

نَجِيحَةٌ, (ISk, S, K,) or, accord. to some, نَجِيحٌ, without *ḍ*, (TA,) or, as some say, نَجِيحَةٌ, and (says J) I know not which is right, (S,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (S, K.)

نخر

1. نَخَرَ, (S, A, Mṣb, K,) aor. 2 (S, Mṣb, K) and 3, (S, K,) inf. n. نَخِيرٌ, (S, A, Mṣb, K,) and نَخْرٌ, (CK, but omitted in MS. copies of the K,) said of a horse, (Aṣ, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted; and he snored;*] he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the خَيَاشِيمِ [or air-passages of the nose]; (Mṣb;) he made a sound, or noise, from his خَيَاشِيمِ, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his خَيَاشِيمِ: (A, K:) the sound which horses make, termed نَخِيرٌ, is from the nostrils; that termed شَخِيرٌ, from the mouth; and that termed كَرِيرٌ, from the chest. (Aṣ, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. 2 and 3, (L,) or 2, (so in the TA,) meaning, *She made the same noise, [i. e., she snorted,] in the act of concubitus, as though she were possessed.* (L, TA.) = نَخِرٌ, (S, Mṣb, K,) aor. 2, (Mṣb, K,) inf. n. نَخِرٌ, (Mṣb,) *It (a thing, S, or a bone, Mṣb, TA, and wood, TA) became old and wasted and crumbling; (S, Mṣb, K;) it became old and wasted and soft, crumbling when touched.* (TA.)

نَخِرٌ (S, Mṣb, K) and نَخَرٌ (Mṣb, K) A bone, (S, Mṣb,) and wood, (TA,) *old and wasted and crumbling; (S, Mṣb, K;) old and wasted and soft, crumbling when touched:* (TA:) fem. of each with *ḍ*: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, *having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَخِيرٌ; [see نَخَرَ];* (TA;) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.) Of the two readings, in the Kṣur, [lxxix. 11,] عِظَامًا نَخِرَةً and عِظَامًا نَخْرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَخْرَةً and نَخِرَةً are the same in meaning, like طَمِعٌ and طَمِعٌ. (TA.)

نَخْرَةٌ † *A vehement blowing of the wind.* (S, A, K.) = Also, (S, A, K,) and نَخْرَةٌ, (S,) *The fore part of the nose, (S, K,) i. e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,)*

and of a sheep or goat, and of a she-camel: (TA:) or the hole thereof; (K;) i. q. † نَخْرٌ: (A:) or the part between the two nostrils: or the end, or tip, of the nose: (K:) or, as some say, the nose itself: (A, TA:) whence the saying, (TA,) هَشْرُ نَخْرَتِهِ *He broke his nose.* (S, TA.)

نُخْرَةٌ: see نُخْرَةٌ.

نَخِيرٌ *Making the sound termed نَخِيرٌ:* see 1. (TA.) — مَا بِهَا نَخِيرٌ, (S, K,) i. e., بِالْدَّارِ, (A,) † *There is not any one in it, (El-Báhiile, Yaḥkoob, S, K,) i. e., in the house.* (A.) = See also نَخِرٌ.

مَنْخَرٌ, مَنْخَرٌ, and مَنْخِرٌ: see مَنْخِرٌ.

مَنْخِرٌ, [the most common form,] originally, *The place of the sound termed نَخِيرٌ.* See 1. (Mṣb.) — And hence, (Mṣb,) *The hole of the nose; the nostril; (S, Mṣb, K;) as also مَنْخِرٌ, (T, S, Mṣb, K,) with kesr to the م to agree with the vowel of the خ, like as they say مَنِينٌ [for مَتِينٌ], (S, Mṣb,) both of which words are extr., as مَفْعَلٌ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Mṣb,) or مَنْخِرٌ is for مَنْخِرٌ, and in like manner مَنِينٌ is for مَتِينٌ, which is the original form, (T, TA,) and مَنْخِرٌ and مَنْخِرٌ (K) and مَنْخُورٌ, (S, Mṣb, K,) like عَصْفُورٌ (Mṣb) and مَلْمُولٌ (K, [in the CK, erroneously, مَلْمُولٌ]) which last is [said to be] of the dial. of Teiyi, (Mṣb,) and said to occur in a verse of Gheylán, but IB says that the right reading is مَنْخُورٌ, with ح, syn. with نَخْرٌ: (Sgh, in art. نحر) and L, in the present art.) pl. مَنَاحِرٌ and مَنَاحِيرٌ; (Mṣb;) [the latter irreg., unless pl. of مَنْخِرٌ or مَنْخُورٌ.]*

مَنْخَارٌ *A man who makes the sound termed نَخِيرٌ [see نَخَرَ] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed.* (K.)

مَنْخُورٌ: } see مَنْخِرٌ.
مَنْخِيرٌ: }

نخر

Q. 1. نَخَرَبَ *It (a canker-worm) pierced holes in, or eroded, a tree.* (K.) IJ derives this verb from خَرَابٌ, (TA,) q. v.

نَخْرُوبٌ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فَعْلُولٌ; but some prefer it being written نَخْرُوبٌ, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَفْعُولٌ, as IAḥr holds, asserting it to be derived from خَرَابٌ; (TA;) *A fissure, or cleft, in a stone.* (S, K.) — Also, [so in the

TA: in the CK and a MS. copy, or,] *A hole, perforation, or bore, in anything.* (K.) Pl. نَخَارِبٌ. (S.) — Also, the pl., *The holes, or cells, prepared with wax for the bees to deposit their honey therein: (K:) holes like the cells of wasps.* (L.)

نَخْرُبُوتٌ [i. q. نَخْرُبُوتٌ] *An excellent, nimble, or agile, she-camel.* Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical. (AHei.)

مَنْخَرِيَّةٌ, شَجَرَةٌ مَنْخَرِيَّةٌ, and مَنْخَرِيَّةٌ, *A tree that is old and pierced with holes.* (K.)

نخس

1. نَخَسَهُ, aor. 2, (S, A, Mṣb, K,) and 3, (Lh, S, A, Mgh, K,) and 3, (Lh, TA,) inf. n. نَخْسٌ, (S, Mgh, Mṣb,) *He goaded, or pricked, him, namely, a beast, (A, Mgh, Mṣb, K,) with a stick (S, Mgh, Mṣb, K,) or the like, (A, Mgh, Mṣb, K,) in the hinder part, or the side, (A, K,) so that he became excited.* (Mṣb.) — He goaded his beast. (Mgh.) — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (K,) *They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him.* (K.) — And نَخَسَ بِالرَّجْلِ † *He excited, or roused, the man, and disquieted, or disturbed, him.* (L, TA.) — You say also, بِهِ †, meaning, أَيْعَدُهُ † [He put him, or sent him, away, or far away]. (A, TA.) [Or perhaps the right reading is إِنْخَسَ بِهِ, meaning, أَيْعَدُهُ [Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.] And they put him away]. (A, TA.)

4: see 1.

نَخَاسَةٌ and نَخَاسَةٌ *The trade of selling beasts: and the trade of selling slaves.* (K.)

نَخَاسٌ *A goader of beasts.* (Mṣb.) — And hence, (S, *A, *Mṣb,) *A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Mṣb) and the like: (Mṣb:) and a seller of slaves; (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)*

[نخش, &c.]

See Supplement.]

ند

1. نَدَّدَ, aor. 2, inf. n. نَدْدٌ (S, M, A, &c.,) and نَدَادٌ and نَدُودٌ (S, M, L, K) and نَدِيدٌ; (M, L, Mṣb, K;) and تَنَادَى; (M, L;) *He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random;*