

5: see 1.

8. يَأْتِسُ and اِيْتَسُ, aor. يَتَّبِسُ and يَأْتِسُ: see 1.

يَتَّبِسُ: see 1: = and see يَأْتِسُ, throughout.

يَتَّبِسُ: see 1: = and see يَأْتِسُ, in two places.

يَتَّبِسُ: see 1: = and see يَأْتِسُ, throughout.

يَأْتِسُ: see يَأْتِسُ.

يَبَّاسٌ: see يَأْتِسُ = يَبَّاسٌ, like قَطَامِرٌ, [as a proper name,] *The pudendum*; syn. السَّوَّةُ: or *the anus*; syn. القَنْدُورَةُ; (K, TA [in one copy of the K, القَنْدُورَةُ; and in the CK, القَنْدُورَةُ;]) i.e., on the authority of IAqr. (TA.)

يَبَّوسٌ: } see يَأْتِسُ; for the latter, throughout.
يَبَّيسٌ: }

يَأْتِسُ *Dry, or dried up, after having been moist, humid, succulent, or the like*: (A, Mṣb, K:) or, [rather,] *dry, or dried up, or exsiccated*: and also, [but perhaps tropically,] *stiff, rigid, tough, firm, resistinly pressure, or hard*: [see 1:] (M:) pl. يَتَّبِسُ (M) and يَبَّيسُ, which latter is like رَكَبٌ as pl. of رَاكِبٌ: (ISk, S, Mṣb:) and يَبَّيسُ is a dial. form. of يَتَّبِسُ: (A'Obeyd, S:) or يَبَّيسُ is [rather] a quasi-pl. of يَأْتِسُ, as is also يَبَّيسُ: (M:) or this last is used by poetic license for يَتَّبِسُ: (TA:) also, (S, M,) يَبَّيسُ signifies the same as يَأْتِسُ, (S, M, Mṣb, K,) as also يَبَّيسُ, (M,) and يَبَّيسُ, (M, K,) and يَبَّيسُ, (K,) and يَبَّوسُ, (M,) and يَبَّاسُ, (TA,) and يَبَّيسُ: (K:) or يَبَّيسُ signifies *dry from its origin, not having been known moist*: (K:) but يَبَّيسُ is applied to a thing *dry after having been known to be moist*: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Ḥasan El-Baṣree: and El-Aḡmash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say يَبَّيسُ حَطَبٌ, *dry fire-wood*, as though it were so naturally: (S, Mṣb:) [and J says,] يَبَّيسُ signifies a place *dry after having been moist*; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place *that has had in it water which has gone away*; or, as Az says, a path *in which is no moisture*: (Mṣb:) [and ISd says,] يَبَّيسُ and يَبَّيسُ signify a place that is *dry*: and in like

