

مَطْلُ كُنْعَاسِ الْكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نَعَاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — نَعَسَ, (TK,) inf. n. نَعَسٌ, (IAqr, K,) † It (a man's judgment, and his body,) was soft, and weak. (IAqr, K, TK.) — † It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.)

4. انعس † He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.)

6. تنعس He feigned himself [drowsing, or slumbering, or] sleeping. (K, TA.) — † It (lightning) became faint. (A, TA.)

نَعْسَةٌ [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكَبَتْهُ نَعْسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (S.)

نَاعَسَ: see نَعَسَانُ.

نُعَاسٌ: see 1.

نُعُوسٌ A she-camel bountiful in yielding milk; (S, A, K;) that drowns, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowns, or slumbers: (S:) or having much milk, that drowns, or slumbers, when milked: (M:) or that closes her eyelid on being milked. (Az, TA.)

نُعَاسَةٌ: see نَاعَسَ.

نَاعَسٌ, part. n. of نَعَسَ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (S, Mṣb, K:) as also نَعَسَانٌ; (Lth, Fr, Th, Mṣb, K;) but this latter is rare; (Fr, Th, Mṣb, K;) and by some disallowed: (TA:) fem. of the former with ة: (Mṣb, TA:) and of the latter نَعَسَى, made to accord. with وَسْنَى, fem. of وَسَنَانٌ; and this is best in poetry: (Lth, Mṣb, TA:) and نَعَاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعَسٌ is نَعَسَاتٌ; like رَكْعٌ, pl. of رَاكِعٌ; and that of نَاعَسَةٌ is نَوَاعِسٌ. (Mṣb.) — † جَدُّهُ نَاعَسٌ [His good fortune is slumbering]. (A, TA.)

### نَعَش

1. نَعَشَهُ, aor. ٤, (S, K,) inf. n. نَعَشٌ, (S,) He (God) raised him; lifted him up; (S, K;) as also نَعَشَهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and نَعَشَهُ, (AA, K,) inf. n. تَنْعِيشٌ: (AA, TA:) or He

(God) set him up, or upright; as also نَعَشَهُ: (Mṣb:) [see an ex. in a verse cited voce شَمَلٌ:] or he [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sh.) You say also, نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرْفَهُ He raised his eye, or eyes. (S, K.) — [Hence,] aor. and inf. n. as above, (TA,) † He recovered him from his embarrassment, or difficulty: (A:) † he restored him from a state of poverty to wealth, or competence, or sufficiency; (K, TA;) as also نَعَشَهُ: (TA:) and † he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللَّهُ † May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And نَعَشَهُ † He set him up, and strengthened his heart. (TA.) And الرِّبِيعُ يُنْعِشُ النَّاسَ † (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الربيع,] makes men to live and enjoy plenty of herbage or the like. (TA.) — [Hence also,] نَعَشَ الْمَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) † He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — نَعَشُوا الْمَيِّتَ also signifies They carried the dead man upon the نَعَشٌ, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.]) — نَعَشَ نَعَشًا عَلَى جَنَازَتِهَا [q. v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátiméh.)

2. نَعَشَهُ: see 1. — Also, نَعَشَ لَهُ, (S,) inf. n. تَنْعِيشٌ, (K,) He said to him اللَّهُ نَعَشَكَ [which see above, in 1, and also below, in 8]: (S, K:) in [some copies of] the S, نَعَشَكَ اللَّهُ. (TA.)

4: see 1, in four places.

8. انتعش He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (S, A, Mṣb, K:) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, تَعَسَ فَلَا أَنْتَعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, اِنْتَعَشْ نَعَشَكَ اللَّهُ Rise thou: may God raise thee: or نَعَشَكَ اللَّهُ has here one of the two meanings assigned to it before, in 1. (TA.) — [And hence,] † He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.)

نَعَشٌ A state of elevation, or exaltation. (Sh.) See 1. — A state of remaining; lastingness; endurance; permanence; or continuance; syn. بَقَاً. (Sh, K.) — [A kind of litter, or] a thing

resembling a مَحْفَةٌ, upon which the king used to be carried, when sick: (IDrd, Mṣb, K:) not the نَعَش of a corpse. (IDrd, Mṣb.) This is said to be the primary application. (TA.) — And hence, (TA,) A bier, (S, A, Mṣb, K,) when the corpse is upon it, for otherwise it is called سَرِيرٌ: (S, IAth, Mṣb:) it is called by the former name because of its height, or its being raised: (S, TA:) pl. نَعُوشٌ: (Mṣb:) also, a reticulated thing, (Az, Mgh, TA,) resembling a مَحْفَةٌ, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called it نَعَشٌ, which is properly only the bier itself. (Az, TA.) — [And hence,] بَنَاتُ نَعَشِ الْكَبْرَى [or بَنَاتُ نَعَشِ الْكَبْرَى, together with نَعَشٌ or نَعُوشٌ, constitute † The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعَشٌ [or نَعُوشٌ], and three [which are in the tail] are called بَنَاتُ نَعَشِ, (S, K,) i. e., بنات نَعَشِ: (TA:) and in like manner نَعَشِ الصُّغْرَى, (K,) or بنات نَعَشِ الصُّغْرَى [together with نَعَشِ الصُّغْرَى constitute † the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نَعَشٌ, and the three in the tail are called بنات نَعَشِ]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men (for بنات is pl. of ابْنٌ applied to an irrational thing as well as pl. of بِنْتُ) following a bier:] Sb and Fr agree that نَعَشٌ is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الْكَبْرَى or الصُّغْرَى added to it]: (Aboo-'Amr Ez-Záhid, K:) بَنُو نَعَشِ also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called ابْنُ نَعَشِ, (Lth, K,) being made to accord. in gender with كَوَكَبٌ; but when they say ثَلَاثٌ or أَرْبَعٌ, they say بَنَاتُ نَعَشِ: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتٌ is the pl. of ابْنٌ applied to anything but a human being:] the pl. of بنات نَعَشِ is التَّوَاعِشُ; like as أَبَارِصٌ is pl. of سَامِرٌ أَبْرِصٌ. (L, TA.) See also تَنْعِيشٌ. — Also نَعَشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ, (TA,) with which young ostriches are hunted or captured. (K, TA.)

النَّسِي [The small star called] نَعِيشٌ [or نَعِيشٌ] which is [by the star ζ] in the middle of بَنَاتِ نَعَشِ. هو أَوْخَفَى مِنْ نَعِيشِ فِي بَنَاتِ نَعَشِ [He, or it, is more obscure than No'eish among the Benát Naash]. (A, TA.)