَكَتَ* seems to be a quasi-pl. of *نَكْتَةٌ*, like as *نُقْطٌ* is said to be (by some persons in the present day) of *نُقْطَةٌ*, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, *نَكْتَةٌ* = *كُلُّ نَقْطٍ فِي شَيْءٍ خَالَفَ لَوْنَهُ نَكْتٌ* † A nice, subtle, subtly excoogitated, quaint,