

act. part. n. in a verse cited in the second paragraph of art. دوم. — And **اعرورى السراب الآكام** means **ركبها** [i. e. † *The mirage surmounted the hills, or mounds*]. (TA.) — And **اعرورى أمراً** † *He ventured upon, or did, an evil, or a foul, thing*; (S, K; \*) syn. **ركبه**, (S,) or **أناه**, (K,) or both. (TA.) — And **اعرورى** signifies also † *He journeyed by himself, alone, in the earth, or land*. (K.)

**عرى** A hard and elevated, or an elevated and plain, part, or tract, of the earth, that is apparent, or open: pl. **أعراء**. (TA.) [أعراء, also, (q. v.), has a similar meaning, and the same pl.] — And i. q. **حائط** [A wall; or a wall of enclosure; or one that surrounds a garden: or a garden, in general; or a garden of palm-trees, surrounded by a wall]. (TA.) — See also **عرا** in art. **عرو**: and in the same paragraph see its syn. **عراة**.

**عري**: see 1, last quarter.

**عري** A horse not having a saddle upon him; (S, Mgh, K;) and so **معرور** and **معرورى**: (TA:) or not having upon him a saddle nor a saddle-cloth, or housing; as also **معرورى**; but **معرور** signifies riding without a saddle and without a saddle-cloth, or housing: (Mgh:) or **عري** [as also **معرورى**] signifies not having upon him a saddle nor any furniture: (TA:) **عريان** is not applied as an epithet to a horse, nor is **عري** to a man: (Mgh, Mgh, TA:) the latter is an inf. n. used as an epithet, and then made a subst., having a pl., (Mgh, TA,) which is **أعراء**. (S, Mgh, Mgh, TA.)

**المعري**, and **العري**, and **جارية حسنة العري**, and **المعراة**, (K, TA,) or, as in the M, **المعري**, and **المعراة**, and in like manner in the A, **المعري** and **العري** being [there] said to be like **المجرد** and **الجردة** in measure and in meaning, (TA,) signify **حسنة المجرد**, (K, TA,) i. e. [A girl, or young woman, beautiful in respect of what is unclad of her person; or] *beautiful when she is unclad*: (TA:) [see also **جردة**: the CK, for **المعري** and **المعراة**, has **المعري** and **المعراة** أي **المجرد** and **المعري** (of which the sing. is **معري**, TA) signifies *the hands or arms, and the feet or legs, and the face*, (S, K, TA,) as being *the parts that are seen*, (K, TA,) of a woman: (S, TA:) so in the saying, **هذه معاري هذه**, [How beautiful are the hands or arms, &c., of this woman!]: (S, TA:) or, as some say, *the parts where the bones appear [as distinct] from the flesh*: or, some say, *what are necessarily made to appear*, of a woman: and, some say, *the عورة* [or *puddenda* of a woman]: and the **فروج** [or *vulva*]. (TA.)

**العري**: see the next preceding paragraph.

**عريان** and **عاري** *Naked, nude, bare, or without clothing*; (S, \* MA, Mgh, \* Mgh, \* K, TA;) ap-

plied to a man: (Mgh, TA:) fem. **عريانة** (S, MA, Mgh, &c.) and **عارية**, (MA, Mgh, Mgh, &c.) applied to a woman: (S, Mgh:) the pl. of **عريان** is **عريانون**; (K;) and the pl. of **عاري** is **عاريات**. (Mgh, K,) and that of **عارية** is **عاريات**. (Mgh.) [Also, sometimes, *Bare of clothing, or of his clothes, except one, or more, of his inner garments*.] See also **عري**. — **عريان** applied to sand, † *An extended and gibbous tract* (نقًا), or such as is accumulated and congested (عقد, in the CK عقد), of sand, having no trees upon it. (ISd, K, TA.) — Applied to a plant, or to herbage, † *Such as has become apparent*. (TA.) — **عريان** is an appellation applied to † *A wife*: but in the A it is implied that it is used as denoting anyone who will not conceal a secret. (TA.) — **عريان** applied to a horse signifies † *Light, or active, and quick; tall; and long in the legs*. (K, TA.) [Expl. in the K and TA by the words **مقلص طويل**; to which is added in the TA **القوائير**: the first of these words I find written, in copies of the K, only **مقلص**; but it is correctly **مقلص**.]

**عراة** [is app. a subst. signifying *Nakedness, or bareness, or the like*: for **عراة العظام من اللحم** occurs in the TA, in art. **عجف**, evidently as meaning *Leanness of the bones*. — Also] *A wide, or spacious, place or tract of land*, (S, M, Mgh, K,) in which is nothing that hides, or conceals, (S, Mgh,) or in which nothing will be hidden, (M, TA,) or in which one will not be hidden by anything; (K;) occurring in the KUR xxxvii. 145 [and lxviii. 49]: (S:) or the vacant surface of the earth or land, or of a wide space of land: (TA in this art. :) or a tract such as is termed **جهران** [q. v.]: (TA in art. **جهر**;) pl. **أعراء**. (K.) [In the TA in art. **جهر** the pl. is said to be **أعرية**. See also **عري**.]

