

or trembling. (TA.) — Also, *He* (a man) *was*, or *became*, *affected with the tremour of fear*. (TA.) — One says also, *عَرِيَ إِلَى الشَّيْءِ*, meaning *He felt a want of the thing* (استَوْحَشَ إِلَيْهِ) after having sold it. (K, TA.) And *عَرِيَتْ إِلَيَّ*, meaning *My soul followed* [most vehemently, or *I felt a most vehement yearning towards*], property that belonged to me after having sold it. (TA.) And *عَرِيَ هَوَاهُ إِلَيَّ* *كَذَا* *He yearned towards, or longed for, such a thing*. (TA.)

2. *عَرِيَ الْقَبِيضَ* *He put button-loops* (عُرَى [pl. of عُرُوَّة] *to the shirt*; as also *أَعْرَاهُ*. (TA.) — And *عَرِيَ الْمَزَادَةَ*, thus, with teshdeed, in copies of the K, agreeably with the Tekmileh, or *عَرِيَ* [or *عَرَا*], without teshdeed, as in the M, (TA.) *He put a loop-shaped handle* (عُرُوَّة) *to the مزادة* [or *leathern water-bag*]. (K, TA.)

4. *أَعْرَاهُ نَخْلَةً* (S, K) *He assigned to him* (i. e. a man in need, S) *a palm-tree as an عَرِيَّة* [q. v.; accord. to some, belonging to art. *عَرَى*], (S, Mshb,) *for him to eat its fruit*: (Mshb:) [i. e.] *he gave to him the fruit of a palm-tree during a year*. (S; and K in art. *عَرَى*.) = *أَعْرَاهُ صَدِيقَهُ* *His friend went, or removed, far away from him, and did not aid him*. (S.) And *أَعْرَوْا صَاحِبَهُمْ* *They left their companion* (K, TA) *in his place; and went away from him*. (TA.) [But these two significations seem rather to belong to art. *عَرَى*.] = See also 2. = *أَعْرَى*, intrans., *He* (a man) *was, or became, fevered, or affected with fever*. (TA. [From *عُرُوَّة*].) — And *أَعْرَيْنَا* *We were, or became, affected by a cold night* [such as is termed *عَرِيَّة*]: or *we came to experience the cold of evening*. (TA.) One says, *أَهْلَكَ فَقَدْ أَعْرَيْتَ* i. e. [Betake thyself to thy family, for thou hast reached the time when] *the sun has set and the evening has become cold*. (S.)

8. *أَعْرَاهُ*: see 1, in six places. — Also i. q. *أَقْصَدَ عَرَاهُ* i. e. *نَاحِيَتَهُ* [app. as meaning *He repaired to his region, or quarter; or his vicinage*]. (TA.) — And i. q. *خَبَلَهُ* [*He, or it, rendered him possessed, or insane; or unsound in his intellect, or in a limb or member*]. (TA.)

10. *اسْتَعَرَى النَّاسُ* *The people ate the fresh ripe dates* (S, K, the latter in art. *عَرَى*) *فِي كُلِّ وَجْهٍ* [in every direction]: from *العَرِيَّة*. (S.)

عَرَا (T, S, K, TA,) mentioned in the K in art. *عَرَى*, but accord. to Az, thus written with *l*, as belonging to the present art., (TA,) i. q. *نَاحِيَّة* [as meaning *A region, or quarter; or a vicinage*]; (K in art. *عَرَى*;) and so *عُرُوَّة* (K in art. *عَرَى*;) of which the pl. is *أَعْرَاءُ*; (TA;) and *جَنَابٌ* [which likewise signifies *a vicinage*; and *a place of alighting or abode*; &c.; and also has the two meanings here following]; as also *عَرَاةٌ* (K in art. *عَرَى*;) this last and *عَرَا* both signify *a yard*, syn. *فِنَاءٌ*; (S;) and *a court*, syn.

سَاحَةٌ; (T, S;) as also *عُرُوَّة*. (T, TA.) One says, *نَزَلَ فِي عَرَاهُ* [or *بَحْرَاهُ* and *عَرَاهُ* (S in art. *حَرَى*) meaning *نَاحِيَتِهِ* [i. e. *He alighted, or descended and abode, in his region, or quarter, or his vicinage*]: (TA:) or *نَزَلَ بِعَرَاهُ* and *عُرُوَّتِهِ* i. e. [he alighted, &c.,] in his court. (Az, TA.)

عُرُوَّة: see *عُرُوَّة*.

عُرُوَّة: see *عَرَا* = and see also *عُرُوَّة* = Also One who is not disquieted, or rendered anxious, or grieved, by an affair: (K:) [or] *أَنَا عُرُوَّةٌ مِنْهُ* means *I am free, or free in mind*, (خُلُوٌّ) from it: (S:) but it is held by ISd to belong to art. *عَرَى*: (TA:) the pl. is *أَعْرَاءُ*; (K, TA;) which is said in the Tekmileh to signify persons who are not disquieted, or rendered anxious, or grieved, by that which disquiets, &c., their companions. (TA.) = And *A company of men*: [pl. as above:] one says, *بِهَا أَعْرَاءُ مِنَ النَّاسِ* [In it are companies of men]. (TA.)

عَرَاةٌ: see *عَرَا* = Also *Vehemence, or intense-ness, of cold*: (S, K;) mentioned in the latter in art. *عَرَى*: originally *عُرُوَّة*. (TA.)