manner, applied to land (أَرْضُ), of which the water and pasturage have dried up: and the latter, so applied, †hard; (M;) as also يَأْتِسُ †applied to a stone: (A:) †يَبَّيسُ is [generally] applied to a plant, or herbage, as signifying *dry, or dried up*; (S, M, A, Mṣb, K;) as also [sometimes] يَأْتِسُ; (M, K;) the former being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Mṣb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَارٌ [that are eaten without being cooked, or that are slender and succulent, &c.], (Aṣ, K,) and of the sort termed ذُكُورٌ [that are hard and thick, or thick and rough, &c.]; (Aṣ, TA;) and [so Aṣ, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (Aṣ, K;) as also †يَبَّيسُ and †يَبَّيسُ; (TA;) but not to what is dry of the حَلِيٌّ and صَلِيَانٌ and حَلَمَةٌ. (Aṣ, TA.) — [Hence,] المَفْلُوجُ †The palsied of whom the half is without sensation and without motion. (Mḡh.) And رَجُلٌ يَأْتِسُ مِنَ الشُّكْرِ (AHn) app. meaning †A man as though he were dead and dried up in consequence of much intoxication. (M.) [And †يَأْتِسُ الطَّبِيعَةَ †Costive.] And سَكَرَانَ يَأْتِسُ †Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And †أَتَانٌ يَبَّيسَةٌ (IAqr, M) and †يَبَّيسَةٌ (Th, M) †A she-ass dry and lean. (M.) And †شَاةٌ يَبَّيسٌ and †يَبَّيسٌ (AO, S, M, K) †A ewe, or she-goat, without milk: (AO, S, M, K:) or whose milk has stopped, and her udder become dry. (M.) And †إِمْرَأَةٌ يَبَّيسَةٌ †A woman who has no milk: pl. اِيْتَسَاتٌ and اِيْتَسَاتٌ and [quasi-pl. n.] يَأْتِسُ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And †عِرْقٌ يَبَّيسٌ †[A dry duct], meaning, *penis*. (Lḡ, M.) And †شَعْرٌ يَأْتِسُ †Hair upon which no effect is produced by moistening with water nor with oil; (A, TA*;) which is the worst sort thereof. (TA.) And †يَبَّيسُ المَاءِ †Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And †رَجُلٌ يَأْتِسُ and †يَبَّيسٌ †A man having little good: (A:) and †إِمْرَأَةٌ يَبَّيسَةٌ and †يَبَّيسٌ (A, TA) and †يَبَّيسٌ (S, K, TA) †A woman having little good: (A:) or in whom is no good: (K, TA:) or who does not cause one to obtain any good. (S.) And †بَيْنَهُمَا تَرَى اِيْتَسٌ †Between them two is disunion. (A, TA.)

اِيْتَسٌ [comp. and superl. of يَأْتِسُ]. — [Hence the saying,] اِيْتَسٌ مِنَ الصَّخْرِ †Harder than rock. (A.) = See also يَأْتِسُ, near the beginning and at the end. = الأَيِّسُ, as a subst., not an epithet, (AHeyth,) *The part of the shin-bone, in the middle of the shank, which, when pressed,*

pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or الأَيِّسَانُ signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the كَعْبَانِ and زَنْدَانِ [app. here meaning the two ankles and wrists]: (A:) pl. أَيَّاسٌ: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) — Also, the pl., *Hard things upon which swords are tried*. (K.)

أَرْضٌ مُوبَسَةٌ [originally مُبَّيسَةٌ] *Land of which the plants, or herbage, are drying up, or dried up*. (A.)

رِيحٌ مِبَّاسٌ [A very drying wind]. (TA, voce نَكْبًا.)

[يتمر, &c.]

See Supplement.]

يَرِنَا

Q. 1. يَرِنَا لِحَيْتِهِ (K, TA; in the CK, [erroneously,] تَرِنَا; تَرِنَا) *He dyed his beard with يَرِنَا*. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رَنَا (q.v.), on the authority of IJ; and there also by ISd; and AḤei and others assert the ي to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Ṣḡh, in mentioning it here. (TA.)

يَرِنَا (S, K) and يَرِنَا and يَرِنَا (K) and يَرِنَا (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رَنَا, رَنَا and يَرِنَا and (accord. to MF, who omits the two forms here immediately preceding,) يَرِنَا and يَرِنَا, without ء, (TA,) i.g. حِنَاءٌ (S, K) [The plant *Lawsonia inermis*]. See also art. رَنَا, where the word is written [erroneously in my opinion] يَرِنَا. Accord. to IB (not IJ [as in the CK]), the ء may only be omitted when the word is pronounced with dammeh to the ي. (TA.)

يسر

1. يَسِرُ, aor. يَسِيرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يَسْرٌ and يَسْرٌ [and مَيَسُورٌ (see يَسْرٌ below)], *He was, or became, gentle, and tractable, submissive, manageable, or easy*; (M, K;) said of a man, and of a horse: (M:) and يَسِرُ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] *it was gentle*, or [when relating to the latter,] *easy*; like بَعْدَ الرَّجُلِ [as