

يَدَاهُ and يَدُهُ مَبْسُوطَةٌ and مَبْسُوطُ الْيَدِ : مَبْسُوطَتَانِ : see مَبْسُوطَةٌ.

بَسِطَ : and مَبْسُوطُ اللَّسَانِ : see مَبْسُوطَةٌ.

بسق

1. بَسَقَ النَّخْلُ (aor. 2, Mṣb.) inf. n. بَسُوقٌ, The palm-trees were, or became, tall, (JK, S, Mṣb, K,) and full-grown : (JK :) or exceedingly tall. (Mṣb.) — بَسَقَ عَلَيْهِمْ (inf. n. as above, TA,) † He overcame them, excelled them, or was superior to them ; (JK, S, K;) namely, his companions : (S :) he surpassed them in excellence. (TA.) And بَسَقَهُمُ † He became exalted above them in fame, or renown. (TA, from a trad.) — بَسَقَ فِي عِلْمِهِ † He was, or became, skilled in his science, knowing its abstrusities and niceties, or having learned the whole of it. (Mṣb.) = بَسَقَ (JK, S, &c.) [aor. 2,] inf. n. بَسُوقٌ (S, TA,) or بَسَاتٍ (Mṣb,) [but see the latter below,] i. q. بَصَقَ (JK, S, \* Mṣb, K) and بَزَقَ (TA) [He spat]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Mṣb:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) = بَسَقَتِ الشَّمْسُ i. q. بَزَقَتْ [and بَزَغَتْ, i. e. The sun rose]. (TA.)

2. تَبَسَّقَ عَلَيْنَا (JK, K,) inf. n. تَبَسُّوقٌ, † Be not thou prolix, or tedious, to us; syn. لَا تَطْوِلْ (JK, K, TA,) or لَا تَتَطَوَّلْ (TA,) both of which signify the same. (TK.) [بَسَقٌ and تَبَسَّقَ are syn.; or] تَبَسَّقَ signifies † The being prolix, or tedious, (تَطَوَّلَ) and heavy, or sluggish. (TA.)

4. ابسقت She (a camel) excerned the first milk, or biestings, into her udder, before bringing forth : (Aṣ, S, K:) or she (a ewe, JK, or a camel, Yz, T) excerned the milk (Yz, JK, T) a month before bringing forth, (JK, T,) so that it oozed, or flowed; or, as is sometimes the case, when she was not pregnant. (T.) Also She (a girl being a بَئْر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) had milk in her breast: so, says Az, I have heard. (TA.) — She (a ewe) had a long udder. (TA.) — And She (a ewe) was, or became, pregnant. (Bḍ in l. 10.)

5: see 2.

حَرَّةٌ بَسَقَةٌ A [stony tract such as is termed] حَرَّةٌ : [or one that is somewhat elevated; as also بَصَقَةٌ:] pl. بَسَاتٍ. (K.)

بَسَاتٍ i. q. بَصَاتٍ [Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see بَزَاتٍ: see also 1]. (S, K.) [بَسَاتَةٌ is app. its n. un. And hence,] — بَسَاتَةُ الْقَمْرِ Stone of a clear white colour, that glistens; as also with ص. (TA.)

بَسُوقٌ and مَبْسَاتٌ, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) Having a

long udder : (JK, K:) or i. q. مَبْسُوقٌ, applied to a ewe. (JK.)

بَاسِقٌ [act. part. n. of 1]. نَخْلَةٌ بَاسِقَةٌ A tall palm-tree: [or an exceedingly tall palm-tree; see 1:] pl. بَاسِقَاتٌ and بَاسِقٌ. (Mṣb.) The former of these pls. occurs in the Kur l. 10, meaning tall : (S, Bḍ, TA:) or bearing fruit; from أَبَسَقْتُ said of a ewe, as signifying "she was, or became, pregnant;" so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفَعَلَ: accord. to one reading, it is بَاصِقَاتٌ, because of the ق. (Bḍ.) The latter of the pls. also signifies The first portions of clouds : (AḤn, TA:) [app. the portions that first appear above the horizon:] or what are elongated of the heads, or summits, (فُرُوعُ) of a cloud: and hence, of [the plant called] أَفْحَوَانٌ [or chamomile]. (TA.) And بَاسِقَةٌ signifies A cloud of a clear white colour [as being always very high in the sky]. (Sgh, K, \*) — بَاسِقُ الْأَخْلَاقِ † Endowed with elevated, or noble, natural dispositions or mental qualities. (Ḥam p. 369.) = A sweet yellow fruit. (Sgh, K.) [Golius appears to have found ثَمْرَةٌ in the place of ثَمْرَةٌ.]

مَبْسُوقٌ A she-camel excerning the first milk, or biestings, into her udder before bringing forth : (Aṣ, S, K: [see 4:] and see also بَسُوقٌ:) pl. مَبْسَاتٍ. (S, K.) And A girl that is a بَئْر [see 4] having milk flowing into her breast. (TA.)

مَبْسَاتٍ: see بَسُوقٌ.

