

TA;) as also **استبطنه** (K, A, TA:) and **تبطنه** + he entered into it so that he knew its inward, or intrinsic, state or circumstances. (Ham p. 688.) — **بطن بطنان**, accord. to the S and M, but in the K **فَلَانٌ** (TA,) + He became one of his particular, or special, intimates, friends, or associates, (S, K, TA,) entering into his affair [or affairs]: (TA:) or **بطن به**, aor. ², inf. n. **بُطُونٌ** and **بُطَانَةٌ**, means + he entered into his affair [or affairs]. (TA.) — And **بُطِنَ** (Mṣb, K,) aor. ², said of a thing, (Mṣb,) It was, or became, unapparent, hidden, concealed, or covert; (K, TA;) contr. of **ظَهَرَ**. (Mṣb.) — See also 4.

2. **بطنه**, inf. n. **تَبِطِنُ**: see 1. — See also 4. — He put a **بُطَانَةٌ**, i. e. a lining, to it; namely, a garment, or piece of cloth; (S, K;) as also **ابطنه**. (K.) — **بطن لحيته**, inf. n. as above, He took, or cut off, from that part of his beard which was beneath the chin and lower jaw. (Sh, Nh, TA.) Accord. to the copies of the K, **تَبِطِنُ** signifies the not doing so: but this is wrong. (TA.)

3. **باطنت صاحبي** i. q. شدته [app. a mis-transcription for **شاورته**, meaning + I consulted with my companion in order to know what was in his mind]. (TA.)

4. **باطن البعير** (IAqr, S, K,) inf. n. **إِبْطَانٌ** (S,) He bound, or made fast, the camel's **بطان** [or belly-girth]; (S, K;) as also **بطنه**, accord. to the copies of the K; but this is a mistake for **بطنه**, aor. ², inf. n. **بُطْنٌ**; which last verb, however, though said by Az to be a dial. var., is disallowed by IAqr and by AHeyth. (TA.) — **باطنت السيف كشي** (S, TA) I put the sword beneath my waist. (TA.) And **باطن سيفه** + He made his sword to be his **بطانة** [app. meaning his secret companion]. (TA.) [This seems to be from the phrase next following.] — **باطنت الرجل** + I made the man to be one of my particular, or special, intimates, friends, or associates; (S, TA;*) took him as a **بطانة**. (TA.) One says also, **فلاناً دونك**, **استبطنت** (Ham p. 688; [there rendered by **خامسته**, app. a mistranscription for **خصمته**; meaning + I took, or chose, such a one particularly, or specially, for my companion, in preference to thee: it is said in explanation of the phrase **مُسْتَبِطُنًا سَيْفِي**, which seems to mean + taking my sword as my special companion, or putting it beneath my waist; so that **سيفه** + **استبطن** is similar to one, or both, of two phrases mentioned above in this paragraph.] — See also 2.

5. **تبطن** He filled the [meaning his] belly. (Har p. 176.) — **تبطن جارية** (Sh, S, TA) He made his **بطن** to be in contact with that of a girl, skin to skin: (Sh, TA:) or **invit puellam**; i. e. **أَوْنَجَ ذَكَرَهُ فِيهَا**. (TA.) — **تبطن الكلاء** He was, or became, in the middle, or midst, of the herbage: (TA:) or he went round about in the herbage. (S.) See also 1, in two places.

6. **تباطن** It (a place) was far-extending; one part thereof being remote from another. (TA.)

8. **ابتطنت الناقة عشرة أبطن** I assisted the she-camel in bringing forth, or delivered her of her young, ten times. (S, TA. [Golius and Freytag render the verb by "ventre enixa fuit:" and the former renders the phrase above (incorrectly printed in his Lex.) by "peperit camela decem vicibus."])

10. **استبطن الفرس** He sought to find what young was in the belly of the mare. (TA.) — **استبطن الفحل الشول** The stallion covered the she-camels raising their tails, so that they conceived, or received his seed into their wombs; as though [meaning] he deposited his seed in their bellies. (TA.) — **استبطنه** He, or it, entered [or penetrated] into his, or its, belly, or interior; [or was, or became, or lay, within it;] like as the vein enters [or penetrates] into [or lies within] **استبطنت** the flesh. (A, TA.) You say, **استبطنت الشيء** [I entered, or penetrated, into the thing, whether actually or mentally]. (S.) See 1, in two places. — See also 4, in two places. — **استبطن** also signifies The having, or holding, [a thing] concealed within. (PS.) [This explanation seems to be given to show that, in the opinion of the author of the PS, **استبطنت الشيء** in the S means I had, or held, the thing concealed within.]

