## لهس

 Mgb, K) and لبَا, (M,) [He put on, or wore, the
 on thee thy garment]. (M.) And 'لَبسن السِّلِ [He wore, or put on, the weapon, or weapons]. (\$̧, K, in art. سلـ, \&cc.) [See also 5.]+ garment;] he protecled himself by pudency.
 inattentive to him, or heedless of him. (M. [See
 was silent respecting such a thing, and feigned

 or wife, [meaning, of her converse and services, $]$ for a long time. (K, TA.) And $\ddagger$ He had such a girl, or moman, with him during the whole period of his youti. (K, TA.) And

 of time, or a long period of time, ( $\left.{ }^{i 0, j}, \mathbf{j}\right)$ with
 explained in the TA by ${ }^{\circ} \mathrm{CH}$ 。ُ, which $I$ also find in a copy of the $\mathbf{A}$ thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is an', and the meaning, $\ddagger$ 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 . See also a verse of El-'Ajjaj cited voce You say also, 1 I 1 took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rághib in T'A
 I Consort thou with men [according to their
 عَ عَلى 1 I I toleratod such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.) $=$

 or rendered, the thing, or case, or affair, confused
 inf. n. intensive degree: (Ş, ${ }^{\bullet}$ Ms̨b, $\mathbf{K}:^{*}$ ) or the former signifies either as above, or he concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] تُبَّبيس is syn. with (K, (K) or is similar thereto: ( $\$:$ ) and the former also signifies he made, or rendered, the thing, or case,
 both aignify 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
 And we rould make confused to them what they make confuned: (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
 not ye confound the truth with falsity. (Ibn-
 بُبُنٍ And have not mixed up their belief with أَوْ يَلْبَتُمْرْ شُغٌ Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, لتَبْنى, meaning, $H e$, or $i t$, made me to
 respecting his case, or affair. (TA, from a trad.)

2 : see 4 : ــ and see also $\mathbf{H}$, in three places. [تُنْبَ, alone, often signifies The involving a thing in confiusion, or doubt : and the practising concealment, or disguise.] $=$ See also 8.
3. لآهس الرَّهُرَ mixed, consorted, or held social intercourse, with the man; syn. خَالَّهُ. (M, A, Mṣb.") [Hence, app., it is said that] اللِبَاسُ signities, (K,) or is
 mixing one's self and congregating: or the being mixed and congregated. (Ibn-Arafeh, K.) You say, 1 [until I knen his mind, or inwardstate or circumstances]. (A.) And لُتْ [alone] signifies $I$ knen his mind, or invard state or circumstances.
 [ connexion between two things.] See also 8.
4. البسهُ الـَّوْبَ [He put on him, or clad or decked him with, the garment, and so, vulg., "لبَّهُة. (M, Msb.) - البة also signifies He, or it, covered him, or it: ( $\mathrm{K}:$ ) or overspread him, or it ; i.e. covered the sohole thereof. (AA.) You
 رَ is ground which black stones have covered, or

 covered the shy, \&c.;] but you do not say, تُ تِ [The
 (AA.) And البسهُ الشُّبَابُ : see 1 in art. غnd The land became covered by plants, or herbage. (M.) See also 8.
 mixed himself, being explained by ${ }^{6}$ the garment. (K.) You say, تلبّس يلبَاسب خَسْن
and [He clad himself with goodly

 or occupied, himself [lit. mixed himself] with the affair; engaged in it; entered into it; became involved in it, or implicated in it; (K;) and [in

 تلبَّ بيه [He employed, busied, or occupied, himself with his nork, or the like]. (A, TA.) [See 8.] —— تلبّس الطَّعَامُ بِليَّد The food stuck to the hand. (K.) - تلبّ بـى الأمر The thing, as, for instance, love, mingled nith me, and clung to me. (M.) [See an ex. in a verse cited voce
8. التبس It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عسر.) -'It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (Ş, M, M@̣b,*)
 and $\downarrow$ "َبَّ in the phrase
 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 case of التبس عَنْيْ الأمُرُ The thing, or affair, became confused and dubious
 or $i t$, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) Aucl
 mind. (K,* TA, from a trad.) -التبس بِعَمْبِ
 overtook him. (A, TA.) - التبس بin also signifies $H e$, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition $ب$ is explained by
 or same. For instance, it is said in the Mgh, art.
 effigies with the crowns " upon pieces of money, باتيهجان is used as a denotative of state, meaning مُمْ accompanied nith the cronns, as their attributes: and
 with the praising of Thee," in the Kur ii. 28 , is explained by Bd and others as meaning, , making the praising of Thee to bs as an accompaniment, or an adjunct, to our doing that: and تَنْبٌتُ بِالُّهُنْ oil", in the same, xxiii. 20 , as meaning, "مْتُبِّ "

