

TA;) they did each like as the other did. (T, S, TA.) [See the part. n., below.]

7. اببرى (K, TA,) or اببرى (so in a copy of the M,) It was, or became, formed, or fashioned, by cutting; shaped out; or pared: (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) — See also 3: — and see 5, in six places.

8: see 1: — and see also 7.

برى, or برآ: see art. برو.

برآ: see مبرآة. — See also برآة, in art. برآ.

برآة: see مبرآة.

برآة: see برآة.

برى, applied to an arrow, i. q. مبرى [i. e. Formed, or fashioned, by cutting; shaped out; or pared]; (T, M, K;) or (M, K) completely; (T, M, K;) but not feathered, nor headed: for an arrow when first cut is termed قطع; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed برى; and when straightened, and fit to be feathered and headed, it is a قذح; and when feathered and headed, it becomes a سهم. (T.) — It is also sometimes used for برى. (Kz, TA in art. برآ.)

البرية: see art. برو.

برآة (T, S, M, K) and برآة (S, M, K,) in which latter the ا is originally ي, (IJ, M,) Cuttings, chips, parings, or the like; (S, M, K;) what falls from a thing that is formed, or fashioned, by cutting. (T, S,*) — [Hence,] مطر برآة †Rain that pares and peels the ground. (TA.) — And هو من برآتهم or lowest or meanest sort, of them. (M, TA.) — But ذو برآة, applied to a camel, means †Enduring travel: (T, S, M:) or having fat and flesh: (S:) and ذات برآة, applied to a she-camel, has the latter meaning: or the former: (M, K:) or strong when fatigued and emaciated by travel: (TA:) or, as some say, برآة in both cases means the remains of fatness and compactness, or of fat, and of strength. (M, TA.) حث البرآة is said to mean †Fleet, or swift, when emaciated by travel; for the subst. برآة is said to be here put for the inf. n. برى. (L in art. حث, q. v.)

برآة a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called a قلم except after the برآة [i. e. the shaping, or paring]. (Msb.)

برآة A maker of arrows, who forms, or fashions, them by cutting; who shapes them out, or pares them: or who does so completely: (K:) and a maker of spindles, who forms, or fashions, them by cutting: and a cutter, or parer, of aloes-wood, that is used for fumigation: (TA:) [and in like manner, قسي بارى a fashioner, or shaper, of bows: whence the saying,] أعط القوس باريها [Give thou the bow to its fashioner]; meaning †commit thou thine affair to him who will execute it well:

a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.]

برآة: see مبرآة.

برى قسي: see برآة.

برى and بارية and بارية: see in art. بور.

مبرى القلم [The place where the paring is commenced of the reed for writing]. (K in art. جلف.)

مبرآة The iron implement, (S,) or knife, (AHn, M, K,) with which one forms, fashions, shapes out, or pares, (AHn, S, M, K,) a bow; (AHn, M, K;) as also برآة (K, TA,) with tesheed and medd, (TA,) or برآة (so in a copy of the M,) or برآة. (CK, and so in a MS. copy of the K.)

برى: see مبرى.

المباريان part. n. of 6. It is said in a trad., لا يجابان ولا يؤكل طعامهما [The two persons who vie with each other in the expensiveness of their entertainments shall not have their invitations accepted, nor shall their food be eaten]. (El-Jami' es-Sagheer of Es-Suyootee.) The مباريان whose food is forbidden, in a trad., to be eaten, are They who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests: and the doing of this is disliked because of the rivalry and ostentation that are involved in it. (TA.) — المباريان is also an appellation of The night and the day. (Har p. 377.)

بز

1. بز, aor. 2, (S, TA,) inf. n. بز (S, K, TA,) He took it away; or seized it, or carried it away, by force; (S, TA;) as also بز (S, K,) and بز (K:) he took it away unjustly, injuriously, and forcibly; as also بز (K, TA:) he gained the mastery over it: (K, TA:) he pulled it up or out or off; removed it from its place; displaced it; (K, TA;) as also بز, and بز. (TA.) It is said in a prov., من عز بز He who overcomes takes the spoil. (S, A.) And you say, بز, and بز, He took away from him, or seized or carried away from him by force, his garment. (A.) It is said in a trad., فيتمز ثيابي And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force. (TA.) You say also, بز ثيابه He pulled off from him his clothes. (TA.) And بز The man stripped his slave-girl of her clothes. (Mgh, TA.) — Also بز, aor. as above, He pulled his garment towards him, or to him: so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. ريب, but with this difference, that زجر is there put in the place of بز]. (S, TA.) — [بز is also explained in the TA by حبه; but without any ex.; and I think it probable that حبه is a mistake for جذبه.]

8: see 1, in six places. — ابتزت من ثيابها She stripped herself of her clothes. (A.)

R. Q. 1. بز: see 1, in two places. — بز [the inf. n.] also signifies The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct: and the rel. n. is بزى. (TA.)

بز inf. n. of 1. (S, &c.) — [Hence, app.,] جى He was brought without any means of avoiding it; (A, TA;) willingly or against his will: (TA in art. عز:) [as though originally signifying by being overcome and despoiled.] — Cloths, or stuffs, or garments; syn. ثياب: (IAmb, Mgh, K:) [see also بز:] or a kind thereof: (Lth, Mgh, Msb:) or such as are the goods of the بزاز (S, A,) or of the merchant: (Msb:) or the furniture of a house or tent, consisting of cloths or stuffs (ثياب, IDrd, Mgh, Msb, K) and the like: (K:) in the dial. of the people of El-Koofeh, cloths, or stuffs, or garments, (ثياب) of linen and of cotton; not of wool nor of خز: (Mgh:) pl. خزوز; (A;) meaning, in conjunction with خزوز, (i. e., خزوز و خزوز,) good cloths or stuffs or garments. (A.) [Golius explains it as "Chald. ܚܘܘܘܘܐ, Bysus, sen potius pannus lineus, bombacinus, etiam sericus:" as on the authority of the S and K (though he omits the explanations in both those lexicons) and Meyd and Ibn-Maaroof (who explains it only by the Persian word جامه, meaning cotton or linen cloth, or a garment,) and the Mirkat el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] — Weapons, or arms; or a weapon; syn. سلاح; (S, Msb, K;) as also بز (S, A, Msb, K,) and بز (K,) and بزى: (TA:) the first of these four words including in its application coats of mail and the مغفر and the sword: (TA:) or it signifies a sword: (IDrd, A, TA:) and بز, accord. to AA, complete arms. (TA.) You say, He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck. (A.) And عز فى بزة He went to war in complete arms. (A.)

بز Constraint, or force: as in the saying, لن ياخذها أبدا بزة منى He will never take it by constraint, or force, from me. (Ks, TA.) — Outward appearance; state with regard to apparel and the like; syn. هيئة, (S, A, Mgh, Msb, K, TA,) and شارة: (TA:) garb; mode, manner, or fashion, of dress: (TA:) apparel. (A, Mgh.) You say, رجل حسن البرة A man of goodly outward appearance, or state of apparel and the like: (Mgh, Msb:) or as some say, clothes and arms. (Mgh.) And إنه لذو بزة حسنة Verily he has a goodly outward appearance and dress. (A, TA.) — See also بز, latter part, in two places.

بز: see بز, latter part, in two places.

بزازة The trade of the بزاز. (Mgb, Msb, K.)

بزاز The seller of the cloths or stuffs or the like called بز. (S, A, Mgh, K.)