than بند: (Lth, Mab:) he stirred it about with water &c. until they became of a uniform consistence; or stirred it about with a جَعْدَمُ; i.q. عَجْدَمُ: (Ṣ:) and in like manner, الأقط and the like: (TA:) or [simply] he moistened the wanner termed بن with water and the like: (TA:) [accord. to present usage, he moistened, and beat up, or mingled, the عَوْدَنَ مَا اللهُ ا

שונים What is crumbled, or broken into small pieces, with the fingers, (בֹּשׁ בֹּשׁ,) of the barks of trees: (K:) i.e., what is so crumbled, or broken, of the dry, outer bark: but Az says, I know not whether it be בֹשׁב or בֹשׁב. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of therewith not allowable. (TA.) — مَنَى الْا لَتَاتَ , occurring in a trad., means, It (the disease) left nothing remaining of me but dry skin like the bark of trees. (TA.) = That with which one moistens [قَوْسُ هُوَدُ : (K:) anything with which is are moistened; such as clarified butter, and the fat of a sheep's tail. (Lth.)

An oath that plunges the swearer thereof into sin, and then into hell-fire: or, by which he cuts off the property of another, for himself; an intentionally false oath: syn. يَحْمِينُ عُمُوسُ. (IAar, Şgh, A, Ķ.)

וערב, occurring in the Kur [liii. 19,] (TA,) so accord, to the reading of Ibn-'Abbas and 'Ikrimeh and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into اللَّٰتُ: (Fr, K:) which is the common reading: (Fr:) A certain idol; thus called by the appellation of a man who used to moisten with clarified butter at the place thereof : (K:) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten for the pilgrims, and which, when he died, was worshipped: (L:) but ISd says, I know not what is the truth in this case. (TA.) In the R it is said, that the man who used to do this was 'Amr Ibn-Lu-oi; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship; and that he was El-Latt, who used to moisten سويق for the pilgrims upon a well-known rock, called or, it is said, that the man in question was of the tribe of Thakeef; and that when he died, 'Amr Ibn-Lohei (حصى: so in the TA) said to the people, " He hath not died, but hath entered the rock:" and ordered them to worship it, and built over it a house called וועלכ: it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named JUI, without teshdeed to the -, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thakeef at Et-Taïf, or of the tribe of Kureysh at En-Nakhleh. (MF.) Some say, that the is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause اللاه; and Aboo-Is-ḥák [Zj] says, that this is agreeable with analogy; but that the more approved mode is to pronounce it in such case with . AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from نَتْ. The polytheists who worshipped this idol used to compare its name with the name of and. It is also said, that اللَّاتُ , without teshdeed, is of the measure فَعُلَة [originally اللَّويَة from the root إلوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. نوى : and sce also arts. الربة and : يه and لوه, in art الربة.]

## لتأ

. لَتُّهُ , aor. -, (K,) inf. n. أَتَأُهُ فِي صَدْرِهِ 1 (TA,) He thrust him on his breast. (K.) -He hit, struck, or hurt; syn. أصاب. (TA.) \_\_ بَنَمُ اللَّهُ He shot an arrow. (K, \* TA.) \_\_\_ He cast a stone at him. (S, K.\*) \_\_\_ بَاتُ بِ She (a woman) brought him forth. رَكَأَتُ بِهِ and , لَعَنَ اللهُ أُمَّا تَتَأَتْ بِهِ ــــــ (8, K.\*) (8,) & God curse the mother that cast him forth (from her womb)! a tropical expression, from casting a stone, or shooting an arrow. (TA.) \_\_ بْتُ , (Ş, K,) inf. n. بُتُ, (TA,) Inivit feminam. (S, K.) = & He lessened, or diminished; syn. . (K.) \_ Pepedit. (K.) \_ Excrevit merdam. (K.) - He, or it, passed, or went away; syn. مَضَى (CK.) = لَتَأ بِعَيْنِهِ (TA,) or لَتَأ alone, (K,) inf. n. نَتْ, (TA,) He looked intently. (K.) \_ نَدَاهُ بِعَيْنه He looked intently at him.

Remaining fixed, or keeping, to his place:
(K:) or thrown down, or hit, or struck, and remaining fixed, or keeping, to his place. (TA.)
[In the TA, one of the words by which it is explained is مُدُرَى; which is for مُعْرَى for مَعْرَى.]

لَتِي ، عود : مَلْتِي

1. رَسَّر, aor. أَر, inf. n. رَسَّل and بَتْر, He, or it, was, or remained, fixed, settled, or firm: (Aṣ, Ṣ, Ķ:) adhered, clave, or stuck. (Ķ.) = رَسَّل, inf. n. رَسَّل and رُسُوب He bound, tightened, or made fast. (Ķ.) — مُنْوب الله كالله الله كالله الله كالله ك

2: see 1.

4. التبه عَلَيْه, (inf. n. التّباء, TA,) He imposed it (a thing, or affair, TA,) upon him, as obligatory, or as a thing that must be done. (K.)

8: see 1.

بَّتِبُ Being, or remaining, fixed, settled, or firm: adhering, cleaving, or sticking: (Aş, Ş:) i.q. فَرْبُهُ لَاتِبِ (Fr.) فَرْبُهُ لَاتِبِ (Fr.) See art. لزب.

One who keeps to his house, or dwelling, avoiding seditions, or disturbances. (K.)

مُوْتَبُ Worn-out garments of the kind called بُبَابُ, pl. of بَبَابُ: (K:) or garments of the kind so called, and worn-out garments. (Lth.)

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1. کَتْح, aor. -, (inf. n. کَتْخ, Ş,) He hungered; was hungry. (Ş. K.)

لَّهُ عَلَى اللَّهُ Hungry: fem. لَتُحَانُ (Ṣ, Ķ.)

[ 37

لتز

لتهر

لتن

See Supplement.]

## ث

1. قُلْنَ (K;) and القَّلْ (in the T أَثُلُثُ ) inf. n. قُلْنَ ; (K;) and أَثُلُثُ , inf. n. أَثُلُثُ ; and أَثُلُثُ , inf. n. أَثُلُثُ ; (Aṣ, Ṣ, K;) He remained, stayed, abode, or dwelt; (Aṣ, Ṣ, K;) in a place; (Aṣ, Ṣ;) and quitted it not. (TA.) So in the words of a trad., أَمُعْجِزُة بُدَارِ مُعْجِزُة , and أَثُوا بِدَارِ مُعْجِزُة (Ṣ,) [Remain ye not in a dwelling of impotence]: i. e., remain not in a dwelling where ye cannot obtain sustenance: or remain not on the frontiers,