

(A'Obeyd, M.) or هُوَ لَبْرَدَةٌ يَمِينِي (S.) *He, or it, is known to me.* (A'Obeyd, S, M.) = بُرْدَةٌ a proper name applied to *The ewe.* (K.)

بُرْدَةٌ: see بُرْد, in five places.

بُرْدَةٌ (T, S, M, A, &c.) and بُرْدَةٌ (T, M, K) *Indigestion; a malady arising from unwholesome food:* (S, M, A, L, Mgh, K:) or *heaviness of food to the stomach:* (IAqr, T, L:) so termed because it makes the stomach cold. (T, L, Mgh.) It is said in a trad., أَصْلُ كُلِّ دَاءٍ الْبُرْدَةُ [The origin of every disease is indigestion]. (T, S, M, A.) = Also, the former, *The middle of the eye.* (K.)

بُرْدَةٌ *An ague; i. e. a fever attended by a cold fit,* (K.) or *by shivering.* (TA.)

بُرْدِيٌّ *A well-known kind of plant,* (S, M, K,) of which the kind of paper termed قُرْطَاس is made; (TA in art. قُرْطَاس, q. v. ;) [namely, papyrus; and] of which mats are made; (Mgh;) [app. meaning rushes in general: but the former is generally meant by it in the present day, and is probably the proper signification: anciently, mats, as well as ropes and sails &c., were made of the rind of the papyrus; and even small boats were constructed of its stalks bound together; and of such, probably, was the ark in which the infant Moses was exposed: it is a coll. gen. n.:] n. un. بُرْدِيَّةٌ. (M, TA.) Hence, قُطْنُ الْبُرْدِيّ *The cotton of the papyrus, which, resembling wool, is gathered from the stalk, and, mixed with lime, composes a very tenacious kind of cement.* (Golius, from Ibn-Ma'aruf.) — [Also, a rel. n. from the same, meaning *Of, or belonging to, or resembling, the plant so called.* Hence the saying,] لَهَا سَاقٌ بُرْدِيَّةٌ [She has a shank like a papyrus-stalk]. (A.)

بُرْدِيٌّ *One of the most excellent sorts of dates:* (S, Mgh:) *an excellent sort of dates,* (AHn, M, K,) *resembling the بُرْنِيّ:* (AHn, M:) or *a sort of dates of El-Hijaz.* (TA.)

بُرْدَانٌ *Feeling cold or chilly or cool:* fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

بُرْدٌ: see بَارِدٌ. = Also *Weakness of the legs, from hunger or fatigue.* (Ibn-Buzurj, T.) [See also 1.]

بُرُودٌ: see بَارِدٌ. — Beverage that cools the heat of thirst. (T.) — Also, (T, L, K,) and بُرُودٌ (T, M, A, L, K,) Bread upon which water is poured; (T, L, K;) which is moistened with cold water: (A:) eaten by women to make them fat. (M, A, L.) The subst. applied to such bread is بُرِيدٌ (A.) — بُرُودٌ [as an epithet in which the quality of a subst. predominates] also signifies *Cold water which one pours upon his head.* (M.) — Anything with which a thing is rendered cold, or cooled. (S, M.) — A collyrium which cools the eye; (Lth, T, M, Mgh;) also termed بُرُودُ الْعَيْنِ. (T, S.) — بُرُودُ الظِّلِّ + Pleasant in social intercourse: applied alike to the male and the female. (TA, from a trad.) — ثَوْبٌ بُرُودٌ *A garment without nap:* (K:) and *a garment that is not warm nor soft.* (TA.)

Bk. I.

بُرِيدٌ: see بُرُودٌ. = Also *A mule appointed [for the conveyance of messengers] in a رِبَاط [or public building for the accommodation of travellers and their beasts, or in a سَكَّة, which is a house or the like specially appropriated to messengers and the beasts that carry them: thus it signifies a post-mule: afterwards, it was applied also to a post-horse, and any beast appointed for the conveyance of messengers]:* (Mgh:) [this is what is meant by the words in the S and K, الْبُرِيدُ الْمُرْتَبِّ; it is a word of Persian origin, (Z in the Fāik,) arabicized, from بُرِيدَةٌ دُرْمٌ, (Z in the Fāik, and Mgh,) i. e. “docked,” or “having the tail cut off;” for the post-mules (بُغَالُ الْبُرِيدِ) had their tails cut off in order that they might be known: (Z in the Fāik:) [or perhaps it is from the Hebrew פָּרָד “a mule:”] or it is applied to the beast appointed for the conveyance of messengers (دَابَّةُ الْبُرِيدِ) because he traverses the space called بُرِيد [defined below: but the reason before given for this appellation is more probable: it is like the Lat. “veredus”]: (T, Mgh:) pl. بُرِيدٌ (Z, Mgh, Mghb) and بُرْدٌ, which is a contraction of the former, like as رُسُلٌ is of رُسُلٌ. (Z.) You say, حَمِلَ فُلَانٌ حِمْلَ الْبُرِيدِ [Such a one was borne on the post-mule or post-horse]. (S.) Imra-el-Kays speaks of a بُرِيد of the horses of Barbar. (S.) — Having been originally used in the sense first explained above, it was afterwards applied to *A messenger borne on a post-mule [or post-horse]:* (Z in the Fāik, and Mgh:) or *messengers on beasts of the post:* (M, K:) or *a messenger that journeys with haste:* (A:) or [simply] *a messenger:* (S, Mgh, K:) pl. as above. (M, Z.) Hence the saying, فEVER IS THE MESSENGER OF DEATH: (T, Mgh:) because it gives warning thereof. (T.) Hence also الْبُرِيدُ applied to *The animal called الْفَرَاتِقُ*, (said to be the jackal, but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, S, K.) And صَاحِبُ الْبُرِيدِ [The master of the messengers that journey on post-mules or post-horses]. (S.) [And الْبُرِيدُ, occurring in many histories &c., The post-horses, that carry messengers and others.] — Also, having been applied to a messenger on a post-mule [or post-horse], it then became applied to *The space, or distance, traversed by the messenger thus called;* (Mgh, Mghb;) the space, or distance, between each سَكَّة and the سَكَّة next to it; the سَكَّة being a structure of either of the kinds called بَيْتٌ and قَبَّة, or رِبَاط [explained above], in which the appointed messengers lodge; (Z in the Fāik;) the space, or distance, between two stations, or places of alighting; or two parasangs, or leagues; (M, K;) [six miles;] each parasang, or league, being three miles, and each mile being four thousand cubits: (TA:) or twelve miles; (S, A, Mgh, K;) i. e. four parasangs, or leagues: (Mgh, TA:) [for] the space, or distance, between each station termed سَكَّة and the next to it is either two parasangs or four: (Z in the Fāik:) the distance of twelve miles is [also] termed سَكَّةُ الْبُرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بُرْد, or forty-eight miles,

