

## نوط — نوص

نَوْصٌ (M, K) and مَنَاصٌ (M) and مَنِيْصٌ (M) and مَنَاصٌ (K) and نَيَاشٌ (K, accord. to the TA,) or نَيَاشٌ (K, accord. to a MS. copy of the K, and accord. to the CK,) and نَوْصٌ (K,) He put himself in motion : (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنْوُصُ فَلَانْ Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And مَا يَهِيْ نَوْصٌ There is not in him strength (S, M) and motion [or activity]. (S, TA.) — نَاصٌ نَوْصٌ, inf. n. مَنَاصٌ لِلْحَرَكَةِ — He prepared himself for motion. (M, TA.) — نَوْصٌ (Lth, M,) inf. n. نَوْصٌ (Lth, TA,) The horse, having his bridle pulled in, and being put in motion, raised his head; as also نَاصٌ الفَرَسْ (Lth, M:) or إِسْتِنَاصَةٌ signifies a horse's putting himself in motion to run. (K.) — نَاصٌ إِلَيْهِ — inf. n. نَوْصٌ (K,) He rose to him. (K.) — نَوْصٌ, inf. n. يَنْوُصُ, inf. n. نَاصٌ — He turned aside, or away : (M, TA:) he drew back, receded, retreated, or retired ; (S, K\*) ; as also نَاصٌ (S:) he fled; or turned away and fled : (TA:) he escaped, and outran : (Mṣb:) and, inf. n. مَنَاصٌ and مَنِيْصٌ, he escaped; or became safe, or secure : (M:) and accord. to IB, نَوْصٌ, with, damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, نَاصٌ عَنِ الْأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also لَاصٌ. (Aboo-Turāb, TA.) And نَاصٌ عنِ, inf. n. نَوْصٌ, He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbād, K.) And نَاصٌ عَنِ قُرْبِهِ, (S, A,) aor. يَنْوُصُ, inf. n. نَاصٌ and نَوْصٌ, (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,] وَلَاتَ حِينَ مَنَاصٌ, 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 جَرَّة.

10: see 1, in three places.

نَوْصٌ 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\*)

نَاصٌ 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 مَنِيْصٌ a horse raising his head. (TA.)

نوط — ناص A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; (S, Mṣb, K;) a place to which one flees; (S;) a place of safety, or security. (A.) — See also 1, throughout.

نَاصٌ: مَنِيْصٌ

## نوط

1. نَاطَةٌ, aor. يَنْوُطُ, inf. n. نَوْطٌ, He suspended it; hung it. (S, Mṣb, K.) You say, نَفَطَتِ الْقَرْبَةَ [I suspended the water-skin by its نَيَاشِ] [q.v.]. (TA.) And نَيَطَ عَلَيْهِ الشَّيْءُ The thing was suspended to him, or it: and عَلَيْهِ: (TA:) or نَوْطٌ عَلَيْهِ نَوْطٌ [The thing was suspended to him, or it: and نَيَطَ بِهِ الشَّيْءُ The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad., 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 شَاهِ بِرْجُلِهَا سَنَاطٌ [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 Ib-n-Thábit says,

- \* وَأَنْتَ دَعِيْتَ نَيَطَ فِي آلِ هَاشِمٍ \*
- \* كُمَا نَيَطَ خَلْفَ الرَّاكِبِ الْقَدْحُ الْفَرَدُ \*

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

2: see 1.

8. انتاط It was, or became, suspended, or hung; it hung; (K, TA;) بِهِ to him, or it. (TA.) — [And hence,] ↓ It was, or became, distant, or remote, or far-extending. (S, TA.) You say, اِنْتَطَتِ المَفَازَةُ, ↓ The desert extended far; [as though it were connected with a desert like it; (see نَيَاشِ) ;] it was far-extending. (TA.) And اِنْتَطَتِ الْمَغَازِي ↓ The places of war were distant, or far-extending: from نَيَاشِ المَفَازَةِ, meaning "the far extent of the desert:" or from التَّوْطُ. (TA.) And اِنْتَطَتِ الدَّارِ ↓ The house, or place of abode, &c., was distant. (IAar, K, TA.)

نوط 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, عَلَوَةٌ (S, K,) between two halves of a load,

عَلَوَةٌ (K,) or, as A'Obeyd says, بَيْنَ عَذْلَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the عَلَوَة being thus called because it is suspended (تَسَاطُّ) to the load: (Z, TA;) and a small [receptacle of palm-leaves, of the kind called] جُلَّةٌ, (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:) نَيَاشٌ: pl. [of pauc.] أَنْوَاطٌ (S, K) and [of mult.] (Az, K:) the former is pl. of نَوْطٌ in the general sense first mentioned above; and also signifies what is suspended, نَوْطٌ, as in two copies of the S, or نَوْطٌ, as in the TA) upon the camel when he is loaded: (S, TA;) and i.q. مَعَالِيَّ [things suspended to a beast of burden; such as the قُمَقَمَة and the قَرْبَة and the مَطَهَرَة]. (S, K.) It is said in a proverb عَاطِ 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. عَطُوٰ]) And in another proverb, إِنْ أَعْيَا فَزِدَهُ نَوْطًا, is a proverb relating to the ذَاتِ 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 (سَمَرَة) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) التَّوْطُ الْمُذَبِّبُ — 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.)

نَيَطٌ: see نَيَاشٌ, in two places: and see art. نَيَطٌ. The loop-shaped handle (عُرْوَة) of a قَرْبَة [or water-skin]: (Mṣb:) the [appendage called] مَعْلَقٌ [q.v.] of a bow; (S, K;) by which it is suspended: (K, voce حَطَمَ) and of a قَرْبَة; [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — See also شَاقٌ. — Also (S, Mṣb [in the K, "or," which is evidently a mistake,]) نَيَطُ الْقَلْبِ [i.e. نَيَطُ الْقَلْبِ The suspensory of the heart;] a vein, (S, Mṣb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Mṣb, K) from, (من, S, Mṣb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتِينَ, [which seems here to signify the descending aorta, or, accord.