

بِهِ ضَرُوءٌ مِنْ جَذَامٍ [He ate with a man in whom was a taint of elephantiasis]: it is from [the inf. n.] الضَّرَاوَةُ; as though the disease became attached, or habituated, to the person: (M, TA:) mentioned by Hr in the "Ghareebeyn:" (M:) or, as some relate it, the word is with the fet-h, [i. e. ضَرُوءٌ] and is from ضَرَأَ said of a wound, the meaning being in whom was a wound having an incessant flowing. (TA.) — Also, and ضَرُوءٌ, A species of tree, of sweet odour, with [the wood of] which the teeth are rubbed and cleansed, and the leaves of which are put into perfume; (M, TA;) i. q. مَخْلَبٌ [q. v.]; so says Lth: (TA:) AHn says, the places of its growth are mostly in El-Yemen; (M, TA;) and some say that the ضَرُوءٌ is the بَطْمَرُ [or terebinth-tree, or the fruit thereof]: (M:) AHn says also, it is of the trees of the mountains, and is like the great oak, (M, TA,*) having clusters [of berries] like those of the oak, but its berries are larger; its leaves are cooked, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates, (M, TA,) becoming like قَبِيظَةٌ [q. v.], (M,) and is used medicinally as a remedy for roughness of the chest and for pain of the fauces: (M, TA:) or the gum of a certain tree called the كَمَكَامُ [i. e. the cancamum-tree], brought from El-Yemen: (S:) or this is a mistake, for it is the tree so called, not its gum: (K:) [but] it is said in the T, on the authority of AHn, that كَمَكَامُ signifies the bark (قَرَفٌ) of the tree called ضَرُوءٌ: and some say that it is the resin (عَلْدٌ) of the ضَرُوءٌ: and in the Moḥeṭṭ of Ibn-'Abbād it is said that كَمَكَامُ signifies the bark (قَرَفٌ, or, as some say, لَحَاءٌ) of the tree called ضَرُوءٌ, and is an aromatic perfume: (TA:) and (K, TA) IAqr says, (TA,) the ضَرُوءٌ is the حَبَّةُ خَضْرَاءَ [or fruit of the terebinth-tree], (K, TA,) which is also sometimes used for rubbing and cleansing the teeth: when a girl rubs and cleanses her teeth with a stick of the tree called ضَرُوءٌ, the saliva with which the stick is moistened from her mouth is like honey: (TA:) and the word is also pronounced ضَرُوءٌ. (K.)

ضَرَاءٌ A level tract of land in which are beasts of prey and a few trees: (M, K:) or a piece of land, or ground, that conceals one: (AA, TA:) and trees, &c., that conceal one: (M:) or a thicket; or tangled, or luxuriant, or abundant and dense, trees; in a valley. (S, K.) One says, تَوَارَى فِي ضَرَاءِ الْوَادِي [The game hid itself from me in the tangled, or luxuriant, or abundant and dense, trees of the valley]. (S.) And فَلَانٌ يَمْشِي الضَّرَاءَ, with fet-h, meaning Such a one goes along lurking among the trees that conceal him. (S.) And هُوَ يَدْبُّ لَهَ الضَّرَاءَ وَيَمْشِي لَهَ الْخَمْرَ [He creeps to him in the thicket, and walks, or goes along, to him in the covert of trees]: said of a man when he deludes, or circumvents, his companion: (S:) but accord. to IAqr, ضَرَاءٌ here means a low, or depressed, place. (Meyd.) And فَلَانٌ لَا يَدْبُّ لَهَ الضَّرَاءَ [app. meaning The thicket will not be crept through to such a one: but men-

tioned after the last of the explanations here following]. (M.) [See also ضَرَاءٌ, in art. ضَر.] — [It is said that] it signifies also The hiding or concealing, oneself: (AA, K, TA:) [or] the walking, or going along, in that which conceals one from him whom one beguiles, or circumvents. (M.)

ضَرَاءٌ, a pl. epithet, [of which the sing. is probably ضَرِيٌّ], Courageous: hence, in a trad., إِنَّ فِيْنَا ضَرَاءَ اللَّهِ [Verily among us are the champions of God]. (TA.)

ضَرِيٌّ: see ضَرُوءٌ, first sentence. — Applied to a vein, (S, M, K, TA,) † Flowing; as also ضَارٌ: (M:) or flowing much; (TA;) of which the blood hardly, or in nowise, stops; (S, K, TA;) as though it were habituated to the flowing. (TA.) — See also ضَرَاءٌ.

