

5: see 1.

8. يَاتِسُ and اِيْتَسُ, aor. يَتِسُّ and يَتِسُّ: see 1.

يَتِسُّ: see 1: = and see يَابِسُ, throughout.

يَتِسُّ: see 1: = and see يَابِسُ, in two places.

يَتِسُّ: see 1: = and see يَابِسُ, throughout.

يَتِسُّ: see يَابِسُ.

يَبَّاسُ: see يَابِسُ = يَبَّاسُ, 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.)

يَبَّاسُ: } see يَابِسُ; for the latter, throughout.  
يَبَّاسُ: }

يَابِسُ *Dry, or dried up, after having been moist, humid, succulent, or the like*: (A, Mṣb, K:) or, [rather,] *dry, or dried up, or exciccated*: and also, [but perhaps tropically,] *stiff, rigid, tough, firm, resistinly pressure, or hard*: [see 1:] (M:) pl. يَبَّاسُ (M) and يَبَّاسُ, which latter is like رَكْبٌ as pl. of رَاكِبٌ: (ISk, S, Mṣb:) and يَبَّاسُ is a dial. form. of يَبَّاسُ: (A'Obeyd, S:) or يَبَّاسُ is [rather] a quasi-pl. of يَابِسُ, as is also يَبَّاسُ: (M:) or this last is used by poetic license for يَبَّاسُ: (TA:) also, (S, M,) يَبَّاسُ signifies the same as يَابِسُ, (S, M, Mṣb, K,) as also يَبَّاسُ, (M,) and يَبَّاسُ, (M, K,) and يَبَّاسُ, (K,) and يَبَّاسُ, (M,) and يَبَّاسُ, (TA,) and يَبَّاسُ: (K:) or يَبَّاسُ signifies *dry from its origin, not having been known moist*: (K:) but يَبَّاسُ 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-Aqamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say يَبَّاسٌ *dry fire-wood*, as though it were so *naturally*: (S, Mṣb:) [and J says,] يَبَّاسٌ 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,] يَبَّاسٌ and يَبَّاسٌ 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 يَابِسُ †applied to a stone: (A:) †يَبَّاسُ is [generally] applied to a plant, or herbage, as signifying *dry, or dried up*; (S, M, A, Mṣb, K;) as also [sometimes] يَابِسُ: (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 يَبَّاسٌ and يَبَّاسٌ; (TA;) but not to what is dry of the حَلِيٌّ and صَلْبَانٌ and حَلْمَةٌ. (Aṣ, TA.) — [Hence,] المَفْلُوجُ †The palsied of whom the half is without sensation and without motion. (Mgh.) And رَجُلٌ يَابِسٌ مِنَ الشُّكْرِ (AHn) app. meaning †A man as though he were dead and dried up in consequence of much intoxication. (M.) [And سَكْرَانٌ يَابِسٌ †Costive.] And سَكْرَانٌ يَابِسٌ †Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And †شَاةٌ يَبَّاسَةٌ (IAqr, M) and †يَبَّاسَةٌ (Th, M) †A she-ass dry and lean. (M.) And †يَبَّاسَةٌ (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 يَبَّاسَةٌ †A woman who has no milk: pl. أَيْبَاسٌ and أَيْبَاسٌ [quasi-pl. n.] يَابِسٌ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And †عَرَقٌ يَبَّاسٌ †[A dry duct], meaning, *penis*. (Lh, M.) And †شَعْرٌ يَابِسٌ †Hair upon which no effect is produced by moistening with water nor with oil; (A, TA\*;) which is the worst sort thereof. (TA.) And †يَبَّاسٌ †Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And †رَجُلٌ يَابِسٌ and †يَبَّاسٌ †A man having little good: (A:) and †إِمْرَأَةٌ يَابِسَةٌ and †يَبَّاسٌ (A, TA) and †يَبَّاسٌ (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 أَيْبَسَ †Between them two is disunion. (A, TA.)

أَيْبَسَ [comp. and superl. of يَابِسُ]. — [Hence the saying,] أَيْبَسُ مِنَ الصَّخْرِ †Harder than rock. (A.) = See also يَابِسُ, near the beginning and at the end. = الأَيْبَسُ, 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 الأَيْبَسَانُ 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. أَيْبَاسُ: (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 مُبَيَّسَةٌ] *Land of which the plants, or herbage, are drying up, or dried up*. (A.)

رِيحٌ مَبَّاسٌ [A very drying wind]. (TA, voce نَكْبَاءُ.)

[يتم, &c.]

See Supplement.]

يرنأ

Q. 1. يَرْنَأُ لِحَيْتِهِ (K, TA; in the CK, [erroneously,] تَرْنَأُ; تَرْنَأُ) *He dyed his beard with يَرْنَأُ*. (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. رَنَأَ (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 Ṣgh, in mentioning it here. (TA.)

يَرْنَأُ (S, K) and يَرْنَأُ and يَرْنَأُ (K) and يَرْنَأُ (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رَنَأَ, and يَرْنَأُ and يَرْنَأُ (accord. to MF, who omits the two forms here immediately preceding,) يَرْنَأُ and يَرْنَأُ, without ء, (TA,) i.q. حِنَاءُ (S, K) [The plant *Lawsonia inermis*]. See also art. رَنَأَ, where the word is written [erroneously in my opinion] يَرْنَأُ. 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 مَسِيرٌ (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 سَعَدَ الرَّجُلُ [as