

moonee's Expos. of the Alfeeyeh of Ibn-Málik, التَّائِيثُ; [A species of barley-grass; app. *hordeum murinum*, or common wall-barley-grass;] a certain plant, (Lth, JK, S, K,) well known; (K:) the sheep and goats, (Lth, TA,) or the camels, (JK,) are vehemently fond of it as long as it is green; (Lth, JK, TA;) but when it dries up, its prickles bristle out, and it repugns; (Lth, TA;) it is of the herbs (بُغُول) that are termed أَخْرَار [app. here meaning slender and sweet] when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those [that compose the awn, or beard,] of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it. (AHn, TA.)

بَهْمٌ Black: (K:) pl. بَهْمٌ. (TA.) And [app. used also as a subst., signifying] A black ewe (K, TA) in which is no whiteness: pl. as above and بَهْمٌ. (TA.) — Applied to a horse, to the male and the female, (S, * Mgh, * K,) Of one, unmixed, colour; in which is no colour differing from the rest: (S, Mgh, K:) pl. بَهْمٌ. (S.) لَا أَعْرِ وَلَا بَهْمٌ [Not having a star, or blaze, on the forehead or face, nor of one, unmixed, colour, or not white nor black, (some such proposition as "This is a horse" being understood before لَا,) is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — A colour of one kind, (JK,) in which is no colour differing from the rest, (JK, and Har p. 50,) whatever colour it be, except that which is termed شَبَّة: (Har ubi suprâ:) or a colour that is clear, pure, or unmixed, not resembling any other, (AA, K, * TA,) whether it be black or any other colour, (AA, TA,) except, as Z says, that which is termed شَبَّة. (TA.) — A night in which is no light (JK, TA) until the dawn. (TA.) — A sound, or voice, in which is no trilling, or quavering, or reiteration in the throat or fauces. (JK, K, * TA.) — Perfect, or complete, in make; as also مَبْمُومٌ: pl. بَهْمٌ: so in the phrase in a trad. (respecting the day of resurrection, TA), يُخْشَرُ النَّاسُ بَهْمًا, i. e. Mankind shall be congregated perfect, or complete, in make, without mutilation, or defect: (JK:) or the meaning here is, sound, or healthy: (S:) or not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.: (A'Obeid, K, * TA:) or naked; (JK, K:) not having upon them anything to conceal them: (JK:) or not having with them anything (S, TA) of worldly goods or commodities. (TA.) — † Unknown. (El-Khattâbee, TA.) — See also بَهْمٌ.

بَهْمَةٌ [A beast; a brute;] any quadruped, (Akh, M, Mgh, K,) even if in the water, (Akh, M, K,) [i. e.,] of the land and of the sea; (Mgh;) and (so in the Mgh, but in the K "or") any

animal that does not discriminate: (Zj, Mgh, K:) pl. بَهَائِمٌ. (S, Mgh, K.)

بَهْمِيٌّ Of, or relating to, beasts, or brutes.]

بَهْمِيَّةٌ The nature of beasts, or brutes.]

بَهْمٌ: see مَبْمُومٌ, in two places. — Also i. q. أَغْجَرُ [app. as meaning Destitute of the faculty of speech or articulation, like the beasts]. (K.)

إِبْهَامٌ The thumb, and the great toe; (M, K;) the greatest إَصْبَعُ, (JK, T, S,) that is next to the forefinger, having two joints, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the greatest of the أَصَابِعُ in the hand and in the foot: (M, K:) of the fem. gender, (S, Mgh,) accord. to common repute; (Mgh;) and sometimes masc.: (Lh, M, K:) and بَهْمِيٌّ signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بَهَامٌ: (TA:) the pl. of إِبْهَامٌ is أَبْهَامٌ (JK, S, M, Mgh, K) and أَبْهَامٌ, (M, K,) which latter is used by poetic license for the former, (M,) and إِبْهَامَاتٌ. (Mgh.) أَقْصَرُ مِنْ إِبْهَامِ الضَّبِّ [Shorter than the great toe of the (lizard called) ضَب], and من إِبْهَامِ الْقَطَا [than the back toe of the (bird called) القَطَا], and من إِبْهَامِ الْحَبَارَى [than the back toe of the (bird called) حَبَارَى], are proverbs of the Arabs. (Har p. 335.)

