

also called the *عَصَائِر*, which is formed from *عراصيف* by transposition: (§ and O in art. *عصفر*: or, (K,) accord. to Ag, (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 *وَاسِط* [in the fore part] of the *رَحْل* and its *أَخْرَة* [which is in its hinder part]; on the right and left. (O, K.) — The *عَرَصَات* of the [kind of saddle called] *إِكْفَاف*, also called its *عُرُصُوف* and its *عُصْفُور*, is *A piece of wood bound between [or conjoining] the anterior [curved pieces called] حُنُونَان*. (§, O, K.) — And, [so in the O, but in the K “or,”] accord. to Az, (O,) *عَرَصَات* signifies *A whip made of [the sinews called] عَقَب*; (O, K;) as also *عَرَصَات*. (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 *عَرَقَات*, (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] *هُودَج* is bound, or made fast. (TA.)

عُرُصُوف: see *عَرَصَات*. — *العُرُصُوفَان* 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 *عَرَاصِيف* 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. *عُرُصُوف*: (Ibn-Abbád, O:) or *what are upon the سَنَابِن*; and also called the *عَصَائِر*; and ISd says, I think that the *عَرَاصِيف* is a dial. var. thereof. (L, TA.) — The *عَرَاصِيف* of the *خُرُطُوم* [or nose, or fore part of the nose, &c.] are *Certain bending bones in the [part called] خَيْشُوم* [q. v.]. (Ibn-Abbád, O, K.)

عرض

1. *عَرَضَ*, aor. ʿ, 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. *بَهْل*.] It is said in a prov., *أَعْرَضَتِ الْقَرْفَة* (§, 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. *اتَّسَعَت*: (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 *أَعْرَضَتِ الْقَرْفَة* *Thou hast made suspicion wide.*] In ano-

ther prov. it is said, *أَعْرَضَ تَوْبُ الْمَلِيسِ* (IAar, A, TA, and K in art. *لبس*,) and *المَلِيسِ* and *المَلِيسِ* (IAar, and K in art. *لبس*,) and *المَلِيسِ* (TA in art. *لبس*) i. e. *صَارَ دَا عَرَضًا*, (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; (IAar, and TA in art. *لبس*;) i. e. with reference to him who suspects many persons (IAar, Az, and K in art. *لبس*,) of a theft; (IAar, 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 تَوْبُ الْمَلِيسِ* 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. ʿ, (Fr, §, O, Mṣb, K,) inf. n. *عَرَضَ*; (TA;) and *عَرَضَ*, (Aṣ, TṢ, K,) aor. ʿ, (Fr, K,) or ʿ, like *حَسِبَ*, aor. ʿ, deviating from the general rule; (Aṣ, TṢ;) *It (a thing) appeared, or became apparent, له to him*; (§, O, Mṣb, K; [but in some copies of the K, instead of the explanation *وَبَدَا*, we find *ظَهَرَ عَلَيْهِ وَبَدَا*, 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 لك الشئ*, *The thing appeared to thee from afar.* (TA.) And *عَرَضَتْ لَهُ الْغُور*, 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 5,) 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 لِلنَّاطِرِينَ* [app. meaning *When she shows, or presents, herself to the lookers*], in a poem by one of the tribe of Teiyi. (Sh.) — *عَرَضَ*, [in one place in the TA *الخَبْر*, and *الخبر* in a copy of the Mṣb,] inf. n. *عَرَضَ*; (TA; [in one place in the TA *عُرُوض* there referring to *الخَبْر*, 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 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 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 *له* *اعرض* signifies *it (a thing) became within his power, or*

practicable to him, or easy to him; lit., *it showed its side [to him]*. (Mḡn.) [In the TA, I find *أَعْرَضَ فِي الشئ* expl. as signifying *He had the width of the thing in his power*: but *في*, here, seems to be a mistake for *له*.] A poet, also, says *أَعْرَضِي* addressing a woman; meaning *أمكنني [Empower thou; i. e. grant thou access]*. (§.) — *عَرَضَ*, aor. ʿ; (Aṣ, §, K, TA;) and *عَرَضَ*, aor. ʿ; (TA;) are also said of an event, (Aṣ, 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 البدن* [*It befell the body*] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. *عر*.) — *عَرَضَ له*, aor. ʿ; (Mṣb, TA;) and *عَرَضَ له*, aor. ʿ; (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*, *He opposed himself to him (قَابَلَهُ بِنَفْسِهِ) with the most vehement opposition of himself.* (TA.) See also 5, second sentence. One should not say, *عَرَضْتُ له*, with teshdeed, in the sense of *اعترضت*. (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 مِنْ جَبَلٍ وَنَحْوِهِ* *I journeyed, and there opposed itself to me, so as to prevent my going on, an obstacle existing in a mountain, and the like*; as also *اعترض*: whence the *إِعْتِرَاضَات* [or objections] of the lawyers; because they prevent one’s laying hold upon the evidence. (Mṣb.) And *عَرَضَ لَهُ الشئ* *The thing intervened as an obstacle to him in the way, preventing him from going on.* (TA.) And *عَرَضَ الشئ* *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 الشئ دُونَ الشئ* *The thing intervened as an obstacle in the way to the thing*; syn. *حَالَ*. (§, O.) — *مَا عَرَضْتُ له*, aor. ʿ; and *مَا عَرَضْتُ*, aor. ʿ; signify *ما تَعَرَضْتُ*: see 5: 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 *عَرَضَهُ*, below.] — *عَرَضَ له* also signifies *He went towards him*; (TA in art. *نحو*;) and *عَرَضَ عَرَضَهُ* and *عَرَضَهُ* [the same, i. e.] *نَحَا نَحْوَهُ*; (K;) as also *عَرَضَهُ* *اعترض*. (TA.) — In the saying of El-Kumeyt,

قَابَلُغُ يَزِيدُ إِنْ عَرَضَتْ وَمُنْدِرًا

he means [*And convey thou to Yezced,] if thou*