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The twenty-third letter of the alphabet; called *لام*. It is one of the letters termed *مَجْهُورَةٌ*, or vocal, and also belongs to the class of *الْحُرُوفُ الدَّاخِلِيَّةُ*, or *ذَوَاتِيَّةٌ*, i.e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. — As a numeral it denotes *thirty*. — For the particles *لَ*, *لِ*, *لَا*, &c., see Supplement.

ل

Accord. to some, the words of this art. are from a trilateral root, augmented: AAF, for instance, says that they belong to the same class as *سبَطَر* [in which the *ر* is added to the root.] TA.)

R. Q. 1. *لَآلٌ*, (TA,) and *تَلَّالٌ* (S, K,) † *It* (a star, and the moon, TA, and lightning, S, K, and fire, TA) *shone, glistened, or was bright*: (K:) or *shone with flickering light*. (TA.) — *لَآلَاتُ النَّارِ*, inf. n. *لَآلَةٌ*, † *The fire burned brightly*: (K:) and *تَلَّالَاتٌ* it blazed. (TA.) — *لَآلٌ* *الدَّمْعِ*, inf. n. as above, † *He let fall the tears* (K) *upon his cheeks like pearls*. (TA.) — *لَآلَاتُ بَعِينَتِهَا* † *She (a woman) opened her eyes wide, and looked intently*. (K.) — *لَآلٌ بِذَنَبِهِ* † *He (a bull, or a wild bull, تَوْرٌ وَحْشِيٌّ, (TA,) or an antelope, K), wagged his tail*. — *لَا آتِيكَ مَا لَآلَاتُ* *الفور بأذنانها* (Lh,) or *لَا أَفْعَلُهُ*, (S,) *I will not come to thee, or I will not do it, while the gazelles wag their tails*: [i.e., I will never come to thee]. (Lh, S.) A proverb. (TA.) — *لَآلَاتُ الْعَنْزِ* † *The she-goat, or doe, desired the male*. (K.)

R. Q. 2. See 1. — Also *It* (the *سَرَاب* [or mirage]) [moved to and fro, undulated, or] came and went. (S in art. رَق.)

لَآلِيَّةٌ A pearl: pl. *لُؤْلُؤٌ* (S, K) and *لُؤْلُؤِيَّةٌ*: (S:) [or rather, *لُؤْلُؤٌ* is a coll. gen. n., of which *لُؤْلُؤِيَّةٌ* is the n. un.]. — Also, † *A wild cow*; syn. *بَقْرَةٌ وَحْشِيَّةٌ* [a species of bovine antelope]. (K.)

Bk. I.

لَوْنٌ, and *لَوْنِيٌّ*, [A colour like that of pearls]. (K.) Ibn-Ahmar uses the former epithet as a fem. (TA.)

لَآلٌ: see preceding paragraph; and *لَآلِيَّةٌ*.

لَآلِيَّةٌ [contr. to analogy, unless the radical letters be *لَآلٌ*,] *The trade of a seller of pearls*. (K.)

لَآلِيَّةٌ: see *لَآلٌ*, below.

لَآلٌ (Fr, S, K) and *لَآلِيَّةٌ* and *لَآلِيَّةٌ* (K,) all contr. to analogy [if the radical letters be *لَآلٌ*], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular form would be *لَوْنِيٌّ*; not *لَآلِيَّةٌ*, as J asserts it to be, [unless the radical letters be *لَآلٌ*], nor *لَآلِيَّةٌ* (K) [unless it be from a trilateral root, augmented, and thus rendered a quasi-quadrilateral-radical; (see a remark at the head of this art.; and see *حَيْمَةٌ*); in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (K:) *A seller of pearls*. (S, K.)

لَآلِيَّةٌ: see *لَآلٌ*. — Also, *A perfect, or complete, rejoicing*. (K.) [It may be an inf. n.]

لَات

See art. أَلت.

لَاش

See art. لَوْش.

لَاط

لَظ

لَظ

See Supplement.]

لَآل

See art. لَآ.

لَام

لَاي

See Supplement.]

لَب

1. [*لَبَّ*, originally *لَبَّبَ*,] sec. per. *لَبَّبْتُ*, (S, K,) the most common form of the verb, (TA,) and [*لَبَّ*, originally *لَبَّبَ*, like *حَبَّ*, originally *حَبَّبَ*, q.v.,] sec. pers. *لَبَّبْتُ*, aor. *يَلْبُبُ*, (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. *لَبَابَةٌ* (S, K) and *لَبَّ* and *لَبَّبَ*; (TA;) and *لَبَّ*, aor. *يَلْبُبُ*, in the dial. of Nejd; like *فَرَّ*, aor. *يَفْرُ*; (TA;) and [*لَبَّ*], sec. pers. *لَبَّبْتُ*, aor. *يَلْبُبُ*; [contr. to analogy;] (Yz;) and [*لَبَّ*], sec. pers. *لَبَّبْتُ*, aor. *يَلْبُبُ*; [agreeably with analogy;] (Yoo;) *He was, or became, possessed of لَبَّ*, i.e., *understanding, intellect, or intelligence*. See *لَبَّ*. (S, K.) It has been said by some (as the authors of the T, the S, &c.) that *لَبَّبْتُ*, aor. *تَلْبُبُ*; has not its like among the class of reduplicative verbs; i.e., in being of the measure *فَعَلَّ* in the pret., and *يَفْعَلُّ* in the aor.: but three similar verbs have been mentioned; namely, *دَمَمْتُ*, *سَرَرْتُ*, and *عَزَزْتُ الشَّاةَ* (meaning “the ewe, or goat, became scant in her milk”). (TA.) [This, however, is a mistake: the assertion relates to *لَبَّبْتُ* having for its aor. (regularly) *تَلْبُبُ*: see *دَمَّ*, aor. *يَدْمُ*.] — *لَبَّ*, aor. —; and *لَبَّبَ*; *He* (a goat, and sometimes *لَبَّبَ* is used in the same sense with reference to a buck-antelope,) *uttered a cry, or sound, at rutting-time*. (TA.) — *لَبَّ النَّوْزِ* *He broke the almond and took forth its kernel*. (TA.) — *لَبَّ*, (K,) sec. pers. *لَبَّبْتُ*, aor. —, inf. n. *لَبَّ*, (S,) *He struck him upon the part called the لَبَّة*; (S, K;) i.e., *the pit above the breast, between the collar-bones; the place where camels are stabbed*. (TA.) — *لَبَّ*, aor. —, *It (a house) faced, was opposite to, or stood over against, another house*. (Kh, S, K.) — See 4.

2. **تَلَبَّبَ**, inf. n. **تَلَبُّبٌ**, *He (a man warning, or admonishing, a people, and crying out for aid,) put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom: ex.*

* **إِنَّا إِذَا الدَّاعِيَ اعْتَرَى وَبَيَّا** *
[Verily we, when a caller comes seeking a kind office, and puts his quiver &c.]: (Lth:) or **تَلَبَّبَ** here signifies **تَرَدَّدَ**: see above. (TA.) — *He drew together his garments at his bosom and breast, in altercation, or contention, and then dragged him along.* (S, K.) — Also, *He put round his neck a rope, or a garment, and held him with it.* (TA.) — See also 5, and **تَلَبَّبَ** — **تَلَبَّبَ** *It (grain) got a تَلَبَّبٌ, or heart, (S, K,) an edible heart.* (TA.) — **تَلَبَّبَ**, inf. n. **تَلَبُّبٌ**, *He went backwards and forwards, or to and fro; went and came: syn. تَرَدَّدَ.* (K.) ISd says, This is related, but I know not what it is. (TA.) See below.

4. **إِتْبَابٌ**, inf. n. **إِتْبَابٌ**; (ISk, S, K;) and **تَلَبَّبَ بِهِ**, [aor. تَلَبَّبَ,] inf. n. **تَلَبُّبٌ**; (Kh, S, K;) *He remained, stayed, abode, or dwelt, in the place; (S, K;) kept to it.* (S.) Hence, says Fr., the expression **تَلَبَّبَ**, q.v. infra. (S, K.) — **تَلَبَّبَ** *He kept to the thing, or affair.* (TA.) — **تَلَبَّبَ** *It (growing corn, &c.) had, bore, or produced, the edible substance in the grain: like أَحَبَّ.* (S.) — **تَلَبَّبَ** *The thing appeared to him: syn. عَرَضَ.* (K.) — **تَلَبَّبَ** *I made a تَلَبَّبٌ (or breast-leather) to the saddle.* (TA.) — **تَلَبَّبَ** *I put a تَلَبَّبٌ (or breast-leather) on the beast of carriage; (S, K;) as also تَلَبَّبَهَا, aor. تَلَبَّبَ.* (K.)

5. **تَلَبَّبَتْ بِمِنْطَقَتِهَا** [app. a mistake for **بِمِنْطَقَتِهَا**] *She (a woman) put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) — **تَلَبَّبَ** *He raised his clothes, or tucked them up: (K:) he girded himself, and raised, or tucked up, his clothes; (S;) a signification assigned in the A to تَلَبَّبَ: he girded himself with his garment about his bosom; or wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised, or tucked up, his clothes for fight: (TA:) he bound his waist with a rope.* (S, in art. حَزَمَ.) — **تَلَبَّبَ الرَّجُلَانِ** *The two men seized each other at the part called تَلَبَّبَةٌ.* (TA.) — **تَلَبَّبَ الوَادِي** *He took his way through the valley: and, in like manner, تَلَبَّبُوا and تَلَبَّبُوا they took their way through it.* (A.)

10. **اسْتَلَبَّتْهُ** *He made trial of his understanding, or intelligence.* See **تَلَبَّبَ**. — And see 5.

R. Q. 1. **تَلَبَّبَتْ**, [inf. n. of **تَلَبَّبَ**,] *The being tender, affectionate, kind, or compassionate, to offspring.* (S, K.) — **تَلَبَّبَتْ عَلَى وَدَيْهَا**, inf. n. as above, *She (a ewe) was tender, or affectionate, to her young one, and licked it, when she brought it forth,* (S, K,) *making a sound like تَلَبَّبٌ.* (TA.) — See 1. — **تَلَبَّبَ عَلَيْهِ**, inf. n. as above, *He was kind, or compassionate, to him; i.e., to a man: he was kind, or affectionate, to him, and aided, or succoured, him.* (TA.) — **تَلَبَّبَ** *It was separated, dispersed, or scattered.* (AA, T, K.) [The inf. n., **تَلَبَّبَ**, is explained by **تَفَرَّقَ**: but I think it not improbable that this is a mistake for **تَفَرَّقَ**; and that the meaning is, *He was gentle, courteous, or kind.*]

تَلَبَّبَ inf. n. of **تَلَبَّبَ** “he remained, &c.” — **تَلَبَّبَ** [At thy service! lit., *Doubly at thy service!*] (S, K, &c.) and **تَلَبَّبَ** [At his service: &c.] (TA.) [See an ex. voce **مَرْهُوبٌ**. It is used in the present day like our phrase *At thy service*, and may well be thus rendered, or with the addition of *time after time.*] **تَلَبَّبَ** is derived from **تَلَبَّبَ** [or rather from **تَلَبَّبَ** as syn. with **تَلَبَّبَ**] “he remained &c.”; and means *I wait intent upon thy service, or upon obedience to thee:* (Fr, S, K;) *waiting [at thy service] after waiting; [i.e., time after time;] and answering [thy commands] after answering:* (K:) it [i.e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in **حَمْدًا لِلَّهِ وَشُكْرًا**; and the right way would be to say **تَلَبَّبًا لَكَ**; but it is put in the dual number for the sake of corroboration; meaning **تَلَبَّبًا** [waiting at thy service, or in attendance upon thee, or in thy presence, after waiting, or time after time]. (Fr, S.) [See also the similar expression **سَعَدْتِكُ**.] Or **تَلَبَّبَ** signifies the *obeying, or serving; or obedience, or service;* from the original signification of the “remaining, staying, abiding, or dwelling,” [in a place]: the dual, in the nom. case, is **تَلَبَّبَانِ**; and in the acc. and gen., **تَلَبَّبَيْنِ**; and the original meaning of **تَلَبَّبَ** is *I have obeyed thee, or served thee, twice:* [or *I do obey thee, &c.*:] the ن [of **تَلَبَّبَيْنِ**] being elided because of its being prefixed to the pron. (IAqr.) Or **تَلَبَّبَ** is from the saying **دَارَ فُلَانٍ تَلَبَّبٌ دَارِي** “the house of such a one faces my house”; (Kh, S, K;) and the meaning is *I present myself before thee, (or repair to thee, K,) doing what thou liketh, answering thee [after answering, or time after time]:* the ي is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh,

S.) Or it means *My love [is given] to thee;* from the expression **أَمْرًا تَلَبَّبَةً** “a woman loving (and affectionate, TA,) to her husband”: so in the K: but the expression, as related on the authority of Kh, is **أَمْرًا تَلَبَّبَةً**; which is confirmed by a verse that he cites. (TA.) Or the meaning is **إِخْلَاصِي لَكَ** [My sincere service, or the like, (is given) to thee;] from the expression **حَسَبٌ تَلَبَّبٌ** “pure nobility, or the like.” (K.) Accord. to Yoo, **تَلَبَّبٌ** is a noun in the sing. number with the pron. annexed to it: this noun is originally **تَلَبَّبٌ**, of the measure **فَعَعَلٌ**: (not of the measure **فَعَلٌ**, because this is rare in the language:) the the last ب is changed into ي to avoid the reduplication; and thus it becomes **تَلَبَّبِي**: then the ي, being movent, and immediately preceded by fet-hah, is changed into ا; and it becomes **تَلَبَّبًا** [or **تَلَبَّبِي**, for the ي in this case is called ا]: then, being conjoined with ك in **تَلَبَّبِيكَ**, and with ه in **تَلَبَّبِيهِ**, its ا is changed into ي; after the same manner as you say **إِنِّيكَ** and **عَلَيْكَ** and **بَدَيْكَ**. (TA.) [But see what here follows.] — **تَلَبَّبِي** is a phrase exactly similar to **تَلَبَّبِيكَ**, meaning *At the service (or, lit. doubly at the service) of thy hands!* and this is said, in the S, art. **لَبِي** to be at variance with the opinion of Yoo, given above; for, if **تَلَبَّبِي** were similar to **إِنِّي** &c., being prefixed to a noun, not a pron., it would be **تَلَبَّبِي يَدَيْكَ**, not **تَلَبَّبِي**. Accord. to El-Khattābee, **تَلَبَّبِي يَدَيْكَ** signifies *May thy hands be safe and sound!* the desinential syntax being disregarded in the saying **يَدَيْكَ**, which rightly should be **يَدَاكَ**, in order that **يَدَيْكَ** may match in sound with **تَلَبَّبِيكَ**: but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) — In like manner you say **تَلَبَّبِي زَيْدٍ** [At the service (or doubly at the service) of Zeyd]. (Mḡb.) See art. **لَبِي**. — **تَلَبَّبَ**, with kesreh for its termination, like **أَمْسَى** and **عَاقَى**, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*]. — **تَلَبَّبَ** *keeping, or adhering, [to a thing]: remaining, or staying.* (K.) — **تَلَبَّبَ** *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) — **تَلَبَّبَ رَجُلٌ** *A man who keeps to a thing, or affair, or business; as also تَلَبَّبَ*; (S, K;) *a man who keeps to his art, or craft, or trade, not ceasing from it.* (TA.) — **تَلَبَّبَ رَجُلٌ** *A man who keeps to business, [and is skilful, expert, clever, or intelligent].* (S, TA.) — **تَلَبَّبَ** *One who renders himself near to people by affection and friendship [or is friendly and affectionate to them]: courteous, polite, or affable: fem. تَلَبَّبَةٌ: pl. تَلَبَّبَاتٌ.* (TA.) — **تَلَبَّبَتْ** *A woman who renders herself near by affection*

and friendship [or is friendly and affectionate], to people; (§;) courteous, polite, or affable: (§, K:) a woman loving to her husband; (K;) affectionate to him: or, accord. to Kh, the expression is **أمر لبة**: see **لب**, above. (TA.)

لب (§, K) and **لباب** (Msb) of a nut, an almond, and the like, *What is in the inside*; (§;) the heart, or kernel: (K:) of a palm-tree, the heart, or pith, called **قلب** or **قلب**. (§, K.) Pl. of the former **لبوب**. (S.) — **لب** (§, K) and **لباب** (TA) *What is pure, or the choice, or best, part, of anything*: (§, K:) pl. of the former **اللباب**. (A'Obeyd.) — **لب الحنطة** [The purest substance of wheat: see **فألوذ**:] (T, L, art. **فألوذ** &c. :) [also called **لباب**, acc. to Sprenger, "Life of Mohamad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] **لب** of a man, (TA,) † *Understanding; intellect; intelligence; or mind*; syn. **عقل**: (§, K:) the understanding, &c., that is put into the heart of a man: so called because it is the choicest or best part of him: or it is not so called unless it is pure from cupidity, or lust, and foul imaginations; and therefore has a more special sense than **عقل**: so in the Keshf el-Keshsháf: (TA:) pl. **اللباب**, and sometimes **اللب**; (§, K;) like as **أبوس** is pl. of **بوس**, and **أبوس** of **بوس**; (§;) and **ألب**; (§, K;) the last being used, without incorporating the second **ب** into the first, in case of necessity in poetry. (§.)

— **بنات ألب** *Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion.* (§, K.) — **تأبى له ذلك بنات ألبى** [My tenderness forbids the doing so to him]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (§.) — **ألقي عليه بنات ألبه** *He loved it.* (L, art. شر.) — The following words of the poet,

• **قد علمت ذاك بنات ألبه** •

signify, accord. to the M, *My intellect knew that.* (TA.) El-Mubarrad read **ألبه** in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this.* (§, TA.) — If you form a pl. from [the pl.] **ألب**, it is **الألب**; and the dim. n. is **ألبب**. (§.) — **ذو لب** *Possessing, having, or a person of, understanding, or intelligence*: pl. **الألباب** [persons of understandings]. (TA.) See also **لب** and **لبوب**. — **لب** + **لب** *The self, substance, or essence, of anything.* (TA.) — **لب** (K:) the poison of the serpent is sometimes thus called. (Abu-I-Hasan, L.) — **لب**, in the dial. of El-Andalus and El-Adweh, *A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries.* (TA.)

لب: see **لبه**. — The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, §,) to prevent the saddle from slipping back: (§, K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. **اللباب**: (§, K:) its only pl. (Sb.) — **فلان في لب رخى** † *Such a one is in ample circumstances, (§), in the enjoyment of abundance and security.* (TA.) — **رخی اللب** *Having a dilated bosom, or heart*: syn. **وابع الصدر**. (TA.) — **لب** *A thin tract, or portion, of sand, (§, K,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth*: (TA:) or such as is near to an oblong tract of sand: (T:) or **لب كتيب** signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called **عققل**; what is less than this, **كتيب**; what is still less, **عوكل**; what is still less, **سقط**; what is still less, **عداب**; and what is still less, **لب**. (§.)

لب and **لبه** The stabbing-place in an animal; (§, L, K;) the middle of the breast: (L:) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see **لبه**:) or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former **اللبات** (§) and **لباب**; and of the latter **اللباب**. (TA.) Also, both words, (the latter † accord. to the § and K, and the former accord. to the TA,) and **لباب**, (TA,) The place of the breast where the necklace or collar lies, or hangs, (§, K,) in anything; (§;) [i.e., in a human being or a beast:] or the pit above it: (TA:) pl. of **لب**, **اللباب**. (§) Lh mentions the phrase **إنها تحسنة اللبات** [Verily she is beautiful in the upper part of the breast]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لب (as in the K) or **لباب** (as in the L) *A little of pasture, or herbage*; (K;) *what is not extensive thereof.* (AHn.) — **لباب لب**, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm.* Syn. **لا بأس**. (K.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like **نزال** &c., meaning keep with me, and fear not]. (TA.)

هو لب قوم [He is the choice one, or best, of

his people]: and in like manner, **هو لب قومهم**: and **لب قومها**. (IJ.) — **لب الإبل** † *The best of the camels.* (A.) — **لب الدقيق** *The best and purest of flour; which is white flour.* (TA, voce **حوارى**) — **لب** *Finely-ground flour, or meal.* (TA.) — See **لب**. — **لب** *Pure nobility, or the like.* (§, K.)

† **لب** *A person of understanding, or intelligence*: pl. **اللباء**. (§, K.) No other broken pl. is formed from it. (Sb.) Fem. with **ة**. (TA.) See **لب**, and **ملوب**. — In the following verse of El-Mudarrib Ibn-Kaah,

• **فقلت لها فيني إليك فاني** •
• **حرام واني بعد ذاك لبيب** •

by **ذاك بعد** is meant **ذاك** **لبيب**, (remaining, or staying,) or, accord. to some, **ملوب**, from **التلبيبة**: see art. **لبى**. (§.)

لباب: see **لبابة**.

لبابة *What is worn by the متلبب [app. meaning him who girds himself, and raises or tucks up his clothes, and arms himself, for fight]: (TA:) [A garment which he who prepares himself for fight puts on over other garments.* (Freytag.) App., *A piece of drapery thrown over the upper part of the bosom, and over the shoulders.* See 5.]

لبية *A certain garment, like the بعمرة, q.v.* (§, K.)

لب and **لب** *Kind, and beneficent, to his family and his neighbours.* (K.)

† **هو محب له بلباب قلبه** [He loves him with the tenderest affections of his heart]. (TA.) — **لباب** † *The confused noise, and cries, of sheep or goats.* (§, K.)

لبلة a word imitative of The sound which a he-goat makes at rutting-time. (K.)

لبلاب *A certain herb: syn. حشيشة.* (TA.) *A certain plant, (K,) that twines about trees*: (§;) [a species of dolichos, the dolichos lablab of Linn.: accord. to Golius, as from the §, convolvulus, a herb which as it rises embraces a tree: and he adds, pecul., the helicine: (Diosc. iv., 39, Beith:) either as if **للاب**, from **لب**; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q.v.], and is a symbol of love which endures after death.] *A well-known herb, or leguminous plant, (بقلة, q.v.,) used medicinally.* (TA.) See **عصر**.

لؤب *A large quantity of water, which, when the aperture (مفتح, as in the T; or فتح, as in MS. copies of the K; in the CK فتح) [mean-*

ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out (صُنْبُورَةٌ, meaning the مَعْبَع of the water, TA,) is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel. (T, K.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irāk are fond of using it. (TA.) [It appears to be from the Persian لوله, as Golius thinks; and is used in modern Arabic in several other senses; namely, A tube through which water flows: the spout of a ewer, of an alembic, and the like: a cock, or tap: a turning pin, or peg; a screw: and the like. Its more appropriate place, I think, would be in an art. composed of the letters لب (accord. to what is said of مَلُوبٌ in the S, K); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَابٍ. (TA)

أَلْبُوبٌ [and also, accord. to Golius, أَلْبُوبٌ] The hernel of the stone of the نَبَق [or fruit of the lote-tree]. (K.) It is sometimes eaten: (TA:) and is also called صَلَامٌ. (TA in art. صلر.)

مَلْبٌ: see next paragraph.

مَلْبٌ and مَلْبٌ (K: the former on the authority of ISk; but Ibn-Keysān says that it is wrong; and that the latter is the right: S:) and مَلْبُوبٌ (IAar, K) A beast of carriage furnished with a لَبَب, or breast-leather. (S, K.)

مَلْبُوبٌ: characterized by understanding, or intelligence. (K.) — See preceding paragraph.

تَلْبِيْبٌ The portion of the clothes that is at the part called لَبَب: a subst., like تَمْتِيْنٌ (K:) pl. تَلْبَابِيْبٌ. (TA.) — أَخَذَ بِتَلْبِيْبِيْهِ He drew together his clothes at the bosom, and seized him, dragging him along: (T:) he took him by the لَبَّة: you also say أَخَذَ بِتَلْبَابِيْبِيْهِ. (TA.) See also 2 and 5.

لبأ

1. لَبَّأَهَا (S, K,) aor. ʿ, inf. n. لَبَّأَ (S;) and لَبَّأَهَا (TA;) He milked her; (K;) i.e., a ewe: (TA:) or he milked the biestings from her. (S, L.) — لَبَّأَ اللَّيْبَاءَ, inf. n. لَبَّأَ, He milked the biestings. (TA.) — لَبَّأَتْ (in some copies of the K, erroneously, لَبَّأَتْ, TA,) and لَبَّأَتْ, She (a ewe, S,) suckled her young one with her biestings: (S, K:) or she (a ewe) stood up to suckle her young one with her biestings. (AHát.) — لَبَّأَ (S, K,) inf. n. لَبَّأَ; and لَبَّأَ (TA) and لَبَّأَ (K;) He fed people &c. with biestings. (S, K.) — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to

the first of truffles. (TA.) — Also, لَبَّأَهُمْ He prepared biestings for them. (TA.) — لَبَّأَ اللَّيْبَاءَ (K,) inf. n. لَبَّأَ; (TA;) and لَبَّأَ (K;) He prepared (TA) and cooked (K) biestings. (K, TA.) — لَبَّأَ (TA,) inf. n. لَبَّأَ, (K,) † He watered (K) a young palm-tree (TA) for the first time (K) after planting it. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2. لَبَّأَتْ (K,) inf. n. تَلْبِيْبٌ, (TA,) She (a camel, TA) had biestings in her udder. (K.) — See 1. — تَلْبِيْبٌ, inf. n. لَبَّأَ مِنْ هَذَا الطَّعَامِ, Such a one took much of this food. (ISH.) — لَبَّأَ بِالْحَجِّ (S, K,) inf. n. تَلْبِيْبَةٌ (S,) i. q. تَلْبِيْبٌ (S, K.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)

4. اللَّبَاءُ She (a ewe, or goat, M, TA,) exerted, or yielded, or emitted [either into, or from, her udder] her biestings. (M, K.) — اللَّبَاءُ Their biestings became abundant. (S.) — See 1, in two places. — أَبَا He supplied a person with biestings as a travelling-provision. (K.)

— اللَّبَاءُ, inf. n. لَبَّأَ, He bound, (K,) or directed, (S,) a kid, (AZ, S,) or a young camel, (K,) to the extremity of the mother's teat, that it might suck the biestings. (AZ, S, K.) — اللَّبَاءُ (in a trad. respecting the birth of El-Ḥasan the son of 'Alee) † He poured his saliva into his mouth, as the first milk is poured into the mouth of an infant. (TA.)

8. اسْتَلْبَأَ and اسْتَلْبَأَ It (a young one) sucked its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.) — بَنُو فُلَانٍ He drank biestings. (TA.) — بَنُو فُلَانٍ لَا يَلْتَمِيْشُونَ فَتَاهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ (or tribe) of such a one do not marry their youth when young, nor their sheykh when old, from desire of offspring. (TA.) [See also art. غبر.]

لَبَّأَ Biestings; or the first milk (S, K) at the time of bringing forth young; (Lth, S;) before it becomes thin: (IHsh:) what issues after this being called فِضْحٌ: (TA:) it is at most three milkings, and at least one milking. (AZ.) [See also أَنْفَحَةٌ.]

لَبَّأَةٌ and لَبَّأَةٌ and other forms, see لَبَّأَةٌ.

لَبَّأٌ A lion: (L:) but almost obsolete, or rarely used. (L, TA.)

لَبَّأَةٌ (Th, S, K, the most approved form, Yoo,) and لَبَّأَةٌ and لَبَّأَةٌ and لَبَّأَةٌ (K) and لَبَّأَةٌ (ISk, S, K, in the dial. of El-Ḥijáz, TA,) and لَبَّأَةٌ (K) A lioness. (K.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the

L. (TA.) Pl. (of لَبَّأَةٌ, TA,) لَبَّأَةٌ [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لَبَّأَةٌ and] لَبَّأَةٌ, (TA,) لَبَّأَتْ [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَّأَةٌ be a word of a particular dial., not formed by alleviation of hemzeh from لَبَّأَةٌ, its pl. is لَبَّأَاتُ,] and (of لَبَّأَةٌ, TA,) لَبَّأٌ and (of لَبَّأَةٌ, TA,) لَبَّأَاتُ (K, accord. to the TA, but accord. to MF لَبَّأَاتُ). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: لَبَّأَاتُ and لَبَّأَةٌ and لَبَّأَةٌ and لَبَّأَاتُ.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

نَاقَةٌ مَلْبِيْبٌ A camel (TA) having biestings in her udder. (K.)

عِشَارٌ مَلْبِيْبٌ (in the CK مَلْبِيْبٌ) Camels near to bringing forth. (S, K.) [See عِشْرَاءُ.]

بَيْنَهُمُ الْمَلْتَبِيْبَةُ There is fellowship and confidence between them; one not concealing from another. (El-Aḥmar.)

لبث

1. لَبَّثَ يَدَهُ (aor. ʿ, inf. n. لَبَّثَ, TK,) He twisted, or wrung, his hand, or arm. (L, K.) — لَبَّثَ فُلَانًا He struck, or beat, such a one on his chest and belly and flanks, with a staff or stick. (K, TA.)

لَبَّثَ dial. of Ḥimyer for لَبَّثَ. (Sh, T.)

لبث

1. لَبَّثَ, aor. ʿ, inf. n. لَبَّثَ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعَلَ is, accord. to rule, of the measure فَعَلَ, S,) and لَبَّثَ (agreeably with analogy, occurring in a verse of Jereer, S,) and لَبَّثَ (S, K) and لَبَّثَ (which is the first form given by ISd) TA, [and the most common,] and لَبَّثَ and لَبَّثَةٌ and لَبَّثَةٌ (K,) which are all contr. to analogy, (TA,) and لَبَّثَانٌ (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سَجَبَانٌ, but this I suppose to be a mistake for سَجَبَانٌ,] or لَبَّثٌ and لَبَّثٌ are subst., (Mṣb,) He tarried; paused; tarried and waited or expected; was patient, and tarried and waited or expected: (S, K:) he tarried; remained; stayed; stopped; paused; (ISd, Mṣb;) as also لَبَّثَتْ; (Mṣb;) in a place: (ISd, Mṣb:) or لَبَّثَتْ signifies he waited; or paused; syn. تَوَقَّفَ (K) — مَلَّيْتُ أَنْ فَعَلَ كَذَا وَكَذَا He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim.) — وَابْتَغِ الْيَوْمَ الْيَوْمَ مِنَ الْيَوْمِ Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement, or opinion. (A.)

2: see 4.

4. البتة; and تلبته, inf. n. تلبيت; He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect. (S, K.)

5: see 1.

10. استلبته He deemed him, or it, slow, or tardy. (K, TA.)

لبت and لبات (Msb) A tarrying; a staying; a stopping: (Msb:) and لبتة a loitering; tarrying; staying; waiting; pausing in expectation. (K.) — هو قليل اللبات, [He tarries, or stays, little]. (A.) — الماء إذا طال ألماه إذا طال [When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent]. (A.)

لبت: see لبت. — Slow; tardy; late. (Fr.)

لبتة A single act of tarrying, staying, or stopping. (Msb.)

لبتة: see لبت.

لبتة A mode, or manner, of tarrying, staying, or stopping. (Msb.)

لبات: see لبت — فرس لبات A slow horse: so in some copies of the K: but correctly, فرس, لبات, as in the L, a slow bow, accord. to AHn. (TA.)

لبيت لبيت لبيت are said conjointly: so in the K: or نبيت لبيت: so in the L. (TA.)

لبيتة من الناس A company, or an assembly, of people of different tribes; (K;) [as also لويتة].

لبيت and لبت Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting: (S, K:) the former word is the more approved. (Fr.)

لج

1. لج He beat, struck, or smote, another with a staff, or stick: (K:) or he beat, struck, or smote, continuously, but softly. (TA.) — لج به الأرض, aor. ـ, He threw him down upon the ground: (S, K:) like لبط. (S.) — لج بنفسه He (a camel) fell down upon the ground. (TA.) — لج بنفسه الأرض فنام He threw himself down upon the ground and slept. (AHn.) — لج به (like عني, [pass. in form but neuter in signification,] K, inf. n., لج, TA.) He became prostrated, or fell down in a fit of epilepsy, syn. صرع; (S, K;) fell down from a standing posture: as also لبط به. (S.) — لج He (a camel, or a man,) fell down upon the ground by reason of disease or fatigue. (TA.)

لج A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.) — لجت برك لبيت Camels laying on their breasts with folded legs around a tent: (K:) or all the camels of the tribe so lying around the tents, as though thrown down upon the ground. (S.) — لجت Remaining, staying, abiding, or dwelling. (AHn.)

لج

لج (L, K,) or لنج, (as mentioned by AHn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ة, The persea of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif." in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AHn, by a man acquainted with it, as growing at Anṣinè, in Upper Egypt, as a kind of large tree, resembling the ذنب [or plane-tree], having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it [meaning the saw-dust] makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenars: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank: in the T it is not said that they are put in water for a year, nor for less, nor for more: some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that [the fruit of] it was eaten, without injuring: Ibn-Beyṭar mentions it. (L, and parts also in the K.) The n. un. is also explained as the name of a certain great tree, like the أناة, or greater, the leaves of which resemble those of the walnut-tree (الجوز), having a fruit like that of the حماط, bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains. (AHn, L.) [In a verse cited by AHn, the coll. appellation of this latter tree is read لنج, with fet-ḥ to the J and ب.] [The name of لنج is now given in Egypt to a kind of acacia; the mimosa lebeck of Linnæus: and لنج الجبل, to the menispermum leaba of Delile; the leaba of Forskal. See also لباغ.]

لباغية: see لباغية.

لجونغ Fleshiness of the body. (K.)

لجس A fleshy man. (L, K.)

لجاجة A fleshy woman: (L, K:) bulky, or corpulent: tall, and large in body: (L:) perfect [in body or make]: as though it were a rel. n. from اللباغ, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لنج, or لنج, or the name of a place]. (S, L.)

لبد

1. لبد, aor. ـ, inf. n. لبد, It (a thing) stuck, clave, or adhered. (Msb.) — لبد بالأرض, aor. ـ, inf. n. لبود; (S, L;) and لبد بها; (L;) and لبدت; (S;) It (a thing) stuck, clave, or adhered, to the ground. (S, L.) — لبد بالأرض He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.) — لبد He clave to the ground, concealing his person. (A.) — Hence the proverb تصدي تصدي, [for تلبدي, † Cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game]. (A.) — Hence also, لبد † He remained fixed, or steady, and looked, or considered. (A.) — لبد بالمكان, (L, K,*) aor. ـ, inf. n. لبود; and لبد, aor. ـ, inf. n. لبد; (L, K;) and لبد; (S, L, K;) † He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K;*) and clave to it. (L, K,*) — لبد على عصاه, inf. n. لبود, † He (a pastor) leaned upon his staff, remaining fixed to his place. (L.) — لبد, aor. ـ, (S, L,) inf. n. لبد, (S, L, K,) He (a camel) became choked by eating much of the plant called صليان, suffering a contortion in the [part of the chest called] حيزوم and in the [part of the throat called] غلصمة: (ISk, S, L, K:*) or had a complaint of the belly from eating of the قتاد [or tragacantha]. (AHn, L.) — See 4.

2. لبد, inf. n. لبيد, He stuck it, one part upon another, so that it became like لبد [or felt]. (Msb.) — لبد الصوف He made the wool into لبد [i.e., a compact and coherent mass; or felt]. (A.) [And He, or it, rendered the wool coherent, compact, or matted.] — لبد الأرض, (inf. n. لبيد, L,) It (rain, S, A, or a scanty rain, L,) rendered the ground compact, so that the feet did not sink in it. (S, * A, * L.) — لبد, (L,) لبد شعرة, (L, Msb,) inf. n. لبيد, (S, L, Msb,) He (a pilgrim, S, L, Msb, in the state of إحرام, S, L,) put upon his head some gum, (A'Obeyd, S, L, K,) or خطمي or the like, (Msb,) or honey, (A'Obeyd, L,) or something glutinous, (L,) in order that his hair might become compacted together, (A'Obeyd, S, L, Msb, K,) to preserve it in the state in which it was, (S, * L,) lest it should become shaggy, or dishevelled, and frizzly, or dusty, (S, L, Msb,) or lousy, (A'Obeyd, L,) during the state of إحرام. (S, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies He shaved the whole of his hair. (L.) — لبد عجاجة: see art. عج.

4: see 1. — لبد شيئاً بشئ He stuck a thing to a thing; (K;) as also لبد, inf. n. لبد: (TA:) or he stuck a thing firmly to a thing. (L.) — He put the milking-vessel close to the udder [lit., stuck it to the udder] in order that there might

be no froth to the milk. (TA, art. نَفَج.) — البَد He (a camel) struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts. (S, L.) — البَد بَصْرُهُ + His sight, or eye, (meaning that of a person praying,) remained fixed upon the place of prostration. (K.) — البَد † He lowered, or stooped, his head, in entering (A, K) a door. (A.) — البَد التَّرْجُجُ; (S, IKtt, K;) and البَدَّةُ, inf. n. لَبَدٌ; (IKtt;) He made for the saddle a لَبَدٌ [or cloth of felt to place beneath it]: (S, IKtt, K;) and in like manner, البَد الخَفُّ, and البَدَّةُ, he made a لَبَدٌ [or lining of felt?] for the boots. (IKtt.) — البَد الفَرَسِ He bound upon the horse a لَبَدٌ [or saddle cloth, or covering of felt]: (S, K;) or put it upon his back. (A.) — البَد الإِبِلِ † The camels put forth their soft hair (S, L, K) and their colours, (S, L,) and assumed a goodly appearance, (L,) and began to grow fat, (S, L, K,) by reason of the [season, or pasture, called] رَبِيعٌ: (S, L:) as though they put on أَلْبَادٌ [or felt coverings]. (L.) — البَد القَرَبَةِ He put the water-skin into a جَوَاقٍ [or sack]: (K;) or into a لَبِيدٍ, or small جَوَاقٍ: (S:) the لَبِيدُ is a لَبَدٌ [or covering of felt] which is sewed upon it. (L.)

5: see 1. — تَلَبَدٌ It (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) became commingled, and compacted together, or matted, coherent; (S, A, L, K;) as also التَلَبَدُ. (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning It caked, or became compacted, upon the ground &c.] — It (the ground, L, or the dust, or the sand, A,) became compact, so that the feet did not sink in it, by reason of rain. (S, A, L.) — [Also, app., He shrank, by reason of fear: see هَيْبَتٌ: in the present day it is used to signify he hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.]

8. التَلَبَدُ الشَّجَرَةُ The trees became dense, or abundant, in its foliage. (S, L, K.) — التَلَبَدُ الوَرَقُ The leaves became commingled, and compacted together. (S, L, K.) See 5.

لَبَدٌ Hair or wool commingled, and compacted together, or coherent; [felt:] (L, Mṣb, K;) as also لَبَدَةٌ; (L, K;) or this is a more particular term; [meaning a portion of such hair or wool; a piece of felt:] (S, Mṣb;) and لَبَدَةٌ: (L, K:) pl. of لَبَدٌ, (or of لَبَدَةٌ, as though the ة were imagined to be elided, M,) لَبُودٌ (S, A, L, K) and أَلْبَادٌ. (L, K.) — لَبَدٌ A well-known kind of carpet [and cloth, made of felt]. (L, K.) — لَبَدٌ [or لَبَدَةٌ, (S, art. وَثَرُ,)] What is beneath the saddle;

[a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle]. (S, L, K.)

لَبَدٌ Wool. (S, K.) Hence the saying مَا لَهُ لَبَدٌ He has neither hair nor wool: (S:) or, neither what has hair nor what has wool: or, neither little nor much: (TA:) or, he has not anything: (S:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying. (TA.) See also سَبَدٌ.

لَبَدٌ [app. لَبَدٌ] Compact, or cohering, ground, upon which one may walk, or journey, quickly. (L.)

لَبَدٌ (S, K) and لَبَدٌ (S, A, L, K,) the former of which is preferable, accord. to A'Obeid, (S,) † One who does not travel, (S, L,) nor quit his abode, (S, L, K,) or place, (A,) nor seek sustenance. (L, K.) Hence, (A,) the last of Luḳmān's [seven] vultures [with whose life his own was to terminate] was called لَبَدٌ (S, A, L, K,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) — Also لَبَدٌ A man who does not quit his camel's saddle. (L.)

لَبَدٌ (S, L) and لَبَدٌ, which is pl. of لَبَدَةٌ (L,) and لَبَدِي (L, K,) and لَبَدَةٌ, and لَبَدَةٌ (L,) † A number of men collected together, (S, L, K,) and [as it were] compacted, one upon another: so the first and second of these words, accord. to different readings, signify in the Qur., lxxii, 19: (L:) or لَبَدٌ signifies collected together like locusts, (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لَبَدَةٌ (L,) which signifies a locust. (K.) [See a verse cited voce صَابٌ — مَالٌ لَبَدٌ (S, A, K, &c.) and لَبَدٌ (Abou-Jaḥfar, K,) and لَبَدٌ (El-Ḥasan and Mujáhid,) and لَبَدٌ (Mujáhid,) † Much wealth; (S, K, &c.) so in the Qur., xc., 6; (S, TA;) as also لَبَدٌ: (K:) or wealth so abundant that one fears not its coming to an end: (A, L:) some say that لَبَدٌ is a pl., and that its sing. is لَبَدَةٌ: others, that it is sing., like قَصْرٌ and حَصْرٌ: مَالٌ and أَمْوَالٌ are sometimes used in the same sense: لَبَدٌ seems to be pl. of لَبَدٌ: (L:) so is لَبَدٌ, and so لَبَدٌ: (El-Baḥáir:) also, مَالٌ لَبَدٌ, which is accord. to the reading of Zeyd Ibn-'Allee and Ibn-'Omeyr and 'Áḡim, signifies collected wealth; لَبَدٌ being pl. of لَبَدَةٌ. (TA.) — See لَبَدٌ.

