

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

• **بِطُخْفَةِ جَالِدَنَا الْمُلُوكِ وَخَيْلِنَا** •
• **عَشِيَّةً بِسَطَامٍ جَرَيْنٍ عَلَى نَحَبٍ** •

[In *Tikhfeh* 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**. — † 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.) = **خُومَسٌ نَحَبٌ** A laborious journey: syn. **دَائِبٌ**. (S.) — **سَيْرٌ نَحَبٌ** (TA.) and **سَيْرٌ مُنَحَبٌ** (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 عَلَى نَحَبٍ** 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.) — **نَحَبٌ** Length. (AA, K.) — **يَوْمٌ نَحَبٌ** [so in the TA: perhaps, **يَوْمٌ نَحِبٌ**, but more probably **يَوْمٌ نَحَبٌ**] A long day. (Er-Riyáshee.) — **نَحَبٌ** A space of time: a time. (S, K.) See **قَضَى نَحْبَهُ**, above. — Sleep: syn. **نَوْمٌ**. (I, K: in some copies of the K, **نَوْمٌ**. TA.) — Fatness. (K.) — I. q. **شِدَّةٌ** [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.) — A game of hazard: syn. **قِمَارٌ**. (K.) = A great camel. (K.) Perhaps a mistake for **نَجَبٌ**. (TA.)

نَحْبَةٌ i. q. **قُرْعَةٌ** [A lot used in sortilege: or lots collectively: or sortilege itself;] (K.) from **نَاحَبَهُ** “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. **نَوَاجِبٌ**. (TA.)

سَارَ سَيْرًا مُنَحَبًا 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 الْغَلَاةِ وَطَوَّلَهَا** •
• **كَمَا صَارَ عَنْ يَمِينِي يَدِيهِ الْمُنَحَبِ** •

By **الْمُنَحَبِ** 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.) — **سِرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنَحَبَاتٍ** We proceeded, or journeyed, thither during three nights of laborious travelling. (TA.)

نحت

1. **نَحَتَ**, aor. َ, (S, L, K,) contr. to analogy, (TA,) and َ, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and َ, (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. **نَجَرَ**: 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.) [† **انْتَحَتَ** seems to signify *He cut, &c., for himself*:] you say, **اِنْتَحَتَ مِنَ الْخَشَبِ مَا يَكْفِيكَ لِلنُّوقُودِ** [Cut, or hew, for thyself, of the wood, what will suffice thee for fuel]: (A.) — **نَحَتَ بَيْتًا فِي الْجَبَلِ**, aor. َ and َ, inf. n. **نَحْتٌ**, He cut out, or hewed out, a house in the mountain. In the Kur, xv. 82, El-Hasan [El-Baḡree] reads **يُنْحَتُونَ**. (Mṣb.) [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. َ and َ?] inf. n. **نَحِيْتٌ** and **نَحِيْتَةٌ**

He sighed aloud: the inf. ns. syn. with **نَحِيْتٌ** and **زَجِيرٌ**. (K.)

8: see 1. — **انْتَحَتَ** † 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.) — **انْتَحَتَ مَنَاسِمُهُ** † His (a camel's) **مَنَاسِمٌ** [i. e. toes or feet] were worn, abraded, wasted, lessened, or attenuated. (L.)

نَحْتٌ and **نَحَاتٌ** (K) and **نَحِيْتَةٌ** (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 **مُنَحَّتٌ**]. (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 النَّحِيْتَةِ** 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 **نَحْتٌ**.]

نَحِيْتٌ A comb: syn. **مُشَطٌ** or **مُشَطٌ**. (So in different copies of the K.) = **حَافِرٌ نَحِيْتٌ** 1. A hoof of which the edges have gone [or become abraded, been worn away]; (S, K;) [and so **حَافِرٌ مَنَحَوْتُ** occurring in the K in art. **حك**, where, in its place in the S, we find **نَحِيْتٌ**]. — **نَحِيْتٌ** † An emaciated camel: (K:) a camel whose feet are worn, abraded, or wasted. (L.) — **نَحِيْتَةٌ** 1. [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called **نَحِيْتٌ**, for bees: pl. **نَحَاتٌ**. (L.) — **نَحِيْتٌ** Anything bad; what is bad of anything. (L.) = **نَحِيْتٌ** 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.)

نَحِيْتَةٌ: see **نَحْتٌ** and **نَحِيْتٌ**.
† **مُنَحَّتٌ** † The source, or origin, of a man, [from which he is, as it were, cut out]: pl. **مَنَاحَتٌ**. (TA.) See also **نَحْتٌ**. — **هُوَ مِنْ مَنَحَاتِ صِدْقٍ** — **نَحْتٌ** — **نَحْتٌ** He is of an excellent source, or origin. (A.) — **هُمُ كِرَامُ الْمَنَاحَاتِ** They are of generous sources, or origins. (A.)

مُنَحَّتٌ (S, K) and **مِنَحَاتٌ** (Mṣb, TA) An implement with which one performs the operation