

رَجُلٌ بَكَرَ فِي حَاجَتِهِ, [in the CK, erroneously, بَكَرٌ] and بَكَرٌ, (S, K, TA,) like حَذَرَ and حَذِرٌ, (S,) and بَكِيرٌ, (TA,) +A man possessing the quality of applying himself early, or of hastening, or having strength to apply himself early, or to hasten, (صَاحِبٌ بُكُورٍ, S, or قَوِيٌّ عَلَى الْبُكُورِ, K,) to do, or accomplish, the thing that he needs, or wants: (S:) بَكَرٌ and بَكَرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple trilateral verb. (TA.) [But see 1, last sentence.]

بَكَرٌ: see what next precedes.

بَكْرَةٌ (S, Mṣb, K) and بَكْرَةٌ (Mṣb, K) The thing upon which [passes the rope wherewith] one draws water (S, Mṣb, K) from a well [or the like]; (S;) [i. e. the sheave of a pulley;] a round piece of wood, in the middle [of the circumference] whereof is a groove (K, TA) for the rope, and in the interior [or centre] whereof is an axis upon which it turns: (TA:) or a quick مَحَالَةٌ [or large sheave of a pulley]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a synecdoche, it is used to signify a pulley complete:] the pl. is بَكَرَاتٌ, (S, Mṣb, K,) a pl. of the former, anomalous, like حَلَقَةٌ pl. of حَلَقَةٌ, and حَمَاءٌ pl. of حَمَاءَةٌ, (S,) or of the latter; (Mṣb;) or a coll. gen. n., of which بَكْرَةٌ is the n. un.; (MF;) and بَكَرَاتٌ, (S, Mṣb, K,) a pl. of the former [as well as of the latter]. (S, Mṣb.) — Hence, app., the former signifies also †A small ring, like a bead, in the ornamental part of a sword: (Mgh:) [and the pl.] بَكَرَاتٌ signifies †the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] قَتَعٌ [which are worn upon the fingers or toes] of women. (TA.) — [And hence, perhaps,] †An assembly, a company, or a congregated body. (IAar, K.) — جَاءُوا عَلَى بَكْرَةٍ أَبِيهِمْ is a prov., (TA,) meaning †They came together, not one remaining behind; (S, TA;) they came all of them, (AA, IJ, A, TA,) without exception: (TA:) or they came in a multitude, and all together, none remaining behind: (TA:) or they came in succession, one after, or at the heels of, another: (AO:) or they came in one way, or manner: (Aṣ:) [accord. to some, from بَكْرَةٌ as explained in the next preceding sentence; and, if so, عَلَى is used in the sense of مَعَ, or مُسْتَمِيلِينَ is understood before it: or it is from بَكْرَةٌ signifying “a youthful she-camel;” and thus implies that they were few: (see Freytag’s Arab. Prov. i. 312:) or] from بَكَرْتُ فِي كَذَا meaning “I was,” or “became,” or “went,” “before in such a thing;” so that it signifies that they came from first to last: (IJ:) or from بَكْرَةٌ in the first of the senses explained in this paragraph; though in this case there is no بَكْرَةٌ in reality. (AO, S.)*

بَكْرَةٌ and بَكَرٌ The early morning, or first part of the day; (Bḍ and Jel in xix. 12 and xxxiii. 41 and xlvi. 9, as relating to the former word; and K;*) between the time of the prayer of daybreak and sunrise; syn. غُدْوَةٌ; and بُكَارٌ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only]

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the inf. n. of أَبَكَرَ: (TA: [and the like is said in the S with reference to its occurrence in the Kur iii. 36 and xl. 57:] pl. [of pauc.] of the first, أَبَكَارٌ, and [of mult.] بَكَرٌ. (T, Mṣb.) You say, بَكْرَةٌ أَتَيْتُهُ (S, A, Mṣb) and بَكَرًا, (A,) meaning بَكَرًا [I came to him early in the morning, &c.]. (S, A, Mṣb.) But if you mean the بَكْرَةٌ of a particular day, you say, أَتَيْتُهُ بَكْرَةَ, making the noun imperfectly decl.; [meaning I came to him early in the morning, &c., of this day;] and in this case it is not to be used otherwise than as an adv. n. of time. (S.) If you say بَكَرًا, using this word as an epithet, you use بَاكِرَةٌ for the fem. (TA.) You say also, سِرٌّ عَلَى فَرَسِكَ بَكْرَةَ, and بَكَرًا [Go thou on thy horse early in the morning, &c.]; like as you say, سَحْرًا. (S, TA. [But in two copies of the S, for سِرٌّ, I find سِيرٌ.])

بَكْرَةٌ: see بَكْرَةٌ.

