

a kind of tree called in Persian *خوش سائی*; and this, also, is a name of the *box-tree*: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed *وَتْنِي* (K,) i. e., a fracture [of the flesh]. (TA.)

بَقْسِيس: see *بَقْس*, above.

بقش

بَقْش A certain kind of tree, called in Persian *خوش سائی* (Sgh, K,) which means "good in shade;" [and also is applied to the *box-tree*;] as has been said before, voce *بَقْس*, which may be the same: IDrd says that *بَقْش* is a post-classical word. (TA.)

بقع

1. *بَقْع*, aor. *بَقَعَ*, (Msb, K,) inf. n. *بَقْعٌ*, (S, Msb, K,) It (a bird, and a dog,) was black and white; syn. *بَلَقَ*; (K;) [or rather] *بَقْعٌ* in birds and dogs is like *بَلَقَ* in beasts that are ridden, or horses and the like: (S, K:) or it (a crow, &c.) was party-coloured, or *ped*. (Msb.) — He (a drawer of water, L, K, from a well, by means of a pulley and rope and bucket, L) had his body sprinkled with the water, so that some parts of it became wetted. (L, K.) — *مَا أَدْرِي أَيْنَ بَقَعَ* I know not whither he went; (S, K;) as though one said, to what *بَقْعَة* of the *بَقَاع* of the earth he went; (S;) not used except negatively; (TA;) as also *بَقْعٌ*. (Fr, K.) — *بَقَعْتُهُمُ الدَّاهِيَةُ* The calamity, or misfortune, befell them. (TA.) — *بَقَعَ*, (S, K,) like *عَنِي*, (K,) He was assailed with bad, or foul, speech, or language: (S, O, K:) or with calumny, slander, or false accusation. (S.) And *بَقَعَ بَقِيعٌ* He was assailed with foul, evil, or abominable, speech, or language. (L.)

2. *بَقَعَ الثَّوْبُ* He (a dyer) left spots, or portions, of the garment, or piece of cloth, undyed. (Mgh, TA.) — *بَقَعَ ثَوْبُهُ* He (a waterer) sprinkled the water upon his garment, so that spots, or portions, of it became wetted. (Mgh.) — *بَقَعَ تَبَقِيعٌ*, inf. n. *تَبَقِيعٌ*, The rain fell in places of the land, not universally. (TA.) — *مَا أَدْرِي أَيْنَ بَقَعَ*: see 1.

7. *انْبَقَعَ* He went away quickly; (K;) and ran. (TA.)

8. *انْتَبَقَعَ لَوْنُهُ*, with damm, i. q. *انْتَبَقَعَ*, and *امْتَبَقَعَ*; (the former in some copies of the K; the latter in others; and both in the TA;) i. e. His colour changed, (TA,) by reason of grief, or sorrow. (Har p. 244.) The last of these three verbs is the best. (Har ubi suprâ.)

بَقْعَةٌ A place in which water remains and stagnates; (K;) [and which is not a usual place of watering: (see *بَاقِعَةٌ*)] this is what is meant, app., by its being said that *بَقَاعٌ*, which is its pl.,

signifies the contr. of *مَشَارِعُ* [or watering-places to which men and beasts are accustomed to come]. (TA.) — See also what next follows.

بَقْعَةٌ (S, Mgh, Msb, K) and *بَقْعَةٌ*, (AZ, Msb, K,) but the former is the more common, (Msb,) and more chaste, (TA,) A piece, part, portion, or plot, (Mgh, Msb, K,) of land, or ground, (S, Mgh, Msb, K,) differing [in any manner,] in colour, (Mgh,) or in appearance, or external state or condition, (K,) from that which adjoins it, or is next to it: (Mgh, K:) this is the primary signification: (Mgh:) [a patch of ground:] pl. *بَقَاعٌ*, (S, K,) or this is pl. of *بَقْعَةٌ*, (Msb, TA,) and the pl. of *بَقْعَةٌ* is *بَقْعٌ*. (Mgh, Msb, TA.) You say *أَرْضٌ فِيهَا بَقْعٌ مِنَ الْجَرَادِ* [meaning Land in which are bare places occasioned by the locusts]. (Lh, K.) And *فِي الْأَرْضِ بَقْعٌ مِنْ تَبَتٍ* In the land are small portions of herbage. (AHn.) And *بَقْعَةٌ مِنَ كَلْبَةٍ* A patch of herbage. (TA in art. *بَقَطَ*.) — [The former also signifies A spot; or small portion of any surface, distinct from what surrounds it.] And the pl. *بَقْعٌ* Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh.) And *بَقْعُ الْمَاءِ* Places in a garment, or piece of cloth, which has been washed, in which the water remains, undried. (Mgh.) — *هُوَ حَسَنُ الْبَقْعَةِ عِنْدَ الْأَمِيرِ* He has a good station with the prince, or commander. (TA.) [See also *جَلْبَةٌ*.]

بَقْعٌ مِنَ الْجَرَادِ Land in which are *بَقْعَةٌ* [meaning bare places occasioned by the locusts]: (Lh, K:) and land of which the herbage is unconnected [or in patches]. (TA.)

