

doing such a thing]. (M, TA.) = **بَدَيْتِ الْأَرْضُ** *The land produced, or abounded with, بَدَاةٌ, i. e. truffles: (K, TA:) or had in it truffles. (TK.)* — And *The land had in it بَدَاةٌ, meaning dust, or earth. (K, TA.)*

2. **بَدَى**, inf. n. **تَبَدَّى**, *He showed, or made apparent, a want that occurred, or presented itself, to him. (TA.)* [See **بَدَاةٌ**.] — *He sent forth a horse [or beast] to the place of pasture [app. in the بَادِيَّة, or desert]. (TA, from a trad.)*

3. **مَبَادَاةٌ** *The going, or coming, out, or forth, in the field, to encounter another in battle, or war. (TA.)* — And [more commonly] *The showing open enmity, or hostility, with any one: (KL, TA:) [a meaning more fully expressed by the phrase مَبَادَاةٌ بِالْعَدَاوَةِ: for you say,] بَادَى بِالْعَدَاوَةِ He showed open enmity, or hostility, [with another;] syn. جَاهَرَهَا. (S, K, TA;) as also تَبَادَى: (K, TA;) or you say, بِالْعَدَاوَةِ تَبَادَاوا they showed open enmity, or hostility, one with another; syn. تَجَاهَرُوا بِهَا. (S.) You say also, بَادَى النَّاسَ بِأَمْرِهِ, *He showed, or revealed, to the people, or to men, his affair, or case. (TA.)* [Thus, **بَادَاهُ بِالْأَمْرِ** and **بَادَى لَهُ الْأَمْرُ** signify the same; i. e. *He showed, or revealed, to him the affair, or case.*] — And **بَادَى بَيْنَهُمَا** *He measured, or compared, them both together, each with the other. (A, TA.)**

4. **أَبْدَاهُ** *He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Mṣb, K, TA;) and it has been said [correctly, as will be seen below,] that اَبْدَى عَنْهُ signifies the same. (MF, TA.)* It is said in a trad., **مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقَرْنَا عَلَيْهِ كِتَابَ اللَّهِ**, i. e. *Whoso shometh, or revealeth, to us his deed [or crime] which he was concealing, [the book of God shall execute vengeance upon him, meaning] we will inflict upon him the punishment ordained by the book of God. (TA.)* اَبْدَى لَهُ صَفْحَتَهُ also means *He showed open enmity, or hostility, with him. (A and TA in art. صَفْح.)* And **أَبْدَى** اَبْدَى, said of water, means *It showed its bottom, by reason of its clearness. (L in art. مَكْد.)* See also 3. — **أَبْدَيْتَ فِي مَنْطِقِكَ** *Thou deviatedst, or hast deviated, from the right way in thy speech. (S.)* — See also 1.

5. **تَبَدَّى**: see 1, in two places. — In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal; syn. تَغَدَّى. (TA.)*

6. **تَبَادَى**: see 3, in two places. — Also *He affected to be like, or imitated, the people of the بَادِيَّة [or desert]. (S, K.)*

بَدَى: see **بَدُو**, in two places.

بَدَا *The excrement from the anus (M, K*) of a man. (M.)* [And **بَدَاةٌ**, from **أَبْدَا**, signifies the same.] — *A joint (مَفْصَل) of a man; (AA, M, K, TA;) as also بَدَى: (AA, M, TA;) pl. أَبْدَاةٌ. (AA, M, K, TA.)* — **بَدَا** for **بَدَا**: see **بَدُو**, in two places.

بَدُو: see **بَادِيَّة**: — and see also **بَادٍ**. — Also *The first of a thing; originally [بَدَى] with*

hemzeh: (Har p. 583:) and **بَدَى**, also, [originally **بَدَى**,] signifies the *first: (TA:) [and بَدَى and بَدَا, the latter for بَدَا, are used for بَدَى. Hence,] one says, أَفْعَلْ ذَلِكَ بَادِي بَدَى, (S, TA;) or بَادِي بَدَى, (M, K, TA;) and بَادِي بَدَى, (Fr, S, M, TA;) or بَادِي بَدَى, (as in some copies of the K, TA;) or بَادِي بَدَى, (as in other copies of the K, TA;) and in the TA,) and بَادِي بَدَا, (M, K, TA;) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M, TA;) meaning *Do thou that first; (S, TA;) or, the first thing: (Fr, TA:) originally [بَادِي بَدَى, &c.,] with hemz. (S, K, TA.)* [See **بَدَى**.] Hence also the phrase, **الْحَمْدُ لِلَّهِ بَدِيًّا** [*Praise be to God in the first place.*] (TA.)*

بَدَى for **بَدَى**: see **بَدُو**.

