

## نغز

1. نَغَزَ, (S, A, Mṣb, K,) aor. نَزَّ, (S, Mṣb, K,) inf. n. نَغْزَانُ (S, K) and نَغْزُ (Mṣb, TA) and نَغْزُ (TA.) He (an antelope) leaped, jumped, sprang, or bounded; (S, A, K;) as also نَغَزَ: (A:) or did so in his running: (Aṣ, TA:) or did so and alighted with his legs spread: when he alights with his legs together, the action is termed قَغَزَ: (TA:) or did so after putting his legs together: (AZ, TA:) or leaped upwards with all his legs at once and put them down without separating them: (Mṣb:) or raised his legs together and put them down together: or ran at the utmost vehement rate of the running termed إِحْضَارَ. (TA.)

2: see 1. = نَغَزَهُ, (K,) or نَغَزَتْ, (S, A,) He, or she, danced, or dandled, him, (S, A, K,) namely, a child; (S, A;) as also نَغَزَتْ. (TA, art. نغز.)

6. تَنَافَزُوا They (children) contended together in leaping, jumping, springing, or bounding, in play. (A, K.)

نَغَزَةُ An antelope's running by reason of fright. (AA, TA.)

نَغْزُ (S) and نَغْزُ (K) An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently. (TA.)

نَافِزَةٌ, sing. of نَوَافِزَ, (TA,) which signifies The legs of a beast of carriage: (K, TA:) but the word commonly known is نَوَافِزَ, with ق. (TA.)

نَغْزُ: see نَغْزُ.

## نفس

1. نَفَسَ, aor. نَفَسَ, inf. n. نَفَاسَةٌ (S, M, A, Mṣb, K) and نَفَاسٌ and نَفَسٌ (K) and نَفُوسٌ; (TA:) and نَفَسٌ (M, A, Mṣb,) inf. n. نَفَاسٌ; (A, Mṣb;) It was, or became, high in estimation, of high account, or excellent; (M, Mṣb, TA;) [highly prized; precious, or valuable;] and therefore, (TA,) was desired with emulation, or in much request: (S, K, TA:) and the latter verb, said of property, it was, or became, loved, and highly esteemed. (TA.) = نَفَسَ بِهِ, (S, M, Mṣb, K,) aor. نَفَسَ, (K,) inf. n. نَفَسَ (M) [and app. نَفَسَ as will be shown below] and نَفَاسَةٌ and نَفَاسَةٌ, which last is extr., (M, TA,) He was, or became, avaricious, tenacious, or niggardly, of it, (S, M, Mṣb, K,) because of its being in high estimation, or excellent. (Mṣb.) Hence the saying in the Kṣur, [xlvi. 40,] فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ [app. meaning He is only avaricious from his avarice.] (TA.) You say, نَفَسَ عَلَيْهِ بِالشَّيْءِ, (M,) or عَنَّهُ [in the place of عَلَيْهِ], (TA,) He was, or became, avaricious, &c., of the thing, towards him, or

withholding it from him. (M, TA.) And نَفَسَ عَلَيْهِ الشَّيْءُ, (S, M, K, TA,) and بِالشَّيْءِ, (M,) inf. n. نَفَاسَةٌ, (S, K, TA,) He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him: (TA:) or [simply] he thought him not worthy of it; (S, M, K;) as also نَافَسَهُ; of which last verb we have an ex. in the phrase تَنَافَسَ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either they think others not worthy of worldly good, or تَنَافَسَ أَهْلُ دُنْيَا [they think the possessors of worldly good unworthy thereof]. (M.) [See also 3, below.] You say also, نَفَسْتُ بِخَيْرٍ, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفَسْتُ نَفَاسَةً, (A,) inf. n. نَفَسَ and نَفَاسَةً, (A,) Thou enviedst me (S, A, K,) good, (A, K,) or a little good, (S,) and much good, (A,) and didst not consider me worthy of it. (A.) And فَلَانٌ مَا يَتَنَفَّسُ عَلَيْنَا الْغَنِيمَةَ وَالظَّفَرَ [app. meaning Such a one does not envy us the spoil and the victory.] (A, in continuation of what here immediately precedes.) And مَا هَذَا التَّنَفُّسُ What is this envying? (A, TA.) = نَفَسْتُ; (S, M, A, Mṣb, K;) and نَفَسْتُ, (S, M, Mṣb, K,) as some of the Arabs say, (Mṣb,) aor. نَفَسَ; (Mṣb, K;) inf. n. نَفَسَ and نَفَاسَةً, (S, M,) and نَفَسَ, (M, TA,) or the first of these ns. is a simple subst.; (Mṣb;) † She (a woman) brought forth; (S, M, K;) and نَفَسْتُ [she brought forth a child]: (Th, M:) and نَفَسْتُ بَوَلَدِهَا [she brought forth her child]. (A.) You say also, وَرِثَ فَلَانٌ هَذَا قَبْلَ أَنْ يَنْفَسَ, meaning, Such a one inherited this before such a one was born. (S.) — Also, both these verbs, (Mṣb, K,) or the latter, نَفَسْتُ, only, (AZ, Mgh, TA,) or the latter is the more common, (K,) the former, which is related on the authority of Aṣ, not being well known, (Mṣb,) † She (a woman) menstruated. (AZ, Mgh, Mṣb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفَسَ meaning “blood.” (Mgh.) = نَفَسْتُ بِنَفْسِي; I smote him with an [evil or envious] eye. (S, K, TA.)

