

as they assert, (S,) when God said, يَا أَرْضِ أَبْلَعِي مَا كُنَّ مَتَّكِ [Kur xi. 46]; (S, K;) consisting of two stars near together; (S;) or two stars, straight (مُسْتَوِيَانِ) in course, (IKt, K,) or near together and oblique; (TA;) one of them dim, and the other bright, and called بِالْعِ, as though it swallowed the former, (IKt, K, TA,) namely, the dim one, and took its light: (TA:) it rises [aurorally] in the last night but one [lit. one night remaining] of كَانُونَ الْآخِرِ [Jan., O. S.], and sets [aurorally] when one night has passed of أَبِ [Aug., O. S.]. (IKt, K.) [Accord. to my calculation, it thus rose in Arabia about the commencement of the era of the Flight, on the 29th of Jan., O. S., and set aurorally on the 30th of July. See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ: and see also سَعْدُ.] The rhyming-proser of the Arabs says, إِذَا طَلَعَ سَعْدٌ بُلَّغَ اقْتَسَمَ الرَّبْعُ وَبَحَقَ النَّبْعُ وَصِيدٌ [When Saqd-Bula' rises aurorally,] the رُبْعُ [or young camel brought forth in the season called رُبْعِ, which is the beginning of the breeding-time,] becomes strong in his walk, and quick, but not strong to labour, and the هَبْعُ [or young camel brought forth in the end of the breeding-time] acquires some strength, and attains to him, and the مَرَعُ, a kind of bird, is then, it seems, caught, or snared, [and parts differing in colour from the rest become apparent in the earth.] (TA.) — Also The hole, or perforation, of the بَكْرَةَ [or sheave of a pulley]: n. un. with ة: (K:) or the hole, or perforation, in the قَامَةَ of the بَكْرَةَ [which here means the pulley, or sheave with its apparatus]: (S:) or بَلْعَةٌ has this latter signification; and بُلَّغٌ is its pl.; [or is a coll. gen. n.]; so explained by Az; and this is the correct explanation. (Marginal note in a copy of the S.)

بَلْعَةٌ A gulp, or as much as one swallows at once, of beverage; like جُرْعَةٌ. (TA.)

بَلْعَةٌ, as an epithet: see بُلَّغٌ, in two places: — and as a subst.: see the same, last sentence.

بَلْعَمٌ, applied to a man, (S,) That eats much, and swallows food vehemently. (S, K,\*) The م is augmentative, (S,) accord. to most authorities. (TA.)

بَلْعَمٌ: see what next follows.

بَلْعَمٌ and بَلْعَمٌ; (Msb, and S and K in art. بلع); the latter a contraction of the former; the م augmentative; (Msb); The place of passage of the food in the حَلَقِ; (S, Msb, K, TA;) the gullet, or œsophagus; (S, Msb); as also مَبْلَعٌ: (TA:) or this last, i. q. حَلَقٌ [which is properly the fauces; but by a synecdoche, the throat, or gullet]. (K.) [See an ex. voce سُرْمٌ.] — Also, the first, A torrent, in ground such as is termed قَفٌّ, entering into the earth. (AHn, and K in art. بلع.) — And The whiteness that is upon the lip of the ass, (K in art. بلع,) at the extremity of the mouth. (TA in that art.)

بَلْعُ a subst. signifying A medicine which is swallowed. (TA.) — Beverage: or wine: syn.

شَرَابٌ. (TA.) — قَدْرٌ بُلُوعٌ: A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it. (A, TA.)

بَلَّغٌ: see بُلَّغٌ, in two places.

بَلَّعَةٌ: } see بَلُوعَةٌ.  
بَلُوعَةٌ: }  
بَلَّيْعَةٌ: }

بَالَعٌ: } see بُلَّغٌ.  
بَوْنَعٌ: }

بَلُوعَةٌ, (S, Msb, K,) of the dial. of El-Basrah, (TA,) and بَلُوعَةٌ, (S, Msb, K,) and بَلَّعَةٌ, (K,) and بَلَّيْعَةٌ, (TA,) A hole, or perforation, in the midst of a house; (S;) a sink-hole; a hole, or perforation, into which water descends: (Msb:) or a well that is dug (K, TA) in the midst of a house, (TA,) narrow at the head, into which run the rain-water and the like: (K, TA:) pl. [of the first] بَوَالِيعٌ (Sgh, K) and [of the others] بَلَّالِيعٌ. (S, Sgh, K.)

مَبْلَعٌ: see بَلْعَمٌ.

مَبْلَعٌ: see بُلَّغٌ.

مَبْلَعَةٌ A well (رَكِيَّةٌ) cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K:) from Ibn-'Abbád. (TA.)

