

resemblance thereto; (K;) for بُر, in Persian, signifies the "breast;" (TA;) [and بُت and بَط, like the Arabic بَط, "a duck," or "goose;"] or because the player upon it places it against his breast: (IAth:) or it is said to be arabicized because it is the name of a musical instrument of the عجم. (Msb.)

برثن

برثن, of the lion, (AZ, T,) and of any animal of prey, (AZ, Aq, T, S, M, K,) and of birds, (Aq, S,) [The toe; i. e.] what corresponds to the اصبع of a man; (AZ, Aq, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, idem quod انملة in homine; but this is a mistake, app. occasioned by a mistranscription in a copy of the S;] and the مَخْلَب is its claw, i. e., nail: (AZ, Aq, T, S;) or the paw (كَف), (M, K,) altogether, (M,) with the اصابع [or toes]: (M, K;) or the clam, i. e. nail, of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, corresponding to the ظفر of man: Th says, of man, it is [termed] the ظفر; of animals having the kind of foot called خَف, the منسمر; of solid-hoofed animals, the حافر; of cloven-hoofed animals, the ظلف; of beasts and birds of prey, the مَخْلَب; and of birds that do not prey, and of dogs and the like, the برثن; though it may be also used [in like manner] of all animals of prey: (Msb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] ضَب, (S, M,) and of the rat, or mouse, and of the jerboa: (M;) and is, in the pl. form, (M, TA,) which is برائثن, (T, S, M, TA,) metaphorically applied, by Sa'idh Ibn-Ju-eiyeh, to the fingers of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, TA.) — also signifies †A certain brand, or mark made with a hot iron, upon camels, (K, TA,) in the form of the claw of the lion. (TA.) — This, also, is the name of a sword of Marthad Ibn-'Alas. (K.) — [برئثة seems to signify the same as برئثن or برائثن: for] Temeem are termed in a trad. the برئمة and برجمة of the tribes of Muḍar; and El-Khattābee says that it should be the برئمة, i. e. †[The claw, or] the claws; meaning thereby their impetuous valour, and strength: but برئمة may be a dial. var. of برئثة, or the م may be substituted for the ن for the purpose of assimilation [to برجمة]. (TA.)

برج

1. برج [written in the TA without the vowel-signs, but the context seems to show that it is thus, and that the inf. n. is بُرَج,] It (anything) was, or became, apparent, manifest, or conspicuous, and high, or elevated: whence بُرَج, applied to a certain kind of structure. (TA.) — بُرَج, [aor. ʿ,] inf. n. بُرَج, [also signifies] He had that quality of the eye which is termed بُرَج, explained below.

(M, TA.) — Also, (K,) or بُرَج أَمْرُهُ, (TA,) aor. ʿ, His state, condition, or case, became ample in respect of eating and drinking. (IAq, K, TA.) 2: see 4.

4. ابرج He (a man, TA) built a بُرَج [or tower, &c.]; as also بُرَج, inf. n. بُرِج. (K.)

5. تَبَرَّجَتْ She (a woman) showed, or displayed, her finery, or ornaments, (S, Msb, K,) and beauties of person or form or countenance, (S, Msb,) to men, (S, K,) or to strangers, or men distantly related to her; (Msb;) to do which is culpable; but to do so to the husband is not: (TA:) or she showed her face: or she showed the beauties of her neck and face: or she did so exhibiting a pretty look: (TA:) or she showed, or displayed, her finery, or ornaments, and what excites a man's lust. (Aboo-Is-hāq, TA.) Fr, referring to verse 33 of ch. xxxiii. of the Kur, says that in the time when Abraham was born, the women used to wear a shirt of pearls, not sewed at the two sides; or, as some say, they used to wear garments which did not conceal their persons. (TA.)

