

بشع

1. **بَشِعَ**, aor. ʿ, (K, TA,) inf. n. **بَشَاعَةٌ** (S, K) and **بَشِعَ**, (K,) said of a thing, (S,) or of food, (K, TA,) *It was, or became, disagreeable in taste, and choking: (S:) or disagreeable, or unpleasant, having in it dryness and bitterness. (K, TA.)* — **بَشِعَ الرَّجُلُ**, (K, TA,) aor. ʿ, (K,) inf. n. **بَشِعَ** (S, K) and **بَشَاعَةٌ**, (K,) *The man was, or became, disagreeable in the odour of the mouth, (S, K,) from eating food disagreeable in taste, and choking; (S:) not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick. (K.)* You say, **بَشِعَ مِنْهُ** [*He was, or became, disagreeable in the odour of the mouth from it*]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] — And [hence,] † *The man was, or became, evil in his disposition, and in his social intercourse. (Mṣb.)* You say also, **فِي خُلُقِهِ بَشَاعَةٌ** [*In his disposition is evilness. (TA.)*] — **بَشِعَ** also signifies, in relation to wood, † *The abounding in knots. (TA.)* — Also *The fauces' being straitened, or choked, by coarse, or rough, food. (TA.)* [And **بَشِعَ مِنْهُ** means *He experienced a straitened state, or choking, of the fauces from it; namely coarse, or rough, food; or food disagreeable in taste, and choking: see 4: and see another meaning of this phrase above.*] — And [hence,] **بَشِعَ**, [or **بَشِعَ**,] aor. ʿ, † *It (a valley) was, or became, choked, surcharged, or overfilled, with the water. (K.)* And **بَشِعَ بِالنَّاسِ** † *It [a place] was, or became, choked, or overfilled, with men, or the people. (Z, TA.)* — [Hence also,] **بَشِعَ بِالْأَمْرِ**, (K,) inf. n. **بَشِعَ** and **بَشَاعَةٌ**, (TA,) † *He was unable to do, or accomplish, the thing, or affair. (K, TA.)* — **بَشِعَ بِالشَّيْءِ**, and **بَشِعَ بِهِ**, inf. n. **بَشِعَ**, *He seized the thing in a violent and an abominable manner. (L, TA.)*

4. **أَبَشَعَنِي الطَّعَامُ** *The food caused me to experience a straitened state, or choking, of the fauces, (حَمَلَنِي عَلَى البَشِعِ) by reason of its coarseness, or roughness. (IAqr.)* [See 1.]

10. **عَدَّهُ بَشِعًا** i. q. **استبشعهُ** [*He reckoned it disagreeable in taste, and choking; or disagreeable, or unpleasant, as having in it dryness and bitterness*]; (S, Mṣb, K;) namely, a thing. (S.) — And [hence,] **استبشع المقام في محل كذا** † *He reckoned unpleasant, or uncomfortable, the remaining in such a place of abode; syn. استششعهُ. (TA.)* — **استبشع** also signifies *The being bad, unpleasant, or disapproved. (KL.)*

بَشِعَ A thing disagreeable in taste, and choking; or **بَشِعَ** has this signification: (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also *disagreeable, or unpleasant, food, having in it dryness and bitterness; (Lth, Z, K;) like the taste of the myrobalan: (TA:) or food rough, or coarse, and disagreeable in taste: or dry food, in which is no seasoning, or*

condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so † applied to clothing; (IAqr, Nh;) and † to speech, or language; (Nh;) and † applied to speech, or language, signifies † rough, or coarse, and disagreeable. (IAqr.) — Applied to a man, (S, TA,) as is also **بَشِعَ**, in the same sense, (TA, [but in what sense is not there said,]) it signifies *Disagreeable in the odour of the mouth, (Mṣb, K,) who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick; (K;) fem. with ʿ: (TA:) and one who has eaten a thing such as is thus termed, (S, K, TA,) and not swallowed it easily, (TA,) and has become disagreeable in the odour of the mouth from it, or has experienced a straitened state, or choking, of the fauces from it. (S, TA: [the last words of the explanation being منه فبشع.])* — Also † *One whose soul is heavy, or heaving, or agitated by a tendency to vomit. (ISH, K, TA.)* — And † *Evil in disposition, (K, TA,) and in social intercourse. (TA.)* You say also, **هُوَ بَشِعُ الخَلْقِ** † *He is evil in disposition. (TA.)* — Also, (K, TA,) or **بَشِعَ**, (Mṣb,) † *Foul, or ugly, in aspect; (Mṣb, K;) not pleasing to the eyes. (TA.)* — Also, (K,) or **بَشِعَ الوجه**, (ISH, Mṣb,) † *Having a frowning, a contracted, a stern, an austere, or a morose, countenance. (ISH, Mṣb, K.)* — **خَشْبَةٌ بَشِعَةٌ** † *A piece of wood abounding in knots. (K, TA.)*

