of countenance: ( $\mathrm{Mgh}, \mathrm{Mab}, \mathrm{K}, \mathrm{TA}:$ ) and happiness, joy, or gladness. (Har p. 192.) You say, مُوْ $H e$ is cheerful, or open and pleasant, in couptenance. (S.)
 ( $\mathrm{S}, \mathrm{M} \underset{\mathrm{p}}{\mathrm{b}}, \mathrm{K}:$ ) and the human being: ( $\mathrm{M} \stackrel{1}{\mathrm{~b}}, \mathbf{K}$ :) applied to the male and to the female; and used alike as sing. and pl. (Mgb, K, TA) and dual: (TA:) so that you say, مُوْ He is a human being, and (They (more than two) are human beings, and بَشَر (They two are human beings: (TA:) but sometimes it has the dual form; ( $\mathbf{M g b}, \mathbf{K}$;) as in the Kur xxiii. 49; (Mgb, TA;) though the Arabs may have used the dual form in the sense of the sing. : (MF:) and sometimes it has a pl., namely, أَشَشَار. (K. (K.) This is a secondary application of the word: (Msb:) i. e., this signification is tropicul; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper ; the sense not depending upon its having another word connected with it: but in the $\underset{\substack{\text { and } \\ K}}{ }$, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his is bare of hair and of wool. (MF.) [Hence,] [The father of mankind; meaning] Adam. (K.)
(Lth, Ṣ, M, A, Mgh, M@̣) and ${ }^{\circ}{ }^{\circ}$ بَشَرَةٍ (S. $\mathbf{K}$, ) or the latter is pl. of the former, ( $\mathbf{M}_{\mathbf{s}}, \mathbf{K}$, ) [or rather a coll. gen. n., of which the former is
 is pl. of, , (K,) [The external skin; the cuticle, or scarf-skin; the epidermis; ; the exterior of the skin ( $\mathbf{S}, \mathbf{A}, \mathbf{M g h}, \mathrm{M}_{\mathbf{s b}}, \mathbf{K}$ ) of a human being; ( $\mathrm{S}, \mathbf{A}, \mathbf{K}$;) and, as some say, of other creatures, ( $\dot{\mathbf{K}}$, ) such as the serpent; but this is generally disallowed: (TA:) or بَشْرَ of the skin of the head, in which grows the hair ;
 upper skin (Lth, M) of the head (M) and of the face and body of a human being; (Lth, M ;) that upon which the hair grons: (M:) or, as some say, that which is next the flesh. (M.) It is said
 - بَشَرْةٍ sometimes means The complexion, or hue: and fineness, or delicacy. (TA.)寝 $\ddagger$ The herbage appearing upon the surface of the earth. (S, A, K.) You say, $\ddagger$ How goodly is its herbage appearing upon its surface! (S, A.) And $\begin{gathered}\text { بَشَرَر } \\ \text { [alone] } \\ \text { [aignifies } \ddagger L e-~\end{gathered}$ fuminous plants; herbs, or herbage. (TA.) -
 (Mẹb.) [See 3, last sentence.]
بُشْرَى (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S)

 are substs. from بَشَّرْ (S, Msb, K) [originally signifying An annunciation which produces a change in the (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news]:
and ${ }^{\text {® }}$ [q. F . infrà] signifies the same as :بُشَارةً relates only to good ; (S, Msb;) not to evil unless when expressly restricted thereto by an adjunct: [see $2:]$ (S:) its pl. is بَشَارَاتِّتُ and (A.)
 ing, (otherwise, as Bḍ mentions, بُشْرَّتَ, or which is a dial. var. of the same, or as some say, was the name of a man, meaning O my joyful annunciation, or jouful tidings, or good nens!!], is like عَصَ : and in the dual you
 and البَشَارِبُر [The joyful annunciations folloned consecutively]. (A.) See another ex. voce بَشِير. See also بِشَارَ.
 to, mankind or a human being.]
"بُشَّر sort, of mankind, or of people. (IAar, K.)
: بُشُور : see what next follows, in three places.
, بَشُورْ ", as will be seen by an ex. in what follows,] One who announces to a people [or person] an event, either good or evil; (TA;) but meaning the former oftener than the latter: ( $\mathrm{M}_{\mathrm{pb}}$ :) [an announcer of a joyful event, or joyful events : one who rejoices another, or others, by an annuncia-
 or this is pl. of $\downarrow$ "بُشُور. (TA in the present art.) It is said in the Kur [vii. 55], وُمُوْ الّْذِى يُرْسِّرُ
 [accord. to different readings, meaning $\dagger$ And $H e$ it is who sendeth the winds announcing coming
 , مُبْشٌرُ ${ }^{\text {, }}$, but both masc. and fem.,] (TA,)