مَبْلَعٌ: } see بُلَّغٌ.  
مَبْلَعٌ: }  
مَبْلَعٌ: }

بلع

بَلَعَمٌ: } see art. بلع.  
بَلَعَمٌ: }  
بَلَعَمٌ: }  
بَلْعَمٌ: }

بلغ

1. بُلُوعٌ [inf. n. of بُلَّغٌ] and بُلَّغٌ [inf. n. of بُلَّغٌ], but it seems that ابلاغ is here a mistranscription for بُلَّغٌ, which is, like بُلُوعٌ, an inf. n. of بُلَّغٌ, and this observation will be found to be confirmed by a statement immediately following this sentence,] signify The reaching, attaining, arriving at, or coming to, the utmost point of that to which, or towards which, one tends or repairs or betakes himself, to which one directs his course, or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: and sometimes, the being at the point thereof: so says Abu-l-Kásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that بُلَّغٌ signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, بُلَّغَ الْمَكَانَ, (S, K,) and الْمَنْزِلَ, (Msb,) [aor. 2,] inf. n. بُلُوعٌ (S, K) [and

بُلَّغٌ, as shown above], He reached, attained, arrived at, or came to, (S, Msb, K,) the place, (S, K,) and the place of abode: (Msb:) and (so in the S, but in the K "or,") he was, or became, at the point of reaching it, attaining it, &c. (S, K.) فَبَلَّغْنِ أَجَلَهُنَّ, in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But فَإِذَا بَلَّغْنِ أَجَلَهُنَّ, in the same [lxv. 2], means And when they are near to attaining, or ending, their term: (S, TA:) or are at the point of accomplishing their term. (Msb, TA.) It has the first of the meanings explained above in the phrase, بُلَّغَ أَشُدَّهُ [Kur xii. 22 &c., He attained his manly vigour, or full maturity, &c.]. (TA.) And in بُلَّغَ أَرْبَعِينَ سَنَةً [Kur xlvii. 14, He attained the age of forty years]. (TA.) And in بُلَّغَ مَعَهُ السَّعْيَ [Kur xxxvii. 100, He attained to working with him]. (TA.) In the Kur [iii. 35], occurs the phrase, وَقَدْ بَلَّغْنِي الْكِبَرَ [When old age hath come to me, or overtaken me]: and in another place [xix. 9], وَقَدْ بَلَّغْتُ مِنَ الْكِبَرِ عِتْيًا [And I have reached the extreme degree of old age: so explained in the Expos. of the Jel]: phrases like أُدْرِكْتُهُ and أُدْرِكُنِي الْجَهْدُ. (Er-Rághib, TA.) You say also, لَزِمَهُ ذَلِكَ بِالْبَلَّغِ مَا بُلَّغَ with the accus. case as a denotative of state; meaning [That clave to him, or adhered to him, &c.], rising to its highest degree or point; from بُلَّغَ بِالْبَلَّغِ, explained above. (Msb.) [But مَا بُلَّغَ الْمَنْزِلَ more frequently means Whatever point, degree, amount, sum, quantity, number, or the like, it may reach, attain, arrive at, come to, or amount to.] And مَبْلَعَةٌ بُلَّغٌ فَلَانَ مَبْلَعَةً and مَبْلَعَةٌ بُلَّغٌ فِي الْعِلْمِ الْمَبْلَغِ [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And بُلَّغَ فِي الْجَوْدَةِ مَبْلَغًا [It reached a consummate degree in goodness]. (S, K, TA.) And بُلَّغَ مِنَ الْجَوْدَةِ مَبْلَغًا [He attained a consummate degree of goodness]: said of a boy that has attained to puberty. (O, TA.) And بُلَّغَ غَايَتَهُ فِي الطَّلَبِ [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. جهد.) And بُلَّغَ أَقْصَى مَجْهُودٍ بَعِيرِهِ فِي السَّيْرِ [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. جهد.) And جَهْدًا بُلَّغَ جَهْدَ دَابَّتِهِ [He jaded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. جهد:) and in like manner, بُلَّغَ مَشَقَّتَهُ [and شَقَّ عَلَيْهِ, i. e. He, or it, jaded him, harassed him, &c.; distressed him, afflicted him, oppressed him, overpowered him: thus in each of these instances, as in many similar cases, the verb with the inf. n. that follows is equivalent to the verb of that inf. n.]. (Msb in art. جهد.) [And, elliptically, بُلَّغَ مِنْهُ الْمَشَقَّةَ, i. q. بُلَّغَ مِنْهُ, explained above: and often meaning It took, or had, an effect upon him; it affected him: frequently said of wine and the like: and of a saying; as in the Ksh and