ضَارٌ Attached, addicted, or devoted, to a thing; (TA;) habituated, or accustomed, thereto, (Mṣb, TA,) so as hardly, or in nowise, to withhold himself therefrom; (TA;) and emboldening himself to do it or undertake it or the like: and keeping, or cleaving, thereto; being attached, addicted, or devoted, to it; like the animal of prey to the chase. (Mṣb.) [Hence,] كَلْبٌ ضَارٌ, (S, Mgh,) or كَلْبٌ ضَارٌ بِالصَّيْدِ, (M, K,) A dog habituated, or accustomed, to the chase: (S, Mgh, TA:) and كَلْبَةٌ ضَارِيَةٌ. (S.) [See also ضَرُوءٌ, first sentence.] كَلْبٌ ضَارٌ بِالصَّيْدِ is also expl. in the TA by the words إِذَا تَطَعَّرَ بِلَحْمِهِ, app. meaning A dog having his appetite excited by tasting the flesh of the game. [is pl. of ضَارٌ applied to an irrational animal, and as such] signifies [Animals accustomed to prey; rapacious, or ravenous, beasts; and particularly] lions. (TA.) And المَوَاشِي الضَّارِيَةُ The cattle that are in the habit of pasturing upon peoples' seed-produce. (Nh, TA.) And بَيْتٌ ضَارٌ بِاللَّحْمِ A house, or tent, in which flesh-meat is habitually found so much that its odour remains in it. (TA.) And سِقَاءٌ ضَارٌ, thus correctly, as in the M, but in [some of] the copies of the K بِالسَّمَنِ, (TA,) A skin in which milk is long kept so that its flavour becomes good. (M, TA.) And جَرَّةٌ ضَارِيَةٌ بِالْحَلِّ and بِالتَّبِيذِ [A jar become seasoned with vinegar and with must or the like]. (M, TA.) الإِنَاءُ الضَّارِيُ, occurring in a trad. of 'Alee, is said to mean The jar that runs [or leaks]; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAqr: but it is also expl. as meaning the wine-jar that has become seasoned with wine (ضَرِيٌّ بِالْخَمْرِ); so that when نَبِيذٌ is put into it, it becomes intoxicating. (TA.) And عَرَقٌ ضَارٌ means A vein shedding blood: (S, K, TA:) [or quivering, and gushing with blood or making a sound by reason of the blood coming forth: (see the verb:)] or flowing, or running: (TA: see ضَرِيٌّ:) or accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly. (TA.)

ضع

1. ضَعٌّ, (S, O, K,) an inf. n. of which the verb is ضَعَّ, aor. ʔ, (TK,) The breaking, or training, (S,) or training well, (IAqr, O, K,) a he-camel, (IAqr, S, O, K,) and a she-camel, not previously trained: (IAqr, O, K:) or the saying to a camel ضَعُّ in order that he may become well trained. (Th, S, O, K.)

R. Q. 1. ضَعَّضَهُ, (inf. n. ضَعَّضَةٌ, TK,) He threw it down, or pulled it down, [or rased it,] to the ground; (S, O, K;) namely, a building. (S, O.) — And ضَعَّضَهُ الدَّهْرُ Time, or fortune, lowered, humbled, or abased him; (S, O;) and so تَضَعَّضَ بِهِ الدَّهْرُ. (TA.) [See also ضَعَّضَةٌ below.]

R. Q. 2. تَضَعَّضَتْ أَرْكَانَهُ, referring to a building, i. q. انْضَعَّتْ, (S,) i. e. [Its angles, or corners, or its sides,] sank down; and became in a state of ruin. (PṢ.) — And تَضَعَّضَ said of a man, (S, O,) He was, or became, lowly, humble, submissive, or abased; (S, O, K;) [or he lowered, humbled, or abased, himself;] لِأَخْرَ [to another], (S,) or لِغَنِيٍّ [to a rich person]. (O.) Hence, (S,) Aboo-Dhu-eyb says,

• وَتَجَلَّدِي لِلسَّامِتِينَ أُرْسُمُ •
• أَتَى لِرَبِّ الدَّهْرِ لَا أَتَضَعَّضُ •

[And my constraining myself to behave with hardness to those who rejoice at my misfortune: I show them that I will not humble myself to the evil accidents of time]. (S,* O.) — And He became poor: (O, K:) as though from ضَعَّ: (O:) and تَضَعَّضَ is a dial. var. thereof, on the authority of Aboo-Sa'eed. (TA.) — And He became weak, and light in his body, by reason of disease, or of grief. (TA.) — And تَضَعَّضَ مَالُهُ His property became little. (TA.) — See also R. Q. 1.

ضَعَّ: see the first paragraph above.

ضَعَّضَ: see ضَعَّضَ.

ضَعَّضَةٌ inf. n. of ضَعَّضَهُ [q. v.]. (TK.) — And [as though inf. n. of ضَعَّضَ] Loneliness, humility, or submissiveness: (TA, and Ham p. 369:) [as used in the present day, a state of depression; languor; weakness; and poverty:] and hardship, or adversity. (TA.)

ضَعَّضَاعٌ Weak: applied in this sense to anything. (S, O, K.) — And A man without judgment, (S, O, K,) and without prudence, or precaution, or discretion; (O, K;) and ضَعَّضُعٌ signifies the same, (S, O, K,) being a contraction of the former word. (S, O.)

مَضَعَّضُعٌ [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A poor man. (O.)

ضعف

1. ضَعْفٌ, (S, O, Mṣb, K,) and ضَعْفٌ, (O, Mṣb,