

originally made of [the wood of] the **أَرَك**; or because it is a place of abode; from **أَرَكَ بِالْمَكَانِ** "he abode in the place:" (TA:) pl. **أَرَاكُ** (S, K) and [coll. gen. n.] **أَرَاكُ** (K.)

**إِبِلَ أَرَاكِيَّةَ**: see what next follows.

**إِبِلَ أَرَاكِيَّةَ** Camels feeding upon the kind of tree called **أَرَاك**; (S, Mgh, K) as also **أَرَاكِيَّةَ** (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed **حِمَض**: or keeping in a place, not removing therefrom: (S:) pl. **أَوَارِكُ** (S, Mgh, K). Their milk is said to be the best of milk. (TA.)

**قَوْمٌ مُؤَرِّكُونَ** A people, or company of men, alighting and abiding by trees of the kind called **أَرَاك** (K), feeding their camels upon those trees. (AHn, K.)

**أَرَاكُ مُؤَرِّكُ**: see **أَرَاكُ**

### ارم

1. **أَرَمَهُ** (S, Har p. 99,) aor.  $\bar{z}$ , inf. n. **أَرَمَ** (S,) *He took away, or removed, its أَرُومَةَ, or أصل:* (Har ubi supra:) [he extirpated it; eradicated it:] *he ate it.* (S.) You say, **أَرَمَتِ السَّائِمَةُ الْمَرْعَى**, aor. as above, *The pasturing beasts consumed, or made an end of, the pasturage, not leaving of it anything.* (AHn, M.) And **أَرَمَ مَا عَلَى أَرَمَتِ السَّائِمَةُ الْمَرْعَى**, (Th, M, K), aor. as above, (M,) *He ate what was on the table,* (Th, T, M, K,) *not leaving anything.* (K.) And **أَرَمَتِ السَّنَةُ** (AHeyth, T, M, K), aor.  $\bar{z}$ , (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) *The year of dearth, or drought, or sterility, extirpated them;* (T;) or *devoured them;* (AHeyth, T;) or *cut them off.* (M, K.) And **أَرَمَتِ السَّنَةُ** **أَرَمَتِ السَّنَةُ** *The year of dearth, or drought, or sterility, devoured everything [of our property or cattle].* (S.) And **أَرَمَتِ الْأَرْضُ الْمَيِّتَ** *The earth consumed the dead body.* (T.) = **أَرَمَ الْمَالُ**, aor.  $\bar{z}$ , *The property, or cattle, perished, or came to nought.* (TA.)

**إَرَمَ**: see **إَرَمَ**.

**أَرَمَ** [part. n. of **أَرَمَ**]. You say **أَرَمَ أَرَمَ**, meaning *Land upon which rain has not fallen for a long time:* (T:) or *land which does not give growth to anything.* (TA.) [Not to be confounded with **أَرَمَ**, q. v.] = See also what next follows.

**كَتَفَ** (T, S, M, K) and **أَرَمَ** (M, K), like **إَرَمَ** (K), or **إَرَمَ** (so in a copy of the M,) and **إَرَمِي** (M, K), from **لَه**, (TA,) or **أَرَمِي** (M, K), from **لَه**, (so in a copy of the M,) and **إَرَمِي** (M, K), from **لَه**, (TA,) and **أَرَمِي** (T, K), *A sign, or mark, set up to show the way;* (M, K;) *stones set up as a sign, or mark, to show the way in the desert:* (S:) or particularly one belonging to [the tribe of] 'Ad: (M, K:) accord. to ISh, the **إَرَم** is [a thing] like a man in a standing posture upon the

head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is made by people in the present day, upon the road: (T:) or such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it: (TA:) the pl. [of pauc.] is **أَرَامُ** and [of mult.] **أُرُومُ**: (ISh, T, S, M, K:) or **أُرُومُ** signifies the graves, or sepulchres, of [the tribe of] 'Ad. (M, K.) = **إَرَمَ** in the phrase **ذَاتَ الْعِمَادِ** (see art. **عَمَد**) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of The terrestrial paradise of Sheddád the son of 'Ad: see B4 lxxxix. 6.]

**أَرْضُ أَرَمَ** Land in which there is not a root, or stock, of a tree; as though it were **مَأْرُومَةٌ** [or extirpated]: (O:) or land in which neither root nor branch is left; as also **مَأْرُومَةٌ**. (M, K.)

**إَرَمِي** and **أَرَمِي** and **إَرَمِي** and **أَرَمِي**: see **إَرَمَ**.

**أُرُومُ**: see what next follows.

**أُرُومَةُ** (T, M, K) and **أُرُومَةٌ** (M, K), the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or **أُرُومٌ** (S), or this is the pl., (M, K,) [or a coll. gen. n.,] The root, or base, or lowest part, syn. **أَصْل**, (T, S, M, K,) of a tree (T, S) of any kind; (T;) and of a horn: (S:) or, of a tree, [or plant, the root-stock, or rhizoma, or] the part from which branch off the **عُرُوقُ** [or roots properly so called]. (K in art. **عَرَق**. [See an instance of its use voce **جَنْبَةٌ**; another, voce **جَنْبٌ**; and another, voce **جَنْزٌ**].) — And [hence,] † The origin, or stock, of a man: (TA:) † The origin of **حَسَبُ** [or grounds of pretension to respect or honour, &c.]. (Har p. 99.)

