

or evergreen, cypress; but the former name is generally applied in the present day to the juniper-tree; (S, O, K;) a Pers. word: (K:) it is a kind of great tree, of the trees of the mountains: (O:) some say that it is the [tree called] *سَاسِر*, and also [said to be] called *شِيزِي*: others, that it is a great kind of mountain-tree, evergreen, called by the Persians *سَرُو*: (TA:) AHn says that he had been informed by an Arab of the desert, of the people of the Saráh (السَّوَاة), who are possessors of the *عَرَعَر*, that it is the *أَهْل* [q. v., a name now applied to the juniper-tree, like *عَرَعَر*; and particularly to the species thereof called the *savin*]; and he adds that he knew it in his own country, and afterwards saw it in the province of Kazween, cut for firewood from the mountains thereof, in the borders of Ed-Deylem; whence he knew that his informant was well acquainted with it, for those mountains are places of growth of the *أَهْل*: (O:) he says that it has a fruit like the *تَبَق* [or fruit of the lote-tree called *سَبَر*], first green, then becoming white, then becoming black until it is like *حَمَر* [or charcoal, &c.], and sweet, when it is eaten: (TA:) n. un. with ة. (O, TA.)

عَرَعَر: see *رَعَرَع*, in art. *رَع*.

عَار A camel having the mange, or scab; as also *أَعْر*; (A'Obeyd, S, O;) which latter [in some of the copies of the K written *عَر*] is applied in this sense to a man; and *مَعْرُور* to a camel: (K:) or this last signifies having, or affected with, the disease called *عَر*. (S, O, K.) — See also *مَعْرُور*.

عَارُور and *عَارُورَة*: see *عَرَة*.

أَعْر: see *عَار*. — One says also, *أَنْتَ شَرٌّ مِنْهُ وَأَعْرٌ* [meaning †Thou art worse than he, and more evil: the two nouns being synonymous, like *شَرٌّ* and *عَرٌ*]. (TA.)

مَعْرَة A place of *عَر*, i. e. mange, or scab: this is the primary signification. (TA.) — Hence, *المَعْرَة* The region of the sky that is beyond the Milky Way (المَجْرَة) in the direction of the North Pole; so called because of the multitude of the stars therein; (O, TA;) like as the sky is called *الجَرَاءَة* because of its numerous stars; these being compared to scabs on the body of a man: (TA:) and to this and the *مَجْرَة* a man alluded, when, being asked respecting the place where he alighted and abode, he informed the inquirer that he alighted and abode between two tribes, (O, TA,) great and numerous; (O;) saying, *نَزَلْتُ بَيْنَ الْمَعْرَة وَالْمَجْرَة*, [I have alighted between the *مَعْرَة* and the *مَجْرَة*]: (O, TA:) or, as some say, (O,) *المَعْرَة* is the name of a certain star, or asterism, [which is] below the *مَجْرَة* [or Milky Way, app. meaning when the latter, as viewed from Arabia, is seen stretching across the sky above the North Pole]. (O, K.) — [Hence likewise, app.,] *مَعْرَة* signifies

also † A cause of reviling, or of being reviled; syn. *مَسَبَة*: (TA:) a crime, or sin; syn. *إِثْم*; (S, O, Mṣb, K;) and *جِنَايَة*; (TS, L, TA; in the copies of the K *جِنَايَة*; [and thus in the O;] but this is a mistake; TA;) and *جُرْم*; (TA;) as also *عَرَة*: (K:) or a crime, or sin, [that is noxious] like the mange, or scab: (L, TA:) a foul, or an abominable, thing: (O, TA:) a cause of grief or vexation: (Mgh, Mṣb:) annoyance, or hurt; or a thing by which one is annoyed or hurt; syn. *أَذَى*; (Sh, Mgh, K;) or *أَذِيَة*: (O:) displeasing, grieving, or vexing, conduct: (Mgh, Mṣb:) and i. q. *شِدَة* [app. as meaning violence, or the like]. (O: there mentioned between the significations of *إِثْم* and *أَذِيَة*.) Also † The slaying unexpectedly, (S,) or the fighting, (O, K,) of an army, without the permission of the commander: (S, O, K: [omitted in one of my copies of the S:]) or the alighting of an army among a people, and eating of the produce of their fields without knowledge (Sh, O, TA) of the commander: (O:) or an army's oppressing, or assaulting, those by whom they pass, whether Muslims, or unbelievers with whom terms of peace have been made, and afflicting them in respect of their women under covert and their possessions by conduct not permitted to them. (TA.) — And † A debt, fine, or mulct, which one is obliged to pay: and a fine for homicide: (K, TA:) thus expl. by Moḥammad Ibn-Is-hák Ibn-Yesár: (TA:) or a thing that one dislikes, or hates, relating to fines for homicide; of the measure *مَفْعَلَة* from *عَر* signifying “mange,” or “scab.” (Th, TA.) — And † The changing of the face in colour by reason of anger: (O, K, TA:) Az says that it is thus mentioned by Abu-l-Abbás with teshdeed to the *ر*; but if it be from *عَرَّ* وَجْهَهُ, not from *العَر*, it is without teshdeed. (O, TA.)

