

4. البثه; and تلبثه, inf. n. تلبث; 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 تلبث (Msb) A tarrying; a staying; a stopping: (Msb:) and تلبثه a loitering; tarrying; staying; waiting; pausing in expectation. (K.) — هو قليل التلبث, [He tarries, or stays, little]. (A.) — ألبث إذا طال [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.)

تلبث: see تلبث.

تلبثه 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, قوس تلبث, as in the L, a slow bow, accord. to AHn. (TA.)

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 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.)

لبث

1. لبث He beat, struck, or smote, another with a staff, or stick: (K:) or he beat, struck, or smote, continuously, but softly. (TA.) — لبث به الأرض, aor. -, He threw him down upon the ground: (S, K:) like لبث. (S.) — لبث بنفسه He (a camel) fell down upon the ground. (TA.) — لبث بنفسه الأرض فنام He threw himself down upon the ground and slept. (AHn.) — لبث به (like غنى, [pass. in form but neuter in signification], K, inf. n., لبث, TA.) He became prostrated, or fell down in a fit of epilepsy, syn. صرع; (S, K;) fell down from a standing posture: as also لبث به. (S.) — لبث 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.) — لبث لبث 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.) — لبث 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 Anṣinē, in Upper Egypt, as a kind of large tree, resembling the زنب [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 denars: 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-Beyṭar 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 أثلبة, 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-ḥ 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 leaba of Delile; the leaba of Forskal. See also لبث.]

لبث: see لبث.

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.)

لد

1. لد, aor. -, inf. n. لد, It (a thing) stuck, clave, or adhered. (Msb.) — لد بالأرض, aor. -, inf. n. لد; (S, L;) and لد بها; (L;) and لد بها; (S;) It (a thing) stuck, clave, or adhered, to the ground. (S, L.) — لد بالارض He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.) — لد He clave to the ground, concealing his person. (A.) — Hence the proverb تلبدي تصيدي, [for تلبدي, لد Cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game]. (A.) — Hence also, لد He remained fixed, or steady, and looked, or considered. (A.) — لد بالمكان, (L, K,*) aor. -, inf. n. لد; and لد, aor. -, inf. n. لد; (L, K;) and لد; (S, L, K;) لد He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K,*) and clave to it. (L, K,*) — لد على عصاه, inf. n. لد, لد He (a pastor) leaned upon his staff, remaining fixed to his place. (L.) — لد, aor. -, (S, L,) inf. n. لد, (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] غلصه: (ISK, S, L, K,*) or had a complaint of the belly from eating of the قتاد [or tragacantha]. (AHn, L.) — See 4.

2. لد, inf. n. لد, He stuck it, one part upon another, so that it became like لد [or felt]. (Msb.) — لد الصوف He made the wool into لد [i.e., a compact and coherent mass; or felt]. (A.) [And He, or it, rendered the wool coherent, compact, or matted.] — لد الأرض, (inf. n. لد, 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.) — لد, (L,) or لد شعرة, (L, Msb,) inf. n. لد, (S, L, Msb,) He (a pilgrim, S, L, Msb, in the state of إحرام, 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 fromzy, or dusty, (S, L, Msb,) or lousy, (A'Obeyd, L,) during the state of إحرام. (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.) — لد عجاجته: see art. عج.

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