

be no froth to the milk. (TA, art. نَفَج) — **البِد** *He* (a camel) *struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (S, L.) — **البِد بَصْرُهُ** + *His sight, or eye, (meaning that of a person praying,) remained fixed upon the place of prostration.* (K.) — **البِد** † *He lowered, or stooped, his head, in entering* (A, K) *a door.* (A.) = **البِد السَّرْج**; (S, IKṭṭ, K;) and **بِدَهُ**, inf. n. **بِدٌ**; (IKṭṭ;) *He made for the saddle a بِد [or cloth of felt to place beneath it]:* (S, IKṭṭ, K;) and in like manner, **البِد الخُف**, and **بِدَهُ**, *he made a بِد [or lining of felt?] for the boots.* (IKṭṭ.) — **البِد الفرس** *He bound upon the horse a بِد [or saddle cloth, or covering of felt]:* (S, K;) or *put it upon his back.* (A.) — **البِد الإِبِل** † *The camels put forth their soft hair* (S, L, K) *and their colours,* (S, L,) *and assumed a goodly appearance,* (L,) *and began to grow fat,* (S, L, K,) *by reason of the [season, or pasture, called] رَبِيع:* (S, L:) *as though they put on ألبَاد [or felt coverings].* (L.) — **البِد القِرْبَةِ** *He put the water-skin into a جِوَالِق [or sack]:* (K;) or *into a لَبِيد, or small جِوَالِق:* (S:) *the لَبِيد is a بِد [or covering of felt] which is sewed upon it.* (L.)

5: see 1. — **البِد** *It* (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) *became commingled, and compacted together, or matted, coherent;* (S, A, L, K;) as also **التبِد**. (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked, or became compacted, upon the ground &c.*] — *It* (the ground, L, or the dust, or the sand, A,) *became compact, so that the feet did not sink in it, by reason of rain.* (S, A, L.) — [Also, app., *He shrank, by reason of fear:* see **هَبِيت**: in the present day it is used to signify *he hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.*]

8. **التبِد الشَّجَرَةُ** *The trees became dense, or abundant, in its foliage.* (S, L, K.) — **التبِد الورق** *The leaves became commingled, and compacted together.* (S, L, K.) See 5.

**بِدٌ** *Hair or wool commingled, and compacted together, or coherent; [felt;]* (L, Mṣb, K;) as also **بِدَةٌ**; (L, K;) or this is a more particular term; [meaning a portion of such hair or wool; a piece of felt;] (S, Mṣb;) and **بِدَةٌ**: (L, K:) pl. of **بِدٌ**, (or of **بِدَةٌ**, as though the  $\delta$  were imagined to be elided, M,) **بِدٌ** (S, A, L, K) and **ألبَاد**. (L, K.) — **بِدٌ** *A well-known kind of carpet [and cloth, made of felt].* (L, K.) — **بِدٌ** [or **بِدَةٌ**, (S, art. وِثْر)] *What is beneath the saddle;*

[a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle]. (S, L, K.)

**بِدٌ** *Wool.* (S, K.) Hence the saying **مَا لَهُ بِدٌ** *He has neither hair nor wool:* (S:) or, *neither what has hair nor what has wool:* or, *neither little nor much:* (TA:) or, *he has not anything:* (S:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying. (TA.) See also **سَبْدٌ**.

**بِدٌ** [app. **بِدٌ**] *Compact, or cohering, ground, upon which one may walk, or journey, quickly.* (L.)

**بِدٌ** (S, K) and **بِدٌ** (S, A, L, K,) the former of which is preferable, accord. to A'Obeyd, (S,) † *One who does not travel,* (S, L,) *nor quit his abode,* (S, L, K,) or *place,* (A,) *nor seek sustenance.* (L, K.) Hence, (A,) the last of Luḡmān's [seven] vultures [with whose life his own was to terminate] was called **بِدٌ**, (S, A, L, K,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) — Also **بِدٌ** *A man who does not quit his camel's saddle.* (L.)

