

thus written, with the pointed غ; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly عَائِب, with the unpointed ع, [i. e. being, or becoming, faulty, &c.; or making, or causing, to be faulty, &c.; or blaming, &c.]; as in the L. (TA.)

عَرَجَ *Lame*, (S, Mṣb, K,) by nature, (S, K,) or by reason of a chronic ailment: fem. عَرَجَاءُ: (Mṣb:) pl. عَرَجَانٌ and عَرَجٌ. (S, K.) — الأَعْرَجُ is an appellation of *The crow*; (O, K;) [and] so الأَعْوَرُ الأَعْرَجُ: because of its hopping, or leaping in going, as though shackled. (A, TA.) — And العَرَجَاءُ is an appellation of *The female hyena*: (S, O, K:) pl. عَرَجٌ: the male is not called أَعْرَجٌ. (TA.) And عَرَجٌ, determinate, and imperfectly decl., means *The female hyenas*, so called as though they were a قَبِيلَةٌ [or tribe]; (Sh, O, K;) and so عَرَجٌ, likewise determinate, and imperfectly decl.: (K:) or, accord. to IAḡr, in the phrase عَرَجٌ أُنثَى in a verse of Aboo-Muk'it El-Asadee, the poet makes the latter word, which is a pl., imperfectly decl. because he means التَّوْحِيدُ العَرَجَةُ; as though he regarded it as a sing. [proper] name: (L: [i. e., accord. to Ibr D, because he uses عَرَجٌ as a sing. proper name, curtailed by poetic license from العَرَجَةُ: if so, this last word seems here to signify a personification of lameness:]) and accord. to him (i. e. IAḡr), one says عَرَجٌ هَذِهِ, meaning *This is the female hyena* [not hyenas]; the latter word imperfectly decl. (O.) — الأَعْرَجُ is also an appellation of *A certain deaf, malignant serpent*. (TA.) [See also the next paragraph.] — And العَرَجُ signifies *Three nights of the first part of the lunar month*: [perhaps in allusion to the curved aspect of the moon; though on this ground it might also be applied to three nights of the last part:] mentioned on the authority of Th. (TA.)

الأَعْرَجُ [dim. of الأَعْرَجُ] *A certain deaf serpent*, (O, K, TA,) of the most malignant of serpents, (TA,) that will not admit of being charmed, and that leaps up like the viper: (O, K:) accord. to ISh, a certain broad serpent, having a single broad leg; like the [serpent called] أَصَلَةٌ: IAḡr says, it springs upon the horseman so as to become with him on his saddle: (O:) the word has no fem. form: (Lth, O, K:) [but] the pl. is الأَعْرَجَاتُ. (O, K.)

مَعْرَجٌ: see مَعْرَجٌ, in two places.

مَعْرَجٌ: see the next paragraph.

مَعْرَجٌ (S, A, O, K) and مَعْرَجٌ and مَعْرَجٌ, (S, O, K,) the second and third allowable accord. to Akh, like مَرْقَاةٌ and مَرْقَاةٌ, (S, O,) *A ladder*, or *series of steps* or *stairs*: (S, A, O, K:) or, with the article ال, [but most commonly the first of these with ال,] *a thing resembling a ladder*, or *series of steps* or *stairs*, upon which the

souls ascend when they are taken [from their bodies]: it is said that there is nothing more beautiful than it; so that when the soul sees it, it cannot refrain from making its exit [from the body]: (TA:) hence لَيْلَةُ المَعْرَاجِ [the Night of the Ladder; in which Moḥammad is related to have ascended from Jerusalem to Heaven, after having been conveyed to the former from Mekkeh upon the beast named البراق]: pl. مَعْرَاجٍ and مَعْرَاجٌ, like مَفَاتِيحٌ and مَفَاتِيحٌ. (S, O.) Also, (K,) or [properly the last only, i. e.] مَعْرَجٌ, (L, Mṣb, TA,) *A place of ascent*: (L, Mṣb, K, TA:) and the way whereby the angels ascend: (TA:) pl. مَعْرَاجٌ, (Mṣb, TA,) [in both senses, i. e.] this signifies *places of ascent*: (S, A, O:) and in the Kur lxx. 3, the places of ascent of the angels: or it there means *benefits*, or *favours*: (O:) and مَعْرَاجٌ is [said to be] like مَعْرَجٌ [in meaning, though this is a loose explanation]. (Mṣb.)

مَعْرَجٌ *A garment, or piece of cloth, having upon it curving stripes or lines*. (O, K.)

مَعْرَجٌ: see art. عَرَجٌ.

مَنْعَرَجٌ (S, O, K, TA,) or مَنْعَرَجٌ, (Mṣb,) or the latter is wrong, (TA,) *A place of bending, or inclining*, (S, O, Mṣb, K,) of a valley, to the right and to the left. (S, O, Mṣb.)

مَنْعَرَجٌ: see what next precedes.

