

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. نَقَبَاءُ. (S.)

نَقَابَةُ The office of نَقِيب. (Sb: see 1.)

نَقِيبَةُ Mind: syn. نَفْس. (S, K.) You say نَقِيبُ فُلَانٍ مَيْمُونٌ النَقِيبِ Such a one is of a fortunate mind, (A'Obeid, S,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, S:) or when he is fortunate in his counsel, or advice: (Th, S:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَةُ is also said,

in the K, to signify the same as عَقْل (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 يَمُنُ الْفِعْلُ (good fortune attending, or resulting from, an action): so probably عَقْل is a mistake for فِعْل. (TA.) — Also, Counsel, or advice. (K.) See above. — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i.q. نَقِيبَةُ and عَرِيكَةُ and طَبِيعَةُ. (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 نَقِيبَةُ, i.q. لَوْنٌ, Colour, complexion, species, &c. (IAqr.) Also هُوَ حَسَنُ النَقِيبَةِ He is of a good nature, or natural disposition: and in like manner, جَمِيلَةُ نَقِيبٍ Such a one is a person of good dispositions, or natural qualities. (L.) = نَقِيبَةُ A she-camel having a large udder: (ISd, K:) 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 نَقِيبَةُ, with ث, meaning a she-camel “abounding with milk.” (TA.)

نَقَابَةُ: see نَقَب.

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

أَنْقَابٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نَقَب. (TA.) El-Katamee says,

- كَانَتْ حُدُودُ هَجَانِهِنَّ مَنَابَ
- أَنْقَابُهُنَّ إِلَى حُدَاةِ السُّوقِ

[The cheeks of their white camels were with their

ears inclined to the singing of the drivers]. But أَنْقَابُهُنَّ, “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: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (S:) so in a horse. (TA.) — See نَقَب.

مِنْقَبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (S, K) in order that a yellow fluid may issue forth. (S.) See نَقَب, and نَقَاب.

مَنْقَبَةٌ: see نَقَب. — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَةُ) with respect to a مَنْقَبَةٌ; and this word is explained as signifying a wall: syn. حَائِطُ: [and so in the K:] 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 مَنَابَةُ: (S:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَةُ:] (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَابٍ: (TA:) مَنْقَبٌ A man of memorable, or generous, actions, and [good] internal qualities. (A.)

## نقت

1. نَقَتَ, [aor. 2,] inf. n. نَقْتُ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turub, on the authority of Aboo-Ameythel, نَقَتَ الْعَظْمَ, and نَقَتَ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَتَ الْمَخَّ aor. 2, inf. n. نَقْتُ, 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 S, Aboo-Sahh El-Harawee says, What I remember to have heard is نَقَتْتُ الْعَظْمَ, aor. 2, inf. n. نَقْتُ, I took out, or extracted, the marrow from the bone; and so اِنْتَقَتُهُ, with the three-pointed ن; and نَقَوْتُهُ, and اِنْتَقَيْتُهُ, and نَقَيْتُهُ. (TA.)

## نقت

1. نَقَتَ, aor. 2; and نَقَتَ, (inf. n. نَقْتُ, S,) and اِنْتَقَتَ; He hastened, was quick. (S, K.) — اِنْتَقَتَ اَخْرَجْتُ اِنْتَقَتَ I went forth hastening. (S.) — اِنْتَقَتَ وَخَرَجَ يَنْتَقِتُ السَّيْرَ, and يَنْتَقِتُ, He went forth hastening in his pace. (TA.) — نَقَتَ,

حَدِيثُهُ [aor. 2,] He mixed, or confounded, his discourse, like as one mixes food. (K.) = نَقَتَهُ اِنْتَقَتَهُ, [aor. 2,] (and اِنْتَقَتَهُ, TA,) He hurt him by words. (K.) = نَقَتَ الْأَرْضَ, aor. 2, inf. n. نَقْتُ, He dug up the earth with a hoe or shovel. (AZ.) — نَقَتَ شَيْئًا; (or, accord. to the TA, عَنْ شَيْءٍ) and اِنْتَقَتَ, He dug up the earth from a thing. (K.) — نَقَتَ الْعَظْمَ (aor. 2, inf. n. نَقْتُ, TA;) and اِنْتَقَتَهُ; and اِنْتَقَتَهُ; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَتَ. (TA.) — نَقَتَ, inf. n. نَقْتُ; and نَقَتَ, inf. n. نَقَيْتُ; He removed a thing. Ex. لَا تَنْقَتُ 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. نَقَتَ He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تَعَدَّهَا نَقَتَ ضَيْعَتَهُ i. q. تَعَدَّهَا. (TA.) — See 1.

8: see 1.

نَقْتُ Malicious, or mischievous, misrepresentation; calumny; slander. (IAqr.)

نَقَاتٍ (in measure like قَطَامٍ) The hyena. (K.)

فَاحَةٌ نَقِيشَةُ الْبُيْرِ. (TA voce فاحه, in art. قوح.)

## نقح

1. نَقَحَ شَيْئًا, aor. 2, (inf. n. نَقْحُ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ الْعُودَ, (Msb,) or الْعَصَا, (T,) aor. 2, inf. n. نَقْحُ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الْجَذْعَ, inf. n. نَقْحُ; (K;) and نَقَحَهُ, (K,) inf. n. نَقْحُ; (S;) He pared off the knots of the palm-trunk: (K:) 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. (S.) — نَقَحَ, (TA,) and اِنْقَحَ, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — نَقَحَ الْعَظْمَ, aor. 2, (K,) inf. n. نَقْحُ; (TA;) and نَقَحَهُ, (inf. n. نَقْحُ, S;) and اِنْتَقَحَهُ, (S, K;) He extracted the marrow from the bone: (S, K:) or