than بَّ：（Lth，Mṣb：）he stirred it about with water \＆c．until they became of a uniform con－ sistence；or stirred it about nith a ；ó；
 the like：（TA：）or［simply］he moistened the （Lh ：）or he moistened the ：سويت ：in the manner termed ：－with water and the like： （TA：）［accord．to present usage，he moistened， and beat up，or mingled，the with water \＆\＆c．］－
 inf．n．$\stackrel{2}{ت} H_{6}$ bound a thing．（As，S，K．）－ Such a one was joined，connected， coupled，or ascociated，nith such a one；expl．by （S，K．）

Eُتُ What is crumbled，or brolen into small
 trees：（ $\mathrm{K}:$ ）i．e．，what is so crumbled，or broken， of the dry，outer bark：but Az says，I know not whether it be تِ is related to have pronounced the performance of

 disease）left nothing remaining of me but dry skin like the bark of trecs．（TA．）$=$ That nith

 are moistened；such as clarified butter，and the fat of a sheep＇s tail．（Lth．）

تَتْتَنَة An oath that plunges the swearer thereof into sin，and then into hell－fire：or，by rhich he cuts off the property of another，for himself；an
 （IAar，Sgh，A，K．）

急岛，occurring in the Kur［liii．19，］（TA，） so accord．to the reading of Ibn－＇Abibás and ＇Ikrimeh and some others，（K，）and so originally accord．to Fr．：（TA ：）afterwards contracted into ${ }^{\text {U }}$ 岛：（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： （ $\mathbf{K}^{-}$：）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－oí；that when the tribe of Khusa＇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－Látt，who used to moisten تـويت for the pilgrims upon a well－known rock，called Bk． 1.

ص－مصْرةٌ ：or，it is said，that the man in question was of the tribe of Thakeef；and that when he died，Amr Ibn－Loheí（لحد：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 1 ： it is also said to have continued thus during the life of this man and that of hiss son，for three
 without teshdeed to the $ت$ ，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－Táif，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 ©気l ；and Aboo－Is－bák［Zj］ says，that this is agreeable with analogy；but that the more approved mode is to pronounce it in such case with $ت$ ．AM says，that the manner in which $\mathrm{Ks}_{\mathrm{s}}$ pronounced it in a case of pause shows that he did not derive it from $\stackrel{2}{2}$ J．The $^{-j}$ polytheists who worshipped this idol used to compare its name with the name of اللّ．It is also said，that ${ }^{3}$ ，${ }^{3}$ ，without teshdeed，is of the measure نَقِّة［originally from the root لوى：［and that the said idol was so called］ because they used to compass it，or perform circuits round it．（TA．）［See art．لوى：and


## Hin

1． （TA，）He thrust him on his breast．（K．） ÉS He hit，struck，or hurt；syn．أَّأً．（TA．） —— He shot an arrow．（K，TA．） لَتَّأْ He cast a stone at him．（S，K．${ }^{*}$ ）－ بٌ （S，K．＊）－－بِ $(\mathrm{S},) \ddagger$ God curse the mother that cast liin forth （from her $n \cup m b$ ）！a tropical expression，from casting a stone，or shooting an arrow．（TA．）－ É，（S，K，）inf．n．：・コ，（TA，）Inivit feminam． $(S, K)=.{ }_{\text {E }}$ He lessened，or diminished；syn． نَقَصَ．（K．）－Pepedit．（K．）－Excrevit mer－ dam．（K．）－He，or it，passed，or vent anay；
 alone，（K，）inf n．：$\underset{\sim}{\mathrm{J}},(\mathrm{TA}$, ）He looked intently． （K．）－He lookea intently at him． （\＄．）
＊＇Remaining fixed，or keeping，to his place： （K：）or thrown down，or hit，or struck，and remaining foxed，or keeping，to his place．（TA．） ［In the TA，one of the words by which it is




## تلتـ

 it，was，or remained，fixed，settled，or firm：（As， S，K：）adhered，clave，or stuck．（K．）＝a
 or made fast．（K．）－لَتُ عْلهَ ثِيابَهُ He bound his clothes upon him．（TA．）Also，inf．n．us above；and التصه ；［in the CK，for is
 He put on his garment，as though he did not desire to take it off．（TA．）－ت／
 inf．n．تُتْبِئ；He bound the covering upon the
 or stuch，the she－camel［in the part inmediately above the breast－bone］：like ت̈．（S．）

## 2：see 1.

4．التبُ عَتْبٌ，（inf．n．TA，）IIc imposed it（a thing，or affair，TA，）upon hin，as obli－ gatory，or as a thing that must be done．（K．）

## 8 ：see 1.

＇yi Being，or remaining，fixed，settled，or firm：adhering，cleaving，or sticking：（As，S：）
 （Fr．）See art．لزب．

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

مَلِّتِ Worn－out garments of the kind called ＊pl．of（K ：）or garments of the hind so called，and worn－out garments．（Lth．）

## ت

 was hungry．（S．K．）
（S，K．）
ته ］
لتز
لـتـر

See Supplement．］
＋


 abode，or dwelt；（ $\mathbf{A g}, \mathbf{S}, \mathrm{K} ;$ ）بَ in a place； （As，S；）and quitted it not．（TA．）So in the
 （S．， ［Remain ye not in a droelling of impotence］： i．e．，remain not in a dwelling where ye cannot obtain sustenance：or remain not on the frontiers，

