

or trembling. (TA.) — Also, *He* (a man) *was*, or *became*, *affected with the tremour of fear*. (TA.) — One says also, *عَرِيَ إِلَى الشَّيْءِ*, meaning † *He felt a want of the thing* (استوحش إليه) *after having sold it*. (K, TA.) And *عَرِيَتْ إِلَى* meaning † *My soul followed* [most vehemently, or *I felt a most vehement yearning towards*], *property that belonged to me after having sold it*. (TA.) And *عَرِيَ هَوَاهُ إِلَى* كَذَا † *He yearned towards, or longed for, such a thing*. (TA.)

2. *عَرِيَ الْقَمِيصَ* *He put button-loops* (عَرِيَ [pl. of عُرُوَّة]) *to the shirt*; as also *اعراه*. (TA.) — And *عَرِيَ الْمَزَادَةَ*, thus, with *teshdeed*, in copies of the K, agreeably with the Tekmileh, or *عَرِيَ* [or *عَرَا*], without *teshdeed*, as in the M, (TA.) *He put a loop-shaped handle* (عُرُوَّة) *to the مزادة* [or *leathern water-bag*]. (K, TA.)

4. *اعراه نخلَةً* (S, K) *He assigned to him* (i. e. a man in need, S) *a palm-tree as an عَرِيَّة* [q. v.; accord. to some, belonging to art. *عَرِيَ*, (S, Mshb,) *for him to eat its fruit*: (Mshb:) [i. e.] *he gave to him the fruit of a palm-tree during a year*. (S; and K in art. *عَرِيَ*).] = *اعراه صديقَهُ* *His friend went, or removed, far away from him, and did not aid him*. (S.) And *أَعْرَوْا صَاحِبَهُمْ* *They left their companion* (K, TA) *in his place; and went away from him*. (TA.) [But these two significations seem rather to belong to art. *عَرِيَ*.] = See also 2. = *اعرى*, intrans., *He* (a man) *was*, or *became*, *fevered, or affected with fever*. (TA. [From *عُرُوَّة*].) — And *أَعْرَيْنَا* *We were, or became, affected by a cold night* [such as is termed *عَرِيَّة*]: or *we came to experience the cold of evening*. (TA.) One says, *أَهْلَكَ فَقَدْ أَعْرَيْتَ* i. e. [Betake thyself to thy family, for thou hast reached the time when] *the sun has set and the evening has become cold*. (S.)

8. *اعتراه*: see 1, in six places. — Also *i. q.* *عَرَاهُ* i. e. *ناحيته* [app. as meaning *He repaired to his region, or quarter; or his vicinage*]. (TA.) — And *i. q.* *خَبَلَهُ* [He, or it, rendered him possessed, or insane; or *unsound in his intellect, or in a limb or member*]. (TA.)

10. *استعري الناس* *The people ate the fresh ripe dates* (S, K, the latter in art. *عَرِيَ*,) *في كلِّ وَجْهٍ* [in every direction]: from *العَرِيَّة*. (S.)

عَرَا, (T, S, K, TA,) mentioned in the K in art. *عَرِيَ*, but accord. to Az, thus written with *l*, as belonging to the present art., (TA.) *i. q.* *ناحيته* [as meaning *A region, or quarter; or a vicinage*]; (K in art. *عَرِيَ*;) and so *عُرُوَّة*, (K in art. *عَرِيَ*,) of which the pl. is *أَعْرَاءٌ*; (TA;) and *جَنَابٌ* [which likewise signifies a vicinage; and a place of alighting or abode; &c.; and also has the two meanings here following]; as also *عَرَاهُ*; (K in art. *عَرِيَ*;) this last and *عَرَا* both signify a yard, syn. *فِنَاءٌ*; (S;) and a court, syn.

سَاحَةٌ; (T, S;) as also *عُرُوَّةٌ*. (T, TA.) One says, *نَزَلَ فِي عَرَاهُ* [or *بِعَرَاهُ* and *بِحَرَاهُ* (S in art. [حرى]) meaning *ناحيته* [i. e. *He alighted, or descended and abode, in his region, or quarter, or his vicinage*]: (TA:) or *نَزَلَ بِعَرَاهُ* and *عُرُوَّتِهِ* i. e. [he alighted, &c.,] in his court. (Az, TA.)

عُرُوَّةٌ: see *عُرُوَّةٌ*.

عُرُوَّةٌ: see *عَرَا*: = and see also *عُرُوَّةٌ*. = Also One who is not disquieted, or rendered anxious, or grieved, by an affair: (K:) [or] *أَنَا عُرُوَّةٌ مِنْهُ* means *I am free, or free in mind*, (خَلُوْتُ) from it: (S:) but it is held by ISd to belong to art. *عَرِيَ*: (TA:) the pl. is *أَعْرَاءٌ*; (K, TA;) which is said in the Tekmileh to signify persons who are not disquieted, or rendered anxious, or grieved, by that which disquiets, &c., their companions. (TA.) = And *A company of men*: [pl. as above:] one says, *بِهَا أَعْرَاءٌ مِنَ النَّاسِ* [In it are companies of men]. (TA.)

عَرَاهُ: see *عَرَا*. = Also *Vehemence, or intensity, of cold*: (S, K; mentioned in the latter in art. *عَرِيَ*;) originally *عُرُوَّةٌ*. (TA.)

عُرُوَّةٌ: see *عَرَا*, in two places.

