

نُحْمَةٌ : see 4, and نُحْمَةٌ شَابِكَةٌ : see مُشْتَبِكٌ.

نَحَامٌ A butcher. (Fr, TA in art. سطر.)

مَلَا حِمْرُ الْفَرْجِ (K) The narrow, or strait, parts of the pudendum muliebre: (TA:) or rather, the fleshy parts thereof: the sing. مَلْحَمَةٌ signifying, accord. to analogy, a place of much flesh: see بَطَانٌ.

الْمُلْتَحِمَةُ [The tunica albuginea, or white of the eye: so in the present day]. (K, voce سَبَلٌ.)

شَجَّةٌ مُتَلَا حِمَةٌ : see شَجَّةٌ, and بَارِزَةٌ (voce بَارِزٌ).

لحن

1. لَحَنَ He erred in speech; spoke incorrectly. (Msb.) — لَحَنَ لَهُ He said to him something which he (the latter) understood, but which was unintelligible to others: (Az, S, Msb, K:) he intimated to him something which he (the latter) alone understood.

3. لَاحَسَهُمُ i. q. فَاطَنَهُمُ. (S, K.) See an ex. voce جَامِعٌ; and see my explanations of مُفَاطَنَةٌ.

لَحْنٌ The meaning of speech; its intended sense or import: (S, K, TA:) its intent: (TA:) [it is direct: and also indirect:] an indication thereof whereby the person addressed is made to understand one's intent; so says Az (Msb: [and the like is said in the TA on the authority of AHeyth:]) an oblique, or ambiguous, mode of speech: (Msb:) an inclining of speech to obliqueness, or ambiguity, and equivocal allusion. (Bd, in xlvi. 32.) — A barbarism, an incorrect word. — عَرَفْتُهُ فِي لَحْنِ كَلَامِهِ and فِي مِعْرَاضِ كَلَامِهِ and فِي نَحْوِ كَلَامِهِ signify the same. (Msb in art. عَرَضٌ.) See the last of these voce عَرُوضٌ. — عَرُوضٌ لَحْنٌ A modulated sound; expl. as being مِنَ الْأَصْوَاتِ الْمَصُوعَةِ الْمَوْضُوعَةِ pl. لَحُونٌ and أَلْحَانٌ. (K.) You say, أَلْحَانُ الْأَغَانِي [The modulated sounds of songs]. (Mgh.)

لحي

1. لَحِيَ : see a verse cited voce خَطَبٌ — شَرَاهُ : see لَحَاهُ اللَّهُ.

5. تَلَحَّى بِعِيَامَتِهِ (S, Mgh) and تَلَحَّى (TA, art. عَجْرٌ.) He wound a part of his turban under his lower jaw: (S, Mgh:) as also تَحَنَّكَ, q.v.

8. انْتَحَيْتِ اللَّحْمَ عَنِ الْعَظْمِ [I peeled off the flesh from the bone]. (O, K, in art. سَلَقٌ.)

لَحْيٌ [not لَحَى] The jaw-bone; (Mgh, Msb;) either upper or lower: (Msb:) and, in a man,

(Msb,) the part on which the beard grows. (S, Msb, K.) — And sometimes Either lateral portion of the lower jaw: see ذَقْنٌ, and الْفَنِيكُ.

لَحِيَّةُ التَّيْسِ : see ثَيْلٌ. — لَحِيَّةٌ is sometimes, by a synecdoche, put for the whole person: see a verse cited voce خُنْتُ.

عَقَّ بِالسَّهْمِ : see مَسْحُ اللَّحْيِ.

لِحَاً Bark; and in particular the bark of a plant, or of a tree, of which ropes &c. are made. — The لِحَاءُ of the date is [its Pulp, pulpy pericarp, or flesh; i.e.] the part that clothes the نَوَاةُ [or stone]. (TA.) — لِحَاءُ الْعَنْبِ [The skin of grapes]. (TA in art. شَحْمٌ.)

لَوَائِحُ الشَّيْبِ, for لَوَائِحِ الشَّيْبِ, q.v.

لحق

لُحُقُوقٌ [A sort of trench, or channel, made by water, which has worn and undermined its sides;] a place in which water flows, having sides worn and undermined thereby, and hollowed in the form of the river, or river-bed: pl. لَحَاقِيْقٌ. (ISh, TA.)

