and مَنَاصٌ (M, Ḳ) and مَنِيصٌ (M) and نَوِيصٌ (Ḳ) and نِيَاصٌ, (Ḳ, accord. to the TA,) or نِيَاصَةٌ, (accord. to a MS. copy of the Ḳ, and accord. to to the CḲ,) and نَوَصَانٌ, (Ḳ,) *He put himself in motion:* (Ḳ:) or *he put himself in motion and went away.* (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِى *Such a one does not put himself in motion for* [the accomplishment of] *my want.* (TA.) And مَا بِهِ نَوِيصٌ *There is not in him strength* (Ṣ, M) *and motion* [or *activity*]. (Ṣ, TA.) — نَاصَ لِلْحَرَكَةِ, inf. n. نَوْصٌ and مَنَاصٌ, *He prepared himself for motion.* (M, TA.) — نَاصَ الفَرَسُ, (Lth, M,) inf. n. نَوْصٌ, (Lth, TA,) *The horse,* having his bridle pulled in, and being put in motion, *raised his head;* as also ↓ استناص: (Lth, M:) or ↓ إِسْتِنَاصَةٌ signifies a horse's *putting himself in motion to run.* (Ḳ.) — نَاصَ إِلَيْهِ, (Ḳ,) inf. n. نَوْصٌ, (TA,) *He rose to him.* (Ḳ.) — نَاصَ, aor. يَنُوصُ, inf. n. نَوْصٌ, *He turned aside,* or *away:* (M, TA:) *he drew back, receded, retreated,* or *retired;* (Ṣ, Ḳ*;) as also ↓ استناص: (Ṣ:) *he fled;* or *turned away and fled:* (TA:) *he escaped, and outwent:* (Mṣb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, *he escaped;* or *became safe,* or *secure:* (M:) and accord. to IB, نُوصٌ, with, ḍamm, [app. as an inf. n.,] also signifies the act of *fleeing.* (TA.) You say, نَاصَ عَنِ الأَمْرِ *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. نَوْصٌ, *He removed, withdrew,* or *retired to a distance, and separated himself, from him,* or *it.* (Ibn-'Abbád, Ḳ.) And نَاصَ عَنْ قِرْنِهِ, (Ṣ, A,) aor. يَنُوصُ, inf. n. نَوْصٌ and مَنَاصٌ, (Ṣ,) *He fled,* or *turned away and fled, from his opponent,* or *adversary,* (Ṣ, A,) *and eluded him,* (Ṣ,) or *removed, withdrew,* or *retired to a distance, from him.* (A.) And it is said in the Ḳur, [xxxviii. 2,] وَلَاتَ حِينَ مَنَاصٍ, meaning, *When it was not a time of fleeing:* (Az, TA:) or *when it was not a time of drawing back and fleeing:* (Ṣ, TA:) or *when it was not a time of seeking,* or *petitioning, and of being aided,* or *succoured.* (M, TA.)

3: see جُرَّةٌ.

10: see 1, in three places.

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

نَائِصٌ *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, Ḳ*:) and ↓ مَنِيصٌ a horse *raising his head.* (TA.)

مَنَاصٌ *A place to which one has recourse for refuge, protection, preservation,* or *concealment; a place of refuge;* (Ṣ, Mṣb, Ḳ:) *a place to which one flees;* (Ṣ;) *a place of safety,* or *security.* (A.) ═ See also 1, throughout.

مَنِيصٌ: see نَائِصٌ.

نوط

1. نَاطَهُ, aor. يَنُوطُ, inf. n. نَوْطٌ, *He suspended it; hung it.* (Ṣ, Mṣb, Ḳ.) You say, نُطْتُ القِرْبَةَ بِنِيَاطِهَا [*I suspended the water-skin by its* نياط, q.v.]. (TA.) And نِيطَ عَلَيْهِ الشَّىْءُ *The thing was suspended to him,* or *it:* and نُوطَ عليه: (TA:) or ↓ نُوِّطَ عَلَيْهِ. (Ṣ; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطَ بِهِ الشَّىْءُ *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 نَوْطٍ 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 شَاةٍ بِرِجْلِهَا سَتُنَاطُ [*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 Aṣ, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Ḥassán Ibn-Thábit says,

• وَأَنْتَ دَعِىٌّ نِيطَ فِى آلِ هَاشِمٍ •
• كَمَا نِيطَ خَلْفَ الرَّاكِبِ القَدَحُ الفَرْدُ •

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

2: see 1.

