

two flocks, not knowing which of them to follow : to such is a hypocrite likened. (TA.) And نَاقَةٌ عَائِرَةٌ A she-camel that goes forth from the other camels in order that the stallion may cover her. (S, O, TA.) And جَمَلٌ عَائِرٌ A he-camel that leaves the females seven months gone with young, and goes to others. (S.) And عَيَّارٌ بِأَوْصَالٍ A horse that goes away hither and thither, by reason of his sprightliness: (S, O:) or a lion that goes away with the joints, or whole bones, of men to his thicket. (IB.) عَيَّارٌ is an appellation given to The lion, (S, O, K,) because of his coming and going in search of his prey. (S, O.) — قَصِيدَةٌ عَائِرَةٌ † An ode having currency. (O.) — سَهْمٌ عَائِرٌ An arrow from an unknown shooter. (Msb. [Mentioned also in art. عور.]) And ثَمْرَةٌ عَائِرَةٌ A fallen fruit, of which the owner is not known. (TA.) = عَائِرُ الْعَيْنِ, and عَائِرَةٌ عَيْنٌ or عَيْنِيْنِ, &c.: see art. عور.

عَائِرٌ عَائِرٌ The Arabs have not uttered a verse more current than it. (A, O, TA.)

مَعَارٌ A horse, (S, K,) and a dog, (K,) made to go away as though he had escaped, or got loose: (K:) or made to escape: (TA:) or made to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S.) It is also expl. as signifying, applied to a horse, Fattened: and having the hair of his tail plucked out: these two explanations mentioned by IḲṭṭ and others: and made lean, or light of flesh. (TA. [See 4, last sentence.]) See also the next paragraph.

مَعَارٌ, (O, K,) as though originally مَعِيرٌ, from عَارٌ, aor. يَعِيرُ, (Az, O,) A horse that turns away from the road with his rider. (O, K.) Hence the saying of Bishr Ibn-Abee-Házim, (K,) or Kházim, as written by Şgh, (TA,) not Et-Tirimáh, J having made a mistake [in ascribing it to him (but in one of my copies of the S it is ascribed to Bishr Ibn-Abee-Házim and in the other to a poet unnamed)],

أَحَقُّ الْخَيْلِ بِالرُّكُضِ الْمِعَارُ

[The most deserving, of horses, of being urged to run by the striking with the foot is he that turns away from the road with his rider]. (K.) Aboo-'Obeyd, (so in my copies of the S,) or Aboo-'Obeydeh, (so in the K and TA,) says that the people, in relating this, say الْمِعَارُ, [deriving it] from الْعَارِيَّةُ; which is a mistake: (S, K, TA:) the truth being that this is a mistake as to the damm and the derivation; which is the saying of IAqr alone, and is mentioned by IB also: (TA:) or the last word is الْمِعَارُ. (TA in art. عور, q. v.)

نَصْلٌ مَعِيرٌ An iron head or blade, of an arrow or of a spear or of a sword or of a knife or the like, having what is termed عَيْرٌ. (AHn, from AA.) And كَفٌّ مَعِيرَةٌ, and مَعِيرَةٌ, [so in the TA, but more probably مَعِيرَةٌ and مَعِيرَةٌ,] A كَفٌّ [or hand] having what is so termed. (TA. [But I think that

كَفٌّ is here a mistranscription for كَتِفٌ: see عَيْرٌ.]

أَبْنَةُ مَعِيرٍ Calamity, (K, TA,) and hardship. (TA.) And بَنَاتُ مَعِيرٍ Calamities, (S, O, TA,) and hardships. (TA.)

مَعِيرَةٌ, and the pl. مَعَايِرُ: see عَارٌ.

كَفٌّ مَعِيرَةٌ [or كَتِفٌ?]: see مَعِيرٌ.

مَعِيرٌ: see عَيَّارٌ.

مَعِيرٌ and مَعِيرَةٌ: see عَيْرٌ, first sentence.

مُسْتَعِيرٌ Resembling the عَيْرُ [i. e. ass, or wild ass,] in make. (O, K.)

عيس

تَعَيَّسَتِ الْإِبِلُ The camels were, or became, [of the colour termed عَيْسٌ: or] white inclining to black. (O, K.)

عَيْسٌ (S, TA) and عَيْسَةٌ, the latter of the measure فَعْلَةٌ, [originally عَيْسَةٌ,] like صُهَيْبَةٌ and كُمَيْتَةٌ, (Lth, O, TA,) Whiteness in a camel, mixed with somewhat of [the red hue termed] شُقْرَةٌ; (S, TA;) [i. e., a reddish whiteness:] or [a dingy whiteness:] whiteness in which is a mixture of clearness with slight darkness: (TA:) [or a yellowish whiteness: see أَعْيَسُ.]

عَيْسَةٌ: see the next preceding paragraph.

