

erroneously put for **الصَّرِيحُ** : accord. to IB, as signifying **صَرِيحٌ**, it is used in commendation : Fr says that when a man is *one who prostrates, or throws down, his antagonists much, or often, abominable, wicked, or crafty, [with whom one cannot cope,]* it is said that he is **عَرْنَةٌ لَا يَطَاقُ**. (TA.) — Also A man *coarse, rough, or rude, and niggardly.* (TA.) — And *One who serves houses, or tents.* (TA.) — Also *The roots of the عَرْتَنُ*, (AA, S, TA, in the K, erroneously, of the *عَرْنِينُ*, TA,) *which is a plant used for tanning.* (S in art. **عَرْتَنُ**.) — And *The wood of the ظَمِخُ*, (S, K,) a species of tree, (S, TA,) *having the form of the دُئْبُ [or plane-tree], (TA,) with which skins for water or milk are tanned, (S, K,) and from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried :* accord. to ISk, [but the same is also said of the *عَوَسَجُ*,] *it is a species of tree resembling the عَوَسَجُ [or box-thorn], except that it is bigger than it, full and luxuriant in the branch, and not having tall stems :* (TA.) or it is called **عَرْنٌ**, [which is a coll. gen. n.,] and **عَرْنَةٌ** is the n. un. (AA, T in art. **ظَمِخُ**.) And [it is also expl. as signifying] *The piece of wood of the beaters and washers and whiteners of clothes upon which the beating is performed with that which is called the مِجْنَةُ.* (IKh, TA.)

عَرْنِينُ The first part or portion of anything. (S, Mṣb, K.) — And hence, (Mṣb,) [particularly,] the first [or upper] part [i. e. the bridge] of the nose, beneath the place where the eyebrows come together ; the place of what is termed **الشَّمْرُ** : (S, Mṣb, TA :) or the head of the nose : (TA :) or the hard part of the bone of the nose : (K :) or it signifies, (K,) or is sometimes applied to, (Mṣb,) the nose, (Mṣb, K,) altogether : (K :) pl. **عَرْنَانِينُ**. (TA.) One says, **هَمْرُ شَمْرِ الْعَرْنَانِينِ** [They are high in respect of the noses, or of the bridges thereof ; often meaning † they are haughty, or disdainful]. (S, Mṣb.) And one of the learned has used it metaphorically, saying,

• وَأَصْبَحَ الدَّهْرُ ذُو الْعَرْنِينِ قَدْ جُدِعَا •

[lit. And nosed fortune became mutilated in the nose ; by nosed being app. meant † haughty, or disdainful ; and by mutilated in the nose, † marred, or abased]. (TA.) Hence also, **عَرْنَانِينُ السَّحَابِ** *The first of the rains of the clouds.* (TA.) — And † *A noble chief :* (K, TA :) **عَرْنَانِينُ** signifies † the chiefs, (S, TA,) and nobles, (TA,) of a people, or party, (S,) or of the people, or of men. (TA.)

عَرَانٌ A piece of wood, or stick, which is inserted in the partition between the nostrils of a camel (S, K) of the species called **بُخْتِي**. (S. [See also **خَشَاشُ**].) — And (hence, as being likened thereto, TA) *The wooden thing [app. meaning the pin, or axis,] of the sheave of a pulley, (S, K, TA,) by which the خَطَافُ [or iron thing in which is the pin whereon the sheave turns]*

is made firm : (S, TA :) pl. **أَعْرَنَةٌ**. (TA.) — And *A nail ;* (S, K, TA ;) accord. to El-Hejeree, *that conjoins the spear-head and the shaft.* (TA.) And *A horn.* (K.) — Also *Trees occupying an extended, or oblong, tract.* (TA.) — And *Roads :* in this sense a pl. having no singular. (TA.) — See also **عَرِينٌ**. — And see **عَرْنٌ**, former half. — Also *Distance, or remoteness,* (S, K,) of a house, or dwelling, or abode. (S.) — And [hence,] **دَارُ عَرَانٍ** (TA) and **دَارُ عَارِنَةٍ** (S) *A distant, or remote, house or dwelling or abode ;* (S, TA ;) and **دِيَارُ عَرَانٍ** and **دِيَارُ عَارِنَةٍ** *distant, or remote, houses &c. ;* (K, TA ;) **عَرَانٌ** being an inf. n. used as an epithet [and therefore applicable to a pl. and to a fem. as well as a masc. sing.] : ISd says, it is not in my opinion a pl., as the lexicologists hold it to be. (TA.) — Also *Fight, or conflict.* (K.)

عَرُونٌ : see **عَرْنٌ**.

عَرِينٌ A collection of trees, (S, Mṣb, K, TA,) *tangled, or luxuriant, or abundant and dense ; a thicket, wood, or forest :* (TA :) this is the primary signification ; (S, Mṣb, TA ;) whether there be in it a lion or not. (TA.) And [particularly] *A collection of thorn-trees, (K, TA,) and of such as are called عَضَاهُ ;* whether there be a lion therein or not. (TA.) — And [hence,] as also **عَرِينَةٌ**, *The covert, or place of resort, of the lion, (S, Mṣb, K,) and of the hyena, as also عَرَانٌ, and of the wolf, and of the serpent :* and the former signifies also the burrow of the [lizard called] **ضَبٌّ** : pl. **عَرُونٌ**. (K, TA.) — And (hence, TA) **عَرِينٌ** signifies also † *An open, or a wide, space, in front, or extending from the sides, of a house, [in this case meaning a yard,] and of a town, as, for instance, in this latter case, of Mekkeh, occurring in this sense in a trad., likened to the place of resort of the lion, because of its resistibility.* (TA.) — And (hence also, TA) † *Eminence, or nobility ; and might, strength, or resistibility.* (K, TA.) — Also *Such as is dry and broken of the [trees called] عَضَاهُ.* (K.) — And *Flesh :* (S, K :) so it is said to signify. (S.) — And *The prey of the lion, or the like.* (K.) — And *The cry of the [dove called] فَاخِنَةٌ* : (K, TA :) so in the T in art. **عَزْهَلُ**. (TA.)

