

as Aṣ says, (T,) لَا يَبُتُّ مَا يَبُتُّ (T, A,) or يَبُتُّ (S, K,) and لَا يَبُتُّ, and لَا يَبُتُّ (K,) which last form of the verb is disallowed by Aṣ. but both are correct accord. to Fr, (T, S,) meaning *one who is drunk, who does not, or will not, [i. e. cannot,] decide an affair.* (Aṣ, T, S, K.) [See also بَاتٌ.]  
 — See also 7. — [Hence,] بَاتٌ يَمِينُهُ (M, Mṣb,) aor. - only, inf. n. بَاتُوتُ (Mṣb,) *His oath had, or took, effect; was executed, or performed;* syn. وَجِبَتْ: (M:) *it was, or proved, true:* (Mṣb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See يَمِينُهُ, above.] — بَاتٌ, aor. -, inf. n. بَاتُوتُ, *He was, or became, lean, or meagre.* (M, K.) [See بَاتٌ.]  
 — بَاتٌ [inf. n. of بَاتٌ] also signifies *The selling, and the weaving, a [garment of the kind called] طَيْسَان [or بَاتٌ, q. v.].* (KL.)

2. بَاتَهُ, inf. n. تَبَيْتُهُ, *He cut it off, or severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the teshdeed denoting intensiveness of signification.* (S.) — بَاتُوهُ *They furnished him with [بَاتَاتُ, or] travelling-provisions.* (M, K.) — بَاتِيهِمْ *Give thou to them [garments called] بَاتُوتُ [pl. of بَاتٌ, q. v.].* (TA, from a trad.)

4: see 1, passim: — and see 7.

5. تَبَيْتَ *He became furnished with [بَاتَاتُ, or] travelling provisions: and he became provided with [بَاتَاتُ, or] utensils and furniture of the house or tent; or household goods.* (M, K, TA.)

7. انبَتَ *It was, or became, cut off, severed, separated, or disunited, (Lth, T, S, M, Mṣb, K,) entirely, or utterly; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons: (T, M:\*) as also بَاتٌ, (Lth, AZ, T, M, Mṣb,) aor. - and 2, (M, [so accord. to a copy of that work, but it seems to be indicated in the Mṣb (see 1, near the close of the paragraph,) that it is - only, in this case,]) inf. n. بَاتٌ; (Lth, AZ, T, M, K;) and بَاتٌ, (T, Mṣb, TA,) inf. n. ابْتَاتٌ; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Mṣb, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, انْبَتَعَ فُلَانٌ عَنْ فُلَانٍ فَأَبْتَتْ حَبْلَهُ عَنْهُ [Such a one broke off, or disunited himself, from such a one, and his tie, or bond, of union became severed from him]. (T, TA, [but in a copy of the former, for عن فلان, is put عَنْ مَالِهِ from his property.]) — *He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing:* (A, \*Mgh, \*TA:) quasi-pass. of بَاتَهُ and أَبْتَهُ. (TA.) You say, سَارَ حَتَّى أَبْتَيْتَ *He journeyed until he was unable to proceed &c.* (A, Mgh, TA.) [See also مَبْتُتٌ.]  
 — *His مَاءُ, (A,) the مَاءُ of his back, (Ks, T, K,) [i. e. his seminal fluid,] became cut off, or stopped, or ceased, (Ks, T, A, K,) by reason of age:* (A:) said of a man. (Ks, T, A.)*

