

The pupil, or apple, or the image that is seen reflected in the black, (AA, T, or K.) Whence the saying, *هو أعز علي من بؤبؤ عيني* [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of *إنسان* for *بؤبؤ*]. (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 *بؤبؤ*, and *بؤبؤ*, (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 *سُور*. (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 *بؤبؤ*].) — 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] *كحل* is kept: but it will appear, in art. *يؤيؤ*, that this is [perhaps] a mistranscription for *يؤيؤ*. (TA.)

بؤبؤ: see R. Q. 1, in two places: — and see *بؤبؤ*.

بؤبؤ: see *بؤبؤ*, in two places.

باب

الباب: see *أب*, in art. *أبو*.

بابل

بابل (of, or belonging to, or relating to, *بابل* [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, *Hároot* and *Mároot*, (see the *Kur* ii. 96,)] and to wine. (S, K, TA.) — And hence, (TA,) *Poison*: [and, accord. to the CK, wine;] as also *بابلية*. (K, TA.) — In the original language of the place above mentioned, *البابلي* is a name of *المشتري* [The planet Jupiter]. (TA.)

بابلية: see above.

بابونج

بابونج [from the Persian *بابونه* 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. *أقحوان*. (S, M, K, all in art. *قحو*.) i. e. the *أقحوان* is the *بابونج* with the Persians: (M in that art.:) or the flower of the *أقحوان*. (S in art. *قرص*.) or of the yellow *أقحوان*, (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

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

باج

باج, also pronounced *باج*, without *ء*, (IAar, S, M, K,) but the former alone is mentioned by Th in the F, and is the chaste word, (TA,) arabicized, from the Persian *باجا*, (S,) A sort, or species, (S, K,) of food, or viands. (S.) Hence the saying, *اجعل الباجات باجا واحدا* [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] *سكاج* and *زرباج* and *سفيدباج*; 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, *اجعلها باجا واحدا* [Make thou them to be one sort]. (TA.) The pl. is *باجات*, as shown above, as though the sing. were *باجة*, and *أبواج*. (M, K, TA.) *لأجعلن الناس كلهم باجا واحدا* 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; *باج* signifying a state of assembling, or collecting together: (K, TA:) or [of] one uniform way or mode or manner, (M, K, TA,) as El-Fihree says in the Expos. of the F, on the authority of ISd in the book entitled *El-Awees*; (TA;) i. e., in respect of gifts, or allowances: (M, K:) accord. to IAar, it is from *باج* or *باج* signifying a uniform line of road. (TA.) You say also, *الناس باج واحد* The people are [as] one thing. (TA.) And *هم في أمر باج* They are [in one and the same, or] in an equal, or a uniform, case. (K.) And *جعل الكلام باجا واحدا* He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And *اجعل هذا الشيء باجا واحدا* Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK.) And *اجعل الأمر باجا واحدا* Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.)

بادنجان

بادنجان, [or *بادنجان*, commonly pronounced in the present day *بادنجان* and *بيدنجان* and *بادنجان*, from the Persian *بادنجان*,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words *أنب* and *وغد* and *مغد* and *حدق*,] 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 *أسود*, and the white, distinguished by the epithet *أبيض*. And the *solanum lycopersicum*, or *solanum Aethi-*

opicum; also called love-apple, and so by the Arabs, *تفاح الحب*; and golden apple, *تفاح ذهبي*; and tomato; and distinguished from the former species by the epithet *أخضر*, and by the appellation *بادنجان قوطة*.] — *Xanthium*.] — *بادنجان قوطة*.

بار

1. *بار*, (S, M, K,) aor. *ء*, (M, K,) He sunk, or dug, (S, M, K,) a well; (S, M;) as also *ابتار*. (M, K.) — Also, aor. as above, inf. n. *بار*, He dug a [hollow such as is termed] *بؤرة*, (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 *ابتار*; (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 *بؤرة*. (T.) — You say also, *ابتار خيرا*, (T, M, K,) and *بارة*, (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 *انتبر* signifies the same. (T, TA.)

4. *بار فلانا* He made, or he assigned, or appointed, (جعل,) for such a one, a well. (K.)

8: see 1, in three places.

بئر (T, S, M, &c.) and *بئر*, (M, K,) of the fem. gender, (S, M, M, K,) and *بئرة*, (M,) A well: (M, TA:) pl. (of pauc., S, M, K) *أبؤر* (S, M, K) and (by transposition, Fr, M, K) *أبر* (Fr, M, K) and *أبار* and (by transposition, Yaqqoob, T, S, M) *أبار* and (of mult., S, M, K) *بئار*; (T, S, M, K,) and pl. of pauc. [of *بئر*] *أبئار*. (M, K.) The dim. is *بؤيرة*. (M, K.)

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

بئيرة: see *بئر*: — and see *بئيرة*.

بؤيرة: see *بئر*.

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

بار, (T, TA, and so in some copies of the K,) or *أبار*, (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

باز i. q. *باز* [which see in art. *بزو*; and *باز*]: pl. [of pauc.] *أبؤز*, and [of mult.] *بؤوز* and *بؤزان*. (K.) IJ holds that the *ب* is substituted for *ل*, and that it remains in *ابؤز* and *بؤزان* like as is the case in *أعياد* [in which the *ي* is substituted for *و*