

also called the *عَصَائِر*, which is formed from *عَصَاف* by transposition: (S and O in art. *عَصَاف*;) or, (K,) accord. to Aq, (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 *آخِرَة* [which is in its hinder part]; on the right and left. (O, K.) — The *عَرَصَات* of the [kind of saddle called] *إِكَاث*, also called its *عُرُصُوف* and its *عُصْفُور*, is *A piece of wood bound between [or conjoining] the anterior [curved pieces called] حَنَوَان*. (S, 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 *عَرَقَاص*. (O.) And, (O, K,) accord. to Lth, (O,) *عَقَب* *Elongated*; (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 *عَرَقَاص*, (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-Abbād, O, K,) forking; the دُجْر being the piece of wood upon which is bound the iron [or share] of the plough. (Ibn-Abbād, O.)* — The *عَرَاصِيف* of the hump of the camel are *The extremities of the سَنَابِل [pl. of سَنَسَن, q. v.,] of his back; (Ibn-Abbād, O, K;) sing. عُرُصُوف: (Ibn-Abbād, O;) or what are upon the سَنَابِل; and also called the عَصَائِر; and ISd says, I think that العَرَاصِيف is a dial. var. thereof. (L, TA.)* — The *عَرَاصِيف* of the *خُرْطُوم* [or nose, or fore part of the nose, &c.,] are *Certain bending bones in the [part called] خَيْشُوم [q. v.]. (Ibn-Abbād, O, K.)*

### عرض

1. *عَرَضَ*, aor. *عَرَضَ*, inf. n. *عَرِضَ*, [instead of which, as a simple subst., *عَرِضٌ* is generally used,] and *عَرَاضَة*, *It was, or became, broad, or wide*; (S, O,\* Msh, 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., *أَعْرَضَتْ الْقَرْفَة* (S, O,\* TA [but in two copies of the S, 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 S,]) *Suspicion became, or has become, wide*; syn. *اتَّسَعَتْ*: (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. (S, O, TA.) [See Freytag’s Arab. Prov. ii. 112, where another reading is mentioned, which, by what he says, is shown to be *أَعْرَضَتْ* *Thou hast made suspicion wide.*] In ano-

ther prov. it is said, *أَعْرَضَ ثَوْبُ الْمَلِيسِ* (IAar, A, TA, and K in art. *لِيس*,) and *المَلِيسِ* and *المَلِيسِ* (IAar, and K in art. *لِيس*,) and *المَلِيسِ* (TA in art. *لِيس*,) i. e. *صَارَ ذَا عَرَضٍ*, (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. *لِيس*,) i. e. with reference to him who suspects many persons (IAar, Az, and K in art. *لِيس*,) of a theft; (IAar, Az, and TA in that art.;) or of saying a thing: (TS, 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 ثَوْبُ الْمَلِيسِ* app. means *The garment of the suspected appeared, or has appeared*: but that another reading is *عَرِضَ*, meaning *became, or has become, wide.*] = *عَرِضَ*, aor. *عَرَضَ*, (Fr, S, O, Msh, K,) inf. n. *عَرِضَ*; (TA;) and *عَرِضَ*, (Aq, TS, K,) aor. *عَرَضَ*, (Fr, K,) or *عَرَضَ*, like *حَسَبَ*, aor. *عَرَضَ*, deviating from the general rule; (Aq, TS;) *It (a thing) appeared, or became apparent, له to him*; (S, O, Msh, K; [but in some copies of the K, instead of the explanation *وَبَدَا ظَهَرَ عَلَيْهِ*, we find *وَبَدَا ظَهَرَ*, which is a mistake;]) as also *اعرض*, (Fr, S, O, Msh, K,) which is a deviation from a general rule, being quasi-pass. of *عَرَضَهُ*, which see below; (S,\* O,\* Msh, K;) [lit.] *it showed its breadth, or width.* (O,\* TA.) You say, *اعرض لك الشيء*, *The thing appeared to thee from afar.* (TA.) And *عَرَضَتْ لَهُ الْغُولُ*, and *عَرَضَتْ*, (AZ, S, O, K,) *The ghoul appeared to him.* (K.) The Arabs say, of a thing, *عَرَضَ* and *اعرض* and *تعرض* 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.) — *الخَبَرُ*, [in one place in the TA *الخَبَرُ*, and *الخبر* in a copy of the Msh,] inf. n. *عَرِضَ*; (TA; [in one place in the TA *عُرُوض* there referring to *الخَبَرُ*, which is app. a mistranscription;]) and *اعرض*; (S, O, K, TA;) *Good [i. e. the doing of good] hath become within thy power, or practicable to thee, or easy to thee.* (S, O, K, TA.) And *اعرض لك الظبي* *The gazelle hath exposed to thee its side*; (TA;) or *hath put its side in thy power*, (S, O, K, TA,) by turning it towards thee: (O, TA:) said to incite one to shoot it, or cast at it. (S, 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]*. (Mgh.) [In the TA, I find *أَعْرَضَ فِي الشَّيْءِ* 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 *أَمَكْنِي أَعْرَضِي* addressing a woman; meaning *أَمَكْنِي [Empower thou; i. e. grant thou access].* (S.) — *عَرَضَ له*, aor. *عَرَضَ*; (Aq, S, K, TA;) and *عَرِضَ له*, aor. *عَرِضَ*; (TA;) are also said of an event, (Aq, TA,) or of a disease, and the like, (S, 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]. (S.) And *اعترض البدن* [It befell the body] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. *عَر*.) — *عَرَضَ له*, aor. *عَرَضَ*; (Msh, TA;) and *عَرِضَ له*, aor. *عَرِضَ*; (Msh;) *He intervened as an obstacle to him, preventing him from attaining his desire, (Msh, TA,\*) or from seeking to attain his desire, and from going his way*; (TA;) as also *اعترض له*. (Msh.) 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*. (Msh.) 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 consisting 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. (Msh.) And *عَرَضَ له الشيء في الطريق* *The thing intervened as an obstacle to him in the way, preventing him from going on.* (TA.) And *عَرَضَ الشيء* *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 *الشيء ذو الشيء* *The thing intervened as an obstacle in the way to the thing*; syn. *حَالَ*. (S, O.) — *مَا عَرَضْتُ له*, aor. *عَرَضْتُ*; and *مَا عَرِضْتُ*, aor. *عَرِضْتُ*; signify *مَا 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.* (Msh.) [See also *عَرَضَ عَرَضَهُ*, below.] — *عَرَضَ له* also signifies *He went towards him*; (TA in art. *نَحْو*;) and *عَرَضَ عَرَضَهُ* and *عَرَضَهُ* [the same, i. e.] *اعترض* *عَرَضَهُ*; (K;) as also *نَحَا نَحْوَهُ*. (TA.) — In the saying of El-Kumeyt,

فَأَبْلَغُ يَزِيدُ إِنْ عَرَضْتُ وَمُنْدِرًا  
he means [And convey thou to Yezed,] if thou