

order that the water might pour out, or flow forth; (Lth, K; TA;) as also **بَتَّقُ** (K,) inf. n. **بَتَّقِي**; the latter not commonly mentioned. (TA.) And **بَتَّقُ السَّيْلَ مَوْضِعَ كَذَا**, aor. **بَتَّقَ**, inf. n. **بَتَّقِي** and **بَتَّقِي**, on the authority of Yaḥkoob, *The torrent broke through, and clave, such a place.* (S.) See also 7. — **بَتَّقَتِ الْعَيْنُ** (K,) aor. **بَتَّقَتْ**, inf. n. **بَتَّقِي** and **بَتَّقِي**, (TA,) *The eye shed tears quickly.* (AA, K.) — **بَتَّقَتِ الرَّكِيَّةُ** (AZ, K,) aor. **بَتَّقَتْ**, (AZ, TA,) inf. n. **بَتَّقِي** *The well became full, and abundant in water.* (AZ, K.) — **بَتَّقِي**, aor. **بَتَّقَ**, [inf. n., by rule, **بَتَّقِي**] *It (seed-produce) became affected with the disease termed بتق.* (TA.)

2: see 1.

7. **انبتق** *It (water) had vent; or it poured out, or flowed forth: (S, Mḡb, K;) or it ran, or flowed, of itself, without the breaking through of a dam or the like.* (Mḡh.) [For **انفجر**, in the S, Golius appears to have found **انفرج**, which is a mistake. — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] **انبتق السَّيْلَ عَلَيْهِمْ** *†The torrent came upon them without their expecting it, or thinking it.* (K, TA.) And **بَتَّقِي الْمَاءَ عَلَيْهِمْ** *†The water came upon them.* (TA.) — **انبتق** *†He came upon them with speech without their expecting it.* (K, TA.) — **انبتقت الأرض** *†The land became abundant in herbage, or fruitful.* (TA.)

انبتق and **بَتَّقِي** *An opening made for water by breaking through the bank, or the dam that confined it: (Mḡh, Mḡb,*) or the place where the bank of a river, or rivulet, is broken [through] in order that the water may pour out, or flow forth: a place where water has vent, or pours out, or flows forth: (K;) or the latter signifies a place furrowed, or hollowed out, by water: (JK;) pl. **بَتَّقِي**. (JK, K.) — Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)*

بَتَّقِي: see **بَتَّقِي**.

بَاتِق [act. part. n. of 1]. — **رَكِيَّةٌ بَاتِقَةٌ** *A well full, and abundant in water.* (K.) And **مِيَاهٌ بَاتِقَةٌ** [pl. of **بَاتِق**], like **رَكَعٌ** [pl. of **رَاكِعٌ**, app. *Waters flowing forth abundantly.*] (TA.) — [Hence,] **هُوَ بَاتِقُ الْكُرْمِ** *†He is abundant in generosity.* (K.)

بج

1. **بَجِعَ**, [aor. and inf. n. as below,] *He rejoiced; or was joyful, glad, or happy; (S, A;) as also **تَبَجَّعَ**: (S, Mḡh, K;) and **تَبَجَّعَ** signifies also he magnified himself; and gloried, or boasted: (Mḡh;) or, accord. to Lh, this verb signifies he gloried, or boasted; and vied with others, or contended with them for superiority, in beauty, or goodliness, in respect of something; as also **تَبَجَّعَ**: or, as some say, he magnified himself: and **بَجِعَ** is said to signify he was, or became, great in his own estimation.* (TA.) You say also, **بَجِعَ بِهِ**,

