

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

**عُرْوَة** *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. **حَسَن**) 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.)

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

**عَرِيَّة** [as a subst.] *A palm-tree which its owner assigns to another*, (S, Mgh, Msb, K, \*) *who is in need*, (S, Mgh,) *for him to eat its fruit* (S, Mgh, Msb, 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, Msb:) it is said that on the occasion of the prohibition of **الْمَرْابَةِ**, 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 **أَوْسُق** [pl. of pauc. of **وَسْق**, 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 **مَنْعُوتَةٌ**, because the person to whom it is assigned repairs to it (S, Nh, \* Mgh, Msb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from **عَرِي**, 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, Msb.) [It is mentioned in the K in art. **عَرِي**. See also **عَرِي**, above.] — Also **مِثْلٌ** [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. **عَرِي**. [In the CK, **الْبَيْكِل** is erroneously put for **الْبَيْكَل**].)

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

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

• **أَتَيْتُكَ عَارِيًا خَلَقًا ثِيَابِي**  
• **عَلَى خَوْفٍ يَظُنُّ 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 **يُظُنُّ** instead of **يَظُنُّ**.)

**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.)

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

**مَعْرُ** pass. part. n. of **عَرَا**, q. v. (S, Msb.) — And part. n. of **عَرِي**, q. v. (ISd, TA.)

### عري

1. **عَرِي** (S, MA, Mgh, Msb, K) **مِنْ ثِيَابِهِ** (S, MA, Mgh, Msb,) aor. **يَعْرِي**, (S, Msb,) inf. n. **عَرِي** (Mgh, Msb, K, and so in some copies of the S, accord. to other copies of which it is **عَرِي**, and also with **كسر** to the **ع**, as stated in the TA, [**العَرِي** commencing the art. in the CK is a mistake for **العَرِي**]) and **عَرِيَّة**, (Msb, K,) *He (a man, Msb, TA) was, or became, naked, nude, bare, or without clothing*: (K, TA;) or bare of his clothes: (MA:) and **تَعْرِي** 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, **تَعْرِي**, *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. **عَرِي** [if not a mis-transcription for **عَارٍ**]. (Msb.) And **عَرِيَ مِنَ 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.) — **عَرَيْتُهُ** *I came to him*; syn. **عَشَيْتُهُ**; like **عَرَوْتُهُ** [q. v.]. (K.)

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

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

4. **اعْرَاهُ** (S, MA, Msb, K) **مِنْ ثِيَابِهِ** (Msb,) or **مِنْ الثَّوْبِ** and **الثَّوْبِ** (MA,) or **مِنْ الثَّيَابِ** (K;) and **عَرَاهُ** (S, MA, Msb, K,) inf. n. **تَعْرِيَّةٌ** (S, K;) *He denuded him, made him bare, or divested him, (S, \* MA, Msb, \* K,) of his clothes, (Msb,) 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. **عِير**.) — See also three other significations (two of which seem to belong to this art.) in art. **عَرُو**. — **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 (بِالنَّاحِيَةِ)*. (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 **اجْتَنَبْتُ** used otherwise than as trans.]; as also **أَعْتَرَيْتُ**, and **أَسْتَعْرَيْتُ**: 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. **عَرُو**.

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

• **يَظُلُّ بِمَوْمَاءٍ وَيَمْسِي بِغَيْرِهَا**  
• **جَحِيشًا وَيَعْرَوِي ظُهُورَ الْمَهَالِكِ**

**† 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 suprà.) [See also an ex. of the