

(Sb ubi supra.) — Also *First*, or *former*; *preceding all others*, or *preceding another*; as also **بَدِيٌّ**; **بَدِيٌّ** and **بَدِيٌّ** being syn. with **الأوَّل**. (S, K.) Hence the saying, **أَفَعَلَهُ بَادِي بَدِيٍّ**, and **بَادِي بَدِيٍّ**, meaning *Do thou it the first thing*, or *the first of everything*; [accord. to different copies of the S;] the **ي** in **بَادِي** being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the **ء** [altogether], on account of frequent use [of the phrase], as will be stated in art. **بَدُو**, (S in the present art.) saying **بَادِي بَدِيٍّ**, and **بَادِي بَدِيٍّ**. (S in art. **بَدُو**.) You say also, **أَفَعَلَهُ بَدِيٍّ**, and **أَوَّل بَدِيٍّ**, (Th, M, K,) and **بَدِيٍّ**, (CK,) and **بَدِيٍّ**, (M, K,) and **بَادِيٍّ**, (A'Obeyd, T, S, M, K,) and **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (M, K, [in the CK **بَادِيٍّ**],) and **بَادِيٍّ**, (M,) and **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (M, K,) and **بَادِيٍّ**, (A'Obeyd, T, S, M, CK,) and **بَادِيٍّ**, which is anomalous, (M,) or **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (Fr, A'Obeyd, T, S, M,) and **بَادِيٍّ**, (S, CK,) or **بَادِيٍّ**, (K, TA,) and **بَادِيٍّ**, (M, K, TA,) the former word being the act. part. n. of **بَدِيٌّ**, which is of the dial. of the Anṣār, as mentioned above, and the latter being indecl., with fet-ḥ for its termination, (TA, [in the CK the latter word is written **بَدِيٍّ**],) and **بَادِيٍّ**, (CK,) and **بَادِيٍّ**, (M, K,) and **بَادِيٍّ**, (S,) and **بَادِيٍّ**, (S, CK,) and **بَادِيٍّ**, (Fr, T,) and **بَادِيٍّ**, (Fr, T, S, K,) and **بَادِيٍّ**, (K, TA,) not **بَادِيٍّ** [as in the CK], (TA,) and **بَادِيٍّ**, (S, K, TA, [in the CK the last word is written **بَادِيٍّ**],) and **بَادِيٍّ**, (K,) meaning *Do thou it the first thing*; (Fr, T, K;) so in a correct copy [of the K, and so I find in a MS. copy of the K and in the CK]: accord. to another copy, *the first of everything*: (TA:) or *the first of first*; (S;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being **أَفَعَلَهُ حَالَةً كَوْنِكَ بَادِيًّا**, i. e. **مُبْتَدَأًا** [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, **بَدِيٍّ الرَّأْيِ**, and [more commonly] **بَادِيٍّ الرَّأْيِ**, *At first thought*; or *on the first opinion*: (Lḥ, M:) **بَادِيٍّ الرَّأْيِ** and **بَادِيٍّ الرَّأْيِ** signifying *the first, and beginning, of the idea, thought, opinion, or judgment*; or *what is perceived before considering well or thoroughly*: (M:) [and **بَدِيٍّ** alone signifying *a first idea, thought, opinion, or judgment*; as is implied in the A, voce **صَيُور**, q. v. :] hence, **فَعَلَهُ فِي بَادِيٍّ الرَّأْيِ** [*He did it at first thought, &c.*]: (M:) and **أَنْتَ بَادِيٍّ الرَّأْيِ تُرِيدُ** [*Thou at first thought, &c., desirest to wrong us*]: and one says also, **بَادِيٍّ الرَّأْيِ**, without **ء**; meaning *on the occa-*

*sion of what appeared of opinion*; i. e. *at the first of what appeared thereof*; [or *at the first opinion's presenting itself*]; in which case, the phrase does not belong to this art. [but to art. **بَدُو**]: it occurs in the K̄ur xi. 29: (M:) AA alone there read **بَادِيٍّ**, with **ء**; all the other readers pronounced it without **ء**. (TA.) — Also *A chief, or lord*, (S, M, Mṣb, K,) *who occupies the first place in chieftainship or lordship*: (S:) or, as some say, *a youth, or young man, whose judgment, or opinion, is deemed good, and who is consulted*: (M:) or it signifies also *an intelligent youth or young man*: (K:) pl. **بَدِيٍّ**. (M.) A poet (namely, Ows Ibn-Maghrā Es-Saʿadee, TA) says,

• ثُنَيَانًا إِنْ أَتَاهُمْ كَانَ بَدَاهُمْ  
• وَبَدُوهُمْ إِنْ أَتَانَا كَانَ ثُنَيَانًا

[*Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief*]. (S.) — Also, and **بَدَاةٌ**, *A share, or portion, of a slaughtered camel*: (S, K:) or *the best share or portion thereof*: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also *a bone with the meat, or flesh, that is on it*: (M:) and *a joint*; syn. **مَفْصِلٌ**; (AA, T, M;) and so **بَدَا** q. v.: (AA, T:) the pl. [of pauc.] of **بَدَا** is **أَبْدَاءٌ** (S, M, K) and [of mult.] **بَدُوٌّ**; (S, K;) the former of which is the more common: (TA:) or this is pl. of **بَدَا**. (AA, T.) The shares above-mentioned [as commonly divided for the game called **العَيْسِر** q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiae), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) — See also **بَدِيٌّ**.

