than بَسَّ: (Lth, Msb:) he stirred it about with صَحْرَةُ اللَّاتِ or, it is said, that the man in water &c. until they became of a uniform consistence; or stirred it about with a , i.e.; i.q. عَدْمَة: (S:) and in like manner, الأقط and the like: (TA:) or [simply] he moistened the in the سويق eth:) or he moistened the سويق manner termed , with water and the like: (TA:) [accord. to present usage, he moistened, nith water سويق mith water هُد.] ... بُلَّت بُهَابُهُ ... [aor. أَل , j inf. n. تُمَابُهُ ... + It (a rain) wetted his clothes. (A.) عن , (aor. ', Ṣ,) inf. n. He bound a thing. (As, S, K.) ___ Such a one was joined, connected, أثَّ فُلَانٌ بِغُلَان coupled, or associated, with such a one; expl. by (٥, ٢٨) . لُزُّ بِهِ وَقُرِنَ مَعَهُ

What is crumbled, or broken into small pieces, with the fingers, (a) 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 ີ່ ເມື່ or ໍ່າເນື້. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of مَا أَبْقَى __ (TA.) therewith not allowable. متّى إلَّا لَتَاتًا, occurring in a trad., means, It (the disease) left nothing remaining of me but dry skin like the bark of trees. (TA.) = That with ما c.]; expl. by سُويق which one moistens يُسُويق ورن ليَّتُ به (K:) anything with which يُلَتُّ به 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. يُنهِينُ غُهُوسُ (IAar, Sgh, A, K.)

اللَّاتُ, 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 اللَّرَتُ: (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 سويق that he was El-Latt, who used to moisten for the pilgrims upon a well-known rock, called

Bk. 1.

question was of the tribe of Thakeef; and that when he died, 'Amr Ibn-Lohei (نحى: 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 اللات: 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 اللَّاتَ 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-Țáif, 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 اللَّهُ; and Aboo-Is-hak [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 نُتّ. The polytheists who worshipped this idol used to compare its name with the name of and. It is also said, that اللَّرْتُ, without teshdeed, is of the from the root [اللَّوْيَةُ originally] فَعَلَةً لوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. بوى : and sce also arts. الرُّبَّةُ and : ليه and لوه , in art

لتأ

رَبُتُّةً, aor. ﴿, (K̩,) inf. n. أَتَأَهُ فِي صَدْرِهِ 1. (TA,) He thrust him on his breast. (K.) ___ أَصَابَ He hit, struck, or hurt; syn. أَصَابَ. (TA.) ... He shot an arrow. (K,* TA.) لَتَأَهُ بَحْجُر He cast a stone at him. (S, K.*) ___ يَّا تُتَأَدُّ بِ She (a woman) brought him forth. (S,) & God curse the mother that cast him forth (from her womb)! a tropical expression, from casting a stone, or shooting an arrow. (TA.) ___ رُنَّةُ, (Ş, K,) inf. n. بُنَّةُ, (TA,) Inivit feminam. (S, K.) = Ti He lessened, or diminished; syn. نَقُصُ. (K.) _ Pepedit. (K.) _ Excrevit merdam. (K.) _ He, or it, passed, or went away; syn. مَضَى. (CK.) = يَتَأْ بِعَيْنِهِ alone, (K,) inf n. نُتْ, (TA,) He looked intently. (K.) _ نَتَأَهُ بِعَيْنِهِ 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 اَمُلْتُونًا; which is for مَلْتُونًا; like [.مَقُرُوءُ for مَقْرِي

لَتَى ، see : مَلْتَيْ

1. تُتُوبُ and تُثُبُ, He, or تُتُبُ , He, or it, was, or remained, fixed, settled, or firm: (As, S, K:) adhered, clave, or stuck. (K.) , inf. n. تُتُوبُ and لَتُنْ, He bound, tightened, or made fast. (K.) _ عُلْيَهُ ثِمَانِهُ اللهِ He bound his clothes upon him. (TA.) _ Also, inf. n. as above; and السبب ; [in the CK, for السبب , is put بانتياب;) He put on his clothes. (K.) ___ He put on his garment, as though تُتُبُ عَلَيْه ثُوْبَهُ he did not desire to take it off. (TA.) ____ T البُجلُّ عَلَى الفَرَس, inf. n. as above; and البُجلُّ عَلَى الفَرَس, inf. n. تُلْتيبُ; He bound the covering upon the horse. (K.) = مَنْحُر النَّاقَة He stabbed, or stuck, the she-camel [in the part immediately above the breast-bone]: like رُبُّن (Ş.)

2: see 1.

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

قَاتُبْ Being, or remaining, fixed, settled, or firm: adhering, cleaving, or sticking: (As, S:)

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

Worn-out garments of the kind called مُلاِّتبُ جَبَابٌ, pl. of جَبَابٌ: (K̪ :) or garments of the kind so called, and worn-out garments. (Lth.)

1. مَنْتُ , aor. نَ, (inf. n. بَنْتُ , Ṣ,) He hungered; was hungry. (Ṣ. Ķ.)

نْحُانُ Hungry: fem. تَحْدَى. (S, K.)

[كتا

لتز

لتهر

لتن

See Supplement.]

التّ اللهِ (K ;) and أنتُ . [aor. -,] inf. n. أنتُ اللهِ (X ;) (in the T ثُلُثُ , inf. n. إِثْنَاتُ , and أَثُثُثَ , inf. n. نَعُنَتُة; (As, Ş, K;) He remained, stayed, abode, or dwelt; (As, S, K;) بهكان in a place; (As, S;) and quitted it not. (TA.) So in the words of a trad., مُعْجِزَة , and أَرْ تُلْتُوا بِدَارِ مُعْجَزَة (S,) [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,