تَنُوءُ بِعَجِيزَتِهَا *She rises with her buttocks oppressed by their weight:* said of a woman. (Ṣ.) — نَآءَ بِصَدْرِهِ *He arose.* [App. said originally, if not only, of a camel.] (TA.) — نَاءَ بِهِ and ▼ أَنَاءَهُ, *It* (a burden) *oppressed him by its weight, and bent him,* or *weighed him down.* (Ṣ, Ḳ,) — تَنُوءُ بِهَا عَجِيزَتُهَا *Her buttocks oppress her by their weight:* said of a woman. (Ṣ.) — نَآءَ *He was oppressed by weight,* (Ḳ,) *and fell down:* (Ṣ, Ḳ:) thus the verb bears two [partially] opposite significations. (Ḳ.) — نَآءَ بِجَانِبِهِ † *He behaved proudly.* (TA, art. مط.) — نَآءَ النَّجْمُ, aor. يَنُوءُ, inf. n. نَوْءٌ; and ▼ استناء and إِسْتَنْآى (Ḳ; the latter being formed by transposition, TA) *The star,* or *asterism,* [generally said of one of those composing the Mansions of the Moon,] *set* (accord. to some), or *rose* (accord. to others), *aurorally,* i. e. *at dawn of morning.* (TA.) See نَوْءٌ. [It seems that نآء is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] — نَآءَ, (Ḳ,) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (Ṣ, TA,) *He,* or *it, was,* or *became, distant; removed to a distance; went far away.* (Ṣ, Ḳ.) — نَاءَ بِهِ [*It rendered him distant,* or *removed him to a distance*]. (TA.) = مَا سَآءَكَ وَنَآءَكَ (Ṣ) [see explained in art. سوأ]: نآءك is here used for أَنَآءَكَ, in order to assimilate it to سآءك; (Ṣ;) like as they say هَنَآنِى وَمَرَآنِى, for أَمْرَآنِى. (TA.)

3. ناوأهُ, inf. n. مُنَاوَأَةٌ and نِوَآءٌ, *He contended with him for glory; vied with him.* (Ḳ.) — *He acted hostilely towards him.* (Ṣ, Ḳ.) Sometimes without ء; but originally with ء; being derived from نَآءَ إِلَيْكَ and نُؤْتُ إِلَيْهِ. (Ṣ.)

4: see 1.

10. استناء بِنَجْمٍ [*He prognosticated rain &c. by reason of the rising* or *setting of a star* or *an asterism aurorally,* i. e., *at dawn of morning:* or *he regarded a star* or *an asterism as a* نَوْءٌ]. (L.) It is said, لَا تَسْتَنِىءُ العَرَبُ بِالنُّجُومِ كُلِّهَا [*The Arabs do not prognosticate rain &c. by reason of the auroral rising* or *setting of all the stars,* or *asterisms:* or *do not regard all the stars* or *asterisms as* أَنْوَآء]. (Sh, L.) إِسْتَنْآؤُا الوَسْمِىَّ, the ء being transposed, *They expected,* or *looked for, the rain called* الوسمى, [*from the auroral rising* or *setting of a star* or *an asterism*]. (AḤn.) = إِسْتَنْآءَهُ † *He sought,* or *asked a gift,* or *present of him.* (Ḳ.)

نَوْءٌ, pl. أَنْوَآءٌ and نُوآنٌ, (Ṣ, Ḳ,) *A star,* or *an asterism, verging to setting:* or the *setting of the star,* or *asterism, in the west, aurorally,* i. e., *at dawn of morning,* and the *rising of another, opposite to it, at the same time, in the east:* (Ḳ:) or the *setting of one of the stars,* or *asterisms, which compose the Mansions* [*of the Moon* (see مَنَازِلُ القَمَرِ)], *in the west, aurorally,* i. e., *at dawn of morning, and* the *rising of its* رَقِيب, *which is another star,* or *asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days:* thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجَبْهَة, the period of which is fourteen days: (Ṣ:) [or it signifies the *auroral rising,* and sometimes the *auroral setting, of one of those stars,* or *asterisms;* as will be shown below: I do not say "heliacal" rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نوء signifies the *setting* of one of the stars, or asterisms, above mentioned: and AḤn says, that it signifies its *first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself.* (TA.) A'Obeyd says, I have not heard نوء used in the sense of "setting," or "falling," except in this instance. (Ṣ.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was *setting* at the time [*aurorally*]; or, accord. to Aṣ, to that which was *rising in its ascendency* [*aurorally*]; and used to say, مُطِرْنَا بِنَوْءِ كَذَا [*We have been given rain by such a* نوء]; (Ṣ;) or they attributed heat [and cold] to the *rising* of the star or asterism, and rain [and wind], to its نَوْء [meaning its *setting*]. (AḤn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, "We have been given rain at the period of such a نوء;" God having made it usual for rain to come at [certain of] the periods called انواء. Again, A'Obeyd says, The انواء are *twenty-eight stars,* or *asterisms;* sing. نوء: the *rising* of any one of them in the east [*aurorally*] is called نوء; and the *star,* or *asterism,* itself is hence thus called: but sometimes نوء signifies the *setting.* Also, in the L it is said, that each of the above-mentioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this *rising* is called النَّوْء; but some make نوء to signify the *setting;* as if it bore contr. senses. (TA.) [El-Ḳazweenee mentions certain physical occurrences on the occasions of the انواء of the Mansions of the Moon; and in each of these cases, except three, the نوء is the *rising,* not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the *auroral setting* of الصَّرْفَة; namely the commencement of the days called أَيَّامُ العَجُوزِ; corresponding, accord. to El-Maḳreezee, with the rising of الفَرْغُ المُقَدَّمُ, the رقيب of الصرفة: and it is said in the Ṣ, art. عجز, on the authority of Ibn-Kunáseh, that the ايّام العجوز fall at the period of the نوء of الصرفة. (The auroral setting of الصرفة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the ايّام العجوز accord. to the modern Egyptian almanacs.) Hence it appears, that *sometimes the setting,* but *generally the rising,* was called the نوء. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Ḳazweenee) relating to the *risings* of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرَطَانُ إِسْتَوَى الزَّمَانُ "When Esh-Sharaṭán rises, the season becomes temperate:" or, perhaps, "— the night and day, become equal." (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B.C.; and that for this reason الشرطان was called the first of the Mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the *rising,* not the setting, was generally called نوء.] — [In many instances,] الأَنْوَآء signifies *The Mansions of the Moon* [themselves]; and نَوْء, any *one of those Mansions:* and they are also called نُجُومُ المَطَرِ [*the stars,* or *asterisms, of rain*]. (Mgh, in art. خطأ.) IAar says that the term نوء was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under خَطَّ and خَطَّأَ: but most authors, it seems, apply this term without such restriction: it is sometimes given to *certain stars* or *asterisms, which do not belong to the Mansions of the Moon;* as will be seen below: and it is applied, with the article, especially to الثُّرَيَّا]. — Accord. to AZ, as cited by AM, the first rain is that called الوَسْمِىُّ: the انواء of which are those called العَرْقُوَتَانِ المُؤَخَّرَتَانِ, the same, says AM, as الفَرْغُ المُؤَخَّرُ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نوء AZ means a star or asterism, at the *setting* of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S, as shewn in the observations on