chamber, (TA,) and it is roofed over, (Ṣ, O, K, TA,) i. e. the whole chamber is roofed over: what is between the two walls [above mentioned] is [called] a [q. v.], and what is beneath the beam [app. with what is screened by the middle wall from the portion (of the chamber) in which is the entrance] is the circle (TA:) this is done for the sake of more warmth, and only in cold countries: (Ṣ, O, K, TA:) and it is called in Pers. [correctly [correctly]]: (Ṣ, TA:) and is [said to be] a dial. var. thereof. (TA.)

(Az, S, Mşb, K) and عُرُسُ ♦ (Az, S, K) substs. from أغرس as signifying "he had his wife conducted to him on the occasion of his marriage," and "he went in to her:" (Az, TA:) The ceremony of conducting a bride to her husband: (Msb:) or the ministration, or performance, of a marriage, and of the ceremony of conducting the bride to her husband: (TA:) or [simply] marriage: or coitus: syn. : (K, TA:) because this is the real thing intended by الإعراس: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only: as masc., its pl. is and as fem., its pl. is أَعْرَاسُ (Msb.) Hence [the trad.], إِنَى وَلِيمَة إِنَى وَلِيمَة اللهِ الله marriage-feast, or a feast given on the occasion of the conducting of a bride to her husband, let him consent. (Mgh.) - And hence, (Az, TA,) A marriage-feast: (A'Obeyd, Az, S, O, K:) or a feast made on the occasion of conducting a bride to her husband: (Msb:) in this sense it is masc.: (Msb:) or masc. and fem.: (S, O:) or fem., and sometimes masc. (Az, TA.) A rájiz says,

[Verily we found the marriage-feast of the wheat-seller to be mean, discommended for the managers: see also أَحُواطُهُ [Az, Ṣ, O, TA.) Pl. as above, i. e., عُرَسَاتُ and عُرسَاتُ. (Ṣ, O, Ķ.) [See an ex. voce عُرسَاتُ.] _ [And hence,] A state of rejoicing. (IB, voce مُأْتُرُس q. v.) _ The dim. is [عُريسُ,] without \$\beta\$; which is extr., [accord. to those who hold it to be fem. only,] for [accord. to them] it should have \$\beta\$, being a fem. n. of three letters. (TA.)

and a woman's husband: (O, Msb, K:) pl. (in both senses, TA) أعراس: (Ṣ, O, Msb, K, TA:) the dual, عرسان, is sometimes applied to the male and female, (Ṣ, O,) or husband and wife: (TA:) and to a male and female ostrich: (IB:) and the sing., to the mate of the lion: (Ṣ, A, O, K:) and the pl. is applied, metaphorically, by Málik Ibn-Khuweylid El-Hudhalee, to lions. (TA.) [The weasel; and a weasel;] a certain small animal, (Lth, Ṣ, O, Mṣb, K,) well known, (TA,) resembling the rat (السّارة), (Mṣb,) smaller than the cat, (Lth, O, TA,) having the lower lip cleft (السّارة), and very short ears, as though they were amputated, (Lth, O, K,) and having a

canine tooth; (TA;) called in Persian زَاسُو (Ṣ, Mgh:) the name is determinate and indeterminate: (TA:) pl. مِنْاتُ عُرْسِ, (Ṣ, Mṣb, Ḳ,) applied to the males and the females; (O, Ḳ;) like as you say ابْنُ آوَى and ابْنُ مَخَاضِ and ابْنُ مَخَاضِ and ابْنُ مَنَاتُ مَخَاضِ and ابْنُ مَخَاضِ and مِنْاتُ مُخَاضٍ and بَنَاتُ مَخَاضٍ and بَنَاتُ مَخْسُ إِلَى الله بَنَاتُ نَعْشِ and الله بَنَاتُ نَعْشِ (Ṣ, O.)

Preason of courage. (TA.) الغرس The lion: (O, K:) because he keeps to the preying upon men; or because he keeps to his covert, or retreat. (O,*TA.) Also Confounded, or perplexed, and unable to see his right course; syn.

رهه دره عرس see : عرس

عُرْسَى A certain dye; (K;) a certain colour of dye, likened to the colour of the اِبْن عِرْس [or weasel]. (S, O.)

sec 1, last sentence.

