بطو or بطى

1. بَطَا, aor. يَبْطُو, is said by Z and Meyd to signify *He*, or *it*, *was*, or *became*, *wide*: and hence بَاطِيَةٌ, meaning a نَاجُود. (TA.)

4: see what next follows.

بِطْيَةٌ, with kesr, is a word mentioned by Sb; (Ḳ;) but ISd says, "I know not to what it is applied, unless ▼ أَبْطَيْتُ be a dial. var. of أَبْطَأْتُ, (Ḳ, TA,) like as احْبَنْطَيْتُ is of احْبَنْطَأْتُ; in which case it is thence derived as meaning The *state* [*of being slow*, &c.]; and is not to be regarded as formed by substitution [of ى for ء], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the Ṣ and the Fṣ and the Jámi' el-Loghah of Ḳz and in other lexicons, that one should not say, ابطيت, with ى, but ابطأت, with ء. (MF, TA.)

بَاطٍ part. n. of بَطَا, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel;* (Ṣ;) *a* نَاجُود [or *vessel into which wine is put*]; (AA, Ṣ, Mgh, Ḳ;) *a large vessel of glass, which is filled with wine, or beverage, and placed amid the drinkers, who ladle out from it* [*into their cups*], (Az, Mgh, TA,) *and drink:* (Az, TA:) [*a wine-vase, of glass* or *of earthenware; an amphora; an earthen jar;* now applied to *a vessel of this kind into which wine and oil &c. are put:*] said to be an arabicized word: (TA:) [J says,] "I think it to be arabicized:" (Ṣ:) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.)

بظر

1. بَظِرَتْ, [aor. ـَ, inf. n. بَظَرٌ,] said of a woman, [*She had a* بَظْر (q. v.), or *a long* بَظْر; or] *she was uncircumcised.* (Mṣb.) [But see بَظَرٌ, below.] — And بَظِرَ, inf. n. بَظَرٌ, *He had what is termed a* بُظَارَةٌ [q. v.] *in his upper lip.* (Ṣ.)

2. بَظَّرَتْ, inf. n. تَبْظِيرٌ, *She circumcised* a female. (Ḳ.) — هُوَ يُمِصُّهُ وَيُبَظِّرُهُ (M, Ḳ) *He says to him,* أَمْصُصْ بَظْرَ فُلَانَةَ: (Ḳ:) a prov. of the Arabs. (TA.)

بَظْرٌ, (Lḥ, T, Ṣ, M, &c.,) also pronounced بَضْرٌ, (T,) and ▼ بُظَارَةٌ [which see below] (Lḥ, T, Ṣ, M, Ḳ) and ▼ بَظَارَةٌ (M, Ḳ) and ▼ بَيْظَرٌ (Lḥ, T, M, Ḳ) and ▼ بُنْظُرٌ, (Ḳ,) *A certain thing,* (Ṣ, M, Mgh, Ḳ,) or *piece of flesh,* (A,) *between the two sides of the vulva* (الإِسْكَتَانِ, Ṣ, M, Ḳ, or الشُّفْرَانِ, A, or شُفْرَا الفَرْجِ, Mgh) *of a woman,* (M, A, Mgh, Ḳ,) *which is cut off in circumcision,* (A,) *not yet cut off;* (Ṣ;) *a piece of flesh between the two sides of the vulva* (الشُّفْرَانِ) *of a woman;* i. e. the *prepuce* (قُلْفَة) *that is cut off in circumcision;* (Mṣb;) *also called* كَيْنٌ *and* رَفْرَفٌ *and* نَوْفٌ (Lḥ, T) *and* قُنْبٌ [which last properly signifies the "prepuce," or "sheath," of a beast or horse or the like]; (A and Ḳ in art. قنب;) *and likened to a cock's comb:* (Mṣb in art. عرف:) [the last of these explanations plainly shows that what is meant thereby is the *prepuce of the clitoris;* which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the بظر is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be *a distinct excrescence from the prepuce of the clitoris:* it has been described to me as *a caruncle a little in front of the meatus urinarius:* many of the Egyptians assert that it is the *clitoris itself* that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term بظر in post-classical times: an analogous practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see بَرْبَرٌ: Abu-l-Ḳásim Ez-Zahráwee speaks of the amputation of the redundance of the بظر when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the *clitoris:* the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as "an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease (المرض الذنبى); and this," he says, "should be amputated, like as the بظر is amputated" when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term "caudatio" is defined as "an elongation of the clitoris;" inconsistently with the foregoing description of "the caudal disease:"] the pl. [of mult.] of بَظْرٌ is بُظُورٌ, (M, Mṣb, Ḳ,) and [pl. of pauc.] أَبْظُرٌ. (Mṣb.) يَا ابْنَ مُقَطِّعَةِ البُظُورِ [*O son of her who amputates* بظور!] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.)

بَظَرٌ The *having a* بَظْر: (T, Ṣ:) or the *having a long* بَظْر: (Ḳ:) a subst., (Ḳ,) or an inf. n., (T,) having no verb, (T, M,*) because it denotes an inherent quality, not one that is accidental. (T.) [But see بَظِرَتْ.]

