

بُدَاةٌ and بُدَاةٌ: see بُدَاةٌ.

بَدِيَّةٌ and بَدِيَّةٌ: see بَدِيَّةٌ.

بُدَاةٌ: see بُدَاةٌ, in two places.

بَدِيَّةٌ (S, K) and بَدَاةٌ (Sgh, K) and بَدِيَّةٌ (JK, S, K) and بَدَاةٌ (K) subst. from بَدَاةٌ (JK, S,) meaning *The first of anything; and an occurrence thereof by which one is taken unawares: (K:) or the first occurrence of a thing, that happens to one unexpectedly.* (M, in explanation of the first word, in art. بَدَا.)—Also the first (S, TA) and † second (JK) and † third (TA) *The first part of the running of a horse; (JK, S, TA;) opposed to عِلَالَةٌ, signifying [the “remaining part of the running,” or “an after-running,” or] “a running after a running.”* (TA.) You say, بَدَاةٌ and عِلَالَةٌ, [He has a first running and an after-running, differing, the one from the other]. (Az, TA.) And لَحَقَهُ فِي بَدَاةِ جَرِيهِ [He overtook him in the first part of his running]. (Z, TA.) ISd thinks that in all these cases the ة is a substitute for ا. (TA.) [Hence,] † بَدِيَّةٌ [properly *Fleet in the first part of his running; meaning*] † a man who takes by surprise with large bounty. (TA, in art. عَجَر.)—See also the next paragraph, in three places.

بَدِيَّةٌ: see بُدَاةٌ, in four places. You say, بَدَاةٌ (K), in which ISd thinks the ة to be a substitute for ا, (TA,) *It is for thee to begin; (K;) and so بَدَاةٌ, with ة substituted for ا.* (M, Mbr, TA art. بَدَا.) And بَدِيَّةٌ (K) *He answered, or replied, on the first of his being taken unawares.* (TA.) [† بَدِيَّةٌ is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly; and so بَدِيَّةٌ by Golius, as on the authority of J, but I do not find it in the S in the present article.*] And بَدِيَّةٌ signifies *He saw him suddenly, or unexpectedly.* (TA.) And بَدِيَّةُ الرَّأْيِ, *Suddenly formed, unpremeditated, judgment or opinion.* (Msb.)—بَدِيَّةٌ and بُدَاةٌ both signify *The coming, of speech, without premeditation: and the coming suddenly, unexpectedly, or unawares.* (KL.)—And † the latter, [and more commonly the former,] *An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like بَدِيْعٌ with respect to intellect: (Kull:) [or] the former signifies the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dhāfir El-Haddād, it signifies primarily الْكَلَامُ فِي الرَّجَالِ [i. e. the faculty of extemporizing; or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation, or consideration: except that اِرْتَجَالٌ is quicker than بَدِيَّةٌ.* (TA.) You say, بَدِيَّةٌ (K) *He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And فُلَانٌ بَدِيَّةٌ *Such a one has a good faculty of extemporizing; or of uttering, or relating, things*

by means of the promptness of his intelligence. (TA, in art. بَدَا: see بَدِيَّةٌ.) And هَذَا مَعْلُومٌ فِي بَدَاةِ الْعُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively]. (K, TA.) بَدَاةٌ seems to be pl. of بَدِيَّةٌ, as in the phrase, (TA,) لَهُ بَدَاةٌ, i. e. بَدَائِعُ [He has new, or admirable, things that he utters], (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the ة may be a substitute for the ع. (TA.)

بَدِيَّةٌ [Intuitive knowledge,] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with ضَرُورِيٌّ [and opposed to نَظَرِيٌّ]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than ضَرُورِيٌّ: (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.)—[And hence,] A mere simpleton or fool: but this is post-classical. (TA.)

رَجُلٌ مَبْدُوءٌ (S) *A man possessing in a large degree the faculty of extemporizing, or of judging rightly at the first of an unexpected occurrence; firm, or steady, in speech or discourse, or whose tongue makes no slip in contentions, when he is taken unawares.* (Har p. 64.)

