

game called *الميسر*,] for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] *ياسرون* (TA:) and *يسر*, i.q. *ضرب* [which signifies the same; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the *ربابة*:] and, [as quasi-pl. of *ياسر*, like as *خادم* is of *خادم*,] a party assembled together at the game called *الميسر*: (M, K:) pl. *ايسار*: (M:) and *يسير* and *يسور* signify one who contends with another at a game of hazard; syn. *قامر*: (K:) or *يسر* and *يسور*, and also *ياسر*, are applied to one who has, or to whom pertains, a gaming-arrow. (IAar, TA.)

*ايسر* [More, and most, easy, or facile; fem. *يسرى*.] = See also *يسار*.

*موسر* [originally *موسر*,] Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K:) pl. *ميسير*: (Sb, M, K:) [like *مقاليس*, pl. of *مغليس*; and *مفاطير*, pl. of *مفطر*; as though the sing. were *ميسور*:] but by rule it should be *موسرون*, for the masc., and *موسرات* for the fem. (Abu-l-Hasan, M.)

*يسر*: see *ميسر*.

*ميسر* The game, or play, with unfeathered and headless arrows; (M, K:) the game of hazard which the Arabs play with such arrows; (S, Mgh, Msb;) a game of the Arabs, played [by ten men,] with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called *الفد*, and had [one notch and] one portion of the slaughtered camel: the second, *التومر*, and had [two notches and] two portions: the third, *الرقيب*, and had [three notches and] three portions: the fourth, *الحلس*, and had [four notches and] four portions: the fifth, *التافس*, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, *المسبل*, and had [six notches and] six portions: the seventh, *المعللى*, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called *السفيح* and *المينح* and *الوعد*; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see *المسبل*):] whence it appears, that if the camel was divided into ten portions, (see *ريمر*,) the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that

this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the *ربابة*, a thing resembling a quiver (*كناية*), and turned them round about or shuffled them (*اجالوها*): [or they employed a person, whom they called *حرضة*, to do this:] then they put them into the hand of the judge (*الحكم*), who took them forth one after another in the name of one after another of the party; [or they commissioned the *حرضة* to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called *برمر*: (Sefeenet Er-Raghib, printed at Boolak; p. 637:) [see also *عسّر*, and *ضرب*, and *رقب*,] or any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujahid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of *tricktrach*, *backgammon*, or *tables*; syn. *نرد*: (Sgh, K:) and chess was called by Alee *الميسر* of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twenty-eight portions, or ten portions; and when one [of the arrows] after another came forth [from the *ربابة*] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the *عغل*: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat *ميسر*. (TA.)

*ميسرة*: see *يسر*, in two places. = See also *يسار*, in four places.

*ميسرة*: } see *يسر*.  
*ميسرة*: }

*ميسر* Prepared; disposed; made easy, or facile. So in the following words of a trad.: *فكل ميسر لما خلق له* [And every one is prepared, &c., for that for which he is created]. (TA.) = I.q. *زماورد* [q.v.]; (Mgh, K:) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called *نواله* [or *نواله*], (Mgh, K,) and in Egypt termed *لقمة القاصي*. (TA.)

*ميسر*, applied to a man, (S, TA,) Having numerous offspring of sheep or goats [and therefore much milk]; (TA;) contr. of *مجتب*. (S, TA.)

*ميسور*: see *يسر*, in three places: = and see also *يسر*.

*ميسر* She-camels that bring forth easily. (TA.)

### يشب

*يشب* A well known stone; [jasper; peculiarly a whitish kind thereof, found in Mount Imaus: (Golius, from Et-Teyfashee:)] an arabicized word, from [the Persian] *يشم*, q.v. (K.)

### يطب

4. *ما ايطبه* i.q. *ما اطيبه*: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner *ايطب به* i.q. *ايطب به*: [both signifying *How good, sweet, delicious, or pleasant, is he, or it*]. (TA, art. *طيب*.)

*ايطب* i.q. *ايطب* [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., *عليكم بالاسود منه فانه ايطبه*, Keep ye to the black thereof; (i.e., of the fruit of the *اراك*); for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) — *اقبلت الشاة في* — *ايطبها*, and *ايطبها*, (the latter form from AZ, TA,) The sheep, or goat, came in the vehemence of her lust for the male. (K.) See also art. *طيب*.

[يعر, &c.]

See Supplement.]

### يفخ

1. *يفخه*, (K,) aor. *فخ*, because of the guttural letter, or *ف*, accord. to the common rule observed in the K, or *ف*, as though it were of the same class as *وعد*, (TA,) [the last is probably the most correct form, as *يافخه* is the aor. of *افخه*, of which *يفخه* is a dial. form,] He, or it, hit him, or hurt him, on the part of his head called *يافوخ*. (K.)

*يافوخ* [The top of the head;] the part where the anterior and posterior bones of the head meet: [see *يافوخ*, of which it is a dial. form:] pl. *يوافيخ*. (TA.) ISd regards this form of pl. as an indication that the *ي* is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. *افخ*: but see that art.] — *مس يوافيخه السماء* + [He touched *Spica Virginis*, or *Arcturus*, with the top of his head]. (A.) — *وطى فلان يوافيخ القروير* + Such a one had lordship and eminence given to him. (A.) — *ادنجوا اذ نجوا يافوخ الليل* + [They journeyed in the night; &c.] (A.) [See also art. *افخ*.]