

بَوَار, an inf. n. of 1: see **بُور**, last sentence. — [Hence,] **بَوَار**, like **قَطَام**, [an indecl. noun,] *Perdition*: (El-Aḥmar, S, M, K:) as in the saying, **نَزَلَتْ بَوَارٌ عَلَى الْكَفَّارِ** *Perdition fell upon the unbelievers*. (El-Aḥmar, S, TA.) = See also **بُور**.

بَارِي *A seller of mats of the kind called بَارِي* &c. (K.)

رَجُلٌ حَائِرٌ بَائِرٌ — You say also **بَائِرٌ**, (T, S, M, A, K,) and **بَائِرٌ**, (A,) meaning *A man who does not apply himself rightly, (T, S, TA,) or has not applied himself rightly, (K,) to anything; (T, S, K;) erring; losing his way; (T;) who will not do right of his own accord, nor obey one directing him aright: (K:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بَائِرٌ is here an imitative sequent of حَائِرٌ. (S.) [Respecting the latter phrase, see also art. حَوَر.] — See also **بُور**, in two places.*

فَحْلٌ مَبُورٌ *A stallion-camel that knows the state of the female, whether she be pregnant or not.* (M, A, K.)

مُبِيرٌ *A destructive man, acting exorbitantly in destroying others.* (TA, from a trad.)

بور

بَارٌ *i. q. بَارٌ*; [see art. بَزو]; (S, K;) a dial. var. of the latter; (S;) as also **بَارٌ**: (IJ, TA:) dual. **بَارَانٌ**: (K:) pl. [of pauc.] **أَبْوَارٌ** and [of mult.] **بَارَانٌ**: (S, K:) the dual of **بَارٌ** is **بَارَانٌ**; (K:) and the pl. is **بَارَانٌ** (S, K) and **بَوَارٌ**. (K.)

بوس

1. **بَاسَهُ**, aor. **يَبُوسُهُ**, (S,) inf. n. **بُوسٌ**, a Persian word, arabicized, (S, A, K,) *He kissed him*. (S, A, K.) You say also, **بَاسَ لَهُ الْأَرْضَ** *He kissed the ground to him*. (A, TA.)

كَبَسَ *Kissed*: you say, **الْيَوْمَ بِسَاطُكَ مَبُوسٌ وَغَدًا أَنْتَ مَحْبُوسٌ** [To-day thy carpet is kissed, and to-morrow thou art imprisoned]. (A.)

بوش

1. **بَاشَ**, aor. **يَبُوشُ**, inf. n. **بُوشٌ**, *He mixed, or confounded*. (Fr.) See also **شَابَ**, in art. شوب. — *He associated with بُوشٌ*, meaning, *people of the lowest or basest or meanest sort*. (IAḥr.) — **بَاشُوا**, (K,) inf. n. as above, (A, K,) *They (mixed people, A, K, of the lowest or basest or meanest sort, TA) cried out, or vociferated; or did so calling for aid or succour; or in distress and impatience; or in fear*. (A, K.)

2. **بُوشُوا**, inf. n. **تَبُوشُ**, *They became mixed, or confused*: (K:) or *numerous, and mixed or confused*: (TA:) and **تَبُوشُوا** signifies the same. (K.)

5. see 2.

بُوشٌ *A mixed or confused assembly or company*: (A, K:) or *an assembly, or a company, of mixed or confused people*: (S:) or only of different

tribes: or a multitude of men: as also **بُوشٌ**, in these several senses: (K:) and, accord. to the women of Temeem, *of beasts also*: (Aboo-'Adnān, TA in art. هوش:) or *people of the lowest or basest or meanest sort*: (IAḥr:) or *a family, or household*: (ISd:) and [it is said by F that] it also signifies *sons of the same father, when assembled together*: (K:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that **ابْنُو الْإِبَاءِ**, [app. a mistake for **ابْنُو الْأَبِ**, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) **أَبْوَانٌ** is a pl. of this word, formed by transposition. (S.) You say, **هَؤُلَاءِ وَبُوشٌ**, *They came in assemblage and multitude*. (A.) And **جَاءَ مِنَ النَّاسِ الْهَؤُلَاءِ وَالْبُوشُ** *The multitude of the people came*: (AZ:) or *the assembly and family or household*. (ISd.) And **تَرَكْتُهُمْ هَؤُلَاءِ وَبُوشًا** *I left them [in great numbers and] in confusion*. (K.) And **بُوشٌ بَائِشٌ**, (S, K,) or **بُوشٌ بَائِشٌ**, (CK,) [app. *A numerous, or large, assembly of mixed or confused people*.] And **جَاءَ بِالْبُوشِ الْبَائِشِ** *He came with multitude, or the multitude*. (TA.)

بُوشٌ: see **بُوشٌ**, in three places.

بُوشِي *A poor man having a numerous family or household*: (S, K:) or *having a family or household*: (Aboo-Sa'eed:) and *one of the baser and common sort of men*: as also **بُوشِي**. (K.)

بُوشِي: see what next precedes.

بَائِشٌ: see **بُوشٌ**, in three places.

