

below. (TA.) — **نَحَبٌ** *A great bet, or wager*: syn. **خَطَرٌ عَظِيمٌ**. (K.) So in the following verse of Jereer:

* **بِطُخْفَةٍ جَالِدَنَا الْمُلُوكَ وَخَيْلَنَا** *
* **عَشِيَّةً بِسَطَامٍ جَرَيْنَ عَلَيَّ نَحَبٍ** *

[In *Tihhfeh* we contended with the sword with the kings; and our horses, in the evening of *Bistám*, ran for a great bet]. (TA.) — **نَحَبٌ** *A proof; a demonstration; an evidence*: syn. **بُرْهَانٌ**. (K.)

— *A necessity; want; needful thing; an object of want or need*: syn. **حَاجَةٌ**. (K.) See **قَضَى نَحْبَهُ**. — **نَحْبُهُ**. — † *Death*. (K.) See **قَضَى نَحْبَهُ**, above. — *A term; fixed period; the period of life*. (K.) See **قَضَى نَحْبَهُ**, above. — *The soul*: syn. **نَفْسٌ**. (AO, K.) — *Mind; purpose; aspiration; desire; ambition*: syn. **هَمَّةٌ**. (K.) = **خَمْسٌ نَحَبٌ** *A laborious journey*: syn. **دَائِبٌ**. (S.) — **سَيْرٌ نَحَبٌ**, (TA.) and **سَيْرٌ مُنْحَبٌ** (K); *A quick pace, or journey*. (K, TA.) — The same epithets are likewise applied, in the same sense, to a man. (TA.) — **نَحَبٌ** *A quick (or light, K,) pace, or mode of going, travelling, or journeying*, (AA, S, K,) *with much exertion and perseverance*. (TA.) — **سَارَ فُلَانٌ عَلَيَّ نَحَبٌ** *Such a one went on; travelled, or journeyed, with energy*; [lit., *for a great bet, or wager*;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) — **نَحْبٌ** *Length*. (AA, K.) — **يَوْمٌ نَحَبٌ** [so in the TA: perhaps, **يَوْمٌ نَحِبٌ**, but more probably **يَوْمٌ نَحَبٌ**] *A long day*. (Er-Riyáshee.) — **نَحْبٌ** *A space of time: a time*. (S, K.) See **قَضَى نَحْبَهُ**, above. — *Sleep*: syn. **نَوْمٌ**. (L, K: in some copies of the K, **يَوْمٌ**. TA.) — *Fatness*. (K.) — **شِدَّةٌ** [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.) — *A game of hazard*: syn. **قِمَارٌ**. (K.) = **نَحْبٌ** *A great camel*. (K.) Perhaps a mistake for **نَجْبٌ**. (TA.)

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قَرَعَةٌ [A lot used in sortilege: or lots collectively: or sortilege itself;] (K;) from **نَحَبَهُ** “he cited him before a judge;” “he contended with him for glory;” and “he laid a bet, or wager, with him;” because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) — **لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَأَقْتَتَلُوا** (TA.) — **لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَأَقْتَتَلُوا إِلَّا بِنُحْبَةٍ** [If men knew what advantage is attained by being in the first row of the congregation in the mosque, they would fight for it, and not advance but by lot]. (TA, from a trad.)

نَحَابٌ *A cough that attacks camels*: as also **نَحَابٌ** and **نَحَابٌ**. (AZ from AZ.) See 1.

نَاحِبَةٌ † *A weeping, or wailing, woman*: pl. **نَوَاحِبٌ**. (TA.)

سَارَ سَيْرًا مُنْحَبًا *He proceeded, or journeyed, in a direct course, not desiring [to pursue] any other*: as though he had made a vow to do so. El-Kumeyt says,

* **تَخَذَنَ بِنَا عَرْضَ الْفَلَاةِ وَطَوْلَهَا** *
* **كَمَا صَارَ عَنْ يَمِينِي يَدِيهِ الْمُنْحَبِ** *

By **الْمُنْحَبِ** is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.) — **سَرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنْحَبَاتٍ** *We proceeded, or journeyed, thither during three nights of laborious travelling*. (TA.)

