

by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and **أُتْرَجُ**, mentioned by Ibn-Hishám El-Lakhmee, in his *Faṣeḥ*, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce **حَطَّ**, q. v.,) [and this is likewise a coll. gen. n.,] and **أُتْرَجَةٌ**, (S, Mṣb, K, &c.,) which is the sing. of the first, (AHát, MF, TA,) or its n. un., (L, Mṣb,) also pronounced **أُتْرَجَةٌ**, without teshdeed, (TA,) and **أُتْرَجَةٌ**, (AZ, S, L, &c.,) likewise a n. un., (L,) *A certain fruit, (Mṣb,) well known, (L, Mṣb, K,) plentiful in the land of the Arabs, but not growing wild, (L, TA,) [of the species citrus medica, or citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called تُرْنَجُ بَدَدِي; the other, ribbed, and called تُرْنَجُ مَصْبَع; accord. to Golius, citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:] the sour sort allays the lust of women, clears the complexion, and removes the [discoloration of the face termed] كَلْف, (K, TA,) that arises from phlegm; (TA;) the peel thereof, put among clothes, preserves them from the moth-worm: (K, TA:) it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague, or pestilence, is beneficial in the highest degree; and jinn, or genii, do not enter the house in which it is; wherefore a reciter of the *Kur-án* is appropriately likened to it: (TA:) the pl. of **أُتْرَجَةٌ** is **أُتْرَجَاتٌ** as well as **أُتْرَجٌ**: [or rather the latter is a coll. gen. n., as stated above:] but one should not say **أُتْرَجَاتٌ** [app. because it is vulgar; for it is agreeable with analogy as pl. of **أُتْرَجَةٌ**; as is also **أُتْرَجَاتٌ** as pl. of **أُتْرَجَةٌ**]. (AHát, MF, TA.)*

**أُتْرَجَةٌ** and **أُتْرَجٌ**: see above.

### ترجم

Q. 1. **تَرْجَمَهُ**, (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) and **تَرْجَمَ عَنْهُ**, (K,) inf. n. **تَرْجِمَةٌ**, (KL,) *He interpreted it, (S, Mṣb, KL, K,) or explained it in another language; (S, Mṣb, KL;) namely, the speech, or language, (S, Mṣb, K,) of another person: (Mṣb:) or, as some say, translated it from one language into another: (TA:) and he explained it; namely, his own speech. (Mṣb.)* [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] — **تَرْجَمَهُ**, inf. n. as above, also signifies *He wrote his life; wrote a biography, or biographical notice, of him. (TA, passim; and other works of post-classical times.)* — Accord. to the K, the ت in this verb is a radical: but see **تَرْجَمَانٌ**, below. (TA.)

**تَرْجِمَةٌ** [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation: pl. تَرْجِمَاتٌ*. — Also] *A life, or biography, or biographical notice, of any person: pl. as above. (TA, passim; and other works of post-classical*

times.) — And *An article, a head, chapter, section, or paragraph, of a book. (TA, passim; and other works of post-classical times.)*

**تَرْجَمَانٌ** and **تَرْجَمَانٌ** and **تَرْجَمَانٌ**, (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) of which three dial. vars. the first is the best, (Mṣb,) and is that which commonly obtains, (TA,) *An interpreter; (S, Mṣb, K;) an explainer of speech in another language: (S, Mṣb:) [a translator: (see the verb, above:)] pl. تَرْجِمَاتٌ and تَرْجِمَةٌ; which latter favours the opinion of those who hold the word to be of foreign origin. (S, Mṣb.)* The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and **تَرْجَمَانٌ** is mentioned in the T [as well as in the S] in art. **رَجِمَ**, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from **رَجِمَ**], for one says **لِسَانٌ يَرْجَمُ** meaning “a tongue that is chaste, or perspicuous, and copious, in speech:” most, however, hold the ت to be a radical. (Mṣb.) It is said in the K that the verb shows the ت to be radical; whereas J and AHai and IKt hold it to be augmentative; but there is a difference of opinion whether it be from **الرَّجِيمُ** **الرَّجِيمَةُ** [the throwing stones], or from **الرَّجْمُ** **الرَّجْمُ** [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from **درغان** [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)

**مُتَرْجِمٌ** [Interpreted: or translated. — And also *The subject of a biography, or biographical notice. — And] † Confused, or dubious. (Ḥar p. 537.)*

### تريح

1. **تَرَجَّحَ**, aor. ٤, inf. n. **تَرَجَّحَ**, *He grieved; he was, or became, sorrowful, unhappy, or anxious; (Mṣb, K;) syn. حَزِنَ; (Mṣb;) [contr. of فَرِحَ; (see تَرَجَّحَ, below;)] as also تَتَرَجَّحُ. (K.)* — [Also *He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of تَرَجَّحَ given below on the authority of IAth.]*

2. **تَرَجَّحَهُ**, (S, A, K,) inf. n. **تَتَرَجَّحُ**; (S, K;) and **تَرَجَّحَهُ**; (A, Mṣb;) *It (an affair, or an event, &c., TA,) grieved him; it made him sorrowful, unhappy, or anxious. (S, A, Mṣb, K.)* A poet cited by IAar says,

قَدْ طَالَ مَا تَرَجَّحَهَا الْمُتَرَجِّحُ

[*Long did that which made unhappy make her, or them, unhappy*]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)

4: see 2.

