

بطى or بطو

1. **بَطَا**, aor. **يَبْطُو**, is said by Z and Meyd to signify *He, or it, was, or became, wide*: and hence **بَاطِيَةٌ**, meaning *نَاجُود*. (TA.)

4: see what next follows.

بَاطِيَةٌ, with *kesr*, is a word mentioned by Sb; (K;) but ISd says, "I know not to what it is applied, unless **أَبْطَيْتُ** be a dial. var. of **أَبْطَأْتُ**, (K, TA,) like as **أَحْبَطَيْتُ** is of **أَحْبَطَأْتُ**; in which case it is thence derived as meaning *The state [of being slow, &c.]*; and is not to be regarded as formed by substitution [of **بِ** for **أ**], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the **§** and the **F** and the **Jámi' el-Loghah** of **Kz** and in other lexicons, that one should not say, **ابطيت**, with **بِ**, but **ابطأت**, with **أ**. (MF, TA.)

بَاط part. n. of **بَطَا**, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel*; (**§**;) *نَاجُود* [or vessel into which wine is put]; (AA, **§**, Mgh, K;) *a large vessel of glass, which is filled with wine, or beverage, and placed amid the drinkers, who ladle out from it [into their cups], (Az, Mgh, TA,) and drink: (Az, TA:) [a wine-vase, of glass or of earthenware; an amphora; an earthen jar; now applied to a vessel of this kind into which wine and oil &c. are put:]* said to be an arabicized word: (TA:) [J says,] "I think it to be arabicized:" (**§**;) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.)

بظر

1. **بَظَرْتُ**, [aor. **بَظَرَ**, inf. n. **بَظْرٌ**,] said of a woman, [*She had a بَظَرٌ* (q. v.), or *a long بَظَرٌ*; or] *she was uncircumcised*. (Msb.) [But see **بَظْرٌ**, below.] — And **بَظَرٌ**, inf. n. **بَظْرٌ**, *He had what is termed a بَظَرَةٌ* [q. v.] *in his upper lip*. (**§**.)

2. **بَظَرْتُ**, inf. n. **تَبْظِيرٌ**, *She circumcised a female*. (K.) — **هُوَ يُمِصُّ وَيَبْظِرُ** (M, K) *He says to him, أَمِصَّ بَظَرَ فَلَانَةَ*: (K:) a prov. of the Arabs. (TA.)

بَظْرٌ, (Lh, T, **§**, M, &c.,) also pronounced **بُظْرٌ**, (T,) and **بَظْرَةٌ** [which see below] (Lh, T, **§**, M, K) and **بَظْرَةٌ** (M, K) and **بَظْرٌ** (Lh, T, M, K) and **بَظْرٌ** (K,) *A certain thing*, (**§**, M, Mgh, K,) or *piece of flesh*, (A,) *between the two sides of the vulva (الإِسْكَنْانِ, **§**, M, K, or الشَّفْرَانِ, A, or شَفْرَا الفَرْجِ, Mgh) of a woman*, (M, A, Mgh, K,) *which is cut off in circumcision*, (A,) *not yet cut off*; (**§**;) *a piece of flesh between the two sides of the vulva (الشَّفْرَانِ) of a woman*; i. e. *the prepuce (قَلْعَةٌ) that is cut off in circumcision*; (Msb;) *also called كَيْنٌ and رَفْرَفٌ and نَوْفٌ* (Lh, T) and **قَنْبٌ** [which last properly signifies the "prepuce," or "sheath," of a beast or horse or the like]; (A and K in art. **قنب**;) and *likened to a cock's comb*: (Msb in art. **عرف**;) [the last explanation plainly shows that what is called بَظْرٌ is the prepuce of the clitoris;

which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the **بظر** is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be a distinct excrescence from the prepuce of the clitoris: it has been described to me as a caruncle a little in front of the meatus urinarius: many of the Egyptians assert that it is the clitoris itself that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term **بظر** in post-classical times: an analogous practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see **ببر**: Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundancy of the **بظر** when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the clitoris: the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as "an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease (المرض الذنبى); and this," he says, "should be amputated, like as the **بظر** is amputated" when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term "caudatio" is defined as "an elongation of the clitoris;" inconsistently with the foregoing description of "the caudal disease:"] the pl. [of mult.] of **بَظْرٌ** is **بَظُورٌ**, (M, Msb, K,) and [pl. of pauc.] **أَبْظُرٌ**. (Msb.) **يَا أَبْنَ ابْظُورِ مَقْطَعَةَ الْبَظُورِ** [*O son of her who amputates بظور!*] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.)

بَظْرٌ The *having a بَظَرٌ*: (T, **§**;) or the *having a long بَظَرٌ*: (K;) a subst., (K,) or an inf. n., (T,) having no verb, (T, M,*) because it denotes an inherent quality, not one that is accidental. (T.) [But see **بَظَرْتُ**.]

