

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 *نَيْط*: (S:) pl. [of pauc.] *أَنْوَطَة* and [of mult.] *نُوط*, with ḍamm, (Az, K,) because the *ي* in *نَيْط* 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 *فَرْج*. (Az, L.) [Hence,] *الْمَقْطَعَةُ النَّيَّاطُ* (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to *أَرْب* [or female hare], (S, K,) like *مَقْطَعَةُ الْأَسْحَارِ* (S,) as an appellation of good omen, i.e. as meaning that her *نَيْط* will be severed: or, as some say, *الْمَقْطَعَةُ النَّيَّاطُ* (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 *نَيْط*, or [as in the A,] the *نَيْط* of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, *رَمَاهُ اللَّهُ بِالنَّيَّاطِ*, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. *نَيْط*.] [Hence likewise,] *النَّيَّاطُ* 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 *oesophagus*, consisting of the liver and lungs and heart]. (K.) — Also, *A certain rein lying within the صُلْب* [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] *مَتْن*; and so *النَّائِطُ*: (K:) or the latter is a vein extending in, or along, the *صُلْب*, [in some copies of the K, *قَلْب*, which, as is said in the TA, is a mistake,] by the cutting of which the *مَصْفُور* [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) — *نَيْطُ الْبَحَارَةِ*: *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 نَيْطَهُ*, applied to the *Hijáz*, means *الْبَعِيدُ* *مُعَلَّقُهُ* [i.e. *Whereof every connected part, or appendant tract, is far-extending*]. (Ham, p. 101.) The *Rájjiz*, *El-Ajjáz*, says,

- وَبَلَدَةٌ بَعِيدَةُ النَّيَّاطِ •
- مَجْهُولَةٌ تَغْتَالُ 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*.)

نَيْط: see *النَّائِط*.

تَنْوُط, (S, K,) like *تَكْرُم*, (K,) and *تَنْوُط*, (S, K,) with ḍamm to the *ت* (K) and fet-ḥ to the *ن* (TA) and kesr to the *و*, (K,) or *تَنْوُط*, (as in some copies of the S,) and *تَنْوُط*, (TA, voce *تَبْسُر*.) *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 قَارِيَة 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 ذَر [or young ants, or small red ants]: (TA [see also صَافِر:] called in Persian كَبِيُو: (Kzw:) n. un. with ʿ. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ مِنْ تَنْوُطٍ [More skilled in fabricating than a تَنْوُط]. (Meyd.)*

تَنْوُاطُ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] *هَوْدَج*, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. 111.) — 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 *ذُو التَّنَوُاطِ*; [or *ذَوُ التَّنَوُاطِ*]; the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also *مَنْوُط*.]

مَنْطُ A place of suspension, or hanging. (Mṣb.) — [Hence the saying,] *فَلَانٌ مِنِّي مَنَاطُ الثَّرَيَّا* [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 *فَلَان*; and in the CK, مَنْطُ is erroneously put for مَنْطُ:] or the meaning is, in such a station: the prep. being understood, as in *دَخَلْتُ الْبَيْتَ* and *ذَهَبْتُ السَّامِرَ*: Z says, *هُمُ مِنِّي مَنَاطُ الثَّرَيَّا* [they are &c.] by reason of their elevated state. (TA.)

مَنْوُطٌ Suspended; hung. (K.) You say, *هَذَا مَنْوُطٌ بِهِ* This is suspended, or hung, to him, or it. (K.) — [Hence the saying,] *هَذَا رَجُلٌ مَنْوُطٌ 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. *دَعِيَ* [one whose origin, or lineage, is suspected; &c.]: (K:) and *مَنْوُطٌ مُذْبَذَبٌ* 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 *تَنْوُاطُ*.]

مَنْطَاطٌ Distant, or remote; and far extending. (TA.) You say, *مَنْطَاطُ الْمَحَلِّ* Whose place of abode is distant. (TA.) And *غَايَةُ مَنْطَاطَةٍ* A distant goal, or scope; or a far-extending space. (TA.)

[نوع, &c.]

See Supplement.]

نبا

1. *نَا*, aor. *نَبَى*, (so in the S, Nh, L, Mṣb; but in some copies of the K, *نَا*, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. *نَبَى*, (S,) and *نَبَى*, without *ء*, and *نَوَى*, (Sh,) *It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَبَى:) 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. *أَنَا الْأَمْرُ* He did the thing not firmly, not soundly, not thoroughly. *نَبَا الْأَمْرُ*, 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.] *نَا الْأَمْرُ* [and *الْحَمْرُ*], and [when it is trans.] *أَنَا الْأَمْرُ* [and *الْحَمْرُ*]: the forms of the verb being like *بَانَ* and *أَبَانَ*. (TA.) — *أَنَا*, (S, incorrectly written in the K *أَنْبَا*, TA,) inf. n. *أَنَاة*, He insufficiently cooked flesh-meat [&c.]. (S, K.)

نَبَى Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i.e., raw]. (L.) It was also pronounced by the Arabs *نَبَى*; but the original word is with *ء*. (TA.) — Wine untouched by the fire: cooked [or mulled] wine being called *نَضِيجٌ*, (TA [written *نَبَى*, 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 *نَبَى*, without *ء*].)

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

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