

in the Kur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except ينضج and يمنح and ينضج and يأنح and يأنح and يرجع and يأنح and يملح, (ISd,) [and يوضح] inf. n. نكاح (S, K, &c.) and نكح; (ISd, K;) *Inivit feminam*: and (sometimes, S) *he married, took in marriage, or contracted a marriage with, a woman*: as also نكح (S, K, &c.) [and نكح, inf. n. نكح:] 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, *انكحيني*; and when he desired fornication, he said, *سافحيني*. (TA, in art. سفح.) 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 نكحه الدوى, or from نكح المطر الأشجار, or from نكح الأرض; 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 *نكح في بني فلان* [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 *نكح زوجته* [inivit conjugem suam]; and this is one of the signs of a tropical expression. (Mṣb.) — *نكحت* She married, or took a husband. (S, K.) — *نكح* The rain became commingled with the soil: (Mṣb:) or, rested upon the ground so as to soak it; syn. *اعتمد عليهما*. (K:) as also نكحها. (L.) — *نكحه الدوى* The disease infected him (خامره), and overcame him. (Mṣb.) — *نكح* Drowsiness overcame his eye; نكح العين; as also نكحها: and in like manner نكح النوم sleep overcame his eye. (TA.)

3: see 1.

4. *انكح المرأة* He married the woman to him. (TA.) — *انكحها* He married the woman; i. e. gave her in marriage. (S, K.) — *انكحوا* [Accustom ye the feet of the camels to pebbles]. (A.)

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

*futuerunt*: see 6, in art. ردف] — *تآكحت الأشجار* The trees became drawn, or connected, together. (Mṣb.)

10: see 1.

*انكحها* and *نكح* subst. from *انكحها*, [The act of giving a woman in marriage]. (K.) — [These two words are properly quasi-inf. ns. of *انكح*, signifying as explained above; and, like inf. ns., may be used as epithets, meaning *A giver of a woman in marriage*, correlative to *خطب*.] 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 *خطب*, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him *نكح*, 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.]. *نكح* was also said: but *نكح* is here said for the sake of resemblance to *خطب*. (L.) You say *هو نكحها* He is the person who gives her in marriage: and *هي نكحته* She is the person whom he gives in marriage. (Lh, L.) — *نكح* and *نكح*, [and, accord. to Lth and ISh, *نكح*: see *ايد*:] 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. خطب.) A man used to say to Umm-Khārijeh, in asking her in marriage, *خطب*, and she used to reply *نكح*: hence the saying *أسرع من نكاح امر خارجة* [Quicker than the marriage of Umm-Khārijeh]. (S, K.) [See *خطب*].

*نكح*: see *نكح*.

*نكحة*: see *نكح*.

*رجل نكحة*, (S, K,) and *نكح* (K) A man who marries much, or often: (S, K, TA:) AZ explains the former by *تديد التكاك*, [app. meaning *vehement in coitus*], and mentions as its pl. *نكحات*: (TA:) [and *نكح* (A, TA, art. تيس, &c.) signifies the same.]

*نكحة*: see *نكح*.

*نكح* (S, K) and *نكحة* (K,) the latter occurring in poetry, (TA,) A woman married; (TA;) having a husband. (S, K, TA.) Ex. *هي نكح في بني فلان* She has a husband among the sons of such a one. (S.)

*منكحة* and *منكحة*: see *منكح*.

*منكح* (K:) a pl. having no sing.; or its sing. is *منكح*; [or

*منكح*, which occurs in the S and K, art. عدث, evidently as signifying a wife; as though being a place of *نكاح*;] or *منكحة*. (TA.) — *إن المنكح خيرها الأبتكار* [Verily the best of women to take in marriage are virgins]. A proverb. (TA.)

نكح

1. *نكد*, aor. ن, (S, K, &c.) inf. n. *نكد*, (S, L, Mṣb,) *It (a man's life) was, or became, hard, or strait, and difficult*. (S, L, Mṣb, K.) — *نكد* *It (a she-camel's milk) became deficient*. (R.) — *نكد* *It (water) became exhausted*. (A.) — *نكدت* *The well came to have little water*. (S, L, K.) — *نكد*, aor. ن, inf. n. *نكد*, *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 *نكد بحاجتنا* *he was niggardly of that which we wanted*. (L.) — *نكد*, aor. ن, (K;) or *نكده*, (L,) *He withheld from him, or refused him, his want*. (L, K.) — *نكده*, aor. ن, *He withheld from him, or refused him, what he asked: or [in the CK, and] the same*, (K,) or *نكده ما سأل*, aor. ن, inf. n. *نكد*, (L,) *he gave him not save the least of what he asked*. (L, K.) — *نكد*, [in measure] like *عنى*, *He had many askers and gave little*. (K.) — *نكد*, aor. ن, *He (a raven or crow) croaked with his utmost force*; (A, K;) *as though vomiting*; as also *نكد*. (A.)

2. *نكد عطاءه بالين* He impaired his gift by reproach. (A.) — *نكد وسفه* He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) — *نكده* He vexed, distressed, or troubled, him; (Gol, from Meyd;) [us also *نكد عليه*].

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

4. *سأل نكده* 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.) — *طلب منه حاجة فانكد* He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.)

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

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

*نكد*: see *نكد*, and *نكد*.

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

*نكدا له* and *نكدا له* [May God decree straitness, or difficulty, to him, and