

flesh, or flesh-meat, (Mṣb,) or a wound, (S, TA,) and a vein, and a hide. (S.) — [And hence,] بَضَعَا (Sb, Mṣb, TA,) aor. ʿ, (Mṣb,) inf. n. بَضْعٌ (K, TA) and بَضَعٌ, like تَكَرَّرَ and تَغَلَّزَ and تَكَفَّرَ, for فَعَّلَ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Mṣb,) but accord. to others it is a simple subst., (TA.) † *Inivit eam; he lay with her, or compressed her*; (Sb, Mṣb, K, TA;) as also بَاضَعَا, (Mṣb,) inf. n. مَبَاضَعَةٌ (S, Mgh, Mṣb, K) and بَضَاعٌ: (S, Mṣb, K;) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكَ بَضْعًا, i. e. جَمَاعًا. (Mṣb.) And it is said in a prov., كَمَعَلِيَّةٍ أُمِّهَا الْبِضَاعُ † [Like her who teaches her mother the making of marriage]. (S.) — بَضْعٌ also signifies † The taking in marriage: (K, TA:) and بَضْعٌ, as an inf. n., † The making a contract of marriage. (Mṣb.)

2: see 1.

3: see 1, in two places.

4. ابْضَاعٌ, (Mgh, Mṣb, K,) inf. n. ابْضَاعٌ, (Mgh, Mṣb,) † *He gave her in marriage*. (Mgh, Mṣb, K.) It is said in a trad., (TA,) تَتَأَمَّرُ نِسَاءُ فِي ابْضَاعِهِنَّ † *Women shall be consulted respecting the giving them in marriage*: (T, Mgh, Mṣb, TA:) or, accord. to one relation, ابْضَاعِهِنَّ, (Mgh, Mṣb,) which [virtually] means the same; (Mṣb;) but this is a pl., namely, of بَضْعٌ. (Mgh, Mṣb.) — ابْضَعُ الشَّيْءَ *He made the thing to be بَضَاعَةٌ* [i. e. an article of merchandise], (S, K, TA,) whatever it was; (TA;) as also اسْتَبْضَعْتُ الشَّيْءَ (S, K:) or اسْتَبْضَعْتُ signifies *I made [or took] the thing as بَضَاعَةٌ* [an article of merchandise] for myself: and you say, ابْضَعْتُهُ غَيْرِي [I made it, or gave it as, an article of merchandise to another than me]: (Mgh, Mṣb:) and ابْضَعَهُ الْبِضَاعَةَ *he gave him the article of merchandise*. (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, تَبْضِغُ طَبِيبًا, meaning † *It gives the good that it possesses to its inhabitants*; as explained by Z; but accord. to the relation commonly known, it is تَنْضِغٌ, with ن and with the unpointed ص; [meaning “it purifies;” (L in art. نضع);] and there are two other relations, which are تَنْضِغٌ and تَنْضِغٌ. (TA.)

7. ابْضَعُ *It was, or became, cut, or cut off*. (K, TA.)

8. ابْضَعُ مِنْهُ *He took, or received, [merchandise] from him*. (TA: [in which the word بَضَاعَةٌ requires to be supplied in the explanation, and is indicated by the context.])

10. اسْتَبْضَاعٌ denotes a kind of matrimonial connection practised by people in the Time of Ignorance; i. e., A woman's desiring sexual intercourse with a man only to obtain offspring by him: a man of them used to say to his female slave or his wife, ارْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ [Send thou to such a one, and demand of him

sexual intercourse to obtain offspring]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (Iath, TA.) — See also 4, in two places.

بَضْعٌ: see بَضْعٌ, first sentence, and near the end: and see also بَضْعَةٌ.

بَضْعٌ *Initus; sexual intercourse*: (Mgh, Mṣb, K:) a subst., (Mgh, Mṣb, TA,) accord. to some; but accord. to others, an inf. n.; (Mṣb;) held by Sb to be the latter: (TA:) [see 1:] and marriage; or the taking in marriage; syn. نِكَاحٌ; (ISk, S, Mṣb, TA;) [which has also the first of the meanings given above;] as in the phrase مَلَكَ بَضْعٌ فُلَانَةً [explained above (see 1)]: (ISk, S:) or, (K,) in this phrase, (Mgh,) † the pudendum muliebre; the vulva; (Az, Mgh, Mṣb, K, TA;) and so in the saying, in a trad., عَقِيَ بَضْعُكَ فَأَخْتَارِي † *Thy vulva hath become freed, therefore choose thou whether thou wilt remain with thy husband or separate thyself from him*; (TA;) and in the saying, تَتَأَمَّرُ النِّسَاءُ فِي ابْضَاعِهِنَّ, accord. to those who thus relate it, others saying ابْضَاعِهِنَّ; (see 4;) ابْضَاعٌ being pl. of بَضْعٌ. (Mgh, Mṣb.) — Also † The marriage-contract. (K.) — And † A dowry; or gift given to, or for, a bride: (K, TA:) pl. بَضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Ma'adee-Kerib,

وَفِي كَعْبٍ وَإِخْوَتِهَا كِلَابٌ
سَوَامِي الطَّرَفِ غَالِيَةُ الْبُضُوعِ

[And among Kaqb, and their brethren Kiláb, are females lofty in look, or] proud, and dear in respect of dowries. (TA.) — Also † Divorce: (Az, K:) thus having two contr. significations. (K.) — And † The authority possessed over a woman by her guardian who affiances her. (TA.) — And † An equal; particularly as a suitor in a case of marriage: as in the saying, in a trad., هَذَا الْبَضْعُ لَا يُقَرَّعُ أَنْفَهُ † *This equal's marriage shall not be refused, nor shall it be desired, or wished for; he shall not be rejected*. (TA.)