**سَنَةُ أَرَمَةٍ** (S, K, TA [in the CK, erroneously, **أَرَمَةٍ**]) An extirpating year of dearth or drought or sterility: (S:) or a year of dearth &c. cutting off people. (K.)

**أَرْضُ مَأْرُومَةٍ**: see **أَرَمَ**, in two places.

### ارى

1. **أَرَتِ الدَّابَّةَ مَرْبَطًا** (M, K), and **مُعْلَفًا**, [aor. **أَرَى**, inf. n. **أَرَى** (M), *The beast kept to its place where it was tied,* (M, K,) and to its manger. (M.) — **أَرَتِ الدَّابَّةَ إِلَى الدَّابَّةِ** (K), aor. as above, (S,) and so the inf. n., (TA,) *The beast joined itself, or became joined, to the beast, and kept with it to one manger.* (S, K.)

2. **أَرَيْتُ الدَّابَّةَ** (S, M, K), and **الدَّابَّةَ** (M, K), inf. n. **أَرِيَّةَ** (S, M, K), *I made for the beast an أَرِيَّةَ [q. v.], (S, M,) or an أَرِيَّةَ*. (K: [in the CK **أَرِيَّةَ**; but this and **أَرِيَّةَ** are probably mistakes of copyists.]) — **أَرَى الشَّيْءَ**, inf. n. as above, *He rendered the thing permanent, or steadfast; confirmed it; established it.* (M, K.) Hence, in

a trad., **اللَّهُمَّ ارْ مَا بَيْنَهُم**, i. e. O God, make permanent, or confirm, or establish, what is between them, of love, or affection; said in praying for a man and his wife. (M, TA.) Moḥammad is also related to have said, with this intention, **اللَّهُمَّ ارْ بَيْنَهُمَا**, meaning O God, render permanent, or confirm, the union, or concord, or love, of them two; (A 'Obeyd, TA;) or cause union to subsist, and render permanent, or confirm, love, or affection, between them two: (IAth, TA:) or **اللَّهُمَّ ارْ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ**, meaning O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other: the correct form of speech, however, is **عَلَى صَاحِبِهِ**, unless it be like **تَعَلَّقْتُ فَلَانًا** for **تَعَلَّقْتُ بِفُلَانٍ**. (IAmb, TA.)

4. **أَرَيْتُ الدَّابَّةَ** I joined the beast to another beast, and made it to keep with the other to one manger: (S, in the present art.; and K:) or **أَرَيْتُ الدَّابَّتَيْنِ** I joined the two beasts together, and made them both keep to one manger. (So accord. to the S in art. **وَأَر**.)

5. **تَأَرَى بِالْمَكَانِ** He remained, stayed, or abode, in the place: (S, Mgh, Mghb:) or he became confined, or he confined himself, therein; (T, M, K;) as also **اِئْتَرَى** [written with the disjunctive alif **اِئْتَرَى**]. (M, K.) — **تَأَرَى عَنْهُ** He remained behind him, not going with him; held back, or hung back, from him. (M, K.)

8: see 5.

**أَرِيَّةَ** } see what next follows.  
**أَرِيَّةَ** }  
**أَرِيَّةَ** }

**أَرِيَّةَ** (T, S, M, Mgh, Mghb, K,) with medd and teshdeed, (TA,) [originally **أَرُويَّةَ**] of the measure **تَأَرَى بِالْمَكَانِ** as explained above, (Mgh,) or hence this verb, (Mghb,) and **أَرِيَّةَ** (M, K,\*) [but accord. to the latter, the second form may be either thus (as it is written in the M) or **أَرِيَّةَ**, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by **وَيُخَفَّفُ** and **وَيُخَفِّفُ**, (in the CK, erroneously, **وَيُخَفَّفُ**) and in another place in the K we find it written **أَرِيَّةَ**, or, as in the CK, **أَرِيَّةَ**.) The place of confinement of a beast: (ISk, T, S;) or i. q. **أَخِيَّةَ**; (M, Mgh, Mghb, K;) used in this sense by the Arabs; (Mgh, Mghb;) or sometimes having this application; meaning a rope to which a beast is tied in its place of confinement; (S;) or a loop of a rope to which a beast is tied in that place: (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Mghb,) improperly, (ISk, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger: (ISk, T, S, Mgh, Mghb:) pl. **أَوَارِيَّةَ** (T, S, Mgh, Mghb) and **أَوَارِيَّةَ** (S). — Hence, **أَوَارِيَّةَ** is metaphorically applied to † The places (أَحْيَا) that are made, in shops, for grain and other things: and to † the water-tanks, or troughs,