نحت

1. **نَحَتَ**, aor. ٢, (S, L, K,) contr. to analogy, (TA,) and ٢, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and ٢, (K,) which is the form of weakest authority, (TA,) inf. n. **نَحْتٌ**, (S,) *He cut, or hewed; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped*: syn. **بَرَى**: (S, K:) *he worked wood and the like as a carpenter*; syn. **نَجَّرَ**: *he pared, peeled, barked, or deprived of its outer covering by paring, abrasure, or wearing away the exterior: he sawed*. (L.) [See also **لَحَتَ**.] Accord. to some, the operation termed **نحت** is only performed upon something hard and strong, as stone and wood and the like. (MF.) [**انتحت** seems to signify *He cut, &c., for himself*:] you say, **انْتَحَتِ مِنَ الْخَشَبِ مَا يَكْفِيكَ لِلْوُقُودِ** [Cut, or hew, for thyself, of the wood, what will suffice thee for fuel]: (A.) — **نَحَتَ بَيْتًا فِي الْجَبَلِ**, aor. ٢ and ٢, inf. n. **نَحْتٌ**, *He cut out, or hewed out, a house in the mountain*. In the *Kur*, xv. 82, El-Hasan [El-Başree] reads **يُنْحَتُونَ**. (Mşb.) [Accord. to the K, his reading is **يُنْحَاتُونَ**, (in the CK, **تُنْحَاتُونَ**), but this I find nowhere else, and I believe it to be a mistake.] — **نَحَتَ عَلَى الْكَرْمِ** † [He was fashioned after the model of generosity; made by nature generous]. (A.) — **نَحَتَ** *Inivit puellam*: (K:) as also **لَحَتَ**; but the latter is the better known. (TA.) — **نَحَتَ**, inf. n. **نَحْتٌ**, † *He beat, struck, or smote, him with a staff, or stick*: (TA:) [as also **لَحَتَ**.] — **نَحَتَ** *He threw him down prostrate*. (K.) — **نَحَتَ بِلِسَانِهِ** † *He blamed; reprehended; reviled a man*. (L.) [See also **لَحَتَ**.] — **نَحَتَ** † *It (a journey, or travel), emaciated a camel*: (K:) *it made a man less; made him thin, or slender*. (TA.) — **نَحَتَ**, (TA,) [aor. ٢ and ٢?] inf. n. **نَحْتٌ** and **نَحِيَّةٌ**, (TA.)

He sighed aloud: the inf. ns. syn. with نَحِيَّةٌ and زَحِيرٌ. (K.)

8: see 1. — **انتحت** *It (wood or the like) was [cut, or hewn; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped;] worked by a carpenter*: [pared, peeled, barked, or deprived of its outer covering: sawn]. (L.) — **انتحت مناسمه**; *His (a camel's) مناسم [i.e. toes or feet] were worn, abraded, wasted, lessened, or attenuated*. (L.)

نَحْتٌ and **نَحَاتٌ** (K) and **نَحِيَّةٌ** (S, K) † *Nature; natural, or native, disposition, temper, or other property*; (S, K;) *a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]*: (TA:) and the first, the source, or origin, from which one is [as it were] cut out: [see also **مَنْحَتٌ**]. (Lh.) — **نَحَتَ الْكَرْمُ مِنْ نَحْتِهِ** *Generosity is [a part] of his nature; or, [derived] from his source, or origin*. (Lh.) — **هُوَ عَجِيبُ النَّحْتِ** *He is of a wonderful nature*. (TA.) — **هُوَ كَرِيمُ النَّحِيَّةِ** *He is generous in nature, or disposition*. (AZ.) = **بَرْدٌ نَحْتٌ** *Unmixed [i.e. severe] cold*: (K:) but this is said to be a corruption of **بَحْتٌ**. (TA.) [See also **لَحْتٌ**.]

نَحِيَّةٌ *A comb*: syn. **مُشَطٌ** or **مُشَطٌ**. (So in different copies of the K.) = **حَافِرٌ نَحِيَّةٌ** *A hoof of which the edges have gone [or become abraded, been worn away]*; (S, K;) [and so **حَافِرٌ مَنْحَوْتُ**, occurring in the K in art. **حك**, where, in its place in the S, we find **نَحِيَّةٌ**.] — **نَحِيَّةٌ** † *An emaciated camel*: (K:) *a camel whose feet are worn, abraded, or wasted*. (L.) — **نَحِيَّةٌ** *A [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called حَبٌّ*, for bees: pl. **نُحْتٌ**. (L.) — **نَحِيَّةٌ** *Anything bad; what is bad of anything*. (L.) = **نَحِيَّةٌ** *One who introduces himself among a people, and lives with them, not being of their race*. (S, K.)

نَحَاتٌ: see **نَحْتٌ**.
نَحَاتَةٌ *Cuttings, chips, parings, and the like*, (S, K,) of wood [&c.]. (TA.)

نَحِيَّةٌ: see **نَحْتٌ** and **نَحِيَّةٌ**.
† **مَنْحَتٌ** † *The source, or origin, of a man, [from which he is, as it were, cut out]*: pl. **مَنْحَاتٌ**. (TA.) See also **نَحْتٌ**. — **هُوَ مِنْ مَّنْحَتٍ صِدْقِي** — **نَحْتٌ** — *He is of an excellent source, or origin*. (A.) — **هُمُ كِرَامُ الْمَنْحَاتِ** *They are of generous sources, or origins*. (A.)

مِنْحَتٌ (S, K) and **مِنْحَاتٌ** (Mşb, TA) *An implement with which one performs the operation*