

that were seven months gone with young, and went away to others, (IKt, L, K,) to cover them. (IKt, L.) In [some of] the copies of the K, شَوْه is put in the place of شَوْه, which latter is the reading in the Tahdheeb of IKt [and in the CK]. (TA.) = عَارَه, aor. يَعِيرُهُ and يَعُورُهُ, (S 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: (S and K in the same art.:) or destroyed him, or it. (K and TA in the same art.) See art. عور. You say عَرْتُ ثَوْبَهُ, I took, or went away with, his garment. (TA.) And it is said in a prov., عَيْرَ 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.* (S, O, TA.) [See also what next follows.]

2. عَيْرُهُ كَذَا, (S, O, Msh, K,) and عَيْرُهُ بِهِ, though the former is the more approved, (El-Marzookce, in his Expos. of the Hamaseh, and Msh, and MF,) or the latter is peculiar to the vulgar, (S, and El-Hareecree in the Durrat el-Ghowwas,) and should not be used, (O, K,) inf. n. تَعِيرُهُ, (S, 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.* (Msh.) [You also say عَيْرُهُ عَلَى فَعْلِهِ, *He upbraided him, or reproached him, for his deed.*] And عَيْرَ عَلَيْهِ [is an elliptical phrase, signifying the same; 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 عَايَرْتُ 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] طُحْلَبُ:* (O, K:) but [SM adds,] it is more probably أَغْفَرُ, with ا and غ and ث. (TA.)

3. عَايِرَ الْمَكَايِلَ, (S, Mgh, and K in art. عور,) and الْمَوَازِينَ, (S, Mgh,) inf. n. عَيَّارٌ; (S;) and عَوْرَهَا, (S, K,) and عَوْرَهَا, (K;) signify the same, (S, 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 عَيْرٌ. (S.) The saying اسْتَغَارَ دَرَاهِمُ لِعَيْرٍ بِهَا صَنَجَاتِهِ, meaning, [*He borrowed pieces of money] that he might equalize [with them the weights of his balance],* should be, correctly,

لِعَيَّارٍ. (Mgh.) You say عَايَرْتُ الْمِكْيَالَ, and الْمِيزَانَ, inf. n. مَعَايِرَةٌ and عَيَّارٌ, 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 عَيْرْتُ, except from الْعَارُ, accord. to the leading lexicologists: and ISk says, عَايَرْتُ بَيْنَ الْمِكْيَالَيْنِ signifies *I tried, or proved, the two measures of capacity, that I might know their equality [or inequality]:* you should not say عَيْرْتُ الْمِيزَانَيْنِ. (Msh.) [But in the TA, الْمِيزَانِ and الْمِكْيَالِ is mentioned without any remark of disapproval, with عَاوَرَهَا and مَعَايَرَهَا.] You also say عَايَرْتُ بَيْنَهُمَا, inf. n. مَعَايِرَةٌ and عَيَّارٌ, *He measured, or compared, them two, each by, or with, the other, and examined what [difference] was between them.* (K in art. عور.) — [Hence, عَايَرُ app. signifies also *He assayed gold &c.*] = See also 1, third sentence.

4. اَعَارَ الْفَرَسَ, (S, K,) and الْكَلْبَ, (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.) = اَعْيَرُ التَّنْصَلَ *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 اِعَارَهُ 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 IKt and others: — and i. q. ضَمَرَهُ [He made him lean, or light of flesh, &c.]; from عَارَ "he went and came."* (TA.)**

5. هُمْ يَتَعَيَّرُونَ مِنْ جِيرَانِهِمُ الْأَمْتَعَةَ is said to mean يَسْتَعِيرُونَ [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. تَعَايَرُوا *They blamed, upbraided, or reproached, one another; found fault, one with another; i. q. تَعَايَبُوا, (S, O, Msh,) or عَيَّرَ بَعْضُهُمْ بَعْضًا, (K:) or they reviled, or vilified, one another; syn. تَسَابَّوْا. (AZ.)*

10. اسْتَغَارَ 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; (S, 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, (Msh, K,) or disgrace: (Msh:) pl. اَعْيَارٌ. (TA:) and مَعَايِرٌ, (S, O, K,) of which the sing. is app. مَعْيِرَةٌ, (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. مَعَايِبُ. (S, O, K.)*

عَيْرٌ The ass; (S, O, Msh, K;) both the wild and the domestic; (S, O, Msh;) its predominant application is to the former: (K:) so called because he goes away hither and thither (يَعِيرُ قَبَرَدَدٌ) in the desert: (TA:) fem. with ة: (S, Msh:) pl. [of pauc.] اَعْيَارٌ, (S, O, Msh, K,) and [of mult.] عَيَّارٌ and عَيُّورٌ (K) and عَيُّورَةٌ (S, O, Msh, K) and عَيْرَةٌ (O) and مَعْيُورَةٌ, (S, O, K,) like مَشْيُوحَةٌ &c., or this is [properly speaking] a quasi-pl. n., (TA,) and مَعْيُورِي, [also a quasi-pl. n.,] (Az, TA,) and pl. عَيْرَاتٌ (O) and عَيَّارَاتٌ. (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], (S, TA,) or كَجَوْفِ الْعَيْرِ [like the belly of the ass]; (TA;) because there is nothing in his belly of which any use is made: (S, TA:) or this originated from the saying هُوَ أَخْلَى مِنْ جَوْفِ حِمَارٍ [It is more empty than the valley of Ilimar]; (S, 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-Kays, (O, TA,) as some say, but correctly Taäbbaṭa-sharrä, (O,) quoting the above-mentioned saying, has substituted الْعَيْرَ for حِمَارٍ, for the sake of the metre. (O, TA.)

— One says also أَذَلُّ 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 1, قرا:) and hence, app., the signification here next following.] — عَيْرٌ also signifies *A lord, or chief, (S, O, K,) of a people: (S, O:) a king: (K:) pl. اَعْيَارٌ. (O.)* — The saying (S, K) of the people of Syria, used by them proverbially, (TA,) عَيْرٌ 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: (S, O, K:) so they said thus on that occasion. (O, TA.) — عَيْرُ السَّرَاةِ is an appellation of *A certain bird, (S, O, K, TA,) resembling the pigeon, (S, 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, (خَضْرَاءُ) yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated bird: pl. عَيُّورُ السَّرَاةِ: عَيْرُ السَّرَاةِ being a place in the district of Et-Täuf: 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*