

## بشع

1. **بَشِعَ**, aor. ʔ, (K, TA,) inf. n. **بَشَاعَةٌ** (S, K) and **بَشَعٌ** (K,) said of a thing, (S,) or of food, (K, TA,) *It was, or became, disagreeable in taste, and choking: (S:) or disagreeable, or unpleasant, having in it dryness and bitterness. (K, TA.)* — **بَشِعَ الرَّجُلُ**, (K, TA,) aor. ʔ, (K,) inf. n. **بَشَعٌ** (S, K) and **بَشَاعَةٌ** (K,) *The man was, or became, disagreeable in the odour of the mouth, (S, K,) from eating food disagreeable in taste, and choking; (S:) not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick. (K.)* You say, **بَشِعَ مِنْهُ** [*He was, or became, disagreeable in the odour of the mouth from it*]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] — And [hence,] **بَشِعَ** *The man was, or became, evil in his disposition, and in his social intercourse. (Msb.)* You say also, **فِي خُلُقِهِ بَشَاعَةٌ** [*In his disposition is evilness. (TA.)*] — **بَشِعَ** also signifies, in relation to wood, *The abounding in knots. (TA.)* — Also *The fauces' being straitened, or choked, by coarse, or rough, food. (TA.)* [And **بَشِعَ مِنْهُ** means *He experienced a straitened state, or choking, of the fauces from it; namely coarse, or rough, food; or food disagreeable in taste, and choking: see 4: and see another meaning of this phrase above.*] — And [hence,] **بَشِعَ**, [or **بَشَعٌ**,] aor. ʔ, *It (a valley) was, or became, choked, surcharged, or overfilled, with the water. (K.)* And **بَشِعَ بِالنَّاسِ** *It [a place] was, or became, choked, or overfilled, with men, or the people. (Z, TA.)* — [Hence also,] **بَشِعَ بِالْأَمْرِ**, (K,) inf. n. **بَشَعٌ** and **بَشَاعَةٌ**, (TA,) *He was unable to do, or accomplish, the thing, or affair. (K, TA.)* — **بَشِعَ بِالشَّيْءِ**, and **بَشِعَ بِهِ**, inf. n. **بَشَعٌ**, *He seized the thing in a violent and an abominable manner. (L, TA.)*

4. **أَبْشَعَنِي الطَّعَامُ** *The food caused me to experience a straitened state, or choking, of the fauces, (حَاكَنِي عَلَى الْبَشَعِ) by reason of its coarseness, or roughness. (IAqr.)* [See 1.]

10. **اِسْتَبَشَعَهُ** i. q. **عَدَّهُ بَشَعًا** [*He reckoned it disagreeable in taste, and choking; or disagreeable, or unpleasant, as having in it dryness and bitterness*]; (S, Msb, K;) namely, a thing. (S.) — And [hence,] **اِسْتَبَشَعَهُ** *في مَحَلٍّ كَذَا* [*He reckoned unpleasant, or uncomfortable, the remaining in such a place of abode; syn. اِسْتَشْنَهُ. (TA.)*] — **اِسْتَبَشَعَهُ** also signifies *The being bad, unpleasant, or disapproved. (KL.)*

**بَشِعَ** A thing disagreeable in taste, and choking; or **بَشِعَ** has this signification: (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also *disagreeable, or unpleasant, food, having in it dryness and bitterness; (Lth, Z, K;) like the taste of the myrobalan: (TA:) or food rough, or coarse, and disagreeable in taste: or dry food, in which is no seasoning, or*

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*condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so † applied to clothing; (IAqr, Nh;) and † to speech, or language; (Nh;) and † **بَشِعَ** applied to speech, or language, signifies † rough, or coarse, and disagreeable. (IAqr.)* — Applied to a man, (S, TA,) as is also **بَشِيعٌ**, in the same sense, (TA, [but in what sense is not there said,]) it signifies *Disagreeable in the odour of the mouth, (Msb, K,) who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick; (K;) fem. with ʔ: (TA:) and one who has eaten a thing such as is thus termed, (S, K, TA,) and not swallowed it easily, (TA,) and has become disagreeable in the odour of the mouth from it, or has experienced a straitened state, or choking, of the fauces from it. (S, TA: [the last words of the explanation being مِنْهُ.])* — Also † One whose soul is heavy, or heaving, or agitated by a tendency to vomit. (Ish, K, TA.) — And † Evil in disposition, (K, TA,) and in social intercourse. (TA.) You say also, **هُوَ بَشِعُ الْخُلُقِ** *He is evil in disposition. (TA.)* — Also, (K, TA,) or **بَشِعٌ**, (Msb,) *† Foul, or ugly, in aspect; (Msb, K;) not pleasing to the eyes. (TA.)* — Also, (K,) or **بَشِيعُ الْوَجْهِ**, (Ish, Msb,) *† Having a frowning, a contracted, a stern, an austere, or a morose, countenance. (Ish, Msb, K.)* — **خَشَبَةٌ بَشَعَةٌ** *† A piece of wood abounding in knots. (K, TA.)*

