

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

بُرْدَةٌ: see *بُرْدٌ*, 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, Mṣb, K:) or *heaviness of food to the stomach:* (IAqr, T, L:) so termed because it makes the stomach cold. (T, L, Mṣb.) 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.)

بُرْدَاءٌ *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 *قُرطاس* is made; (TA in art. *قرطس*, q. v. ;) [namely, *papyrus*; and] of which mats are made; (Mṣb;) [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 الْبُرْدِيِّ* *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-Maaroof.) — [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, Mṣb:) *an excellent sort of dates,* (AHn, M, K,) *resembling the بُرْتِي:* (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.]

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

بُرُودٌ: see *بَارِدٌ*. — Beverage that cools the heat of thirst. (T.) — Also, (T, L, K,) and *مَبْرُودٌ*, (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, Mṣb;) also termed *بُرُودُ الْعَيْنِ*. (T, S.) — *بُرُودُ الظِّلِّ* + *Pleasant in social intercourse:* applied alike to the male and the female. (TA, from a trad.) — *تَوْبٌ بُرُودٌ* *A garment without nap:* (K:) and *a garment that is not warm nor soft.* (TA.)

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 الْمُرْتَبُّ*:] it is a word of Persian origin, (Z in the Fāiḳ,) arabicized, from *بُرِيدَهُ*, (Z in the Fāiḳ, and Mgh,) i. e. “docked,” or “having the tail cut off;” for the post-mules (*بَغَالُ الْبُرِيدِ*) had their tails cut off in order that they might be known: (Z in the Fāiḳ:) [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 *بُرِيدٌ* [defined below: but the reason before given for this appellation is more probable: it is like the Lat. “veredus”]: (T, Mṣb:) pl. *بُرُودٌ* (Z, Mgh, Mṣb) and *بُرُودٌ*, which is a contraction of the former, like as *رُسُلٌ* is of *رُسُلٌ*. (Z.) You say, *حَمِيلٌ فَلَانٌ عَلَى الْبُرِيدِ* [Such a one was borne on the post-mule or post-horse]. (S.) Imra-el-Ḳeys speaks of a *بريد* 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 Fāiḳ, and Mgh:) or *messengers on beasts of the post:* (M, K:) or *a messenger that journeys with haste:* (A:) or [simply] *a messenger:* (S, Mṣb, K:) pl. as above. (M, Z.) Hence the saying, *فِيْرُ الْبُرِيدِ الْحَمِيّ* *Fever is the messenger of death:* (T, Mṣb:) because it gives warning thereof. (T.) Hence also *الْبُرِيدُ* applied to *The animal called الْفَرَانِقِيُّ*, (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 *خَيْلُ الْبُرِيدِ*, 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, Mṣb;*) *the space, or distance, between each سَكَّة and the سَكَّة next to it; the سَكَّة being a structure of either of the kinds called نَبْتٌ and قَبَّة, or رِبَاط [explained above], in which the appointed messengers lodge; (Z in the Fāiḳ;) 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, Mṣb, 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 Fāiḳ:) the distance of twelve miles is [also] termed سَكَّةُ الْبُرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بُرُود, or forty-eight miles,*

renders it allowable to shorten prayers; which miles are of the Hāshimee 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:*

فَدَتْكَ عَرَابَ الْيَوْمِ أُمِّي وَخَالَتِي
وَنَاقَتِي النَّاجِي إِيْلَيْكَ بَرِيدَهَا

[*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 [ف.ع.] when filed.* (S.)

بُرُودَةٌ: see *بُرُودٌ*.

بُرَادَةٌ *A vessel which cools water:* (M, K:) or *a كَوَاوَةٌ [app. meaning either a stand, or a shelf, upon which mugs (كَبِيرَان, pl. of كَبِيرَان, are placed; erroneously in the K, كَوَاوَةٌ, and كَوَاوَةٌ, 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 كَبِيرَانُهُمْ عَلَى الْبُرَادَةِ* *Their mugs passed the night upon the بُرَادَةِ.* (A, TA.)

بَارِدٌ (S, M, Mṣb, K) *Cold; chill; cool;* (S, Mṣb;) applied to water [&c.]; (M, K;) as also *بُرْدٌ*, [originally an inf. n., like *عَدْلٌ*, 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* † *بُرْدَةُ الْعَيْشِ*, and *لَيْلَةٌ بَارِدَةُ الْعَيْشِ*, [the latter written in the TT *بُرْدَةُ الْعَيْشِ*] † *A night of easy and pleasant life.* (M, L.) And *غَنِيْمَةٌ بَارِدَةٌ*: see the latter word. — *سَوْمٌ بَارِدٌ* † *A hot mind 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 فَلَانٌ بَارِدًا مَخَّه*, and *بَارِدُ الْعِظَامِ*, † *Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارًّا مَخَّه, and حَارَّ الْعِظَامِ.* (A, TA.) — *بَارِدٌ* also signifies † *Blunt;* applied to a sword and the like: see I. — And, contr., † *Sharp: for you say, مَرْهَفَاتٌ بَوَارِدٌ* [pl. of *بَارِدَةٌ*, meaning] † *Sharp, or cutting, swords:* (TA:) or *slaying swords.* (S.)

بَارِدَةٌ † *Spoil acquired without fatigue;* (IAqr, T;) also termed *غَنِيْمَةٌ 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,*