

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

بهر i. q. *بهر*, q. v. (K.)

بن

1: see 4.

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

4. *ابْنُ بِالْمَكَانِ* (T, S, M, Mṣb, K,) inf. n. *ابْنَانٌ*; (Lth, T;) and *بَنَ بِهِ* (M, K,) inf. n. *بَنَانٌ*; (M, TA;) but Aṣ allows only the former verb; (M, TA;) *He remained, continued, stayed, dwelt, or abode, in the place;* (T, S, M, Mṣb, 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 *أَبْتَّتِ السَّحَابَةُ* + *The cloud remained, or continued raining,* (M, TA,) *some days,* (TA,) *and kept its place.* (M.)

5. *تَبَنَ* *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, *تَبْتَنُ*, meaning *Act thou deliberately, not hastily.* (T.)

بَن is a dial. var. of *بَل*, (M, K,) and so is *بَنَ* 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-Saad and Kelb; and that he had heard the Bāhilees say, *لَا بَنَ*, meaning *بَل* [or *بَلْ*]; but IJ says, I do not trace up *بَن* [to any authority] as being an independent word of a particular dialect. (TA.) — [بن and بن and بن, for ابن &c.: see art. بنى.]

بَن [Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;] expl. in the K as *يَتَّخَذُ كَالْمُرِّي* شَيْءٌ [a certain thing that is taken like the condiment termed مرّي, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'ānee says, *هُوَ شَيْءٌ فِي الْكَوَامِيخِ* [app. meaning it is a thing reckoned among what are termed كواميخ, pl. of كَامِيخ, which signifies the same as مرّي, for it seems that في is here used in the sense of مِنْ, or it may be a mistranscription for مِنْ]; the physician Dāwood 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 أَيْبِب [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 قَبْوَةٌ. (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 مَرِيّي" he adds, "Pers. اَبَكَاْمَه Abcāma 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 السَّمْنِ (K, TA: in the CḲ السَّمْنِ:) [said in the TA to mean قُوَّةٌ مِنْهَا, i. e. Strength arising from fat and from fatness: but I think that السَّمْنِ 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 and طَرِيقٌ &c.] One says (T, K) of a beast (دَابَّةٌ) when it has become fat, (T,) رَكِبَهَا بَنٌ (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; (Aṣ, 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; (Aṣ, T, S;) a fetid odour; (M, K;) whence *بَنَّةُ الْغَزْلِ* [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 Forskāl; described by him in his Desc. Anim. p. 71;] it is white, and is the best kind [of fish], and abundant in the Nile. (TA.)

بَنَانٌ The fingers; syn. أَصَابِعُ: (M, Mṣb, 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, Mṣb, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from *أَبْنُ بِالْمَكَانِ* (Mṣb:) mentioned in the Kur viii. 12 because therewith one fights, and defends himself:

(Er-Rāghib, TA:) or it there signifies all the limbs, or members, of the body: (Abou-Is-hāq, 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-Fārisee 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 إصبع [i. e. finger, or toe]; or, accord. to AHeith, 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 rājiz,

خَمْسَ بَنَانٍ قَانِي الْأَطْفَارِ

[Five fingers, or ends of fingers, intensely red from the dye of hinnā in the nails], meaning *بَنَانٌ مُخَضَّبٌ*: and one says, *خَمْسًا مِنَ الْبَنَانِ* [Fingers, or ends of fingers, dyed, or much dyed, with hinnā]; 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 هُمْ أَكْرَمَتُ بَنِي كِنَانَهُ • لَيْسَ لِحَيِّ فَوْقَهُمْ بَنَانَهُ •

meaning [O God, Thou hast honoured the sons of Kināneh: 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 (عَبْسٌ) 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. *بَنَجَهُ*, inf. n. *تَبْنِجٌ*, [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] *بَنْدُ*; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] a certain plant, (Mgh,