

and friendship [or is friendly and affectionate], to people; (S;) courteous, polite, or affable: (S, K:) a woman loving to her husband; (K;) affectionate to him: or, accord. to Kh, the expression is **أَمْرٌ نَبَّةٌ**: see **نَب**, above. (TA.)

نَب (S, K) and **نَبَابٌ** (Mgb) of a nut, an almond, and the like, *What is in the inside*; (S;) the heart, or kernel: (K:) of a palm-tree, the heart, or pith, called **قَلْبٌ** or **قَلْبٌ**. (S, K.) Pl. of the former **نُبُوبٌ**. (S.) — **نَب** (S, K) and **نَبَابٌ** (TA) *What is pure, or the choice, or best, part, of anything*: (S, K:) pl. of the former **أَنْبَابٌ**. (A'Obeyd.) — **نَبُ الحِنَطَةُ** [The purest substance of wheat: see **فَالُوذٌ**]: (T, L, art. **فَلذ** &c.(:) [also called **الْبِرِّ** **نَبَابٌ**, acc. to Sprenger, "Life of Mohammad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] **نَب** of a man, (TA,) *Understanding*; intellect; intelligence; or mind; syn. **عَقْلٌ**: (S, K:) the understanding, &c., that is put into the heart of a man: so called because it is the choicest or best part of him: or it is not so called unless it is pure from cupidity, or lust, and foul imaginations; and therefore has a more special sense than **عَقْلٌ**: so in the Keshf el-Keshsháf: (TA:) pl. **أَنْبَابٌ**, and sometimes **أَنْبٌ**; (S, K:) like as **أَبُوسٌ** is pl. of **أَبُوسٌ**, and **نَعْمَرٌ** of **نَعْمَرٌ**; (S;) and **أَنْبٌ**; (S, K:) the last being used, without incorporating the second **ب** into the first, in case of necessity in poetry. (S.)

— **بَنَاتُ أَنْبٍ** *Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion.* (S, K.) — **تَأْتِي لَهُ ذَلِكَ بَنَاتُ أَنْبِي** [My tenderness forbids the doing so to him]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (S.) — **أَلْقَى عَلَيْهِ بَنَاتُ أَنْبِيهِ** *He loved it.* (L, art. **شَر**.) — The following words of the poet,

• قَدْ عَلِمَتْ ذَلِكَ بَنَاتُ أَنْبِيهِ •

signify, accord. to the M, *My intellect knew that.* (TA.) El-Mubarrad read **أَنْبِيهِ** in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this.* (S, TA.) — If you form a pl. from [the pl.] **أَنْبٌ**, it is **أَنْبَابٌ**; and the dim. n. is **أَنْبِيْبٌ**. (S.) — **ذُو نَبٍ** *Possessing, having, or a person of, understanding, or intelligence*: pl. **أَوْلُو أَنْبَابٍ** [persons of understandings]. (TA.) See also **مَنْبُوبٌ** and **نَبَابٌ**. — **نَبٌ** + **نَبٌ** The self, substance, or essence, of anything. (TA.) — **نَبٌ** (K:) the poison of the serpent is sometimes thus called. (Abu-l-Hasan, L.) — **نَبٌ**, in the dial. of El-Andalus and El-Adweh, *A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries.* (TA.)

نَبٌ: see **نَبَّةٌ**. — The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, S,) to prevent the saddle from slipping back: (S, K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. **أَنْبَابٌ**: (S, K:) its only pl. (Sb.) — **فُلَانٌ فِي نَبٍ رَخِيٍّ** *Such a one is in ample circumstances.* (S,) *in the enjoyment of abundance and security.* (TA.) — **رَخِيٌّ النَّبِ** *Having a dilated bosom, or heart*: syn. **وَأَسِعَ الصَّدْرُ**. (TA.) — **أَنْبَابٌ** (S, K,) *A thin tract, or portion, of sand, (S, K,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth*: (TA:) or such as is near to an oblong tract of sand: (T:) or **نَبٌ كَثِيْبٌ** signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called **عَقَقَلٌ**; what is less than this, **كَثِيْبٌ**; what is still less, **عَوَكَلٌ**; what is still less, **بِقَطٌ**; what is still less, **عَدَابٌ**; and what is still less, **نَبٌ**. (S.)

