

her young one: (K:) or uttered a weak cry, below that [grumbling cry] which is termed رَغَاءٌ. (Ham p. 233.) [See an ex. in a verse of Dhu-r-Rummeh cited voce الأ.] And بَغِمَ and تَبَغِمَ said of the تَيْتَل and إِبِل and وَعِل, [all of which words are said to signify the mountain goat.] He uttered a cry. (K.) — بَغِمَ, (S, K,) and بَغِمَ لَهُ, (TA,) † He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him; (S, K;) taken from the بَغَام of the she-camel; because it is a cry not uttered clearly. (TA.)

3: بَغِمَ, (K,) inf. n. مُبَاغِمَةٌ, (S,) † He talked with him with a soft, or gentle, voice: (S, K, TA:) or المُبَاغِمَةُ is like المُنَاغِمَةُ, and means the speaking [with another] faintly; taken from the بَغَام [see 1] of the gazelle and the she-camel: (Ham p. 233:) or the holding amatory and enticing talk, or conversation, with another, with a soft, or gentle, voice. (TA.)

5: see 1, in three places.

6: تَبَاغَمَتْ They (gazelles) uttered cries, or their softest or gentlest cries, one to another. One says, مَرَرْتُ بِرَوْضَةٍ تَتَبَاغَمُ فِيهَا الظَّبَاءُ [I passed by a meadow in which the gazelles were uttering cries, &c., one to another]: and يَغْزِلَانِ يَتَبَاغَمَانِ [by gazelles uttering cries, &c., one to another]. (TA.)

بَغْمَةٌ A thing like the قِلَادَةٌ, [a necklace,] with which women ornament themselves. (TA.) [But this is apparently post-classical, from the Turkish بُوغْمُش. In the present day, it is applied to A necklace of pearls.]

بُغَامُ The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.)

بُغُومٌ A female gazelle uttering, or that utters, the cry termed بُغَام. (S, K.) — † A woman having a soft, or gentle, voice. (JK, TA.)

مَبُغُومٌ A young gazelle, and a young camel, to which the cry termed بُغَام is addressed by its mother. (JK.) — One says, also, بُغَامٌ مَبُغُومٌ [A cry &c. uttered]; like as one says, قَوْلٌ مَقُولٌ. (TA.)

بغو

1. بَغَا الشَّيْءَ, inf. n. بَغُو, He looked at the thing [to see] how it was; (K;) as also بَغَى, (K in art. بَغَى,) inf. n. بَغَى. (TA in that art.)

بغى

1. بَغَى, (S, K, &c.) aor. َ, (Msb, K,) inf. n. بَغَا, (S, Mgh, K, &c.) or this is a simple subst., and the inf. n. is بَغَى, (Msb,) [but, if this be correct, the former is generally used for the latter,] and بَغَى, (Lh, K,) but the first is better known, and is the chaste form, and some say, بَغَى, (TA,) and بَغِيَّةٌ and بَغِيَّةٌ, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also بَغِيَّةٌ, with fet-h, (TA,) and بَغَاةٌ, (As, S, TA,) He sought; sought for, or after; sought, desired, or endeavoured, to find, and take,

or get; (S, Mgh, Msb, K, &c.) a stray-beast, (As, S, TA,) or any other thing, (S, Mgh, * Msb, * K, * TA,) good or evil; (Lh, TA;) as also ابْتَغَى and تَبَغَى, (S, Msb, K) and استَبَغَى: (K:) or ابْتَغَى signifies he sought, &c., diligently, studiously, sedulously, or earnestly: (Er-Rāghib, TA:) and بَغَى signifies also he loved, or affected, a thing: (MF, TA:) or, accord. to Er-Rāghib, the inf. n. signifies the seeking to exceed the just bounds in respect of that which one aims at, or endeavours after, whether one actually exceed or do not; and sometimes it is considered in relation to quantity; and sometimes, in relation to quality. (TA.) You say, بَغَاهُ بِشَرٍّ [He sought him with an evil purpose; or sought to do him evil]. (S and K in art. عَقِب.) — And بَغَاهُ He sought, &c., a thing for him; like لَهُ بَغَى. (Lh, Mgh, * K, *) You say, بَغَاهُ الشَّيْءَ He sought, &c., the thing for him; (S, K;) as also ابْغَاهُ الشَّيْءَ: (K:) thus you say, ابْغِ لِي and ابْغِنِي كَذَا or ابْغِنِي كَذَا Seek thou for me such a thing; (TA;) and ابْغِنِي ابْغِنِي Seek thou for me my stray-beast: (Mgh:) or ابْغَاهُ الشَّيْءَ signifies He aided, or assisted, him to seek the thing: (Ks, K:) or كَذَا ابْغِنِي signifies Seek thou for me such a thing; and also Aid thou me to seek such a thing. (JK.) It is said in the Kur [ix. 47], يَبْغُونَكُمُ الْفِتْنَةَ They seek, or desire, for you discord, or dissension; or they seeking, &c.: and in the same [iii. 94], تَبْغُونَهَا عِوَجًا Ye seek, or desire, for it, namely, the way [of God], crookedness; or ye seeking, &c.: the first objective complement of the verb being in the accus. case because of the suppression of the preposition ل. (TA.) — [Hence, app.,] بَغَانِي دَاءٌ It procured to me disease; it caused disease to befall me. (Ham p. 704.) And إِنَّهُ لَذُو بَغَايَةٍ Verily he is one who makes much gain: (JK, K:) but in the M, ذُو بَغَايَةٍ, meaning a seeker of gain. (TA.) And مَا بَغَى لَهُ Good was not appointed to betide him. (TA.) — بَغَى عَلَى أَخِيهِ, inf. n. بَغَى, He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself: so says Lh, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., الْبَغَى عَقَالُ النَّصْرِ [Envy is the shackle of aid from God against an enemy or a wrongdoer]. (TA.) — Hence, (Lh, TA,) بَغَى signifies The acting wrongfully, injuriously, or tyrannically; (Lh, S, TA;) because the envier so acts towards the envied; his endeavour being to cause, by guile, the blessing of God upon him to depart from him: (Lh, TA:) or the seeking, or endeavouring, to act corruptly, wrongly, or unjustly: (Az, TA:) or the exceeding the due bounds, or just limits, in any way: (S:) accord. to Er-Rāghib, it is of two kinds: one of these is approved, and this is the passing beyond the bounds of equity to exercise beneficence, and beyond the bounds of obligatory duties to do what is not obligatory: the other is disapproved, and this is the passing beyond the bounds of that which is true, or right, to do that which is false, or

