

says of a well. (T.) And **مَا فِي الْبُيْرِ بِأُولٍ** *There is not any water in the well.* (K.)—And *Anything with which one moistens the fauces, of water or of milk:* (S, Mḡb, K:) such is said to be its meaning. (Mḡb.)—And hence the saying, **انْضَحُوا الرَّحِمَ بِبِلَالِهَا**, 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 **بَلِّ رَحِمَهُ**; and see also **بَلَالٍ**.] (S.)

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

بَلِيْلٍ: see **بَلَّل**.

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

بَلَالَةٌ: 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 **عَلَالَةٌ**. (Har ubi suprā.) You say, **مَا فِيْهِ بَلَالَةٌ وَلَا عِلَالَةٌ** *There is not in it anything remaining.* (T, and Har ubi suprā.)

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

بَلِيْلَةٌ: 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.)

بَلِيٌّ: see **بَلَّةٌ**.

بَلَانٌ *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. **بَلَانَاتٌ**, (K,) occurring in a trad., and said by IAth to be originally **بَلَلَاتٌ**. (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.)

بَلَانٌ: see 1.

بَلِيْلٌ [The nightingale: and a certain melodious bird resembling the nightingale: both, in the present day, vulgarly called **بَلِيْلٍ**:] the **عَنْدَلِيْب** [q. v.]: and the **كُعَيْبَت** [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 **نَعْر** [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 **بَلَابِلٌ**, (M,) or **بَلِيْلِيٌّ**: (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 **بَلَابِلٌ**; (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,) **بَلَابِلٌ**. (S, K.)—A certain fish, of the size of the hand. (Ibn-'Abbád, K.)—The spout (قَنَاة) of a mug (كُوْز), 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 **بَلْبَالٌ**, *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 **بَلَابِلٌ**, (so in the M, accord. to the TT,) or **بَلَابِلٌ**: (so in copies of the K:) this last [however] is pl. of **بَلْبَالٌ**; (T;) which also signifies *vehement distress in the bosom;* (M, K;) and so does **بَلْبَالَةٌ**: (I, J, M:) or **بَلْبَالٌ** 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 (كُوْز) 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**.

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

بَلْبَالَةٌ } see **بَلْبَلَةٌ**.
بَلَابِلٌ }

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

بَلَّةٌ [properly *A thing that moistens.*—And hence,] **بَلَّةٌ** *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**.

بَلَالٌ *More, and most, moist:* fem. **بَلَالَةٌ**: and pl. **بَلَالٌ**. Hence, **الْجَنُوْبُ أَبَلُّ الرِّيَاحِ** *The south is the most moist of the winds.* (S.)—[Hence, also,] **مَا شَيْءٌ أَبَلُّ لِلْجَسْمِ مِنَ التَّوْبِ** *Nothing is more healthful and suitable to the body than sport.* (TA.)—And **صَفَاةٌ بَلَالَةٌ** *A smooth stone or rock.* (S.)—And **أَبَلٌّ**, 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 **بَلَالَةٌ** 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. **بَلَالَةٌ**: (M, K:) and pl. **بَلَالٌ**: (K:) or it signifies *one who pursues his course at random, not caring for what he meets.* (Ham p. 383.)

مُبَلِّ *One whose aiding thee to accomplish thy desire wearies thee.* (A'Obeyd, T, K, TA. [In the CK, for **مَا تُرِيدُ** عَلَى مَا يُتَابِعُكَ عَلَى مَا تُرِيدُ أَي يُتَابِعُكَ عَلَى مَا تُرِيدُ])

مُخَصَّرٌ مَبَلِّ *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,) **بَلَجَ** *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**. (As, TA.) And **بَلَجَ** **بِهِ** **الصدرُ قَرَحًا** *The bosom became dilated with joy thereat.* (A.) And **بَلَجَ** **بَعْدَ مَا حَزَجَ** [It (the bosom) became dilated with joy after it had been contracted with grief]. (TA.)—[And hence,] aor. and inf. n. as above; (Mḡb;) and **بَلَجَ**, (S, A, Mḡb, K,) aor. **بَلَجَ**, inf. n. **بَلُوجٌ**; (S, Mḡb;) and **أَبْلَجَ**, (S, K,) or **أَبْلَجَ**; (so in copies of the A and Mḡb;) and **أَبْلَجَ**; (S, A, K;) and **أَبْلَجَ**; (Mḡb, K;) **أَبْلَجَ** (the dawn, or daybreak,) *shone, was bright, or shone brightly.* (S, A, Mḡb, 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, (Mḡb,) **أَبْلَجَ الحَقُّ** and **أَبْلَجَ**; (Mḡb;) or **أَبْلَجَ**; (A, TA;) **أَبْلَجَ** *The truth became apparent, (A, Mḡb, TA,) manifest, evident, or clear.* (A, Mḡb.) And **أَبْلَجَ**, inf. n. **أَبْلِجَانٌ**, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written **أَبْلِجَانٌ** [inf. n. of **أَبْلَجَ**], and the verb is written **أَبْلَجَ** in a copy of the S: accord. to the CK, the inf. n. is **أَبْلِجَانٌ** [of which the verb is **أَبْلِجَانٌ**]: said of anything, (S, TA,) signifies **It was, or became, apparent, manifest, evident, or clear.** (S, K,