

بَهْرَجَ Plain, or even, or soft, land or ground: or a wide tract of land between mountains. (L.) — See also **بَهْرَجَ**, in two places. — The middle (S, A, K) of a valley, and of the night, and of a horse, (S, K,) and of a camel's saddle, (TA,) and of a ring, (K,) or of a thing. (A.)

بَهْرَجَ A certain plant, of sweet odour; (K;) the [plant called] **عَرَار**, which is also called **عَيْنُ الْبَقَرِ**; [buphthalmum, or ox-eye;] it is the **بَهْرَجُ**, a crisping, or curling, plant, having a yellow flower; growing in the days of the spring (الرَّبيع), and called **عَرَارَة**: (S:) Aṣ says, The **عَرَار** is the **بَهْرَجُ**; and Az says, The **عَرَارَة** is the **بَهْرَجُ**; and I regard **بَهْرَج** as a Persian word. (TA.) — Perfume. (Mṣb.) — And hence applied to The flowers of the desert. (Mṣb.) — And Anything goodly, or beautiful, and bright, or shining. (K, TA.)

بَهْرَجَ A certain thing with which one weighs; (S, Mṣb, K;) the weight of three hundred pounds: (Fr, Iḳr, A'Obeyd, S, K:) thought by A'Obeyd to be not Arabic, but Coptic; (S;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or four hundred pounds: or six hundred: or a thousand: (K:) and, (K,) or as some say, (TA,) one half of a load (K, TA) borne by a camel, (TA,) containing four hundred pounds, (K, TA,) in the dial. of Syria: (TA:) or a load borne by a camel: (Kt:) or a camel-load of household-goods or furniture and utensils: (Aṣ:) and commodities, or utensils, or the like, of the sea; expl. by **مَتَاعُ الْبَحْرِ** [perhaps a mistranscription for **مَتَاعُ الشَّجَرِ** or **الشَّجَرِ**, commodities, or goods, of the merchants: the poet Bureyk El-Hudhalee speaks of camels bearing **بَهْرَجَ**. (JK, K.) It is said that Talḥah the son of 'Obeyd-Allah left a hundred **بَهْرَجَ** in each **بَهْرَجَ** of which was three hundred-weight of gold (S, TA) and silver; (TA;) **بَهْرَجَ** being thus made to signify a receptacle: (S, TA:) accord. to Aṣ and Kt, the meaning is, a hundred camel-loads. (TA.)

بَهْرَجَ and **مَبْهُورٌ** (A, K) and **مُنْهَبِرٌ** (A) [and **مُبْهَرٌ**] † Out of breath; having his breath interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1 and 7]; panting, or breathing [shortly or] uninterruptedly. (A.)

بَاهِرٌ [act. part. n. of 1, Overcoming; &c. And particularly,] † Overcoming in light. (JK.) [Hence,] **قَمَرٌ بَاهِرٌ** † A moon that overcomes with its light the light of the stars. (S, A.) And **البَاهِرُ** † The moon; because it outshines the stars: (Mṣb:) or the full moon. (JK.)

أَبْرَ [The aorta; so in the present day;] a certain vein [or artery], (S, A, K,) in the back, (K,) lying within, or at the inner side of, the back-bone (A'Obeyd, A, TA) and the heart, (A'Obeyd, TA,) the severing of which causes death: (A'Obeyd, S, A:) it is a name given to each of two veins [or arteries, or the two portions of the corta which are called the aorta ascendens and aorta descendens,] which issue from the heart,

and from which then branch off all the other arteries: (S:) and, (K,) or as some say, (TA,) the **وَرِيد** [i. e. either the carotid artery or the external jugular vein] of the neck: (K:) and, (K,) or as some say, (TA,) [the vein in the arm called] the **أَحْجَل**: (K:) or, accord. to the more full description of IḌh, a certain vein [or artery] arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the **نَامَة**; and hence the saying, **أَسَكَّتَ اللَّهُ نَامَتَهُ**, meaning "God killed him," or "may God kill him!" and it extends to the throat, and is there called the **وَرِيد**; and to the chest, and is there called [especially] the **أَبْرَ** [meaning the aorta ascendens]; and to the back, and is there called the **وَتِين** [meaning the aorta descendens]; and the heart is suspended to it; and it extends to the thigh, and is there called the **نَسَا**; and to the shank, and is there called the **صَافِن**: the **ا** in it is augmentative. (TA.) You say, **قَطَعَ أَبْرَهُ** [It severed his aorta]; meaning † it (pain) destroyed him. (A.) — Also The back: (K:) or the place of the vein [or artery] so called. (Aṣ, in art. **خَدَع** of the S.) One says, **فُلَانٌ شَدِيدُ الْأَبْرِ** Such a one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the **أَبْرَ**. (Aṣ, ubi suprā.) — And The back of the curved part of the extremity of a bow: (K:) or the part between the **طَائِف** and the **كَلْبَة**: (S, K:) in the bow is its **كَبِد**, which is the part between the two extremities of its string or the like; then, next to this, the **كَلْبَة**; then, next to this, the **أَبْرَ**; then, the **طَائِف**; then, the **سَنَة**, which is the curved part of the extremity. (Aṣ.) — And A tent-pole. (JK.) — And The shorter side of a feather: (K:) [or] so **أَبَاهُرُ** [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lḥ, S) of the wing (Lḥ) of a bird (Lḥ, S) next after those called **الْخَوَافِي**, (Lḥ,) [and] next [before] those called **الْكَلْبِي**: (S:) the first of them are those called **الْقَوَادِم**, (S,) four in number, in the fore part of the wing; (Lḥ;) the next, **الْمَنَاقِب**, (Lḥ, S,) also four; (Lḥ;) the next, **الْخَوَافِي**, (Lḥ, S,) also four; (Lḥ;) the next, **الْأَبَاهُرُ**, (Lḥ, S,) also four; (Lḥ;) and the next, **الْكَلْبِي** [which are also four]. (S.)

