

parts, (Az, TA,) or in order that the hair may become strong: (O:) or *عَرَّبَ 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., *الاعترب*, 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, K.) = Also the *drinking much clear, or limpid, water,* (O, K,) which is termed *عرب*. (O.) = *عرب البقرة*, (K,) or *أعربها*, (O,) *He rendered the cow desirous [of copulation];* said of a bull. (O, K.) = And *عرب*, (Fr, Mgh, O,) inf. n. *تعريب*; (Fr, O, K;) and *أعرب*, (Fr, Mgh, O, Mṣb,) inf. n. *إعزاب*; (Fr, Mgh, K;) and *عربن*; (O, and S and K in art. عربن;) *He gave what is termed an عربون* (O, Mṣb, K) or *عربان* (Fr, Mgh) [i. e. an earnest], *في كذا* [in the case of such a thing], (O,) or *في بيعه* [in the case of his purchase]. (Mṣb.) One says, *أعربوا* *في الدار أربعمائة* *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 *الإعزاب* 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, *ما أوتى أحد من معاوية*, (O,) or *التساء ما أوتى فلان*, (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 coitus [with women]. (O, TA.)

4. *أعرب*, (AZ, Mṣb, TA,) [for *الكلام*, *أعرب*, like *افصح* for *الكلام*,] inf. n. *إعزاب*, (A, K,) *He spoke clearly, plainly, distinctly, or intelligibly,* (AZ, A, Mṣb, K, TA,) in Arabic; (Mṣb;) as also *تعرب*, and *استعرب*; said of a foreigner, or one [previously] not clear, plain, distinct, or intelligible, in speech: (AZ, Mṣb, TA:) and *عرب*, aor. ٢, inf. n. *عرب* and *عروب*, accord. to Th, and *عربة* and *عربة* [which accord. to general analogy would be *عربة* and *عروبة*]; (TA;) or *عرب*, aor. ٢; (Mṣb;) [likewise] signifies *he spoke clearly, plainly, or distinctly, after being barbarous, or vitious, in speech:* (Mṣb, TA:) and *عرب* *he spoke without incorrectness;* (Mṣb;) and [so *أعرب*, for] *إعزاب* signifies the committing no error in speech: (K, TA:) and the expressing of meanings clearly, plainly, distinctly, or perspicuously, by words. (TA.) [*عرب*, also, has a similar meaning:] it is said in a trad., *كانوا يستحبون أن يلقنوا الصبي حين يعرب أن يقول لا إله إلا الله سبع مرات* (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, *أعرب الكلام*, and *أعرب به*, meaning *He made the speech [that he spoke] clear, plain, distinct, or perspicuous.* (TA.) And *أعرب بحجته* *He declared, or spoke out clearly or plainly, his argument, plea, allegation, or the like, without fearing any one.* (S, O.) And *أعربت الشيء* and *أعربت* *أعنه*, and *عربته* and *عربته* and *عربته*, which last, accord. to Fr, is better than *عربته* and *أعربته*, *I made the thing clear, plain, distinct, or manifest.* (Mṣb.) And *أعرب عما في ضميره* *He declared, or spoke out clearly or plainly, what was in his mind.* (TA.) And *أعرب عنه لسانه*, and *عرب* *عنه*, *His tongue made clear, or plain, or spoke clearly, or plainly, for him:* and *عرب عما في قلبه لسانه* *His tongue tells plainly, or declares, what is in his heart.* (Az, TA.) It is said in a trad., *الثيب تعرب عن نفسها*, (S,) or *الاييم*, and *تعرب*, 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]: (S, Mṣb:) or *الثيب يعرب عنها لسانها*, so accord. to IKt, (O,) or *عربها*, (Mgh, O,) so accord. to A'Obeyd, but, as I Amb 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, *أعرب عن الرجل* *He spoke out, or explained, for the man.* (TA.) And *عربت عن القوم* *I spoke for the people, or party;* (Fr, S, Mgh, O, K;) and *أعربت لهم*; (Fr, Mgh, TA;) as also *أعربت*; but the former in this sense is better known. (Mgh.) And *أعرب عنه*, and *عرب* *عنه*, *He pleaded his cause.* (TA.) And *أعرب عن حاجته* *He spoke and pleaded for the object of his want.* (A.) — *أعرب* also signifies *He was, or became, chaste, uncorrupt, or free from barbarousness, in speech;* although not an Arab. (Mṣb.) And *أعرب له الكلام*, inf. n. *تعريب*; as also *أعربت له*, inf. n. *إعزاب*; *I made the speech [that I spoke] clear, or plain, to him, so that there was in it no barbarousness.* (TA.) And *أعرب منطقه*, (S, O,) inf. n. *تعريب*, (K,) *He made his speech free from error, or incorrectness.* (S, O, K.) And *أعربت الحرف* *I made the [i. e. word] clear, or plain:* or the 1 in this case denotes privation, and the meaning is + *I removed its* *عرب*, [app. *عرب*, from this word as inf. n. of *عرب* used in relation to the stomach &c.,] i. e. *vagueness.* (Mṣb.) And *أعرب كلامه* *He made his speech free from error, or incorrectness, in [what is termed] الإعزاب* [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*]. (S, O.) [*أعرب* is also used by grammarians as meaning *He declined a word;* and *أعرب* as meaning *It was*

*declined, or declinable;* in these senses opposed to *بنى* and *بنى*, inf. n. *بناء*: 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 *إعزاب*.] — See also 2, first sentence: — and again in the first third part of the paragraph. — *إعزاب* also signifies *The making [a person] to revert from, or relinquish, foul speech;* (K, TA;) and so *تعريب*. (TA.) — And *The speaking foul, or obscene, language;* as also *تعريب*, and *استعراب*: (O, K:) thus it bears two contr. significations. (K, TA.) One says of a man, *أعرب* [&c.], (S, O,) or *أعرب في كلامه*, (Mṣb,) *He spoke foul, or obscene, language.* (S, O, Mṣb.) [Golius and Freytag have assigned this meaning to *تعرب* also: the latter of them as from the S and K; 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.* (K.) = And *أعرب*, (S, O,) inf. n. *إعزاب*, (K,) *He had a child born to him of Arabian complexion, or colour.* (S, O, K.) — 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 *مغرب*.]) — And *إعزاب* signifies *One's knowing a horse of pure Arabian race from one of mean race by his neighing.* (K.) And *A horse's being known by his neighing to be of pure Arabian race, free from any admixture of other than Arabian blood:* (K, TA:) [or his making himself to be known as such by his neighing; for] *أعرب* means *he (a horse) neighed, and was consequently known to be of Arabian race.* (A.) — And *The making a horse to run.* (K.) Accord. to Fr, one says, *أعرب على فرسه*, meaning *He made his horse to run:* but he adds that some say *أعرب*. (O.) = And *إعزاب* signifies *The taking as one's wife a woman such as is termed عرب* [q. v.]. (K.) = *أعرب سقى القوم* 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.* (S, O.) = See also 2, last four sentences.

5. *تعرب* *He assimilated himself to the Arabs.* (S.) *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 insidious, Arab; (see *العرب*);] as also *استعرب*. (Az, TA.) — *He became an Arab of the desert;* (S, 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, *تعرب بعد هجرته* *He became an Arab of the desert [after his flight, or emigration, for the sake of El-Islām],* (S, Mgh,) *returning to the desert.* (Mgh.) — *He dwelt, or abode, in the desert.* (O, K.) — See also 4, first sentence. — *تعربت لزوجها* *She acted in an amorous manner, or with amorous dalliance, and mani-*