

(S, A.) [In modern Arabic, *Yesterday*; as also البَارِح.] It has no dim. formed from it. (Sb, in S, in art. أَمَس; and TA.) You say, لَقَيْتَهُ الْبَارِحَةَ [I met, or met with, him, or it, last night, or yesternight]: and لَقَيْتَهُ الْبَارِحَةَ الْأُولَى [I met, or met with, him, or it, the night before last; this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّلُ الْبَارِحَةِ, generally pronounced أَوَّلُ أَمْبَارِحَ or أَوَّلُ أَمْبَارِحَ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of أَمْرٌ for أَل: see art. أَمْر]. (S.) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِي مَنْامِي [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ الْبَارِحَةَ [I saw last night, or yesternight]: (AZ, Th: [and the like is said in the Mgh and Mṣb:]) or one says, كَانَ كَذَا وَكَذَا اللَّيْلَةَ [Such and such things happened to-night] until the sun is somewhat high and the day has become bright; but after this, one says, كَانَ الْبَارِحَةَ [It happened last night, or yesternight]. (Yoo, Secr.) The Arabs say,

• مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ •

How like is this night wherein we are to the former night that has departed! (TA:) [or, this night to yesternight!]: originally occurring in a poem of Tarafeh: used as meaning "how like is the child to the father!" and applied to [any] two things resembling each other. (Har p. 667.)

أَبْرَحٌ is formed [from بَرَحَ for بَرَحَ] by the rejection of the added letter: [for a word of this kind is regularly formed only from an unaugmented trilateral-radical verb:] or it is like أَحْنَكَ, having no proper verb. (L.) You say, هَذَا أَهْرَحَ عَلَيَّ مِنْ ذَلِكَ (A, L, Mṣb*) This is more difficult, distressing, or afflicting, to me than that. (L, Mṣb.*) And هَذَا الْأَمْرُ أَهْرَحَ مِنْ هَذَا

This affair, event, or case, is more difficult, or distressing, than this. (S.) And قَتَلُوهُمْ أَهْرَحَ قَتْلَ [They slew them with a most severe slaughter]. (S.)

تَبْرِيحٌ [inf. n. of 2, used as a simple subst.] is said by some to be sing. of تَبَارِيحٌ, and has been used as such by post-classical authors, but is not of established authority: accord. to others, the latter has no sing.: (MF:) the pl. signifies Difficulties, distresses, afflictions, or adversities: [see also بَرَحَ:] or the difficulties, or obligations, incurred by troublesome, or inconvenient, means of obtaining subsistence: (TA:) and تَبَارِيحُ الشَّوْقِ, the burning, or fierce burning, [or the burnings, &c.,] of the yearning, or longing, of the soul, or of longing desire. (S, K.)

أَنَا مَبْرَحٌ بِئِ I am importuned, or pressed, with annoyance, or molestation. (A, TA.) [See the verb (2).]

مَبْرَحٌ and مَبْرَحٌ, applied to an affair, an event, or a case, signify the same; (K, TA;) i. e.

Severe, afflicting, distressing, or harassing: (TA:) and the former, to a beating, (S, A, Mgh, TA,) meaning the same; (TA;) or hurting (S, Mgh) severely: (S:) and to a man, meaning annoying, or molesting, by importuning, or pressing. (TA.) [See 2.] لَقَيْتُ مِنْهُ بَرَحًا مَبْرَحًا: see بَرَحَ.

يَبْرُوحُ (K,) thus correctly written, with the ي before the ب; [not يبروح, as in the CK; in Chald. ܝܒܪܘܚ, the word corresponding to the sing. of the Hebr. ܝܒܪܘܚ in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحُ [the idol-like يبروح]; (TA;) The root, or lower part, of the wild لَفَّاح [or mandrake, not to be confounded with another plant to which the name of لَفَّاح, q. v., is also applied], (K,) which is known by the names of قَاوَانِيَا and عُوْدُ الصَّلِيْبِ [names now given to the peony], and called by MF البَرِّ لَفَّاح, [or the wild apple, but perhaps this is a mistranscription for البَرِّ لَفَّاح,] said by him to be an appellation used by the vulgar; (TA;) resembling the form of a man; (K;) and of two sorts, male and female; called by the people of Greece عَبْدُ السَّلَامِ: (TA:) it torpifies, (K,) and strengthens the two appetites [namely that of the stomach and that of the generative organ]: (TA:) if ivory is cooked with it for six hours, it renders it soft; and if a part affected by [the disease termed] بَرَشٌ is rubbed with its leaves for a week, (K,) without interruption, (TA,) it removes it without causing ulcers, or sores: (K:) the root of the wild لَفَّاح is the يَبْرُوحُ: it has the form of a human being; the male like the male, and the female like the female; and they pretend that he who pulls it up dies; wherefore, when they desire to do so, they tie a dog or some other animal to it. (Kz, voce لَفَّاح.)

