

The *pupil*, or *apple*, or the *image that is seen reflected in the black*, (عَبْرَ AA, T, or اِنْسَان K,) of the eye. (AA, T, K.) Whence the saying, هُوَ اَعَزُّ عَلَيَّ مِنْ بُوْبُوْ عَيْنِي [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of اِنْسَان for بُوْبُوْ]. (TA.) — A *generous*, or *noble*, (ISK, T,) or a *clever*, an *ingenious*, or an *accomplished*, or a *well-bred*, or an *elegant*, (M, K,) and a *light*, an *active*, or a *sprightly*, (M,) *lord*, *master*, *chief*, or *personage*: (ISK, T, M, K:) fem. with ة. (IKh, TA.) — Also, (AA, T, S,*) [but I find it only in one of three copies of the S,] or بُوْبُوْ, and بَابَا, (K,) the last from the M, (TA, [but it is not in the M as transcribed in the TT,]) A *learned man* (AA, T, S, K) *who teaches*; (AA, T;) but the teaching of others is not a condition required in the application of the epithet; (TA;) like سُرْسُوْر. (S) [in which this last word is evidently given as a syn.: but in the K it is given to show the form, only, of بُوْبُوْ.] — Also The *body of a locust*, (K,) *without the head and legs*. (TA.) — And, accord. to the K, The *head*, or *uppermost part*, of a *vessel in which [the collyrium called] كُحْل is kept*: but it will appear, in art. يَا, that this is [perhaps] a *mistranscription for يُوْبُوْ*. (TA.)

بَابَا: see R. Q. 1, in two places: = and see بُوْبُوْ.

بُوْبُوْ: see بُوْبُوْ, in two places.

باب

ابو البَيْب: see أَب, in art.

بابل

بَابِل (Of, or belonging to, or relating to, بَابِل [i. e. Babel], a place [well known] in El-'Irak: it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Huroot and Maroot, (see the Kur ii. 96,)] and to wine. (S, K, TA.) — And hence, (TA,) *Poison*: [and, accord. to the CK, wine;] as also بَابِلِيَّة. (K, TA.) — In the original language of the place above mentioned, البَابِلِي is a name of the *planet Jupiter*. (TA.)

بَابِلِيَّة: see above.

بابونج

بَابُوْنَج [from the Persian *بابونج Chamomile*; or *chamomile-flowers*: both called by these names in the present day]: a *certain herb*, of *several different colours*; *yellow-flowered*, and *white-flowered*, and *purple-flowered*: (Avicenna [Ibn-Seenà] i. 139:) i. q. اَقْحَوَان: (S, M, K, all in art. قحو:) i. e. the *اقحوان* is the *بابونج* with the Persians: (M, K in that art. :) or the *flower of the اقحوان*: (S in art. قرص:) or of the *yellow اقحوان*, (TA in art. قرص,) when it has become dry: (S, TA, both in art. قرص:) a *well-known flower*, of *great utility*, (K, TA,) or of which the *oil is of great utility*: (CK:) commonly known

in El-Yemen by the name of *مونس* [app. مونس, because of its pleasant odour, or its medical properties]. (TA.)

باج

بَاَج, also pronounced بَاَج, without ء, (IAq, S, M, K,) but the former alone is mentioned by Th in the Fg, and is the chaste word, (TA,) arabicized, from the Persian *باها*, (S,) A *sort*, or *species*, (S, K,) of food, or viands. (S.) Hence the saying, اجْعَلِ البَاَجَاتِ بَاَجًا وَاَحَدًا [Make thou the sorts, or species, of food, or viands, to be one sort, or species]: (S, K:) occurring in a trad., in which it is without ء in each case, accord. to IDrst: several different sorts of food being brought to 'Omar, he asked respecting them, and it was said, [They are] اسْفِيْدَبَاَج and زَرْبَاَج and سَبْجَاَج; whereupon he ordered that the bowls should be brought, and their contents were emptied into one; he saying the words above. (Marginal note in a copy of the S.) IKh says that a man would bring various sorts [of food], and one would say, اجْعَلْهَا بَاَجًا وَاَحَدًا [Make thou them to be one sort]. (TA.) The pl. is [بَاَجَات], as shown above, as though the sing. were بَاَجَةٌ, and اَبْوَاَج. (M, K, TA.) اَلْاَجْعَلَانِ النَّاسَ كَلْمَهُمْ بَاَجًا وَاَحَدًا is [likewise] a saying of 'Omar, (M, K, TA,) meaning [I will assuredly make the people, all of them, to be] one body or assemblage; بَاَجٌ signifying a state of assembling, or collecting together: (Kz, TA:) or [of] one uniform way or mode or manner, (M, K, TA,) as El-Fihree says in the Expos. of the Fg, on the authority of ISd in the book entitled El-'Aweeg; (TA;) i. e., in respect of gifts, or allowances: (M, K:) accord. to IAq, it is from بَاَجٌ or بَاَجٌ signifying a uniform line of road. (TA.) You say also, النَّاسُ بَاَجٌ وَاَحَدٌ The people are [as] one thing. (TA.) And هُمْ فِي اَمْرِ بَاَجٌ They are [in one and the same, or] in an equal, or a uniform, case. (K.) And جَعَلَ الكَلَامَ بَاَجًا وَاَحَدًا He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And اجْعَلْ هَذَا الشَّيْءَ بَاَجًا وَاَحَدًا Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK.) And اجْعَلِ الامرَ بَاَجًا وَاَحَدًا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.)

