

above. (TA.) And **أَوْثَقُ عُرَى** [The firmest of things upon which one lays hold], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Mṣb.) — 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. **حَسَّ**) 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.)

عُرَى an epithet applied to a palm-tree such as is termed **عُرَيْة** [q. v.]: one says **نَحَلَةٌ عُرَى**, (S, Mṣb,) the latter word without **ة**; like as one says **امْرَأَةٌ قَتِيلٌ**. (Mṣb.) = And **رِيحٌ عُرَيْةٌ** (S, K) and **عُرَى** (K) A cold wind. (S, K: mentioned in the K in this art. and also in art. **عَرَى**.) And one says also, **إِنَّ عَشِيَّتَنَا هَذِهِ لَعُرَيْةٌ** [Verily this our evening is cold]. (El-Kilábee, S.) And **لَيْلَةٌ عُرَيْةٌ** A cold night. (TA.)

عُرَيْةٌ [as a subst.] A palm-tree which its owner assigns to another, (S, Mgh, Mṣb, K,*) who is in need, (S, Mgh,) for him to eat its fruit (S, Mgh, Mṣb, 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 **عُرَايَا**: (S, Mgh, Mṣb:) it is said that on the occasion of the prohibition of **المُرَابَنَة**, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the **عُرَايَا**, 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 **أَوْسُقٌ** [pl. of pauc. of **وَسْقٌ**, 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 **فَعِيْلَةٌ** in the sense of the measure **مَفْعُولَةٌ**, because the person to whom it is assigned repairs to it (S, Nh,* Mgh, Mṣb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from **عُرَى**, aor. **يَعْرَى**, (Nh, TA,) in which case the word is of the measure **فَعِيْلَةٌ** 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 subst., like **نَظِيحَةٌ** and **أَكِيْلَةٌ**. (S, Mṣb.) [It is mentioned in the K in art. **عَرَى**. See also **عُرَى**, above.] — Also **مِثْلٌ** [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. **عَرَى**. [In the CK, **المِثْلُ** is erroneously put for **المِثْلُنُ**].)

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

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

• **أَتَيْتَكَ عَارِيًا خَلَقًا ثِيَابِي** •
• **عَلَى خَوْفٍ يُظَنُّ بِى 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 **تُظَنُّ** instead of **يُظَنُّ**.)

أَعْرَوَانٌ (so in copies of the K and accord. to the TA, in the CK **عُرَوَانٌ**) A certain plant: (K, TA:) or one of which the leaves fall not in the winter. (CK.)

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

مَعْرُوٌّ pass. part. n. of **عَرَا**, q. v. (S, Mṣb.) — And part. n. of **عُرَى**, q. v. (ISd, TA.)

عري

1. **عَرَى** (S, MA, Mgh, Mṣb, K) **مِنْ ثِيَابِهِ** (S, MA, Mgh, Mṣb,) aor. **يَعْرَى**, (S, Mṣb,) inf. n. **عُرَى** (Mgh, Mṣb, K, and so in some copies of the S, accord. to other copies of which it is **عُرَى**, and also with **كسر** to the **ع**, as stated in the TA, [**العُرَى** commencing the art. in the CK is a mistake for **العُرَى**]) and **عُرَيْةٌ**, (Mṣb, K,) *He* (a man, Mṣb, TA) *was, or became, naked, nude, bare, or without clothing;* (K, TA;) or *bare of his clothes:* (MA:) and **تَعْرَى** 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, **تَعْرَى**, *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, **عَرَى الْبَدَنُ مِنَ اللَّحْمِ** [*The body was, or became, bare of flesh, or lean.*] (TA.) — And **عَرَى مِنَ الْعَيْبِ**, aor. as above, **† He, or it, was, or became, free from fault,**

defect, or blemish: part. n. **عَرٍ** [if not a mis-transcription for **عَارٍ**]. (Mṣb.) And **عَرَى مِنْ** **الْأَمْرِ** + *He was, or became, free from the affair:* and **عَرَى مِنْ هَذَا الْأَمْرِ** + *He is not, or does not become, free from this affair:* and hence, **لَا يَعْرَى مِنَ الْمَوْتِ أَحَدٌ** + [No one will be exempt from death]. (TA.) = **عَرَيْتُهُ** *I came to him;* syn. **عَشَيْتُهُ**; like **عُرُوْتُهُ** [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, Mṣb, K) **مِنْ ثِيَابِهِ** (Mṣb,) or **مِنْ الثَّوْبِ** and **الثَّوْبِ** (MA,) or **مِنْ الثِّيَابِ** (K;) and **عَرَاهُ** (S, MA, Mṣb, K,) inf. n. **تَعْرِيَةٌ** (S, K;) *He denuded him, made him bare, or divested him,* (S,* MA, Mṣb,* K,) *of his clothes,* (Mṣb,) 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 **IKṭṭ** and others. (TA in art. **عَبِرَ**.) — See also three other significations (two of which seem to belong to this art.) in art. **عَرَوَ** = **اعْرَى** as intrans. *He* (a man, TA) *journeyed in [a bare and wide tract, or] what is termed عَرَاهُ* [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 **أَسْتَعْرَيْتُ**, and **أَعْتَرَيْتُ**: 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. **عَرَوَ**.

12. **اعْرَوَى الْفَرَسَ** (S, K,) or **الدَّابَّةَ** (Mgh, Mṣb,) *He rode the horse, or the beast, without a saddle,* (S, Mgh, Mṣb, 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 **أَحْلَوَى**. (TA.) — Hence the usage of the verb in the saying of Taábbata-Sharrá,

• **يَظُلُّ بِمَوْمَاءٍ وَيَمْسِي بِغَيْرِهَا** •
• **جَحِيْشًا 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 suprâ.) [See also an ex. of the