

أعاره منه; and عاوره إياه (K;) [accord. to the TK, all signify *He lent him the thing*: but the second seems rather to signify *he lent him of it*: and respecting the third, see 3 above.] For three exs., see 10. سَيْفٌ أُعِيرَتْهُ الْمَنِيَّةُ [A sword which fate has had lent to it] is an appellation applied to a man, by En-Nābighah. (TA.) [See also 4 in art. عير.] — أُعِيرَ: It (a thing) appeared; and was, or became, within power, or reach. (IAar, K, TA.) One says, أُعِيرَ لَكَ الصَّيْدُ: The object of the chase has become within power, or reach, to thee; (S, O, TA;) and so أُعِيرَكَ. (TA.) — † It (a thing) had a place that was a cause of fear, i. e. what is termed عَوْرَةٌ, appearing [in it]. (Ham p. 34.) † He (a horseman) had, appearing in him, a place open and exposed to striking (S, O, TA) and piercing. (TA.) † It (a place of abode) had a gap, or breach, appearing in it: (TA:) and [so] a house, or chamber, by its wall's being in a state of demolition. (IKht, TA.)

5: see 6: see also 10, in two places: and see 5 in art. عير.

6. اُعْتَوَرُوهُ and تَعَاوَرُوا الشَّيْءَ, (S, Mgh, O, Mṣb, K,) and تَعَوَّرُوهُ (S, O, K,) They took the thing, or did it, by turns; syn. تَدَاوَلُوهُ (S, Mgh, O, Mṣb, K,) فِيمَا بَيْنَهُمْ (S, O, TA:) the و is apparent [not changed into ى] in اُعْتَوَرُوا because it signifies the same as تَعَاوَرُوا. (S.) Abou-Kebeer says,

وَإِذَا الْكُمَاةُ تَعَاوَرُوا طَعَنَ الْكُلَى

[And when the men clad in armour interchange the piercing of the kidneys]. (TA.) And in a trad. it is said, يَتَعَاوَرُونَ عَلَى مَنْبَرِي They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him. (TA.) One says also, تَعَاوَرِ الْقَوْمُ فَلَانًا, meaning The people aided one another in beating such a one, one after another. (TA.) And تَعَاوَرْنَا فَلَانًا We beat such a one by turns; I beating him one time, and another another time, and a third another time. (TA.) And اُعْتَوَرَا الْقَتِيلَ رَجُلَانِ Each of the two men [in turn] struck the slain man. (Mgh.) And تَعَاوَرَتِ الرِّيحُ رَسْمَ الدَّارِ † The winds blew by turns upon, or over, the remains that marked the site of the house, or dwelling; (S, O;*) syn. تَسَاوَتَتْ (S,) or تَدَاوَلَتْ; one time blowing from the south, and another time from the north, and another time from the east, and another time from the west: (Az, TA:) or blew over them perseveringly, so as to obliterate them; (Lth, TA;) a signification doubly tropical: but Az says that this is a mistake. (TA.) And doubly tropical is the saying اِلِسْمُ تَعَوَّرَةٍ † [The noun has the vowels of desinential syntax by turns; having at one time رَفَعَ, at another نَصَبَ, and at another خَفَضَ]. (TA.) اُعْتَوَرُ and اِعْتَوَرُ denote that this has the place of this, and this the place of this: one says اِعْتَوَرَاهُ † [They two took it, or did it, by turns; this, one time; and this, one time]: but you do not say اِعْتَوَرُ زَيْدٌ عَمْرًا. (IAar.) — اِعْتَوَرْنَا الْعَوَارِيَّ † We lent loans, one to another:

(AZ:) and هُمُ يَتَعَاوَرُونَ الْعَوَارِيَّ † They lend loans, one to another. (S,* Mṣb.) [See also 10.]

8: see 6, in five places.

9: see 1, first quarter, in two places.

10. اِسْتَعَارَ and تَعَوَّرَ (O, K) He asked, or demanded, or sought, what is termed عَارِيَّةٌ [a loan]. (K.) It is said in the story of the [golden] calf, اِسْتَعَارُوهُ مِنْ حُلِيِّ تَعَوَّرَ † بَنُو إِسْرَائِيلَ [Of ornaments which the children of Israel had asked to be lent, or had borrowed]. (TA.) — You say also اِسْتَعَرْتُ مِنْهُ الشَّيْءَ فَأَعَارَنِيهِ (Mgh, Mṣb, K,*), and اِسْتَعَرْتُ الشَّيْءَ (Mgh, TA,) suppressing the preposition, (Mgh,) I asked of him the thing [and he lent it to me]. (K, TA.) And اِسْتَعَرْتُ مِنْهُ عَارِيَّةً فَأَعَارَنِيهَا [I asked of him a loan and he lent it to me]. (TA.) And اِسْتَعَارَهُ ثَوْبًا † اِعْتَوَرَهُ إِيَّاهُ [He asked him to lend to him a garment, or piece of cloth, and he lent it to him]. (S, O.) — اِسْتَعَارَ سَهْمًا مِنْ كِنَانَتِهِ † He raised and transferred an arrow from his quiver. (TA in arts. عور and عير.) — [Hence, اِسْتَعَارَ لَفْظًا † He used a word metaphorically.]

11: see 1, first quarter, in two places.

عَارٌ: see art. عير.