لَبَدَةٌ † The mass of hair between the shoulder-blades of the lion, (S, A, K,) intermingled, and compacted together: (A:) and the like upon a

camel's hump: (T, L:) pl. لَبَدٌ. (S.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لَبَدَةِ الْأَسَدِ [He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion]. (S, A.) Hence also ذُو لَبَدَةٍ is an appellation of the lion; (T, S, A, K;) and so لَبِيدٌ. (T, A.) — See لَبَدٌ and لَبَدٌ.

لَبَدَةٌ: see لَبَدٌ.

لَبَدَةٌ نَاقَةٌ A she-camel choked by eating much of the plant called صِلْيَانٌ: pl. لَبَادِي: [see لَبَدٌ:] (S:) or إِبِلٌ لَبَدَةٌ, and لَبَادِي, camels having a complaint of the belly from eating of the قَتَاد [or tragacantha]: and in like manner you say نَاقَةٌ لَبَدَةٌ. (AHn, L.)

لَبِيدٌ A جَوَاقٍ [or sack]: (K:) or a small لَبِيدٌ جَوَاقٍ: (S, IKtt, L:) or a large جَوَاقٍ: a قَرَبَةٌ [or covering of felt] which is sewed upon a قَرَبَةٌ [or water-skin]. (L.) — Also, (K,) or لَبِيدَةٌ (L,) A [fodder-bag of the kind called] مِخْلَاةٌ. (L, K.)

لَبَادٌ A maker, or manufacturer, of لَبِيدٌ [i.e., hair or wool commingled, and compacted together; or felt]. (K.)

لَبَادَةٌ A garment of felt (مِنْ لَبِيدٍ, S, or لَبُودٌ, L, K,) worn on account of rain, (S, L, Mṣb, K,) to protect one therefrom: (TA:) a garment of the kind called قَبَاءٌ. (L.)

لَبَادِي: see لَبَدٌ.

لَبِيدٌ see لَبَدٌ. — اللَّابِيدُ, and المَلْبِيدُ, and أَبُو لَبِيدٍ, and أَبُو لَبِيدٍ, † The lion. (K.)

مَلْبِيدٌ A horse having a لَبِيدٌ [or saddle-cloth, or covering of felt] bound upon him. (S.) — See اللَّابِيدُ, and المَلْبِيدُ.

مَلْبِيدٌ A camel (L, K) or stallion-camel, (T, L,) striking his thighs with his tail, (L, K,) and making his dung to stick to them. (L.) — † A man cleaving to the ground, and making himself inconspicuous: (TA:) † a man cleaving to the ground by reason of poverty. (A.) — مَلْبِيدٌ, or مَلْبِيدٌ, applied to a tank, or cistern: see مَلْبِيدٌ.

مَلْبِيدٌ Scanty rain [that renders the soft ground compact, so that the feet do not sink in it]. (L.)

مَلْبِيدٌ خَفٌّ مَلْبِيدٌ, and مَلْبُودٌ, A pair of boots made of لَبِيدٌ [or felt]. (A.) See also 4.

مَلْبُودٌ † A he-goat compact in flesh. (L.) — See preceding paragraph.

لبس

1. لبس التوب, aor. ٢, inf. n. لبس (S, M, A, Mṣb, K) and لبس (M,) [He put on, or wore, the garment.] You also say, لبس عليك ثوبك [Put on thee thy garment]. (M.) And لبس السلاح [He wore, or put on, the weapon, or weapons]. (S, K, in art. سلاح, &c.) [See also 5.] — لبس الحياء لباسا [He put on pudency as a garment;] he protected himself by pudency. (IKṭt.) — لبس له اذنه [He feigned himself inattentive to him, or heedless of him. (M. [See also اذنه.])] And لبست على كذا اذني [I was silent respecting such a thing, and feigned myself deaf to it. (A.)] [Contr. of لبس له اذني.] — لبس امرأة [He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.)] And لبس فلانة عمره [He had such a girl, or woman, with him during the whole period of his youth. (K, TA.)] And لبس الناس [He lived with the people. (A.)] And لبس قوما [He lived, or enjoyed, a period of time, or a long period of time, (دورا) with the people. (K, TA.)] [And لبس اياه, which is explained in the TA by مده, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مديه, and the meaning, [He enjoyed long life with his father: or he lived the period that his father lived: or he lived with his father all his (the latter's) life: see a verse of Ibn-Aḥmar cited voce ابو ابلني in art. بلو. See also a verse of El-'Ajjāz cited voce خلج.] You say also, لبست فلانا [I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rāghib in TA art. بطن.)] And لبس الناس على قدر اخلاقهم [Consort thou with men [according to their natural dispositions]. (A, TA.)] And لبست فلانا [I tolerated such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.)] = لبس عليه الامر (S, M, A, Mṣb, K) aor. ٢, (S, M, Mṣb, K) inf. n. لبس (S, M, Mṣb) He made, or rendered, the thing, or case, or affair, confused to him: (S, M, Mṣb, K:) and لبسه (A, Mṣb) inf. n. تلبس (S, K) signifies the same in an intensive degree: (S, Mṣb, K:*) or the former signifies either as above, or he concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] تلبس is syn. with تلبس (K) or is similar thereto: (S:) and the former also signifies he made, or rendered, the thing, or case, or affair, dubious to him; (TA;) [as also لبسه: both signify he involved the thing, or case, or affair, in confusion, or doubt, to him: and he

concealed, disguised, or cloaked, it to him.] It is said in the Kur., [vi. 9,] وَلَبَّسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ [And we would make confused to them what they make confused: (S, Mṣb:) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.)] And again, [ii. 39,] وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ [And do not ye confound the truth with falsity. (Ibn-'Arafeh.)] And again, [vi. 82,] وَلَا تَلْبِسُوا إِيمَانَهُمْ [And have not mixed up their belief with polytheism. (TA.)] And again, [vi. 65,] أَوْ يَلْبِسُكُمْ [Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.)] You say also, لبسني, meaning, He, or it, made me to become confounded, or in doubt, (جعلني التيس) respecting his case, or affair. (TA, from a trad.)

2: see 4: — and see also لبس, in three places. [تلبس, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] = See also 8.

3. لبس الرجل, [inf. n. ملبسة and لباس,] He mixed, consorted, or held social intercourse, with the man; syn. خالطه. (M, A, Mṣb,*) [Hence, app., it is said that] لبس اللباس signifies, (K) or is from الملبسة, which signifies, (Ibn-'Arafeh) The mixing one's self and congregating: or the being mixed and congregated. (Ibn-'Arafeh, K.) You say, لبسته حتى عرفت دخلته [I mixed with him [until I knew his mind, or inward state or circumstances]. (A.)] And لبسته [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) — لبس الامر, and لبس عمله: see 5. — لبس often signifies A close, or an intimate, connexion between two things.] See also 8.

4. لبس التوب [He put on him, or clad or decked him with, the garment, and so, vulg., لبسه]. (M, Mṣb.) — لبسه also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i.e. covered the whole thereof. (AA.) You say, الحرة الارض التي البستها حجارة سود [The ground which black stones have covered, or covered the wholly]. (TA.) And البست السماء السحاب (TA,) or البس (AA,) [The clouds covered the sky, &c.]; but you do not say, لبس السماء السحاب. (AA.) And البسنا الليل [The night covered us, &c.]; but not لبسنا الليل. (AA.) And لبس الشباب: see 1 in art. غطو and غطى. — البست الارض [The land became covered by plants, or herbage. (M.)] = See also 8.

5. لبس بالثوب (S, K) He clad himself [lit. mixed himself, being explained by اخلطت] with the garment. (K.) You say, لبس بلباس حسن [He clad himself with goodly

clothing]. (A, TA.) — [Hence,] لبس بالامر (S, K) [and التيس به] He employed, busied, or occupied, himself [lit. mixed himself] with the affair; engaged in it; entered into it; became involved in it, or implicated in it; (K:) and [in like manner] الامر, syn. خالطه. (S, K:*) You say also, لبس به عمه and التيس به [He employed, busied, or occupied, himself with his work, or the like]. (A, TA.) [See 8.] — لبس الطعام باليد The food stuck to the hand. (K.) — لبس بي الامر The thing, as, for instance, love, mingled with me, and clung to me. (M.) [See an ex. in a verse cited voce عطفه.]

8. التيس It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عسر.) — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (S, M, Mṣb,*) and dubious; (S, Mṣb;) as also التيس, (TA,) and لبس, which last belongs to the class of بين in the phrase

قد بين الصبح لني عيتين

التيس الشيء بشيء آخر [You say, التيس الشيء بشيء آخر] The thing became confounded with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كاهل. [And التيس عليه الامر The thing, or affair, became confused and dubious to him. (S.)] And جعلني التيس في امره [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And التيس بي I was, or became, disordered in my mind. (K, TA, from a trad.) — التيس بعمله &c.: see 5. — التيست به الخيل [The horsemen overtook him. (A, TA.)] — [التيس به] also signifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition ب is explained by some as being لبس: by others, للملاسة, or للمصاحبة: all of which signify nearly the same. For instance, it is said in the Mgh, art. التماثيل بالتيجان "the effigies with the crowns" upon pieces of money, لبس بالتيجان is used as a denotative of state, meaning accompanied مقرونة معها and لبس بالتيجان نسيح "we declare thy remoteness from evil, with the praising of Thee," in the Kur ii. 28, is explained by Bq and others as meaning, لبس بالتيسين بحمدك making the praising of Thee to be as an accompaniment, or an adjunct, to our doing that: and لبس بالدهن "growing with oil", in the same, xxiii. 20, as meaning, لبس بالدهن

بِالدُّهْنِ *having oil as an accompaniment to its growth.* Sometimes, in such instances, we find مُتَلَبِّسًا and مُتَلَبِّسِينَ in the places of مُتَلَبِّسًا and مُتَلَبِّسِينَ: see 5.]

لَبْسٌ *Confusedness* of a thing or an affair or a case; as also لَبْسٌ (M:) [and لَبْسٌ and لَبْسَةٌ and لَبْسَةٌ and لَبْسَةٌ have the same, or a similar, signification.] You say, فِي رَأْيِهِ لَبْسٌ *In his judgment, or opinion, is confusedness.* (K.) And فِي الْأَمْرِ لَبْسَةٌ (S, M, A, Mṣb, K*) and لَبْسٌ (M, A, Mṣb.) *In the thing, or affair, or case, is confusedness, and dubiousness;* (S, M, Mṣb, K;*) *obscureness, or want of clearness.* (S, A.) And فِي حَدِيثِهِ لَبْسَةٌ *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And فِي كَلَامِهِ لَبْسَةٌ *In his language is confusedness and dubiousness.* (M.) — Also, *The confusedness of darkness, or the beginning of night.* (S.)

لَبْسٌ: see لَبْسٌ, in two places: — and see لَبْسٌ.

لَبْسٌ: see لَبْسٌ, in five places: — and see لَبْسَةٌ.

لَبْسٌ: see لَبْسٌ.

لَبْسٌ *A man possessing clothing, dress, or apparel: a possessive epithet.* (Sb, M.)

لَبْسَةٌ [A single act of putting on, or wearing, a garment]. You say, لَبَسْتُ الثَّوْبَ لَبْسَةً وَاحِدَةً *[I put on, or wore, the garment once].* (TA.)

لَبْسَةٌ: see لَبْسٌ, in three places.

لَبْسَةٌ *A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self.* (IAth, K.) [Hence the saying,] لَبْسَةٌ زَمَانٌ لَبْسَةٌ *[For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty.* (A, TA.) — *A certain sort of garments, or cloths; as also لَبْسٌ.* (K.)

لَبْسٌ [Clothing; dress; apparel;] *what is worn; as also لَبْسٌ, and لَبْسٌ (S, M, Mṣb, K) and لَبْسٌ (K) and لَبْسٌ; (S, K;)* or the last signifies *garments, or pieces of cloth:* (M:) the pl. of the first is لَبْسٌ, like as كَتَبٌ is pl. of كِتَابٌ: and that of لَبْسٌ is مَلَابِسٌ. (Mṣb.) Hence, لَبْسُ الْكَعْبَةِ, and لَبْسُ الْهُدُوجِ, (Mṣb,) or لَبْسُ الْكَعْبَةِ, and لَبْسُ الْهُدُوجِ, (S, M, A, K,) *The clothing, (S, Mṣb, K,) or covering of pieces of cloth, (M,) of the Ka'bah, and of the [camel-litter called] هُدُوجٌ.* (S, M, Mṣb, K.) And لَبْسُ التَّقْوَى, in the Kur [vii. 25,] (TA,) [† *The apparel of piety: or*] † *thick, or coarse, and rough, and short, apparel:* (S:) or † *the covering*

of that portion of the person which modesty forbids one to expose; (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or † *honest shame, or the shrinking of the soul from foul conduct, through fear of blame;* syn. الْحَيَاءُ: (S, M, A, K:) or † *righteous conduct:* (TA:) or † *faith.* (Es-Suddee, K.) And لَبْسُ الْبَيْتِ, (K,) written by Ṣgh لَبْسُ الْبَيْتِ, (TA,) or لَبْسُ الْعَظْمِ, (A, TA,) † i.q. السِّحْقُ [The pericranium]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i.e., a thin pellicle that is between the skin and the flesh. (TA.) — *The covering of anything.* (M.) [Hence,] لَبْسُ النَّوْرِ *The outer coverings, or calyxes, of flowers.* (M.) It is said in the Kur [lxxviii. 10,] وَجَعَلْنَا اللَّيْلَ لَبْسًا *[And we have made the night to be a covering]:* i.e., it covers, veils, or conceals, you by its darkness. (TA.) — *A man's wife;* (S, M, K;*) like زَارٌ: (M:) and a woman's husband: (S, M, K;*) occurring in the Kur ii. 183: (S, M:) or there meaning *like a garment:* (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يَلْبَسُ) the other: (Zj, M, Bd, TA:) from الْمَلَابِسَةُ, signifying "the mixing one's self and congregating," or "the being mixed and congregated:" (Ibn-'Arafah, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) — لَبْسُ الْجُوعِ † *The utmost degree of hunger;* (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] فَادْأَقَهَا اللَّهُ لَبْسَ الْجُوعِ وَالْخَوْفِ *[So God made her to taste the utmost degree of hunger and of fear].* (K, TA. [See also 4 in art. ذوق.])

لَبْسٌ: see لَبْسٌ. — *A coat of mail:* (S, M, K;) in which sense it is fem.: (M:) [and, like دَرَعٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or *coats of mail:* (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) — *A weapon: in which sense it is masc.* (M.) — See also لَبْسٌ.

لَبْسٌ *Much, or often, worn:* (Mṣb:) or *worn-out:* (M, A, K:) applied to a garment: (M, Mṣb, K:) and to [the kind of garment called] a مَلْحَفَةٌ: (M:) and to [the kind called] a مَلَاءَةٌ: (A, TA:) without ة: (M, A, TA:) and to [a leather water-bag such as is called] a مَزَادَةٌ; (M, A;) meaning *used until worn-out:* (M:) and to a rope; meaning *used:* (AHn, M:) and to a house (دار); [meaning *impaired by time;*] likened to a worn-out garment: (M:) pl. لَبْسٌ; and, when the sing. is applied to a

مَزَادَةٌ, the pl. is لَبَائِسٌ. (M.) — *Alike:* (K:) from الْمَلَابِسَةُ, signifying "the mixing", or "consorting". (Abou-Málik.) You say, لَيْسَ لَهُ لَبِيسٌ, *He, or it, has not a like.* (K.)

لَبْسٌ and لَبْسَةٌ: see لَبْسٌ; each in two places.

لَبْسٌ *A man having many clothes;* (K;) as also لَبْسٌ: (M, TA:) or *who wears much clothing;* syn. كَثِيرُ اللَّبْسِ: (so in the K accord. to the TA:) or *who confuses, or confounds, much;* syn. كَثِيرُ اللَّبْسِ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, رَجُلٌ لَبْسٌ in the S: in the CK, اللَّبْسِ, which is evidently a mistake:]) you should not say مَلْبَسٌ; (S, K;) for this is vulgar. (TA.)

جَاءَ لَبِيسًا أُذْنِيَةً † *He came feigning himself inattentive, or heedless.* (M.) [Contr. of نَاشِرًا أُذْنِيَةً.]

مَا فِي فَلَانٍ مَلْبَسٌ — لَبْسٌ: see مَلْبَسٌ. — *There is no profit (مُسْتَمْتَعٌ) in such a one,* (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.] — *Verily in him is no pride, or greatness; expl. by مَا بِهِ كِبَرٌ, or كِبَرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ.* (TA.) — *أَعْرَضَ ثَوْبٌ الْمَلْبَسِ and الْمَلْبَسِ and الْمَلْبَسِ (IAṣr, K) and الْمَلْبَسِ: (TA:) see عَرَضٌ, under which it is explained.*

مَلْبَسٌ: see مَلْبَسٌ; and مَلْبَسٌ.

مَلْبَسٌ: see لَبْسٌ; and مَلْبَسٌ.

لَبْسٌ: see لَبْسٌ.

أَمْرٌ مُتَلَبِّسٌ *A confounded, or confused, and dubious, thing, affair, or case; as also مُتَلَبِّسٌ.* (K, TA. [In the CK, بِالْأَمْرِ, is wrongly inserted after مَلْبَسِ.] — See 8. — And see also مَلْبَسٌ.

ت

1. لَتَّ (aor. 2, TA.) inf. n. لَتَّ, *He bruised, or brayed, or broke up into small fragments, or particles.* (A, M, K.) *He (an ass) broke in pieces, or bruised, with his hoof, the pebbles over which he passed.* (TA.) — *I.q., فَتَّ, He crumbled a thing, or broke it into small pieces, with his fingers: or broke a thing with his fingers: &c.* (K.) — *He pounded, or bruised, small; he pulverized; syn. سَحَقَ.* (Sgh, K.) — *لَتَّ السَّوِيْقُ, aor. 2, inf. n. لَتَّ, He moistened the سويق with a little water, [or clarified butter, or fat of a sheep's tail, &c. (see لَتَّتَ)]:* (Mṣb:) it signifies less

having your households with you. (TA.) — vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.)

لَثَّ [aor. -] inf. n. لَثٌّ; (K;) and لَثَّ, inf. n. لَثٌّ; (S, K;) and لَثَّتْ, inf. n. لَثَّتْ; (K;) It (rain) continued (S, K) for days, incessantly: (S:) and in like manner a cloud. (TA.) — لَثَّ الشَّجَرُ [aor. -] It (dew, or day-dew, لَثٌّ,) fell upon the trees. (K.) The noun is in the acc. case. (TA.) — لَثَّ عَلَيْهِ [aor. -] inf. n. لَثٌّ; (K;) and لَثَّ عَلَيْهِ, inf. n. لَثٌّ; (AA, S, K;) and لَثَّتْ, inf. n. لَثَّتْ; (K;) He importuned him; was urgent with him. (AA, S, K.)

4: see 1, in three places.

R. Q. 1. See 1. — لَثَّتْ, inf. n. لَثَّتْ, He, or it, was weak. (K.) — لَثَّتْ and لَثَّتْ It (a mist, and a cloud,) went to and fro, coming again whenever it was thought to have gone. (TA.) — لَثَّتْ فِي الْأَمْرِ, (inf. n. لَثَّتْ; K;) and لَثَّتْ, He wavered, or vacillated, (تَرَدَّدَ,) in the affair. (A'Obeyd, S, K.) — لَثَّتْ, inf. n. لَثَّتْ, He did not make [his] speech clear, or distinct: (K:) you say تَلَّتْ كَلَامَهُ He did not make his speech clear, or distinct. (TA.) — لَثَّتْهُ عَنِ حَاجَتِهِ (S,) inf. n. لَثَّتْهُ, (K,) He withheld him, restrained him, or debarred him, from the thing that he wanted. (S, K.) — لَثَّتْ, inf. n. لَثَّتْ, He rolled a thing over in the dust. (K.) — لَثَّتْ الْبَعِيرُ [signifies, accord. to the CK and a MS copy of the K, كَدَرْتَهُ: accord. to the TA, كَدَرْتَهُ: but the right reading is said in the TK to be كَرَدْتَهُ, meaning I drove the camel]. — لَثَّتُوا بِنَا (or لَثَّتُوا بِنَا سَاعَةً, T, art. مَث, and TA,) Grant ye to us a little rest; expl. by لَثَّتُوا بِنَا قَلِيلًا: (K:) i. q. مَثَّتُوا and مَثَّتُوا and جَفَّحُوا. (T, art. مَث.)

R. Q. 2. لَثَّتْ بِالْمَكَانِ He became withholden (تَحَبَّسَ) in the place, and tarried, or remained, in it. (TA.) — لَثَّتْ فِي أَمْرِهِ He was slow, or tardy, in his affair. (TA.) — See R. Q. 1. — لَثَّتْ He rolled himself over in the dust. (A'Obeyd, S, K.)

لَثَّ Dew; or day-dew; syn. نَدَى. (K.)

لَثَّ (so in the K, but in the L and other lexicons لَثَّتْ, TA,) and لَثَّتْ One who is slow, or tardy, (in every affair, TA,) drawing back whenever thou thinkest that he hath consented to do what thou wantest. (K.)

لَثَّ: see لَثَّ.

لَثَّ نَحَابٌ مُلَّتْ الْعَزَالَى [Clouds continuing to pour down rain]. (TA.)

لَثَّ

1. لَثَّ, aor. -, He (a dog) put his muzzle into a

vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.)

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See Supplement.]

لَجَّ

1. لَجَّ, sec. pers. لَجَّتْ, aor. -, inf. n. لَجَّجٌ and لَجَّجَةٌ (S, K) and لَجَّجٌ; (M, A;) and لَجَّ, sec. pers. لَجَّتْ, aor. -; (S, K;) He persisted, or persevered, in an affair: (Msb:) or he persisted in an affair, and refused to turn from it: (M:) or he persisted obstinately in an affair, even if it became manifest that it was wrong: (the Towsheeh:) or he persevered, or continued, in opposition, in contention, litigation, or wrangling: (TA:) or he persisted in contention, litigation, or wrangling; (Msb, TA;) and so لَجَّجٌ, inf. n. لَجَّجَةٌ: (S:) or he contended, litigated, or wrangled. (K.) [Hence, لَجَّجٌ, a prov.: see art. حَجَّ.] See also, for an ex., 8 in art. عود. — See 4.

2. لَجَّجٌ, (inf. n. لَجَّجٌ, K,) It (a ship, S) entered the لَجَّة [or main sea, or the fathomless deep, or the great expanse of sea of which the limits could not be seen]. (S, K.) — لَجَّجُوا [perhaps a mistake for أَلَجَّجُوا] They entered the لَجَّجٌ [or main sea, &c.]. (A, TA.) — لَجَّجُوا and لَجَّجُوا They embarked upon the لَجَّة [or main sea, &c.]. (TA.)

3: see 1. — لَجَّجَتِ الْأَلْسُنُ فِي الْخُصُومَاتِ (S, art. مرس,) or لَجَّجَتِ (M, same art.) [The tongues persisted in wranglings, quarrellings, or contentions]. — And لَجَّجَ فُلَانًا [He wrangled, quarrelled, or contended, with such a one]. (AHeyth, K in art. غرو.)

4. لَجَّجَهُ He continued him, or made him to persevere, or persist, in a thing: accord. to Lh.: for he explains يَمْدُهُم in the Kur, ii., 14, by يَلْجُمُهُم: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself, had not heard أَلَجَّجَهُ. (L.) — أَلَجَّجَتِ الْقَوْمُ The people cried out; raised a cry. (TA.) — Also, and لَجَّجَتِ الْقَوْمُ, The people uttered confused cries. (TA.) — أَلَجَّجَتِ الْإِبِلُ The camels uttered cries: (K:) and in like manner الْغَنَمُ, the sheep or goats. (TA.) — See 2.

5. لَجَّجَتْ فِي صَدْرِهِ It (a thing) fluctuated in his bosom, or came and went repeatedly. (Msb.)

6: see 3. — لَجَّجَتِ The wrangling, quarrelling, or contending, one with another. (KL.) You say, لَجَّجَتِ [They wrangled, &c., each with the other.] (M in art. شق.)

8. لَجَّجَتِ الْمَوْجُ The waves became great and confused. (TA.) — لَجَّجَتِ الْبَحْرُ, inf. n. لَجَّجٌ, (S,) The sea became tumultuous, its waves dashing together: (TA:) the main part, or fathomless deep, of the sea became vast, and very tumultuous. (A.) — لَجَّجَتِ الْأَصْوَاتُ The voices, or sounds, were confused: (S, K:) or, rose high, and were confused. (L.) — لَجَّجَتِ الظُّلَامُ † The darkness became intricate and confused. (TA.) — لَجَّجَتِ الْأُمْرُ † The affair became great and confused. (TA.) — إِذَا لَجَّجَتِ الدِّيَابِطُ, in a verse of Dhu-r-Runmeh, † When the wide deserts become scenes of mirage like لَجَّجٌ [or great expanses of sea of which the extremities cannot be seen]. (AHát.) — إِنَّهُ لَشَدِيدُ أَلَجَّجِ الْعَيْنِ Verily he has an intensely black eye. (L.)

R. Q. 1. لَجَّجَتِ, inf. n. لَجَّجَةٌ, He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect: (Lth:) or he reiterated, or stammered, or stuttered, (تَرَدَّدَ,) in his speech; as also لَجَّجَتِ فِي فِيهِ. (S, K.) — لَجَّجَتِ الْمَضْغَةَ فِي فِيهِ He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.)

R. Q. 2: see R. Q. 1.

لَجَّجٌ The side of a valley. (K.) — The side, or shore, of a sea. (L.) [See also لَجَّة.] — A rugged part of a mountain. (K.) — † A sword: (S, K:) app. from لَجَّجٌ with reference to the sea, because of its terribleness: (Aq:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Teiyi; or of Hudheyli, and of some of the people of El-Yemen. (TA.) — Also لَجَّجَةٌ, † A mirror. (K.) — And † Silver. (K.)

لَجَّجَةٌ Voices, cries, clamour, confused noise, or a mixture of voices, (S, K,) of men, (S,) and sometimes of camels. (TA.)

لَجَّجَةٌ and لَجَّجَةٌ The main body of water, (S, K,) or of the sea: [the deep:] or the depth, or deep, of the sea, of which the bottom cannot be reached; the fathomless deep: (L:) also, لَجَّجَةٌ (TA) and لَجَّجَةٌ (L) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA:) pl. لَجَّجَةٌ and لَجَّجَةٌ and لَجَّجَةٌ; the last pl. of لَجَّجَةٌ. (TA.) — † فُلَانٌ لَجَّجَةٌ وَاسِعَةٌ † [Such a one is a wide fathomless deep]: a phrase by which one is likened to a sea, in amplitude. (TA.) — كَانَتْ

عَيْنُهُ لَجَّةٌ † [As though his eye were a fathomless sea]: i. e., intensely black. (L.) — الظُّغْنُ تَسْبُحُ † The women in the camel-litters swim in the great expanse of mirage. (TA.) — لَجَّةُ الظُّلَامِ † The depth of the darkness. (TA.) — لَجَّةُ اللَّيْلِ † The depth of night; its intense darkness and blackness. (TA.) — جَمَلٌ أَدْمَرُنَجٌ † A deep black, or intensely black, camel. (K.) — لَجَّةٌ † A numerous assembly, company, troop, or congregated body: (K:) from لَجَّةٌ with reference to the sea. (TA.) — لَجَّةُ أَمْرٍ † The main part of an affair. (TA.)

لَجَّةٌ: see لَجُوجٌ.

بَحْرٌ لَجِيٌّ (S, K,) and لَجِيٌّ (K,) and لَجَانٌ (L,) A vast and deep sea. (S, L, K.) In لَجِيٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

لَجِيٌّ: see لَجِيٌّ.

لَجَانٌ: see لَجِيٌّ.

لَجُوجَةٌ (in which the *o* is added to give [double] intensiveness to the signification, S) and لَجَجَةٌ (S, K) and لَجَجَانٌ (L, A,) [intensive] epithets from لَجَّ “he persisted, &c.” [One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it have become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

لَجُوجَةٌ: see لَجُوجٌ.

الْحَقُّ أَلْبَسٌ وَالْبَاطِلُ لَجَلَجٌ (AZ, S) [Truth is apparent, manifest, or evident, or clear, and falsity is a cause of embarrassment, or hesitation, to the speaker]: i. e., the latter is agitated to and fro, without having utterance: (S:) or truth is lucid and direct, and falsity is confused and indirect. (TA.)

لَجَلَجَةٌ A mixture, or confusion, of voices or sounds. (L.)

لَجَلَجٌ One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T,) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (يَتَرَدَّدُ), in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.)

لج - لج

لَجُوجٌ: see لَجُوجٌ.

عَيْنٌ مُلْتَجَّةٌ † An eye intensely black. (K.) — أَرْضٌ مُلْتَجَّةٌ † Land intensely green, (K,) whether its herbage be tangled or not: or land of which the herbage is compact and tall and abundant. (TA.) — أَرْضٌ بَقْلًا مُلْتَجَّةٌ † Land of which the leguminous plants are compact, or dense. (TA.)

الْتَجَجُ and يَلْتَجِجُ and يَلْتَجُوجُ (S, L,) or الْتَجَجُ and يَلْتَجِجُ and يَلْتَجُوجُ, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and الْتَجُوجُ and يَلْتَجِجُ and يَلْتَجُوجُ [which last is omitted in the CK] and الْتَجِجُ (K) and الْتَجِجُ (TA,) Alocs-wood; syn. عَوْدُ الطَّيِّبِ (L,) or عَوْدُ البُخُورِ (K:) or the wood of another tree with which one fumigates: (L:) a certain wood with which one fumigates. (S.) The *ا* and *ي* in الْتَجِجُ and يَلْتَجِجُ [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the *ن*. (I.J.) *Lh* uses يَلْتَجُوجُ and عَوْدُ الْتَجِجِ as epithets, writing عَوْدُ الْتَجِجِ &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

لجأ

1. لَجَأَ إِلَيْهِ, aor. - , (S, K,) inf. n. لَجُوجٌ (TA) or لَجَأٌ (S) and لَجُوجٌ (TA) and مَلْتَجَأٌ; (S;) and الْتَجَأُ †, aor. - , (K,) inf. n. لَجَأٌ; (TA;) and الْتَجَأُ †, (S, K;) He had recourse to it, or betook himself to it, or repaired to it, (i. e. a thing or a place, TA) for refuge, protection, preservation, concealment, covert, or lodging. (K.) See 4. — لَجَأَ إِلَيْهِ, and الْتَجَأُ †, and تَلَجَأَ †, He relied upon, and sought aid from, him. (TA.) — لَجَأَ عَنْهُ †, and الْتَجَأُ †, and تَلَجَأَ مِنْهُ †, He declined, or turned away, from him, إِلَى غَيْرِهِ to another, [and had recourse to the latter.] (TA.)

2. لَجَأَ, inf. n. تَلَجِئَةٌ, He forced a person to do a thing against his will: (S, K:) or, to do a thing which was contrary to what it appeared to be. (AHeyth.) — تَلَجِئَةٌ is also explained as signifying The leaving one's property to some one or more of his heirs, in preference to, or to the exclusion of, the other or others. لَجَأَ He so left his property. (Ish.) — See 4.

4. الجأه إلى شئ: He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing; he impelled him, or drove him, against his will, to it, or to do it; (S, Mgh, Mgb, K, TA;) as also لَجَأَهُ إِلَيْهِ. (Mgh, Mgb.) — لَجَأَ † إِلَى اللَّهِ (S, K,) and لَجَأَ إِلَى اللَّهِ †, and تَلَجَأَ †, and الْتَجَأُ †, He referred, or committed, his affair to God. (S, K.) — لَجَأَهُ He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. حُرُزٌ) — الجأه إلى شئ: is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered He caused him to have recourse to a thing, as to a place of refuge]. (TA.)

5: } see 1 and 4.
8: }

مَلْتَجَأٌ (K, art. مَلْتَجَأٌ) and مَلْتَجَأٌ (S, K) and لَجَأٌ † (L, K, &c.) A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge. (S, K.) The hemzeh of the *ل* second is sometimes elided; and this is done to assimilate the word to مَلْتَجَأٌ, when it is used therewith; like as مَلْتَجَأٌ is written with hemzeh to assimilate it in the like case to مَلْتَجَأٌ. — مَلْتَجَأٌ is often applied to a man: and you say also, [فلان حسن] [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of لَجَأٌ is أَلْتَجَاءُ. (TA.) — لَجَأٌ † A wife. (L.) — An heir. (Ish.) [See 2.] — The frog: (K:) or a kind of tortoise, that lives on the land and in the sea: (M:) fem. with *ة*. (K.) الْتَجَاءُ الْبَحْرِيَّةُ (الْتَجَاءُ الْبَحْرِيَّةُ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

لَجَأٌ: see مَلْتَجَأٌ and مَلْتَجَأٌ.

لجب

1. لَجِبَ, aor. - , inf. n. لَجَبٌ, It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K.) See also art. لَجِبَ. — لَجِبَ, inf. n. لَجَبٌ, It (a clamour, or confused noise,) rose. (TA.) — لَجِبَ, inf. n. لَجِبٌ, It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) — لَجِبَتْ, aor. - , (inf. n. لَجُوبَةٌ, TA;) and لَجِبَتْ, inf. n. تَلَجِيبٌ; She (a sheep or goat) had little milk; (S, K:) or her milk dried up, in consequence of her having passed four months since bringing forth. (S.) See لَجِبَةٌ. — In a trad. respecting Moses and the stone, occur the words, فَلَجِبَهُ ثَلَاثَ لَجَبَاتٍ, which I Ath says he cannot

explain, unless the right reading be **فَلَحَّتْهُ ثَلَاثَ لَحَاتٍ** [And he struck it three blows]. (TA.)

لَجَبٌ *A crying, or vociferation; a clamour, or confused noise.* (S, K.) *The sound, or noise, of soldiers; and the neighing of horses.* (TA.) *Agitation, or commotion, of the waves of the sea.* (K.) *The rising of a clamour, or confused noise.* (TA.) — **بَحْرٌ ذُو لَجَبٍ** *A roaring, tumultuous, or boisterous, sea.* (S.)

لَجِيشٌ لَجِبٌ *A clamourous, or noisy, army.* (S, K.) — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجِبَةٌ and **لَجِبَةٌ** and **لَجِبَةٌ** (S, K) and **لَجِبَةٌ** [but see what is said respecting the last of the pls. mentioned below] and **لَجِبَةٌ** and **لَجِبَةٌ** (K) the last two from Th. (TA.) *A sheep or goat (شاة, K), or a sheep only, not a goat, (ISk, S,) of which the milk has become little in quantity: (S, K:) or a sheep or goat (شاة) which has passed four months since her bringing forth, and of which the milk has in consequence dried up: (As, S:) or it is an epithet applied specially to a goat: (K:) a poet (Muhelhil, TA,) says,*

- عَجِبَتْ أَبْنَاؤُنَا مِنْ فِعْلِنَا
- إِذْ نَبِيعُ الْخَيْلِ بِالْمِعْرَى اللَّجَابِ

[Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up]: (S:) and contr., *abounding with milk: (K:) a poet applies the two epithets لَجِبَةٌ and حَاشِكَةٌ to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another.* (TA.) Pl. [of لَجِبَةٌ] **لَجَابٌ** (S, K) and **لَجَابَاتٌ** (this being allowed by Mbr, agreeably with analogy, TA) and **لَجَابَاتٌ** (S, K): the last dev. with respect to rule; for by rule it should be **لَجَابَاتٌ**; unless it be originally a subst. used as an epithet, like as one says **إِمْرَأَةٌ كَلْبَةٌ**; or unless **لَجِبَةٌ** be a syn. of the sing. (S.) Sb says, that **لَجَابَاتٌ** is used as pl. because some of the Arabs used **لَجِبَةٌ** as sing. (TA.) — **اللَّجَبُ** [app. **اللَّجَبُ**, a quasi-pl. n.], occurring in the following words of a trad., **فَيَبْدُو أَمْثَالَ اللَّجَبِ مِنَ الذَّهَبِ**, is said to be pl. of **لَجِبَةٌ**: or it is **اللَّجَبُ**, like as **قِصْعٌ** is pl. of **قِصْعَةٌ**. (TA.) — In a trad. respecting Ed-Dejjál, according to one reading, occur the words, **بَلَجِيَّتِي الْبَابِ**: but Aboo-Moosà says, that the right reading is with **ف** [instead of the **ب**, and with **ي** before it: i.e. **بَلَجِيَّتِي الْبَابِ**: see art. **لَجَف**]. (TA.)

لَجِبَةٌ: }
لَجِبَةٌ: }
لَجِبَةٌ: } see **لَجِبَةٌ**.
لَجِبَةٌ: }
لَجِبَةٌ: }

مَلَجَابٌ *An arrow feathered, but without the point: (K:) pl. مَلَجَابِيٌّ. (TA.)* **مَلَجَابٌ** is the more common word; and the **ل** appears to be substituted for the **ن**. (ISd.)

لجح

لُجْحٌ *A thing in the lower part of a well, and of a valley, like what is called a دَخْلٌ: (S, K:) or, in the lower part of a well, and of a mountain, like a نَقْبٌ: (L:) originally لُجْحٌ, from which it is formed by transposition: (T:) pl. اللُّجْحَانُ. (L.)*

لجذ: see لجد.

لجد

1. **لَجَذٌ**, (L, K,) aor. ُ, (K,) inf. n. **لَجَذُ**; (L, K;) and **لَجَذٌ**, aor. ُ; (K;) *He ate (L, K) food. (L.) — He (a beast) began to pasture. (L, K.) — He (a beast) ate herbage: (L:) you say, when beasts have eaten herbage, لَجَذَ الْكَلْبُ: (S, L:) or ate it with the extremity of his tongue, (L, K,) it being such as did not allow him to take it with his teeth: (L:) accord. to As, لَجَذَهُ signifies i.q. لَسَهُ [he plucked it with the fore part of his mouth.] (S, L.) — He licked: in this sense, the inf. n. is **لَجَذٌ** and **لَجَذٌ**: (K:) you say, **لَجَذَ الْكَلْبُ الْإِنَاءَ**, inf. n. **لَجَذٌ** and **لَجَذٌ**, *the dog licked the vessel (AHát, S, K) inside: (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (S:) and لَجَذَ الْكَلْبُ the dog put his tongue into a vessel and lapped; as also لَجَدَ and لَجِنَ. (AA, L.) — He took little. (L, K.) — He asked often after having been given once: (K:) لَجَذَنِي, aor. ُ, inf. n. **لَجَذٌ**, signifies *he asked me, and did so much, after I had given him: (S:) or he asked me after he had asked me and I had given him: (AZ, L:) or he asked me, and did so much, after he had asked me and I had given him. (As, L.) — He instigated; incited; excited. (K.)***

لَجَاذٌ *Glue; syn. غَرَاءٌ [for which Freytag seems to have read إِغْرَاءٌ]. (K.)*

دَابَّةٌ مَلَجَاذٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K,) and the extremities of its teeth. (TA.)*

نَبْتُ مَجْلُوذٌ *A plant which the teeth cannot*

crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth. (L.)

[لجف]

لجم

لجن

See Supplement.]

لح

1. **لَحَّحَتْ عَيْنُهُ**, (S, L, K,) aor. **تَلَحَّحَ**, inf. n. **لَحَّحٌ**; (L;) and **لَحَّتْ**; (L;) [as also **لَحَّحَتْ**]; *His eyelids stuck together, by reason of a white thick matter collected in their corners: (S, L, K:) or, by reason of pain: or, by reason of many tears: (L:) the former is one of those verbs which retain their original forms, like ضَبِبَ in the phrase ضَبِبَ الْبَدَدُ, with the reduplication distinct: (S:) also, **لَحَّتْ عَيْنُهُ** his eye shed many tears, and its lids became thick, or rough; like **لَحَّحَتْ**. (L.) — **لَحَّتِ الْقَرَابَةُ بَيْنَنَا**, inf. n. **لَحٌّ**. (L.) *The relationship between us was close. (Aboo-Sa'eed, K.) See لَحٌّ.**

4. **الْح**, (inf. n. **إِلْحَاحٌ**, Mšb,) *It [a cloud] rained continually, or incessantly. (S, Mšb, K.) Hence the phrase **الْح عَلَى شَيْءٍ** [q.v. infra]. (Mšb.) — **الْح عَلَيْهِ**, (inf. n. **إِلْحَاحٌ**, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted, or harassed, him, (L,) in asking, (K,) in asking, (S, L,) or **فِي السُّؤَالِ**, (S, L,) or **بِالسُّؤَالَةِ**, (S, L, K.) **أَلْحَفَ**. (S, L, K.) *He pressed his creditor perseveringly, assiduously, or constantly. (L.) And **أَلْحَحْتُ عَلَى فُلَانٍ فِي الْإِتْبَاعِ حَتَّى اخْتَلَفْتُهُ**, i.e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA in art. **خَلَف**.) **الْح عَلَى شَيْءٍ** [and **فِي شَيْءٍ**] *He applied himself to a thing perseveringly, persistently, assiduously, or constantly, (Mšb,) or incessantly. (L.) He asked, begged, or petitioned, for a thing much, or frequently; as though he stuck to it. (L.) **الْح عَلَى غَيْبِهِ** [and **فِي غَيْبِهِ**] *He persevered, or persisted, in his error. (Mšb, art. **مدى**.) — It (a cloud) remained, or stayed, بِمَكَانٍ in a place; like **أَلْبَثَ**. (As, S.) — **الْح** † *He (a camel) was restive, or refractory, and would not move from his place; (S, L, K;) like as you say of a she-camel **خَلَّاتُ حَرَنَ**, (As, S,) and of a horse and the like **حَرَنَ**: (As:) and she (a camel) did the same; (L, K;) accord. to some, and so used in a trad. (TA.) — **الْحَتَّ الْمَطِيُّ** † *The beasts of carriage, or the*******

camels, were fatigued, and became slow, or tardy. (K.) — **لَحَّ** † It (a saddle of the kind called **قَتَب**, L, K, and a رَحْل, and a horse's saddle, L) wounded the back. (L, K.) See **مِلْحَاح**.

