

making the woof of a double thread, and putting two threads together upon the *حَقَّة* [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, *نَاقَةُ دَاتٍ نِيرِينَ* † A she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers (*صَدَائِف*) of fat; as also *دَاتٌ أُنْيَارٍ*: (A:) or advanced in years, yet having some remains of strength; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and *نَاقَةُ دَاتٍ أُنْيَارٍ* a she-camel having thick flesh. (TṢ.) Also, *رَجُلٌ دُو نِيرِينَ* † A man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And *رَأْيٌ دُو نِيرِينَ* † Right opinion or counsel. (A.) And *حَرْبٌ دَاتٍ نِيرِينَ* † Violent war. (T, A.) = The canes (*قَصَب*) and threads (*خُيُوطَة*) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with *ة*, as appears from what here follows:] † *نِيرَة* is a subst., signifying the threads and canes, (*قَصَبَة* and *خُيُوطَة*), [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called *خُيُوطَة*; and the cane, *قَصَبَة*, or, if a staff, *عَصَا*: (AZ, Sh, T:) *نِيرَة* is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet,

• تَقْسِمُ أُتَيْتَا لَهَا بَنِيرٌ •  
• وَتَضْرِبُ النَّاكُوسَ وَسَطَ الدَّبِيرِ •

[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean *بَنِير*, and may have altered the word by necessity; or *نِير* may be a dial. form of *نِير*. (M.) One says of a man who neither harms nor profits, *لَا لُحْمَةَ وَلَا بَشَاتَةَ وَلَا نِيرَةَ* † [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) [See also a similar saying voce *حَقَّة*.] = [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called *نِيرُ الْفَدَّانِ* (S:) pl. [of pauc.] *أُنْيَارٌ* and [of mult.] *نِيرَانٌ* (S, M, K:) of the dial. of Syria. (M.)

*نِيرَة*: see *نِير*.

*نِير* act. part. n. of 4: see 1. — [Hence the saying.] *أَنْتَ فِي هَذَا الْأَمْرِ بِمَنْبَرٍ وَلَا مُلْحِمٍ* † [Thou art not in this affair a commender nor a finisher: or a person who will do harm nor one who will profit]. (TA.)

*نِير*: see *نِير*. — † A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.)

*نِيرَانٌ*, for *نِيرَانٌ*, pass. part. n. of 4. (Ks, Lh, M.)

#### نيس

*نَيْسَانٌ* [vulg. *نيسان*] The seventh of the Greek [or Syrian] months; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

#### نيط

1. *نَيْطٌ*, aor. *نَيْطُ*, inf. n. *نَيْطُ*, It was, or became, distant, or remote, or far-extending; as also *نَيْطٌ*. (K.) [See the latter in art. *نوط*.]

8: see 1.

*نَيْطٌ*: see *نَيْطٌ*, in art. *نوط*, in two places. — Death: or a bier: or the term of existence: (K:) or the death which God connects (*يَنْوُطُهُ*) [with one]: (IAar:) and if so, the *ي* is interchangeable with *و*, (IAth, TA,) the word being originally *نَيْوُطٌ*, then *نَيْطٌ*, and then *نَيْطٌ*: (TA:) if a contraction, it is like *هَيْنَ* and *هَيْنَ*, and *تَيْنَ* and *تَيْنَ*. (Az, TA.) You say, *رَمَاهُ اللَّهُ بِالنَّيْطِ* meaning [God smote him, or may God smite him,] with death: (S, in art. *نوط*, and TA:) or [may God smite him] with the death which He connects [with him]; as also *رَمَاهُ اللَّهُ بِالنَّيْطِ*. (IAar.) And *أَتَاهُ نَيْطُهُ* His term of existence came to him. (TA.) And *رُمِيَ فُلَانٌ فِي نَيْطِهِ* Such a one was cast into his bier; meaning, when he died. (TA.) See *نَيْطٌ*.

*نَيْطٌ*: }  
*نَيْطٌ*: } see art. *نوط*.

[نيف, &c.]

See Supplement.]

#### نيلوفر

*نَيْلُوفَرٌ* (Mab,) and *نَيْلُوفَرٌ* (Mab, and so in the CK,) or *نَيْلُوفَرٌ*, (so in copies of the K, and so accord. to the TA,) or, as some say, *نَيْلُوفَرٌ*, or *نَيْلُوفَرٌ*, (accord. to different copies of the K,) [The *nymphaea*, or lotus of Egypt and of Syria;] a certain well-known plant; (Mab;) a kind of

sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt *نَيْلُوفَرٌ*, [i.e. *نَيْلُوفَرٌ*,] and by the vulgar *نَيْلُوفَرٌ*; (TA;) [both of which last names are now given in Egypt to the *nymphaea lotus*, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the *nymphaea caerulea*, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket er-Ratlee, whence I have twice procured roots of this plant:] *نَيْلُوفَرٌ* [written in Persian *نَيْلُوفَرٌ* and *نَيْلُوفَرٌ* &c.] is a Persian word (*أَعْجَمِيَّة*), and is said to be composed of *نَيْل*, [or indigo,] with which one dyes, and the name for a wing, [i.e. *بَرٌّ*]; as though “winged with *نَيْل* [or indigo];” because the leaf is as though its two wings were dyed [with indigo]: (Mab:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (*أَصْلُ*) is kneaded with water, and used as a liniment, several times, it removes the disease called *الْبَهَق*; and when kneaded with *زَيْتٌ*, it removes the disease called *دَاءُ الشَّعَلِب*: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedr-ed-Deen Muḍhaffar, son of the Kāḍee of Baḡlabekk, says, in his book entitled *Suroor en-Nefs*, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the *Irshād* and that of the *Moojiz* also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rúzee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

#### نيلوفر

*نَيْلُوفَرٌ*, or *نَيْلُوفَرٌ*: see art. *نيلوفر*.