

TA;) they did each like as the other did. (T, S, TA.) [See the part. n., below.]

7. **انبرى** (K, TA,) or **ابترى**, (so in a copy of the M,) *It was, or became, formed, or fashioned, by cutting; shaped out; or pared:* (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) — See also 3: — and see 5, in six places.

8: see 1: — and see also 7.

برى, or **برا**: see art. **برو**.

براة: see **مبرة**. — See also **براة**, in art. **برا**.

براة: see **مبرة**.

براة: see **مبرة**.

مبرى, applied to an arrow, i. q. **مبرى** [i. e. *Formed, or fashioned, by cutting; shaped out; or pared*]; (T, M, K;) or (M, K) *completely*; (T, M, K;) *but not feathered, nor headed*: for an arrow when first cut is termed **قطع**; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed **برى**; and when straightened, and fit to be feathered and headed, it is a **قدح**; and when feathered and headed, it becomes a **سهم**. (T.) — It is also sometimes used for **برى**. (Kz, TA in art. **برا**.)

البرية: see art. **برو**.

براة (T, S, M, K) and **برا** (S, M, K) in which latter the **ا** is originally **ي**, (IJ, M,) *Cuttings, chips, parings, or the like*; (S, M, K;) *what falls from a thing that is formed, or fashioned, by cutting.* (T, S,*) — [Hence,] **مطر براية** † *Rain that pares and peels the ground.* (TA.) — And **هو من برايتهم** † *He is of the refuse, or lowest or meanest sort, of them.* (M, TA.) — But **براية**, applied to a camel, means † *Enduring travel*: (T, S, M;) or *having fat and flesh*: (S;) and **ذات براية**, applied to a she-camel, has the latter meaning: or the former: (M, K;) or *strong when fatigued and emaciated by travel*: (TA:) or, as some say, **براية** in both cases means *the remains of fatness and compactness, or of fat, and of strength.* (M, TA.) **حت البراية** is said to mean † *Fleet, or swift, when emaciated by travel*; for the subst. **براية** is said to be here put for the inf. n. **برى**. (L in art. **حت**, q. v.)

براية a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called a **قلم** except after the **براية** [i. e. the *shaping, or paring*]. (Msb.)

برا *A maker of arrows, who forms, or fashions, them by cutting; who shapes them out, or pares them: or who does so completely*: (K:) and *a maker of spindles, who forms, or fashions, them by cutting: and a cutter, or parer, of aloes-wood, that is used for fumigation*: (TA:) [and in like manner, **قبي** *a fashioner, or shaper, of bows*: whence the saying,] **أعط القوس برايتها** [Give thou the bow to its fashioner]; meaning † *commit thou thine affair to him who will execute it well*:

a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.])

مبرة: see **براة**.

بارى قبي: see **براة**.

بور: see in art. **بارية** and **بارية**.

مبرى القلم [The place where the paring is commenced of the reed for writing]. (K in art. **جلف**.)

مبرة The iron implement, (S,) or knife, (AHn, M, K,) with which one forms, fashions, shapes out, or pares, (AHn, S, M, K,) a bow; (AHn, M, K;) as also **مبرة**, (K, TA,) with teshdeed and medd, (TA,) or **برا**, (so in a copy of the M,) or **براة**. (CK, and so in a MS. copy of the K.)

مبرى: see **برى**.

المباريان part. n. of 6. It is said in a trad., **المباريان لا يجابان ولا يؤكل طعامهما** [The two persons who vie with each other in the expensiveness of their entertainments shall not have their invitations accepted, nor shall their food be eaten]. (El-Jami' es-Sagheer of Es-Suyootee.) The **مباريان** whose food is forbidden, in a trad., to be eaten, are They who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests: and the doing of this is disliked because of the rivalry and ostentation that are involved in it. (TA.) — **المباريان** is also an appellation of *The night and the day*. (Har p. 377.)

