of countenance: (Mgh, Mşb, K, • TA:) and happiness, joy, or gladness. (Har p. 192.) You say, فو حَسَنُ البَشُرِ He is cheerful, or open and pleasant, in countenance. (Ş.)

(S, Msb, K:) and the human being : (Msb, K:) applied to the male and to the female; and used alike as sing. and pl. (Msb, K, TA) and dual: (TA:) so that you say, مُوَ بَشَر He is a human being, and مَن بَشَر She is a human being, and They (more than two) are human beings, غير بَشَر and مُهَا بَشَر They two are human beings: (TA:) but sometimes it has the dual form; (Msb, K;) as in the Kur xxiii. 49; (Msb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, أَبْشَار. (K.) This is a secondary application of the word: (Msb:) i. e., this signification is tropical; 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 S 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,] بَشَرَة [The father of mankind; meaning] أُبُو البَشَر Adam. (K.)

يَشَرُ \* (Lth, S, M, A, Mgh, Msb) and ) بَشَرَة (S K,) or the latter is pl. of the former, (Msb, K,) [or rather a coll. gen. n., of which the former is أَبْشَارٌ Msb,) and تَصَبُّ and تَصَبُّ (Msb,) and أَبْشَارٌ is pl. of بَشَر (K,) [The external skin ; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S. A. Mgh, Msb, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed : (TA :) or بَشَرَة signifies the exterior of the skin of the head, in which grows the hair ; as also أَرَمَة and أَرَمَة (Aboo-Şafwán :) or the 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 grows: (M:) or, as some say, that which is next the flesh. (M.) It is said .أديهر see : إِنَّهَا يُعَاتَبُ الأديهُر ذُو البَشَرَة ,see : إِنَّهَا يُعَاتَبُ الأديهُر ذُو البَشَرة sometimes means The complexion, or بَشَرَةً hue : and fineness, or delicacy. (TA.) - بَشَرَة t The herbage appearing upon the surface الأرض of the earth. (S, A, K.) You say, مَا أَحْسَنَ بَشَرَتَهَا مَعَالًا عَلَيْهُ مَا أَحْسَنَ مَا أَحْسَنَ : How goodly is its herbage appearing upon its surface ! (Ṣ, A.) And بَشَرَة [alone] signifies t Leguminous plants; herbs, or herbage. (TA.) \_\_\_\_ is used also as signifying + A man's hand. (Mşb.) [See 3, last sentence.]

(imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and ♥ بَشَارَةٌ ♥ [but respecting this last see مُشَارَةٌ below] (S, Msb, K) and ♥ بَشَارَةٌ below] (S, Msb, K) and ♥ بَشَرَرُ are substs. from بَشَرَرُ (S, Msb, K) [originally signifying An annunciation which produces a change in the بَشَرَدٌ (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news]:

بَشَرِى Human ; of, or belonging to, or relating to, mankind or a human being.]

بَشَارُ The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, K.)

see what next follows, in three places. بَشُورٌ ¥ i. q. مُبَشَّرٌ (Ş, Mgh, Ķ,) [and so , مُبَشَّرٌ (si 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: (Msb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annuncia-(,نشر .TA in art) ,بُشُرٌ (A) and) بُشَرَآة .tion :] pl or this is pl. of بَشُور (TA in the present art.) وَهُوَ ٱلَّذِي يُرْسُلُ ,[t is said in the Kur [vii. 55] ; بَشْرًا and ,بُشْرَى \* and ,بُشْرًا and ,آلَرَيَاحَ بُشَرًا [accord. to different readings, meaning + And He it is who sendeth the winds announcing coming rain,] in which بَشُور is pl. of بَشُر (syn. with and مُبَشِّر , but both masc. and fem.,] (TA,) or of , بَشِيرُ (Bd,) or of ; بَشِيرَةُ (TA in art. ); and أَبُشُرَى is a contraction of the same; and بَشُرَى is syn. with ; and بَشُرًا is syn. with in the sense of بَشَرَهُ. (TA. [But the reading commonly followed in this passage is زَنَشُرًا, with another reading is : نَشْرًا another . نَ شُرًا another reading is مُبَشَّرَاتُ And (A,) or مُبَشَّرَاتُ (A,) or مُبَشَّرَاتُ الرِّيَاح, (Ṣ,) signifies ; Winds that announce coming] rain: (S, A:) so in the Kur xxx. 45. (TA.) = Also Goodly; beautiful; elegant in form or features; (S, K;) applied to a man, and to a face: (TA:) fem. with 5; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, neither emaciated nor fat : or, accord. to Aboo-Hilál, neither of generous nor of ignoble breed : or, as some say, half-fattened : (TA :) pl. of the fem. بَشَائُر : (S :) and 🕈 مَبْشُورَة signifies beautiful in make and colour; (IAar, K;) applied to a girl. (IAar.)

