

بَجِل [i. e. magnified, honoured, &c.]. (K.) = بَجَل, aor. ٢; and بَجَل, aor. ٢; inf. n. بَجَل and بَجُول; *He was, or became, in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life.* (K.) — And *He was, or became, joyful, glad, or happy.* (K.) = بَجَلَة *He bled him* (namely, a horse, or a camel,) *by opening the vein called الأَبَجَل*: so accord. to analogy; like وَدَجَة meaning “he bled him by opening the vein called الودج,” &c.] *لَمْ يَبْجَلْ* means *He had not been bled in the أَبَجَل.* (TA.)

2. بَجَلَة, (Msb, K,) inf. n. تَبْجِلُ, *He magnified, honoured, revered, venerated, or respected, him:* (S, Msb, K:) or *he said to him بَجَلْ*, meaning *Sufficient for thee (جَسْبُكَ) is the place [or condition or rank] which thou hast attained.* (K.)

4. ابْجَلَة *It sufficed, or contented, him.* (S, K.) — *It rejoiced him.* (TA.)

بَجَل: see بَجَل.

بَجَل is a noun (Mughnee) *syn. with حَسْبُ*: (S, Mughnee, K:\*) and is also a verbal noun *syn. with يَكْفِي*. (Mughnee, K:\*) You say بَجَلِي (S, Mughnee, K) and بَجَلِي (S, K,) meaning حَسْبِي [My sufficiency, or a thing sufficing me, i. e. sufficient for me, is such a thing]: (S, Mughnee, K:) [it is said in the Ham, p. 145, as on the authority of Akh, that they do not say بَجَلِي; but this is a mistranscription for بَجَلِي, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say بَجَلِي, meaning يَكْفِي [It suffices me, or will suffice me]; (Mughnee, K;) and بَجَلُكَ, meaning يَكْفِيكَ [It suffices thee, or will suffice thee]: (K:) or, accord. to Akh, they say بَجَلُكَ, like as they say, قَطُّكَ; but not بَجَلِي, like قَطُّنِي: (S:) or the ن in بَجَلِي is absolutely necessary accord. to him who says that بَجَلْ is a verbal noun; and accord. to him who says that this word is *syn. with حَسْبُ*, the ن is allowable. (MF.) [See, under the words قَطُّ and قُدْنِي, what is said respecting قَطُّنِي and قَطُّنِي.] In the saying of Jábir Ibn-Ra-lán Es-Simbisee,

- لَمَّا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ
- قَالَتْ سَعَادٌ أَهَذَا مَا لَكُمْ بَجَلًا

[When she saw a company whose beasts of burden were few, So'ád said, Is this your property, sufficing you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alà says that this word may be put in the accus. case as meaning *not exceeding what I see*; or it may be for بَجَلِي, after the manner of some of the Arabs who are related, by Akh and others, to have said غَلَامًا for غَلَامِي. (Ham pp. 299 and 300.) [See also 2: and see بَجَل.] — It is also a particle, (Mughnee,) meaning نَعَمْ [Yes; yea; or even so]. (Mughnee, K.)

بَجَل *Calumny, slander, or false accusation:* or this is with damm; (K;) i. e. بَجَلُ; (T, TA;) meaning a *great calumny* &c.; (K,\* TA;) and Az thinks that this may be a dial. var. of بَجْر, with which it is *syn.*; because ل and ر are interchanged in many instances. (TA.) — A wonderful thing; *syn. عَجَبٌ.* (K.) — ذُو الْبَجَلِ denotes *dispraise*; meaning *Content with mean things; not desirous of the means of acquiring eminence:* (K:) or *content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me (بَجَلِي [or حَسْبِي]) is that [state or condition] wherein I am:* (O, TA:) from a saying of Luḡmán Ibn-'Ad; (O, K;) as is also ذُو الْبَجَلَةِ, which denotes *praise.* (O, TA.)

بَجَلَةٌ *A goodly, or beautiful, form or appearance, figure, person, mien, or external state or condition:* (Sh, K:) a *pleasing aspect; goodliness, or beauty; grounds of pretension to respect; and excellence; or sharpness, or quickness, of intellect.* (TA.) You say, إِنَّهُ لَذُو بَجَلَةٍ [Verily he has a goodly, or beautiful, form &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — *A small tree:* pl. بَجَلَاتٌ. (K.)

