

عَرْدٌ A thing, (S, O,) or anything, (TA,) *hard*: (S, O:) or *strong, hard, and erect*: (Lth, O, K:) or *thick*; (Aḥ, Aḥn, O;) as also **عَارِدٌ** and **عَرْدٌ** [correctly **عُرْدٌ**] and **عَرِيدٌ** [evidently a mistranscription for **عُرْدٌ**] and **عَرْدٌ**: (Aḥn, O:) and **عَرْدَدٌ**, (S, O, K,) quasi-coordinate to **سَفَرَجَلٌ**, (S, O,) and **عَرْدُدٌ**, (K, TA,) with two dammehs, (TA, in the CK **عَرْدُدٌ**), the ن being a substitute for د, (TA,) and **عَرْدٌ** (O, K) and **عَرْدٌ**, (K,) signify *hard*, (S, O, K,) or *hard and strong*, applied to anything: (TA:) and **عُرْدٌ**, applied to a spear, and a bow-string, signifies *strong*: (Fr, TA:) and **عَرْدٌ**, in measure like **تُرْنَجٌ**, applied to a bow-string, (Sb, S, O,) *thick*; (Sb, S;) or *strong and thick*; as also **عُرْدٌ**; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, **إِنَّهُ لَعَرْدٌ مَغْرَزِ الْعُنُقِ** [Verily he is hard, or strong, or thick, in respect of the base of the neck]. (Lth, O, TA.) — [Hence,] The *penis*: or a *hard and strong penis*: (TA:) or a *penis distended and erect* (O, K, TA) and *hard*: pl. **أَعْرَادٌ**. (TA.) — And The *ass*: (O, K:) so called because of the thickness of his neck. (TA.) — And [it is said to signify] The *base of the neck*. (K. [But this I think doubtful: see a saying mentioned above (in this paragraph), from a mistranscription of which it may have originated.])

عَرِدٌ: see **عَرْدٌ**, in two places. In the phrase **عَرَادٌ عَرِدٌ**, the latter word may be added to give intensiveness to the signification, or it may be used by poetic license for **عَارِدٌ**. (TA.)

عُرْدٌ: see **عُرْدٌ**, in four places.

عُرْدَانٌ The *elephant*: (O, K:) because of his thickness and bulkiness. (TA.) — And *Courageous, and hard, or sturdy*; (O, K;) applied to a man. (TA.) — And *A staff by means of which the horse and the camel are tied*. (O, K.)

عَرَادٌ, applied to a plant, *Thick and hard*. (Aḥn, O, K.) — And *A certain plant*, (S, O, K,) of the kind termed **حَمِضٌ**, (S,) *hard and erect*: (TA:) or a *certain herb, said to be [of the kind termed] حَمِضٌ, eaten by the camels, growing in sands and sand-plains*: or, as some say, it is [a sort] of the **نَجِيلٌ** [q. v.] that grows in good and salubrious land, remote from water: n. un. with ة: Az says, I have seen the **عَرَادَةُ** in the desert, [a plant] *having hard wood, spreading branches, and no scent*. (L.) — See also **عَرَادَةٌ**.

عَرِيدٌ *Distant, or remote*: (K:) of the dial. of El-Yemen. (TA.) — And *Custom, habit, or mont*. (Lh, K.) One says, **مَا زَالَ ذَلِكَ عَرِيدَهُ** *That ceased not to be his custom, habit, or mont*. (Lh, TA.) [See also **عَرِيدٌ**.]

عَرَادَةٌ A *single locust*: (K: [if so, **عَرَادٌ** probably signifies *locusts*; as a coll. gen. n.:]) or a *female locust*. (S, O.) — And *A state, or condition*. (S, O, K.) You say, **فُلَانٌ فِي عَرَادَةِ خَيْرٍ**

Such a one is in a good state, or condition. (S, O.)

عَرَادَةٌ A *certain thing, smaller than the مَنَجْنِيقُ, (S, O, K, TA,) *but resembling it*; (TA;) [i. e. an engine of war, app. similar to that called by the Romans onager;] that casts a stone to a long distance: (Ḥam p. 307:) pl. **عَرَادَاتٌ**. (TA.)*

عُرْدٌ: see **عَرْدٌ**, in three places.

عَرْدُدٌ: see **عَرْدٌ**.

عَارِدٌ: see **عَرْدٌ**. — Also *Separate*; syn. **مُنْتَبِذٌ**. (K.) In the saying (S, O, K) of a **رَاجِزٌ**, (S,) of a man of the Benoo-Asad, (O,) or of **هَاجِلٌ**, (Aḥ, O, K, TA, in the CK **هَاجِلٌ**), a freedman of the Benoo-Fezarah, describing a male camel, [and the sutures of his skull,] (Aḥ, O, K,) or it is of Aboo-Mohammad El-Fak'asee, (IB, TA,)

تَرَى شُؤُونَ رَأْسِهِ الْعَوَارِدَا

(IB, O, K) not **رَأْسَهَا**, as in the S, (IB, K,) the last word [pl. of **عَارِدٌ**] means *separate* (**مُنْتَبِذَةٌ**) *one from another*: or *rugged* (**غَلِيظَةٌ**): (K:) or *rising high, or elevated*. (S, O.)