عَرِينَةٌ : see the next preceding paragraph.

عَرَانِيَّةٌ *The crests, or upper parts, of waves, rising high ;* as in the phrase, **مَاءٌ ذُو عَرَانِيَّةٍ**, (S, TA,) meaning *water having many and high waves or billons or surges ;* (TA ;) used by Adee Ibn-Zeyd in describing the flood of Noah : (S :) or the middle, and main body, or deepest part, of the sea : and the flow, or extending, of a torrent. (K.)

عَرَانٌ A seller of the wood called **عَرْنَةٌ**. (TA.)

عَارِنٌ : see its fem., with ة, voce **عَرَانٌ**, last sentence but one, in two places. — **العَارِنُ** *The lion :* (K :) [app. a possessive epithet, meaning **ذُو العَرِينِ** : but he is said to be thus called] because of his abominable nature, and his strength. (TA.)

مَعْرَنٌ A spear having its head nailed [to the shaft] with the nail called **عِرَانٌ**. (S, K.) — See also the following paragraph.

مَعْرُونٌ A camel having the wooden thing called **عِرَانٌ** [q. v.] put into his nose. (TA.) — Also, applied to a **سِقَاءٌ** [or skin for water or milk], *Tanned with the wood called عَرْنَةٌ ;* (S, K, TA ;) and so **مَعْرَنٌ**. (TA.) And, so applied, *Tanned with the tree called عَرْنٌ.* (TA.)

عرو

1. **عَرَاهُ**, (S, Mgh, Mṣb, K,) aor. **يَعْرُوهُ**, (S, Mṣb, K,) inf. n. **عَرُوٌ** ; (S, Mṣb ;) and **اعْتَرَاهُ** ; (Mṣb, K ;) *He came to him,* (S, Mgh, K,) syn. **أَتَاهُ**, (S, Mgh,) and **أَلْمَرَّ بِهِ**, (S,) or **غَشِيَهُ**, (K,) or *he repaired to him,* syn. **قَصَدَهُ**, (Mṣb,) *seeking* (S, Mgh, K) *his beneficence, or bounty,* (Mgh, K,) or *for the purpose of seeking his gift, or aid :* (Mṣb :) or both signify [simply] *he, or it, came to him ;* syn. **جَاءَهُ** : (Ham pp. 24 and 109 :) or **عَرُوهُ**, also, signifies [simply] *I came to him ;* syn. **غَشِيْتَهُ** ; and so **عَرَيْتَهُ** : (K in art. **عَرَى** :) and one says, **عَرُوهُ شَدِيدَةً** and **عَرَى الرَّجُلَ عَرِيَةً شَدِيدَةً** [app. *He came to the man, or upon him, with a vehement coming ;* for it seems that **الرَّجُلُ** is meant, and that **عَرِيَةً** and **عَرُوهُ** are inf. ns. of un.] : (TA, immediately after what here next precedes :) and **عَرَا**, aor. **يَعْرُو**, also signifies [simply] *he sought* [&c.] : and hence the saying of Lebeed in a verse cited in art. **نَارٌ** [q. v., conj. 8] : (S, TA :) the pass. part. n. is **مَعْرُوٌّ**. (S, Mṣb.) One says also, **فُلَانٌ تَعْرُوهُ الْأَضْيَافُ** and **تَعْرِيهِ** i. e. *Such a one, guests come to him ;* syn. **تَغْنَاهُ**. (S, TA.) And **اعْتَرَانِي** and **عَرَانِي هَذَا الْأَمْرُ** or *event, came upon me ;* syn. **غَشِيْنِي**. (S.) And **عَرَاهُ الْأَمْرُ**, (Mṣb, TA,) aor. **يَعْرُوهُ**, *The affair, or event, came upon him* (**غَشِيَهُ**), (TA,) and *befell him ;* (Mṣb, TA ;) as also **اعْتَرَاهُ**. (Mṣb.) And **عَرَاهُ الْمُسْمِرُ** and **اعْتَرَاهُ** *The hard, or difficult, affair, or event, befell him.* (Mgh.) And **عَرَهُ** signifies the same. (Ksh in xlvi. 25.) [And in like manner **اعْتَرَاهُ** said of a malady, and of diabolical possession, &c., *It befell, or betided, him ; attached him ; or occurred, or was incident or incidental, to him.*] And **عَرَاهُ الْبَرْدُ** *The cold smote him.* (TA.) — See also 2. — **عَرَى** *He (a man, S) was, or became, affected with what is termed the عَرَوَاءُ [q. v.] of fever :* (S, K, TA :) and El-Farábee has mentioned, in the “Deewán el-Adab,” among verbs of the class of **فَعَّلَ**, aor. **يَفْعَلُ** from **العَرَوَاءُ** : (Har p. 406 :) ISd says that the verb mostly used is the former, and its part. n. is **مَعْرُوٌّ** : but some say that the verb [i. e. **عَرَيْتَ**, imperfectly written in my copy of the TA, but cleared from doubt by its being there added that the part. n. is **مَعْرُوٌّ**,] is said of a fever, as meaning *it came with a shivering,*