R. Q. 1. **لَحَّنُوا**, (K,) and **تَلَحَّنُوا**, (S, K,) They remained fixed, or firm, in their place; did not quit it. (S, K.) — **لَحَّنَ** He (a camel) stayed, and remained fixed, or firm. (L.) — Also **تَلَحَّلُوا** They became dispersed; formed by transposition from **تَلَحَّلُوا**. (L.)

R. Q. 2: See R. Q. 1.

هُوَ ابْنُ عَمِّي لَحًّا [He is my cousin on the father's side,] closely related: (S, K:) from the phrase **لَحَّحَتْ عَيْنُهُ**. (S.) Here **لَحَّا** is put in the acc. case as a denotative of state, because what precedes it is determinate. (S.) And you say **هُوَ ابْنُ عَمِّي لَحَّجًّا** [He is a cousin on the father's side,] closely related, (S, K,) in an indeterminate phrase employing **لَحَّجًّا** as an epithet to **عَمِّي**. (S.) You say the same in the case of the fem. and dual and pl.; (S;) making no difference between the sing. and dual and pl. and fem. (L.) **لَحَّ** says, that one says, [of two persons who are cousins, one to the other,] **هُمَا ابْنَا عَمِّي لَحَّجًّا**, and **لَحَّا**; and in like manner **هُمَا ابْنَا خَالَتِي لَحَّا**; but not **لَحَّا**; and in like manner **هُمَا ابْنَا خَالَتِي لَحَّا**, nor **لَحَّا**. (L.) When the **ابن** is not in the state termed **لَحَّ**, but is of the **عَشِيرَة**, you say **هُوَ ابْنُ عَمِّي الْكَلَالَة**, and **ابْنُ عَمِّي كَلَالَة**. (S, K.) [See also **دُنْيَا**; and the contr., **ظَهْرًا**.]

لَحَّح: see **لَحَّح** and **لَحَّح**.

لَحَّح (S, K) and **لَحَّح** (K) A strait, or confined, place. (S, K.) Also, **لَحَّح**, A valley with tangled, confused, intertwined, or complicated, trees, which stick together: or strait, or confined, and abounding with tangled trees, and stones. In both senses, applied to a place and a valley, it is also written **لَحَّح**, with **ح**. (L.) [See **لَحَّح**.]

لَحَّح [More, and most, importunate, pressing, persevering, &c.]. (TA, art. **خَفِيس**; see the same article in the present work.)

لَحَّح That stands still by reason of fatigue, and will not move from its place. (TA.) — A beast of carriage which, when it lies down, remains immovable, and will not be roused up. (L.)

مِلْحَاح A cloud continually, or incessantly, raining. (L.) — A man [very] importunate, pressing, persevering, assiduous, or constant, in asking, begging, petitioning, or seeking. (L.) — **رَحِي** **مِلْحَاح** عَلَى مَا تَطْحَنُهُ (S) A mill-stone that presses hard upon that which it grinds. (A.) —

مِلْحَاح † A saddle of the kind called **قَتَب** that wounds the back; (K;) that wounds the camel's withers; (S;) that sticks close to the camel's back, and wounds it; and in like manner a saddle of the kind called **رَحْل**, and a horse's saddle. (L.) — Whatever is slow, or tardy. (L.)

ل ح

1. **لَحَّبَ**, aor. -, (S, K,) inf. n. **لَحَّب**; (S;) and **لَحَّبَ**; (K;) He trod, and passed along, a road, such as is termed **لَحَّب**, (S, K,) or simply, a road. (TA.) So also **لَحَّبَ**. Lth. = **لَحَّبَ** and **لَحَّبَ** He smote him with a sword: (K:) or wounded him with it. (Th.) — **لَحَّبَ** and **لَحَّبَ** He made a mark, or impression, upon it. (K.) — He flogged him with whips, and made marks, or scars, upon him. (TA.) — **لَحَّبَ**, (inf. n. **لَحَّب**, TA,) He cut it (i.e. flesh-meat) lengthwise. (K.) — **لَحَّبَ** (inf. n. **لَحَّب**, TA,) He stripped off meat from the bone. (S, K.) — He (a butcher) took what was on the back of the slaughtered camel. (TA.) — He peeled a stick or the like, (S,) or anything. (TA.) — It (the portion next the back-bone, on either side, of a horse, (K,) or his rump, TA) was smooth, and sloping downwards: syn. **إِمْلَاسٌ فِي حُدُودٍ**. (K.) — **لَحَّبَ**, aor. -, inf. n. **لَحَّب**, It (a road) became conspicuous, clear, or open: (K:) as though it peeled [the surface of] the ground. (TA.) — **لَحَّبَ**, inf. n. **لَحَّب**, He made a road conspicuous, or clear. (K, TA.) So in the saying of Umm-Selmeh to 'Othmān, **لَا تُعَفِّ طَرِيقًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحَّبَهَا**. (TA.) = **لَحَّبَ** (inf. n. **لَحَّب**, TA,) † Inivit feminam. (K.) See **لَحَّب**. — **لَحَّبَ** He threw him down prostrate upon the ground. (K.) — **لَحَّبَ**, (inf. n. **لَحَّب**, TA,) He (a man) passed, or went along, through the land: (TA:) or he went right on, or straight on: (S, K:) or he hastened in his pace; went quickly. (K.) = **لَحَّبَ**, aor. -, [inf. n. **لَحَّب**,] He (a man) became emaciated by reason of old age, (S, K,) and weakness. (TA.)

2: } see 1.
8: }

لَحَّب and **لَحَّب** (S, K: the latter word of the measure **فَاعِل** in the sense of the measure **مَفْعُول**: i.e. **مَلْحُوب**: S) and **مَلْحُوب** (K) A conspicuous road: (S, K:) a wide, extended, road, that is not interrupted. (TA.)

لَحَّب A she-camel having little flesh in her back: (A'Obeyd, S, K:) originally, it seems, in the sense of **مَلْحُوب**, as though meaning "peeled"

by travel; and afterwards, its original attributive character being forgotten among a people, used without **س** [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

لَحَّب: see **لَحَّب**.

مَلْحُوب Anything with which a thing is cut or peeled: (S, K:) cutting, or sharp, iron. (TA.) — † A great reviler, or vilifier, of obscene tongue. (S, K.) — † A chaste, or an eloquent, tongue. (T.)

مَلْحُوب Smooth, and sloping downwards: an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voce **قَصَب**.] — A man of little flesh; emaciated: as though peeled. (TA.)

مَلْحُوب Cut in pieces: syn. **مُقَطَّع**. (S.) — See **لَحَّب**.

ل ح

1. **لَحَّت**, aor. -, (inf. n. **لَحَّت**, TA,) He beat, struck, or smote, a person with a staff, or stick. (K.) = **لَحَّت**, aor. -, (inf. n. **لَحَّت**, TA,) He peeled, or unbarked, a staff, or stick: (K:) or saved it, and peeled, or unbarked it: as also **لَحَّت**. (IAqr.) — **لَحَّت** هَذَا رَجُلٌ لَا يَضِيرُكَ عَلَيْهِ نَحْتًا مَا يَزِيدُكَ عَلَيْهِ نَحْتًا لِلشَّعْرِ وَلِحْتًا لَهُ expl. by **لَحَّت** and **لَحَّت** † [This is a man than whom none will be more useful to thee in the trimming of verses: **يَضِيرُكَ**, which is written without the syll. points, is probably a mistake for **يَضُرُّكَ**: see art. **ضَر**.] (IAqr.) — **لَحَّتْ** بِالْعَذَلِ, aor. -, inf. n. **لَحَّتْ**, [He trimmed him with reproof]: a phrase similar to that immediately preceding. (TA, app. from IAqr.) — **لَحَّتْ**, aor. -, inf. n. **لَحَّتْ**, † He took what he had, leaving him nothing; as also **لَحَّتْ**. (TA.) = **لَحَّتْ** Inivit puellam: as also **لَحَّتْ**, but this latter is not so well known. (TA, art. **نَحَّت**.)

لَحَّتْ **بَرْدٌ بَرْدٌ بَحْتٌ لَحَّتْ** (Sgh, K;) [i.e., Vehement, or intense, cold: see **بَحْتٌ**: and see also **لَحَّتْ**.] **لَحَّتْ** is here a mere imitative sequent. (TA.)

ل ح

1. **لَحَّجَ** aor. -, (inf. n. **لَحَّجَ**, S,) It (a sword, S, K, or other thing, S) stuck fast in the scabbard, (S, K,) and would not come forth; like **لَحَّجَ** (S, K,) and would not come forth; like **لَحَّجَ**. (S.) — **لَحَّجَ** فِي الإصْبَعِ The seqlring stuck fast upon his finger. (A.) — **لَحَّجَ** بَيْنَهُمُ Evil stuck fast between, or among, them. (TA.) — **لَحَّجَ** بِمَكَانٍ He clave fast to a place; kept fast, or close, to it. (TA.) — **لَحَّجَ** فِي الأَمْرِ

He entered into an affair and became entangled in it so that he could not extricate himself.

(TA.) — لَحَجَّ إِلَيْهِ، aor. -, inf. n. لَحَجٌّ; and لَحَجَّ إِلَيْهِ; *He inclined to him, or it.* (TA.)

By the following words of Ru-beh,

• أَوْ تَلَحَّجَّ الْأَسْنُ مِنَّا مَلَحَجًا •

is meant, *Or tongues speak of us, and incline from what is good to that which is bad.* (L.)

[For منها, in the L, I have substituted مِنَّا. لَحَجَّ إِلَيْهِ seems to be an inf. n.] — لَحَجَّ إِلَيْهِ، [and لَحَجَّ إِلَيْهِ، Golius, from Ibn-Maaroof,] *He had recourse to him or it for protection or concealment.* (K.) — لَحَجَّ It (a thing) became strait, narrow, or confined. (TA.)

2. تَلَحَّجَّ عَلَيْهِ الْخَبْرَ، inf. n. تَلَحُّجٌّ; and لَحَجَّ عَلَيْهِ، inf. n. لَحُوجَةٌ; *He rendered the news, or information, confused to him, and told him something different from that which was in his mind:* (S, K.) or the phrase with the former verb signifies *he told him news, or a piece of information, different from that which was in his mind;* and that with the latter verb, *he rendered the news, or information, confused to him.* (Az.) See 5.

4. الْحَجَّ إِلَيْهِ، *He caused him to incline to him, or it.* (TA.) — الْحَجَّ إِلَيْهِ، (K.) and لَحَجَّ إِلَيْهِ، (S, K.) *He constrained, compelled, or necessitated, him to have recourse to, or to do, it.* (S, K.)

5. لَحَجَّ عَلَيْهِ الْأَمْرَ، and تَلَحَّجَّ عَلَيْهِ، *He represented the affair to him not as it was in his mind.* (L.) See 2.

8: see 1 and 4.

10: اسْتَلَحَّجَّ الْبَابَ [app. *He found the door stuck fast*]: (A:) [but I think it not improbable that the right reading is الْبَابَ; and the meaning, *the door stuck fast*].

Q. Q. 1. لَحُوجَةٌ: see 2 and 5.

لَحَجَّ: see لَحَجَّ.

لَحَجَّ A strait, narrow, or confined, place. (S, K.)

مَلَحَجَّ (K) and مَلَحَجَّ (A, S, K) A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (A, S, K.) — مَلَحَجَّ Strait, narrow, or confined, places. (S, K.) — مَلَحَجَّ Narrow roads in mountains. (TA.)

خَطَّةٌ مَلُوحَجَةٌ A confused and crooked business. (L.)

قَفْلٌ مُلَحَّجٌ A lock that is not [or, app., that cannot be] opened. (A.)

مَلَحَجَّ see مَلَحَجَّ.

لحد

1. لَحَدَّ (A) and لَحَدَّ (L, K) † *He, or it, (as an arrow, A) declined, or deviated, from the right course:* (A, L, K:) and also *he, or it, inclined:* you say لَحَدَّ إِلَيْهِ، (A, L, K,) aor. -; (L:) and لَحَدَّ (A;) and لَحَدَّ (S, L, K;) *he, or it, inclined to him, or it.* (A, L, K.) Some read, [in the Kur xvi. 105,] لِسَانُ الَّذِي † [The tongue of him unto whom they incline]. (S.) — لَحَدَّ فِي الدِّينِ (S, A, L, Mṣb;) and لَحَدَّ فِيهِ، (S, L, Mṣb,) aor. -; (L:) † *He deviated, or swerved, from the right way, with respect to religion:* (S, A, L:) *he impugned religion.* (Mṣb.) — لَحَدَّ فِي الْحَرَمِ † *He relinquished, or forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple or territory of Mekkeh;* (L, K;) and *inclined to do wrong, wrongfully, unjustly, or injuriously:* (L:) or *he did wrong, wrongfully, unjustly, or injuriously, therein;* (S, L, K;) and *so opposed others:* (Fr, L:) or *he associated others with God, therein;* expl. by أَشْرَكَ بِاللَّهِ: so in the K and Baṣā'ir: in the latter as on the authority of Zj: or *he doubted respecting God, therein:* so in the L and other lexicons, as on the authority of Zj: (TA:) or *he hoarded up corn in expectation of its becoming dear, therein;* (L, K;) a meaning taken from a trad. of 'Omar; (L:) but this is merely a kind of wrong-doing: (TA:) or *he desecrated it, and violated its sanctity.* (Mṣb.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يَرُدَّ فِيهِ وَإِنَّمَا يَطْلُمُ، i.e. لِحَادًا يَطْلُمُ، the ب being redundant. (S, L.) — لَحَدَّ الْقَبْرَ، aor. -, (inf. n. لَحَدٌّ; L,) and لَحَدَّ (A, L, K;) and لَحَدَّ (S, L, K;) and لَحَدَّ لَهُ، and لَحَدَّ لَهُ (S, Mṣb;) *He made a لَحَدَّ to the grave.* (S, A, L, K.) — لَحَدَّ آتَمَيْتَ، aor. -, inf. n. لَحَدٌّ; and لَحَدَّ (S, L, K.) — لَحَدَّ لَهُ، and لَحَدَّ لَهُ (S, Mṣb;) *He made a لَحَدَّ for the corpse:* or لَحَدَّ has this signification; (L;) and in like manner, لَحَدَّ لَهُ لَحَدًا، and لَحَدَّ لَهُ لَحَدًا، *he dug a لَحَدَّ for him:* (A, Mgh, Mṣb:) and لَحَدَّهُ، *he buried him;* (L, K;) or *put him into a لَحَد;* and so لَحَدَّهُ. (Mgh, Mṣb.)

3. لَحَدَّهُ † *He behaved towards him in a crooked, or perverse, manner, the latter doing the same.* (K, TA.)

4. لَحَدَّ: see 1, throughout. — † *He disputed; altercated; wrangled.* (A'Obeyd, L, Mṣb, K.) — † *He brought a reproach upon him, or held him in light estimation, or despised him, and said of him what was false:* (K:)

or *he held his clemency, or forbearance, or intellect, (جُلْمَ،) in light estimation; or despised it; as also أَلْهَدَّ بِهِ.* (L.)

8. لَحَدَّ إِلَيْهِ † *He had recourse, or betook himself, to it, or him, for refuge, protection, concealment, covert, or lodging.* (A.)

لَحَدَّ (S, A, L, Mṣb, K) and لَحَدَّ (S, L, Mṣb, K) and لَحَدَّ (El-Baṣā'ir) and لَحَدَّ (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) *A trench or an oblong excavation, in the side of a grave; a lateral hollow of a grave;* (S, A, L, Mṣb, K;) *which is the place of the corpse:* what is called ضَرْبَةٌ and ضَرْبَةٌ is in the middle: (L:) pl. (of the first, Mṣb) and (of the second, Mṣb) لِحَادٌ. (L, Mṣb, K.) Accord. to some, لَحَدَّ used in this sense is tropical; from لَحَدَّ and لَحَدَّ signifying "he inclined, or declined." (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيدٌ.]

لَحَدَّ and لَحَدَّ: see لَحَدَّ.

لَحَدَّ: see لَحَدَّ.

لَحَدَّ act. part. n. of 4, q.v.: † *One who deviates, or swerves, from the truth, and introduces into it that which does not belong to it:* (ISk, L:) *an impugner of religion:* (Mṣb in art. زندق:) pl. لِحَادُونَ (Mṣb) [and مَلَحِدَةٌ]. Some apply the appellation of لِحَادُونَ especially to the *Bāṭinees* (الباطنية), who assert that the Kur-án has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Mṣb.)

لَحَدَّ: see لَحَدَّ.

لَحَدَّ لَهُ (A, K) and لَحَدَّ (S, A,) or لَحَدَّ (L,) and لَحَدَّ (K,) *A grave having a لَحَدَّ made to it.* (S, A, L, K.) — See لَحَدَّ.

لَحَدَّ † *A place to which one has recourse for refuge, protection, concealment, covert, or lodging; a place of refuge; an asylum:* (S, Mṣb, K:) so called because one turns aside to it. (S.)

لحس

1. لَحَسَهُ، (S, Mgh, Mṣb, K,) or لَحَسَهُ، (A,) aor. -, (S, Mṣb, K,) inf. n. لَحْسٌ (S, A, Mṣb, K) and لَحَسَ (A, K) and لَحَسَهُ and لَحَسَهُ، (Yaṣkoob, S, K,) the last mentioned by ISk, (TA,) *He licked it;* (S, A, K, TA;) namely, a bowl, (S, K,) and a vessel: (S:) لَحَسَهُ is with the tongue: (S, K:) or لَحَسَهُ

signifies *he took what was upon it*, (Mgh,) or *what adhered to its sides*, (Mṣb,) *with his tongue or his finger*; (Mgh, Mṣb;) the suffixed pronoun referring to a bowl (Mgh, Mṣb) or some other thing: (Mgh:) and *he took it (a thing) with his tongue*. (TA.) It is said in a proverb, *أَسْرَعُ مِنْ نَحْسِ الْكَلْبِ أَنْفَهُ* [Quicker than the dog's licking his nose]. (S, A.) See also *مَنْحَسٌ*, below. — *لَحِيسَ الدَّوْدِ الصُّوفِ*, (A, Mgh, Mṣb,) in measure like *لَيْسَ*, (Mgh,) or *لَحَسَ*, like *مَنْعَ*, (K,) inf. n. *لَحَسَ*, (Mgh, Mṣb, K,) *The worms ate the wool*: (Mgh, Mṣb, K:) and in like manner, *لَحَسَ الْجَرَادُ الْخَضِرَ*, (A, K) and *الشَّجَرَ*, (TA,) *the locusts ate the green plants (K) and the trees*. (TA.)

4. *لَحَسَتِ الْأَرْضُ* † *The land produced plants, or herbage*: (S:) or *began to produce leguminous plants*: (K:) or *produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything*: (TA:) or *produced what the beasts of carriage might lick or eat (مَا تَلَحَّسَهُ)*: (A, TA:) or [became in such a state that] *the beasts of carriage licked or ate (لَحَسَتْ) its plants, or herbage*. (Sgh, K.) = *لَحَسَ الْهَيْشِيَّةَ* † *He pastured the camels or sheep or goats with the least pasturing*. (K.)

8. *لَحَسَ مِنْهُ حَقَّهُ* † *He took from him his (the former's, A) right, or due*. (A, K.)

لَحَسَةٌ: see 1. [Accord. to analogy, it is an inf. n. of un.]

لَحَسَةٌ [The quantity that one takes by one lick with the tongue. Hence the saying,] *مَا لَكَ عِنْدِي لَحَسَةٌ* *I have not anything for thee, or belonging to thee*. (TA.) — See also 1.

لَحُوسٌ: } see *مِنْحَسٌ*.
لَحُوسٌ: }

لَحَّاسٌ A man who licks much what comes to him. (TA.) — *لَحَّاسَةٌ* A moth-worm, that eats wool; syn. *عَتَّةٌ*. (TA.) — A lioness. (K.)

لَحِيسَةٌ † *A distressful, or calamitous, year*; (K;) *a year that consumes all the herbage*: (A, TA:) and *لَوَاحِيسٌ*, [the pl., *لَحِيسٌ*, being understood,] *distressful, or calamitous, years*. (A, TA.)

لَحُوسٌ: see *مِنْحَسٌ*.

مِنْحَسٌ is a noun of place; [signifying *A place of licking*; &c.]; as well as an inf. n.: and in both cases it has *مَلَاحِيسٌ* for pl. (IJ.) You say, *بِمَلَاحِيسِ الْبَقَرِ*, (S, A, K,) or *بِمَلَاحِيسِ الْبَقَرِ أَوْلَادَهَا*, (TA,) meaning, † *I left him in the places where the wild cows lick their young ones (S, ISd, A, K) from the membranes in which they are born: (ISd, TA:) or in a desert place,*

(S,) or *in a desert, or materless desert, (ISd, A, TA,) so that it was not known where he was; (S;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying* *بِمَبَاحِثِ الْبَقَرِ*; (S;) and is that which ISd holds to be the right: (TA:) in the latter, *مَلَاحِيسٌ* is an inf. n., in the pl. form, which is strange; because it governs *أَوْلَادَ* in the accus. case; and a prefixed noun [مَوَاضِعَ] is understood before it: (IJ:) some relate the saying differently, thus, *بِمَلَاحِيسِ الْبَقَرِ أَوْلَادَهَا*, meaning, [in the place of the cows' licking their young ones]; (K;) because [some hold that] an inf. n. of the measure *مَفْعَلٌ* has no pl. (TA.)

مِنْحَسٌ: see *مِنْحَسٌ*.

مِنْحَسٌ † *Greedy*; as also *نَحُوسٌ* (K) and *لَحُوسٌ* and *مِنْحَسٌ*: (TA:) and one who takes everything that he can: (K:) or a greedy man, who takes everything that he can: (A:) one who takes everything that appears to him: (TA:) [originally, a lick-dish:] and [in like manner] † *لَحُوسٌ* † *a man who seeks after sweets, like the fly*. (A, K.) — Also, † *Courageous*: (K:) as though an eater of everything that rose up to him. (TA.)

لحس

2. *لَحَسَهُ* see *لَحَسَهُ*.

لحظ

1. *لَحَظَهُ*, (S, K,) or *لَحَظَهُ بِالْعَيْنِ*, (Mṣb,) and *لَحَظَ إِلَيْهِ*, (S, Mṣb, K,) aor. *لَحَظَ*, inf. n. *لَحَظٌ* (Mṣb, K) and *لَحَظَانٌ*, (K,) *He looked at him from the outer angle of the eye, (S, Mṣb, K,) to the right or left, (Mṣb, TA,) with more turning of the face than is denoted by شَرَّزَ*; (Mṣb, K;) or *without turning the face*: (TA:) or *he watched him with the eye*: (Mṣb:) and hence *مَلَاحَظَةٌ*, of the measure *مَفَاعَلَةٌ*, (K, TA,) explained by Az as signifying a man's looking from the outer angle of either eye. (TA.)

3. *مَلَاحَظَةٌ*, (S, Mṣb,) inf. n. *مَلَاحَظَةٌ* (Mṣb, K) and *لَحَاظٌ*, (S, Mṣb,) [i.q. *لَحَظَةٌ*, q.v. — And hence,] † *He regarded him; had regard, or an eye, to him; paid regard, or consideration, to him; he regarded it, [namely, an affair,] or attended to it; syn. رَاعَاهُ*. (S, Mṣb, TA.) — [And † *He, or it, had a relation, or an analogy, to him, or it.*]

6. *تَلَاحَظُوا* (TA) *They turned their eyes, [each looking from the outer angle of his eye,] one towards another*. (K, L.) — [And hence, † *They regarded one another; had regard, or an eye, one to another; paid regard, or consideration, one to another.* — And † *They had a mutual relation, or analogy.*]

لَحَاظٌ: see *لَحَاظٌ*.

لَحَاظَةٌ A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear: pl. *لَحَاظَاتٌ*: the dim. is *لَحَاظِيَّةٌ*. (TA.) Hence the saying *جَلَسْتُ عِنْدَهُ لَحَاظَةً* *I sat with him the like of [the time occupied by] a look from the outer angle of the eye*. (TA.) And *فِي لَحَاظَةٍ* [In the twinkling of an eye]. (K in art. *سَرَعٌ*; &c.)

لَحَاظٌ, (S, Mṣb, K,) with fet-ḥ, (S, Mṣb,) like *سَحَابٌ*, (K,) or *لَحَاظٌ*, (T, IB, Mgh, Mṣb,) with kesr, (T, IB, Mṣb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of *لَحَاظٌ*, (S,) *The outer angle of the eye, (T, S, Mgh, &c.,) next the part between the eye and the ear; (T, Mgh, Mṣb;) as also لَحَاظٌ*: pl. of the former *لَحَاظٌ*: and of the latter *لَحَاظٌ*. (TA.) You say, *فَتَتَتْهُ بِلَحَاظِهَا*, [She captivated his heart with the outer angle of her eye], and *بِأَلْحَاظِهَا* [with the outer angles of her eyes]. (TA.)

لَحَاظٌ: see *لَحَاظٌ*.

هُوَ لَحِيظٌ فُلَانٌ † *Like*. (K.) You say, *هُوَ لَحِيظٌ فُلَانٌ* † *He is the like of such a one*. (TA.)

رَجُلٌ لَحَاظٌ [A man who has a habit of looking from the outer angle of the eye]. (TA.)

مَلَحَظٌ syn. with [the inf. n.] *لَحَظٌ*: or it signifies *مَوْضِعٌ لَحَظٌ* [i.e. the place at which one looks from the outer angle of the eye]: pl. *مَلَاحِظٌ*. (TA.)

[*مُنْحَوِظٌ* † *Regarded; had in view.*]

† *أَحْوَالُهُمْ مُتَلَاحِظَةٌ* [Their states, or conditions, are similar; such as have mutual relation, or analogy]. (TA.)

لحف

لحقن

لحك

لحم

لحن

لحي

See Supplement.]

لح

1. *لَحَّ*, (S, L, K,) aor. *لَحَّ*, inf. n. *لَحٌّ* and *لَحِيخٌ*, (L,) *His eye shed copious tears*, (S, L, K,) and *its lids became rough*. (L.) — *لَحَّ*, as also *لَحَّحَتْ*, *His eyelids stuck together, by reason of a white thick matter collected in their corners*. (L.) See *لَحَّ*. — *لَحَّ فِي كَلَامِهِ*. [aor., accord. to analogy, - ,] *He was obscure and barbarous in his speech*. (K.)

8. **التخ عليهم أمرهم** Their affair, or case, became confused, or perplexed, to them. (S, K.)
 — **التخ** It (herbage) became tangled, or luxuriant. (S, K.)

لغة Obscureness and barbarousness in speech. (TA.) = A dirty, stinking, woman. (K.)

وَادٍ لَاحٍ (Aṣ, Ibn-Ma'een, K,) and **لَاخٍ** (K,) or this is incorrect, (Ibn-Ma'een,) A valley having intricate defiles, or narrow passes: (K:) or, abounding with trees, and intricate; as also **مُتَلَخٍ**: (L:) or, intricate by reason of its trees: (Aṣ:) or it is **لَاخٍ**, without teshdeed, [i.e. **لَاخٍ**, or, as its derivation presently mentioned implies, (Sh, K,) from **الَلَخَى**, distorted (L, K) [but in the former written **الَلَخَاءُ**] in the mouth. (L.)
 — **جَوْفٌ لَاحٍ** A deep valley. (IAṣr.)

لُخْلَخَانِي (S, K,) fem. with **ة**, (L,) A man whose speech, or utterance, is characterized by what is termed **لُخْلَخَانِيَّة**, or barbarousness, or vitiousness, &c.: (L:) not chaste in speech, or utterance. (S, K.)

لُخْلَخَانِيَّة A barbarousness, or vitiousness, in speech, or utterance; a want of chasteness therein; an impotence, or impediment, or a difficulty, therein. (AO, S, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Omán; as when they say, for **مَا سَاءَ اللَّهُ**, **مَا سَاءَ اللَّهُ**: (Eth-Tha'álibee:) or is derived from **لُخْلَخَانُ**, the name of a tribe; or, as some say, of a place. (L.) **نَظَرَ فُلَانٌ نَظْرَ اللُّخْلَخَانِيَّةِ** Such a one looked with the look of barbarians, or foreigners; or, of those who are barbarous in speech. (Aṣ.)

مُتَلَخٍ (S, K,) vulg. **مُتَلَخٌ** (S,) or **مُتَلَخٌ**, (as in some copies of the S and K,) but this should not be said, (K,) A drunken man confused in his intellect, (S, L,) and not understanding anything: (L:) or, full of drink; (K;) as also **مُرْتَخٌ**. (TA in art. رَخ.) — See **لَاخٍ**.

لخب

1. **لَخَبَ** He slapped a person; struck him with the open hand. (K.) = **لَخَبَ**, aor. **لَخَبَ** and **لَخَبَ**, (inf. n. **لُخْبٌ**, TA,) Inivit feminam: (Kr, K:) but the word commonly known, related by Yaḥkoob and others, is **نَخَبَ**. (ISd.)

3. **لَاخِيَّة**, inf. n. **مُلاخِيَّة** (and **لُخَابٌ**, TA), He slapped him, being also slapped by him. (K.)

لُخْبٌ The trees which produce what is called **مُغَلٌ**, q.v. (K.)

مُتَلَخٌ One who is slapped much, or violently, in altercations. (K.)

لخت

لُخْتُ Great, or big, in body: (Lth, Sgh, and some copies of the K:) or great, or big, and corpulent. (So in the other copies of the K.) — A woman in whom the division between the vagina and the rectum has been broken through; syn. **مُفْضَاةٌ**. (K.) — **حَرٌّ سَخْتُ لُخْتُ** Vehement, or intense, heat. (Lth, K.) [See also **سَخْتُ**: and see **لُخْتُ**.] Thought by ISd to be arabicized. (TA.)

لخص

2: **لَخَّصَهُ**, (A, TA,) inf. n. **تَلْخِيسٌ**, (S, A, K,) He explained, expounded, or interpreted, it; (S, A, K;) he made it clear; (A, K;) namely, language: (A:) **تَلْخِيسٌ** and **تَبْيِينٌ** and **شَرْحٌ** and **تَخْلِيسٌ** all signify the same: (A:) he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain; namely, a thing; as also **لَخَّصَهُ**. (TA.) You say, **لَخَّصْ لِي خَبْرَكَ** Explain thou to me thy news, or information, thing after thing. (TA.) And it is said in a trad. of 'Alee, **قَعَدَ تَلْخِيسٍ مَا أَتَبَسَ**, **عَلَى غَيْرِهِ** He sat to make clear what was confused and dubious to others. (TA.) — He made it near: [the inf. n. being explained in the TA by **التقريب**; but I incline to think that this is a mistranscription, for **التعريب**; and that the meaning is, he made it clear, plain, distinct, or perspicuous:] he abridged it: he restricted, or limited, himself in it, namely, a saying, and abridged of it what was needful. (TA.)

مُلْخَصٌ The sum or result or conclusion [of a thing]. (TA.)

[لخف]

لخر

لخن

لخي

See Supplement.]

لد

1. **لَدَّ**, originally **لَدِدٌ**, (second pers. **لَدِدْتُ**, L,) aor. **لَدَّ**, (L, Mṣb,) inf. n. **لَدِدٌ** (S, A, L, Mṣb,) He was violent, or vehement, in contention, or altercation; in dispute; in litigation. (S, A, L, Mṣb.) — **لَدَّهُ**, (S, L, Mṣb, K,) aor. **لَدَّ**, (S, L, Mṣb,) inf. n. **لَدَّ**, (L, Mṣb,) He overcame him in contention, or altercation; in dispute; in litigation: (S,* L, K:*) or he opposed him violently, or vehemently, in contention, or altercation; in dispute; in litigation. (Mṣb.) **لَدِدْتُ**, (in some copies of the K, **لَدِدْتُ**) inf. n. **لَدِدٌ**, (IKtt, L: in the K, **لَدَّ**;) Thou becamest such as is called

[violent, or vehement, in contention, &c.]. (IKtt, L, K.) — **لَدَّهُ عَنِ الأَمْرِ**, (inf. n. **لَدَّ**, L,) He restrained, withheld, debarred, hindered, or prevented, him from doing the thing: (L, K:*) he made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; like **رَدَّهُ**: (T and L, art. رَد:) of the dial. of Hudheyl. (L.) = **لَدَّهُ**, (K,) or **لَدَّهُ باللُدود**, (M,) aor. **لَدَّ**, (L,) inf. n. **لَدَّ** and **لُدودٌ**; (M, K;) and **الدَّه**; (S, L, K;) and **لَدَّهُ اللدود**; (M, L, K;) He administered to him the medicine, or draught, termed **لُدود**. (S,* M, L, K:*) The action termed **لَدَّهُ** is the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth. (Fr, L.) — **لَدَّ** He had a medicine, or draught, of the kind termed **لُدود** administered to him. (S, L, K.) See also 8. — **لَدَدْتُهُمُ النَّصِيحَةَ** I administered to them sincere, or faithful, advice, or counsel, like as one administers the medicine, or draught, termed **لُدود**. (L.)

2. **لَدَّ بِهِ** i.q. **لَدَّ بِهِ**, (L, K,) i.e., He rendered him notorious, or infamous. (L.)

3. **لَدَّوهُ**, inf. n. **لَدَادٌ** (A, Mṣb) and **مُلَادَةٌ**, (A,) He contended with him violently, or vehemently, in an altercation; in a dispute; in a litigation. (A, Mṣb.) — **مَا زِلْتُ الأُدَّ عَنْكَ** I ceased not to repel from thee; or, to defend thee. (S.)

4. **الدَّه** He found him to be such as is called **أَلَدٌ** [violent, or vehement, in contention, &c.]. (TA.) — **الدَّه بِهِ** He opposed him in contention, or altercation; in dispute; in litigation. (TA.) See also 1 and 3.

5. **لَدَّدَ** He turned his face to the right and left, (S, L, K,) in confusion, perplexity, or amazement: (L, K:) from **اللديدان** signifying "the two sides" of the neck. (S, L.) — He tarried, or waited, in expectation. (K, TA.)

8. **التد**, (S, L, K,) and **التد لدوداً**, (S, L,) He swallowed a medicine, or draught, of the kind termed **لُدود**. (S,* L,* K.) See also **لَدَّ**. = **لَدَّهُ** He declined from him, or it. (K.)

لَدَّ: see **لَادٌ**. — A [sack of the kind called] **لَدَّ**: (S, L, K:) like **لَبِيدٌ**. (TA.)

لُدودٌ: see **لَادٌ**. = **لُدودٌ** and **لُدِيدٌ** A medicine (or draught, Aṣ, L) that is poured into one of the two sides of the mouth (Aṣ, S, L, K) by means of the instrument called **مُسْعَطٌ**: (L, K:) pl. **الأدَّة**: (S, L, K:) from **اللديدان** signifying "the two sides" of a valley. (S, L.) It is said in a proverb, **جَرَى مِنْهُ مَجْرَى اللدود** [It acted upon him, or affected him, like the medicine,

or draught, termed **لُدود**; i.e., unpleasantly, or disagreeably]. (ISk, S.) See Freytag's Arab. Prov. i. 282

لُدِيد: see **لُدُود**. — **لُدِيدَانِ** The two sides of a valley: (S, A, L:) each of them is called **لُدِيد**: (L:) and the two sides of the neck, (S, A, L, K,) below the ears: (L, K:) or the two lateral muscles of the neck: (M, L:) the two sides of the mouth: (A, L:) and of the penis: (L:) and (as some say, L) of anything: (L, K:) pl. **اللدِّدَة**: (S, L, K:) and **لُدِيد**, accord. to AA, signifies the outside of the neck. (L.) — See **لَاد**.

لَاد and **لُدُود** (S, L, Mṣb, K,) the latter having an intensive sense, and **لُد**, which is an inf. n. used as an epithet [and therefore also intensive], (Mṣb,) A man who overcomes in contention, or altercation; in dispute; in litigation: (S, L, K:) or, who opposes violently, or vehemently, and very violently, or vehemently, in contention, or altercation; in dispute; in litigation: (Mṣb:) and **اللد** (S, L, Mṣb, K) and **اللدِّد** and **اللدِّدَة** (S, L, K) a man violent, or vehement, in contention, or altercation; in dispute; in litigation: (S, L, Mṣb:) or difficult therein, and vehement in war: (IKṭt:) or a contentious, disputatious, or litigious, (L,) and tenacious adversary, who will not incline to the truth: (L, K:) the fem. of **اللد** is **اللدَّة**: (L, Mṣb:) and the pl. **اللد** (S, L, Mṣb, K) and **اللدِّد**: (L, K:) the **ا** in **اللدِّد** and the **ي** in **اللدِّدَة** are letters of quasi-coördination, [i.e., added to render those two words quasi-coordinate to **سَفَرَجَل**,] as is shown by the two dāls being not incorporated by idghām; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coördination when the word has another augmentative letter: (IJ, L:) the dim. of **اللدِّد** is **اللدِّدَة**, because it is originally **اللد**, the **ن** being added to render it quasi-coördinate to **سَفَرَجَل**. (S, L.) **قَوْمًا لُدًّا** in the Kṣur, [xix. 97,] is said to signify A people who are adversaries perverted from the truth: or, who are deaf to the truth. (L.) You say also, **هُوَ لُدِيد** [assimilating the second epithet in form to the first, He is strong, and one who overcomes in contention, &c.] (A.)

لَاد: see **اللد** and **اللدِّد** and **اللدِّدَة**.

مَلْدُود A man who has had a medicine, or draught, of the kind termed **لُدود** administered to him. (S, L, K.)

اللدِّدَة † The neck. (A, L, K.)

مَا لِي عَنْهُ مَلْدٌ I have no way of avoiding, or escaping, it: (S, L, K:) as also **مُحْتَد**. (S, L.)

لُدِب
1 and 3. **لَادِب** and **لَدِب**: see **لَدِب**.

[لُدس
لُدغ
لُدم
لُدن

See Supplement.]

لد

1. **لَدِبْتُ**, (T, M, L, Mṣb, K,) second per. **لَدِبْتُ**, (Mṣb,) aor. **يَلْدُ**, (T, Mṣb,) inf. n. **لَدَاة** (A, L, Mṣb) and **لَدَاؤ** (Mṣb) and **لَدَّة**: (A;) and **لَدَّ**, inf. n. **لَدَّاد**: (A;) It (a thing) was, or became **لَدِيد** [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; see **لَدَّة**, below; and see **طَاب**]; (T, M, L, Mṣb, K;) an object of desire, or a thing desired. (L.) — **لَدَّه**, (M, L, K,) first pers. **لَدِدْتُ**, (T, S, Mṣb,) aor. **يَلْدُ**, (T, M, L, Mṣb,) inf. n. **لَدَّ** (M, L) and **لَدَّة** (Mṣb) and **لَدَاؤ** and **لَدَاة**, (S, M, L, K,) He found it **لَدِيد** [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; he delighted in it; he took pleasure, or delight, in it]; (S, L, Mṣb, K;) as also **لَدَّه**, and **لَدَّه**, and **لَدَّه**, and **لَدَّه**: (M, K:) or he counted, accounted, reckoned, or esteemed, it pleasant, &c.; (L;) as also **لَدَّه**, and **لَدَّه**, and **لَدَّه**, (A, L,) and **لَدَّه**: (S, L, Mṣb:) and **لَدِدْتُ** and **لَدِدْتُ** and **لَدِدْتُ** are syn.; (En-Nadr, T, L;) and so are **لَدَّدْتُ** and **لَدَّدْتُ**. (S, L, Mṣb.) — **لَدَّدْتُ**, and **لَدَّدْتُ**, [and **لَدَّدْتُ**, (see an ex. of its act. part. n. voce **مُرِد**, in art. **رَد**.)] This is of the things that please, or delight, me. (A.)

- 2: see 1.
- 3. **لَدَاد** and **مَلَادَة**, inf. n. **لَدَاد**, **لَاد** الرَّجُلِ **أَمْرَاتَهُ**, [The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her,] on the occasion of contact in the act of concubitus. (A.) See also 6.
- 4: see 1.
- 5. **تَلَدَّدْتُ** [I became pleased, or delighted; or I pleased, or delighted, myself]. (A.) — See also 1.
- 6. **تَلَدَّدَا** [They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.) See also 3.
- 8: see 1.
- 10: see 1. — **استلذ** also signifies He experienced pleasure, or delight.]

لُد Sleep. (IAgr, T, S, L, K.) — See also **لَدِيد** and **لَدَّة**.

