

and **مَنَاصُ** (M, K) and **مَنِيصُ** (M) and **نَوِيصُ** (K) and **نِيَاصُ** (K, accord. to the TA,) or **نِيَاصَةٌ**, (accord. to a MS. copy of the K, and accord. to the CK,) and **نَوَصَانُ** (K,) *He put himself in motion*: (K:) or *he put himself in motion and went away*. (M, TA.) You say, **مَا يَنْوُصُ فُلَانٌ** *Such a one does not put himself in motion for [the accomplishment of] my want*. (TA.) And **مَا بِهِ نَوِيصُ** *There is not in him strength* (S, M) and *motion [or activity]*. (S, TA.) — **مَنَاصُ** and **نَوُصُ** and **نَاصٌ لِلْحَرَكَةِ**, *He prepared himself for motion*. (M, TA.) — **نَاصُ الْفَرَسِ** (Lth, M,) inf. n. **نَوُصُ** (Lth, TA,) *The horse, having his bridle pulled in, and being put in motion, raised his head*; as also **استَنَاصُ**: (Lth, M:) or **إِسْتِنَاصَةٌ** signifies a horse's putting himself in motion to run. (K.) — **نَاصٌ إِلَيْهِ** (K,) inf. n. **نَوُصُ** (TA,) *He rose to him*. (K.) — **نَاصٌ**, aor. **يَنْوُصُ**, inf. n. **نَوُصُ**, *He turned aside, or away*: (M, TA:) *he drew back, receded, retreated, or retired*; (S, K*;) as also **استَنَاصُ**: (S:) *he fled*; or *turned away and fled*: (TA:) *he escaped, and outwent*: (Msb:) and, inf. n. **مَنِيصُ** and **مَنَاصُ**, *he escaped*; or *became safe, or secure*: (M:) and accord. to IB, **نَوُصُ**, with damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, **نَاصَ عَنِ الْأَمْرِ** *He turned aside, or away, from the thing, or affair*; *he declined from it*; *he avoided it*; as also **لَاصَ**. (Aboo-Turáb, TA.) And **نَاصَ عَنْهُ**, inf. n. **نَوُصُ**, *He removed, withdrew, or retired to a distance, and separated himself, from him, or it*. (Ibn-'Abbád, K.) And **نَاصَ عَنْ قَرْنِهِ** (S, A,) aor. **يَنْوُصُ**, inf. n. **نَوُصُ** and **مَنَاصُ** (S,) *He fled, or turned away and fled, from his opponent, or adversary*, (S, A,) and *eluded him*, (S,) or *removed, withdrew, or retired to a distance, from him*. (A.) And it is said in the Kur, [xxxviii. 2,] **وَلَاتِ حِينٍ مَنَاصُ**, meaning, *When it was not a time of fleeing*: (Az, TA:) or *when it was not a time of drawing back and fleeing*: (S, TA:) or *when it was not a time of seeking, or petitioning, and of being aided, or succoured*. (M, TA.)

3: see **جَرَّةٌ**.

10: see 1, in three places.

نَوُصُ *A wild ass*; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K*.)

نَاصُ *Raising his head, and running away at random*: (M:) or *a wild ass raising his head, and going to and fro, like one running away at random*: (Lth, K*:) and **مَنِيصُ** *a horse raising his head*. (TA.)

مَنَاصُ *A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge*; (S, Msb, K;) *a place to which one flees*; (S;) *a place of safety, or security*. (A.) = See also 1, throughout.

نَاصُ: see **مَنِيصُ**.

نوط

1. **نَاطَهُ**, aor. **يَنْوُطُ**, inf. n. **نَوُطٌ**, *He suspended it; hung it*. (S, Msb, K.) You say, **نَطَتُ الْغَرَبَةَ** *I suspended the water-skin by its نِيَاطُ* [q.v.]. (TA.) And **نَيْطٌ عَلَيْهِ الشَّيْءُ** *The thing was suspended to him, or it*: and **نَوُطٌ عَلَيْهِ** (TA:) or **نَوُطٌ عَلَيْهِ** (S; accord. to two copies: the pronoun relating to a camel when loaded.) And **نَيْطٌ بِهِ الشَّيْءُ** *The thing was attached to, or connected with, him, or it*. (TA.) It is said in a trad., **مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوُطٍ**, i.e. [We took him not save with ease;] *with neither beating, [lit. with neither whip,] nor hanging [or clinging]*. (TA.) And in a proverb, **كُلُّ شَيْءٍ يَرْجُلُهَا سَتَنَاطٌ** [Every sheep, or goat, shall be hung by its hind leg]: i.e. every one who commits a crime shall be punished for it: or, accord. to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Ḥassán Ibn-Thábit says,

