

the prayer of sunset at the setting of the [sun's] disc. (S.) And *بَكَرَتِ النَّخْلَةُ بِحَمْلِهَا*; [The palm-tree was early with its fruit]. (A.) — Also † *He was, or became, or went, before; preceded; had, or took, precedence; syn. تَقَدَّمَ*; and so *بَكَرْتُ فِي* and *تَبَكَّرْتُ*. (K, TA.) You say, *بَكَرْتُ فِي كَذَا* † *I was, or became, or went, before, &c., in such a thing; syn. تَقَدَّمْتُ*. (IJ, IB, TA.) And *بَكَرَ عَلَى أَصْحَابِهِ* † [*He was, or became, or went, before his companions; preceded them; or had, or took, precedence of them*]. (M, K.) = *بَكَرَهُ عَلَى أَصْحَابِهِ* signifies *جَعَلَهُ يَبْكَرُ عَلَيْهِمْ* † [*He made him to be, or become, or go, before his companions; to precede them; or to have, or take, precedence of them*]; and so *ابْكَرَهُ عَلَيْهِمْ*. (M, K.) — See also 4. — *بَكَرَ الْفَاكِهَةَ*: see 8.

3: see 1, in four places.

4: see 1, in seven places: and see 2 as meaning *تَقَدَّمَ*. *ابْكَرَ* also signifies *He had camels coming to water early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise*. (S, K.) = It is also trans. of *بَكَرَ*: (S, Sgh, Mshb:) you say, *أَبْكَرْتُ غَيْرِي* [*I made another to go forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and I made another to go to a person &c. at that time; and to betake himself to an action at that time: and † to hasten, or betake himself early, to a thing at any time, morning or evening: and بَكَرْتُ غَيْرِي app. signifies the same*]. (S.) — You say also, *ابْكَرَهُ عَلَى أَصْحَابِهِ*: see 2.

5: see 2.

8. *ابْتَكَّرَ*: see 1, in two places. — Also † *He arrived [at the mosque on the occasion of the Friday-prayers] in time to hear the first portion of the خطبة*: (S, K:) or *he heard the first portion of the خطبة*: (A, Mshb:) [and] *ابْتَكَّرَ الْخُطْبَةَ* has this meaning. (Mgh.) *وَأَبْتَكَّرَ* [the prayers of] Friday, (S,) means † *Whoso hasteneth, (S, Mshb,) and arriveth in time to hear the first portion of the خطبة*, (S,) or *heareth the first portion thereof*: (Mshb:) or *whoso hasteneth, going forth to the mosque early, and performeth the prayer at the first of its time: or, accord. to Aboo-Sa'eed, whoso hasteneth to the Friday-prayers, before the call to prayer, and arriveth at the commencement of their time: or both the verbs signify the same, and the [virtual] repetition is to give intensiveness and strength to the meaning*. (TA. [See 2.]) — You say also, *ابْتَكَّرَهُ*, meaning † *He took, (A, Mshb,) or obtained possession of, (S, TA,) its بَاكُورَةَ*, (S, TA,) i. e., (TA,) *the first of it*: (A, Mshb, TA:) which is the primary signification [of the trans. verb]. (TA.) — And *ابْتَكَّرَ*, (K,) or *ابْتَكَّرَ الْفَاكِهَةَ*, (A, Mgh, Mshb,) and *بَكَرَهَا*, (TA,) † *He ate the first that had come to maturity of fruit, or of the fruit*. (A, Mgh, Mshb, K.) — And hence, (Mgh,) *ابْتَكَّرَ الْجَارِيَةَ* † *He took the girl's virginity*: (A, Mgh:) or *he did so before she had attained to*

puberty. (Mshb in art. قَض, and TA in art. خَضْر.) — And *ابْتَكَّرَ عَجِينًا* † [*He took, or made use of, fresh dough for preparing bread*]. (K in art. غَرَض.) = And *أَبْتَكَّرْتُ*, (Abu-l-Beydâ,) or *ابْتَكَّرْتُ*, (AHeyth,) *She brought forth her first offspring*: (AHeyth, Abu-l-Beydâ:) or the former signifies *she (a woman) brought forth a male at her first birth*. (K.)

