

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

*مُنْكَوَرٌ*: see *مُنْكَرٌ*, first signification. The pl. is *مُنَاكِيرٌ*, [which is also a pl. of *مُنْكَرٌ*,] 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-Hasan, TA.)

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

*مُسْتَنْكَرٌ*: see *مُنْكَرٌ*, first signification.

*طَرِيقٌ يَنْكُورٌ* A road, or way, in a wrong direction. (S, K.)

[نكر,

See Supplement.]

## نكس

1. *نَكَسَ*, (S, A, Msb, K,) aor. *نَكَسَ*, inf. n. *نَكْسٌ*, (S, Msb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Msb:\*) he turned it over upon its head: (S, A, K:) 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*, (S, A, K) inf. n. *نَكْسٌ*, (S,) signifies the same; (S,\* A, K;) or has an intensive sense. (TA.) You say, *نَكَسَ السَّهْمَ فِي الْكِنَانَةِ* The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the *Kur*, [xxxvi. 68,] *وَمَنْ نُعْيِرْهُ نُنَكِّسْهُ فِي الْخَلْقِ*, or, accord. to the reading of 'Asim and Hamzeh, *نُنَكِّسُهُ*; 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 *Kur*, xxi. 66,] *ثُمَّ نَكَّسْنَا آلَ فِرْعَوْنَ عَلَى رُءُوسِهِمْ*

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; *نَكَّسُوا*, and *نَكَّسُوا*; the latter meaning *نَكَّسُوا أَنْفُسَهُمْ*: (Bd:) or + then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — [And hence,] *نَكَسَهُ*, and *نَكَّسَهُ*, (S, Msb, K,) or *نَكَّسَ فِي مَرَضِهِ*, (A, TA,) inf. n. *نَكْسٌ* (S, Msb, K) and *نَكْسٌ* (TA, [but see what is said of this below]) and *نَكَّاسٌ*, (Sh, K,) + He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S, A, K:) or the disease returned to him; [he relapsed into the disease;] as though he were made to turn back to it. (Msb.) You say, *أَكَلَ كَذَا فَنَكَّسَ* [He ate such a thing, and relapsed into his disease]. (A, TA.) And *نَكَّسَ*, and sometimes one says, *نَكَّسَ*, (S, K,) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because *نَكَّسَ* is a dial form [of *نَكَّسَ*,] (S,) [meaning, + May he fall upon his face, or the like, (see art. *تَعَسَّ*), 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, *تَعَسَّ وَاتَّكَسَ*. (Msb, art. *تَعَسَّ*.) [See also 8.] You say also, *نَكَّسَ الْجَرْحُ* + [The wound broke open again; or became recrudescant]. (S, in arts. *عَرَبَ* and *حَبَطَ*, &c.) — And *نَكَّسَ الطَّعَامَ وَغَيْرَهُ دَاءَ الْمَرِيضِ* The food, &c., made the disease of the sick man to return. (K.) And *نَكَّسَ الْخِضَابَ عَلَى رَأْسِهِ* He put the dye upon his head repeatedly, or several times. (A, TA.) — Also *نَكَّسَ* [or more probably *نَكَّسَ*] + He (a man) became weak and impotent. (Sh, in TA.) And *نَكَّسَ عَنْ نَظَرَانِهِ*, like *عَنِ*, + He fell short of his fellows; was unable to attain to them. (TA.) — *نَكَّسَ رَأْسَهُ*, and *نَكَّسَهُ*, (TA,) [and *نَكَّسَ* alone, (see *نَاكَسَ*),] and *نَكَّسَ*, (L, TA, art. *يَقَرُّ*), and *نَكَّسَ*, (TA,) [and in like manner *نَكَّسَ*, said of a flower-stalk in the M and K, voce *قَسَبَ*,] 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. *نَكَّسَ* quasi-pass. of *نَكَسَ*; (S, 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. (K.) This last signification [understood figuratively] it is said to have in the phrase *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, *نَكَّسَ رَأْسَهُ*. (TA.) [See 1, last signification.]

*نَكْسٌ* An arrow having its notch broken, and its top therefore made its bottom: (S, A, K:) pl. [of pauc.] *أَنْكَاسٌ* (A, TA) and [of mult.] *نُكْسٌ*. (A.) — A head, or blade, of an arrow &c., having its tongue (*بَنْجٌ*) broken, and its point therefore made its tongue: (K:) pl. *أَنْكَاسٌ*. (TA.) — A bow of which the foot is made [of] the head of the branch; as also *مُنْكَوَسَةٌ*. This peculiarity is a fault. (K.) — 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]; (K;) *ي.ق. مَنُكُوسٌ*; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — *نَكَّسٌ* Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce *أَشْغَلُ*: (A:) + one who falls short of the utmost point of generosity; (K;) or of courage and generosity: (TA:) + weak; (S, K;) applied to a man: (S:) + short: (AHn:) pl. *أَنْكَاسٌ*. (A, K.) — See also *مُنْكَسٌ* — and *نُكْسٌ*.

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

*نَاكَسَ* Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K;) [or] by reason of abasement: (TA:) pl. [properly *نَاكُوسٌ*; (see *Kur*, xxxii. 12;)] and sometimes *نَوَاكُسٌ*, (S, K,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like *فَوَارِسٌ*. (S.) El-Farezdak says,

• وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأْيَتَهُمْ •  
• خَضَعَ الرِّقَابَ نَوَاكِسَ الْأَبْصَارِ •

[And when the men see Yezed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say *نَوَاكِسَ الْأَبْصَارِ*, after the manner of the phrase *خَرِبَ خَرِبٌ*; [see art. *خَرِبَ*]; and Ahmad Ibn-Yahya adds