بادنجان

بَادَنْجَان [or بَادَنْجَان, commonly pronounced in the present day بَادِنْجَان and بِيْدِنْجَان and بَادِنْكَان,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words اَنْب and وَغْدٌ and مَعْدٌ and حَدَقٌ] but not in its proper place in the lexicon. (TA.) [It signifies The *solanum melongena*, *mad-apple*, or *egg-plant*; both the *black*, distinguished by the epithet *اَسْوَد*, and the *white*, distinguished by the epithet *اَبْيَض*. And the *solanum lycopersicum*, or *solanum Aethi-*

opicum; also called *love-apple*, and so by the Arabs, تَفَاحُ الدَّهْبِي; and *golden apple*, تَفَاحُ الدَّهْبِي; and *tomato*; and distinguished from the former species by the epithet *اَحْمَر*, and by the appellation *بادنجان قوطة*.] — [بادنجان ترياقي] Xanthium.]

بار

1. بَار, (S, M, K,) aor. ى, (M, K,) He *sunk*, or *dug*, (S, M, K,) a well; (S, M;) as also اِبْتَار. (M, K.) — Also, aor. as above, inf. n. بَار, He *dug a [hollow such as is termed] بُوْرَة*, (AZ, S, M,) in which to cook. (AZ, S.) — Also, (T, S, M, K,) aor. as above, (M, K,) and so the inf. n.; (M;) and اِبْتَار; (T, S, M, K;) He *hid*, or *concealed*, a thing: (T, M, K:) and he *stored it*, or *laid it up, for a time of need*. (T, S, K.) Hence a hollow dug in the ground is termed *بُوْرَة*. (T.) — You say also, اِبْتَارٌ خَيْرًا, (T, M, K,) and بَارَةٌ, (M, K,) He *did good beforehand*: (T, M, K:) or, accord. to some, he, as it were, *did good beforehand for himself, having laid it up, or concealed it, for himself*: (T, TA:) so says El-Umawee: or he *laid up for himself in store concealed good*: (TA:) or he *did good concealedly*: (M, K:) and اِسْتَبَر signifies the same. (T, TA.)

4. اَبَارَ فَلَآئًا He *made*, or he *assigned*, or *appointed*, (جَعَلَ) for such a one, a well. (K.)

8: see 1, in three places.

بِيْرٌ (T, S, M, &c.) and بِيْرٌ, (M, K,) of the fem. gender, (S, M, M, K,) and بِيْرَةٌ, (M,) A *well*: (M, TA:) pl. (of pauc., S, M, K) اَبْوَارٌ (S, M, M, K) and (by transposition, Fr, M, K) اَبْرٌ (Fr, M, K) and اَبَارٌ and (by transposition, Yaakooob, T, S, M) اَبَارٌ and (of mult., S, M, K) اَبَارٌ (T, S, M, M, K, K;) and pl. of pauc. [of بِيْرٌ] اَبْيَارٌ. (M, K.) The dim. is بُوَيْرَةٌ. (M, K.)

بُوْرَةٌ A *hollow*, or *hole*, *dug in the ground*, (AZ, S, M, K,) in which to cook; also called اِبْرَةٌ: (AZ, S;) or (M) a *place in which fire is lighted*. (M, K.) [See 1.] = See also بِيْرَةٌ.

بِيْرَةٌ: see بِيْرٌ = and see بِيْرَةٌ.

بُوَيْرَةٌ: see بِيْرٌ.

بِيْرَةٌ (T, S, M, K) and بِيْرَةٌ and بُوْرَةٌ (M, K) A *thing stored*, or *laid up, for a time of need*. (T, S, M, K.)

بَارٌ, (T, TA, and so in some copies of the K,) or اَبَارٌ, (as in other copies of the K, and so in the CK,) the latter formed by transposition, and the former [said to have been] not heard, (M,) A *well-sinker*, or *well-digger*. (T, M, K.)

باز

بَاَز, i. q. [which see in art. بزو; and باز]: pl. [of pauc.] اَبْوَزٌ, and [of mult.] بُوُوَزٌ and بِيْزَانٌ. (K.) IJ holds that the ا is substituted for l, and that it remains in ابوَز and بِيْزَان like as is the case in اَعْيَاد [in which the ا is substituted for و