

hand. (M, A, TA. [In the K, by the accidental omission of the word **الْبَلْدَةُ**, this meaning is assigned to **بَلْدًا**].) You say, **ضَرَبَ بَلْدَتَهُ عَلَى بَلْدَتِهِ**. † He smote the palm of his hand upon his breast. (A.) — See also **بَلْدَةٌ**, in two places: — and see **بَلَادَةٌ**.

بَلْدَةٌ (S, M, L, K) and **بَلْدَةٌ** (S, M, L) and **بَلْدًا** [which is an inf. n. of **بَلَدًا**] (S, K) *Clearness, from hair, of the space between the eyebrows:* (S, L, K:) i. q. **بَلْدَةٌ**: or *more than بَلْدَةٌ*: or the *having the eyebrows not joined:* (M:) or † the second signifies the *space between the eyebrows.* (M.) — And the first, *The form, aspect, appearance, or lineaments, of the face.* (K.) — See also **بَلَادَةٌ**.

الْبَلْدِيَّةُ: see **بَلْدًا**.

بَلِيدٌ (S, M, K) and **أَبْلَدٌ** (M, K) *Stupid, dull, wanting in intelligence;* (S, Mṣb;) *inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performing of affairs:* (T, M, K:*) [*soft, weak, feeble; wanting in endurance, or patience:*] *contr. of جَلِيدٌ.* (K.) — Also the former, *A horse that lags behind those that outstrip in running:* (T, TA:) and a camel (TA) *not to be rendered brisk, lively, or sprightly, by being put in motion.* (M, K, TA.) — See also **مَبْلُودٌ**.

بَلَادَةٌ [an inf. n. (of **بَلَدًا**) used as a subst.] (S, M, A) and **بَلْدَةٌ** and **بَلْدَةٌ** (M, TA) *Stupidity, dullness, want of intelligence,* (S, A,) or of *penetration, sharpness, vigour, or effectiveness, in the performing of affairs.* (M, TA.)

بَالِدٌ *Remaining, staying, abiding, or dwelling,* (S, Mṣb,) in a **بَلَدٌ** [i. e. *country, or town, &c.*], (Mṣb,) or in a place. (S.) — **تَالِدٌ تَالِدٌ** *Lasting; that does not cease, or fail, or pass away:* the former word signifies *old*; and the latter is [said to be] an imitative sequent. (TA.)

أَبْلَدٌ *A man having a space clear from hair between his eyebrows: or having eyebrows not joined:* i. q. **أَبْلَجٌ**. (S, M.) — [*More, and most, stupid, dull, wanting in intelligence, or in penetration, sharpness, vigour, or effectiveness, in the performing of affairs:* see **بَلْدًا**.] You say, **أَبْلَدٌ مِنْ نُورٍ** [*More stupid, &c., than a bull*]. (A.) — See also **بَلِيدٌ**. — *A man (S) of large, (S, K,) big, gross, rude, or coarse, (M,) make.* (S, M, K.)

مَبْلَدٌ (K,) or **مَبْلَدٌ** (T,) *Old;* applied to a watering-trough or tank. (T, K.) So in the words of a poet, describing a watering-trough or tank,

وَمَبْلَدٍ بَيْنَ مَوَامِدَ بَهْلَكَةٍ

formed by transposition from **مَبْلَدٌ**, which [properly] means *cleaving to the ground:* (IAar, T, TA:) or it is **مَبْلَدٌ** (TA,) or **مَبْلَدٌ** (T,) which means *abandoned, and worn, and no longer used, so that it threatens to fall to ruin.* (T, TA.)

مَبْلُودٌ *Confounded, or perplexed, and unable to see his right course:* [a pass. part. n., but] it has no verb answering to it: (M, TA:) or *idiotic;*

deficient, or wanting, in intellect; or bereft thereof: (Esh-Sheybānee, M, K:) or *unable to proceed in, or prosecute, his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, or an event befalling him so that he cannot move:* (As, M:) all of these significations refer to confusion or perplexity: (M, L:) or one *whose modesty, or shame, or whose intellect, has quitted him; as also بَلِيدٌ*. (TA.)

بلز

طِينُ الْإِبْلِيْزِ *The mud of Egypt;* (K:) *what the Nile leaves behind it after retiring from the surface of the ground:* (TA:) a foreign word [arabicized, perhaps from the Greek **πηλός**, as suggested by De Sacy; who also remarks that it might be derived from the Greek **ιλός** with the Egyptian masc. art. **π**, were it not that **ιλός** is fem.: (see his “Abd-allatif,” p. 8:) if we might suppose **إبْلِيْز** to be an old mistranscription for **إِيلِيْز**, we might with good reason derive it from **إِيلَس**, which, as pronounced by the modern Greeks, very nearly resembles **إِيلِيْز** in sound]: (K:) [some of] the vulgar pronounce it with **س**. (TA.) — [Also applied to *Clay; plastic clay; or potters' earth.*]

