

upon part [app. so that the uppermost portion resembles a mane or the like (عُرْف)]. (TA.) [Golius, as on the authority of J, and hence Freytag, assign to it a meaning belonging to مُعْرَقٌ. = Also The place of halting [of the pilgrims] at عَرَقات. (S, O, K.) — And in a trad. of IAb, the phrase بَعْدَ الْمَعْرِفِ occurs as meaning After the halting at عَرَفة [or rather عَرَقات]. (TA.)

مَعْرُوفٌ [Known: and particularly well, or commonly, known]. (O, Mṣb, K, TA.) accord. to Lth, but the latter is disapproved by Az, having not been heard by him on any other authority than that of Lth, (O, TA.) [though there are other similar instances well known, (see أَمْرٌ, and دَأْفِقُ,)] signify the same [i. e. A known affair or event &c.]; (O, Mṣb, K, TA.) as also عَرِيفٌ. (Mṣb, TA.) — [Hence, in grammar, The active voice; opposed to مَجْهُولٌ.]

— See also عُرْفٌ, former half, in seven places. — عُرْفٌ أرضٌ مَعْرُوفَةٌ Land having a fragrant [or odour]. (TA.) — رَجُلٌ مَعْرُوفٌ A man having a purulent pustule, termed عَرَفة, come forth in the whiteness [or palm] of his hand. (S.)

مُعْتَرِفٌ [part. n. of 8, q. v.]. 'Omar is related to have said, أَطْرُدُوا الْمُعْتَرِفِينَ, meaning [Drive ye away] those who inform against themselves [or confess or acknowledge the commission] of something for which castigation is due to them; as though he disliked their doing so, and desired that people should protect them. (TA.)

مُتَعَارَفٌ [applied to language, or a phrase, or word, means Known by common conventional usage]. One says, هُوَ مُتَعَارَفٌ بَيْنَهُمْ It is known [by common conventional usage] among them. (MA. See also عُرْفٌ.)

عَرَفَج

عَرَفَجٌ A certain plant, (S,) or a sort of trees [or shrubs], (K,) growing in plain, or soft, land: n. un. with ة: (S, K.) it is said to be of the trees [or shrubs] of the صَيْف [meaning either spring or summer], soft, or pliable, dust-coloured, and having a rough produce like the حَسَك [or prickly heads of thistles and similar plants]: (TA.) Aboo-Ziyád says, (O, TA,) as related by AĤn, (O,) that it is of sweet, or pleasant, odour, dust-coloured, inclining to greenness, having a yellow blossom; (O, TA.) and when it becomes aggregated and abundant in a place, that place is called حَوْمَانٌ: (O:) it has no grains nor thorns: (O, TA:) it and the ثَمَارٌ and the ضَعَّةٌ grow in plain, or soft, land, and on the mountain; and none of these has thorns: its firewood is the best of firewood in odour, and the quickest in taking fire and in blazing: (O:) AĤn [also] says, certain of the Arabs of the desert informed me that its root is wide, occupying a [considerable] piece of ground; and it sends forth many shoots, proportionate to the root, without leaves, [but see خَوْصٌ,] being only slender shoots, at the extremities whereof are [buds, or the like, such as are termed] زَمْعٌ, at the

heads of which appears a yellow substance like hair: and he says that, accord. to the ancient Arabs of the desert, it occupies a space like that of a man sitting, becomes white when it dries up, has a yellow produce, is eaten in the fresh and dry state by the camels and sheep or goats, and its flame is intensely red, whence one says, كَانَ لِحْتَهُ عَرَفَجٌ [As though his beard were the blazing, or flaming, of an 'arfajeh or of 'arfaj]. (TA.) The fire of the عَرَفَج is called نَارُ الرَّحْمَتَيْنِ [The fire of the two walks]; because he who kindles it walks to it, and when it burns up he walks from it: (T, TA:) or because it quickly blazes and quickly subsides; so when it blazes they walk from it, and when it subsides they walk to it. (O. [See also art. زحف.]) When the greenness of plants appears in it, it is termed عَرَفَجَةٌ خَاضِبَةٌ. (Aboo-'Obeyd El-Bekree, TA.) When it has been rained upon, and its stalk has become soft, one says ثَقَبَ عَوْدُ الْعَرَفَجِ: when it has become somewhat black, قَبِلَ: when a little more so, اِرْقَاطٌ: when more so, اُدْبَى: and when its خَوْصٌ are perfect, اُخْوَصٌ. (AA, TA.) — كَمَنَّ الْقَيْثُ عَلَى الْعَرَفَجَةِ [Like the benefit conferred by the rain upon the 'arfajeh], meaning its falling upon it when dry, and causing it to become green, is a prov., said, accord. to AZ, to him upon whom thou hast conferred a benefit and who says to thee, Dost thou confer a benefit upon me? (TA.) — لَيْ عَرَفَجَةٌ signifies A certain mode of coitus. (O, K.)

عَرَفَاجٌ Sands in which is no road. (O, K. [In the latter it is expl. as though it were a proper name.])