بَشَارَة Goodliness ; beauty ; elegance of form or features. (Ṣ,Ķ, TA.)

لَبُشَارَةُ What is pared off from the face of a hide: what is pared off from its back is called تصلى . (Lh.) = See also تَسْمَلُوُ.

places; and see also بَسَائِرُ And بَسَائِرَاتٌ, in three places; and see also بَسَائِرُ Also A gift to him who announces a joyful event; and so ¥ نَبَسَارُهُ (K,\* TA:) or the latter, which is like the عَسَانَة, has this signification; (IAth;) and so ; بَشُرَى (M;) and so [has the same meaning accord to common usage, but, properly,] is a subst. in the sense explained above, voce بَشُرَى (IAth.) You say, i gave him my garment as a reward for the joyful annunciation. (TA from a trad.)

هُوَ أَبْشُرُ مِنْهُ He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.)

تَبُشَرْ, in the handwriting of J تَبُشَرْ, [and so in my copies of the Ş,] a word of which there is not the like except in the instances of تُنُوطْ a certain bird, and وَادِى تُهُلّكَ or] وَادِى تُهُلّكَ [تُخَبِّبَ a certain bird, and وَادِى تُحُبِّبَ ] and وَادِى تُخَبِّبَ ] or وَادِى تُخَبِّبَ ] and (تَخَبِّبَ ] or وَادِى تُخَبِّبَ ] or وَادِى تُجَبِّبَ ] or وَادِى تُخَبِّبَ ] and (تَخَبَّبَ الله المُ

تَبَاشير, as though it were pl. of تَبَاشير, inf. n. of , if, a word which has not its like except تَفَاطيرُ and تَعَاجيبُ and تَعَاشيبُ in the instances of [and تَبَارِيحُ and probably a few others]; (TA;) ‡ [Annunciations; foretokens; foretellers; foreshowers; prognostics; earnests; of what is good:] the beginnings of anything: (S, K:) the first of blossoms &c.: (TA:) the beginnings, (§, K,) or first annunciations, (A,) of daybreak; (Ṣ, A, Ķ;) as also \* بَشَائِرُ (TA :) it has no verb: (S:) and [is said to have] no sing. : but in a trad. of Él-Hajjáj, تَبْشير occurs as meaning + the cominencement of rain. (TA.) One says, فيد مَخَايلُ In him are indications of right ؛ [In him are indications of right conduct, or belief, and its earnests]. (A.) See also بشرى + 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-trees when their fruit begins to ripen; (K;) as also تباكير (TA.) \_\_ + Such as bear fruit early, or before others, of palm-trees. (K.) \_\_ + Marks of galls upon the side of a beast. (K.)

combined the softness of the أَدْمَة (or inner skin) أَدْمَة of the softness of the أَدْمَة [or inner skin] with the roughness of the بَشَرَة (or outer shin]: (\$:) or a man who combines softness, or gentleness, and strength, with knowledge of affairs: (Aş:) and مُوْدَمَة مُبْشَرَة مُؤْدَمَة مُبْشَرَة ur a man perfect in every respect. (TA.) [See also art. 1.]

لعنون (عنون العنون (عنون العنون العنون العنون ال (ججر A mare [so I render :: مُبَاشرة (so I render the stallion. (S.) [See also مُبَاسرة (with العنون).]

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