

transferred from the category of proper names. (O.) = Also the latter, (O,) or both, (K,) *A small creeping thing that is found in the sands of 'Alij and of Ed-Dahnà: (O, K:) or a large [sort of locust, or the like, such as is termed] جُنْدَب, resembling the جَرَادَة, (AHn, K, TA,) having a crest (لَهُ عُرْفٌ), (AHn, TA,) not found save upon [one or the other of two species of plants, i. e.] a رَمْثَة or an عُنْظَوَانَة: (AHn, K, TA:) but AHn mentions only the latter form of the word, عُرْقَان. (TA.)*

عُرُوفٌ: see عَارِفٌ, in two places.

عَرِيفٌ: see عَارِفٌ, first sentence. — [Hence,] *One who knows his companions: pl. عُرَفَاء. (O, K.) The chief, or head, (Mgh, K, TA,) of a people, or party; (K, TA;) because he knows the states, or conditions, of those over whom he acts as such; (Mgh;) or because he is known as such [so that it is from the same word in the last of the senses assigned to it in this paragraph]; (K;) or because of his acquaintance with the ordering, or management, of them: (TA:) or the نَقِيب [or intendant, superintendent, overseer, or inspector, who takes cognizance of, and is responsible for, the actions of a people], who is below the رَتِيس: (S, O, K:) or the manager and superintendent of the affairs, who acquaints himself with the circumstances, of a tribe, or of a company of men; of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (IAth, TA:) or the orderer, or manager, of the affairs of a people, or party; as also عَارِفٌ: (Msb:) pl. as above: (S, IAth, Msb:) it is said that he is over a few persons, and the مَنكِب is over five عُرَقَاء, then the أَمِير is over these. (Msb.) It is said in a trad. that the عُرَقَاء are in Hell, as a caution against undertaking the office of chief, or head, on account of the trial that is therein; for when one does not perform the duty thereof, he sins, and deserves punishment. (TA.) — [It is now used as meaning *A monitor in a school, who hears the lessons of the other scholars.*] = See also مَعْرُوفٌ, with which it is syn.*

عِرَافَةٌ The holding, and the exercising, of the office of عَرِيفٌ. (S, Mgh, O, Msb, K. [An inf. n.: see 1, in the middle of the latter half.]

عُرُوفَةٌ: see عَارِفٌ, in two places.

عَرَّافٌ *A كَاهِن [or diviner]: (S, O, Msb, K:) or the former is one who informs of the past, and the latter is one who informs of the past and of the future: (Msb:) or, accord. to Er-Rághib, [but the converse of his explanation seems to be that which is correct,] the former is one who informs of future events, and the latter is one who informs of past events. (TA.) Hence the saying of the Prophet, that whoso comes to an عَرَّاف and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) — And (Msb) *An astrologer, (IAth, Mgh, Msb,) who lays claim to the knowledge of hidden, or invisible, things, (IAth, Mgh,) which God has made to belong exclusively to Himself: (IAth:) and this is**

[said to be] meant in the trad. above mentioned. (Mgh.) — And *A physician. (S, O, K.) — And One who smells [for يَسْمُر I read يَشْمُر] the ground, and thus knows the places of water, and knows in what country, or district, he is. (Ish, in TA, art. حَزَى.)*

عَالِمٌ and عَرِيفٌ are syn., (S, O, K,) like عَالِمٌ and عَلِيمٌ, (S, O,) signifying *Knowing; [&c., agreeably with the explanations of the verb in the first quarter of the first paragraph of this art. ;] as also عُرُوفَةٌ, (S, O, K,) but in an intensive sense, which is denoted by the ة, (S, O, TA,) meaning [knowing, &c., much, or well; or] knowing, or acquainted with, affairs, and not failing to know [or recognise] one that has been seen once; (TA;) as in the phrase, رَجُلٌ عُرُوفَةٌ بِالْأُمُورِ [A man much, or well, acquainted with affairs]. (S, O.) — For the first, see also عَرِيفٌ. — It also signifies particularly [Skilled in divine things;] possessing knowledge of God, and of his kingdom, and of the way of dealing well with Him. (TA.) — See also مَعْرُوفٌ. = Also, the first, [Patient; or] very patient, or having much patience; syn. صَبُورٌ; (AO, S, O, K;) and so عُرُوفٌ; (S, O, K;) of which latter the pl. is عُرْفٌ. (K.) One says, أُصِيبَ فُلَانٌ فَوَجَدَ عَارِفًا [Such a one was smitten, or afflicted, and was found to be patient]. (S, O.) And حَبَسْتُ نَفْسًا عَارِفَةً, meaning صَابِرَةٌ [i. e. I restrained a patient soul, or mind]: (O, TA:) like the phrase صَبِرْتُ عَارِفَةً in a verse of 'Antarah [cited in the first paragraph of art. صَبْر]. (S, O.) And عُرُوفٌ نَفْسٌ means [A soul, or mind,] enduring; very patient; that endures an event, or a case, when made to experience it. (TA.) عَوَارِفٌ [is pl. of عَارِفَةٌ, and] means *Patient she-camels. (IB, TA.)**

عُرْفَةٌ as a subst.; pl. عَوَارِفٌ: see عُرْفٌ, first quarter, in two places.