wrong, or to do acts of a doubtful nature: but in most instances it is that which is disapproved. (TA.) You say, بَغَى عَلَيْهِ, (S, K,) and بَغَى عَلَى النَّاسِ, (Az, Msb,) aor. َ, (K,) inf. n. بَغَى, (Msb, K,) He exalted himself against him, or above him; overpowered, or oppressed, him; (Fr, S, K;) acted wrongfully, injuriously, or tyrannically, towards him; and deviated from the right way: (K:) and he acted wrongfully, injuriously, or tyrannically, towards men, or the people, (Az, Msb,) and sought to annoy them, or hurt them. (Az, TA.) Lh mentions, on the authority of Ks, the saying, مَا لِي وَلَبَّغْتُ عَلَى بَعْضٍ [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for وَلَبَّغْتُ; ISd thinks, because of the difficulty found in pronouncing the kesreh after the ي. (TA.) بَغَى also signifies He occupied himself with corrupt, wrong, or unjust, conduct: [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. َ, (TA,) inf. n. بَغَى, (Az, TA,) He magnified himself; or behaved proudly, haughtily, or insolently: (Az, TA:) because he who does so passes beyond the bounds of his proper station to a station that does not belong to him. (TA.) — And [hence,] بَغَى فِي مَشِيَّتِهِ, (K,) inf. n. بَغَى, (TA,) He [app. a horse, and perhaps a man also,] was proud, or self-conceited, and quick, in his gait: (K:) or بَغَى in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the being proud, or self-conceited, with exceeding briskness or liveliness or sprightliness. (JK, S, TA.) — And بَغَتْ السَّمَاءُ, (S, K,) inf. n. بَغَى, (TA,) The sky rained vehemently: (A'Obeyd, S, K:) or exceeded, in rain, the limit of what was wanted. (Er-Rāghib, TA.) And بَغَى الْوَادِي The valley flowed with water reaching to a place to which it had not reached before. (S, TA.) — بَغَتْ, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. َ, (JK, Msb,) inf. n. بَغَا, (IKh, JK, S, Mgh, Msb, TA,) or بَغَى, (ISd, K,) [but the former, only, is commonly known,] She committed fornication, or adultery; she prostituted herself; (JK, S, Mgh, Msb, K;) because she who does so transgresses her proper bounds; (TA;) as also بَاغَتْ, (IKh, S, * Msb, K,) inf. n. بَغَا, (IKh, K,) and مُبَاغَاةٌ, (K,) said of a female slave: (Msb:) or مُبَاغَاةٌ signifies the committing fornication, or adultery, with another. (KL.) It is said in the Kur [xxiv. 33], وَلَا تُكْرِهُو فَتَيَاتِكُمْ عَلَى الْبِغَاءِ [And compel not ye your young women to prostitute themselves]. (Mgh.) And you say, خَرَجَتِ الْمَرْأَةُ تَبَاغَى [The woman went forth for prostituting herself]. (S.) Accord. to the Jemā et-Tefāreek, بَغَا signifies The knowing of a woman's committing fornication or adultery, or prostituting herself, and approving, or being content: but this, if correct, is an amplification in speech. (Mgh.) — بَغَى الْجُرْحُ, (JK, S, Msb,) aor. َ, inf. n. بَغَى, (JK,) The wound swelled, (S,) and became in a corrupt state, (JK, S, Msb,) and produced thick