بَظْرَةٌ, or **بَظْرَةٌ**: see **بَظْرَةٌ**.

بَظْرَةٌ: see **بَظْرٌ**.

بَظْرَةٌ The lower extremity, (M,) or a thing in the extremity, (**§**, K,) or a protuberant, or prominent, thing in the lower part, (Lh, T, M,) of the vulva (Lh, T, **§**, M) of a ewe or goat, (Lh, T, **§**, M, K,) or camel, (Lh, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See **بَظْرٌ**. — Also, (Lh, **§**, T, M, &c.,) and **بَظْرَةٌ**, (M, K,) or **بَظْرَةٌ**, (IAqr, T,) The thing (M, K) protuberant, (M,) or a protuberant thing, (**§**, A, Mgh,) in the upper lip, (**§**, M, A, Mgh, K,) in the middle thereof, (M, A, Mgh, K,) when it is somewhat long, (**§**;) or somewhat large: (M;) or a pro-

tuberance in the lip: (IAqr, T:) when not long, it is called **حُرْمَةٌ**: (**§**;) it is not every one that has it: (Mgh:) dim. **بَظْرِيَّةٌ**. (T.)

بَظْرِيَّةٌ: see what next precedes.

بَظْرِيَّةٌ † A long-tongued, (M,) clamorous woman: (M, K: [in the CK, erroneously, with **ة**:] but some say **بَظْرِيَّةٌ** [q. v.]. (M.) [See **أَبْظُرٌ**.]

بَظْرٌ: see **بَظْرٌ**.

بَظْرٌ: see **بَظْرٌ**. — **يَا بَظْرٌ** — **بَظْرٌ** is an expression of contumely addressed to a female slave. (K.)

أَبْظُرٌ A man uncircumcised. (M, K.) And the fem., **بَظْرَةٌ**, A woman, (T, **§**, Msb,) or a female slave, (M, K,) *having a بَظَرٌ*; (T, **§**, Msb;) or *having a long بَظَرٌ*: (M, K:) or a woman uncircumcised: (Mgh:) pl. **بَظْرٌ**. (T.) **يَا أَبْنَ ابْظُرَاءُ** *O son of the uncircumcised woman!* is an expression of contumely. (Mgh.) — A man *having what is termed a بَظَرَةٌ in his upper lip*; (**§**, A, Mgh;) [i. e.] *having a حُرْمَةٌ somewhat long*; (**§** in art. **حشمر**;) *having a long* (T, M) and *projecting* (M) *upper lip, with a protuberance in the middle of it*. (T, M.) — Accord. to some, † *Clamorous; long-tongued*. (Mgh.) [See **بَظْرِيَّةٌ**.]

مَبْظِرٌ A circumciser: (M, L:) and **مَبْظِرَةٌ** a woman who circumcises females. (K.)

بعث

1. **بَعَثٌ** signifies *The removing of that which restrains one from free action*. (TA.) [And hence,] — **بَعَثَهُ**, (**§**, A, &c.,) aor. **بَعَثَ**, (A, K,) inf. n. **بَعَثٌ** (Mgh, L, Msb, TA) and **بَعَثٌ**, (L, TA,) *He sent him*; (**§**, A, Mgh, Msb, K;) namely, a messenger; (Msb;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.]; as also **أَبْعَثَهُ**: (**§**, A, Msb, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, **بَعَثَ بِهِ**: (Msb:) [thus,] **بَعَثَهُ** signifies *he sent him, or it, alone, by himself, or by itself*; and **بَعَثَ بِهِ**, *he sent him, or it, by, or with, another, or others*: (L:) but El-Farábee says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him, or it*. (Msb.) Hence, **ضُرِبَ عَلَيْهِمُ الْبَعَثُ** *The being sent to the war was appointed them and imposed upon them as an obligation*. (Msb.) You say, **بَعَثَهُ لَكَذَا** [*He sent him for such a thing or purpose*]. (A, TA.) [And **بَعَثَ إِلَيْهِ بَكَذَا** *He sent to him such a thing*; lit., *he sent to him a messenger with such a thing*.] And **بَعَثَ الْجُنُودَ إِلَى الْغُرُورِ** [*He sent the army to the war*]. (TA.) And **بَعَثَ عَلَيْهِمُ الْبَلَاءَ** [*He sent upon them trial, or affliction*]; *he caused trial, or affliction, to befall them*. (TA.) — Also, (A, L, TA,) inf. n. **بَعَثٌ** (Mgh, L, TA) and **بَعَثٌ** (L) and **تَبَعَاثٌ** [an intensive form], (TA,) *He roused him, excited him, or put him in motion or action*; (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] an animal lying down, or a person sitting. (L, TA.) You say, **بَعَثَ النَّاقَةَ**