

human ordure. (TA.) — And [hence] عَرَّةٌ (Mgh, Mṣb.) aor. ʔ, (Mṣb.) *He defiled, or besmeared, him, or it, (Mgh, Mṣb.) with عَرَّةٌ, i. e. dung such as is called سِرْقِين, (Mgh,) or with a thing. (Mṣb.)* — And عَرَّةٌ بِشَرِّهِ † *He sullied, or bespattered, him with evil, by charging him therewith; aspersed him; or charged, or upbraided, him with evil: (S, O, K, TA.)* from عَرَّ signifying “he dunged” land; or, accord. to A’Obeyd, it may be from عَرَّ signifying “mange,” or “scab:” and † *he wronged him, or treated him unjustly or injuriously; and reviled him; and took his property. (TA.)* — And [in like manner] هُوَ يَعْرِ قَوْمَهُ † *He brings against his people, or party, an abominable, or evil, charge, (يُدْخِلُ عَلَيْهِمْ مَكْرُوهًا,) aspersing them with it. (S, O.)* † *He disgraces, or dishonours, his people, or party. (TA.)* — And عَرَّهٗ, aor. ʔ, † *He applied to him a surname, or nickname, that disgraced him, or dishonoured him: and عَرَّهٗ † He received, or became called by, such a surname or nickname. (TA.)* — And عَرَّهٗ, (S, O, K,) aor. ʔ, (TA,) inf. n. عَرَّهٗ, (K,) † *He did to him an abominable, or evil, thing: (K:) he displeased him; grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. (S, O, K.)* — And عَرَّهٗ also signifies *It (a thing that he disliked, or hated, and that distressed him,) befell him; syn. عَرَّاهُ, meaning دَهَاهُ. (Ksh in xlvi. 25. [In Bq, اغراه, app. a mistranscription for عَرَّاهُ.]* — Also, (O, Mṣb, K,) aor. ʔ, (O, TA,) inf. n. عَرَّهٗ; (O, K;) and † *اعتراه, (Mṣb, K,) and † اعتره به; (K;) and † اعتراه and † اعتره likewise; (Mṣb, TA; [see art. عَرَّو;]) He addressed, or applied, himself to obtain favour, or bounty, of him, without asking; (Mṣb, K;) he came to him, and sought his favour, or bounty; or seeking his favour, or bounty: (O, TA:) or he went round about him, seeking to obtain what he had, whether asking him or not asking him. (TA, as implied in an explanation of مُعْتَرٍ.) — And عَرَّهٗ *He alighted at his abode as a visiter and guest. (IKṯṯ, TA.)* — See also 3.*

2: see the preceding paragraph, former half.

3. عَرَّارٌ, (S, O, K,) aor. يُعَارُّ, (S,) inf. n. عَرَّارٌ (S, O, K) and مُعَارَّةٌ (K;) and, (S, O, K,) as some say, (S, O,) عَرَّارٌ, aor. ʔ, (S, O, K,) or ʔ, (thus in the L,) inf. n. عَرَّارٌ, (S, O, K,) with kesr; (K;) [in one of my copies of the S عَرَّارٌ; but عَرَّارٌ, which would be agreeable with analogy, I do not find;] *He (an ostrich [said of the male only]) cried; uttered a cry or cries: (S, O, K:)* like as they say of a female ostrich زَمَرَتْ (S, O:*) IKṯṯ cites an assertion that it is عَارٌ, aor. يُعَوَّرُ. (TA.)

4. عَرَّةٌ الدَّارِ *The house had in it عَرَّةٌ [i. e. dung, or human ordure], (S,* O, K,*) or much thereof; like أَعْدَرَتْ. (TA.)*

8. عَرَّاهُ *He awoke from his sleep, (S, A, O,) in*

the night, with a sound, or cry, (S, O,) or speaking, or talking: (A:) he was sleepless, and turned over upon the bed, by night, speaking, or talking, (A, K,) and with a sound, or cry, and, as some say, stretching. (TA.) A’Obeyd says that some derive it [as Z does] from عَرَّارٌ, signifying the “crying” of a male ostrich; but that he knows not whether it be so or not. (TA.)

8: see 1, near the end of the paragraph.

10. اسْتَعْرَهُمُ الْجَرَبُ *The mange, or scab, appeared and spread among them. (S, O,* K.)* [See also 8 in art. سَعَر.]

R. Q. 2. تَعَرَّعَتْ: see 1, first quarter, in two places.

عَرَّ The mange, or scab; (S, A, Mgh, O, K;) as also عَرَّهٗ (K) and عَرَّهٗ (IF, Mṣb, K) and عَرَّهٗ: (IF, Mṣb, and so in a copy of the A:) see also عَرَّهٗ: or عَرَّهٗ has this signification; but عَرَّهٗ, with damm, signifies *purulent pustules in the necks of young, or unweaned, camels: and a certain disease, in consequence of which the fur of the camel falls off, (K, TA,) so that the skin appears and shines; as some say: (TA:) or purulent pustules, like the [cutaneous eruption called] قَوْبَاءُ [q. v.], which comes forth in camels, dispersedly, in their lips (S, O) and their legs, (S,) discharging a fluid which resembles yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady. (S, O.)* En-Nábighah says, (addressing En-Noqámán Ibn-El-Mundhir, O,)

