

**ك.**) One says, *فَلَانَ يَتَبَخَّرُ وَيَتَبَخَّرُ* [Such a one fumigates himself with perfume, and walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side]. (A.)

**بُخْرُ** Stench, or fetor, of the mouth [or breath] (S, A, K) &c. : (AHn, K:) and any odour that rises and diffuses itself, (K, TA,) whether stinking or not; as also **بُخَارٌ**. (TA.)

**بُخَارٌ** [Fume, vapour, steam, or exhalation;] what rises from water, like smoke; (S;) any fume (K, TA) that rises and diffuses itself (TA) from what is hot, (K, TA,) or from hot water; (TA;) anything that rises and diffuses itself from hot water or from damp earth: pl. **أَبْخَرَةٌ** and **بُخَارَاتٌ**. (Msb.) — Also The stench of a noiseless emission of wind from the anus. (TA.) — See also **بُخْرٌ**.

**بُخُورٌ** Incense, or a substance for fumigation; syn. **دُخْنَةٌ**; (Msb;) that with which one fumigates himself: (S, A, Msb, K:) aloes-wood used for that purpose. (TA in art. **قُتْرٌ**.) — **بُخُورٌ مَرِيمٌ** [Arthanita, or sow-bread; the common cyclamen; also called **الْوَلْفُ**; the latter name, accord. to Golius, on the authority of Zeyn El-'Attár, given to it by the Syrians;] a certain plant, (K,) originally called **عَرَطْنِيَّتًا**; hot; dry; (TA;) having the property of clearing the complexion, or skin; aperient; diuretic; (K;) laxative; (TA;) and very useful: (K:) it is a laxative when used in the form of a suppository, or applied as a liniment below the navel. (TA.)

**أَبْخَرٌ** Having a stinking mouth [or breath]: (S, Msb, K:) fem. **بُخْرَاءٌ**: and pl. **بُخْرٌ**. (Msb.)

**مَبْخَرَةٌ** A thing that occasions one's knowing, or inferring, or suspecting, stench, or fetor, of the mouth [or breath]; a cause of stench, or fetor, of the mouth or breath]: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

**مَبْخَرَةٌ** A vessel for fumigation; a censer; syn. **مَجْمَرَةٌ** [q. v.: pl. **مَبَاخِرٌ**]. (Msb in art. **جَمْرٌ**.)

**مَبْخَرٌ** A garment perfumed [or rather fumigated with perfume]. (A.)

**مَبْخُورٌ** [Affected by the fumes of wine &c.; or] affected with pain and headache occasioned by wine, or with the remains of intoxication. (IAar, K.)

بخس

1. **بَخَسَهُ**, aor.  $\epsilon$ , inf. n. **بَخَسَ**, He diminished it; lessened it; made it deficient, or defective: (S, A, Msb, K:) or he made it faulty. (Msb.) You say, **بَخَسَ الْكَيْلَ الْكَيْلَ** [for **بَخَسَ الْكَيْلَ الْكَيْلَ**] The measurer made defective measure. (A.) And of a just sale, **لَا بَخْسَ فِيهِ وَلَا شَطَطٌ**, (S,) or **وَلَا شَطُوطٌ**, (T, TA,) [There is no deficiency in it nor excess.] And it is said in the *Kur* [lxvii. 13], **فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا** He shall not fear diminution of the reward of his actions, nor wrong, or injustice. (TA.) And in this sense, [as also in the next,] the verb is doubly trans. (Msb.) You

say, **بَخَسَهُ حَقَّهُ** He diminished to him his right, or due; deprived him, or defrauded him, of a part of it. (S, A.) And it is said in the *Kur* [vii. 83 and xi. 86 and xxvi. 183], **وَلَا تَبْخُسُوا** [And ye shall not diminish unto men their things]: (Msb:) or the verb in this instance has the signification next following. (TA.) — He wronged him; acted wrongfully, or unjustly, towards him. (A, K.) = **بَخَسَ عَيْنَهُ**: see **بَخَصَ**.

6. **تَبَاخَسُوا** They defrauded one another in a sale. (K.)

**بَخْسٌ** Deficient; defective. (S.) It is said in the *Kur* [xii. 20], **وَشَرَوْهُ بِثَمَنٍ بَخْسٍ** And they sold him for a deficient, or defective, price: (S, Msb, TA:) or for a price less than was incumbent: or for an insufficient price: or for an unjust price; accord. to Zj; because the sale of a man that has been found is unlawful. (TA.) = Land that produces herbage without being [artificially] watered: (JK, S, K:) or land which is watered by the rain; because it has deficient watering: (Mgh:) pl. **بُخُوسٌ**. (JK, TA.) — Also, (TA, as from Ibn-Málik,) or **بُخْسِيٌّ**, [which is more probably the correct form,] a rel. n. from **بَخَسَ** in the sense immediately preceding, explained in the T as signifying, (Mgh,) Seed-produce that is not irrigated with water from a spring or well or the like, but only by the rain. (Mgh, and TA from Ibn-Málik.)

