

it of beauty, or goodliness; the *l* being a privative, as it often is, like the Greek *a*: this is probably the primary signification: (see Freytag's Arab. Prov. ii. 604:) and hence, — *He made it empty, or vacant*: (K:) or *he rent it, or made holes in it*: (JK:) or *he rent it, or made holes in it, and rendered it vacant*: (S:) namely, a tent. (JK, S, K.) Hence the saying, المعزى المجرى [explained in art. بنى]: (JK, S:) applied to him who injures and does not profit. (JK.) — *He emptied it*; namely, a vessel. (A'Obeyd, JK, S, K.) — *He freed the horses from service* (JK, S, K) in warfare; (S, K;) i. e. *he did not go to war upon the horses*: (TA:) or *he divested the horses of their furniture, and did not ride them*: or *he supplied the horses amply with fodder, and gave them rest*: but the first is the approved explanation. (TA.)

6. *They vied, or competed, or contended for superiority, one with another, [in beauty, or goodliness, or] in glorying, or boasting, or in glory, or excellence; they emulated, or rivalled, one another therein; or, simply, they vied, one with another*; syn. تفاخروا. (S, K.)

8. *يبتى* occurs in a verse of El-Aashà for *يبتى*. (O, TS, L, on the authority of As, in art. بها, q. v.)

Ampleness; or an ample state, or condition: so in the saying, *هو في بهو من العيش* [He is in an ample state, or condition, of life]: and this is [said to be] the primary signification. (As, TA.) — Anything ample, wide, or spacious. (K.) [Hence,] *ناقعة بهوة الجنبين* A she-camel wide in the two sides. (TA.) — A wide, or spacious, tract of land, (K, TA,) in which are no mountains, between two elevated tracts. (TA.) — A wide covert, or hiding-place, of a [wild] bull, (JK, K, TA,) which he makes for himself at the foot of the kind of tree called *أرطى* [q. v.]: (TA:) pl. [of pauc.] *أبهاء* and [of mult.] *بهو* and [quasi-pl.-n.] *بهى*. (K.) — Any vacant, or intervening, space. (TA.) — The interior of the chest, or breast, (K, TA,) of a man and of any beast: (TA:) or the space that intervenes between the two breasts and the uppermost part of the chest (K, TA) is called *بهو الصدر*: (TA:) or the part between [or within] the extremities of the ribs that project over the belly: (TA:) and in her that is pregnant, (JK, K,) whatever she be, (JK,) the resting-place of the fetus, between the two haunches: (JK, K:) pl. [of pauc.] *أبهاء* and *أبه* and [of mult.] *بهى* and [quasi-pl. n.] *بهى* [in the TA *بهى*, which seems to be a mistake]. (K.) — A tent that is placed in advance, before the other tents: (JK, S, TA:) pl. *أبهاء*. (JK.) In a trad., Arabs are spoken of as removing with their *أبهاء*. (TA.)

بهو [originally *بهو*]: see *بهى*, in two places.

Beauty, or goodliness: (S, Msh, K:) *beauty of aspect, of mien, or of external state or condition*: (Msh:) *a beautiful aspect, that excites*

admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Msh,) *greatness, or majesty*. (Msh, Har p. 271.) — *The froth of milk*: (JK:) or the *glistening of the froth of milk*. (K.) — As an epithet applied to a she-camel, it belongs to art. *بها* [in which it is explained]. (S.)

Possessing the quality, or attribute, of بهاء [i. e. beauty, or goodliness, &c.]; (JK, S, Msh;) *the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye*; (JK, TA;) as also *به* and *باه*: the fem. of *بهى* is *بهية*; of which the pl. is *بهيات* and *بهايا*: and the fem. of *به* is *بهية*; and the pl. is *أبهيات*. (TA.)

به: see *بهى*. — Also, applied to a بيت [or tent (see *بهى*)], *Empty, or vacant*; (JK, S, K;) *containing nothing*: (S:) or *containing little furniture, or few goods or utensils*. (TA.) — *بئر باهية* A wide-mouthed well. (K.)

More, and most, beautiful, or goodly; surpassingly, or superlatively, beautiful, or goodly: fem. *بهيا*; which is applied to a woman, and, by Honeyf El-Hanâtîm, to a she-camel. (Az, TA.) [Hence,] one says, *إن هذا لبهياى* [This is my superlatively beautiful quality; or] *this is of the things in which I vie with others*. (AA, ISk.)