• فَحَمَلْتَنِي ذَنْبَ آمِرِي وَتَرَكْتَهُ
• كَذِي الْعَرِّ يَكْوَى غَيْرَهُ وَهُوَ رَاتِعٌ

[And thou hast charged me with the crime, or offence, of a man other than myself, and left him like that which has the disease called عَرَّ, another than which is cauterized while he is pasturing at pleasure]: he who says الْعَرَّ, in relating this verse, errs; for cauterization is not practised as a preservative from the mange, or scab. (IDrd, S, O.) — [Hence, app.] † *A vice, or fault, or the like. (Ḥar p. 366.)* [See also عَرَّهٗ.] — And † *Evil, or mischief. (Ḥar ibid.)* One says, لَقِيتُ مِنْهُ شَرًّا وَعَرًّا † [I experienced from him, or it, evil and mischief: the two nouns being synonymous: and the latter of them also an inf. n. of عَرَّهٗ, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phrase عَرَّهٗ وَعَرَّهٗ voce عَرَّاهٗ.] — See also عَرَّاهٗ.

عَرَّهٗ: see عَرَّهٗ, in three places: — and see عَرَّهٗ.

عَرَّهٗ: see عَرَّهٗ.

عَرَّهٗ: see عَرَّهٗ. — Also *Madness, or such as is caused by diabolical possession, affecting a man: you say, عَرَّهٗ بِهِ In him is madness, &c. (S, O.)* — *Dung, such as is called بَعَرٌ, and سِرْقِين, (S, O,) or سِرْقِين, (Mgh,) [i. e. dung of horses or other solid-hoofed animals, and of camels, sheep*

and goats, wild oxen, and the like,] and that of birds; (S, O, K;) as also عَرَّهٗ: (O, K:) and human ordure. (O, K.) It is said in a trad., لَعَنَ اللَّهُ بَائِعَ الْعَرَّةِ وَمَشْتَرِيهَا i. e. [God has cursed, or may God curse, the seller of] سِرْقِين [or perhaps the meaning may be human ordure, and the buyer thereof]. (Mgh.) — *Dirt, or filth. (Mṣb.)* — † *Filthiness in the natural dispositions. (O.)* — † *A thing that exposes its author to disgrace; a vice, or fault, or the like. (O, Mṣb, TA.)* See also مَعَرَّةٌ. [And see عَرَّهٗ, voce عَرَّهٗ. Hence,] عَرَّةٌ التَّسَاءُ † *That which disgraces women; their evil conversation or behaviour, with others. (TA.)* — As an epithet applied to a man, (S, O, Mṣb,) † *Dirty, or filthy; as also عَارُورٌ and عَارُورَةٌ: (S, O:) [or] having an intensive signification [as though meaning “dirt,” or “filth,” itself]: (Mṣb:) † a man who is the disgrace of the people [to whom he belongs]: (K:) a man sullied, or bespattered, with evil. (IDrd, O.)* And one says, فَلَانٌ عَرَّةٌ أَهْلِهِ meaning † *Such a one is the worst of his family. (TA.)* — Also † *The act of doing an abominable, or evil, thing, to another. (K.)*

عَرَّهٗ and عَرَّهٗ *Manginess, or scabbiness: (K:) or, accord. to some, mange, or scab, itself; like عَرَّهٗ. (TA.)*

عَرَّارٌ *A certain plant, of sweet odour, (S, O,) intensely yellow and wide in the blossom; (O;) i. e. بَهَارُ الْبَرِّ [q. v., i. e. bupthalmum, or ox-eye] which is called by both of these names in the present day]: (S, O, K:) accord. to IB, the wild narcissus (التَّرْجِسُ الْبَرِّيُّ): (TA:) and said by some to be a sort of tree [or plant] to which the complexion of a woman is likened: (Ḥam p. 548:) n. un. with ʔ: (S, O, K:) IAḥr says that the عَرَّارَةٌ is like the بَهَارُ; having wood, [or arborescent, app. meaning that it is the bupthalmum arborescens, the flower of which is intensely yellow, agreeably with what is said of it in the O,] having a sweet odour, and growing only in plain land. (O.) — Also, i. e. like سَعَابٌ [in measure], *Retaliation of slaughter or of wounding or of mutilation; syn. قَوْدٌ: and anything that is slain in retaliation for another (كُلُّ شَيْءٍ بَاءَ بِشَيْءٍ): (K, TA:) of any such thing one says, هُوَ لَهُ عَرَّارٌ [It is one slain in retaliation for it]. (TA.)* [This latter meaning is app. taken from the prov. هَبَّاتٌ عَرَّارٌ بِكَحْلٍ, relating to two cows; mentioned in art. بَوَأ.]*

عَرَّهٗ: see عَرَّهٗ.

عَرَّيرٌ *A stranger (Az, S, Z, O, K) among a people: (O, K:) occurring, in the accus. case, in a trad., in which some read غَرَّيرًا, with the pointed ʔ; and some say that the right reading is غَرَّيرًا, i. e. مُلَصِّقًا [here meaning “an adherent”]: but Hr and IAḥr agree with Az [and the S] and Z and the [O and] K. (TA.)*

عَرَّهٗ *The tree called سَرُّو [which is the common,*