

as Aş says, (T,) سَكَرَانَ مَا يَبِيْتُ, (T, A,) or لَا يَبِيْتُ, (S, K,) and لَا يَبِيْتُ, (K,) which last form of the verb is disallowed by Aş, but both are correct accord. to Fr, (T, S,) meaning *one who is drunk, who does not, or will not, [i. e. cannot,] decide an affair.* (Aş, T, S, K.) [See also يَبَاتُ.] — See also 7. — [Hence,] يَبِيْتُ يَمِينَهُ, (M, Mşb,) aor. : only, inf. n. يَبُوتُ, (Mşb,) *His oath is ad, or took, effect; was executed, or performed; syn. وَجِبَتْ:* (M:) *it was, or proved, true:* (Mşb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See يَمِينُهُ above.] — يَبْتُ, aor. : , inf. n. يَبُوتُ, *He was, or became, lean, or meagre.* (M, K.) [See يَبَاتُ.] — يَبْتُ [inf. n. of يَبْتُ] also signifies *The selling, and the weaving, a [garment of the kind called] طَيْسَانَ [or بَت, q. v.].* (KL.)

2. يَبْتُهُ, inf. n. تَبِيْتُ, *He cut it off, or severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the teshdeed denoting intensiveness of signification.* (S.) — يَبْتُوهُ *They furnished him with [بَتَات, or] travelling-provisions.* (M, K.) — يَبْتُوهُ *Give thou to them [garments called] بَتَات [pl. of بَت, q. v.].* (TA, from a trad.)

4: see 1, passim: — and see 7.

5. يَبْتِيْتُ *He became furnished with [بَتَات, or] travelling provisions: and he became provided with [بَتَات, or] utensils and furniture of the house or tent; or household goods.* (M, K, TA.)

7. انبِتْ *It was, or became, cut off, severed, separated, or disunited, (Lth, T, S, M, Mşb, K,) entirely, or utterly; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons: (T, M:\*) as also يَبْتُ, (Lth, AZ, T, M, Mşb,) aor. : and ' , (M, [so accord. to a copy of that work, but it seems to be indicated in the Mşb (see 1, near the close of the paragraph,) that it is : only, in this case,]) inf. n. يَبْتُ; (Lth, AZ, T, M, K;) and يَبْتُ, (T, Mşb, TA,) inf. n. يَبَاتُ; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Mşb, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, انْقَطَعَ فُلَانٌ عَنْ فُلَانٍ فَأَنْبَتَ حَبْلَهُ عَنْهُ [Such a one broke off, or disunited himself, from such a one, and his tie, or bond, of union became severed from him]. (T, TA, [but in a copy of the former, for انْعَبَتُ, is put عَنْ مَالِهِ from his property.]) — *He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing:* (A, \* Mgh, \* TA:) quasi-pass. of يَبْتُ and انْبِتْ. (TA.) You say, انْبَتَّ سَارِحَتِي أَنبَتَّ *He journeyed until he was unable to proceed &c.* (A, Mgh, TA.) [See also انْبَتَّ.] — *His مَاء, (A,) the مَاء of his back, (Ks, T, K,) [i. e. his seminal fluid,] became cut off, or stopped, or ceased, (Ks, T, A, K,) by reason of age:* (A:) said of a man. (Ks, T, A.)*

