

than **بَسَّ**: (Lth, Mṣb:) *he stirred it about with water &c. until they became of a uniform consistency; or stirred it about with a مَجْدَح*; i.q. **جَدَحَهُ**: (S:) and in like manner, **الْأَقْط** and the like: (TA:) or [simply] *he moistened the سويق*: (Lth:) or *he moistened the سويق in the manner termed بَسَّ, with water and the like*: (TA:) [accord. to present usage, *he moistened, and beat up, or mingled, the سويق with water &c.*] — **لَتَّ ثِيَابَهُ**, [aor. ُ,] inf. n. **لَتَّ**, + *It (a rain) wetted his clothes.* (A.) = **لَتَّ**, (aor. ُ, S,) inf. n. **لَتَّ** *He bound a thing.* (Aṣ, S, K.) — **لَتَّ فُلَانٌ فُلَانًا** *Such a one was joined, connected, coupled, or associated, with such a one; expl. by لَزَبَهُ وَقَرَنَ مَعَهُ.* (S, K.)

لَتَّتْ *What is crumbled, or broken into small pieces, with the fingers, (مَا فَتَّ) 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 **لَتَّتْ** or **لَتَّتْ**. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of **لَتَّتْ** therewith not allowable. (TA.) — **مَا أَبْقَى** *مِنِّي إِلَّا 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 which one moistens [سويق &c.]*; expl. by **مَا بُلَّتْ بِهِ**: (K:) *anything with which سويق &c. are moistened; such as clarified butter, and the fat of a sheep's tail.* (Lth.)

لَتَّنَتْ *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. لَمَسِنَ غَمُوسًا.* (IAṣ, Sgh, A, K.)

اللَّاتُ, occurring in the Kur [liii. 19,] (TA,) so accord. to the reading of Ibn-Abbás and 'Ikrimah and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into **اللَّاتُ**: (Fr, K:) which is the common reading: (Fr:) *A certain idol; thus called by the appellation of a man who used to moisten سويق 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 سويق 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 that he was El-Látt, who used to moisten سويق for the pilgrims upon a well-known rock, called

Bk. 1.

صَخْرَةَ اللَّاتِ: or, it is said, that the man in question was of the tribe of Thaḳeef; and that when he died, 'Amr Ibn-Loḥei (لحي: 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 **اللَّات**: 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 **اللَّاتُ**, 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 Thaḳeef at Et-Táif, or of the tribe of Kureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause **اللَّاهُ**; and Aboo-Is-hák [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 Ks pronounced it in a case of pause shows that he did not derive it from **لَتَّ**. The polytheists who worshipped this idol used to compare its name with the name of الله. It is also said, that **اللَّاتُ**, without teshdeed, is of the measure **فَعَلَةٌ** [originally **الْلَوِيَّةُ**] from the root **لَوَى**; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. **لَوَى**: and see also arts. **لَوَى** and **لَوَى**: and **الرَّبَّةُ**, in art. **رَب**.]

لث

لَتَّ, (K,) inf. n. **لَتَّ**, aor. ُ, **لَتَّ** *He thrust him on his breast.* (K.) — **لَتَّ** *He hit, struck, or hurt; syn. أَصَابَ.* (TA.) — **لَتَّ بِسَهْمٍ** *He shot an arrow.* (K,* TA.) — **لَتَّاهُ بِحَجَرٍ** *He cast a stone at him.* (S, K,*) — **لَتَّتْ بِهِ** *She (a woman) brought him forth.* (S, K,*) — **لَعَنَ اللَّهُ أُمَّا لَتَّتْ بِهِ**, and **لَكَأَتْ بِهِ**, (S,) *God curse the mother that cast him forth (from her womb)! a tropical expression, from casting a stone, or shooting an arrow.* (TA.) — **لَتَّ**, (S, K,) inf. n. **لَتَّ**, (TA,) *Inivit feminam.* (S, K.) = **لَتَّ** *He lessened, or diminished; syn. نَقَصَ.* (K.) — **لَتَّ** *Peperdit.* (K.) — **لَتَّ** *Excrevit merdam.* (K.) — **لَتَّ**, or **لَتَّ**, or **لَتَّ**, (TA,) or **لَتَّ**, (TA,) *He looked intently.* (K.) — **لَتَّاهُ بَعِينَهُ** *He looked intently at him.* (S.)

لَتَّى *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 **مَلَّتِي**; which is for **مَلَّتُو**; like **مَقْرُو** for **مَقْرِي**.]

لَتَّى: see **مَلَّتِي**.

تب

1. **تَبَّ**, aor. ُ, inf. n. **تَبَّ** and **تَوَّبَ**, *He, or it, was, or remained, fixed, settled, or firm*: (Aṣ, S, K:) **تَبَّ**, *adhered, clave, or stuck.* (K.) = **تَبَّ**, inf. n. **تَبَّ** and **تَوَّبَ**, *He bound, tightened, or made fast.* (K.) — **تَبَّ عَلَيْهِ ثِيَابُهُ** *He bound his clothes upon him.* (TA.) — Also, inf. n. as above; and **تَبَّ**; [in the CK, for **تَبَّ**, is put **تَبَّ**]; *He put on his clothes.* (K.) — **تَبَّ عَلَيْهِ تَوْبَهُ** *He put on his garment, as though he did not desire to take it off.* (TA.) — **تَبَّ عَلَى الْفَرَسِ**, inf. n. as above; and **تَبَّ**, inf. n. **تَبَّ**; *He bound the covering upon the horse.* (K.) = **تَبَّ فِي مَنْحَرِ النَّاقَةِ** *He stabbed, or stuck, the she-camel [in the part immediately above the breast-bone]: like تَمَّ.* (S.)

2: see 1.

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

8: see 1.

لَاتِبٌ *Being, or remaining, fixed, settled, or firm: adhering, cleaving, or sticking*: (Aṣ, S:) i.q. **لَاتِبٌ**. (Fr.) — **ضَرْبَةُ لَاتِبٍ** i.q. **لَاتِبٌ**. (Fr.) See art. **لَاتِبٌ**.

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

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

لتح

1. **لَتَحَّ**, aor. ُ, (inf. n. **لَتَحَّ**, S,) *He hungered; was hungry.* (S, K.)

لَتْحَانٌ *Hungry*: fem. **لَتْحَى**. (S, K.)

[تد

لتز

لتم

لتن

See Supplement.]

لت

1. **لَتَّ**, [aor. ُ,] inf. n. **لَتَّ**; (K;) and **لَتَّ** (in the T **لَتَّتْ**) inf. n. **لَتَّتْ**; and **لَتَّتْ**, inf. n. **لَتَّتْ**; (Aṣ, S, K;) *He remained, stayed, abode, or dwelt*; (Aṣ, S, K;) *in a place*; (Aṣ, S;) and *quitted it not.* (TA.) So in the words of a trad., **لَا تَلْتُوا بَدَارَ مَعْجَزَةٍ**, and **مَعْجَزَةٍ**, (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,*