**بَدَاةٌ**: see **بَدَاةٌ**; second sentence.

**بَدِيٍّ**: see **بَادِيٍّ بَدِيٍّ**, or **بَادِيٍّ بَدِيٍّ**, voce **بَدَاةٌ**.

**بَدَاةٌ**: see **بَدَاةٌ**, in thirteen places. — Also *The beginning, or outward course, of a military expedition*; opposed to **رَجْعَةٌ**, meaning the returning, or homeward course, thereof: occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third; i. e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) — **كَانَ ذَلِكَ فِي بَدَاةِنَا**, and **بَدَاةِنَا**, and **بَدَاةِنَا**, (K,) and **بَدَاةِنَا**, (Lḥ, M, TA,) and **بَدَاةِنَا**, (TA,) and **بَدَاةِنَا**, (Lḥ, M, K,) but [ISd says,] I know not how that is, (M,) and **مُبْتَدَأًا**, and **مُبْتَدَأًا**, (K,) and **مُبْتَدَأًا**, (Lḥ, M, and so in some copies of the K,) or **مُبْتَدَأًا**, (so in other copies of the K,) thus in the **بَاهِر** of Ibn-'Odeys [in the CK

Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state, and in our adolescence*. (TA.) — Also, (so in a copy of the M, there written **بَدَاةٌ**) or **بَدَاةٌ**, with **ḍamm**, (K,) *A certain plant*; (M;) *a black thing, resembling a truffle* (**كُمْرٌ**), *of which no use is made*: so says AHn. (M.)

**بَدَاةٌ**: see **بَدَاةٌ**; second sentence: and see **بَدَاةٌ**, in two places.

**بَدَاةٌ**: see **بَدَاةٌ**; second sentence: and see **بَدَاةٌ**.

**بَدَاةٌ**: see **بَدَاةٌ**.

**بَدَاةٌ**, with **medl**; [*Excrement from the anus*; as also **بَدَاةٌ**]; a subst. from **أَبْدَأُ**, as meaning **تَجَاةٌ**. (M.)

**بَدِيٌّ**: see **بَدَاةٌ**, as signifying *First, or former*; in eight places. — Also, applied to a thing, or an affair, i. q. **بَدِيٌّ**, (S, and so in a copy of the K,) or **مُبْتَدِعٌ**: (so in other copies of the K:) [thus it signifies] *Originated; brought into being or existence; made, or produced, for the first time, not having been before, or not after the similitude of any former thing*: (TA:) and *created*: (M, K:) and *wonderful*: (M, Mṣb, TA:) and *strange, or extraordinary, as not being after the similitude of any former thing*. (TA.) — [Hence, as is implied in the Mgh,] **بَدِيٌّ بَدِيٍّ** *A well newly dug*; (T, Mgh, Mṣb;) i. q. **بَدِيٌّ**; (M;) or *dug since the era of El-Islām*; (S, K;) *not ancient*; (S, Mgh, Mṣb;) as also **بَدِيٌّ**: (S:) the former epithet [in this sense] is generally pronounced [**بَدِيٍّ**] without **ء**: (T:) the well thus called is one *dug in a waste land that has no owner*: (TA:) AO says, (TA,) this epithet, and **بَدِيٌّ**, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed **خَفِيَّةٌ**; and thus the well of Zemzem is termed **خَفِيَّةٌ**, because it was Ismā'el's, and was filled up or covered over [after his time]: (T, TA:) the term **قَلِيْبٌ** is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA:) it is said in a trad., that the **حَرِيْرِيْم** of a well such as is termed **بَدِيٌّ** [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see **حَرِيْرِيْم** :]) the pl. is **بَدُوٌّ**: (M:) and AO says that **بَدُوَانٌ** is pl. of **بَدِيٌّ**; applied to a well, and is syn. with **قَلِيْبَانٌ** [a pl. of **قَلِيْبٌ** which I have not found elsewhere] and **رَكَايَا**, being formed by transposition of letters from **بَدِيَانٌ** [which is for **بَدَانٌ**, as **بَدِيٌّ** is for **بَدِيٌّ**; the **د** and **ي** being transposed, the word becomes **بَدِيَانٌ**, and this, by a rule of permutation, becomes **بَدُوَانٌ**]. (TA.)

**بَدَاةٌ**: see **بَدَاةٌ**, in three places: and see **بَدَاةٌ**: and **بَدِيَّةٌ**, in two places.

**بَدَاةٌ**: } see **بَدَاةٌ**, in two places: and see **بَدَاةٌ**:  
**بَدَاةٌ**: } and for the former, see also **بَدِيَّةٌ**.