لَدَّة Pleasure; delight; contr. of **اللد**; (M, L, K;) so explained because it happens not save to one who is of sound constitution, free from pains; *syn. with شهوة* [in one of the senses of this latter word], or nearly so: (TA:) pleasantness; delightfulness; deliciousness; lusciousness, sweetness: (the Lexicons passim: see the intrans. v. **لَدَّ**, of which it is an inf. n.) pl. **لَدَات**. (S, L, Mṣb, K.) — **لَدَوِي**, of the measure **فَعْلِي**, also signifies the same as **لَدَّة**, and is formed by the change of one of the two dhāls into **و**; [in the **ل ي**]; a change similar to that in **تَقَضَّى**. (L.) It occurs in a trad. of 'Aīsheh, relating to the present world, **قَدْ مَضَى لَدَوَاهَا وَبَقِيَ بَلَوَاهَا**, [Its pleasure, or delight, or pleasantness, or delightfulness, hath passed away, and its probation remaineth]. (L.) — Also **لَدَّة** and **لَدَاة** and **لَدَوِي** and **لَدِيد** The eating and drinking in a state of ease, comfort, or pleasure, and competence. (IAgr, T, L.) — See **لَدِيد**.

لَدِيد and **لَدَّ** are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. **لَدَّ**, (L,) signifying Pleasant, delightful, delicious, luscious, sweet, or savoury; (the Lexicons passim;) desirable, or desired: (L:) pl. of both, **لَدَاد**; and of the latter, [or of both,] **لَدَّ**. (M, K.) — **كَأَسْ لَدَّة** and **لَدَّ**, (S, M, L,) and **لَدِيد** (M, L,) and **لَدَّ**, (A,) A pleasant, delightful, delicious, luscious, sweet, or savoury, beverage, or wine, and cup of beverage, or wine, and thing]. — [You say] **لَهُ عَيْشٌ لَدَّ** [He has a pleasant, or delightful, life]: and **مِنْ لَدَّ** **عَيْشٍ** [He is in a pleasant, or delightful, state of life]. (A.) — **رَجُلٌ لَدَّ** A man of pleasant, or delightful, conversation, or discourse. (A.) — A man in the enjoyment of pleasure, or delight: (M, L:) and **اللدَّة** [pl. of **لَدَّ**] Those who take their pleasures, or delights. (K.) — **اللدَّة** Wine: pl. **لَدَّ** and **لَدَاد**. (K.) — See **لَدَّة**.

لَدَاة: see **لَدَّة**, and 1.
لَدَوِي: see **لَدَّة**.
لَدَّ **أَطِيبٌ وَأَلْد** [This is more, or most, pleasant and delightful, &c.] (A.)

مَلْدٌ A place of **لَدَّة** [i.e. pleasure, or delight]: pl. **مَلَاد**. It is said in a trad. **إِذَا رَكِبَ أَحَدُكُمْ فَلْيَحْمِلْهَا عَلَى مَلَادِهَا** [When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it]; i.e. let him make it run upon plain, or even, not rugged, ground. (L.)

اللذ and اللذ [thus written with two lams] dial. forms of اللذ: dual اللذ, with the ن elided: pl. اللذين; and sometimes, in the nom. case, اللذون. (§.) Their proper art. is لذى. (IB, K.) [See an ex. in a verse cited voce [تذرى].]

لذب

1. لذب, aor. 2, inf. n. لذوب; and لاذب; He remained, stayed, abode, or dwelt, in a place: (K:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لذب.

3: see 1.

لذع

لذم

لذى

See Supplement.]

لذ

1. لذ, (TK,) [aor., app. 2,] or لذ, aor. 2, (so in a copy of the Mṣb,) inf. n. لذ, (Mṣb, K,) The thing clave to the thing: (Mṣb, K,* TK:) it stuck, or adhered, to it. (TA.) See also 8. — [Hence,] لذت بي يا فلان [Thou hast importuned me, or wearied me by thine importunity, O such a one]. (A.) — لذ, (S, K,) aor. 2, (§,) inf. n. لذ, (§, K) and لذ, (K, and so in a copy of the S,) or لذ, (L, and so in a copy of the S,) He fastened it, or made it fast; or he bound it, or tied it; syn. شد: and he stuck it, or made it to adhere; (§, K;) as also لذ, (K,) inf. n. لذ. (TA.) [But it is afterwards said in the TA, that, accord. to the TS, لذت به in the sense of was disallowed by Aṣ.] You say also, لذ به, (TK,) inf. n. لذ, (K,) He made it to cleave to it; (K,* TK;) like the لذ of a house or chamber. (Lth, TA.) And لذ They (two camels) were tied together: and they (the two shanks of a camel) were straitly connected in the shackles. (TA.) — He fastened it, namely a door, with a لذ, or bar; he barred it. (K,* TA.) — He thrust or pierced him [with a spear or the like]. (K,* TK.) — لذ إلى كذا He necessitated him, or constrained him, to have recourse to, or to do, such a thing. (A, TA.)

2. لذ He (God) caused him to be compact and strong in make. (§, K.)

3. لذت, (inf. n. لذت, TA,) I associated with him; became his companion. (§, K,* TA.)

4. لذ: see 1.

8. لذ It became coupled with it, and stuck to it. (A.) See also 1.

رجل كز لذ A niggardly, tenacious, man:

(AZ, TA:) or the latter epithet is an imitative sequent. (§, K.) — لذ شتر: see لذ شتر.

لذ شتر: see لذ شتر.

لذ: see لذ. — Straitness, difficulty, distress; or the like; syn. شد. (TA.) — A state of crowding together of people in a narrow compass. (Mṣb.) — عيش لذ A strait, or difficult, life (Mṣb.)

لذ A piece of wood with which a door is fastened; the bar of a door; (A,* K,* TA;) as also لذ. (K.) [Said in the S, where it is not explained, to be from لذ خصم, q.v. infra.; but accord. to the A, it is proper, not tropical.] — هو لذ مال He is one who [by close and constant attention] takes good care of camels, or other property. (A, TA.) [Hence,] جعلت لذ I have made or appointed thee [to be a manager of such a one;] not to suffer such a one to disobey or oppose. (A,* TA.) — هو لذ لذ خصم [He is one who cleaves to an adversary in contention or litigation]. (§, A.) — إنه لذ خصومة Verily he is pertinacious in contention or litigation; commissioned and able to manage it. (TA.) — فلان لذ شتر, (TA,) and لذ شتر, (K,) and لذ شتر, (TA,) † لذ شتر † Such a one is one who pertinaciously adheres to evil or mischief. (K, TA.)

عجوز لذ an imitative sequent to عجز. (K.)

لذ شتر: see لذ شتر.

لذ, applied to a man, and in like manner, without ة, to a woman, † Vehement, or pertinacious, in adhering. (TA.) — Vehement in contention or litigation; (§, K;) pertinacious in adhering to that which he desires, or seeks, to obtain. (§.)

لذ, (S, K,) or لذ الخلق, (A,) A man (A, TA) compact and strong in make; (§, K,* TA;) having a well-knit frame. (A.)

لذ

1. لذ and لذ, (K,) or the former only, (TA,) He filled (K) a water-skin or the like. (TA.) — لذ, aor. 2; and لذ, (K,) and لذ; (TA;) He gave him [a thing]. (K, TA.) In the K, this portion is confused, as well as defective. (TA.) — لذت She (a woman) brought forth. (K.) [You say] قبح الله أمًا لذت, (TA,) or لذت, (S,) [May God remove far from good, or prosperity, the mother that brought him forth!] — لذت, (K;) and لذت, (Aṣ, S, K,) inf. n. لذت; (Aṣ, S;) He tended camels well. (Aṣ, S, K.)

2: see 1.

4. لذ He satiated sheep &c. (K) with pasture. (TA.) — See 1.

5. لذ It, or he, was, or became, filled to saturation, or satiety. (K,* TA.)

لذ

1. لذ, aor. 2, inf. n. لذ, It was, or remained, fixed, settled, firm, or constant. (K.) — لذ, aor. and inf. n. as above, It (mud &c., S) adhered, clave, or stuck. (§, K.) — لذ, aor. 2, inf. n. لذ and لذ, [It became commixed, or commingled; it intermixed; or it became contracted;] one part of it entered into another. (K.) — لذ and لذ It (mud) cohered, and became hard. (K.) — لذ, aor. and inf. n. as at first, It was a time of drought, of no rain. (K.) — لذ i.q. لذ العقر; The scorpion stung him. (K, K.)

6. لذ The dates stuck together. (L, art. نضح.)

عيش لذ Strait; narrow; difficult. E.g. عيش لذ A strait, or difficult life. (TA.)

لذ A narrow road, or way. (K.)

لذ immediately following عذ, (in the CK, عذ) [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (K.) So likewise لذ after عذ. (Ibn-Buzruj.)

لذ Little in quantity or number: pl. لذ. (K.) E.g. ماء لذ Little water. (TA.)

لذ Adversity; difficulty; distress; (§, K;) drought: (§.) pl. لذ (IJ, K: in the CK لذ) and لذات: (§, K:) the latter with the z quiescent, because it is [originally] an epithet. (§.) E.g. أصابهم لذ Distress and drought befell them. (§.) — سنة لذ A severe year; a year of drought. (TA.)

لذ Adhering, or adhesive, or cohesive, clay or mud. (§.) — Being, or remaining, fixed, settled, firm, or constant. (§.) — صارت الشئ لذ The thing became fixed, settled, firm, or constant, (§, K,) and severe: (TA:) [or, a constant infliction:] or, indispensable, or necessary: i.e., the blow of a sword that sticks, or remains fixed, [in the wound]. (Aboo-Bekr, cited in the TA.) لذ is here the same as لذ: (K:) the latter is the original word; the being changed into لذ; and is also used in this phrase: (TA:) but لذ, in this in-

stance, is the more chaste. (S.) En-Nábigah says,

• فَلَا تَحْسِبُونَ الْخَيْرَ لَا شَرَّ بَعْدَهُ •
• وَلَا تَحْسِبُونَ الشَّرَّ ضَرْبَةَ لِزِبِ •

[Then think ye not that good shall have no evil after it, nor think ye that evil shall be a constant infliction]. (S.) Sgh says, of the conversion of رِوَاغَةٌ into رِبَاغَةٌ, or of و into ي because of kesreh before it, هَذَا الْقَلْبُ لَيْسَ بِضَرْبِ لِزِبِ [This conversion is not a necessary sort.] (TA in art. (روغ.)

مِلْزَابٌ Very avaricious; tenacious, or niggardly: (S, K:) pl. مِلْزَابٌ. (S.)

لزج

1. لَزَجَ, aor. َ, (S, M, K,) inf. n. لَزَجٌ and لَزَجَةٌ (M) and لَزَجٌ; (Msb;) and لَزَجٌ; (M;) It (a thing, S) stretched out, in a neut. sense: it roped; or drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, continuity of parts: syn. تَمَطَّطٌ and تَمَدَّدٌ: (S, K:) it was, or became, viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand and the like. (Msb.) —

لَزَجَ بِهِ It adhered to him, or it, as glue or the like; syn. غَرَى. (S, K.) E.g. أَكَلْتُ شَيْئًا فَلَزَجَ غَرَى. (S, K.) I ate a thing and it adhered to my fingers. (Msb.) — [And] لَزَجَ It (food, or ointment,) became [viscous, glutinous, clammy, cohesive, sticky, slimy, ropy, or mucilaginous,] like حِطْبِيّ [or marsh-mallow]. (M, &c.) — التَّنْبَاتُ لَزَجَ i.e. تَلَجَنَ: (S, K:) i.e., The herbage became flaccid, and one part thereof inclined over another: (TA:) [or became flaccid, and of a viscous consistency, or viscous or mucilaginous in its juice; as appears from what here follows]. Ru-beh says, [in the S, El-'Ajjáz,] describing a pair of asses, male and female,

• وَفَرَعًا مِنْ رَعِي مَا تَلَزَجَا •

[And they finished pasturing upon what had become flaccid, and of a viscous consistency]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the حِطْبِيّ [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, And they finished pasturing upon what they had searched after constantly, or time after time: for تَلَزَجَ also signifies the searching of a beast of carriage after herbage and leguminous plants, constantly, or time after time: and the two asses are here the agents of the verb تَلَزَجَا. (L.)

5. See 1. — تَلَزَجَ رَأْسُهُ His head remained unpurified of its dirt (S, K) after he had washed it. (Yaḥkoob, S.)

لَزَجَ (S, M, Msb) and لَزَجٌ (M), A thing stretching out, in a neut. sense: roping; or drawing out, with a viscous, glutinous, clammy, cohesive, sticky, or slimy, continuity of parts: syn. تَمَطَّطٌ and تَمَدَّدٌ: (S:) viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand or the like: (Msb:) لَزَجٌ [Viscous, glutinous, cohesive, sticky, or ropy, phlegm]. (TA.) زَبِيَّةٌ لَزَجَةٌ A sticky raisin. (L.)

لَزَجَ, and لَزَجَةٌ, and لَزَجَةٌ, A man who keeps to his place, and does not quit it. (K.)

لَزَجٌ: see لَزَجٌ.

لزو

لزم

لزن

See Supplement.]

لزورد

لَزُورِدٌ [and لَزُورِدٌ], an arabicized word, [from the Persian لَزُورِدٌ,] A well-known stone; [lapis lazuli;] used as a material with which to write, and as a medicine. (MF.)

لَزُورِدِيٌّ Of the colour of lapis lazuli.]

لسب

1. لَسَبَ, aor. َ, (S, K,) and لَسَبَ, (K,) inf. n. لَسَبٌ, (S,) It (a scorpion, S, or a serpent or other thing, K, as a scorpion, and wasp, but generally said of a scorpion, TA,) stung him, or bit him. (S, K.) — لَسَبَهُ أَسَاطِمًا He flogged him with whips. (S.) لَسَبَهُ بِالسُّوطِ He flogged him with the whip. (K.) — لَسَبَ, aor. َ, (S, K,) inf. n. لَسَبٌ, (S,) He licked honey, (S, K,) or the like, (K,) as clarified butter. (TA.) — لَسَبَ بِهِ, aor. َ, It adhered, clave, or stuck, to it, or in it: (S, K:) like لَصَبَ. (S.)

لَسَبَةٌ, like لَعَقَةٌ, A single lick of honey or the like. (TA.)

لَسَبًا, and لَسَبًا, He left not anything: [lit., what might be licked off]. (K.) [See also كَسَبٌ.]

لَسَبًا: see لَسَبًا.

لسد

1. لَسَدَ, aor. َ, (S, M, K,) and لَسَدَ, (M,) inf. n. لَسَدٌ; (S;) and لَسَدَ, aor. َ, (S, K,) inf. n. لَسَدٌ; (S;) the latter mentioned by AHát, (S,) or Abou-Khálid, (L,) in the Kitáb el-Abwáb, (S, L,) but the former is the more chaste, (TA.) It (a lamb or kid, K, or the young one of a cloven-hoofed animal, S, M,) sucked its mother: (S, M, L:) or sucked her so as to exhaust all that was in the udder. (M, L, K.) — Also, both

verbs, He (a dog) licked a vessel: (M, K:) or he (a man) licked what was in the vessel. (IKtt.) — Also, the former, He licked honey: (S:) and anything. (M.) You say لَسَدَتِ الْوَحْشِيَّةُ وَلَدَهَا The female wild animal licked her young one. (M.)

لَسَدٌ A young camel that sucks: (L:) or that sucks much. (K.)

لسع

لسر

لسن

See Supplement.]

لص

1. لَصَّ, aor. َ, He thieved, or stole: (A:) [see لَصُوصِيَّةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and لَصَّ signifies the same; or he was thievish: (S,* Msb,* TA:) [or he practised theft:] or he thieved, or stole, repeatedly: (A, TA:) and he acted as a spy; syn. تَجَسَّسَ. (TA.) — لَصَّ الشَّيْءَ, aor. َ, (Msb, TK,) inf. n. لَصٌّ, (A, Msb, K,) [in the CK لَصٌّ,] He stole the thing: (Msb:) [and] he did the thing secretly, or covertly. (A, K.) — لَصَّ بَابَهُ, (TA,) inf. n. لَصٌّ, (A, K,) He closed, or locked, his door; syn. أَطْبَقَهُ and أَغْلَقَهُ; (A, K, TA;) as also رَصَّهُ. (TA.) — لَصَّ, [app. in the sec. pers. لَصَّصْتُ, and aor. يَلَصُّ, and inf. n. لَصَصٌ,] His teeth (أَضْرَاسٌ) were near together, so that no interstice was seen between them. (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصَصٌ below.]

2. لَصَّصَ بُيُوتَهُ, (M,) inf. n. تَلَصَّصَ, (S, K,) He made his building firm and compact; or firm and strong; i.e. رَصَّصَهُ; (S, M, K:) of which it is a dial. form. (S.)

5: see 1.

8: لَصَّصَ بِهِ It stuck, or adhered, (Sgh, K,) to him. (TK.)

لَصَّصَ, (S, M, A, Msb, K,) and لَصَّصَ, (S, M, Msb, K,) the latter mentioned by As, (Msb,) but only the former known to Sb, (M,) and لَصَّصَ, (IDrd, A, K,) A thief; a robber; (M, A, Msb, K:) as also لَصَّصْتُ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لَصَّصَ, and is said by Lh to be of the dial. of Teiyi and of some of the Anṣár, and also pronounced لَصَّصْتُ, (M,) and لَصَّصْتُ: (K, art. لَصَّصْتُ:) fem. لَصَّصَتْ, (M,) or لَصَّصَتْ: (A, K:) pl. of لَصَّصَ and لَصَّصَ (IDrd, S, Msb, K) and لَصَّصَ, (IDrd, K,) and of the first, لَصَّصَ, (IDrd, S, M, Msb, K,) and of the first, لَصَّصَتْ, (IDrd, TA,) and of the first (M, TA) and second, (M,) لَصَّصَ, (M, TA,) or لَصَّصَ:

(ك) [and in the TA said to be so in the T: but this is probably a mistake for لَصَّص: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّة is a quasi-pl. n.: (IJ, M:) the pl. of لَصَّة, (M,) or لَصَّة, (ك,) is لَصَات, (M,) and لَصَات, (ك,) and لَصَائِص, (M, ك,) which last is extr. [with respect to rule]: (M:) and the pl. of لَصَّت is لَصُوت. (M.)

لَصَّص and لَصَّص: see لَصَّص.

لَصَّص *Nearness together of the أضراس* [or teeth, or molar teeth, or all the teeth except the central incisors,] (S, M, A, ك,) so that no interstice is seen between them; (M;) as also رَصَّص. (M, art. رص.) — And *Nearness together of two legs of a quadruped, and of the two thighs: and nearness together of the upper parts of the two knees: (M:) or nearness together of the two shoulder-joints, (ك,) or of the upper parts thereof, so that they nearly touch the ears: (M:) or nearness together of the two shoulder-blades: (M:) and a contraction of the elbows of the horse towards his [breast, or that part of it which is called the] زُور; (ك;) and their cleaving to that part; which is a quality approved in a horse. (TA.) — Also, *Nearness of the forehead to the eyebrow.* (IKff, TA.) — See also لَصُوصِيَّة.*

لَصَّص: }
لَصُوص: } see what next follows.
لَصُوصَة: }

لَصُوصِيَّة (S, M, ك [in the CK without tesh-deed]) and لَصُوصِيَّة, (Ks, S, M, and in a copy of the K,) the latter of which is the more chaste, though the other is the regular form, (TA,) and لَصُوصَة, (M, A, and so in the CK in the place of the form next preceding,) or لَصُوصَة, (as in some copies of the K and in the TA) or لَصُوص and لَصُوص, (as in a copy of the Mṣb,) and لَصَّص and لَصَّص, (ك,) *Thieving; or thievishness.* (S, M, A, Mṣb, ك.)

أَلَصَّص (S, M, ك,) or أَلَصَّص الأضراس, (A,) *A man (M, A) whose [teeth called] اضراس are near together (S, M, A, ك) so that no interstice is seen between them: (M:) as also أَرَصَّص: (M, A, ك, art. رص:) fem. لَصَّصَا. (M.) — Also, the masc. (Aṣ, TA) and fem., (ك,) or أَلَصَّص الفخذين, (A,) *One whose thighs cleave together, there being no space between them.* (Aṣ, A, * ك.) [See also أَرَصَّص.] Hence, (TA,) the Zenjee is said to be أَلَصَّص الألتين, (ك,) i.e. *Having the buttocks cleaving together.* (TA.) And أَلَصَّص, (S,) or أَلَصَّص المنكبين, (A,) *Having the two shoulder-joints near together, almost touching the ears.* (S, A.) — Also the fem., applied to a woman, *Impervia coeundi; (M;) as also رَصَّصَا. (M,**

art. رص.) — And, applied to a forehead (جَبْهَة), *Narrow.* (ك.) — And, applied to a sheep or goat, *Having one of her horns extending forwards and the other backwards.* (Z, Sgh, ك.)

أَرَصَّص quasi-pl. n. of لَصَّص. (IJ, M.) — أَرَصَّصَة *A land in which are thieves, or robbers: (S, M:) or in which are many thieves or robbers.* (ك.)

عَلَقَ مَلُوصُوص [A closed lock]. (TA.)

لَصَب

1. لَصَّبَ لَصَّبَ فِي الْغَيْدِ, aor. -, (inf. n. لَصَّبُ), as in a copy of the S, perhaps a mistake for لَصَّبَ, *The sword stuck in the scabbard, (S, ك,) and would not come forth.* (S.) See also لَصَّبَ and لَصَّبَ. — لَصَّبَ الْجِلْدُ بِاللَّحْمِ, (ك) or simply لَصَّبَ الْجِلْدُ, (S,) *The skin stuck to the flesh, by reason of emaciation.* (S, ك.) — لَصَّبَ الْخَائِرُ فِي الإصْبَعِ *The ring stuck fast upon the finger: contr. of قَلَقَ. (S, ك.)*

8. اَلْتَصَّبَ *It became narrow.* (TA.)

لَصَّبَ (شَعْبٌ صَغِيرٌ) *A small ravine, or gap, in a mountain, (S, ك,) narrower than a لَهْبٌ, and wider than a شَعْبٌ: (ك:) or a cleft (شَقٌّ) in a mountain, narrower than a لَهْبٌ, and wider than a شَعْبٌ: (Es-Sukkaree:) or the narrow part of a valley: (ك:) and any narrow place in a mountain: (S:) pl. لَصَابٌ and لَصُوبٌ. (ك.) [In two copies of the S, these two pls., app. by the careless omission of the word الْجَمْعُ, are made syn. with لَصَّبُ in the last of the senses explained above.]*

لَصَّبَ *Skin sticking to the flesh, by reason of emaciation.* (TA.) — *A species of [the kind of barley called] سُنَّت, (ك,) difficult to clear [from the husks]: some of it is trodden, and the rest requires [machines, such as are called] مَنَاجِينُ [pl. of مَنَجُونٌ]. (TA.) — Avaricious, tenacious, or niggardly, and of difficult disposition.* (ك.) — *Such a one [is a niggard, who] hardly gives anything.* (S)

لَوَاصِبٌ [pl.], (in the poetry of Kutheiyir, S,) *Narrow and deep wells.* (S, ك.)

مَلَصَّبٌ *A sword that sticks much in the scabbard; (ك;) scarcely coming out from it.* (TA.)

مَلَصَّبٌ *A narrow road.* (ك)

لَصَّت

لَصَّت (S, ك) and لَصَّت and لَصَّت i.q. لَصَّص *A thief; a robber: (S, ك:) in the dial. of the*

tribe of Teiyi, (Fr, S,) who say, for لَصَّص, *طَصَّتْ: (S:) pl. لَصُوت. (S, ك.) See art. لَصَّص.*

لَصَف

لَصَق

لَط

See Supplement.]

لَطَأ

1. لَطَأَ بِالْأَرْضِ, aor. -, inf. n. لَطَأٌ; and لَطِئَ, aor. -, inf. n. لَطِئُ; *He clave to the ground.* (S, ك.) Also, the former, without -: لَطِئَ occurs in a trad. for لَطَأًا [imper. of لَطِئَ] *Cleave to the ground.* (TA.) — لَطِئَ لِسَانِي *My tongue became stiff, so that I could not move it to speak.* From a trad. (TA.) — لَطَأَ, (ك,) inf. n. لَطَأٌ, (TA,) *He beat a person with a staff or stick: or he beat on the back only.* (ك.)

لَطَأَ *The wolf: [because it crouches, or crawls, upon the ground]. (TA.) — A hunter, or sportsman: [for the same reason]. (TA.)*

رَأَيْتُ الذِّئْبَ لَطِئًا لِلسَّرِقَةِ [I saw the wolf crouching to steal]. (TA.)

لَطِئَةٌ *A wound on the head, such as is termed مَلَطَةٌ and مَلَطَةٌ: (ك:) also termed مَلَطَةٌ and مَلَطَةٌ [q.v. infra]. (TA.) — Also, A pustule (ك) that comes forth upon a man, scarcely curable; (TA;) said to be from the sting, or bite, of the ثُطَاءَة. So in the L; but in the K, incorrectly, or it is from the sting, or bite, of the ثُطَاءَة. (TA.) — Also, A small kind of قَلَنْسُوَّة, that cleaves to the head. (A, TA.)*

مَلَطَةٌ and مَلَطَةٌ: see لَطِئَةٌ, and also arts. لَط and لَطِي. — The former is also explained as signifying *The pericranium itself; a thin cuticle, or membrane, between the bone of the skull and its flesh: accord. to IATH and the L.* (TA.)

لَطَتْ

1. لَطَّتْ, (aor. -, inf. n. لَطَّتُ, L,) *He struck him with the flat of the hand; or, with a broad piece of wood: (IAṣr, ك:) he slapped him with his open hand; syn. لَطَّتْ; (ك;) like لَطَّتْ. (TA.) [See also لَطَّتْ.] — لَطَّتْ بِحَجَرٍ *He threw a stone at him; (ك;) as also لَطَّتْ. (TA.) — لَطَّتْ *He collected it together. (ك.) — لَطَّتْ الأَمْرُ, (aor. -, inf. n. لَطَّتُ,) *The affair was difficult, or troublesome, to him. (ك.) — لَطَّتْ, aor. -, inf. n. لَطَّتُ, *It (a load, or an affair,) was heavy or burdensome, and hard, or grievous to him. (L.) — لَطَّتْ, [aor. -,] inf. n. لَطَّتْ, *It became corrupt. (IAṣr, ك.)******

6. تَلَطَّتْ المَوْجُ *The waves dashed together, or against each other.* (ك) — تَلَطَّتْ القَوْمُ *The people struck each other with their hands: (ك:) or, with swords. (TA.)*

مَلَّطَتْ *Places that are struck (تَلَطَّتْ) by a load, or burden, or by beating: (K:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)*

مَلَّطَتْ *Collecting; or a collector; syn. جَامِعٌ: (K:) selling; or a seller; or buying; or a buyer; syn. بَائِعٌ. (AA.)*

لَطَحَ

1. **لَطَحَهُ**, aor. َ, (inf. n. لَطَخَ, S,) *He struck him with the palm of his hand; (K;) as also لَطَّخَهُ: or he struck him, not violently, with his open hand: (TA:) or he struck him, not violently, with the palm of his hand and the like: (T:) or he struck him gently on the back (S, K) with the palm of the hand; like حَطَّأَهُ. (S.) — لَطَّحَ بِهِ He threw him, or cast him, upon the ground. (S, K.)*

لَطَّخَ *A soil, or pollution, or taint, (like لَطَّخَ,) of which, when it is rubbed, there remains no sign. (T, M, K.)*

لَطَّخَ

1. **لَطَّخَهُ**, (S, K, &c.) aor. َ, (Msb, K,) inf. n. لَطَّخَ, (S,) *He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, be-daubed, bespattered, [rubbed over, or overspread,] sprinkled or splashed, him, or it, (S, L, Msb, K,) as a garment, (Msb,) بِئِدَا with such a thing, (S,) as with ink. (Msb.) [See also 2.] — لَطَّخَهُ بِشَرٍّ, (L,) or بِسَوْءٍ, (Msb,) aor. and inf. n. as above, *He sullied, or bespattered, him with evil [by charging him therewith]: (L:) he [asperged him; or] charged, reproached, or upbraided, him with evil. (Msb.) لَطَّخَهُ بِأَمْرٍ قَبِيحٍ He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَّخَ and طَمَّخَ.) — لَطَّخَ بِشَرٍّ, (S, K,) a verb like عَنَى, [pass. in form but neut. in signification,] (K) *He became [asperged, or] charged, reproached, or upbraided, with evil. (S, K.) — See art. لَطَّخَ.***

2. **لَطَّخَهُ** *He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaubed, bespattered, [rubbed over, or overspread,] or splashed, him or it, much. (Msb.) [See also 1.] — He daubed him over with perfume &c. (S, K, art. ضَمَخَ, &c.)*

5. **تَلَطَّخَ** *He, or it, (as a garment, Msb,) became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaubed, or bespattered; (S, L, Msb, K;) [or became so much; or he defiled, &c., himself; or did so much;] بِكَذَا with such a thing, (S,) as with ink. (Msb.) — تَلَطَّخَ بِقَبِيحٍ*

(S, L, K, art. طَمَّخَ, &c.) and **مِنْ قَبِيحٍ**, (L,) i.e. [He became charged, reproached, or upbraided, with] something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَّخَ and طَمَّخَ.) *تَلَطَّخَ بِشَرٍّ He did evil [and thus defiled himself; he defiled himself by doing evil]. (L.)*

لَطَّخَ [and لَطَّخَةٌ] *A small portion or quantity; a particle; of clouds (S, L, K) and the like, (K,) and of news, or tidings, or information: (L:) and [a small quantity] of rain. (K in art. ذِيل.) — لَطَّخَ [A soil, or pollution, or taint]. (See لَطَّخَ.) — [And لَطَّخَةٌ A soil, a splash.]*

لَطَّخَ *A man (L) dirty (L, K) in eating. (K.) — Anything defiled, dirtied, or besmeared, with something of a different colour. (L.)*

لَطَّخَ see لَطَّخَةٌ.
لَطَّخَةٌ and **لَطَّيْحٌ** *A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former لَطَّخَاتٌ. (K.)*

لَطَّوُخٌ *A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.)*

لَطَّاخَةٌ *What remains of a soil, or pollution, or the like. (L.)*

لَطَّيْحٌ: see لَطَّخَةٌ.

لَطَّخَ
لَطَّخَ
لَطَّخَ
لَطَّخَ

See Supplement.]

لَطَّ

1. **لَطَّ**: see 4. — [The inf. n.] **لَطَّ** is also syn. with طَرَّدَ [The act of driving away; &c.]. (Ibn-'Abbád, K.)

3. **لَطَّ**, inf. n. of لَطَّطَ: and, as also لَطَّطَا, irregularly, of تَلَطَّطُوا: see 4, and 6.

4. **لَطَّ بِهِ**, (T, S, M, K,*) inf. n. لَطَّطَا, (T, S,) *He kept, or clave, or adhered, (T, S, M, K,) to him, (AZ, T, S,) not quitting him, (T,) and to it: (T, S, M:) he applied himself to it perseveringly, assiduously, constantly, or incessantly; (A'Obeid, S, M, TA;) as also لَطَّ عَلَيْهِ: (M:) and لَطَّ بِهِ, (IDrd, M, TA,) [aor., accord. to general rule, َ,] inf. n. لَطَّطَا and لَطَّطِيظًا, (K, TA,) or the latter is a subst. from لَطَّ بِهِ; (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, لَطَّ بِالْكَلِمَةِ He kept to the expression. (M.) And hence, لَطَّوْا فِي الدُّعَاءِ أَلْطُّوْا فِي الدُّعَاءِ Keep ye in prayer to [the expression] الجَلَالِ وَالْإِكْرَامِ [the expression] الجَلَالِ وَالْإِكْرَامِ (S, M, TA,*) and repeat it often: (TA:) a saying of*

Ibn-Mes'ood. (S, TA.) Hence also, (S, M,) **المَلَّاطَةُ فِي الْحَرْبِ** (Lth, T, S, M) *The keeping, or applying oneself, perseveringly, assiduously, constantly, or incessantly, to fighting. (M, TA.) — He remained, stayed, dwelt, or abode, (S, K,) in it, namely a place; (S;) as also عَلَيْهِ. (TA.) — لَطَّ الْمَطْرُ The rain continued, (S, M, K,*) and was incessant. (M.)*

6. **تَلَطَّطُوا**, inf. n., irregularly, **مَلَّاطَةٌ** and **لَطَّاطٌ**, *They kept, or applied themselves, perseveringly, assiduously, constantly, or incessantly, to fighting, one with another. (M.) تَلَطَّطٌ is also syn. with تَطَارَدٌ: (K, TA:) you say, مَرَّتِ الْفُرْسَانُ تَلَطَّطًا [The horsemen passed by charging upon, assaulting, or attacking, and fighting, one another]. (TA.)*

لَطَّ, (K,) or **لَطَّ كَطَّ**, (T, S, M,) *A man hard, or difficult, in disposition; (S, K;) as also لَطَّاطٌ: (Ibn-'Abbád, K:) or a man hard, or difficult, in disposition, (T, M;) and treated with severity, or rigour, (T,) or straitened; (M;) as also مَلَّطٌ and مَلَّطَا: (M:) كَطَّ is app. an imitative sequent. (M.) You say, إِنَّهُ لَطَّاطٌ Verily he is [sharp and] evil (زَعْر) in disposition. (TA.)*

لَطَّاطٌ: see لَطَّ, in two places. — It also signifies *Chaste in speech; or eloquent. (TA.) — And sometimes, (Fr,) A hot day. (Fr, K.)*

مَلَّطٌ *Keeping, cleaving, or adhering; (T;) not quitting. (T, S.) You say, هُوَ مَلَّطٌ بِهِ He is keeping, cleaving, or adhering, to him; (T;) not quitting him. (S, T.) — A man much attached, addicted, or given, to a thing; (T;) who applies himself perseveringly, assiduously, constantly, or incessantly, (T, S,) to it; as also مَلَّطَا: (T:) or the latter signifies very persevering, assiduous, or constant. (S, K.)*

مَلَّطٌ *Keeping, cleaving, or adhering, fast: applied to a creditor. (TA.) — See also لَطَّ.*

لَطَّ: see مَلَّطٌ, and لَطَّطَا.

لَطَّ

لَطَّ *A little (and mean, or contemptible, TA) thing; a little. (K.)*

[لَطَّ]

See Supplement.]

لَعَبَ

1. **لَعَبَ**, aor. َ, inf. n. لَعِبَ (which is the original [and most common] form, TA) and **لَعِبَ** (S, K: the latter of these inf. ns. contracted from the former, Msb) and **لَعِبَ** (K: also contracted from the first: not heard by IKt; but authorized by Mekkee, and, accord. to him,

agreeable with a constant rule, applicable in the case of any word of a similar measure having a guttural letter as its medial radical, whether a noun or verb: (TA:) and **أَلْعُوبَةُ** (S, K) and **تَلْعَابٌ**; (K); but this last has an intensive, or a frequentative, signification; (S;) and **لَعِبَ** (K) and **تَلَعَّبَ** (S, K: but this last has a frequentative [or an intensive] signification; S; [and so too has that immediately preceding it;]) and **تَلَاعَبَ**; (K:;) *He played, sported, gamed, jested, or joked: contr. of جَدَّ*, which signifies "he was serious, or in earnest." (K.) [You say] **بَيْنَهُمُ التَّلْعُوبَةُ** *Between them is playing, sporting, or the like.* (K.) [And so] **لَاعَبَهَا**, (inf. n. **مَلَاعِبَةٌ** and **لَعَابٌ**, TA,) *He played, sported, gamed, jested, or joked, with her: (K:;) [he toyed, dallied, or wantoned, with her:] and لَاعَبْتُ الرَّجُلَ, inf. n. **مَلَاعِبَةٌ**, *I played, &c., with the man.* (S) — **لَعِبَ** *بالمنزل* [The wind sported with the lighting-place, or place of abode]: i.e., *obliterated the traces of it.* (TA.) — **لَعِبَ** *بنا الموج* [The waves sported with us]: the commotion of the waves is called "sporting" because it does not convey the voyagers to the quarter whither they desire to go. (TA, from a trad.) — **لَعِبَ**, (and **لَعَبَ**, K,) aor. **لَعِبَ**, inf. n. **لَعِبٌ**; (S, K; and **لَعِبَ**; (K:;) *He (a child, S) slavered; drivelled; emitted a flow of slaver or drivel from his mouth.* (S, K.) The first word is the most approved: (TA:) or **لَعِبَ الصَّبِيُّ** signifies *the child became slavering, or drivelling.* (S.)*

3: see 1.

4. **أَلْعَبَهَا** *He made her to play, sport, or game, &c., (with him: accord. to the CK:;) or he brought her a thing with which to play, &c.* (K.) — See 1.

5. **تَلَعَّبَ** *He played time after time.* (S.) See 1.

6: see 1.

10. **اسْتَلْعَبَتِ النَّخْلَةُ** *The palm-tree produced some unripe dates after its other dates had been cut off: (K:;) or produced, or put forth, a spadix or more, having yet upon it some remains of its first produce of fruit.* (Aboo-Sa'eed.)

لَعِبَ for **عَلِبَ**: see the latter.

لَعِبَ: see **لَعِبَ**.

لَعِبَ and **لَعِبَ** (with two kesrehs, agreeably with a constant rule obtaining in cases of this kind, [whereby the measure **فَعِلٌ** is changed into **فَعِلٌ**, the medial radical letter being a guttural,] TA, [but in the CK and a MS. copy, **لَعِبَ**, which is also regularly changed from the first,]) and **أَلْعَبَانٌ** and **لَعِبَةٌ** (K) and **لَعِبَةٌ** (TA, as from the K, [but not found by me in any copy of the latter work,]) and **تَلْعَابٌ** and **تَلْعَابَةٌ** (K) and **تَلْعَابَةٌ** (S, K) and **تَلْعَابٌ** and **تَلْعَابَةٌ** and **تَلْعَابَةٌ** and **تَلْعَابَةٌ**

and **تَلْعَابَةٌ** (K: the last like **تَلْعَامَةٌ**: the **ة** is added to give [additional] intensiveness to the signification, as in the cases of **عَلَامَةٌ** and **نَسَابَةٌ**: it is also used by En-Nábigah El-Jaḥḍee in the place of an inf. n.: TA) and **لَعُوبٌ** [which is common to both genders] and **لَعَابٌ** (A, &c.) *One who plays, sports, games, jests, or jokes, much, or often; a great player, sporter, &c.* (S, K.)

لَعِبَ: see **لَعِبَ**.

لَعِبَةٌ (Th, S) and **لَعِبَةٌ** (ISK, S, K) *A turn in play, in a game, &c.; a single act of a play or game &c.* (S, K, &c.) [You say] **لَيْسَ اللَّعِبَةُ** [Whose turn is it to play?] with dammeh to the **ل**, because it is a subst.; (ISK:;) [and] **أَقْعُدُ أَفْرُغَ مِنْ** **لَعِبَتِي** [Sit until I finish this turn of the game]: but accord. to Th, it is better to say **لَعِبَةٌ** *هَذِهِ* [This is my turn of the game]: but accord. to Th, it is better to say **لَعِبَةٌ** *هَذِهِ* [This is my turn of the game]. (S.) — **لَعِبْتُ لَعِبَةً وَاحِدَةً** [I played one game]. (Fr.) — **اللَّعِبَةُ** (in some copies of the K, **اللَّعِبَةُ**) *A certain medicine, resembling what is called السُّورَنْجَانُ, which fattens.* (K.)

شَطْرَنْجٌ لَعِبَةٌ *Anything with which one plays, as شَطْرَنْجٌ and the like, (S, K,) and نَرْدٌ.* (S.) See also **لَعِبَةٌ**. — **لَعِبْتُ لَعِبَةً** *A man with whom one plays, sports, or jests: (K:;) one who is a laughing-stock: (TA:) a stupid fellow, or fool, whom one mocks, laughs at, or ridicules; a stupid laughing-stock.* (K.) — **لَعِبَةٌ** *An image or effigy [with which to play: a puppet: so the word signifies in the present day]. (K.) [It was probably sometimes applied to A crucifix. And hence, or perhaps from its resemblance to a man with outstretched arms, it is applied by some post-classical writers to A cross; and anything in the form of a cross.] — The image that is seen in the black of the eye when a thing faces it; also called عَيْرٌ.* (Aboo-Tálib, in L, art. **عَيْرٌ**.) — See **لَعِبَ**.

لَعِبَةٌ *A mode, or manner, of playing, sporting, gaming, &c.* You say, **فُلَانٌ حَسَنُ اللَّعِبَةِ** [Such a one has a good manner of playing, &c.] (S.)

لَعِبَ: see **لَعِبَ**.

لَعَابٌ *What flows from the mouth; slaver; drivel.* (S, K.) — **لَعَابُ النَّخْلِ** *The honey of the date-palm.* (S, K.) — **لَعَابُ الشَّمْسِ** *A thing (that one sees, TA) as though descending from the sky, at the time of the mid-day heat; (K:;) what one sees in a time of intense heat, resembling cobwebs: [i.e. gossamer:] also said to be the سَرَاب, or mirage: (S:;) it is what is called رَيْقُ الشَّمْسِ, and سَهَامٌ, and سَخَاطُ الشَّيْطَانِ, resembling threads, seen in the air when the heat is intense and the air calm: and he who asserts the سَرَاب to be the سَرَاب says what is*

false; for that is the سَرَاب that is seen at mid-day resembling running water: only he knows these things who has been constantly in the deserts, and has journeyed during the mid-day heats. (Az.) [In Egypt, in very hot and calm weather, I have seen, though very rarely, great quantities of the filmy substances above mentioned, resembling delicate and silky white cobwebs, generally of stringy forms, floating in the air.]

جَارِيَةٌ لَعُوبٌ *A playful, sportive, or gamesome, damsel: (S:;) one who coquets prettily, with affected coyness: (K:;) pl. لَعَائِبٌ.* (TA.) See also **لَعِبَ**.