بَدَاةٌ: see **بَدَاةٌ**: — and see also **بَادِيَّة**. — Also, (K, TA,) like **قَطَاةٌ**, (TA, [but in the CK **بَدَاةٌ**, q. v.]) *Truffles; syn. كَمَاةٌ. (K, TA.)* — And *Dust, or earth. (K, TA.)*

بَدْوَةٌ *Either side of a valley. (AHn, M, K, TA.)*

بَدَوِيٌّ [*Of, or belonging to, or relating to, the بَدُو, or desert: and, used as a subst., a man, and particularly an Arab, of the desert:*] a rel. n. from **بَدُو**, (S, M, K, TA;) extr. [with respect to rule], (M, K, TA;) for by rule it should be **بَدَوِيٌّ**; (El-Tebreezee, TA;) or it is an irregular rel. n. from **بَادِيَّة**: (Mṣb, TA;) and **بَدَاوِيٌّ** and **بَدَاوِيٌّ** are similar rel. ns., (M, K, TA;) from **بَدَاوَةٌ** and **بَدَاوَةٌ**, as syn. with **بَدُو** and **بَادِيَّة**, agreeably with rule; or the former of these two may be a rel. n. from **بَدُو** and **بَادِيَّة**, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M, TA;) or the former is a rel. n. signifying *of, or belonging to, or relating to, the بَدَاوَةٌ as meaning the dwelling, or abiding, in the desert, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from the بَدَاوَةٌ accord. to the opinion of Aṣ and others; and is held by Th to be the chaste form: (TA:) but بَدَوِيٌّ is the only one of these rel. ns. that is known to the common people: (M, TA;) it is opposed to a townsman or villager. (TA.)* [The pl. is **بَدَاوِيٌّ**, and vulg. **بَدَاوَانٌ**. See also **بَادٍ**, often applied to a man as syn. with **بَدَوِيٌّ**.]

بَدَاوَاتٌ: see **بَدَاةٌ**, in three places.

بَدَاةٌ [*An opinion that occurs to one, or arises in the mind; and particularly one that is different from a former opinion;*] a subst. from **بَدَا** in the phrase **بَدَا لَهُ فِي الْأَمْرِ**. (Mṣb, TA.) See 1, in four places. One says also, **هُوَ ذُو بَدَاوَاتٍ** *He is one who has various opinions occurring to him, or arising in his mind, (IDrd, S, K, TA;) and Har p. 665,) of which he chooses some and rejects others: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi suprâ,) and sometimes in dispraise: (Kzz in Har ubi suprâ:) بَدَاوَاتٌ is*

pl. of **بَدَاةٌ**, [which is therefore syn. with **بَدَاةٌ**,] like as **قَطَاوَاتٌ** is pl. of **قَطَاةٌ**. (IDrd, TA, and Har ubi suprâ.) One says likewise **أَبُو الْبَدَاوَاتِ**, meaning *The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.)* And **السُّلْطَانُ ذُو عَدَاوَاتٍ وَذُو بَدَاوَاتٍ** (S, TA;) [in which the context indicates it to mean *The Sulṭān is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sulṭān ceases not to have some new opinion presenting itself to him. (TA.)*

بَدَاةٌ, in the common dial. of the people of El-Yemen, signifies *The morning-meal; syn. غَدَاةٌ. (TA.)*

بَدَى: see **بَادِيَّة**: — and see **بَدُو**, in three places. — Also, [or **بَدَى**,] originally **بَدَى**, q. v. in art. **بَدَا**, (TA,) *A well: (T, TA;) or a well that is not ancient: (TA:) pl. بَدَاوَانٌ, formed by transposition from بَدَايَانٌ. (T.)*

بَدَاةٌ *What appears, or becomes apparent, of wants, or needful things: pl. بَدَاوَاتٌ; for which one may also say, بَدَاوَاتٌ. (T.)* These two pls. also signify *Wants that appear, or become apparent, to one. (TA.)* [The latter of them is likewise pl. of what next follows.]

بَدَاوَةٌ and **بَدَاوَةٌ**: see **بَادِيَّة**. — The former also signifies *The first that appears, or becomes apparent, of a thing. (Lh, M, K, TA.)* [See **بَدَاةٌ**.]

بَدَاوِيٌّ and **بَدَاوِيٌّ**: see **بَدَوِيٌّ**.

بَادٍ *Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Mṣb, TA.)* [Hence,] **بَادِي الرَّأْيِ** *At the [first] appearance of opinion; (Fr, Lh, M, TA;) or according to the appearance of opinion; (Zj, S, K, TA;) which may mean either insincerely or inconsiderately: (Zj, TA:) so in the Kur xi. 29; (Zj, S, TA;) where only AA read it with hemz: (TA:) if with hemz, it is from **بَدَأْتُ**, and means *at first thought, or on the first opinion. (S, TA; and Lh in M, art. بَدَأ: see **بَدَى**.)* For **بَادِي**, or **بَادِي**, and **بَادِي**, &c., see **بَدُو**, in four places. — **بَادِي** is sometimes used as a name for *Calamity, or misfortune: it consists of two nouns made one, like مَعْدِي كَرِبٌ. (S, TA.)* — **بَادٍ** also signifies *A man going forth to the بَادِيَّة [or desert]: (M, Mṣb, K, TA;) or one who is in the بَادِيَّة, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادِيُونَ and بَدَاةٌ [in the TA erroneously said to be **بَدَى** like **هَدَى**] and **بَدَاةٌ**: (M, K, TA;) and **بَدُو** is a quasi-pl. n. of **بَادٍ**; (M, TA;) or is for **أَهْلُ بَدُو**, meaning *people who go forth to the desert: (M, TA;) or it means dwellers in the desert, or people of the desert: (MF, TA;) بَادِيَّةٌ also signifies the same as بَادِيُونَ, i. e. people migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of حَاضِرَةٌ; and بَادِيٌّ [or بَادِيٌّ] is pl. of بَادِيَّةٌ. (T.)***

بَادَاةٌ: see what next follows.