

(K,) and **بُضْعَةٌ** also is mentioned, (TA,) of which the first is the most chaste, though Esh-Shiháb asserts the second to be more common, (TA,) *A piece, or lump, or portion cut off*; (TA;) particularly of *flesh, or flesh-meat*, (S, Mṣb, K,) in a compact, or collective, state: (TA:) pl. **بُضَعٌ**, [or rather this is a coll. gen. n., of which **بُضْعَةٌ** is the n. un.,] and **بُضْعٌ**, (S, Mṣb, K,) as some say, (S,) but this is disallowed by 'Alee Ibn-Hamzeh, (TA,) [or it may be a correct pl. of **بُضْعَةٌ** agreeably with analogy,] and **بُضَاعٌ**, and **بُضَاعَاتٌ**, (Mṣb, K,) and [quasi-pl. n.] **بُضِيعٌ**, which is extr., like **رَهِينٌ** and **كَلِيبٌ** and **مَعِيزٌ** [&c.]. (TA.) Hence the saying [of Moḥammad] in a trad., **فَاطِمَةُ بُضْعَةٌ مَنِيَّ بَرِيئِي مَا رَابَهَا وَيُؤَلِّبُنِي مَا آذَاهَا** *Fátimēh is a part of me: [that displeases and disquiets me which has displeased and disquieted her, and that hurts me which has hurt her:]* or, accord. to one relation, he said **بُضِيعَةٌ** [a little part]. (TA.) One says also, **إِنَّ فُلَانًا بُضِيعٌ** meaning *Verily such a one is corpulent and fat*. (TA.) — See also **بُضْعَةٌ**.

**بُضْعَةٌ**: see **بُضْعَةٌ**.

**بُضْعَةٌ**: see **بُضْعَةٌ**: and, as a noun of number, see **بُضْعٌ**, latter half of the paragraph.

**بُضْعَةٌ** the sound of cutting of swords: occurring in the saying, **سَمِعْتُ لِلسَّيَاطِ خُضْعَةً وَلِلسُّيُوفِ بُضْعَةً** *I heard a sound of falling of the whips, and a sound of cutting of the swords*: (TA:) but in the S and A in art. **خُضِعَ**, and by IB, **خُضِعَةٌ** and **بُضِعَةٌ** are written **خُضْعَةٌ** and **بُضْعَةٌ**; and IB explains the former as signifying the sounds of swords; and the latter, the sounds of whips. (TA in art. **خُضِعَ**.) [See also **بُضَاعٌ**.]

**بُضَاعٌ** [The giving and receiving merchandise;] a subst. from **أَبْضَعَهُ** **الْبُضَاعَةَ** and **أَبْضَعُ مِنْهُ**; [or rather an inf. n. of which the verb, **بُضِعَ**, is not used;] similar to **قِرَاضٌ**. (TA.)

**دَابَّةٌ كَثِيرَةٌ** **بُضِيعٌ** *Flesh*. (Aṣ, S.) You say, **دَابَّةٌ كَثِيرَةٌ** **بُضِيعٌ** *A beast abounding in what is distinct from the rest of the flesh of the thigh*: n. un. with ة. (TA.) And **رَجُلٌ خَاطِي البُضِيعِ** (Aṣ, S, TA) *A fat man*. (TA.) And **سَاعِدٌ خَاطِي البُضِيعِ** [A fore arm, or an upper arm,] full of flesh. (IB.) [See also **بُضْعَةٌ**, of which it is a quasi-pl. n.]

