

my property lawful to thee. (TA.) — **بَاهِلُونَ** † People at liberty in their place of abode, no Sulḍān reaching them, so that they do what they please. (K.) — And the sing., † Going to and fro without work. (Ibn-'Abbād, Z, K.) — † A pastor without a staff: (JK, K:) or, walking without a staff. (TA.) — † A man without a weapon. (IAqr, TA.) — And **بَاهِلَةٌ** † A woman having no husband; (JK;) syn. **أَيْمَر**. (K.)

**أَهْلُ** The produce, or fruit, of a certain tree, which is the **عَرَعَر** [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Scenā [Avicenna] in the **Ḳánoon**; and he adds that it is of two species, small and great, both brought from the country of the **رُوم**: one species of the tree thereof has leaves like those of the **سَرُو** [or common, evergreen, cypress], has many thorns, and grows, or spreads, wide, (**يَسْتَعْرِضُ**) not growing tall: the leaves of the other are like those of the **طَرْفَاء** [or tamarisk], the taste thereof is like [that of] the **سَرُو**, and it is drier, and less hot: (TA:) or it is the produce of a kind of great tree, the leaves of which are like [those of] the **طَرْفَاء**, and the fruit of which is like the **تَبَق** [or fruit of the lote-tree called **سَدْر**]; and it is not [the fruit of] the **عَرَعَر**, as J imagined it to be: the smoke thereof expels quickly the young in the womb: used as a liniment, with vinegar, it cures what is termed **دَاءُ التَّغْلِبِ** [alopecia]: and with honey, it cleanses foul ulcers. (K.) [In the present day, it is applied to the juniper-tree; as is also **عَرَعَر**; and particularly to the species thereof called the **سavin**. See **قَطِرَان**.]

**بَاهِلٌ** and **مَبَاهِلٌ** [its pl.]: see **بَاهِلٌ**.

### بهر

2. **بَهَرُوا** **الْبَهْرَ**, inf. n. **تَبَهَّرُوا**, They separated the **بهر** [i. e. lambs, or kids, or both,] from their mothers, (S, K,) and pastured them alone. (S.) — **بَهَرُوا بِالْمَكَانِ**, inf. n. as above, They stayed, or remained, in the place; (K, TA;) did not quit it. (TA.) — Also **بَهَر**, said of a man, † He continued looking at a thing without his being relieved by doing so. (JK.) — † He was silent, and confounded, or perplexed, when asked respecting a thing. (JK.) — † He did not fight, or engage in conflict. (JK.)

4. **أَبْهَرُ**, (K,) inf. n. **أَبْهَرًا**, (JK,) † It (a thing, or an affair,) was, or became, dubious, confused, or vague, (JK, K, TA,) so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed; (JK, TA;) as also **أَسْتَبْهَرُ**; (JK, K, TA;) for which grammarians often use **أَنْهَرُ**; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from **بَهْرٌ** denoting a colour, whatever it be, except that which is termed **شَهْبَةٌ**, in which is no colour differing therefrom. (Ḥar p. 50.) — He closed, or locked, a door; (S, Mgh, TA;) [or, so that one could not find the way to open it; (see **مَجْبَرٌ**);] and stopped it up. (TA.) [And hence,] one says of the thumb, **تَبَهَّرَ الكَفَّ**, mean-

ing It closes upon [the palm of] the hand, as a cover. (TA.) — [Hence also,] † He made a thing, or an affair, to be dubious, confused, or vague, (JK, TA,\*) so that there was no way, or manner, of knowing it, (TA,) or so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK:) [in the former sense, or meaning the made it to be dubious, confused, or vague,] said of speech, or language, (K in art. **غَمَضُ**, &c.,) and of information, or news, or a narration; (Mṣb;) **لَمْ يَبَيِّنْ**; (TA in art. **غَمَضُ**;) i. q. **لَمْ يَبَيِّنْ**. (Mṣb.) — † He made, or held, a thing to be vague, or indefinite. (Mgh.) — And, said of a prohibited thing, † He made it, or held it, to be not allowable in any manner, nor for any cause: (Az, TA:) or to be prohibited unconditionally. (Mgh.) [See **مَبْهَرٌ**.] — † He made a man to turn away, or withdraw, or retire, (JK, K,) **كَذَا** from such a thing, (JK,) or **عَنِ الأَمْرِ** from the affair. (K.) — **أَبْهَرَتِ الأَرْضُ** The land produced what is termed **بَهْرِي**: (JK, K;) or produced much thereof. (S.)

5: see 10.

7: see 4.

10: see 4. — You say, **أَسْتَبْهَرُ عَلَيْهِ الأَمْرُ** † The affair was as though it were closed against him, so that he knew not the way in which to engage in it, or execute it; syn. **أُرْتِجَ عَلَيْهِ**. (TA.) And **أَسْتَبْهَرُ عَلَيْهِ**, (K,) or **أَسْتَبْهَرُ عَلَيْهِ الكَلَامَ**, (S, TA,) † Speech was as though it were closed against him; or he was, or became, impeded in his speech, unable to speak, or tongue-tied; (S, K, TA;) syn. **تَبَهَّرَ عَلَيْهِ كَلَامَهُ** [signifies the same]; syn. **أُرْتِجَ**; (JK, S,\*) on the authority of AZ. (S.) And **أَسْتَبْهَرُ الخَبْرَ** † The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. **أَسْتَعْلَقَ**, and **أَسْتَعْجَمَ**. (Mṣb.)

