

that were seven months gone with young, and went away to others, (IKṭṭ, L, K,) to cover them. (IKṭṭ, L.) In [some of] the copies of the K, شَوْبًا is put in the place of شَوْهٌ, which latter is the reading in the Tahdheeb of IKṭṭ [and in the CK]. (TA.) — عَارَهُ, aor. يَعْبِرُهُ and يَعْوَرُهُ, (§ and K in art. عور,) or the aor. is not used, or it is scarcely ever used, (TA in the same art.) He, or it, took, and went away with, him, or it: (§ and K in the same art.:) or destroyed him, or it. (K and TA in the same art.) See art. عور. You say عَوَّرْتُ ثَوْبَهُ, I took, or went away with, his garment. (TA.) And it is said in a prov., وَعَدَهُ عَيْرٌ عَارَهُ وَتَدَهُ, An ass which his peg [to which he was tethered] destroyed [by preventing his escape from wild beasts that attacked him]. (Meyd, TA. [See Freytag's Arab. Prov., ii. 87.]) — عَارَهُ, [aor. as above,] also signifies He blamed, or reproached, him; found fault with him; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault, or the like. (§, O, TA.) [See also what next follows.]

2. عَيْرُهُ بِهِ, (§, O, Mṣb, K,) and عَيْرُهُ كَذَا, though the former is the more approved, (El-Marzookēe, in his Expos. of the Ḥamāseh, and Mṣb, and MF,) or the latter is peculiar to the vulgar, (§, and El-Ḥareere in the Durrat el-Ghowwāg,) and should not be used, (O, K,) inf. n. تَعْيِيرٌ, (§, O,) He upbraided him with such a thing; reproached him for it; declared it to be bad, evil, abominable, or foul, and charged him with it. (Mṣb.) [You also say عَيْرُهُ عَلَى فَعْلِهِ, for his deed.] And عَيْرٌ عَلَيْهِ [is an elliptical phrase, signifying the same; فَعْلُهُ or the like being understood: or He upbraided him; charged him with acting disgracefully]. (TA, voce تعريب.) [See also 1, last signification.] — عَيْرُ الدَّنَانِيرِ, (K,) inf. n. as above, (TA,) He weighed the pieces of gold one after another: (K:) and he put, or threw down, the pieces of gold, one by one, and compared them, one by one. (TA.) The verb is [said to be] used in relation to measuring and weighing; but, says Az, Lth makes a distinction between عَابَرْتُ and عَيْرْتُ, making the former to relate to a measure of capacity, and the latter to an instrument for weighing: and [SM adds,] F mentions the former in art. عور, and the latter in the present art. (TA.) See also 3, in five places. — And عَيْرُ الْمَاءِ The water became overspread with [the green substance termed] طَحْلَبُ: (O, K:) but [SM adds,] it is more probably أَغْتَرُ, with ا and غ and ث. (TA.)

3. عَابِرُ الْمَكَايِلِ, (§, Mgh, and K in art. عور,) and عَابِرُ الْمَوَازِينِ, (§, Mgh,) inf. n. عَابَرٌ; (§;) and عَابَرَهَا, (§, K,) and عَوَّرَهَا, (K:) signify the same, (§, K,) He measured, or compared, the measures of capacity, (Mgh, K,) and the instruments for weighing, one by, or with, another. (Mgh.) One should not say عَابَرْتُ. (§.) The saying اسْتَعَارَ دِرَاهِمًا لِيَعْبِرَ بِهَا صَنَجَاتِهِ, meaning, [He borrowed pieces of money] that he might equalize [with them the weights of his balance], should be, correctly,

لِيَعْبِرَ. (Mgh.) You say عَابَرْتُ الْمَكَايِلَ, and الْمِيزَانَ, inf. n. مَعَابِرَةٌ and عَابَرٌ, meaning I tried, or proved, the measure of capacity, and the instrument for weighing, [or gauged the former,] that I might know its correctness [or incorrectness]: this, says Az, is the correct form: one should not say عَابَرْتُ, except from الْعَارُ, accord. to the leading lexicologists: and ISk says, عَابَرْتُ بَيْنَ الْمَكَايِلِ signified I tried, or proved, the two measures of capacity, that I might know their equality [or inequality]: you should not say عَابَرْتُ الْبِيزَانَيْنِ. (Mṣb.) [But in the TA, الْمِيزَانُ عَابَرٌ and الْمَكَايِلُ is mentioned without any remark of disapproval, with عَابَرَهَا and عَابَرَهَا.] You also say عَابَرْتُ بَيْنَهُمَا, inf. n. مَعَابِرَةٌ and عَابَرٌ, He measured, or compared, them two, each by, or with, the other, and examined what [difference] was between them. (K in art. عور.) — [Hence, عَابَرٌ app. signifies also He assayed gold &c.] — See also 1, third sentence.

4. اَعَارَ الْفَرَسَ, (§, K,) and اَلْكَتَبَ, (K,) He (his master) made the horse, and the dog, to go away as though he had escaped, or got loose: (K:) or made him to escape: (TA:) or made him to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S.) — اَعَارَ التَّصْلَ He made to the iron head or blade of an arrow, or of a spear, or of a sword, or of a knife, or the like, what is called عَيْرٌ. (AA, K.) — اَعَارَتْ حَافِرًا means She (a mare) raised and shifted a hoof: — and hence, accord. to Az, اِعَارَةُ الثِّيَابِ [The lending of garments] &c. (L, TA. [See 4 in art. عور.]) — And اَعَارَهُ is also said to signify He fattened him; namely, a horse: — and He plucked out the hair of his tail; like اَعْرَاهُ: both of which meanings are mentioned by IKṭṭ and others: — and i. q. ضَمَّرَهُ [He made him lean, or light of flesh, &c.]; from عَارَ “he went and came.” (TA.)