A bridegroom: and a bride: i. e., a man, and a woman, during the period of their thus differently written in dif- أَعْرَاس or إعْرَاس ferent MSS.]; (S, A, O, Msb, K;) or when the one goes in to the other: (IAth:) you say [a bridegroom, vulgarly, in the present day, اَمْرَأَةُ عُرُوسٌ and اَمْرَأَةُ عُرُوسٌ [a bride, vulgarly, in the present day, أَعُرُوسَة (S:) and عُرُوسٌ is a dial. var. of the same: (IAar, TA:) pl. masc. (TA;) and أَعْرَاسٌ; (TA;) and عُرُسٌ pl. fem. عَرَائِسُ (Ṣ, O, Mṣb, Ķ.) [See مَرِسَ in كَادُ الْعَرُوسُ ,two places.] It is said in a prov., The bridegroom was near to being a يَكُونُ أَميراً prince]. (S: in the O, مُلكًا ,) The dim. is without the addition of 5 to distinguish the fem., because of the fourth letter. (TA.) __[Hence,] t Verses of which the words are أَبْيَاتُ عَرَائسُ marked with diacritical points: for, as Esh-Shereeshee says, the Arabs used to adorn the bride by speckling her cheeks with saffron: opposed to [Hence also,] __ [Hence also,] أَبْيَاتُ عَوَاطلُ † The high-bred of camels. (A.)

see the next preceding paragraph.

عريسة and عريسة, [the latter the more common,] A thicket: (L:) the covert, or retreat, of the lion, (S, O, K, TA,) in a thicket. (TA.) [It is said in a prov.,]

كُمْبْتَغِي الصَّيْدِ فِي عِرِّيسَةِ الأُسَدِ

[Like the seeker of game in the covert of the lion]: from a verse of Et-Țirimmáḥ. (Z, O. [See Freytag's Arab. Prov., ii. 360.] (TA.) — Also the former, The place of growth [or origin] of the stock of a man, among his people. (TA.)

عَرِيسَة: see the next preceding paragraph.

see what next follows.

(S, O, K) and معرس, (O, K,) [the former of which is the more common,] A place where people alight (S, O, K) during a journey, (S,) in the last part of the night, for a rest, (S, O, K,) and make their camels lie down, and take a nap, or slight sleep, (TA,) after which they depart, (S,) and continue their journey, at daybreak: (TA:) or a place where people alight in the first part of the night, after journeying all the day: or a usual place of resort where people alight at any time of the night or day. (TA.)—Also the former, A chamber (i.i.) having an account [q. v.] made to it. (S, O, K.)

عرش

1. مُوشُ , aor. ع and عُ , (Ṣ, O, Ḥ,) inf. n. مُوشُ , (Ṣ, O,) He constructed, or built, what is called an غريث ; (Ḥ,) as also العرش ; (Ḥ,) as also العرش ; (Ḥ,) and العرش ; (Ḥ,) inf. n. العرش ; (ṬA:) or he built a building of wood. (Ṣ, O.) مُوشُ البَيْتَ . (ṬA,) He built the house, or the like. (Ḥ,) مُوشُ الكُرُمَ . (Ḥ,) inf. n. مُوشُ البُئُر . (Ḥ,) aor. and and and a like. (Ḥ,) مَوشُ البُئُر . (Ḥ,) inf. n. مُوشُ البُئُر . (Ṣ, A, O,) He cased the well with stones to the height of the stature of a man in the lowest part, and the rest of it with wood: (Ḥ,:) or he cased the well with wood, after having cased the lowest part thereof with stones to the height of the stature of a man. (Ṣ, O.) = مُوشُ أَلُونُ البُرْدُ (Ḥ, TA,) aor. and and cone in the second in the second in the second in the lease, (Ḥ, TA,) i. e. base, (ṬA,) of his nech. (Ḥ, TA.)

2. عَرْش : see 1. _ Also + He (a bird) rose, and shaded with his wings him who nas beneath him. (TA.) __ عرّش العَوْش __ IIe made the عَرْش [q. v.: or perhaps we should read [العَرِيش]. (TA.) مِرَّسُ البَيْتَ __ (O, K,) inf. n. as above, (TA,) He roofed the house, or the like; (O, K, TA;) and raised the building thereof. (TA.) عرش الكُرْمَ (Ṣ, O, Mab, K̪,) inf. n. as above, (S, O, TA,) He made an عريش for the grape-vine: (Msb:) or he raised the shoots of the grape-vine upon the pieces of mood [made to support them]; as also أُعُرِشُهُ (Zj, O, K,) aor. عَرْشُهُ and أَ, inf. n. عُرْشُ and أَ (K;) or both signify he made an عُرش for the grape-vine, and raised its shoots upon the pieces of wood; (TA;) and اعرشه signifies the same as عرشه : (Zj, O, signifies he bent the pieces of mood upon which its branches, or shoots, were trained. (TA.)

. see 2. اعرش الكُرْمُ : see 2.

5. تَعَرَّشْنَ We pitched our tent, or tents. (A, TA.) تعرَّش بالبَلْدِ He became fixed, settled, or established, in the country, or town. (AZ, O, K.)

8. اعترش He made, or took, for himself an اعترش العنب (O, K.) عريش The grapes mounted (Ṣ, O, K) upon the عُرِيش, (O, K,) or,