

butter, عَمَّة: when it has been weaned, its skin for milk is called بَدْرَة; and for clarified butter, مَسَد: and when it is in its second year, its skin for milk is called وَطْب; and for clarified butter, نَحِي: (AZ, S:) pl. (of the former, M) بَدْر and بَدْرَة: (M, K:) the former said by El-Fārisee to be the only instance of the kind except هَضْب pl. of هَضْبَة, and بَضْع pl. of بَضْعَة [or this may be pl. of بَضْعَة]. (M. [But the assertion of El-Fārisee is incorrect (see حَيْضَة), unless it be meant to apply only to sound words; and in this case, at least one addition should be made, namely قَصْع pl. of قَصْعَة.]) — Hence, (M,) the former word, (S, M, A, K, &c.,) and † the latter also, (K,) The sum of ten thousand dirhems: (S, A:) or a purse containing a thousand, (T, M, K,) or ten thousand, dirhems, (T, M, A, K,) or seven thousand deenārs: (K:) pl. بَدْرَة, (TA,) and pl. of pauc. بَدْرَات. (T.)

استَبَقْنَا الْبَدْرِي We strove to outrun one another, vying, one with another, in haste. (M, K.)

بَدْرِي Rain that is before (قَبْل), or a little before (قَبِيل), or in the first part of (قَبْل), winter. (K, accord. to different copies: the second reading is that followed in the TA.) — بَدْرِيَّة A she-camel whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality. (M.) — And the former, A fat young camel weaned from its mother. (K.)

بَدَارِي A lamb brought forth a little before winter. (TA.)

بَادِر: see بَدْر.

بَدْر a word of the dial. of El-'Irāk, (A 'Gueyd in art. رِبْد in the TA,) A place in which wheat, (S, Mgh, K,) or grain, (Mgh,) is trodden out. (S, Mgh, Mgh, K.) — It may also mean, tropically, † The wheat and straw therein: (Mgh.) or rather, as Az says, on the authority of IĀqar, it signifies [also] (Mgh) reaped grain collected together; or wheat collected together in the place in which it is trodden out; syn. كُدْس, (M, Mgh, K,) and عَرْمَة: (Mgh:) Kr restricts it to wheat. (M.) — Accord. to the Towsheeh, it is [A place] for [drying] dates. (TA in art. جَرَن.)

بَادِرَة Hastiness of temper; passionateness: (S:) or a hasty saying, or action, that suddenly proceeds (يَبْدُر, in the CK يَبْدُو,) from one in anger: (M, A, Mgh, Mgh, K:) and a slip; a mistake; an error; (S, Mgh;) on an occasion of one's being angry: (S:) or a bad, an abominable, or a foul, word or saying: and a quick fit of anger: (IĀqar, T:) pl. بَوَادِر. (S, A.) You say, أَخْشَى أَنْ يَكُونَ عَلَيْكَ بَادِرَتُهُ I fear for thee his hastiness of temper, or passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And بَادِرَتُهُ مِنْهُ بَوَادِرٌ غَضَبٍ Slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And بَادِرَة الشَّرِّ signifies What hastily, or suddenly, befalls one, of evil, or

mischievous. (M.) — An intuitive knowledge, notion, or idea; or a faculty of judging rightly at the first of an unexpected occurrence; or a faculty of extemporizing; syn. بَدِيَّة. (S, K.) You say, فُلَانٌ حَسَنُ الْبَادِرَةِ Such a one has a good intuitive knowledge, &c. (TA.) — The point of a sword. (M, K.) — The extremity of an arrow, next the head. (A.) — The head of a plant; (M;) the first part thereof from which the earth cleaves asunder. (M, K.) — The first that appears of the [plant called] حَنَاء. (M.) — The leaves of the [herb called] حَوَاءَة. (K.) — The best, and freshest in growth, of the [plant called] زُرْس. (M, K.) — Also, (M, K,) or بَوَادِر, (S, A,) which is the pl., (K,) of a man &c., (S, M,) The portion of flesh, (S, M, K,) or the portions thereof, (A,) between the shoulder-joint and the neck, (S, M, K,) or between the necks and the shoulder-joints: (A:) or the former, (K,) or its dual, (M,) of a man, the two portions of flesh that are above the رُغَاوَان and below the تَنْدَوَة: (M, K:) or the dual, [relating to a camel, signifies] the two sides of the كَرْكِرَة [or callous lump on the breast]: or two veins on either side thereof. (M.) — بَوَادِرُ الْخَيْلِ † بَدْرَتُ The first, or fore parts, (أَوَائِل), of the horses appeared [or suddenly came in view]. (Mgh.)

