

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 *نَبِيْط*: (S:) pl. [of pauc.] *أَنْبُوْطَة* and [of mult.] *نُوبُط*, with ḍamm, (Az, K,) because the *ن* in *نَبِيْط* 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 النَّبِيْطِ* (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to † *The أَرْب* [or female hare], (S, K,) like *مَقْطَعَةُ الْأَسْحَارِ* (S,) as an appellation of good omen, i.e. as meaning that her *نَبِيْط* will be severed: or, as some say, *الْمَقْطَعَةُ النَّبِيْطِ* (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 *نَبِيْط*, or [as in the A,] the *نَبِيْط* of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, *رَمَاهُ اللَّهُ بِالنَّبِيْطِ*, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. *نَبِيْط*.] [Hence likewise,] *النَّبِيْطِ* is applied to † *Two stars* [app.  $\sigma$  and  $\tau$  of *Scorpio*] between which is *قَلْبُ الْعَقْرَبِ* [which is the star and of that constellation]. (Sgh, K, TA.) — Also, i.q. *الْفَوَادِ* [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 vein lying within the صُلْب* [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] *مَتْن*; and so *النَّائِبُ*: (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.) — *نَبِيْطُ الْمَغَازَةِ*: *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,] *الْبَعِيْدُ النَّبِيْطُ*, applied to the *Hijaz*, means *الْبَعِيْدُ* *مُعَلَّقُهُ* † [i.e. *Whereof every connected part, or appendant tract, is far-extending*]. (Ham, p. 101.) The *Rájiz*, *El-Ájjaj*, says,

- وَبَلَدَةٌ بَعِيْدَةُ النَّبِيْطِ
- مَجْبُوْلَةٌ تَقْتَالُ خَطْوَةَ 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*.)

*نَبِيْط*: see *النَّائِبُ*.

*تَنْوُط*, (S, K,) like *تَكْرُم*, (K,) and *تُنُوْط*, (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 *تَبَسَّر*.) *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 ذَرَّ [or young ants, or small red ants]: (TA [see also *صَافِر*]:) called in Persian *كِيُو*: (Kzw:) n. un. with  $\delta$ . (S, K.) [See *De Sacy's Chrest. Arabe*, 2nd ed., vol. iii., p. 499.] Hence the proverb, *أَصْنَعُ أَصْنَعُ مِنْ تَنْوُطٍ* [More skilled in fabricating than a *تنوُط*]. (Meyd.)*

*تَنْوُاط* *What is hung* (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] *هُوْذَج*, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. 141) — 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 *ذَوُو 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*.]

*مَنَاْط* *A place of suspension, or hanging.* (Mṣb.) — [Hence the saying,] *فُلَانٌ مِّنِّيْ مَنَاْطُ الشَّرِيْبَةِ* † [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, *هَذَا* is put for *فُلَانٌ*; and in the CK, *مَنَاْطُ* is erroneously put for *مَنَاْطُ*]:) or the meaning is, in such a station: the prep. being understood, as in *دَخَلْتُ الْبَيْتَ* and *ذَهَبْتُ الشَّامَ*: Z says, *هَذَا رَجُلٌ مَّنْوُطٌ بِالْقَوْمِ* † [they are &c.] by reason of their elevated state. (TA.)

*هَذَا مَّنْوُطٌ* *Suspended; hung.* (K.) You say, *هَذَا مَّنْوُطٌ بِهِ* *This is suspended, or hung, to him, or it.* (K.) — [Hence the saying,] *هَذَا رَجُلٌ مَّنْوُطٌ 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 مُدْبَذِبٌ* 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 *تَنْوُاط*.]

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

[نوع, &c.]

See Supplement.]

نِيَا

1. *نَا*, aor. *يَنِي*, (so in the S, Nh, L, Mṣb; but in some copies of the K, *يِنَا*, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. *نِي*, (S,) and *نِي*, without  $\ast$ , and *نُو*, (Sh,) *It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked*: (S, K:) (like *نَهِي*:) 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. *انَا* *الْأَمْرُ* *He did the thing not firmly, not soundly, not thoroughly.* *نِيَا* † *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 *اللَّحْمُ*], and [when it is trans.] *انَا* *الْأَمْرُ* [and *اللَّحْمُ*]: the forms of the verb being like *بَانَ* and *أَبَانَ*. (TA.) — *انَا*, (S, incorrectly written in the K *أَنِيَا*, TA,) inf. n. *انَاءَةٌ*, *He insufficiently cooked flesh-meat* [&c.]. (S, K.)

*نِي* *Flesh meat &c. insufficiently cooked*: (S, K:) or *untouched by fire*; [i.e., *raw*]. (L.) It was also pronounced by the Arabs *نِي*; but the original word is with  $\ast$ . (TA.) — *Wine untouched by the fire*: cooked [or mulled] wine being called *نَضِيْجٌ*, (TA [written *نِي*, without  $\ast$ ].) — *Pure [and sweet] milk*: sour milk being called *نَضِيْجٌ* or milk just drawn from the udder, before it is put into the skin. (TA [written *نِي*, without  $\ast$ ].)

*نِي* [for *نِي*:] *Fat*, as contradistinguished from flesh, [which is app. called *نَضِيْجٌ*]. (TA.)

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