

— The *scapula* or *shoulder-blade*, (T, S, M_{sb}, K,) when it is written upon, or inscribed. (T, M_{sb}, K.)

— *Any wide bone*: (Ş, Mşb:) or *any bone* of the body, except the bones called قَصَب of the arms and legs. (Mşb.) See also مَنَوَاح. —

لَمْ يَبْقَ مِنْهُ إِلَّا الْإِضَاجُ ! There remained of him nothing but the rinde bones. Said of one that is lean, or emaciated. (A.) — نُوحُ الْكَتِفِ The smooth part of the shoulder-blade, where its projecting part (عَبْرٌ [so I read for غير, in the L]) terminates, in the upper portion. (L.) — نُوحُ

That [meaning a tablet] upon which one writes. (S.) — كَتَبْنَا لَهُ فِي الْأَنْوَاجِ [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 الواح. (Zj.) — النَّوْحُ الْمَحْفُوظُ, 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 الْكِتَابِ: or *a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey.* (Msb.)

نُوحٌ (S, K) and نُوحٌ (Lh, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lh, (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. سَكَاك : this is its meaning in the phrase لَا أَفْعَلُ ذَلِكَ وَلَوْ نَزَوْتُ فِي السُّجُودِ [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 ثَوْحَى *Thirsty camels.* (Ş, K.)

يَبَّاحٌ : see يَبَّاحٌ

لَوَائِحُ [pl. of لَوَائِحَة] 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.)

— **السَّيَاحُ** **الْوَأَحُ** *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-Abi-hmar El-Bāhilee says,*

- تُمَيِّسُ كَأَنْوَاجَ السَّلَاحِ وَتُضَفِّ
- حَيَّ كَأَلْمَهَامَةِ صَبِيحَةِ الْقَطْرِ

[*In the evening she is like shining weapons, (so accord. to the §.) 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.)

مِلْوَاخُ: see مِلْوَحُ

مُنَوَّاحٌ *Large in the ألَوَاحُ* (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 ألَوَاحُ (Sh, AHeyth:) and ألَوَاح is said to mean the سَاقَانِ [or two radii], the ذِرَاعَانِ [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. مَلَاوِيحُ. (TA.) — مُنَوَّاحٌ A beast (S) that quickly becomes thirsty; (S, K;) as also مُنَوِّحٌ (K) and مَلِيَّاحٌ; (IAar, 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 ج. (ISd.) — رِيحٌ مُنَوَّاحٌ [A very thirsty wind]. (TA, voce تَنَبَّأَ.) = [A kind of decoy-bird. See رَامَتْ.]

مِنَوَاحُ: see مَنِيَّاحُ.

مُلَوَّحٌ *Altered by fire, or by the sun, or by travel, [ḡc.]*: 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 [†] مُتَنَاحٌ altered
(K) by the sun, or by travel, &c. (TA.)

مُلَوَّحٌ: see مُلْتَاحٌ.

لوڈ

1. لَوَّذَ, aor. يَلْوُذُ, (S, A, L, Mṣb,) inf. n. لَوَّذٌ (S, L, K) and لَوَّاذٌ (S, A, L, K) and لَوَّاذٌ (L, Mṣb, K) and لَوَّاذٌ and لَوَّاذٌ, (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 لَوَّاذٌ, inf. n. لَوَّاذٌ; (A;) and لَوَّاذٌ; (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 لَوَّاذٌ, (L,) inf. n. مَلَاوَذَةٌ (L, K) and لَوَّاذٌ; (L;) and لَوَّاذٌ. (I.) — لَوَّذَ بِهِ, (L,) inf. n. لَوَّاذٌ as above, in the commencement of the art., (K,) *It encompassed, or surrounded, it*; (L, K;*) as also لَوَّاذٌ, (L,) inf. n. لَوَّاذَةٌ. (L, K.) You say, لَوَّذَ الطَّرِيقُ بِالْدارِ, and لَوَّاذٌ, *The road encompassed, or surrounded, the house*: (L:) or, *reached, or extended, to the house*: (Mṣb:) and لَوَّذَتِ الدَّارُ بِالطَّرِيقِ *The house encompassed, or surrounded, the road.* (L.) See also 3. — لَوَّذَ بِالْقَوْمِ and لَوَّذَ بِهِم, *He laboured, or strove, to overcome the people in any way*; expl. by the words هِيَ الْمَدَاوِرَةُ مِنْ حَيْثُ مَكَان (T, L.) [Perhaps الْمَدَاوِرَةُ is a mistake for الْمَدَارَةُ; see 3; the same phrases being explained in the M by دَاوَاهُمْ: but there is a near resemblance between the significations of الْمَدَاوِرَةُ and الْمَدَارَةُ.]

3. **لَوَاذٌ** and **مَلَاوَذَةٌ** (S, L,) inf. n. **لَوَاذٌ**, (S, L, K,) with which **تَلَوَاذٌ** 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,) **لَوَاذًا** is used in the K̲ur, xxiv. 63: were it from **لَاذٌ**, it would be **لِيَاذًا**. (S, L.) — See 1. — **لَاوِذٌ بِهِمْ**, inf. n. **مَلَاوَذَةٌ**, *He went round about them, or encompassed them.* (Mṣb.) See also 1. — **لَاوِذُهُ**, (M, L,) inf. n. **مَلَاوَذَةٌ** (K) and **لَوَاذٌ**, (M, L, K,) *He circumvented, or deluded, him;* (M, L, K; *) syn. **رَاوَعُهُ** (M, L) inf. n. **مُرَاوَعَةٌ** (K.) — **لَاوِذَهُمْ** (M, L) and **لَاذٌ بِهِمْ**, and **الْإِذَاذُ**, (M,) *He wheedled, beguiled, or deluded, them;* syn. **دَارَاهُمْ**. (M, L.) **لَاوِذٌ** *He eluded, and shunned, or avoided, thee;* syn. **رَاَعَ عَنْكَ**, and **حَادَ**. Agreeably with this explanation, or as signifying *مُرَاوَعَةٌ*, some render **لَوَاذًا** in the K̲ur, xxiv. 63. (Ibn-Is-Seed, TA.) — **لَاوِذُهُ**, (TK,) inf. n. **مَلَاوَذَةٌ**