

*endure travel*: *بِنْبُوع* being originally *بِنْبُوع*; or, as most of the lexicologists say, originally *بِنْبُوع*, the *l* being inserted after the *fet-hah* of the *ب* to render its sound full. (TA.)

8. *اِبْتِغَاعٌ*: see 7, in the latter half of the paragraph.

*بَاعٌ* *A fathom; the space that is between [the extremities of] the two hands when they are extended to the right and left; (Msb.); the measure of the extension of the two arms (S, K, TA) with what is between them of the body; (TA.); as also بُوْعٌ and بُوْعٌ; (K.); the last of the dial. of Hudheyl: (TA:) said by AHát to be of the masc. gender: (Msb.) pl. أَبْوَاعٌ (Msb, K) and بِيْعَانٌ. (Ham p. 475.) — [And hence,] †The body, including the limbs; [because a fathom in height;] as in the phrase رَجُلٌ طَوِيلُ الْبَاعِ †A man tall in the body; which has also another meaning, to be seen below: but you do not say, قَصِيرُ الْبَاعِ as meaning short in the body. (TA.) — [Also The arms; and particularly when extended to their full reach; as also the pl.: and in like manner, the fore legs of a beast: see several examples in the first paragraph of this art.] — [And hence, †Reach; power; or ability.] You say, هُوَ قَصِيرُ الْبَاعِ †He is lacking in power, or ability: a phrase which has also another meaning, to be seen below. (TA.) And قَصَرَ بَاعَهُ عَنْ ذَلِكَ †He was unable to attain, or to do, or effect, that: in this case, بُوْعٌ is not used. (TA.) — And †Reach, power, or ability, in the means, or causes, of attaining honour; or in generous, or honourable, qualities or actions: (TA:) †eminence; nobility; honour; generosity: (Lth, S, K:) in which senses, بُوْعٌ is not used. (Lth.) A poet says,*

لَهُ فِي الْمَجْدِ سَابِقَةٌ وَبَاعٌ  
[He has precedence and eminence in glory, honour, dignity, or nobility]. (Lth.) And رَجُلٌ طَوِيلُ الْبَاعِ †A man of large generosity. (TA.) And قَصِيرُ الْبَاعِ †Niggardly: a phrase which has also another meaning, mentioned above. (TA.)

*بُوْعٌ* and *بُوْعٌ*: see *بَاعٌ*, in four places. — The former also signifies *A place that is broken, or crushed, (مَكَانٌ مُنْبَضِرٌ) in a small ravine (لُصْب) of a mountain.* (Ibn-'Abbád, K.)

*بَاعَةٌ* The court (سَاحَةٌ) of a house: (Ibn-'Abbád, K:) a dial. var. of *بَاحَةٌ*. (TA.)

*بَوَاعٌ* †A large-bodied camel. (TA.)

*بَانِعٌ* A young gazelle that stretches forth its fore legs to the full (*بِيْعُوعٌ*) in going along: (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. *بَوَاعٌ* (K) and *بَوَائِعٌ*. (TA.) And *بَوَاعٌ*, a determinate noun, is applied to *The ewe*, because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbád, K;) by saying, *أَبْوَاعٌ أَبْوَاعٌ*. (Ibn-'Abbád.) You say also *نَاقَةٌ بَانِعَةٌ* A she-camel that steps far, or takes long steps: pl. *بَوَائِعٌ*. (TA.) And *فَرَسٌ بِيْعٌ*,

(K,) originally *بِنْبُوعٌ*, (TA,) A horse that steps far, or takes long steps. (Z, K.)

*بِيْعٌ*:  
*أَبْوَاعٌ*: } see *بَانِعٌ*.

*مُنْبَاعٌ* Anything that flows; or extends: (Msb:) anything sweating, or exuding sweat. (TA.)

## بوق

1. *بَاقٌ*, (K,) aor. *بَيَّوَقٌ*, inf. n. *بَوُوقٌ*, (TA,) He came with, or brought, or effected, evil, or mischief, and altercations. (K.) — *بَاقَتِ الدَّاهِيَةُ* The calamity, misfortune, or disaster, befell, betided, or happened. (Msb.) And *بَاقَتِ الدَّاهِيَةُ*, (S,) or *الْبَاقَةُ*, (JK, K,) aor. and inf. n. as above, (S,) The calamity, misfortune, or disaster, befell them, or smote them; (S, K;) as also *عَلَيْهِمْ* †انْبَاقَتْ (JK, \*K:) and *عَلَيْهِمْ بَاقَةٌ شَرٌّ* A calamity, &c., burst upon them; syn. *انْفَقَتْ*; (S, K;\*) like *انْبَاجَتْ*, (S,) from which IF thinks it to be changed: (TA:) and *انْبَاقَ عَلَيْهِمُ الدَّهْرُ* Fortune assaulted them, or assailed them, with calamity, like as the sound issues from the trumpet (البوق): (S:) and *بَقَعْتُهُمْ* [I assaulted them, or assailed them, with a calamity, &c.]. (JK.) And in like manner, one says, *بَاقَتُهُمْ بَوُوقٌ*, (S, TA,) inf. n. *بَوُوقٌ* and *بَوُوقٌ*, A vehement calamity or misfortune or disaster befell them, or smote them. (TA.) — Also *بَاقٌ*, (K,) aor. as above, inf. n. *بَوُوقٌ*, (TA,) He wronged a man; treated him wrongfully, or unjustly: or he came upon a people, or company of men, suddenly, or unawares, without their permission; as also *انْبَاقَ*: (K:) [or,] as some say, *انْبَاقَ* †بَاقُوا they slew him: (TA:) and *بَاقَ بِهِ* he wronged him. (K.) And *بَاقَ بِكَ* He (a man, JK) came up, or forth, upon thee, from a low, or depressed, place. (JK, K.) And *بَاقَ بِهِ* He encompassed, or surrounded, him. (JK, K.) And *بَاقَ الْقَوْمَ عَلَيْهِ*, (K,) inf. n. *بَوُوقٌ*, (TA,) The people, or company of men, gathered themselves together against him, and slew him wrongfully: (K, \*TA:) but some say that it means, as explained before, they slew him. (TA.) And *بَاقَهُمُ*, (Ibn-'Abbád, JK, K,) aor. as above, (JK,) inf. n. *بَوُوقٌ*, (Ibn-'Abbád, TA,) He stole from them; robbed them. (Ibn-'Abbád, JK, K.)

