

(L:) also **بَعِيدٌ** مَا أَنْتَ مِنَّا بِبَعِيدٍ [Thou art not distant from us], and **أَنْتُمْ مِنَّا بِبَعِيدٍ** [Ye are not distant from us]: and in like manner, مَا أَنْتَ مِنَّا بِبَعِيدٍ, and **أَنْتُمْ مِنَّا بِبَعِيدٍ**. (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] **جَلَسْتُ بَعِيدًا مِنْكَ** and **بَعِيدَةٌ مِنْكَ** are phrases mentioned as signifying *I sat distant, or remote in place, or at a distance, or aloof, from thee*; **مَكَانًا** [and **نَاحِيَةً** or the like] being understood. (L.) You say also, **مَنْزِلٌ بَعِيدٌ** *A distant, or remote, place of alighting or abode.* (K.) And **غَيْرُ بَعِيدٍ** (S, K) and **غَيْرُ بَاعِدٍ** and **غَيْرُ بَعْدٍ** (K) [Retire thou not far;] meaning *be thou near*: (S, K:) [or] the second and third of these phrases mean *retire thou not in an abject, or a mean, or contemptible, or despicable, state.* (S, A.) And **غَيْرُ بَاعِدٍ** *يا فلان غير باعد* [Depart thou, O such a one, not far;] meaning *mayest thou not go away!* (L.) [And **رَأَيْتَهُ مِنْ جَاءٍ** *I saw him, or it, from afar*: and **مِنْ جَاءٍ** *He came from afar*: and the like. And **بَعِيدٌ** as applied to a desert and the like, meaning *Far extending.*] And **بَعْدُ بَاعِدٌ** *A far distance.* (K.) [And **بَعِيدَةٌ** *A distant, far-reaching, or far-aiming, intention, purpose, or design.*] And **بَعِيدُ الْهَيْمَةِ** [Such a one is far-aiming, or far-aspiring, in purpose, desire, or ambition]. (A.) And **بَعِيدَةُ الْعَهْدِ** [She was known, or seen, or met, a long time ago]: in this case, the fem. form, with **ة**, must be used. (L.) And **قَوْلٌ بَعِيدٌ** [A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange]. (A.) And **أَمْرٌ بَعِيدٌ** *An extraordinary thing or affair or case, of which the like does not happen or occur.* (L.) — Also *Distant with respect to kindred or relationship*: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. **قَرِيبٌ**,] by universal consent. (TA.) [Its pl. **بَعْدَاءٌ** signifies *Strangers, that are not relations.* (IAth.) You say also, **فَلَانٌ مِنْ بَعْدَانِ الْأَمِيرِ** [meaning *Such a one is of the distant dependents, or subjects, of the governor, or prince.*] (S.) And **إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ** *الأمير فكن من بعدانه* [If thou be not of the particular companions, or familiars, of the governor, or prince, then be of his distant dependents, or subjects]; i. e., be distant from him, that his evil may not affect thee. (AZ, A.) — **بَعِيدَاتٌ** *رَأَيْتَهُ بَعِيدَاتٍ* *بين*: see **بَعْدٌ**, in the latter half of the paragraph. — See also **بَاعِدٌ**.

بَعِيدٌ and **بَعِيدَاتٌ**: see **بَعْدٌ**, in four places.

بَاعِدٌ: see **بَعِيدٌ**, in four places. — Also *Perishing*: (S, L:) [in the K it is implied that it signifies *dying*; and so **بَعِيدٌ** and **بَعَادٌ**:] or *far distant from his home, or native country; in a state of estrangement therefrom.* (L.)

أَبْعَدُ *More, and most, distant or remote; further, and furthest*: by poetic licence written **أَبْعَدُ**: (L:) [pl. **أَبَاعِدُ**; as in the saying,] **فَلَانٌ يَسْتَجِرُّ** *فَلَانٌ الْحَدِيثُ مِنْ أَبَاعِدِ أَطْرَافِهِ* [Such a one draws forth

talk, or discourse, or news, or the like, from its most remote sources]. (A.) — *More, and most, extreme, excessive, egregious, or extraordinary, in its kind.* (IAth.) [Hence, perhaps,] **إِنَّهُ لَيَغَيِّرُ** **أَبْعَدُ** [in the CK **أَبْعَدُ**] and **بَعْدُ** *Verily there is no good in him*: (K:) or, *no depth in him in anything*: (IAar:) [or, *he is not extraordinary in his kind*: see also **بَعْدُ**:] said in dispraising one. (TA.) And **مَا عِنْدَهُ أَبْعَدُ** and **بَعْدُ** [He has not what is extraordinary in its kind: or] *he possesses not excellence, or power, or riches: or he possesses not anything profitable*: (L, K:) said only in dispraising one: (AZ:) or it may mean *he possesses not anything which one would go far to seek; or, anything of value: or what he possesses, of things or qualities that are desirable, is more extraordinary than what others possess.* (MF.) — *Remote from good*: [which is the meaning generally intended in the present day when it is used absolutely as an epithet applied to a man; but meaning also *remote from him or those in whose presence this epithet is used, both as to place and as to moral condition*:] and, *from continence*: (L:) and *stupid; foolish; or having little, or no, intellect or understanding*; syn. **حَائِنٌ**: (so in a copy of the S and in the L and TA:) or *treacherous, or unfaithful*; syn. **خَائِنٌ**. (So in two copies of the S and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, **هَلْكَ الْأَبْعَدُ** [May such a one, the remote from good, &c., perish!]: with respect to a woman, one says, **هَلَكْتَ الْبَعْدَى**. (En-Nadr, Az.) One says also, **كَبَّ اللَّهُ الْأَبْعَدَ لِفِيهِ**, meaning [May God cast down prostrate such a one, the remote from good, &c., upon his mouth! or,] *cast him down upon his face!* (S.) [It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine an epithet of this kind to be slyly applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term **الْأَبْعَدُ**, or **الْبَعِيدُ**, as meaning the remote from good, &c., and also the remote from the person or persons present. See also **الْأَخْرُ**, which is used in a similar manner.] — *A more distant, or most distant, or very distant, relation*; (Lth;) contr. of **أَقْرَبُ**: (Msb:) pl. **أَبَاعِدُ** (Lth, S, A, Msb, K) and **أَبْعَدُونَ**; (Lth;) contr. of **أَقْرَبُ** (Lth, S, K) and **أَقْرَبُونَ**. (Lth.)

