

هو بؤوح بما في صدره He is one who reveals, or discloses, what is in his bosom; as also بَيِّحَان and بَيِّحَان; (K); the ي being originally و. (TA.)

مُبَاح Allowed or allowable [to be taken, or let alone, or done, or made use of, or possessed; see 4]; made allowable, free, or lawful; contr. of مَحْظُور. (S, A.)

المُبِيع The lion. (K.)

بوح

1. بَاخَتِ النَّارَ, (S, A, L, K,) aor. تَبُوخُ, inf. n. بُوخٌ and بُوُخٌ and بُوُخَانٌ, (L,) The fire abated; or became allayed: (S, L, K:*) or became extinguished, or quenched. (A.) And باخ الحر The heat abated, or became allayed. (S, A, TA.) — [Hence,] بَاخَتِ الْحُمَى + The fever abated, or became allayed. (S.) And باخ عنه الورد His fever abated, or remitted. (A, TA.) And باخ غضبه His anger abated, or became assuaged. (S, A, K:*) And بينهم حرب ما يبوغ سبورها Between them is war of which the fire does not become extinguished, or quenched. (A.) — [Hence also,] باخ likewise signifies He became fatigued, (S, L, K,) and out of breath. (L.) You say, باخ عدا حتى باخ He ran until he became fatigued (S, L) and out of breath. (L.) — He (a man) flagged; or became remiss, or languid. (TA.) — Also, inf. n. بُوُخُ, + It (flesh-meat) became altered, or changed in odour or otherwise for the worse, (K, TA,) and corrupted, or tainted. (TA.)

4. اباخ He extinguished, or quenched, fire. (A, K.) And He (God) abated, or allayed, the heat. (A.) — [Hence,] اباخ النائرة بينهم [He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them]. (A, TA.) — And اباخ عنك من الظهيرة + Stay thou until the midday-heat shall have become allayed, and the air be cool. (IAq, TA in art. فيح and in the present art.)

أبوخ A state of confusion, or perplexedness. (S, K.) You say, هم في بؤوخ من أمرهم They are in a state of confusion, or perplexedness, with respect to their affair, or case. (S, K:*) And it is said in a prov., وَقَعُوا فِي ذُوخَةٍ وَبُوخٍ, meaning They fell into evil, or mischief, and altercation. (Meyd, TA.)

بود

1. بَادَ, inf. n. بُوْدٌ and بُوَادٌ: see art. بيد.

بور

1. بَارَ, (S, M, Mṣb,) aor. يَبُورُ, (Mṣb,) inf. n. بُوَارٌ (Lth, T, S, M, K) and بُوْرٌ, (M, K,) or بُوْرٌ, (Mṣb,) He, (S,) or it, (Mṣb,) perished. (Lth, T, S, M, Mṣb, K.) You say, بَادُوا وَبَارُوا [They became extinct, and perished]. (A.) — [Hence,]

بَارَتِ الْأَرْضُ † The land was, or became, in a bad, or corrupt, state, and uncultivated; (K, TA;) was unsown. (A.) — And بَارَ عَمَلُهُ † His work was, or proved, vain, or ineffectual: such is the signification of the verb in the Kur xxxv. 11. (S, K.) — And بَارَ, (T, S, &c.,) aor. as above, inf. n. بُوَارٌ, (Mṣb,) † It (a thing, Mṣb, or commodity, T, S, A, Mgh) was, or became, unsaleable, or difficult of sale, or in little demand: (T, S, A, Mgh, Mṣb:) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Mṣb.) — And بَارَتِ السُّوقُ, (T, M,) inf. n. بُوْرٌ and بُوَارٌ, (K,) † The market was, or became, stagnant, or dull, with respect to traffic. (T, M, K.) — And بَارَتِ الْأَيْمَرُ, (A,) inf. n. بُوَارٌ, (T, S, K,) † The woman without a husband was not desired, or sought for: (A:) or remained in her house long without being demanded in marriage. (T, K.) — [بَارَ is also used as an imitative sequent of حَارَ: like as بَاتِرٌ is of حَاتِرٌ: see exa. in art.]

