parts, (Az, TA,) or *in order that the hair may become strong:* (O:) or عرّب الفرس signifies *he made an incision in the bottom of the horse's hoof;* and the verb implies that, by this operation, what was concealed becomes apparent to the eye, so that one knows the state of the hoof, whether it be hard or soft, sound or diseased. (L, TA. See also 1 in art. بزغ.) ▬ Also, the inf. n., The *getting*, or *procuring for oneself, an Arabian horse.* (TA. [See also 4, near the end.]) — And The *taking*, or *making, for oneself, an Arabian bow.* (O, Ḳ.) ▬ Also the *drinking much clear*, or *limpid, water*, (O, Ḳ,) which is termed عَرِب. (O.) ▬ عرّب البقرة, (Ḳ,) or ▼ أعربها, (O,) *He rendered the cow desirous* [*of copulation*]; said of a bull. (O, Ḳ.) ▬ And عرّب, (Fr, Mgh, O,) inf. n. تَعْرِيبٌ; (Fr, O, Ḳ;) and ▼ اعرب, (Fr, Mgh, O, Mṣb,) inf. n. إِعْرَابٌ; (Fr, Mgh, Ḳ;) and ▼ عَرْبَنَ; (O, and Ṣ and Ḳ in art. عربن;) *He gave what is termed an* عُرْبُون (O, Mṣb, Ḳ) or عُرْبَان (Fr, Mgh) [i. e. an *earnest*], فِى كَذَا [*in the case of such a thing*], (O,) or فِى بَيْعِهِ [*in the case of his purchase*]. (Mṣb.) One says, ▼ أَعْرَبُوا فِى الدَّارِ أَرْبَعَمِائَةٍ *They paid in advance, as an earnest, in the case of the house, four hundred* [dirhems]. (L, TA.) It is related in a trad. that ▼ الإِعْرَاب in buying and selling is forbidden: (Mgh, O, TA:) this is said by Sh to mean A man's *saying to another, If I do not purchase this for so much, thou shalt have such and such of my property.* (O, TA.)

3. [The following ex. is given of the inf. n. of this verb.] One says, مَا أُوتِىَ أَحَدٌ مِنْ مُعَارَبَةِ النِّسَاءِ مَا أُوتِىَ فُلَانٌ, (O,) or مَا أُوتِيتُهُ أَنَا, (TA,) meaning, (O, TA,) app., (TA,) [*No one has been given what such a one has been given*, or *what I have been given, of*] *the means of coïtus* [*with women*]. (O, TA.)

4. اعرب, (AZ, Mṣb, TA,) [for اعرب الكلامَ, like افصح for افصح الكلامَ,] inf. n. إِعْرَابٌ, (A, Ḳ,) *He spoke clearly, plainly, distinctly*, or *intelligibly*, (AZ, A, Mṣb, Ḳ,* TA,) *in Arabic;* (Mṣb;) as also ▼ تعرّب, and ▼ استعرب; said of a foreigner, or one [previously] not clear, plain, distinct, or intelligible, in speech: (AZ, Mṣb, TA:) and ▼ عَرُبَ, aor. ـُ, inf. n. عُرْبٌ and عُرُوبٌ, accord. to Th, and عُرْبَةٌ and عَرَابَةٌ [which accord. to general analogy would be عَرَابَةٌ] and عُرُوبِيَّةٌ; (TA;) or ▼ عَرِبَ, aor. ـَ; (Mṣb;) [likewise] signifies *he spoke clearly, plainly*, or *distinctly, after being barbarous*, or *vitious, in speech:* (Mṣb, TA:) and ▼ عَرُبَ *he spoke without incorrectness;* (Mṣb;) and [so اعرب, for] إِعْرَابٌ signifies the *committing no error in speech:* (Ḳ, TA:) and the *expressing of meanings clearly, plainly, distinctly*, or *perspicuously, by words.* (TA.) [▼ عرّب, also, has a similar meaning:] it is said in a trad., كَانُوا يَسْتَحِبُّونَ أَنْ يُلَقِّنُوا الصَّبِىَّ حِينَ يُعَرِّبُ ▼ أَنْ يَقُولَ لَا إِلَاهَ إِلَّا اللّٰهُ سَبْعَ مَرَّاتٍ (O, TA) i. e. [*They used to like teaching the boy,*] *when he spoke distinctly*, or *articulately*, [*to say "There is no deity but God" seven times.