

لها aor. o. *To play*. لَهْوٌ n.a. A plaything, toy, sport, amusement; لَهْوُ الْحَدِيثِ 31 v. 5, "The amusing story," i.e. a *certain* amusing story, or the amusing story (with which thou art acquainted). لَاهِيٌّ for لَهِيٌّ D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَاهِيَّةٌ قُلُوبُهُمْ 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.—لَاهِيٌّ IV. To occupy, amuse; to divert from (with acc. and عَنْ) —لَهِيٌّ V. To be unmindful of, or careless of (with عَنْ).

لَوْ If; for the difference between لَوْ and إِنْ see إِنْ; when immediately followed by a noun the particle اِنَّ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لَوْ at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الشَّرْطِ, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did *but* know the time," etc. وَلَوْ Although. لَوْلَا Unless, as لَوْلَا رَهْطُكَ لَرَجَمْنَاكَ 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word لَقَضَّحْتُمْ "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see وَطِيَّ.

لَوْ is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for لَوْلَا its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

لَاَتَ aor. o. *To give a reply which was not called for*. لَاَتَ It is not; grammarians are not agreed on the subject of this word, according to some it is an indeclinable verb, whilst others consider it as a kind of feminine form of the adverb لَا; D. S. Gr. T. 1, p. 262.—اَلَّلَاتُ (2nd declension) Allât, a female Idol of the Pagan Arabs.

لَاَحَ aor. o. *To appear (a star); to cause one to change colour*. لَوْحٌ Plur. اَلْوَاَحُ n.a. A broad table or plank. لَوَّاحٌ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with لَ of pers.).

لَاَذَ aor. o. *To seek the protection of*. لَوَاذٌ n.a. The act of flying for shelter.

لَوْطَ aor. o. and i. *To be fixed in the affections*. لَوْطٌ Lot; proper name.

لَوْنٌ A pearl, see لَوْنٌ.

لَامَ aor. o. *To blame a person for anything (with acc. of pers. and فِي of thing)*. لَوْمَةٌ Blame, reproof. لَامٍ part. act. One who finds fault. لَوَّامٌ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words اَلنَّفْسُ اَللَّوَّامَةُ at 75 v. 2 are among other interpretations referred to the soul of Adam. مَلُومٌ D. S. Gr.