

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

## برو

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

4. *أَبْرَتْهَا*, (S, M, K,) i. e. *النَّاقَةُ*, (S, M,) *I put a [ring such as is termed] بَرَّةٌ in her (a camel's) nose;* (S, M, K;) as also *بَرَوْتَهَا*: (IJ, M, K:) and *أَبْرَيْتُهُ*, namely, a camel, *I put him a بَرَّةٌ*. (Msb.) = *أَبْرَى* *Dust, or earth, came, or lighted, upon it.* (K, TA, in art. *أَبْرَى*.)

*بَرَّةٌ* (in which the final radical letter is elided, [and replaced by ة,] Msb) *A ring* (T, S, M, &c.) *of brass,* (Lth, Lh, T, S, M, [in a copy of the Msb, *مِنْ صُفْرِ* is erroneously put for *صُفْرِ*]) *or of silver,* (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, Msb, 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 *خِزَامَةٌ*; (As, S, Msb;) and when of wood, *خَشَاشٌ*: (Msb:) Aboo-'Alce mentions, and explains in like manner, *بَرَّةٌ* and *بَرَى*; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Aboo-'Alce says that *بَرَّةٌ* is originally *بَرَوَّةٌ*, because it has *بَرَى* for a pl., like as *قَرِيَّةٌ* has *قَرَى*; but Aboo-'Alce does not say this; he only desires to show that the final radical letter of *بَرَّةٌ* is و by the fact that *بَرَوَّةٌ* is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of *بَرَّةٌ* is *بَرَوَّةٌ*, assert that it is correctly *بَرَوَّةٌ*: (TA:) *بَرَوَّةٌ* 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 *بَرَاتٌ*, (S, M, K,) in [some of] the copies of the K erroneously written *بَرَاةٌ*, (TA,) and *بَرَى*, (T, S, M,) and *بَرُونٌ*, contr. to analogy, (Msb,) or *بَرِينٌ* (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 *بَرُونٌ* and *بَرِينٌ* are dial. vars., like *سُونٌ* and *سِينٌ*]) and *بَرِينٌ*. (M, K: [in a copy of the former of which, accord. to the TT, *بَرَى* and *بَرَى* are put in the place of the last two of these pls.])

*بَرَا*, or *بَرَى*, *Dust, or earth:* (Fr, S, M, Msb, K, mentioned in the M and K in art. *أَبْرَى*;) whence *بَرَاهُ*, [if not originally *بَرَاهُ*,] meaning "He (i. e. God) created him." (Fr, S.) Hence the saying, *بِغِيهِ الْبَرَا*, or *الْبَرَى*, [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.)

*بَرَوَّةٌ* *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 *بَرَّةٌ*.

*بَرَوَّةٌ*: see *بَرَّةٌ*.

*الْبَرَّةُ* *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: originally with ة: (S:) but not pronounced with ة: (IAth, TA in art. *أَبْرَى*;) or, accord. to Fr, if from *بَرَا*, or *بَرَى*, i. e. "dust," or "earth," it is originally without ة: pl. *بَرِيَّاتٌ* and *بَرَايَا*. (S.)*

*مُبْرَاةٌ* *A she-camel (T, S) having a [ring such as is termed] بَرَّةٌ put in her nose:* (T, S, K:) pl. *مُبْرِيَّاتٌ*. (TA in art. *عَرَفَ*.)

*بَرَّةٌ مَبْرُوءَةٌ* (T, M, K) *A بَرَّةٌ made, or manufactured.* (T, TA.)

## برى

1. *بَرَى*, (T, M, K,) first pers. *بَرَيْتُ*, (T, S, Msb,) aor. *بَرَا*, (T, K,) inf. n. *بَرَى*, (T, S, M, Msb, 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, Msb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also *أَبْرَى*: (M, K:) and *بَرَوْتُ*, (Msb,) aor. *بَرَا*, (Lth, T,) is a dial. var., (Msb,) used by some, who say, *هُوَ يَقْلُو الْبَرَّ*, [instead of *يَقْلَى*]. (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 *بَرَيْتُ سَمَامًا بِسَيْرِي عَلَيْهَا* + [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aqshâ. (M.) = See also 3: — and see 5, in two places.

3. *مُبَارَاةٌ*, (T, S, M, &c.) inf. n. *مُبَارَاةٌ*, (T, TA,) *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ*; (S, M, Msb, K;) i. e., (TA,) *he did the like of what he (the latter) did,* (ISk, T, S, Msb, TA, and EM p. 64,) *striving to over-*

*come him or surpass him;* (EM ubi suprâ;) as also *أَبْرَى*, aor. *بَرَا*, inf. n. *بَرَى*; and *أَبْرَى*: (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. *بَاهَاهُ*: (TA in art. *بَهَجَ*;) and *he vied, competed, or contended, with him in running; and strove with him to outstrip him, to be before him, to get before him, or to precede him.* (TA.) You say, *فُلَانٌ يَبَارِي الرِّيحَ* [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.) = *بَارَى* *He compounded, or made a compromise, with his wife for their mutual separation;* (K;) as also *بَارَاهَا* [which is the original]. (TA.)

4. *أَبْرَى*: see art. *أَبْرَى*. = Also *He found, or met with, sugar-canes.* (K.) = See also *أَبْرَا*, in art. *أَبْرَا*, last signification.

5. *التَّبَرَّى* signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing;* (KL;) and so *أَبْرَى*. (KL, PS.) You say, *أَبْرَى لَهْ* *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 تَبَرَّاهُ; and تَبَرَّى لَهْ*, aor. *بَرَا*, (T:) and *أَبْرَى لَهْ* signifies [as above; or] *he betook himself, and advanced, or went forward, to it, namely, an action;* (Har ubi suprâ;) and *it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ*: (Ham p. 541:) *أَبْرَى لَهْ*, inf. n. *بَرَى*, is syn. with *تَعَرَّضَ* and *أَعْتَرَضَ*; or it happened to him, befell him, or occurred to him: (M:) and *أَبْرَى* is also syn. with *عَرَضَ* [meaning it happened, befell, or occurred]. (Har p. 56.) You say also, *تَبَرَّى لِعُزْرَتِهِ*, i. e. *أَعْتَرَضَ لَهْ* (ISk, S, K) or *أَعْتَرَضَ لَهْ* (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 *مَعْرُوفُهُ*. (M, TA.) And *تَبَرَّى وَدَّهْمُ* [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And *أَبْرَى لَهْ* *أَبْرَى*, i. q. *أَعْتَرَضَ*, meaning, in this instance, *He hastened to cut short his speech.* (Har p. 280.) And *أَبْرَى لَهْ* *أَبْرَى*, i. e. *أَبْرَى لَهْ* [or *أَبْرَى لَهْ*, meaning *He addressed himself to reciting poetry, or verses*]. (Har p. 34.) And *أَبْرَى لَهْ* *أَبْرَى*, i. q. *أَعْتَرَضَ* [He presented himself, or advanced, or came forward, from the company]. (Har p. 647.)

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