نَوِيصُ M, K) and مُنيِّص (M) and مُنَاصُ (ق) and نياص (K, accord. to the TA,) or نياص, (accord. to a MS. copy of the K, and accord. to to the CK,) and iegalo, (K,) He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنُوصُ فَلَانَ 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, , مَنَاصٌ and نَوْصٌ and , نَاصٌ لِلْحَرْكَةِ عِلَى المَاصُ He prepared himself for motion. (M, TA.) (Lth, TA,) نَوْض (Lth, M,) inf. n. بُنَاصَ الغَرَسُ The horse, having his bridle pulled in, and being put in motion, raised his head; as also signifies a استناصهٔ الله (Lth, M:) or استناص ا horse's putting himself in motion to run. (K.) — بَنَاصَ الله (K,) inf. n. بَوْصَ, (TA,) He rose to him. (Ķ.) _ نَاصُ aor. يَنُوصُ, inf. n. رَنُوصُ He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K.*;) as also استناص ! (Ş:) he fled; or turned away and fled: (TA:) he escaped, and outrent: (Mab:) and, inf. n. مُنَاصُ and مُنَاصُ, he escaped; or became safe, or secure: (M:) and accord. to IB, نُوص, with, damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, ناص عن الأمر He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also ý. (Aboo-Turáb, TA.) And مُنْوَض , inf. n. رُنُوس , He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbad, (پَنُوصُ And عَنْ قَرْنهِ (Ş, A,) sor. رَيْنُوصُ inf. n. مَنَاصُ and مَنَاصُ, (Ş,) 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 meaning, When it was not a time of حين مناص 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.)

ر ته عرهٔ 3: see .

10: see 1, in three places.

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.*)

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 منيف a horse raising his head. (TA.)

refuge, protection, preservation, or concealment; a place of refuge; (S, M,b, K;) a place to which one flees; (S;) a place of safety, or security.

(A.) = See also 1, throughout.

. نَائِسُ вее مَنِيسُ

نوط

1. مُنُوط , inf. n. بُنُوط , He suspended it; hung it. (Ṣ, Msb, K.) You say, نُطْتُ القربة بنياطها [I suspended the water-skin by its بنياطها q.v.]. (TA.) And نيط عَلَيْهِ الشَّي The thing ras suspended to him, or it : and نُوطُ عليه : (TA:) or مُوطَ * عَلَيْه . (S; accord. to two copies: the pronoun relating to a camel when loaded.) And The thing was attached to, or connected with, him, or it. (TA.) It is said in a i.e. [We مَا أَخَذْنَاهُ إِلَّا عَفُوا بِلَا سَوْطٍ وَلَا نَوْطٍ took him not save with ease;] with neither beating, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb, مُثَلُّ شَاهِ بِرِجُلْهَا 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 As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassan Ibn-

[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 أشاق, in art.

2 : see 1.

8. انتاط 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. (Ş, TA.) You say, أَنْطَت البَفَازَةُ The desert extended far; [as though it were connected with a desert like it; (see انتاطت البَغَازِي it was far-extending. (TA.) And انتاطت البَغَازِي from نَبَاطُ البَغَازَة, meaning "the far extent of the desert:" or from النُوطُ (TA.) And التاطت البَغَازَة the house, or place of abode, &c., was distant. (IAar, K, TA.)

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

بين عدلين (K,) or, as A'Obeyd says, بين عدلين [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the being thus called because it is suspended (تَناط) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] ale, (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.] أَنُواطُ (Ş, K) and [of mult.] أَنُواطُ pl. [of pauc.] in the general نُوطُ in the general sense first mentioned above; and also signifies what is suspended (نُوطٌ), as in two copies of the S, or نوط, as in the TA) upon the camel when he is loaded : (S, TA :) and i.q. مُعَالِيقُ [things suspended to a beast of burden; such as the asia and the قربة and the قربة]. (S, K.) It is said in a proverb عاط بغير أنواط 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. عطو.]) And in another proverb, إن أعيا If the camel be fatigued, add البَعيرُ فَزِدهُ نَوطًا 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 فَرْدُهُ نَوْطًا is a proverb relating to the pressing a niggardly man. (TA.) __ ذَاتُ أَنُواط __ 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 (محرة) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to occurs in a النَّوْطُ الهُذَبْذِبُ _ (TA.) trad. as meaning The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.)

. نيط see أنياط in two places : and see art.

The loop-shaped handle (عُرُوة) of a نَاطَ [or water-skin]: (Msb:) the [appendage called] وَ اللهِ [q.v.] of a bow; (S, K;) by which it is suspended: (K, voce عَطَنَ) and of a وَرَبَة; [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — See also عَدَاتُ .— Also (S, Msb [in the K, "or," which is evidently a mistake,]] النياط [i.e. نياط القنب 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, (ن, S, Msb [or possibly this may mean forming a part of,]) or to, (الم), K,) the وَتَنِي , [which seems here to signify the descending aorta, or, accord.