*] (TA.) And one says, اعرب الكلامَ, and اعرب بِهِ, meaning *He made the speech* [that he spoke] *clear, plain, distinct*, or *perspicuous.* (TA.) And اعرب بِحُجَّتِهِ *He declared*, or *spoke out clearly* or *plainly, his argument, plea, allegation*, or *the like, without fearing any one.* (Ṣ, O.) And أَعْرَبْتُ الشَّىْءَ and اعربت عَنْهُ, and ▼ عَرَّبْتُهُ and عَرَّبْتُ عَنْهُ, which last, accord. to Fr, is better than عَرَّبْتُهُ and اعربتهُ, *I made the thing clear, plain, distinct*, or *manifest.* (Mṣb.) And اعرب عَمَّا فِى ضَمِيرِهِ *He declared*, or *spoke out clearly* or *plainly, what was in his mind.* (TA.) And اعرب عَنْهُ لِسَانُهُ, and ▼ عرّب عنه, *His tongue made clear*, or *plain*, or *spoke clearly*, or *plainly, for him:* and ▼ يُعَرِّبُ عَمَّا فِى قَلْبِهِ لِسَانُهُ *His tongue tells plainly*, or *declares, what is in his heart.* (Az, TA.) It is said in a trad., الثَّيِّبُ تُعْرِبُ عَنْ نَفْسِهَا, (Ṣ,) or الأَيِّمُ, and ▼ تُعَرِّبُ, accord. to different relaters, but some say the former only, (Mṣb,) i. e. [*She who has become a widow*, or *been divorced*, &c., or *she who has no husband, whether she be a virgin* or *not*, or *not being a virgin,*] *shall speak out plainly for herself* [when demanded in marriage]: (Ṣ, Mṣb:) or الثَّيِّبُ يُعْرِبُ عَنْهَا لِسَانُهَا, so accord. to IḲt, (O,) or ▼ يُعَرِّبُ عنها, (Mgh, O,) so accord. to A'Obeyd, but, as IAmb says, both are dial. vars. of which neither is preferable to the other; and the meaning is [*she who has become a widow*, &c., *her tongue*] *shall declare for her.* (O.) One says also, اعرب عَنِ الرَّجُلِ *He spoke out*, or *explained, for the man.* (TA.) And ▼ عَرَّبْتُ عَنِ القَوْمِ *I spoke for the people*, or *party;* (Fr, Ṣ, Mgh,* O, Ḳ;) *and pleaded for them;* (Fr, Mgh,* TA;) as also أَعْرَبْتُ; but the former in this sense is better known. (Mgh.) And اعرب عَنْهُ, and ▼ عرّب عنه, *He pleaded his cause.* (TA.) And ▼ عرّب عَنْ حَاجَتِهِ *He spoke and pleaded for the object of his want.* (A.) — اعرب also signifies *He was*, or *became, chaste, uncorrupt*, or *free from barbarousness, in speech;* although not an Arab. (Mṣb.) And ▼ عَرَّبْتُ لَهُ الكَلَامَ, inf. n. تَعْرِيبٌ; as also أَعْرَبْتُ له, inf. n. إِعْرَابٌ; *I made the speech* [that I spoke] *clear*, or *plain, to him, so that there was in it no barbarousness.* (TA.) And ▼ عرّب مَنْطِقَهُ, (Ṣ, O,) inf. n. تَعْرِيبٌ, (Ḳ,) *He made his speech free from error*, or *incorrectness.* (Ṣ, O, Ḳ.) And أَعْرَبْتُ الحَرْفَ *I made the* حرف [i. e. *word*] *clear*, or *plain:* or the ا in this case denotes privation, and the meaning is † *I removed its* عرب, [app. ▼ عَرَب, from this word as inf. n. of عَرِبَ used in relation to the stomach &c.,] i. e. *vagueness.* (Mṣb.) And اعرب كَلَامَهُ *He made his speech free from error*, or *incorrectness, in* [*what is termed*] الإِعْرَاب [here meaning what grammarians generally intend thereby, namely, *desinential syntax*, or *the science of the various inflections of words, literal* or *virtual, by reason of the various governing words*]. (Ṣ, O.) [اعرب is also used by grammarians as meaning *He declined* a word; and أُعْرِبَ as meaning *It was declined*, or *declinable;* in these senses