• وَأَنْتَ دَعَيْ نَيْطٍ فِي آلِ هَاشِمٍ
• كَمَا نَيْطُ خَلْفِ الرَّاجِبِ الْقَدْحِ الْفَرْدِ

[And thou art an adopted person, who is connected with the family of Hâshim, like as the single drinking-cup is connected behind the rider]. (TA.) See also **شَاقٌ**, in art. **شَوْقٌ**.

2: see 1.

8. **انْتَاطَ** *It was, or became, suspended, or hung; it hung*; (K, TA;) *به* to him, or it. (TA.) — [And hence,] **† It was, or became, distant, or remote, or far-extending**. (S, TA.) You say, **انْتَاطَتِ الْبَهَاةُ**, and, by transposition, **انْتَاطَتْ**, **† The desert extended far**; [as though it were connected with a desert like it; (see **نِيَاطٌ**);] *it was far-extending*. (TA.) And **انْتَاطَتِ الْمَغَازِي** **† The places of war were distant, or far-extending**: from **نِيَاطُ الْمَغَازِي**, meaning “the far extent of the desert:” or from **النَّوُطُ**. (TA.) And **انْتَاطَتِ الدَّارُ** **† The house, or place of abode, &c., was distant**. (IAar, K, TA.)

نَوُطٌ *A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing*; (S, K;) an inf. n. used as a subst.: (K:) and particularly *a thing that is put, or hung, upon a camel, (عِلَاوَةٌ) between two halves of a load,*

بَيْنَ الْعُودَيْنِ (K,) or, as A'Obeid says, **بَيْنَ عِدَّتَيْنِ** [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the **عِلَاوَةٌ** being thus called because it is suspended (**تُنَاطُ**) to the load: (Z, TA:) and *a small [receptacle of palm-leaves, of the kind called] جَلَّةٌ* (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden; (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] **أَنْوَاطٌ** (S, K) and [of mult.] **نِيَاطٌ**: (Az, K:) the former is pl. of **نَوُطٌ** in the general sense first mentioned above; and also signifies *what is suspended* (**نَوُطٌ**, as in two copies of the S, or **نَوُطٌ**, as in the TA) *upon the camel when he is loaded*: (S, TA:) and *i. q. مَعَالِيْقُ* [things suspended to a beast of burden; such as the **قُمَقَمَةُ** and the **قِرْبَةُ** and the **مِطْهَرَةُ**]. (S, K.) It is said in a proverb **عَاطٍ بِغَيْرِ أَنْوَاطٍ** *Taking [or reaching to take] without there being there anything suspended*; which is like the saying “Driving by singing without having a camel.” (S, L, [See also art. **عَطُو**]) And in another proverb, **إِنْ أَعْيَا** **الْبَعِيرُ فَزِدْهُ نَوُطًا** [If the camel be fatigued, add thou to him an appendage to his full load]: meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, **إِنْ أَعْيَا فَزِدْهُ نَوُطًا** is a proverb relating to the pressing a niggardly man. (TA.) — **ذَاتُ أَنْوَاطٍ** the name of *A particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IATH to be the name of a particular gum-acacia-tree (سَمْرَةٌ) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit*. (TA.) — **النَّوُطُ الْمُدْبَذِبُ** occurs in a trad. as meaning *The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro*. (TA.)

نَيْطٌ: see **نِيَاطٌ**, in two places: and see art. **نَيْطٌ**.

قِرْبَةُ نِيَاطٌ *The loop-shaped handle (عُرْوَةٌ) of a قِرْبَةٌ [or water-skin]: (Msb:) the [appendage called] مَعْلَقٌ [q.v.] of a bow; (S, K;) by which it is suspended: (K, voce **حُطَمَرٌ**) and of a قِرْبَةٌ; [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — See also **شِيَاقٌ**. — Also (S, Msb [in the K, “or,” which is evidently a mistake,]) **النِّيَاطُ** [i.e. **نِيَاطُ الْقَلْبِ** *The suspensory of the heart*;] *a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the **وَتِينِ**, [which seems here to signify the descending aorta, or, accord.**