

خَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. خسر. (T.).] — [See also 1, near the end of the paragraph.] — Also *Lean*, or *meagre*, (S, M, K,) and *unable to rise*, or *stand*. (TA.)

بَتَّ : see طَلَّقَ مَيْتَ.

مَبْتُوتَةٌ A woman absolutely separated by divorce, so as to be cut off from return: originally مَبْتُوتٌ طَلَّقَتْهَا. (Mgh, Mshb.)

مُنْبِتٌ A man unable to proceed in his journey, his camel that bore him having broken down, or stopped from fatigue, or perished; (T, M, * TA;) syn. مَنْقَطِعٌ بِهِ. (S, Mgh, TA:) or who remains on his road unable to attain the place to which he is directing his course, the beast or camel that bore him (ظَهَرَ) having broken down, or stopped from fatigue, or perished. (TA.)

بتر

1. بَتَرَ, (T, S, M, &c.) aor. ʔ, (M, Mgh, Mshb.) inf. n. يَبْتَرُ; (T, S, M, &c.) and ابْتَرَّ; (T;) He cut, or cut off, a thing before it was complete: (S, A, L, Mshb:) or he cut, or cut off, (M, Mgh, K,) in any manner: (M:) or he cut off (a tail or the like, T) entirely, or utterly. (Abou-Is-hak, T, M, K.) — بَتَرَهُ, (K,) aor. and inf. n. as above; (TA;) or ابْتَرَّهُ; (M, L;) He cut off his tail: (K:) or he cut, or amputated, his tail in any place. (M, L.) — بَتَرَ رَحِمَهُ, (M,) aor. as above, (M, K,) and so the inf. n., (M,) + He cut, or severed, the ties, or bonds, of his relationship; he disunited himself from his relations. (M, K, *) = بَتَرَ, aor. ʔ, (S, Mshb, K,) inf. n. يَبْتَرُ, (S, Mshb,) He (any beast, M) had his tail cut off: (S, Mshb, K:) or [had either the whole or a part of his tail cut off:] had his tail cut, or amputated, in any place. (M.)

4: see 1, in two places. — [Hence,] ابْتَرَهُ said of God, He made him to be. or become, ابْتَرَّ, (S, K,) i. e., without offspring, or progeny. (TA.)

5: see 7.

7. ابْتَرَّ It (a tail or the like, T) became cut, or cut off, (T, S, M, K, TA,) in any place, (M,) or entirely; (T, M;) and ابْتَرَّ signifies the same. (TA.)

بَتَّارٌ : see بَاتَرٌ.

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بَاتَرٌ A cutting, or sharp, sword; (T, S, M, K;) as also بَتَّارٌ (T, M, K) and بَتَّورٌ (M) and بَتَّارٌ. (K.) [But all of these except the first are app. intensive epithets, signifying very sharp.] — See also أَبَاتَرٌ.

أَبَاتَرٌ A tail cut off entirely. (T, L.) — Any beast (M) having the tail cut off: (T, S, A, Mshb, K:) or [having either the whole or a part of the tail cut off:] having the tail cut, or amputated, in any place: (M:) fem. بَتَّرَاءُ; with which

بَتَّرَاءُ is syn.: (Mgh, Mshb:) pl. بَتَّرٌ. (A, Mshb.) — + A certain malignant, or noxious, serpent: (K:) or a short-tailed serpent: (Mgh; and Ed-Durr en-Netheer, an abridgment of the Nh of IATH, by El-Jelal:) or a certain species of blue serpent, having its tail [as it were] cut off, which none in a state of pregnancy sees without casting her burden: (ISH:) or the kind of serpent called شَيْطَانٌ, having a short tail: no one sees it without fleeing from it, and no one in a state of pregnancy beholds it without casting her young: it is thus called only because of the shortness of its tail, as though its tail were cut off. (M.) — + A leathern water-bag, and a bucket, having no loop. (M, K.) — + Defective, deficient, incomplete, or imperfect. (Mgh.) — + In want, or poor. (M, K.) — + Suffering loss; syn. خَاسِرٌ. (M, K.) — + One from whom all good, or prosperity, is cut off. (M.) — + Having no offspring, or progeny; (Abou-Is-hak, T, S, M, IATH, K;) as also أَبَاتَرٌ (M, K) and مُنْبِتٌ. (IATH.) [The dim., مُنْبِتَرٌ, occurs in a trad., in this sense, or in some other sense implying contempt.] — + Anything cut off, (K,) or anything of which the effect is cut off, (S,) from good, or prosperity. (S, K.) [See an ex. in a trad. cited voce بَالٌ.] — + غُطْبَةٌ بَتَّرَاءُ, [q. v.] in which the speaker does not praise God nor bless the Prophet: (S, A, K:) particularly applied to a certain غُطْبَةٌ of Ziyád. (S, A.) — رُكْعَةٌ بَتَّرَاءُ, (TA,) and [its dim.] رُكْعَتَانِ بَتَّرَاءُ, (S, TA,) + A single رُكْعَةٌ [q. v.] performed instead of the complete performance of the prayer called الْوُتْرُ: or a رُكْعَةٌ cut short, or cut off, after the completion of one رُكْعَةٌ, when both were to have been performed. (TA.) — + The ass (العَيْرُ) and the slave: (ISK, S, A, K:) so called because of the little good that is in them: (ISK, S:) each is called الْإِبْتَرُ. (K.)

