

prefixed to the denotative of state of which the governing word is made negative; as in

- فَمَا رَجَعْتَ بِخَائِبَةٍ رِكَابَ
- حَكِيمُ بْنُ الْمُسَيَّبِ مُتَّهَا

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was *Jaakeem the son of El-Mu-seiyab*]; and in

- فَمَا أَتَبَعْتَ بِمَرْوُودٍ وَلَا وَكَلٍ

[And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Malik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةٍ خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصٍ مَرْوُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the *مَرْوُود*, himself, after the manner of the saying, رَأَيْتُ رَأَيْتُ مَنْهُ أَسَدًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, نَقِيتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٍ and عَيْنٍ: and some hold it to be so in يَتَرَبَّصْنَ [as meaning *Shall themselves wait* (Kur ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نَ, or implied in the verb,] when corroborated by نَفْسٍ, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَنْتُمْ أَنْفُسَكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, *shall wait to see what may take place with themselves*]: بِأَنْفُسِهِنَّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the men. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

- فَأَصْبَحَنَ لَا يَسْأَلُهُ عَنْ أَبِيهِ

[And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying,

- يَضْحَكُنَّ عَنْ كَالْبَرْدِ الْمُنْهَرِ

but in this instance, كَ is generally held to be a noun, syn. with مَثَلٌ. (The Lubáb, TA.) — Sometimes it is understood; as in اللَّهُ لَا فَعْلَنَ [i. e. اللَّهُ لَا فَعْلَنَ and اللَّهُ لَا فَعْلَنَ] By God, I will assuredly do such a thing; in the latter as well as the former, for a noun is often put in the accus.

case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for خَيْرٍ In a good state], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — [It occurs also in several elliptical phrases; one of which (فَبِهَا وَنَعِمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Moḥammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [I am the doer of it! I am the doer of it]. (Sh, T.) And in another trad., Moḥammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ صَاحِبُ الْأَمْرِ بِذَلِكَ [May-be thou art the doer of that thing]. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكَ, meaning مَنْ صَاحِبُكَ [Who was thine accomplice?]: (T:) or مَنْ الْفَاعِلُ بِكَ [Who was the agent with thee?]. (TA.) أَنَا بِكَ, occurring in a form of prayer, means I seek, or take, refuge in Thee; or by thy right disposal and facilitation I worship; and to Thee, not to any other, I humble myself. (Mgh in art. بوأ.)

One says also, مَنْ لِي بِكَذَا, meaning Who will be responsible, answerable, amenable, or surety, to me for such a thing? (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّي أَبْصُرُ بِكَ, meaning كَأَنِّي بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning Thou art so near to him that it is as though thou sawest him: or it is as though thou wert with him: i. e. thou art almost in his presence.] — The Baṣrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in رَوَيْنَ شَرْبِنَ بِمَاءِ الْبَحْرِ meaning رَوَيْنَ أَحْسَنَ, or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes Two.]

بَا

بَا and بَا: see the letter ب, and arts. بوأ and بَا.

بَا

R. Q. 1. بِأَبَاهُ (Lth, T, S, M, K,) and بِأَبَاهُ (Fr, M, K,) inf. n. بِأَبَاهُ (Lth, T, M) and بِأَبَاهُ (Fr, M); [as also أَبَاهُ; see art. ابو.] He said to him, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or أَنْتَ بِأَبِي (Lth, T, K,) [all meaning With my father mayest thou be ransomed! or] meaning بِأَبِي أَقْدِيكَ [I

will ransom thee with my father]; (Lth, T;) or he said to him, بِأَبِي أَنْتَ وَأُمِّي [With my father mayest thou be ransomed, and with my mother! or I will ransom thee &c.; see art. ابو.] (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAar, T:) the verb is derived from بِأَبِي. (Lth, T, M.) Hence the أَبَابُ, in an ex. cited voce أَب, in art. ابو, q. v.; (M;) or أَبَابُ; (TA in art. ابو;) or أَبَابُ. (S) in that art. — And [hence,] تَبَابُوهُ They made a show of treating him with graciousness, courtesy, or blandishment; as also عَلَيْهِ تَبَابُوهُ. (M.) —

[Hence also,] تَبَابُوهُ, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) = تَبَابُوهُ also signifies He (a child) said تَبَابُوهُ (M, K) [in some copies of the K written تَبَابُوهُ, both meaning Papa, or Father,] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that تَبَابُوهُ has been there erroneously put for تَبَابُوهُ.] — And He (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — [And hence, perhaps,] تَبَابُوهُ [or, more probably, تَبَابُوهُ, with medd, agreeably with analogy, used as an inf. n.,] The chiding of the cat, or act of chiding the cat; (AA, T, Sgh;) also termed غَسَّ. (AA, T.) = Also He hastened, made haste, or sped: and تَبَابُوهُ we hastened, &c.: (marginal note in a copy of the S:) or تَبَابُوهُ signifies he ran. (El-Umawee, T, K.)

R. Q. 2: see above, in three places.

تَبَابُوهُ and تَبَابُوهُ: see R. Q. 1, in two places.

بُؤْبُؤُ The source, origin, race, root, or stock, syn. أَصْلُ, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) whether noble or base. (AA, T.) You say, هُوَ كَرِيمُ الْبُؤْبُؤِ He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.) And فَلَانٌ فِي بُؤْبُؤِ الْكَرَمِ Such a one is of [a race] the source (أَصْلُ) of generosity, or nobleness. (S.) [In the PS, مَنْ is here put in the place of فِي: but فِي is often used in phrases of the same kind and meaning as that above, in the sense of مِنْ.] IKh cites from Jereer,

- فِي بُؤْبُؤِ الْمَجْدِ وَبُحْبُوحِ الْكَرَمِ

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but Abou-'Alce El-Kálce quotes the words thus;

- فِي ضُفْضِي الْمَجْدِ وَبُؤْبُؤِ الْكَرَمِ

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤْبُؤُ is a dial. var. of بُؤْبُؤُ in the sense here given. (TA.) — The middle of a thing; (K;) [and app. the heart, or very heart, thereof; the middle as being the best part of a thing;] like بُحْبُوحُ. (TA.) — [Hence, perhaps,]