that takes long, or wide, steps, (K.) in running, or that runs far. (K. accord. to different copies.) [Golius, who writes the word ُبَنًوُبَنَلً، says among its significations that of A locust that ُبَنًوُبَنَلًوراقي trades on, as from the K.; in a copy of which he probably found جَرَّٰا ُبَنًوُبَنَلً, written by mistake for جَرَّٰا ُبَنًوُبَنَلً—It is also used as an epithet meaning Long, in the saying of Kuss.

i.e. [A palm-tree bearing fruit, by the side of] a

long tract depressed in the middle, with elevated

borders, containing water. (TA.) Also Clounds.

(K.) And ﷺ is the name of A certain

idol. (O.)

1. ﷺ, aor. ُوُبَنَلً, inf. n. ُوُبَنَلً, He packed up goods, or utensils; put them one upon another:

(TA.) You say, ﷺ ُوُبَنَلً ُوُبَنَلً, I packed the thing in the repository, as: above: and some also allow ﷺ with tashkeed and ﷺ which is commonly used in the present day:

(Mb.) [and ﷺ also, inf. n. ُوُبَنَلً] or ﷺ, (S., O., K.) aor. as above, (K.) and so the inf. n.; (S., O.) and ﷺ, inf. n. and ﷺ and ﷺ, (S., O., K.) he prepared, set in order, disposed, or arranged, goods, or utensils: (S., O., K.) and each, (Mb.) or the latter, (S., O.) and ﷺ, with tashkeed and ﷺ, (M.) [agreeably with the authority of You, for] You used to say ﷺ ُوُبَنَلً ُوُبَنَلً, without ﷺ, (S., O.) he fitted out with the requisite epigaye ُوُبَنَلً, or prepared, (O.) or set in order, disposed, or arranged, (O., Mb.) or set in order, disposed, or arranged, in their places, and prepared for war or fight, (TA.) the horsemen, (S., O.) or the army. (Mb., K., TA.) And ﷺ ُوُبَنَلً, I prepared for him, evil, or mischief. (TA.) ﷺ, (AZ, S., O., K.) aor. as above, (TA.) and so the inf. n., (AZ, S., O., K.) also signifies He made, (K.) or prepared and made, (AZ, S., O., K.) and so ﷺ, perfumed; (AZ, S., O., K.) and so ﷺ, inf. n. and ﷺ and ﷺ and ﷺ. (TA.) And accord. to an explanation of the inf. n. in the KL, it seems that ﷺ signifies He excited a good, or pleasant, colour; as rendered by Golius: but this I think doubtful.]

ٌوُبَنَلً ُوُبَنَلً: (TA.) namely, the affair. (T., TA.) in the Kur [xxv. last verse], is said by Mujahid to mean What will my Lord do with you? but see another explanation of this in what follows. (TA.)

And it signifies also I do not care for, mind, heed, or regard, him: (S., O., Mb., K.) or I do not receive with approbation anything from him, nor anything of his discourse: (Aboo-Admán, TA.) or, accord. to Aboo-Is-hák [i.e. Z], I do not hold him to be of any worth or worth; do not esteem him: and he says that ﷺ of which an explanation has been given above, means What weight have ye in the estimation of my Lord? (TA.) One says also, ﷺ ُوُبَنَلً، (TA.) meaning I did not reckon him as anything; or did not esteem him at all. (Aboo-Abdi-Rahmán, TA.) And ﷺ ُوُبَنَلً, (Mb.) I did not care for, mind, heed, or regard, him: (T., TA.) or so be to him. (Mb.) And God has received with approbation everything from him. (Aboo-Admán, TA.) And ﷺ ُوُبَنَلً, (O., TA.) He thought it, or opined it, and held it, or took it as to a tenet. (O., TA.) It is also used as an epithet meaning Long, in the saying of Kuss.

2: see 1, former half, in two places.

8. ﷺ is syn. with ﷺ and ﷺ: (S., K., TA.) one says, of a woman, [or which signifies] (TA.) alone, as indicated in the S and K, meaning She stuffed her vulva with the ol., (O., S., K., TA.) and so ﷺ, (O., K., TA.) He made, or prepared, pl. as above: and accord. to the authority of You, (O., S., K., TA.) says also that ﷺ signifies the same; (TA;) or so ﷺ, (O., TA.) [in art. K.; and in the present also:] so too does ﷺ, (K., K., K., K., K., K., K.) accord. to some. (TA.)

ٌوُبَنَلً: (S., K., TA.) A load, or burden, (S., O., Mb., K., TA.) of goods, or merchandise, &c.; (TA.) or such as a debt, or some other responsibility that one takes upon himself: (L, TA.) a weight, (Mb., K., TA.) of debt, ُوُبَنَلً, of the people, or party. (M.) And ﷺ and ﷺ, (O., S., O., K.) i.e. [I bore] the weights, or burdens, of debt, ُوُبَنَلً, of mixed, perfume; (AZ, S., O., K.) and so ﷺ, (O., S., O., K.) also signifies He made, (K.) or prepared and made, (AZ, S., O., K.) and perfumed,; (AZ, S., O., K.) and so ﷺ, inf. n. and ﷺ and ﷺ and ﷺ. (TA.) And accord. to an explanation of the inf. n. in the KL, it seems that ﷺ signifies He excited a good, or pleasant, colour; as rendered by Golius: but this I think doubtful.]

ٌوُبَنَلً: (S., O., K.) of goods [ُوُبَنَلً]: each of which are termed ُوُبَنَلٌ: pl. as above. (S., O.) And hence ُوُبَنَلً: (Mb., K., K., K., K., K., K., K., K., K.) pl. as above. (O., S., K.) You say, (M.) ﷺ ُوُبَنَلٌ ُوُبَنَلٌ, He played, or sported, [or amused himself] with him, or it; (T., TA.) and ﷺ ُوُبَنَلٌ ُوُبَنَلٌ [which signifies the same]. (Ham p. 710.) And ﷺ ُوُبَنَلٌ ُوُبَنَلٌ, Fortune made sport with him; a phrase alluding to the mutability of fortune. (M.) And ﷺ ُوُبَنَلٌ ُوُبَنَلٌ, occurring in a trad., means ﷺ moved his hands, or arms, in his sleep, like him who is pushing away or taking, or giving, or receiving. (TA.)

4: see 1, second sentence.

5: see 1, last sentence but two.

ٌوُبَنَلً: (S., O., TA.) Play, or sport, (S., O., TA.) in which is no profit to be reckoned, or of which no account is to be made. (TA.) [See also ُوُبَنَلً, of which it is the inf. n.]

ٌوُبَنَلً: (S., O.) and ُوُبَنَلً, (S., O., TA.) a single act of ُوُبَنَلٌ ُوُبَنَلٌ [or play, sport, &c.]. (S., O.)