

(IAar;) *drink that dispels the reason.* (K.) = *Fatness: or its commencement;* (K;) its completeness, (consequent upon eating dry food, being called *إِقْتِرَارُ* (S.) — *جَرَى النَّسْ فِي — (S.)* or *مَارَ* (TA,) [*Fatness, or its commencement, ran through the beasts of carriage*].

نِسْ One who mixes, or converses, with others: ex. *هُوَ نِسٌ نِسًا* He is one who mixes, or converses, with women. (K.) — See *نِسْ*.

نَيْسِي; and *نَيْسِي*; and *نَسُو*; and *نَسُو*; and *نَسُو*; see *نَسُو*.

نَسَا Length of life. (Akh, S, K.) — The Fakkeh of the Arabs [El-Hārith Ibn-Keledah, as said in the Mz, close of 39th نوع, where the following is quoted,] says, *مَنْ سَرَهُ النَّسَاءُ وَلَا مَنْ سَرَهُ النَّسَاءُ فَلْيُخَفِّفِ الرِّدَاءَ وَتَبَاكَرِ الْغَدَاءَ وَتَوَخَّرِ الْعَشَاءَ* [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women]: (S, TA:) *الرداء* here means debt. (T, M, TA, in art. *ردى*, where this saying is cited with some variations.)

نَسَى, of the measure *فَعِيل* in the sense of the measure *مَفْعُول*, (S,) A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the *Kur*, ix. 37. (S.) — Also, as an inf. n. of *نَسَا*, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kināneh to arise and say, *أَنَا الَّذِي لَا يَرُدُّ لِي قَضَاءٌ* ["I am he whose decree is not to be rejected"]; (S;) or *وَلَا يَرُدُّ لِي قَضَاءٌ*, or *إِنِّي لَا أَحَابُ وَلَا أُعَابُ وَلَا يَرُدُّ قَوْلِي* ["Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;"] (TA;) whereupon they would say, *أُنَسِّنَا شَهْرًا* ["Postpone for us a month"]; i. e., "Postpone for us the sacredness of El-Moharram, and transfer it to Safar:" for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moharram free from restriction to them. (S.) [But this, as appears from what is said in the *Kur*, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the *نَاسِي* (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — [The term *نَسَى* appears also to have been applied to The postponement of the time of the pilgrimage; which

was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eighth of every eight years. See *Kur*, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.] — See *نَسَى*. — *نَسَا* (S, TA) and *نَسِيَّةٌ* and *نَسِيَّةٌ* (S, K,) like *كُلَاةٌ* (S,) A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — *بَاعَهُ بِنَسِيَّةٍ*, and *بِنَسَاةٍ* (as also *بِكَلَاةٍ*, S,) He sold it on credit; for payment to be made at a future period. (S, K, TA.)

نَسِيَّةٌ: see *نَسَى*. — Also, A debt of which the payment is deferred by the creditor to a future period. (TA.) — A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.)

نَاسِي, pl. *نَاسِيَةٌ* (S) and *نَاسِيُونَ* (TA,) One whose office it was to perform the act called *نَسَى*; i. e., the postponing of a month: (S, TA:) he was also called *قَلَامِسٌ*, pl. *قَلَامِسٌ*. (TA.) = Anything fat: or beginning to grow fat: in the K it is said, *كُلُّ نَاسِيٍّ سَمِينٌ*: in the L, *كُلُّ سَمِينٍ نَاسِيٌّ*, which is more proper. (TA.)

صَلَةُ الرَّجْمِ مَرَّةً فِي الْمَالِ — see 1. — *مَنْسَاءَةٌ* [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) = See *مَنْسَاءَةٌ*.

مَنْسَاءَةٌ (S, K) and *مَنْسَاءَةٌ* (K,) and also without *ء*, (S, K,) A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff. (TA.) For *مَنْسَاءَتُهُ*, in the *Kur*, xxxiv. 13, some read *مِنْ سَائِهِ*; i. e., "from, or of, the end of his staff;" originally signifying the "bent part at each end of a bow;" (Fr, TA, &c.) and being here used tropically. (TA.) This reading is disapproved by the author of the K, but is supported by good authorities. (TA.)

مَنْسَاءَةٌ An interval; a distance; a space. (S.) *إِنَّ لِي بِكَ لَمَنْسَاءَةً* Verily I am far from thee. (S.)

نسب

1. *نَسَبَةٌ*, aor. 2, (S, K,) inf. n. *نَسَبٌ* and *نَسَبَةٌ*; (S;) and aor. 2, inf. n. *نَسَبٌ* and *نَسَبَةٌ*; (K, TA;) He mentioned his [i. e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, *He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like.* (Lb. T.) — *نَسَبَهُ*, aor. 2, inf. n. *نَسَبٌ*, He traced up his [i. e. another's] lineage to his greatest ancestor. (TA.) — *نَسَبَهُ*, [aor. 2 ?], He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) — *إِنِّي جَلَسْتُ إِلَيْهِ فَسَمِعْتُهُ يَقُولُ مَا نَسَبْتُ إِلَيْهِ* [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) — *نَسَبْنَا فَانْتَسَبْنَا لَهَا* [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — *He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. — He referred the origin or derivation of his name to such a one. — He attributed, or ascribed, it to such a one.* See, for ex. *كَدَّبَ* and *صَدَّقَ* in the Mṣb. — *نَسَبَهُ إِلَى كَذَا* He referred its origin, or the origin or derivation of its name, to such a thing. — *He attributed, or ascribed, it to such a thing. — He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c.* See *نَسَبَةٌ*. — *نَسَبَهُ إِلَى كَذَا* He named it, or called it, in relation, or reference, to such a thing. — *نَسَبَهُ إِلَى كَذَا*, and, by inversion, *نَسَبَ إِلَيْهِ كَذَا*, (see S and K, in art. *جهل*, &c.) He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day.] — *نَسَبَ بِالْمَرْأَةِ*, (S, K,) aor. 2, (S,) and 2, (L,) inf. n. *نَسَبٌ* (S, K) and *نَسَبٌ* and *مَنْسَبَةٌ*, (K,) i. q. *شَبَّ بِهَا*; q. v.; (S, K;) He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce *شَبَّ*;) he mentioned the woman in amatory language, in the beginning of a *قَصِيدَةٌ*, and then turned to the object of praise: [for it is a general rule to commence a *قَصِيدَةٌ* in praise of a king, or hero, or the like, with *نَسَبٌ*; the transition from this is termed *التَّخَلُّصُ*: see also *اِقْتَضَبَ*:] (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and *نَسَبَ الرَّجُلَ* both signify description; the latter signifying "he described the man with relation to his father, or his city or country, or