عرجن

Q. 1. عَرَجَنَهُ *He struck him, or beat him, with an عَرَجُونٌ [q. v.].* (S, K.) And عَرَجَنَهُ بِالْعَصَا *He struck him, or beat him, with the staff, or stick*. (TA.) — And *He figured it* (i. e. a garment, or piece of cloth,) with the forms of عَرَاجِينِ, pl. of عَرَجُونٌ. (K.) — And *He smeared, or rubbed over, him, or it, with blood, or with saffron, or with خَضَابٌ [i. e. ḥinnā, or the like].* (K.)

عَرَجُونٌ *A raceme of a palm-tree, or of dates*; syn. عَدْقٌ: or, when it has become dry and curved: (K:) or the base, or lower part, (أَصْلٌ, S, K, and also A and Mgh and Mṣb in art. عَرَجٌ [because the ن is therein regarded as augmentative],) of the عَدْقُ (S, K) or كِبَاةٌ [which signifies the same as عَدْقُ], (A, Mgh, Mṣb,) which curves, and from which the fruit-stalks are cut off, and which then remains upon the palm-tree, dry: (S:) or the عُدُودُ [meaning main stem] of the كِبَاةُ: (Th, K:) Az says, it is yellow and broad: [but it is the contrary of broad in comparison with its length:] and in the Kur xxxvi. 39, the moon when it has become slender [in appearance, towards the end of the lunar month,] is likened to the old عَرَجُونٌ, in respect, as ISd says, of its slenderness and curvature: (TA:) [in the TA voce سِبَاطَةٌ, the pl. عَرَاجِينِ is strangely used as meaning the fruit-stalks of the raceme of a palm-tree:] عَرَجُونٌ بَنَاتٌ signifies *the fruit-stalks of a raceme of dates*: (T in art. بَنَى:) [it is said

that] the ن of عَرَجُونٌ, though this word imports the meaning of اِنْعِرَاجٌ [or “a state of bending”], is shown to be radical by the word مَعْرَجُنٌ, occurring in a verse of Ru-beh, and also by the fact that there is no verb of the measure فَعَلَنْ. (TA.) [But عَشْرُنٌ and سَبْعُنٌ, though these are said to be post-classical, and, accord. to some, عَلُونٌ, may be mentioned, and perhaps some others, as being of this measure.] — Also *A certain plant*, (K, TA,) white, accord. to Th, (TA,) like the فَطْرٌ [or toadstool], resembling the فِغْفِغُ [a white and soft sort of كَمْرٌ], (K, TA,) which dries, having a round form: or a species of the كِبَاةُ, of the measure of a span, or a little less than that; good, or pleasant, while fresh: (TA:) pl. عَرَاجِينِ. (K.)

مَعْرَجُنٌ, occurring in a verse of Ru-beh, (TA,) *A garment, or piece of cloth, in which are [figured] the forms of عَرَاجِينِ [pl. of عَرَجُونٌ].* (A and TA in art. عَرَجٌ.)

عرد

1. عَرَدَ, (AḤn, S, O, K,) aor. 2, inf. n. عَرُودٌ, (AḤn, S, O,) *It* (a plant, and a canine tooth, &c.) *came forth, and became high, or tall*: (S, O, K:) or *it* (a plant) *came forth, and became high, or tall, and hard*: (AḤn, TA:) and *it* (a canine tooth, and a plant,) *came forth altogether, and became hard and erect*: *it* (a camel's tush) *became thick and strong*: and *it* (a tree) *came forth*: or *became crooked*: or *became thick and great*; as also عَرَدَ الحَجَرَ, (TA.) — عَرَدَ العَرْدَ, (K,) aor. 2, inf. n. عَرْدٌ, (TA,) *He threw the stone far*. (K, TA.) — عَرَدَ بِحَاجَتِنَا [app. عَرَدَ] *He did not accomplish our want*. (TA.) — عَرْدٌ: see the next paragraph, in two places.

2. عَرَدَ, inf. n. تَعَرِيدٌ, *He* (a man, S) *fled*; (IAḡr, S, O, K;) as also عَرَدَ, aor. 2. (IAḡr, O, K.) *He drew back, or drew back in fear*, عَنْ قَرْنِهِ *from his adversary*: or *he went away quickly, being put to flight*. (TA.) *He* (a man) *quitted the road*: (O, K:) or *he quitted the right direction of the road, and turned aside from it*. (TA.) And عَرَدَ عَنْهُ *He turned aside, and went to a distance, or far away, from him, or it*. (A.) — *It* (a star) *rose high*: and also *it inclined to set after it had culminated*: (O, K:) [or] *it set*. (A.) *It* (water) *rose high*. (A.) — And *He, or it, descended, or alighted*. (MF.) — عَرَدَ السَّهْمَ *The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side*. (Aboo-Naḡr, O, K.) — And عَرَدَ, inf. n. تَعَرِيدٌ; (TA;) or عَرَدَ; (thus in the O, as on the authority of IAḡr;) *He* (a man, TA) *became strong in body after disease*. (IAḡr, O, TA.)

4: see 1.

[5. تَعَرَدَ *He was put to flight*: (Freytag, from the “Fákihet el-Khulafá,” p. 93, l. 27:) probably post-classical.]