

عَرَضَ الْحَوْضَ والقربة *He filled the watering-trough and the water-skin.* (K.) = عَرَضَ الشَّوْكَ: see 8, near the end. = عَرَضَ بَعِيرَهُ, inf. n. عَرَضَ, *He branded his camel with the mark called عَرَضَ*; (S;) and so عَرَضَهُ: (S, TA:) and عَرَضَ الْبَعِيرَ, inf. n. as above, *The camel was branded with that mark.* (K.) = عَرَضْتُهُ, (K,) aor. ٤, (TA,) inf. n. عَرَضَ, (K, TA,) *I defrauded, or deceived, him in selling.* (K.) = عَرَضَ, (K,) or عَرَضَ لَهُ, (A, TA,) inf. n. عَرَضَ, (K,) *He was, or became, mad, or insane, or possessed by jinn or by a jinnee:* (A, K:) or *he was, or became, affected, by a touch, or stroke, from the jinn.* (TA.)

2. عَرَضَ, inf. n. تَعْرِضُ, *He made it (a thing) broad, or wide;* (S, K;) as also اِعْرَضَ, (Lth, S, K,) inf. n. اِعْرَاضَ. (TA.) — See also 1, near the end, in three places. — تَعْرِضُ also signifies *The speaking obliquely, indirectly, obscurely, ambiguously, or equivocally; contr. of تَصْرِيحُ*; (S, Mgh, Msb, K;) as when thou askest a man, “Hast thou seen such a one?” and he, having seen him, and disliking to lie, answers, “Verily such a one is seen:” (Msb:) or the making a phrase, or the like, to convey an allusion, or an indication not expressly mentioned therein; as when you say “How foul is niggardliness!” alluding to such a one’s being a niggard (تُعَرِّضُ بَأْتَهُ): differing from كِنَايَةٌ, which is the mentioning of the consequence and meaning that of which it is the consequence; as when you say “Such a one has a long suspensory cord to his sword, and has many ashes of the cooking-pot;” meaning that he is tall of stature, and one who entertains many guests: (Mgh:) [but many hold these two words to be identical in meaning.] You say, عَرَضْتُ لِفُلَانٍ and بِلِفُلَانٍ, i. e. *I said something [in the manner explained above], meaning such a one.* (S, Msb.) [See also an ex. voce كَلَامًا.] ‘Omar defined [or rather explained] التَّعْرِضُ بِالْفَاحِشَةِ [The making an allusion to that which is foul, or obscene] by the instance of a man saying to another “My father is not an adulterer, nor is my mother an adulteress.” (O, TA.) Or, accord. to the early authorities, عَرَضَ signifies *He used a phrase susceptible of different meanings, or an equivocal phrase, by which the hearer understood a meaning different from that which he (the speaker) intended:* or, accord. to the later authorities, as Et-Testezanee, *he mentioned a thing by a proper or tropical or metonymical expression, to signify some other thing, which he did not mention;* as when one says, “I heard him whom thou hatest praying for thee, and making good mention of thee;” meaning in his praying for the Muslims in general. (El-Munáwee, in explaining the trad. إِنَّ فِي الْمَعَارِضِ الْبَهِيمَةِ, which see below, voce مَعَارِضُ.) مَعَارِضُ with respect to the demanding of a woman in marriage in [the period of] her عِدَّة, [during which she may not contract a new marriage,] is the using language which resembles a demand of her in marriage, but does not plainly express it; as the saying to her “Verily thou art beautiful,” or “Verily there

is a desire for thee,” or “Verily women are of the things that I need:” and تَعْرِضُ is sometimes made by the quoting of proverbs, and by the introducing of enigmas in one’s speech. (TA.) [When followed by عَلَى, it signifies *The making an indirect objection against a person or saying &c.*] — Also عَرَضَ, (S, O,) inf. n. as above, (K,) *He wrote indistinctly;* (S, O, K;) *not making the letters distinct, nor the handwriting rightly formed or disposed.* (TA.) = تَعْرِضُ also signifies *The making a thing to be exposed [or liable] to another thing.* (K.) [It is there expl., with the article ال prefixed to it, by the words أَنْ يَجْعَلَ لِلشَّيْءِ عَرَضًا, or التَّشْيِءَ عَرَضًا, accord. to different copies; the latter (which see, last sentence but one,) app. the right reading; meaning مَعْرُوضًا, whichever be the right; for an inf. n. may be used in the sense of a pass. part. n.; and many a word of the measure فَعْلٌ is used in that sense, as, for instance, خَبَطَ and نَفَضَ and هَدَمَ. That I have rightly rendered the above-mentioned explanation in the K is indicated by what here immediately follows.] Hence the trad. مَا عَظُمَتْ نِعْمَةُ اللَّهِ عَلَى عَبْدٍ إِلَّا عَظُمَتْ مَوْؤَنَةُ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمَوْؤَنَةَ فَقَدْ عَرَضَ تِلْكَ التَّعْذَةَ لِلزَّوَالِ [The blessing of God upon a servant, or man, hath not become great but the burden of other men upon him hath become great; and he who doth not take upon himself that burden causeth that blessing to be exposed to cessation]. (O, TA.) You also say, عَرَضْتُ فَلَانًا لَكَذَا تَقَرَّضَ هُوَ لَهُ [I caused such a one to expose himself, or I exposed him, to such a thing, and he exposed himself, or became exposed, to it], (S, O,*) i. e. عَرَضًا جَعَلْتُهُ عَرَضًا. (O.) See also 1, last quarter. — Also The giving a thing in exchange for, as an equivalent for, or in the place of, another thing. (TA.) — And The act of bartering, or selling, a commodity for a like commodity. (K, TA.) See 3, in two places. — And The giving what is termed an عَرَاضَةٌ: (TA:) and the feeding with what is so termed: (K:) or the giving food of what is so termed. (S.) [See also 1, near the end.] It is said in a trad., respecting a company of travelling merchants making presents to Mohámmad and Aboo-Bekr, عَرَضُوهُمَا ثِيَابًا بَيْضًا They gave to both of them white garments, or pieces of cloth. (L.) And you say, عَرَضُوهُمْ مَخْضًا They gave them to drink [unmixed] milk. (TA.) And عَرَضُونَا Give ye to us food of your عَرَاضَةٌ; your wheat, or corn, which ye have brought. (S, TA.) — عَرَضَ الْمَاشِيَةَ, inf. n. تَعْرِضُ, *He made the cattle to have such pasturage as rendered them in no need of being fed with fodder.* (TA.) = عَرَضَ, (IAar, O,) inf. n. تَعْرِضُ (K,) also signifies *He became possessed of عَارِضَةٌ [i. e. courage, or courage and energy], (IAar, O, K,) and strength, or power, (IAar, O,) and a faculty of speech, (IAar, O, K,) or, as in the Tekmileh, and power of speech.* (TA.) = And *He kept continually to the eating of عَرِضَانِ*, (O, K, TA, [in the O عَرِاضَ,]) pl. of عَرِضٌ. (TA.) = See also 4, last sentence.

