

of the speediness with which it becomes of no effect, (Mgh, Mṣb,) by delay, (Mṣb,) is of the measure **فَعْلَةٌ** from **أَنْشَطَ**, or from **نَشَطَ** in the sense of **انشط**; or the meaning is, *like the tying of the عقال*; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

بِئْرُ نَشُوطٍ *A well from which the bucket does not come forth until it is much pulled, (Aṣ, Ṣ, TA,) by reason of the distance of its bottom; (TA;) contr. of بِئْرُ أَنْشَاطٍ. (K.)*

نَشِيطٌ (Ṣ, Mṣb, K) *Brisk, lively, sprightly, active, agile, prompt, and quick; (Mṣb;) or pleased, cheerful, happy, or willing; to do work &c.; as also نَاشِطٌ; (K;) [see نَشَطَ]; applied to a man; (Ṣ, TA;) and to a beast of carriage; fem. with ة: (TA:) pl. نَشَاطٌ (Har, p. 591) [and نَشَاطِي]. — A man (TA) whose family, or beasts, are in a state of نَشَاطٌ [i. e. briskness, liveliness, sprightliness, &c.: see 1]; as also مُنَشِطٌ. (K, TA.)*

نَاشِطٌ: see **نَشِيطٌ**. — In a verse of Eṭ-Ṭirimmáh, [see **استطرب**], **نَاشِطًا** is used for **شَوْقًا نَازِعًا** [*By reason of yearning, or longing, desire.*] (K, in art. **در**.) — A wild bull going forth from land to land, (Ṣ, K,) or from country to country. (TA.) — Hence, (Ṣ,) **النَّاشِطَاتُ**, as used in the **Kur**, lxxix. 2, meaning *The stars [or planets] going forth from one sign of the zodiac to another: (Ṣ, K:)* or it means *the stars that rise, then set: (A'Obeyd, TA:) or the angels that draw forth the souls like as the bucket is drawn forth from the well: (Zj, TA:) or the angels that loose the soul of the believer gently: (Fr,* Ibn-'Arafah, K:) or the believing souls that are brisk, lively, sprightly, or active, at death: (K,* TA:) or, as some say, [too fancifully,] the angels that ratify events; from نَشَطَ الْعُقْدَةَ, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — † A road going forth from the main road, to the right, and to the left: (Lth, K*:) pl. نَوَاشِطٌ: (TA:) which latter word is applied in like manner to water-courses (K, TA) going forth from the main water-course to the right and left. (TA.) = See also **نَشَطٌ**.*

بِئْرُ أَنْشَاطٍ (K, and so in a copy of the Ṣ, as on the authority of Aṣ, but in another copy of the Ṣ the **ا** is without any vowel,) and **بِئْرُ نَشَاطٍ** (K, and, accord. to the TA, on the authority of Aṣ, and mentioned by IB on the authority of A'Obeyd,) *A well of little depth, from which the bucket comes forth by means of a single pull: (Aṣ, Ṣ, K:)* the latter may be defended on the ground of considering **أَنْشَاطٍ** as originally an inf. n., of

أَنْشَطَ signifying “he loosed, untied, or undid,” a knot “by a single pull.” (TA.)

أَنْشُوطَةٌ [*A knot tied with a bow, or with a double bow, so as to form a kind of slip-knot; whence, in modern vulgar Arabic, عُقْدَةٌ وَشَنْيِطَةٌ, applied to such a tie; and شَنْيِطَةٌ, applied to a simple slip-knot;] a knot, or tie, which easily becomes undone, or untied, like that of the running band of a pair of drawers; (Ṣ, Mgh, K;) a knot, or tie, which becomes undone when one of its two ends is pulled. (Mṣb, TA.) You say, مَا عَقَالَكُ مَا عَقَالَكُ, meaning † Thy love, or affection, is not weak, or frail. (Ṣ.)*

مَنْشَطٌ *A thing on account of which, or to do which, one is brisk, lively, sprightly, or active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to مَكْرَهُة. (TA.)*

مَنْشَاطٌ *A place to which one goes forth: pl. مَنْشَاطٌ. See an ex. of the pl., voce نَشَطَ.*

مُنَشِطٌ: see **نَشِيطٌ**.

مُنَشِطٌ *Having much نَشَاطٌ [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (TA.)*

[**نشع** &c.]

See Supplement.]