انْبِتْ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It

is sometimes used as an inf. n.; as also يَبْتُ and يَبَاتُ, explained in the M as syn. with قَطَعَ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely يَبَاتُ, trans. and intrans.; as also يَبَاتُ; both of which are masc. and fem., because originally inf. ns.; but يَبْتُ has also يَبْتُ for its fem. The following are exs.] — أَعْطَيْتُهُ هَذِهِ الْعَطِيَّةَ [I gave him this gift, cutting it off from my property so as to make it irrevocable; or, it being cut off &c.]. (Lth, T.) And تَصَدَّقَ يَبَاتًا, and صَدَقَهُ بَتَّةً بَتْلَةً, (T, S,) *Such a one bestowed an alms, or a gift for the sake of God, cut off from his property;* (T, TA;) and therefore, (TA,) *parted from himself.* (S, TA.) Such a gift is termed صَدَقَةٌ بَتَّةً, (A, \* Nh,) and صَدَقَةٌ بَتَّةً بَتْلَةً. (M.) — طَلَّقَهَا بَتَّةً, (Mgh, K,) and يَبَاتًا, (K,) and البَتَّة, (T,) and طَلَّقَهَا بَتَّةً, (Mşb,) and طَلَّقًا بَاتًا, (Lth, T, Mşb, \* TA, [in one copy of the T simply يَبَاتًا,]) *He divorced her by a separating divorce; (K;) by a divorce cutting her off from returning: and such a divorce is also termed طَلَّقَ مَبِيَّتًا:* (Mşb:) or the first of these phrases signifies *he divorced her by a divorce either cut off, [meaning decided and irrevocable,] or cutting off.* (Mgh.) And طَلَّقَهَا ثَلَاثًا بَتَّةً, (Aş, T, S, M, Mşb,) and يَبَاتًا, (M,) *He divorced her by three divorces so as to cut her off from returning: (M, Mşb:) or by three divorces cut off from himself [so as to be irrevocable]:* (S:) or *by three divorces cutting off [from returning].* (TA.) — حَلَفَ بَتًّا, and بَتَّةً, and يَبَاتًا, [may mean *He swore decidedly, or decisively; or irrevocably: or] he swore with effect, or execution, or performance; [see 1, near the end of the paragraph;] from the signification of "cutting," or "cutting off," &c.:* (M:) [or, as also] حَلَفَ يَمِينًا بَتًّا, and بَتَّةً, (Mşb, TA,) and يَبَاتًا, (Mgh, \* Mşb,) and يَبَاتًا, (TA,) *he swore an oath that was, or proved, true.* (Mşb.) — طَحَنَ بِالرَّحَى بَتًّا *He ground with the mill, turning it, (AZ, T,) or beginning the turning, (S,) from his left: (AZ, T, S:) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning effectually; for this is the general and easier or more powerful way of turning the hand-mill:] the contrary way is termed شَرًّا:* (AZ, T, S:\*) or طَحَنَ بَتًّا signifies *he began in the turning [of the mill] with the left [hand].* (K: [but بِالرَّحَى is here evidently put by mistake for عَنِ الرَّحَى.]) — *A kind of طَيْسَانَ [q. v.] called سَاج, (Lth, T,) or a [garment of the kind called] كَسَاء, (M, Mgh,) square, or four-sided, (Lth, T, M,) thick, (Lth, T, M, Mgh,) loose, or uncompact, in texture, (M,) and green [or rather of a dingy ash-colour, or dark dust-colour, for such is the general meaning of أَخْضَرُ, the term here used, when applied to a garment of this kind]; (Lth, T, M;) or, as some say, (M,) of [the soft hair termed] وَبَر, and of wool; (M, Mgh;) and thus described in the Kifáyat el-Mutahaffidh:*

(TA:) or a طَيْسَانَ of [the material termed] خَزْر, (S, Mgh, K,) and the like: (S, K:) pl. بَتُوت, (Lth, T, S, Mgh,) or بَتَات, (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبَات. (M.)

بَتَّة: see بَتُّ. — لَا أَعْلُهُ أَلْبَتَّةُ. (S, M, K,) as also بَتَّة, (S, K,) the latter mentioned by IF, (Mşb,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive . [البَتَّة], (MF,) and thus it is written in a copy of the K, (TA,) but others greatly disapprove of this, (MF,) [meaning *I will not do it, decidedly, or absolutely,*] is said of anything in respect of which there is no returning, or revoking; (S, IF, M, Mşb, K;) البَتَّة being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as an inf. n.: (S:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْسِبُهُ قَالَ جُورِيَّةٌ أَوْ أَلْبَتَّةُ قَالَ [I think he said *Juweyriyeh, or decidedly he said so;* as though the speaker doubted of the female's name, and said, "I think it was *Juweyriyeh;*" then corrected, and said, "or I know," or "declare," "decidedly, (أَبْتُ, i. e. أَقَطَعُ,) that he said *Juweyriyeh: I do not [merely] think.*" (Şaheçh of Muslim.)

بَتَات: see بَتُّ, in seven places. — A man is said to be عَلَى بَتَاتِ أَمْرٍ, meaning *On the point of [accomplishing, or deciding,] an affair.* (S, A, K.) A rájiz says,

وَحَاجَةٌ كُنْتُ عَلَى بَتَاتِهَا

[Many a needful affair I was on the point of accomplishing]. (S.) — *Travelling provisions:* (S, M, A, K:) and *requisites, equipments, or furniture;* syn. جَهَاز. (S, K:) pl. أَبَتَّة. (S.) A verse of Tarafch cited voce بَاع exhibits an ex. of the former signification. (TA.) — Also *The utensils and furniture of the house or tent; or household goods:* (S, M, K:) pl. as above. (K.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عَشْرُ الْبَتَاتِ [The tithe of the utensils &c. of the house or tent shall not be taken from you]: (S:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A'Obeyd.)

بَتِي: see what next follows.

بَتَات (S, Mgh, K) and بَتِي (S, K) *A maker, (S,) or seller, of the kind of garment called بَت.* (S, Mgh, K.)

بَات: see بَتُّ, in three places. — *Cut off from [the possession of] reason, or intellect, by drunkenness:* (AHn, M:) or *drunken:* (K:) and *stupid, or foolish:* (S, K:) and أَحْمَقُ بَاتٌ signifies *very stupid or foolish,* (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is تَابٌ, from التَّبَابُ, meaning الخَسَارُ; like as one says, أَحْمَقُ