

of countenance: (Mgh, Mṣb, K, TA:) and happiness, joy, or gladness. (Har p. 192.) You say, *هو حسن البشر* He is cheerful, or open and pleasant, in countenance. (S.)

**بَشَرٌ**: see **بَشَرَةٌ**. — [Hence,] **البشر** + *Mankind*: (S, Mṣb, K:) and *the human being*: (Mṣb, K:) applied to the male and to the female; and used alike as sing. and pl. (Mṣb, K, TA) and dual: (TA:) so that you say, *هو بشر* He is a human being, and *هي بشر* She is a human being, and *هم بشر* They (more than two) are human beings, and *هنا بشر* They two are human beings: (TA:) but sometimes it has the dual form; (Mṣb, K:) as in the Kur xxiii. 49; (Mṣb, TA:) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, **أَبْشَارٌ**. (K.) This is a secondary application of the word: (Mṣb:) 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 **بَشَرَةٌ** is bare of hair and of wool. (MF.) [Hence,] **أَبُو الْبَشَرِ** [The father of mankind; meaning] Adam. (K.)

**بَشَرَةٌ** (Lth, S, M, A, Mgh, Mṣb) and **بَشَرٌ**, (S, K,) or the latter is pl. of the former, (Mṣb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like **قَصَبَةٌ** and **قَصَبٌ**, (Mṣb,) and **أَبْشَارٌ** is pl. of **بَشَرٌ**, (K,) [The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S, A, Mgh, Mṣb, 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 **بَشَرَةٌ** signifies the exterior of the skin of the head, in which grows the hair; as also **أَدَمَةٌ** and **شَوَاةٌ**: (Aboo-Safwān:) 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 in a prov., *إِنَّمَا يَعْتَابُ الْإِدِيرُ ذُو الْبَشَرَةِ*: see **أَدِيرٌ**. — **بَشَرَةٌ** sometimes means The complexion, or hue: and fineness, or delicacy. (TA.) = **بَشَرَةٌ** **الْأَرْضِ** *The herbage appearing upon the surface of the earth.* (S, A, K.) You say, *مَا أَحْسَنَ بَشَرَتَهَا* How goodly is its herbage appearing upon its surface! (S, A.) And **بَشَرَةٌ** [alone] signifies *Leguminous plants; herbs, or herbage.* (TA.) — **بَشَرَةٌ** is used also as signifying *A man's hand.* (Mṣb.) [See 3, last sentence.]

**بَشْرَى** (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and **بَشْرَاءٌ** and **بَشْرَاءَةٌ** [but respecting this last see **بَشْرَاءٌ** below] (S, Mṣb, K) and **بَشْرٌ** (Mṣb) are subst. from **بَشَرَةٌ** (S, Mṣb, K) [originally signifying *An annunciation which produces a change in the بَشَرَةٌ (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news*]:

and **بَشَائِرٌ** [q. v. infra] signifies the same as **بَشْرَى**: (S, K:) **بَشْرَاءَةٌ**, when used absolutely, relates only to good; (S, Mṣb;) not to evil unless when expressly restricted thereto by an adjunct: [see 2:] (S:) its pl. is **بَشَارَاتٌ** and **بَشَائِرٌ**. (A.) **يَا بَشْرَايَ**, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bḍ mentions, **بَشْرَايَ**, or **بَشْرَى**, which is a dial. var. of the same, or **بَشْرَى**, which, as some say, was the name of a man,) meaning *O my joyful annunciation, or joyful tidings, or good news!*], is like **عَصَايَ**: and in the dual you say, **يَا بَشْرَيَّ**. (S.) You say also, **تَتَابَعَتِ الْبَشَارَاتُ**, and **الْبَشَائِرُ** [The joyful annunciations followed consecutively]. (A.) See another ex. voce **بَشِيرٌ**. — See also **بَشْرَاءَةٌ**.

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

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

**بُشُورٌ**: see what next follows, in three places.

**بَشِيرٌ** i. q. **مُبَشِّرٌ**, (S, Mgh, K,) [and so **بُشُورٌ**, as 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: (Mṣb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:] pl. **بُشَرَاءٌ** (A) and **بُشْرٌ**, (TA in art. **نَشْرٌ**), or this is pl. of **بُشُورٌ**. (TA in the present art.) It is said in the Kur [vii. 55], **وَهُوَ الَّذِي يُرْسِلُ**, and **بُشْرًا**, and **بُشْرًا**, and **بُشْرَى**, and **بُشْرًا**; [accord. to different readings, meaning *And He it is who sendeth the winds announcing coming rain;* in which **بُشْرٌ** is pl. of **بُشُورٌ**, [syn. with **بَشِيرٌ** and **مُبَشِّرٌ**, but both masc. and fem.] (TA,) or of **بَشِيرٌ**, (Bḍ,) or of **بَشِيرَةٌ**; (TA in art. **نَشْرٌ**;) and **بُشْرًا** is a contraction of the same; and **بُشْرَى** is syn. with **بَشْرَاءَةٌ**; and **بُشْرًا** is the inf. n. of **بَشَرَةٌ** in the sense of **بَشَرَةٌ**. (TA.) [But the reading commonly followed in this passage is **نُشْرًا**, with **ن**: another reading is **نُشْرًا**: another, **نُشْرًا**: and another, **نُشْرًا**.] And **الْمُبَشِّرَاتُ**, (A,) or **مُبَشِّرَاتٌ**, (S,) 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 **ة**; (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-Hilāl, *neither of generous nor of ignoble breed*: or, as some say, *half-fattened*: (TA:) pl. of the fem. **بَشَائِرٌ**: (S:) and **بُشُورَةٌ** signifies *beautiful in make and colour*; (IAar, K;) applied to a girl. (IAar.)

