

بَكَرٌ and بَكْرَةٌ are respectively terms like قَتِي and قَتَاةٌ; and قَلُوصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutaḥaffidh, that the terms جَمَلٌ and نَاقَةٌ are applied only when the animal has entered the seventh year: (Mṣb:) but بَعِيرٌ is more commonly applied to the male camel; (Mṣb, K;) and only to one that has entered its fifth year; (S, K;) or that has entered its ninth year: (K:) the pl. is أَبْعَرَةٌ [a pl. of pauc.] and بُعْرَانٌ (S, Mṣb, K) and بُعْرَانٌ (K) and بُعْرٌ (TA) and (pl. of أَبْعَرَةٌ TA) أَبَاعِرٌ (S, Mṣb, K) and أَبَاعِيرٌ (K.) If one say, أُعْطُونِي بَعِيرًا [Give ye to me a camel], the persons so addressed, accord. to Esh-Sháfi'ee, are not to give a she-camel: (Mṣb:) but the following phrases are transmitted from the Arabs: صَرَعْتَنِي بَعِيرِي My she-camel threw me down prostrate: (S, A:) and حَلَبْتُ بَعِيرِي I milked my camel: (A, Mṣb:) and شَرِبْتُ مِنْ لَبَنِ بَعِيرِي I drank of the milk of my camel: (S:) and كَلَا هَذَيْنِ الْبَعِيرَيْنِ نَاقَةً Each of these two camels is a she-camel. (A.) لَيْلَةُ الْبَعِيرِ [The night of the camel], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) — Also An ass: (IKh, K:) so in the Kṛur xii. 72; but this signification is of rare occurrence: (IKh, K:) and anything that carries: (IKh, K:) so in the Hebrew language [בְּעִירָא (see Gen. xlv. 17)]. (TA.)

بَاعِرٌ A widow throwing the piece of بَعْرٌ; meaning ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again. (A.) [See 1.]

مَبْعَرٌ and مَبْعَرَةٌ [and مَبْعَرَةٌ (occurring in the K in art. خُور)] The place [or passage (as is shown in the Lexicons in many places)] of the بَعْرٌ; [i. e. the rectum; the intestine, or gut, containing the بَعْرٌ]; of any quadruped: (K:) pl. مَبَاعِرٌ. (TA.) It is said in a prov., إِنَّ هَذَا الدَّاعِرَ مَبَاعِرٌ [Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung]. (A, TA.)

مَبْعَرٌ : } see مَبْعَرٌ.
مَبْعَرَةٌ :

مَبَاعِرٌ A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung (تَبَاعِرٌ) her milker. (K, TA.) [See مَبَاعِرٌ.]

بعض

1. بَعْضُ [aor. - ,] inf. n. بَعْضٌ, The [or gnats, or mosquitoes,] bit him; and annoyed, or molested, him. (TA.) And بَعْضُوا They were bitten by the بَعْضُ: (A:) or were annoyed, or molested, thereby. (K.) بَعْضَةٌ is not used in relation to anything but بَعْضُ. (TA.) A poet says, praising a man who passed the night within a كَلَّةٌ [or thin curtain used for protection

from gnats, or mosquitoes], which is also called أَبُو دِنَابِرٍ,

لِنَعْمِ الْبَيْتِ بَيْتُ أَبِي دِنَابِرٍ
إِذَا مَا خَافَ بَعْضُ الْقَوْمِ بَعْضًا

[Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance, or molestation, from gnats, or mosquitoes]: by بَعْضًا meaning عَضًا. (TA.)

2. بَعْضَةٌ, inf. n. تَبْعِيضٌ, He divided it into parts, or portions, (S, A, Mṣb, K,) distinct, or separate, one from another. (Mṣb.) You say, أَخَذُوا مَالَهُ فَبَعْضُوهُ They took his property and divided it into parts, or portions. (A, TA.) And عَصَى الشَّاةِ وَبَعْضَهَا [He limbed, or dismembered, the sheep, or goat, and divided it into parts, or portions]. (A, TA.) [Hence,] مِنْ in certain cases, and ب in the like cases, as in the saying شَرِبْتُ بِمَاءٍ كَذَا [“I drank of,” i. e. “some of, such water”], are said to be لِلتَّبْعِيضِ [For the purpose of dividing into parts, or portions]. (Mṣb.)

4. بَعْضُوا They had بَعْضُ [or gnats, or mosquitoes], (K,) or abundance thereof, (A,) in their land. (A, K.)

5. تَبْعَضُ It was, or became, divided into parts, or portions. (S, K.)

