

مَبُولَةٌ [A diuretic; a provocative of urine]. You say, كَثْرَةُ الشَّرَابِ مَبُولَةٌ, (S, K, *) i. e., *Much beverage occasions a discharging of urine.* (TA.)

مَبُولَةٌ [A urinal;] a vessel (كُوز) in which one makes water. (S, K, *)

بوم

بُومٌ and بُومَةٌ A certain bird; [namely, the owl;] each word applying to the male and the female: (S, K, *) or the former signifies the male, or males, (so in different copies of the M,) of the هَام [or owl-kind]; and the latter is its n. un.: (M, TA:) said by Az to be genuine Arabic: (TA:) pl. of the former أَبْوَامٌ. (IB, TA.)

بُومٌ بُوَامٌ [An owl, or male owls,] that cries, or that cry, much. (TA.)

بون

1. بَانَةٌ, aor. بَيَّنَّ, (S in art. مَبِين, Mgh, K,) inf. n. بَيِّن, (Mgh, TA,) i. q. بَانَةٌ, aor. بَيَّنَّ, (S ubi suprâ, K,) inf. n. بَيِّن, (TA,) meaning *He excelled him*; (S* ubi suprâ, Mgh;) *he surpassed him in excellence and in manly virtue*: so in the Iktîfâf. (TA.)

بَانٌ [a coll. gen. n., The ben-tree; a species of moringa; so in the present day;] a kind of tree, (S, Mgh, Mgh, K,) well known: (Mgh:) n. un. with ة: (S, Mgh, Mgh:) its seed, or grain, [called بَانُ البَانِ and جَوَزُ البَانِ and فُسْتَقُ البَانِ, the glans unguentaria, or nux unguentaria, or ben-nut,] has a good, or pleasant, [fragrant] oil, (K,) called بَانٌ [oil of ben], (S, Mgh, Mgh,) and simply بَانٌ, the prefixed noun being suppressed: (Mgh:) [Az says,] it is the pl. of بَانَةٌ, which is a certain tree having a fruit, or produce, which is perfumed with aromatics, after which its oil is expressed, of a good [or fragrant] quality: (T in art. بَنِى:) its seed, or grain, is good for [removing] the [affections of the skin termed] بَرَشٌ and نَمَشٌ and كَلَفٌ and سَعَفَةٌ and بَهَقٌ and حَصَفٌ and the mange, or scab, and for the peeling of the skin, applied in the form of a liniment with vinegar; and for hardness of the liver and the spleen, made into a beverage with vinegar; and a مَشْقَالٌ thereof, drunk, is an emetic, which loosens crude phlegm: (K:) AHn says, (TA,) it is a kind of tree that grows tall, in a straight, or an erect, manner, like as grows the [species of tamarisk called] هَدَبٌ, and its leaves are [of the kind termed] هَدَبٌ, like those of the ائيل, but its wood has no hardness: the n. un. is with ة: Abou-Ziyâd says, it is of the [trees called] عَصَاهُ, and has long هَدَبٌ, intensely green; it grows upon [hills, or what are termed] هَضْبٌ; and its fruit resembles the pods of the [species of kidney-bean called] نُوبِيَّةٌ, except that its greenness is intense; and in it is a seed, or grain, from which is extracted the oil of the بَان: on account of the straightness of its growth and of the growth of its branches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful, or just, stature; saying كَانَتْهَا بَانَةٌ [As though she were a ben-tree], and كَانَتْهَا غُصْنُ بَانٍ [As though she were a branch of

the ben-tree], &c.: thus does Keys Ibn-El-Kha-teem: (M in art. بَيْن:) and so does Imra-el-Keys. (TA.) [See an ex. voce بَرْهَرَةٌ.] — [It is also applied in the present day to A species of willow, the *salix Aegyptia* of Linnæus, properly called in Arabic خَلَّاف: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the بَان; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.]

بُونٌ Excellence: an excellent quality; (S in art. مَبِين, Mgh;) as also بُونَةٌ: (IAqr, T:) or the distance, space, or interval, between two things; as also بُونٌ. (M, K, *) You say, بَيْنَهُمَا بُونٌ بَعِيدٌ (T, S, Mgh*) and بَيْنَ بَعِيدٌ (T, S) [Between them two (meaning two men) is a wide distance]; i. e. between their two degrees of rank or dignity, or between the estimations in which they are commonly held: (Mgh:) the former phrase is the more chaste: (S:) when corporeal distance is meant, one says, بَيْنَهُمَا بَيْنٌ, with ي; (Mgh;) or in the case of [literal] distance, one says, إِنَّ بَيْنَهُمَا بُونٌ; not otherwise. (S.)

بُونٌ: see بُونٌ.

بُونَةٌ: see بُونٌ. — Also Mutual separation. (IAqr, T.)

