

above. (TA.) And **أَوْثَقُ عُرَى** [The firmest of things upon which one lays hold], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Mṣb.) — And **العُرْوَةُ** is a name of The lion. (S, Mgh, K.)

عُرْوَةٌ A tremour, or shivering: (Mz, 40th نوع:) or the access of a fever, on the occasion of the first tremour, or shivering, thereof. (S, K.) — [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning The coming of a hero, and the tremour thence arising in others. — And A feeling of yearning, or longing:] see 1, last sentence but one. — And The low voice (syn. حَسْرَة) of the lion. (K.) — And The interval from the sun's becoming yellow to the night, when cold wind springs up, (M, K, TA,) i. e., the north, or northerly, wind. (TA.)

عَرِيٌّ an epithet applied to a palm-tree such as is termed **عَرِيَّةٌ** [q. v.]: one says **نَخْلَةٌ عَرِيَّةٌ** (S, Mṣb,) the latter word without **ة**; like as one says **امْرَأَةٌ قَتِيلَةٌ**. (Mṣb.) = And **رِيحٌ عَرِيَّةٌ** (S, K) and **عَرِيٌّ** (K) A cold wind. (S, K: mentioned in the K in this art. and also in art. **عَرِيٌّ**.) And one says also, **إِنَّ عَشِيَّتَنَا هَذِهِ لَعَرِيَّةٌ** [Verily this our evening is cold]. (El-Kilábee, S.) And **لَيْلَةٌ عَرِيَّةٌ** A cold night. (TA.)

عَرِيَّةٌ [as a subst.] A palm-tree which its owner assigns to another, (S, Mgh, Mṣb, K,*) who is in need, (S, Mgh,) for him to eat its fruit (S, Mgh, Mṣb, K*) during a year: (S, Mgh, K:) and of which what was upon it has been eaten: (K:) so some say: or that does not retain its fruit, this becoming scattered from it: (TA:) and one that has been excluded from the bargaining on the occasion of the selling of palm-trees: (K:) so some say: (TA:) the pl. is **عَرَايَا**: (S, Mgh, Mṣb:) it is said that on the occasion of the prohibition of **المُرَابَّةُ**, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the **عَرَايَا**, because a needy man, attaining to the season of fresh ripe dates, and having no money with which to buy them for his household, nor any palm-trees to feed them therefrom, but having some dried dates remaining of his food, would come to the owner of palm-trees, and say to him, "Sell to me the fruit of a palm-tree," or "of two palm-trees," and would give him those remaining dried dates for that fruit: therefore license was conceded in respect of that fruit when less than five **أَوْسُقٌ** [pl. of **أَوْسُقٌ**, q. v.]: (Nh, TA: [and the like is said, but much less fully, in the Mgh; and somewhat thereof in the S:]) the word is of the measure **فَعِيلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, because the person to whom it is assigned repairs to it (S, Nh, Mgh, Mṣb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from **عَرِيٌّ**, aor. **يَعْرِي**, (Nh, TA,) in which case the word is of the measure **فَعِيلَةٌ** in the sense of the measure **فَاعِلَةٌ**; or because it is as though it were divested of its fruit: (Mgh:)

the **ة** is affixed because the word is reckoned among substs., like **نَظِيحَةٌ** and **أَكِيلَةٌ**. (S, Mṣb.) [It is mentioned in the K in art. **عَرِيٌّ**. See also **عَرِيٌّ**, above.] — Also **مِثْلُ** [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. **عَرِيٌّ**. [In the CK, **المِثْلُ** is erroneously put for **المِثْلُ**].)

عَرَاوَةٌ, expl. by Freytag as signifying "oleris species" &c., is a manifest mistake for **عَرَاوَةٌ**, n. un. of **عَرَارٌ**, q. v.]

عَارٍ act. part. n. of **عَرَاهُ** in the first [and in others also] of the senses assigned to it above. (Mṣb.) En-Nábigah says,

• **أَتَيْتُكَ عَارِيًا خَلَقًا ثِيَابِي**
• **عَلَى خَوْفٍ يُظَنُّ بِي الظُّنُونُ**
meaning *I came to thee, or have come to thee, as a guest [or seeking thy beneficence, with my clothes old and worn out, in fear, various thoughts being thought of me].* (S; one of my copies of which has **يُظَنُّ** instead of **يُظَنُّ**.)

أَعْرَوَانُ (so in copies of the K and accord. to the TA, in the CK **عُرَوَانُ**) A certain plant: (K, TA:) or one of which the leaves fall not in the winter. (CK.)

مُعَرَّى An epithet applied to a **فَرْجٌ** as meaning *Having what is termed عُرْوَةٌ* [q. v.] (K, TA) or what are termed **عُرَوَاتَانِ**. (TA.)

مَعْرُورٌ pass. part. n. of **عَرَا**, q. v. (S, Mṣb.) — And part. n. of **عَرِيٌّ**, q. v. (ISd, TA.)