بدو

1. بَدَا (T, S, M, &c.,) aor. يَبْدُو (S, Msb,) inf. n. بَدُو (S, M, Msb, K) and بَدَا (M, K) and بَدَاةٌ (K) and بَدَا (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بَدُو, a repetition, (TA,) or بَدُو, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain, or evident: (T, S, M, Msb, K:) and تَبَدَّى [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. جِيش, voce جَاش, last sentence;) or] he, or it, came in sight, or within sight.* (KL.)—بَدَا لَهُ فِي الْأَمْرِ (T, M, Msb, K, and Har p. 665,) inf. n. بَدُو (M, K) and بَدَا (M, and so in a copy of the K) and بَدَا (T, M, and so in the CK,) or بَدَاةٌ and بَدَا (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself, or occurred, to him, or arose in his mind, syn. نَشَأَ (S, K, and Har ubi suprā,) or appeared to him, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprā:) or there appeared to him, respecting the affair, or case, what did not appear at first: (Msb:) accord. to Fr, بَدَا لِي بَدَا means another opinion appeared to me: accord. to Az, بَدَا لِي بَدَا means my opinion changed from what it was.* (TA.) Esh-Shemmākh says,

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَقَاؤُهُ
بَدَا لَكَ فِي تِلْكَ الْقُلُوبِ بَدَاةٌ

[May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel]. (M, TA.) ثَمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنَّةٌ بَدَا [i. e. Then an opinion arose in their minds, after they had seen the signs of his innocence, and they said that they should certainly imprison him,] because لَيْسَ جُنَّةٌ, being a proposition, cannot be the agent: so says Sb. (M.) بَدَا اللَّهُ أَنْ يَقْتُلَهُمْ, occurring in a trad., means † God determined that He would slay them: for, as IATH says, بَدَاٌ signifies the deeming to be right a thing that is known after its having been not known; and t'is may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] بَدَا أَنْ يَفْعَلَ كَذَا, [properly signifying *It occurred to him, or appeared to him, that he should do such a thing,*] as meaning † He desired to do such a thing; [as also بَدَا لَهُ فِي فَعْلٍ كَذَا;] and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, بَدَا مَا بَدَا لَكَ Do thou thus as long as it seems fit to thee: see a verse of El-Aḥmar cited voce جَلَّ.] بَدَا الْقَوْمُ (T, S, M, K,) inf. n. بَدُو (S,) or بَدَا (M, K;) [the latter of which is said in the TA to be the right;] بَدَاةٌ and بَدَاةٌ, inf. n. بَدَاةٌ and بَدَاةٌ; (Msb;) *The people, or company of men, went forth to the بَادِيَّة [or desert]: (M, Msb, K:) or, the former, went forth to their بَادِيَّة: (S:) or went forth from the region, or district, of towns or villages or of cultivated land, to the pasturing-places in the deserts: (T:) [ISd says,] بَدُو may be used as meaning بَدَاةٌ which is the contr. of حَضَارَةٌ: (M:) [J says,] بَدَاةٌ and بَدَاةٌ signify the dwelling, or abiding, in the بَادِيَّة [or desert]; the contr. of حَضَارَةٌ: but Th says, I know not بَدَاةٌ, with fet-ḥ, except on the authority of AZ alone: (S:) Aḥ says that بَدَاةٌ and حَضَارَةٌ are with kesr to the ب and fet-ḥ to the ح; but AZ says the reverse, i. e. with fet-ḥ to the ب and kesr to the ح: (T:) both are also explained as signifying the going forth to the بَادِيَّة: and some mention بَدَاةٌ, with ḍamm; but this is not known: (TA:) بَدَى likewise signifies he went forth from the constant sources of water to the places where herbage was to be sought [in the desert]; (S, K.) *بَادِيَّةٌ (S, K.) It is said in a trad., مَنْ بَدَا جَفَا, i. e. He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs.* (S.) And in another, كَانَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ [He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.]. (TA.)—[Hence,] بَدَا *He voided his excrement, or ordure; (M, K;) as also اِبْدَى (T, K) [and اِبْدَا]: because he who does so goes forth from the tents or houses into the open country.* (T.)—بَدَانِي بِكَذَا, aor. يَبْدُو, is like بَدَانِي [i. e. He began with me by*