*بَكَرٌ* (S, Mgh, Mshb, K, &c.) and *بُكَرٌ*, (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and *بُكَرٌ*, (ISd, TA,) *A youthful he-camel; one in a state of youthful vigour: fem. with ة*: (S, Mgh, Mshb, K;) and also *بُكَرٌ*, without ة: (TA:) the term *بُكَرٌ*, applied to a camel, corresponds to *فَتَى*, applied to a human being; and *بُكَرَةٌ*, to *فَتَاةٌ*; and *قَلْوُصٌ*, to *جَارِيَةٌ*; and *بَعِيرٌ*, to *مَرَاةٌ*; and *نَاقَةٌ*, to *رَجُلٌ*; and *جَمَلٌ*, to *إِنْسَانٌ*: (AO, S:) or the *offspring, or young one, of a she-camel*: (K;) thus indefinitely explained: (TA:) or *a camel in his sixth year* (ثَنِيٌّ) [and] *until he becomes a جَذَعٌ*: [but it seems that the reverse must be meant; for a *جَذَعٌ*, of camels, is one in his fifth year:] or *a camel in his second year* [and] *until he enters his sixth year: or a camel in his second year, or that has entered his third year, or that has completed his second year and entered his third year; syn. ابْنُ ثَلَاثٍ*: (K:) and *a camel that has just entered upon his fourth year: and a camel in his fifth year*: (IAar, Az:) or *a camel that has not entered his ninth year*: (K:) and sometimes it is metaphorically applied to a human being; [meaning † *a young man*]; and *بُكَرَةٌ* to † *a young woman*: (TA:) the pl. (of pauc., S) is *أَبْكَرٌ*: (S, K;) and *أَبْكَرُونَ* occurs as pl. of the dim. of *أَبْكَرٌ*: (S, TA;) and (pl. of mult., S, TA) *بُكَارٌ*, (S, Mshb,) like as *فِرَاحٌ* is pl. of *فِرَاحٌ*: (S;) or this is pl. of *بُكَرَةٌ*: (Mshb, K;) and there are other pls. of *بُكَرٌ*, namely, *بُكَرَانٌ* (K) and *بُكَارَةٌ*: (S, Mshb, K;) and [quasi-pl. n.] *بُكَارَةٌ*. (K.) Hence the well-known prov., (TA,) *صَدَقَنِي سِنَّ بُكَرِهِ*, and *سِنَّ بُكَرِهِ*, meaning *He hath told me what is in his mind, and what his ribs infold: a saying originating from the following fact: a man bargained with another for a youthful camel (بُكَرٌ), and said, "What is his age (سِنَّه)?" the other answered, "He is in his ninth year:" then the young camel took fright and ran away: whereupon his owner said to him, هَدَعْ هَدَعْ; and this is an expression by which are quieted young ones, (K,) of the camel; (TA;) so when the purchaser heard it, he said, صَدَقَنِي سِنَّ بُكَرِهِ [He hath told me truly the age, or as to the age, of his youthful camel: or the age of his youthful camel has spoken truly to me]: if سِنَّ is in the accus. case, the meaning [of the verb] is *عَرَفَنِي*, (K,) and سِنَّ is in the accus. case as a second objective complement; (TA;) or *خَبَّرَ سِنَّ* is meant; [in the CK, erroneously, *سِنَّ*; or *فِي سِنَّ*; the prefixed noun *خَبَّرَ*] or the proposition [فِي] being suppressed [and سِنَّ being therefore in the accus. case]: but if سِنَّ is in the nom. case,*

veracity is attributed to the [animal's] age, by an amplification: (K:) or, as some say, the buyer said to the owner of the camel, "How many years has he?" and he told him; and he looked at the teeth of the camel, and found him to be as he had said; whereupon he said, *صَدَقَنِي سِنَّ بُكَرِهِ*. (Har p. 95.)

*بُكَرٌ*: see *بُكَرٌ*.

*بُكَرٌ* *A virgin*: (S, K;) and *a man who has not yet drawn near to a woman*: (TA;) *contr. of تَبَّ*, applied to a man as well as to a female: (Mgh, Mshb:) pl. *أَبْكَارٌ*. (S, Mshb, K.) — And [hence,] † *A pearl unpierced*. (MF.) And † *A bow when one first shoots with it*. (TA.) And † *A cloud abounding with water*: (K, TA:) likened to a virgin, because her blood is more than that of her who is not a virgin: and the phrase *سَحَابٌ بُكَرٌ* is sometimes used. (TA.) And † *Fire not lighted from another fire*. (Ag, A.) — Also *She that has not yet brought forth offspring*: (AHeyth:) and *a cow that has not yet conceived*: (K:) or *a heifer* (K, TA) *that has not yet conceived*: (TA:) and *a woman*, (S, K,) and *a she-camel*, (As, K,) *that has brought forth but once*: pl. *أَبْكَارٌ* and *بُكَارٌ*: (TA:) or *a she-camel in her first state or condition*. (Ham p. 340.) — And [hence,] † *A grape-vine that has produced fruit but once*: (A, K:) pl. *أَبْكَارٌ*. (A.) — Also *i. q. بُكَرٌ*, q. v. (ISd, TA.) And [hence,] *أَبْكَارُ الْأَوْلَادِ* † *Young children*. (TA, from a trad.) And *أَبْكَارُ النَّحْلِ* † *Young bees*. (TA.) Whence, *عَسَلٌ أَبْكَارٍ* † *Honey produced by young bees: or this means honey of which the preparation has been superintended by virgin-girls*. (A, TA.) — Also † *The first-born of his, or her, mother* (S, Mshb, K) and *father*: (Mshb, K;) applied alike to the *male and the female*: (S:) and sometimes to that which is not the offspring of human beings; (TA;) the *first-born of camels*: (S;) and of a *serpent*: (TA:) pl. *أَبْكَارٌ*. (TA.) You say, *هَذَا بُكَرُ أَبِيهِ* † *This is the first-born of his parents*. (TA.) And *أَشَدُّ النَّاسِ بُكَرُ ابْنِ بُكَرَيْنِ* (A) or *بُكَرُ بُكَرَيْنِ* (M, TA) † [*The strongest of men is the first-born of a man and woman each a first-born*]. — † *The first of anything*: (K;) as also *بَاكُورَةٌ*: (TA:) and † *an action that has not been preceded by its like*. (K.) You say, *مَا هَذَا الْأَمْرُ مِنْكَ بُكَرًا وَلَا ثَنِيًّا* † *This thing, or affair, is not thy first nor thy second*. (A, TA.) — *حَاجَةٌ بُكَرٌ* † *A want, or needful thing, recently sought to be accomplished or attained*: (TA:) or *that is the first in being referred to him of whom its accomplishment is sought*. (A, TA.) — *ضَرْبَةٌ بُكَرٌ* † *A cutting blow or stroke, (S, K,) that kills (K) at once, (TA,) not requiring to be struck a second time*: (S, A:) pl. *ضَرْبَاتٌ أَبْكَارٌ*; occurring in a trad., in which it is said that such were the blows of 'Alee; (S, TA;) but in that trad., as some recite it, the latter word is *مُبْتَكَّرَاتٌ*. (TA.)

*بُكَرٌ*: see *بُكَرَةٌ*, in three places: = and see also *بُكَرَةٌ*.