or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, M\&̧b, K.) See also 6, below. - Also $\mathcal{H}$, contr., It (a people) assembled. ('Ináyeh, MF.)_ It (a word) deviated from the constant course of speech; like $\underset{j}{\text {; }}$; as some say ; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.)

2 : see 4. حنَّدر , inf. n. He raised his voice. (L.) - ن山ّ He raised his voice in saying of another that which he (the latter) disliked. (Lth,
 (inf. n. تَتُبُرين, L. L.) He declared, or exposed, his vires, or fáults; ( $\mathbf{M}, \mathrm{L}, \mathbf{K}$;) in verse or prose; ( $\mathrm{M}, \mathrm{L} ;$;) he rendered him notorious, or infamous. (AZ, S., L.) - IIe made him to hear what nas. burd, evil, abominable, or foul: ( $\mathrm{AZ}, \mathrm{T}, \mathrm{M}, \mathrm{L}, \mathrm{K}$. he reviled hion. (AZ, T, L.)
3. 3 . He opposed him, oppurned him. (L, K.)
 $\mathbf{I}_{1}, \mathbf{K}$. )
6. تـنارّورا They dispersed themselves, and betook themselves anay. (K.) [See also 1.] Hence, (S, M, L, K,) [The day of men's disjersing themselves, and betaking themselves in different dirertions], applicd to the day of resurrection: (M,L:) so in the Kur, [xl. 34,] accord. to the reading of some; (S, M, L, K; namely El-'Abbás and others: ( $\mathrm{K}:$ ) Az says, accord. to the reading of Eḍ- Daḥhúk only: (L:) others
 of the dáls being changed into $\mathcal{S}$, and being then

(M :) or يوم الدتـنـار may mean the day of men's asembling themseives together, from í signifying "it (a people) assembled." ('Ináyeh MF.)
 fume, (S, M, L, K, well known, (K, with mhich one furnigates: (Lth, M, L:) a certain wool with which one fumigates: (Mşb:) or, as some say, i. ๆ. غَالِ : or, as Z says, in the Rabeea el-Alurar, a compound of aloes-wood aromatized with musk and ambergris and نان: (TA:) or (accord. to Aboo-Amr Ibn-El-Ald, T, L) amhergris, عُنْ : عَبيرْ (T, Li. e., either saffron, or a certain mixture of perfumes: so in the copy of the $T$ used by the author of the TT, if correctly transcribed by him:] it is not Arabic: ( $\mathbf{S}:$ :) or is thought by IDrd to be not genuine Arabic: (M, L, ) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets ; (MF;) but this does not. prove that it is not an arabicized word. (TA.) $=\stackrel{3}{3}$ I high hill; ( K ;) a hill rising high into the sky: ( $\mathrm{S}, \mathrm{L}:$ ) of the dial. of El-Yemen: ( $\mathrm{L}:$ ) a great hill (أَكْهُ) of clay or loam. (K.)

نُّ of a person or thing: ( $\mathrm{L}:$ ) or a like of a thing by participation of substance; a more special term than مٌٌ , which signifies "a like by participation of anything:" (the kádee Zekerecyà, MF:) or a thing nhich does, or may, supply, the place of another thing: (TA:) or a like that is contrary, or opposed, to another thing; (Msb ;)

 (Akh:) and hence the first is applied to an idol; a thing taken as an object of worship instead of the true God: ( $\mathrm{L}:$ ) pl. of the first, il ; ( L , Msb, K; ) and of the second, $1 \mathrm{I}_{\mathrm{j}} \mathrm{H} \dot{\mathrm{U}} \mathrm{f}$; and of the


 like of such a female; (ISh, L; ) but not نُّ فُلْ (ISh, L, K.) You also say نَدِيسى , meaniug $H e$ is my opponent with respect to the course that I would prorsue, contonding with ine for a different coursc. (AHeyth, T, L.) $=$ See نَّ

A she-camel mont to take fright, or shy, and run anay, at random; ¢'c. : sce'1. (M, L.)
نُوِّ
$\stackrel{3}{2}$ ن́, act part. n. of ${ }^{2}$, A camel tahing fright, or shying, and running away, at random; $\& c$. :
 $(\mathrm{L} ;)$ signifying camels in a state of dispersion. $(\mathrm{L}, \mathrm{K})=$.J ) subsistence: (K:) app. meaning live stock; from
 and
 dispersion: (M, L:) [like يُبَارِيُ
 and يَيَاريُ, ( $L$, and some copies of the K, or تُـَارِيَ, (as in other copies of the K, They (a people, L) became dispersed in every direction. (L, K.)

مُترُ A voice raised high in calling. (L.)

## نil

1. EA, aor. $_{1}=$, He hated a thing: or it is a
 aor. $=$, inf. n. $\dot{H}$ (TA) He cast flesh-meat into the fire: ( K :) or he buried it, (S, K,) or a cake of bread, (S,) in hot ashes, (S, K, TA,) that it might become thoroughly cooked, or
 He frightened. (K.) $\rightleftharpoons$ He cast a person

 or prepared, the hind of fire called. (K.)
 pace: syn. عَ. (K.)

نٌ
تَنذّ Abundance of wealth, or of
 (S:) by some explained as consisting of twenty shecp or goats. (MF.) $=$ Also, both words, The ruinbon: ( $\mathbf{S}, \mathbf{K}$ :) also called 1 ís, (K.) - Also, both words, $A$ redness in the clouds tomards the setting or rising of the sun: (K:) or a reduess by the side of the sun at its rising or setting: (TA :) or, by the side of the place of its rising or setting: (T:) also called tićs. (K.) - Also, both words, A halo, or circle, round the sun or moon. (K.) - Also, the former word, "ili, 1 A streak in flesh-meat, uiffering in colour from the rest: (K:) such a streak in the flash of a slaughtered camel: ('I':) and, in the dual, two streaks inside the two thiyhs, having over them a thin, white, sinevy substance, rescmbling a spider's wel, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) - What is above the nuvel, in a horse. (K.) $=A$ noollen thing, (TA,) also called öpos, which is stuffed into the thel of a she-camel, [and into her vulva, us explained voce ä;', ] and which is aftermords taken out mhen she has taken a likiny for another camel's colt, ( $\mathbf{K}$,) or for the stuffed skin of a camels colt prepared for her.
 $=$ One of scveral parts or portions of scattered
 pl. 'ُُنُ. (K.)
:تُ: نُ :
 epithet in which the quality of a substantive predominates,] Flesh-ment, or bread, cooked, or baked, by being buried in hot ashes. (IAth, S.)



 ; ل/ $ل$ as well as intransitively; (Msb;) $H e$, or it, called, summoned, or invited, him to the thing; ( $\mathrm{S}, \mathrm{M} \mathrm{s}_{\mathrm{b}} \mathrm{b}, \mathrm{K}$;) and instigated, incited, or urged, him to it: (K.) i.e., to war, succour,
 ( Nothing incited me to do what I have done but sincerity tonards thee. (TA.)




