

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

2: see 1.

7. **انْبَثَّقَ** *It (water) had vent; or it poured out, or flowed forth: (S, Mṣb, 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 **انْفَجَرَ**, which is a mistake. — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] — **انْبَثَّقَ السَّيْلُ عَلَيْهِمْ** † *The torrent came upon them without their expecting it, or thinking it.* (K, TA.) And **بَثَّقَ الْمَاءُ عَلَيْهِمْ** † *The water came upon them.* (TA.) — **انْبَثَّقَ عَلَيْهِمُ بِالْكَلَامِ** † *He came upon them with speech without their expecting it.* (K, TA.) — **انْبَثَّقَتِ الْأَرْضُ** † *The land became abundant in herbage, or fruitful.* (TA.)

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

بَتَّقَ: see **بَتَّقَ**.

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

بج

1. **بَجَّحَ**, [aor. and inf. n. as below,] *He rejoiced; or was joyful, glad, or happy; (S, A;) as also **بَجَّحَ**: (S, Mgh, K:) and **بَجَّحَ** 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 goodliness, in respect of something; as also **بَجَّحَ**: or, as some say, he magnified himself: and **بَجَّحَ** is said to signify he was, or became, great in his own estimation.* (TA.) You say also, **بَجَّحَ بِهِ**,*

(S, Mṣb, K,) aor. **بَجَّحَ**, (Mṣb, K,) inf. n. **بَجَّحَ**; (S, K, TA;) and **بَجَّحَ بِهِ**, (S, Mṣb, K,) aor. **بَجَّحَ**; (Mṣb, 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 **بَجَّحَ** and **بَجَّحَ**: (TA:) or he gloried in it, or boasted of it; and so **بَجَّحَ**. (Mṣb.) And **فُلَانٌ يَتَبَجَّحُ عَلَيْنَا**, and **يَتَبَجَّحُ 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. **بَجَّحَهُ** *It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also **ابْجَحَهُ**. (TA.) And **بَجَّحْتُهُ**, (inf. n. **بَجَّحْتُ**, S, K,) *I rejoiced him; made him joyful, &c.: (S, Mgh, K:) or, as some say, magnified him: (TA:) and **بَجَّحْتُهُ**, aor. **بَجَّحْتُ**, *I magnified it; namely, a thing.* (Mṣb.)**

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 goodliness, and in glorying, or boasting.* (A, TA.)

8: see 1.

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

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

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

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

بَجَّحَ: see **بَجَّحَ**.

بجد

1. **بَجَّدَ بِالْمَكَانِ**, (S, A, L, K,*) aor. **بَجَّدَ**, (L,) inf. n. **بَجَّدَ** (S, L, K) and **بَجَّدَ**; (Kr;) and **بَجَّدَ**, inf. n. **بَجَّدَ**; (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.) — **بَجَّدَتِ الْإِبِلُ**, (L, K,) inf. n. **بَجَّدَتِ**; and **بَجَّدَتِ**; (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** *i. q. [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 **بَجَّدَ 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 بَجْدَةُ ذَلِكَ**, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) **هُوَ ابْنُ بَجْدَتِهَا**, (S, K,) *contr. of **بَجْدَتِهَا**, هو ابن نجدتها*, (A in art, نجد), or, as in the books of proverbs, **أَنَا ابْنُ بَجْدَتِهَا**, 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 ابْنُ 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 **بَجَّدَ بِالْمَكَانِ**: (L:) or the person who will not depart from his saying: (K:) [there explained by the words **لَيْمَنْ لَا يَبْرَحَ** 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 ابْنُ 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-Zuheyir 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 **يَسْرًا** (see **قَتْلُ يَسْرٍ** in art. **يسر**)], and woven with the instrument called **صَيْصَةٌ**: pl. **بَجْدٌ**: a single oblong piece thereof is called **فَلَيْجٌ**, 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.)*

بَجْدٌ *Remaining, staying, abiding, or dwelling,*