

word is foreign: (M:) [in Persian *بنج*:] Az says that it is not Arabic. (TA.)

بنج i. q. *بنج*, q. v. (K.)

بن

1: see 4.

2. *بن*, (K,) inf. n. *تَبَّنَ*, (TA,) *He tied a sheep, or goat, in order to fatten it*: (K:) from *بَنَ بِالْمَكَانِ*. (TA.)

4. *ابن بالمكان*, (T, S, M, M<sub>sb</sub>, K,) inf. n. *بَنَانٌ*; (Lth, T;) and *بَنَ بِهِ*, aor. *يَبِّنُ*, (M, K,) inf. n. *بَنٌ*; (M, TA;) but A<sub>s</sub> allows only the former verb; (M, TA;) *He remained, continued, stayed, dwelt, or abode, in the place*; (T, S, M, M<sub>sb</sub>, K;) *he kept, or clave, to the place*. (Lth, T, TA.) Accord. to Z, it is a tropical meaning, from the *بَنَّة* [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) — And *أَبْنَتِ السَّحَابَةُ* + *The cloud remained, or continued raining*, (M, TA,) *some days*, (TA,) *and kept its place*. (M.)

5. *تَبَّنَ* *He acted, or proceeded, deliberately, not hastily*. (T, TA.) An Arab of the desert said to Shureyh, on his desiring to pronounce judgment against him hastily, *تَبَّنَ*, meaning *Act thou deliberately, not hastily*. (T.)

*بَن* is a dial. var. of *بَل*, (M, K,) and so is *بَن* of *بَل*; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, *بَنَ وَاللَّهِ لَا آتِيكَ* [Nay, by God, I will not come to thee]: Fr says that it is of the dial. of Benoo-Sa'ad and Kelb; and that he had heard the Báhilees say, *لَا بَنَ*, meaning *بَل* [or *بَل*]: but IJ says, I do not trace up *بَن* [to any authority] as being an independent word of a particular dialect. (TA.) — *بَن* and *بِن* and *بِن*, for *أَبْن* &c.: see art. *بِنِي*.

*بَن* [Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;] expl. in the K as *شَيْءٌ يَتَّخَذُ كَالْمُرِّي* [a certain thing that is taken like the condiment termed *مُرِّي*, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'anee says, *هُوَ شَيْءٌ فِي الْكَوَامِيخِ* [app. meaning it is a thing reckoned among what are termed *كواميخ*, pl. of *كَامَخ*, which signifies the same as *مُرِّي*, for it seems that *فِي* is here used in the sense of *مِنْ*, or it may be a mistranscription for *مِنْ*]; the physician Dáwood says, it is the produce of certain trees in El-Yemen; the berries thereof are put into the earth in آذار [the Syrian month corresponding to March, O. S.], and it increases, and is gathered in أَيْب [the Coptic month commencing on the 25th of June, O. S.; the 7th of July, N. S.]; it grows to the height of about three cubits, on a stem of the thickness of the thumb, and has a white flower, which is succeeded by a berry like the hazel-nut; sometimes it is cut like beans; and sometimes, when it is divested of its covering, it divides into two halves: it has been proved to

be good for alleviating humidities, and cough, and phlegm, and defluxions, and for opening obstructions, and causing a flow of the urine: when roasted, [and pounded or ground,] and well cooked, [i. e. boiled in water,] it is now commonly known by the name of *قَهْوَة*. (TA.) [Golius, I think, has misunderstood the explanation of this word in the K: after having given that explanation, and rendered it by "res quæ sumitur instar *المرري* *Murriji*," he adds, "Pers. *ابكامه* *Abcâma* dictæ: hæc sorbitio est rei ex hordeo et frumento paratæ multa cura et arte, quam Malajesa et Halimæus describunt." He then mentions the signification of coffee-berries as a second and distinct meaning.]

*بَن* A place having a fetid odour. (Fr, T, K.) — It also signifies *طَرِقٌ مِنَ الشَّحْمِ* (T, K) and *السَّمِنِ* (K, TA: in the CK *السَّمِنِ*:) [said in the TA to mean *قُوَّةٌ مِنْهَا*, i. e. *Strength arising from fat and from fatness*: but I think that *السَّمِنِ* has been added in the K in consequence of a misunderstanding, and that the meaning is a layer of fat; this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of *طَرِقٌ*, as *طَرِيقَةٌ* and *طَرِيقٌ* &c.] One says (T, K) of a beast (*دَابَّةٌ*) when it has become fat, (T,) *رَكِبَهَا بَنٌ* and *طَرِقٌ عَلَى بَنٍ* (T, K\*) and *طَرِقٌ عَلَى طَرِيقٍ* (T) [clearly I think, meaning *Layer upon layer, of fat, has accumulated upon it*.]