لحي

لُحْيٌ Distorted in the mouth. (CK; L, art. الخاء,) but written الخاء.

لدم

مُلْدَمٌ A garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; like مُرْدَمٌ. (Lth, T, in art. رَدَمٌ.)

لدن

لُدْنٌ Supple; lithic; limber; limp; pliant; pliable; flexible.

مِنْ لُدْنٍ From the time of: see a verse cited in art. عَى, conj. 4. — هَذَا الْأَمْرُ مِنْ لُدْنِهِ i. q. قَبْلَ مِنْ قَبْلِهِ, q.v. (Lth in TA, in art. قَبْلٌ.)

لذع

1. لَذَعُ اللِّسَانِ [It burned the tongue; was acrid]. (S, Msb, art. حَرْفٌ; &c.)

لَذَعُ البَرْدِ [The hurting, or paining, of cold]. (S, O, K, voce شَفِيفٌ.)

لزم

3. لَزَمَهُ i. q. صَاحَقَهُ. (TA, voce ذَاقَهُ.)

وَلَزَزْتَنِي i. q. زُرْفِينٌ. (A, K.) In the CK, وَلَزَزْتَنِي is a mistake for وَالزُّرْفِينُ.

لزق

بَلَزِقَهُ and لَزَقَهُ Close by his, or its, side.

لزم

1. لَزِمَهُ It necessarily, or inseparably, belonged, or pertained, or it claved, or adhered, to him, or it; as also لَزِمَ لَهُ: it (disgrace, &c.) attached to him. — لَزِمَهُ أَمْرٌ فَلَانَ The management of the affair, or affairs, of such a one was, or became, incumbent, or obligatory, upon him. — لَزِمَ شَيْئًا He kept close, claved, claved fast, clung, or held fast, to anything. (S, K, &c.) And hence, He preserved a thing: see قَبِنِي. — See 3. — لَزِمَ الْغَرِيمَ, and لَزِمَ بِهِ, and لَزِمَهُ, He adhered, kept, claved, clung, or held fast, to the debtor. (Msb.) — لَزِمَ بَيْتَهُ He kept, or claved, to his house or tent; did not quit it; was not found elsewhere. (Kull, p. 318.) — لَزِمَهُ الْمَالُ The [paying of the] money &c. behoved him, lay on him, was incumbent on him, or obligatory on him. (Msb.)

3. لَزِمَهُ He kept, confined himself, claved, clung, or held fast, to him, or it: as also لَزِمَهُ: he held on, or continued, it. See 1.

4. لَزِمَهُ شَيْئًا signifies He necessitated him, or obliged him, to do, and to pay, &c.; or to suffer, or endure, a thing: and hence, said of God, He decreed, or appointed, or ordained, to him a thing. And He made him to cleave to a thing; and he made a thing to cleave to him. See جَدَعَ. — لَزِمَ اللَّهُ الشَّرَّ [He was made to cleave to a thing, not quitting it]. (K.) — لَزِمَهُ اللَّهُ الشَّرَّ May God make evil to cleave to him: or, to attend him constantly: or decree evil to him. — لَزِمْنَا طَائِرَهُ فِي عُنُقِهِ (Kur xvii. 14,) We have decreed to him his happiness or his misery, foreseeing that he would be obedient, or disobedient: (AM, in TA, art. طَيْرٌ:) or we have made his works and what is decreed to him to cleave to him like the طَوْقُ upon his neck. (Bd.) — لَزِمَهُ الْبَيِّنَةُ He compelled him, or constrained him, to accept, or admit, the evidence, or proof. (Jel xi. 30.) — لَزِمَهُ الْمَالُ He obliged him to pay the money &c. لَزِمَهُ الْعَمَلُ He obliged him to do the deed. (Msb.) — لَزِمْتُهُ الدَّنْبَ, and لَحَقَّ: see زَكَ. — لَزِمْتُ نَعْلَيْكَ قَدَمَيْكَ [Keep thou thy sandals upon thy feet]. (From a trad. in the Jámi' es-Sagheer.)

8. لَزِمْتُ نَفْسِي He took upon himself an affair. (KL.) You say, لَزِمْتُ He took it upon himself; charged himself with it; obliged himself to do it; became, or made himself, answerable for it by an inseparable obligation: see بَأَى. — لَزِمْتُ بِهِ نَفْسِي i. q. لَزِمْتُ بِالْمَالِ