**بَشِيعٌ**: see **بَشِعَ**, in three places.

## بشق

1. **بَشَقَ**, aor. ʔ; and **بَشَقَى**, aor. ʔ; *He struck, smote, or beat, another with a staff or stick. (Nawadir el-Aqrab, K.)* — *He looked sharply, or intently: (Ibn-'Abbád, K:) inf. n. بَشَقٌ. (JK.)* — Also the former verb, *He hastened, or was quick; as also بَشَقَ. (IDrd, TA.)* — And the former, [but the aor. is not mentioned,] *He cut a garment, or piece of cloth, in a light, or prompt, manner; as also بَشَقَ. (TA.)* — And **بَشَقَى**, inf. n. **بَشَقٌ**, *He took, or seized. (Msb.)*

**نَظَرُ بَشَقٍ** *A sharp, or an intent, look. (JK.)*

**بَاشَقٌ** (JK, Msb, K) and **بَاشَقٌ**, (Msb, Es-Suyooti, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in **خَاتَمٌ** and **دَانِقٌ** and the like; (Msb;) perhaps derived from **بَشَقٌ** meaning the “looking sharply,” or “intently;” (JK;) or from **بَشَقٌ** meaning “he took,” or “seized;” (Msb;) or it is arabicized, (Msb, K,) from [the Persian] **بَاشَه**; (K;) *A certain bird; (K;) [the musket, or sparrow-hawk; falco nisus;] a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size: (Kzw:) it is of the birds called صُفُور, [pl. of صُفْر], as are also the بَازَى and the شَاهِين and the زَرْقَى and the يُونُوقَى: (AHát in “the Book of Birds,” TA:) pl. بَاشَقَاتٍ. (Msb.)*

## بشم

1. **بَشِمَ**, aor. ʔ, inf. n. **بَشْمٌ**, *He (a man, S, TA, or an animal, Msb) suffered, or became affected*

*with, indigestion, (S, Msb, K,) in consequence of much eating: (Msb:) or he was heavy in consequence of food: (Ham p. 363:) or he became distressed, or oppressed, by eating much food. (TA.)* You say, **بَشِمْتُ مِنَ الطَّعَامِ** *I suffered indigestion from the food: (S:) or was heavy in consequence of the food. (Ham ubi suprà.)* And **بَشِمَ الْفَصِيلُ مِنَ كَثْرَةِ شُرْبِ اللَّبَنِ** *The young camel suffered indigestion from drinking much milk. (S.)* Accord. to IDrd, **بَشِمَ** specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Har p. 164.) — Also † *He became affected with disgust, aversion, loathing, or nausea. (S, K, TA.)* You say, **بَشِمْتُ مِنَ الطَّعَامِ**, (S,) or **عَنِ الطَّعَامِ**, (TA,) *† I turned away with disgust from the food; was averse from it; loathed it; nauseated it. (S, TA.)* And **بَشِمَ الْفَصِيلُ عَنِ اللَّبَنِ** *† [The young camel turned away with disgust from the milk; was averse from it; &c.] (K in art. دَقَعَ.)*

4. **اِبْشِمُهُ** *It (food) caused him to suffer, or be affected with, indigestion: (S, K, TA:) or † loathing, or nausea. (K.)*

**بَشِمٌ** part. n. of 1, meaning *Suffering, or affected with, indigestion. (Msb.)* — [And † *Affected with disgust, aversion, loathing, or nausea.*]

**بَشَامٌ** [*The tree of the balsam of Mekkeh; amyris opobalsamum; mentioned by Forskål in his Flora Aegypt. Arab. p. cx. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic شَامٌ, which is a mistake for بَشَامٌ; a certain odoriferous kind of tree, (S, K,) of sweet taste, (TA,) the leaves of which, (AHn, K,) pounded, and mixed with الحِنَّاء [or the leaves of the Lawsonia inermis], (AHn,) blacken the hair; (AHn, K;) it is a kind of tree having a stem and branches, and small leaves, but larger than the leaves of the [species of marjoram called] صَعْتَر, and having no fruit; [but only, as Forskål states, a blackish seed, which is abortive;] when its leaf or its branch is cut, it pours forth a white milk; (AHn, TA;) and its twigs are used for cleaning the teeth: (S, K:) n. un. with ʔ. (TA.)* In a trad., mention is made of persons having no food but the leaves of the **بَشَامِ**. (TA.)

## بشنين

**بَشْنِينٌ**, with fet-h, and then sukoon, and then kesr, **نِيلُوفَرٌ** [i. e. **نِيلُوفَرٌ** and **نِيلُوفَرٌ** or **نِيلُوفَرٌ**, the *nymphæa lotus*, or *white lotus*: and the *nymphæa cærulea*, or *blue lotus*: see art. **نِيلُوفَرٌ**]: a word of the dial. of Egypt. (TA.)

## بص

1. **بَصَّ**, aor. **بَيَّصَ**, inf. n. **بَصِصٌ** (S, A, K) and **بَصٌ**, (TA,) *It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.)* — **هُوَ يَبِصُّ لِي** [*He looks at me*] is an expression used by the vulgar [in the present day], and is from **الْبَصَاصَةُ** signifying “the eye.” (TA.) [By rule it should be **يَبِصُّ**.]