مَبْهُورٌ
مُبْهَرٌ
مُنْهَبِرٌ } see **بَهْرَجَ**.

بهرج

Q. 1. **بَهْرَجَ**, in the pass. form, (Kt, Mṣb,) inf. n. **بَهْرَجَة**, (K,) † It (a thing) was taken otherwise than by, or in, the right way: (Mṣb:) or † it was turned away, or conveyed by turning away, (Kt, K, TA,) from the beaten way or road, (Kt, TA,) or from the direct, or right, main road. (K, TA.) And **بَهْرَجَ يَهْرَجُ** † It (the road, A) lead them otherwise than in the beaten track.

(T, A, TA.) [See **بَهْرَجَ**, from which the verb is derived.] — † It (a man's blood) was made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; was made allowable to be taken or shed. (Mgh.) And **بَهْرَجَ دَمَهُ** † He made his blood to be of no account, &c. (TA.) — Hence, (TA,) **أَمَّا إِذْ يَهْرَجَتْنِي فَلَا أَشْرَبَهَا** (K, TA) † Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (**هَدَرْتَنِي**), by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i. e. wine) henceforth: (TA:) said by Aboo-Mihjen (K, TA) Eth-Thakafee, (TA,) to Ibn-Abec-Wakkās. (TA.) — You say also, **بَهْرَجَ الْمَكَانَ** † He made the place free to the people in general to pasture their beasts in it. (Iḳr, L.)

Q. 2. **تَبَهْرَجَ** † It (a place) became, or was made, free to the people in general to pasture their beasts in it. (Iḳr, L.)

بَهْرَجَ an arabicized word, (T, S, Mgh, L, TA,) from **تَبَهْرَجَ**, (T, Mgh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally **تَبَهْرَجَ**, meaning *Bad*, whence the Persian **تَبَهْرَجَ**, and hence the arabicized **بَهْرَجَ**; (TA;) applied to a dirhem, as meaning *bad*; (Kr, S;) *false*; (S, El-Marzookce;) *adulterated*; (Shiffa el-Ghaleel, El-Marzookce;) of *bad silver*; (A, Mgh, L, Mṣb;) with which one cannot buy: (Iḳr, TA:) or, as some say, in which the silver is predominant: or, accord. to Iḳr, of which the die has been falsified: (Mgh:) or not coined in the government-mint: (Lḥ, TA:) and **مُبْهَرَجٌ** signifies the same, applied to a dirhem; (Lḥ, A, Mgh;) and so **تَبَهْرَجَ**; (Lḥ, El-Marzookce;) but [Mṣr says,] I have not found it with **ن**, except on the authority of Lḥ; (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of **بَهْرَجَ**] is **بَهْرَجَات**, and [of **تَبَهْرَجَ**] **تَبَهْرَجَات**. (TA.) — Hence, metaphorically, (Mgh,) † *Bad*; (S, A, Mgh, L, Mṣb, K;) and *false*, or of no account; (S, A, Mgh, K;) applied to a thing (S, A, Mgh, L, Mṣb) of any kind: (A, Mgh, L:) anything rejected; not received or accepted; rejected as wrong or bad; as also **تَبَهْرَجَ**: (TA:) and a thing is termed **مُبْهَرَجٌ** when it is as though it were cast away, and not an object of emulous desire or envy, or not in request. (El-Marzookce, TA.) You say, **كَلَامٌ بَهْرَجٌ** † *Bad language*. (A, L.) And **عَمَلٌ بَهْرَجٌ** † *A bad action*. (A, L.) — † Allowed or allowable [to any person, to be taken or let alone, or to be possessed or made use of or done]; made allowable, free, or lawful. (K.) You say, **دَمٌ بَهْرَجٌ** † Blood made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; allowed to be taken or shed; (A, L;) as also **مُبْهَرَجٌ**. (K.) And **مَكَانٌ بَهْرَجٌ** † A place free to the people in general to pasture their beasts in it. (Iḳr, L.) And **مَاءٌ مُبْهَرَجٌ** † A water left free to those who come to water at it. (A, K, TA.)