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

بشق

1. **بَشَقَ**, aor. ʿ; and **بَشَقَ**, aor. ʿ; *He struck, smote, or beat, another with a staff or stick. (Nawadir el-Aqrab, K.)* — *He looked sharply, or intently: (Ibn-'Abbád, K:) inf. n. بَشَقٌ. (JK.)* — Also the former verb, *He hastened, or was quick; as also بَشَقَ. (IDrd, TA.)* — And the former, [but the aor. is not mentioned,] *He cut a garment, or piece of cloth, in a light, or prompt, manner; as also بَشَقَ. (TA.)* — And **بَشَقَ**, inf. n. **بَشَقٌ**, *He took, or seized. (Mṣb.)*

نَظَرَ بَشَقًا *A sharp, or an intent, look. (JK.)*

بَشَقٌ, (JK, Mṣb, K) and **بَشَقٌ**, (Mṣb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in **خاتم** and **دائق** and **طابع** and the like; (Mṣb;) perhaps derived from **بَشَقٌ** meaning the “looking sharply,” or “intently;” (JK;) or from **بَشَقٌ** meaning “he took,” or “seized;” (Mṣb;) or it is arabicized, (Mṣb, K;) from [the Persian] **باشه**; (K;) *A certain bird; (K;) [the musket, or sparrow-hawk; falco nisus;] a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size: (Kzw:) it is of the birds called صُغُور, [pl. of صُغُر,] as are also the بازى and the شاهين and the زُرَق and the بُؤَيْبُؤُ: (AHát in “the Book of Birds,” TA:) pl. بَوَاشِقُ. (Mṣb.)*

بشمر

1. **بَشِمِرَ**, aor. ʿ, inf. n. **بَشِمِرٌ**, *He (a man, S, TA, or an animal, Mṣb) suffered, or became affected*

with, indigestion, (S, Mṣb, K,) in consequence of much eating: (Mṣb:) or he was heavy in consequence of food: (Ham p. 363:) or he became distressed, or oppressed, by eating much food. (TA.) You say, **بَشِمِرْتُ مِنَ الطَّعَامِ** *I suffered indigestion from the food: (S:) or was heavy in consequence of the food. (Ham ubi supra.)* And **بَشِمِرَ الصَّبِيءُ مِنَ كَثْرَةِ شُرْبِ اللَّبَنِ** *The young camel suffered indigestion from drinking much milk. (S.)* Accord. to IDrd, **بَشِمِرٌ** specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Har p. 164.) — Also † *He became affected with disgust, aversion, loathing, or nausea. (S, K, TA.)* You say, **بَشِمِرْتُ مِنَ الطَّعَامِ**, (S,) or **عَنِ الطَّعَامِ**, (TA,) † *I turned away with disgust from the food; was averse from it; loathed it; nauseated it. (S, TA.)* And **بَشِمِرَ الصَّبِيءُ عَنِ اللَّبَنِ** † *The young camel turned away with disgust from the milk; was averse from it; &c.]. (K in art. دقع.)*

4. **ابشمه** *It (food) caused him to suffer, or he was affected with, indigestion: (S, K, TA:) or † loathing, or nausea. (K.)*

بَشِمِرٌ part. n. of 1, meaning *Suffering, or affected with, indigestion. (Mṣb.)* — [And † *Affected with disgust, aversion, loathing, or nausea.*]

بَشَامٌ [The tree of the balsam of Mekkeh; amyris opobalsamum; mentioned by Forskål in his Flora Aegypt. Arab. p. cx. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic **شام**, which is a mistake for **بشام**;] *a certain odoriferous kind of tree, (S, K,) of sweet taste, (TA,) the leaves of which, (AHn, K,) pounded, and mixed with الحناء [or the leaves of the Lawsonia inermis], (AHn,) blacken the hair; (AHn, K;) it is a kind of tree having a stem and branches, and small leaves, but larger than the leaves of the [species of marjoram called] صَعْتَر, and having no fruit; [but only, as Forskål states, a blackish seed, which is abortive;] when its leaf or its branch is cut, it pours forth a white milk; (AHn, TA;) and its twigs are used for cleaning the teeth: (S, K:) n. un. with ʿ. (TA.)* In a trad., mention is made of persons having no food but the leaves of the **بشام**. (TA.)

بشنين

بَشَنِينٌ, with fet-ḥ, and then sukoon, and then kesr, *I. q. نيلوفر* [i. e. نيلوفر and نيلوفر or نيلوفر, the nymphæa lotus, or white lotus: and the nymphæa cœrulea, or blue lotus: see art. نيلوفر]: a word of the dial. of Egypt. (TA.)

بص

1. **بَصَّ**, aor. بَصَّصَ, inf. n. **بَصِصٌ** (S, A, K) and **بَصَّ**, (TA,) *It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.)* — **هُوَ يَبْصِصُ لِي** [*He looks at me*] is an expression used by the vulgar [in the present day], and is from **البصاصة** signifying “the eye.” (TA.) [By rule it should be **يَبْصِصُ**.]