5. هُمْ يَتَعَبَّرُونَ مِنْ جِيرَانِهِرِ الْأُمْتَعَةِ is said to mean يَسْتَعْبِرُونَ [i. e. They ask of their neighbours the loan of the household-goods, &c.]: but Az says that the word used by the Arabs is يَتَعَوَّرُونَ. (TA. [See 10 in art. عور.])

6. تَعَابَرُوا They blamed, upbraided, or reproached, one another; found fault, one with another; i. q. تَعَابَبُوا, (§, O, Mṣb,) or عَابَرُ بَعْضُهُمْ عَابَرُ بَعْضًا: (K:) or they reviled, or vilified, one another; syn. تَسَابَرُوا. (AZ.)

10. اسْتَعَارَ سَهْمًا مِنْ كِنَانَتِهِ: see art. عور.

عَارٌ A disgrace; a shame; a thing that occasions one's being reviled; a vice, or fault, or the like; (§, O;) a thing for which one is, or is to be, blamed, or dispraised; (B, in TA, art. عور;) anything that necessarily occasions blame or reproach, (Mṣb, K,) or disgrace: (Mṣb:) pl. اَعْيَارٌ: (TA:) and مَعَابِرٌ, (§, O, K,) of which the sing. is app. مَعْبِرَةٌ, (O,) [is syn. with اَعْيَارٌ, for it] signifies things for which one is, or is to be, blamed,

upbraided, reproached, or found fault with; syn. مَعَابِرٌ. (§, O, K.)

عَيْرٌ The ass; (§, O, Mṣb, K;) both the wild and the domestic; (§, O, Mṣb;) its predominant application is to the former: (K:) so called because he goes away hither and thither (يَعْبِرُ) in the desert: (TA:) fem. with ة: (§, Mṣb:) pl. [of pauc.] اَعْيَارٌ, (§, O, Mṣb, K,) and [of mult.] عَابَرٌ and عَابِرٌ (K) and عَابِرَةٌ (§, O, Mṣb, K) and عَيْرَةٌ (O) and مَعْبُورَةٌ, (§, O, K,) like مَشْهُوخَةٌ &c., or this is [properly speaking] a quasi-pl. n., (TA,) and مَعْبُورِي, [also a quasi-pl. n.,] (Az, TA,) and pl. pl. عَابِرَاتٌ (O) and عَابِرَاتٌ. (K.) [Dim. عَيْرِي, q. v. infra.] — It is said in a prov., relating to contentment with that which is present and forgetting what is absent, اِنْ ذَهَبَ الْعَيْرُ فَعَيْرٌ فِي الرِّبَاطِ [If the ass has gone away, there is an ass in the tether]. (A'Obeyd.) — You say also, of a place in which is no good, هُوَ كَجَوْفِ عَيْرٍ [It is like the belly of an ass], (§, TA,) or كَجَوْفِ الْعَيْرِ [like the belly of the ass]; (TA;) because there is nothing in his belly of which any use is made: (§, TA:) or this originated from the saying هُوَ اَخْلَى مِنْ جَوْفِ حِمَارٍ [It is more empty than the valley of Himār]; (§, O,\* TA;) for حِمَارٌ was the name of a certain unbeliever, who possessed a valley, which, for his infidelity, God rendered waste and unproductive; (O,\* TA;) and Imra-el-Keys, (O, TA,) as some say, but correctly Taabbāṭa-sharrā, (O,) quoting the above-mentioned saying, has substituted الْعَيْرِ for حِمَارٍ, for the sake of the metre. (O, TA.)

— One says also اَذَلُّ مِنَ الْعَيْرِ More vile than the ass. (TA.) [But this is doubtful: see the same phrase expl. differently later in this paragraph. The wild ass is superior to every other kind of animal that is an object of the chase: (see قُرَا:) and hence, app., the signification here next following.] — عَيْرٌ also signifies A lord, or chief, (§, O, K,) of a people: (§, O:) a king: (K:) pl. اَعْيَارٌ. (O.) — The saying (§, K) of the people of Syria, used by them proverbially, (TA,) عَيْرٌ بِعَيْرٍ وَزِيَادَةُ عَشْرَةٍ [A lord for a lord, or a lord is succeeded by a lord, and an increase of ten] is expl. by the fact that, when the Khaleefeh of the sons of Umeiyeh died, and another arose, he increased their stipends by ten dirhems: (§, O, K:) so they said thus on that occasion. (O, TA.) — عَيْرُ السَّرَاةِ is an appellation of A certain bird, (§, O, K, TA,) resembling the pigeon, (§, O, TA,) short in the legs, which are covered with feathers, yellow in the legs and bill, having the eye bordered with black, of a clear colour inclining to greenness, or dark dust-colour, (حُضْرَةٌ) yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated بُرْدٌ: pl. عَابِرُ السَّرَاةِ: عَابِرُ السَّرَاةِ being a place in the district of Et-Tāif: they assert that this bird eats three hundred figs, from the time of their coming forth from among the leaves, small; and in like manner, grapes. (TA.) — Also The prominence, or ridge, in the middle of the iron head