بس

1. بَسَلَ (inf. n. of بَسَلٌ, M) is The act of preventing, hindering, withholding, debarring, forbidding, or prohibiting; syn. مَنَعَ; the primary meaning; (Bḍ in vi. 69;) and إِعْجَالَ (M, K) and حَبَسَ; (AA, K;) [both syn. with مَنَعَ;] and بَسَلٌ [inf. n. of 4, q. v. infra,] signifies the same. (Bḍ ubi suprâ.) You say, بَسَلْتَنِي عَنْ بَسَلْتِي, inf. n. as above, He prevented me from accomplishing my want; syn. أَعْجَلْتَنِي. (M.) = بَسَلَ (M, K,) aor. 2, (M,) inf. n. بَسُولٌ, He (a man, TA) frowned, contracted his face, or looked sternly or austere, or morosely; or, doing so, grinned, or displayed his teeth; or contracted the part between his eyes; (عَبَسَ;) by reason of courage, or of anger; as also بَسَلٌ: (M, K:) and [so in the M, but in the K "or"] بَسَلٌ وَجْهَهُ (M, and so in some copies of the K,) or بَسَلٌ [alone], (so in other copies of the K, and in the TA,) His face, or he, was, or became, odious, and excessively foul or unseemly or hideous, in aspect: (M, K:) and لِي بَسَلٌ He (a man) was displeasing, or odious, in aspect to me. (TA.) — And [hence], (M, K,) inf. n. بَسُولٌ, (TA,) said of milk, and of نَبِيذٌ [or must &c.], † It was, or became, strong: (K: [in the CK, بَسَلٌ is here erroneously put for بَسَلٌ; and بَسَلَةٌ, which should next follow, is omitted:]) or, said of the former, it was, or became, displeasing, or odious, in taste, and sour; and, said of the latter, it was, or

became, strong, and sour. (M, TA.) Also, said of vinegar, † It, having been left long, became altered, or corrupted, in flavour. (Az in art. حَذَق, TA.) And, said of flesh-meat, † It stank, or became stinking. (AḤn, M, TA.) = بَسَلَ [aor. 2,] inf. n. بَسَالَةٌ (S, M, Mṣb, K) and بَسَالٌ [respecting which latter see what follows in the next sentence,] (M, K,) He was, or became, courageous, or strong-hearted, on the occasion of war, or fight: (S, M, Mṣb, K:) from بَسَلَ meaning "forbidden," or "prohibited;" because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ḥam p. 13.) El-Ḥoṣeiah says,

• وَأَحْلَى مِنَ الثَّمْرِ الْجَنِيِّ وَفِيهِمْ  
• بَسَالَةٌ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا

[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بَسَالُهَا may be here altered by curtailment from بَسَالَتُهَا. (M.) You say, مَا أَبَيَّنَ بَسَالَتَهُ [How manifest is] his courage! (TA.) — See also 4.

2. بَسَلَهُ (M, K,) inf. n. تَبَسُّيلٌ (K,) He made it (a thing) to be an object of dislike, disapprobation, or hatred; syn. كَرِهَهُ: (M:) or he disliked it, disapproved of it, or hated it; syn. كَرِهَهُ. (K.)

3. مَبَسَالَةٌ [inf. n. of بَسَلَ] The act of assaulting, or assailing, in war. (S, PṢ.)

4. بَسَلَ [inf. n. of بَسَلَ] i. q. بَسَلَ as explained in the first sentence of this art.; i. e., The act of preventing, hindering, withholding, debarring, (Bḍ in vi. 69,) forbidding, or prohibiting. (S, K, and Bḍ ubi suprâ.) = ابسله (inf. n. as above, TA) He pledged, or gave in pledge, him, or it, (M, Mṣb, K,) كَذَا [and بَكَذَا, as will be shown below, both meaning for such a thing]: and he gave in exchange, or as an equivalent, him, or it, كَذَا [and app. بَكَذَا also, as above, for such a thing]; syn. عَرَضَهُ: (M, K:) and he gave him up, delivered him, delivered him over, or consigned him, to destruction, (S, K,) or to punishment. (Az, TA.) 'Ow Ibn-El-Aḥwas says,

• وَإِبْسَالِي بَنِي بَغْيَرٍ جَرِيمٍ \* بَعُونَاهُ وَلَا بَدْرٍ مَرَاتٍ \*

[And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us]: (S, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) أَنْ تُبَسَلَ نَفْسٌ بِمَا كَسَبَتْ, in the Kur [vi. 69], means Lest a soul should be given up, or delivered, &c., (AO, S, Bḍ, Jel, TA,) to destruction, (Bḍ, Jel, TA,) or to punishment, (Az, TA,) for that which it hath done, (Az, Bḍ, Jel, TA,) of evil: (Bḍ:) or be given in pledge. (Bḍ, TA.) And أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi suprâ], means, in like manner, Those who are given up, or delivered, &c., (to punishment, Bḍ,) for their sins: (El-Ḥasan, Bḍ, \* TA:) or, who are given in pledge: (Mṣb, TA:) or are disgraced: or, as Mujâhid says, are disgraced, or put to shame, by the