5: see 1.

**تَرَجَّحٌ** *Poverty; need; indigence. (K.)*

**تَرَجَّحٌ** *Grief, sorrow, unhappiness, or anxiety; syn. حَزْنٌ, (Mṣb,) or هَمٌّ, (K,) or غَمٌّ; (Ḥar p. 141;) contr. of فَرَحٌ. (S, A.)* [It is the inf. n.

of 1; but used as a subst., it has a pl., namely, **مَا الدُّنْيَا إِلَّا** **أَفْرَاحٌ**, like **أَفْرَاحٌ**. Hence the saying,] **مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَجَّحٌ** [*The present world, or life, is nothing but a scene, or state, of joy and grief*]. (A.) — *A perishing, or dying: becoming cut off; being put an end to; or coming to an end. (IAth, TA.)* — *A descending, going down, or going down a declivity; syn. هَبُوطٌ. (Ibn-Munádhir, K.)* One says, **مَا زِلْنَا مِذَّ اللَّيْلَةِ فِي تَرَجَّحٍ** i. e. [*We have not ceased from the beginning of this night to be in a state of descending, &c.*] (Ibn-Munádhir.)

**تَرَجَّحٌ** *Grieving; sorrowing; unhappy. (Mṣb.)* — *A man (A) who possesses, or does, little, or no, good, (A, K,) so that he who asks of him grieves. (A.)*

**تَرَجَّحَةٌ** *A grief; a sorrow; an unhappiness. (L.)* [Hence the saying,] **مَا مِنْ فَرَحَةٍ إِلَّا وَبَعْدَهَا تَرَجَّحَةٌ** [*There is no joy but there is after it a grief*]. (A.)

**مُتَرَجَّحٌ**, or **مُتَرَجَّحٌ**, accord. to different copies of the K, (TA,) *One who ceases not to hear and see that which does not please him. (K.)*

**مُتَرَجَّحَةٌ** *A cause of grief, sorrow, unhappiness, or anxiety: pl. مَتَرَجَّحٌ. Hence the saying,] مَتَرَجَّحٌ [*Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.*]. (A.)*

**مُتَرَجَّحٌ** *Strait, difficult, or distressful, life. (A, K.)* — *A scanty torrent, or flow of water, in which is a stopping, or an interruption. (K.)* — *A garment, or piece of cloth, dyed so as to be saturated with the dye. (Az, K.)*

**مُتَرَجَّحٌ** *A she-camel whose milk soon comes to an end, or stops: (S, L:) pl. مَتَرَجَّحٌ. (L.)*

### توس

1. **تَوَسَّسَ**, aor. ٤, inf. n. **تَوَسَّسَ**, *He fastened, or closed, the door [with a bar or] in any manner. (TA.)*

2. **تَوَسَّسَ**, inf. n. **تَتَوَسَّسُ**, *He made a person to arm himself with a shield. (KL.)* — See also 5.

5. **تَوَسَّسَ**, (S, A, K,) or **تَوَسَّسَ بِتَوَسُّسٍ**, (M,) *He defended himself with a تَوَسُّسٌ [or shield]; (S, M, A, \* K;) as also تَوَسَّسَ, inf. n. تَتَوَسَّسُ; (S, K;) and تَوَسَّسَ, (Sb, M, A, TA,) inf. n. تَتَوَسَّسُ, of the measure اِفْتَعَالٌ: (TA:) and تَوَسَّسَ بِشَيْءٍ he made a thing to be as a تَوَسُّسٌ; he defended, or protected, himself with it. (Mṣb.)* You say also, **تَتَوَسَّسْتُ بِكَ** [*I protected myself by thee from calamities, and so shielded myself from the arrows of fortune*]. (A.) And **أَخَذْتُ إِبِلِي سِلَاحَهَا وَتَوَسَّسْتُ بِتَوَسُّسِهَا**, meaning **† My camels became fat and goodly, and prevented their owner from slaughtering them. (A, TA.)** [See **سِلَاحٌ**.]

8. see 5.

**تَوَسُّسٌ** [*A shield; a certain piece of defensive*