لَعَابٌ *One whose business or occupation is, playing, gaming, or the like; a player by profession.* (TA.) See also **لَعِبَ**.

لَاعِبٌ *Playing, sporting, gaming, jesting, or joking.* (TA.) See also **لَعِبَ**. — **لَا يَأْخُذَنَّ** **لَعِبَ** **أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًا** [By no means shall any one of you take the property of his brother in play (and) in earnest]: by this is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner; so that the taker is in play with respect to theft, but in earnest in annoying. (TA, from a trad.) — **إِنَّمَا أَنْتَ لَاعِبٌ** [Thou art only playing]: said to anyone who does what is unprofitable. (TA.)

أَلْعُوبَةُ *A thing with which one plays (Mz, 40th نوع.) [See also لَعِبَةٌ.] — Also an inf. n. of لَعِبَ.* (S, K.)

لَعِبَانٌ: see **لَعِبَ**.

مَلْعَبٌ *A place of playing, sporting, gaming, or the like; a place where plays, games, or sports, are performed: (S, K:;) pl. مَلْعَابٌ.* (TA.) — **مَلْعَابُ الرِّيحِ** [pl. **مَلْعَابَاتُ الرِّيحِ**] *The sporting-places of the wind; [places where the wind blows, or has blown, vehemently: syn. مَدَارِجُهَا.* (K.) — **تَرَكْتُهُ فِي مَلْعَابِ الْجِنِّ** [I left him in the sporting-places of the Jinn, or genii]: i.e., *in such a place that he did not know where he was.* (TA.)

مُلْعَبَةٌ and (as in the CK and a MS. copy) **مُلْعَبَةٌ** *A garment without sleeves, in which a boy plays.* (K.)

مُلْعَبٌ [Exuding mucilage]; applied to a plant: likened to a foolish person slavering: (TA, in art. **حَمِيقٌ**.) [See **الْبُقْلَةُ الْحَمِيقَاءُ** in art. **حَمِيقٌ**.]

مَلْعَابٌ طَلِيٌّ *A certain bird; (S, K:;) found in the desert; (TA:;) sometimes called خَاطِفٌ طَلِيٌّ, because of the swiftness with which it pounces down: it has a green (or gray, أَخْضَرُ) back, white belly, long wings, and short neck. (Mṣb.) Of two you say*

مُلَاعِبَاتٍ أَظْلَلِيْنَ; and of three, مُلَاعِبًا ظَلَمِيَهَا because the appellation becomes determinate. (TA. [But see ظَلَّ.])

نَعْرُ مَلْعُوبٌ Teeth, or fangs teeth, &c., having slaver or drivel, upon or about them. (§, K.)

تَلْعَابٌ and تَلْعَابٌ, تَلْعَابَةٌ and تَلْعَابَةٌ, تَلْعَيْبَةٌ, تَلْعَيْبَةٌ and تَلْعَيْبَةٌ, see لَعِبٌ.

لَعث

1. لَعِثَ, aor. -, (inf. n. لَعِثٌ, TA,) He (a man, TA) was heavy and slow. (K.)

أَلْعَثُ A man (TA) heavy and slow. (K.)

لَعَج

1. لَعَجَ, aor. -, (inf. n. لَعَجٌ, TA) It (a beating, TA) burned the skin: it pained the body: (K:) it (a beating) pained a person, and burned the skin: (§:) it (anything burning) pained: it (love, or grief,) burned his heart. (TA.) [See بَعَجَ.] لَعَجٌ is numbered amongst the [few] inf. ns. of the measure فَاعِلٌ [like قَاتِرٌ]; and means as explained below. (TA.) — نَعَجَ فِي الصَّدْرِ It (an affair) was unsettled in the bosom; syn. خَلَجَ. (K.)

3. لَاعَجَهُ It (a thing, or an affair,) distressed him. (K.)

4. لَعَجَ النَّارَ فِي الْحَطَبِ He kindled fire in the fire-wood. (K.)

8. لَعَجَ التَّعَجُّجُ He burned, or was distressed and disquieted, by reason of grief, or solicitude. (K.)

لَاعِجٌ: see 1. — Ardour of love, or desire, or the like; syn. لَوْعَةٌ. (TA.) — Burning or ardent, love: (L:) love that burns the heart. (§.) [See حُبٌّ.] — لَوَاعِجُهُ وَبِهِ لَاعِجُ الشُّوقِ — He suffers the burning pain, and pains, of longing desire. (A.)

مَتَلَعَجَتْ A woman who burns with lust. (K.)

لَعَسَ

1. لَعَسَ, aor. -, (K,) inf. n. لَعَسٌ, (TA,) [He was, or became, characterized, by what is termed لَعَسٌ and لَعْسَةٌ; (see the former of these words below;)] he had a blackness, deemed beautiful, in the lip. (K.)

لَعَسٌ The colour of the lip when it inclines a little to blackness; which is deemed beautiful: (§:) or a blackness, deemed beautiful, in the lip (As, A, K, TA) and in the gum; (As, TA;) as also لَعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or blackness [blending] with redness: and, accord. to El-Ajzaj, لَعْسَةٌ is in the whole of the person: Az says, that لَعَسٌ of the complexion is a blackness thereof. (TA.) See also لَعَسٌ.

لَعَسَةٌ: see لَعَسٌ.

لَعَسٌ Having a blackness, deemed beautiful, in the lip: fem. لَعَسَاءُ: pl. لَعَسٌ: (K:) the pl., applied to girls and to women, signifies [as above; or] having a blackness in their lips; (TA;) or having lips of a colour inclining a little to blackness, which is deemed beautiful: (§:) the fem. is also applied to a lip, (شَفَّةٌ,) signifying of a colour inclining a little to blackness, which is deemed beautiful; (§;) or having a blackness, deemed beautiful; and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشْرٌ); so applied by El-Ajzaj: (TA:) and the fem. to a girl, as signifying having in her complexion the least degree of blackness, and tinged with redness, (A, K, TA,) not of a clear hue: (TA:) and the pl. to girls, as signifying having a blackness in their complexions. (Az, TA.) — You also say, (§, K,) sometimes, (§,) تَبَاتَ الْعَسُ, meaning Abundant and dense herbage; (§, K;) because such inclines to blackness. (§.)

لَعَطَ

لَعَفَ

لَعَقَ

لَعَمَ

لَعَنَ

See Supplement.]

لَغَبَ

1. لَغَبَ, aor. - (S,) and - (K); and لَغَبَ, aor. -; (§, K;) but this latter is of weak authority; (§;) and لَغَبَ, aor. -; (Lb, K;) inf. n. لَغَبٌ, (K,) which is said to be inf. n. of لَغَبٌ, aor. -, (TA,) and لَغُوبٌ, (§, K,) inf. n. of لَغَبٌ, aor. -, and of لَغَبٌ, (§,) and لَغُوبٌ, (K,) which deviates from constant rule, like وَضُوءٌ and قَبُولٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغَبٌ, agreeably with analogy; (TA;) He was fatigued, tired, or wearied, (§, &c.) in the greatest degree, or to the utmost: (M, K:) or he was languid in consequence of fatigue: or he was fatigued, tired, or wearied, in spirit, or mind: but most agree, as to the signification, with the § and K. (TA.) — لَغَابَةٌ (§, K: in the CK, and app. in most MS. copies of the K, expressly said to be لَغَابَةٌ, with dammeh:) and لَغُوبَةٌ (K) [app. inf. ns., of which the verb is لَغَبَ, aor. -.] The being stupid, and weak: or [if subst.] stupidity, and weakness. (§, K.) — لَغَبَ عَلَيْهِمْ, aor. -, (inf. n. لَغَبٌ, §,) He spoiled, or marred, their affair, scheme, plot, or the like: syn. أَفْسَدَ عَلَيْهِمْ [أَمْرَهُمْ], or the like, being understood. (El-Umawee and §.) — لَغَبَ الْقَوْمَ He spoke ill, or corruptly, to the people: syn. حَدَّثَهُمْ حَدِيثًا خَلْفًا. (K.) — لَغَبَ He (a dog) lapped, or drank by lapping. (K.)

2. لَغَبَ دَابَّتَهُ He laded his beast with more than it was able to bear. (TA.) See 4 and 5.

4. أَلْغَبَهُ He fatigued, tired, or wearied him. (§, K.) — Also, and تَلْغَبُهُ and لَغَبَهُ, It (journeying, or travel,) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K.) — لَغَبَ السَّهْمَ He made the feathers of the arrow to be what are termed لَغَابٌ. (K.)

5. تَلْغَبَ: see 4. — He chased, hunted, or pursued, long: syn. of the inf. n. طُولُ الطَّرْدِ. (§, K.) — A poet says,

• تَلْغَبَنِي دَهْرٌ فَلَمَّا غَلَبَتْهُ •
• غَزَانِي بِأَوْلَادِي فَأَدْرَكَنِي الدَّهْرُ •

[Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me]. (§.) — تَلْغَبَهُ He undertook the management of it, and did it, and was not unequal to it. (TA.) — تَلْغَبَ الدَّابَّةَ He found the beast of carriage to be fatigued, tired, or weary; or so in the utmost degree. (TA.) See 2.

لَغَبٌ (§, K; for which El-Kumeyt has used لَغَبٌ, like as نَهْرٌ is used for نَهْرٌ, because of the guttural letter; §) and لَغَابٌ (§) and لَغَيْبٌ (as in the § and the CK and a MS. copy of the K) or لَغَبٌ (as in the TA, from the K) Bad, disordered, or illcomposed, feathers [of an arrow]: syn. رِيَشٌ فَاسِدٌ (§, K:) as the longer [or wider] lateral halves of feathers (بَطْنَانٌ) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لَوَامٌ (§:) or the feathers termed لَغَابٌ are the longer [or wider] lateral halves; and a single one of them is called لَغَابَةٌ; [accord. to which explanation, لَغَابٌ is a coll. gen. n.]; contr. of لَوَامٌ: or the feathers of an arrow, when not equal, even, or uniform, are thus termed; and when equal, even, or uniform, they are termed لَوَامٌ: (TA:) لَوَامٌ and لَغَابٌ are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لَغَابٌ and لَغَبٌ are terms applied to those whereof two longer [or wider] lateral halves, or two shorter [or narrower] lateral halves, are next each other. (As.) — لَغَبٌ and لَغَابٌ An arrow badly trimmed, or shaped; (K;) badly made: or one of which [all] the wings consist of the longer [or wider] lateral halves of feathers: or one which has two longer [or wider] lateral halves of feathers, or two shorter [or narrower] lateral halves, next each other: or one of which the feathers are incongruous; one in the contr. case being termed لَوَامٌ: or one that does not go far. (TA.) — رِيَشٌ بِلْغَبٍ [It (an arrow) was feathered with bad feathers]. — A surname of a man, brother

of Taabbata-Sharran : (TA :) incorrectly written by J ريش نغِب (K.) — نغِب † Corrupt, or vitious, speech, or discourse; (K;) not rightly aimed, directed, or disposed; evil, bad, foul. (TA.) — كَفَّ عَنَّا نَغَبَكَ Turn away from us thine evil, corrupt, or foul, speech. (TA.) — نغِب (like وَغِب, TA) and نغوب † A weak, stupid, man. (S, K.) See an ex. voce كِتَاب نغِب — نغِب The flesh that is between the ثَنَائِيَا, or four front teeth. (K.)

أَخَذَ بِلِغَبِ رَقَبَتِهِ — نغِب : see نغِب : He overtook him. (K.)

نغِب : see نغِب.

نغِب and نغِب † Fatigued, tired, or wearied; or so in the utmost degree. — سَاعِبٌ لَأَغِبٌ and سَعِبَانٌ لَغَبَانٌ : see art. سغب. (TA, art. سغب.) — رِيَّاحٌ لَوَاعِبٌ [Languid winds]. (TA.)

نغِب : see نغِب.

نغِب : see نغِب.

نغَابَةٌ : see 1.

لَغَبَانٌ : see لَأَغِبٌ.

مَلْغَبَةٌ [A cause of fatigue, tiring, or weariness] : from [اللغِب as signifying] الإغْبَاءُ pl. مَلْغَبٌ. (TA.)

لغث

لغِيثٌ i.q. غَلِيثٌ (from which it is formed by transposition, TA,) in its two meanings: (K:) wheat mixed with barley; like بَغِيثٌ: (TA:) [and food mixed with poison, by which vultures are killed].

لغَاثٌ [pl. of لَأَغِثٌ] Sellers of wheat mixed with barley; as also بَغَاثٌ. (L.)

لغد

1. لَغَدٌ (aor. -, T, L, K, inf. n. لَغَدُ, T, L,) He made camels to turn back to the right way, or road: (S, L, K:) or he made camels to keep to the road, or, to the right way. (T, L.) — لَغَدُهُ, inf. n. لَغَدُ, He hit, or hurt, his لَغْدُود. (IKtt.)

لغْدٌ and لَغْدُودٌ † A certain portion of flesh in the حَلْقُ [or fauces]: or what resembles redundant portions of flesh within the ear [more fully described below]: or the flesh which surrounds the furthest part of the mouth, towards the حَلْقُ [or fauces]: (K:) pl. (of لغد) لَغْدَانٌ; and (of لغدود) لَغْدُودَانٌ; and (of لغدود) لَغْدُودَانٌ; (S, K:) or the لغاد are portions of flesh by the لَهَاءُ; also called لَغَائِنٌ [and لغايد]: (A'Obeyd, L:) or the لغايد are what resemble redundant portions of flesh within the two ears, inside the mouth; also called the نَغَائِعُ, and the نَغَائِنُ: (Zj, in his Khalk el-Insán:) [see

الفندبة:] or the portions of flesh that are between the حَنَكُ [here app. signifying the soft palate] and the side of the neck; as also the الغاد: (S:) or outer part of the لغائِن, which is a name given to the flesh between the نَكْفَتَانِ and the tongue, internally: (AZ, L:) or the لغد is in the place of the نَكْفَتَانِ, at the root of the neck; also called لَغْدُودٌ and لَغْدِيدٌ: (TA:) or the interior of the نَصِيلُ [or part between the neck and head, beneath the jaw-bone,] between the حَنَكُ [here app. meaning as explained above] and the side of the neck; as also لَغْدِيدٌ, and لَغْدُودَانِ (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the gill, or gills, or flesh beneath the lower jaw, of a man or woman, whether in the middle or on either side, and more especially when large:] or the place where ends, at its lower part, the lobe of the ear; (AZ, L, K;) and also called the نَكْفَةُ: (AZ, L:) or the الغاد and لَغْدِيدٌ are the roots of the two jaw-bones. (L.) — عِلْجٌ صَخْرٌ — الأَلْغَادِ, and اللِّغَادِيدِ, [A sturdy, and big, or coarse, man, large in the gills]. (A.) — سَبَى حَتَّى أَصْحَى لُغْدَهُ [He reviled me until he heated his gills; i.e.,] until he became hot (أَصْحَى) by reason of anger. (A.)

لَغْدِيدٌ and لَغْدُودٌ : see لَغْدٌ throughout.

جَاءَ مَتَلْعِدًا He came in a state of rage. (S, K.)

لغز

1. لَغَزَهُ, aor. -, (TK,) inf. n. لَغَزٌ, (IF, A, Mṣb, K,) He turned it from its proper mode or manner; distorted it. (IF, A, Mṣb, K, TA, TK.) — [Hence,] لَغَزَ جَحْرَتَهُ, and لَغَزَهَا †, He (a jerboa) made his burrows winding, or tortuous, and perplexing to the enterer thereof. And لَغَزَ فِي حَفْرِهِ, and لَغَزَ, He pursued a winding, or tortuous, course in his burrowing. (A.)

2: see 4.

3. رَأَيْتُهُ يَلَاغِزُهُ وَيَلَامِزُهُ † [I saw him talking enigmatically, or obscurely, with him, or to him, and making signs with him, or to him.] (A, TA.) [See also 3 in arts. حجو and عى.]

4: see 1, in two places. — الغز كَلَامَةٌ (A, K,) and الغز في كَلَامِهِ (S, A, Mṣb, K,) signify alike: (K:) or the former, † He made his speech, or language, enigmatical, or obscure; not plain: (A:) and the latter, (S, A,) or both, (K,) he made his meaning enigmatical, or obscure, in his speech, or language; (S, A, K;) as also لَغَزَ: (A:) or the second, he used parabolical language: (Mṣb:) or both, he concealed a meaning different from that which he made apparent: or he was

equivocal, or ambiguous, in his speech, or language, for the purpose of concealment: as in the following verse, cited by Fr:

• وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ أَبْنِ دَأْبَةَ •
• وَعَشَّ فِي وَطْرِهِ جَاشَتْ لَهُ نَفْسِي •

† [And when I saw that the vulture had overcome the raven, and nested in his nest, (lit., in his two nests,) my soul, or stomach, heaved thereat]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, الغز في بَيْمِنِهِ † He practised [equivocation, or ambiguity, (see لَغَزَى,) or] concealment, [by a mental reservation, or otherwise,] towards the person sworn to, in his oath: the doing of which is forbidden. (A.)

لَغَزٌ : }
لَغَزٌ : } see لَغَزٌ, throughout.
لَغَزٌ :

لَغَزٌ (S, A, K) and لَغَزٌ and لَغَزٌ (K) and لَغَزٌ (TA) A winding, or tortuous, excavation or burrow: this is the primary signification: (IAṣr, in explanation of لَغَزٌ:) the burrow of a jerboa, which he makes between the نَافِقَاءَ and قَاصِعَاءَ, burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed: (S, K,* TA:) or the burrow of the [lizard called] صَبٌ, and of the jerboa, (A, K,) and of the rat or mouse: (K:) pl. [of the first four] أَلْغَازٌ. (S, A.) — Hence, (K,) أَلْغَازٌ † Winding, or tortuous, roads, or ways, perplexing to him who pursues them. (A,* K.) You say, إِنْزَمَ الْجَادَةَ وَإِبَاكَ وَالْأَلْغَازَ † [Keep thou to the main road, and avoid the winding, or tortuous, by-ways, which perplex him who pursues them]. (A, TA.) — Hence also, (S,) لَغَزٌ (S, A, Sgh, Mṣb, K [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,]) and لَغَزٌ [which is now the most common form] and لَغَزٌ and لَغَزٌ (Sgh, K) and لَغَزَى (S, K,) with tesheed to the غ, and not a dim., because the ي of the dim. does not occupy a fourth place, but like لَغَزَى and لَغَزَى (S,) and لَغَزَى (A, K,) like حَمِيرًا (K,) [and app. لَغَزَى also, with tesheed, (see what follows,)] and لَغَزَى (K,) † An enigma; a riddle; enigmatical, or obscure, language: (S, A, K:) or parabolical language: (Mṣb:) pl. (of the first four, K, TA) أَلْغَازٌ (S, A, Mṣb, K.) And in like manner, بَمِينِ لَغَزَى, accord. to Z, with tesheed to the غ, mentioned by Sb with خَلِيطًا, or, accord. to Az, without tesheed, [لَغَزَى,] which he regards as the dim. of the form with tesheed, like as

لَفُوتٌ A woman who looks aside much, or often, at things. (TA.) — A woman who, when she hears a man speak, looks aside towards him. (Abd-el-Melik Ibn-'Omar.) — A woman whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes, or the like, to another. (Th, K.) — A woman who has a husband, and who has a child by another husband, (S, K,) and who therefore turns her regard much towards her child, (S,) and is occupied by him so as to be diverted from her husband. (TA.) — A she-camel that is unquiet (ضَجُورٌ) on the occasion of her being milked, (K,) that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk: this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — Difficult, or stubborn, of disposition. (K.) But in the S is said what is at variance with this. (TA.) See **لَفَاتٌ**, mentioned with **الْفَتْ**, — Accord. to some, A woman in whom is crookedness and contraction; expl. by **التى فيها التواء وانقباض**. (TA.) — A woman wont to calumniate, or slander. (A in art. **خفت**.)

لَفِيْتَةٌ [A certain kind of gruel] made by straining water [or juice, or a decoction,] of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn:) or thickened **عَصِيْدَةٌ**: (IAth, K:) or thick **عَصِيْدَةٌ** (S) of **هَبِيْدٌ**, i. e. **حَنْظَلٌ**, [or colocynth]: (TA:) so called because it is stirred about and over **قُلُوْبِي**: (S:) [see **لَفَتْ شَيْئًا**]: or broth resembling **حَيْسٌ**: (K:) i. q. **عَفِيْتَةٌ**. (TA, art. **عفت**.) [See also **وَطِيئَةٌ**.]

الْفَتْ Strong-handed, who hoists, or wrings, him who strives, or grapples, with him. (TA.) — A he-goat having crooked horns. (TA.) — **لَفَاتٌ** A she-goat having crooked horns. (K.) — A he-goat having one of his horns twisted (S, K) upon, or over the other. (S.) — **لَفَاتٌ** A woman having distorted eyes; syn. **حَوْلَةٌ**. (K.) — **الْفَتْ** (in the dial. of Keys, S) Stupid; foolish; of little sense; (S, K;) like **أَعْفَتْ** (S) [and **أَعْفَكَ**]: fem. **لَفَاتٌ**: [see also **لَفَتْ**]: so too **لَفَاتٌ** (K:) or this signifies stupid, foolish, or of little sense, and of difficult, or stubborn disposition: (S:) [see also **لَفُوتٌ**]: or, accord. to A'Obeid, as mentioned in a marginal note in a copy of the S, **لَفَاتٌ** and its syn. **هَفَاتٌ** are correctly written **لَفَاتٌ** and **هَفَاتٌ**, for in a case of pause they are pronounced **لَفَاتٌ** and **هَفَاتٌ**: see **هَفَاتٌ**. (TA.) — (In the dial. of Temeem, S,) Left-handed; who works with the left hand; (S, K;) as also **الْفَتْ**. (TA.)

الْمُتَلَفِّتَةُ The highest bone in the place where the head joins the neck. (L.)

لفظ

10. **اسْتَلَفْتُ مَا عِنْدَهُ** He elicited, and exhausted, (إِسْتَنْبَطَ وَأَسْتَقْصَى) what [information, &c.] he had, or possessed. (K.) — **اسْتَلَفْتُ الرِّعَى** He consumed the whole of the pasture, leaving nothing of it. (K, TA.) — **اسْتَلَفْتُ حَاجَتَهُ** He accomplished his want. (K.) — **اسْتَلَفْتُ الْخَبَرَ** He concealed the news. (K.)

الْفَتْ Stupid; foolish; of little sense: (K:) like **أَلْفَتْ**. (TA.)

لفح

4. **أَلْفَجَ** and **أَلْفَجَ** He (a man) clave to the ground by reason of sorrow, grief, or solicitude, or of want. (L.) — **الْفَج**, inf. n. **الْفَاجُ**, He, or it, constrained, compelled, or necessitated, a person, to have recourse to one, or to others, not of his family; (K;) constrained him to beg of such. (L.) — **أَلْفَجَنِي إِلَى ذَلِكَ الْإِضْطِرَارُ** Necessity constrained me to have recourse to that. (AZ.) — **أَلْفَجَ**, [not **أَلْفَجَ**, as might be thought from the signification of the part. n. **مَلْفَجٌ**,] (inf. n. **الْفَاجُ**; S;) and **أَسْلَفَجَ**; (L;) He became a bankrupt; syn. **أَفْلَسَ**: (S, K;) he was, or became, poor: (TA.) he became destitute, possessing nothing. (A'Obeid.)

10. **اسْتَلْفَجَ**: see 4. — Also, He was, or became, constrained to have recourse to a thing: or was in need. (TA.)

لَفَجٌ Abasement; abjectness. (IAar, K.)

لَفَجٌ The channel of a torrent. (L.)

مَلْفَجٌ (S, K) and **مَلْفَجٌ** (ISk) and **مُسْتَلْفَجٌ** (K) or **مُسْتَلْفَجٌ** (as in the L.) A man in a state of bankruptcy; a bankrupt; syn. **مُفْلِسٌ**: (S, K:) or the former, poor: (ISk:) or a bankrupt and in debt: (IAth:) or destitute; possessing nothing: (A'Obeid:) the first extr. [with respect to rule], (S, K,) like **أَحْضَنَ** from **مُحْضَنٌ**, and **مُسَهَبٌ** from **أَسَهَبٌ**. (S.) [See **مُسَهَبٌ**.]

مَلْفَجٌ: see **مَلْفَجٌ**.

مُسْتَلْفَجٌ, (as in the K,) or **مُسْتَلْفَجٌ**, (as in the L [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like **مَلْفَجٌ**,]) [part. n. of 10, q. v.: and] i. q. **مَلْفَجٌ**, q. v. (K.) — One whose heart forsakes him, or fails him, by reason of fear, or fright.

(K.) — Cleaving to the ground by reason of emaciation, (K,) or of sorrow, grief, or solicitude, or of want; as also **مَلْفَجٌ** [i. e. **مَلْفَجٌ** and **مَلْفَجٌ**: see 4]. (TA.)

مُسْتَلْفَجٌ: see **مُسْتَلْفَجٌ**.

لفح

1. **لَفَحَتَهُ النَّارُ**, (S, M, K,) aor. -, (M,) inf. n. **لَفَحَ** and **لَفَحَانٌ**, (M, K,) The fire smote, or hurt, his face; as also **لَفَحَتْ وَجْهَهُ**: (M, O:) the fire burned him; (TA;) as also **لَفَحَتَهُ النَّارُ بِحَرِّهَا**; (S, K;) and in like manner the hot wind called **سُومٌ**: (S:) **لَفَحَتْ** and **لَفَحَتْ** are syn., except that the effect of **الْفَح** is greater than that of **الْفَح**: (Zj:) or **لَفَحَ** relates to a hot wind; and **لَفَحَ**, to a cold, or cool, wind: (Aq, S:) you also say **لَفَحَتَهُ السُّومُ** meaning the **سُومُ** blew in his face. (L.) — Also **لَفَحَهُ**, aor. -, He smote, or struck, him, with a sword, (S, K,) lightly, or slightly: you say **لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً** I struck him with the sword a light, or slight, blow. (S.)

أَصَابَهُ لَفْحٌ مِنْ حَرِّهِ وَسُومٌ A burning gust of hot night-wind, and of hot day-wind, smote him. (L.) — **أَصَابَهُ مِنَ الْحَرِّ لَفْحٌ وَمِنْ الْبَرْدِ نَفْحٌ** [A blast of heat smote him, and a blast of cold]. (A.) — You say also **لَوَافِحُ السُّومِ** [pl. of **لَوَافِحَةٌ**], and meaning Burning blasts of the **سُومِ**. (S, K in art. **سفع**.)

لَفْحَةٌ A light, or slight, blow with a sword. (S.)

لَفَاحٌ A certain well known plant, (K,) of the kind termed **يَقْطِينِي**, (L,) which people smell, (S,) yellow, and of sweet odour, (A, L,) resembling the **بَاوِنَجَان** (S, A, K,) when it becomes yellow; (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, the same which the Syrians and Egyptians call **شَمَامٌ**, q. v.]. — Also, The fruit, or produce, (**لَفْحَةٌ**) of the **يَبْرُوح** [or mandrake, which is called by this name (**يبروح**) in the present day]; (K;) thus correctly written, with the **ي** before the **ب** [not **يبروح**, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term **لَفَاحٌ** to both the mandrake and the **شَمَام** has led to confusion, and occasioned Linnæus to call the latter "cucumis dudaim." See also **يَبْرُوحٌ**, and **مَغْدٌ**.]

لَفْحَةٌ: see **لَفْحَةٌ**.

لفظ

1. **لَفَّطَهُ**, (S, M, Mṣb, K,) and **لَفَّطَ بِهِ**, (M, K,) aor. -, (S, M, Mṣb, K,) inf. n. **لَفَّطٌ**; (T, S, M, Mṣb;) and **لَفَّطَهُ**, and **لَفَّطَ بِهِ**, aor. -: (Ibn-

Abbád, K.) but the former is that which is commonly known; (TA;) *He ejected it; cast it forth; [disgorged it;]* (T, S, M, Mṣb, K;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Mṣb;) from (من) his mouth. (S, TA.) And لَفَّظَ alone, [elliptically,] *He ejected what had entered between his teeth, of food.* (TA.) You say also, لَفَّظَتِ الْحَيَّةُ سَمَهَا † [The serpent ejected its poison.] (TA.) And لَفَّظَ غَضَبَهُ, lit. *He ejected his spittle that stuck and dried in his mouth; meaning † he died;* (T, TA;) as also لَفَّظَ نَفْسَهُ, aor. ʔ, inf. n. as above; (M, TA;) and لَفَّظَ alone. (M, K.) And جَاءَ لَفَّظًا لِبِجَامِهِ, [as to the letter and the meaning like جَاءَ وَقَدْ دَلَّتْ لِبِجَامِهِ,] † *He came harassed, or distressed, by thirst and fatigue.* (Ibn-Abbád, M, Z, K.) And لَفَّظَتِ الرَّحْمُ مَاءَ الْفَحْلِ † *The womb ejected the seminal fluid of the stallion.* (TA.) And لَفَّظَهُ الْبَحْرُ † *The sea cast it forth upon the shore;* (Mṣb, TA;) namely a fish; (TA;) or a beast. (Mṣb.) And لَفَّظَ الْبَحْرُ بِمَا فِيهِ إِلَى الشُّطُوطِ † *The sea cast forth what was within it to the shores.* (M.) And قَاءَتِ الْأَرْضُ خَبِيئَاتِهَا † *The earth disclosed her vegetables, and revealed her hidden things.* (TA in this art. and in art. قَبَأَ.) And لَفَّظَتِ الْأَرْضُ الْحَيَّاتِ † *The earth cast forth the dead;* (T, Mṣb;) *did not receive, or admit, the dead.* (M.) And لَفَّظَتِ الْبِلَادُ أَهْلَهَا † [The countries cast forth their inhabitants]. (TA.) — [Hence,] لَفَّظَ بِالشَّيْءِ, (S, K,) and بِقَوْلٍ, (Mṣb,) and لَفَّظَ الْقَوْلَ, (M,) and لَفَّظَ الْقَوْلَ, (TA,) aor. ʔ, inf. n. لَفَّظَ, (M,) *He uttered, spoke forth, or pronounced,* (S, M, Mṣb, K,) *the saying,* (S, K,) and *a saying,* (Mṣb,) and *the thing;* (M;) as also بِهِ † لَفَّظَ. (S, Mṣb, K.) It is said in the Kṣur, [l. 17,] مَا يَلْفِظُ مِنْ قَوْلٍ † [He doth not utter a saying]: where Kh. reads مَا يَلْفِظُ: both forms of the verb being used in this sense [as is implied in the K]. (TA.)

5: see 1, last signification.

لَفْظٌ, originally an inf. n., (S, Mṣb,) is used as a subst., (Mṣb,) signifying † *An expression; i. e. a word; [more precisely termed لَفْظَةٌ;] and also a collection of words, a phrase, or sentence; (IAḳ &c.;) [each considered as such, without regard to its meaning; a word itself; and a phrase itself;] the latter also called لَفْظٌ مُرَكَّبٌ, a compound expression, an expression composed of two or more words: (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.;) and لَفْظٌ مَلْفُوظٌ signifies the same (TA:) pl. of the former الْأَلْفَاطُ; (S, Mṣb;) dim. الْأَلْفَاطُ; (Har.,*

p. ٥١٣) and of the latter مَلْفَاطٌ. (TA.) [Hence,] لَفْظًا وَمَعْنَى † *With respect to the word, or words, or wording, and the meaning: and with respect to the actual order of the words, and the order of the sense. And لَفْظًا وَوَتْبَةً † With respect to the actual order of the words, and the order of the proper relative places. And لَفْظًا وَتَقْدِيرًا † Literally and virtually. And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ † It has no singular formed of the same radical letter: i. e., it has no proper singular: said of a word such as قَوْمٌ and رَهْطٌ &c.] — See also لَفَّاطٌ.*

لَفْظَةٌ: see لَفَّظَ.

لَفْظِيٌّ [Of, or relating to, a word, or collection of words, verbal:] opposed to مَعْنَوِيٌّ.

لَفْظَانٌ Loquacious; a great talker: but this is a vulgar word. (TA.)

لَفَّاطٌ [app. a coll. gen. n., of which لَفَّاطَةٌ, q. v., is the n. un., as seems to be indicated in the S, TA,] *What is cast, or thrown, away;* (M, TA;) as also لَفَّظٌ: the latter on the authority of IB. (TA.)

لَفَّاطٌ † *Leguminous plants [put forth by the earth].* (Sgh, K.)

لَفَّيْظٌ and مَلْفُوظٌ † *Ejected; cast forth.* (M, K.) — † [Uttered, spoken forth, or pronounced.]

لَفَّاطَةٌ *What is ejected, or cast forth, from the mouth:* (S, K:) such as particles of the tooth-stick, or stick with which the teeth are cleaned: (TA:) and *what is cast, or thrown, away, of food:* pl. لَفَّاطَاتٌ; (Har, p. ١٨٠:) see also لَفَّاطٌ. — Also, † *A remain, remainder, or residue, of a thing,* (K, TA,) *little in quality.* (TA.)

لَفَّيْظٌ [act. part. n. of ل: fem. with ّ]. You say, لَفَّيْظٌ فَلَانٌ † *Such a one is dying.* (TA.) —

الْأَلْفَاطَةُ *The she-goat,* (T, S, M, K,) or *ewe;* (M, K;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T, S, M, K:) or *the domestic cock;* (S, K;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (K:) or † *the mill;* (T, S, M, K;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or † *the sea;* (S, M, K;) as also لَفَّيْظَةٌ, determinate [as a proper name]; (K;) because it casts forth (S, M) what is in it, (M,) [namely] ambergris and jewels:

(S:) in this last sense, and as applied to the cock, (Sgh,) the ّ is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, مَنِ لَفَّيْظَةٌ [More liberal, or bountiful, than a she-goat, &c.,] (T, S, K,) and مَنِ لَفَّيْظَةٌ أُسْحَى مِنْ لَفَّيْظَةٍ [which mean the same]. (TA.) لَفَّيْظَةٌ also signifies *Any bird that feeds his female,* (T,) or *that feeds his young bird,* (M, K,) *from his beak.* (T, M, K.) And الْأَلْفَاطَةُ † *The earth;* because it casts forth the dead. (TA.) And † *The present world;* because it casts forth those who are in it to the world to come. (T, K, TA.)

مَلْفُوظٌ: see لَفَّظَ.

نَفِيْظٌ: see مَلْفُوظٌ.

لَفَّعَ
لَفَّقَ
لَفَّرَ
لَفَّوْا

See Supplement.]

لقب

2. لَقَّبَهُ بِكَذَا, inf. n. تَلَقَّبَ, *He called him, or named him, by such a by-name, or surname, or nickname; he surnamed him, or nicknamed him, so.* (S, K.) See لَقَّبَ. — لَقَّبَ الْإِسْمَ بِالْفِعْلِ [i. e., بِالْفَاءِ وَالْعَيْنِ وَاللَّامِ] *He called the noun by an appellation in which its radical letters were represented by ف, ع, and ل; this appellation being its measure; as when جَوْرَبٌ is called فَوْعَلٌ.* (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5. تَلَقَّبَ بِكَذَا *He was by-named, surnamed, or nicknamed, so.* (S, K.) See لَقَّبَ.

3. لَقَّبَهُ بِمُلَاقَبَةٍ, inf. n. مَلَّاقَبَةٌ, *He called him by a by-name, surname, or nickname; the latter doing to him the like.* (TA.)

6. تَلَقَّبُوا *They called one another by by-names, surnames, or nicknames.* (TA.)

لَقَّبَ A by-name; a surname; a nickname; syn. تَبَزَّرَ: (S, K:) a name of reproach; an opprobrious appellation: in this sense forbidden: (Mṣb:) it is said in the Kṣur, xlix., 11, لَا تَتَابَزَّرُوا *Call not one another by nicknames; i. e., let not one of you call another by a name which he dislikes:* (Jel:) also a by-name, or surname, which is not one of reproach: such are the surnames given to certain Imáms; الأَنْبِيَاءُ

الْأَخْفَشُ and الْأَعْرَجُ and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Msb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. أَلْقَابٌ. (S, K.) — [The appellation given to a noun by substituting ف, ع, and ل for its radical letters. See 2.]

لَقِيتُ

1. لَقَيْتُ, [aor. ٢,] inf. n. لَقَيْتُ; and لَقَيْتُ, inf. n. تَلَقَيْتُ; He mixed [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقَيْتُ, aor. ٢, as well in the above sense as in that here following.] — لَقَيْتُ, aor. ٢, inf. n. لَقَيْتُ, He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (TA.)

2: see 1.

لَقِحَ

1. لَقِحَتْ, (S, Msb, K,) aor. ٢, (Msb, K,) inf. n. لَقِحَ (S, Msb, K) and لَقِحَ (K) and لَقِحَ; (S, K;) and لَقِحَتْ بِأَوْدٍ, in the pass. form; (Msb;) She (a camel) conceived, or became pregnant; (Msb, TA;) received [into her womb] the seed of the stallion. (K.) — لَقِحَتْ (inf. n. لَقِحَ, syn. حَبَلٌ, K, TA: in the CK لَقِحَتْ: She (a woman) conceived, or became pregnant. (Sh, T, L.) — أَمْرَأَةٌ سَرِيْعَةُ اللَّقْحِ A woman quick in conceiving, or becoming pregnant. The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — أَسْرَتْ, لَقِحَتْ, and لَقِحَتْ, She (a camel) concealed her having conceived, or become pregnant: i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — لَقِحَتْ الشَّيْخَانَ, or لَقِحَتْ, (as in different copies of the S,) † [The palm-trees became fecundated by the process termed لَقْح: see 4]: and of a single palm-tree (نَخْلَةٌ) you say لَقِحَتْ, or لَقِحَتْ, without teshdeed; (so, again, in different copies of the S;) and تَلَقِحَتْ. (S, art. أهر) — لَقِحَ الْعِجَافُ, inf. n. لَقِحَ, † The lands in which was no good became fecundated. (L.) [See also عَنْجَفٌ. — لَقِحَتْ الْحَرْبُ: see a verse cited عن عن.

2: see 4.

4. لَقِحَ الْفَحْلُ النَّاقَةَ, (S, Msb,) inf. n. لَقِحَ; (Msb;) and لَقِحَهَا, (A,) [inf. n. تَلَقِيحٌ;] The stallion-camel made the she-camel to conceive, or

become pregnant; impregnated her; got her with young. (Msb.) — الْقَحِ النَّخْلَةَ, inf. n. لَقِحَ, [and quasi-inf. n. لَقِحَ, q. v.; et vide infra;] and لَقِحَهَا, inf. n. تَلَقِيحٌ; (S, Msb, A, K;) and لَقِحَهَا, inf. n. لَقِحَ; (K;) † He fecundated the palm-tree by means of the لَقْح, or spadix of the male tree, which is bruised, or brayed, and sprinkled [upon the spadix of the female]: (A:) or, by inserting a stalk of a raceme of the male tree into the spathe [of the female, after shaking off the pollen of the former upon the spadix of the female; for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is best if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in this case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) لَقْح is the name of that which is taken from the male palm-tree (الْفَحْلُ: so in the L: in the K, الفَحْلُ:) to be inserted in the other, [namely the spathe of the female]. (L, K.) [See also لَقْح. In the CK, for إِسْرَمًا أُخِذَ الْخِ, we find إِسْرَمًا أُخِذَ الْخِ, giving a different and false meaning.] — أَتَلَقِيحٌ, or جَاءَنَا زَمَنُ اللَّقْحِ, The time of the fecundating of the palm-trees has come to us. (L.) — أَلْقَحَتِ الرِّيحُ السَّحَابَ (S) † The wind impregnated, or fecundated, the cloud, or clouds; (L;) and in like manner, أَلْقَحَتِ الرِّيحُ الشَّجَرَ, [The winds fecundated the trees] (K) [and the like]. (TA.) — الْقَحِ بَيْنَهُمْ شَرًّا, † He engendered, or caused, evil, or mischief, between them. (A.) — جَرَّبَ الْأُمُورَ فَلَقِحَتْ عَقْلُهُ, † [He became experienced in affairs, and they fecundated his intellect]. (A.) — عَوَاقِبُ الْأُمُورِ: † تَلَقِيحٌ أَلْعُقُولِ † [Consideration of the results, or issues, of things is (a means of) fecundation of the intellects]. (A.) — لَا تَلَقِيحِ سِنْعَتَكَ بِالْإِيمَانِ, † [Make not thy merchandise productive of a high price by means of oaths]. (A.)

5. تَلَقِحَتْ She (a camel) pretended that she had conceived, or become pregnant, (by raising her tail, in order that the stallion might not approach her, TA,) when this was not really the case. (Fr, S, K.) — See 1.

10. اسْتَلَقِحَتْ النَّخْلَةَ † The palm-tree attained to the proper period for its being fecundated by

the process termed لَقْح: [see 4: or required to be so fecundated]. (K.)

لَقِحَ: inf. n. of ل ق ح. — see الْقَحِ النَّخْلَةَ, and see لَقْح.

لَقِحَتْ: see لَقِحَتْ and لَقِحَتْ.

لَقِحَتْ (K) and لَقِحَتْ (TA) † A woman suckling; or a woman who suckles. (K.) — See لَقِحَتْ.

لَقْح † The thing [namely flowers or pollen] with which a female palm-tree is fecundated, (S, L, K,) taken from a male palm-tree; (L;) the spadix of a male palm-tree, (A, K,) with which a female palm-tree is fecundated, it being bruised, or brayed, and sprinkled [upon the spadix of the female]. (A.) [See also لَقِحَ, voce الْقَحِ, and لَقِحَ.] — حَى لَقْحٌ A tribe that does not submit to kings, (S, K,) and that has not been governed by a king: (L:) or, that has not suffered captivity in the time of paganism. (S, K.) — See 1.