عَوْبِرْفٌ [dim. of عَارِفٌ, i. e. signifying *One possessing little knowledge &c.*]. One says of him in whom is a sin, or crime, مَا هُوَ إِلَّا عَوْبِرْفٌ [He is none other than one possessing little knowledge]. (TA.)

أَعْرَفٌ is mentioned in "the Book" of Sb as used in the phrase هَذَا أَعْرَفٌ مِنْ هَذَا [meaning *This is more known than this*]: irregularly formed from مَعْرُوفٌ, not from عَارِفٌ. (ISd, TA.) = Also *A thing having what is termed عُرْفٌ [i. e. a mane, or the like]: (S, O, K:) fem. عُرْقَاء: pl., masc. and fem., عُرْفٌ. (K.) It is applied to a horse, (Mgh, K, TA,) meaning *Having a full mane, or much hair of the mane. (Mgh, TA.)* And to a serpent (O, K) such as is termed شَيْطَانٌ [which is described as having an عُرْف]. (O.) And the fem. is applied to a she-camel, (K, TA,) meaning *High in the hump: or resembling the male: or long in her عُرْف [or mane]: (TA:) or having what resembles the عُرْف by reason of her fatness: or having, upon her neck, fur like the عُرْف. (Ham p. 611.) — The fem.**

is also used as meaning *The ضَبُع [i. e. hyena, or female hyena], because of the abundance of its hair (S, O, K, TA) of the neck, (O, K, TA,) or because of the length of its عُرْف. (TA.) — And one says سَنَامٌ أَعْرَفٌ *A long, or tall, camel's hump, having an عُرْف. (TA.)* And جَبَلٌ أَعْرَفٌ + *A mountain having what resembles the عُرْف. (TA.)* And قَلَّةٌ عُرْفَاءٌ + *A high mountain-top. (TA.)* And حَزَنٌ أَعْرَفٌ + *High rugged ground. (TA.)**

مَعْرُوفٌ (S, O, K) [in one of my copies of the S written مَعْرُوفٌ] and مَعْرِفٌ also (Ham p. 47) sing. of مَعَارِفٌ, which means *The face [and faces], and any part thereof that appears; as in the saying امْرَأَةٌ حَسَنَةُ الْمَعَارِفِ [A woman beautiful in the face, or in the parts thereof that appear]; (S, O, K;) because the person is known thereby: (TA:) or, as some say, no sing. of it is known: (Har p. 146:) and some say that it signifies the beauties, or beautiful parts, of the face. (TA.)* Er-Rá'ee says,

مُتَلَقِّبِينَ عَلَى مَعَارِفِنَا

نَتَّبِي لِهِنَّ حَوَاشِيَ الْعَصَبِ

[Muffling our faces, or the parts thereof that appeared, we fold, or folding, to them the selvages of the عَصَب (a sort of garment).] (S, O: but the latter has مُتَلَقِّبِينَ.) And one says, حَيَّا اللَّهُ الْمَعَارِفَ, meaning [May God preserve] the faces. (O, K.) And قَدْ هَاجَتْ مَعَارِفُ فُلَانٍ *The features of such a one, whereby he was known to me, have withered, like as the plant withers: said of a man who has turned away, from the speaker, his love, or affection. (TA.)* And هُوَ مِنَ الْمَعَارِفِ *He is of those who are known; [or of those who are acquaintances;] (O, K;) as though meaning مِنْ ذَوِي الْمَعَارِفِ, i. e. of those having faces [whereby they are known]: (O:) or مَعَارِفُ الرَّجُلِ means *Those who are entitled to the man's love, or affection, and with whom he has acquaintance; [and simply the acquaintances of the man;] and is pl. of مَعْرُوفَةٌ. (Har p. 146.)* مَعَارِفُ الْأَرْضِ means *The faces, and known parts, of the land. (TA.)**

مَعْرُوفَةٌ The place [or part] upon which grows the عُرْف [or mane]; (S, Mgh;) the place of the عُرْف of the horse, (O, K, TA,) from the forelock to the withers: or the flesh upon which grows the عُرْف. (TA.) But the phrase مَعْرُوفَةُ الدَّابَّةِ means *The cutting [or taking] of somewhat from the عُرْف of the beast. (Mgh.)*

مَعْرُوفَةٌ a subst. [signifying *Knowledge, cognition, cognizance, or acquaintance; &c.: as such having for its pl. مَعَارِفٌ, meaning sorts of knowledge:*] from عَرَفَهُ signifying as expl. in the beginning of this art.: (Msb:) or an inf. n. therefrom. (S, O, K.) — See also مَعْرُوفٌ, last sentence but one. — [In grammar, *A determinate noun; opposed to نَكِرَةٌ.*]

مَعْرَفٌ [pass. part. n. of 2, q. v. =] *Food rendered fragrant. (TA.) = And Food put part*