بَعْضٌ Some, or somewhat or some one, (lit. a thing,) of things, or of a thing: Th says that it signifies thus accord. to all the grammarians; (Mṣb, TA;) except Hishám, as will be seen hereafter: (TA:) or a part, or portion, (A, Mṣb, K,) of a thing, (Mṣb,) or of anything; (A, K;) whether little or much: (TA:) accord. to both these explanations, it may denote the greater part; as eight of ten: (Mṣb:) [thus it signifies some one or more; and it relates to persons and to other things:] pl. أَبْعَاضٌ; (S, IJ, K;) but ISd doubts whether IJ had an authority for this. (TA.) You say, بَعْضُ الشَّرِّ أَسْهُونٌ مِنْ بَعْضِ الْبِرِّ [Some kinds of evil are easier to be borne than some]. (A.) And جَارِيَةٌ حَسَّانَةٌ يُشْبِهُ بَعْضَهَا بَعْضًا [A very beautiful girl, parts of whom resemble other parts]. (A.) [And ضَرَبَ بَعْضُهُمْ بَعْضًا Some of them beat some; i. e. they beat one another.] And لَيْسْنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ [We have tarried a day or part of a day]. (Kṛur xviii. 18.) And one says to a man of a company of men, “Who did this?” and he answers, بَعْضَنَا or أَحَدُنَا [Some one of us]; meaning himself. (A.) The article ال should not be prefixed to it, (K,* TA,) because it is originally a prefixed n., and as such determinate either literally or virtually, so that it does not admit another cause of being determinate; (TA;) contr. to what is said by IDrst (K, TA) and Ez-Zejjájee; for they said الْبَعْضُ and الْكُلُّ; which, properly, as ISd says, is not allowable; and it is said in the O that IDrst, in this matter, was at variance with all the people of his age: (TA:) AHát says that the Arabs did not say الْكُلُّ nor الْبَعْضُ, but that people used these expressions, even Sb and Akh in their two books, by reason of their little knowledge in this way: (K,* TA:) a remark, says MF,

which is extr., and needs no comment: (TA:) [for who surpassed Sb and Akh in knowledge respecting matters of this kind?] AHát also relates his having told Aṣ that he had seen in the book of [that celebrated and chaste author] Ibn-El-Muḥaffa', الْعِلْمُ كَثِيرٌ وَلَكِنَّ أَحَدَ الْبَعْضِ خَيْرٌ مِنَ الْكُلِّ [Science is large; but the acquiring of part is better than the neglecting of the whole]; and that Aṣ disapproved of it most strongly, saying that the article ال is not prefixed to بَعْضٌ and كُلٌّ because they are determinate without it: (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Mṣb, TA,) though Aṣ disallows it, (TA,) because they are meant to be understood as prefixed ns.; (Mṣb;) or because the article is meant to be a substitute for the noun to which they should be prefixed; or, in the case of بَعْضٌ, because this word is equivalent to جَزٌ, which receives the article ال. (MF.) It is related of AO, that he assigned also to بَعْضٌ the contr. meaning of All; or the whole: adducing as a proof thereof the words of the Kṛur [xl. 29], يُصِئْكُمُ بَعْضُ الَّذِي يَتَدَكَّرُ as meaning All of that with which he threateneth you will befall you: and the saying of Lebeed,

أَوْ يَتَعَلَّقُ بَعْضُ النَّفْسِ جَمَامَهَا

[as meaning Or their death shall cling to all living creatures: or, accord. to another relation, او يرتبط]: thus also AHeyth explains the above-cited verse of the Kṛur; and thus Hishám explains the saying of Lebeed, erroneously asserting that بَعْضٌ is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, “This punishment will befall you in the present world;” which is part (بعض) of the two threats; without denying the punishment of the world to come: or, as Aboo-Is-hák says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by بعض النفس he means himself. (TA [app. from ISd].)

أَرْضٌ بَعْضَةٌ A land abounding with بَعْضُ [or gnats, or mosquitoes]; (K;) as also مَبْعُضَةٌ, like as you say مَبْعَةٌ. (TA.) And لَيْلَةٌ بَعْضَةٌ A night in which are many بَعْضُ; as also مَبْعُوضَةٌ. (A, K.)

بَعْضٌ [Gnats, or mosquitoes;] i. q. بَقٌّ [which signifies both gnats, or mosquitoes, (called in Egypt, نَامُوسٌ) and also bugs]: n. un. with ة: (S:) or pl. of مَبْعُوضَةٌ, (K,) which signifies i. q. بَقَّةٌ. (A, K.) A poet speaks of the humming of the بَعْضُ of the water. (TA.) The author of the K says, in the B, that the word is taken from بَعْضٌ, because of the smallness of the body of the مَبْعُوضَةٌ in comparison with other living things. (TA.) You say, كَلَّفَنِي مَعَ الْبَعْضِ He imposed upon me a difficult thing: (A:) or an impossible thing. (TS, K.)

أَرْضٌ مَبْعُوضَةٌ : } see بَعْضَةٌ.
لَيْلَةٌ مَبْعُوضَةٌ :