**بُضَاعَةٌ** *Merchandise; or an article of merchandise; (TA;) a portion of one's property which one sends for traffic; (S;) a portion of property prepared for traffic, (Mgh,\* Mṣb,) or with which one traffics; from بَضَعٌ signifying the act of "cutting," or "cutting off;" and vulgarly pronounced بُضَاعَةٌ: (TA:) pl. بُضَاعٌ. (Mṣb, TA.)*

**بُضَاعٌ** *A sword that cuts off a piece of a thing that it strikes: (S, TA:) or a sharp, or cutting, sword: (K:) or a sword that cuts everything: (TA:) pl. بُضَاعَةٌ. (K:) Fr says that بُضَاعَةٌ signifies swords; and خُضْعَةٌ, whips: but some say*

the reverse. (TA.) [See also **بُضْعَةٌ** above.] — [See also the next paragraph.] = [A broker who acts as an intermediary between the sellers and buyers of camels;] the same with respect to camels as the **دَّلَالٌ** with respect to houses: (O, L, K:) or one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale: (Ibn-'Abbád, Sgh, K:) it is said in the A that **بُضَاعُ الحَيِّ** signifies the person who carries the articles of merchandise of the tribe. (TA.)

**بُضَاعَةٌ** *A wound by which the head is broken, (S, Mgh, Mṣb, K,) which cuts the skin, and cleaves the flesh (S, K) in a slight degree, (K,) and brings blood, but does not make it to flow: (S, K:) or which wounds the skin, and cleaves the flesh: (Mgh:) or which cleaves the flesh, but does not reach to the bone, nor cause the blood to flow: (Mṣb:) that from which the blood flows is termed دَامِيَةٌ [app. a mistake for دَامِعَةٌ]. (S, Mṣb.) = A large flock (فِرْقٌ [in the CK, erroneously, فِرْقٌ,]) of sheep or goats: (S, Sgh, K:) or a portion separated from the rest of the sheep or goats: (Lth, K:) pl. بَوَاضِعٌ: you say, فِرْقٌ بَوَاضِعٌ. (Lth.)*

**أَبْضَعُ** as a corroborative after **أَجْمَعُ**: see **أَبْضَعُ**, with the unpointed **ص**. Az says that it is an evident mistranscription. (TA.)

**مِبْضَعٌ** *A lancet; an instrument with which a vein is cut: (S, Mgh,\* K, TA:) and [a carrier's knife] with which leather is cut: (S, TA:) [pl. مِبَاضِعٌ: accord. to the Mirkát el-Loghah, as cited by Golius, it signifies a farrier's fleam; differing from مَشْرُطٌ, which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.]*

**مَبْضُوعَةٌ** [used as a subst.] *A bow: a bow cut from a branch. (TA.)*

**كَمْتَبِيعٌ** **تَمِرٌ**. It is said in a prov., **كَمْتَبِيعٌ تَمِرٌ إِلَى هَجَرَ** [Like the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production (مَعْدِنٌ) of dates. (S.) **مَسْتَبِيعٌ** is here made trans. by means of **إِلَى** because it has the meaning of **حَامِلٌ**. (TA.)

بط

1. **بَطٌ**, (S, Mgh, Mṣb, K,) aor. 2, inf. n. **بَطٌ**, (Mgh, Mṣb,) *He slit a wound, (S, Mgh, Mṣb, K,) or an ulcer, (S,) and a purse, (K,) &c. (TA.)* [See also R. Q. 1.]

2. **بَطَطٌ**, inf. n. **تَبْطِيطٌ**, *He trafficked in the birds called بَطٌ, q. v. (K.)*

4. **أَبْطَأَ**, (IAṣr, K,) inf. n. **أَبْطَاطٌ**, (IAṣr,) *He purchased [or became possessed of] a بَطَّةٌ [q. v.] for oil, or of oil. (IAṣr, K.)*

R. Q. 1. **ضَرَبَهُ فَبَطَطَهُ** *He struck him and clave his skin, or his head. (TA.)* [See 1.] = See also **بَطْبِطَةٌ**, below.

