

says of a well. (T.) And **مَا فِي الْبَيْرِ بَالُولٌ** There is not any water in the well. (K.)—And **Anything with which one moistens the fauces, of water or of milk:** (S, M, K:) such is said to be its meaning. (M, K.)—And hence the saying, **انْضَحُوا الرَّجْمَ بِلَالِيهَا**, i. e. **صَلُّوْهَا بِصَلَّتِيهَا** [Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require: see **رَحْمَةُ**; and see also **بَلَالٍ**]. (S.)

بَلُولٌ: see two exs. voce **بَلَّل**.

بَلِيلٌ: see **بَلَّل**.

بَلَانَةٌ: see an ex. voce **بَلَّل**.

بَلَانَةٌ: see **بَلَّل**, in two places.—Also The quantity with which a thing is moistened. (Har p. 107.)—And **A remain, or remainder;** (T, and Har ubi suprā); as also **عَلَانَةٌ**. (Har ubi suprā.) You say, **مَا فِيهِ بَلَانَةٌ وَلَا عَلَانَةٌ** There is not in it anything remaining. (T, and Har ubi suprā.)

بَلُونَةٌ: see two exs. voce **بَلَّل**:—and see an ex. voce **بَلَّلَةٌ**.

بَلِيَّةٌ: see **بَلَّل**.—Also **Wheat boiled in water,** [in the present day, with clarified butter, and honey,] and eaten. (TA.)—And i. q. **صِحَّةٌ** [Health, or soundness, &c.]. (TA.)

بَلَى: see **بَلَّ**.

بَلَّانٌ **A hot bath:** (K:) the **ل** and **ن** are augmentative: for the hot bath is thus called because he who enters it is moistened by its water or by his sweat: (TA:) pl. **بَلَلَانَاتٌ**, (K,) occurring in a trad., and said by IATH to be originally **بَلَلَانَاتٌ**. (TA in art. **بَلَن**; in which, as well as in the present art., it is mentioned in the K.)—It is now applied to **A man who serves [the bathers, by washing them &c.] in the hot bath:** [fem. with **ة**:] but this is a vulgar application of the word. (TA.)

بَلَّانٌ: see 1.

بَلْبَلٌ [The nightingale: and a certain melodious bird resembling the nightingale: both, in the present day, vulgarly called **بَلْبَل**:] the **عَنْدَلِب** [q. v.]: and the **كُعَيْت** [q. v.]: (T:) a certain bird, (S, M, K,) well known, (K,) of beautiful voice, that frequents the **Haram** [or Sacred Territory of Mekkeh], and is called by the people of **El-Hijáz** the **نُغْر** [q. v.]. (M.)—A man light, or active: (S:) or clever, well-mannered, or elegant, and light, or active: (T:) or a man (M) light, or active, in journeying, and very helpful; (M, K;) and so **بَلْبَلٌ**, (M,) or **بَلْبَلِيٌّ**: (K:) or, accord. to Th, a boy light, or active, in journeying: (M:) and a man light, or active, in that which he sets about; (TA:) as also **بَلْبَلٌ**; (K;) or this last signifies a man active in intellect, to whom nothing is unapparent: (T:) pl. of the first, (S,) and of the last, (K,) **بَلْبَلٌ**. (S, K.)—**A certain fish, of the size of the hand.** (Ibn-'Abbád, K.)—**The spout (قَنَآة) of a mug (كُوز), that pours forth the water.** (M, K.)

بَلْبَلَةٌ inf. n. of **بَلْبَلٌ** [q. v.]. (M, K.)—**A state of confusion, or mixture, of tongues, or languages.** (M, K.) In the copies of the K, **الْبَلْبَلَةُ** is here erroneously put for **الْبَلْبَلَةُ**. (TA.)—Also, and **بَلْبَلٌ**, The vain, or unprofitable, or evil, suggestion of anxieties in the bosom: (T:) or anxiety, and vain, or unprofitable, or evil, suggestion of the mind: (S:) or intense anxiety, and vain, or unprofitable, or evil, suggestions or thoughts; (M, K;) as also **بَلْبَلٌ**, (so in the M, accord. to the TT,) or **بَلْبَلٌ**: (so in copies of the K:) this last [however] is pl. of **بَلْبَلٌ**; (T;) which also signifies vehement distress in the bosom; (M, K;) and so does **بَلْبَلَةٌ**: (IJ, M:) or **بَلْبَلٌ** signifies anxiety and grief: and, as also **بَلْبَلَةٌ**, a motion, or commotion, in the heart, arising from grief or love. (Har p. 94.)

بَلْبَلَةٌ **A mug (كُوز) having a spout (بَلْبَلٌ) by the side of its head,** (M, K, TA,) from which the water pours forth: (TA:) or a ewer, as long as it contains wine. (Kull p. 102.)

بَلْبَلِيٌّ: see **بَلْبَلٌ**.

بَلْبَلٌ: see **بَلْبَلَةٌ**, in three places.—Also **A putting people in motion; and rousing, or exciting, them:** a subst. from R. Q. 1. (M, K.)

بَلْبَلَةٌ: } see **بَلْبَلَةٌ**.
بَلْبَلٌ: }

بَلْبَلٌ: see **بَلْبَلٌ**, in two places:—and see **بَلْبَلَةٌ**.