عَوْرٌ inf. n. of عَوَّرَ [q. v.]. (S, O, K.) See also عَوْرَةٌ. — Also Weakness, faultiness, or unsoundness; and so عَوْرَةٌ: badness, foulness, or unseemliness, in a thing: disgrace, or disfigurement. (TA.) [See also عَوَارٌ] — عَوْرٌ = عَوْرٌ means This is a thing, or an affair, that we do by turns. (TA, voce رَوَّحَ.)

عَوْرٌ † A thing having no keeper or guardian; [lit., having a gap, or an opening, or a breach, exposing it to thieves and the like;] as also مَعْوَرٌ. (TA.) You say مَكَانٌ مَعْوَرٌ † A place in which one fears: (TA:) a place in which (فِيهِ) [in one of my copies of the S (منه)] one fears being cut [or pierced (see 4)]; (S, TA;) as also مَكَانٌ عَوْرَةٌ; which is doubly tropical: (TA:) and طَرِيقٌ مَعْوَرٌ † a road in which is an opening, in which one fears losing his way and being cut off: and مَعْوَرٌ signifies within the power of a person; open, and exposed: appearing; and within power, or reach: and a place feared. (TA.) I'Ab and some others read, in the Kur [xxxiii. 13], إِنَّ بُيُوتَنَا عَوْرَةٌ, meaning, ذَاتُ عَوْرَةٍ; (O, K;) i. e., † Verily our houses are [open and exposed,] not protected, but, on the contrary, within the power of thieves, having no men in them: (O, TA:) or it means مَعْوَرَةٌ, i. e., next to the enemy, so that our goods will be stolen from them. (TA.) See also عَوْرَةٌ, last sentence but one.

عَارِيَّةٌ: see 4: — and see also عَارِيَّةٌ.

عَوْرَةٌ The pudendum, or pudenda, (S, O, Mṣb, K,) of a human being, (S, O,) of a man and of a woman: (TA:) so called because it is abominable to uncover, and to look at, what is thus

termed: (Mṣb:) said in the B to be from عَارٌ, meaning مَذْمُومَةٌ: (TA:) [but see what is said voce عَارِيَّةٌ: the part, or parts, of the person, which it is indecent to expose:] in a man, what is between the navel and the knee: and so in a woman: (Jel in xxiv. 31:) or, in a free woman, all the person, except the face and the hands as far as the wrists; and respecting the hollow of the sole of the foot, there is a difference of opinion: in a female slave, like as in a man; and what appears of her in service, as the head and the neck and the fore arm, are not included in the term عَوْرَةٌ. (TA.) [العَوْرَةُ الْمُغْلَظَةُ means The anterior and posterior pudenda: العَوْرَةُ الْمُخَفَّفَةُ, the other parts included in the term عَوْرَةٌ: so in the law-books.] The covering what is thus termed, in prayer and on other occasions, is obligatory: but respecting the covering the same in a private place, opinions differ. (TA.) The pl. is عَوْرَاتٌ: (S, O, Mṣb:) for the second letter of the pl. of فَعْلَةٌ as a subst. is movent only when it is not و nor ى: but some read [in the Kur xxiv. 31], عَوْرَاتِ النَّسَاءِ (S, O,) which is of the dial. of Hudheyl. (Mṣb.) — A time in which it is proper for the عَوْرَةُ to appear; each of the following three times; before the prayer of daybreak; at midday; and after nightfall. (K.) These three times are mentioned in the Kur xxiv. 57. (TA.) — Anything that a man veils, or conceals, by reason of disdainful pride, or of shame or pudency: (Mṣb:) anything of which one is ashamed (S, O, K, TA) when it appears. (TA.) — See also عَوْرٌ. — † A woman: because one is ashamed at her when she appears, like as one is ashamed at the pudendum (العَوْرَةُ) when it appears: (L, TA:) or women. (Mṣb.) — Any place of concealment (مَكْمَنٌ) [proper] for veiling or covering. (K.) — A gap, an opening, or a breach, (T, Mṣb, K,) or any gap, opening, or breach, (S, O,) in the frontier of a hostile country, (T, S, O, Mṣb, K,) &c., (K,) or in war or battle, from which one fears (T, S, O, Mṣb) slaughter. (T.) — Sometimes it is applied as an epithet to an indeterminate subst.; and in this case it is applied to a sing. and to a pl., without variation, and to a masc. and a fem., like an inf. n. (TA.) It is said in the Kur [xxxiii. 13], إِنَّ بُيُوتَنَا عَوْرَةٌ (O, TA) [Verily our houses are open and exposed: or, as expl. by Bq and others, defenceless]: the epithet being here sing.; and the subst. to which it is applied, pl.: (TA:) but in this instance it may be a contraction of عَوْرَةٌ; and thus it has been read: (Bq:) see عَوْرٌ. — Also, (K,) or [the pl.] عَوْرَاتٌ (S,) Clefts, or fissures, of mountains. (S, K.)

عَوْرٌ a subst. meaning عَوْرٌ [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying عَوْرٌ, i. e. A blindness of one eye: (but expl. by Golius as meaning the succession of a worse after a better:) after the mention of رَجُلٌ أَعْوَرَ, and the phrase بَدَلَ أَعْوَرَ and وَالْإِسْمُ الْعَوْرَةُ, in the S, it is added, الْعَوْرَةُ, or, accord. to one copy, الْعَوْرَةُ; and then follows, وَقَدْ عَارَتِ الْعَيْنُ.]