the منازل القمر 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, الثُّرَيَّا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called الشَّتَوِىُّ: the انواء of which are الجَوْزَاء [meaning الهَقْعَةُ, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, الذِّرَاعَانِ, [i.e. الذِّرَاعُ المَقْبُوضَةُ and الذِّرَاعُ المَبْسُوطَةُ; 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 نَثْرَة, [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 الدَّفَئِىُّ (q. v.) begins, and [after this] الصَّيْفُ. All the rains from the وسمى to the دفئى are called رَبِيعٌ. Then, [after the دفئى,] comes the صَيْف: the انواء of which are السِّمَاكَانِ (الأَعْزَلُ and الرَّقِيبُ); [the former of which is, accord. to El-Ḳazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the رقيب of الثريّا (see رقيب); i.e. الإِكْلِيلُ, 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 الدَّبَرَان, [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 النَّسْرَانِ [or the two vultures, النَّسْرُ الوَاقِعُ and النَّسْرُ الطَّائِرُ, 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 صح written above it, to denote its being correctly transcribed]: then, العَرْقُوَتَانِ الأُولَيَانِ, the same says AM, as الفَرْغُ المُقَدَّمُ, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.*) — [Hence,] نَوْءٌ [also means † The *supposed effect* of a star or asterism so termed *in bringing rain &c.*: whence the phrase لَا نَوْءَ لَهُ *It has no effect upon the weather*; said of a particular star or asterism: see البُطَيْنُ. — Also, *Rain consequent upon the annual setting* or *rising* of a star so termed: so in many instances in Ḳzw'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 النَّوْءُ *The herbage dried up.* (IKṭ.) Also, ‡ *A gift*, or *present*. (Ḳ.)

أَنْوَأُ *More*, or *most, acquainted with the* أَنْوَاء. (Ḳ, and some copies of the Ṣ.) [See نَوْءٌ.] 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.)

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

نوب

1. نُبْتُهُ, aor. يَنُوبُ, inf. n. نَوْبٌ; and ▼ اِنْتَبْتُهُ; *I came to him by turns.* (TA.) — ▼ اِنْتَابَهُمْ, inf. n. اِنْتِيَابٌ, *He came to them time after time.* (Ṣ, Ḳ.) The Hudhalee (Aboo-Sahm Usámeh, TA,) says,

* أَقَبَّ طَرِيدٍ بِنُزْهِ الفَلَا *
* ةِ لَا يَرِدُ المَاءَ إِلَّا ٱنْتِيَابَا *

(Ṣ) *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 اِئْتِيَابًا, meaning "coming by night." (Ṣ.) — [Also, ▼ انتاب, app., *He did a thing time after time: did a thing by turns.* (See مُنْتَابٌ.] — نَابَ, aor. يَنُوبُ, 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.* (IAạr.) — نَابَ إِلَى اللهِ; (Ḳ;) and ▼ اناب إِلَيْهِ, (Ṣ, Ḳ,) inf. n. إِنَابَةٌ; (TA;) *He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented:* (Ṣ, Ḳ:) or the latter, *he returned unto God*; syn. رَجَعَ: (Mṣb:) or ناب signifies *he kept to obedience unto God*: [this is given in the Ḳ as another and distinct signification of ناب:] 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 عَنِّى, aor. يَنُوبُ, inf. n. نَوْبٌ and مَنَابٌ (Ṣ, Ḳ: but the former inf. n., which is mentioned by Th, is omitted in some copies of the Ṣ) and نِيَابَةٌ (Mṣb: [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*; (Ṣ, Ḳ, &c.;) فِى كَذَا *in such an affair.* (Mṣb.) — نَابَ عَنْهُ [and نَابَ مَنَابَهُ] *It* (a thing) *supplied its* (another thing's) *place.* (TA.) — نَابَهُ أَمْرٌ, aor. يَنُوبُ, (Ṣ,) inf. n. نَوْبٌ and نَوْبَةٌ; (Ḳ, TA;) and ▼ إِنْتَابَهُ; (Ṣ;) *a thing*, or *an event*, [generally a misfortune, or an evil accident,] *befell him; betided him; happened to him.* (Ṣ, Ḳ.)

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

4. أَنَبْتُهُ عَنْهُ, (Ḳ,) and ▼ اِسْتَنَبْتُهُ, (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*; (Ḳ, Mṣb;) فِى كَذَا *in such an affair.* (Mṣb.) — See 1. — أَتَانِى فُلَانٌ فَمَا أَنَبْتُ لَهُ *Such a one came to me, and I cared not for him*, or *paid any regard to him.* (A.)

6. تَنَاوَبْنَا الخَطْبَ, and الأَمْرَ, *We performed the affair*, or *business, by turns*; or *turn after turn.* (T.) هُمْ يَتَنَاوَبُونَ النَّوْبَةَ فِيمَا بَيْنَهُمْ فِى المَاءِ وَغَيْرِهِ [*They took turns in the case of a thing that was between them; in the case of water &c.*] (Ṣ.) — تَنَاوَبُوا عَلَيْهِ *They did it by turns; this person doing it one time; and that, another.* (Mṣb.) — تَنَاوَبُوا, as also تنازلوا and تطاعموا, *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 المَاءِ, (Ḳ,) or تناوبوا الماء, (L,) *They shared the water among themselves* [*by turns*] *by means of the* حَصَاة القَسْمِ, (Ḳ,) or المَقْلَةُ; (L;) *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. (Ḳ, arts. قسم and مقل.) — المَنَايَا تَتَنَاوَبُنَا *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*: (Ṣ, Ḳ:) what is a night's journey distant is called القَرْبُ: originally in the