

bound the camel with the redundant part of his nose-rein upon his [the camel's] arm. (K, TA.) [See also تَذْرِيع below.] — تَذْرِيعُ also signifies The tinging a captive's fore arm with crocus, or with خُلُوق, as a sign of slaughter; which was done in the time before Mohammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns., below.]

3. مَذَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CḲ, والجَزَافُ is put by mistake for الجَزَافُ.] You say, بَعْتَهُ مَذَارَعَةً I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — See also 1, in two places. — ذَارَعَهُ, (TA,) inf. n. مَذَارَعَةٌ, (K, TA,) † I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him: syn. خَالَطَهُ. (K, TA.)

4. اذرع, (K,) inf. n. اِذْرَاعٌ: (S:) see 1, first sentence. — † He exceeded the due bounds, or just limits, in speech, or talk; (S, K, TA;) he talked much; (S, TA;) as also † تَذَرَعُ: (S, Mṣb, K, TA:) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — اُذْرِعَ ذِرَاعِيهِ — اِذْرَعَهَا † He put forth, (K, TA,) and extended, (TA,) his fore arms from beneath the jubbeh: (K, TA:) or اُذْرِعَ ذِرَاعِيهِ, and اِذْرَعَهَا, [the latter with the ذ unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اِفْتَعَلَ; (Mgh, K;) like اَذْكُرَ, (TA,) and اَذْكُرْ, (Mgh,) from اَذْكُرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اذرع also signifies He seized with the fore arm. (K.) — مَا اُذْرِعَا [How long, or large, is she in the fore arm!] is [from اِذْرَاعُ, being] of the same [anomalous] class as اُحْنَكُ [from اِحْنَكُ]. (TA.) — اذرع قَيْهَ He (a man) emitted, or ejected, his vomit. (TA.)

5: see 1; first and second sentences: — and see also 4. — تَذَرَعُ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khaṭcem El-Anṣāree, (TA,)

• تَرَى قِصْدَ الْمَرَانِ تُلْقَى كَأَنَّهَا •  
• تَذَرَعُ خِرْصَانٍ بِأَيْدِي الشَّوَابِطِ •

[Thou seest the fragments of the hard and pliant spears thrown as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them]: (S, TA:) or, accord. to Aṣ, تَذَرَعُ فَلَانٌ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and خِرْصَانٌ means, originally, rods of palm-sticks: and

شَوَابِطُ is pl. of شَاطِبَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مُنْقِيَّة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شَاطِبَةُ. (TA.) — Also, The splitting (تَشْقِيقُ [which is intrans., but I think it is a mistake for تَشْقِيقُ, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-'Abbād, K.) — تَذَرَعَتِ الْمَرْأَةُ The woman split palm-leaves to make of them a mat. (IDrd, K.) Thus some explain the saying of Ibn-El-Khaṭcem, quoted above. (TA.) — تَذَرَعَتِ الْإِبِلُ الْكَرْعَ The camels came to drink of the rain-water and waded in it with their arms. (K.) — تَذَرَعُ بِذِرْعَةٍ † He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, تَذَرَعُ إِلَيْهِ † He obtained, or sought to obtain, access to him; &c. (TA.)

8. اِذْرَعُ, or اِذْرِعُ: see 4.

10. اسْتَذَرَعُ بِهِ He concealed, or protected, himself by it, (namely a thing, TA,) and made it a ذِرْعَةً [q. v.] for him. (Ibn-'Abbād, K.)

ذَرْعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — [Hence, it is used in the sense of] † Power, or ability; as also † ذِرَاعٌ; (TA;) or a man's reach, or extent of power or ability. (Mṣb.) And hence the phrases, ضَاقَ بِالْأَمْرِ ذَرْعُهُ, and † ذِرَاعُهُ, (K,) and ضَاقَ بِالْأَمْرِ ذِرْعًا, (S, Mṣb, K,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said † ذِرَاعًا, (S, TA,) † He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA;) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K:) or he was unable to bear, or endure, or undertake, the thing, or affair. (Mṣb.) You say also, ذَرْعٌ بِهِ, and † ذِرَاعٌ, † I have not power, or ability, to do it. (TA.) And كَسَرَ ذَلِكَ مِنْ ذِرْعِي † That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) And اِقْصِدْ بِذِرْعِكَ † Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. اِرْبَعْ عَلَى نَفْسِكَ. (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And أَبْطَرْتُ فَلَانًا ذِرْعَهُ † I imposed upon such a one more than he was able to do: (S, TA.)

but ذَرْعٌ also signifies † the body: and [accord. to IḤar] أَبْطَرَنِي ذِرْعِي means † He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بَطَر.] You likewise say, رَجُلٌ † الذَّرْعُ [and الذَّرْعُ] † A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA. [See also رَحْبُ.] And ذَرْعٌ ضَعِيفٌ † Impotent. (KL.) — And hence, ذَرْعٌ خَالِي الذَّرْعِ † Such a one has his heart devoid of anxieties, or solitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْعٌ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ, and † الذَّرْعُ, † A man large, or liberal, in disposition. (K.) And كَبُرَ فِي ذِرْعِي † Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — ذَرْعٌ also signifies The measure of anything: and نَخْلَةُ ذَرْعٍ رَجُلٍ, A palm-tree of the measure of the stature of a man. (TA.)

ذَرْعٌ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is ذَرَعُ.] — See also ذِرْعَةٌ.

ذَرِعُ: see ذَرِيعُ, in two places. — † That journeys by night and by day. (K.) — † Long-tongued with evil speech. (K.) — † Good in social, or familiar, intercourse. (K, TA.)

ذِرْعَةٌ: see ذِرْعَةٌ.

ذِرَاعٌ (S, K) and † ذِرَاعٌ (ISd, K) † A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.)

ذِرَاعُ, of a man, (Mṣb,) [The part] from the elbow to the extremities of the fingers; (Mgh, Mṣb;) the fore arm; syn. سَاعِدٌ [q. v.; thus corresponding to the سَاق of the leg]: (Lth, K:) and † [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, K: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mṣb to be meant in the explanation cited above from that work and the Mgh: see also جَرِيبُ:] in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mṣr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Ok̄l make it masc.: Aṣ did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mṣb:) the measure thus called, [i. e. the cubit,] (Mṣb,) the ذِرَاعُ مُكْسَرَةٌ [or cubit which is divided into fractions], (Mgh,) is سِخْرٌ قَبْضَاتٌ [or fists] (Mgh, Mṣb) of middling measure; (Mṣb;) and this is