3. [عارضه has two contr. significations, which are unequivocally expressed by saying عَارِضُهُ عَارِضُهُ بِالْوِثَاقِ and بِالْخِلَافِ. (See عَانَدُهُ.) Thus one says,] عَارِضُهُ, (Msb,) inf. n. مَعَارِضَةٌ, (TA,) *He opposed him [being opposed by him].* (Kull p. 342.) — And [He vied, competed, or contended for superiority, with him; emulated, rivalled, or imitated, him;] he did like as he (the latter) did. (Msb, TA.) You say also, عَارِضْتُهُ بِمِثْلِ مَا صَنَعَ, (S, O,) or بِمِثْلِ صَنِيعِهِ, (K,) *I did to him like as he did:* (S, O, K:) whence الْمَعَارِضَةُ [in trafficking, as will be seen below]: as though the breadth (عَرْضُ) of the action of the one were like the breadth of the action of the other. (O, K.) And عَارِضُهُ بِمَا صَنَعَهُ *He requited him for that which he did.* (L.) — [Hence] مَعَارِضَةٌ also signifies *The selling a commodity for another commodity; exchanging it for another; as also عَرِضٌ*: (TA:) and [in like manner] تَعْرِضُ, the act of bartering, or selling a commodity for a like commodity. (K, TA.) You say, عَارِضَ بِلَيْعَتِهِ; and عَارِضَ بِهِ, (K, TA,) aor. ٢, inf. n. عَرِضَ; (TA:) *He exchanged his commodity; giving one commodity and taking another:* (TA:) and عَرِضَ he sold his commodity for another commodity. (TK.) Also عَارِضُهُ بِالْبَيْعِ (M and L in art. بَد) and مَعَارِضَةٌ (S and K in that art.) [He bartered, or exchanged commodities, with him]. And أَخَذْتُ هَذِهِ السَّلْعَةَ عَرِضًا I took this commodity giving another in exchange for it. (TA.) And when persons demand blood of other persons, and they [the latter] do not retaliate for them, they [the latter] say, نَحْنُ نَعْرِضُ مِنْهُ [We will give a compensation for it]: and they [the former] accept (اعترضوا) the bloodwit. (L.) — You say also, عَارِضْتُهُ فِي الْبَيْعِ فَعَرِضْتُهُ, [I vied with him in endeavouring to defraud, or deceive, in selling, or buying,] and I defrauded, or deceived, him therein. (K, TA.) And عَارِضُهُ بِالْمَجْدِ [He vied, or competed, or contended, with him, or emulated him, or rivalled him, in glory, or honour, &c.]: (L and K in art. مَجْد:) and in like manner بِالْفَخْرِ. (K in art. فخر.) See 6.

عارضه (S,) or عَارِضُهُ فِي السَّبْرِ (O, K,) or فِي السَّبْرِ (A,) *He went along over against him; or on the opposite side to him;* (S, A, O, K;) in a corresponding manner; (TA;) [each taking the side opposite to the other.] — [Hence, عَارِضُهُ as signifying *It (a tract &c.) lay over against him.* Also as syn. with عَرَضَ عَنْهُ.] See 4. — [Hence also,] عَارِضَ, (S, O, K,) inf. n. مَعَارِضَةٌ, (TA,) *He took to one side (S, O, K*) of the way, or ways, (accord. to different copies of the K,) while another took to another way, so that they both met.* (TA.) [See 3 in arts. خَزَر and زَمَر.] El-Ba'ceeth says,

• مَدَحْنَا لَهَا رَوْقَ الشَّبَابِ فَعَارِضَتْ •
• جَنَابَ الصَّبَا فِي كَاتِبِ السَّرِّ اعْجَمَا •

[cited in the S, voce رَيْقُ, but with رَيْقُ, in the place of رَوْقُ, and there ascribed to Lebeed,]