

for] the n. un. is with ة, (S, Mgh, Mṣb, K,) i. e. **بَاقِلَةٌ** and **بَاقِلَةٌ** (S, Mgh, Mṣb) [and **بَاقِلَةٌ**] or the sing. and pl. are alike, (El-Aḥmar, K,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce **هَنْدَب**, asserts **بَاقِلَةٌ** to be, and therefore in every case without tenween,] i. q. **فُول** [Beans; or the bean; *faba sativa* of Jussieu; *vicia faba* of Linnæus]; (JK, K;) a name of the dial. of the Sawád [of El-'Irâk]; its produce is called **الجرجير**; (TA; [but see **جرجير**; and see **ترمس**];) [or it is applied to the plant and to its produce;] a certain well-known **حَب** [or grain]: (Mgh:) the eating of it produces exhalations (K) of a gross kind, (TA,) and bad dreams, and **سَدْر**, (K,) i. e. vertigo, (TA,) and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful (**تَخْصِيبُ الْبَدَنِ**); when properly qualified [app. by seasoning or by some admixture] (**إِذَا أُصْلِحَ**), it preserves the health; and in its green state, together with ginger, it has the utmost effect in strengthening the venereal faculty: (K:) the pl. is **بَوَاقِلٌ**; and the dim. of **بَاقِلِي** is **بَوَيْقِلَةٌ** and **بَوَيْقِلِيَّةٌ**, the latter with the **ل** quiescent because kesreh is disapproved in so long a word; [both forms indicating that **بَاقِلِي** is held to be fem.;] and that of **بَاقِلَةٌ** is **بَوَيْقِلَةٌ** [with or without tenween accord. as it is held to be masc. or fem.], or, if one will, he [who holds **بَاقِلَةٌ** to be fem.] may say **بَوَيْقِلَةٌ**, suppressing the augmentative meddeh, and adding ة to indicate the fem. gender; and that of **بَاقِلَةٌ** is **بَوَيْقِلَةٌ**. (TA.) — **الْبَاقِلِيُّ الْقَبْطِيُّ** [app. the same as **الْبَاقِلِيُّ الْبَصْرِيُّ** mentioned in the K voce **ترمس**, &c., i. e. *The Egyptian bean*; an appellation said to be applied by some in the present day to the *colocasia*; but what it properly denotes is doubtful;] a certain plant, the grain of which is smaller than the **فُول** [or bean]: (K:) the people of Egypt know it by the name of **الْجَامِيسَة**, with **جيمير**, and with the unpointed **سين**: he who says that it is the **ترمس** is in error. (Ibn-Beytâr, cited by De Sacy in his "Relation de l'Égypte par Abd-allatif," q. v., p. 97.)

بَاقِلَةٌ and **بَاقِلِيٌّ** rel. ns. of **بَاقِلِي** and **بَاقِلَةٌ**, respectively. (Mgh.)

بَاقُولٌ, (JK, A, O,) or **بُوقَالٌ**, (K,) A mug (**كُوز**) having no **عُرْوَةٌ** [or handle]; (JK, O, K;) i. q. **كُوبٌ**: (A, TA:) [in Spanish *bokal*, (Golius,) which favours the form in the K; but the Spanish word may be from **بُوقَالَةٌ**, if from the Arabic:] pl. **بَوَاقِيلٌ**. (JK, A, TA.)

بُوقَالٌ: see what next precedes.
طَاسٌ A kind of drinking-vessel, like a **كُاسٌ**, or like a **كُاسٌ**; syn. **طَرَجَهَارَةٌ**. (IAḥr, TA.) [See also **بَاقُولٌ**.]

بَوَيْقِلَةٌ: }
بَوَيْقِلَةٌ: } see **بَاقِلِي**, in four places.
بَوَيْقِلِيَّةٌ: }

مُبْقِلٌ: see **بَقِلٌ**, in three places: — and see **بَاقِلٌ**.

مَبْقَلَةٌ: }
مَبْقَلَةٌ: } see **بَقِلٌ**, in three places.

بقر

بَقْرٌ [Brazil-wood; the wood of the Brazil-tree, a species of *Cæsalpinia*;] a well-known dye; (S, Mṣb;) i. q. **عَنْدَمٌ**. (S;) [or rather the wood from which a well-known dye is prepared;] the wood of a certain great tree, the leaves of which are like those of the almond, and having a red stem, the decoction of which is used as a dye: it consolidates wounds, stops a flow of blood from any member, and dries up ulcers; and its root, or lowest part, is an instantaneous poison: (K:) the word is said by some to be Arabic; (Mṣb;) others say that it is arabicized; (S, Mṣb, TA;) [perhaps from the Persian **بَقْرَم**, or **بَقْرَم**;] and that the only other words of the same measure in the Arabic language are proper names, and four in number, (S, TA,) or seven: (TA:) if used as a proper name, it is imperfectly decl., because determinate and of the measure of a verb. (S.)

بقو

1. **بَقَاوَةٌ** [and **بَقَاوَةٌ**, [aor. 2,] inf. n. **بَقَاوَةٌ** [and **بَقَاوَةٌ**, **رَحْمَةٌ**], *He looked*, (Lḥ, JK, ISd, K,) or *looked long*, or *glanced lightly*, (JK,) *at him*, or *it*; (Lḥ, JK, ISd, K;) and so with **ي** for the last radical: (JK:) and **بَقَاهُ** [alone], with **و** and with **ي** for the last radical, (K in art. **بَقِي**.) first pers. **بَقَوْتُهُ** and **بَقَيْتُهُ**, (Lḥ, TA,) *he looked at him*, or *it*: (Lḥ, K:) or *he watched*, or *observed*, *him*, or *it*: (K in art. **بَقِي**.) and **بَقَوْتُهُ** *I looked, watched, or waited, for him*, or *it*: (K:) a dial. var. of **بَقَيْتُهُ**, which is the more approved. (TA.) [Hence,] **أَبَقَهُ** **بَقَاوَتَكَ مَالِكَ** and **بَقَاوَتِكَ مَالِكَ** *Guard thou, or preserve thou, him, or it, as thou guardest, or preservest, thy property.* (M, Tekmileh, K.)

