

her young one: (K:) or uttered a weak cry, below that [grumbling cry] which is termed *بَغْمٌ*. (Ham p. 233.) [See an ex. in a verse of Dhu-Rummeh cited voce *الأل*.] And *بَغْمٌ* and *بَغْمٌ* said of the *بَيْتِل* and *إِيل* and *وَعَل*, [all of which words are said to signify the mountain goat,] He uttered a cry. (K.) — *بَغْمَةٌ*, (S, K,) and *بَغْمٌ*, (TA,) † He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him; (S, K;) taken from the *بُغَام* of the she-camel; because it is a cry not uttered clearly. (TA.)

3. *بَاغِمَةٌ*, (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 *بُغَام* [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 تَبَاغَمَتْ فِيهَا الظَّبَاةُ* [I passed by a meadow in which the gazelles were uttering cries, &c., one to another]: and *بَغْرَلَانِ يَتَبَاغَمَانِ* [by gazelles uttering cries, &c., one to another]. (TA.)

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

بُغَامٌ 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 *بُغَامٌ*. (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 *بُغَامٌ* 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 الشَّيْءُ*, inf. n. *بَغُوَ*, 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. *بَغَاً*, (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 *بُغَايَةٌ*, (A, 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, (A, 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 *استبغى*: (K:) or *ابْتَغَى* signifies he sought, &c., diligently, studiously, sedulously, or earnestly: (Er-Rághib, TA:) and *بَغَى* signifies also he loved, or affected, a thing: (MF, TA:) or, accord. to Er-Rághib, 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. *عقب*.) — And *بَغَاهُ* He sought, &c., a thing for him; like *بَغَى لَهُ*. (Lh, Mgh, *K, *) You say, *بَغَاهُ الشَّيْءُ* He sought, &c., the thing for him; (S, K;) as also *ابْغَاهُ الشَّيْءُ*: (K:) thus you say, *ابْغِ لِي* and *ابْغِي كَذَا* or *ابْغِي كَذَا* Seek thou for me such a thing; (TA;) and *كَاذِبِي ابْغِي صَالَتِي* Seek thou for me my stray-beast: (Mgh:) or *ابْغَاهُ الشَّيْءُ* signifies He aided, or assisted, him to seek the thing: (Ks, K:) or *كَاذِبِي ابْغِي* 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], *يَبْغُونَكَمُ اللِّتْمَةَ* 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. 794.) 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., *البَغَى الْعَقَالُ النَّصْرُ* [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-Rághib, 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 وَلَبَّيْغُ بَعْضُكُمْ عَلَى بَعْضٍ* [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for *وَلَبَّيْغِي*; 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 مَشِيئِهِ*, (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-Rághib, 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. *بَغَاً*, (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. *بَغَاً* (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 تَكْرَهُوْا قِيَابَتِكُمْ* [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-Tefāreeq*, *بَغَاً* 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