بز

1. **بزة**, aor. **ز**, (S, TA,) inf. n. **بز**, (S, K, TA,) *He took it away; or seized it, or carried it away, by force*; (S, TA;) as also **ابتز**, (S, K,) and **بز**: (K:) *he took it away unjustly, injuriously, and forcibly*; as also **ابتز**: (K, TA:) *he gained the mastery over it*: (K, TA:) *he pulled it up or out or off; removed it from its place; displaced it*; (K, TA;) as also **ابتز**, and **بزة**. (TA.) It is said in a prov., **من عز بز** *He who overcomes takes the spoil.* (S, A.) And you say, **بزة**, and **ابتز**, *He took away from him, or seized or carried away from him by force, his garment.* (A.) It is said in a trad., **فبتز ثيابي ومناعى** *And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force.* (TA.) You say also, **بزة ثيابه** *He pulled off from him his clothes.* (TA.) And **ابتز الرجل جاريته من ثيابها** *The man stripped his slave-girl of her clothes.* (Mgh, TA.) — Also **بزة**, aor. as above, *He pulled his garment towards him, or to him*: so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. **ريب**, but with this difference, that **يجز** is there put in the place of **بزة**]. (S, TA.) — **بزة** is also explained in the TA by **حبسه**; but without any ex.; and I think it probable that **حبسه** is a mistake for **جذبته**.

8: see 1, in six places. — **ابتزت من ثيابها** *She stripped herself of her clothes.* (A.)

R. Q. 1. **بززة**: see 1, in two places. — **بززة** [the inf. n.] also signifies *The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct*: and the rel. n. is **بززي**. (TA.)

جى inf. n. of 1. (S, &c.) — [Hence, app.,] **جى به عز برا** *He was brought without any means of avoiding it*; (A, TA;) *willingly or against his will*: (TA in art. **عز**;) [as though originally signifying *by being overcome and despoiled*.] — **Cloths, or stuffs, or garments; syn. **ثياب**: (IAmb, Mgh, K;) [see also **بزة**:] or *a kind thereof*: (Lth, Mgh, Msb:) or *such as are the goods of the merchant*: (S, A,) or *of the merchant*: (Msb:) or *the furniture of a house or tent, consisting of cloths or stuffs* (**ثياب**, IDrd, Mgh, Msb, K) and *the like*: (K:) in the dial. of the people of El-Koofeh, *cloths, or stuffs, or garments*, (**ثياب**) of *linen and of cotton*; *not of wool nor of خز*: (Mgh:) pl. **خزوز**; (A;) meaning, in conjunction with **خزوز**, (i. e., **خزوز وخزوز**), *good cloths or stuffs or garments.* (A.) [Golius explains it as “Chald. **ܕܝܝܢܐ**, Byssus, seu potius pannus lineus, bombacinus, etiam sericus:” as on the authority of the S and K (though he omits the explanations in both those lexicons) and Meyd and Ibn-Maaroof (who explains it only by the Persian word **جامه**, meaning *cotton or linen cloth, or a garment*), and the Mirkát el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] — **Weapons, or arms; or a weapon**; syn. **سلاح**: (S, Mgh, K;) as also **بزة**, (S, A, Msb, K,) and **بزز**, (K,) and **بززي**: (TA:) the first of these four words including in its application *coats of mail and the مغفر and the sword*: (TA:) or it signifies *a sword*: (IDrd, A, TA:) and **بزز**, accord. to AA, *complete arms.* (TA.) You say, **تقلد بزاً حسناً** *He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck.* (A.) And **غزا فى بزة كاملة** *He went to war in complete arms.* (A.)**

لن بزة *Constraint, or force*: as in the saying, **لن ياخذها أبداً بزة منى** *He will never take it by constraint, or force, from me.* (Ks, TA.) — **Outward appearance; state with regard to apparel and the like**; syn. **هيئة**: (S, A, Mgh, Msb, K, TA,) and **شارة**: (TA:) *garb; mode, manner, or fashion, of dress*: (TA:) *apparel.* (A, Mgh.) You say, **رجل حسن البزة** *A man of goodly outward appearance, or state of apparel and the like*: (Mgh, Msb:) or as some say, *clothes and arms.* (Mgh.) And **إنه لنو بزة حسنة** *Verily he has a goodly outward appearance and dress.* (A, TA.) — See also **بز**, latter part, in two places.

بزز: see **بز**, latter part, in two places.

بزازة *The trade of the بزاز.* (Mgh, Msb, K.)

بزاز *The seller of the cloths or stuffs or the like called بز.* (S, A, Mgh, K.)