

of countenance: (Mgh, Mṣb, K, TA:) and happiness, joy, or gladness. (Har p. 192.) You say, *هو حسن البشر* He is cheerful, or open and pleasant, in countenance. (S.)

بشر: see بَشْرَةٌ. — [Hence,] البَشْرُ † Mankind: (S, Mṣb, K:) and the human being: (Mṣb, K:) applied to the male and to the female; and used alike as sing. and pl. (Mṣb, K, TA) and dual: (TA:) so that you say, *هو بشر* He is a human being, and *هي بشر* She is a human being, and *هم بشر* They (more than two) are human beings, and *هما بشر* They two are human beings: (TA:) but sometimes it has the dual form; (Mṣb, K;) as in the Kur xxiii. 49; (Mṣb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, *أبشار*. (K.) This is a secondary application of the word: (Mṣb:) i. e., this signification is tropical; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper; the sense not depending upon its having another word connected with it: but in the S and K, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his بَشْرَةٌ is bare of hair and of wool. (MF.) [Hence,] *أبو البشر* [The father of mankind; meaning] Adam. (K.)

بَشْرَةٌ (Lth, S, M, A, Mgh, Mṣb) and بَشْرٌ (S, K,) or the latter is pl. of the former, (Mṣb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like قَصْبَةٌ and قَصَبٌ, (Mṣb,) and *أبشار* is pl. of بَشْرٌ, (K,) [The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S, A, Mgh, Mṣb, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed: (TA:) or بَشْرَةٌ signifies the exterior of the skin of the head, in which grows the hair; as also *أدمة* and *شواة*: (Aboo-Safwán:) or the upper skin (Lth, M) of the head (M) and of the face and body of a human being; (Lth, M;) that upon which the hair grows: (M:) or, as some say, that which is next the flesh. (M.) It is said in a prov., *إنها يغاتب الأديم ذو البشرة*: see *أديم*. — بَشْرَةٌ sometimes means The complexion, or hue: and fineness, or delicacy. (TA.) = بَشْرَةٌ *‡* The herbage appearing upon the surface of the earth. (S, A, K.) You say, *ما أحسن بشرتها* † How goodly is its herbage appearing upon its surface! (S, A.) And بَشْرَةٌ [alone] signifies † Leguminous plants; herbs, or herbage. (TA.) — بَشْرَةٌ is used also as signifying † A man's hand. (Mṣb.) [See 3, last sentence.]

بَشْرِي (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and بَشْرَةٌ and بَشْرَةٌ [but respecting this last see بَشْرَةٌ below] (S, Mṣb, K) and بَشْرٌ (Mṣb) are subst. from بَشْرَةٌ (S, Mṣb, K) [originally signifying An annunciation which produces a change in the بَشْرَةٌ (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news]:

and تَبَشِيرٌ [q. v. infra] signifies the same as بَشْرِي: (S, K:) بَشْرَةٌ, when used absolutely, relates only to good; (S, Mṣb;) not to evil unless when expressly restricted thereto by an adjunct: [see 2:] (S:) its pl. is بَشْرَاتٌ and بَشَائِرٌ. (A.) *يا بشرى*, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, بَشْرَى, or بَشْرَى, which is a dial. var. of the same, or بَشْرَى, which, as some say, was the name of a man,) meaning O my joyful annunciation, or joyful tidings, or good news!], is like عَصَا: and in the dual you say, *يا بشرتي*. (S.) You say also, *تتابعَت البشائر* and *البشائر* [The joyful annunciations followed consecutively]. (A.) See another ex. voce بَشِيرٌ. — See also بَشْرَةٌ.

[بَشْرِي Human; of, or belonging to, or relating to, mankind or a human being.]

بَشْرٌ † The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAḡr, K.)

بَشُورٌ: see what next follows, in three places.

