affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نُقَبَاءُ. (Ṣ.)

نِقَابَةٌ The *office of* نَقِيب. (Sb: see 1.)

نَقِيبَةٌ *Mind:* syn. نَفْسٌ. (Ṣ, Ḳ.) You say فُلَانٌ مَيْمُونُ النقيبة *Such a one is of a fortunate mind,* (A'Obeyd, Ṣ,) when the person referred to is *fortunate in his affairs, succeeding in what he seeks after,* or *strives to accomplish:* (ISk, Ṣ:) or when he is *fortunate in his counsel,* or *advice:* (Th, Ṣ:) or the phrase signifies *such a one is fortunate in his actions, and in gaining what he seeks.* (TA.) See also what follows. نَقِيبَةٌ is also said, in the Ḳ, to signify the same as عَقْلٌ (*understanding, intellect,* or *intelligence*); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يُمْنُ الفِعْلِ (*good fortune attending,* or *resulting from, an action*): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) — Also, *Counsel,* or *advice.* (Ḳ.) See above. — Also, *Penetration of judgment; acuteness; sagacity.* (Ibn-Buzurj, Ḳ.) — Also, *Nature;* or *natural,* or *native, disposition, temper,* or *other quality:* (Ḳ:) *i.q.* نَقِيمَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, *Such a one is of a fortunate nature,* or *natural disposition:* (TA:) or it signifies, in this phrase, as also نقيمة, *i.q.* لَوْنٌ, *Colour, complexion, species, &c.* (IAạr.) Also هُوَ حَسَنُ النَّقِيبَةِ *He is of a good nature,* or *natural disposition:* and in like manner, فُلَانٌ فِى مَنَاقِبَ ▼ جَمِيلَةٍ *Such a one is a person of good dispositions,* or *natural qualities.* (L.) = نَقِيبَةٌ A she-camel *having a large udder:* (ISd, Ḳ:) *having her udder bound up with a cloth* or *the like, on account of its greatness and excellence:* but AM says this is a corruption, and that the correct word is ثَقِيبة, with ث, meaning a she-camel "abounding with milk." (TA.)

نَقَّابَةٌ: see نَقْبٌ.

نَاقِب and نَاقِبَةٌ [the former omitted in some copies of the Ḳ] *A disease that befalls a man in consequence of long sluggishness,* or *indolence:* (Ḳ:) or, as some say, the *ulcer that arises in the side.* (TA.) See نَقْبٌ.

أَنْقَابٌ, a pl. without a sing., The *ears:* (M, Ḳ,) or, accord. to some, its sing. is نُقْبٌ. (TA.) El-Kaṭámee says,

• كَانَتْ خُدُودُ هِجَانِهِنَّ مُمَالَةً •

• أَنْقَابُهُنَّ إِلَى حُدَاءِ السُّوقِ •

[*The cheeks of their white camels were with their ears inclined to the singing of the drivers*]. But أَنْقًا بِهِنَّ, "by reason of their pleasure," is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is *The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers*].

مَنْقَبٌ The *navel:* or [*a place*] *before it:* (Ḳ:) *where the farrier makes a perforation in order that a yellow fluid may issue forth:* (Ṣ:) so in a horse. (TA.) — See نَقْبٌ.

مِنْقَبٌ *An iron instrument with which a farrier perforates the navel of a beast of carriage* (Ṣ, Ḳ) *in order that a yellow fluid may issue forth.* (Ṣ.) See مَنْقَبٌ, and نِقَابٌ.

مَنْقَبَةٌ: see نَقْبٌ. — *A narrow way between two houses,* (L, Ḳ,) *along which one cannot pass.* (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَة) with respect to a منقبة; and this word is explained as signifying *a wall:* syn. حَائِطٌ: [and so in the Ḳ:] or *a way between two houses, as though it were perforated from one to the other:* or *a road,* or *way, over an elevated piece of ground.* (L.) = مَنْقَبَةٌ *A virtue; an excellence; contr. of* مَثْلَبَةٌ: (Ṣ:) *a cause of glorying:* (Ḳ:) *generosity of action,* or *conduct:* (L:) *a* [*good disposition,* or *natural quality:* [see نَقِيبَةٌ:] (TA:) *a memorable,* or *generous action, and* [*good*] *internal quality:* (A:) pl. مَنَاقِبُ: (TA:) رَجُلٌ ذُو مَنَاقِبَ *A man of memorable,* or *generous, actions, and* [*good*] *internal qualities.* (A.)