بَضْعٌ (S, Mgh, Mṣb, K, &c.) and بَضْعٌ, (S, Mṣb, K,) some of the Arabs pronouncing it with kesr, (S, Mṣb,) [A number under ten; and an odd number, meaning] a number between two round, or decimal, numbers; (AZ, K;) from one to ten [exclusive of the latter]; and from eleven to twenty [exclusive of the latter]; so accord. to Mebreman; (K;) i. e. Moḥammad Ibn-'Alee Ibn-Ismá'eel the Lexicologist, Mebreman being his surname: (TA:) or from three to nine; (S, Mṣb, K) [in the first and last the ns. of number being in the fem. gender; but in the second, masc.]; so accord. to Katádeh; (Mgh;) from three to less than ten: (Fr [the ns. of number in the masc. gender]:) or not less than three nor more than ten; (Sh [the first n. of number in the fem. gender, and the second masc.];) from three to ten: (Mgh [the ns. of number in the masc. gender]:) or to seven: (Mujáhid, Mgh:) or to five: (AO, K) [the n. of number in the fem. gender]:) or from one to four: (AO, O, K) [the

ns. of number in the masc. gender]:) or to five; an explanation ascribed to AO: (TA:) or from four to nine; (ISd, K) [the ns. of number fem.]; and this is the signification preferred by Th: (TA:) or it signifies five: (Mukátíl [this n. of number masc.]:) or seven; (Mukátíl, K) [in the K this n. of number being fem.]; so accord. to some: (AO:) or ten: (Ed-Dahhák [this n. of number masc.]:) or an undefined number; غَيْرٌ مَحْدُودٌ; so says Sgh; [and the like is said in the Mṣb;] in the K, erroneously, غَيْرٌ مَعْدُودٌ; (TA;) because it means a portion, (Sgh, K,) which is undefined: (Sgh, TA:) it also signifies, with ten, [in like manner; i. e. ten and a number under ten; or the like: as] from thirteen to nineteen. (Mṣb.) When used as signifying from three to nine, (Mgh, Mṣb,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Mṣb:) you say بَضْعٌ رِجَالٍ *From three to nine [i.e.] men*: and بَضْعٌ نِسَاءٍ *From three to nine [i.e.] women*: (Mṣb:) and بَضْعٌ بَنِينَ *From three to nine [i.e.] years*: (S:) and فِي بَضْعٍ بَنِينَ [in from three to nine, &c., years]: (Kur xxx. 3:) and فَلَبِثَ فِي السِّجْنِ بَضْعٌ [And he remained in the prison from three to nine, &c., years]. (Kur xii. 42.) But when used to denote a number above ten, (Mgh, Mṣb,) with a masc. n. it is with ʿ, (بَضْعَةٌ,) and with a fem. n. it is without ʿ: (ISk, Mgh, Mṣb, K:) you say بَضْعَةٌ عَشْرَ رِجَالًا *From thirteen to nineteen [i.e.] men*: and بَضْعَةٌ عَشْرَةَ أَمْرَأَةً *From thirteen to nineteen [i.e.] women*: (S, Mgh, TA:) like as you say ثَلَاثَةُ عَشْرَ رِجَالًا and ثَلَاثَةُ عَشْرَةَ أَمْرَأَةً. (Mgh.) When you have passed the word denoting ten, (S, K,) [i. e.] to denote a number above twenty, (Mṣb,) it is not used: (S, Mṣb, K:) you do not say بَضْعٌ وَعِشْرُونَ, (S, K,) but بَضْعٌ وَعِشْرُونَ; and so in the cases of the remaining numbers: (S:) or you do say بَضْعٌ وَعِشْرُونَ: (Sgh, K:) accord. to AZ, (Mṣb,) you say بَضْعَةٌ وَعِشْرُونَ رِجَالًا (Mgh, Mṣb, K) meaning *Twenty and odd men*: (AZ, TA:) and بَضْعٌ وَعِشْرُونَ أَمْرَأَةً (Mgh, Mṣb, K) meaning *twenty and odd women*: (AZ, TA:) but not the reverse: (K:) ISd says, we have not heard this, but there is no objection to it: (TA:) and Fr says, بَضْعٌ is not mentioned save with ten and twenty to ninety; (IB, K;) not with what exceeds this: (IB:) you do not say مِائَةٌ وَبَضْعٌ nor مِائَةٌ وَبَضْعٌ, (IB, K,) but مِائَةٌ وَتِسْعٌ [and تِسْعٌ and تِسْعٌ]: (IB:) it occurs in trads. with عِشْرُونَ and with ثَلَاثُونَ. (TA.) — بَضْعٌ and بَضْعٌ also signify A part, or portion, of the night: (K:) a time thereof. (Lh.) You say, مَضَى بَضْعٌ مِنَ اللَّيْلِ [A part, or portion, of the night passed]. (TA.) J mentions it with ص [in the place of ض]; and explains it by جَوْشٌ, q. v. (TA.)

بَضْعَةٌ, (S, Mṣb, K,) with fet-ḥ, other words of like meaning being with kesr, as قِطْعَةٌ and فِدْرَةٌ and بَضْعَةٌ, (S,) and sometimes with kesr, [بَضْعَةٌ,