بَدْرَة مَبْدَرَة [A sum such as is termed بَدْرَة aggregated, made up, or completed]: the latter word is a corroborative; like the latter in قَطَايِرُ مُقَنْطَرَة, (Ksh and Bq in iii. 12,) and in أَلْفٌ مُؤَلَّفَةٌ. (Ksh ibid.)

بَدْر applied to a boy: see بَدْر.

بدع

1. بَدَع: see 4, in two places. — بَدَع, aor. 2, inf. n. بَدَاعَة and بَدُوع, He became superlative in his kind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) — بَدَع, aor. 2, He was, or became, fat. (Aq, K.)

2. بَدَع, (S, K,) inf. n. تَبْدِيع, (K,) He attributed to him, imputed to him, charged him with, or accused him of, innovation, or what is termed بَدْعَة; expl. by نَسَبَ إِلَى الْبَدْعَةِ [which means نَسَبَ إِلَيْهِ الْبَدْعَة]. (S, K.)

4. اَبْدَع He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing; syn. اَخْتَرَعَهُ, اَحْدَثَهُ, and اَنْشَأَهُ, (S,) and اَبْدَأَهُ, (Mgh,) and اَبْدَأَهُ, (K, TA; but in both without the pronoun;) as also † اَبْدَعَهُ; (Mgh;) syn. اَبْدَأَهُ, and اَنْشَأَهُ, (Mgh,) and اَحْدَثَهُ, (K,) and اَبْدَأَهُ, (TA;) and so † بَدَعَهُ, aor. 2, (K, TA,) inf. n. بَدَع; (TA;) but اَبْدَع is more commonly used than بَدَع. (TA.) You say, اَبْدَعَ اللَّهُ الْخَلْقَ God created the creation, not after any simili-

tude. (Mgh.) And in the Kur [lvii. 27], we find, † وَرَهْبَانِيَّةً اَبْتَدَعُوْهَا And monkery which they originated, or innovated. (TA.) And you say, † بَدَعَ الرَّكْبَةَ, (IDrd, K,) inf. n. بَدَع, (IDrd,) He produced, or fetched out, by his labour in digging, the water of the well; (IDrd, K;) and originated it; or made it to be for the first time, it not having been before. (IDrd.) And اَبْدَعَ الرَّجُلُ The man introduced an innovation, or what is termed اَبْدَعَة; [the object being understood;] as also † اَبْتَدَعَ. (TA.) And اَبْدَعَ الشَّاعِرُ The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, K, TA.) — اَبْدَعَتِ الرَّاحِلَةُ, (S, K,) or الرَّكَابُ, (Ks, Mgh,) The ridden camel, or travelling camel, became fatigued, or jaded, and broke down, or perished; (Ks, S, Mgh, K;) as though doing a new thing: (Ks, Mgh;) or the former phrase, (K,) followed by بِهِ, (TA,) she limped [with him], halted, or was slightly lame: (K, TA;) or she lay down upon her breast in the road, by reason of emaciation or disease: or she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing: (TA;) or اَبْدَعَ is not without limping, or halting, or slight lameness, (K, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And اَبْدَعَ بِالرَّجُلِ The man's camel which he rode became fatigued, or jaded: (S:) or اَبْدَعَ بِفُلَانٍ (Mgh, K) such a one's camel which he rode ceased from going on, by reason of fatigue or lameness: (Mgh;) or broke down, or perished, (K, TA,) or became fatigued, or jaded, (TA,) and he became unable to prosecute his journey; (K, TA;) and his beast became so fatigued that it was left to remain where it was; or stood still with him. (TA.) [See also اُعْيِدَ بِهِ.] It is said in a proverb, اَبْدَعَ فُلَانٌ بِفُلَانٍ اَبْدَعَ بَدَّ [When thou seekest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) — اَبْدَعَ فُلَانٌ بِفُلَانٍ † Such a one prevented such a one from attaining his wish, (قَطَعَ بِهِ,) and abstained from aiding, or assisting, him, and did not undertake the accomplishment of his want, (Lh, K, TA,) and was not [at hand] when he thought he would be. (TA.) — اَبْدَعْتُ حُجَّتَهُ † His argument, or plea, or the like, was, or became, vain, or false, or ineffectual: (Aboo-Sa'eed, K:) or was, or became, weak. (A, TA.) And اَبْدَعْتُ حُجَّتَهُ † His argument, or plea, &c., was rendered vain, or ineffectual. (Aboo-Sa'eed, K, TA.) اَبْدَعَ بَرُّهُ بِشُكْرِي وَفَضْلُهُ † [His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description]: so in the L; but in the O and K, قَصْدُهُ [his intention] is put in the place of فضله; and in the K, وايجابه is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) — اَبْدَعَ بِالْحَجِّ, and بِالْفَرِّ, He determined,