

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 ٤ تَبَطِّيْتُ: (S:) pl. [of pauc.] أَنْوَاطٌ and [of mult.] نُوطٌ, with ḍamm, (Az, K,) because the ي in نياط 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 فُرْخ. (Az, L.) [Hence,] طَبَطَةُ النِّيَاطِ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to ١ أَرْنَبُ [or female hare], (S, K,) like مُعَطْعَةُ الْأَسْحَارِ, (S,) as an appellation of good omen, i.e. as meaning that her المُعَطْعَةُ نياط will be severed: or, as some say, المُعَطْعَةُ النِّيَاطِ, (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 نياط, or [as in the A,] the نياط of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, ٤ رَمَاهُ اللَّهُ بِالْتَّبَطِّيْتِ, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. بَطَّيْتُ.] [Hence likewise,] النِّيَاطُ is applied to ١ Two stars [app. σ and τ of Scorpio] between which is قَلْبُ الْعَقَرِبِ [which is the star and of that constellation]. (Sgh, K, TA.) — Also, i.q. [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 rein lying within the صُلْبُ [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] مَثْنَةٌ; and so ٤ النِّيَاطُ: (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.) — نِيَاطُ الْمَفَازَةُ: 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 نِيَاطُ, applied to the Hijáz, means الْبَعِيدُ نِيَاطُ, applied to the Hijáz, means وَسْلَدَةُ بَعِيدَةُ النِّيَاطِ + [i.e. Whereof every connected part, or appendant tract, is far-extending]. (Ham, p. ٢٠١). The Réjiz, El-Ajjáj, says,

- وَسْلَدَةُ بَعِيدَةُ النِّيَاطِ
- مَجْمُونَةُ تَغْنَىٰ حَطُوَ الْخَاطِيِّ

+ [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. غول.)

نِيَاطُ: see نِيَاطٌ.

تَنْوُطُ, (S, K,) like تَكْرُمُ, (K,) and تُسْوَطُ, (S, K,) with ḍamm to the ت (K) and fet-h to the ن (TA) and kesr to the و, (K,) or تَنْوَطُ, (as in some copies of the S,) and تَنْوُطُ, (TA, voce تُبَشِّرُ,) A certain bird, that lets down strings from a tree, (As, S, K,) and weaves its nest like an oil-flask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (As, 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-Ālee, 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 ذُرْ [or young ants, or small red ants]: (TA [see also صَافِرٌ :]) called in Persian كَبِيُوْ: (Kzw:) n. un. with ة. (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.)

تَنْوَاطُ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هُودُج, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. ٢٠١) — And hence, ١ 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 التَّنْوَاطِ; [or ذُو التَّنْوَاطِ;] 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 مَنْوَطُ.]

مَنَاطُ A place of suspension, or hanging. (Mṣb.) — [Hence the saying,] فَلَانْ مِنِي مَنَاطُ الشَّرِيَا: ١ 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 فَلَانْ; and in the CK, مَنَاطُ is erroneously put for مَنَاطُ:] or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ الْبَيْتَ and ذَهَبْتُ الشَّامَ: Z says, هُمْ مِنِي مَنَاطُ الشَّرِيَا: [they are &c.] by reason of their elevated state. (TA.)

مَنْوَطُ Suspended; hung. (K.) You say, هَذَا مَنْوَطٌ This is suspended, or hung, to him, or it. (K.) — [Hence the saying,] هَذَا رَجُلٌ مَنْوَطٌ 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. دَعِيٌّ [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنْوَطٌ مَذْبُدُّ 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 تَنْوَاط.]

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

[نوع, &c.]

See Supplement.]

نِيَاطٌ

١. نِيَاطٌ, aor. يَنْيِيْتُ, (so in the S, Nh, L, Mṣb; but in some copies of the K, يَنْيِيْنُ, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نِيَاطٌ, (S,) and نِيَاطٌ, without ة, and نُوطٌ, (Sh,) It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نِيَاطٌ: or it was untouched by fire; [i.e., raw]. (L.) — It (a thing) was not firmly, not soundly, not thoroughly, done. [See ٤.] (TA.)

2: see ٤.

٤. نِيَاطُ الْأَمْرِ: He did the thing not firmly, not soundly, not thoroughly. نِيَاطُ الْأَمْرِ: 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.] نَادَ الْأَمْرَ [and الْأَمْرُ], and [when it is trans.] الْأَمْرَ [and اتَّهَمَ الْأَمْرَ]: the forms of the verb being like أَيَّاَنَ and بَانَ (TA.) — أَيَّاَنَ, (S, incorrectly written in the K, TA,) inf. n. إِنَّاءَةً, He insufficiently cooked flesh-meat [&c.]. (S, K.)

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

— 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 نِيَاطٌ, without ة.])

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

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