 [also] is a dial. from of إرّ (K,) as signifying "a nember, or limb." (T'A.) The form of word commonly known, says AM, is ${ }_{\xi}^{\prime \prime}$; but I do not deny that may be a dial. form,
 is a dial. form of the other. (TA.) -

 hollow, that is in the lower part of the side, i.s.,
 mouth of the hole of a rat, or mouse, ( ( $_{0}$, ) and of a scorpion : pl.

$$
\begin{align*}
& \text { ورّד : see : ورتّ }  \tag{K.}\\
& \text { ※̈j: see }
\end{align*}
$$

 root, origin, or stock. (S, K.) Aboo-Dharrah El-Hudhalee says,
[If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.) -- A corrupt man. (TA.) cloud that is loose (K) and much broken. ('IA.)
 entire. (TA.)
ورث
 deviation from a constant rule, there being only the following verbe of the measure فُزل which have the aorists of the measure يُغْعِلُ only,


 because it occurs between $\mathcal{S}$ and kesreh; and in those persons of the aor. which begin with I and $\because$ and $\cup$ because these letters are changed from L, which is the original: (S:) inf. n. $\underbrace{}_{i, j}$ and ${ }_{3}^{\prime},(\mathbb{S}, \underset{S}{K}$, ) in which the, is changed into $\mathfrak{i}$,


 accord. to some ther but this is an error, for Jeis is not one of the measures of inf.ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and تُرَتُ: (Msb [but see ${ }^{1}{ }_{j g}$ below] :) $H e$ inherited. (S, K, \&c.) You say oú ${ }^{\prime}$ ت́j $H e$ inherited [the property of ] his father: (S, K :) but the original phrase is perty of his father. (Masb.) Also ورْ ورْ (and Ác, A,) He inherited of his fáther: (K:) or he inherited part of the property of his father.
the thing of, or from, his father. (\$.) When you suy وَّ father property], the word ylo is a second objective complement, if the verb be doubly trans.: or it is a substitute of implication
 مَأُهُ, and and inherited his property, and,
 him. (TA.)
 the heirs of his property: ( $\mathbf{S}$ :) or made him to be one of his heirs: (TA:) [see also $4:$ ] or ورُثُّ كَّلُّ he included him among his heirs, he not being one of them, and assigned hin a portion : (AZ, Msb :) [in like manner,] ورّث فیى he included among his heirs of his property one or more not of them. (TA.) ورْتُّ نُرْ I made such a one to be the heir of such a one. (TA.) Sce 4. $=$ He $_{\text {He }}^{\text {He stirred a fire, }}$ in order that it might burn up, or blaze : (K:)

4. اورثُّ الضّد He (his father) made him to
 made him to have a goodly inheritance. (TA.)
 him to inherit the heritage. (A.) اؤُـُ † heirs. (K.) [See also 2.] -
 occasioned him, as its result, a thing. Ex.位 result, neakness. (TA.)
 by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See
 El-Hudhalee) ; Misfortune look me by turns, as though they inherited me, one from anotiver. (TA.)
ijs $\ddagger$ What is fresh, juicy, or moist, of things. (K.)
 the $\Xi$ is originally , S., and ©مير́s (originally , being changed to $s$ because of the keareh immediately preceding it, S.) What is inherited; an inheritance, or a heritage: or, accord. to some, reference to property, or wealth; and $ث 1$ with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, (M:) [the pl. of منيرات is is [See also urt.
 obsorvance of these your rites, or ceremonies ;
for ye act [therein] according ta usage inherited from Abraham. (TA, [app. from A'Obeyd].) [See also إرْ in art. أُرْ $\ddagger$ They hace an inheritance of glory."(TA.)
Fire. (L.)
 - It is said in a prayer (of Mohammad,
 [O God, cause me to enjoy my hearing and my sight, and make it (i. e. the enjoyment that I pray for, TA) surcive me : or,] make it to continue with me until I die. (K.) Or, accord. to
 aly, make them both to continue nith me, sound, until $I$ die. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by $\underset{\sim}{\infty}$ is meant the remembering of what is heard, and the acting according thercto; and by بَبر, the being admonished by what is seen, and the light of the heart, wherehy ono escapes from perplexity and darkness to the right course. (TA.) -الوَارِث (as an epithet applied to God, TA.) He who remains after the creatures have perished. (K.) He remains after everything beside Him has perished; and thus, what was the property of menkind, his servants, returns to Him. (TA.)

 them. (A.)

## $\stackrel{5}{-3}$

 (S, L ; ) and $\dagger$; (L ; ; ) It (dough) was, or became, thin, or flaccid, (S, L, K, by reason of the abundance of water in it. (S, L.)

## 

 writing, or letter, with the date of such a day; (Yaa̧koob.)
4. $\dot{\text { ن }}$ jl He made dough thin, or flaccid, (S, L, K,) by putting much water to it. (L.)
$5:$ see $1:-$ and 10.
 or ground, became wet, or moish. (K.)