برد

1. بَرَدٌ, aor. ٢, inf. n. بُرُوْدَةٌ; (S, M, Mgh, Mṣb, K;) and بَرَدٌ, aor. ٢, (M, Mṣb, K,) inf. n. بُرَدٌ; (M, Mṣb;) It (a thing, S, Mṣb, and the latter said of water, Mṣb) was, or became, cold, chill, or cool; [see بُرَدٌ below;] (S, M;) its heat became allayed. (Mṣb.) The latter verb is also used transitively, as will be shown below. (Mṣb.) — [Hence,] بُرَدٌ مَضْجَعُهُ [lit. His bed, or place of sleep, became cold; meaning] † he went on a journey. (A.) — بُرَدٌ also signifies † He died; (As, T, S, A, K;) because death is the non-existence of the heat of the soul; (L;) or it is allusive to the extinction of the natural heat; or to the cessation of motion. (MF.) For — بُرَدٌ, (MF,) aor. ٢, (Mgh,) inf. n. بُرَدٌ, (MF,) likewise signifies † It was, or became, still, quiet, or motionless; (Mgh, MF;) for instance, a slaughtered sheep or goat [&c.]. (Mgh.) And † It (beverage of the kind called نَبِيذٌ) became still, and without briskness. (TA, from a trad.) You say, رَعِبَ فَبُرَدَ مَكَانَهُ [† He became frightened, and remained motionless in his place; مَكَانَهُ meaning فِي مَكَانِهِ: and hence,] † he became

amazed, or stupified. (A.) And بَرَدَتْ عَيْنُهُ † The pain in his eye became allayed, or stilled. (L.) And بَرَدَ أَمْرُنَا † Our affair, or case, became easy. (TA, from a trad. [See also بَارَدٌ.]) — Also, inf. n. بُرَدٌ, [which see below,] † He slept. (T.) — And hence, † It remained, or became permanent, or fixed, or settled. (T.) So in the saying, لَمْ يَبْرُدْ بِيَدِي مِنْهُ شَيْءٌ † There did not remain, or become permanent or fixed or settled, in my hand, thereof, anything. (T, L.*) You say also, بَرَدَ أَسِيرًا فِي أَيْدِيهِمْ † He remained safely a captive in their hands. (A.) And بَرَدَ فِي أَيْدِيهِمْ سَلْمًا † He became a permanent captive, remaining in their hands, not to be ransomed nor liberated nor demanded. (L.) And بَرَدَ الْمَوْتُ † Death fixed, or settled, [upon his face and extremities, or] upon his limbs, or upon his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire. (AHeyth, L.) And بَرَدَ الْمَوْتُ عَلَيْهِ † [Death became impressed upon him;] the marks, or signs, of death became apparent upon him. (A.) — [And hence, app.,] † It (a right, or due,) became incumbent, or obligatory, (M, K, TA,) and established. (TA.) You say, بَرَدَ لِي حَقِّي عَلَى فُلَانٍ † My right, or due, became incumbent, or obligatory, on such a one, and established against him. (M, A, TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ † What hath become incumbent, or obligatory, to thee, on such a one, and established against him? or what hath become owed, or due, to thee, by, or from, such a one? as also مَا ذَابَ لَكَ عَلَيْهِ. (S.) And بَرَدَ لِي عَلَيْهِ † Such an amount of the property, or of property, became incumbent, or obligatory, to me, on him, and established against him; or became owed, or due, to me, by, or from, him. (S.) — Also, (K,) aor. ٢, inf. n. بُرَدٌ, (TA, [but see the next sentence,]) † He (a man) was, or became, weak; and so بُرَدٌ, a verb like عَنِ. (K.) And, inf. n. بُرَادٌ and بُرُوْدٌ, (M, K,) † He was, or became, languid, (K,) or weak and languid, from leanness or disease: (M:) or weak in the legs, from hunger or fatigue. (Ibn-Buzurj, T.) And بَرَدَ مَخَّهُ, (A, K,) aor. ٢, inf. n. بُرَدٌ, (TA,) † He was, or became, lean, or emaciated; (A, K;) and so بَرَدَتْ عِظَامُهُ. (A, TA.) — † It (a sword [or the like]) was, or became, blunt. (M, K.) — بُرَدَةٌ, (S, Mṣb, K,) aor. ٢, (Mṣb,) inf. n. بُرَدٌ; (K;) and بُرَدَةٌ, (S, M, Mṣb, K,) inf. n. تَبْرِيْدٌ; (S;) He made it, or rendered it, (for ex., water, M, Mṣb, K,) cold, chill, or cool: (S, &c. :) but the latter has an intensive signification [he made it, or rendered it, very cold, or very cool]: (Mṣb:) or both signify, (K,) or the former signifies, (M, TA,) he mixed it with snow: (M, K:) one does not say بُرَدَهُ, except in a bad dialect. (S.) بُرْدِيَه, being used by a poet for بَلْ رِدِيَه, has been erroneously supposed to mean "Make thou it hot." (M.) You say, بَرَدْنَا اللَّيْلَ, (aor. and inf. n. as above, M,) and بَرَدَ عَلَيْنَا, The night affected us with its cold. (M, K.) And سَقَيْتُهُ شَرْبَةً بَرَدَتْ فُوَادَهُ, (S, M, *) aor. and inf. n. as above, (S,) I gave him to drink a draught