

*earrings*: or the places upon which the cupping-instrument is applied; المَحْجَمَاتَانِ: pl. أَلْيَاتٌ and لَيْتَةٌ [but whether the latter be لَيْتَةٌ or لَيْتَةٌ is not shown]. (TA.) — أَصَغَى لَيْتًا He inclined the side of his neck. (TA, from a trad.)

## ليث

2. لَيْتٌ He became related to the Benoo-Leyth. (A.) [See also 5.]

3. لَيْتَةٌ He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S.) — He parted, or separated himself, from him; syn. زَابَلَهُ. (TA.)

5. لَيْتٌ and لَيْتٌ and لَيْتٌ He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by صَارَ لَيْثِي الْهَوَى; (K;) and in zeal in the cause of his party: (TA:) he became like a lion; as also اِسْتَلَيْتُ. (L.)

10: see 5.

القَيْثُ Strength: [like لَوْثٌ]. (TA.) — القَيْثُ (S, K) and اللَّيْثُ (K) The lion: (S, K:) said to be from لَيْثٌ as signifying "strength": accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ي is changed from و; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. لَيْوُثٌ, and, as some say, مَلَيْتَةٌ, like مَشِيخَةٌ and مَسِيْفَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Mṣb.) — القَيْثُ The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to عَفْرَيْنَ, the name of a town or district. (Aṣ, S.) One says إِنَّهُ لَأَشْجَعُ مِنْ لَيْثِ عَفْرَيْنَ [Verily he is more courageous than the lion, &c.] (S.) [See also art. عفر.] — See القَيْثُ. Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — القَيْثُ also A certain kind of spider, (S, K,) that hunts flies by leaping, or springing: (S:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumvention, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or the spider, العَنْكَبُوتُ: (Lth:) or [a reptile] smaller than the عنكبوت, that catches flies. (TA.) — القَيْثُ A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.)

القَيْثُ, signifying A certain plant that winds about, belongs to art. لَوْثٌ, q. v. (TA.)

القَيْثُ A strong she-camel. (K.) See لَوْثَةٌ.

لَيْثِي [Of, or belonging to, or resembling, a lion. (K.)

لَيْثَةٌ: see لَوْثَةٌ.

لَيْوُثَةٌ and لَيْثَةٌ [Lion-like courage]. (TA.)

لَيْثٌ and لَيْثَةٌ: see art. لَوْثٌ.

القَيْثُ Courageous: pl. لَيْثٌ: (IAṣr, K:) as also لَيْثٌ. (TA.) — القَيْثُ Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)

القَيْثُ: see لَيْثٌ.

القَيْثُ [accord. to the K and TA; but in the L, Strong; powerful: (K:) or very hard; syn. شَدِيدُ الْعَارِضَةِ. (L.)

القَيْثُ: see مَلَيْتٌ. — A strong stallion; likened to a lion. (A.) — مَلَيْتٌ Fat, and broken, or trained, to obedience; syn. سَمِينٌ مُدَلَّلٌ. (TṢ, K.) [See also art. لَوْثٌ.] — مَكَانٌ مَلَيْتٌ, as also مَلَوْتُ, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — رَأْسٌ مَلَيْتٌ, as also مَلَوْتُ, A head of which part of the hair is black, and part white. (TA.)

القَيْثُ [A camel] full [of flesh, and] abounding with وِبَرٌ, or wool. (TṢ, K.)

## ليس

1. لَيْسَ a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Mṣb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Mṣb;\*) of the measure فَعَلَ; (Mughnee;) originally لَيْسَ, from which it is contracted by the suppression of a vowel, (Sb,\* S, M,\* K, Mughnee,\*) being found difficult of pronunciation, (S,) [i.e.,] to render it easy to pronounce, (K,) like عَلِمَ for عَلِمَ, (Sb, M,) the ي not being changed into ا (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i.e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتٌ: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarrāj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying لَيْسَ and لَيْسَ (S, Mughnee) and لَيْسَتْ (S) and لَيْسَا and لَيْسُوا and لَيْسَتْ [&c.], (Mughnee,) like as they say ضَرَبْتُ and ضَرَبْتُمْ [&c.]: (S:) we have

not determined its measure to be فَعَلَ, because this is not contracted; nor فَعَلَ, because there is no verb of this measure with ي for its medial radical letter, except هَيَوُ; but لَيْسَتْ has been heard; so, accord. to this form, it may be like هَيَوُ: (Mughnee:) the Benoo-Dabbeh say لَيْسَتْ and لَيْسَا in the sense of لَيْسَتْ and لَيْسَا; and some of them say لَيْسَتْ: (TA, art. لَوْس:) but Sb says, that the Arabs did not say لَيْسَتْ, like as they said خَفَّتْ, because لَيْسَ is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Mṣb:) and has the same government as the verb كَانَ and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [Zeyd is not a person standing]: (Mṣb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aṣhā [respecting Moḥammad],

لَهُ نَائِلَاتٌ مَا يُعْطَى نَوَائِلَهَا •  
وَلَيْسَ عَطَاءُ الْيَوْمِ مَانِعُهُ غَدًا •

[He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ اللَّهُ مِثْلَهُ [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. بَ may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمَنْطَلِقِي [Zeyd is not going away]; the بَ being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اِسْتَقْتَكُ and اِسْتَقْتُ اِيْكَ. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say مُحْسِنًا كَانَ زَيْدٌ, but not مُحْسِنًا لَيْسَ زَيْدٌ; (S:) or some allow this latter; but others disallow it. (Ibn-'Akeel on the Alfeeyeh, section on كَانَ and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of اِلَّا; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, جَاءَنِي اِلَّا الْقَوْمَ لَيْسَ زَيْدًا [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الْجَائِي