مَعْرُور: see *عَار*. — Also, with ة, applied to a palm-tree (نَخْلَة), [and to land (أَرْض)], *Dunged with عَرَة* [q. v.]. (TA.) — And, without ة, † A man sullied, or bespattered, with evil; or aspersed: (S, Mṣb:) and wronged, or treated unjustly or injuriously; and reviled; and deprived of his property. (TA.)

مَعْتَر One who addresses, or applies, himself to obtain favour, or bounty, without asking; (IAb, S, O, Mṣb, K;) one who comes to another, and seeks his favour, or bounty; or seeking his favour, or bounty; as also *عَار*: or one who goes round about another, seeking to obtain what the latter has, whether asking him or not asking. (TA.) And A guest visiting. (Mṣb.) And A poor man. (K, TA.) It occurs in the Kur xxii. 37: accord. to some, having the last of these meanings: accord. to others, the first thereof. (TA.)

عرب

1. *عَرَبَ لِسَانَهُ*, [aor. ء,] inf. n. *عَرُوبَة*, His tongue [or speech] was, or became, Arabic, (S, O,) or chaste Arabic. (Mṣb.) — See also 4, first sentence, in three places. — *عَرَبَ*, aor. ء, inf. n. *عَرَب*, He (a man) became disordered in the

stomach by indigestion. (TA.) And *عَرَبَتْ مَعْدَتُهُ*, inf. n. as above, His stomach became in a corrupt, or disordered, state, (S, O, Mṣb, K,) from being burdened. (TA.) — Also, (O, K,) inf. n. as above, (TA,) said of a camel's hump, (O, TA,) It became swollen and purulent. (O, K, TA.) — And, said of a wound, (S, O, K, TA,) It became corrupt: (TA:) or it broke open again; or became recrudescient: (S, O:) or it had a scar remaining after it had healed. (K.) — Said of a river, It abounded with water. (K.) And *عَرَبَتْ الْبَيْتْر* The well contained much water; or its water became abundant. (K.) — And, (K, TA,) inf. n. *عَرَبَ* (O, K, TA) and *عَرَابَة*, said of a man, (TA,) He was, or became, brisk, lively, or sprightly. (K, TA.) — *عَرَبَ*, (O, K,) aor. ء, (K,) inf. n. *عَرَبَ*, (TK,) He ate (O, K) food. (TK.)

2. *عَرَبَ*, (S, O,) inf. n. *تَعْرِبَ*, (S,) He (an Arab) arabicized a foreign word; spoke it, or pronounced it, agreeably with the ways of Arabic speech; (S;) as also *أَعْرَبَ*, (S, O, *) inf. n. *إِعْرَاب*. (TA.) — And He taught another the Arabic language. (TA, from a trad.) — See also 4, in fourteen places. — The inf. n. signifies also The showing, or declaring, one's saying, (K, TA,) and one's deed, (TA,) to be bad, evil, abominable, or foul. (K, TA.) One says, *عَرَبَ عَلَيْهِ* He showed him, or declared to him, that his saying, and his deed, was bad, &c.; and upbraided him for it. (TA.) And *فَعَلْتُ كَذَا وَكَذَا فَمَا عَرَبَ عَلَيَّ أَحَدٌ* I did so and so, and no one upbraided me; or charged me with having acted disgracefully. (AZ, TA.) And *عَرَبَ عَلَيْهِ فَعَلُهُ*, (S, O,) and *قَوَّه*, (TA,) He showed him, or declared to him, that his deed was bad, evil, abominable, or foul, (S, O,) and so his saying. (TA.) *تَعْرِبَ* is The saying to a man who has uttered what is foul, or erroneous, “It is not so, but so;” telling him what is more correct. (Sh, TA.) And The replying against a speaker; (K, TA;) and so *إِعْرَاب*. (TA.) One says, *عَرَبَ عَلَيْهِ* He replied against him, denying or disallowing or disapproving what he said: (S;) or he prevented, hindered, or forbade, him: or he did so, and denied or disallowed or disapproved [what he said or did]. (TA.) [See what next follows.] — Also The treating medically, to remove his disease, one whose stomach is in a corrupt, or disordered, state. (O, K.) [In both, *التَعْرِبَ* is expl. as meaning *تَجْرِيبُ الْعَرَبِ* i. e. *التَّوْبِ الْمَعْدَة*. Freytag has strangely rendered the verb as signifying “*agrotum reddidit aliquem stomachi corruptio.*”] Az says that *التَعْرِبَ* followed by *عَلَى* and having for its object him who says what is disapproved may be from this. (TA.) — Also The lopping a palm-tree; or pruning it by cutting off some of its branches. (S, O, K, *) — And The scarifying a horse or similar beast in the parts of the skin next the hoofs and then cauterizing those parts: (K, TA:) or the cauterizing a horse in several places in those parts, and then gently scarifying them without producing any effect upon the sinews, or tendons, (Az, O, TA,) in order to strengthen the