

also called the *عَصَائِر*, which is formed from *عَرَاصِف* by transposition: (§ and O in art. *عَصْفَر*:) or, (K,) accord. to Aq, (O,) they are the *two pieces of wood (O, K) that bind, (O,) or are bound, (K,) between [the upright piece of wood called] the واسط [in the fore part] of the رَحْل and its أَخْرَة [which is in its hinder part]; on the right and left. (O, K.)* — The *عَرَاصِف* of the [kind of saddle called] *إِكْاف*, also called its *عَرُوصُوف* and its *عُصْفُور*, is *A piece of wood bound between [or conjoining] the anterior [curved pieces called] حَنْوَان. (§, O, K.)* — And, [so in the O, but in the K "or,"] accord. to Az, (O,) *عَرَاصِف* signifies *A whip made of [the sinews called] عَقَب; (O, K;) as also عَرَاصُف. (O.)* And, (O, K,) accord. to Lth, (O,) *Elongated عَقَب; (O, K;) mostly applied to the عَقَب of the two sides and of the two elongated portions of flesh between which is the backbone: (O:) or, (K,) accord. to IDrd, as also عَرَاصُف, (O, TA,) a fascicle (خُصْلَة) of عَقَب and of thongs, (O, TA,) upon a قَبَة [q. v.], with which the [women's camel-vehicle called] هَوْدَج is bound, or made fast. (TA.)*

عَرُوصُوف: see *عَرَاصِف*. — *العَرُوصُوفَان* signifies *Two sticks (عُودَان) inserted in the دُجْرَان of the plough, (Ibn-'Abbád, O, K,) forking; the دُجْر being the piece of wood upon which is bound the iron [or share] of the plough. (Ibn-'Abbád, O.)* — The *عَرَاصِف* of the hump of the camel are *The extremities of the سَنَابِن [pl. of سِنِين, q. v.], of his back; (Ibn-'Abbád, O, K;) sing. عَرُوصُوف: (Ibn-'Abbád, O:) or what are upon the سَنَابِن; and also called the عَصَائِر; and ISd says, I think that العَرَاصِف is a dial. var. thereof. (L, TA.)* — The *عَرَاصِف* of the *حُرطُور* [or nose, or fore part of the nose, &c.,] are *Certain bending bones in the [part called] خَيْشُور [q. v.]. (Ibn-'Abbád, O, K.)*

عرض

1. *عَرَضَ*, aor. ʔ, inf. n. *عَرَضَ*, [instead of which, as a simple subst., *عَرَضٌ* is generally used,] and *عَرَاضَة*, *It was, or became, broad, or wide; (§, O,* Mṣb, K, TA;) as also اعرض, (A, TA,) which occurs in this sense in two exs. following. (TA.)* [And in like manner, *استعرض* *It grew, or spread, wide; said of a tree; opposed to طَالَ; occurring in the TA in art. بهل.] It is said in a prov., القِرْفَة أَعْرَضَتْ (§, O,* TA [but in two copies of the §, I find the verb in this instance written اعرضت, and in the O اعرضت, and I do not know that the reading in the TA, which seems to be the common one, is found in any copy of the §,]) *Suspicion became, or has become, wide; syn. اتَّسَعَتْ: (TA:) used when it is said to a man, "Whom dost thou suspect?" and he answers, "The sons of such a one," referring to the whole tribe. (§, O, TA.)* [See Freytag's Arab. Prov. ii. 112, where another reading is mentioned, which, by what he says, is shown to be *أَعْرَضَتْ القِرْفَة Thou hast made suspicion wide.] In ano-**

ther prov. it is said, *أَعْرَضَ ʔ ثَوْبُ الْمَلْبَسِ (IAqr, A, TA, and K in art. لَبَس,) and الْمَلْبَسِ and الْمَلْبَسِ (IAqr, and K in art. لَبَس,) and الْمَلْبَسِ (TA in art. لَبَس) i. e. صَارَ ذَا عَرَضٍ, (A, TA,) and عَرَضَ, and اتَّسَعَ; (Sh;) [meaning the same as the prov. before mentioned;] used with reference to him whose suspicion has become wide; (IAqr, and TA in art. لَبَس;) i. e. with reference to him who suspects many persons (IAqr, Az, and K in art. لَبَس,) of a theft; (IAqr, Az, and TA in that art. ;) or of saying a thing: (TṢ, and TA in that art. ;) or when thou askest a person respecting a thing and he does not explain it to thee. (TA in that art.) [See, again, Freytag's Arab. Prov. ii. 100, where it is said that *أَعْرَضَ ثَوْبُ الْمَلْبَسِ* app. means *The garment of the suspected appeared, or has appeared: but that another reading is عَرَضَ, meaning became, or has become, wide.] = عَرَضَ, aor. ʔ, (Fr, §, O, Mṣb, K,) inf. n. عَرَضَ; (TA;) and عَرَضَ, (Aq, TṢ, K,) aor. ʔ, (Fr, K,) or ʔ, like حَسِبَ, aor. ʔ, deviating from the general rule; (Aq, TṢ;) *It (a thing) appeared, or became apparent, ʔ to him; (§, O, Mṣb, K; [but in some copies of the K, instead of the explanation ظَهَرَ عَلَيْهِ وَبَدَأَ, we find ظَهَرَ عَلَيْهِ وَبَدَأَ, which is a mistake;]) as also اعرض, (Fr, §, O, Mṣb, K,) which is a deviation from a general rule, being quasi-pass. of عَرَضَ, which see below; (§,* O,* Mṣb, K;) [lit.] it showed its breadth, or width. (O,* TA.)* You say, *اعرض ʔ لك الشيء*, *The thing appeared to thee from afar. (TA.)* And *عَرَضَتْ لَهُ الْغُورُ*, and *عَرَضَتْ*, (AZ, §, O, K,) *The ghool appeared to him. (K.)* The Arabs say, of a thing, *عَرَضَ* and *اعرض* and *اعترض* and *اعترض*, using these verbs as syn.; (Sh;) [app. as meaning *It showed, presented, or offered, itself, (lit. its breadth, or width, or its side, see §,) to a person: the first and last also often signify, and the others sometimes, he obtruded himself in an affair; interfered therein:] IKt disallows *اعرض* in the sense of *اعترض*, as not having been found by him: (TA:) [but] an instance of the former of these two verbs used in the sense of the latter of them occurs in the phrase *إِذَا أَعْرَضَتْ ʔ لِلتَّاطِرِينَ* [app. meaning *When she shows, or presents, herself to the lookers], in a poem by one of the tribe of Teiyi. (Sh.)* — *عَرَضَ لك الخَيْرُ*, [in one place in the TA الخَيْرُ, and الخَيْر in a copy of the Mṣb,] inf. n. *عَرَضَ; (TA; [in one place in the TA عَرُوض there referring to الخَيْر, which is app. a mistranscription;]) and اعرض; (§, O, K, TA;) Good [i. e. the doing of good] hath become within thy power, or practicable to thee, or easy to thee. (§, O, K, TA.)* And *اعرض ʔ لك الظبي* *The gazelle hath exposed to thee its side; (TA;) or hath put its side in thy power, (§, O, K, TA,) by turning it towards thee: (O, TA:) said to incite one to shoot it, or cast at it. (§, O.)* Or *اعرض ʔ لك*, said of an animal of the chase, or other thing, signifies *It hath put in thy power, [or exposed to thee,] its breadth, or width: (A:) or ʔ لك اعرض signifies it (a thing) became within his power, or****