بَشُورٌ i. q. مَبَشِيرٌ, (S, Mgh, K,) [and so بَشُورٌ, as will be seen by an ex. in what follows,] One who announces to a people [or person] an event, either good or evil; (TA;) but meaning the former oftener than the latter: (Mṣb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:] pl. بَشْرَاءٌ (A) and بَشْرٌ, (TA in art. نَشْر.) or this is pl. of بَشُورٌ. (TA in the present art.) It is said in the Kur [vii. 55], *وهو الذي يرسل بَشْرًا*, and *بَشْرًا*, and *بَشْرِي*, and *بَشْرًا*; [accord. to different readings, meaning † And He it is who sendeth the winds announcing coming rain;] in which بَشْرٌ is pl. of بَشُورٌ, [syn. with مَبَشِيرٌ and مَبَشِيرٌ, but both masc. and fem.,] (TA,) or of بَشِيرٌ, (Bd,) or of بَشِيرَةٌ; (TA in art. نَشْر.) and بَشْرًا is a contraction of the same; and بَشْرِي is syn. with بَشْرَةٌ; and بَشْرًا is the inf. n. of بَشْرَةٌ in the sense of بَشْرَةٌ. (TA.) [But the reading commonly followed in this passage is نَشْرًا, with ن: another reading is نَشْرًا: another, نَشْرًا: and another, نَشْرًا.] And مَبَشِيرَاتٌ, (A,) or مَبَشِيرَاتٌ (S,) signifies † Winds that announce [coming] rain: (S, A:) so in the Kur xxx. 45. (TA.) = Also Goodly; beautiful; elegant in form or features; (S, K;) applied to a man, and to a face: (TA:) fem. with ة; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, neither emaciated nor fat: or, accord. to Aboo-Hilál, neither of generous nor of ignoble breed: or, as some say, half-fattened: (TA:) pl. of the fem. بَشَائِرٌ: (S:) and بَشِيرَةٌ signifies beautiful in make and colour; (IAḡr, K;) applied to a girl. (IAḡr.)

بَشْرَةٌ Goodliness; beauty; elegance of form or features. (S, K, TA.)

بَشْرَةٌ What is pared off from the face of a hide: what is pared off from its back is called *تَحْلِي*. (Lh.) = See also بَشْرَةٌ: — and see بَشْرِي.

بَشْرَةٌ; pl. بَشْرَاتٌ and بَشَائِرٌ: see بَشْرِي, in three places; and see also تَبَشِيرٌ. — Also A gift to him who announces a joyful event; and so بَشْرَةٌ: (K, TA:) or the latter, which is like the *عمالة* of the *عامل*, has this signification; (IAth;) and so بَشْرِي; (M;) and بَشْرَةٌ [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce بَشْرِي. (IAth.) You say, *أعطيتُه ثوبي بَشْرَةٌ* I gave him my garment as a reward for the joyful annunciation. (TA from a trad.)

هو أبشَرُ منه He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.)

بَشْرٌ, in the handwriting of ج تَبَشِيرٌ, [and so in my copies of the S,] a word of which there is not the like except in the instances of تَنْوُطٌ [or تَنْوُطٌ], a certain bird, and وَادِي تَهْلِكٌ [or تَهْلِكٌ?] and وَادِي تَحْيَبٌ [or تَحْيَبٌ] and *تَضَلَّل* [or تَضَلَّل] and *وَادِي تَحْيَبٌ* and *صَفَارِيَّة* (S, K:) n. un. with ة. (K.)

تَبَشِيرٌ, as though it were pl. of تَبَشِيرٌ, inf. n. of بَشْرٌ; (A;) a word which has not its like except in the instances of تَعَايِبٌ and تَعَايِبٌ and تَفَاطِيرٌ [and تَبَاكِيرٌ and تَبَارِيحٌ, and probably a few others]; (TA;) † [Annunciations; foretokens; foretellers; foreshowers; prognostics; earnest; of what is good:] the beginnings of anything: (S, K:) the first of blossoms &c.: (TA:) the beginnings, (S, K,) or first annunciations, (A,) of daybreak; (S, A, K;) as also بَشَائِرٌ: (TA:) it has no verb: (S:) and [is said to have] no sing.: but in a trad. of El-Hajjáz, تَبَشِيرٌ occurs as meaning † the commencement of rain. (TA.) One says, *فيه مخايل*. [In him are indications of right conduct, or belief, and its earnest]. (A.) See also بَشْرِي. — † Streaks of the light of daybreak in the night. (TA.) — † Streaks that are seen upon the surface of the ground, caused by the winds. (Lth, K.) — † The colours of palm-trees when their fruit begins to ripen; (K;) as also تَبَاكِيرٌ. (TA.) — † Such as bear fruit early, or before others, of palm-trees. (K.) — † Marks of gulls upon the side of a beast. (K.)

رَجُلٌ مُؤَدَمٌ مُبَشِرٌ † A perfect man; as though he combined the softness of the *أدمة* [or inner skin] with the roughness of the *بشرة* [or outer skin]: (S:) or a man who combines softness, or gentleness, and strength, with knowledge of affairs: (Aḡ:) and *امرأة مؤدمة مبشرة* † a woman perfect in every respect. (TA.) [See also art. ادمر.]

بَشِيرٌ: see مَبَشِيرَاتٌ and مَبَشِيرٌ.

مَبَشِيرَةٌ: see بَشِيرٌ, last sentence.

حَجْرٌ مَبَشِيرٌ [so in two copies of the S: in Golius's Lex. مَبَشِيرَةٌ:] A mare [so I render حَجْرٌ, which Golius renders "vulva,"] desiring the stallion. (S.) [See also مَبَايِرَةٌ, with س.]