

هو بُوِّح بِمَا فِي صَدْرِهِ He is one who reveals, or discloses, what is in his bosom; as also بِيْحَانٌ and بِيْحَانٌ; (K;) the ي being originally و. (TA.)

مُبَاحٌ 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. مَحْظُورٌ. (S, A.)

المَيْبِخِ The lion. (K.)

بوح

1. بَاخَتِ النَّارُ, (S, A, L, K,) aor. تَبُوخٌ, inf. n. بُوخٌ and بُوُوخٌ and بُوْحَانٌ, (L,) The fire abated; or became allayed: (S, L, K:\*) or became extinguished, or quenched. (A.) And باخ الحرُّ The heat abated, or became allayed. (S, A, TA.) — [Hence,] بَاخَتِ الْحُمَى † The fever abated, or became allayed. (S.) And باخ عنه الوردُ † His fever abated, or remitted. (A, TA.) And باخ بئسهم حربٌ ما يبُوخُ سعيها (S, \* A, K, \*) † 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 حتى باخ (S, A, L) † He ran until he became fatigued (S, L) and out of breath. (L.) — † He (a man) flaggied; or became remiss, or languid. (TA.) — Also, inf. n. بُوُوخٌ, † 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 التائرة بينهم † [He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them]. (A, TA.) — And ابخ عنك من الظهيرة † Stay thou until the midday-heat shall have become allayed, and the air be cool. (IAar, TA in art. فيح and in the present art.)

بُوخٌ A state of confusion, or perplexedness. (S, K.) You say, هم في بُوخٍ 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 دُوْكَةٍ 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. يَبُوْرُ, (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, Mṣb) was, or became, unsaleable, or difficult of sale, or in little demand: (T, S, A, Mṣb, 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 exs. in art.

حور.] — 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 ابتارها. (S, M.) — Hence the saying, بَرِّي مَا عِنْدَ فُلَانٍ † Try thou, or examine, and learn, for me, what is in the mind (نفس S) 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 ابتاره, (M,) inf. n. اِبْتَارٌ; (S, K;) meaning † He tried him; assayed him; proved him by experiment or experience; examined him. (T, S, M, K.) El-Kumeyt says,

\* قَبِيحٌ بِمِثْلِي نَعْتُ الْفَتَا \* إِذَا ابْتَارًا وَإِذَا ابْتَارًا \* (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 ابتارًا, which is without ء, here signifies by asserting with truth my having had sexual intercourse with her: (TA:) [for] ابتارها signifies he asserted with truth that he had had sexual intercourse with her; and ابتهرها "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 ابتار signifies he charged, or upbraided, a person with that which was not in him; and ابتهر "he charged, or upbraided, with that which was in him." (TA in art. بهر.)

4. اباره 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 بَارَةٌ بَائِرٌ, (Zj, M, K,) and بَائِرَةٌ, (Zj, K,) and بُوْرٌ, [which is originally an inf. n.,] (K,) or بُوْرُ الْأَرْضِ, [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, أَصْبَحَتْ أَبْوَارُهُمْ † Their abodes became void, having nothing in them. (Fr, T.) — See also بُوْرٌ.

أبوْرٌ 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:] بَائِرٌ, 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 نَائِمٌ is of نَوْمٌ, and صَائِمٌ of صَوْمٌ; (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 بَائِرٌ. (S.) — See also بُوْرٌ, in three places. =

جور [but in the latter, جور is put for حور.] Verily they are in a state of deficiency, or detriment. (TA.) See also بَائِرٌ. [And see حور.] You say also, ذَهَبَ فُلَانٌ فِي حَوْرٍ † Such a one went away in a defective and bad state. (I, TA in art. حور.)

بَارِيَّةٌ and بُوْرِيَّةٌ and بَارِيَّةٌ (Aṣ, S, M, K) and بُوْرِيَّةٌ (M, K) and بُوْرِيَّةٌ and بَارِيَّةٌ (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: (Aṣ, 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 بُوَارِيَّةٌ.] It is said in a trad., كَانَ لَا يَرَى بَارِيَّةً عَلَى الْبُوْرِيَّةِ 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. طَرِيْقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

see بَارِيَّةٌ, in two places. = Also A kind of fish; [a species of mullet, the mugil cephalus of Linnaeus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخٌ, and, accord. to Golius,] so called from a town in Egypt, named بُورَةٌ, (K,) between Tinnes and Dimyât, of which there are now no remains. (TA.)

بَارِيَّةٌ : }  
بُوْرِيَّةٌ : }  
بَارِيَّةٌ : }  
بُوْرِيَّةٌ : }  
see بَارِيَّةٌ