

himself to the latter opinion: Z, to the former, saying, on the authority of IAqr, that the word is derived from **بَرَهْمَةٌ**, meaning "white," [or "fair in complexion,"] applied to a girl: (Msb.) Abu-l-Fet-h [i. e. IJ] says that he holds it to be of the measure **فُعْلَانٌ**, like **فُرْطَانٌ** and **فُرْطَانٌ**, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprâ:) but [it has been stated above that] this verb is said, on the authority of IAqr, to be post-classical. (Msb, TA.)

برو

1. **بَرَوْتُهُ**, i. e. **الْبَرَّةُ**: see 4. **بَرَوْتُهُ**, (M, Msb, K,) aor. **بَرَوْتُ**, (Lth, T,) inf. n. **بَرُو**, (M,) *I formed it, or fashioned it, by cutting; shaped it out; or pared it;* (K;) namely, a reed for writing, (Lth, T, M, Msb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.] a dial. var. of **بَرَيْتُهُ**, (Lth, T, M, Msb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps,] **بَرَاهُ**, aor. **بَرَوْتُ**, inf. n. **بَرُو**, *He (i. e. God) created him, or it:* (Fr, S, K:) [but] they affirm that it is originally **بَرَاهُ**, with hemz: (MF:) so says IAth: (TA:) or it is from **بَرَا** or **بَرَى**, signifying "dust," or "earth." (Fr, S.) **بَرَا**, aor. **بَرَوْتُ**, is also a bad dial. var. of **بَرَا** [signifying *He, or it, recovered from disease, or became convalescent, &c.*], aor. **بَرَوْتُ**. (TA.)

4. **أَبْرَيْتَهَا**, (S, M, K,) i. e. **الْبَرَّةُ**, (S, M,) *I put a [ring such as is termed] بَرَّةٌ in her (a camel's) nose;* (S, M, K;) as also **بَرَوْتَهَا**: (IJ, M, K:) and **أَبْرَيْتَهُ**, namely, a camel, *I put him a بَرَّةٌ.* (Msb.) **أَبْرَى** *Dust, or earth, came, or lighted, upon it.* (K, TA, in art. **أَبْرَى**.)

بَرَّةٌ (in which the final radical letter is elided, [and replaced by **ة**], Msb) *A ring* (T, S, M, &c.) of brass, (Lth, Lh, T, S, M, [in a copy of the Msb, **مِنْ صَوْفٍ** is erroneously put for **صَفْرٍ**]) or of silver, (Lth, T,) or of some other material, (Lh, M,) *slender, and bent at the two ends* [lest it should open at the place where the two ends meet], *that is put in the nose of a she-camel, (Lth, T,) or put in the nose of the camel, (M, Msb, K,) or in the flesh of the nose of the camel, (Lh, S, M, K,) or, as As says, in one of the two sides of the two nostrils, (S,) app. either for the purpose of ornament or to render the animal obedient;* (MF;) [generally for the latter purpose, to attach the rein thereto:] when the ring is of hair, it is termed **خِزَامَةٌ**; (As, S, Msb;) and when of wood, **خَشَاشٌ**: (Msb.) Aboo-'Alee mentions, and explains in like manner, **بَرَوَةٌ** and **بَرَى**; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Aboo-'Alee says that **بَرَّةٌ** is originally **بَرَوَةٌ**, because it has **بَرَى** for a pl., like as **قَرِيَةٌ** has **قَرَى**; but Aboo-'Alee does not say this; he only desires to show that the final radical letter of **بَرَّةٌ** is **و** by the fact that **بَرَوَةٌ** is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of **بَرَّةٌ** is **بَرَوَةٌ**, assert that it is correctly **بَرَوَةٌ**: (TA:) **بَرَّةٌ** also signifies an anklet: (M, K:) or any ring; such as a bracelet

and an earring and an anklet and the like of these: (S:) the pl. (in the former and the latter senses, M, TA) is **بَرَاتٌ**, (S, M, K,) in [some of] the copies of the K erroneously written **بَرَاةٌ**, (TA,) and **بَرَى**, (T, S, M,) and **بَرُونٌ**, contr. to analogy, (Msb,) or **بَرِينٌ** (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that **بَرُونٌ** and **بَرِينٌ** are dial. vars., like **سَنُونٌ** and **سَنِينٌ**],) and **بَرِينٌ**. (M, K: [in a copy of the former of which, accord. to the TT, **بَرَى** and **بَرَى** are put in the place of the last two of these pls.]

بَرَا, or **بَرَى**, *Dust, or earth:* (Fr, S, M, Msb, K, mentioned in the M and K in art. **بَرَى**;) whence **بَرَاهُ**, [if not originally **بَرَاهُ**,] meaning "He (i. e. God) created him." (Fr, S.) Hence the saying, **بِغِيَةِ الْبَرَا**, or **الْبَرَى**, [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.)

بَرَوَةٌ *Cuttings, chips, parings, or the like, of a reed for writing, and of a stick, or piece of wood, and of soap, and the like.* (TA.) = See also **بَرَّةٌ**.

بَرَوَةٌ: see **بَرَّةٌ**.

الْبَرِيَّةُ *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الخَلْقُ: originally with **ء**: (S:) but not pronounced with **ء**: (IAth, TA in art. **بَرَى**;) or, accord. to Fr, if from **بَرَا**, or **بَرَى**, i. e. "dust," or "earth," it is originally without **ء**: pl. **بَرِيَّاتٌ** and **بَرَايَا**. (S.)*

مِبراةٌ *A she-camel (T, S) having a [ring such as is termed] بَرَّةٌ put in her nose:* (T, S, K:) pl. **مِبرِيَّاتٌ**. (TA in art. **عَرَفَ**.)

