

in the Kur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except ينضح and يمنح and يَنْضَحُ and يَنْضَحُ and يَنْضَحُ and يَنْضَحُ and يَنْضَحُ and يَنْضَحُ (ISd,) [and يَضَحُ] inf. n. نِكَاحٌ (S, K, &c.) and نَكْحٌ; (ISd, K;) *Inivit feminam*: and (sometimes, S) *he married, took in marriage, or contracted a marriage with, a woman*: as also نَكْحٌ (S, K, &c.) [and نَاكِحٌ, inf. n. نَكْحَةٌ:] used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Mṣb it is more commonly so used; (MF;) and it is used only in this sense in the Kur: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Mṣb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, *أَنْكِحْنِي*; and when he desired fornication, he said, *سَافِحْنِي*. (TA, in art. سَفَح.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from نَكْحَةُ الدَّوَى, or from نَكْحَ الْمَطَرِ الْأَشْجَارِ, or from نَكْحَ الْأَرْضِ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say نَكْحَ فِي بَنِي فُلَانٍ [he took a wife from among the sons of such a one]; nor is that of coitus unless by the same means, as when you say نَكْحَ زَوْجَتَهُ [inivit conjugem suam]; and this is one of the signs of a tropical expression. (Mṣb.) — نَكَحَتْ She married, or took a husband. (S, K.) — نَكْحٌ نَكْحٌ The rain became commingled with the soil: (Mṣb:) or, rested upon the ground so as to soak it; syn. اِعْتَمَدَ عَلَيْهِ. (K:) as also نَاكِحًا. (L.) — نَكْحَهُ الدَّوَى The disease infected him (خَامَرَهُ), and overcame him. (Mṣb.) — نَكْحَهُ النُّعَاسُ; Drowsiness overcame his eye; (K;) as also نَاكِحًا: and in like manner نَكْحَهُ التَّوَمُّ sleep overcame his eye. (TA.)

3: see 1.

4. اَنْكَحَ الْمَرْأَةَ He married the woman to him. (TA.) — اَنْكَحَهَا He married the woman; i. e. gave her in marriage. (S, K.) — اَنْكِحُوا اَنْكِحُوا [Accustom ye the feet of the camels to pebbles]. (A.)

6. تَنَاحُوا They intermarried; contracted marriages together. (Commencing a trad. in the Jami' es-Sagheer.) [And تَنَاحَا Se invicem

futuerunt: see 6, in art. رَدَف] — تَنَاحَتْ The trees became drawn, or connected, together. (Mṣb.)

10: see 1.

اَنْكَحَ and نَكْحٌ subst. from اَنْكَحَهَا, [The act of giving a woman in marriage]. (K.) — [These two words are properly quasi-inf. ns. of اَنْكَحَ, signifying as explained above; and, like inf. ns., may be used as epithets, meaning *A giver of a woman in marriage*, correlative to خَطْبٌ.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say خَطْبٌ, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him نَكْحٌ, meaning *We marry her to thee, or give her to thee in marriage*, [or, more lit., *we are givers of her in marriage*: for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual, and pl.; and masc. and fem.]. نَكْحٌ was also said: but نَكْحٌ is here said for the sake of resemblance to خَطْبٌ. (L.) You say هُوَ نَكْحٌ He is the person who gives her in marriage: and هِيَ نَكْحَةٌ She is the person whom he gives in marriage. (Lh, L.) — نَكْحٌ and نَكْحٌ, [and, accord. to Lth and ISh, نَكْحٌ: see اِبْدٌ:] are also two words by which the [Pagan] Arabs used to take women in marriage: (S:) [meaning *A giver of a woman in marriage*]. (MF, in art. خَطْب.) A man used to say to Umm-Khārijeh, in asking her in marriage, خَطْبٌ, and she used to reply نَكْحٌ: hence the saying اَسْرَعُ مِنْ نِكَاحِ اُمِّ خَارِجَةَ [Quicker than the marriage of Umm-Khārijeh]. (S, K.) [See خَطْبٌ].

نَكْحٌ: see نَكْحٌ.

نَكْحَةٌ: see نَكْحٌ.

