

الشرط, in this lexicon]: then, الشَّرَطُ, [one of the شَرَطَانِ, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, الثُّرْبَا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called الشُّتَّى: the انواء of which are الجَوَزَاءُ [meaning الهَقْعَةُ, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, الدَّرَاعُ and الدَّرَاعُ المَقْبُوضَةُ, [i.e. الدَّرَاعَانِ, the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their نَثْرَةٌ, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, الجَبْهَةُ, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.]. In this period, the شَتَّى rain ends; and that called الدَّقْنَى (q. v.) begins, and [after this] الصَّيْفُ. All the rains from the صَيْفُ to the دَفْنَى are called رَبِيعٌ. Then, [after the دَفْنَى,] comes the صَيْفُ: the انواء of which are (الرَّقِيبُ and الأَعَزْلُ) السِّمَّاكَانِ; [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the رَقِيبُ (see رَقِيبُ): i. e. الإكْلِيلُ, the 17th Mansion, which, about the same period, set aurorally on the 13th of May]; a period of about forty days. Then comes الحَمِيمُ, [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of الدَّبْرَانِ, [at the epoch of the Flight, about the 26th of May, O.S.,] which has [little rain, or none, and is therefore said to have] no نَوْ. Then comes الخَرِيفُ [a period of little rain]: the انواء of which are التَّشْرَانِ [or the two vultures, التَّشْرُ الطَّائِرُ and التَّشْرُ الْوَاقِعُ, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, الاخضر, [which I have not been able to identify with any known star or asterism, in the TT with صَح written above it, to denote its being correctly transcribed]: then, العَرَقَوَاتَانِ, the same says AM, as المُقَدَّمُ, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.) — [Hence,] نَوْ [also means † The supposed effect of a star or asterism so termed in bringing rain &c.: whence the phrase لَا نَوْ لَهُ It has no effect upon the weather; said of a particular star or asterism: see البَطِينُ. — Also, Rain consequent upon the annual setting or rising of a star so

termed: so in many instances in Kzw's account of the Mansions of the Moon.] And † Herbs, or herbage: so called because regarded as the consequence of what is [more properly] termed نَوْ: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جَفَّ النَّوُ The herbage dried up. (IKt.) Also, † A gift, or present. (K.)

انواء More, or most, acquainted with the انواء. (K, and some copies of the S.) [See نَوْ.] It is an anomalous word, though of a kind of which there are some other examples; for it has no verb; and, by rule, a noun of this class is not formed but from a verb. (TA.)

مَسْتَأْتٍ † One of whom a gift, or present, is sought, or asked. (K.)

## نوب

1. اُنْتَبَهَ, aor. يَنْوُبُ, inf. n. نَوْبٌ; and اُنْتَبَهَ, I came to him by turns. (TA.) — اُنْتَبَهَ, inf. n. اُنْتَبَاهُ, He came to them time after time. (S, K.) The Hudhalee (Aboo-Sahm Usameh, TA,) says,

أَقْبَ طَرِيدٍ بِنَزْرِ الْفَلَا  
ةَ لَا يَرِدُ الْمَاءَ إِلَّا اُنْتَبَاهَا

(S) Slender in the belly, an object of the chase, in a part of the desert far from water and pasture; he will not come to the water otherwise than time after time. The poet is describing a wild ass. (IB.) Accord. to one relation, the last word is اُنْتَبَاهَا, meaning "coming by night." (S.) — [Also, اُنْتَابَ, app., He did a thing time after time: did a thing by turns. (See مُنْتَابٌ.) — نَابَ, aor. يَنْوُبُ, inf. n. نَوْبٌ, He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it [thus] time after time. (IAqr.) — نَابَ إِلَى اللَّهِ, (S, K,) and اُنَابَ إِلَيْهِ, (S, K,) inf. n. اِنَابَةٌ; (TA;) He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented: (S, K;) or the latter, he returned unto God; syn. رَجَعَ: (Msb:) or ناب signifies he kept to obedience unto God: [this is given in the K as another and distinct signification of ناب:] and اُنَابَ signifies as before explained: or he returned to the performance of God's commands, not departing from anything thereof: or he returned time after time: the lit. signification, accord. to the Keshsháf and AHei, is he entered upon the good turn. (TA, where for الخيل read الخير.) — نَابَ عَنِّي, aor. يَنْوُبُ, inf. n. نَوْبٌ and مَنَابٌ (S, K: but the former inf. n., which is mentioned by Th, is omitted in some copies of the S) and نِيَابَةٌ (Msb: [the only inf. n. there mentioned:] but this

last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA:) He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent; (S, K, &c.); نَابَ عَنْهُ in such an affair. (Msb.) — نَابَ مِنْهَا (and نَابَ مِنْهَا) It (a thing) supplied its (another thing's) place. (TA.) — نَابَهُ أَمْرٌ, aor. يَنْوُبُ, (S,) inf. n. نَوْبٌ and نَوْبَةٌ; (K, TA;) and اِنْتَابَهُ; (S;) a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him. (S, K.)

3. نَابَهُ, (inf. n. مُنَابَةٌ, TA,) He did [or took] a thing with him, each taking his turn: syn. سَاهَمْتُهُ, inf. n. مُنَابَةٌ, i. q. سَاهَمْتُهُ. عاقبه (K.) — نَابَتْهُ, inf. n. مُنَابَةٌ, i. q. سَاهَمْتُهُ. [q. v., here signifying I shared with him: see 6]. (Msb.)

4. اُنْتَبَهَ عَنْهُ, (K,) and اِنْتَبَهَ, (TA,) I made him to supply his [another's] place; to act in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Msb;) فِي كَذَا in such an affair. (Msb.) — See 1. — اُنْتَابَنِي, اُنْتَابَنِي فَلَانٌ فَمَا اُنْتَبْتُ لَهُ I cared not for him, or paid any regard to him. (A.)

6. اِنْتَابُوا, and تَنَابَوْا الْخَطَبَ, We performed the affair, or business, by turns; or turn after turn. (T.) اِنْتَابُوا التَّوْبَةَ فِيمَا بَيْنَهُمْ فِي الْمَاءِ هُمْ يَتَنَابَوْنَ التَّوْبَةَ فِيمَا بَيْنَهُمْ فِي الْمَاءِ [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — تَنَابَوْا عَلَيْهِ They did it by turns; this person doing it one time; and that, another. (Msb.) — تَنَابَوْا, as also تَنَابَلُوا and تَطَاعَمُوا, They (a people on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day. (ISH.) — تَنَابَوْا عَلَى الْمَاءِ, (K,) or تَنَابَوْا الْمَاءَ, (L,) They shared the water among themselves [by turns] by means of the قَسْمُ الْقَسْرِ, (K,) or حَصَاةُ الْقَسْرِ, (I;) which is a pebble that is put into a vessel; then as much water as will cover the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. قَسْمُ and مَقْل.) — اِنْتَابُوا الْمَنَابَا تَنَابَوْا Deaths come to us by turns; to each of us in his turn. (TA.)

8: see 1.

10: see 4.

النَّوْبُ What is a day's and a night's journey distant from one: (S, K:) what is a night's journey distant is called الْقَرْبُ: originally in the