

order that the water might pour out, or flow forth; (Lth, K, TA;) as also **بَقِيَ**, (K,) inf. n. **بَقِي**; the latter not commonly mentioned. (TA.) And **بَقِيَ السَّيْلُ مُؤْضِعٌ كَذَا**, aor. **بَقَى**, inf. n. **بَقِيَ** and **بَقِيَ**, on the authority of Yaakoob, *The torrent broke through, and clave, such a place.* (S.) = See also 7. — **بَقَّتْ الْعَيْنُ**, (K,) aor. **بَقَّتْ**, inf. n. **بَقَّتْ** and **بَقَّتْ**, (TA,) *The eye shed tears quickly.* (AA, K.) — **بَقَّتْ الرِّكْبَةُ**, (AZ, K,) aor. **بَقَّتْ**, (AZ, TA,) inf. n. **بَقَّتْ** *The well became full, and abundant in water.* (AZ, K.) = **بَقِيَ**, aor. **بَقِيَ**, [inf. n., by rule, **بَقِيَ**,] *It (seed-produce) became affected with the disease termed بَقِي.* (TA.)

2: see 1.

7. **انْبَقَى** *It (water) had vent; or it poured out, or flowed forth: (S, Mgh, K:) or it ran, or flowed, of itself, without the breaking through of a dam or the like. (Mgh.)* [For **انْفَجَرَ**, in the S, Golius appears to have found **انْفَرَجَ**, which is a mistake. — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] — **انْبَقَى السَّيْلُ عَلَيْهِمْ** *The torrent came upon them without their expecting it, or thinking it. (K, TA.)* And **انْبَقَى الْمَاءُ عَلَيْهِمْ** *The water came upon them. (TA.)* — **انْبَقَى عَلَيْهِمْ بِالْكَلَامِ** *He came upon them with speech without their expecting it. (K, TA.)* — **انْبَقَتْ الْأَرْضُ** *The land became abundant in herbage, or fruitful. (TA.)*

**بَقِيَ** and **بَقِيَ** *An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Mshb:\*) 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. **بَقَوِي**. (JK, K.) = Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)*

**بَقِيَ**: see **بَقِيَ**.

**بَقِيَّةٌ** [act. part. n. of 1]. — **رَكْبَةٌ بَقِيَّةٌ** *A well full, and abundant in water. (K.)* And **مِيَاهٌ بَقِيَّةٌ** [pl. of **بَقِيَّةٌ**], like **رَكْعٌ** [pl. of **رَكْعٌ**, app. *Waters flowing forth abundantly.* (TA.) — [Hence,] **هُوَ بَقِيَّةٌ الْكَرَمِ** *He is abundant in generosity. (K.)*

## بج

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

(S, Mshb, K,) aor. **بَجَحَ**, (Mshb, K,) inf. n. **بَجَحَ**; (S, K, TA;) and **بَجَحَ بِهِ**, (S, Mshb, K,) aor. **بَجَحَ**; (Mshb, 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 بَجَحَ and بَجَحَ: (TA:) or he gloried in it, or boasted of it; and so بَجَحَ. (Mshb.)* And **فُلَانٌ يَبْجَحُ عَلَيْنَا**, and **يَبْجَحُ عَلَيْنَا**, *Such a one talks foolishly, or irrationally, [to us, assuming superiority over us,] by reason of self-conceit: and so one says in speaking of a person in jest. (TA.)* = See also 2.

2. **بَجَحَهُ** *It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also بَجَحَهُ. (TA.)* And **بَجَحْتُهُ**, (inf. n. **بَجَحْتُ**, S, K,) *I rejoiced him; made him joyful, &c.: (S, Mgh, K:) or, as some say, magnified him: (TA:) and بَجَحْتُهُ, aor. **بَجَحْتُ**, I magnified it; namely, a thing. (Mshb.)*

4: see 2.

5: see 1, in five places.

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

8: see 1.

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

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

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

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

**بَجَحَ**: see **مَبْجَحَةٌ**.

## بجد

1. **بَجَدَ بِالْمَكَانِ**, (S, A, L, K,\*) aor. **بَجَدَ**, (L,) inf. n. **بَجَدَ** (S, L, K) and **بَجَدَ**; (Kr;) and **بَجَدَ**, inf. n. **بَجَدَ**; (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. **بَجَدَ**; 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. **بَجْدٌ**. (L.)* **أَصْلُ بَجْدَةٍ** [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 الْمَكَانِ بَجْدَ.*

(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 بَجْدَةُ ذَلِكَ**, (S, K,) with fet-h, (S,) *He possesses the knowledge of that. (S, K.)* And hence, (S,) **هُوَ أَبْنٌ بِبَجْدَتِهَا**, (S, K,) *contr. of أَبْنٌ بِبَجْدَتِهَا*, (A in art, بَجْدَ), or, as in the books of proverbs, **أَنَا أَبْنٌ بِبَجْدَتِهَا**, the [affixed] pronoun referring to **الْأَرْضُ** [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 أَبْنٌ بِبَجْدَتِهَا*, (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 بَجْدَ بِالْمَكَانِ*: (L:) or *the person who will not depart from his saying: (K:) [there explained by the words لَا يَبْرَحُ مِنْ قَوْلِهِ**

*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 أَبْنٌ بِبَجْدَتِهَا is as though it meant *I am created of its dust, or earth. (TA.)**

— Also **أَصْحَرَاءُ** [desert, such as is termed] **أَبْنٌ بِبَجْدَتِهَا** (K.) Kaab Ibn-Zuheyr uses the phrase **أَبْنٌ بِبَجْدَتِهَا** 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 كَسَاءٌ, (S, A, L, K,) being one of the kinds of كَسَاءٌ worn by the Arabs of the desert: (S, L:) or, of which the wool has been spun, or twisted, in the manner termed يَرَّةٌ [app. a mistranscription for يَرَّةٌ (see قَتْلٌ يَرَّةٌ in art. يَرَّة)], and woven with the instrument called صِيصَةٌ 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 بَيْتٌ, q. v.)*

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