

himself to the latter opinion: Z, to the former, saying, on the authority of IAar, that the word is derived from *بَرْهَمَةٌ*, meaning "white," [or "fair in complexion,"] applied to a girl: (Msb.) Abu-l-Fet-h [i. e. IJ] says that he holds it to be of the measure *فُعْلَالٌ*, like *قُرْطَاسٌ* and *قُرْنَسٌ*, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprâ:) but [it has been stated above that] this verb is said, on the authority of IAar, to be post-classical. (Msb, TA.)

برو

1. *بَرَوْتَهَا*, i. e. *الْبَرَوْتَةُ*: see 4. = *بَرَوْتُهُ* (M, Msb, K,) aor. *بَرَوَّ*, (Lth, T,) inf. n. *بَرُو*, (M,) *I formed it, or fashioned it, by cutting; shaped it out; or pared it;* (K;) namely, a reed for writing, (Lth, T, M, Msb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.]; a dial. var. of *بَرَيْتُهُ*, (Lth, T, M, Msb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps,] *بَرَاهُ*, aor. *بَرَوَّ*, inf. n. *بَرُو*, *He (i. e. God) created him, or it:* (Fr, S, K:) [but] they affirm that it is originally *بَرَاهُ*, with hemz: (MF:) so says IAth: (TA:) or it is from *بَرَأَ* or *بَرَى*, signifying "dust," or "earth." (Fr, S.) = *بَرَأَ*, aor. *بَرَوَّ*, is also a bad dial. var. of *بَرَأَ* [signifying *He, or it, recovered from disease, or became convalescent, &c.*], aor. *بَرَوَّ*. (TA.)

4. *أَبْرَيْتَهَا*, (S, M, K,) i. e. *الْبَرَوْتَةُ*, (S, M,) *I put a [ring such as is termed] بَرَوْتَةٌ in her (a camel's) nose;* (S, M, K;) as also *بَرَوْتَهَا*: (IJ, M, K:) and *أَبْرَيْتُهُ*, namely, a camel, *I put him a بَرَوْتَةٌ.* (Msb.) = *أَبْرَى* *Dust, or earth, came, or lighted, upon it.* (K, TA, in art. *أَبْرَى*.)

*بَرَوْتَةٌ* (in which the final radical letter is elided, [and replaced by *ة*], Msb) *A ring (T, S, M, &c.) of brass, (Lth, Lh, T, S, M, [in a copy of the Msb, مِنْ صَفْرٍ is erroneously put for مِنْ صُوفٍ]) or of silver, (Lth, T,) or of some other material, (Lh, M,) slender, and bent at the two ends [lest it should open at the place where the two ends meet], that is put in the nose of a she-camel, (Lth, T,) or put in the nose of the camel, (M, Msb, K,) or in the flesh of the nose of the camel, (Lh, S, M, K,) or, as As says, in one of the two sides of the two nostrils, (S,) app. either for the purpose of ornament or to render the animal obedient; (MF;) [generally for the latter purpose, to attach the rein thereto:] when the ring is of hair, it is termed *خِزَامَةٌ*; (As, S, Msb;) and when of wood, *خَشَاشٌ*: (Msb.) Aboo-'Alee mentions, and explains in like manner, *بَرَوْتَةٌ* and *بَرَى*; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Aboo-'Alee says that *بَرَوْتَةٌ* is originally *بَرَوْتَةٌ*, because it has *بَرَى* for a pl., like as *قَرِيَةٌ* has *قَرَى*; but Aboo-'Alee does not say this; he only desires to show that the final radical letter of *بَرَوْتَةٌ* is *و* by the fact that *بَرَوْتَةٌ* is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of *بَرَوْتَةٌ* is *بَرَوْتَةٌ*, assert that it is correctly *بَرَوْتَةٌ*: (TA:) *بَرَوْتَةٌ* also signifies an anklet: (M, K:) or any ring; such as a bracelet*

and an earring and an anklet and the like of these: (S:) the pl. (in the former and the latter senses, M, TA) is *بَرَاتٌ*, (S, M, K,) in [some of] the copies of the K erroneously written *بَرَاةٌ*, (TA,) and *بَرَى*, (T, S, M,) and *بَرُونَ*, contr. to analogy, (Msb,) or *بَرِينٌ* (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that *بَرُونَ* and *بَرِينٌ* are dial. vars., like *سِنُونَ* and *سِينِينٌ*],) and *بَرِينٌ*. (M, K: [in a copy of the former of which, accord. to the TT, *بَرَى* and *بَرَى* are put in the place of the last two of these pls.]

*بَرَأَ*, or *بَرَى*, *Dust, or earth:* (Fr, S, M, Msb, K, mentioned in the M and K in art. *بَرَى*;) whence *بَرَاهُ*, [if not originally *بَرَاهُ*,] meaning "He (i. e. God) created him." (Fr, S.) Hence the saying, *بِغِيهِ الْبَرَأُ*, or *الْبَرَى*, [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.)

*بَرَوْتَةٌ* *Cuttings, chips, parings, or the like, of a reed for writing, and of a stick, or piece of wood, and of soap, and the like.* (TA.) = See also *بَرَوْتَةٌ*.

*بَرَوْتَةٌ*: see *بَرَوْتَةٌ*.