بطن The belly, or abdomen; i. e. the part of the body which is separated from the **جوف** [i. e. chest, or thorax,] by the **جِجَاب** [i. e. midriff, or diaphragm]; containing the liver and the spleen and the stomach and the lower intestines &c.; (Zj in his "Khalk el-Insán;" [in which it is erroneously said to comprise also the lungs;]) contr. of **ظهر**; (S, Mṣb, K;) of a man and of any animal: (TA:) of the masc. gender, (S, K,) and, accord. to AO, fem. also: (AHát, S:) pl. **أَبْطُنٌ** and **بُطُونٌ** (Az, Mṣb, K) and **بُطْنَانٌ**; (K;) the first a pl. of pauc.; and the second [as also the third] a pl. of mult., applied to more than ten. (Az, TA.) [Hence,] **ذو البطن** [What is in the belly: but generally meaning] excrement, ordure, or dung. (K, TA.) You say, **ألقى ذا بطنه** He (a man) ejected his excrement, or ordure. (TA.) And **ألقى ذا بطنها** She (a woman, TA) brought forth; (K;) as also **وضعت ذات بطنها** (TA in art. **ذو**;) and she (a hen) laid an egg. (K.) And **ذات بطنها** (T and Mgh in art. **نثر**;) and [elliptically] **نثرت بطنها** (T and A and Mgh in that art.) She (a woman) brought forth many children. (T in that art.) And it is said in a prov., (TA,) **الذئب يغبط بذي بطنه** [The wolf is envied for what is in his belly]: for one never thinks him to be hungry, but only thinks him to be in a state of repletion, because of his hostility to men and cattle, (A'Obeyd, K,) though he is sometimes distressed by hunger. (A'Obeyd. [See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.]) **ماتت في بطن** a phrase occurring in a trad., means She (a woman) died in childbirth. (TA.) See also **بطنه**. **فلان ابن بطنه** means + Such a one is solicitous for his belly. (Er-Rághib, TA in art. **بني**.) [Many phrases in which

the word **بطن** occurs will be found explained under other words of those phrases; as **ظهر**, and **البرشاء**: **بطن الحوت**: see **غصفور**, **أخذ**, and **غصفور**, &c.] — Also The inside, or interior, of anything; syn. **جوف**: and so **باطن**; syn. **داجل**: (K:) pl. of the former as above. (TA.) Thus **باطن واد** means The interior of a water-course or river-bed [or valley; i. e. its bottom, in which flows, occasionally or constantly, its torrent or river]. (MA.) And **باطن مكة** means The interior of Mekkeh. (Bd in xlvi. 24.) [Hence,] it is said of the Kur-án, **كُلُّ آيَةٍ مِنْهَا ظَهْرٌ وَبَطْنٌ**, meaning + To every verse thereof is an apparent sense and a sense requiring development. (TA.) [See **ظهر**.] See also **باطن**. [And its pl. **بُطْنَانٌ** is also used as a sing., meaning The middle, or midst, of a thing: and the lower, or lowest, part, or the foundation. Thus,] **بُطْنَانُ الْجَنَّةِ** means The middle, or midst, of Paradise: (S, TA:) and **بُطْنَانُ الْعَرْشِ**, The lower, or lowest, part, or the foundation, of the عرش [vulgarly held to be the throne of God]. (TA.) You say also **الكف بطن الكف** and **باطن الكف** + The palm of the hand [opposed to **ظاهرها** and **ظهرها**]: and **باطن القدم** and **باطن القدم** + The sole of the foot [likewise opposed to **ظاهرها** and **ظهرها**]: (Zj in his "Khalk el-Insán:") and **باطن الحافر** (S in art. **نسر**) and **باطن الحافر** (M and K in that art.) + [The sole of the solid hoof;] the part of the solid hoof in which is the **نسر**, q. v. (S and M and K in that art.) **باطن الراحة** is well known [as another name for **باطن الكف**, explained above; for **الراحة** is often used as syn. with **الكف**]: and **باطن الخف** is [said to be] + The part of the foot of a camel or the like that is next the leg: and one says, **باطن الإبط**, [meaning + The armpit, or hollow of the inner side of the shoulder-joint,] but not **باطن الإبط**: (TA:) [and **باطن العنق** the throat.] The **باطن** of a feather is: The long, (S,) or longer, (K,) [or wider, i. e. inner,] lateral half: pl. **بُطْنَانٌ**; (S, K, TA;) which is explained as signifying the parts beneath the shaft: opposed to **ظهر**, pl. of **ظهر** [q. v.]. (TA.) — Also A low, or depressed, tract, or portion, of land, or ground; (S, TA;) and so **باطن**: (TA:) [or a bottom, or low land; or a low, soft flat; i. e.] soft, plain, fine, low land or ground; opposed to **ظهر** [q. v.]: (TA in art. **ظهر**;) pl. of the former, (S,) or of the latter, (K,) **بُطْنَانٌ** (S, K,) a pl. of mult., (TA,) and **أَبْطُنَةٌ** (K,) a pl. of pauc., and anomalous [as pl. of either]: (TA:) the former pl., in relation to land, is also used as a sing., like **بطن**: (AHn, TA:) and accord. to ISh, **بُطْنَانُ الْأَرْضِ** signifies the low, or depressed, tract, or tracts, of land, of the plain, or soft, parts thereof, and of the rugged, and of the meadows, where water rests and stagnates: and such tracts are also called **بُطُونٌ** and **بُوطَانٌ**. (TA.) — **باطن السماء** and **ظهر السماء** both signify + The apparent, visible, part of the sky. (Fr, T voce **ظهر** [q. v.].) — Also