بوه

1. بَاهَا, (JK, K,) [aor. بَيَّوَهُ, inf. n. بَوَّه, (TA,)] *He lay with her*; syn. جَامَعَهَا; (K;) like بَاكَهَا. (JK.) — بَوَّهَ, aor. بَيَّوَهُ, (JK, K,) inf. n. بَوَّه; (K;) as also بَاهَهُ, aor. بَيَّاهَهُ, (JK, K, *) inf. n. بَيَّاه; (K;) *His attention became roused to it*; (K;) *he knew it, or understood it*; or *knew, or had knowledge, of it*; *was cognizant of it*: (JK, TA:) like بَاهَهُ, and أَبَاهَهُ or أَبَاهَهُ. (TA.) And مَا بَهْتُ لَهُ; as also مَا بَهْتُ لَهُ; *I did not know it, or understand it*; or *did not know, or had not knowledge, of it*; *was not cognizant of it*: (JK, S, K:) the inf. n. of the former is بَوَّه; and that of the latter, بَيَّاه. (TA.)

بَاهٌ a dial. var. of بَاهَةٌ: (IAqr, S) and of بَاهٌ, (IAqr, TA,) signifying Coitus: (S, K, *) and marriage: (K, * TA:) as also بَاهَةٌ: (TA:) or a share of coitus; (JK, TA;) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA:) also venereal passion: (TA in art. خَفَش:) [or the venereal faculty; as when one says of a drug or some other thing, يَزِيدُ فِي الْبَاهِ It increases the venereal faculty:] IKt says, of this word, بَاهٌ, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for بَاهٌ]. (Mgh and TA in art. بَوَّاه.) [See also بَاهَةٌ.]

بَاهَةٌ: see بَاهٌ. — Also The court of a house; or a spacious part, or portion, of a house, in which is no building; (JK, K, TA;) where people alight; or lodge: (JK:) a dial. var. of بَاهَةٌ. (TA.)

بَاهِيٌّ That strengthens the venereal [faculty or] appetite. (TA in art. جَزَر, &c.)

بى

بَيَّيْتُ الشَّيْءَ, (T, K,) inf. n. تَبَيَّنَ, (K, *) *I made the thing apparent, manifest, evident, clear, plain, or perspicuous.* (As, T, K, *) — Also, (K, as in the TA,) or تَبَيَّنْتُ الشَّيْءَ, (M, and so in several copies of the K,) [both confirmed by what follows,] i. q. تَعَمَّدْتُ [meaning *I directed myself, or my course, or aim, to, or towards, the thing; made for it, or towards it; made it my object*; &c.]. (M, K, *) — In the saying, حَيَّاكَ اللَّهُ, the phrase حَيَّاكَ اللَّهُ means *May God make thee to have dominion*: (S, M:) or *may God prolong thy life*: (M:) and بَيَّاكَ means *may He bring thee prolongation of life*; lit. *may He direct himself to thee, or the like, with the gift of prolongation of life*; (As, S;) or قَصَدَكَ بِالتَّحِيَّةِ [which is the same]: (IAqr, T:) or اِعْتَمَدَكَ بِالْمُلْكِ [may He bring thee dominion]; (M;) so too says IAqr: (TA:) or *may He make thy state, or condition, to be good*: (TA:) or *may He make thee to laugh*: (T, S, M, K, *) so some say, accord. to As: (T:) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, S:) so says A'Obeid, on the authority of Sa'eed Ibn-Jubeir: (T:) or it means *may He bring thee near [unto Himself]*: (Abou-Malik, As, T, M, K, *) or *may He bring thee*: (IAqr, S, M:) or *may He prepare for thee an abode*; i. q. بَوَّاهُ, (K,) or بَوَّاهُ; the verb being here altered in order to assimilate it to the preceding verb, حَيَّا: (El-Ahmar, T, S:) this explanation was approved by As: (S:) the meaning intended thereby is, *may He lodge thee in an abode in Paradise*: (TA:) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeid, S, K, *) but this is naught: (K:) A'Obeid says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by و. (S.) As an ex. of بَيَّا in the senso of قَرَّبَ, Abou-Malik cites this verse:

* بَيَّا لَهُمْ إِذْ نَزَلُوا الطَّعَامًا * الْكَبِدَ وَالْهَلْخَةَ وَالسَّنَامَا *
[He brought near to them, i. e., placed before them, when they alighted, the food, namely, the liver, and the flesh of the back extending from the withers to the rump, and the hump]. (T.) And IAqr, explaining بَيَّاكَ as meaning *قَصَدَكَ بِالتَّحِيَّةِ*, cites the following verse:

* لَمَّا تَبَيَّنَا * أَبَا تَجِيمٍ * أَعْطَى عَطَاءَ اللَّحْزِ اللَّتِيمِ *
(T.) Accord. to J, the meaning in this instance may be agreeable with the explanation of بَيَّاكَ by اِعْتَمَدَكَ [so that the verse may be rendered *When we betook ourselves with salutation to the father of Temeem, or, as the verse is cited in the S, to the brother of Temeem (أَخَا تَجِيمٍ), he gave the gift of the niggardly, the mean*]: or it may mean *we brought*: and the verb admits of the same double rendering in other instances. (TA.) — اِعْتَمَدْتُ بَاهًا حَسَنًا [I made, or wrote, a beautiful] (ب in الالف اللينة TA.)