بوع

1. **بَاعَ**, (S, TA,) aor. **يَبُوعُ**, (TA,) inf. n. **بُوعٌ**, (S, K, TA,) *He extended his arms to their full reach; expl. by بَسَطَ بَاعَهُ; (TA;) and the inf. n. by **مَدَّ الْبَاعَ**; with a thing; as also **تَبُوعٌ**. (K.) — *He (a camel) stretched forth his fore legs to the full (مَدَّ أَبْوَاعَهُ)*; as also **تَبُوعٌ**; and in like manner a gazelle: (TA:) and *he (a horse) stepped far, or took long steps, in his running*; (S, K;) and in like manner one says [بَاعَتْ] of a she-camel. (S.) You say, **مَرَّ يَبُوعٌ**, and **يَتَبُوعُ**, *He went along stretching forth his fore-legs to the full extent of his step*. (L.) — **بَاعَ بِالْمَالِ**, aor. **يَبُوعُ**, (TA,) inf. n. **بُوعٌ**, (Lth, K,) *He extended his arm, or hand, [liberally, or bountifully,] with the property*. (Lth, K, TA.) You say also, **بَعَّ**, meaning *Stretch forth thine arms, or hands, (بَاعَيْكَ) in acts of obedience to God*. (IAḥr.) And **تَبُوعٌ لِّلْمَسَاعِي** *He stretched forth his arms [to attain means of honour and elevation]*. (TA.) And **مَا يَدْرُكُ تَبُوعَهُ** *The point to which he has reached is not to be attained*: (K, TA:) and, as Lh says, **لَا تَبْلُغُونَ تَبُوعَهُ** *Ye will not, or shall not, reach the point to which he has attained*: originally, his length of step. (TA.) — **إِذَا بَاعَ أَتْبَاعَهُ** *When he accomplishes his want,**

he goes away. (Har p. 592.) — **بَاعَ الْحَبْلُ**, (Mṣb, TA,) first pers. **بَعْتُهُ**, (S,) aor. and inf. n. as above, (S, Mṣb, TA,) *He measured the rope by the باع [or fathom]; (Mṣb;) he extended his باع [or arms stretched to the full reach] with the rope; (S;) or he extended the rope with his باع; or, which is nearly the same in meaning, he extended his arms with the rope until it became a باع [or fathom in measure]; (TA;) like as you say, **يَبُوعٌ** from **الشَّبْرُ**. (S, TA.) — [And hence,] **يَبُوعٌ** *He traverses the ground with wide step and quick motion*. (Ham p. 720.)*

5: see 1, in six places: — and see 7.

7. **انْبَاعَ** and **تَبُوعَ**, said of a rope, signify the same [app. *It was measured by the باع, or fathom*]. (K, TA.) — **انْبَاعَتِ الْحَيَّةُ** *The serpent extended itself, after gathering itself together and coiling itself, in order to spring*. (Lh, K.) — Also **انْبَاعَ**, said of a man, *He leaped, or sprang, after being still: or he made an assault; or leaped, or sprang, and made a violent seizure*. (TA.) [Hence,] **مُخَرَّنَبٌ لِيَنْبَاعَ** *Silent in order to leap, or spring*, (K, and S in art. خَرِقَ,) *when he finds an opportunity; (S in that art.) on account of a misfortune which he desires [to effect]; (S, K, in that art.) or in order to make an assault: (TA:) or looking, or waiting, for an opportunity to leap, or spring, upon his enemy, or the object of his want, when able to do so; and in like manner, (TA in art. خَرِقَ:) a prov., (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (Aḥ, TA in art. خَرِقَ:) accord. to one relation, **لِيَنْبَاعَ**, i. e. to bring about, or effect, a **بَائِقَةٌ**, meaning a calamity, or misfortune: (K:) or **لِيَنْبَاعَ** may be for **لِيَنْبَعِ**, from **نَبَعَ**. (Har p. 62.) [Hence also,] **انْبَاعَ الشُّجَاعُ مِنَ الصَّفِّ** *The courageous man went, or came, out, or forth, from the rank*. (AAF.) — **انْبَاعَ لِي فِي بَيْعَتِهِ** *He treated me in an easy manner in the sale of his commodity, or article of merchandise, and strained himself (أَمْتَدَّ) to give his consent to it*. (K, TA.) And hence, **انْبَاعَ**, as used by Ṣakhr-el-Ghei in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, **انْبَاعَ**, *The acting, or behaving, towards another, boldly, in a free and easy manner, or without shyness; syn. انْبَسَاطٌ*; as also **بَيْعٌ**. (TA.) — **انْبَاعَ** also signifies *He ran in a gentle manner, with a bending and a twisting of himself*; from **بَاعَ**, aor. **يَبُوعُ**. (Aḥmad Ibn-'Obeyd.) — **And he went away**. (Har p. 592: see 1.) — **And it (sweat) flowed**: (Mṣb, K:) or, as El-Farábee says, *extended*. (Mṣb.) 'Antarah says, describing the sweat of a she-camel,*

يَنْبَاعُ مِنْ ذُفْرِي غُضُوبٍ جَسْرَةٍ *[Flowing, or extending, from the part behind the ear of a she-camel quickly angered, spirited, or tall, or tall and bulky, or strong, and bold to*