

of Taabbata-Sharran : (TA:) incorrectly written by *رَيْشُ نَغَبٍ* (K.) — *نَغَبٌ* † *Corrupt, or vitious, speech, or discourse; (K;) not rightly aimed, directed, or disposed; evil, bad, foul.* (TA.) — *كُفَّ عَنْنَا نَغَبُكَ* Turn away from us thine evil, corrupt, or foul, speech. (TA.) — *نَغَبٌ* (like *وَعَبٌ*, TA) and *نُغُوبٌ* † *A weak, stupid, man.* (S, K.) See an ex. voce *كَتَابٌ*. — *نَغَبٌ* The flesh that is between the *ثَنَائِيَا*, or four front teeth. (K.)

أَخَذَ بِلَغَبِ رَقَبَتِهِ — *نَغَبٌ* : see *نَغَبٌ*. He overtook him. (K.)

نَغَبٌ : see *نَغَبٌ*.

نَغَبٌ and *نَغَبَانٌ* † *Fatigued, tired, or wearied; or so in the utmost degree.* — *سَاغِبٌ لَأَغَبٌ* and *سَغَبَانٌ لَغَبَانٌ* : see art. *سَغَبٌ*. (TA, art. *سَغَبٌ*.) *رِيَّاحٌ لَوَاغِبٌ* † *[Languid winds].* (TA.)

لَغَابٌ : see *نَغَبٌ*.

لَغَيْبٌ : see *نَغَبٌ*.

لُغَابَةٌ : see 1.

لُغَابٌ : see *لُغَابٌ*.

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

لغث

لُغِيثٌ i.q. *غُلَيْثٌ*, (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].

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

لغد

1. *لَغْدٌ*, (aor. *لَغَدُ*, T, L, K, inf. n. *لَغَدٌ*, 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. *لَغْدٌ*, *He hit, or hurt, his لُغْدُودٌ*. (IK†.)

لَغْدٌ and *لُغْدُودٌ* † *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*, S) and (of *لغدود*, S, and *لغديد*, TA) *لَغَادِيدٌ* : (S, K:) or the *لغاد* are portions of flesh by the *لُغَاة*; also called *لَغَانِينٌ* [and *لغاديد*]: (A'Obeyd, L:) or the *لغاديد* are what resemble redundant portions of flesh within the two ears, inside the mouth; also called *لُغَانِغٌ*, and the *لَغَانِين* : (Zj, in his *Khalḳ el-Insān*;) [see*

الْفُغْدَةُ:] or the portions of flesh that are between the *حَنَكٌ* [here app. signifying the soft palate] and the side of the neck; as also the *لَغَاد* : (S:) or outer part of the *لَغَانِين*, which is a name given to the flesh between the *نُكْفَتَانِ* and the tongue, internally : (AZ, L:) or the *لغد* is in the place of the *نُكْفَتَانِ*, at the root of the neck; also called *لُغْدُودٌ* and *لُغْدِيدٌ* : (TA:) or the interior of the *نَصِيلٌ* [or part between the neck and head, beneath the jaw-bone,] between the *حَنَكٌ* [here app. meaning as explained above] and the side of the neck; as also *لُغْدِيدٌ*, and *لُغْدُودَانٌ* (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 *نُكْفَةُ* : (AZ, L:) or the *لغاد* and *لُغَادِيدٌ* are the roots of the two jaw-bones. (L.) — *عَلَجَ ضُغْمٌ* — *الْأَلْغَادِ*, and *اللُّغَادِيدِ*, [A sturdy, and big, or coarse, man, large in the gills]. (A.) — *سَبَنِي* — *حَتَّى أَهْمَى لُغْدَهُ* [He reviled me until he heated his gills; i.e.,] until he became hot (*أَهْمَى*) by reason of anger. (A.)

لُغْدِيدٌ and *لُغْدُودٌ* : see *لُغْدٌ* throughout.

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

لغز

1. *لَغَزُهُ*, aor. *لَغَزَ*, (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 يُلَاغِزُهُ وَيَلَاغِزُهُ* † [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. *حَجَوُ* and *عَى*.]

4 : see 1, in two places. — *الغز كَلَامُهُ*, (A, K,) and *الغز فِي 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 النَّرَّ عَزَّابُنْ دَائِبَةً •
• وَعَشَّ فِي وَكْرِهِ جَاسَتْ 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 فِي يَمِينِهِ* † *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*, 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] *صَبَبٌ*, and of the jerboa, (A, K,) and of the rat or mouse : (K:) pl. [of the first four] *لُغَزَاتٌ*. (S, A.) — Hence, (K,) *أَلْغَزَ* † *Winding, or tortuous, roads, or ways, perplexing to him who pursues them.* (A, K.) You say, *إِزْمِرِ الْجَادَةَ وَإِيَّاكَ* † [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 *لُغَزٌ* and *لُغَزٌ* (Sgh, K) and *لُغَزِيٌّ* (S, K,) with teshdeed to the *غ*, and not a dim., because the *ي* of the dim. does not occupy a fourth place, but like *لُغَزِيٌّ*, (Az, K,) and *لُغَزِيٌّ* (S), like *حُمَيْرًا*, (K,) [and app. *لُغَزِيًّا* also, with teshdeed, (see what follows,)] and *لُغَزِيٌّ* (K,) † *An enigma; a riddle; enigmatical, or obscure, language* : (S, A, K:) or *parabolical language* : (Mṣb:) pl. (of the first four, K, TA) *لُغَزَاتٌ*. (S, A, Mṣb, K.) And in like manner, *يَمِينٌ* † *لُغَزِيٌّ*, accord. to Z, with teshdeed to the *غ*, mentioned by Sb with *خَلِيطًا*, or, accord. to Az, without teshdeed, [*لُغَزِيًّا*,] which he regards as the dim. of the form with teshdeed, like as