

to the second rendering of من, suggested above, the *aorta altogether*,] (S, Mṣb, K,) the cutting, or severing, of which causes death; (S, Mṣb;) as also نَبِطٌ (S:) pl. [of pauc.] أَنْوَطَةٌ and [of mult.] نُوطٌ, with ḍamm, (Az, K,) because the ن in نَبِطٌ is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, the فَرْجُ. (Az, L.) [Hence,] المَقْطَعَةُ النَّبِطِ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to †The أَرْثَبُ [or female hare], (S, K,) like مَقْطَعَةُ الْأَسْحَارِ (S,) as an appellation of good omen, i.e. as meaning that her نَبِطٌ will be severed: or, as some say, المَقْطَعَةُ النَّبِطِ (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نَبِطٌ, or [as in the A,] the نَبِطُ of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, رَمَاهُ اللَّهُ بِالنَّبِطِ †, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. نَبِطٌ.] [Hence likewise,] النَّبِطُ is applied to †Two stars [app. σ and τ of Scorpio] between which is قَلْبُ الْعَقْرَبِ [which is the star and of that constellation]. (Sgh, K, TA.) — Also, i.q. الْفَوَادُ [which generally means The heart; but is probably here used in one of its other senses, namely, the appendages of the œsophagus, consisting of the liver and lungs and heart]. (K.) — Also, A certain vein lying within the صُلْبُ [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] مَمْنُ; and so النَّاطُ (K:) or the latter is a vein extending in, or along, the صُلْبُ, [in some copies of the K, قَلْبُ, which, as is said in the TA, is a mistake,] by the cutting of which the مَصْفُورُ [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) — نَبِطُ الْمَفَازَةِ †: The far extent of the desert: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] الْبَعِيدُ النَّبِطُهُ, applied to the Hījāz, means الْبَعِيدُ مَعْلَقُهُ † [i.e. Whereof every connected part, or appendant tract, is far-extending]. (Ḥam, p. 101). The Rājiz, El-ʿAjāj, says,

- وَبَلَدَةٌ بَعِيدَةٌ السَّبِطِ
- مَجْهُولَةٌ تَعْتَالُ خَطْوُ الْخَاطِي

† [Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غُول.)

نَبِطٌ: see النَّاطُ.

تَنْوُطٌ, (S, K,) like تَكْرُمٌ, (K,) and تَنْوُطٌ, (S, K,) with ḍamm to the ت (K) and fet-ḥ to the ن (TA) and kesr to the و, (K,) or تَنْوُطٌ, (as in some copies of the S,) and تَنْوُطٌ, (TA, voce تَنْبِشْرُ,) A certain bird, that lets down strings from a tree, (Aṣ, S, K,) and weaves its nest like an oil-flask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (Aṣ, S:) a certain bird, like the قَارِيَةُ in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Aboo-Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and ذَرَّ [or young ants, or small red ants]: (TA [see also صَافِرٌ]:) called in Persian كَبِيُو (Kzw:) n. un. with ۀ. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ أَصْنَعُ مِنْ تَنْوُطٍ [More skilled in fabricating than a تَنْوُطٍ]. (Meyd.)

تَنْوَاتٌ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هَوْدَجٌ, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ḥam, p. ۲۴۱) — And hence, † Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for التَّنَوَاتُ; [or ذَوُو التَّنَوَاتِ]; the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ḥam, ibid.) [See also مَنُوطٌ.]

مَنَاطٌ A place of suspension, or hanging. (Mṣb.) — [Hence the saying,] فَلَانَ مَنَاطِ الثَّرَيَا † [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i.e., in distance: (Sb, S, K* [in the K, هذا is put for فَلَانَ; and in the CK, مَنَاطٌ is erroneously put for مَنَاطٌ]:) or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ الْبَيْتَ وَذَهَبْتُ الشَّامَ: Z says, هَذَا رَجُلٌ مَنَاطِ الثَّرَيَا † [they are &c.] by reason of their elevated state. (TA.)

هَذَا مَنُوطٌ Suspended; hung. (K.) You say, هَذَا مَنُوطٌ بِهِ This is suspended, or hung, to him, or it. (K.) — [Hence the saying,] هَذَا رَجُلٌ مَنَاطٌ بِالْقَوْمِ † [This is a man adventive to the people; one who has introduced himself among them, and lives

among them, not being of their race: (K,* TA:) or i.q. دَعَى † [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنُوطٌ مُذْبَذِبٌ is also applied to a person of this latter description who betakes himself to a people; the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوَاتٌ.]

مَنْتَاطٌ † Distant, or remote; and far extending. (TA.) You say, مَنْتَاطُ الْمَحَلِّ † Whose place of abode is distant. (TA.) And غَايَةٌ مَنْتَاطَةٌ † A distant goal, or scope; or a far-extending space. (TA.)

[نوع, &c.]

See Supplement.]

نبا

1. نَاءٌ, aor. يَنْبِي, (so in the S, Nh, L, Mṣb; but in some copies of the K, يِنَا, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَبِيٌّ, (S,) and نَبِيٌّ, without ء, and نَوْؤٌ, (Sh,) It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَبِيٌّ: or it was untouched by fire; [i.e., raw]. (L.) — It (a thing) was not firmly, not soundly, not thoroughly, done. [See 4.] (TA.)

2: see 4.

4. اِنَاءُ الْأَمْرِ He did the thing not firmly, not soundly, not thoroughly. نَبَاٌ †, accord. to the K, signifies the same: but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] نَاءُ الْأَمْرِ [and اللِّحْمِ], and [when it is trans.] اِنَاءُ اللَّحْمِ: the forms of the verb being like بَانَ and اِنْبَانَ. (TA.) — اِنَاءٌ, (S, incorrectly written in the K اِنْيَا, TA,) inf. n. اِنَاءَةٌ, He insufficiently cooked flesh-meat [&c.]. (S, K.)

نَبِيٌّ Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i.e., raw]. (L.) It was also pronounced by the Arabs نَبِيٌّ; but the original word is with ء. (TA.) — Wine untouched by the fire: cooked [or mulled] wine being called نَضِيجٌ, (TA [written نَبِيٌّ, without ء]). — Pure [and sweet] milk: sour milk being called نَضِيجٌ: or milk just drawn from the udder, before it is put into the skin. (TA [written نَبِيٌّ, without ء].)

نَبِيٌّ [for نَبِيٌّ] Fat, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.)

نَبِيٌّ and نَبِيٌّ The state of being insufficiently cooked: (S, K:) or of being untouched by fire; [i.e., rawness]. (L.)