

بلق

1. **بَلَقَ** and **بَلَقَى**: see 9. — **بَلَقَى**, (S, K, &c.,) aor. ʿ, (MS, TA,) inf. n. **بَلَقٌ**, (TA,) *He opened a door wholly*: (JK, S, K:) or *opened it vehemently*: (K:) and **بَلَقَ** signifies the same. (JK, S, K.) — And [hence,] *He devirginated, or deflowered, a girl.* (AA, K.) — Also *He shut, or closed, a door.* (IF, K.) Thus it bears two contr. significations. (K.)

4. **بَلَقَ** *He (a stallion) begot offspring such as are termed بَلَقٌ* [pl. of **أَبْلَقٌ**, q. v.]. (Zj, K.) — See also 1.

7. **ابْتَلَقَ** *It (a door) became opened wholly*: (JK, S, K:) or *became opened with vehemence.* (K.)

9. **ابْتَلَقَ**, inf. n. **أَبْلَقَاتٌ**; (IDrd, S, K;) and **ابْتَلَقَ**, (IDrd, K,) inf. n. **أَبْلِقَاتٌ**; (IDrd, TA;) and **ابْتَلَقَ**, inf. n. **أَبْلِقَاتٌ**; (TA;) and **بَلَقَ**, aor. ʿ, (JK, K,) inf. n. **بَلَقٌ**; (K, TA; [accord. to the CK **بَلَقٌ**, but this is a mistake;]) and **بَلَقَ**, aor. ʿ; (K;) but IDrd asserts only the first and second of these verbs to be known; (TA;) *He (a horse) was, or became, ابلق, i. e., black and white*: (S, K:) or *white in the hind legs as high as the thighs.* (K.)

11: } see 9.
12: }

بَلَقٌ and **بَلَقَةٌ**, (S, K,) the former an inf. n. of **بَلَقَ**, (K, TA,) *Blackness and whiteness [together, generally in horses]*: (S, K:) or the *extension of whiteness in the hind legs of a horse as high as the thighs*: (ISd, K:) and the latter, *any colour with which white is mixed.* (Golius on the authority of Meyd.)

بَلَقَةٌ: see what next precedes.

بَلَقِيٌّ a contracted dim. of **أَبْلَقٌ**. (TA.)

بَلَقُوقٌ: see what next follows.

بَلَقُوقَةٌ, (JK, S, &c.,) [said to be] like **عَجُورَةٌ**, (K,) [but this is wrong, and is probably a mis-transcription, for **عَجُورَةٌ**, with teshdeed and the unpointed ر, n. un. of **عَجُورٌ**] and with damm, [**بَلَقُوقَةٌ**] (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ب], (IDrd, TA,) *A [desert such as is termed] مَفَاةٌ* (AA, S, K:) or *a tract of sand that gives growth to nothing except the [plant or tree called] رُخَامِيٌّ*, (As, K, TA,) of which the [wild] bulls are fond, and the roots of which they dig up and eat: (TA:) or *a wide tract of fertile land in which no one shares with thee*: (Fr, TA:) or *a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwelling-places of the Jinn*: (Aboo-Kheyreh, TA:) or *a desert land, destitute of vegetable produce and of water, or of human beings, inhabited by none but Jinn*: (TA:) or *a level, soft land*: (K:) or *a place in which no trees grow*: (JK:) or *white places in sand, which give growth to nothing*: (ISh, TA in art. برص:) or *a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever*: as also **بَلَقُوقٌ**, like **تَنْوُورٌ**: and, with the art. ال, par-

ticularly applied to a place in the district of El-Bahreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (K:) pl. **بَلَايِقٌ**; (JK, S, K;) which is *syn. with مَوَامِر* (A'Obeyd, S) and **سَبَارِيْتُ**, meaning *lands wherein is nothing*: (A'Obeyd, TA:) in poetry, **بَلَايِقٌ** occurs as its pl. (K, TA.)

بَلَقُوقَةٌ: see what next precedes.

أَبْلَقٌ, applied to a horse, fem. **بَلَقَاءٌ**, *Black and white*: (S, K:) or *white in the hind legs as high as the thighs*: (ISd, K:) pl. **بَلَقٌ**: which is applied by Ru-beh to mountains: but the Arabs apply the epithet **ابلق** to a beast of the equine kind, and **أَبْرَقٌ** to a mountain (TA) and to a sheep or goat: (Lh, TA in art. برق:) the former is also applied to a rope. (JK.) **طَلَبَ الْأَبْلَقَ** (which is a prov., TA) means *He sought an impossible thing*; because **ابلق** is applied to a male, and **عقوق** means *pregnant*: or **الابلق** **العقوق** means *the dawn*; because it breaks, (lit., cleaves,) from **سَعَّه** signifying **عَقَّه**. (K.)

بلقع

Q. 1. **بَلَقَعَ**, (K,) inf. n. **بَلَقَعَةٌ**, (TA,) *It (a country, or region) was, or became, vacant, or void; destitute of herbage or pasturage, and of human beings, &c.* (K.)