نقت

1. نَقَتَ, [aor. ـُ,] inf. n. نَقْتٌ, *He took out,* or *extracted, marrow* [from a bone]. (Ḳ.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-'Ameythel, نُقِتَ العَظْمُ, and نُكِتَ, *The marrow of the bone was taken out,* or *extracted.* (L.) And J says, نَقَتُّ المُخَّ aor. ـُ, inf. n. نَقْتٌ, is a dial. form of نَقَوْتُهُ, meaning, *I took out,* or *extracted the marrow* [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the Ṣ, Aboo-Sahl El-Harawee says, What I remember to have heard is نَقَثْتُ العَظْمَ, aor. ـُ, inf. n. نَقْثٌ, I took out, or extracted, the marrow from the bone; and so إِنْتَقَثْتُهُ, with the three-pointed ث; and نَقَيْتُهُ, and إِنْتَقَيْتُهُ, and نَقَوْتُهُ. (TA.)

نقث

1. نَقَثَ, aor. ـُ; and ▼ نقّث, (inf. n. تَنْقِيثٌ, Ṣ,) and ▼ انتقث; *He hastened, was quick.* (Ṣ, Ḳ.) خَرَجْتُ أَنْقُثُ *I went forth hastening.* (Ṣ.) — خَرَجَ يَنْقُثُ السَّيْرَ, and ▼ يَنْتَقِثُ, *He went forth hastening in his pace.* (TA.) — نَقَثَ حَدِيثَهُ [aor. ـُ,] *He mixed,* or *confounded, his discourse, like as one mixes food.* (Ḳ.) = نَقَثَهُ بِالكَلَامِ, [aor. ـُ,] (and ▼ انتقثه, TA,) *He hurt him by words.* (Ḳ.) = نَقَثَ الأَرْضَ, aor. ـُ, inf. n. نَقْثٌ, *He dug up the earth* with a hoe or shovel. (AZ.) — نَقَثَ شَيْئًا; (or, accord. to the TA, عَنْ شَيْءٍ,) and ▼ انتقث, *He dug up the earth from a thing.* (Ḳ.) — نَقَثَ العَظْمَ (aor. ـُ, inf. n. نَقْثٌ, TA;) and ▼ انتقثه; and ▼ تنقّثه; (TA;) *He took out,* or *extracted, the marrow from the bone.* (Ḳ.) See also نَقَتَ. (TA.) — نَقَثَ, inf. n. نَقْثٌ; and ▼ نقّث, inf. n. تَنْقِيثٌ; *He removed* a thing. Ex. لَا تُنَقِّثُ مِيرَتَنَا *She used not to remove our wheat,* or *provision, nor to take it forth, nor scatter it;* but kept it faithfully. (TA, from a trad.)

2: see 1.

5. تنقّث *He endeavoured to make* a woman *incline to him, and to render* her *affectionate to him:* (Ḳ:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تنقّث ضَيْعَتَهُ *i.q.* تَعَهَّدَهَا. (TA.) — See 1.

8: see 1.

نَقْثٌ *Malicious,* or *mischievous, misrepresentation; calumny; slander.* (IAạr.)

نَقَاثٌ (in measure like قَطَامِ) *The hyena.* (Ḳ.)

نَقِيثَةُ البِئْرِ *i.q.* نَبِيثَتُهَا. (TA voce قَاحَةٌ, in art. قوح.)

نقح

1. نَقَحَ شَيْئًا, aor. ـِ, (inf. n. نَقْحٌ, TA,) *He peeled,* or *barked, a thing; peeled off, stripped off,* or *removed, its outer covering.* (Ḳ, TA.) نَقَحَ العُودَ, (Mṣb,) or العَصَا, (T,) aor. ـِ, inf. n. نَقْحٌ, (Mṣb,) *He pared,* or *trimmed, the stick,* or *staff, by cutting off its knots:* (T, Mṣb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الجِذْعَ, inf. n. نَقْحٌ; (Ḳ;) and ▼ نقّحه, (Ḳ,) inf. n. تَنْقِيحٌ; (Ṣ;) *He pared off the knots of the palm-trunk:* (Ḳ:) or *he pruned,* or *trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches,* or *by cutting off the superfluous branches.* (Ṣ.) — نَقَحَ, (TA,) and ▼ انقح, (Ḳ,) *He stripped off the ornaments of his sword* [*to sell them*] *in a time of dearth and poverty.* (Ḳ, TA.) — نَقَحَ العَظْمَ, aor. ـِ, (Ḳ,) inf. n. نَقْحٌ; (TA;) and ▼ نقّحه, (inf. n. تَنْقِيحٌ, Ṣ;) and ▼ انتقحه; (Ṣ, Ḳ;) *He extracted the marrow from the bone:* (Ṣ, Ḳ:) or