عَرَفَط

عَرَفَطٌ [A species of mimosa; called by Forskål mimosa örfota; (see his Flora Ægypt. Arab., pp. cxiii. and 177;)] a sort of trees of the [description termed] عِضَاءُ, (S, O, K,) which exudes [the gum called] مَغْفُورٌ, and of which the fruit (بَرْمَةٌ) is white and round: (S:) it has a gum of disagreeable odour; and when bees eat it, somewhat of its odour is found in their honey: (TA:) AĤn says that, accord. to Aboo-Ziyád, it is of the عِضَاءُ, and spreads upon the ground, not rising towards the sky, and has a broad leaf, and a sharp, curved thorn; it is of those trees of which the bark is stripped off and made into well-ropes; (O, TA;) and there comes forth from its fruit (بَرْمٌ) what is termed عُلْفَةٌ, [i. e. a pod,] resembling a bean, (O, TA,) which is eaten by the camels and the sheep or goats: (O:) it is said by another, or others, that its fruit (بَرْمَةٌ) is called فَتْلَةٌ, and is white, as though fringed with cotton; (O, TA;) like the button of the shirt, or somewhat larger: (O:) Aboo-Ziyád [further] says, (TA,) it is compact in its branches; has no mood that is useful like other wood; and has abundance of gum, which sometimes drops upon the ground until there are, beneath the trees, what resemble great mill-stones: Sh says that it is a short tree, the branches of which are near together, having many

thorns; its height is like that of a camel lying down; it has a small, diminutive leaf; grows upon the mountains; and the camels eat it, particularly desiring the upper extremities of its branches: (O, TA:) [the word is a coll. gen. n.:] the n. un. is with ة. (O, K.)

إِبِلٌ عُرْفَطِيَّةٌ Camels that eat the [kind of trees called] عُرْفَط. (TA.)

عَرَق

1. عَرَقَ الْعَظْمَ, (S, O, Mṣb, K,) aor. 2, (S, O, Mṣb,) inf. n. عَرَقٌ (S, O, Mṣb, K) and مَعْرَقٌ; (S, O, K; [see an ex. of the last voce عَارِقٌ;]) and تَعْرَقُهُ; (S, O, K;) He ate off the flesh from the bone, (S, O, Mṣb, K, TA,) taking it with his fore teeth: (TA:) and one says also تَعْرَقُ النَّخْرُ [meaning as above]: (Lh, TA in art. نَهَس:) and اعْتَرَقَ الْعَظْمَ is likewise said to signify as above. (TA.) — عَرَقْتُ مَا عَلَى الْعِرَاقِ I pared off what was on the bone, of flesh, with a مَعْرَقٌ, i. e. a large, or broad, knife or blade. (TA.) — And عَرَقْتَهُ السَّنُونُ, aor. as above, i. e. [The years, or droughts, or years of drought,] took from him [his flesh, or rendered him lean]; namely, a man. (TA.) — تَعْرَقْتُهُ الْخَطُوبُ, also, signifies the like, i. e. [Afflictions, or calamities,] took from him [his flesh, &c.]. (TA.)

أَيَّامٌ أَعْرَقُ بِبِي عَامِ الْمَعَاصِرِ

cited by Th, he expl. as meaning In the days when the year of the مَعَاصِرِ took away my flesh: i. e., when the dirt, consequent upon drought, reached my مَعَاصِرِ [or wrists]; المَعَاصِرِ being here used by poetic license for الْمَعَاصِرِ: but ISd says, "I know not what this explanation is." (L.) And عَرَقٌ, inf. n. عَرَقٌ, signifies He (a man) was, or became, emaciated, or lean. (K.) تَعْرَقُ is also used in relation to other than material objects; as the strength and patience of camels, which are meant by خِلَالَتَهُنَّ ["their properties" or "qualities," خِلَالٌ in this case being pl. of خَلَّةٌ,] in the phrase يَتَعْرَقُونَ خِلَالَتَهُنَّ [They exhaust, or wear out, their properties, or qualities, of strength and patience], in a verse cited by IAr, describing camels and a company of riders. (TA.) — [Hence, app.,] طَرِيقٌ يَعْرَقُهُ النَّاسُ (K, TA) A road which men travel [as though they pared it]. (TA.) — عَرَقٌ فِي الْأَرْضِ, (S, O, K,) aor. 2, (S, O, TA,) not 2, as seems to be required by the method of the K, (TA,) inf. n. عَرَوْقٌ (S, O, TA) and عَرَقٌ, (TA,) He (a man, S, O, TA) went away into the country, or in the land; syn. ذَهَبَ [which, followed by فِي الْأَرْضِ, often means he went into the open country, or out of doors, to satisfy a want of nature]. (S, O, K, TA.) — عَرَقَ الْمَزَادَةَ, (K, TA,) and السُّفْرَةَ, aor. 2, inf. n. عَرَقٌ, (TA,) He made to the مَزَادَةَ [or leathern water-bag], (K, TA,) and to the سُّفْرَةَ [or round