**بَطٌ** *A kind of water-fowl; (S, O, Mṣb;) [the*

*duck, or ducks; and the goose, or geese; but generally the former of these birds; agreeably with a statement in the Jm, that بَطٌ is applied by the Arabs to the small, and اَوْزٌ to the large;] i. q. اَوْزٌ, (K, TA,) both the small thereof and the large: (TA:) a Persian word (عَجَمِيٌّ), arabicized; [originally **بَتٌّ**, or **بَطٌ**, or **بَطٌّ**;] or, accord. to IJ, an imitation of its cries: n. un. **بَطَّةٌ**, (S, Mṣb, K,) which is applied to the male and to the female, (S, Mṣb,) like **حَمَامَةٌ** and **دَجَاجَةٌ**: (S:) pl. **بَطَاطٌ**. (TA.)*

**بَطَّةٌ** n. un. of **بَطٌ**, q. v. — Also *A kind of bottle, or pot, of glass; syn. دَبَّةٌ; (K, TA; [in the CK, erroneously, دَبَّةٌ;]) in the dial. of the people of Mekkeh; so called because made in the form of a living بَطَّةٌ: (Lth, TA:) or a vessel like the [flask, or bottle, called] قَارُورَةٌ; (K;) [a kind of leathern pot, or bottle, of which the body is nearly globular, with a short and wide neck;] in which oil &c. are put: pl. **بَطَطٌ**. (TA.)*

**بَطَاطٌ** *A maker of بَطَطٌ, pl. of بَطَّةٌ. (TA.)*

**بَطْبِطَةٌ** [app. an inf. n., of which the verb is **بَطْبَطَ**,] *The crying, or cry, of the بَطٌ; (K;) after which it [the bird] is named, accord. to IJ, as mentioned above: (TA:) or its diving in water. (K.)*

**مِبْطِطَةٌ** *The مِبْضِعُ [or scurifying instrument] (K, TA) with which a wound is slit. (TA.)*

بطا

1. **بَطُوٌ**, aor. 2, inf. n. **بَطُوٌ** (S, Mṣb, K) and **بَطَاءَةٌ**, with fet-ḥ and medd, (Mṣb,) or **بَطَأٌ**, like **كَتَابٌ**; (K;) and **أَبْطَأُ**; (S, Mṣb, K;) *He was, or became, slow, tardy, dilatory, late, or backward; contr. of أَسْرَعُ; (K;) in his going or course, and in his gait [&c.]: (TA:) or the latter is said of a man; (S, Mṣb;) meaning [as above; or] his coming was late, or backward; (Mṣb;) [and is app. elliptical, for **أَبْطَأَ مَشِيَهُ** he made his pace, or going, slow, &c.; or the like; see **أَسْرَعُ**:] and **بَطُوٌ** [denotes what is as it were an innate quality; see, again, **أَسْرَعُ**; or] is said of one's coming; [meaning it was, or became, slow, &c.]; (S, Mṣb;) **بَطُوٌ** being the contr. of **سُرْعَةٌ**. (S.) One should not say **أَبْطَيْتُ** for **أَبْطَأْتُ**. (S.) [See also 6.] — **بَطُوٌ ذَا خُرُوجًا**: see **بَطَانٌ**.*

2. **بَطَأَ بِهِ** [and **بَطَّاهُ**, inf. n. as below, *It made him slow, tardy, dilatory, late, or backward;] it kept him, or held him, back; or put him back, or backward. (TA.) It is said in a trad., **مَنْ بَطَأَ بِهِ نَسَبُهُ** *Him whom his evil deeds keep, or hold, back, or put back, or backward, his nobility of lineage will not profit, [or advance, or put forward,] in the life to come, or in the world to come. (TA.)* **مَا بَطَأَ بِكَ** and **مَا أَبْطَأَ بِكَ** signify the same [What made thee, or hath made thee, slow? &c.]; (S, TA;) and so **بَطَأَكَ**. (TA.) And you say, **بَطَأَ عَلَيْهِ بِالْأَمْرِ**, inf. n. **تَبْطِئُ**; and*