2. نَفَسَ كُرْبَتَهُ, or بِهِ: see 4. = نَفَسَ, (A, Mgh, Mṣb, K,\*) and نَفَسَ عَنْهُ كُرْبَتَهُ, (S,) inf. n. نَفَسَ, (S, Mṣb, K) and [quasi-inf. n.] نَفَسَ, (K,) He (God) removed, or cleared away, his grief, or sorrow, or anxiety: (S, A, Mgh, Mṣb, K:\*) and نَفَسَ عَنْهُ signifies the same; (M, Mgh;) and He made his circumstances ample and easy; (M, TA;) and he (a man) eased him, or relieved him, syn. رَفَعَهُ, (S, TA:) and also, this last phrase, he granted him a delay: the objective compliment

being omitted: and نَفَسَ is used as meaning grant thou to me a delay: or, elliptically, نَفَسَ نَفْسِي or غَمِّي [remove thou my grief, &c.]. (Mgh.) — [Hence] حَرْفُ تَنْفِيسٍ, applied to the prefix نَسَ [and its variants نَوَسَ &c.], meaning A particle of amplification; because changing the aor. from the strait time, which is the present, to the ample time, which is the future. (Mughnee, in art. س.) = نَفَسَ الْقَوْسَ † He cracked the bow: (Kr, M:) [see 5:] accord. to Ish, he put (حَطَّ) its string [upon the bow]. (TA.)

3. مُنَافَسَةٌ, (S, K,\*) inf. n. مُنَافَسَ and نَفَاسٌ, (S,) He desired the thing, [or aspired to it,] with generous emulation; (S, K;) as also تَنَافَسَ: (K:) نَافَسَ صَاحِبَهُ فِيهِ [he vied with his companion in desire for it]: (A:) or تَنَافَسُوا signifies they desired it [or aspired to it]: (S:) or they vied, one with another, in desiring it; or they desired it with emulation; syn. تَرَاعَبُوا, (A, TA:) [and يَتَنَافَسُ it is emulously desired; or in request; or in great request:] or مُنَافَسَةٌ and تَنَافَسٌ signify the desiring to have a thing, and to have it for himself exclusively of any other person; from نَفَسَ, signifying a thing “good, or goodly, or excellent, in its kind:” (TA:) and تَنَافَسْنَا فِيهِ and تَنَافَسْنَا ذَلِكَ الْأَمْرَ we envied one another for that thing, and strove for priority in attaining it. (M.) See also نَفَسَ عَلَيْهِ الشَّيْءُ, with which نَافَسَهُ is syn. (M.)

4. انْفَسَ: see نَفَسَ, in two places. = انْفَسَ It (a thing, TA) pleased him, (K, TA,) and made him desirous of it: (TA:) or became highly esteemed by him. (IKt.) — انْفَسَنِي فِيهِ He made me desirous of it; (S, M, A, K;) as also تَقَسَّنِي فِيهِ, (IAṣr, M, TA,) or بِهِ. (So in my copy of the A.) = مَا أَنْفَسَ How powerful is his evil, or envious, eye! (Lh, M.)

5. تَنَفَّسَ [He breathed] is said of a man and of every animal having lungs: (S:) [or it signifies] he drew (اِسْتَمَدَّ) breath: (M:) or [he respired, i.e.] he drew breath with the air-passages in his nose; to his inside, and emitted it. (Mṣb.) You say also, تَنَفَّسَ الصُّعْدَاءُ [He sighed: see also art. صعد]. (S.) — † He (a man) emitted wind from beneath him. (TA.) — Also, (TA,) or تَنَفَّسَ فِي الْإِنَاءِ, (K,) † He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting: (K, TA:) and, contr., the latter phrase, † he drank [from the vessel] without separating it from his mouth: (K, TA:) which latter mode of drinking is disapproved. (TA.) — Also تَنَفَّسَ † He lengthened in speech; he spoke long; for when a speaker takes breath, it is easy