مِبْعَدٌ *A man who makes far journeys.* (K.)

بعر

1. **بَعَرٌ**, aor. **بَعَرَ**, (S, Mgh, Msb, K,) inf. n. **بَعْرٌ**, (S, Msb,) said of an animal having the kind of foot called **خَفٌّ**, (Mgh, Msb, K,) [i. e.,] of a camel, and also of a sheep and goat, (S,) and of a cloven-hoofed animal (Mgh, Msb, K) of the wild kind of bull or cow, but not of the domestic kind, and of the gazelle-kind, beside the other two cloven-hoofed kinds mentioned before, and of the hare or rabbit, (TA,) *He voided dung.* (S, Mgh, Msb, K.) — **بَعَرَهُ** *He threw at him a piece of*

(A.) — **بَعَرَتْ**, said of a widow, *She threw the piece of* **بَعْرٌ**; i. q. **رَمَتْ بِالْبَعْرَةِ**; meaning *she ended the number of days during which she had to wait after the death of her husband before she could marry again.* (A.) [It seems to have been customary for the widow to collect a number of pieces of **بَعْرٌ**, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means *She threw the last piece of* **بَعْرٌ**.] = **بَعَرَ**, aor. **بَعَرَ**, (K,) inf. n. **بَعْرٌ**, (TA,) *He (a camel) became* **بَعِيرٌ**. (K.)

2: see 4.

3. **بَاعَرَتْ حَالِبَهَا**, [inf. n., app., **بَعَارٌ**, q. v.,] said of a ewe or she-goat, (K,) and of a she-camel, (TA,) *She befouled her milker with her dung.* (TA voce **بَعَارٌ**) = **بَاعَرَتْ إِلَى حَالِبِهَا** *She (a ewe or goat, and a camel,) hastened to her milker.* (TA.)

4. **ابْعَرَ** *He cleansed an intestine, or a gut, of its* **بَعْرٌ**; as also **بَعَّرَ**, inf. n. **تَبْعِيرٌ**. (K.)

بَعْرٌ (S, A, K) and **بَعْرٌ** (Msb, K) [coll. gen. ns. signifying *Camels', and sheeps', and goats', and similar, dung*;] **دُغٌّ** (Msb, K) *of animals having the kind of foot called* **خَفٌّ**, (A, Mgh, Msb, K,) [i. e.,] *of the camel, and also of the sheep and goat, (S,) and of cloven-hoofed animals (A, Mgh, Msb, K) of the wild kind of bull and cow, but not of the domestic kind, and of the gazelle-kind, beside the two other cloven-hoofed kinds, and of the hare or rabbit*: (TA:) n. un. with **ة**: (S, Mgh, K:) and pl. **أَبْعَارٌ**. (S, Msb, K.) One says, **هُوَ أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ يَرْمِي بِهَا كَلْبٌ** [He is a lighter thing to me than a piece of **بَعْرٌ** that is thrown at a dog]. (A.) And it is said in a prov., **أَنْتَ كَصَاحِبِ الْبَعْرَةِ** [Thou art like the owner of the piece of **بَعْرٌ**, or **صَاحِبِ الْبَعْرَةِ** *Thou art in a condition like that of the owner of the piece of* **بَعْرٌ**; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;)] originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of **بَعْرٌ**, and said, "I am about to throw this my piece of **بَعْرٌ** at the person whom I suspect;" whereupon one of them withdrew himself quickly, and said, "Throw it not at me;" and confessed. (TA.) See also **بَعَرَتْ**, above.

بَعْرٌ: see **بَعْرٌ**.

بَعَارٌ, a subst., [or inf. n. of 3,] *The befouling of her milker with her dung, by a ewe or she-goat, (K,) or a camel*: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.)

بَعِيرٌ, (S, Msb, K, &c.,) sometimes pronounced **بَعِيرٌ**, (K,) which latter is of the dial. of Benoo-Temeem, but the former is the more chaste, (TA,) *A camel, male or female*; (S, Msb, K;) as applied to a camel, like **إِنْسَانٌ** applied to a human being; (S, Msb;) whereas **جَمَلٌ** is applied only to a male camel, and **نَاقَةٌ** to a she-camel;