أَبَاتَرٌ + Short; (M, K;) as though cut off from completion. (M.) — See also أَبَاتَرٌ. — Also + A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, M, K;) as also بَاتَرٌ: (A:) or quick to cut, or sever, the ties, or bonds, between him and his friend. (IAgr.)

أَبَاتَرٌ :
مَبْتُوتَةٌ :
مُنْبِتَرٌ : } see أَبَاتَرٌ.

بتع

1. بَتَعَ, (S, K,) aor. ʔ, (K,) inf. n. يَبْتَعُ, (ISH, S, K,) He (a horse, K) was, or became, long in the neck, and at the same time strong in its base: (S, K:) or thick and fleshy in the neck: or strong in the neck. (ISH.) — It, (the body,) and he, (a man,) was, or became, strong in the joints. (K, TA.) = بَتَعَ, aor. ʔ, He prepared, and made, the beverage called نَبِيذٌ. (Ibn-'Abbád, K.) [See بَتَعَ.]

بَتَعَ, with fet-h, [perhaps a mistake for بَتَعَ, (see 1,)] Strength. (TA.)

بَتَعَ (S, Mgh, K) and بَتَعَ (S, K) [Hydromel, or] نَبِيذٌ of honey, (S, K,) that has become strong; (K;) نَبِيذٌ made of honey, as though it were wine in strength, the drinking of which is disapproved; (El-Eyn;) an intoxicating beverage made of honey, in El-Yemen: (Mgh:) or wine made of fresh dates: (Ibn-El-Beytár, cited by Golius:) or the pure juice of grapes; (Ibn-'Abbád, K;) said by some to be so called by reason of the strength therein, from بَتَعَ, [inf. n. of بَتَعَ,] meaning "strength of the neck:" (TA:) or the former signifies wine: (K:) or wine made of honey: (AHn:) a word of the dial. of El-Yemen: (TA:) the wine of El-Medeeneh is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بَتَعَ, and is from honey; and that of the Abyssinians is سَكْرَكَةٌ. (Abou-Moosa El-Ash'aree.) [See مَزْر.] = See also بَتَعَ.

بَتَعَ A horse long in the neck, and at the same time strong in its base: fem. with ʔ: (As, S, K:) or long in the neck. (IAgr.) You say also عُنُقٌ بَتَعَ (ISH, TA) and بَتَعَةٌ (TA) A strong neck: or an excessively long neck: (TA:) or a thick and fleshy neck: (ISH:) and أَبَتَعَ [in like manner] signifies full, applied to a رُغْ [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رُغًا أَبَتَعَ: but IB thinks that the right reading is جِدًا أَبَتَعَ [a full neck]. (TA.) — Also A tall man: (L, TA:) in this sense, accord. to the K, بَتَعَ, which is a mistake: (TA:) fem. with ʔ. (L, TA.) — And Strong in the joints, applied to a body, (Lth, K,) and to a man; as also أَبَتَعَ: (K:) fem. of the former with ʔ: (TA:) and of the latter, بَتَعَاءُ: and pl. of the latter, بَتَعٌ. (K.)

بَتَعَ pl. of بَتَعَاءُ, fem. of أَبَتَعَ, q. v.

بَتَعَ: see بَتَعَ.

بَتَاعٌ A vintner, in the dial. of El-Yemen. (TA.) [See بَتَعَ.]

بَاتِعٌ Strong. (TA.)

أَبَتَعَ: see بَتَعَ, in three places. — It is also a word used as a corroborative: you say, جَاؤُوا أَجْمَعُونَ [They came, all of them, or all together]: (S:) and جَاءَ الْقَوْمُ أَكْثَعُونَ [the people, or company of men, came, all of them, or all together]: (AHeyth:) and جَاؤُوا كُتْبَهُمْ أَجْمَعُونَ أَكْثَعُونَ أَكْثَعُونَ [they came, all of them, all together]: these words which follow أَجْمَعُونَ being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may begin with whichever of them he will, after it. (Ibn-Kaysán, K.) And [the fem. is بَتَعَاءُ:] you say كُلُّهَا جَمْعَاءُ [The tribe, all of it, all together:] in the CK, erroneously, كُتْعَاءُ (with damm and ث) and بُصْعَاءُ and بَتْعَاءُ. (K.) And [the pl. of بَتَعَاءُ is بَتَعَاوَاتُ:] you say أَلَسْنَا