أَصَابَهُ خَرٌّ بَقَاعٍ, like *قَطَامٍ*, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also *بَقَاعٌ*, and *بَقَاعٌ*, (AZ, TA,) Dust and sweat came upon him, and discolorations produced thereby remained upon his body: (AZ, K:) by *بَقَاعٌ* is [lit.] meant land, or a land: so says AZ: and *عَلَيْهِ خَرٌّ بَقَاعٍ* is said to mean upon him is sweat which has become white upon his skin, like what are termed *لَمَعٌ*. (TA.)

بَقِيعٌ A place in which are roots of trees of various kinds: (S, K:) or a wide, or spacious, place: or a place in which are trees: (Msb:) or a wide, or spacious, piece of land; but not so called unless containing trees; (TA;) though *بَقِيعُ الْغُرَقِدِ* continued to be the name of a burial-ground of El-Medeeneh after the trees therein had ceased to be. (Msb, TA.)

بَاقِعَةٌ A bird (K, TA) that is cautious, or wary, and cunning, or wily, that looks to the right and left when drinking, (TA,) that does not come to drink to the *مَشَارِعُ* [or watering-places to which men and beasts are accustomed to come], (K, TA, [but in the CK, for *مَشَارِعُ* is put *مَشَارِبُ*]) and the frequented waters, (TA,) from fear of being caught, but only drinks from the *بَقْعَةُ*, i. e., the place in which water remains and stagnates. (K, TA.) — Hence, as being likened thereto, *أَيُّ* one that is cautious, or wary, cunning, or wily,

and skilful: (TA:) *أَيُّ* a man possessing much cunning: (K, TA:) [accord. to some] so called because he alights and abides in [various] parts (*بَقَاعٌ*) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened *أَيُّ* a man knowing, or skilful, in affairs, who investigates them much, and is experienced therein; the *أَيُّ* being added to give intensiveness to the signification: (TA:) and *أَيُّ* sharp, or quick, in intellect; knowing; whom nothing escapes, and who is not to be deceived, beguiled, or circumvented: (K, TA:) pl. *بَوَاقِعُ*. (TA.) You say, *مَا فُلَانٌ إِلَّا بَاقِعَةٌ مِنَ الْبَوَاقِعِ*; *Such a one is none other than a very cunning man of the very cunning.* (TA.) — Also *أَيُّ* a calamity, or misfortune, (S, TA,) that befalls a man. (TA.)

أَبْقَعُ, applied to a *غُرَابٌ* [or bird of the crow-kind], in which is blackness and whiteness; (S, TA;) and so applied to a dog: (Lh, TA voce *أَبْرَقَ*, q. v.) or, applied to the former, having whiteness in the breast; and this is the worst [or most ill-omened] of the crow-kind: (TA:) [it is this species, accord. to some, which is called *غُرَابٌ* *البَيْنِ*: (see art. *بَيْن*)] or, applied to a *غُرَابٌ* &c., party-coloured, or *ped*: (Msb:) or the white-winged *غُرَابٌ*: (Ish, TA in art. *حَذَفَ*) pl., when thus applied, *بُقْعَانُ*, (TA,) or *بُقْعَانُ*, with *kesr*; the quality of a subst. being predominant in it; but when it is regarded as an epithet, [in which case the fem. is *بُقْعَاءُ*] its pl. is *بُقْعٌ*. (Msb.) — Hence, as being likened to such a bird, *أَيُّ* anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) — And *أَيُّ* Leprous. (IAar, K.) — *بُقْعَانُ الشَّامِ*, (S, K,) with damm, (K,) mentioned in a trad., (S,) *أَيُّ* The servants and slaves of Syria; because of their whiteness and redness, (S, K,) or blackness; (S;) or because of their whiteness and redness and blackness likened to a thing such as is termed *أَبْقَعُ*; (TA;) or (K) because they are of the Greeks and the Negroes: (S, K:) or so called because of the mixture of their colours; their predominant colours being white and yellow: A'Obeid says that what is meant is whiteness and yellowness, and they are thus called because of their difference of colours and their being begotten of two races: but Kt says, *البُقْعَانُ* signifies *those in whom is blackness and whiteness*; and one who is white without any admixture of blackness is not called *أَبْقَعُ*: how then should the Greeks be called *بُقْعَانُ* when they are purely white? and he adds that he thinks the meaning to be, the offspring of Arabs, who are black, [which is not to be understood literally, but rather in the sense of *swarthy*,] by female slaves of the Greeks, who are white. (TA.) — *أَيُّ* is also applied to *Waterers* (*سَقَاةٌ*); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) — *رَأَيْتُ قَوْمًا بُقْعَاءَ*; *I saw a people wearing patched garments*; said by El-Hajjáj; (K, TA;) and thus explained by him; i. e., by reason of their evil condition. (TA.) — *ذَوْدُ بَقْعِ الدَّرَى* A herd of camels having white humps. (TA.) — *الْأَبْقَعُ* The mirage; because of its varying, or assuming different hues.