مَبْمُومٌ, applied to a door, Closed, or locked, (JK, K,) so that one cannot find the way to open it: (JK, TA:) and stopped up: (TA:) or having a lock upon it, with which it is fastened. (Mgh.) — A wall in which is no door. (TA.) — A chest having no lock [by means of which it may be opened]. (I Amb, TA.) — I. q. مُصْمِتٌ [as meaning Solid; not hollow; in the CK مُصْمِتٌ, which signifies the same]; as also أَتْبَهُ: (K:) having no fissure in it: and † the latter, applied to a heart, is said to mean † impenetrable by admonition. (TA.) — † A thing, or an affair, made to be dubious, confused, or vague; (JK;) [such that there is no way, or manner, of knowing it; (see the verb);] or such that one knows not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK, S, Mgh, TA:) † speech, or language, [that is dubious, confused, or vague,] such that there is no way, or manner, of knowing it: (Mgh, TA:) applied to a road, † unapparent, or hardly apparent: (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] † undefined; in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مُبْهَمَاتٌ † Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And الأَسْمَاءُ الْمُبْهَمَةُ, so termed by the grammarians, † The nouns of indication, (S, K,) such as هَذَا and ذَلِكَ and هَؤُلَاءِ and أُولَئِكَ: (S:) accord. to Az, الأَسْمَاءُ الْحُرُوفُ signifies † the particles which have no derivatives, and of which the roots are not known, as الَّذِي and مَا and مَنْ and عَنْ and the like. (TA.) — Applied to a vow, and to [cer-

tain ordinances respecting] marriage and divorce and emancipation, † From which there is no getting out, or extricating of oneself; as though they were closed doors with locks upon them: (Mgh:) and, applied to prohibited things, † not allowable in any manner, (T, K, TA,) nor for any cause; (T, TA;) or prohibited unconditionally; (Mgh;) as the prohibition of [the marriage with] the mother, and the sister, (T, Mgh, * K, TA,) and the like: (T, TA:) such a woman is said to be مُبْهَمَةٌ عَلَى الرَّجُلِ [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Mgh. [But in this last work it seems to be مُبْهَمَةٌ, which is not agreeable with common usage.]) In the copies of the K, بَهْمٌ and بَهْمٌ are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of بَهْمٌ, as shown above. (TA.) — † In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — See also بَهْمٌ.

مُسْتَبْهَمٌ عَنْ الْكَلَامِ † Debarred from the faculty of speech. (Niftaweyh, TA.)

بِهْو

1. بَهْوٌ, (JK, Mgh, K,) aor. بَيَّهًا, (JK,) or بَيَّهْوٌ; (Mgh, K;) and بَهْوٌ, aor. بَيَّهْوٌ; and بَهْوِيٌّ, aor. بَيَّهْوِيٌّ; (S, * K;) and بَهْوِيٌّ, [first pers. بَيَّهْوِيٌّ], aor. بَيَّهْوِيٌّ; (K;) inf. n. بَهْوًا and بَهْوَةً; (JK, TA;) He (a man, S) or it, was, or became, characterized by, or possessed of, بَهْوَةٌ, meaning beauty, or goodliness [&c.]. (JK, S, Mgh, K.) — بَهْوَةٌ and بَهْوَةٌ: see 3. — بَهْوِيٌّ, (S, K,) aor. بَهْوِيٌّ, (K,) inf. n. بَهْوًا, (TA,) It (a tent, S, K) was, or became, empty, or vacant: (K:) or it was, or became, rent, or pierced with holes, and rendered vacant. (S, TA.) — بَهْوِيٌّ i. q. بَهْوِيٌّ [q. v.]. (JK.) And بَهْوِيٌّ occurs in a trad., as they relate it, for بَهْوُوا. (A'Obeid, TA in art. بَهْو.)

2. بَهْوَةٌ, inf. n. تَبَهْوَةٌ, He made it wide, or ample; or widened it; and made it; namely, a بَيْت [i. e. tent, or house]. (K.)

3. بَاهَاةٌ, (TA,) [and باهى به, as will be seen from what follows,] inf. n. مُبَاهَاةٌ, (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. بَارَاهُ; (TA in art. بَهَج;) and فَاحَرَهُ. (S, * TA.) Hence, in a trad. respecting 'Arafah, تَبَاهَى بِهِمُ الْمَلَائِكَةُ [The angels vie with them]. (TA.) You say, بَاهَانِي قَبِيْهَتُهُ (Lh, JK, K) and بَهَيْتُهُ (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodliness, &c.,] and I became, (Lh,) or I was, (JK,) more beautiful, or goodly, [&c.,] than he, (Lh, JK,) or I surpassed him in beauty, or goodliness [&c.]. (K.)

4. اِبْهَى He (a man) was, or became, beautiful, or handsome, in face. (K.) — اِبْهَاهُ [He deprived