

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

## برو

1. بَرَوْتَهُ, i. e. الْتَّاقَةٌ: see 4. — بَرَوْتَهُ, (M, Mṣb, K,) aor. ٢, (Lth, T,) inf. n. بَرَوْ, (M,) I formed it, or fashioned it, by cutting; shaped it out; or pared it; (K;) namely, a reed for writing, (Lth, T, M, Mṣb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.]; a dial. var. of بَرِيَّةٌ, (Lth, T, M, Mṣb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps, بَرَاهٌ, aor. ٢, inf. n. بَرَوْ, He (i. e. God) created him, or it: (Fr, S, K:) [but] they affirm that it is originally بَرَاهٌ, with hemz: (MF:) so says IAṭh: (TA:) or it is from بَرَاهٌ, signifying "dust," or "earth." (Fr, S.) — بَرَاهٌ, aor. ٢, is also a bad dial. var. of بَرَاهٌ [signifying He, or it, recovered from disease, or became convalescent, &c.], aor. ٢. (TA.)

4. بَرِيَّةٌ, (S, M, K,) i. e. الْتَّاقَةٌ, (S, M,) I put a [ring such as is termed] بُرَةٌ in her (a camel's) nose; (S, M, K;) as also بَرَوْتَهُ: (IJ, M, K:) and بَرِيَّةٌ, namely, a camel, I put him a بُرَةٌ. (Mṣb.) — بَرِيَّهُ Dust, or earth, cume, or lighted, upon it. (K, TA, in art. بَرِيَّهُ.)

بُرَةٌ (in which the final radical letter is elided, [and replaced by ة,] Mṣb) A ring (T, S, M, &c.) of brass, (Lth, Lh, T, S, M, [in a copy of the Mṣb, من صُفْرٍ] (اًمِنْ صُفْرٍ) is erroneously put for من صوف, (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, Mṣb, 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 خَزَامَةٌ; (As, S, Mṣb;) and when of wood, خَشَاسٌ: (Mṣb:) Aboo'-Alee mentions, and explains in like manner, بُرَةٌ and بَرِيَّهُ; [the latter as pl. of the former:] but this is extr.: (M:) J says, [in the S,] Aboo'-Alee says that بُرَةٌ is originally بُرُوة, because it has بَرِيَّهُ for a pl., like قُرْيَهُ has قُرَيَّهُ; but Aboo'-Alee does not say this; he only desires to show that the final radical letter of بُرَةٌ is و, by the fact that بُرُوةٌ is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of بُرَةٌ is بُرُوةٌ, assert that it is correctly بُرَةٌ: (TA:) 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 بِرَاتٌ, (S, M, K,) in [some of] the copies of the K erroneously written بِرَاءَةٌ, (TA,) and بَرِيَّهُ, (T, S, M,) and بُرُونَ, contr. to analogy, (Mṣb,) or بُرِينَ (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 سِنُونَ and بُرِينَ are dial. vars., like سِنِينَ and بُرِينَ]) and بُرِينَ. (M, K: [in a copy of the former of which, accord. to the TT, بَرِيَّهُ and بَرِيَّهُ are put in the place of the last two of these pls.])

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

بُرَةٌ 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 بُرَةٌ.

بُرَةٌ: see بُرَةٌ.

الْبَرِيَّةُ The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْحَلْقُ: originally with م: (S:) but not pronounced with م: (IAṭh, TA in art. بَرِيَّهُ:) or, accord. to Fr, if from بَرَاهٌ, or بَرِيَّهُ, i. e. "dust," or "earth," it is originally without م: pl. بَرَيَّاتٌ بَرَيَّاتٌ (S.)

مُبَرَّاهٌ A she-camel (T, S) having a [ring such as is termed] بُرَةٌ put in her nose: (T, S, K:) pl. مُبَرَّيَاتٌ. (TA in art. عَرْفٌ)

بُرَةٌ مُبَرَّاهٌ (T, M, K) A بُرَةٌ made, or manufactured. (T, TA.)

## برى

1. بَرِيَّهُ, (T, M, K,) first pers. بَرِيَّهُ, (T, S, Mṣb,) aor. ٢, (T, K,) inf. n. بَرِيَّهُ, (T, S, M, Mṣb, 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, Mṣb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also بَرِيَّهُ: (M, K:) and بَرَوتُ, (Mṣb,) aor. ٢, (Lth, T,) is a dial. var., (Mṣb,) used by some, who say, هُوَ يَقْلُو الْبَرِيَّهُ [instead of يَقْلُو]. (Lth, T.) — And hence, (As, T,) aor. and inf. n. as above, (As, T, M, K,) + He (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 بَرِيَّهُ + سَامَهَا بِسِيرِي عَلَيْهَا [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aṣḥā. (M.) — See also 3: — and see 5, in two places.

بَارَاهٌ, (T, S, M, &c.,) inf. n. مُبَارَاهٌ, (T, TA,) He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ; (S, M, Mṣb, K;) i. e., (TA,) he did the like of what he (the latter) did, (ISk, T, S, Mṣb, TA, and EM p. 64,) striving to overcome him or surpass him; (EM ubi suprā;) as also انبَرِيَ لَهُ بَرِيَّهُ aor. ٢, inf. n. بَرِيَّهُ: (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. بَاهَهٌ: (TA in art. بَاهَهٌ:) and he vied, competed, or contended, with him in running; and strove with him to oustrip him, to be before him, to get before him, or to precede him. (TA.) You say, فَلَانَ يُبَارِي الْبَرِيَّهُ

سَخَّةٌ [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.) — بَارِي امْرَأَةٌ He compounded, or made a compromise, with his wife for their mutual separation; (K;) as also بَارَاهَا [which is the original]. (TA.)

4. ابْرِي: see art. بَرُو. — Also IIe found, or met with, sugar-canies. (K.) — See also بَرِيَّهُ, in art. بَرِيَّهُ, last signification.

5. التَّبَرِيَّ signifies The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing; (KL;) and so تَبَرِيَّهُ لَهُ (KL, PS.) You say, تَبَرِيَّهُ لَهُ 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 تَبَرَّاهٌ; and بَرِيَّهُ لَهُ (T:) and بَرِيَّهُ لَهُ انبَرِيَ لَهُ (S, K, and Har p. 558,) meaning [as above; or] he betook himself, and advanced, or went forward, to it, namely, an action; (Har ubi suprā;) and it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ: (Ham p. 541:) عَرَضَ لَهُ بَرِيَّهُ لَهُ, inf. n. بَرِيَّهُ لَهُ [meaning it happened, befell, or occurred]. (Har p. 56.) You say also, تَبَرِيَ لِمَعْرُوفَهُ, i. e. انبَرِيَ لِمَعْرُوفَهُ (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 تَبَرِيَ مَعْرُوفَهُ (M, TA.) And تَبَرِيَتْ وَدَهْرَهُ [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And انبَرِيَ لِطَيِّبَهُ بَسَاطَهُ, i. q. انبَرِيَ لِطَيِّبَهُ بَسَاطَهُ, meaning, in this instance, He hastened to cut short his speech. (Har p. 280.) And انبَرِيَ شِعْرًا لِأَنْشَائِهِ [or تَعَرَّضَ لِأَنْشَائِهِ, meaning He addressed himself to reciting poetry, or verses]. (Har p. 34.) And انبَرِيَ مِنَ الْجَمَاعَةِ [He presented himself, or advanced, or came forward, from the company]. (Har p. 647.)

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