practicable to him, or easy to him; lit., it showed its side [to him]. (Mgh.) [In the TA, I find *أَعْرَضَ فِي الشَّيْءِ* expl. as signifying *He had the width of the thing in his power: but فِي, here, seems to be a mistake for لَهُ.] A poet, also, says أَمَكْنِي اعْرِضِي addressing a woman; meaning *Empower thou; i. e. grant thou access. (§.)* — *عَرَضَ لَهُ*, aor. ʔ; (Aq, §, K, TA;) and *عَرَضَ*, aor. ʔ; (TA;) are also said of an event, (Aq, TA,) or of a disease, and the like, (§, K, TA,) such as *disquietude of mind, and a state of distraction of the mind or attention; (TA;) [meaning It happened to him; it befell him; it occurred to him; was incident to him;] and also of doubt, and the like. (TA.)* [So, too, is *اعترض*.] You also say, *عَرَضَهُ عَارِضٌ مِنَ الْحَمَى وَنَحْوَهَا* [An occurrence of fever, and the like, happened to him, or befell him]. (§.) And *اعترض ʔ البدن* [It befell the body] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. عر.) — *عَرَضَ لَهُ*, aor. ʔ; (Mṣb, TA;) and *عَرَضَ لَهُ*, aor. ʔ; (Mṣb;) *He intervened as an obstacle to him, preventing him from attaining his desire, (Mṣb, TA,*) or from seeking to attain his desire, and from going his way; (TA;) as also له اعترض. (Mṣb.)* You say also, *عَرَضَ لَهُ أَشَدُّ الْعَرَضِ*, and *اعترض ʔ*, *He opposed himself to him (قَابَلَهُ بِنَفْسِهِ) with the most vehement opposition of himself. (TA.)* See also §, second sentence. One should not say, *عَرَضَتْ لَهُ*, with teshdeed, in the sense of *اعتترضت*. (Mṣb.) You also say, *عَرَضَ عَارِضٌ*, meaning [An obstacle intervened, or prevented; lit.] *an intervening thing intervened; a preventing thing prevented. (TA.)* And *سَرَتْ فَعَرَضَ لِي فِي الطَّرِيقِ عَارِضٌ مِّنْ جَبَلٍ وَنَحْوِهِ* *I journeyed, and there opposed itself to me, so as to prevent my going on, an obstacle consisting in a mountain, and the like; as also اعترض: whence the اِعْتِرَاضَات [or objections] of the lawyers; because they prevent one's laying hold upon the evidence. (Mṣb.)* And *عَرَضَ لَهُ الشَّيْءُ* *The thing intervened as an obstacle to him in the way, preventing him from going on. (TA.)* And *عَرَضَ الشَّيْءُ* *The thing stood up and prevented; [or stood in the way, or presented itself as an obstacle; or opposed itself;] as also اعترض. (TA.)* [And *The thing lay, or extended, breadthwise, or across, or athwart; like اعترض, q. v.]* And *عَرَضَ الشَّيْءُ دُونَ الشَّيْءِ* *The thing intervened as an obstacle in the way to the thing; syn. حَالَ. (§, O.)* — *مَا عَرَضَتْ لَهُ*, aor. ʔ; and *مَا عَرَضَتْ*, aor. ʔ; signify *ما تَعَرَضْتُ*: see §: or, as some say, *I did not, or have not, become exposed to his reviling, or evil-speaking, by reviling, or speaking evil, of him. (Mṣb.)* [See also *عَرَضَ عَرَضَهُ*, below.] — *عَرَضَ لَهُ* also signifies *He went towards him; (TA in art. نَحْو.)* and *عَرَضَ عَرَضَهُ* and *عَرَضَهُ* [the same, i. e.] *نَحَا نَحْوَهُ (K;) as also عَرَضَهُ*. (TA.) — In the saying of El-Kumeyt,*

فَأَبْلَغُ يَزِيدُ إِنْ عَرَضَتْ وَمَنْدِرًا

he means [And convey thou to Yezed,] if thou