Q. 3. **أَبْتَلَقَعَ** *It (sorrow, grief, or anxiety, such as is termed كَرْبٌ) became removed, or cleared away.* (K.) — *It (the dawn) shone, or shone brightly.* (K.) — *It (a thing) appeared, and came forth.* (TA.)

بَلَقَعَ and **بَلَقَعَةٌ** *A land that is vacant, or void; destitute of herbage or pasturage, and of human beings, &c.*; (S, K;) *in which is nothing*: (S:) or the former signifies *a vacant, or void, place*: (Mgh:) [or instead of using the former alone, you say **أَرْضٌ بَلَقَعٌ**; for] you say **مَنْزِلٌ بَلَقَعٌ** [a vacant, or void, place of alighting or abiding], (S, TA,) and **دَارٌ بَلَقَعٌ** [a vacant, or void, house &c.], without ة, when it is an epithet, (S, TA,) applied to a masc. subst. and to a fem.; (TA;) but if it be a subst., you say, **إِنْتَبَهْنَا إِلَى بَلَقَعَةٍ** [we came at last to a smooth, vacant, or void, land]: (S, TA:) and **بَلَقَعَةٌ** also signifies *a land in which are no trees, either in sands or in plain or level tracts*: (TA:) or *a vacant land, in which is no one, whether there be in it herbage or not, and whether plain or not*: (Ham p. 445:) pl. **بَلَاقِعٌ**. (S, Mgh, K.) It is said in a trad., **الْبَيْمِينُ الْفَاجِرَةُ تَدْرُ الدِّيَارَ بَلَاقِعَ** (S, Mgh, TA; but in the second and third of these, in the place of **تَدْرُ**, we find **تَدَعُ**;) *The false oath causes the places of abode to become void, or vacant*; i. e., by reason of its evil influence, the possessions and their possessors perish; (Mgh;) or the [false] swearer becomes poor, and the property that was in his house goes away; (Sh;) or God renders him in a state of disunion, and changes the blessings which He had conferred upon him: (TA:) accord. to another relation, the words of the trad.

are **الْبَيْمِينُ الْعَمُوسُ الْهَالِكُ**. (Mgh.) You say also, **دِيَارٌ بَلَقَعٌ** [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says,

فَأَصْبَحَتْ دَارُهُمْ بَلَاقِعًا

[And their abode became vacant]: (TA:) and it is said in a trad., **أَصْبَحَتِ الْأَرْضُ بَلَاقِعَ** [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases **أَرْضٌ سَبَّاسِبٌ** and **تَوْبٌ أَخْلَاقٌ**; (IAth, TA;) or because every portion thereof is considered as being **بلقع**. (TA.) — Also, without ة and ʾ with ة, † *A woman devoid of every good quality.* (K, TA.) — IF says that the ل in **بَلَقَعٌ** is augmentative. (TA.)

بَلَقَعَةٌ: see **بَلَقَعٌ**, in four places.

بَلَقَعِيٌّ An arrow, or a spear-head, *bright, or free from rust, in the point.* (K.)

صَلَنْقَعٌ بَلَنْقَعٌ is an expression applied to *A road* [as though meaning *made bare by the feet of men and beasts*]. (I'Abbád, K.)

بلن

بَلَانٌ: see art. بل.

بله

1. **بَلِهَ**, (S, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. **بَلَاهَةٌ**, (S, Mgh, K, TA,) [and irregularly **بَلَاهَةٌ** and **بَلَهْنِيَّةٌ**, (see **بَلِهَ**, below,)] *He was, or became, weak in intellect*: (TA:) or *he was, or became, weak in intellect.* (Mgh.) — Also *He was unable to adduce his argument, proof, or evidence*, (K, TA,) *by reason of his heedlessness, and his smallness, or lack, of discrimination.* (TA.)

3. **مُبَالَهَةٌ** *The showing stupidity [in an action or in one's actions, i. e. the acting stupidly,] with any one.* (KL.) [You say, **بَالِهَهُ** *He acted stupidly, or in the manner of him who is termed أَبَلَهُ*, with him.]

4. **ابْلَهَهُ** *He found him, or knew him by experience, to be أَبَلَهُ* [q. v.]. (K.)

5. **تَبَلَهَ**: see 1. — And see 6. — Also † *He journeyed, or proceeded, or pursued his way, without any sign of the road, or any track, to guide him*, (Az, K, TA,) *without following the right course*, (Az, TA,) *and without asking [to be directed]*. (K, TA.) — And † *He prosecuted a search after a stray, or lost, beast.* (JK, K.)

6. **تَبَلَهَ** *He feigned بَلِهَ, or the attribute denoted by the term أَبَلَهُ*: (S:) or *he made use of that attribute [as a mask]*; i. q. **اسْتَعْمَلَ الْبَلَهَةَ**; as also **تَبَلَهَ**. (K.)

8: see 1.

بَلِهٌ is an indecl. word with fet-h for its termination, like **كَيْفٌ**, and means **دَعٌ** [Let alone, or say nothing of]; (S;) [i. e.] it is a noun for **دَعٌ**; indecl.; (Mughnee, K;) a verbal noun, meaning **دَعٌ** and **أَتْرَكَ**; (IAth, TA;) and the noun that