بَلَّةٌ [properly **A thing that moistens.**—And hence,] **† Bounty, or liberality; or a gift;** as also **بَلَالٌ**: (T, S, TA:) and both these words, good, or benefit: (T, S, M, TA:) so in a phrase mentioned above; see 1: (T, S, K:) the latter word is changed in form from the former. (T.) [See also **بَلَالٍ** above.]

بَلَالٌ: see **بَلَالٌ**.

أَبْلٌ **More, and most, moist:** fem. **بَلَّةٌ**: and pl. **بَلَلٌ**. Hence, **الْجَنُوبُ أَبْلُ الرِّيحِ** The south is the most moist of the winds. (S.)—[Hence, also,] **مَا شَيْءٌ أَبْلُ لِلْجَسْمِ مِنَ التَّهْنِ** Nothing is more healthful and suitable to the body than sport. (TA.)—And **بَلَّةٌ** **A smooth stone or rock.** (S.)—And **أَبْلٌ**, applied to a man, (T, S, &c.,) **Violent, or vehement, in contention, altercation, or dispute;** (T, M, K;) as also **بَلٌّ**: (K:) or (M) one who has no sense of shame: (M, K:) or (TA) one who resists, or withstands, (K, TA,) and overcomes: (TA:) or (M) very mean, (M, K,) from whom that which he possesses cannot be obtained, (Ks, T, S, M, K,) by reason of his meanness; (Ks, T, S;) and so **بَلَّةٌ** applied to a woman: (Ks, S;) or mean, (TA,) much given to the deferring of payment to his creditors, (IAar, M, K,) much given to swearing (T, S, K,) and to wronging, (S, K,) withholding the rightful property of others; (TA;) as also **بَلٌّ** [q. v.]: (IAar, M, [but referring only to what is given above on the authority of the former,] K, [refer-

ring to the same and to what follows except the addition in the TA,] and TA:) or, (S, M,) accord. to AO, (S,) i. q. **فَاجِرٌ** [i. e. vicious, immoral, unrighteous, &c.]: (S, M, K:) fem. **بَلَّةٌ**: (M, K:) and pl. **بَلَلٌ**: (K:) or it signifies one who pursues his course at random, not caring for what he meets. (Ham p. 383.)

مِبْلٌ One whose aiding thee to accomplish thy desire wearies thee. (A'Obeid, T, K, TA. [In the CK, for **مَا تُرِيدُ** عَلَى مَا يُتَابَعُكَ عَلَى مَا تُرِيدُ, we find **مَنْ يُعِينُكَ عَلَى مَا تُرِيدُ**])

خَصْرٌ مِبْلٌ **A constant, firm, or steady, adversary in a contention, dispute, or litigation.** (M, K.)

بلج

1. **بَلَجٌ**, aor. **بَلَجَ**, (Ish, TA,) inf. n. **بَلَجٌ**, (S, K, TA,) **He (a man) had a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined;** (Ish, TA;) **he had a clear space between the eyebrows;** (S, K, TA;) **he had a wide space, or a space clear of hair, between the eyebrows.** (TA.)—[Hence, **He (a man) was, or became, bright in countenance: or fair, beautiful, and wide in countenance: or † open and pleasant, or cheerful, in countenance: or † liberal with acts of beneficence: or † generous, beneficent, and open and pleasant, or cheerful, in countenance:** see the part. n. **أَبْلَجٌ**, below.]—And [hence,] aor. as above, (K,) and so the inf. n., (TA,) **† He (a man, TA) was, or became, joyful, glad, or happy.** (K, TA.) You say, **بَلَجَ بِالشَّيْءِ** **† He rejoiced at the thing; or was rejoiced by it;** as also **بَلَجَ**. (Aq, TA.) And **بَلَجَ بِهِ** **† The bosom became dilated with joy thereat.** (A.) And **بَلَجَ بَعْدَ مَا حَرَجَ** **† [It (the bosom) became dilated with joy after it had been contracted with grief].** (TA.)—[And hence,] aor. and inf. n. as above; (M, K;) and **بَلَجَ**, (S, A, M, K,) aor. **بَلَجَ**, inf. n. **بَلُوجٌ**; (S, M, K;) and **بَلَجَ**, (S, K,) or **أَبْلَجَ**; (so in copies of the A and M, K;) and **بَلَجَ**; (S, A, K;) and **أَبْلَجَ**; (M, K;) **† It (the dawn, or daybreak,) shone, was bright, or shone brightly.** (S, A, M, K.) And **أَبْلَجَتِ الشَّمْسُ** **† The sun shone, was bright, or shone brightly.** (TA.) And **أَبْلَجَ الشَّيْءُ** **† The thing shone, was bright, or shone brightly.** (TA.)—And hence, (M, K,) **بَلَجٌ**, and **أَبْلَجٌ**; (M, K;) or **أَبْلَجَ**; (A, TA;) **† The truth became apparent, (A, M, K, TA,) manifest, evident, or clear.** (A, M, K.) And **أَبْلَجَ**, inf. n. **أَبْلَجَ**, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written **أَبْلَجَ** [inf. n. of **أَبْلَجَ**], and the verb is written **أَبْلَجَ** in a copy of the S: accord. to the CK, the inf. n. is **أَبْلَجَ** [of which the verb is **أَبْلَجَ**]: said of anything, (S, TA,) signifies **† It was, or became, apparent, manifest, evident, or clear.** (S, K,