أَعْيَسٌ A camel of a white colour mixed with somewhat of [the red hue termed] شُقْرَةٌ; (S, O, K;*) [i. e., reddish white:] or [dingy white:] white with a slight darkness: (Msb:) or inclining to yellow; [i. e., yellowish white:] (IAqr) fem. عَيْسَاءُ: pl. عَيْسٌ: (S, O, Msb, K:) the camels thus termed are said to be of good breed. (S, O.) Also A gazelle, or an antelope, and a bull, [app. meaning a wild bull,] in which is [a hue such as is termed] أَدْمَةٌ. (TA.) And you say رَجُلٌ أَعْيَسٌ A man having white hair. (TA.) And رَسْمٌ أَعْيَسٌ A white mark, trace, relic, or remain. (TA.) — الْعَيْسَاءُ The female locust. (S, O, K.)

عيش

عَاشَ (S, A, O, Msb, K,) aor. يَعِيشُ, inf. n. عَيْشٌ (S, O, Msb, K) and مَعَاشٌ and مَعِيشٌ (S, O, K) and مَعِيشَةٌ and عَيْشَةٌ and عَيْشُوتَةٌ (O, K) and in the dial. of El-Azd مَعُوشَةٌ (K in art. عوش, and TA,) He lived; (S, A, O, K;) [he passed life in a particular manner or state:] he became possessed of life. (Msb.) You say, عَاشَ فُلَانٌ عَيْشَةً رَاضِيَةً Such a one lived a pleasant [life, (if we regard عَيْشَةٌ as a simple inf. n., as it is said to be above,) or] state [or sort] of life. (A.) [See also عَيْشَةٌ, below.]

2: see 4.

عَاشَهُ, inf. n. مَعَايِشَةٌ, He lived with him; like as you say عَاشَرَهُ. (TA.)

عَاشَهُ He (God, S, A) made him to live; (S, A, O, K;) as also عَيْشَهُ, (O, K,) inf. n. تَعِيشٌ. (TA.) You say, عَاشَهُ اللَّهُ عَيْشَةً رَاضِيَةً. [God made him to live a pleasant life, or state or sort of life]. (S.)

عَاشَهُ He constrained himself to obtain the means of life: (S:) or he had what was barely sufficient, of sustenance, nothing remaining over and above it. (TA.)

تَعَايَشُوا [They lived together; one with another]. You say, تَعَايَشُوا بِالْفَلَةِ وَمَوَدَّةٍ [They lived together with sociableness and affection]. (A, TA.)

عَيْشٌ [an inf. n. of 1. — As a subst.,] Life: (S, O, K:) or particularly animal life. (Kull p. 262.) It is said in a prov., أَنْتَ مَرَّةٌ عَيْشٌ وَمَرَّةٌ جَيْشٌ, meaning, Thou art at one time in an easy state of life, and at one time in the state of life of warriors: (A'Obeyd, as cited in the TA: [but for عَيْشٌ غَزِيٌّ in my original, we should perhaps read عَيْشٌ غَزِيٌّ, i. e. a difficult state of life:] or thou benefitest at one time, and injurest at another. (TA.) And a man to whom IAqr said "How is such a one?" answered عَيْشٌ وَجَيْشٌ, meaning At one time with me, and at one time against me. (TA.) [See also Freytag's Arab. Prov. i. 70 and ii. 699.] — Also, I. q. مَعِيشَةٌ, in senses pointed out below: (K:) see the latter, in four places. — And [hence,] Wheat, or other food; syn. طَعَامٌ; (IDrd, A, O, K;) in the dial. of El-Hijáz, (A,) or of El-Yemen: (IDrd, O, TA:) and seed-produce; in the dial. of El-Hijáz: (A, TA:) and bread; (K;) in the dial. of Egypt. (TA.)

عَيْشَةٌ [see 1, in two places. —] A state, (A,) or sort, (TA,) of life. (A, TA.) You say, عَاشَ عَيْشَةً صَدِيقٌ, and عَيْشَةً سَوِيًّا, He lived a good sort of life, and an evil sort of life. (TA.)

عَيَّاشٌ: see the paragraph here following.

عَائِشٌ [Living:] having life: and in like manner, but in an intensive sense, [app. meaning having much of the means of life, or living well,] عَيَّاشٌ: fem. of the former with ة. (Msb.) — A man in a good state or condition [of life]. (Lth, A, O, K.)

مَعَاشٌ and مَعِيشٌ may be used as substantives as well as inf. ns., like مَعَابٌ and مَعِيبٌ; (S, O, TA;) and signify, like مَعِيشَةٌ, That whereby one lives: or that [place and time] in which one lives: (TA:) [or rather, they have both these significations; but مَعَاشٌ has generally the latter; whereas مَعِيشَةٌ, q. v., and مَعِيشٌ, are generally used in the former sense, or one similar to it:] مَعَاشٌ also signifies the place of subsistence; or the known, or usual, place thereof: and the time wherein one seeks sustenance. (TA.) Thus, (TA,) مَعَاشُ الْخَلْقِ [The earth is the place of subsistence of mankind, or of the created beings]. (A, O, TA.) And النَّهَارُ مَعَاشٌ The day is the time for seeking sustenance: as in the K, lxxviii. 11. (O, TA.) See also مَعِيشَةٌ, in two places.