7: see 1, in five places. *مُخَرَّنِقٌ لِيَنْبَاقَ*, a prov., thus related by some, instead of *لِيَنْبَاقَ*, means *بَانِقَةٌ*, i. e., a calamity, or misfortune: (K in art. *بوع*, q. v.): or, to launch forth, and manifest what is in his mind. (TA.) You say also, *انْبَاقَ عَلَيْنَا* He broke forth upon us with evil speech. (JK.) And *انْبَاقَ بِالضَّحْكِ* He broke forth with laughter. (JK.) And *انْبَاقَتِ الْمَطَرُ* The shower of rain poured forth with vehemence. (TA.) And *انْبَاقَ الْمَاءُ* The water became copious, or much in quantity. (JK.)

*بَوُوقٌ* Abundance of rain; as also *بَوُوقٌ*. (TA.) — See also the next paragraph.

*بَوُوقٌ* [A trumpet;] a certain thing in which one

blows; (IDrd, S, Mgh, K;) in which one blows as in a musical pipe: (Kr, K:) [mostly used in war, but] mentioned by a poet, cited by As, as used by the Christians: (S:) IDrd says, The Arabs used this word, but I know not its origin: Esh-Shiháb says, in the 'Ináych, that it is arabized, from [the Persian] *بُورِي*: (TA: [but this is obviously improbable:]) pl. *بَوُوقَاتٌ* (Mgh, Msb) and *بَيِّقَاتٌ* (Msb [in my copy of the Mgh, erroneously, *بَيِّقَاتٌ*]) [and *أَبْوَاتٌ*, a pl. of *pauc.*, commonly used in the present day]. *نَفَخَ فِي الْبَوُوقِ* [He blew the trumpet, lit., in the trumpet,] means [also] *he spoke that in which was no profit.* (TA.) — [Hence,] †One who does not conceal a secret; (Lth, JK, K;) as also *بَوُوقٌ*. (K.) — Also *A certain thing in which the miller blows; (JK, K;) accord. to the copies of the K, resembling a مُنْقَابٌ; but this is a mistake: (TA:) it is a thing resembling a [shell of the kind called] مُنْقَافٌ, the hole of which is twisted; and sometimes the miller blows in it, raising his voice; and what he means thereby is known. (Lth, TA.) — See also *بَوُوقٌ*.*

*بَاقَةٌ* A bundle of herbs, or leguminous plants. (S, K.) [And in modern Arabic, A bunch of flowers.]

*بَوُوقَةٌ* A shower, full, or storm, of rain, (JK, S,) that has burst forth with a dash: (S, TA:) or such as is vehement; or disapproved, disliked, or deemed evil: (K:) pl. *بَوُوقٌ*. (JK, K.)

*دَاهِيَةٌ بَوُوقٌ*, or *بَوُوقٌ*, A vehement calamity or misfortune or disaster. (TA.) — And the former, applied to a man, Thievish; a great thief. (JK.)

*بَاقَةٌ* A calamity, misfortune, or disaster; (JK, S, Msb, K;) a vehement evil or mischief; (Msb;) a trial that befalls a people: (TA:) pl. *بَوَائِقٌ*. (S, Msb, K.) It is said in a trad., *لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ*, meaning, accord. to Kátúdeh, [He will not enter Paradise whose neighbour is not secure from] his wrongful, or injurious, conduct: or, accord. to Ks, his malevolent, or mischievous, dispositions, and his evil conduct. (S.)

IF says, in the "Maḳáyees," that *بوق* is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]

## بول

1. *بَالٌ*, (T, S, &c.,) aor. *بَيَّوَلٌ*, (S, M, Msb,) inf. n. *بَوُولٌ* (M, Msb) and *مَبَالٌ*, (Msb,) [He urined, discharged his urine, made water, or staled;] said of a man, (M, Msb,) and of a beast, (Msb,) &c. (M.) — [Hence,] *بَالٌ بَوُولًا شَرِيفًا فَاحِرًا* †He (a man) begat offspring resembling him (El-Mufaḍḍal, T, TA) in form and natural dispositions. (El-Mufaḍḍal, TA.) — A poet, using the verb metaphorically, says,

بَالٌ سُهَيْلٌ فِي الْفَضِيحِ فَسَدٌ  
†[Canopus made water in the beverage prepared from unripe dates, and it became spoiled, or marred]: (M:) meaning, that when Canopus