بَقَوِيٌّ and **بَقَوِيَّةٌ**: see art. **بَقِي**.

بقي

1. **بَقِيَ**, aor. **بَقِيَ**, inf. n. **بَقَاً** (JK, S, Mṣb, K) and **بَاقِيَةٌ**; (Mṣb; [but see this latter below;]) [and accord. to the CK, **بَقِيَ** and **بَقِيَ**; but this is a mistake; **وَبَقِيَ** and **وَبَقِيَ** being there erroneously put for **وَبَقِيَ** and **وَبَقِيَ**, explained by what here follows;] and **بَقِيَ**, [by some written **بَقَاً**,] (JK, S, Mṣb, K,) aor. as above, (JK,) inf. n. **بَقِيَ**, (K,) of the dial. of Belhârith Ibn-Kaḥb, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say **بَقَّتْ** instead of **بَقِيَتْ**, (S, TA,) and the like is done in other verbs of the same class, (S, Mṣb,) whether the kesreh and the **ي** be original, as in **بَقِيَ** and **نَسِيَ** and **فَنِيَ**, or accidental, as in the pass. verbs **هَدِيَ** and **بَنِيَ**; (Mṣb;) [*He*, or *it*, namely, a thing, remained, continued, lasted, endured: and *was*, or *became*, permanent, or perpetual; or continued, lasted, or existed, incessantly, always, endlessly,

or *for ever*: syn. **دَامَ**, and **ثَبَّتَ**; (Mṣb;) *contr. of فَنِيَ*: (K:) **بَقَاً** signifies a thing's remaining, continuing, lasting, or enduring, in its first state, to a period determined by the will of God, either with respect to its corporeal substance, as in the case of a heavenly orb, or with respect to its kind only, as in the case of the human and other animal races; and the continuing, lasting, or existing, for ever, either by self, as in the instance of God alone, or otherwise, and thus either with respect to the corporeal substance, as in the case of an inhabitant of Paradise, or with respect to kind only, as in the case of the fruits of the inhabitants of Paradise. (Er-Râghib, TA.) [Hence,] **دَارُ الْبَقَاةِ** [The abode of everlasting existence;] the world to come. (T in art. **دور**.) The verb is said of a thing; and in like manner of a man, as in **بَقِيَ زَمَانًا طَوِيلًا**, i. e. *He lived* [or continued in life] a long time. (S.) [You say also, **بَقِيَ عَلَى حَالِهِ** *He*, or *it*, remained, or continued, in his, or its, state, or condition; i. e., as *he*, or *it*, was. And **بَقِيَ عَلَى الشَّدَّةِ** *He endured, or bore up against, difficulty, distress, or adversity.*] And **بَقِيَ مِنَ الشَّيْءِ بَقِيَّةٌ** [A remain, remainder, remnant, relic, or residue, of the thing remained.] (S.) And **بَقِيَ مِنْهُ كَذَا** *Such a thing remained, over and above, and behind, thereof; as also* **تَبَقِيَ**. (Mṣb.) = **بَقَاهُ**, with **ي** and with **و** for the last radical, (K,) first pers. **بَقَيْتُهُ** (Lḥ, S) and **بَقَوْتُهُ**, (Lḥ, TA,) aor. of the former -, (S,) inf. n. **بَقِيَ**, [of the former verb,] (K,) *He looked at him*, or *it*: (Lḥ, S, K:) or [so in the K, but in the S "and,"] *he watched, or observed, him*, or *it*: (S, K:) and **بَقَيْتُهُ** *I looked, watched, or waited, for him*, or *it*; (TA in art. **بقو**;) as also **بَقَوْتُهُ**; (K in that art.;) but the former is the more approved. (TA in that art.) [See also art. **بقو**.] You say also, **فُلَانٌ يَبْقِي الشَّيْءَ بِبَصَرِهِ** *Such a one looks at the thing, and watches, or observes, it.* (JK.) And it is said in a trad., **بَقِينَا رَسُولَ اللَّهِ** *We looked, watched, or waited, for the Apostle of God.* (S.)

2: see 4, in two places.

4. **بَقَاهُ** (S, Mṣb, K) and **بَقَاهُ** and **بَقَاهُ** (S, K) all signify the same, (S,) and **اسْتَبَقَاهُ** likewise, (K,) *He made, or caused, [and he suffered,] him, or it, to remain, continue, last; to be, or become, permanent, or perpetual; to continue, last, or exist, incessantly, always, endlessly, or for ever; he continued it; he perpetuated it.* (Mṣb, K.) You say, **أَبَقَاهُ اللَّهُ** [God preserved him, or prolonged his life; or may God preserve him, or prolong his life; or] *God made him, or caused him, or may God make him, or cause him, to continue in life.* (S.) And **أَبَقَى أَصْلَ الشَّيْءِ** *He made the thing itself to remain unalienable, not to be inherited nor sold nor given away, and assigned the profit arising from it to be employed in the cause of God, or of religion.* (TA in art. **حيس**.) And **أَبَقَيْتُ مَا بَيْنَنَا** *I was sparing of marring, i. e., forbore from marring much, or exceedingly, that [state of union or amity] which subsisted between us.* (K.) And **بَقِيَ نَعْلَيْكَ وَأَبْدُلُ قَدَمَيْكَ** [Pre-