

moonee's Expos. of the Alfeeyeh of Ibn-Málik, § التانيتُ) [A species of barley-grass; app. *hordeum murinum*, or common wall-barley-grass;] a certain plant, (Lth, JK, S, K,) well known; (K;) the sheep and goats, (Lth, TA,) or the camels, (JK,) are vehemently fond of it as long as it is green; (Lth, JK, TA;) but when it dries up, its prickles bristle out, and it repugns; (Lth, TA;) it is of the herbs (بقول) that are termed أحرار [app. here meaning slender and sweet] when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those [that compose the awn, or beard,] of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it. (AHn, TA.)

بهر Black: (K:) pl. بهير. (TA.) And [app. used also as a subst., signifying] A black ewe (K, TA) in which is no whiteness: pl. as above and بهير. (TA.) — Applied to a horse, to the male and the female, (S, *Mgh, *K,) Of one, unmixed, colour; in which is no colour differing from the rest: (S, Mgh, K:) pl. بهير. (S.) لا أغر ولا بهير [Not having a star, or blaze, on the forehead or face, nor of one, unmixed, colour, or not white nor black, (some such proposition as "This is a horse" being understood before لا,) is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — A colour of one kind, (JK,) in which is no colour differing from the rest, (JK, and Har p. 50,) whatever colour it be, except that which is termed شبيهة: (Har ubi supra:) or a colour that is clear, pure, or unmixed, not resembling any other, (AA, K, *TA,) whether it be black or any other colour, (AA, TA,) except, as Z says, that which is termed شبيهة. (TA.) — A night in which is no light (JK, TA) until the dawn. (TA.) — † A sound, or voice, in which is no trilling, or quavering, or reiteration in the throat or fauces. (JK, K, *TA.) — Perfect, or complete, in make; as also مبهير: pl. بهير: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشَرُ النَّاسُ بِهَيَّا, i. e. Mankind shall be congregated perfect, or complete, in make, without mutilation, or defect: (JK:) or the meaning here is, sound, or healthy: (S:) or not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.: (A'Obeyd, K, *TA:) or naked; (JK, K;) not having upon them anything to conceal them: (JK:) or not having with them anything (S, TA) of worldly goods or commodities. (TA.) — † Unknown. (El-Khattābee, TA.) — See also إبهام.

بهيمة [A beast; a brute;] any quadruped, (Akh, M, Mṣb, K,) even if in the water, (Akh, M, K,) [i. e.,] of the land and of the sea; (Mṣb;) and (so in the Mṣb, but in the K "or") any

animal that does not discriminate: (Zj, Mṣb, K:) pl. بهائم. (S, Mṣb, K.)

[بهيمة] Of, or relating to, beasts, or brutes.]

[بهيمة] The nature of beasts, or brutes.]

أبهير: see مبهير, in two places. — Also i. q. أعجم [app. as meaning Destitute of the faculty of speech or articulation, like the beasts]. (K.)

إبهام The thumb, and the great toe; (M, K;) the greatest إصبع, (JK, T, S,) that is next to the forefinger, having two joints, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the greatest of the أصابع in the hand and in the foot: (M, K:) of the fem. gender, (S, Mṣb,) accord. to common repute; (Mṣb;) and sometimes masc.: (Lh, M, K:) and بهير signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بهام: (TA:) the pl. of إبهام is أبهيم (JK, S, M, Mṣb, K) and أباهير (M, K,) which latter is used by poetic license for the former, (M,) and إبهامات (Mṣb.) أقصر من إبهام الصب [Shorter than the great toe of the (lizard called) صب], and إبهام القطة [than the back toe of the (bird called) القطة], and إبهام الحبارى [than the back toe of the (bird called) حبارى], are proverbs of the Arabs. (Har p. 335.)

مبهير, applied to a door, Closed, or locked, (JK, K,) so that one cannot find the way to open it: (JK, TA:) and stopped up: (TA:) or having a lock upon it, with which it is fastened. (Mgh.) — A wall in which is no door. (TA.) — A chest having no lock [by means of which it may be opened]. (IAmb, TA.) — I. q. مضمت [as meaning Solid; not hollow; in the CK أصمت, which signifies the same]; as also أبهير: (K:) having no fissure in it: and † the latter, applied to a heart, is said to mean † impenetrable by admonition. (TA.) — † A thing, or an affair, made to be dubious, confused, or vague; (JK;) [such that there is no way, or manner, of knowing it; (see the verb);] or such that one knows not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK, S, Mgh, TA:) † speech, or language, [that is dubious, confused, or vague,] such that there is no way, or manner, of knowing it: (Mgh, TA:) applied to a road, † unapparent, or hardly apparent: (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] † undefined; in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مبهيات † Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And الأسماء المبهية, so termed by the grammarians, † The nouns of indication, (S, K,) such as هذا and هؤلاء and ذاك and أولئك and ذاك and هؤلاء المبهية signifies † the particles which have no derivatives, and of which the roots are not known, as الذي and ما and من and عن and the like. (TA.) — Applied to a vow, and to [cer-

tain ordinances respecting] marriage and divorce and emancipation, † From which there is no getting out, or extricating of oneself; as though they were closed doors with locks upon them: (Mgh:) and, applied to prohibited things, † not allowable in any manner, (T, K, TA,) nor for any cause; (T, TA;) or prohibited unconditionally; (Mgh;) as the prohibition of [the marriage with] the mother, and the sister, (T, Mgh, *K, TA,) and the like: (T, TA:) such a woman is said to be مبهية على الرجل † [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Mṣb. [But in this last work it seems to be مبهية, which is not agreeable with common usage.]) In the copies of the K, بهير and بهير are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of بهير, as shown above. (TA.) — † In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — See also بهير.

مستبهر عن الكلام † Debarred from the faculty of speech. (Niftaweyh, TA.)

هو

1. بهي (JK, Mṣb, K,) aor. بهيا (JK,) or بهيو; (Mṣb, K;) and بهيو, aor. بهيو; and بهي, aor. بهي; (S, *K;) and بهي, [first pers. بهيت] aor. بهي; (K;) inf. n. بهاء and بهاءة; (JK, TA;) He (a man, S) or it, was, or became, characterized by, or possessed of, بهاء, meaning beauty, or goodness [&c.]. (JK, S, Mṣb, K.) — بهوته and بهيته: see 3. — بهي (S, K,) aor. بهي, (K,) inf. n. بهي, (TA,) It (a tent, S, K) was, or became, empty, or vacant: (K:) or it was, or became, rent, or pierced with holes, and rendered vacant. (S, TA.) — بهي به i. q. بهي [q. v.]. (JK.) And بهي occurs in a trad., as they relate it, for بهوا. (A'Obeyd, TA in art. بها.)

2. بهاء, inf. n. تبهية, He made it wide, or ample; or widened it; and made it; namely, a بيت [i. e. tent, or house]. (K.)

3. باهاه (TA,) [and باهي به, as will be seen from what follows,] inf. n. مباحاة (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. باراه; (TA in art. بهج;) and فاحره (S, *TA.) Hence, in a trad. respecting 'Arafah, تباهي بهير الملايكة [The angels vie with them]. (TA.) You say, باهاني فبهوته (Lh, JK, K*) and بهيته (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodness, &c.,] and I became, (Lh,) or I was, (JK,) more beautiful, or goodly, [&c.,] than he, (Lh, JK,) or I surpassed him in beauty, or goodness [&c.]. (K.)

4. ابي He (a man) was, or became, beautiful, or handsome, in face. (K.) — ابهاه [He deprived