

earrings: or the places upon which the cupping-instrument is applied; الْحَجْمَاتَانِ: pl. أَلْيَاتٌ and لَيْتَةٌ [but whether the latter be لَيْتَةٌ or لَيْتَةٌ is not shown]. (TA.) — أَوْغَى 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. تَلَيْتٌ and لَيْتٌ and لَيْتٌ He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by صَارَ لَيْتِي الْهَوَى (K); and in zeal in the cause of his party: (TA.) he became like a lion; as also اِسْتَلَيْتُ. (L.)

10: see 5.

اللَيْثُ Strength: [like لَوْثٌ]. (TA.) — اللَيْثُ (S, K) and اللَيْثُ (K) The lion: (S, K:) said to be from لَيْتٌ as signifying "strength": accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ل 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 مَسِيحَةٌ and مَسِيْفَةٌ: (TA:) fem. نَيْتَةٌ; pl. لَيْثَاتٌ. (Msb.) — لَيْثٌ 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. (As, S.) One says إِنَّهُ لَأَشَجَعُ مِنْ لَيْثِ عَفْرَيْنَ [Verily he is more courageous than the lion, &c.] (S.) [See also art. عفر.] — See أَلَيْتٌ Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — اللَيْثُ 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, الْعَنْكَبُوتُ: (Lth:) or [a reptile] smaller than the عنكبوت, that catches flies. (TA.) — لَيْثٌ 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.)

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

لَيْتَةٌ A strong she-camel. (K.) See لَوْتَةٌ.

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

لَيْوُتَةٌ: see لَيْوُتَةٌ.

لَيْوُتَةٌ and لَيْأَتَةٌ [Lion-like courage]. (TA.)

لَيْتٌ and لَيْتَةٌ: see art. لَوْثٌ.

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

لَيْثٌ: see اللَيْثُ.

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

مَلَيْتٌ: see مَلَيْتٌ. — A strong stallion; likened to a lion. (A.) — مَلَيْبٌ Fat, and broken, or trained, to obedience; syn. سَمِينٌ مُدَلَّلٌ. (TS, K.) [See also art. لَوْثٌ.] — 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.)

مَلَيْتٌ [A camel] full [of flesh, and] abounding with وهر, or wool. (TS, 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, Msb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Msb;*) 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 ل 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 لَيْسَتْ and لَيْسَا (S, Mughnee) and لَيْسَتْ (S) and لَيْسَا and لَيْسَتْ [&c.], (Mughnee,) like as they say ضَرَبَتْ and ضَرَبْتُمْ and ضَرَبْتُمَا [&c.]: (S:) we have

not determined its measure to be فَعَلَ, because this is not contracted; nor فَعُلَ, because there is no verb of this measure with ل for its medial radical letter, except هَبُو; but لَيْسَتْ has been heard; so, accord. to this form, it may be like هَبُو: (Mughnee:) the Benoo-Dabbeh say لَيْسَتْ and لَيْسَا in the sense of لَيْسَتْ and لَيْسَتْ; 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 ليس 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: (Msb:) 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]: (Msb:) 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-Ashāh [respecting Moḥammad],

- لَهُ نَائِبَاتٌ مَا يُغِبُّ نَوَالَهَا
- 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. ب may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمَنْطَلِقِي [Zeyd is not going away]; the ب being a means of the verb's being trans., and also corroborative of the negation: and one may optionally 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 اِسْتَقْتَكُ. (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; 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 الْقَوْمُ لَيْسَ زَيْدًا [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الْجَائِي