عري

1. **مِنْ ثِيَابِهِ** (S, MA, Mgh, Mṣb, K) **عَرِيٌّ** (S, MA, Mgh, Mṣb,) aor. **يَعْرِي**, (S, Mṣb,) inf. n. **عَرِيٌّ** (Mgh, Mṣb, K, and so in some copies of the S, accord. to other copies of which it is **عَرِيٌّ**, and also with **kesr** to the **ع**, as stated in the TA, [**العَرِيٌّ** commencing the art. in the CK is a mistake for **العَرِيٌّ**], and **عَرِيَّةٌ** (Mṣb, K,) *He (a man, Mṣb, TA) was, or became, naked, nude, bare, or without clothing; (K, TA;) or bare of his clothes: (MA:) and* **تَعْرِيٌّ** signifies the same: (MA, K:) [or rather] the latter is quasi-pass. of **عَرَاهُ** [and therefore is more correctly rendered *he was made naked, &c.; or made bare of his clothes, or denuded thereof, or divested; or he made himself naked, &c.; or denuded himself of his clothes.*] (S.) [And sometimes it means *He was, or became, bare of clothing, or of his clothes, except one, or more, of his inner garments:* and in like manner, **تَعْرِيٌّ**, *he was made, or he made himself, bare of clothing, or of his clothes, except one, or more, of his inner garments.*] — And [hence] one says also, **عَرِيَ الْبَدَنُ مِنَ اللَّحْمِ** [The body was, or became, bare of flesh, or lean]. (TA.) — And **عَرِيَ مِنَ الْعَيْبِ**, aor. as above, **† He, or it, was, or became, free from fault,**

defect, or blemish: part. n. **عَرٍ** [if not a mis-transcription for **عَارٍ**]. (Mṣb.) And **عَرِيَ مِنْ** **الْأَمْرِ** **† He was, or became, free from the affair:** and **مَا يَعْرِي مِنْ هَذَا الْأَمْرِ** **† He is not, or does not become, free from this affair:** and hence, **لَا يَعْرِي مِنَ الْمَوْتِ أَحَدٌ** [No one will be exempt from death]. (TA.) = **عَرِيَّتُهُ** *I came to him; syn. عَشِيَّتُهُ*; like **عُرْوَتُهُ** [q. v.]. (K.)

2: see 4. — [Hence,] one says also, **عَرَاهُ مِنْ** **الْأَمْرِ** **† He freed him from the affair.** (TA.) — And **عَرِيَّتُهُ** **† I left it; or let it alone; i. e., anything.** (TA.)

3. **نَحْنُ نُعَارِي** *We ride the horses not saddled.* (K, TA.) [See also 12.]

4. **مِنْ ثِيَابِهِ** (S, MA, Mṣb, K) **اعْرَاهُ** (S, MA, Mṣb, K) **عَرَاهُ** (S, MA, Mṣb, K) inf. n. **تَعْرِيَّةٌ**; (S, K;) *He denuded him, made him bare, or divested him, (S, MA, Mṣb, K,) of his clothes, (Mṣb,) or of the clothes, (MA,) or of the garment. (K.)* — And **اعْرَاهُ** signifies also *He plucked out the hair of his (a horse's) tail; like* **أَعَارَهُ**: mentioned by IKt and others. (TA in art. **عَرِيٌّ**. — See also three other significations (two of which seem to belong to this art.) in art. **عَرَوٌ**. = **اعْرَى** as intrans. *He (a man, TA) journeyed in [a bare and wide tract, or] what is termed عَرَاءٌ* [q. v.]: and *he remained, stayed, dwelt, or abode, therein.* (K, TA.) And *He remained, stayed, dwelt, or abode, in the lateral, or adjacent, part or tract (بالنَّاحِيَةِ).* (TA.) And **أَعْرَيْتُ** signifies also **اجْتَنَبْتُ** [app. as meaning *I was, or became, distant, remote, far off, or aloof; or I went, or removed, or retired, or withdrew myself, to a distance, or far away; though I do not know اجتنبت used otherwise than as trans.]; as also **أَسْتَعْرَيْتُ**, and **أَعْتَرَيْتُ**: mentioned by Sgh. (TA.)*

5: see the first paragraph, in two places.

8: see 4, last sentence.

10: see 4, last sentence: = and see 10 in art. **عَرَوٌ**.

12. **اعْرَوِي الْفَرَسَ**, (S, K,) or **الدَّابَّةَ**, (Mgh, Mṣb,) *He rode the horse, or the beast, without a saddle, (S, Mgh, Mṣb, K, and Ham p. 42,) and having nothing beneath him: (Ham:) the verb being of the measure **أَفْعُولٌ**, (S, TA,) a measure of which there is no other trans. v. except **أَحْلَوْلِي**. (TA.) — Hence the usage of the verb in the saying of Taābbaṭa-Sharrā,*

• **يَظَلُّ بِمَوَاطِئِهِ وَيَمْسِي بِغَيْرِهَا**
• **جَحِيشًا وَيَعْرَوِي ظُهُورَ الْمِهَالِكِ**

† He passes the day in a waterless desert, and enters upon the evening in another than it, alone, and he ventures upon [the surfaces of] the places of perdition without anything to protect him from them. (Ham ubi suprā.) [See also an ex. of the