**عاري**; and its fem., with **ة**: see **عريان**, in three places. — [Hence,] **عاري الأشاجع**: see **أشجع**. **عاري التندوتين** means *Having no flesh on the two paps*. (TA.) — And [hence] one says, **الحق عاري** † *The truth is [naked, i. e.] manifest*. (TA in art. **عجز**.)

**طريق اعروى** [thus I find the latter word, like the verb (12), and without any syll. signs, perhaps a mistranscription, and, if so, it may be correctly **عروى**, of the measure **فَعَوَعَل**, like **شجوجى** &c.] *A rugged road*. (TA.)

**العري**; and its pl., **المعاري**: see **العري**. — [The pl.] **معاري** [with the article **المعاري**] signifies also † *Places that do not give growth to plants, or herbage*. (K.) — And † *Beds, or the like*; syn. **فراش**, (K, TA,) pl. of **فراش**. (TA.) And in this sense, (TA,) **معاري** occurs for **معاري**, by poetic license. (S, TA.)

**المعراة**: see **العري**.

**المعراة** and **المعري**: see **العري**, in three places.

— The former signifies also *That [camel or beast] which is left to pasture by itself, and upon which no burden is put*. (TA.)

**معرورى**: see **عري**, in three places.

**معرور**: see **عري**, in two places.

## عز

1. **عز**, aor. **عز**, inf. n. **عز** (AZ, S, A, O, Mgh, K) and **عزة**, (AZ, S, K,) or the latter is a simple subst., (Mgh,) and **عزاة**, (S, K,) *He was, or became, mighty, potent, powerful, or strong*; (TA, in explanation of **عز**;) and so **تعزز**; or the latter signifies *he made himself so; he strengthened himself*; syn. **تقوى**: (Mgh:) and the former, *he became so after being low, or mean, in condition*; (AZ, S, A, K;) as also **عز**, sec. pers. **عزرت**, aor. **عز**: (Mgh:) *he was, or became, high, or elevated, in rank, or condition, or state; noble, honourable, glorious, or illustrious*; (S, \* A, \* K, \* TK;) and TA in explanation of **عز**;) as also **تعزز**. (S, \* K, \* TK.) [**عز وجل**, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him, or to Whom, belong might and majesty, or glory and greatness*.] — You also say, **عزرت عليه**, (S, O, K,) aor. **عز**, (O, K,) meaning, **كمرمت عليه**, (S, O, K, \*) i. e., *I exceeded him in nobleness, or generosity*. (TK.) — And **عز**, [aor. **عز**, inf. n. **عز** and app. **عزاة** also,] *He magnified, or exalted, himself*: (TA:) † *he was disdainful, scornful, or indignant, in a blamable manner*. (TA, in explanation of **عزة**; q. v. infra.) [See also 5.] — *He resisted, or withstood*: (TA, in explanation of **عز**;) *he was indomitable, intincible; not to be overcome*. (B and TA, in explanation of **عزة**, q. v. infra.) And **عز الشيء**, aor. **عز**, *The thing was, or became, [difficult, or hard; as also **اعتز**, (occurring in the TA, coupled with **تعسر**, in an explanation of **منع**, in art. **منع**;) and **تعزز**: and] impossible, insuperable, or unattainable*: or so, as Es-Sarakustee says, **تعزز**. (Mgh.) — And **عز**, (S, O, K,) aor. **عز**, inf. n. **عز** and **عزة** and **عزاة**, (S, O,) *It (a thing, S, O, K, meaning anything, TA) was, or became, rare, scarce, hardly to be found*. (S, O, K.) — [And hence, *He, or it, was, or became, dear, highly esteemed, or greatly valued*.] — **عز على أن تفعل** — **عز على كذا**, (S, Mgh, O, Mgh, K,) aor. **عز** (Mgh, O, Mgh, K) and **عز** (Fr, Mgh, O, K,) [the second pers. of the pret. being **عزرت** and **عزرت**,] the latter aor. the more chaste, (O,) means *Thy doing so distressed, or hath distressed, or afflicted, me; or, emphatically, distresses, or afflicts, me*; syn. **اشتد**, (S, Mgh, O, Mgh, K, TA,) and **حقت**, (S, O, K, TA,) and **شقي**: (TA:) a phrase [often, but not always,] alluding to a loathing of the action, or indignation thereat. (Mgh.) In like manner also you say, **عز على كذا** *Such a thing*