

## نِيب

1. نَابُهُ, aor. يَنْبِي, *He hit him on his canine tooth*, i.e., his canine tooth. (S, K.)

2. نِيبُ السَّهْمِ *He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth.* (S, K.) — نِيبَ فِيهِ *He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA.) — نِيبَتِ *She (a camel) became extremely old: (Lh, S, K:) became what is termed a نَاب.* (A.) — نِيبٌ and تَنْبِيٌ † *It (a plant) put forth its root.* (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — ظَفَّرَ فُلَانٌ فِي كَذَا وَنِيبٌ † *Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it].* (A.) See also ظَفَّرَ.

5: see 2.

نَابٌ [originally نِيبٌ, *The canine tooth, or dog-tooth; or eye-tooth; the tusk, or tush; or the fang; of certain animals:] one of the teeth;* (S;) *the tooth that is [next] behind the رَبَاعِيَّة*, [or next but one to the central pair of incisors:]; (M, K.) [In this sense, the word is masc.:] the tooth thus called is masc., when thus called: [though if you call it نِيبٌ, it is fem.:] but نَابٌ when fem. signifies "an old she-camel": (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses, without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَةٌ) in the case of نَابٌ in the nom., [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its l to that in رَمَى, [in which it is expressed in writing by رَمَى,] because it is changed from ي: but this is extr. That is, this pronunciation of l changed from ي or و is only observed [regularly] when the said l is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the l changed from ي is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَنْبَابٌ (Lh, K) and أَنْبَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نِيبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَابٌ is originally نِيبٌ, and] a word of the measure فَعُولٌ does not [regularly] assume the measure فَعُولٌ in the pl.; (TA;) to which should be added نِيبٌ, a dial. var., as in the case of every pl. of the measure

فَعُولٌ of which the medial radical letter is ي: (M, F:) and pl. pl. أَنْبَابٌ. (K, TA.) Ibn-Seenà says that no animal has both a نَابٌ and a horn. (Msb.) — نَابٌ *An aged she-camel:* (S, K:) not applied to a male camel: (S:) so called because of the length of her tush; (S;) by synecdoche; the whole being called by the name of a part: (TA:) as also نِيبٌ; (K;) accord. to some copies of the K, نِيبٌ; but this is a mistake: (TA:) pl. of the former أَنْبَابٌ and نِيبٌ (K) and نِيبٌ: (S, K:) or these are pls. of both the forms of sing. (K, accord. to some copies; and TA.) Sb is of opinion that نِيبٌ is pl. of نَابٌ, and says that the Arabs have made it of the measure فَعُولٌ [as it is said to be in the S, for it is originally نِيبٌ] like as they have the pl. of دَارٌ, disliking the sound of نِيبٌ, because the ي is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of نِيبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صِيدٌ and بَيْضٌ, as pls. of صَيْدٌ and بَيْوُضٌ, agreeably with the dial. of those who say رَسُلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem: but their not saying نِيبٌ, like as they say صِيدٌ and بَيْضٌ, is an argument in favour of the opinion of Sb. — لَا أَفْعَلُ ذَلِكَ مَا حَنَّتِ النَّيْبُ [I will not do that as long as aged she-camels yearn towards their young ones: i.e., I will never do it]. A proverb. (S.) — The dim. of نَابٌ is نِيبِيٌّ, without ة, because نَابٌ, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ة is a dev. from constant rule. (MF.) Sb says, that some of the Arabs make the dim. of نَابٌ to be نِوَيْبٌ, because many an l such as that in نَابٌ is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj, is an error on his part [who does so]. (S.) This apparently means, that Ibn-Es-Sarráj accuses Sb of an error; but such is not the case: for Sb himself says "but this is an error on their part;" i.e., on the part of the Arabs who say نِوَيْبٌ for نِيبِيٌّ. (IB.) — نَابٌ قَوْمٌ † *The lord, master, or chief, of a people:* (S, K:) pl. أَنْبَابٌ. (TA.) — عَضَّتْهُ أَنْبَابُ الدَّهْرِ, and نِوَيْبُهُ, [† *The dog-teeth of fortune bit him*]. (A.) — أَنْبَابٌ are likewise met. assigned to evil, or mischief. (TA.)

نَابٌ: see نِيبٌ.

نِيبٌ [as though pl. of نَابٌ or نَائِبَةٌ] an epithet added to نِوَيْبٌ as signifying "canine teeth," to render the signification intensive, or energetic. (TA.)

أَنْبَابٌ *Having a large, or thick, canine tooth, (K,) that does not bite a thing without breaking it.* (Th.)

## نِيت

1. نَاتٌ, aor. يَنْبِيْتُ, inf. n. نَيْتٌ; as also نَاتٌ, aor. يَنْوُتُ, inf. n. نَوْتُ; (L, K;) *He (a man) moved from side to side in walking:* (L, art. نوت:) or *he so moved by reason of weakness, or infirmity:* (K:) or, *by reason of drowsiness.* (L, art. نوت, q. v.)

## نِير

1. نَارُ النَّوْبِ, aor. يَنْبِرُهُ, (T, S, M, A, K,) inf. n. نَيْرٌ; (T, M, K;) and نَيْرُهُ, (T, M, A, Mgh, K,) inf. n. تَنْبِيرٌ; (T;) and انَارُهُ, (T, S, M, A, Mgh, K,) and هَنَارَةٌ, (S, M, TA,) like يَنْبِرُهُ, (S,) aor. of the latter هَرَقَ and أَرَقَ. (M, TA,) inf. n. إِهْنَارَةٌ, (M,) or هِنَارَةٌ; (TA;) *He made, or put, to the piece of cloth, a نِير*; (T, S, M, K;) i.e., an عِلْمٌ [or ornamental border]; (T, S,\* M,\* A, Mgh, K,\* TA;) syn. أَعْلَمَهُ; (A:) and a woof; (S,\* A, Mgh, TA;\*) syn. أَلْحَمَهُ; (A;) contr. of أَسَدَاهُ and سَدَاهُ. (Mgh.) — هُوَ يُسَدِّي الْأُمُورَ وَيُنِيرُهَا (A) or يُسَدِّي (TA) † [*He commences things, or affairs, and completes them*].

2: see 1.

4. هَنَارَةٌ and انَارُهُ: see 1, throughout.

نِيرٌ: see نَيْرٌ.

نِيرٌ The عِلْمٌ [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَنْبَارٌ. (M, K.) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — Hence, † The side (طَرَفٌ) of a road: (T:) or the side (جَانِبٌ), and wide or widening part (صَدْرٌ), of a road: (so in some copies of the K, and in the TA; but in some copies of the former, "or" is put in the place of "and:") or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — The unwoven end (هَدْبٌ) of a piece of cloth. (Ibn-Keysán, M, K.) — The woof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (عَلَى نَيْرَيْنِ) it is more close in texture and more lasting. (S.) نَوْبٌ دُو نَيْرَيْنِ signifies *A piece of cloth strongly woven, with a double woof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] نَوْبٌ مَنِيرٌ † *a piece of cloth woven with a double woof;* (Lh, M, K;) i.e., *with a double thread:* (TA:) also called دِيَابُودٌ, (T, TA,) an arabicized word; (TA;); in Persian دُو بُودُ, or دُو بُودُ, (as in different copies of the K,) or دُو بَابُ. (T.) This mode of weaving is termed مَتَّامَةٌ, which is the