

مَنْصَةٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَةٌ [i.e. a kind of curtained canopy] (K, TA) over the مَنْصَة: (TA:) from مَنْصَعُ النَّصِّ, q. v. (K.) It is said in a proverb, وَضِعَ فُلَانٌ عَلَى الْمِنْصَةِ + Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.)

نصاً

1. نَصَّاهُ, aor. ٢, He took him by the نَاصِيَةٌ [or forelock]: (K:) from نَاصِيَةٌ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) — نَصَّاهُ, aor. ٢, (S, K,) inf. n. نَصَّاهُ, (TA,) He chid, (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) — نَصَّاهُ, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نَصَّاهُ. (S.)

نصب

1. نَصَّبَ, aor. ٢, inf. n. نَصَّبَ; (S, K;) and نَصَّبَ; (K;) He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — He set up, a stone as a sign, or mark. (Msb.) — نَصَّبَ رَأْسَهُ He raised his head. (TA.) — نَصَّبَ, aor. ٢, inf. n. نَصَّبَ, He (a goat) had erect ears. (S: the inf. n. only mentioned.) — I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art. عَرْض.) — نَصَّبَ فُلَانٌ لِعِمَارَةِ الْبَلَدِ [Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to buildings, culture, population, &c.]. (A.) — نَصَّبَ, aor. ٢, inf. n. نَصَّبَ, (S, K,) or نَصَّبَ نَصَّبَ الْعَرَبُ, (S,) + He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c.) of the description termed حُدَاءُ, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K.) What is termed نَصَّبَ is The kind of singing, or chanting, above described: (S, K:) or a kind of حُدَاءُ resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting] it, the voice is raised, or elevated. (The Fárik.) — نَصَّبَ الْحَرْفَ, [aor. ٢, (not ٢,) inf. n. نَصَّبَ,] He wrote, or pronounced, the [final] letter with نَصَّبَ; (S;) which is, in the case of the final inflection of a word, like فَتْحٌ in the non-inflection: (S, K:) [i.e., he wrote it, or pronounced it, with

٢ or ٢:] so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَّبَ الْكَلِمَةَ [He wrote, or pronounced, the word with نَصَّبَ, i.e., making its vowel of inflection ٢ or ٢ &c., according to the rules of grammar:] he made the word to have fet-hah as its vowel of inflection. (Msb.) — نَصَّبَ لَهُ الْحَرْبَ, (inf. n. نَصَّبَ, TA,) He made war upon him: syn. وَضَع. (K.) — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نَصَّبَ, and of the agent, نَصَّبَ. (M, K.) — نَصَّبَ لَهُ, aor. ٢, inf. n. نَصَّبَ, † He acted with hostility, or enmity, towards him. (S, K.) See also 3. — نَصَّبْتُ لَهُ رَأْيًا † I gave him counsel from which he should not deviate. (A.) — نَصَّبَ, aor. ٢, (inf. n. نَصَّبَ, TA,) He put down a thing: syn. وَضَع. Thus the verb bears two contr. significations. (K.) — [He set, or put, absolutely: often used in this sense.] — نَصَّبَهُ, aor. ٢; and نَصَّبَهُ, (inf. n. نَصَّبَ, TA,) It (disease) pained him; occasioned him pain. (K.) — نَصَّبَ السَّيْرَ, aor. ٢, (inf. n. نَصَّبَ, TA,) + He strove, or exerted himself, unusually in his pace: (K:) or نَصَّبَ signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA.) En-Nadr says, النَّصَّبُ is the first pace; then, الدَّبَابُ, [but see وَسَجَ]; then, العَنَقُ; then, التَّرْتِيدُ; then, العَسَجُ; then, الرَّتْكُ; then, الهَمْلَجَةُ. (TA.) — نَصَّبَ, aor. ٢, inf. n. نَصَّبَ, He was fatigued, tired, or wearied, (S, K.) — نَصَّبَ, inf. n. نَصَّبَ, He suffered difficulty, trouble, distress, or affliction. (TA.) — نَصَّبَ He strove; laboured; or toiled. (K.) — نَصَّبَ فَإِذَا فَرَعْتَ فَأَنْصَبْ [Kur, xciv. 7,] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Kátádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA.) See نَاصِبٌ.

2. نَصَّبَتِ الْخَيْلُ آذَانَهَا The horses erected their ears often, or exceedingly. The teshdeed is to render the signification frequentative or intensive. (S.) — See 1, and 3.

3. نَاصِبَةُ الشَّرِّ, (inf. n. مُنَاصِبَةٌ, TA,) † He made an open show of evil conduct, mischief, or malevolence, to him; (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also نَصَّبَهُ, (K,) unaugmented. (TA: in the CK, نَصَّبَهُ.) See also نَصَّبَ لَهُ.

4. انصبه He fatigued, tired, or wearied, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wearied,

him; (CK, TA;) as also نَصَّبَ لَهُ; (TA;) and perhaps نَصَّبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. — انصب = انصب الحديث إلى رسول الله He ascribed, or attributed, the tradition to the Apostle of God; syn. أَسَدَّهُ إِلَيْهِ and رَفَعَهُ. (TA.) — انصبه He assigned him, or gave him, a نَصِيبٌ; i.e., a lot, or portion. (K.) — انصب السكين = انصب السكين (نصاب) to the knife. (S, K.)

5. تَنَصَّبَتِ الْأَتْنُ حَوْلَ الْحِمَارِ The she-asses stood round the he-ass. (S, K.) — See 8.

6. تَنَاصَبُوا They divided it into lots, or portions, among themselves. (TA.)

8. انتصب and تَنَصَّبَ, quasi-pass. of نَصَّبَ and نَصَّبَ, He, or it, became set up, put up, set upright, or erected; stood up, or upright, or erect; became elevated, raised, or reared: (K:) became even and erect. (TA, art. نص.) — He stood erect, raising his head. (TA.) — [It was, or became, erect, vertical, or perpendicular.] — انتصب شعوره His hair, being full-grown, stood out: see مُنْتَصِبٌ. — انتصب (TA) and تَنَصَّبَ (K) † It (dust) rose high. (K, TA.) — انتصب Set up thy cooking-pot [upon the مَنْصَبُ, or trivet,] to cook, said to a cook. (IAqr.) — انتصبت [Its teeth stood out forwards: see مُنْتَصِبٌ:] said of a mouth. (TA, art. دَقِ.) — انتصب الحرف [meaning the final letter of a word] was written, or pronounced, with نَصَّبَ: [see نَصَّبَ الحرف]. (S.)

نَصَّبَ: see نَصَّبَ, (of which it is the inf. n.) throughout. — نَصَّبَ and نَصَّبَ and نَصَّبَ and نَصَّبَ A sign, or mark, set up to show the way; or a standard set up: syn. عَلَمٌ مَنْصُوبٌ: (K:) i.e., set up [as a sign] to a people: (TA:) or نَصَّبَ is pl. of نَصَّبَ, like as سَفِينَةٌ is of سَفِينَةٌ. (Lth, TA.) Also, نَصَّبَةٌ, A pole, or mast; syn. سَارِيَةٌ; (K;) set up to show the way: (TA:) also, نَصَائِبٌ and نَصَائِبٌ (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. أَعْلَامٌ and سُوَى: (K:) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, نَصُوبٌ [pl. نَصَائِبٌ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, lxx., last verse but one, some read نَصَّبَ, meaning as above: others نَصَّبَ, meaning “idols.” (Zj.) — نَصَّبَ also signifies A goal; or limit; syn. غَايَةٌ: (K:) or rather, some say that