نص

1. **نَصَّ** (Ṣ,) aor. **نَصَّ**, (Mgh,) inf. n. **نَصٌّ**, (Mgh, TA,) *He raised the thing; syn. رَفَعَهُ* [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (Ṣ, Mgh, TA.) This is the primary signification: (TA:) or, accord. to Aṣ, it is from **نَصَّ النَّاقَةَ**, q. v. infra. (Ṣ.) You say, **نَصَّ الْعُرُوسَ**, (M, K,) or **نَصَّهَا**, (A, Mgh,) or **نَصَّهَا النَّسَاءَ**, (Mṣb,) aor. as above, (A, Mgh,) and so the inf. n., (Mṣb,) *He, or she, or the women, raised, (A, Mṣb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the مَنَصَّةَ, (M, A, Mṣb, K,) or upon the **مَنَصَّةَ**. (Mgh.) And **نَصَّتِ الظَّبِيَّةُ جَبْدَهَا** *The doe-antelope raised, or elevated, her neck. (M, TA.)* And **نَصَّ فُلَانٌ سَيِّدًا** † *Such a one was set up as a lord, or chief. (A, TA.)* And **نَصَّ الْمَتَاعَ**, (M, K,) inf. n. as above, (M,) *He put the furniture, or goods, or utensils, one upon another. (M, K.)* Hence, (TA,) **نَصَّ الْحَدِيثَ**, (M, Mṣb, TA,) or **نَصَّ إِلَى**, (A,) aor. and inf. n. as above, (M, Mṣb, TA,) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person in-**

tervened; syn. رَفَعَهُ; (M, TA;) [i. e.] رَفَعَهُ إِلَى **نَصَّ** (Mṣb:) IAṣ says, (TA,) **نَصَّ** signifies **الإِسْنَادَ إِلَى الرَّئِيسِ الْأَكْبَرِ** † [*the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Moḥammad, or the author of the tradition*]; (K, TA;) [i. e.] **نَصَّ الْحَدِيثَ** signifies **إِسْنَادَهُ وَرَفَعَهُ إِلَى الرَّئِيسِ الْأَكْبَرِ**. (Mgh.) You also say, **نَصَّ الْحَدِيثَ إِلَيْهِ**, (K,) or **إِلَى فُلَانٍ**, (Ṣ,) † *He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above; syn. رَفَعَهُ. (Ṣ, K.)* See also **أَنْصَى**. — **أَنْصَى الشَّيْءَ** † *He made the thing apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it. (M,* K.)* [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See **نَصَّ الْعُرُوسَ**, above.] — [**نَصَّ عَلَى شَيْءٍ مَا**, aor. and inf. n. as above, † *He, or it, (generally said of a passage in the **Kur**. or a trad.,) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying*] **النَّصُّ** also signifies **التَّوْقِيفَ وَالتَّعْيِينَ عَلَى شَيْءٍ مَا** (K:) [for which I would rather read **مَا تَوَقَّفَ النَّصُّ عَلَى شَيْءٍ مَا** also signifies **التَّوْقِيفَ وَالتَّعْيِينَ**: adding the observation that **التَّوْقِيفَ** as syn. with **النَّصَّ** is restricted in art. **وقف** in the **K** to a special relation to the law: and that **النَّصُّ عَلَى الشَّيْءِ** is often found explained as signifying **تَعْيِينُهُ**; as, for instance, in p. ٣٧٧ of **Har**.] these significations of **النَّصُّ** are tropical, from that word as denoting “elevation” and “appearance.” (TA.) See also **نَصَّ** below. — [From **نَصَّ** signifying “he raised it,” and consequently “he made it apparent,” are derived several other significations, here following.] — **يَنْصُرُ مَا عِنْدَهُمْ** [app. for **يَنْصُرُهُمْ**] occurs in a trad. respecting Heraclius, meaning † *He elicits, and makes apparent, their opinion: (TA:) or* **نَصَّ الرَّجُلَ**, (Ṣ, M, &c.,) inf. n. as above, (M,) signifies † *he went to the utmost point in questioning, or asking, the man respecting a thing, (Ṣ, K,) so as to elicit what he possessed [of information respecting it]; (Ṣ;) i. e. (TA) † he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA;) or † he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed [of information respecting it], (M.)* [See also 3.] — [In like manner you say,] **نَصَّ النَّاقَةَ**, (Ṣ, M, Mgh, K,) and **الدَّابَّةَ**, (M, Mṣb,) aor. as above, (M,) and so the inf. n., (Ṣ, M,) *He made the*