عُرُوَّةٌ primarily signifies *A thing by means of which another thing is rendered fast, or firm, and upon which reliance is placed*: (TA:) or it is metaphorically applied in this sense; from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Mshb.)* — The *عُرُوَّة* of a shirt, (S, M, Mshb,) or of a garment, (K,) is well known; (S, Mshb;) i. e. [A button-loop, or loop into which a button is inserted and by means of which it is rendered fast;] the thing into which the *زَرٌّ* [or button] thereof enters; (M, TA;) the sister of the *زَرٌّ* thereof; (K;) as also *عَرِيَ*, accord. to the copies of the K, or *عَرِيٌّ*, accord. to some of them; and with *kesr*; but correctly with *dam* and with the *r*, quiescent [i. e. *عُرُوَّةٌ*] as in the Tekmileh; and also with *kesr* [i. e. *عُرُوَّةٌ*]; as though these two were pls. [or rather coll. gen. ns.] of *عُرُوَّة* [i. e. *عُرُوَّةٌ* and *عُرُوَّةٌ*]: (TA:) the pl. is *عُرِيٌّ*: (Mshb:) *عَرَاوِي* [i. e. *عَرَاوِي*] as pl. of *عُرُوَّةٌ* is vulgar. (TA.) — [The pl.] *عُرِيٌّ* also signifies [in like manner] *Certain* [well-known] *appertences* [i. e. loops] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. *لَا تُشَدُّ الْعُرِيَّ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ* [The loops of loads shall not be made fast for the purpose of journeying save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of El-Akṣā at Jerusalem: see also similar trads. in art. *ضرب* (first paragraph, sec. col.,) and in art. *عمل* (conj. 4)]. (TA.) — The *عُرُوَّة* of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is The [loop-shaped] handle: (K, TA:) [so too is that of the leathern water-bag: (see 2:)] that of the mug is [also called] its *أُذُن*. (Mshb.) — The *عُرُوَّة* of the

فَرْج [or vulva of a woman] is *The flesh of its exterior, (K, TA,) or an external flesh, (so in some copies of the K,) which is, or becomes, thin, and turns to the right and left, with [or at] the lower part of the بَطْنِ* [here meaning the clitoris]; (K, TA;) each of what are termed *عُرُوَّتَانِ* [i. e. the nymphæ]. (TA.) — And *عُرُوَّةٌ* signifies also *A collection of* [the trees called] *عَضَاهُ* and of [those called] *حَمِيضٌ* that are depastured in the case of drought: (K:) or especially a collection of *عَضَاهُ* upon which men pasture [their beasts or cattle] when they experience drought: or such as remain of *عَضَاهُ* and of *حَمِيضٌ* and are depastured in the case of drought; and it is not applied to any trees but these, unless to any trees that have remained in the *صَيْفِ* [here app. meaning *spring, having survived the winter*]: (TA:) also *tangled, or luxuriant, or abundant and dense, trees, among which the camels pass the winter, and whereof they eat*: (K:) and (as some say, TA) *trees of which the leaves fall not in the winter, (K, TA,) such as the أَرَاكُ and the سِدْرُ*: (TA:) or trees that remain incessantly in the earth, not going: (S:) or such as suffice the camels, or cattle, throughout the year: (TA:) or shrubs of which the lower portions remain in the earth, such as the *عَرْجَجُ* and the *نَصِيٌّ* and the several kinds of *خَلَّةٌ* and *حَمِيضٌ*; so that when men experience drought, the cattle gain the means of subsistence; thus accord. to Az: or pasture that remains after the [other] herbage has dried up; because the cattle cling thereto, or eat thereof in the winter, (وَتَعَلَّقُوا بِهَا,) and are preserved thereby; wherefore they are also called *عُلُقَّةٌ*: (Mgh: [but for *عُلُقَّةٌ* in my copy of that work, I have substituted *عُلُقَّةٌ* as being evidently the right word:]) [see also *عُقْدَةٌ*, in the last quarter of the paragraph, in two places:] the pl. is *عُرِيٌّ*. (S, TA.) — Also The environs of a town [where people pasture their cattle]. (K, TA.) One says, *رَعَيْنَا عُرُوَّةً مَكَّةَ* i. e. [We pastured our cattle] in the environs of *Mekkeh*. (TA.) — And the pl., *عُرِيٌّ*, signifies † *A company, or party, of men by whom one benefits, or profits; as being likened to the trees* [so called] that remain [throughout the winter]: (TA:) or a company, or party, of men is likened to the trees thus called. (S.) — And the sing., † *Such as is held in high estimation, or in much request, of camels, or cattle, or other property; as an excellent horse*; (K, TA;) and the like. (TA.) — *عُرُوَّةُ الصَّعَالِيكِ* means † *The stay, or support, of the صَعَالِيكِ* [i. e. *poor, or needy*]: and [hence] is the name [or a surname] of a well-known man. (TA. [See *صُعْلُوكٌ*].) — *العُرُوَّةُ الوُثْقَى* signifies *The firmest thing upon which one lays hold*: (Bd in xxxi. 21: [see also ii. 257, where the same phrase occurs:]) and is [said to be] the saying “There is no deity but God:” from *العُرُوَّةُ* [in the first of the senses assigned to it above, as is indicated in the Mshb in relation to a similar phrase here following; or] as signifying “the trees that have a lower portion remaining in the earth, as the *نَصِيٌّ* and the *عَرْجَجُ* &c.,” as expl.