

making the woof of a double thread, and putting two threads together upon the حَفَّة [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, نَاقَةٌ دَاتٌ نِيرَيْنِ † A she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers (صَدَائِف) of fat; as also دَاتٌ أَيْبَارٍ (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 دَاتٌ أَيْبَارٍ a she-camel having thick flesh. (TS.) Also, رَجُلٌ † A man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And رَأْيٌ دُو نِيرَيْنِ † Right opinion or counsel. (A.) And حَرْبٌ دَاتٌ نِيرَيْنِ † Violent war. (T, A.) = The canes (قَصَب) and threads (خِيوطَة) [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:] † نِيرَةٌ is a subst., signifying the threads and canes, (قَصَبَة and خِيوطَة), [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 خِيوطَة; and the cane, قَصَبَة, or, if a staff, عَصَا: (AZ, Sh, T:) نِيرَةٌ 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 أُسْتِيًّا لَهَا بِنِيرٍ •
• وَتَضْرِبُ النَّاقُوسَ وَسَطَ الدَّيْرِ •

[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean بِنِيرٍ, and may have altered the word by necessity; or نِيرٌ may be a dial. form of نِيرٍ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسِتَاةٍ وَلَا لَعْمَةٍ † [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) [See also a similar saying voce حَفَّة] = [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 الْقَدَانِ: (S:) pl. [of pauc.] أَيْبَارٍ and [of mult.] نِيرَانٍ: (S, M, K:) of the dial. of Syria. (M.)

نِيرَةٌ: see نِيرٌ.

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

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

نِيرٌ, for مَنَارٌ, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نَيْسَانٌ [vulg. نَيْسَان] 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. يَنْيِطُ, inf. n. نَيْطٌ, 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 (يَنْوِطُهُ) [with one]: (IAar:) and if so, the ي is interchangeable with و, (IAth, TA,) the word being originally نَيْوِطٌ, then نَيْطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like هَيْنٌ and هَيْنٌ, and تَيْنٌ and تَيْنٌ. (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 رَمَاهُ اللَّهُ بِالنَّيْطِ أَتَاهُ نَيْطُهُ (TA.) And رَمَى فُلَانٌ فِي نَيْطِهِ Such a one was cast into his bier; meaning, when he died. (TA.) See نَيْطٌ.

نَيْطٌ: } see art. نوط.
نَيْطٌ: }

[نيف, &c.
See Supplement.]

نيلوفر

نَيْلُوفَرٌ (Mṣb,) and نَيْلُوفَرٌ (Mṣb, 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 nymphæa, or lotus of Egypt and of Syria;] a certain well-known plant; (Mṣb;) a kind of

sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt نَوْفَرٌ, [i. e. بَشْنِين,] and by the vulgar نَوْفَرٌ; (TA;) [both of which last names are now given in Egypt to the nymphæa lotus, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the nymphæa cærulea, 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-Raṭlee, whence I have twice procured roots of this plant:] نَيْلُوفَرٌ [written in Persian نَيْلُوفَرٌ and نَيْلُوفَرٌ and نَيْلُوفَرٌ &c.] is a Persian word (أَعْجَمِيَّة), and is said to be composed of نَيْلٌ, [or indigo,] with which one dyes, and the name for a wing, [i. e. نَيْلٌ]; as though “winged with نَيْلٌ [or indigo];” because the leaf is as though its two wings were dyed [with indigo]: (Mṣb:) 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 البَهَق; and when kneaded with زَيْتٌ, it removes the disease called دَاءُ التَّعَلُّبِ (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Muḏhaffar, son of the Káḏee 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 Irshád 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-Rázee, 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 Ṣgh and the author of the L. (TA.)

نيلوفر

نَيْلُوفَرٌ, or نَيْلُوفَرٌ: see art. نيلوفر.