بلس

4. **أَبْلَسَ**, (inf. n. **إِبْلَاسٌ**, S, &c.,) *He despaired,* (Aboo-Bekr, S, M, Mṣb, K,) or *gave up hope,* (Aboo-Bekr, TA,) *of the mercy of God.* (Aboo-Bekr, S, TA.) — *He became broken [in spirit], and mournful.* (S, TA.) — *He was, or became, silent,* (S, M, A, Mṣb,) *returning no reply, or answer,* (TA,) *by reason of grief,* (S,) or of *despair.* (A.) — *He was, or became, confounded, or perplexed, and unable to see his right course.* (Ibn-'Arafah, K.) — *He was, or became, cut short, or stopped,* (K, TA,) *فِي حُجَّتِهِ* [in his argument, or plea]. (TA.) — *He became unable to prosecute his journey: or was prevented from attaining his wish:* syn. **قَطَعَ بِهِ**. (Th, M, TA.) — *He repented; or grieved for what he had done.* (M.) — *He caused a person to despair.* (Ḥar p. 138.)

بَلَسَ *Despairing,* (مَبْلَسٌ,) and *silent respecting what is in his mind,* (K, TA,) *by reason of grief or fear.* (TA.)

بَلَّاسٌ, (S, Mṣb, K,) like **سَلَامٌ**, (Mṣb,) and **سَحَابٌ**, (K,) [in a copy of the M written **بَلَّاسٌ**], *A [garment, or piece of stuff, of the kind called] مِسْحٌ* [i. e. of *hair-cloth*]: (S, M, Mṣb, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, Mṣb;) originally **بَلَّاسٌ**, without **ال**: (TA:) arabicized: (S, Mṣb:) also called by the Arabs **بَلَّاسٌ**, with the **ب** termed **مُسْبَعٌ**: (TA:) pl. **بَلَّاسٌ**. (M, Mṣb, K.) [The pl.] **بَلَّاسٌ** is also applied to *Large sacks of مِسْحٌ* [i. e. *hair-cloths*], in which *figs are put*, [or, more probably, in which *straw is put*, for **التَّيْنِ**, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of

التَّيْنِ], and upon which is paraded he who is made a public example that others may take warning from him, and the subject of a proclamation [acquainting the spectators with his offence]: whence the imprecation, **أُرَانِيكَ اللَّهُ عَلَى الْبَلَّاسِ**, [May God show me thee upon the large hair-cloth-sacks]. (S, TA.)

بَلْسَانٌ [The balsam-tree; or the species that produces the balsam of Mekkeh; i. e., the *amyris opobalsamum*;] a certain kind of tree, (M,) or shrub, resembling the **حَتَّاءُ**, (K,) having many leaves, inclining to white, in odour resembling the **سَدَابُ** [or *rue*], (TA,) the berry of which has an unguent, (Lth, M, TA,) which is hot, (Lth, TA,) and its unguent is in great request: (Lth, K, TA:) its unguent [opobalsamum] is more potent than its berry [carpopobalsamum], and its berry is more so than its wood [xylobalsamum]: the best of its wood is the smooth, tannycoloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers: (the Minhāj, TA:) it is said in the K and in the Minhāj, and by most of the physicians and those who treat of drugs, that it grows only at 'Eyn-Shems, in the neighbourhood of El-Kāhīreh, the place called El-Maṭareeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijáz, between the Ḥarameyn and El-Yembo', whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at 'Eyn-Shems in the latter part of the eighth century [of the Flight], and it was endeavoured [successfully] to be made to grow in El-Hijáz. (TA.) [See also De Sacy's “Abd-allatif,” p. 89.]

بَلَّاسٌ *One who sells what is termed بَلَّاسٌ.* (K.)

إِبْلِيسٌ [A name of Satan]; from **أَبْلَسَ**, (S, M, Mṣb, K,) in the first of the senses assigned to it above, (S, M, Mṣb,) accord. to some; (M, Mṣb, K;) his former name being **عَزَازِيلٌ** (S, TA:) or it is a foreign word, (Aboo-Is-hāḳ, M, Mṣb, K,) and for this reason, (Aboo-Is-hāḳ, M, Mṣb, TA,) and its being also determinate, (Aboo-Is-hāḳ, M, TA,) or a proper name, (Mṣb,) it is imperfectly decl.; (Aboo-Is-hāḳ, M, &c.;) for if it were an Arabic word, it would be perfectly decl., like **إِخْرِيْطٌ** and **إِجْفِيْلٌ**. (Mṣb.)

بلسان

بَلْسَانٌ: see art. **بلس**.

بلط

1. **بَلَطَ**, (IDrd, K,) [aor., accord. to a rule observed in the K, 2,] inf. n. **بَلْطٌ**, (IDrd, TA,) *He spread, or paved,* (K, TA,) a house, (K,) and the ground, (TA,) with **بَلَاطٌ** [or *flag-stones*], (K, TA,) or with *baked bricks*; (TA;) as also **بَلَطَ**, (K,) inf. n. **تَبْلِيْطٌ**; (TA;) and **بَلَطَ**: