

— The *scapula* or *shoulder-blade*, (T, S, Mṣb, K,) when it is written upon, or inscribed. (T, Mṣb, K.) — Any *wide bone*: (S, Mṣb:) or any bone of the body, except the bones called *قَصَب* of the arms and legs. (Mṣb.) See also *مَلَوَّاحٌ*. — *لَوَّاحٌ* There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.) — *لَوْحُ الْكَنْفِ* The smooth part of the shoulder-blade, where its projecting part (غير [so I read for غير, in the L]) terminates, in the upper portion. (L.) — *لَوْحٌ* That [meaning a tablet] upon which one writes. (S.) — *كُتِبْنَا لَهُ فِي الْأَلْوَاحِ* [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 *الوَّاح*. (Zj.) — *اللُّوْحُ 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. (Mṣb.)

*لَوْحٌ* (S, K) and *لَوْحٌ* (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. *سَكَاكٌ*: this is its meaning in the phrase *لَا أَفْعَلُ ذَلِكَ وَلَوْ تَزَوَّتَ فِي اللُّوْحِ* [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.)

*ثِيَابٌ لَوْحِي* Thirsty camels. (S, K.)

*لَيْحٌ*: see *لَيْحٌ*.

*لَيْحٌ* (S, K,) and *لَيْحٌ* (K,) A white thing. (S.) The *و* is changed into *ي* because of the kesreh before it. (Fr, S.) *لَيْحٌ* is extr.; for there is no reason for the change of the *و* therein into *ي*, unless for alleviation of the sound. (L.) — Also *لَيْحٌ* and *لَيْحٌ* Of a shining, or glistening, white hue. (L.) — *أَبْيَضٌ لَيْحٌ*, and *لَيْحٌ*, † Intensely white. (K, TA.) — Also *لَيْحٌ* (S, K) and *لَيْحٌ* (K) The wild bull: (S, K:) so called because of his whiteness. (S.) — Also both words, The daybreak, or dawn: (K:) so called for the same reason. (TA.) — *لَقِيتُهُ بِلَيْحِ الْعَصْرِ* I met him at the period of the afternoon called *العصر*, when the sun was white. (L.)

*سَقَّرَ لَبِيحًا* [Kur, lxxiv. 29, referring to *سَقَّرَ*] Burning the [scarf-] skin so as to blacken it. (Zj.)

*لَوَائِحُ شَيْءٍ* [pl. of *لَوَائِحَةٌ*] The parts of a thing that are apparent, and that show the signs thereof. (TA.) *لَوَائِحُ* and *لَوَائِحٌ* The external parts of a thing. (A.) *لَوَائِحُ الشَّيْبِ* The apparent signs of hoariness, occurs in a verse of Khufáf Ibn-Nudbeh, for *لَوَائِحُ الشَّيْبِ*. (TA.) — *لَوَائِحُ السِّبَاحِ* 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-Aḥmar El-Báhilee says,

• تَمْسِي كَاللَّوْاحِ السِّبَاحِ وَتَضُّ •

• جِي كَالْمَهَابَةِ صَبِيحَةَ الْقَطْرِ •

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

*مَلَوَّاحٌ*: see *مَلَوَّاحٌ*.

*مَلَوَّاحٌ* (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 *الوَّاح*: (Sh, AHeyth:) and *الوَّاح* is said to mean the *ذِرَاعَانِ* [or two radii], the *سَاقَانِ* [or two tibiae], and the *عَضْدَانِ* [or two humeri, or upper bones of the arms]. (TA.) — *تَلَوَّاحٌ* (K.) — *لَانٌ*, or *لَانٌ* 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. *مَلَوَّاحٌ*. (TA.) — *مَلَوَّاحٌ* A beast (S) that quickly becomes thirsty; (S, K;) as also *مَلَوَّاحٌ* (K) and *مَلَوَّاحٌ*; (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 *ل*. (ISd.) — *رَبِيحٌ مَلَوَّاحٌ* [A very thirsty wind]. (TA, voce *رَبِيحٌ*) = [A kind of decoy-bird. See *رَبِيحٌ*.]

*مَلَوَّاحٌ*: see *مَلَوَّاحٌ*.

*مَلَوَّاحٌ* Altered by fire, or by the sun, or by travel, (&c.): 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 *مَلَوَّاحٌ* altered (K) by the sun, or by travel, &c. (TA.)

*مَلَوَّاحٌ*: see *مَلَوَّاحٌ*.

لود

*لَوْدٌ* (S, A, L, Mṣb,) inf. n. *لَوْدٌ* (S, L, K) and *لَوْدٌ* (S, A, L, K) and *لَوْدٌ* (L, Mṣb, K) and *لَوْدٌ* and *لَوْدٌ* (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 *لَوْدٌ* †, inf. n. *لَوْدٌ*; (A;) and *لَوْدٌ* †; (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 *لَوْدٌ* †, (L,) inf. n. *مَلَوْدَةٌ* (L, K) and *لَوْدٌ*; (L;) and *لَوْدٌ*. (L.) — *لَوْدٌ* (L,) inf. n. as above, in the commencement of the art., (K,) It encompassed, or surrounded, it; (L, K;\*) as also *لَوْدٌ* (L,) inf. n. *لَوْدَةٌ*. (L, K.) You say, *لَوْدْتُ الدَّارَ*, and *لَوْدْتُ الدَّارَ*, The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Mṣb:) and *لَوْدْتُ الدَّارَ* *بِالطَّرِيقِ* The house encompassed, or surrounded, the road. (L.) See also 3. — *لَوْدٌ بِالْقَوْمِ* and *لَوْدٌ* †, (L,) He laboured, or strove, to overcome the people in any way; expl. by the words *هِيَ الْمَدَاوِرَةُ مِنْ حَيْثُ مَا كَانَ*. (T, L.) [Perhaps *المدارة* is a mistake for *المدارة*; see 3; the same phrases being explained in the M by *دَارَاهُمْ*: but there is a near resemblance between the significations of *المدارة* and *المدارة*.]

*لَوْدٌ* and *مَلَوْدَةٌ* (S, L,) inf. n. *لَوْدٌ* (S, L, K,) with which *تَلَوْدٌ* 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,) *لَوْدٌ* is used in the Kur, xxiv. 63: were it from *لَوْدٌ*, it would be *لَوْدٌ*. (S, L.) — See 1. — *لَوْدٌ* †, inf. n. *مَلَوْدَةٌ*, He went round about them, or encompassed them. (Mṣb.) See also 1. — *لَوْدٌ* (M, L,) inf. n. *مَلَوْدَةٌ* (K) and *لَوْدٌ* (M, L, K,) He circumvented, or deluded, him; (M, L, K;\*) syn. *رَاوَعَهُ* (M, L) inf. n. *مَرَاوَعَةٌ* (K.) — *لَوْدٌ* (M, L) and *لَوْدٌ* †, and *لَوْدٌ* †, (M,) He wheedled, beguiled, or deluded, them; syn. *دَارَاهُمْ*. (M, L.) *لَوْدٌ* He eluded, and shunned, or avoided, thee; syn. *رَاعَ عَنكَ*, and *حَادَ*. Agreeably with this explanation, or as signifying *مَرَاوَعَةٌ*, some render *لَوْدٌ* in the Kur, xxiv. 63. *مَلَوْدَةٌ* (TK,) inf. n. *لَوْدَةٌ*.