لَقْح The semen genitale (L, K) of a stallion camel, and horse, and † of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered "No; because the لَقْح [i. e., لَقْح or لَقْح, as shown below,] is one:" meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لَقْح may here be a quasi-inf. n., syn. with لَقْح; like عَطَاءٌ and لَقْح &c.: (L:) [and the like is said in the Msb.] لَقْح and لَقْح, with fet-h and kesr, are subst. from لَقِحَ, [q. v.] syn. with لَقِحَ, signifying impregnation, or the getting with young; and so in the answer of I'Ab above mentioned. (Msb.)

لَقْح A camel (S, K) itself: (S:) pl. لَقْح. (S, K.) — See لَقِحَ and لَقِحَتْ (S, Msb, K) and لَقِحَتْ, (Msb, K,) applied to a she-camel, i. q. حَلُوبٌ [meaning Milch, and a milch camel]: (S, Msb, K:) but Az says, that the former only is used as an epithet; you say هَذِهِ لَقِحَةٌ فَلَانٍ, and not نَاقَةٌ لَقِحَةٌ, but نَاقَةٌ لَقِحَةٌ (TA:) or لَقِحَةٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed لَقِحَةٌ: (AA, S, K:) and accord. to some, لَقِحَةٌ signifies a milch camel abounding with

milk: or a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one, and this she does at the [auroral] rising of Canopus: (TA:) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also **لُقْحَة** and **لُقْحَة** a she-camel that has lately brought forth: (L:) pl. of **لُقْحَة**, **لُقْحَة** (S, Mṣb, K) and **لُقْحَة**; (ISh;) and pl. of **لُقْحَة** (and of **لُقْحَة**, K, TA,) **لُقْحَة** (S, Mṣb, K) and **لُقْحَة**. (ISh, Th, Mṣb.) — The Arabs also said **لُقْحَانِ أُسُودَانِ** [Two black herds of milch camels], like as they said **قَطِيعَانِ**; for they said **لُقْحَة** **وَاحِدَة** in like manner as they said **وَاحِدَة** **قَطِيع** and **وَاحِدَة** **إِبِل**. (S.) — **مِلْحُ** **الْمُسْلِمِينَ** **أَدْرُوا لُقْحَة** **‡ Milk ye the milch camel of the Muslims**: occurring in a trad., alluding to the tribute (**خِرَاج** and **فِي**) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.)

لُقْحَانِ A fecundator of palm-trees. (Az, TA in art. **جنى**.)

لُقْحَانِ (IAḡr, S, K) and **لُقْحَانِ** (K) and **لُقْحَانِ** (Mṣb) A she-camel having just conceived, or become pregnant; (IAḡr, K;) as also **لُقْحَانِ**: afterwards, when her pregnancy has become manifestly apparent, she is termed **خَلْفَة**: (IAḡr:) pl. of the former **لُقْحَانِ** (K) and **لُقْحَانِ**; (TA;) and of the second, **لُقْحَانِ**. (L, K, TA: in the CK **لُقْحَانِ**.) — **لُقْحَانِ** (S, K, &c.) **‡ Pregnant winds**; so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA;) or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is **لُقْحَانِ**, the contr. of which is termed **لُقْحَانِ** **عَقِيم** [or “a barren wind”]: (ISd:) or **لُقْحَانِ** signifies **ذَاتُ لُقْحَانِ** [possessing that which impregnates]; like as **لُقْحَانِ** signifies **ذُو وَرَنِ**; **لُقْحَانِ** (AHeyth:) or **لُقْحَانِ** signifies **لُقْحَانِ** **رَجُلٍ** **وَأَمِح**; (S, K;) as also **لُقْحَانِ** [pl. of **لُقْحَانِ**]: (K:) or it is not allowable to say **لُقْحَانِ**; (S;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ;) and thus **لُقْحَانِ** is extr.: or, as some say, the proper original word is **لُقْحَانِ**; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (S.) — **لُقْحَانِ** **‡ War pregnant** [with great events.]. (TA.)

لُقْحَانِ A stallion camel: pl. **لُقْحَانِ**. (S, K.) — See **لُقْحَانِ**. **‡ A man to whom offspring is born**. Occurring in a trad. (TA.)

لُقْحَانِ A female camel that has her young one in her belly: pl. **لُقْحَانِ**: (S, K:) a pass. part. n. from **لُقْحَانِ**. (Mṣb.)

لُقْحَانِ (IAḡr, S, K, &c.) and **لُقْحَانِ** (IAḡr,) which latter is also used in a pl. sense, (Aḡ,) **What is in the belly of a she-camel**: (A'Obeyd, T, S, K, &c.) or **what is in the back of the stallion camel**; [meaning his progeny in the elemental state;] (Aboo-Sa'eed, K;) but the former, says Az, is the correct signification: (L:) **لُقْحَانِ** is for **لُقْحَانِ**, converted into a subst., (Mṣb,) from **لُقْحَانِ**, like **مَحْمُومٌ** from **حَمْرٌ**, and **مَجْنُونٌ** from **جَنٌّ**: (S:) pl. **لُقْحَانِ**. (A'Obeyd, S, K, &c.) The Muslims are forbidden to sell **لُقْحَانِ** and **مَضَامِين**. (L.) [See the latter of these words.] — **لُقْحَانِ** is also used (sometimes, TA) to signify **The mothers**: and its sing. is **لُقْحَانِ**. (K.) — See **لُقْحَانِ**.

لقس

1. **لُقْسَتِ نَفْسُهُ**, (S, A, K,) aor. **لُقْسَ**, (S, K,) inf. n. **لُقْسٌ**, (S, TA,) **His soul** [or stomach] **heaved**; or **became agitated by a tendency to vomit**; or **became heavy**; syn. **عَثَّتْ**, [q. v.,] (S, A, K,) and **خَبَّتْ**; (S, K;) **‡ in consequence of the thing**. (S, K.) **Moḥammad desired his followers to use this expression instead of **خَبَّتْ****, which he disliked. (K, TA.) — With **لُقْسَتِ** following it, **His soul strove with him to incline him to the thing**, (K,) and **became greedy for it**. (TA.) [But Az seems to disapprove of this explanation.]

لُقْسَة, as an epithet applied to **نَفْسٌ**, is the part. n. of **لُقْسَتِ** in the [first and] second of the senses explained above. (TA.)

لقط

1. **لُقَطَهُ**, (S, Mgh, Mṣb, K,) aor. **لُقِطَ**, inf. n. **لُقْطٌ**, (Mṣb, TA,) **He picked it up, took it up, raised it, (Mgh,) or took it, (S, K,) from the ground, (S, Mgh, K,) without trouble or fatigue**; as also **لُقِطَهُ**: (S:) or both signify **he took it from a place where it was not thought to be**; this being the primary signification: and hence, **he took it**. (Mṣb.) It is said of a man: and you say also, **لُقِطَ الطَّائِرُ الحَبَّ** [The bird picked up from the ground the grains]. (Mṣb.) The Arabs say to a calumniator, **إِنَّ عِنْدَكَ دَبْكًا يَلْتَقِطُ الحَصَى** [Verily thou hast a cock that picks up pebbles]. (TA.) And it is said in a proverb, **أَصِيدَ القَنْدَرُ أَمْرًا لُقِطَهُ** [Is it by the hunting of

the hedgehog or the picking up thereof from the ground?] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) **أَصِيدَ القَنْدَرُ أَمْرًا لُقِطَهُ**: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharaf-ed-Deen, of a thing of the nature of which we may be uncertain.] You say also, **لُقِطْتُ العِلْمَ** **‡ [I picked up science, or knowledge, from books;] I acquired science, or knowledge, from this and that book.** (Mṣb.) And **لُقِطْتُ** **أَصَابِعَهُ** **‡ I took off his fingers, by cutting, without [the main part of] the hand.** (Mṣb.)

3. **مَلَا قَطِطَةً** A horse's lifting the legs all together in the pace called **تَقْرِيب**: (AO, K:*) or, in the pace called **خَبَب**, of a horse, it is similar to **مُنَاقَلَةٌ**. (JK.) — Also, (K,) and **لُقِطَ**, (TA,) **The being over against, or facing**. (K, TA.) You say, **دَارُهُ يَلُقِطُ دَارِي** **His house is over against, or faces, my house**. (Lḡ, K.) And **لُقِطْتُ لِقَائَهُ** **I met him face to face**. (IAḡr.)

5. **لُقِطَ** **فُلَانٌ التَّمْرَ**, or **التَّمْرَ**, (S, accord. to different copies, and K,*) **Such a one, [picked up, or] took up from the ground, from this and that place, the dates, or the fruits**. (S, K:*)

8. **التَّقِطَةُ**: see 1, in two places. — Also, **He collected it**. (Mṣb.) — And **‡ He stumbled upon it, or lighted on it, (K, TA,) unexpectedly, (TA,) without seeking**; (K, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, **وَرَدْتُ الشَّيْءَ أَلْتَقِطًا** **‡ I came upon the thing unexpectedly, or unawares**; (S, TA:) and **لُقِطْتُ** **‡ I met him unexpectedly**: (TA:) **التَّقِطَةُ** in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

لُقِطٌ **What is picked up, or taken from the ground, (S, Mṣb, K,) of a thing**; (S, Mṣb;) as also **لُقِطَةٌ** and **لُقِطَةٌ** and **لُقِطَةٌ**: (K:) or **‡ this last signifies what one picks up, of lost property**; as also **لُقِطًا**, with the **ة** elided; and **لُقِطَةٌ** like **رَطْبَةٌ**: (Mṣb:) or **لُقِطَةٌ** signifies also **what falls, or drops, of a thing that is worthless, (K, TA,) or paltry, and is taken by any one who chooses to take it**: (TA:) and the same, **what is picked up from the stumps of the branches of palm-trees, [app. meaning dates picked up thence,] after the cutting off of the dates**: (TA:) I Ath says, that **لُقِطَةٌ**, with **دَamm** to the **ل** and **fet-h** to the **ق**, is often mentioned in trads., and signifies **property which is found**: (TA:) Az says, that **لُقِطَةٌ**, with **fet-h** to the **ق**, signifies **a thing which one finds dropped, or thrown down, and takes**; (Mgh, Mṣb;) and that all the lexicologists and skilful grammarians say so; (Mṣb;) and in like

manner, A'Obeyd, on the authority of Aṣ and of El-Aḥmar; (TA;) only Lth, of all whom he has heard, saying that it is لَقَطَةٌ, with sukoon; (Mgh, Mṣb;) and Fr: (TA:) IF and El-Farábee and others mention only لَقَطَةٌ; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is لَقَاطَةٌ, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the ة, into لَقَاطٌ, and sometimes, by the elision of the ل, into لَقَطَةٌ; and if they made the ق quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mṣb:) IB, however, says that لَقَطَةٌ is correct; and he approves it; because لَقَطَةٌ has the sense of a pass. part. n., as in the instance of ضَحْكَةٌ; and لَقَطَةٌ has the sense of an act. part. n., as in the instance of ضَحْكَةٌ; and that it occurs in poetry: and I Ath observes, that some say thus; but that لَقَطَةٌ is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with ة: (TA:) what is picked up, or taken from the ground, (S, Mṣb, K,) by men, (S,) of ears of corn; (S, Mṣb, K;) as also لَقَاطٌ, with damm: (S:) and لَقَاطٌ, like سَحَابٌ, the ears of corn which the reaping-hooks miss, (AḤn, K,) and which men pick up. (AḤn.) What is picked up from a mine: (Mṣb:) pieces of gold found in a mine; (K;) or such are termed لَقَطٌ مَعْدِنٌ: (S:) or لَقَطٌ signifies pieces of gold, or of silver, like what are termed شُدْرٌ, and larger, in mines; which are the best thereof: and one says دَهَبٌ لَقَطٌ: (Lth:) and مَلْتَقَطٌ, also, signifies gold found in a mine. (TA.) You say also, فِي هَذَا الْمَكَانِ لَقَطٌ مِنَ الْمَرْتَعِ In this place is some small quantity of pasturage. (S.) And فِي الْأَرْضِ لَقَطٌ لِلْمَالِ In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is أَلْقَاطٌ. (TA.)

لَقَطَةٌ: see لَقَطٌ, throughout the first sentence. — Accord. to Lth, it [also] signifies A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up: (TA:) and some say, that لَقَطَةٌ signifies one who picks up: but the more common and correct signification of this latter is "property which is found," as before stated. (I Ath.)

لَقَطَةٌ: see لَقَطٌ, throughout the first sentence: — and see لَقَطَةٌ.

لَقَاطٌ: see لَقَطٌ, in the latter part of the paragraph.

لَقَاطٌ: see لَقَطٌ, in three places.

لَقَاطٌ: see 3. — [The act of picking up the

ears of corn which the reaping-hooks miss;] the act denoted in the explanation of لَقَاطٌ. (JK, K, TA.) You say, هُوَ يَتَعَيَّشُ بِاللَّقَاطِ عَنِ اللَّقَاطِ [He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleaning, from the ears of corn which the reaping-hooks have missed]. (TK: but there given without any syll. signs.) [If the reading intended be بِاللَّقَاطِ عَنِ اللَّقَاطِ, the meaning of لَقَاطٌ is The act of missing ears of corn with the reaping-hook; as is implied in the K, where لَقَاطٌ is imperfectly explained: but this I think improbable.] لَقَاطٌ and لَقَاطٌ are [respectively] like حَصَادٌ [as signifying what is "reaped"] and حَصَادٌ [as signifying the act of "reaping"]. (TA.)

لَقِيطٌ i.q. مَلْقُوطٌ; (Mṣb, K;) i.e. A thing that is picked up, taken up, raised, (Mgh,) or taken, (Mṣb, K,) from the ground, (Mgh, K,) or from a place where it was not thought to be. (Mṣb.) — And, generally, (Mgh,) A foundling; or child that is cast out, (Az, S, Mgh, Mṣb, K,) and found by a man, (Az, TA,) or picked up; (S;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i.e. a child that is cast out in the roads, and there found, whose father and mother are unknown: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Az, TA:) and لَقِيطٌ signifies the same: (K:) [pl. of the former, لَقِيطَةٌ.] — Also, A well upon which one lights unexpectedly, or unawares, (Lth, K,) without seeking it. (Lth.)

لَقَاطَةٌ: see لَقَطٌ, first sentence, in four places.

لَقِيطَةٌ applied to a man, and to a woman, † Low, ignoble, base, vile, or mean; (K, TA;) as also لَقِيطَةٌ applied to a man; (TA;) and so لَقِيطٌ مَلْقُوطٌ, used together. (L in art. سقط.) It occurs in this sense preceded by سَقِيطَةٌ; but you say سَقِيطٌ when alone. (TA.)

لَقَاطٌ: } see لَقِيطٌ.
لَقَاطَةٌ: }

لَقِيطٌ and in an intensive sense لَقَاطٌ and [in a doubly intensive sense] لَقَاطَةٌ A man [who picks up things from the ground; and the second, who does so much, or often; and the third, who does so very much, or very often: or] who takes things from places where they were not thought to be: (Mṣb:) and all signify a man who picks up the ears of corn [that fall] when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Mṣb.) — لَقِيطٌ سَقِيطَةٌ لَقِيطَةٌ For every saying that falls from one, there is a person who will

take it up: (Mṣb in art. سقط:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (S, K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the ة in لَقِيطَةٌ is to give intensiveness to the meaning, (Mṣb in art. سقط,) or for the purpose of assimilation: (Mṣb in that art., and in the present one:) if you say لَقِيطٌ ضَائِعٌ, or the like, you say لَقِيطٌ. (Mṣb in the present art.) — لَقِيطَةٌ الحَصَى The قَانِصَةٌ [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the omasum (قَبِيَّة) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حصل; also called لَقَاطَةُ الحَصَى (see قَرِيحًا);] because it conveys thereto whatever it eats of earth and pebbles; (A, TA;) as also اللَّاقِطَةُ [alone]. (TA.) — لَقِيطٌ also signifies † Any freedman, or emancipated slave: (K:) or the slave of a freedman: (S in art. سقط, and TA in art. سقط:) the slave of the لَقِيطٌ is called مَلْقُوطٌ; and the slave of the مَلْقُوطٌ is called سَقِيطٌ: and hence the saying, هُوَ سَقِيطٌ بِنِ مَلْقُوطِ بِنِ لَقِيطٍ. (K, TA [but in the CK, for هُوَ we find بِنِ, with the necessary difference in what follows it.]) See art. سقط. — See also لَقِيطَةٌ: and see أَلْقَاطٌ, which may be a pl. of لَقِيطٌ; as in لَقَاطٌ, which is explained with أَلْقَاطٌ.

لَقِيطَةٌ: see لَقِيطٌ, in two places: — and see also لَقِيطَةٌ.

أَلْقَاطٌ pl. of لَقِيطٌ, q.v. — † A small number of men, separated, or scattered, or dispersed. (S.) — [Also, perhaps as pl. of لَقِيطٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ,] † The refuse, or lowest, or basest, or meanest sort, of mankind, or of people; (K, TA;) as also لَقَاطٌ [which is doubtless a pl. of لَقِيطٌ, like as سَقَاطٌ is of سَقِيطٌ, and مَقَاطٌ of مَلْقُوطٌ]. (IAṣr, in TA, art. عشر.)

مَلْقُوطٌ [A place where a thing is picked up:] a place where a thing is sought, or to be sought: a mine: (TA:) [pl. مَلْقُوطٌ.] — أَصْبَحَتْ مَرَاغِبًا — مَلْقُوطٌ مِنَ الْجَدَبِ Our places of pasturage became dried up, and destitute of herbage, by reason of the drought. (Aṣ.)

مَلْقُوطٌ A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground; (Jm, K;) as also مَلْقُوطٌ. (TA.)

مَلْقُوطٌ: see مَلْقُوطٌ. — The [instrument called] مَلْقُوطٌ (K, TA,) with which hair is plucked up. (TA.)

مَلْقُوطٌ: see لَقِيطٌ, in two places. I Ath explains مَلْقُوطٌ مَالٌ مَلْقُوطٌ as signifying property found. (TA.)

مَلْتَقَطٌ: see **لَقَطَ**, last sentence but two. — Also, applied to a thing, i.q. **سَاقِطٌ** [+Vile, mean, or paltry]. (TA.)

لقع
لقف
لقم
لقن
لنى
لك

See Supplement.]

لأ

1. **لَأَ**, aor. **لَأَ**, (K,) inf. n. **لَأُ**, (TA,) *He beat a person (K) with a whip.* (TA.) — **لَأَ بِهِ الْأَرْضَ** *He cast him upon the ground.* (AZ, S.) [See **زَكَأَ**, and **لَأَ**.] — **لَأَهُ** *He prostrated him.* (K.) — **لَأَهُ** *He gave him the whole of what was due to him:* (K:) like **لَأَهُ**. (T.) — **لَأَى**, aor. **لَأَى**, *He stayed, dwelt, or abode, (K,) in a place: like كَبَى.* (TA.) **لَأَى بِمَوْضِعٍ** *He kept, or remained fixed, in a place.* (K, *TA.)

5. **لَأَى عَلَيْهِ** *He excused himself to him; he pleaded an excuse to him.* (K.) — **لَأَى عَنْهُ** *He was slow to do it; delayed to do it; (S, K, TA;) excused himself, or pleaded an excuse, for not doing it; refused to do it, or abstained from doing it.* (TA.)

لكب

مَلْكَبَةٌ *A she-camel compact in flesh:* (K:) or *abounding with fat, and compact in flesh.* (AA, T.) — **مَلْكَبَةٌ** *The conduct of a pimp: syn. قِبَادَةٌ* (L.)

لكث

1. **لَكَثَ**, [aor. **لَكَثَ**,] inf. n. **لَكَثٌ** (and **لَكَثٌ**, IAqr), *He struck, or smote;* (K;) accord to IAqr, who does not particularize the hand, nor the foot: (TA:) or, *with his hand, or his foot, accord. to some:* (TA:) or, *with [perhaps a mistake for upon] the mouth.* (Kr.) [See also **لَكَدَ**.] — **لَكَثَهُ**, [aor. **لَكَثَهُ**,] *He overburdened him.* (K.) — **لَكَثَ**, aor. **لَكَثَ**, [inf. n. **لَكَثٌ**,] *He (a camel) was affected with the disorder called لَكَثٌ, or لَكَثٌ.* (K.) — **لَكَثَ بِهِ**, aor. **لَكَثَ**, *It (dirt [see لَكَثٌ]) adhered to it;* (K;) i.e., to the vessel. (TA.) [See also **لَكَدَ** and **لَكَعَ**.]

لَكَثٌ *The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.* (TA.)

لَكَثٌ and **لَكَثٌ** (as also **لَكَثٌ**, TA,) *A disorder in the mouths of camels, resembling pustules.* (Lh, K.) — **لَكَثَةٌ** *A disorder that attacks sheep*

or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.)

لَكَثَةٌ *A fat she-camel.* (K.)

لَكَثٌ *A shining stone in gypsum.* (Fr, K.) — See **لَكَثٌ**.

لَكَثَةٌ: see **لَكَثٌ**.

لَكَثٌ [pl. of **لَكَثٌ**?] *Preparers of gypsum:* (K:) *not those who traffick therein.* (TA.)

لَكَثِيٌّ *A man (TA) very white:* (K:) from **لَكَثٌ** as signifying a shining stone in gypsum. (TA.)

لكد

1. **لَكَدَ عَلَيْهِ**, (Aq, S, L, K,) and **لَكَدَ بِهِ**, (L,) aor. **لَكَدَ**, (K,) inf. n. **لَكَدٌ**; (Aq, S, L;) and **لَكَدَ بِهِ**; (A;) *It (dirt) clave, or stuck, to him, or it.* (Aq, S, A, L, K.) — **لَكَدَ بِغِيهِ** *It (a glutinous thing that had been eaten of) left part of its substance, or its colour, sticking to his (the eater's) mouth.* (L.) — **لَكَدَ** *It (his hair) became compacted together, or matted, (L,) by reason of dirt.* (A.) — **لَكَدَ بِهِ**, and **لَكَدَ**, *He kept to, or clave to, and did not quit, him, or it.* (L.) See also 3.

3. **لَكَدَهُ** *He kept, clave, or clung, to him.* (L.)

5. **لَكَدَ** *It (a thing) clave together, one part to another.* (S, L, K.) — *He became thick (and compact, TA,) in his flesh.* (K.) — See 1. — **لَكَدَهُ** *He embraced him; put his arms round his neck.* (Aq, L, K.)

8: see 1.

مَلَكْدٌ *A thing resembling a مَلَكْدٌ [or pestle], with which one bruises, brays, or pounds.* (S, L, K.)

لكز

1. **لَكَزَهُ**, aor. **لَكَزَهُ**, (Mgh, Mq̄b,) inf. n. **لَكَزٌ**, (S, Mgh, Mq̄b, K,) *He struck him upon the breast (AO, S, A, Mgh, Mq̄b, K) with the fist: (AO, S, Mgh, Mq̄b:) and upon the حَنَكُ [or part beneath the chin]: (A, K:) and upon the neck: (K:) or upon any part of the body with the fist: (AZ, S, Mq̄b:) or with the extremities of the fingers: (TA, art. لَقَزَ:) he pushed, or impelled, or repelled, him: (TA, ibid. :) he thrust or pierced him [with a spear or the like]: (TA, art. لَزَزَ:) is also syn. with **وَكَزَ** [which has several significations, some of which are identical with some explained above]. (K.) You say also, **لَكَزَهُ بِجَمْعِ كَفِّهِ** *He struck him upon the breast, or the part called حَنَكُ, with his fist.* (A.)*

3. **لَكَزَهُ**, inf. n. **مَلَاكَزَةٌ**, [He contended with him in striking upon the breast, or the part beneath the chin, &c., with the fists.] (A, TA.)

6. **تَلَكَزَا** [They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists]. (A, TA.)

تَكَزَةٌ *A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist.* (Mgh.)

مَلَكَزٌ † *A low, an abject, or a despicable, man, who is repelled (A, TA) from the doors.* (TA.)

لكع
لكم
لكن
لكى

See Supplement.]

للب

لَوَلَبٌ: see art. **لب**.

مَلَوَلَبٌ i.q. **مِرْوَدٌ** (S, K) and the like. (S.) Of the measure **مَفْعُولٌ**: (S, K:) or, accord. to some, **فَعْوَعُلٌ**. (TA.)

[see Supplement.]

لها

1. **لَهَا**, and **لَهَا عَلَيْهِ**, aor. **لَهَا**, *He smote his hand upon it, [or laid his hand upon it, or seized it,] openly or secretly.* (K.) — **لَهَا الشَّيْءَ** *He took the whole thing; took it entirely.* (K.) — **لَهَا الشَّيْءَ**, (K,) inf. n. **لَهَا**, (TA,) *He glanced, or took a slight look at the thing; beheld it quickly: like لَمَحَهُ.* (K.)

4. **لَهَا عَلَيْهَا** *He (a thief, TA) took it away privily.* (K.) [See also **أَلَمَى**.] — **لَهَا عَلَيَّ** *He denied me my right, or due.* (K.) — **لَهَا فِي الْمَكَانِ** (S) [in the K, **بِالْمَكَانِ**; but this appears, from what is said in the S and the TA, to be wrong;] *The beasts of carriage left the place bare of pasture.* (S, K.) — **لَهَا عَلَيْهِ**, (K,) or **بِهِ**, (S, L,) *He took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: syn. اِسْتَمَلَ عَلَيْهِ:* (S, K:) or the latter signifies *he took it away; went away with it.* (K.) **لَهَا عَلَيَّ الشَّيْءَ** *He got possession of the thing.* (L.) **ذَهَبَ ثَوْبِي فَمَا أُدْرِي مَنْ أَلَمَى مِنْ أَلَمَى بِهِ** [My garment is gone, and I know not who has taken, or got, possession of it; or who has taken it away]. (S.) The phrase without negation is also used. (ISK, S.) [See also 8.]

5. **لَهَا فِي الْأَرْضِ بِهِ**, (K,) and **عَلَيْهِ**, (S, K,) *The earth enclosed him; was made even over him: and concealed him.* (S, K.) See 8.

8. **لَهَا فِي الْجَفْنَةِ**, and **أَلَمَى**, and **تَلَمَى**, *He took to himself the contents of the bowl.* (K, TA.) [See also **تَلَمَعَ** and **الْبَع** and **الْبَع** and **تَلَمَعَ**.] — **أَلَمَى** *His colour altered, or became altered.* (S, TA.)

ك.) is also mentioned as having the same signification. (TA.) [See also التمع and التمي.]

مَلْمُؤَةٌ A place in which a thing is taken (يُؤَخَذُ, as in some copies of the K) or found (يُوجَدُ, as in other copies of the K). — A sportsman's, or hunter's, or fowler's, or fisherman's net. (K, TA.)

لمج

1. لَمَجَّ, (aor. ٤, S, M,) inf. n. لَمَجٌّ, (S, K,) He ate: or he ate with the extremity of the mouth: (M:) or he ate with the extremities of his mouth: (S, K:) or he took fodder, or dry herbage, with the extremity of his mouth: (T:) AZ says, I know not اللَمَجَّ except as the act of asses, and it is like اللَّمَسُ, [probably a mistake for اللَّمَسُ, or its syn. اللَّمْسُ,] or signifies more than this latter word. (AHn.) — لَمَجَّ, inf. n. لَمَجٌّ, Inivit feminam. (K.)

2. لَمَجَّهُ, inf. n. تَلْمِجٌ, He fed him with something whereby to content, or divert, him [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاةُ: see نَمَجَّةُ. (TA.) And see لَمَجَّهُ: and عَجَّتَمَرُ: and عَسَلٌ. — لَمَجُّوا ضَيْفَهُمْ بِشَيْءٍ They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal. (S.)

5. تَلْمِجٌ He ate something whereby to content, or satisfy, himself [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاةُ. (K.) [See نَمَجَّةُ: and see also لَمَجَّ.] — Accord. to AA, it is like تَلَمَّظَ: [He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;] and one says, رَأَيْتُهُ يَتَلَمَّجُ بِالطَّعَامِ, i. e. يَتَلَمَّظُ [I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.]; and A says the like. (S.)

سَمَجٌ (S) and سَمَجٌ (K) or سَمَجٌ (S, K) in each of these expressions, the latter word is an imitative sequent: (AO, S, K:) [app. Very ugly: in the TA it is said, that these epithets are applied to a man, and signify ذَوَاقٌ, app. meaning one who tastes much: and in the L it is said, that رَجُلٌ لَمِجٌ, after the manner of a relative noun, signifies ذَوَاقٌ]. See لَمَجَّ.

لَمِجٌ: see لَمَجَّ.

لَمِجَةٌ — Also [An early portion of food, being] That with which one contents, or diverts, himself [so as to allay the craving of his

stomach] before the [morning-meal called] غَدَاةُ. (K.) See سَلْفَةٌ.

لَمَجَّ The least (أَدْنَى) [kind, or quantity,] of food, or of what is eaten: (S, K:) and sometimes, of beverage. (TA.) — مَا تَلَمَّجْتُ عَنْدَهُ (S, L,) and لَمَجَّ, (S, L,) and لَمَجَّةٌ, (L,) I ate not anything at his abode: (L:) and مَا ذُقْتُ مَا ذُقْتُ وَلَا لَمَجًا (S, L,) I tasted not anything. (S, L.)

لَمَجَّ: see لَمَجَّ.

لَمِجٌ One who eats much; a great eater. (K.) — Is qui multum coit: as also لَمِجٌ. (K.) — See also لَمَجَّ.

لَمِجٌ: see لَمِجٌ.

لَمِجٌ: i. q. مَلَاغِمٌ; (i. e., S;) The parts around the mouth. (S, K.)

لَمِجٌ A smoothed spear. (K.)

لمح

1. لَمَحَ, (S,) or لَمَحَ إِلَيْهِ, aor. ٤, (L, Mṣb, K,) inf. n. لَمَحٌ; (Mṣb;) and لَمَحَ, (L, K,) or لَمَحَ, (S, Mṣb,) and لَمَحَ; (S;) He glanced, or took a light, or slight, look, at him or it; (S;) like لَمَأَ; (Nh;) snatched a sight of him or it unawares: (L, Mṣb, K;) or, accord. to some, لَمَحَ signifies he looked; and لَمَحَ, he made him to look; but the former explanation is the more correct: or لَمَحَ is only said of one looking from a distance. (L.) — لَمَحْتُهُ بِالْبَصْرِ I directed (صَوَّبْتُ) my sight towards him. (Mṣb.) — لَمَحَ الْبَصْرُ The sight extended to a thing. (Mṣb.) — لَمَحَ, aor. ٤, inf. n. لَمَحٌ (S, K) and لَمَحَ and لَمَحَ, (K,) It (lightning, and a star,) shone; gleamed; glistened; i. q. لَمَعٌ. (S, K.)

3. لَمَحَهُ, inf. n. مَلَامَحَةٌ, [He glanced at him, or viewed him lightly, or slightly, or snatched sights of him unawares, reciprocally]. (A.)

4. لَمَحَهُ He made him to glance, or to take a light, or slight, look; expl. by جَعَلَهُ يَلْمَحُ, (K,) and جَعَلَهُ مِمَّنْ يَلْمَحُ. (TA.) — See 1. — لَمَحَتِ الْمَرْأَةُ مِنْ وَجْهِهَا, (inf. n. لَمَحَ, TA,) The woman allowed herself [or her face] to be glanced at, or to be viewed lightly, or slightly: so does a beautiful woman, displaying, and then concealing, her beauties. (T, K.)

8. أَلْمَحَ بَصْرَهُ His sight was taken away. (K.) — See 1.

لَمِجٌ and لَمِجٌ in these cases seem to be

merely imitative sequents.] لَأُرِيَنَّكَ لَمَحًا بَاصِرًا — I will assuredly show thee a manifest, or an evident, thing, matter, or affair. (S, A, K.) [See also art. بَصْر.]

لَمَحَةٌ, subst. from لَمَحَ, (S, L,) A glance, or light or slight look. (L.) — لَمَحَةٌ A shining, gleaming, or glistening, of lightning. (S.) — فِي فَلَانٍ لَمَحَةٌ مِنْ أَبِيهِ In such a one is a likeness, or point of resemblance, to his father: then they said مِنْ أَبِيهِ, (S,) signifying likenessness, or points of resemblance; forming an extr. pl., (S, K,) as though from another word than لَمَحَةٌ: (S:) they did not say مَلْمَحَةٌ. (TA.) — مَلْمَحٌ also signifies What appear of the beauties and defects of the face (K) of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly. (TA.)

لَمِجٌ: see لَمِجٌ.

لَمِجٌ: see لَمِجٌ.

لَمِجٌ: see لَمِجٌ.

لَمِجٌ Sharp hawks; syn. صُقُورٌ ذَكِيَّةٌ. (IAgr, T, K, [in the CK, ذَكِيَّةٌ].)

لَمِجٌ and لَمِجٌ and لَمِجٌ Lightning, and a star, shining; gleaming; glistening: (K:) [but the second and third are intensive epithets, signifying shining much; &c.] — لَمِجٌ أَيْبُضٌ Intensely white. (A.) — لَمِجٌ عَطْفِيهِ A self-admiring man, who looks at his sides. (M, F.)

أَلْمَحِي A man (TA) who glances much, or frequently takes light, or slight looks. (K.)

لَمِجٌ: see لَمِجٌ.

لمز

1. لَمَزَهُ, aor. ٤ and ٤, inf. n. لَمَزٌ, He made a sign to him with the eye, or the like, (S, A, * Mṣb, K,) as the head, and the lip, with low speech. (TA.) This is the original signification. (S, Mṣb, TA.) — Hence, (S, Mṣb, TA,) He blamed, upbraided, or reproached, him; he found fault with him: (S, Mṣb, K:) or he did so in his face: (TA:) or he met him with blaming, upbraiding, reproaching or finding fault: (IKṯ, TA:) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth; syn. اِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Kṯur., [ix. 58,] وَمَنْ مَرَّ مِنْ يَلْمِزُكَ, [ix. 58,] وَمَنْ مَرَّ مِنْ يَلْمِزُكَ, (S, TA,) And of them are those who blame thee with respect to the division of the alms: (Bd, Jel:) and Ibn-Ketheer reads يَلْمِزُكَ. (Bd.) — لَمَزَهُ, (Ks, S,) aor. ٤, (S,)

inf. n. لَمَسَ, (S, A, K,) *He pushed him, or impelled him, or repelled him*: (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and *he struck him, or beat him.* (S, A, K.)

3. رَأَيْتَهُ يَلَاغِرُهُ وَيَلَامِرُهُ [means *I saw him talking enigmatically with him, or to him, and making signs with him, or to him*: or, accord. to the TA, مَلَامِرَةٌ is syn. with مَلَاغِرَةٌ. (A, in art. لَغَز.)

لَمَزَةٌ One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, K;) as also لَمَّازٌ, (so in two copies of the S, and in a copy of the A,) or لَمَّازٌ, like سَحَابٌ: (K:) لَمَزَةٌ is applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هَمَزَةٌ and لَمَزَةٌ signify the same; (ISk, Zj, K;) i.e., one who speaks evil of others, or does so in their absence, though it may be with truth; (يُغْتَابِرُهُ; and this may mean [who detracts by making signs] with the side of the mouth, or with the eye, or with the head; TA;) and defames them; (ISk, Zj, TA;) or one who often goes about with calumny, a separator of companions and friends: (Abu-l-'Abbás, TA:) and لَمَّازٌ, like شَدَادٌ, a frequent, or habitual, calumniator, or slanderer: (TA:) or هَمَزَةٌ and لَمَزَةٌ differ in signification; the latter signifying one who blames, upbraids, reproaches, or finds fault with, thee to thy face; and the former, one who does so in thine absence; (K;) and Lth says the like: (TA:) or the latter, one who speaks evil of others, though it may be with truth, (مُغْتَابِرٌ) behind the back; and the former, one who does so to the face: or the latter, one who speaks against the lineages of men; and the former, one who speaks against the characters of men: or the latter, [one who reproaches] with the tongue; and the former, with the eye: or the reverse: (K [but omitted in the CK], TA:) or the latter signifies one who excites discord, or animosity, between two persons. (TA.) See also هَمَزَةٌ. And see the Ksh and Bq in civ. 1.

لَمَّازٌ: see لَمَزَةٌ.

لَمَّازٌ [One who makes frequent signs with the eye, or the like: fem. with ة: see one ex. voce رَمَّازٌ]. — See also لَمَزَةٌ, in two places.

لَمَّازٌ act. part. n. of I. — لَمَّازٌ [its pl.] Persons who speak evil of others, though it may be with truth, (مُغْتَابِرُونَ) in their presence. (IAqr, TA.)

لمس

1. لَمَسَهُ, (S, M, A, Mṣb, K,) aor. 2 (S, M, Mṣb, K) and 3, (S, Mṣb, K,) inf. n. لَمَسَ, (S, M, Mṣb,) *He felt it; or touched it*; syn. مَسَّهُ: (IAqr, Az, IDrd, El-Farábee, A, Mṣb, TA:) or *he felt it, or touched it, (مَسَّهُ) with his hand*;

(S, Mṣb, K:) or *he put his hand to it*: (Mṣb:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it*; syn. جَمَسَهُ: (M, TA:) and لَمَسَهُ is syn. with مَسَّهُ, (M, TA,) or مَسَّهُ: (A:) لَمَسَ and مَسَّهُ both signify the perceiving by means of the exterior of the external skin: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching*, respectively:] or the former is, originally, [the feeling] with the hand for the purpose of knowing the feel (مَسَّ) of a thing: (IDrd, Mṣb:) or, with the hand, it is the seeking for [or feeling for] a thing here and there: (Lth, TA:) لَمَسَهُ is the same as مَسَّهُ (K, TA) with the hand; as also لَمَسَ: (TA:) or a distinction is to be made between them; for it is said that لَمَسَ is sometimes the feeling, or touching a thing with a thing; and is sometimes [for] the knowledge of a thing, though there be no touching (مَسَّ) of substance upon substance; whereas مَلَامَسَةٌ is mostly mutual feeling or touching, &c., being] the act of two. (IAqr in TA.) — [Hence,] لَمَسَهَا, (M, A, Mṣb, K,) aor. 2 (M) [and 3, as implied in the K], inf. n. لَمَسَ, (S, M,) † *Inivit eam*; (IAb, S, M, A, Mṣb, K;) scil. mulierem; (A, Mṣb;) puellam; (K;) as also لَمَسَهَا, (M, A, Mṣb,) inf. n. مَلَامَسَةٌ (IAb, S, Mṣb, K) and لَمَّاسٌ: (IAb, Mṣb:) and † *he kissed her*; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. ('Abd-Allah Ibn-'Amr, Ibn-Mes'ood.) — [Hence also,] لَمَسَهُ, aor. 2 [and 3], (A, TA,) inf. n. لَمَسَ, (IDrd, Mṣb, TA,) † *He sought, [as though by feeling,] or sought for or after, it, namely, a thing*, (IDrd, Mṣb, TA,) in any manner; (IDrd, Mṣb;) [as, for instance, by asking, or demanding;] as also التَّمَسُّ, (S, M, A, K, TA,) [which is more common,] and تَلَمَّسَهُ: (M, TA:) or this last signifies *he sought it, or sought for or after it, repeatedly, or time after time.* (S, K, TA.) You say, أَلَمَسَ لِي فُلَانًا (A, TA) † *Seek thou for me such a one.* (TA.) And it is said in the Kur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَنَسْنَا السَّمَاءَ (K, TA,) † *Verily we sought to reach heaven: or to learn the news thereof*: (Bq:) or *to hear by stealth what was said therein*: (Jel:) or *we laboured, or strove, after (عَالَجْنَا) the secrets of heaven, and sought to hear them by stealth.* (K.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَتَمَسَّ بِهِ عِلْمًا † *Whoso pursueth a way whereby he seetheth after knowledge, or science.* (TA.) And in another, of 'Aisheh, فَالْتَمَسْتُ عَقْدِي † *And I sought for my necklace.* (TA.) — لَمَسَ البَصْرَ, aor. 2, † *It took away the sight.* (A, TA.) And the same, or, accord. to one relation of a trad., التَّمَسُّ, † *It*

took away quickly, and destroyed, the sight; said there of certain serpents: or the meaning is, † *it aimed at the eye with its bite*; and لَمَسَ عَيْنَهُ is said to signify [† *he, or it, put out his eye,*] the same as سَلَّ. (TA.)

3. لَمَسَهُ, inf. n. مَلَامَسَةٌ and لَمَّاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ المَلَامَسَةِ, (S, M, A, Mgh, Mṣb,) and بَيْعُ اللَّمَّاسِ, (Mgh,) or البَيْعُ فِي المَلَامَسَةِ, (K,) *A mode of bargaining, which consists in saying, When thou feelest, or touchest, my garment, or I feel, or touch, thy garment, (A, K,) or when, (Mgh,) or if, (Mṣb,) I feel, or touch, thy garment, and thou feelest, or touchest, my garment, (Mgh, Mṣb,) or when I feel, or touch, the thing to be sold, (S,) the sale is binding, or settled, or concluded, (S, A, Mgh, Mṣb, K,) between us, (S, Mṣb,) for such a sum: (S, Mṣb, K:) or, accord. to Aboo-Haneefeh, in thy saying, I will sell to thee this commodity for such a sum, and when I feel, or touch, thee, the sale is binding, or settled, or concluded; or in the purchaser's saying the like: (Mgh:) or, (M, Mgh, K,) as in the Sunan of Aboo-Dáwood, (Mgh,) in purchasing a commodity on the condition of feeling it (M, Mgh, K,) behind a garment or piece of cloth, (K,) without seeing it, (M, K,) or spreading it out and turning it over and examining it: (Mgh:) or on the condition that the feeling it with the hand shall cut one off from the choice of returning it: (TA:) the mode of bargaining thus termed is forbidden. (S, M, A, Mgh, Mṣb.) — For a tropical signification of the verb, see 1.*

4. أَلَمَسِي الجَارِيَةَ Permit thou me to feel, or touch, the girl (A, TA.) — أَلَمَسِي امْرَأَةً † *Marry thou to me a woman.* (A, TA.)

