

نُورَة : see نُور.

هنا : see نُور, last signification. = I. q. **هنا** [a word well known to mean *Tar*, or *liquid pitch*, or a *kind thereof*; but I do not know this signification as applying to نُورَة, nor, app., did §M, for he has made it to be the same with that which here next follows, from the T]: (M, K:) or a *kind of stone burned and made into كلس* [or *quick-lime*] and used as a *depilatory for the pubes*: (T:) or *lime-stone*; syn. **حجر الكلس**: and by a secondary and predominant application, a *mixture of quick lime* (كلس) with *arsenic*, or *orpiment*, (زرنخ) and other things, used for removing hair: (Msb:) [a *depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment*: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Msb) See 8.

نُورَانِيَة : see نُور.

نِير Giving light, shining, bright, or shining brightly; (A, Msb;) as also مُنِير and مُسْتِير (A) [and نُائِر]. — Beautiful in colour, and bright; as also مُنِير and نُور: (TA:) or the last signifies [simply] beautiful; (K:) or conspicuous and beautiful. (TA.) It is said of Moḥammad, **كَانَ نُورًا**: He was beautiful and bright in the colour [of what was unclad] of his body. (TA.)

نُور (S, Msb, and so in some copies of the K,) or نُور (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) i. q. نِيلَج [i. e. *Indigo-pigment*]; (S, K;) or نِيلَج; [which appears from what follows to be the right reading, though both نِيلَج and نِيلَج are used in the present day for the purpose described in explanations of نُور, to give a greenish colour to the marks made in tattooing;] (Msb;) i. e., (so accord. to the S and Msb; but in the K, and) the *smoke* [meaning the *smoke-black*] of fat, (IAar, T, S, M, Msb, K,) that adheres to the **طَسْت**, (IAar, T,) with which the punctures made in tattooing are dressed, (S, Msb) or filled in, (M,) that they may become green; (S, Msb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i. q. غُنَج [q v.]; (IAar, T:) or, accord. to to Lth, the *smoke* [or *smoke-black*] of the wick, used as a collyrium or for tattooing; but, [says Az.] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islām; their using it for tattooing, however, is mentioned in their

poems: (T:) or *lamp-black*; the *black pigment* (نفس) prepared from the smoke of the lamp; used for tattooing. (Comm. on the Mo'allakāt, printed at Calcutta, p. 143.) — Also, A kind of small stone, resembling **إئيد**, which is bruised, or brayed, and then taken up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللثة is substituted for الشفة, the reading in the M.]

نُورَة and نُور: see نُور.

نَائِر: see نِير. — † Apparent or plainly apparent, conspicuous, manifest, or evident; as also مُنِير. (Thus the pl. fem. of each of these is explained in the TA.) — **فِتْنَة نَائِرَة** Sedition, or discord, or the like, happening and spreading. (Msb.) — **نَائِرَة** alone, Sedition, or discord, or the like: (Msb:) or *sedition, or discord, or the like, happening*: (TA:) and *rancour, malevolence, or spite*: (T:) *enmity, or hostility*, (T, S, A, Msb,) and *violent hatred*. (S, A, Msb.) See also نَار. You say, **سَعَيْتُ فِي إِطْفَاءِ النَّائِرَةِ** I laboured in stilling the sedition, or discord, or the like. (Msb.) And **بَيْنَهُم نَائِرَة** Between them is enmity, or hatred, and violent hatred. (A, Msb.) = One who occasions evils among men. (T.)

ذَا نُورٍ مِنْ ذَاكَ : see نِير, in two places. — [This is lighter, or brighter, than that]. (TA.)

تَنْوِير The time when the dawn shines, or becomes light. (T, Mgh.) You say, **صَلَّى الْفَجْرَ فِي التَّنْوِيرِ** He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2.

مَنَار [originally مَنُور] A place of light; as also مَنَارَة. (M, K.) — A sign, or mark, set up to show the way: (Aq, T, S, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (Aq, T,) made of mud or clay or of earth: (Aq, TA:) pl. مَنَائِر [respecting which see مَنَارَة]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., **لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ** May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean **مَنَارَ الْحَرَمِ** the boundary-marks of the *Haram* [or *sacred territory of Mekkeh*], which [it is said] were set up by Abraham. (T, TA.) And it is said in another trad., **إِنَّ لِلْإِسْلَامِ صَوِي وَمَنَارًا** Verily there are to El-Islām signs and ordinances whereby it is known. (TA.) — See also صَوْمَعَة. — The middle, or main part and middle, or part along which one travels, (مَحْجَة,) of a road. (M, K.)

نَائِر: see نِير, in two places. — See also نَائِر.

مَنَار, originally مَنُورَة; (A, K;) see مَنَار. — A stand for a lamp; a thing upon which a lamp is put: (T, S, M, A, K:) of the measure مَعْلَة, with fet-h (S, Msb) to the م; (S;) but by rule it should be with kesr, because it is an instrument. (Msb.) Abou-Dhu-eyb uses it, for the sake of metre, in the place of مَصْبَاح, in likening a bright spear-head, without rust, to a lamp. (M.) — Also, A candle having a سِرَاج [or lighted wick]. (T.) — [A pharos, or lighthouse.] — The **مَنَارَة** [or *turret of a mosque*, whence the English term "minaret," so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (S, Msb;) syn. مَشْدَنَة. (K, TA,) vulgarly مَادَنَة [which is the form given in the CK]. (TA.) — [Any pillar-like structure. (See زُرْنُوق.)] — The perch of a hawk, or falcon. (See مَرَبًا.) — The pl. is مَنَائِر and مَنَاوِر: he who uses the latter likens the radical letter to the augmentative; (S, Msb, K;) like as they say مَصَائِب, which is originally مَصَاوِب. (S, Msb.)

نِير: see مُسْتِير.

نوس

1. نَاس, aor. نَيَّس (S, M, A, Msb,) inf. n. نَوَس (S, M, A, K,) and نَوَسَان (M, A, K,) It (a thing, S, M, as a lock of hair, and an earring, A) moved to and fro; (S, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Msb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, **نَاسٌ لَعَابُهُ** His slaver flowed and was in a state of commotion. (M.) [See also 5.]

4. اِنَاسُهُ He made it to move to and fro; (S, A;) he made it to be in a state of commotion, (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (S, M, TA) of Umm-Zarā, (S, TA,) **أَنَاسَ مِنْ حَلِيٍّ أُذُنِي** [He made my two ears to move to and fro, &c., with ornaments]; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرْطَة and شُتُوف, which moved to and fro, &c., in them. (TA.)

5. تَنَوَسَ It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تَنَوَع. (TA.) [See also 1.]

نَاس is applied to Men, and to jinn, or genii;