نَبَّةٌ and **نَبَابٌ** The stabbing-place in an animal; (S, L, K;) the middle of the breast: (L:) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see **نَبَّةٌ**:) or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former **أَنْبَابٌ** (S) and **نَبَابٌ**; and of the latter **أَنْبَابٌ**. (TA.) Also, both words, (the latter **نَبَابٌ** accord. to the S and K, and the former accord. to the TA,) and **نَبَابٌ** (TA,) *The place of the breast where the neck-ace or collar lies, or hangs,* (S, K,) in anything; (S;) [i.e., in a human being or a beast:] or the pit above it: (TA:) pl. of **نَبَابٌ**, **أَنْبَابٌ**. (S.) Lh mentions the phrase **إِنَّمَا لَحَسَنَةُ اللَّيْبَاتِ** [Verily she is beautiful in the upper part of the breast]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

نَبَابٌ (as in the K) or **نَبَابَةٌ** (as in the L) *A little of pasture, or herbage*; (K;) *what is not extensive thereof.* (AHn.) — **نَبَابٌ نَبَابٌ**, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm.* Syn. **لَا بَأْسَ**. (K.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like **نَزَالَ** &c., meaning *keep with me, and fear not*]. (TA.)

هُوَ نَبَابٌ قَوْمِهِ [He is the choice one, or best, of

his people]: and in like manner, **هُوَ نَبَابٌ قَوْمِهِم**: and **نَبَابٌ قَوْمِي**. (IJ.) — **نَبَابٌ الإِبِلِ** *The best of the camels.* (A.) — **نَبَابٌ نَدَقِي** *The best and purest of flour; which is white flour.* (TA, voce **حَوَارِي**.) — **نَبَابٌ** *Finely-ground flour, or meal.* (TA.) — See **نَبٌ**. — **نَبَابٌ** *Pure nobility, or the like.* (S, K.)

نَبِيْبٌ *A person of understanding, or intelligence*: pl. **أَنْبِيَاءٌ**. (S, K.) No other broken pl. is formed from it. (Sb.) Fem. with **ة**. (TA.) See **نَبٌ**, and **مَنْبُوبٌ**. — In the following verse of El-Muḍarrib Ibn-Kaḡb,

• فَقَلْتُ لَهٗ فَبِيْئِيْ إِيْنِكَ فَاِنْتِيْ •
• حَرَامٌ وَرَاتِيْ بَعْدَ ذَاكَ لَيْبِيْ •

by **لَيْبِي** is meant **ذَاكَ** *بعد ذاك*, (remaining, or staying,) or, accord. to some, **مَنْبُوبٌ**, from **التَّنْبِيْبَةُ**: see art. **لَبِي**. (S.)

نَبَابَةٌ: see **نَبَابٌ**.

نَبَابَةٌ *What is worn by the* **مَنْتَلِبُ** [app. meaning *him who girds himself, and raises or tucks up his clothes, and arms himself, for fight*]: (TA:) [A garment which he who prepares himself for fight puts on over other garments. (Freytag.) App., A piece of drapery thrown over the upper part of the bosom, and over the shoulders. See 5.]

نَبِيْبَةٌ *A certain garment, like the* **بَغِيْرَةٌ**, q.v. (S, K.)

نَبِيْبٌ and **نَبِيْبٌ** *Kind, and beneficent, to his family and his neighbours.* (K.)

هُوَ مُحِبٌّ لَهُ بِلَبَابٍ قَلْبِيْهِ [He loves him with the tenderest affections of his heart]. (TA.) — **نَبَابٌ** *The confused noise, and cries, of sheep or goats.* (S, K.)

نَبَابَةٌ a word imitative of The sound which a he-goat makes at rutting-time. (K.)

نَبَابٌ *A certain herb*: syn. **حَشِيْبَةٌ**. (TA.) *A certain plant, (K,) that twines about trees*: (S:) [a species of dolichos, the dolichos lablab of Linn.: accord. to Golius, as from the S, convolvulus, a herb which as it rises embraces a tree: and he adds, pecul., the helxine: (Diosc. iv., 39, Beith:) either as if **لَفَلَفَ**, from **لَف**; or from the love with which it seems to embrace the tree; whence it is also called **عَشَقَةٌ** [q.v.], and is a symbol of love which endures after death.] *A well-known herb, or leguminous plant, (used medicinally.* (TA.) See **عَضْرٌ**.

نَوْبٌ *A large quantity of mater, which, when the aperture (مَفْتَحٌ, as in the T; or فَتْحٌ, as in MS. copies of the K; in the CK فَتْحٌ) [mean-*