(S, Mḡb, K,) aor. **بَجِعَ**, (Mḡb, K,) inf. n. **بَجِعْ**; (S, K, TA;) and **بَجِعَ بِهِ**, (S, Mḡb, K,) aor. **بَجِعَ**; (Mḡb, K;) but the latter is of weak authority; (S, K;) *He rejoiced in it, or at it; (S, K;) namely, a thing; (S;) as also **تَبَجَّعَ** and **تَبَجَّعَ**: (TA:) or he gloried in it, or boasted of it; and so **تَبَجَّعَ**. (Mḡb.) And **فُلَانٌ يَتَبَجَّعُ عَلَيْنَا**, and **يَتَبَجَّعُ عَلَيْنَا**, *Such a one talks foolishly, or irrationally, [to us, assuming superiority over us,] by reason of self-conceitedness: and so one says in speaking of a person in jest.* (TA.) — See also 2.*

2. **بَجِعَهُ** *It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also **ابحجته**. (TA.) And **بَجَّعْتُهُ**, (inf. n. **تَبَجَّعُ**, S, K,) *I rejoiced him; made him joyful, &c.: (S, Mḡh, K;) or, as some say, magnified him: (TA:) and **بَجَّعْتُهُ**, aor. **بَجَّعْتُ**, I magnified it; namely, a thing. (Mḡb.)**

4: see 2.

5: see 1, in five places.

6. **النِّسَاءُ يَتَبَاَجَّحْنَ** *Women, or the women, vie, or contend for superiority, one with another, in beauty, or goodliness, and in glorying, or boasting.* (A, TA.)

8: see 1.

بَجِعَ *Rejoicing, glad, or happy; as in the phrase, **أَنَا بَجِعُ بِمَكَانٍ كَذَا** [I am rejoicing in such a place]; and so **بَجِعَ بِهِ**. (A.)*

بَجَّعَ *Joyful; [an intensive epithet] applied to a man. (TA.)*

بَاجِعٌ *Great in estimation; applied to a man: pl. **بَجَّعٌ** and **بَجَّعٌ**. (TA.)*

مَبَجَّعَةٌ [a pl. of which the sing. is app. **مَبَجَّعَةٌ**, meaning, accord. to analogy, *A cause of joy or gladness or happiness*]. You say, **لَقِيتُ مِنْهُ الْمَبَجَّعَ**, [app. *I experienced from it, or him, the causes of success, and the causes of joy &c.*]. (A, TA.)

بَجِعَ: see **بَجِعَ**.

بجد

1. **بَجَدَ بِالْمَكَانِ**, (S, A, L, K,*) aor. **بَجَدَ**, (L,) inf. n. **بَجُودٌ** (S, L, K) and **بَجَدَ**; (Kr;) and **بَجَدَ**, inf. n. **تَبَجَّدَ**; (L, K;) *He remained, stayed, abode, or dwelt, (S, A, L, K,) in the place; (S, A, L;) settled, or remained fixed, in it; not quitting it.* (A.) — **بَجَدَتِ الْإِبِلُ**, (L, K,) inf. n. **بَجُودٌ**; and **بَجَدَتِ**; (L;) *The camels kept to the place of pasturing.* (L, K.)

2: see 1, in two places.

بَجْدٌ *A company, or an assembly, of men: and a hundred, and more, of horses: (L, K;) on the authority of El-Hejeree: (TA:) pl. **بَجُودٌ**. (L.)*

بَجْدَةٌ i. q. **أَصْلٌ** [The root, basis, or foundation; or the origin, or source; or the most essential part, or very essence; of a thing]. (K.) — And [hence, app.,] *The inward, or intrinsic, state or*

*circumstances of a case or an affair; as also **بَجْدَةٌ** and **بَجْدَةٌ**: (S, L, K;) or the true, or real, state or circumstances thereof; the positive, or established, truth thereof; from **بِالْمَكَانِ**.*