*الْبَرِيَّةُ* *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: originally with ء: (S:) but not pronounced with ء: (IAth, TA in art. بَرَى) or, accord. to Fr, if from بَرَأَ, or بَرَى, i. e. "dust," or "earth," it is originally without ء: pl. بَرِيَّاتٌ and بَرِيَّاتٌ. (S.)*

*مُبْرَأَةٌ* *A she-camel (T, S) having a [ring such as is termed] بَرَوْتَةٌ put in her nose: (T, S, K:) pl. مُبْرِيَّاتٌ. (TA in art. عَرَفَ.)*

*بَرَوْتَةٌ* (T, M, K) *A بَرَوْتَةٌ made, or manufactured.* (T, TA.)

برى

1. *بَرَى*, (T, M, K,) first pers. *بَرَيْتُ*, (T, S, Msb,) aor. *بَرَوَّ*, (T, K,) inf. n. *بَرَى*, (T, S, M, Msb, K,) *He formed, or fashioned, by cutting; shaped out; or pared;* (As, T, M, K;) a reed for writing, (Lth, As, ISk, T, S, M, Msb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also *أَبْرَى*: (M, K:) and *بَرَوْتٌ*, (Msb,) aor. *بَرَوَّ*, (Lth, T,) is a dial. var., (Msb,) used by some, who say, *هُوَ يَقْلُو الْبَرَّ* [instead of *يَقْلَى*]. (Lth, T.) — And hence, (As, T,) aor. and inf. n. as above, (As, T, M, K,) † *He (a man) fatigued, or jaded, and made to lose flesh, (As, T, S,) a she-camel, (As, T,) or a camel: (S:) or it (journeying) rendered him lean, or emaciated: (M, K:) and in like manner one says of a year of dearth or drought. (TA.) And بَرَيْتُ سَامَهَا بِسَبْرِي عَلَيْهَا* [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aashâ. (M.) = See also 3: — and see 5, in two places.

3. *بَارَاهُ*, (T, S, M, &c.,) inf. n. *مُبَارَاةٌ*, (T, TA.) *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ*; (S, M, Msb, K;) i. e., (TA.)

*he did the like of what he (the latter) did, (ISk, T, S, Msb, TA, and EM p. 64,) striving to overcome him or surpass him; (EM ubi suprâ); as also أَبْرَى لَهُ*, aor. *بَرَوَّ*, inf. n. *بَرَى*; and *أَبْرَى لَهُ*: (As, T:) and *he vied, or competed, with him, or contended with him for superiority, in glory, or excellence, or in beauty, or goodness; he emulated, or rivalled, him therein; syn. بَاهَاهُ*: (TA in art. *بَهَجَ*;) and *he vied, competed, or contended, with him in running; and strove with him to outstrip him, to be before him, to get before him, or to precede him. (TA.)* You say, *فُلَانٌ يُبَارَى الرَّيْحَ* [Such a one vies with the wind in bounty]: (T, S:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ham p. 445.) = *بَارَى* *أَمْرَاتَهُ* *He compounded, or made a compromise, with his wife for their mutual separation; (K:) as also بَارَاهَا* [which is the original]. (TA.)

4. *أَبْرَى*: see art. *بَرَوَّ*. = Also *He found, or met with, sugar-canes.* (K.) = See also *أَبْرَأَ*, in art. *بَرَأَ*, last signification.

5. *التَّبَرَّى* signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing; (KL;) and so أَتَبَرَّأَ*. (KL, PS.) You say, *تَبَرَّى لَهُ* *He presented, addressed, applied, or betook, himself to him, i. e., one man to another man; advanced, came forward, or went forward, to him; or opposed himself to him; syn. تَعَرَّضَ; as also تَبَرَّأَ; and أَبْرَى لَهُ*, aor. *بَرَوَّ*: (T:) and *أَبْرَى لَهُ* signifies [as above; or] *he betook himself, and advanced, or went forward, to it, namely, an action; (Har ubi suprâ;) and it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ: (Ham p. 541:)* *عَرَّضَ لَهُ*, inf. n. *بَرَى*, is *syn. with عَرَّضَ* [meaning as above, for it is *syn. with تَعَرَّضَ and عَرَّضَ; or it happened to him, befell him, or occurred to him*]: (M:) and *أَبْرَى* is also *syn. with عَرَّضَ* [meaning *it happened, befell, or occurred*]. (Har p. 56.) You say also, *تَبَرَّى لِمَعْرُوفِهِ*, i. e. *تَعَرَّضَ لَهُ* (ISk, S, K) or *عَرَّضَ لَهُ* (M) [both of which explanations mean *He presented, addressed, applied, or betook, himself, or he advanced, came forward, went forward, or attempted, to obtain his favour, or bounty; or he sought it, or demanded it*]; as also *تَبَرَّى مَعْرُوفَهُ*. (M, TA.) And *تَبَرَّيْتُ وَدَهْمُ* [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And *أَبْرَى لِيَطِي بِسَاطِهِ*, i. q. *عَرَّضَ*, meaning, in this instance, *He hastened to cut short his speech.* (Har p. 280.) And *يَتَبَرَّى لِشِعْرِهِ*, i. e. *تَعَرَّضَ لِإِنْشَائِهِ* [or *لِإِنْشَادِهِ*, meaning *He addressed himself to reciting poetry, or verses*]. (Har p. 34.) And *أَبْرَى مِنَ الْجَمَاعَةِ*, i. q. *عَرَّضَ* [He presented himself, or advanced, or came forward, from the company]. (Har p. 647.)

6. *تَبَارَى* *They vied, competed, or contended for superiority, each with the other; emulated, or rivalled, each other; imitated each other; (S, K,*