5: see 1, in two places.

8: see 1, in four places.

لَمَّاسٌ A she-camel of whose fatness one doubts; (O, TS, K;) on the authority of Ibn-'Abbád; (TA;) i. q. شَكُوكٌ and ضُبُوتٌ: (A, TA:) or of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L:) pl. لَمَّاسٌ. (M, K.) — [Hence,] † *One whose origin, or lineage, is suspected*; syn. دَعِيَ: (K:) or in whose grounds of pretention to respect is a fault, or taint. (A, K.)

لَمَّاسٌ A woman soft to the feel, or touch; لَيْتَةُ المَلَّاسِ. (K.)

لَمَّاسَةٌ (M), لَمَّاسَةٌ (S,) or both, (TA,) † *A want*: (IAqr, Sgh:) or *a moderate, or middling, want.* (S, M, O, L.)

لَمَّوسَةٌ A road, or way: so called because he who has lost his way seeks it in order to find the track of the travellers. (K, TA.)

لَمِظٌ act. part. n. of لَمِظ (Mṣb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, قَلَانَةٌ لَا تَرُدُّ يَدَ لَامِيسٍ (A, TA,) or لَا تَمْنَعُ يَدَ لَامِيسٍ (K,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, *Such a woman does not repel the hand of a feeler*;] meaning, † *such a woman commits adultery, or fornication, and acts viciously*, (K, TA,) *not repelling from herself any one who desires of her that he may lie with her*; (TA;) and *she is suspected of easiness, or compliance*, (K, TA,) *towards him who desires of her that he may lie with her*: (TA:) or the meaning is, *such a woman gives, of her husband's property, what is sought, or demanded, from her*; and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Moḥammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (K,) قَلَانٌ لَا يَرُدُّ يَدَ لَامِيسٍ (A, Mṣb,) means, † *Such a man has in him no force of resistance*, (A, Mṣb, K,) *nor care of what is sacred, or inviolable*. (TA.)

مَلِيسٌ [A place that is felt, or touched: and it may also be an inf. n.: see لَمِيسٌ]. (K.)

إِكَاْفٌ مَلْمُوسٌ الْأَحْتَاةُ † *An ass's saddle, or pad, of which the curved pieces of wood have been felt with the hands until they have become even*: (M:) or of which any unevenness and prominence that was therein has been pared off (Lth, T, A, K) by the passing of the hand over it, (Lth, T,) or of the hands. (A.)

لَمِظ

1. لَمِظٌ, (S, K,) aor. لَمِظُ, (S,) inf. n. لَمِظٌ, (S, M,) *He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth*, (S, K, TA,) *after eating*: (TA:) and *he put forth his tongue, and nipped with it his lips*: (S, K:) as also لَمِظٌ, (S, K,) in both senses: (K:) you say also تَلَمِظْتُ الْحَيَّةَ † *The serpent put forth its tongue*, (S, K, TA,) *like as the eater puts it forth and nipes with it his lip*: (S, TA:) or the former verb and † the latter signify *he took with his tongue what remained in the mouth after eating*: (M:) or *he sought leisurely and gradually after the taste, and tasted time after time*: (M, K:) or † the latter signifies *he tasted time after time*; as also تَمِظٌ: or *he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth*; whereas تَمِظٌ signifies *he smacked his lips*: (T:) or † تَمِظٌ signifies *he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating*: or *he put forth his tongue, and*

nipped with it his lips. (Mgh.) [Hence the saying مَا زَالَ فَلَانٌ يَتَلَمِظُ بِدِكْرِهِ † [Such a one ceased not to busy his tongue with mentioning him, or it]. (TA.) = لَمِظُ الْمَاءِ, inf. n. لَمِظٌ, *He tasted the water with the extremity of his tongue*. (TA.) = See also 2, in two places.

2. لَمِظُهُ, inf. n. تَلَمِظٌ; (TA;) or لَمِظُهُ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) *He gave him something to taste; he fed him with something whereby to content or divert, him [so as to allay the craving of his stomach] before the morning-meal*; syn. دَوَّقَهُ and لَمَجَّهُ, (M, TA,) both of which are alike. (TA.) You say also, لَمِظُ فَلَانًا لَمِظَةً [Give thou to such a one, to eat,] *something which he may taste time after time, or after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth*. (T.) — And [hence,] لَمِظُهُ, (M, K,) inf. n. as above; (TA;) and لَمِظُهُ; (M, K;) † *He gave to him* (M, K, TA) *somewhat* (M, TA) *of his right, or due*. (M, K, TA.)

4. المِظَةُ *He put the water upon the edge of his lips*, (M,) or *upon his lips, or lip*. (K, accord. to different copies.) — And hence لَمِظٌ is used to signify † *The act of piercing, or thrusting, feebly [with a spear or the like]*. (M,* TA.)

5: see 1, in six places.

8. التَمِظَةُ *He ate it*: (ISk, S, M, A:) or *he threw it quickly into his mouth*. (O, K.)

9. المِظُّ, inf. n. لَمِظَاظٌ, *He (a horse) had a whiteness upon his lower lip*. (S, K.)

لَمِظٌ: see لَمِظَةٌ, in two places.

لَمِظَةٌ *A whiteness in the lower lip of a horse*, (S, M, K,) not being a part of the [whiteness termed] غُرَّةٌ; (M;) as also لَمِظٌ: (M, K:) also the former, a غُرَّةٌ *which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating*: and † the latter, *somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes*: (M:) or the former, a whiteness upon both the lips, only. (M, K.) Also, *Somewhat of whiteness in the fore leg of a horse, or in his hind leg, upon the أشعر [or hair which surrounds the hoof]*. (Ibn-'Abbád, K.) And *A small spot* (Aṣ, T, S, M, K) *of white*: (Aṣ, T, S, K:) and *contr. of black, in the heart*. (K.) It is said in a trad., that *faith begins like a لَمِظَةٌ in the heart*; (T, S;) and as *faith increases, so the latter increases*. (T.) And that *hypocrisy in the heart is a black لَمِظَةٌ, and faith is a white لَمِظَةٌ; and as either increases, so the لَمِظَةٌ increases*.

(M. TA.) — Also, † *A small quantity of clarified butter, which one takes with the finger*, (K, TA,) *like a walnut*: mentioned by Z and Ibn-'Abbád. (TA.)

لَمِظٌ *A thing which one tastes*, (K, TA,) *and with which one moves about the tongue in the mouth*. (TA.) You say, مَا لَهُ لَمِظٌ *He has not anything to taste*, (K, TA,) &c. (TA.) And مَا دُقْتُ لَمِظًا *I have not tasted anything*. (S) And شَرِبَ الْمَاءَ لَمِظًا *He tasted the water with the extremity of his tongue*. (S, M, K.*) [See also what next follows.]

لَمِظَةٌ *What remains in the mouth*, (S, M, K,) *of food*, (S, M,) *after eating*: (TA:) or *something which one may taste time after time, or after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth*. (T.) [See also what next precedes.] — Also, *A remain, remainder, or residue, of something little in quantity*. (TA.)

أَلْمِظٌ *A horse having a لَمِظَةٌ, or whiteness, upon his lower lip*: when it is upon the upper lip, he is termed أَرْتَمُرٌ: (S, K:) or a horse whose lower lip is white. (Mgh.)

مَلَامِظٌ *The part around the lips of a man*: (M, K:) because he tastes therewith. (M.)

مُتَمِظٌ *The part of the face by which smiling is expressed*; syn. مُتَبَسِّمٌ. (K, TA) [in the CK, erroneously, مُتَبَسِّمٌ.] You say, إِنَّهُ لَحَسَنُ الْمُتَمِظِ *Verily he is goodly in respect of the part of the face by which smiling is expressed*. (TA.)

[مع

لوق

لمك

لمى

See Supplement.]

لَبِب

1. لَبِبٌ, aor. لَبِبُ, (inf. n. لَبِبٌ, S,) † *He thirsted; was thirsty*: (S, K:) [probably, *burned with thirst*].

2. لَبِبَ النَّارَ [same as لَبِبَ النَّارَ, except that it has an intensive signification; *He made the fire to flame, or blaze, fiercely, or intensely*: or, *to flame, or blaze, without smoke, fiercely, or intensely*.] (K.)

4. لَبِبَ النَّارَ *He made the fire to flame, or blaze*: (S:) or *made it to flame, or blaze, free from smoke*. (K.) — لَبِبَ *It (lightning) flashed uninterruptedly*. (K.) See also أَهْتَبَ — لَبِبٌ, inf. n. لَبَابٌ, *He (a horse, Aṣ, or other thing that runs, Lh,) was ardent, or impetuous, in his*

course, or running; (Aḡ, Ṣ;) as also اهلِب : (Aḡ;) or he ran with energy, or effort, so as to raise the dust : (K:) or he ran violently, raising the لَب, or dust. (TA.) — Hence, اهلِب في الكلام † He spoke rapidly [and with vehemence]. (TA.) — الهبة الامر † The thing, or affair, excited him, and inflamed him. (TA.)

5. تَلَبَّت النار, quasi-pass. of لَبَّ (K,) [same as † التَّبَّت, except that it has an intensive signification;] The fire flamed, or blazed, (Ṣ,) [fiercely, or intensely, or flamed, or blazed, burned without smoke, fiercely, or intensely]. — تَلَبَّ جوعاً, and جوعاً † He burned with hunger. (TA.) — تَلَبَّ غيظاً He burned, and was or became hot, with wrath, or rage. (TA, art. وعر.) See 8.

8. اَتَلَبَّت النار, quasi-pass. of اَلَبَّ (K,) The fire flamed, or blazed : (Ṣ;) or flamed, or blazed, free from smoke. (K.) — اَتَلَبَّ عَلَيْهِ † He was incensed, or inflamed with anger, against him. (TA.) — اَتَلَبَّ and † تَلَبَّ [It (any part of the body) became inflamed]. — See 5.

لَبَّ : see لَبَّ.

لَبَّ A gap, or space, between two mountains : (Ṣ, K:) or a cleft, or fissure, in a mountain : (Lh, K:) or a small gap, or ravine, such as is termed شَعْب, in a mountain : (K:) or a cleft in a mountain, afterwards widening like a road : a لَب and a شَق are smaller than a لَب ; like a small road : (Abou-Sa'eed-Es-Sukkaree:) or a face of a mountain, resembling a wall, that cannot be ascended : (K:) and similar to this is the لَب of the sky at the horizon : or, as some say, a subterranean excavation, or habitation : syn. لَبُوبٌ and لَبَابٌ (TA:) pl. لَبَابٌ and لَبَابٌ (Ṣ, K) and لَبَابَةٌ (K.) See an ex. voce كَرَبَةٌ.

لَبَّ and † لَبَّ (K) and † لَبَّ and † لَبَّ and † لَبَّ (Ṣ, K), [inf. ns., of which the verb, لَبَّ, aor. َ, does not appear to have been used in the classical ages,] The flaming, or blazing, of fire : (Ṣ;) or its flaming, or blazing, free from smoke : (T, K:) or لَبَّ signifies the flame, or blaze, of fire : (Ṣ, K:) and † لَبَّ, its heat. (K.) — لَبَّ Dust rising (K) like smoke. (TA.)

لَبَّة A clear white colour : (K:) brightness of the complexion, or colour of the skin. (TA.) — لَبَّة (in two copies of the Ṣ, لَبَّة; but in the K expressly said to be with dammeh;) and † لَبَّ and † لَبَّ (K) † Thirst : (Ṣ, K:) [probably burning thirst].

لَبَّ : see لَبَّ and لَبَّة. — Also, The burning of coals, or embers, without blazing. (T.) — The burning of heat upon heated ground. (TA.) —

Vehemence of heat (K) upon heated ground and the like. (Iṣd.) — A hot day. (K.)

لَبَّان, fem. لَبَّي, † Thirsty : (Ṣ, K:) [probably burning with thirst:] an epithet applied to a man or woman : (Ṣ:) pl. لَبَابٌ (K.)

لَبَّان : see لَبَّ and لَبَّة.

لَبَّ : see لَبَّ.

لَبَابَةٌ A garment (كِسَاءٌ) in which a stone is put, and with which one side of the kind of camel-litter called هَوْدَج, or one side of a load, is balanced. (Th.)

لَبَّوبٌ, a subst., The ardour, or impetuosity, of a horse (ḡ, Lh) in his course, or running : (Ṣ:) or his energy, or effort, in his course, so that he raises the dust : or a violent run, by which the dust (الَلَبُّ) is raised : (TA:) or the commencement of a horse's course, or run. (K.) — لَبَّوبٌ لَبَّ He runs violently, raising the dust. (TA.) See also اَهْلُوبٌ. — Also used as an epithet : you say شَدَّ لَبَّوبٌ [A violent run, in which the dust is raised]. (TA.)

مَلَبَّبٌ Pleasing in beauty : (IAḡr, K:) and having much hair : an epithet applied to a man. (IAḡr.)

مَلَبَّبٌ † A garment, or piece of cloth, not saturated with red dye : (K:) imperfectly dyed. (TA.)

لَبَّ

لَبَّ Divinity; divine nature. Mentioned here agreeably with the assertion of some, that the ت is a radical letter : but this is a point that requires consideration. (TA.)

لَبَّ

1. لَبَّ, aor. َ, inf. n. لَبَّ and لَبَّان, He thirsted; was thirsty : (Ṣ, K:) or thirst heated his belly, or inside. (L.) — لَبَّ, aor. َ, inf. n. لَبَّ and لَبَّان; (Ṣ, K;) and لَبَّ, aor. َ; (TA;) and † لَبَّ; (K;) He (a dog, Ṣ, and a man, and, in the case of the second verb, a bird also, TA) put forth his tongue, by reason of thirst, or fatigue, or weariness : (Ṣ, K:) or لَبَّ signifies his breath (نَفْس) rose, by reason of fatigue, or weariness : or he (a dog) put forth his tongue, by reason of thirst : and he (a man) was fatigued, or weary. (TA.)

8: see 1.

لَبَّة Thirst. (K.) — Fatigue. (AA, K.) — The red speck in a palm-leaf, (K,) which you see when you split it. (TA.) — لَبَّان [for لَبَّان, pl. of لَبَّة.] The specks in palm-leaves : (Fr, K:) the red specks in palm-leaves,

when they are split : (Fr, TA:) accord. to rule, it should be لَبَّان, like نَقَاطٌ. (K.)

لَبَّان Thirsty : (Ṣ, K:) fem. لَبَّي. (Ṣ.)

لَبَّان The heat, or burning, of thirst; (Ṣ, K;) vehemence of thirst. (TA.) — † The severity, or vehemence, of death. (K, TA.) — See لَبَّة.

لَبَّان † A man (TA) having many red moles (خِيَلَان) on his face : (Fr, K:) from لَبَّان, signifying the “specks in palm-leaves.” (Fr.)

لَبَّان [pl. of لَبَّان?] Manufacturers, with palm-leaves, of the kind of baskets called دَوَاحِلُ, (K,) pl. of دَوَاحِلَةٌ, in which dates are put. (AA.)

لَبَّان فِي سَكْرَةٍ مَلَبَّبَةٌ In intoxication is a cause, or an occasion, of لَبَّان [i. e., thirst; or putting forth the tongue by reason of thirst]. (TA, from a trad.)

لَجَّ

1. لَجَّ, aor. َ, (Ṣ, K,) inf. n. لَجَّ; (Ṣ;) and † لَجَّ, and † لَجَّ; (TA;) He became devoted, addicted, or attached, to it, (i. e., to an affair, TA,) and kept, attended, or applied himself, constantly, perseveringly, persistently, or assiduously, to it; was intent upon it; (Ṣ, K;) and accustomed, or habituated, himself to it. (TA.)

2. لَجَّ, inf. n. لَجَّ, He fed them with something whereby to allay the craving of their stomachs before the morning-meal called العَدَاءُ. (El-Umawee, Ṣ, K.) [See لَجَّة.]

4. لَجَّ به He made him to become devoted, addicted, or attached, to it, (an affair,) and to keep, attend, or apply himself, constantly, perseveringly, or assiduously, to it; to be intent upon it; and to accustom himself to it. (TA.) See 1. — لَجَّ He (a man) had young weaned camels intent upon sucking their mothers, and persevering therein, (Ṣ, K,) and therefore made wooden pins, and tied them to the udders, that the young ones might not be able to suck : (Ṣ:) this form of the verb signifies the depriving the object of the quality denoted by the unaugmented verb : (L:) or he (a pastor) had young weaned camels intent upon sucking their mothers, and persevering therein, and it became necessary for him to perforate the tongue of each, and to insert in it a فَلَنَكَةٌ, which is a round thing, like the فَلَنَكَةٌ of a spindle, made of coarse hair (هَلْب), and [probably meaning or] to slit the tongue; each of which operations is performed to prevent its sucking; for the same purpose, also, a wooden pin is stuck over the nose of the young camel: the pastor in this case is termed † لَجَّ: and one does

not say **أَلْبَسْتُ الْفَصِيلَ**, but simply **أَلْبَسَ الرَّاعِي**. (T.)

11. **الهاج**, inf. n. **إلهاج**, It (anything, S) became mixed, or confused. (S, K.) — It (milk) thickened so that parts thereof became mixed together, but it did not become completely thick. (S, K.) — **الهاجت عينه** His eye became infused (lit. mixed) with drowsiness. (S, K.) — [See also **مُلْهَجٌ**.]

Q. Q. 1. **لَبَّحَ أَمْرَهُ** (inf. n. **لَبَّحَةٌ**, S) † He performed, executed, or managed, his affairs in an unsound manner. (AZ, S, K.) — **لَبَّحَ** He cooked roast meat insufficiently, or not thoroughly: (K:) or he cooked roast meat, (K,) or flesh-meat, (S,) not well; (S, K;) as also **تَلَبَّحَ**. (S.) See 1.

Q. Q. 2: see Q. Q. 1.

لَبَّحَ بِأَمْرٍ Devoted, addicted, or attached, to an affair, and keeping, attending, or applying himself, constantly, perseveringly, persistently, or assiduously, to it; intent upon it; and accustoming himself to it: part. n. of 1.] You say, **رَجُلٌ لَبَّحَ بِشَيْءٍ** [A man devoted, &c., to a thing]. (M in art. بل.)

لَبَّحَةٌ and **لَبَّحَةٌ** The tongue: (S, K:) or the tip, or extremity, of the tongue. (L.) — The tongue, or dialect, or language, which a person speaks by nature and custom and education. (L.) — **اللَّبَّحَةُ**, **فُلَانٌ فَصِيحُ اللَّبَّحَةِ**, and **اللَّبَّحَةُ**, Such a one is of chaste tongue: (S:) or, chaste in the dialect, or language, which he speaks by nature and custom and education. (L.) — Also, † both words, but the former is the more approved, The sound of speech. (L.)

لَبَّحَةٌ That with which one allays the craving of his stomach before the morning-meal called **الغداء**. (K.)

لَبَّحَةٌ: see **لَبَّحَةٌ**.

مُلْبَحٌ: see 4.

مُلْبَحٌ Roast meat insufficiently cooked. (S.) — **رَأَى مُلْبَحًا** † An unsound opinion. (A.) — **حَدِيثٌ مُلْبَحٌ** † An unsound story, narration, or tradition. (A.)

مُلْبَحٌ Mixed; confused. (TA.) — Milk thickened so that parts thereof are mixed together, but not completely thick. (TA.) — **رَأَيْتُ مُلْبَحًا** **أَمْرَ بَنِي فُلَانٍ مُلْبَحًا** I saw the affair, or case, of the sons of such a one to be confused. (S.)

مُلْبَحٌ One who sleeps, and lacks power, or ability, to work. (K.)

لهب

1. **لَبَّدَهُ**, (aor. َ, L, K, inf. n. **لَبَّدَ**, L,) It (a

load) oppressed him, (a camel, L,) by its weight, (S, L, K,) and squeezed him: (L:) it (a heavy load) squeezed it, (namely, a camel's back or side,) or bruised it so that it swelled, and became galled: in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) — **لَبَّدَ** He jaded his beast of carriage, and rendered it emaciated, or lean, by journeying upon it. (S, L, K.) — **لَبَّدَهُ**, aor. َ, L, K, inf. n. **لَبَّدَ**, L, and **لَبَّدَةٌ**; (Kr;) and **لَبَّدَهُ**, (inf. n. **تَلَبَّدَ**; TA;) but the latter denotes frequency of the action; (S, L;) He pushed, pushed away, or repelled, him: or pushed him violently upon the chest: (L:) or he pushed him, pushed him away, or repelled him, on account of his baseness, or despicableness: (S, L, K:) or he struck him in the breasts, (L,) or in the bases of the breasts, (K,) and in the bases of the shoulder-blades: (L, K:) or he pressed, or squeezed, him; syn. **غَمَزَهُ**. (L, K.)

2: see 1.

4. **الهد به** He instigated against him; and aided against him; and acted wrongfully, or injuriously, towards him. (JK.) — **الهد** He did, or acted, wrong, wrongfully, unjustly, or injuriously; (L, K;) [as also **الحد**]. — **الهد به** is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, S, L, K.) — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — Also, **وَاللَّهِ مَا قُلْتَهَا إِلَّا أَنْ تَلْبِدَ عَلَيَّ**, **الهد** By God, thou saidst it not save that thou mightest aid against me, is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, S, L.) — **الهد** He made, or prepared, the kind of food called **لَبِيدَةٌ**. (IK†.) — **الهد به**, (inf. n. **إلهد**, L,) He held him in light estimation, or despised him: (S, L, K:) or he held his clemency, or forbearance, or intellect, (**جَلْمٌ**) in light estimation, or despised it; as also **به**. (L, art. لحد.)

لَبَّدَ A certain disease which affects camels in the chest; (T:) an opening, or parting asunder, (**إِنْفِرَاجٌ**), in the chest of a camel, [app., next to either, or both, of the arms,] by reason of a push, or collision, (L, K,) or the like, (K,) or by reason of the squeezing of a load: (L:) or (so in

the L: in the K, and) a tumour in the **فَرِيصَةُ** [or portion of flesh between the shoulder-blade and the side], (L, K,) by reason of the pressure of a bag or the like upon the camel's back. (L.) — Also, A certain disease, like an opening, or parting asunder, [app., in the part where the thighs unite,] (**كَالِإِنْفِرَاجِ**) which befalls men in the legs and thighs. (L, K.)

لَبِيدٌ A beast of carriage jaded, or fatigued, (S, L,) and rendered emaciated, or lean, by being ridden. (L.) — A she-camel pressed, or squeezed, and having her flesh bruised, by her load. (Lh, L.) — **لَبِيدٌ** and **مَلْبُودٌ** A camel oppressed by the weight of a load, and squeezed: having his back or side squeezed by a heavy load, or bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs. (L.)

لَبِيدَةٌ A kind of food of the Arabs; (L;) thin **عَصِيدَةٌ**; (S, L, K;) not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than **حَرِيْقَةٌ** and **سَخِيْبَةٌ**, but thinner than **عَصِيدَةٌ** [properly so called]. (S; L.)

مَلْبُودٌ and **مَلْبُودٌ**, but the latter denotes frequency of the action, A man pushed, pushed away, or repelled, on account of his baseness, or despicableness. (S, L.) See also **لَبَّدَهُ**.

مَلْبُودٌ: see **مَلْبُودٌ**. — Also, Base, or despicable, held weak, (El-Hawázinee, L,) and frequently repelled from doors. (El-Hawázinee, TA.)

لهذب

لَبَّزًا وَلَبَّزًا and **لَبَّزًا**, i. e. **أَلَزَمَهُ لَبَّزًا وَاحِدًا**, in the CK, **لَبَّزًا**; (Kr, K;) [app. meaning He made him to adhere with one adhesion].

لهز

لهس

لهط

لهج

لهف

لهق

See Supplement.]

لهلا

Q. 2. **تَلَبَّلَا** He desisted through timidity, and was cowardly. (T, K. Mentioned in the T among the class of quinqueliterals, TA.)

لهرد

لهن

لهو

لهو

See Supplement.]

لوا

[1. لَوَّى، aor. يَلْوِي، inf. n. لَوْيَةٌ، app., *He was foul, ugly, or deformed, in countenance.*] لَوْيَةٌ accord. to the ك, is the same as سَوِيَةٌ; but this is probably a mistake for سَوِيَةٌ, *The being foul, ugly, or deformed, in countenance*; [which is the signification of لَوْيَةٌ]. (TA.) [See art. لَوِي.] — هَذَا لَوِيًّا، [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2. لَوَّى *He looked malignantly with his eyes or countenance.* (TA: app. from the T.) — لَوَّى اللهُ بِكَ *May God render thee foul, or ugly!* (T.)

لوب

1. لَوَّبَ، aor. يَلْوِبُ، inf. n. لَوْبٌ and لَوْبٌ and لَوْبَانٌ (ك) and لَوْبَانٌ (ك) and لَوْبَانٌ (ك) *He thirsted; was thirsty; (S, K); or he, thirsting, went round about the water, not reaching it: (K); or he went round about the water, by reason of thirst.* (ISk.) — لَوْبٌ signifies *The camels' going round about the tank, or cistern, and not being able to get at the water, on account of the crowding, or pressing.* (As, K.)

2. لَوَّبَهُ *He mixed it with the perfume called مَلَاب: or he smeared it therewith.* (K.)

4. لَوَّبَ *His camels were thirsty: (K): his camels went round about the water, by reason of thirst.* (TA.)

لَوْبٌ and لَوَائِبُ † *Camels, or palm-trees, thirsty; far from water.* (K.) You say, تَرَكْتَهُمْ لَوَائِبَ عَلَى الْحَوْضِ *I left them (the camels) going round about the tank, or cistern, unable to get at the water, on account of the crowding, or pressing.* (As, S.) [لَوَائِبُ is pl. of لَوَائِبَةٌ.] — لَوْبٌ *A piece of meat that turns round in the cooking-pot.* (K.) = لَوْبٌ *Bees: (K): accord. to some, originally لَوْبٌ.* (MF.) In some copies of the ك, نخل is erroneously put for نحل. (TA.)

لَوْبَةٌ † *A number of black camels collected together: (K): likened to the tract so called, covered with black stones.* (TA.) [See مَفْتُونَةٌ.] — See لَوْبَةٌ.

لَوْبَةٌ and لَوْبَةٌ † *A stony tract, of which the stones are black and worn: syn. حَرَّة: (S, K): لَوْبَةٌ and لَوْبَةٌ signify a tract of land covered, or strewed, with black stones; and hence a negro is called لَوْبِيٌّ and لَوْبِيٌّ, [and negroes collectively are called لَوْبَةٌ and لَوْبَةٌ: the former, however, are evidently the Lybians, the latter, the*

Nubians:] (A'Obeyd, S or, as in the TA, A'Obeydeh:) or a لَوْبَةٌ is a *very black, rugged, lengthened tract of ground, only at, or by, [so في] seems here to signify] the projecting part of a mountain, or the lower and thinner, or finer, part of a sand-hill, or the foot (عرض) of a mountain: (Az:) or it may be a difficult ascent, or acclivity, up a mountain, rising to the greatest height: (Ish:) pl. of لَوْبَةٌ and لَوْبَةٌ, (S, K) and لَوْبَاتٌ: (S): or لَوْبٌ is pl. of لَوْبَةٌ: [not, as implied above, of لَوْبَةٌ:] (Sb:) for a number from three to ten, the pl. used is لَوْبَاتٌ; and more than ten are termed لَوْبٌ and لَوْبٌ: (TA:) [or these last two words are coll. gen. ns., of which لَوْبَةٌ and لَوْبَةٌ are the ns. un.] — مَا بَيْنَ لَوْبَتَيْهَا مِثْلُ فَلَانٍ [Between its two tracts of black stones, there is not the like of such a one: i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:) or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — بَعِيدٌ مَا بَيْنَ اللَّابَتَيْنِ, said by 'Aisheh, describing her father, † *Free-hearted; of ample endowments, app. as to wealth, or possessions, and as to mind, or disposition: syn. وَابِعُ الصَّدْرِ وَابِعُ العَطَنِ.* (TA.) — لَوْبَةٌ *A people that is with another people, but of which advice or counsel is not asked [by the latter] with respect to anything, (K,) whether good or evil.* (TA.)*

لَوْبِيٌّ (and لَوْبِيٌّ, TA.) [Very black]: derived from لَوْبَةٌ, as signifying “a tract covered, or strewed, with black stones”: (K): or from لَوْبٌ as a syn. of لَوْبٌ, meaning [“the Nubians,” but see above] “a certain race, or nation, of the negroes.” (RA.) — لَوْبِيٌّ: see لَوْبَةٌ.

لَوْبٌ i. q. لَعَابٌ; *Slaver, or drivel: (K): a chaste word, not formed by mispronunciation.* (TA.)

لَوْبِيٌّ (TA) and لَوْبِيٌّ (K) and لَوْبِيٌّ (K) [The dolichos lubia of Forskål; a species of kidney-bean]. Accord. to El-Khafajee and El-Jawaleek, not an Arabic word. (TA.) [In Persian, لَوْبِيٌّ and لَوْبِيٌّ and لَوْبِيٌّ: in Greek, λóβos.]

لَوْبِيٌّ *Thirsting: [but see the verb:] pl. لَوْبِيٌّ: like as شَهْدٌ is pl. of شَاهِدٌ.* (S.) — لَوْبِيٌّ: see لَوْبٌ.

مَلَابٌ *a Persian word, (TA,) A kind of perfume, (S, K,) like خَلْقُوق (S): or saffron.* (IAqr, K.) — مَلَابَةٌ *A fascicle, or small bundle, of filaments of saffron; a shive of saffron.* (IAqr.)

مَلَابِيٌّ *A man whose camels are thirsty; or*

whose camels are going round about the water, by reason of thirst. (TA.)

مَلَابٌ *A thing mixed with the perfume called مَلَاب: (TA:) a thing smeared therewith.* (S.) — مَلَابٌ *Twisted iron.* (K.) Applied as an epithet to a coat of mail. (TA.)

لوت

1. لَوَّى، aor. يَلْوِي، *He told, narrated, or gave an account of, a thing different from that respecting which he was asked.* (K.) [But accord. to some, the aor. is يَلِيْتُ، and the verb belongs to art. لَيْت.] It was said to El-Asadeeyeh, “What is المَدْحَلَةُ؟” and she answered، *أَنْ يَلِيْتُ الْإِنْسَانَ شَيْئًا قَدْ عَلِمَهُ*, i. e., “The concealing a thing that one knows, and telling, or narrating, something different from it.” (TA.) — لَوَّى الْخَبْرَ، aor. يَلْوِي، *He concealed the news, or information, (K,) and related what was different therefrom.* (TA.) [But see above.] — لَوَّى الرَّجُلَ، aor. يَلْوِي، *He told the man, or narrated to him, a thing in a manner different from the real state of the case: or he expressed the news, or information, to him obscurely, or enigmatically, or obscured it to him, or concealed it from him, telling him, narrating to him, or giving him an account of, a thing different from that respecting which he was asked: but accord. to As., لَوَّى، aor. يَلِيْتُ، [not يَلْوِي.] inf. n. لَيْتٌ، signifies “he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him”: thus he makes it belong to art. لَيْت: and the like is said in the L. See also above. (TA.) — لَوَّى، aor. يَلِيْتُ، *He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.* (S, K, art. لَيْت, q.v.)*

لَوَّى: see اللَّاتُ، in art. لَت.

لوث

1. لَوَّى، aor. يَلْوِي، inf. n. لَوْيٌ، *He folded a thing: (IAqr, IKt:) and twisted it.* (IAqr.) These are the original meanings. (IAqr, IKt.) — *He turned a thing round twice; as a turban is turned round, and an إِزَار.* (TA.) — *He bound, or wound round, a turban.* (K.) You say لَوَّى الْعِمَامَةَ عَلَى رَأْسِهِ، aor. and inf. n. as above, *He bound, or wound round, the turban on his head.* (S.) — لَوَّى الْوَبْرَ بِالْفَلَنْكَةِ *He wound the camel's hair round the whirl of the spindle.* (TA.) — *The skins that are bound and tied round their mouths.* (TA, from a trad.) — لَوَّى، aor. يَلْوِي، *He (a man) went round about; syn. دَار.* (S.) — لَوَّى

which is sprinkled upon the table, beneath dough, (K,) to prevent the dough's adhering to the table. (TA.)

لَوَائِدُ: see لَوَائِدُ.

لَوَائِدُ: see لَوَائِدُ. — لَوَائِدُ لَوَائِدُ † A tangled beard. (TA.) — A beard in which half-white hairs are mixed with white: so in the K; but correctly, in which half-white, or grizzly, hairs are mixed with black. (TA.)

وَيْلٌ لِلرَّوَائِبِ الَّذِينَ يَلْوُثُونَ مَعَ الْبَقَرِ رُفَعٌ يَا غُلَامُ وَيْلٌ يَا غُلَامُ: respecting these words, occurring in a trad., El-Harbee says, I think the meaning to be, those to whom various kinds of food are carried round about; from اللُّوْثُ, "winding round" a turban on the head. (IAth.)

لَوَائِدُ, and لَوَائِدُ, and لَوَائِدُ, A tangled plant; (K;) a tangled and luxuriant plant: and in like manner, herbage: لَوَائِدُ is originally اللُّوْثُ, or لَوَائِدُ: (TA:) so also a tree. — اللُّوْثُ (and اللُّوْثُ, TA.) The lion: (K:) from لَوْتُ "strength." (TA.)

لَوِيءٌ A man slow, or tardy. (M.) — دِيمَةٌ [A lasting, or continuous, and still, rain] that lays, or mixes, the plants, part upon part, (Lth, K, TA,) like as straw is mixed with the kind of trefoil called قَتٌّ: (Lth, TA:) but this explanation is disapproved by AM. (TA.) — سَحَابَةٌ لَوِيءَةٌ A slow cloud: such a cloud is the longest in raining. (AM.) — أَلْوُتٌ Slow and heavy in tongue; (K;) slow in speech, and heavy in tongue: fem. لَوِيءَةٌ, [pl. لَوِيءَةٌ]. (TA.) — A man weak in mind, or understanding: from لَوْتُ, as signifying "weak, incomplete, evidence." (Mṣb.) — أَلْوُتٌ, like أَلْوُلٌ, Stupid; foolish; of little sense; as also لَوِيءَةٌ: (TA:) stupid, foolish, or of little sense, and cowardly: pl. لَوِيءَةٌ. (IAṣr.) — Languid; flaccid: (S, K:) applied to a man. (S.) — Strong; powerful; vigorous. Thus the word bears two contrary significations. (K.)

مَلَاثٌ [A place of refuge; a refuge]. [You say,] إِنَّهُ لَنِعْمَ الْمَلَاثُ لِلضَّيْفَانِ Verily he is an excellent refuge for guests. (TA.) — مَلَاثٌ (S, K) and مَلُوْتُ (K) † One who is a refuge to others; a noble chief; (TA;) a nobleman; (Ks, S, K;) whom others compass, and go round about: (Ks, S;) or so called because the command is [as it were] bound round him; i.e., because affairs are connected with him: (TA:) pl. مَلَاوِيْتُ and مَلَاوِيَةٌ and مَلَاوِيْتُ: (S, K:) the last used by poetic licence. (ISd.)

مَلَاثٌ: see مَلَاثٌ.

مَلِيْثٌ A man (S) slow, or tardy, by reason of his fatness. (S, K.) [See also art. لَيْثٌ.]

رَأْسٌ مُلَوْتُ and مَكَانٌ مُلَوْتُ: see مُلَيْثٌ in art. لَيْثٌ.]

أَلْوُتٌ: see مَلَاثٌ.

لوح

1. لَوَّجَهُ, aor. يَلْوُجُ, (inf. n. لَوَّجٌ, TA,) He turned it about in his mouth. (K.) — [لَوَّجَتْ عَيْنَاهُ, His eyes rolled.]

2. لَوَّجَ بِنَا الطَّرِيقِ, inf. n. تَلْوِجٌ, The road became bending to us, or deviating from a straight course. (K.)

لَوَّجَاءُ and لَوَّجَاءُ [the latter the dim. of the former] A want; a thing wanted; an object of want: (TA:) from لَوَّجَهُ as explained above. (K.) — مَا فِي صَدْرِهِ حَوَّجَاءٌ وَلَا لَوَّجَاءٌ إِلَّا مَا فِي مَالِي فِيهِ حَوَّجَاءٌ وَلَا مَا فِي مَالِي فِيهِ حَوَّجَاءٌ وَلَا لَوَّجَاءٌ I have no want, [nor any little want,] with respect to him, or it. (Lh.) — مَا لِي عَلَيْهِ حَوَّجٌ وَلَا لَوَّجٌ [I have no wants which it is incumbent upon him to supply: حَوَّجٌ being a pl. of حَوَّجَةٌ; and لَوَّجٌ, irregularly, of لَوَّجَاءُ, in imitation of حَوَّجٌ]. (TA.) — See also حَوَّجَاءُ, in three places.

لَوَّجَاءُ: see لَوَّجَاءُ.

لوح

1. لَوَّجَهُ, aor. يَلْوُجُ, inf. n. لَوَّجٌ, It (a thing) shone; gleamed; glistened. (S.) — لَوَّجَهُ, (aor. يَلْوُجُ, inf. n. لَوَّجٌ and لَوَّجَانٌ; TA;) and لَوَّجَهُ; It (lightning) flashed slightly, not extending sideways in the adjacent tracts of cloud: (S, K:) or لَوَّجَهُ signifies it lighted up what surrounded it. (TA.) — لَوَّجَهُ, (S, Mṣb,) aor. يَلْوُجُ; (Mṣb;) inf. n. [لَوَّجٌ and لَوَّجَانٌ]; (IAth;) It appeared: (IAth, Mṣb:) it (a star) appeared, (S, Mṣb,) as also لَوَّجَهُ, (S, K,) [it loomed,] and shone, gleamed, or glistened; (TA;) as also لَوَّجَهُ: (Mṣb, TA:) ISk says, لَوَّجَهُ سَهْلٌ Canopus appeared; (S;) and لَوَّجَهُ it shone and glistened. (S, K.) — لَوَّجَهُ, and لَوَّجَهُ, He (a man) came forth and became apparent. (A'Obeyd.) — لَوَّجَهُ لِي أَمْرٌ, † Thine affair became apparent and manifest to me. (A.) — لَوَّجَهُ الشَّيْبُ فِي رَأْسِهِ Hoariness appeared upon his head. (TA.) — لَوَّجَهُ, aor. يَلْوُجُ, He saw him, or it. (K.) — لَوَّجَهُ إِلَى كَذَا, aor. يَلْوُجُ, He looked at, or towards, such a thing; as a distant fire. (L.) — لَوَّجَهُ بِبَصَرِهِ, aor. يَلْوُجُ, inf. n. لَوَّجَةٌ, [so in the L,] He saw him, or it, and

then he or it became concealed from him. (L.) — See 4. — لَوَّجَهُ, (S,) aor. يَلْوُجُ, (TA,) inf. n. لَوَّجٌ (S, K,) and لَوَّجَهُ (K) and لَوَّجَهُ (S, K) and لَوَّجَهُ and لَوَّجَانٌ; (K;) and لَوَّجَهُ; (S, K;) He thirsted: (S, K;) or he thirsted in the slightest degree: (TA:) or he thirsted quickly. (Lh.) — لَوَّجَهُ, (aor. يَلْوُجُ, inf. n. لَوَّجٌ, TA,) It (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) altered him, (S, K,) and made him lean, lank, light of flesh, slender, or lank in the belly; (TA;) as also لَوَّجَهُ, (K,) inf. n. تَلْوِجٌ: or the latter signifies it (the heat of fire or of the sun) altered the colour of his skin: (TA:) or both verbs signify it parched, scorched, or burned, and blackened, his skin. (Zj.) لَوَّجَهُ الشَّمْسُ † The sun altered him, and scorched, i.e. slightly burned, and changed the colour of, his face; (S;) and in like manner fire, and the hot wind called سَمُومٌ; as also لَوَّجَهُ. (A.)

2. لَوَّجَهُ, (inf. n. تَلْوِجٌ, TA,) He heated (S, K) a thing with fire. (S; see MA, and see 1.) — لَوَّجَهُ الشَّيْبُ Hoariness altered him; (TA;) rendered him white. (K, TA.) — See 1, and 4.

4. See 1 throughout the first half. — لَوَّجَهُ مِنَ الشَّيْءِ (inf. n. لَوَّجَةٌ, TA,) † He (a man) was cautious and fearful of the thing. (S, K.) — لَوَّجَهُ بِشَيْءٍ (L,) and لَوَّجَهُ بِهِ (Lh, S, L,) and لَوَّجَهُ بِهِ (L,) † He made a sign with his garment, (S, L,) from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it. (L.) — لَوَّجَهُ بِسَيْفِهِ (S, K;) and لَوَّجَهُ بِهِ (K,) inf. n. تَلْوِجٌ; (TA;) † He made a sign with his sword, (S, K,) and waved it, or moved it about, [for the purpose above mentioned]. (TA.) — لَوَّجَهُ لِنَكَّابٍ بِرَغِيفٍ قَتْبَعَهُ † He made a sign to the dog with a cake of bread, and he followed him. (A.) — لَوَّجَهُ بِحَقِّي He went away with, or took away, that which belonged to me. (ISk, S.) — لَوَّجَهُ, (inf. n. لَوَّجَةٌ, TA,) He destroyed him or it. (S, K.)