*بَنَّةٌ* A sweet, or pleasant, odour; (A<sub>s</sub>, AA, T, S, M, K;) such as that of the apple (T, M) and the like, (M,) or the quince: (T:) Sb says that it is a name for a sweet, or pleasant, odour, like *خَمِطَةٌ*: (M, TA:) and an unpleasant odour; (A<sub>s</sub>, T, S;) a fetid odour; (M, K;) whence *بَنَّةُ الْغَزَلِ* [the odour of the yarn] occurring in a saying of 'Alee, respecting a weaver; (M;) which shows that A'Obeyd erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to *بَنَانَةٌ*: (TA:) the odour of sheep, or goats, (S, M,) or of camels or cattle; (Z, TA;) and of the dung of gazelles; (S, K;) and of the lodging-places of sheep or goats and of oxen or bulls or cows and of gazelles: (T, M:) and sometimes the lodging-places themselves, of sheep or goats: (M, TA:) pl. (in all the senses, M) *بَنَانٌ*. (T, S, M, K.)

*بَنِي* A seller of *بَن* [or coffee-berries]. (TA.) — Also, [vulgarly pronounced *بِنِي*,] A species of fish; (K;) [the *cyprinus Bynni* of Forskål; described by him in his Descr. Anim. p. 71;] it is white, and is the best kind [of fish], and abundant in the Nile. (TA.)

*بَنَانٌ* The fingers; syn. *أَصَابِعٌ*: (M, M<sub>sb</sub>, K:) but whether it means peculiarly the اصابع of the hand, or those of the foot also, [i. e. the toes,] is disputed: (TA:) or the ends, or extremities, thereof: (S, M, M<sub>sb</sub>, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from *أَبْنٌ بِالْمَكَانِ*: (M<sub>sb</sub>;) mentioned in the Kur viii. 12 because therewith one fights, and defends himself:

(Er-Rághib, TA:) or it there signifies all the limbs, or members, of the body: (Aboo-Is-hák, M:) or the fingers, or toes, and any other parts of all the limbs, or members: (Zj, TA:) or it means in the Kur the شَوَى; (Lth, T, TA;) so in lxxv. 4; (M;) i. e. the arms or hands and the legs or feet: (Lth, T, TA:) accord. to El-Fárisee the meaning of the words in the Kur lxxv. 4 is, we are able to make their extremities like those of the camel, so that they should not profit by them in handicraft: (M, TA:) the n. un. is with *ة*; (Lth, T, S, M, K;) meaning, accord. to Lth, a single *إِصْبَعٌ* [i. e. finger, or toe]; or, accord. to AHeyth, the whole اصبع; or, as some say, the highest عَقْدَةٌ [or joint] of the اصبع: (T:) the pl. of pauc. is *بَنَانَاتٌ*; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz,

خَمْسَ بَنَانٍ قَانِي الْأَطْفَارِ

[Five fingers, or ends of fingers, intensely red from the dye of *hinnà* in the nails], meaning *بَنَانٌ مُخَضَّبٌ*: and one says, *خَمْسًا مِنَ الْبَنَانِ* [Fingers, or ends of fingers, dyed, or much dyed, with *hinnà*]; for every pl. [or rather coll. gen. n.] between which and its sing., or n. un., there is no difference but *ة* [added in the latter] may be treated as sing. and masc. (S.) Lth cites as an ex. of the n. un.,

لَا هَرَّ أَكْرَمَتِ بَنِي كِنَانَهُ • لَيْسَ لِحِي فَوْقَهُمْ بَنَانَةٌ •  
meaning [O God, Thou hast honoured the sons of Kináneh: there belongs not to any tribe] excellence of the measure of a finger above them. (T, TA.)

*بَنِينٌ* Deliberate and intelligent: (AA, T, K:) from *بَنَ بِالْمَكَانِ*. (TA.)

*بَنَانَةٌ* n. un. of *بَنَانٌ*. (Lth, T, S, M, K.) — See also what next follows.

*بَنَانَةٌ*: see *بَنَّةٌ*. — Also A meadow, or verdant tract of land somewhat watery, (AA, T, M, K,) producing herbage, (M, K,) and adorned with flowers; (TA;) and so *بَنَانَةٌ*. (M.)

*بَنِينٌ* Remaining, continuing, staying, dwelling, or abiding, in a place. (T, TA.) Applied to a mixture of urine and dung (عَبَسٌ) upon the tail [of a camel &c.], it may mean *Cleaving*, and *sticking*: or it may be from *بَنَّةٌ* signifying "a fetid odour" [so as to mean *having a fetid odour*]: thus, in this case, it may be either a part. n. or a possessive epithet. (M, TA.) It signifies also *Having the odour of the dung of gazelles*; applied to a covert, or hiding-place, of those animals, among trees. (S, K.)\*

بنج

2. *تَبَّنَجَهُ*, inf. n. *تَبَّنَجٌ*, [He dosed him, or stupefied him, with *بنج*, q. v.]; he gave him *بنج* to eat. (K.) [See the act. part. n. below.]

*بَنَجٌ* [*Hyoscyamus*, or *henbane*;] an arabicized word, [said to be] from [the Persian] *بَنَك*; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] a certain plant, (Mgh,