

عَرْدٌ A thing, (S, O,) or anything, (TA,) *hard*: (S, O:) or *strong, hard, and erect*: (Lth, O, K:) or *thick*; (As, AHn, O;) as also **عَارِدٌ** and **عَرْدٌ** [correctly **عَرْدٌ**] and **عَرِيدٌ** [evidently a mistranscription for **عَرْدٌ**] and **عَرِيدٌ**: (AHn, O:) and **عَرْدَدٌ**, (S, O, K,) quasi-coordinate to **سَفَرَجَلٌ**, (S, O,) and **عَرْنَدٌ**, (K, TA,) with two dammehs, (TA, in the CK **عَرْنَدٌ**,) 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 **عَرْدٌ**, applied to a spear, and a bow-string, signifies *strong*: (Fr, TA:) and **عَرْدٌ**, in measure like **تَرْنَجٌ**, applied to a bow-string, (Sb, S, O,) *thick*; (Sb, S;) or *strong and thick*; as also **عَرْدٌ**; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, **إِنَّهُ لَعَرْدٌ مَغْرَزُ 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.]]

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

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

عَرْدَادٌ 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*. (AHn, O, K.) — And A certain plant, (S, O, K,) of the kind termed **حَمَضٌ**, (S,) *hard and erect*: (TA:) or a certain herb, said to be [of the kind termed] **حَمَضٌ**, 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 **عَرَادَةُ**.

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

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

عَرَادَةٌ A certain thing, smaller than the **مَنْجَنِيْقٌ**, (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: (Ham p. 307:) pl. **عَرَادَاتٌ**. (TA.)

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

عَرْنَدٌ: see **عَرْدٌ**.

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

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

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

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

عرس

1. **عَرَسَ بِهِ**, (S, O, Msh, K,) aor. ٤, (Msh, K,) inf. n. **عَرَسَ**, (TA,) *He kept, or clave, to him or it*; (S, O, Msh, K;) as also **أَعْرَسَهُ**. (O, K.)

From this, and from another signification of the same verb, which see below, **عَرَسَ** is said [by some] to be derived. (Msh.) You say, **عَرَسَ الرَّجُلُ يَقْرِنُهُ** The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And **عَرَسَ الصَّبِيُّ أُمَّهُ**, (TA,) or **أُمَّهُ**, (Mgh,) The child kept to his mother. (Mgh, TA.) And **عَرَسَ الشَّرُّ بِهِمْ** Evil clung, or stuck fast, to them, and continued. (TA.) — [Hence, perhaps,] **عَرَسَ الشَّيْءُ**, [or, perhaps, **الشَّرُّ**], inf. n. as above, *The thing [or evil or mischief] became vehement, or severe, or distressful*. (TA.) — **عَرَسَ**, aor. ٤, inf. n. **عَرَسَ**, *He (a man) was, or became, fatigued*: (TA:) or **عَرِسَ**, (IKtt,) or **عَرِسَ عَنِ الْجَمَاعِ**, (Msh,) *he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation*; syn. **كَلَّ**, (Msh,) and **أَعْيَا**, (IKtt, Msh,) **عَنِ الْجَمَاعِ**. (IKtt.)

From this, and from another signification of the same verb, mentioned above, **عَرَسَ** is said [by some] to be derived. (Msh.) — Also *He was, or became, confounded or perplexed, and unable to see his right course*; syn. **دَهَشَ**: (S, O, K:) and so **عَرِسَ**. (TA.) — And **عَرَسَ عَنْهُ** *He held back, or refrained, from him, or it, through cowardice*. (TA.) — And **عَرِسَ** **عَلَى مَا عِنْدَهُ** i. q. **إِمْتَنَعَ** [i. e. What he had was

unattainable, or difficult of attainment, to me]. (IAar, O, K. [In the CK, **عَلَى** is put for **عَلَى**].) **عَرَسَ الْبَعِيرُ**, (S, O, K,) aor. ٤ (S, O, TA) and ٤, (TA,) inf. n. **عَرَسَ**, (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. **تَعَرَّسَ**, (Msh, K,) inf. n. **تَعَرَّسَ**; (S, Mgh, O, Msh;) and **أَعْرَسُوا**; (S, O, K;) but the former is the more common; (K;) the latter, rare; (S, O;) *They alighted* (S, Mgh, O, Msh, K) during a journey, (S, Mgh, O, Msh,) in the last part of the night, (S, Mgh, O, K,) for a rest, (S, O, Msh, K,) and made their camels lie down, and took a nap, or slight sleep, (TA,) and then departed, (S, Msh,) 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, Msh, TA) in a usual place of resort (TA) at any time of the night or day. (AZ, Msh, 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 "Mishcat ul-Masabih," vol. i., p. 146.] — See also 4. **عَرَسَ**, inf. n. as above, *It (a chamber) had an* **عَرَسٌ** [q. v.] made to it. (TA.)

4. **أَعْرَسَ** *He made, or prepared, a marriage-feast*. (S, O, Msh, K, TA.) — [He became a bridegroom.] And **أَعْرَسَ بِأَهْلِهِ**, (S, O, K,) or **بِأَمْرَاتِهِ**, (Mgh, Msh,) *He had his wife conducted to him on the occasion of the marriage*; syn. **بَنَى**, (T, S,) or **بَنَى عَلَيْهَا**; (Mgh, O, K;) as also **عَرَسَ**; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Msh:) and he abode with his wife during the days of and after that event: (TA:) [and] he went in to his wife (IAth, Msh) [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