

affair [or action or saying or quality, &c.]: (Mṣb:) [in this sense, its pl. is مُنْكَرَاتٌ and مَنَاقِبٌ; as will be seen below:] نَكَرٌ is contr. of عُرِفَ [which is syn. with مَعْرُوفٌ]. (TA.) You say فِيهِمْ نَكَرٌ [In them are good and evil qualities.] And يَرْكَبُونَ الْمُنْكَرَاتِ and الْمَنَاقِبِ, [They commit bad, evil, abominable, or foul, actions.] (A.) And it is said in the K̄ur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نَكْرًا [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S̄.) = The name of one of two angels, the other of whom is named نَكِيرٌ; (S̄;) who are the two triers of [the dead in] the graves. (ISd, K̄.) = See also نَكَرٌ.

مَنْكُورٌ: see مَنْكُرٌ, first signification. The pl. is مَنَاقِبٌ, [which is also a pl. of مَنْكُرٌ,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Ḥasan, TA.)

خَرَجَ مُتَنَكِّرًا He went forth disguised; or changed in outward appearance, or state of apparel. (TA.)

مُسْتَنَكَّرٌ: see مَنْكُرٌ, first signification.

طَرِيقٌ يَنْكُورٌ A road, or way, in a wrong direction. (S̄, K̄.)

[نكز,

See Supplement.]

نكس

1. نَكَسَهُ (S̄, A, Mṣb, K̄.) aor. ٤, inf. n. نَكْسٌ (S̄, Mṣb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Mṣb:*) he turned it over upon its head: (S̄, A, K̄:) and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and نَكَسَهُ (S̄, A, K̄) inf. n. تَنْكِيْسٌ (S̄,) signifies the same; (S̄,* A, K̄;) or has an intensive sense. (TA.) You say نَكْسَ السَّهْمِ فِي الْكِنَانَةِ The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the K̄ur, [xxxvi. 68,] وَمَنْ نُعْيِرُهُ نَنَكْسُهُ فِي الْخَلْقِ or, accord. to the reading of 'Āsim and Ḥamzeh, نَنْكَسُهُ; meaning, And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) — نَكَسْتُ فَلَانًا فِي ذَلِكَ الْأَمْرِ + I made such a one to enter again into that affair, or state, after he had got out of it. (ISh.) [Hence the saying in the K̄ur, xxi. 66,] ثُمَّ نَكَسُوا عَلَيَّ رُؤُوسَهُمْ + Then they were made to

return to their disbelief: (Jel:) or † then they reverted to disputation, after they had taken the right course by means of consulting together; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; نَكَسُوا, and نَكَسُوا; the latter meaning نَكَسُوا أَنْفُسَهُمْ (Bd;) or † then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — [And hence,] نَكَسَهُ, and نَكْسَهُ, † It made him to fall back into his disease. (TA, in art. هِيض.) And نَكْسٌ (S̄, Mṣb, K̄,) or نَكْسٌ فِي مَرَضِهِ (A, TA,) inf. n. نَكْسٌ (S̄, Mṣb, K̄) and نَكْسٌ (TA, [but see what is said of this below]) and نَكَّاسٌ (Sh, K̄,) † He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S̄, A, K̄:) or the disease returned to him; [he relapsed into the disease;] as though he were made to turn back to it. (Mṣb.) You say, أَكَلَ كَذَا فَنَكْسَ † [He ate such a thing, and relapsed into his disease]. (A, TA.) And نَكَّاسٌ (S̄, K̄,) in this case, (S̄,) for the sake of mutual resemblance, (S̄, K̄,) or because نَكَّاسٌ is a dial form [of نَكَّاسٌ], (S̄,) [meaning, † May he fall upon his face, or the like, (see art. تَعَسَ,) and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, † تَعَسَ وَاتَّكَسَ. (Mṣb, art. تَعَسَ.) [See also 8.] You say also, نَكْسَ الْجَرْحِ † [The wound broke open again; or became recrudescant]. (S̄, in arts. عَرَب and حَبَط, &c.) — And نَكْسَ الطَّعَامِ وَغَيْرِهِ دَاءَ الْمَرِيضِ † The food, &c., made the disease of the sick man to return. (K̄.) And نَكَسَ الْخِضَابَ عَلَى رَأْسِهِ † He put the dye upon his head repeatedly, or several times. (A, TA,*) — Also نَكَسَ [or more probably نَكْسَ] + He (a man) became weak and impotent. (Sh, in TA.) And نَكْسَ عَنْ نَظَرَاتِهِ, like عَنِيَ, † He fell short of his fellows; was unable to attain to them. (TA.) — نَكْسَ رَأْسَهُ, and نَكَّسَهُ (TA,) [and نَكَّسَ alone, (see نَاكَّسَ),] and نَكَّسَ (L, TA, art. يَقْرُ,) and نَكَّسَ (TA,) [and in like manner نَكَّسَ, said of a flower-stalk in the M and K, voce قَسَبٌ,] He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.)

2: see 1, throughout.

5: see 1, last sentence.

8. نَكَّسَهُ quasi-pass. of نَكَسَهُ; (S̄, A, TA;) [and therefore signifying It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became

changed in its manner of being, or state; it became turned fore part behind; its first part was made to be last, or was put last:] he fell upon his head. (K̄.) This last signification [understood figuratively] it is said to have in the phrase تَعَسَ وَاتَّكَسَ, a form of imprecation, meaning, † May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (مَنْ اتَّكَسَ فِي) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — Also, i. q. نَكَّسَ رَأْسَهُ. (TA.) [See 1, last signification.]

نَكْسٌ An arrow having its notch broken, and its tip therefore made its bottom: (S̄, A, K̄:) pl. [of pauc.] أَنْكَاسٌ (A, TA) and [of mult.] نَكْسٌ. (A.) — A head, or blade, of an arrow &c., having its tongue (سِنخ) broken, and its point therefore made its tongue: (K̄:) pl. أَنْكَاسٌ. (TA.) — A bow of which the foot is made [of] the head of the branch; as also † مَنكُوسَةٌ. This peculiarity is a fault. (K̄.) — A child such as is termed يَتْنٌ [born preposterously, feet foremost; but يَتْنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K̄;) i. q. مَنكُوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — † Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce اشْعَلُ (A:) † one who falls short of the utmost point of generosity; (K̄;) or of courage and generosity: (TA:) † weak; (S̄, K̄;) applied to a man: (S̄:) † short: (AHn:) pl. أَنْكَاسٌ. (A, K̄.) — See also مَنكُوسٌ — and نَكْسٌ.

نَكْسٌ, [app. pl. of نَكْسٌ,] + Old men tottering by reason of age (مُدْرَهْمُونَ) after attaining to extreme old age. (K̄.)

نَاكَّسَ Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S̄, K̄;) [or] by reason of abasement: (TA:) pl. [properly نَاكُوسٌ; (see K̄ur, xxxii. 12;) and sometimes] نَوَاكُوسٌ (S̄, K̄,) used [only] in poetry, (S̄, TA,) by reason of necessity, (TA,) and anomalous, (S̄, K̄,) like فَوَارِسٌ. (S̄.) El-Farezdaq says,

• وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُمُ •
• خَضَعَ الرِّقَابِ نَوَاكُوسِ الأَبْصَارِ •

[And when the men see Yezed, thou seest them depressed in the necks, lowering the eyes]: (S̄:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاكُوسِ الأَبْصَارِ after the manner of the phrase جَعَرَ ضَبُّ خَرِبٍ; [see art. خَرِب;] and Ahmad Ibn-Yaḥyà adds