بُظْرَةٌ, or بَظَرَةٌ: see بُظَارَةٌ.

بَظَارَةٌ: see بَظْرٌ.

بُظَارَةٌ The *lower extremity,* (M,) or *a thing in the extremity,* (Ṣ, Ḳ,) or *a protuberant,* or *prominent, thing in the lower part,* (Lḥ, T, M,) *of the vulva* (Lḥ, T, Ṣ, M) of a ewe or goat, (Lḥ, T, Ṣ, M, Ḳ,) or camel, (Lḥ, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See بَظْرٌ. — Also, (Lḥ, Ṣ, T, M, &c.,) and ▼ بُظْرَةٌ, (M, Ḳ,) or ▼ بَظَرَةٌ, (IAạr, T,) The *thing* (M, Ḳ) *protuberant,* (M,) or *a protuberant thing,* (Ṣ, A, Mgh,) *in the upper lip,* (Ṣ, M, A, Mgh, Ḳ,) *in the middle thereof,* (M, A, Mgh, Ḳ,) *when it is somewhat long,* (Ṣ,) or *somewhat large:* (M:) or *a protuberance in the lip:* (IAạr, T:) when not long, it is called حُثْرِمَةٌ: (Ṣ:) it is not every one that has it: (Mgh:) dim. ▼ بُظَيْرَةٌ. (T.)

بُظَيْرَةٌ: see what next precedes.

بِظْرِيرٌ † A *long-tongued,* (M,) *clamorous* woman: (M, Ḳ: [in the CḲ, erroneously, with ة:]) but some say بِطْرِيرٌ [q. v.]. (M.) [See أَبْظَرُ.]

بُنْظُرٌ: see بَظْرٌ.

بَيْظَرٌ: see بَظْرٌ. — يَا بَيْظَرُ is an expression of contumely addressed to a female slave. (Ḳ.)

أَبْظَرُ A man *uncircumcised.* (M, Ḳ.) And the fem., بَظْرَاءُ, A woman, (T, Ṣ, Mṣb,) or a female slave, (M, Ḳ,) *having a* بَظْر; (T, Ṣ, Mṣb;) or *having a long* بَظْر: (M, Ḳ:) or a woman *uncircumcised:* (Mgh:) pl. بُظْرٌ. (T.) يَا ابْنَ البَظْرَاءِ *O son of the uncircumcised woman!* is an expression of contumely. (Mgh.) — A man *having what is termed a* بُظَارَةٌ *in his upper lip;* (Ṣ, A, Mgh;) [i. e.] *having a* حُثْرِمَة *somewhat long;* (Ṣ in art. حثرم;) *having a long* (T, M) *and projecting* (M) *upper lip, with a protuberance in the middle of it.* (T, M.) — Accord. to some, † *Clamorous; long-tongued.* (Mgh.) [See بِظْرِيرٌ.]

مُبَظِّرٌ *A circumciser:* (M, L:) and مُبَظِّرَةٌ *a woman who circumcises females.* (Ḳ.)

بعث

1. بَعْثٌ signifies The *removing of that which restrains one from free action.* (TA.) [And hence,] — بَعَثَهُ, (Ṣ, A, &c.,) aor. ـَ, (A, Ḳ,) inf. n. بَعْثٌ (Mgh, L, Mṣb, TA) and بَعَثٌ, (L, TA,) *He sent him;* (Ṣ, A, Mgh, Mṣb, Ḳ;) namely, a messenger; (Mṣb;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.;] as also ▼ ابتعثه: (Ṣ, A, Mṣb, Ḳ:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, بَعَثَ بِهِ: (Msb:) [thus,] بَعَثَهُ signifies *he sent him,* or *it, alone, by himself,* or *by itself;* and بَعَثَ بِهِ, *he sent him,* or *it, by,* or *with, another,* or *others:* (L:) but El-Fárábee says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him,* or *it.* (Mṣb.) Hence, ضُرِبَ عَلَيْهِمُ البَعْثُ *The being sent to the war was appointed them and imposed upon them as an obligation.* (Mṣb.) You say, بَعَثَهُ لِكَذَا [*He sent him for such a thing* or *purpose*]. (A, TA.) [And بَعَثَ إِلَيْهِ بِكَذَا *He sent to him such a thing;* lit., *he sent to him* a messenger *with such a thing.*] And بَعَثَ الجُنْدَ إِلَى الغَزْوِ [*He sent the army to the war*]. (TA.) And بَعَثَ عَلَيْهِمُ البَلَاءَ [*He sent upon them trial,* or *affliction;*] *he caused trial,* or *affliction, to befall them.* (TA.) — Also, (A, L, TA,) inf. n. بَعْثٌ (Mgh, L, TA) and بَعَثٌ (L) and تَبْعَاثٌ [an intensive form], (TA,) *He roused him, excited him,* or *put him in motion* or *action;* (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] an animal lying down, or a person sitting. (L, TA.) You say, بَعَثَ النَّاقَةَ