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(Ş, M, A, أَبُسُ , sor. ـ´, inf. n. لَبِسَ الثُّوْبُ الْمُوْبُ Mab, K) and بائس, (M,) [He put on, or wore, the garment.] You also say, الْبَسْ عَلَيْكَ ثُوْبَكَ [Put on thee thy garment]. (M.) And لَبِسَ السِّلَاحَ [He wore, or put on, the weapon, or weapons]. (\$, K, in art. سلح, &c.) [See also 5.] — †[He put on pudency as a garment;] he protected himself by pudency. (IKtt.) _ نَبسَ لَهُ أَذُنَهُ _ He feigned himself inattentive to him, or heedless of him. (M. [See also لَبِسْتُ عَلَى كَدًا أُذُنِي And إِذَّانُنْ عَلَى كَدًا was silent respecting such a thing, and feigned myself deaf to it. (A.) [Contr. of يَشَرَّتُ لَهُ أُذُنِي — He had the enjoyment of a woman, أَمْوَأَةُ or wife, [meaning, of her converse and services,] for a long time. (K, TA.) And كُبُسَ فُلَانَةَ عُمْرَهُ 1 He had such a girl, or woman, with him during the whole period of his youth. (K, TA.) And He lived with the people. (A.) لَبِسَ الناسَ And لَبُسَ قُومًا He lived, or enjoyed, a period of time, or a long period of time, (,cac), with the people. (K, " TA.) [And أَبَاهُ , which is explained in the TA by مُلَّه, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is alla, and the meaning, I He enjoyed long life with his father: or he lived the period that his father lived: or he lived with his father all his (the latter's) life: see a verse of Ibn-Ahmar cited voce بلو in art. بلو See also a verse of El-'Ajjáj cited voce كَلَّانًا.] You say also, لَيِسْتُ فُلَانًا إِلَى إِلَى اللَّهُ اللَّهُ إِلَى اللَّهُ اللَّهُ اللَّ took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rághib in TA اِلْبُسِ النَّاسَ عَلَى قَدْرِ أَخْلَاقِبِيْرِ And (بطن art. 1 Consort thou with men [according to their natural dispositions]. (A, TA.) And لَبِسْتُ فَلَرُنا l tolerated such a one, and accepted عُلَى مَا فيه him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.) (Ş, M, A, Mşb, K,) aor. -, (Ş, لَبُسَ عَلَيْه الأُمْرَ M, Mşb, K,) inf. n. بَشْن, (Ş, M, Mşb,) He made, or rendered, the thing, or case, or affair, confused to him : (S, M, Msb, K :) and أبسه (A, Msb,) inf. n. تَلْبِيسَ, (Ṣ, Ķ,) signifies the same in an intensive degree: (S, Msb, K:) or the former signifies either as above, or he concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] تَدْلِيسُ is syn. with تَدْلِيسُ (Ķ,) or is similar thereto: (S:) and the former also signifies he made, or rendered, the thing, or case, or affair, dubious to him ; (TA ;) [as also البسهُ * both signify he involved the thing, or case, or affair, in confusion, or doubt, to him: and he

concealed, disguised, or cloaked, it to him.] It is وَلَلَبَسْنَا عَلَيْهُمْ مَا يَلْبَسُونَ [,said in the Kur., [vi. 9, And we would make confused to them what they make confused: (S, Msb:) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.) And And do وَلَا تَلْبِسُوا ٱلنَّحَقَّ بَٱلْبَاطِل [,39 not ye confound the truth with falsity. (Ibn-وَلَمْ يَلْبُسُوا إِيهَانَهُمْ [vi. 82,] Arafeh.) And again, [vi. 82,] And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] أُو يُلْبِسُكُمْ إ Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, بُبُسَنِي, meaning, He, or it, made me to become confounded, or in doubt, (جَعَلَنِي أَلْتَبِسُ,) respecting his case, or affair. (TA, from a trad.)

2: see 4: __ and see also لَبُسَن, in three places. [بَسُن, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] = See also 8.

لِبُسَهُ [He put on him, or clad or decked him with, the garment, and so, vulg., البَسَهُ]. (M, Mṣb.) البَسهُ اللهِ also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i.e. covered the whole thereof. (AA.) You say, الحَرْهُ الأَرْضُ الَّتِي الْبَسْتُهَا حَبَارَةٌ سُودُ وَ يَعْ الْحَرْفُ الْتِي الْبَسْتُهَا حَبَارَةٌ سُودُ (The say, السَّمَا السَّمَا السَّمَا (The right covered the wholly]. (TA.) And السَّمَا السَّمَا السَّمَا اللَّيْل (AA.) And السَّمَا السَّمَا اللَّيْل (AA.) And السَّمَا السَّمَا اللَّيْل (AA.) And السَّمَا اللَّيْل (AA.) See lin art. المُحْدِي عَمْلِي اللَّهُ السَّمَا اللَّهُ الللَّهُ اللَّهُ

5. تَبَس بِالثُّوْبِ (Ṣ, K) He clad himself [lit. mixed himself, being explained by اِنْتُنَاطُ with the garment. (K.) You say, تَلبَّس بِلْبَاسٍ حَسَنِ

8. التبس It (spun thread) became entangled. (Lth, Az, Şgh, in TA, art. — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (Ş, M, Mşb,*) and dubious; (Ş, Mşb;) as also البُسَ , which last belongs to the class of بَسُنَ , which last belongs to the class of المُعْمَى في المهاجية والمهاجية وا

فَدْ بَيَّنَ الصَّبْحُ لِنِي عَيْنَيْنِ

التبس الشَّيْ، بِشَيْءِ آخَرَ (M, TA.) [You say) The thing became confounded with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the The التبس عَلَيْه الأُمْرُ And اكَاهِلُ Tase of thing, or affair, became confused and dubious to him. (S.) And جَعَلَنِي ٱلْتَبِسُ فِي أَمْرِهِ [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And I was, or became, disordered in my أكتبس بي mind. (K, TA, from a trad.) ___ النبس بعَمَلِهِ &c. : see 5. __ النَّبَسَتْ بِهِ الخَيْلُ The horsemen overtook him. (A, TA.) ___ [التبس به] nifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition - is explained by some as being للْأَتْبَاسِ: by others, أَنْهُلَابَسَة , or الْمُصَاحَبة all of which signify nearly the same. For instance, it is said in the Mgh, art. the '' التَّهَاثيلُ بالتيجَانِ that in the phrase ,توج effigies with the crowns" upon pieces of money, is used as a denotative of state, meaning بالتيجان accompanied مَقْرُونَةً مَعَهَا and مُلْتَبِسَةً بِالتَّيجَانِ with the crowns, as their attributes: and "we declare thy remoteness from evil, بحمدك with the praising of Thee," in the Kur ii. 28, is explained by Bd and others as meaning, making the praising of Thee to مُلْتَبِسِينَ بِحَبُدك be as an accompaniment, or an adjunct, to our doing that: and تَنْبُتُ بِٱلدُّهْنِ growing with oil", in the same, xxiii. 20, as meaning, مُلْتَبِسًا