renders it allowable to shorten prayers; which miles are of the Hushimee measure, such as are measured on the road to Mekkeh. (T.) — Also *The course, or pace, of a camel along the space thus called: so in the following verse of Muzarrid, in praise of 'Arābeh El-Owsee:*

• فَدَتِكَ عَرَابَ الْيَوْمِ أُمِّي وَخَالَتِي
• وَنَاقَتِي النَّاجِي إِلَيْكَ بِرِيدِهَا

[May my mother, and my maternal aunt, and my she-camel that is swift in her course to thee from one station to another, be ransoms for thee, O 'Arābeh, (the name being contracted,) this day!]. (S.)

بُرَادَةٌ *Filings;* (M, Mgh, K;) *what falls from iron [i. e.] when filed.* (S.)

بُرُودَةٌ: see بُرْد.

بُرَادَةٌ *A vessel which cools water:* (M, K:) or *a كُؤَارَةٌ* [app. meaning either a stand, or a shelf, upon which mugs (كُؤَارٌ, pl. of كُؤُوز) are placed; erroneously in the K, كُؤَارَةٌ, and كُؤَارَةٌ, as I find it in different copies;] upon which water is cooled: (Lth, T, K:) but [Az says,] I know not whether it be a classical or a post-classical word. (T.) Hence the saying, بَاتَتْ كُؤَارُهُمْ عَلَى الْبُرَادَةِ *Their mugs passed the night upon the بُرَادَةِ.* (A, TA.)

بَارِدٌ (S, M, Mgh, K) *Cold; chill; cool;* (S, Mgh;) applied to water [&c.]; (M, K;) as also بُرْدٌ, [originally an inf. n., like عَدَلٌ, used as an epithet,] (M, K,) and بُرُودٌ (S, M, K,) and بُرَادٌ; (M, K;) but the last two are intensive forms [signifying very cold or chill or cool]. (TA.) — † Anything loved, beloved, liked, or approved. (TA.) [Hence,] عَيْشٌ بَارِدٌ † *An easy and a pleasant life, or state of life.* (ISK, T, M, A, L, K.) And بُرْدَةٌ الْعَيْشِ, and ثَلَاثَةُ بَارِدَةِ الْعَيْشِ, [the latter written in the TT بُرْدَةُ الْعَيْشِ] † *A night of easy and pleasant life.* (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. — سَمُومٌ بَارِدٌ † *A hot wind that is constant, continual, permanent, settled, or incessant.* (S, L.) — لِي عَلَيْهِ أَلْفٌ بَارِدٌ † *A thousand [pieces of money &c.] are incumbent, or obligatory, on him, to me, and established against him; or are owed, or due, to me, by, or from, him.* (S, M.) — جَاءَ فُلَانٌ بَارِدًا مُخْتَهُ † *Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارًّا مُخْتَهُ, and حَارٌّ الْعِظَامِ.* (A, TA.) — [بَارِدٌ also signifies † Blunt; applied to a sword and the like: see 1. — And, contr., † Sharp: for you say,] مُرْفَعَاتٌ بَوَارِدٌ [pl. of بَارِدَةٌ, meaning] † *Sharp, or cutting, swords:* (TA:) or *slaying swords.* (S.)

بَارِدَةٌ † *Spoil acquired without fatigue;* (IAqr, T;) also termed غَنِيمَةٌ بَارِدَةٌ; and to this is likened, by the Prophet, fasting in winter. (T.) Also † *Gain made by merchandise at the time of one's buying it.* (IAqr, T.)

أَبْرَدٌ [More, and most, cold, or chill, or cool]. — [Hence,] الْبُرْدَانِ and الْبُرْدَانِ *The morning*