**بِدٌ** (S, L) and **بِدٌ**, which is pl. of **بِدَةٌ**, (L,) and **بِدِي**, (L, K,) and **بِدَةٌ**, and **بِدَةٌ**, (L,) † *A number of men collected together,* (S, L, K,) and [as it were] *compacted, one upon another:* so the first and second of these words, accord. to different readings, signify in the Kṭur., lxxii., 19: (L:) or **بِدٌ** signifies *collected together like locusts,* (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of **بِدَةٌ**, (L,) which signifies a locust. (K.) [See a verse cited voce **صَابَ** — **مَالٌ بِدٌ**, (S, A, K, &c.) and **بِدٌ**, (Abou-Ja'afar, K,) and **بِدٌ**, (El-Ḥasan and Muja'hid,) and **بِدٌ**, (Muja'hid,) † *Much wealth;* (S, K, &c.) so in the Kṭur., xc., 6; (S, TA;) as also **بِدٌ**: (K:) or *wealth so abundant that one fears not its coming to an end:* (A, L:) some say that **بِدٌ** is a pl., and that its sing. is **بِدَةٌ**: others, that it is sing., like **قُتْمٌ** and **حُصْرٌ**: **مَالٌ** and **أَمْوَالٌ** are sometimes used in the same sense: **بِدٌ** seems to be pl. of **بِدٌ**: (L:) so is **بِدٌ**, and so **بِدٌ**: (El-Baṣā'ir:) also, **مَالٌ بِدٌ**, which is accord. to the reading of Zeyd Ibn-Alee and Ibn-'Omeyr and 'Aṣim, signifies *collected wealth;* **بِدٌ** being pl. of **بِدَةٌ**. (TA.) = See **بِدٌ**.

**بِدَةٌ** † *The mass of hair between the shoulder-blades of the lion,* (S, A, K,) *intermingled, and compacted together:* (A:) and *the like upon a*

*camel's hump:* (T, L:) pl. **بِيدٌ**. (S.) Hence the proverb **هُوَ أَمْنَعُ مِنْ بَيْدَةِ الْأَسَدِ** [*He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion.*] (S, A.) Hence also **ذُو بَيْدَةٍ** is an appellation of the lion; (T, S, A, K;) and so **بِيدٌ**. (T, A.) — See **بِيدٌ** and **بِيدٌ**.

**بِيدَةٌ**: see **بِيدٌ**.

**بِيدَةٌ نَاقَةٌ** *A she-camel choked by eating much of the plant called صِلْيَان:* pl. **بِيدَاتٌ**: [see **بِيدٌ**:] (S:) or **بِيدَةٌ**, and **بِيدَاتٌ**, *camels having a complaint of the belly from eating of the قَتَاد [or tragacantha]:* and in like manner you say **نَاقَةٌ بِيدَةٌ**. (AHn, L.)

**بِيدٌ** *A جِوَالِق [or sack]:* (K:) or *a small بِيدٌ جِوَالِق:* (S, IKṭṭ, L:) or *a large جِوَالِق [or covering of felt] which is sewed upon a قِرْبَةٌ [or water-skin].* (L.) — Also, (K,) or **بِيدَةٌ**, (L,) *A [fodder-bag of the kind called] مِخْلَاة*. (L, K.)

**بِيدٌ** *A maker, or manufacturer, of بِيدٌ [i.e., hair or wool commingled, and compacted together; or felt].* (K.)

**بِيدَةٌ** *A garment of felt (مِنْ بِيدٍ, S, or بُود, L, K,) worn on account of rain,* (S, L, Mṣb, K,) *to protect one therefrom:* (TA:) *a garment of the kind called قَبَاء.* (L.)

**بِيدٌ**: see **بِيدَاتٌ**.

**بِيدٌ** see **بِيدٌ**. — **اللَّابِيدُ**, and **المُلبِدُ**, and **أَبُو بِيدٍ**, and **أَبُو بِيدٍ**; † *The lion.* (K.)

**مُلبِدٌ** *A horse having a بِيد [or saddle-cloth, or covering of felt] bound upon him.* (S.) — See **اللَّابِيدُ**, and **مُلبِدٌ**.

**مُلبِدٌ** *A camel (L, K) or stallion-camel, (T, L,) striking his thighs with his tail, (L, K,) and making his dung to stick to them.* (L.) — † *A man cleaving to the ground, and making himself inconspicuous:* (TA:) † *a man cleaving to the ground by reason of poverty.* (A.) — **مُلبِدٌ**, or **مُلبِدٌ**, applied to a tank, or cistern: see **مُلبِدٌ**.

**مُلبِدٌ** *Scanty rain [that renders the soft ground compact, so that the feet do not sink in it].* (L.)

**مُلبِدٌ** and **مُلبِدٌ**, *A pair of boots made of بِيد [or felt].* (A.) See also 4.

**مُلبِدٌ** † *A he-goat compact in flesh.* (L.) — See preceding paragraph.