رَجُلٌ نَكْحَةٌ (S, K,) and نَكْحٌ (K) A man who marries much, or often: (S, K, TA:) AZ explains the former by تَدِيدُ التَّنَاجِ, [app. meaning *vehement in coitus*], and mentions as its pl. نَكْحَاتٌ: (TA:) [and نَكْحٌ (A, TA, art. تَيْس, &c.) signifies the same.]

نَكْحَةٌ: see نَكْحٌ.

نَاكِحٌ (S, K) and نَاكِحَةٌ (K,) the latter occurring in poetry, (TA,) A woman married; (TA;) having a husband. (S, K, TA.) Ex. هِيَ نَاكِحٌ فِي بَنِي فُلَانٍ She has a husband among the sons of such a one. (S.)

مَنَاكِحٌ and مَنُكُوْحَةٌ: see مَنَاكِحٌ.

مَنَاكِحٌ Women, or wives; syn. نِسَاءٌ: (K:) a pl. having no sing.; or its sing. is مَنُكُوْحَةٌ; [or

مَنُكُوْحَةٌ, which occurs in the S and K, art. عُلْتُ, evidently as signifying a wife; as though being a place of نِكَاحٍ;] or مَنُكُوْحَةٌ. (TA.) — اِنَّ الْمَنَاكِحَ خَيْرًا مِنَ الْاَبْتِكَارِ [Verily the best of women to take in marriage are virgins]. A proverb. (TA.)

نكح

1. نَكِدٌ, aor. ٔ, (S, K, &c.) inf. n. نَكَدٌ, (S, L, Mṣb,) *It (a man's life) was, or became, hard, or strait, and difficult.* (S, L, Mṣb, K.) — نَكِدٌ *It (a she-camel's milk) became deficient.* (R.) — نَكِدٌ *It (water) became exhausted.* (A.) — نَكِدَتْ *The well came to have little water.* (S, L, K.) — نَكِدٌ, aor. ٔ, inf. n. نَكَدٌ, *He was, or became, unpropitious, and mean: (L:) he became hard, or difficult: (Mṣb:) he gave little: or gave not at all: you say also نَكِدٌ بِحَاجَتِنَا he was niggardly of that which we wanted.* (L.) — نَكِدٌ نَكِدٌ, aor. ٔ; (K;) or نَكِدُهُ حَاجَتَهُ, (L,) *He withheld from him, or refused him, his want.* (L, K.) — نَكِدُهُ, aor. ٔ, *He withheld from him, or refused him, what he asked: or [in the CK, and] the same, (K,) or نَكِدُهُ مَا سَأَلَهُ, aor. ٔ, inf. n. نَكَدٌ, (L,) he gave him not save the least of what he asked.* (L, K.) — نَكِدٌ, [in measure] like عَنِى, *He had many askers and gave little.* (K.) — نَكِدٌ, aor. ٔ, *He (a raven or crow) croaked with his utmost force; (A, K;) as though vomiting; as also نَكِدٌ.* (A.)

2. نَكِدَ عَطَاءَهُ بِاللَّيْلِ He impaired his gift by reproach. (A.) — نَكِدَ وَسْفَهُ He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) — نَكِدَهُ He vexed, distressed, or troubled, him; (Gol, from Meyd;) [us also نَكِدَ عَلَيْهِ].

3. نَاكِدَهُ He treated him, or behaved towards him, with hardness, harshness, or ill-nature. (S, L, K.)

4. سَأَلَ تَانَكِدَهُ He asked of him, and found him hard, or difficult, (A, L,) and mean, or niggardly: (L:) or found him to have only what was scanty, or little. (L.) — سَأَلَ مِنْهُ حَاجَةً فَانَكِدَهُ He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.)

5. تَنَكَّدَ [He became vexed, distressed, or troubled]. (A.) See Bq, in lxviii. 25: and see 1.

6. تَنَاكَدَا They treated each other with hardness, harshness, or ill-nature. (S, L, K.)

نَكِدٌ: see نَكِدٌ, and نَكِدٌ.

نَكِدٌ and نَكِدٌ Scantiness of a gift; (L, K;) and its not being enjoyed, or found pleasant, by the receiver. (L.) — See what follows.

نَكِدًا لَهُ وَجِدًا, and نَكِدًا لَهُ وَجِدًا, [May God decree straitness, or difficulty, to him, and