بَجَلٌ and بَجِيلٌ, applied to a man, i. q. مُبَجَّلٌ [Magnified, honoured, revered, venerated, or respected]: (Sh, K:) or *bulky, or corpulent;* (As, S;) applied to a man; (As, TA;) or to an old man: (S:) or the former signifies *an old, or aged, lord or chief:* (AA, S:) or *a bulky, or corpulent, old man:* or, as some say, *one beyond the middle age, in whom one sees goodliness of form or appearance, and advancement in years:* (Mgh:) or both signify *an old man, who is a great lord or chief, endowed with goodliness, and with excellence, or sharpness of intellect:* (K:) not applied to a woman; (TA;) i. e., a woman is not termed بَجَالَةٌ. (Mgh.)

بَجِيلٌ: see بَجَالٌ. — Also *Gross, big, thick, coarse, or rough;* applied to anything. (K.) — *An affair, an event, or a case, deemed strange, or evil, and great, or formidable.* (TA.) *Ample, abundant, good or wealth or prosperity.* (TA.)

بَجَالٌ *Being in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life;* (K;) applied to a man and to a camel: (TA:) or, as Yaşkoob says, on the authority of Abu-l-Ghamr El-'Oḳeylee, *having much fat;* applied to a man and a she-camel and a he-camel. (S.) — Also *Joyful, glad, or happy.* (K.)

أَبَجَلٌ *A certain vein, (S,) a thick vein, (K, Ham p. 417,) of the horse and of the camel, (S, TA,) in the thigh and the shank, (Ham ubi suprà,) or in the hind leg or the fore leg, (TA,) corresponding to the أُصْحَلُ (S, K) of man:* (S:) pl. أَبَجَلٌ. (Ham ubi suprà, TA.) You say, فَصَدَّ أَبَجَلُهُ [He opened his ابجل]; i. e., the horse's or the camel's. (TA.) And one says of a swift

horse, هُوَ وَاهِي الْأَبَجَلِ [He is law in the ابجل]. (Ham ubi suprà.)

مُبَجَّلٌ: see بَجَالٌ.

بح

1. بَحَّ (L,) first pers. بَحَحْتُ, aor. يَبْحُ, (ISk, S, L, K,) and ISd says, I see, or think, that Lh has mentioned يَبْحُ, which is extr. with respect to rule, (TA,) inf. n. بَحْحُ; (ISk, S, L, K;) and first pers. بَحَحْتُ, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. يَبْحُ (AO, S, K) and يَبْحُ and يَبْحُ, [which last is contr. to analogy,] (L,) inf. n. بَحُ (AO, S, K) and بَحْحُ and بَحَّ and بَحُوحٌ and بَحَّاحَةٌ and بَحَّاحَةٌ; (K;) *He had a hoarse, rough, harsh, or gruff, voice;* (L;) *he was taken with a hoarseness, harshness, roughness, or gruffness, of the voice.* (K.) — It is tropically used in speaking of inanimate things; as in بَحَّ الْعُودُ, meaning † [The lute] was rough [in sound: see أَبَحُّ]. (A.)

4. ابْجَعَهُ *It (crying out, or vociferating,) rendered him hoarse, rough, harsh, or gruff, in voice.* (S,\* K.)

8. هُمْ فِي أَبْتَحَاجٍ *They are in a state of amplitude, and of plenty, or of abundance of herbage or of the goods or conveniences or comforts of life.* (K.)

R. Q. 1. بَحْحُ: see R. Q. 2, in two places.

R. Q. 2. تَبَحَّحَ الدَّارَ (K,) and تَبَحَّحَهَا (TA,) † *He was, or became, [established] in the middle, or midst, [which is the best part,] of the دار [i. e. abode, or district, or country, &c.], (K, TA,) and became possessed of mastery, dominion, or authority, and power, over it.* (TA.) Fr, however, makes تَبَحَّحَ to be from البَاحَةُ [q. v.], not from a reduplicative root. (TA.) — *تبجح* also signifies † *He was, or became, settled, or established, in authority and power, (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning;* (S, K, TA;) and *was, or became, [established] in the middle, or midst, [or best part,] of the place of abode;* (TA;) and so *تبجح*. (K, TA.) — Also † *He took a wide, an ample, or a large, range.* (A.) — [Hence,] † *تبجح الحيا* † *The rain became of wide extent, and had influence upon the land.* (TA, from a trad.) — And *تَبَحَّحَتِ الْعَرَبُ فِي لُغَاتِهَا* † *The Arabs were copious, or took a wide range, in their dialects.* (A.) — And *تبجح في الجِدِّ* † *He became in an ample state of glory, honour, or dignity.* (TA.) — An Arab of the desert said, of a woman in labour, نَرَكْتُهَا تَبْحَحُ عَلَى أَيْدِي الْقَوَابِلِ [app. † I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)

بَحَّةٌ: see أَبَحُّ.

بَحَّةٌ (S, A, L, K) and بَحَّاحٌ (L) *Hoarseness, roughness, harshness, or gruffness, of the voice;* (L, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which