**بَشْرَاءَةٌ** Goodliness; beauty; elegance of form or features. (S, K, TA.)

**بَشْرَاءَةٌ** What is pared off from the face of a hide: what is pared off from its back is called **بَحْلِيٌّ**. (Lh.) = See also **بَشْرَاءَةٌ**: — and see **بَشْرَى**.

**بَشْرَاءَةٌ**; pl. **بَشَارَاتٌ** and **بَشَائِرٌ**: see **بَشْرَى**, in three places; and see also **بَشَائِرٌ**. — Also *A gift to him who announces a joyful event*; and so **بَشْرَاءَةٌ**: (K, TA:) or the latter, which is like the **عَمَالَةٌ** of the **عَامِلٌ**, has this signification; (IAth;) and so **بَشْرَى**; (M;) and **بَشْرَاءَةٌ** [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce **بَشْرَى**. (IAth.) You say, **أَعْطَيْتُهُ ثَوْبِي بَشْرَاءَةً** I gave him my garment as a reward for the joyful annunciation. (TA from a trad.)

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

**تُبَشِّرُ**, in the handwriting of **تُبَشِّرُ**, [and so in my copies of the S,] a word of which there is not the like except in the instances of **تَنْوِطٌ** [or **تَنْوِطٌ**], a certain bird, and **وَادِي تَبْلَكٌ** [or **تَبْلَكٌ**?] and **وَادِي تَخْيَبٌ** [or **تَخْيَبٌ**] and **وَادِي تَحْيَبٌ** [or **تَحْيَبٌ**], (TA,) A certain bird, called the **صَفَارِيَّةُ**: (S, K:) n. un. with **ة**. (K.)

**تَبَشِيرٌ**, as though it were pl. of **تَبَشِيرٌ**, inf. n. of **بَشَرٌ**; (A;) a word which has not its like except in the instances of **تَعَايُيبٌ** and **تَعَايِيبٌ** and **تَفَاطِيرٌ** [and **تَبَاكِيرٌ** and **تَبَارِيحٌ**, and probably a few others]; (TA;) **تَبَشِيرٌ** [Annunciations; foretokens; foretellers; foreshowers; prognostics; earnestness; of what is good:] the beginnings of anything: (S, K:) the first of blossoms &c.: (TA:) the beginnings, (S, K,) or first annunciations, (A,) of daybreak; (S, A, K;) as also **بَشَائِرُ**: (TA:) it has no verb: (S:) and [is said to have] no sing.: but in a trad. of El-Hajjāj, **تَبَشِيرٌ** occurs as meaning *the commencement of rain*. (TA.) One says, **فِيهِ مَخَالِبٌ** [In him are indications of right conduct, or belief, and its earnestness]. (A.) See also **بَشْرَى**. — **تَبَشِيرٌ** *Streaks of the light of daybreak in the night.* (TA.) — **تَبَشِيرٌ** *Streaks that are seen upon the surface of the ground, caused by the winds.* (Lth, K.) — **تَبَشِيرٌ** *The colours of palm-trees when their fruit begins to ripen*; (K;) as also **تَبَاكِيرٌ**. (TA.) — **تَبَشِيرٌ** *Such as bear fruit early, or before others, of palm-trees.* (K.) — **تَبَشِيرٌ** *Marks of gulls upon the side of a beast.* (K.)

**رَجُلٌ مُؤَدَّمٌ مُبَشِّرٌ** A perfect man; as though he combined the softness of the **أَدَمَةٌ** [or inner skin] with the roughness of the **بَشَرَةٌ** [or outer skin]: (S:) or a man who combines softness, or gentleness, and strength, with knowledge of affairs: (As:) and **امْرَأَةٌ مُؤَدَّمَةٌ مُبَشِّرَةٌ** A woman perfect in every respect. (TA.) [See also art. **أَدَمٌ**.]

**بَشِيرٌ** and **مُبَشِّرَاتٌ**: see **بَشِيرٌ**.

**مُبَشُورَةٌ**: see **بَشِيرٌ**, last sentence.

**حَجَرٌ مُبَاشِرٌ** [so in two copies of the S: in Golius's Lex. **مُبَاشِرَةٌ**:] A mare [so I render **حَجَرٌ**, which Golius renders "vulva,"] desiring the stallion. (S.) [See also **مُبَاشِرَةٌ**, with **س**.]