

doing *such a thing*. (M, TA.) = **بَدَيْتِ الْأَرْضَ** *The land produced, or abounded with, بَدَاةٌ, i. e. truffles: (K, TA:) or had in it truffles. (TK.)* — And *The land had in it بَدَاةٌ, meaning dust, or earth. (K, TA.)*

2. **بَدَى**, inf. n. **تَبَدَّى**, *He showed, or made apparent, a want that occurred, or presented itself, to him. (TA.)* [See **بَدَاةٌ**.] — *He sent forth a horse [or beast] to the place of pasture [app. in the بَادِيَّة, or desert]. (TA, from a trad.)*

3. **مُبَادَاةٌ** *The going, or coming, out, or forth, in the field, to encounter another in battle, or war. (TA.)* — And [more commonly] *The showing open enmity, or hostility, with any one: (KL, TA:) [a meaning more fully expressed by the phrase بِالْعَدَاوَةِ: for you say,] بَادَى بِالْعَدَاوَةِ* *He showed open enmity, or hostility, [with another;] syn. جَاهَرَهَا: (S, K, TA:) as also تَبَادَى: (K:) or you say, بِالْعَدَاوَةِ تَبَادَا* *they showed open enmity, or hostility, one with another; syn. تَجَاهَرُوا بِهَا. (S.)* You say also, *بَادَى النَّاسَ بِأَمْرِهِ* *He showed, or revealed, to the people, or to men, his affair, or case. (TA.)* [Thus, **بَادَاهُ بِالْأَمْرِ** and **بَادَى لَهُ الْأَمْرُ** signify the same; i. e. *He showed, or revealed, to him the affair, or case.*] — And **بَادَى بَيْنَهُمَا** *He measured, or compared, them both together, each with the other. (A, TA.)*

4. **ابْدَاهُ** *He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Msh, K;) and it has been said [correctly, as will be seen below,] that اِبْدَى عَنْهُ signifies the same. (MF, TA.)* It is said in a trad., **مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقَرْنَا عَلَيْهِ كِتَابَ اللَّهِ** *Whoso shometh, or revealeth, to us his deed [or crime] which he was concealing, [the book of God shall execute vengeance upon him, meaning] we will inflict upon him the punishment ordained by the book of God. (TA.)* **اِبْدَى لَهُ صَفْحَتَهُ** also means *He showed open enmity, or hostility, with him. (A and TA in art. صَفَحَ.)* And **اِبْدَى عَنْ قَعْرِهِ**, said of water, means *It showed its bottom, by reason of its clearness. (L in art. مَكَد.)* See also 3. — **أَبْدَيْتَ فِي مَنَاطِقِكَ** *Thou deviatedst, or hast deviated, from the right way in thy speech. (S.)* — See also 1.

5. **تَبَدَّى**: see 1, in two places. — In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal; syn. تَغَدَّى. (TA.)*

6. **تَبَادَى**: see 3, in two places. — Also *He affected to be like, or imitated, the people of the بَادِيَّة [or desert]. (S, K.)*

**بَدَى**: see **بَدَوُ**, in two places.

**بَدَا** *The excrement from the anus (M, K\*) of a man. (M.)* [And **بَدَا**, from **أَبْدَا**, signifies the same.] — *A joint (مَفْصَل) of a man; (AA, M, K;) as also بَدَى: (AA, M:) pl. أَبْدَا. (AA, M, K.)* = **بَدَا** for **بَدَا**: see **بَدَوُ**, in two places.

**بَدَوُ**: see **بَادِيَّة**: = and see also **بَادَى**. — Also *The first of a thing; originally [بَدَى] with*

hemzeh: (Har p. 583:) and **بَدَى**, also, [originally **بَدَى**] signifies the *first*: (TA:) [and **بَدَى** and **بَدَا**, the latter for **بَدَا**, are used for **بَدَى**. Hence,] one says, **أَفْعَلْ ذَلِكَ بَادِي بَدَى** (S,) or **بَادِي بَدَى** (M, K,) and **بَادِي بَدَى** (Fr, S, M,) or **بَادِي بَدَى** (as in some copies of the K,) or **بَادِي بَدَى** (as in other copies of the K and in the TA,) and **بَادِي بَدَا** (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning *Do thou that first; (S, TA;) or, the first thing: (Fr, TA:) originally [بَادِي بَدَى, &c.] with hemz. (S, K. [See **بَدَى**].)* Hence also the phrase, **الْحَمْدُ لِلَّهِ بَدَى** [*Praise be to God in the first place*]. (TA.)

