

4. البتة; 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. استلبته He deemed him, or it, slow, or tardy. (K, TA.)

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

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

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

تلبث: see تلبث.

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

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

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

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

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

لج

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

لجم A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.) — لجم برؤك لجم 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.) — لجم Remaining, staying, abiding, or dwelling. (AHn.)

لج

لجم (L, K,) or لجم, (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 لجم, with fet-h to the ل and ب.] [The name of لجم is now given in Egypt to a kind of acacia; the mimosa lebbeck of Linnæus: and لجم الجبل, to the menispermum leæba of Delile; the leæba of Forskal. See also لجم.]

لجمية: see لجمية.

لجمية Fleshiness of the body. (K.)

لجمية A fleshy man. (L, K.)

لجمية 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 اللجام, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لجم, or لجم, or the name of a place]. (S, L.)

لج

1. لجم, aor. 2, inf. n. لجم, It (a thing) stuck, clave, or adhered. (Msb.) — لجم بالارض, aor. 2, inf. n. لجم; (S, L;) and لجم بها; (L;) and لجم; (S;) It (a thing) stuck, clave, or adhered, to the ground. (S, L.) — لجم بالارض He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.) — لجم He clave to the ground, concealing his person. (A.) — Hence the proverb [for تتصيدي, لجمي, [addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game]. (A.) — Hence also, لجم لجم He remained fixed, or steady, and looked, or considered. (A.) — لجم بالمكان, (L, K,*) aor. 2, inf. n. لجم; and لجم, aor. 2, inf. n. لجم; (L, K;) and لجم; (S, L, K;) لجم He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K;*) and clave to it. (L, K,*) — لجم على عصاه, inf. n. لجم, + He (a pastor) leaned upon his staff, remaining fixed to his place. (L.) — لجم, aor. 2, (S, L,) inf. n. لجم, (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. لجم, inf. n. لجم, He stuck it, one part upon another, so that it became like لجم [or felt]. (Msb.) — لجم لجم He made the wool into لجم [i.e., a compact and coherent mass; or felt]. (A.) [And He, or it, rendered the wool coherent, compact, or matted.] — لجم الارض, (inf. n. لجم, 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.) — لجم, (L,) or لجم شعرة, (L, Msb,) inf. n. لجم, (S, L, Msb,) He (a pilgrim, S, L, Msb, in the state of احرام, S, L,) put upon his head some gum, (A'Obeid, S, L, K,) or لجمية or the like, (Msb,) or honey, (A'Obeid, L,) or something glutinous, (L,) in order that his hair might become compacted together, (A'Obeid, 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'Obeid, 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.) — لجم عجاجته: see art. عجم.

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