(A.) You say, **هُوَ عَالِمٌ بِبَجْدَةِ أَمْرِكَ**, (S, A, L,) and **بِبَجْدَتِهِ**, and **بِبَجْدَتِهِ**, (S, L,) *He is acquainted with the inward, or intrinsic, state or circumstances of thy case or affair: (S, L;) or, with the true, or real, state or circumstances thereof; with the positive, or established, truth thereof.* (A.) And **عِنْدَهُ بَجْدَةٌ ذَلِكَ**, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) **هُوَ أَبْنُ بَجْدَتِهَا**, (S, K,) *contr. of **نَجْدَتِهَا**, هو ابن نجد, or, as in the books of proverbs, **أَنَا أَبْنُ بَجْدَتِهَا**, the [affixed] pronoun referring to الأرض [understood], as is said by Meyd and Z, (TA,) applied to [signify *He is, or I am,*] the person acquainted with the thing; (S, L, K;) possessing, or exercising, the skill requisite for it; (S, L;) the discriminator, or discerner, thereof; (L;) and one says likewise, **هُوَ أَبْنُ مَدِينَتِهَا وَأَبْنُ بَجْدَتِهَا**, (TA:)*

*it is also applied to [signify *he is, or I am,*] the skilful guide of the way [thereof]: (L, K;) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful therein: (TA:) and to [signify *he is, or I am,*] the person who will not quit, or depart from, his place; from the saying **بَجَدَ بِالْمَكَانِ**: (L:) or the person who will not depart from his saying: (K: [there explained by the words **لَنْ لَا يَبْرَحَ** but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, **عَنْ قَوْلِهِ** is erroneously put for **قَوْلِهِ**: also, that he who remains in a place knows that place:] or, accord. to some, **بَجْدَةٌ** signifies *dust, or earth; so that **أَنَا أَبْنُ بَجْدَتِهَا** is as though it meant *I am created of its dust, or earth.* (TA.) — Also *A [desert, such as is termed] صَحْرَاءُ*. (K.) Kaḥ Ibn-Zuheyri uses the phrase **أَبْنُ بَجْدَتِهَا** as meaning *Its male chameleon; the pronoun referring to a desert (فَلَاةٌ) which he is describing.* (TA.) And you say of a land covered with black locusts, **أَصْبَحَتِ الْأَرْضُ بَجْدَةً وَاحِدَةً** [The land became, or has become, one desert, destitute of vegetable produce]. (L.)**

بَجْدَةٌ and **بَجْدَةٌ**: see **بَجْدَةٌ**; each in two places.

بَجَادٌ *A striped garment of the kind called كِسَاءٌ, (S, A, L, K,) being one of the kinds of كِسَاءٌ worn by the Arabs of the desert: (S, L;) or, of which the wool has been spun, or twisted, in the manner termed يَسْرَةٌ [app. a mistranscription for قَتْلٌ يَسْرٌ (see قَتْلٌ يَسْرٌ in art. يسر)], and woven with the instrument called صَيْصَةٌ: pl. **بَجْدٌ**: a single oblong piece thereof is called فُلَيْجٌ, of which the pl. is فُلُجٌ. (L, TA.) — Also *A kind of tent, of [the soft hair called] وَبَرٌ. (Ibn-El-Kelbee, TA voce نَيْتٌ, q. v.)**

بَجْدَةٌ and **بَجْدَةٌ**: see **بَجْدَةٌ**; each in two places.

بَجَادٌ *A striped garment of the kind called كِسَاءٌ, (S, A, L, K,) being one of the kinds of كِسَاءٌ worn by the Arabs of the desert: (S, L;) or, of which the wool has been spun, or twisted, in the manner termed يَسْرَةٌ [app. a mistranscription for قَتْلٌ يَسْرٌ (see قَتْلٌ يَسْرٌ in art. يسر)], and woven with the instrument called صَيْصَةٌ: pl. **بَجْدٌ**: a single oblong piece thereof is called فُلَيْجٌ, of which the pl. is فُلُجٌ. (L, TA.) — Also *A kind of tent, of [the soft hair called] وَبَرٌ. (Ibn-El-Kelbee, TA voce نَيْتٌ, q. v.)**

بَاجِدٌ *Remaining, staying, abiding, or dwelling,*