**بُخْسِيٌّ**: see **بَخَسَ**.

**بَاخِسٌ** Any one who acts wrongfully, or unjustly. (TA.) It is said in a prov., **تَخَسِبَهَا حَمَقًا**, (TA.) It is said in a prov., **وَهِيَ بَاخِسٌ**; (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say **بَاخَسَةٌ**; (S, K;) i. e., [Thou thinkest her stupid,] but she is wrongful, or unjust: applied to him who feigns himself to be of weak understanding when he is crafty and cunning. (K, TA.) The origin of the prov. was this: a man of the Benu-l-'Ambar, of Temcem, mixed his property with that of a woman, coveting the possession of it, and thinking that she was stupid, and that she did not take care of her property nor know it: then he made a division with her, after he had mixed; but she was not content with the division until she took her property: she complained of him to those in authority, so that he released himself from her by giving her what she desired of the property: and the man was reproved for his conduct; it being said to him, "Thou cheatest a woman: is not this wrongful conduct (**بَخْسٌ**)?" whereupon he replied in the words above, which became a proverb. (Th, K, TA.)

بخص

1. **بَخَصَ عَيْنَهُ**, (S, A, Mgh, Msb, K, &c.,) aor.  $\epsilon$ , (S, Mgh, K,) inf. n. **بَخَصَ**, (S, Mgh,) He put out his eye; syn. **فَقَّأَهَا**, (Mgh,) and **عَوَّرَهَا**: (A, Mgh:) or he pulled out his eye [altogether, i. e.,] with its bulb: (S, K:) [in the former, **مَعَ شَحْمَتِهَا**: in the latter, not so well, **بِشَحْمِهَا**:] or he put his finger into his eye: (Msb:) **يَأْخُودُ** says that you

should not say **بَخَسَ**; (S;) and so says ISk: (TA in art. **بَخَسَ**;) but accord. to Aš, as related by Aboo-Turáb, you say **بَخَصَ عَيْنَهُ** and **بَخَزَهَا** and **بَخَسَهَا**, all as meaning he put out his eye; syn. **فَقَّأَهَا**: (TA:) and IAar says that **بَخَسَهَا** and **بَخَصَهَا** signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. **بَخَسَ**;) and signifies he put it out (**فَقَّأَهَا**) with his finger or some other thing: (Lth, Aš, and K in art. **بَخَسَ**;) but **بَخَصَ** is the better word. (Lh, IAar, Msb.)

بخع

1. **بَخَعَ الدَّيْبَةَ**, (Z, in the *Fáik*,) or **النَّشَةَ**, (Z, in the A,) or **بِالنَّشَةِ**, (O, K,) [aor.  $\epsilon$ , inf. n. **بَخَعُ**] He slaughtered the beast for slaughter, or the sheep or goat, with much, or extraordinary, effectiveness, or energy, (Z, K,) so that he reached the back of the neck, (Z, in the A,) or so that he reached the **بَخَاعَ**, (K, TA, [in the *CK* **نَخَاعَ**],) cutting the bone of the neck. (TA.) This is the primary signification; and hence the verb is used to denote the doing anything to a great extent, in a great degree, egregiously, or with much or extraordinary effectiveness or energy or the like. (Z, K.) — [Hence you say,] **بَخَعَ نَفْسَهُ**, (S, Msb, K,) aor.  $\epsilon$ , (Msb, K,) inf. n. **بَخَعُ**, (S, Msb) and **بُخُوعٌ**, (TA,) † He killed himself with grief, (S, Msb, K, TA,) or with wrath, or rage. (Msb, TA.) — And **بَخَعُوا فِي بَخَعِ أَنْفُسِهِمْ** † They exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA.) — And **بَخَعْتَ لَكَ نَفْسِي وَنُصْحِي**, aor.  $\epsilon$ , inf. n. **بُخُوعٌ**, † I exerted for thee myself and my good advice, or counsel, laboriously, earnestly, or with energy: (TA:) and **بَخَعَ لَهُ نُصْحَهُ**, (K, TA,) inf. n. **بَخَعُ**, (TA,) † He acted sincerely towards him, and took extraordinary pains, in giving him good advice, or counsel. (K, TA.) — And **بَخَعَ لَهُ**, inf. n. **بُخُوعٌ**; and **بَخَاعَ**, inf. n. **بُخُوعٌ** and **بَخَاعَةٌ**; † He confessed, or acknowledged, to him the right, or due, and humbled himself to him: (S, K, TA:) or you say, **بَخَعَنِي بِالْحَقِّ**, inf. n. **بُخُوعٌ**, meaning † he submitted himself to me, and gave the right, or due, freely: (Msb:) and **بَخَعْتُ لَهُ** † I became submissive and obedient, and made confession, or acknowledgment, to him: or, accord. to the A, **بَخَعَ** signifies † he made confession, or acknowledgment, with the utmost submissiveness. (TA.) — And **بَخَعَ فَلَانًا خَبْرَهُ** † He related his information, or news, truly to such a one. (K.) — Also, **بَخَعَ الرَّكْبَةَ**, aor.  $\epsilon$ , inf. n. **بَخَعُ**, † He dug the well until its water appeared. (Ks, K.) — And hence the saying of 'Aishah, speaking of 'Omar, **بَخَعَ الْأَرْضَ فَقَاءَتْ أُكْلَهَا**, meaning † He subdued and abased the people of the earth, [so that it disclosed] and he drew forth the treasures that it contained, and the possessions of the kings. (TA.) And **بَخَعَ الْأَرْضَ بِالزَّرَاعَةِ**, (K,) inf. n. **بَخَعُ**, (TA,) † He exhausted the strength of the land by sowing,