بهى

1. *بهى*, as an intrans. v.: and *بهيته*: see art. بهو.

بو

A skin of a young unweaned camel stuffed (Lth, T, S, M, K) with straw (Lth, T, M, K) or with *ثمام* [i. e. panic grass] (M, K) or with dry herbage, (M,) to which a she-camel is made to incline (Lth, T, S) when her young one has died: (S:) *it is brought near to the mother of the young camel [that has died], in order that she may incline to it, and yield her milk* (M, K) over it. (M.) — Also *A she-camel's young one*. (M, K.) — And † *Stupid; foolish; having little sense, or intellect*; as also *بوى*; (IAar, T, K;) applied to a man: (IAar, T:) fem. *بوة*. (K.) — And *ashes*: (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

بوى: see above.

بوبة, mentioned in this art. in the S, and also, as well as in art. *بوب*, in the K: see the latter art.

بوا

جوز بوى, also written *جوز بوى*: see art. *جوز*. — *خير بوا*: see art. *خير*.

بوا

1. *بوا*, (M, Mgh, * Msh, * K,) aor. *بىو*, (M, Mgh, Msh,) inf. n. *بوى*, (M, Mgh,) *He returned, went back, or came back*, (M, Mgh, Msh, K,) to it, (M, K,*) namely, a thing: (M:) or he

withdrew [from a person or persons, or a place,] to it, or him; or, perhaps, *he made himself solely and peculiarly a companion, or an associate, to him, or it*; syn. *انقطع* [q. v.]: (K:) but in some copies of the K, the latter explanation is connected with the former by *و* [and] instead of *أو*. (TA.) *وَبَاؤُوا بِغَضَبِ مِنَ اللَّهِ* (TA.) [in the Kur ii. 58 and iii. 108] means *And they returned with anger from God*; (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, S:) or *they returned deserving anger from God*: (Bd in iii. 108:) or *they became deserving of anger from God*: from *بَاءَ فُلَانٌ فُلَانًا* such a one was deserving of being, or fit to be, slain in retaliation for such a one, (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid. :) the primary signification of *بوا* being [said to be] that of *equalling, or being equal with*. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] — *بُوتَ بِهِ إِلَيْهِ* [I returned with it to him: and hence,] *I returned it, took it back, or brought it back, to him*; (M, K;) as also *بَاتَهُ*, (Th, M, K,) and *بُوتَهُ*, (Ks, M, K,) but this last is rare. (M.) — *بَاءَ بِإِثْمِهِ*, aor. and inf. n. as above, (T, S,) signifies, accord. to Akh, *He returned [laden] with his sin*: (S:) or, accord. to As, *he acknowledged it, or confessed it*: (T:) or, accord. to others, (TA,) *بَذَنِيهِ*, (T, * M, Msh, K,) aor. as above, inf. n. *بوا* and *بوا*, (M, K,) *he bore, or took upon himself, the burden of his sin, or crime, or offence*; syn. *اِحْتَمَلَهُ*; (Aboo-Is-hak, T, M, K, TA;) and *became* [as though he were] *the abiding-place thereof*: (TA:) or *he became burdened, or laden, with it*: (Msh:) or *he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation*; syn. *التزم به*; for the primary signification of *بوا* is [asserted to be] *لُزِمَ* [i. e. *adhesion, &c.*]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Raghib: (TA:) or *he acknowledged it, or confessed it*. (M, K.) *إِنِّي أُرِيدُ أَنْ تَبْوَءَ بِإِثْمِي* (M, K,) in the Kur v. 35, means *Verily I desire that thou return [laden] with the sin committed against me in slaying me, and thy sin which thou hast committed previously*: (Jel:) or *I desire that thou shouldst bear (تحمّل) my sin if I were to extend my hand towards thee, and thy sin in extending thy hand towards me*: or *the sin committed against me in slaying me, and thy sin for which thine offering was not accepted*: and each noun is in the place of a denotative of state; i. e., [it means] *that thou return involved in the two sins; bearing them*: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the *إثم* may be meant the *punishment* thereof; for the desire of the punishment of the disobedient is allowable: (Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) *فَبَاؤُوا بِغَضَبِ عَلَى غَضَبٍ*