8: see 1.

10. لَوَّجَهُ اسْتَلَحَ He sought, tried, or endeavoured, to see, syn. تَبَصَّرَ, (K,) into the affair, or thing. (TA.)

لَوَّجَهُ A look; syn. نَظْرَةٌ; [or rather a glance, or light or quick look;] like لَوَّجَهُ. (K.) — See لَوَّجَهُ — Any broad, or wide, and thin, thing, such as a board or plank or the like, of wood or of bone: (T, M, Mṣb, K:) pl. أَلْوَاجٌ, and pl. pl. أَلْوَايِجٌ. (K.) A word of this kind has not a pl. of the measure أَفْعَلٌ, because dammeh to the و is disliked. (Sb.) — لَوَّجَهُ q.v. لَوَّجَهُ q.v.

— The scapula or shoulder-blade, (T, S, Mṣb, K,) when it is written upon, or inscribed. (T, Mṣb, K.) — Any wide bone: (S, Mṣb:) or any bone of the body, except the bones called قَصَب of the arms and legs. (Mṣb.) See also مَلَوَّحٌ. — **لَوْحٌ** There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.) — **نُوحُ الكَتِفِ** The smooth part of the shoulder-blade, where its projecting part (غير) [so I read for غير, in the L.] terminates, in the upper portion. (L.) — **نُوحٌ** That [meaning a tablet] upon which one writes. (S.) — **كَتَبْنَا لَهُ فِي اللُّوْحِ** [We wrote for him upon the tablets, or tables]. (Kur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets اللُّوْحِ. (Zj.) — **اللُّوْحُ المَحْفُوظُ**, mentioned in the Kur, [chap. lxxxv. last verse, The Preserved, or Guarded, Tablet, whereon are said to be inscribed all the divine decrees;] † the depository of the decrees, or nilled events, ordained by God: (TA:) or i. q. **أَمْرُ الكِتَابِ**: or a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey. (Mṣb.)

نُوحٌ (S, K) and **نُوحٌ** (Lḥ, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lḥ, (TA.) The air, or atmosphere, (S, K,) between heaven and earth: (S:) the air next to the higher part, or to the clouds, of the sky; syn. **سُكَاكٌ**: this is its meaning in the phrase **لَا أَفْعَلُ ذَلِكَ وَلَوْ نَزَوْتُ فِي اللُّوْحِ** [I will not do that even if thou leap into the air next to the higher part, or to the clouds, of the sky]. (S.)

إِبِلٌ نُوحَى Thirsty camels. (S, K.)

لَيَّاحٌ: see **لَيَّاحٌ**.

لَيَّاحٌ (S, K) and **لَيَّاحٌ** (K,) A white thing. (S.) The و is changed into ي because of the kesreh before it. (Fr, S.) **لَيَّاحٌ** is extr.; for there is no reason for the change of the و therein into ي, unless for alleviation of the sound. (L.) — Also **لَيَّاحٌ** and **لَيَّاحٌ** Of a shining, or glistening, white hue. (L.) — **أَبْيَضٌ** **لَيَّاحٌ**, and **لَيَّاحٌ**, † Intensely white. (K, TA.) — Also **لَيَّاحٌ** (S, K) and **لَيَّاحٌ** (K) The wild bull: (S, K:) so called because of his whiteness. (S.) — Also both words, The daybreak, or dawn: (K:) so called for the same reason. (TA.) — **لَقِيتُهُ بِلَيَّاحٍ** I met him at the period of the afternoon called العَصْرُ, when the sun was white. (L.)

سَقَرٌ [Kur, lxxiv. 29, referring to سَقَرٌ] **نُوحًا** [Burning the [scarf-] skin so as to blacken it. (Zj.)

لَوَائِحُ شَيْءٍ [pl. of لَوَائِحٌ] The parts of a thing that are apparent, and that show the signs thereof. (TA.) **لَوَائِحُ** and **لَوَائِحُ** The external parts of a thing. (A.) **لَوَائِحُ الشَّيْبِ** The apparent signs of hoariness, occurs in a verse of Khufāf Ibn-Nudbeh, for **لَوَائِحُ الشَّيْبِ**. (TA.)

— **لَوَائِحُ السِّلَاحِ** Shining, gleaming, or glistening, weapons; such as the sword, (S, K,) and the like, (K,) and the spear-head; (S;) generally meaning swords, because of their whiteness: (ISd:) or, as some say, the cases, or receptacles, in which are the swords together with their scabbards and suspensory belts or strings, because made of boards. (IB.) 'Amr Ibn-Aḥmar El-Bāhilee says,

- تَمَسَّى كَاللُّوْحِ السِّلَاحِ وَتَضُّ
- حَى كَالنَّهْآةِ صَبِيحَةَ القَطْرِ

[In the evening she is like shining weapons, (so accord. to the S,) or like sword-cases, (accord. to IB,) and in the early part of the day, after sunrise, she is like the wild cow on the morning of, or after, rain]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

مَلَوَّحٌ: see **مَلَوَّحٌ**.

مَلَوَّحٌ (K,) meaning [the shoulder-blades, or] any of the wide bones of the body: applied to a camel and to a man: (TA:) or having excellent and large **الوَّاحِ**: (Sh, AHeyth:) and **الوَّاحِ** is said to mean the **ذِرَاعَانِ** [or two radii], the **سَاقَانِ** [or two tibiae], and the **عَضْدَانِ** [or two humeri, or upper bones of the arms]. (TA.) — Tall. (K.) — Lean, lank, or light of flesh; or slender, or lank in the belly: (K:) applied alike to a man and a woman: also, a beast of carriage that becomes so quickly: (TA:) also, a woman that quickly becomes lean, or emaciated: (K:) pl. **مَلَوَّحٌ**. (TA.) — **مَلَوَّحٌ** A beast (S) that quickly becomes thirsty; (S, K;) as also **مَلَوَّحٌ** (K) and **مَلَيَّاحٌ**; (IAḡr, K;) the last extr., as though the و were changed into ي because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) — **رَبِيحٌ مَلَوَّحٌ** [A very thirsty wind]. (TA, voce **نَكْبَاءَةٌ**) = [A kind of decoy-bird. See **رَامِقٌ**.]

مَلَيَّاحٌ: see **مَلَيَّاحٌ**.

مَلَوَّحٌ Altered by fire, or by the sun, or by travel, [&c.]: an arrow, before it is furnished with feathers and a head, altered by fire; and in like manner the iron head of an arrow or of a

spear, or the like: (TA:) also **مَلَتَّاحٌ** altered (K) by the sun, or by travel, &c. (TA.)

مَلَوَّحٌ: see **مَلَوَّحٌ**.

لَوْدٌ

1. **لَوْدٌ** **لَوْدٌ**, aor. **يَلُوْدُ**, (S, A, L, Mṣb,) inf. n. **لَوْدٌ** (S, L, K) and **لَوْدٌ** (S, A, L, K) and **لَوْدٌ** (L, Mṣb, K) and **لَوْدٌ** and **لَوْدٌ**, (Mṣb, K,) He had recourse to it, (a mountain [&c.], Mṣb,) or him, for refuge or protection or preservation; (S, A, L, Mṣb;) as also **لَوْدٌ** **لَوْدٌ**, inf. n. **لَوْدٌ**; (A;) and **لَوْدٌ** **لَوْدٌ**; (Mṣb;) sought, or took, refuge in it, or him; (S, L;) and joined himself to him; and sought, desired, implored, or called for, aid, or succour, of him: (L:) he protected, concealed, defended, or fortified himself by it, (L, K,) or him; (L;) as also **لَوْدٌ** **لَوْدٌ**, (L,) inf. n. **مَلَوْدَةٌ** (L, K) and **لَوْدٌ** (L;) and **لَوْدٌ**. (L.) — **لَوْدٌ** **لَوْدٌ**, (L,) inf. n. as above, in the commencement of the art., (K,) It encompassed, or surrounded, it; (L, K;*) as also **لَوْدٌ** **لَوْدٌ**, (L,) inf. n. **لَوْدَةٌ**. (L, K.) You say, **لَوْدٌ** **لَوْدٌ**, and **لَوْدٌ** **لَوْدٌ**, The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Mṣb:) and **لَوْدٌ** **لَوْدٌ** **لَوْدٌ** The house encompassed, or surrounded, the road. (L.) See also 3. — **لَوْدٌ** **لَوْدٌ** and **لَوْدٌ** **لَوْدٌ**, He laboured, or strove, to overcome the people in any way; expl. by the words **لَوْدٌ** **لَوْدٌ** **لَوْدٌ**. (T, L.) [Perhaps **لَوْدٌ** is a mistake for **لَوْدَةٌ**; see 3; the same phrases being explained in the M by **لَوْدٌ** **لَوْدٌ**: but there is a near resemblance between the significations of **لَوْدٌ** and **لَوْدَةٌ**.]

لَوْدٌ and **مَلَوْدَةٌ**, (S, L,) inf. n. **لَوْدٌ** **لَوْدٌ**, (S, L, K,) with which **لَوْدٌ** is syn., (K,) The people had recourse, one to another, for refuge or protection or preservation; sought, or took, refuge, one in another; protected, concealed, defended, or fortified, themselves, one by another. (S, L, K;*) Agreeably with this explanation, (as some say, L,) **لَوْدٌ** is used in the Kur, xxiv. 63: were it from **لَوْدٌ**, it would be **لَوْدٌ**. (S, L.) — See 1. — **لَوْدٌ** **لَوْدٌ**, inf. n. **مَلَوْدَةٌ**, He went round about them, or encompassed them. (Mṣb.) See also 1. — **لَوْدٌ** **لَوْدٌ**, (M, L,) inf. n. **مَلَوْدَةٌ** (K) and **لَوْدٌ** **لَوْدٌ**, (M, L, K,) He circumvented, or deluded, him; **مَلَوْدَةٌ** **لَوْدٌ**, (M, L, K;*) syn. **رَاوَعَةٌ** (M, L) inf. n. **مَلَوْدَةٌ**. (K.) — **لَوْدٌ** **لَوْدٌ** (M, L) and **لَوْدٌ** **لَوْدٌ**, (M,) He wheedled, beguiled, or deluded, them; syn. **لَوْدٌ** **لَوْدٌ**. (M, L.) He eluded, and shunned, or avoided, thee; syn. **رَاغٌ** **عَنْكَ**, and **حَادٌ**. Agreeably with this explanation, or as signifying **مَلَوْدَةٌ**, some render **لَوْدٌ** in the Kur, xxiv. 63. (Ibn-Is-Seed, TA.) — **لَوْدٌ** **لَوْدٌ**, (TK,) inf. n. **مَلَوْدَةٌ**

(K) and لَوَادٌ, (L, K,) He acted contrarily to, or differently from, or adversely to, him; was, or became contrary to, or different from, or adverse to, him; (L,* K,* TK;) syn. خَالَفَهُ, (TK,) inf. n. خَلَّافٌ. (L, K.) Agreeably with this explanation, Zj renders لَوَادًا in the Kur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4: see 1: — and 3. — الإِدَابُ بِهِ غَيْرُهُ [He caused another to have recourse to him or it for refuge or protection or preservation; to seek, or take, refuge in him or it; to protect, conceal, defend, or fortify, himself by him or it: or he protected, concealed, defended, or fortified, another by means of him or it]. (A.) — الإِدَاتُ النَّاقَةُ الظِّلُّ بِخَفِيَّتِهَا † [The she-camel covered, or concealed, the shade with her foot]; meaning that the time of noon-day-heat was come. (A.)

لَوْدٌ The side of a mountain; and its circuit: pl. أَلْوَادٌ. (S, A, L, K.) — A side, or lateral part or tract, of a country or region: (A:) and of a thing; (TA;) as also لَوْدَانٌ: (K:) pl. as above. (A.) — A place of bending of a valley: pl. as above. (L, K.) — هُوَ بِلَوْدٍ كَذَا, and بِلَوْدَانٍ كَذَا, He, or it, is in the side of, or part adjacent to, such a place or thing. (L.) — هُوَ لَوْدُهُ He is near to him or it. (L.)

لَوْدَانٌ: see لَوْدٌ.

لَوْدَانِيَّةٌ, (as in some copies of the K,) or لَوْدَانِيَّةٌ, (as in others and in the TA,) Circumvention; delusion; syn. مُرَاوَعَةٌ. (K.) See 3.

مَلَادٌ and مَلَوْدَةٌ [the latter thus in the K and accord. to the TA; but in the TT, مَلَوْدَةٌ; and in the L, without the first vowel-sign;] A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; a refuge; (TA;) a fortress; a fortified place; a castle. (L, K.)

مَلَوْدَةٌ: see مَلَادٌ.

لَوْدٌ † Little good: (S:) or good that comes not save after severe toil or labour: occurring in a verse of El^{af} Atamee: you say, لَوْدٌ خَيْرٌ بَنِي فَلَانٍ مَلَوْدٌ The good of the sons of such a one comes not save after severe toil or trouble to procure it. (ISk, T, L.)

تَلَوَادٌ: see 3.

لوز

لَوُزٌ [The almond; or almonds;] the fruit of a certain tree; (Msb, TA;) well known; (A, Msb, K;) abundant in the countries of the Arabs; said by some to be a species of مَرْج, which is that whereof the edible part is not attained save by breaking; by others said to

be bruised, or brayed, مَرْج; and also called قَمْرُوسٌ: it is of two kinds, sweet and bitter: (TA:) the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder, (by reason of its soft nature, TA,) and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away [the spots in the skin called] نَمَشٌ, and stills pain, (K [but omitted in the CK] and TA,) when it [app. meaning its oil] is drunk, and when dropped into the ear; (TA;) and it relaxes the bowels, and causes sleep, (K, TA,) when the soles of the feet are anointed with it, and when it is introduced into the nose; (TA;) and it is diuretic: (K, TA:) it is an Arabic word: (Msb, TA:) a coll. gen. n.: (TA:) n. un. with ة. (S, Msb, K.) = [Hence,] اللُّوزَاتَانُ † [The amygdalæ of the fauces; also called the tonsils;] two pieces of flesh in the two sides of the fauces. (A, TA.) — † The two sockets of the hips, where the heads of the thigh-bones are inserted. (A, TS, TA.)

لَوُزٌ A seller of لَوُزٍ [or almonds]. (K.)

أَرْضٌ مَلَاوَةٌ Land containing, (S, M,) or abounding with, (A, K,) trees of the لَوُزٍ [or almond]. (S, M, A, K.)

تَمْرٌ مَلَوُزٌ Dates stuffed with لَوُزٍ [or almonds]; (Sgh, K;) the stones being taken out and لَوُزٌ put in their place. (TA.)

لوش

لَاشٌ an abbreviation of لَاشِيٌّ [Nothing]. It is generally used coupled, or connected, with a word of similar form; as in the saying مَوْشٌ لَاشٌ خَيْرٌ مِنْ لَاشٍ, which see in art. مَوْش. (TA.)

لوص

1. لَاصٌ, intrans.: see 3. — لَاصَةٌ بِعَيْنِهِ: see 3. — لَاصٌ عَنِ الْأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it. (Aboo-Turáb, K.*)

3. لَاصٌ, (K,) inf. n. مَلَاوَصَةٌ, (M,) He looked to the right and left as though he desired, or sought, a thing: (M:) or he looked as though he were deceiving, or beguiling, to seek to obtain, or attain, a thing; (Lth, K;) as also لَاصٌ, inf. n. لَوُصٌ. (Lth.) = لَاصَةٌ بِعَيْنِهِ, (M, TA,) inf. n. as above, (M, A, K,) He looked, (M,) or glanced, (A, K,) at him, or it, from the interstice of a door, (M, A, K,) and the like, (A, K,) or of a curtain; (M;) as also لَاصَةٌ, (M,) inf. n. لَوُصٌ: (M, A, K:) or the former verb has the signification here first given. (M.) — لَاصٌ لَوُصٌ He looked (S, A, K) to the right and left

(A, K) to see how he might come to the trees, (S, K,) to pull them up, or out, (S,) or to cut them with the axe, and to see how he might strike them, (K,) or to see how he might cut them. (A.) — And hence, لَوُصِي فُلَانٌ عَنْ كَذَا Such a one endeavoured to turn me by deceit, or guile, from such a thing. (A.) [Hence also,] مَا زِلْتُ أَنْ أُدِيرُهُ عَنْهُ, (M, TA,) and أَلَيْصَهُ عَنْ كَذَا, (M, TA,) I ceased not to endeavour to turn him from such a thing; i. e. to endeavour to induce him to leave, or relinquish, such a thing; syn. أُدِيرُهُ عَنْهُ: (M, TA:) and أَلَيْصَهُ عَلَى كَذَا, (S, K,) and لَوُصَهُ عَلَيْهِ, (M, K, art. دَوْر,) he endeavoured to turn him to, or induce him to do, such a thing, (أَدَارَةٌ عَلَيْهِ,) desiring, or seeking, it of him. (S, K.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) هِيَ الْكَلِمَةُ الَّتِي الْأَصُّ † عَلَيْهِ, (S, TA) It is the sentence which the Prophet (God bless and save him) endeavoured to induce and entice his uncle to utter; (TA;) meaning Aboo-Tálib, (S, TA,) when dying. (TA.) And hence the phrase in another trad., عَلَى خَلْعِهِ † And verily thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA.) [Said by Moḥammad to 'Othmán. See the preceding words of the trad. voce قَمَّصٌ.] You say also, إِيَّاصَةٌ † أَنْ أَخَذَ مِنْهُ شَيْئًا, I desired to take from him, or of it, something; (M,* K, TA;) [but in a copy of the M, in the place of أَرَدْتُ, I find أَرَدْتُ, which I regard as a mistranscription;] as also إِيَّاصَةٌ, inf. n. أَنْصَتُ. (L, TA.)

4: see 3, in five places.

رَجُلٌ مَلَاوِصٌ A man who behaves in a loving, or affectionate, and blandishing, or coaxing, and deceitful, or beguiling, manner. (A, TA.)

لوط

1. لَوُطٌ, aor. يَلُوطُ, inf. n. لَوُطٌ; (Msb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) It (a thing, Msb, or anything, TA) clave, stuck, or adhered, to it. (Msb, TA.) You say, لَوُطُ الشَّيْءِ بِقَلْبِي, aor. يَلُوطُ and يَلِيطُ, (Ks, S, K,) inf. n. لَوُطٌ and لَيْطٌ, (K,) and لِيَاطٌ, (TA,) † The thing was rendered an object of love, and made to cleave, to my heart: (Ks,* S,* K, TA:) it clave to my heart; (TA;) as also لَوُطُ بَقَلْبِي. (K, TA.) And لَوُطُ الْأَمْرِ لَا يَلِيطُ بِصَفْرِي, (TA,) and لَا يَلِيطُ بَصَفْرِي, (S, TA,) † This thing, or affair, does not cleave to my heart. (S, TA.) And لَا يَلِيطُ بَصَفْرِي † I do not love him, or it. (TA.) And

it is said in a trad., **مَنْ أَحَبَّ الدُّنْيَا اتَّاطَ بِثَلَاثَ** † [He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease]. (TA.) — **لَا طَ فِي الْأَمْرِ**, inf. n. (Sgh, K,) accord. to Lth., and if correct, like **قَالَ** in the sense of **قَوْلٌ**, (Sgh,) † He was importunate in, or with respect to, the affair: (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — **لَا طَ بِحَقِّهِ** † He went away with, or took away, his right, or due. (TA.) — **لَا طَهُ**, inf. n. **لُوطٌ**, He stuck it; made it to cleave, stick, or adhere; as also **لَا طَهُ**, inf. n. **لَا طَهُ**; and **لَا طَهُ**. (TA.) — [See also **لَا طَ** in art. **لِيطَ**.] — **لَا طَ الْحَوْضِ**, (K,) or **لَا طَ**, (K,) **لَا طَ بِالْحَوْضِ**, (S,) and **لَا طَ بِالطَّيْنِ** accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. **لُوطٌ**, (S,) He plastered the watering-trough, (S, K, TA,) and repaired it, and made it smooth, (TA,) with mud, or clay. (S, K, TA.) — It is said in a trad., **كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِي** **لَا طَوَا**, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — **لَا طَ**, (S, Mṣb, K,) aor. **يَلُوطُ**, (Mṣb, TA,) inf. n. **لُوطًا**, (TA,) or **لُوطًا** with *ḍ*; (Mṣb;) and **لُوطًا**, (S, K,) [inf. n., app., **لُوطًا** and **لُوطًا**, for it is said in the TA that **لُوطًا** is syn. with **لُوطًا**;] and **لُوطًا**; (K;) He committed the act of the people of **لُوطَ** [or Lot]; he did that which is excessively foul, like as the people of **لُوطَ** did. (Mṣb.)

- 2. **لُوطَهُ بِالطِّيبِ** He smeared him, or it, much with perfume. (TA.)
- 3: see 1, last sentence.
- 4: see 1.
- 5: see 1, last sentence.

8. **التَّاطَ**: see 1, in four places. — **التَّاطَ حَوْضَهُ** He plastered with mud, or clay, for himself, his watering-trough. (K.)

10. **اسْتَلَطَوْهُ** They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S.) — **اسْتَلَطَهُ** He claimed him as a son, he not being his; as also **التَّاطَهُ**. (K.) — **اسْتَلَطَ دَمَهُ** He had a right, or just title or claim, to his blood; syn. **اسْتَحَقَّهُ**. (TA.) — **اسْتَحَقَّهُ**, (S,* TA,) and **اسْتَوْجِبَهُ** They committed sins for which he who should punish them would be excusable, because

they deserved punishment; as also **اسْتَحَقُّوا**, and **أَعْدَرُوا**, and **أَوْجَبُوا**. (IAḡr.)

لُوطٌ A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) — [Hence the saying,] **إِنِّي لَأَجِدُ لَهُ فِي قَلْبِي لُوطًا** † Verily I feel for him, in my heart, a love cleaving thereto; as also **نَيْطًا**; (S, TA;) and **نُوطَةً**; and **نُوطَةً**. (Lh, Kr.)

لُوطٌ and **نُوطَةٌ**: see **لُوطٌ**.
لُوطِيٌّ One who is addicted to the crime of the people of Lot; as also **لُوطًا**: both used in this sense in the present day; but perhaps post-classical.]

لُوطِيَّةٌ [The crime of the people of Lot]: a subst. from **لَا طَ** in the last of the senses explained above: occurring in a trad. (TA.)

لُوطًا [originally **لُوطًا**] Quick lime, or the like; syn. **كُنْسٌ**: and **gypsum**: (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) † **لُوطًا** Human ordure; or thin human ordure; syn. **سَلْحٌ**. (K.)

[**لُوطِيٌّ**: see **لُوطًا**.]
أَلُوطٌ and **أَلُوطٌ** alone, (S,) and **أَلُوطٌ** alone, (A'Obeyd,) † He is more, or most, closely cleaving to my heart; (A'Obeyd, S;*) as also **أَلُوطٌ**. (S.)

- لوع
- لوف
- لوق
- لوك
- لوم
- لون
- لوه
- لوى
- لى

See Supplement.]

لِيا

4. **الْيَأْتِ النَّاقَةُ** The she-camel was slow. (K.)

لِيا A kind of white grain, resembling the **حَبِصٌ** [or *cicer arietinum*], (K,) intensely white, which is eaten. AHn says, I know not whether it [the plant] have, or have not, **قَطْنِيَّةٌ** [q. v.]. (TA.)

لِيب

لِيبًا A quantity of food less than what fills the mouth: (IAḡr, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on

the authority of IAḡr.) Mentioned by IM in art. **لُوب**, and again in the present art. (TA.)

ليت

1. **لَا تَهُ**, aor. **يَلِيْتُ**, (inf. n. **لَيْتٌ**, S,) as also **لَا تَهُ**, aor. **يَلُوتُ**; or **لَا تَهُ عَنْ وَجْهِهِ**; as also **لَا تَهُ**; (and **أَتَهُ**, S, K, art. **أَلَتُ**;) He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K.) The Rájiz says,

• وَلَيْتَ ذَاتِ دُجَا سَرَيْتَ •
 • وَلَمْ يَلْتِنِي عَنْ سَرَاهَا لَيْتَ •

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely **ذَاتِ نَدَى**) have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is — and no averting thing averted me, &c.; **لَيْتٌ** being put for **لَا تَهُ**: or, nothing made me to repent, and say, **لَيْتِنِي** **مَا سَرَيْتَهَا** Would that I had not journeyed during it! or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — **لَا تَهُ حَقَّهُ**, aor. **يَلِيْتُ**, inf. n. **لَيْتٌ**; and **لَا تَهُ**; but the former is the more approved; as also **أَتَهُ** and **أَتَهُ**; He diminished unto him his due, or right; [or defrauded him of part thereof.] (TA.) It is said in the **Ḳur**, [xlix. 14,] **لَا يَلْبِطُكُمْ مِنْ أَعْمَالِكُمْ** **شَيْئًا** He will not diminish unto you, nor defraud you of, aught [of the reward] of your works. (Fr, Zj.) — **مَا أَلَتْهُ شَيْئًا**; as also **مَا أَلَتْهُ** (and **مَا أَلَتْهُ**; TA;) He did not diminish unto him aught. (Fr, S, K.) In **مَا أَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ** in the **Ḳur**, [lii. 21, q. v. in art. **أَلَتُ**.] the verb may be from **أَلَتْ** or from **أَلَاتُ**. (TA.) — **بِتُّ أَلِيْتُ** † **الْحَقُّ** — **أَصْرَفُهُ** and **أَحْبَبَهُ** [I passed the night putting away (from my mind the thought of) death: the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, **الْحَمْدُ لِلَّهِ الَّذِي لَا يَفَاغُ وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ** [Praise be to God, whom nothing will escape, (lit., who will not be escaped, see **Ḳur xxxiv. 50**, and I in art. **فَوَاتُ**), and —, and to whom voices will not be confused, or undistinguishable, one from another!], **لَا يَلَاتُ** is from **أَلَاتُ**, a dial. var. of **لَاتُ**, aor. **يَلِيْتُ**, in the sense of **نَقَضَ**, and signifies unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching: so accord. to IAḡr: or, accord. to Khálid Ibn Jembeh, upon whom nothing that any one saith can have any power; (expl. by **لَا يَأْخُذُ بِهِ** لا

(قول قائل) i. e., *who obeyeth no one.* (L.) — *He concealed a thing that he knew, and told, or narrated, something different from it.* (TA, art. **لوت**, q. v.) — *He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him:* so accord. to Aḡ, and the like is said in the L: but accord. to some, the verb is **لَاتَهُ**, aor. **يَلُوتُ**, q. v., in art. **لوت**. (TA, art. **لوت**) — *When (it, or the time,) was not a time of flight: in other cases, and (it, or the time,) is, or was, not a time of flight.* **لَات** is here likened to **لَيْسَ**; and the name of the agent is understood. (§, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the §. (TA.) Or **لَات** is originally **لا**; and the **ت** is added, as in **لَاتَتْ** [in the CK, **لَاتَتْ**, (El-Muārrij, §, K,) and **لَاتَتْ**, (El-Muārrij, §.)] — With respect to the proper meaning and etymology of **لَات** there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally **لَات** in the sense of **نَقَصَ**, and afterwards used as a negative, like **قَلَّ**: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally **لَيْسَ**; that its **س** is changed into **ت**, and then the **ي** into **ل**, because it is movent and preceded by fet-ḥah: so says Abu-r-Rabeeḡ. Second, that it is two words, the negative **لا**, with the fem. **ت**, added to make the word fem., as say IHsh and Er-Raḡee, or to render the negation more intensive, as is said in the Expos. of the **Ḳaṭr** by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally **لا** nor **ليس**; as related by the sheykh Aboo-Ishāḡ Esh-Shāṭibee alone. Fourth, that it is a word and a part of a word, namely the negative **لا**, and **ت** prefixed to **حين**; which opinion is ascribed to A'Obeyd [as is mentioned in the §] and Ibn-El-Ṭarāweh: the former of whom argues in favour of this opinion from the fact that **ت** is found so prefixed in Othmān's copy of the **Ḳur-ān**; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) **تَحِينٌ** [however] occurs, without **لَات**, in the following verse of Aboo-Wejzeh:

- العَاطِفُونَ تَحِينُ مَا مِنْ عَاطِفٍ
- وَالْمُطْعِمُونَ زَمَانَ أَيْسَنِ الْمُطْعِمِ

[The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?] (§.) The general opinion is favoured by the following facts: that **لَات** is

pronounced in a case of pause **لَاتٌ** and **لَاةٌ**: that it is written separately from **حين**: and that it is sometimes written **لَات**, with kesreh to the **ت**, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive **ل**]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written **لَاتٌ**, with dammeḡ to the **ت**: and both these variations occur in readings of the **Ḳur-ān**: but **لَاتٌ**, with fet-ḥah to the **ت**, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the §] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of **لَات حِين مَنَاصٍ** being, in the former case, **لَا حِين مَنَاصٍ كَائِنٌ لَهُمْ**, [A place of flight not existing for them; which does not imply that there was none for others, as **لا** here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, **لَا أَرَى حِين مَنَاصٍ**, [I see not a time of flight]. Second, that it governs in the same manner as **إِنَّ**; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Raḡee and IHsh and others. Fourth, that it governs like **لَيْسَ**; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — **لَات** [when it has grammatical government] does not occur without **حين** [or, as many say, some word syn. therewith, as **وَقْتُ**, &c.]. (§, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as **ليس**; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] **حين** is sometimes suppressed, (in poetry, §, [or in prose,]) though meant to be understood; as in the following saying of Māzin Ibn-Mālik, [respecting 'Abd-Shems, surnamed Maḡrooḡ, the son of Saḡd the son of Zeyd-Menāḡ the son of Temeem, and respecting Heyjumāneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (§, art. **قَرع**), who was enamoured of Maḡrooḡ,] **وَحَنَّتْ وَلَاتٌ هَنَّتْ وَأَنْتَى لَكَ مَقْرُوعٌ**, [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumāneh) should Maḡrooḡ be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (§, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is

observed, that **لَات**, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but it was as though she did not conceive such a desire:*] (MF.) for when **لَات** has government, the subject and predicate cannot both be suppressed. (Aḡei, MF.)

4: see 1.

لَيْتَ a word denoting a wish [signifying *Would that —; I wish that —;*] (§, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K;) governing the subject in the acc. case, and the predicate in the nom. case, (§, K,) like **كَأَنَّ** (or [rather] **إِنَّ**, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftooḡah,] and in their admitting most of the pronouns as affixes, and in their meanings. (§.) Ex. **لَيْتَ زَيْدًا ذَاهِبٌ** [Would that Zeyd were going;] (§;) and **لَيْتَنِي فَعَلْتُ كَذَا وَكَذَا** [Would that I had done so and so.] (TA.) You say **لَيْتَنِي** as well as **لَيْتَنِي**, (§, K,) like **لَيْتَنِي** and **لَيْتَنِي**, and **إِنِّي** and **إِنِّي**: (§;) but **لَيْتَنِي** is more common than **لَيْتَنِي**; whereas **لَيْتَنِي** is less common than **لَيْتَنِي**. (TA.) You also say **لَيْتَ يَا O, would that —.** As to the saying of the poet,

• يَا لَيْتَ أَيَّامَ الصَّبَا رَوَّاجِعَا •

meaning **لَيْتَ رَوَّاجِعَا**, [O, would that the days of youth were returning (to us)!] **رَوَّاجِعَا** is put in the acc. case therein as a word descriptive of state: (§;) or it is governed in the acc. case by a verb understood, as **أَقْبَلْتُ**, or **عَادْتُ**, or some other verb suitable to the meaning: so says Sb: (TA:) or **لَيْت** in the above verse may be used in the manner of **وَجَدْتُ** [see below], (§,) for **لَيْت** is sometimes used in the manner of **وَجَدْتُ** [I found], (Fr, §, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (§;) you say, **لَيْتَ زَيْدًا شَاخِصًا** [Would that Zeyd were going away, &c.]: (§, K:) this is done to give intensiveness: one says, for this purpose, **لَيْتَ زَيْدًا قَائِمًا** [Would that Zeyd were standing] putting both the subject and the predicate in the acc. case. (Mḡb.) — **لَيْتَمَا**: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of **لَيْت** as a subst. voce **سَوْفَ**.

لَيْتَانِ The side of the neck: (§, K:) or the **لَيْتَانِ** are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear: or the parts of the neck beneath the

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

لَيْث

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

3. لَيْثَةٌ 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. زَايَلَهُ. (TA.)

5. لَيْثٌ and لَيْثٌ and لَيْثٌ 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.

لَيْثٌ Strength: [like لَيْثٌ]. (TA.) — اللَّيْثُ (S, K) and اللَّيْثُ (K) The lion: (S, K:) said to be from لَيْثٌ as signifying "strength": accord. to Kr, from لَيْثٌ, 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. لَيْثَاتٌ, and, as some say, مَلَيْثَةٌ, like مَشِيخَةٌ and مَسِيخَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Msb.) — اللَّيْثُ 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 لَأَشْجَعُ مِنْ لَيْثِ عَفْرَيْنَ [Verily he is more courageous than the lion, &c.] (S.) [See also art. عَفْر.] — اللَّيْثُ Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — اللَّيْثُ 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.) = 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. لَوْث, q. v. (TA.)

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

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

لَيْثَةٌ: see لَوْثَةٌ.

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

لَيْثَةٌ and لَيْثَةٌ: see art. لَوْث.

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

لَيْثٌ: see اللَّيْثُ.

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

مَلَيْثٌ see مَلَيْثٌ. — A strong stallion; likened to a lion. (A.) — مَلَيْبٌ Fat, and broken, or trained, to obedience; syn. سَمِينٌ مَدْلَلٌ. (TS, K.) [See also art. لَوْث.] — مَكَانٌ مَلَيْثٌ, 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 مَلَيْثٌ, as also مَلَوْتُ, A head of which part of the hair is black, and part white. (TA.)

مَلَيْثٌ [A camel] full [of flesh, and] abounding with وِبَرٍ, or wool. (TS, K.)

لَيْسَ

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 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 لَيْتَ: (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 لَسْتُ and لَسْتَمَا (S, Mughnee) and لَيْسْتُ and لَيْسُوا and لَيْسَا and لَيْسْتُمْ and لَيْسْتُمْ [Mughnee,] like as they say صَرَبْتُ and صَرَبْتُمْ and صَرَبْتُمَا [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 لَسْتُ has been heard; so, accord. to this form, it may be like هَيَوُ: (Mughnee:) the Benoo-Dabbeh say لَسْنَا and لَسْتَا in the sense of لَسْتُ and لَسْتَا; and some of them say لَسْتُ: (TA, art. لَوْس:) but Sb says, that the Arabs did not say لَسْتُ, like as they said خَفْتُ, 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: (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-Aashà [respecting Moḥammad],

لَهُ نَافِلَاتٌ مَا يُعِيبُ نَوَائِبَهَا
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. بِ may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمَنْطَلِقٍ [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 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 اِسْتَقْتَكُ اِيَّاكَ. (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 Alfeveh, section on كَانَ and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of لَّا; (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 لَيْسَ الْجَائِي [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الْجَائِي

زَيْدًا. (§, M: but in the latter, instead of جاءنى, we find أتى; and instead of الجائى, we find الاتى.) You may also say, جَاءَنِى الْقَوْمُ نَيْسَكَ [The company of men came to me, excepting thee]; but the separate pronoun, إِيَّاكَ, is here better. (§.) When the predicate after it is connected with إِلا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, نَيْسَ الطِّيبِ إِلاَّ الْمِسْكَ [It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding الطيب to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying نَيْسَ خَلَقَ اللهُ مِثْلَهُ mentioned above. (Mughnee.) Sometimes it is used in the sense of لا التَّيْرَةَ [the لا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the K, except that in all the copies thereof we find وَإِنَّمَا put by mistake for وَرَبَّمَا: (TA:) [so in the saying in the K, ii. 194, نَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, There shall be no crime, or sin, chargeable upon you]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لا so used: (TA:) as in the saying [of a poet],

- أَيْنَ الْمَفْرُ وَالْإِلَهُ الْغَالِبُ •
- وَالْأَشْرَمُ الْمَغْلُوبُ لَيْسَ الْغَالِبُ •

[Where is the place of flight when God is the pursuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Malik to be an annexed pronoun referring to El-Ashram; so that the meaning is نَيْسَهُ الْغَالِبُ [the overcomer is not he]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of نَيْسَ is لا أَيْسَ; (M, K [in the latter of which I read أوَّأصله, as in several copies of the K, or rather أصلها, as corrected in the TA, instead of أوَّمعناه, the reading in the CK];) and this, says Fr, is shown by the saying, جِئِ بِهِ مِنْ أَيْسٍ وَلَيْسَ [Bring thou him, or it, from where he, or it, is, and is not: (M:) or جِئِ مِنْ حَيْثُ أَيْسٍ وَلَيْسَ i. e., [Come thou to

me, or probably, the right reading is بِهٍ اِيْتِي بِهٍ bring thou to me him, or it, (as I find in a copy of the K, in which به has been added in red ink, and in the A I find بِهٍ اِيْتِ بِهِ,) from where he, or it, is, and he, or it, is not: (K:) or the meaning is, مِنْ حَيْثُ لَا وَجْدَ [from where there is no finding; or no being found, or no existence; or no power, or ability]: (K, TA:) or اَيْسٌ means مَوْجُودٌ [found, or existing], and لا اَيْسٌ [means] لا مَوْجُودٌ [not found, or not existing], and is contracted [into] لَيْسَ: (K:) [but the last rendering of ايس and لا ايس seems to be taken from an explanation, not literal, of another saying; مَا يَعْرِفُ اَيْسٌ مِنْ لَيْسَ he knows not a thing existing from a thing not existing.] Abou'Al-ee relates, that Sb said, جِئِ بِهِ مِنْ حَيْثُ وَلَيْسَا [Bring thou him, or it, from where he, or it, is, and is not]; meaning, وَلَيْسَ, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

- قَدْ رَسَّتِ الْحَاجَاتُ عِنْدَ قَيْسٍ •
- إِذْ لَا يَزَالُ مُوَلَّعًا بِلَيْسٍ •

[Wants have been forgotten as old things (so رَسَّتِ is explained in the M, as used here, in art. رس,) with Keys, since he ceases not to be addicted to the use of the word leysu], it is made by him a noun, and declined. (M.)

ليط

1. لا ط بِهِ in art. لوط, in three places. — مَا يَلِيْطُ بِهِ النَّعِيْمُ A state of ease, or plenty, or enjoyment, does not suit him, (AZ, K.) = لا ط الْقَاضِي فَلَانًا بِفُلَانٍ (K,) aor. as above, (TA,) †The judge classed such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. الْحَقَّةُ بِهِ. (K.) It is said in a trad., of 'Omar, كَانَ يَلِيْطُ أَوْلَادَ الْجَاهِلِيَّةِ بِأَبَائِهِمْ †He used to class the children of people of ignorance, [the pagans,] as adjuncts, with their fathers; syn. يُلْحِقُهُمْ. (TA.) [See also لا طه in art. لوط; and see 4.]

2: see 4.
4. الإِطَةُ, inf. n. الإِطَةُ, He stuck it; made it to cleave, stick, or adhere; (TA;) as also لِيْطُهُ, inf. n. تَلِيْطُهُ. (K, TA [but only the inf. n. is mentioned.]

ليط: see لوط: = see also ليط. ليط is a pl. of لَيْطَةٌ (§, K,) as also لِيَّاطٌ and أَلْيَاطٌ (K;) [the last being a pl. of pauc.; or rather, ليط is a coll. gen. n., of which لَيْطَةٌ is the n. un.;] and signifies The bark, rind, or peel, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, rind, or peel: (TA:) or the covering, exterior part, skin, peel, rind, bark, or the like, of anything: (K:) and particularly, of a cane, or reed; (L;) or this is termed لَيْطَةٌ (K;) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (§, L;) or a sharp piece thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed لَيْطَةٌ (K:) and of a bow; i. e. the upper and exterior part thereof, that is oiled and made smooth; (TA;) or the exterior part of a bow is termed لَيْطَةٌ (K:) and of a [beetle of the kind called] جُعَلٌ (TA:) and of anything that is hard and strong; and لَيْطَةٌ signifies a piece, or portion, of the exterior part of any such thing. (L.) — Hence, (TA,) †The skin: (K, TA:) pl. أَلْيَاطٌ. (TA.) — †The external skin; or exterior of the skin: as in the saying, رَجُلٌ لَيِّنٌ اللَّيْطِ †a man soft in the external skin, or exterior of the skin: also meaning †soft to the feel. (TA.) — †Colour; (§, K, TA;) as also لَيْطٌ (K) and لِيَّاطٌ: (TA:) and particularly of the sun; as also لِيَّاطٌ. (TA.) You say, هُوَ أُنُوْرٌ مِنْ لَيْطِ الشَّمْسِ †He is brighter than the colour of the sun. (TA.) And أَتَيْتُهُ †I came to him when the redness of the sun had not departed, in the beginning of the day. (TA.) — †What appears of the sky. (TA.) — †The natural disposition, or temper. (K, TA.) لَيْطَةٌ: see ليط, in five places. لِيَّاطٌ: see ليط, in two places: = and see also art. لوط. أَلْيَاطٌ: see أَلْيَاطٌ. [يع ليف ليق ليل لين See Supplement.]