

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 **أُتْرَجَ**, mentioned by Ibn-Hishām 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 **حُطَّ**, q. v.,) [and this is likewise a coll. gen. n.,] and **أُتْرَجَةٌ**, (S, Mṣb, K, &c.,) which is the sing. of the first, (AHāt, MF, TA,) or its n. un., (L, Mṣb,) also pronounced **أُتْرَجَة**, 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 **تُرْنَج**; the other, ribbed, and called **تُرْنَج 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] **كَلَف**, (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-ān* is appropriately likened to it: (TA:) the pl. of **أُتْرَجَة** is **أُتْرَجَات** as well as **أُتْرَج**: [or rather the latter is a coll. gen. n., as stated above:] but one should not say **تُرْنَجَات** [app. because it is vulgar; for it is agreeable with analogy as pl. of **تُرْنَجَة**; as is also **أُتْرَجَات** as pl. of **أُتْرَجَة**]. (AHāt, MF, TA.)

أُتْرَجَة and **أُتْرَج**: 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 **تَرْجَمَان**, below. (TA.)

تَرْجَمَة [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation: pl. تَرَاجِمُ*. — 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.)

تَرْجَمَان and **تَرْجَمَان**, (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. **تَرَاجِمُ** and **تَرْجَمَة**; 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 **تَرْجَمَان** 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 يَرْجُمُ** 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 **الرَّجْمُ** [the throwing stones], or from **الرَّجْمُ** [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from **درغمان** [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*. (Har p. 537.)

ترج

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

2. **تَرَجَّهُ**, (S, A, K,) inf. n. **تَتَرَجُّ**; (S, K;) and **تَرَجَّهُ**; (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 تَرَجَّهَا الْمَتَرَجُّ

[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.

تَرَجُّ Poverty; need; indigence. (K.)

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

of 1; but used as a subst., it has a pl., namely, **أَفْرَاحٌ**, like **أَفْرَاحٌ**. Hence the saying,] **مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَجُّ** [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 مَذَى اللَّيْلَةِ فِي تَرَجٍّ** i. e. [We have not ceased from the beginning of this night to be] in a state of descending, &c. (Ibn-Munádhir.)

تَرَجُّ 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.)

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

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

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

مُتَرَجٌّ 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.)

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

ترس

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

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

5. **تَتَرَسَ**, (S, A, K,) or **تَتَرَسَ بِتَرَسٍ**, (M,) *He defended himself with a ترس [or shield]*; (S, M, A, K;) as also **تَتَرَسَ**, inf. n. **تَتَرَسُ**; (S, K;) and **تَتَرَسَ**, (Sb, M, A, TA,) inf. n. **تَتَرَسُ**, of the measure **افْتَعَالٌ**: (TA:) and **تَتَرَسَ بِشَيْءٍ** *he made a thing to be as a ترس; he defended, or protected, himself with it*. (Mṣb.) You say also, **تَتَرَسْتُ بِكَ** [I protected myself by thee from calamities, and so shielded myself from the arrows of fortune]. (A.) And **أَخَذْتُ إِبِلِي سَلَاحًا وَتَتَرَسْتُ بِتَرَسِهَا**, meaning † *My camels became fat and goodly, and prevented their owner from slaughtering them*. (A, TA.) [See **سَلَاحٌ**.]

8. see 5.

تَرَسٌ [A shield;] a certain piece of defensive