بُرْج [Gr. πύργος, (Golius,) A tower;] an angle, syn. رُكْن, (S, K,) of a fortress, (S,) or of a city: (TA:) and sometimes a fortress itself: (S, K:) so called from its conspicuousness and construction and height: (TA: [see 1:]) or the primary signification of برج is strength; whence بُرْج in a sense explained below: (Har p. 286:) pl. [of mult.] بُرُوج and [of pauc.] بُرَاج: (S:) the بُرُوج of the wall of a city or fortress are chambers (بُيُوت [meaning towers]) built upon the wall: and such chambers (بُيُوت) built upon the sides of the angles of a قَصْر [i. e. pavilion or palace &c.] are sometimes thus called. (Lth.) [Hence,] بُرْج حَمَام [A pigeon-turret; a pigeon-house; being generally constructed in the form of a turret, or of a sugar-loaf;] a lodging-place of pigeons: pl. as above. (Msb.) — Also † [A sign of the Zodiac;] one of the بُرُوج of the heaven; (S, K;) which are twelve in number; every one having a distinct name: (TA:) the Arabs in ancient times did not know them: (Ham p. 560:) pl. بُرَاج as well as بُرُوج: (Msb, TA:) these are meant by the بُرُوج mentioned in the Kur xv. 16 and xxv. 62 and lxxxv. 1: (Bd, Jel:) or in the last of these instances, (Bd,) by the بُرُوج in the heaven are meant the Mansions of the Moon: (Bd, Msb:) or the stars or asterisms or constellations: (TA:) or the great stars or asterisms or constellations; (Bd, Msb;) and so, accord. to Zj, in the second of the said passages of the Kur: (TA:) or the gates of heaven: (Bd, Msb:) or, as some say, i. q. قُصُور [i. e. pavilions &c.]. (TA.)

بُرْج Such a constitution of the eye that the white entirely surrounds the black, (S, M, K,) no part of the black being concealed: (S, M:) or width of the eye: or width of the white of the eye, and largeness of the eyeball, and beauty of the black part: or clearness of the white and black parts thereof: (M, TA:) or width of the eye, and largeness of the eyeball: (Ham p. 560:) or

width of the eye with intense whiteness of the person: (TA:) and distance between the eye-brows. (L, TA.) [See also بُنَج.] = Goodly, elegant, or pretty; beautiful of face: or [so in copies of the K, and in the TA, but in the CK "and"] shining, or splendid; conspicuous; and well known. (K.)

بُرْج خُلُقٍ بَارِعٍ A large, or liberal, disposition; syn. وَاسِع. (Ham p. 560.)

أَبْرَج A man having that quality of the eye which is termed بُرْج: (M, TA:) fem. بُرْجَاء; applied to a woman; (S;) and also to an eye (عَيْنٌ) having the quality termed بُرْج: (M, TA:) pl. بُرُوج. (Ham p. 560.) = هَذَا أَبْرَجُ مِنْ هَذَا This is stronger than this. (Har p. 286.)

إِبْرِج The vessel, or receptacle, [generally a skin,] in which milk is churned, or beaten and agitated, or in which the butter of the milk is extracted, or fetched out, by putting water in it, and agitating it; syn. مُخَضَّة. (S, K.)

ثَوْبٌ مَبْرُجٌ A garment whereon are figures of بُرُوج [or towers]: (Zj, TA:) or whereon are depicted figures resembling the بُرُوج [or towers] of the wall of a city or the like: (T, A, TA:) or figured with eyes, of the garments termed خُلُوع; from البُرْج. (S.)

برجر

بُرْجِيَّة (in the Ham p. 352 بُرْجَر) is the sing. of بُرْجَات (S, Mgh, Msb, K) and بُرْجَات; (T, TA;) and signifies [A knuckle, or finger-joint;] the outer, or the inner, joint, or place of division, of the fingers: and (as some say, TA) the middle toe of any bird: (K:) or بُرْجَامُ signifies all the finger-joints; (A'Obeid, K;) as also رَوَاجِمُ [a mistranscription for رَوَاجِب]: (A'Obeid, TA:) or the parts of the fingers that are protuberant when one clinches his hand: (Ham ubi suprā:) or the backs of the finger-bones: (K:) or the finger-joints (S, Mgh) that are between the أَشَاجِع and the رَوَاجِب; (S;) i. e. (S, Mgh) [the middle knuckles; (see أَشَاجِع and رَاجِيَّة:)] the heads of the سَلَامِيَّات, (S, Mgh, Msb, K,) on the back, or outer side, of the hand, (S, Msb,) which become protuberant when one clinches his hand: (S, Mgh, Msb, K;) or, as in the Kf, the heads of the سَلَامِيَّات; and their inner and outer sides are termed the رَوَاجِب: (Msb:) accord. to the T, the wrinkled parts at the joints of the fingers; the smooth portion between which is called رَاجِيَّة: or, as in another place, in the backs of the fingers; the parts between them being called the رَوَاجِب: in every finger are three بُرْجَات, except the thumb: or, as in another place, in every finger are two of what are thus termed: it is also explained as signifying the joints in the backs of the fingers, upon which the dirt collects. (TA.) The phrase الأَخْذُ بِالْبُرْجَامِ, meaning The seizing