بَارَ النَّاقَةَ, (T, S, A, K,) aor. as above, (T, S, A,) inf. n. بُوْرٌ, (S,) He brought the she-camel to the stallion to see if she were pregnant or not: (T, S, A, K:) for if she is pregnant, she voids her urine in his face (S, K) when he smells her. (S.) — Also He (the stallion) smelt the she-camel to know if she were pregnant or not; (T, S, M, K;) and so ابْتَارَهَا. (S, M.) — Hence the saying, بَرِّي مَا عِنْدَ فَلَانٍ † Try thou, or examine, and learn, for me, what is in the mind (S نفس) of such a one. (S, A:*) You say, بَارَهُ, (T, S, M, K,) aor. as above, (T, S,) inf. n. بُوْرٌ; (T, M, K;) and ابْتَارَهُ, (M,) inf. n. ابْتِيَارٌ; (S, K;) meaning † He tried him; assayed him; proved him by experiment or experience; examined him. (T, S, M, K.) El-Kumeyt says,

فَبِيعَ بِمِثْلِي نَعْتُ الْفَتَا * إِذَا ابْتِيَارًا وَإِنَّمَا ابْتِيَارًا * (T, S) † It were foul in the like of me to characterize the damsel either by false accusation or by trying, with speaking truth, to elicit what is in her mind (مَا عِنْدَهَا [i. e. نَفْسَهَا, agreeably with an explanation given above]): (S, TA:) or ابْتِيَارًا, which is without ء, here signifies by asserting with truth my having had sexual intercourse with her: (TA:) [for ابْتَارَهَا signifies he asserted with truth that he had had sexual intercourse with her; and ابْتِيَارًا "he asserted the same falsely:" (A'Obeyd, T:) and the former signifies also he had sexual intercourse with her (K, TA) by force; he ravished her: (TA:) or ابْتَارَ signifies he charged, or upbraided, a person with that which was not in him; and ابْتِيَارَ "he charged, or upbraided, with that which was in him." (TA in art. بهر.)

4. ابَارَهُ He (God) destroyed him; caused him to perish. (S, M, A, K.) 8: see 1, in four places. أَرْضٌ بُوْرٌ, (A'Obeyd, T, &c.,) in which the latter word is an inf. n. [of 1] used as an epithet, (IAth,) † Land not sown; (A'Obeyd, T, S, IAth;) as also بُوَارٌ, [likewise an inf. n. used as an epithet,] of which the pl. is بُوْرٌ: (A, IAth:) or land before it is prepared for sowing (AHn, M, K) or plant-

ing: (AHn, M:) or land that is left to lie fallow one year, that it may be sown the next year: (K:) and أَرْضٌ بَاتِرٌ, (Zj, M, K,) and بَاتِرَةٌ, (Zj, K,) and بُوْرٌ, [which is originally an inf. n.,] (K,) or بُوْرٌ, [in which the former word may be pl. of بُوَارٌ, mentioned above,] (M,) † land that is in a bad state, and uncultivated, (K, TA,) unsown, (M, TA,) and not planted: (TA:) or left unsown. (Zj, M.) You say also, أَصَبَتْ أَصْبَاتُهُمْ بُوْرًا † Their abodes became void, having nothing in them. (Fr, T.) — See also بُوْرٌ.

A bad, or corrupt, man; (S, A, K;) and one (M, K) in a state of perdition; (S, M, A, K;) in whom is no good; (S, K;) originally an inf. n., (Fr, T,) and [therefore, as an epithet,] applied also to a female, (AO, T, S, M, K,) and to two persons, and more: (AO, T, M, K:) [but see what here follows:] بَاتِرٌ, also, signifies bad, or corrupt; destitute of good; (Zj, M;) a man in a state of perdition; (AO, T, S;) and its pl., (K,) or rather quasi-pl., (M, TA,) is بُوْرٌ, (M, K,) like as نَوْمٌ is of نَائِمٌ, and صَوْمٌ of صَائِمٌ; (M, TA;) and another pl. of the same is بُوْرٌ, (AO, T, S, M,) like as حَوْلٌ is of حَائِلٌ, or, accord. to some, as Akh states, this is a dial. var., not a pl., of بَاتِرٌ. (S.) — See also بُوْرٌ, in three places. — جُورٌ (A, TA [but in the latter, جُورٌ is put for حُورٌ]) Verily they are in a state of deficiency, or detriment. (TA.) See also بَاتِرٌ. [And see حُورٌ.] You say also, دَهَبَ فَلَانٌ فِي الْحَوَارِ وَالْبُوَارِ Such a one went away in a defective and bad state. (L, TA in art. حور.)

بَارِيَّةٌ and بُورِيَّةٌ and بَارِيَّةٌ (As, S, M, K) and بُورِيَّةٌ (M, K) and بَارِيَّةٌ and بُورِيَّةٌ (S, M, K,) all arabicized words, from the Persian, (M,) A woven mat, (M, K,) made of reeds; (S;) what is called in Persian بُورِيَا: (As, K:) or a rough حصير [or mat]. (Mṣb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is بُوَارِي.] It is said in a trad., كَانَ لَا يَرَى بَأْسًا بِالصَّلَاةِ عَلَى الْبُورِيَّيْنِ explained as meaning He did not see any harm in praying upon a mat made of reeds. (TA.) — Accord. to some, (M,) A road; syn. طَرِيقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

see art. بَارِيَّةٌ

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