**بَهْرٌ** is pl. of **بَهْرَةٌ**, (S, Mṣb, K,) as are also **بَهْرٌ** and **بَهْرٌ**, (K,) [or rather **بَهْرٌ** is a coll. gen. n., and **بَهْرَةٌ** is its n. un., and **بَهْرٌ** is a quasi-pl. n., and] **بَهْرٌ** is pl. of **بَهْرٌ**, (S, Mṣb,) and **بَهْرَاتٌ** is a pl. pl. [i. e. pl. of **بَهْرٌ**]: (K:) **بَهْرَةٌ** signifies A lamb, and is applied to the male and the female; (S, Mṣb;) or, accord. to a trad. in which it occurs, it is a name for the female; (IAth, TA;) but **بَهْرٌ**, which is applied to lambs when they are alone, as **سَخَالٌ** is to kids when they are alone, is also applied to lambs and kids together: (S, \* Mṣb:) or, accord. to IF, **بَهْرٌ** signifies young lambs or goats: (Mṣb:) and accord. to AZ, (Mṣb,) or A'Obeyd, (TA,) **بَهْرَةٌ** is applied to a lamb or goat, whether male or female, after the period when it is termed **سَخَالَةٌ**, which is when it is just brought forth; (Mṣb, TA;) and its pl. is **بَهْرٌ**: (Mṣb: [so in my copy of that work, as though meant for **بَهْرٌ**;] but perhaps a mistranscription for **الْبَهْرُ**:] or it is applied to a lamb or goat when just brought forth, i. e., before it is termed

**سَخَالَةٌ**: (Mgh: [and this is agreeable with its application in a trad. cited by IAth:]) or to the young one, not, as in the **ك**, young ones, (TA,) of the sheep, and of the goat, and of an animal of the bovine kind (K, TA) both wild and not wild, alike to the male and the female, while small; or, as some say, when it has attained to youthful vigour: (TA:) Lebeed applies **بَهْرٌ** to the young ones of [wild] animals of the bovine kind: (S, TA:) accord. to Th, **بَهْرٌ** signifies young kids. (TA.) — **سَعْدُ البَهْرِ** One of the Mansions (K, TA) of the Moon: (TA:) or two stars which are not of the Mansions of the Moon. (S and L and K in art. **سَعْد**, q. v.)

**بَهْرٌ**: see **بَهْرٌ**, in two places.

**بَهْرٌ** an epithet of which only the fem. form is mentioned. You say **أَرْضٌ بَهْرَةٌ** Land abounding with what is termed **بَهْرِي**: (AHn, K:) the word **بَهْرَةٌ** is a possessive epithet. (TA.)

**بَهْرٌ**: see **بَهْرٌ**, in four places.

**بَهْرَةٌ** A rock, or great mass of stone or of hard stone, (K, TA,) that is solid, not hollow. (TA.) — And hence, accord. to some, (TA,) or because his condition is such that one knows not how to prevail with him, (Ḥam pp. 334 and 610,) A courageous man, (K, and Ḥam ubi supra,) or a horseman, (AO, S,) to whom one knows not the way whence to gain access, or whence to come, (AO, S, K,) by reason of his great might, or valour: (AO, S:) or, as in the Nawádir, **رَجُلٌ بَهْرَةٌ** signifies a man who will not be turned from a thing that he desires to do: (TA:) it is not applied as an epithet to a woman: (IJ, TA:) pl. **بَهْرٌ**. (S, A.) You say, **هُوَ بَهْرَةٌ مِنَ البَهْرِ**, meaning † He is a courageous man, of those to whom the approach is as though it were closed against his adversaries. (A, TA.) Accord. to IJ, it is an inf. n. used as an epithet, though having no verb. (TA.) [Hence,] it applies to one and to a number of persons. (Ḥam p. 494.) [For] it signifies also — † An army: (S, K:) or courageous men, or courageous men clad in armour; because one knows not the way in which to fight with them: or, as some say, a company of horsemen: (TA:) pl. as above. (K.) — † A difficult affair or case; (K, TA;) such that one cannot find the way to perform it, or manage it: pl. as above. (TA.) You say, **وَقَعَ فِي بَهْرَةٍ لَا يَتَجَّهُ لَهَا** [He fell into a difficult, or an embarrassing, case, which one knew not the way to manage]. (TA.) The pl. is also explained as meaning † Dubious, confused, or vague, affairs or cases. (TA.) — † Blackness. (TA.) — And **الْبَهْرُ** † The three nights in which the moon does not [visibly] rise. (TA.)

**بَهْرِي**, a word both sing. and pl., (Sb, S, K,) its alif [written **ي**] being a denotative of the fem. gender, wherefore it is without tenween; (Sb, S;) or [it is written **يَهْرِي**, with tenween, for it is a coll. gen. n., and] its n. un. is **بَهْرَةٌ**, (S, K, and so in the JK,) its alif, some say, being a letter of quasi-coordination; but Mbr says that this is not known, and that the alif in a word of the measure **فُعْلِي** is nought but a denotative of the fem. gender; (S;) and the n. un. **بَهْرَةٌ** is anomalous; (El-'Ash-