

the *القمر* in this lexicon]: then, *الشَّرْطُ*, [one of the *شَرَطَانِ*, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, *الثُّرَيَّا*, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called *الشَّتْوَى*: the *انواء* of which are *الجَوْزَاءُ* [meaning *البَقْعَةُ*, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, *الدَّرَاعَانِ*, [i. e. *الدَّرَاعُ المَقْبُوضَةُ* and *الدَّرَاعُ المَسْبُوطَةُ*; 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 *شتوى* rain ends; and that called *الدَّيْمِيُّ* (q. v.) begins, and [after this] *الصَّيْفُ*. All the rains from the *وسمى* to the *دفتى* are called *رَبِيعٌ*. Then, [after the *دفتى*], comes the *صَيْفٌ*: the *انواء* of which are *الرَّقِيبُ* and *الأَعْرَلُ* [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 الثَّرِيَا* (see *رَقِيب*): 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 *نوء*. Then comes *الخَرِيفُ* [a period of little rain]: the *انواء* of which are *التَّسْرَانِ* [or the two vultures, *التَّسْرُ الطَّائِرُ* and *التَّسْرُ الوَاقِعُ*, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, *الْإخْضَرُ*, [which I have not been able to identify with any known star or asterism, in the TT with *صح* written above it, to denote its being correctly transcribed]: then, *العَرَقُوتَانِ*, the same says AM, as *المُقَدَّمُ*, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.)* — [Hence,] *نَوَةٌ* [also means † The supposed effect of a star or asterism so termed in bringing rain &c.: whence the phrase *لَا نَوَةٌ لَهُ* It has no effect upon the weather; said of a particular star or asterism: see *البَطْنُ*. — 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 *نوء*: [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.)

انواءٌ More, or most, acquainted with the *انواء*. (K, and some copies of the S.) [See *نَوَةٌ*.] 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.)

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

نوب

1. *نَوْبٌ*, inf. n. *يَنْوُبُ*, aor. *نَبَّهَ*; *انْتَبَهَ* and *انْتَبَهَرُ*, inf. n. *انْتَبَاهُ*, *He came to him time after time.* (TA.) — *انْتَبَاهُ*, inf. n. *انْتَبَاهُ*, *He came to them time after time.* (S, K.) The Hudhalee (Aboo-Sahm Usáme, TA,) says,

* أَقْبَ طَوِيدٍ بِنَزْرِهِ الْفَلَا
• ة لَا يَرِدُ الْمَاءَ إِلَّا انْتَبَاهَا

(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 *انْتَبَاهَا*, meaning "coming by night." (S.) — [Also, † *انتاب*, app., *He did a thing time after time: did a thing by turns.* (See *مُنْتَابٌ*.] *نَابٌ*, 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.) — *نَابٌ إِلَى اللَّهِ*; (S, K,) and *انابَ إِلَيْهِ*; (S, K,) inf. n. *إِنَابَةٌ*; (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 *نَابٌ* signifies *he kept to obedience unto God*: [this is given in the K as another and distinct signification of *نَابٌ*:] and *اناب* 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 عَنِّي* in such an affair. (Msb.) — *نَابَ مَنَابَهُ* [and *نَابَ مَنَابَهُ*] *It (a thing) supplied its (another thing's) place.* (TA.) — *نَابَهُ أَمْرٌ*, aor. *يَنْوُبُ*, (S,) inf. n. *نَوْبٌ* and *نَوْبَةٌ*; (K, TA;) and *انْتَابَهُ*; (S;) *a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him.* (S, K.)

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

4. *انْتَبَهْتُ عَنْهُ*, (K,) and *انْتَبَهْتُ*, (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;) *في كَذَا* in such an affair. (Msb.) — See 1. — *انْتَابَنِي* *فُلَانٌ فَمَا أَنْبَتُ لَهُ* *Such a one came to me, and I cared not for him, or paid any regard to him.* (A.)

8. *تَنَاوَبْنَا* and *الْأَمْرَ*, *We performed the affair, or business, by turns; or turn after turn.* (T.) *هُمُ يَتَنَاوَبُونَ التَّوْبَةَ فِيمَا يَتَمَمُّ فِي الْمَاءِ* [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — *تَنَاوَبُوا عَلَيْهِ* *They did it by turns; this person doing it one time; and that, another.* (Msb.) — *تَنَاوَبُوا*, as also *تَنَاوَبُوا* 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.) — *تَنَاوَبُوا عَلَى الْمَاءِ*, (K,) or *تَنَاوَبُوا*, (L,) *They shared the water among themselves [by turns] by means of the قَسْمِ القَسْمِ*, (K,) or *المَقْلَةُ*; (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. *قَسْمٌ* and *مَقْلٌ*.) — *المَنَائِي تَتَنَاوَبُنَا* — (Msb.) *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 القَرْبُ*: originally in the