

prefixed to the denotative of state of which the governing word is made negative; as in

فَمَا رَجَعْتَ بِخَائِبَةٍ رِكَابٌ

حَكِيمُ بْنُ الْمَسِيْبِ مُنْتَهَاهَا

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was *Jaakeem the son of El-Museiyab*]; and in

فَمَا أَنْبَعْتَ بِمَزْرُودٍ وَلَا وَكَلٍ

[And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Málik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةٍ خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصٍ مَزْرُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the مزرود himself, after the manner of the saying, رَأَيْتُ مَنْعًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقَيْتُ مَنْعًا أَسَدًا, or بَحْرًا, [or رَأَيْتُ مَنْعًا أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٍ and عَيْنٍ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as meaning *Shall themselves wait* (K̄ur ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نَ, or implied in the verb,] when corroborated by نَفْسٍ, should properly be corroborated first by the separate [pronoun], as in قَمْتُمْ أَنْتُمْ أَنْفُسَكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, *shall wait to see what may take place with themselves*:] بِأَنْفُسِهِنَّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the men. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

فَأَصْبَحْنَا لَا يَسْأَلُهُ عَنْ أَبِيهِ

[And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying,

يَضْحَكُنَّ عَنْ كَالْبَرِّدِ الْمُنْهَمَةِ

but in this instance, كَ is generally held to be a noun, syn. with مَثَلٌ. (The Lubáb, TA.) — Sometimes it is understood; as in اللَّهُ لَا فَعْلَنَ [i. e. اللَّهُ لَا فَعْلَنَ and اللَّهُ لَا فَعْلَنَ] By God, I will assuredly do such a thing; in the latter as well as the former, for a noun is often put in the accus.

case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for *بخير* In a good state], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — [It occurs also in several elliptical phrases; one of which (فِيهَا وَنَعِمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Moḥammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad., Moḥammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ صَاحِبُ الْأَمْرِ لَعَلَّكَ بِذَلِكَ, meaning [May-be thou art the doer of that thing]. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكَ, meaning مَنْ صَاحِبُكَ [Who was thine accomplice?]: (T:) or مَنْ الْفَاعِلُ بِكَ [Who was the agent with thee?]. (TA.) أَنَا بِكَ, occurring in a form of prayer, means I seek, or take, refuge in Thee; or by thy right disposal and facilitation I worship; and to Thee, not to any other, I humble myself. (Mgh in art. بوا.) One says also, مَنْ لِي بِكَذَا, meaning Who will be responsible, answerable, amenable, or surety, to me for such a thing? (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّي أَبْصُرُ بِكَ, meaning كَأَنِّي بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning Thou art so near to him that it is as though thou savest him: or it is as though thou wert with him: i. e. thou art almost in his presence.] — The Baḡrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in أَحْسَنَ رَوَيْنَ بِمَاءِ الْبَحْرِ بِى meaning لَطْفَ بِى; or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes *Two*.]

با

بَا and بَاءَ: see the letter ب, and arts. بوا and بى.

بأ

R. Q. 1. بِأَبَاهُ, (Lth, T, S, M, K,) and بِأَبِي بِهِ, (Fr, M, K,) inf. n. بِأَبَاهُ (Lth, T, M) and بِأَبِي; (Fr, M;) [as also أَبَاهُ; see art. ابو]; *He said to him, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or بِأَبِي أَنْتَ, (Lth, T, K,) [all meaning With my father mayest thou be ransomed! or] meaning أَفَدِيكَ بِأَبِي [I*

will ransom thee with my father]; (Lth, T;) or *he said to him, بِأَبِي أَنْتَ وَأُمِّي [With my father mayest thou be ransomed, and with my mother! or I will ransom thee &c.; see art. ابو]; (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAqr, T:) the verb is derived from بِأَبِي. (Lth, T, M.) Hence بِأَبِي, in an ex. cited voce أَب, in art. ابو, q. v.; (M;) or الْبَيْبُ; (TA in art. ابو;) or الْبَيْبُ. (S in that art.) — And [hence,] بِأَبُوهُ *They made a show of treating him with graciousness, courtesy, or blandishment; as also عَلَيْهِ وَأَبُوهُ عَلَيْهِ. (M.) — [Hence also,] بِأَبَاهُ, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) = بِأَبَا also signifies *He (a child) said* بِأَبَا (M, K) [in some copies of the K̄ written بِأَبَا, both meaning *Papa, or Father,*] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that بِأَبَاهُ has been there erroneously put for بِأَبَا.] — And *He (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — [And hence, perhaps,] بِأَبَا, [or, more probably, بِأَبَاهُ, with medd, agreeably with analogy, used as an inf. n.,] The chiding of the cat, or act of chiding the cat; (AA, T, Sgh;) also termed غَسَّ. (AA, T.) = Also *He hastened, made haste, or sped: and* بِأَبَانَا *we hastened, &c.:* (marginal note in a copy of the S;) or بِأَبَابًا signifies *he ran.* (El-Umawee, T, K.)***

R. Q. 2: see above, in three places.

بَا and بَاءَ: see R. Q. 1, in two places.

بُؤْبُؤُ The source, origin, race, root, or stock, syn. أَصْلُ, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) *whether noble or base.* (AA, T.) You say, *هُوَ كَرِيمٌ الْبُؤْبُؤُ He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.)* And *فُلَانٌ فِي بُؤْبُؤِ الْكَرَمِ Such a one is of [a race] the source (أَصْلُ) of generosity, or nobleness. (S.)* [In the PS, مَنْ is here put in the place of فِى: but فِى is often used in phrases of the same kind and meaning as that above, in the sense of مَنْ.] IKh cites from Jereer,

فِي بُؤْبُؤِ الْمَجْدِ وَبُحْبُوحِ الْكَرَمِ

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but Aboo'Alce El-Kálee quotes the words thus;

فِي ضُضْضِ الْمَجْدِ وَبُؤْبُؤِ الْكَرَمِ

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤْبُؤُ is a dial. var. of بُؤْبُؤُ in the sense here given. (TA.) — The middle of a thing; (K;) [and app. the heart, or very heart, thereof; the middle as being the best part of a thing;] like بُحْبُوحُ. (TA.) — [Hence, perhaps,]