8. انتاط *It was,* or *became, suspended,* or *hung; it hung;* (Ḳ, TA;) بِهِ *to him,* or *it.* (TA.) — [And hence,] ‡ *It was,* or *became, distant,* or *remote,* or *far-extending.* (Ṣ, TA.) You say, انتاطت المَفَازَةُ, and, by transposition, إِنْتَطَتْ, ‡ *The desert extended far;* [*as though it were connected with a desert like it;* (see نِيَاطٌ;)] *it was far-extending.* (TA.) And انتاطت المَغَازِى ‡ *The places of war were distant,* or *far-extending:* from نِيَاطُ المَفَازَةِ, meaning "the far extent of the desert:" or from النَّوْطُ. (TA.) And انتاطت الدَّارُ ‡ *The house,* or *place of abode, &c., was distant.* (IAạr, Ḳ, TA.)

نَوْطٌ *A thing,* (Ṣ, Ḳ,) *whatever it be,* (Ṣ,) *that is suspended,* or *hung, from another thing;* (Ṣ, Ḳ;) an inf. n. used as a subst.: (Ḳ:) and particularly *a thing that is put,* or *hung, upon a camel,* (عِلَاوَةٌ,) *between two halves of a load,* بين عِدْلَيْنِ, (Ḳ,) or, as A'Obeyd says, بَيْنَ العُودَيْنِ [which, if not a mistranscription, app. means *between the two staves of the saddle*]; (TA;) the علاوة being thus called because it is suspended (تُنَاطُ) to the load: (Z, TA:) and *a small* [*receptacle of palm-leaves, of the kind called*] جُلَّةٌ, (Az, Ṣ, Ḳ,) *containing dates* (Ṣ, Ḳ) *and the like,* (Ḳ,) *which is suspended from a camel,* (Ṣ,) *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-Baḥreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (Ṣ, Ḳ) and [of mult.] نِيَاطٌ: (Az, Ḳ:) the former is pl. of نَوْطٌ in the general sense first mentioned above; and also signifies *what is suspended* (نُوَّطٌ, as in two copies of the Ṣ, or نُوطٌ, as in the TA) *upon the camel when he is loaded:* (Ṣ, TA:) and *i.q.* مَعَالِيقُ [*things suspended to a beast of burden; such as the* قُمْقُمَة *and the* قِرْبَة *and the* مِطْهَرَة]. (Ṣ, Ḳ.) 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." (Ṣ, L, [See also art. عطو.]) And in another proverb, إِنْ أَعْيَا البَعِيرُ فَزِدْهُ نَوْطًا [*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: (Ḳ:) accord. to Aṣ, إِنْ أَعْيَا فَزِدْهُ نَوْطًا is a proverb relating to the pressing a niggardly man. (TA.) — ذَاتُ أَنْوَاطٍ the name of *A particular tree,* (Ṣ, TA,) *of great size,* (Ṣ,) *which was worshipped in the time of ignorance,* said by IAth to be the name of *a particular gum-acacia-tree* (سَمُرَة) *to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit.* (TA.) — النَّوْطُ المُذَبْذَبُ 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. نيط.

نِيَاطٌ The *loop-shaped handle* (عُرْوَة) of a قِرْبَة [or water-skin]: (Mṣb:) the [*appendage called*] مُعَلَّق [q.v.] of a bow; (Ṣ, Ḳ;) by which it is suspended: (Ḳ, voce خَطَمَ:) and of a قِرْبَة; [by which it is suspended; (see 1, second sentence;) and of anything. (Ḳ.) — See also شِيَاقٌ. — Also (Ṣ, Mṣb [in the Ḳ, "or," which is evidently a mistake,]) النِّيَاطُ [i.e. نِيَاطُ القَلْبِ *The suspensory of the heart;*] *a vein,* (Ṣ, Mṣb,) or *a thick vein,* (Ḳ,) [app. *the ascending aorta,*] *by which the heart is suspended* (Ṣ, Mṣb, Ḳ) *from,* (مِنْ, Ṣ, Mṣb [or possibly this may mean forming a part of,]) or *to,* (إِلَى, Ḳ,) *the* وَتِين, [which seems here to signify the *descending aorta,* or, accord.