عُرُوَّة: see *عَرَا*, in two places.

عُرُوَّة primarily signifies *A thing by means of which another thing is rendered fast, or firm, and upon which reliance is placed*: (TA:) or it is metaphorically applied in this sense; from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Mshb.)* — The *عُرُوَّة* of a shirt, (S, M, Mshb,) or of a garment, (K,) is well known; (S, Mshb;) i. e. [A button-loop, or loop into which a button is inserted and by means of which it is rendered fast;] the thing into which the *زَرٌّ* [or button] thereof enters; (M, TA;) the sister of the *زَرٌّ* thereof; (K;) as also *عَرَى*, accord. to the copies of the K, or *عَرِيٌّ*, accord. to some of them; and with *kesr*; but correctly with *ḍamm* and with the *r*, quiescent [i. e. *عُرُوَّة*] as in the Tekmileh; and also with *kesr* [i. e. *عُرُوَّة*]; as though these two were pls. [or rather coll. gen. ns.] of *عُرُوَّة* [i. e. *عُرُوَّة* and *عُرُوَّة*]: (TA:) the pl. is *عُرَى*: (Mshb:) *عَرَاوَى* [i. e. *عَرَاوَى*] as pl. of *عُرُوَّة* is vulgar. (TA.) — [The pl.] *عُرَى* also signifies [in like manner] *Certain* [well-known] appertences [i. e. loops] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. *لَا تُشَدُّ الْعُرَى إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ* [The loops of loads shall not be made fast for the purpose of journeying save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of El-Akṣā at Jerusalem: see also similar trads. in art. *ضَرْبُ عَمَلٍ* (conj. 4)]. (TA.) — The *عُرُوَّة* of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is *The* [loop-shaped] handle: (K, TA:) [so too is that of the leathern water-bag: (see 2:)] that of the mug is [also called] its *أُذُن*. (Mshb.) — The *عُرُوَّة* of the

فَرْج [or vulva of a woman] is *The flesh of its exterior*, (K, TA,) or *an external flesh*, (so in some copies of the K,) which is, or becomes, thin, and turns to the right and left, with [or at] the lower part of the *بُظْر* [here meaning the clitoris]; (K, TA;) each of what are termed *عُرُوتَانِ* [i. e. the nymphæ]. (TA.) — And *عُرُوَّة* signifies also *A collection of* [the trees called] *عَضَاهُ* and of [those called] *حَبُضٌ* that are depastured in the case of drought: (K:) or especially a collection of *عَضَاهُ* upon which men pasture [their beasts or cattle] when they experience drought: or such as remain of *عَضَاهُ* and of *حَبُضٌ* and are depastured in the case of drought; and it is not applied to any trees but these, unless to any trees that have remained in the *صَيْف* [here app. meaning *spring*, having survived the winter]: (TA:) also *tangled, or luxuriant, or abundant and dense, trees, among which the camels pass the winter, and whereof they eat*: (K:) and (as some say, TA) *trees of which the leaves fall not in the winter*, (K, TA,) such as the *أَرَاكُ* and the *سِدْر*: (TA:) or trees that remain incessantly in the earth, not going: (S:) or such as suffice the camels, or cattle, throughout the year: (TA:) or shrubs of which the lower portions remain in the earth, such as the *عَرْقَج* and the *نَصِيٌّ* and the several kinds of *خَلَّة* and *حَبُضٌ*; so that when men experience drought, the cattle gain the means of subsistence; thus accord. to Az: or pasture that remains after the [other] herbage has dried up; because the cattle cling thereto, or eat thereof in the winter, (تَتَعَلَّقُ بِهَا,) and are preserved thereby; wherefore they are also called *عُلُقَّة*: (Mgh: [but for *عُلُقَّة* in my copy of that work, I have substituted *عُلُقَّة* as being evidently the right word:]) [see also *عُقْدَةُ*, in the last quarter of the paragraph, in two places:] the pl. is *عُرَى*. (S, TA.) — Also *The environs of a town* [where people pasture their cattle]. (K, TA.) One says, *رَعَيْنَا عُرُوَّةَ مَكَّةَ* i. e. [We pastured our cattle] in the environs of *Mekkeh*. (TA.) — And the pl., *عُرَى*, signifies *A company, or party, of men by whom one benefits, or profits; as being likened to the trees* [so called] that remain [throughout the winter]: (TA:) or a company, or party, of men is likened to the trees thus called. (S.) — And the sing., *عُرَى* [as is held in high estimation, or in much request, of camels, or cattle, or other property; as an excellent horse; (K, TA;) and the like. (TA.) — *عُرُوَّةُ الصَّعَالِيكِ* means *The stay, or support, of the صُعَالِيكِ* [i. e. *poor, or needy*]: and [hence] is the name [or a surname] of a well-known man. (TA. [See *صُعْلُوكٌ*].) — *العُرُوَّةُ الْوُثْقَى* signifies *The firmest thing upon which one lays hold*: (Bd in xxxi. 21: [see also ii. 257, where the same phrase occurs:]) and is [said to be] the saying "There is no deity but God:" from *العُرُوَّة* [in the first of the senses assigned to it above, as is indicated in the Mshb in relation to a similar phrase here following; or] as signifying "the trees that have a lower portion remaining in the earth, as the *نَصِيٌّ* and the *عَرْقَج* &c.;" as expl.