بَاتٌ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It

is sometimes used as an inf. n.; as also بَاتَهُ and بَاتَتْ, explained in the M as syn. with قَطَعَ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely بَاتٌ, trans. and intrans.; as also بَاتَتْ; both of which are masc. and fem., because originally inf. ns.; but بَاتٌ has also بَاتَهُ for its fem. The following are exs.] — أَعْطَيْتُهُ هَذِهِ الْعَطِيَّةَ [I gave him this gift, cutting it off from my property so as to make it irrevocable; or, it being 'cut off &c.]. (Lth, T.) And تَصَدَّقَ بَاتًا *Such a one bestowed an alms, or a gift for the sake of God, cut off from his property;* (T, TA;) and therefore, (TA,) parted from himself. (S, TA.) Such a gift is termed صَدَقَةٌ بَاتَةٌ, (A, \*Nh,) and صَدَقَةٌ بَاتَةٌ بَاتًا. (M.) — طَلَّقَهَا بَاتَةً (Mgh, K,) and بَاتَاتًا (K,) and ابْتَاتَهُ (T,) and طَلَّقَهَا بَاتَةً (Mṣb,) and طَلَّقَهَا بَاتَاتًا (Lth, T, Mṣb, \*TA, [in one copy of the T simply بَاتَاتًا]) *He divorced her by a separating divorce; (K;) by a divorce cutting her off from returning: and such a divorce is also termed طَلَّقَ مُبْتَاتًا: (Mṣb:) or the first of these phrases signifies he divorced her by a divorce either cut off, [meaning decided and irrevocable,] or cutting off. (Mgh.) And طَلَّقَهَا ثَلَاثًا بَاتَةً, (Aṣ, T, S, M, Mṣb,) and بَاتَاتًا (M,) *He divorced her by three divorces so as to cut her off from returning: (M, Mṣb:) or by three divorces cut off from himself [so as to be irrevocable]: (S:) or by three divorces cutting off [from returning]. (TA.) — حَلَفَ بَاتًا, and بَاتَةً, and بَاتَاتًا, [may mean He swore decidedly, or decisively; or irrevocably: or] he swore with effect, or execution, or performance; [see 1, near the end of the paragraph;] from the signification of "cutting," or "cutting off," &c.: (M:) [or, as also] حَلَفَ يَمِينًا بَاتًا, and بَاتَةً, (Mṣb, TA,) and بَاتَةً, (Mgh, \*Mṣb,) and بَاتَاتًا (TA,) *he swore an oath that was, or proved, true.* (Mṣb.) — طَحَنَ بِالرَّحَى بَاتًا *He ground with the mill, turning it, (AZ, T,) or beginning the turning, (S,) from his left: (AZ, T, S;) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning effectually; for this is the general and easier or more powerful way of turning the hand-mill:] the contrary way is termed شَرْزًا: (AZ, T, S:\*) or طَحَنَ بَاتًا signifies he began in the turning [of the mill] with the left [hand]. (K:) [but بِالرَّحَى is here evidently put by mistake for عَنِ الْبَسَارِ.] — A kind of طَيْسَان [q. v.] called سَاج, (Lth, T,) or a [garment of the kind called] كِسَاء, (M, Mgh,) square, or four-sided, (Lth, T, M,) thick, (Lth, T, M, Mgh,) loose, or uncompact, in texture, (M,) and green [or rather of a dingy ash-colour, or dark dust-colour, for such is the general meaning of أَخْضَرُ, the term here used, when applied to a garment of this kind]; (Lth, T, M;) or, as some say, (M,) of [the soft hair termed] وَبَر, and of wool; (M, Mgh;) and thus described in the Kifāyet el-Mutahaffidh:***

(TA:) or a طَيْسَان of [the materia] *bermed*] خَزْر, (S, Mgh, K,) and the like: (S, K:) pl. بَاتُوتُ, (Lth, T, S, Mgh,) or بَاتَاتُ, (Mṣb) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبَاتُ. (M.)

بَاتَهُ: see بَاتٌ. — لَا أَعْمَلُهُ أَبْتَةً, (S, M, K,) as also بَاتَهُ, (S, K,) the latter mentioned by IF, (Mṣb,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive, [أَبْتَةً], (MF,) and thus it is written in a copy of the K, (TA,) but others greatly disapprove of this, (MF,) [meaning *I will not do it, decidedly, or absolutely,*] is said of anything in respect of which there is no returning, or revoking; (S, IF, M, Mṣb, K;) ابْتَةً being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as an inf. n.: (S:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْسِبُهُ قَالَ جَوْزِيَّةً أَوْ أَبْتَةً قَالَ [I think he said *Juweyriyeh, or, decidedly he said so*]; as though the speaker doubted of the female's name, and said, "I think it was *Juweyriyeh*;" then corrected, and said, "or I know," or "declare," "decidedly, (أَبْتٌ, i. e. أَقْطَعُ,) that he said *Juweyriyeh*: I do not [merely] think." (Ṣaḥeeḥ of Muslim.)

بَاتَاتُ: see بَاتٌ, in seven places. — A man is said to be عَلَى بَاتَاتِ أَمْرٍ, meaning *On the point of [accomplishing, or deciding,] an affair.* (S, A, K.) A rājiz says,

وَحَاجَةٌ كُنْتُ عَلَى بَاتَاتِهَا

[Many a needful affair I was on the point of accomplishing]. (S.) — *Travelling provisions:* (S, M, A, K:) and *requisites, equipments, or furniture;* syn. جَهَازُ: (S, K:) pl. أَبَاتَةٌ. (S.) A verse of Tarafeh cited voce بَاعٌ exhibits an ex. of the former signification. (TA.) — Also *The utensils and furniture of the house or tent; or household goods:* (S, M, K:) pl. as above. (K.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عَشْرُ ابْتَاتٍ [The tithes of the utensils &c. of the house or tent shall not be taken from you]: (S:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A'Obeyd.)

بَاتِي: see what next follows.

بَاتَاتُ (S, Mgh, K,) and بَاتِي (S, K,) *A maker, (S,) or seller, of the kind of garment called بَاتٌ.* (S, Mgh, K.)

بَاتٌ: see بَاتٌ, in three places. — *Cut off from [the possession of] reason, or intellect, by drunkenness:* (AḤn, M:) or *drunken:* (K:) and *stupid, or foolish:* (S, K:) and أَحْمَقُ بَاتٌ signifies *very stupid or foolish*, (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is نَابٌ, from النَّابُ, meaning النَّصَارُ; like as one says, أَحْمَقُ