

4. البثه; and تلبثه, inf. n. تلبيث; He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect. (S, K.)

5; see 1.

10. استلبثه He deemed him, or it, slow, or tardy. (K, TA.)

تلبث and تلباث (Msb) A tarrying; a staying; a stopping: (Msb:) and تلبثه a loitering; tarrying; staying; waiting; pausing in expectation. (K.) — هو قليل التلباث, [He tarrys, or stays, little]. (A.) — اهلها اذا طال تلبثه [When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent]. (A.)

تلبث: see تلبث. — Slow; tardy; late. (Fr.)

تلبثه A single act of tarrying, staying, or stopping. (Msb.)

تلبثه: see تلبث.

تلبثه A mode, or manner, of tarrying, staying, or stopping. (Msb.)

تلبث: see تلبث — قوس تلبث A slow horse: so in some copies of the K: but correctly, قوس تلبث, as in the L, a slow bow, accord. to AHn. (TA.)

تلبث تلبث تلبث are said conjointly: so in the K: or تلبث تلبث: so in the L. (TA.)

تلبثه من الناس A company, or an assembly, of people of different tribes; (K;) [as also تلبثه].

تلبث and تلبثه Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting: (S, K:) the former word is the more approved. (Fr.)

لبث

1. لبت He beat, struck, or smote, another with a staff, or stick: (K:) or he beat, struck, or smote, continuously, but softly. (TA.) — لبت به الارض, aor. 2, He threw him down upon the ground: (S, K:) like لبت. (S.) — لبت بنفسه He (a camel) fell down upon the ground. (TA.) — لبت بنفسه الارض فنام He threw himself down upon the ground and slept. (AHn.) — لبت به, (like عني, [pass. in form but neuter in signification,] K, inf. n., لبت, TA.) He became prostrated, or fell down in a fit of epilepsy, syn. صرع (S, K;) fell down from a standing posture: as also لبت به. (S.) — لبت He (a camel, or a man,) fell down upon the ground by reason of disease or fatigue. (TA.)

لبث A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.) — برك لبت Camels laying on their breasts with folded legs around a tent: (K:) or all the camels of the tribe so lying around the tents, as though thrown down upon the ground. (S.) — لبت Remaining, staying, abiding, or dwelling. (AHn.)

لبث

لبث (L, K,) or لبث, (as mentioned by AHn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ة, The persea of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif," in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AHn, by a man acquainted with it, as growing at Anqinè, in Upper Egypt, as a kind of large tree, resembling the ذب [or plane-tree], having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it [meaning the saw-dust] makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenars: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank: in the T it is not said that they are put in water for a year, nor for less, nor for more: some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that [the fruit of] it was eaten, without injuring: Ibn-Beytâr mentions it. (L, and parts also in the K.) The n. un. is also explained as the name of a certain great tree, like the اثنابة, or greater, the leaves of which resemble those of the walnut-tree (الجوز), having a fruit like that of the حماط, bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains. (AHn, L.) [In a verse cited by AHn, the coll. appellation of this latter tree is read لبث, with fet-h to the ل and ب.] [The name of لبث is now given in Egypt to a kind of acacia; the mimosa lebbeck of Linnæus: and لبث الجبل, to the menispermum leæba of Delile; the leæba of Forskal. See also لبث.]

لبثه: see لبثه.

لبثه Fleshiness of the body. (K.)

لبثه A fleshy man. (L, K.)

لبثه A fleshy woman: (L, K:) bulky, or corpulent: tall, and large in body: (L:) perfect [in body or make]: as though it were a rel. n. from اللبث, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لبث, or لبث, or the name of a place]. (S, L.)

لبث

1. لبت, aor. 2, inf. n. لبت, It (a thing) stuck, clave, or adhered. (Msb.) — لبت بالارض, aor. 2, inf. n. لبت; (S, L;) and لبت بها; (L;) and لبت بها; (S;) It (a thing) stuck, clave, or adhered, to the ground. (S, L.) — لبت بالارض He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.) — لبت He clave to the ground, concealing his person. (A.) — Hence the proverb [for تتصيدي, He cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game]. (A.) — Hence also, لبت لبت He remained fixed, or steady, and looked, or considered. (A.) — لبت بالمكان, (L, K,\*) aor. 2, inf. n. لبت; and لبت, aor. 2, inf. n. لبت; (L, K;) and لبت بها; (S, L, K;) He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K;\*) and clave to it. (L, K,\*) — لبت على عصاه, inf. n. لبت, + He (a pastor) leaned upon his staff, remaining fixed to his place. (L.) — لبت, aor. 2, (S, L,) inf. n. لبت, (S, L, K,) He (a camel) became choked by eating much of the plant called صليان, suffering a contortion in the [part of the chest called] حيزوم and in the [part of the throat called] غلصمة: (ISk, S, L, K:\*) or had a complaint of the belly from eating of the قتاد [or tragacantha]. (AHn, L.) — See 4.

2. لبت, inf. n. لبت, He stuck it, one part upon another, so that it became like لبت [or felt]. (Msb.) — لبت الصوف He made the wool into لبت [i.e., a compact and coherent mass; or felt]. (A.) [And He, or it, rendered the wool coherent, compact, or matted.] — لبت الارض, (inf. n. لبت, L,) It (rain, S, A, or a scanty rain, L,) rendered the ground compact, so that the feet did not sink in it. (S, \* A, \* L.) — لبت, (L,) or لبت شعرة, (L, Msb,) inf. n. لبت, (S, L, Msb,) He (a pilgrim, S, L, Msb, in the state of احرام, S, L,) put upon his head some gum, (A'Obeyd, S, L, K,) or خطمي or the like, (Msb,) or honey, (A'Obeyd, L,) or something glutinous, (L,) in order that his hair might become compacted together, (A'Obeyd, S, L, Msb, K,) to preserve it in the state in which it was, (S, \* L,) lest it should become shaggy, or dishevelled, and frowzy, or dusty, (S, L, Msb,) or lousy, (A'Obeyd, L,) during the state of احرام. (S, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies He shaved the whole of his hair. (L.) — لبت عجاجته: see art. عجاجته.

4. : see 1. — لبت شيئاً بشئ He stuck a thing to a thing; (K;) as also لبت, inf. n. لبت: (TA:) or he stuck a thing firmly to a thing. (L.) — لبت He put the milking-vessel close to the udder [lit., stuck it to the udder] in order that there might