بَرَّةٌ مِبروةٌ (T, M, K) *A بَرَّةٌ made, or manufactured.* (T, TA.)

برى

1. **بَرَى**, (T, M, K,) first pers. **بَرَيْتُ**, (T, S, Msb,) aor. **بَرَوْتُ**, (T, K,) inf. n. **بَرُو**, (T, S, M, Msb, K,) *He formed, or fashioned, by cutting; shaped out; or pared;* (As, T, M, K;) a reed for writing, (Lth, As, ISk, T, S, M, Msb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also **أَبْرَى**: (M, K:) and **بَرَوْتُ**, (Msb,) aor. **بَرَوْتُ**, (Lth, T,) is a dial. var., (Msb,) used by some, who say, **هُوَ يَقْلُو الْبَرَّ**, [instead of **يَقْلِي**]. (Lth, T.) — And hence, (As, T,) aor. and inf. n. as above, (As, T, M, K,) **أَبْرَى** (a man) *fatigued, or jaded, and made to lose flesh,* (As, T, S,) a she-camel, (As, T,) or a camel: (S:) or it (journeying) *rendered him lean, or emaciated:* (M, K:) and in like manner one says of a year of dearth or drought. (TA.) And **بَرَيْتُ سَامَهَا بِسَيْرِي عَلَيْهَا** [+ *I wasted her hump by my journeying upon her*]: occurring in a poem of El-Aashâ. (M.) = See also 3: — and see 5, in two places.

3. **مَبَارَاةٌ**, (T, S, M, &c.,) inf. n. **مَبَارَاةٌ**, (T, TA,) *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ; (S, M, Msb, K;) i. e., (TA,) *he did the like of what he (the latter) did,* (ISk, T, S, Msb, TA, and EM p. 64,) *striving to overcome him or surpass him;* (EM ubi suprâ;) as also **أَبْرَى** **لَهُ**, aor. **بَرَوْتُ**, inf. n. **بَرُو**; and **أَبْرَى** **لَهُ**: (As, T:) and *he vied, or competed, with him, or contended with him for superiority, in glory, or excellence, or in beauty, or goodliness; he emulated, or rivalled, him therein; syn. بَاهَاهُ: (TA in art. **بِهَجَ**;) and *he vied, competed, or contended, with him in running; and strove with him to outstrip him, to be before him, to get before him, or to precede him.* (TA.) You say, **فَلَانٌ يَبَارِي الرَّيْحَ**, [Such a one vies with the wind in bounty]: (T, S:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ham p. 445.) = **بَارَى** **أَمْرَاتَهُ** *He compounded, or made a compromise, with his wife for their mutual separation;* (K;) as also **بَارَاهَا** [which is the original]. (TA.)**

4. **أَبْرَى**: see art. **برو**. = Also *He found, or met with, sugar-canes.* (K.) = See also **أَبْرَى**, in art. **بَرَا**, last signification.

5. **التَّبْرِي** signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing;* (KL;) and so **التَّبْرِي**. (KL, PS.) You say, **لَهُ تَبْرَى** *He presented, addressed, applied, or betook, himself to him, i. e., one man to another man; advanced, came forward, or went forward, to him; or opposed himself to him; syn. تَعَرَّضَ; as also **تَبْرَاهُ**; and **أَبْرَى** **لَهُ**, aor. **بَرَوْتُ**: (T:) and **أَبْرَى** **لَهُ** signifies [as above; or] *he betook himself, and advanced, or went forward, to it, namely, an action;* (Har ubi suprâ;) and *it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ*: (Ham p. 541:) **أَبْرَى** **لَهُ**, inf. n. **بَرُو**, is *syn. with* **عَرَّضَ** [meaning as above, for it is syn. with **تَعَرَّضَ** and **أَعْتَرَّضَ**; or *it happened to him, befell him, or occurred to him*]: (M:) and **أَبْرَى** is also *syn. with* **عَرَّضَ** [meaning *it happened, befell, or occurred*]. (Har p. 56.) You say also, **تَبْرَى لِمَعْرُوفِهِ**, i. e. **تَعَرَّضَ لَهُ** (ISk, S, K) or **أَعْتَرَّضَ لَهُ** (M) [both of which explanations mean *He presented, addressed, applied, or betook, himself, or he advanced, came forward, went forward, or attempted, to obtain his favour, or bounty; or he sought it, or demanded it*]; as also **مَعْرُوفُهُ**. (M, TA.) And **تَبْرَيْتُ وَدَهْمٌ** [*I addressed, applied, or betook, myself to obtain their love, or affection*]. (S, M.) And **أَبْرَى لِيَطِي بِسَاطِهِ**, i. q. **أَعْتَرَّضَ**, meaning, in this instance, *He hastened to cut short his speech.* (Har p. 280.) And **أَبْرَى يَنْشُدُ شِعْرًا**, i. e. **تَعَرَّضَ لِإِنْشَائِهِ** [or **لِإِنْشَادِهِ**], meaning *He addressed himself to reciting poetry, or verses*. (Har p. 34.) And **أَبْرَى مِنْ الْجَمَاعَةِ**, i. q. **أَعْتَرَّضَ** [*He presented himself, or advanced, or came forward, from the company*]. (Har p. 647.)*

6. **تَبَارَى** *They vied, competed, or contended for superiority, each with the other; emulated, or rivalled, each other; imitated each other;* (S, K,