مُعَرَّدٌ, applied to a bow-string, [like **مُحَرَّرٌ**], i. q. **مَجْرَعٌ** [q. v.] and **مُعَجَّرٌ**. (ISh, TA in art. **مَجْرَعٌ**.)

نَيْقٌ مُعَرَّدٌ A *high mountain-top*. (O, TA.)

عرس

1. **عَرَسَ بِهِ**, (S, O, Mḥb, K,) aor. ٤, (Mḥb, K,) inf. n. **عَرَسٌ**, (TA,) *He kept, or clave, to him or it*; (S, O, Mḥb, K;) as also **أَعْرَسَهُ**. (O, K.) From this, and from another signification of the same verb, which see below, **عَرُوسٌ** is said [by some] to be derived. (Mḥb.) You say, **عَرَسَ الرَّجُلُ بِقَرْنِهِ** *The man kept, or clave, to his opponent or adversary, in fight*. (Mgh.) And **عَرَسَ عَرِيسٌ** (T, S,) or **بَنَى عَلَيْهَا**; (Mgh, O, K;) as also **عَرَسَ بِهَا**; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Mḥb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mḥb) [a signification which may be meant to be included in the explanation **بَنَى عَلَيْهَا** or **بَنَى بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

5. **تَعَرَّسَ لِأَمْرَاتِهِ** *He manifested, or showed, love, or affection, to his wife, (A, Ibn-'Abbád, O, K,) and kept to her*. (TA.) [App. originally signifying *He behaved like a bridegroom* (**عَرُوسٌ**) to his wife.]
عَرَسٌ A *wall which is placed between the two [main lateral] walls of the winter-chamber, not reaching to the further end thereof*, (S, O, K, TA,) *then the beam is laid from the inner extremity of that wall to the further end of the*

unattainable, or difficult of attainment, to me. (IAḥr, O, K. [In the CK, **عَلَى** is put for **عَلَى**].) **عَرَسَ الْبَعِيرُ**, (S, O, K,) aor. ٤ (S, O, TA) and ٥, (TA,) inf. n. **عَرَسٌ**, (S, O,) *He bound the camel's fore shank to his neck*, (S, O, K,) *while he was lying down*, (S, O,) *with the rope called* **عَرَّاسٌ**: (S, O, K:) or, as some say, *he bound the neck of the camel to both of his fore legs*. (TA.)

2. **عَرَسُوا**, (Mḥb, K,) inf. n. **تَعَرَّسٌ**; (S, Mgh, O, Mḥb;) and **اعرَسوا**; (S, O, K;) but the former is the more common; (K;) the latter, rare; (S, O;) *They alighted* (S, Mgh, O, Mḥb, K) *during a journey*, (S, Mgh, O, Mḥb,) *in the last part of the night*, (S, Mgh, O, K,) *for a rest*, (S, O, Mḥb, K,) *and made their camels lie down, and took a nap, or slight sleep*, (TA,) *and then departed*, (S, Mḥb,) *and continued their journey, at daybreak*: (TA:) [see also 2 in art. **عَوَهُ**:] or *they journeyed all the day, and alighted in the first part of the night*: (TA:) or *they alighted* (AZ, Mḥb, TA) *in a usual place of resort* (TA) *at any time of the night or day*. (AZ, Mḥb, TA.) [Hence,] **لَيْلَةُ التَّعَرَّسِ** *The night in which the Apostle of God slept*: (O, K:) the story of which is well known, in the biographies of him and in the traditions. (TA.) [It was when he was returning from the siege and capture of Kheyber: he halted in the latter part of the night, and unintentionally slept until the time of the prayer of daybreak had passed. See "Mishcât ul-Masâbih," vol. i., p. 146.] — See also 4. **عَرَسٌ**, inf. n. as above, *It* (a chamber) *had an* **عَرَسٌ** [q. v.] *made to it*. (TA.)

4. **اعرَس** *He made, or prepared, a marriage-feast*. (S, O, Mḥb, K, TA.) — [He became a bridegroom.] And **اعرَسَ بِأَهْلِهِ**, (S, O, K,) or **بِأَمْرَاتِهِ**, (Mgh, * Mḥb,) *He had his wife conducted to him on the occasion of the marriage*; syn. **بَنَى** **بِهَا** (T, S,) or **بَنَى عَلَيْهَا**; (Mgh, O, K;) as also **عَرَسَ بِهَا**; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Mḥb;) and *he abode with his wife during the days of and after that event*: (TA:) [and] *he went in to his wife* (IAth, Mḥb) [a signification which may be meant to be included in the explanation **بَنَى عَلَيْهَا** or **بَنَى بِهَا** on the occasion of that event; meaning, *he compressed her*; **وَطَأَ** being thus called **إِعْرَاسٌ** because it is a consequence of **إِعْرَاسٌ** [properly so termed]: (IAth:) the phrase also signifies [simply] *he compressed his wife*. (S, TA.) — See also 2: — and see **بِهِ**.

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