**بَدَوُ** for **بَدَى**: see **بَدَوُ**.

**بَدَاةٌ**: see **بَدَاةٌ**: = and see also **بَادِيَّة**. — Also, (K, TA,) like **قَطَاةٌ**, (TA, [but in the CK **بَدَاةٌ**, q. v.,]) *Truffles; syn. كَمَاة. (K.)* — And *Dust, or earth. (K.)*

**بَدَوَةٌ** *Either side of a valley. (AHn, M, K.)*

**بَدَوِيٌّ** [*Of, or belonging to, or relating to, the بدو, or desert: and, used as a subst., a man, and particularly an Arab, of the desert:*] a rel. n. from **بَدَوُ** (S, M, K,) extr. [with respect to rule], (M, K,) for by rule it should be **بَدَوِيٌّ**; (El-Tebreeze, TA;) or it is an irregular rel. n. from **بَادِيَّة**: (Mshb:) and **بَدَاوِيٌّ** and **بَدَاوِيٌّ** are similar rel. ns., (M, K,) from **بَدَاوَةٌ** and **بَدَاوَةٌ**, as syn. with **بَدَوُ** and **بَادِيَّة**, agreeably with rule; or the former of these two may be a rel. n. from **بَدَوُ** and **بَادِيَّة**, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M;) or the former is a rel. n. signifying *of, or belonging to, or relating to, the بَدَاوَةُ as meaning the dwelling, or abiding, in the desert, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from the بَدَاوَةُ accord. to the opinion of As and others; and is held by Th to be the chaste form: (TA:) but بَدَوِيٌّ is the only one of these rel. ns. that is known to the common people: (M:) it is opposed to a townsman or villager. (TA.)* [The pl. is **بَدَاوِيٌّ**, and vulg. **بَدَوَانُ**. See also **بَادَى**, often applied to a man as syn. with **بَدَوِيٌّ**.]

**بَدَاوَاتٌ**: see **بَدَاةٌ**, in three places.

**بَدَاةٌ** [*An opinion that occurs to one, or arises in the mind; and particularly one that is different from a former opinion;*] a subst. from **بَدَا** in the phrase **بَدَا لَهُ فِي الْأَمْرِ**. (Mshb.) See 1, in four places. One says also, **هُوَ ذُو بَدَاوَاتٍ** *He is one who has various opinions occurring to him, or arising in his mind, (IDrd, S, K, TA, and Har p. 665,) of which he chooses some and rejects others: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi supra,) and sometimes in dispraise: (Kzz in Har ubi supra:) is*

pl. of **بَدَاةٌ**, [which is therefore syn. with **بَدَاةٌ**] like as **قَطَاوَاتٌ** is pl. of **قَطَاةٌ**. (IDrd, TA, and Har ubi supra.) One says likewise **أَبُو الْبَدَاوَاتِ**, meaning *The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.)* And **السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَاوَاتٍ** (S, [in which the context indicates it to mean *The Sultan is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sultan ceases not to have some new opinion presenting itself to him. (TA.)*

**بَدَاةٌ**, in the common dial. of the people of El-Yemen, signifies *The morning-meal; syn. غَدَاة. (TA.)*

**بَدَى**: see **بَادِيَّة**: = and see **بَدَوُ**, in three places. — Also, [or **بَدَى**] originally **بَدَى**, q. v. in art. **بَدَا**, (TA,) *A well: (T:) or a well that is not ancient: (TA:) pl. بَدَوَانُ, formed by transposition from بَدَوَانُ. (T.)*

**بَدَاةٌ** *What appears, or becomes apparent, of wants, or needful things: pl. بَدَااتٌ; for which one may also say, بَدَاوَاتٌ. (T.)* These two pls. also signify *Wants that appear, or become apparent, to one. (TA.)* [The latter of them is likewise pl. of what next follows.]

**بَدَاوَةٌ** and **بَدَاوَةٌ**: see **بَادِيَّة**. — The former also signifies *The first that appears, or becomes apparent, of a thing. (Lh, M, K.)* [See **بَدَاةٌ**.]

**بَدَاوِيٌّ** and **بَدَاوِيٌّ**: see **بَدَوِيٌّ**.

**بَادَى** *Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Mshb.)* [Hence,] **بَادَى الرَّأْيِ** *At the [first] appearance of opinion; (Fr, Lh, M;) or according to the appearance of opinion; (Zj, S, K, TA;) which may mean either insincerely or inconsiderately: (Zj, TA:) so in the Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from **بَدَأْتُ**, and means *at first thought, or on the first opinion. (S; and Lh in M, art. بَدَا: see **بَدَى**.)* For **بَادَى**, or **بَادَى**, and **بَادَى**, &c., see **بَدَوُ**, in four places. — **بَادَى** is sometimes used as a name for *Calamity, or misfortune: it consists of two nouns made one, like مَعْدَى كَرْب. (S.)* — **بَادَى** also signifies *A man going forth to the بَادِيَّة [or desert]: (M, Mshb, K, TA:) or one who is in the بَادِيَّة, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادَوْنُ and بَدَا [in the TA erroneously said to be **بَدَى** like **هَدَى**] and **بَدَاةٌ**: (M, K;) and **بَدَوُ** is a quasi-pl. n. of **بَادَى**; (M, TA;) or is for **أَهْلُ بَدَوُ**, meaning *people who go forth to the desert; (M;) or it means dwellers in the desert, or people of the desert: (MF:) بَادِيَّةٌ also signifies the same as بَادَوْنُ, i. e. people migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of حَاضِرَةٌ; and بَادَوِيٌّ [or بَادَوِيٌّ] is pl. of بَادِيَّة. (T.)***

**بَادَاةٌ**: see what next follows.