opposed to بَنَى and بُنِىَ, inf. n. بِنَاءٌ: and the former also as meaning *He analyzed grammatically*, or *parsed*, a sentence: and the inf. n. of the verb (act. and pass.) in these senses is إِعْرَابٌ.] — See also 2, first sentence: — and again in the first third part of the paragraph. — إِعْرَابٌ also signifies The *making* [a person] *to revert from*, or *relinquish, foul speech;* (Ḳ, TA;) and so ▼ تَعْرِيبٌ. (TA.) — And The *speaking foul*, or *obscene, language;* as also ▼ تَعْرِيبٌ, and ▼ اِسْتِعْرَابٌ: (O, Ḳ:) thus it bears two contr. significations. (Ḳ, TA.) One says of a man, اعرب [&c.], (Ṣ, O,) or اعرب فِى كَلَامِهِ, (Mṣb,) *He spoke foul*, or *obscene, language.* (Ṣ, O, Mṣb.) [Golius and Freytag have assigned this meaning to ▼ تعرّب also: the latter of them as from the Ṣ and Ḳ; in neither of which do I find it.] — And The *act of copulating:* or the *speaking of that act in an oblique*, or *indirect, manner.* (Ḳ.) ▬ And اعرب, (Ṣ, O,) inf. n. إِعْرَابٌ, (Ḳ,) *He had a child born to him of Arabian complexion*, or *colour.* (Ṣ, O, Ḳ.) — And *He possessed*, or *acquired*, or *sought to acquire, horses*, or *camels, of pure Arabian race.* (TA. [See also 2, in the middle of the latter half; and see مُعْرِبٌ.]) — And إِعْرَابٌ signifies One's *knowing* a horse *of pure Arabian race from one of mean race by his neighing.* (Ḳ.) And A horse's *being known by his neighing to be of pure Arabian race, free from any admixture of other than Arabian blood:* (Ḳ, TA:) [or his *making himself to be known as such by his neighing;* for] اعرب means *he* (a horse) *neighed, and was consequently known to be of Arabian race.* (A.) — And The *making* a horse *to run.* (Ḳ.) Accord. to Fr, one says, اعرب عَلَى فَرَسِهِ, meaning *He made his horse to run:* but he adds that some say اغرب. (O.) ▬ And إِعْرَابٌ signifies The *taking as one's wife a woman such as is termed* عَرُوبٌ [q. v.]. (Ḳ.) ▬ اعرب سَقْىُ القَوْمِ means *The people's watering* [of their camels], *having been at one time on alternate days, and another time on the fourth day after that of the next preceding watering, then became, and continued to be, of one uniform way.* (Ṣ, O.) ▬ See also 2, last four sentences.

5. تعرّب *He assimilated himself to the Arabs.* (Ṣ.) *He* (a man not of genuine Arabian descent) *introduced himself among the Arabs, and spoke their language, and imitated their manner* or *appearance;* [*he became a naturalized*, or *an insitious, Arab;* (see العَرَب;)] as also ▼ استعرب. (Az, TA.) — *He became an Arab of the desert;* (Ṣ, Mgh;) *he returned to the desert*, (Az, Mgh, TA,) *after he had been dwelling in a region of cities or towns or villages and of cultivated land, and joined himself to the Arabs of the desert.* (Az, TA.) Hence, تعرّب بَعْدَ هِجْرَتِهِ *He became an Arab of the desert* [*after his flight*, or *emigration*, for the sake of El-Islám], (Ṣ, Mgh,) *returning to the desert.* (Mgh.) — *He dwelt*, or *abode, in the desert.* (O, Ḳ.) — See also 4, first sentence. — تَعَرَّبَتْ لِزَوْجِهَا *She acted in an amorous manner*, or *with amorous dalliance, and mani-*

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