بَكُورٌ (A, K) and بَاكُورٌ (K) and بَاكِرٌ (A) and مَبَكُورٌ (K) †Rain that falls in the first of its season: (A:) or that comes (TA) in the commencement of [the season of] the وَسْمِيُّ [q. v.]: (K, TA:) and that comes in the end of the night, or the beginning of the day. (TA.) You say also بَكُورٌ †[A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and مَبَكُورٌ †[A cloud that comes in the end of the night. (TA.)] — Also بَكُورٌ (S, A, Mṣb, K) and بَكِيرَةٌ (S, K) and بَاكُورَةٌ (Mṣb, K) and بَاكِرٌ (A) and مَبَكُورٌ (A in art. اخر, and K) †A palm-tree (نَخْلَةٌ, A) that comes to maturity first, (S, Mṣb, K,) before the other palm-trees: (S:) or that produces its fruit early; (A;) contr. of مَبَكُورٌ: (A in art. اخر:) pl. (of the first, Mṣb, K) بَكَرٌ; (S, Mṣb, K; [in the CK بَكَرٌ;]) and [pl. of بَاكِرٌ] بَاكُورَةٌ. (K voce تَبَاشِيرٌ.) بَاكُورَةٌ is fem. of بَاكُورٌ, (K, TA,) which signifies †Anything that hastens its coming (TA) and its attaining to maturity. (K, TA.) You say also أَرْضٌ مَبَكُورَةٌ †Land that produces plants, or herbage, quickly. (K.)

بَكِيرٌ, and its fem., with ة: see بَكَرٌ and بَكُورٌ.

بَكَارَةٌ Virginity: (S, K:) the virginity, or maidenhead, of a woman. (Mgh, Mṣb.) — See also بَكَرٌ.

بَاكِرٌ [part. n. of بَكَرَ]: see بَكْرَةٌ, in two places: — and see بَكُورٌ, in three places: — and see an ex. of the pl. of its fem. بَاكِرَةٌ, i. e. بَاكِرٌ, voce بَاكِرٌ. — Also †Fruit when first ripe: pl. بَكَارٌ, like as صَاحِبٌ is pl. of صَاحِبٌ. (TA.)

بَاكُورٌ, and its fem. بَاكُورَةٌ: see بَكُورٌ, in three places.

بَاكُورَةٌ [as a subst.]: see بَكَرٌ. — Also, (S, K,) or بَاكُورَةُ الْفَاكِهَةِ, (A, Mṣb,) †The first of fruit: (S:) or the first that comes to maturity, of fruit: (A, Mṣb, K:) or fruit that hastens to come forth:

(AHát, Mṣb:) pl. بَاكُورَاتٌ and بَاكُورَاتٌ. (Mṣb.) — The pl. بَاكُورٌ also signifies †Winds that announce [coming] rain. (A in art. بَشْر.)

بُكَارٌ: see بَكْرَةٌ.

أَبَكِيرٌ dim. of أَبَكَرٌ, pl. of pauc. of بَكَرٌ: see its pl. أَبَكِيرُونَ voce بَكَرٌ.

تَبَاشِيرٌ + The colours of palm-trees when the fruit begins to ripen. (TA voce تَبَاشِيرٌ.)

مَبَكُورٌ: see بَكُورٌ.

مَبَكُورٌ: see بَكُورٌ, in three places.

ضُرَبَاتٌ مَبَكُورَاتٌ: see بَكَرٌ, last sentence.

بكر

1. بَكِيمٌ, aor. ٢, (Mṣb, K,) inf. n. بَكِيمٌ, (S, K,) He was أَخْرَسٌ [meaning dumb, either by natural conformation or from inability to find words to express what he would say]; (S, Mṣb, K;*) بَكِيمٌ being syn. with أَخْرَسٌ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكِيمٌ; which may also have the same signification as بَكِيمٌ, as well as another to be explained below]: (K:) or he had not understanding to reply, (T, Mṣb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech: [see أَبَكِيمٌ:] (T, Mṣb, TA:) or he was dumb, and moreover unable to find words to express what he would say, and weak in understanding, silly, or stupid: (K:) or he was dumb and deaf and blind by birth. (Th, K.) — بَكِيمٌ, aor. ٢, (inf. n. بَكَامَةٌ, TK,) He refrained, (Lth, K,) or, as some say, broke off, or ceased, (TA,) from speaking, intentionally, (Lth, K, TA,) or from ignorance. (Lth, TA.) — †He cut himself off, or desisted, from marriage, or sexual intercourse, either from ignorance or intentionally. (K, TA.)

5. تَبَكَّرَ عَلَيْهِ الْكَلَامُ His speech was, or became, impeded; he was unable to speak freely. (A, K.)

بَكِيمٌ: see what follows, in two places.

أَبَكِيمٌ (T, S, Mṣb, K, &c.) and بَكِيمٌ (S, K) i. q. أَخْرَسٌ [meaning Dumb, either by natural conformation or from inability to find words to express what he would say]: (S, Mṣb, K:) or not having understanding to reply, (IAar, T, Mṣb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech; whereas أَخْرَسٌ signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Mṣb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) unable to find words to express what he would say; unable to reply: (AZ, TA:) or dumb by natural conformation: (IAth, TA:) fem. بَكِيمَةٌ: (TA:) pl. بَكِيمٌ (Mṣb, K) and بَكِيمَانٌ, (K,) both pls. of أَبَكِيمٌ, like as أَصْمٌ and صَمَانٌ are pls. of أَصْمٌ; and the pl. of بَكِيمٌ is أَبَكِيمٌ. (TA.) In the Kur ii. 166, بَكِيمٌ means persons in the condition of him who has been born dumb: or, as some say, deprived of their intellects: (Zj, TA:) or ignorant and ignoble; because not profiting much by the faculty