

‡ The quarter, tract, region, or district, of the people, or company of men: (S, K:) the heart, or midst, or main part, of the abode thereof: (S, TA:) the principal place of abode (أصل) thereof; (M, TA;) the place that comprises them; the place of their government, or regal dominion; and the seat of their دعوة [i. e. دعوة or kindred and brotherhood]: (TA:) the midst of them: (M:) or, as some say, their [kinsfolk such as are termed] أَتَاهُمُ الْعَدُوُّ فِي: (TA:) but when you say, أَتَاهُمُ الْعَدُوُّ فِي، the meaning is [the enemy came to them in] their principal place of abode (أصل)، and the place where they were congregated. (TA.) And الدار بيضة † The midst of the country or place of abode or the like: (AZ, M, TA:) the main part thereof. (TA.) And بيضة الملك i. q. حوزته † [The seat of regal power: or the heart, or principal part, of the kingdom]. (S and K in art. حوز.) — بيضة الخدر (M, A, K) † The damsel (M, K) of the خدر [or curtain &c.]: (K: [in the CK, جاريتها is erroneously put for جاريتها:] because she is kept concealed within it. (TA.) You say also, هي من بيضات الحجال † [She is of the damsels of the curtained bridal canopies]. (A, TA.) بيضة is used by a metonymy to signify † A woman, by way of likening her thereto [i. e. to an egg] in colour, and in respect of her being protected as beneath the wing. (B.) [See Kur xxxvii. 47.] — بيضة also signifies † White land, in which is no herbage; opposed to سودة: (TA:) and بيضة, with kesr, white, smooth land; (K:) thus accord. to IAr, with kesr to the ب: (Sh:) and بيضة أرض signifies smooth land, in which is no herbage; as though herbage blackened land: or untrodden land: as also بيضة. (M.) — بيضة النهار The whiteness of day: [daylight;] i. q. بيضاء; (K:) i. e. its light. (Har p. 222.) You say, أتته في بيضة النهار I came to him in the whiteness of day. (TA.) — بيضة الحر † The vehemence, or intenseness, of heat. (M.) And بيضة القيط † The most vehement, or intense, heat of summer, or of the hottest period of summer, from the [auroral] rising of الدبران to that of سهيل; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, from about the 26th of May to about the 4th of August, O. S.;] (A, TA;) as also القيط بيضاء. (A, TA.) And بيضة الصيف † The main part of the صيف [or summer]: (M, TA:) or the vehement, or intense, heat thereof. (Ham p. 250.)

بيضة: see بيضة, in the latter part of the paragraph.

بياض Whiteness; contr. of سواد; in an animal, and in a plant, and in other things; and, accord. to IAr, in water also; (M;) the colour of that which is termed أبيض: (S, M, K:) they said بياض and بياضة, (S, M, K,) like as they said منزل and منزلة: (S:) بياضة being applied to a whiteness in the eye. (M.) You say, هذا أشد هذا بياضاً من كذا [This is whiter than such a thing]: (S, K:) but not أبيض منه: (S:) the latter is

anomalous; (K:) [like أسود منه; q. v.]; but it was said by the people of El-Koofeh, (S, K,) who adduced as authority the saying of the rájiz,

- جارية في درعها الفضايف
- أبيض من أخت بني إياض

[A damsel in her ample shift, whiter than the sister of the tribe of Benoo-Ibád]: Mbr, however, says that an anomalous verse is no evidence against a rule commonly approved: and as to the saying of another,

- إذا الرجال شؤوا وأتتد أكلهم
- فانت أبيضهم سربال طباج

[When men experience dearth in winter, and their eating becomes vehement, thou art the whitest of them, or rather the white of them, in respect of cook's clothing, having little or nothing to do with entertaining them], the word in question may be considered as an epithet of the measure أفعل that is followed by من to denote excess: but it is only like the instances in the sayings هو أحسنهم وجهاً and كريمهم وحسناً، meaning أحسنهم وجهاً وأكرمهم أباً; so it is as though he said فانت مبيضهم سربالاً; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafeh, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) — بياض النهار: see 3; and see بيضة, near the end of the paragraph. — بياض is also used elliptically for بياض; and thus means † White clothing; as in the saying, فلان يلبس فلان بياض Such a one wears black and white clothing. (Mgh.) [Hence, also, it has other significations, here following.] — † Milk. (K.) See an ex., voce سواد. — † [The white of an egg.] — † That part of land wherein is no cultivation nor population and the like. (M.) — † That part of the skin upon which is no hair. (M.) — † A man's person; like سواد; syn. شخص; as in the saying, لا يزييل سوادى بياضك † My person will not separate itself from thy person. (As, A, TA.)

بيوض A hen that lays many eggs; (S, M, A, K;) as also بياضة: (M:) [but in the Mgb it is evidently used as signifying simply oviparous:] pl. (of the former, S, M*) بيوض (S, M, A, K) and بيوض (S, M, K,) the latter in the dial. of those who say رسل for رسل, the ب being with kesr in order that the ي may remain unchanged; (S, M;) but sometimes they said بوض. (M.)

بياضة: see بياض.

بانض A hen, (Az, K,) or bird, (S, Mgb) and the like, (Mgb,) laying an egg or eggs: (Az, S, Mgb, K:) without ة because the cock does not lay eggs: (Az, TA:) or it is applied also to a cock, (M, TA,) and to a crow, (M, A, TA,) [as meaning begetting an egg or eggs,] in like manner as one uses the word والد. (M, TA.)

بياض A bleacher of clothes; as a kind of rel. n.; not as a verbal epithet; for were it this, it would be مبيض. (M.) — A seller of eggs. (M.) — بيوض: see بيوض.

أبيض White; contr. of أسود; (A, K;) having whiteness: (Mgb:) fem. بيضاء: (Mgb:) pl. بيض, originally بيض (S, Mgb, K,) the damm being converted into kesr in order that the ي may remain unchanged, (S, K,) [i. e.] to suit the ي. (Mgb.) In the phrase أعطيني أبيضه, mentioned by Sb, as used by some of the Arabs, meaning بيض, [i. e. Give thou to me a white one,] is subjoined as it is in هته for هن, and the ض is doubled because the letter of declinability cannot have ة subjoined to it; wherefore the letter of declinability is the first ض, and the second is the augmentative, and for this reason it has subjoined to it the ة whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: Abou-Alee says, [app. of the ة,] that it should properly have neither fet-h nor any vowel. (M.) — Applied to a man &c., it was sometimes used to signify White in complexion: but in this sense they generally used the epithet أحمر. (IAth, TA in art. حمر.) They also said, فلانة بيضاء الوجهه and فلان أبيض الوجهه, meaning Such a man, and such a woman, is clear, in face, from freckles or the like, and unseemly blackness. (Az, TA.) And they used بيضان (S, K,) a pl. of أبيض (TA,) in the contr. of the sense of سودان (S, K,) [i. e. as signifying Whites,] applied to men: (S:) though they applied the appellation أبو البيضا to the Abyssinian: (TA in art. عور:) or to the negro: and أبو الجون to the white man. (ISk.) But accord. to Th, أبيض applied to a man signifies only † Pure; free from faults: (IAth, TA in art. حمر:) or, so applied, unsullied in honour, nobility, or estimation; (Az, K;) free from faults; and generous: and so بيضاء applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of بضة in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of White; or fair in complexion.] — An army, or a portion thereof, upon which the whiteness of the [arms or armour of] iron is apparent. (M.) — And بيضاء alone, [as a subst.,] A piece of paper [without writing]. (Har p. 311.) — الأبيض The sword: (S, A, K:) because of its whiteness: (TA:) pl. بيض. (S:) — Silver: (A, K:) because of its whiteness: like as gold is called الأحمر [because of its redness]. (TA.) — The saliva (رضاب) of the mouth. (Ham p. 348.) — A certain star in the margin of the milky way. (A, K.) — البيضاء The sun: because of its whiteness. (M.) — Waste, or uncultivated, or uninhabited, land: (K, TA: [in the CK الحراب is erroneously put for الحراب:]) opposed to السوداء: because dead lands are white; and when planted, become black and green. (TA.) See also بيضة, near the end. — Wheat: (K:) as also السهراء. (TA.) — سلت [Fresh [grain of the kind called] El-