 in the sense of بَشَّرَهُ (TA. [But the reading commonly followed in this passage is ${ }^{\prime}$, نُشُرً, with : another reading is ${ }^{3}$ ' another, (نَّشَرَا
 [coming] rain: (S, A:) so in the Kur xxx. 45. (TA.) $=$ Also Goodly; beautiful; elegant in form or features ; ( $\mathbf{S}, \mathbf{K}$;) applied to a man, and to a face: (TA:) fem. with $\mathbf{0}$; (S, $\mathbf{K}$;) applied to a woman, and to a she-camel ; ( $\mathbf{S} ;$ ) and meaning, when applied to a she-camel, weither emaciated nor fat : or, accord. to Aboo-Hilal, neither of generous nor of ignoble breed: or, as some say, half-fattened: (TA:) pl. of the fem. 'تَشَائرْ : (S:)
 colour ; (I Aar, K ; ) applied to a girl. (IAar.)
تَشَارَةٍ Goodliness; beauty; elegance of form or features. (S. K, TA.)
تُشَارَّ What is pared off from the face of a hide: what is pared off from its back is called

 places ; and see also 'تَبَابِشِر. . Also A gift to him
 TA:) or the latter, which is like the

 mon usege, but, properly,] is a subst. in the sense explained above, voce rُشْرَى (IAth.) You say, I gave him my garment as a reward for the joyful annunciation. (TA from a trad.)

مُوَ أَشْشَرُ مِنْهُ He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.)
,تُبْشُر my copies of the S.,] a word of which there is not
 a certain bird, and وَإِى and [or and
 (TA,) A certain bird, called the : مُعَارِيَّة : (S, K:) n. un. with $\overline{0}$. (K.)
,تَبَاشِيرً, as though it were pl. of inf. n. of

 [and تَبَارْ (TA;) $\ddagger$ [Annunciations; foretokens; foretellers; foreshoners; prognostics; earnests; of what is good:] the beginnings of anything: ( $\mathbf{S}, \mathbf{K}:$ ) the first of blossoms \&c.: (TA :) the beginnings, ( $(\mathbb{S}$, K,) or first annunciations, (A,) of daybreak; (S, A, K;) as also $\downarrow$ ' بَشَائِّ : (TA :) it has no verb: (S:) and [is said to have] no sing. : but in a trad. of El-Hajjiju, تَبْشَرْ occurs as meaning the commencement of rain. (TA.) One says, فِبد مَنَايِلَ少 $\ddagger$ [ In him are indications of right conduct, or belief, and its earnests]. (A.) See also بـُشْرُى + + Streaks of the light of daybreak in the night. (TA.) - + Streaks that are seen upon the surface of the ground, caused by the winds. (Lth, K.*) — + The colours of palm-treas when their fruit begins to ripen; ( $\mathbf{K}$;) as also .تبَاكِير. (TA.) — + Such as bear fruit early, or before others, of palm-trees. (K.) - + Marks of galls upon the side of a beast. (K.)

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 combined the softness of the أَمَمَة [or inner skin] with the roughness of the بَشَرْة [or outer shin]: ( $\mathrm{S}:$ ) or a man who combines softness, or gentle ness, and strength, with knowledge of affairs: in every respect. (TA.) [Seé also art. ادمر.]


[so in two copies of the $\mathbf{S}$ : in
 which Golius renders ""vulva,"] desiring the stal-


