

quently it did not hurt him. (A.) — Also *He* (a hyena) *cried, or howled, in the same manner.* (A.) And *He* (a raven) *croaked in the same manner.* (K.)

3. *عاشره*, (K,) inf. n. *مُعَاشِرَةٌ*, (S, O, Mṣb, K,) *He mixed with him; consorted with him; held social or familiar intercourse, or fellowship, with him; conversed with him; or became intimate with him; syn. خَالَطَهُ.* (S, O, Mṣb, K.) [See also 6.]

4. *عاشر العَدْوِ*: see 2. — *اعشروا* They became ten. (S, O.) — *اعشرت*, said of a she-camel: see 2. — Also *She* (a camel) *completed ten months from the time of her bringing forth.* (TA.) — Also, or *عشرت*, *She brought forth her tenth offspring.* (TA in art. *بكر*.) — And the former, said of camels, *They came to water on the tenth day, counting the day of the next preceding watering as the first.* (O.) — And *اعشروا* *He was, or became, one whose camels came to water on the tenth day, counting the day of the next preceding watering as the first; expl. by the words وَرَدَّتْ إِبِلُهُ وَعَشْرًا*, (S, TA,) or *العشروا*. (TA.) — And *He came to be within [the period of] the [first] ten [nights] of Dhu-l-Hijjah (في عَشْرِ ذِي الْحِجَّةِ)*. (T, TA.) — And *اعشرونا منذ لم نلتق* We have had ten nights pass over us since we met. (L, TA.)

6. *تعاشروا* They mixed; consorted; or held social or familiar intercourse, or fellowship; one with another; conversed together; or became intimate, one with another; syn. *تخالطوا*. (S, O, Mṣb, K;) as also *اعتشروا*. (TA.)

8: see what next precedes.

Q. Q. 1. *عشروته* *He made it twenty*: an extr. word [with respect to formation, and post-classical, like *سبعن*, q. v.]. (K, TA.) [In the CK, *عشرته*, and expl. there as signifying *I made it twenty*: but this is evidently a mistranscription.]

عشر fem. of *عشرة* [q. v.].

عشر (S, O, Mṣb, K) and *عشر* (TA) *A tenth; a tenth part; one part of ten parts; as also عشر* and *عشيرة*; (S, O, Mṣb, K;) which last is [of a form] not used [to denote a fractional part] except as applied to the tenth part (S, O) and [in the instance of *مرباع* applied to] the fourth part: (O:) or, as some say, *عشار* is the tenth of the tenth [i. e. a hundredth part]: and as some say, *عشار* is the tenth of the *عشيرة*, which latter is the tenth of the *عشر*; so that, accord. to this, the *عشار* is one of a thousand; for it is the tenth of the tenth of the tenth: (Mṣb:) [in the TA, “and as some say, *عشار* is pl. of *عشيرة*, which latter is pl. of *عشر*.” but this is evidently a mistake:] the pl. of *عشر* is *أعشار* (Mṣb, K) and *عشور*; (K;) and that of *عشيرة* is *أعشيرة*: (S, O, Mṣb:) it is said in a trad., *تسعة أعشيرة الرزق في التجارة وجزء منها*, i. e. [Nine tenths of the means of subsistence consist in merchandise, and one part of them consists in] the increase of animals. (S, A, *

O.)* *أخذ عشر أموالهم* [means *He took the tenth, or tithe, or by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth, of their several kinds of property*]. (S, K.) [See 1, and see *عشار* = *عشر* [as a pl. of which the sing. is not mentioned], applied to she-camels, *That excern into the udder (تنزل) a scanty درة [or quantity of milk (in the CK درة)] without its collecting [and increasing]*. (O, K.)

عشر A period of eight days between [camels'] twice coming to water; for they come to water on the tenth day [counting the day of the next preceding watering as the first]; and in like manner, the term for every one of the periods between two waterings is with *kesr*: [see *ثلث*]: (S, O:) or *camels' coming to water on the tenth day [after the next preceding period of abstinence, i. e., counting the day of the next preceding watering as the first]: or on the ninth day [not counting the day of the next preceding watering; for it is evident that these two explanations are virtually one and the same]; (K;) as in the Shems el-'Uloom, on the authority of Kh, where it is added that they keep them from the water nine nights and eight days, and then bring them to water on the ninth day, which is the tenth from [by which is meant including] the former [day of] watering: (TA:) after the *عشر*, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, *هي تزد عشرًا وعبًا*, and *عشرًا وربعًا*, [and so on,] to the twentieth [day counting the day of the next preceding watering as the first]; (Aṣ;) and then you say, that their period between two waterings is *عشران*, (Aṣ, S, O,) i. e., *eighteen days*; (S, O;) and when they exceed this, they are termed *جوازين* [meaning “that satisfy themselves with green pasture so as not to need water”]. (Aṣ, S, O.) — Also The eighth young one, or offspring. (A in art. *ثلث*.) — And A piece that is broken off from a cooking-pot, (K, TA,) or from a drinking-cup or bowl, (TA,) and from anything; (K, TA;) as though it were one of ten pieces; (TA;) as also *عشارة*, (K, TA,) which signifies a piece of anything: (O, TA:) pl. of the former, *أعشار* [and pl. *أعاشير*]; (TA;) and of the latter, *عشارات*. (O, TA.) — [Hence, app.,] *بومة أعشار* A cooking-pot, or one of stone, broken in pieces: thus [we find the latter word] occurring in the pl. form [and used as an epithet]. (S, O.) And *قدر أعشار* A cooking-pot broken into ten pieces: (K:) or a large cooking-pot, of ten pieces joined together by reason of its largeness: (A:) or a cooking-pot so large that it is carried by ten men, (K,) or by ten women: (TA:) or [simply] a cooking-pot broken in pieces; not derived from anything: (TA:) pl. *أعشار*, (A,) and *أعاشير*. (A, K.) And *جفن أعشار* [A scabbard of a sword, or a sword-case,] broken in pieces. (O.) And *قلب أعشار* [+ A broken heart.] (S, K.) And *أعشار جزور* The portions of a slaughtered camel [for which players at the game called *الميسر* contend, and which are*

ten in number; not seven, as is said in one place in the TA. In *Har* p. 579, *اعشار* in this case is said to be pl. of *عشر*; but I think that we have better reason for regarding it as a pl. of *عشر*. (Az, S, O, K.) *Imra-el-Keys* says,

• وَمَا ذَرَقْتَ عَيْنَاكَ إِلَّا لِتَضْرِبِي
• بِسَهْمَيْكَ فِي أَعْشَارِ قَلْبٍ مُقْتَلٍ

[And thine eyes did not shed tears but that thou mightest play with thy two arrows for the portions of a heart subdued and killed by the passion of love]: he means, by the two arrows, the two called *المعنى* and *الرقيب*; to the former of which are assigned seven portions, and to the latter, three; so that both together gain all the portions; for the slaughtered camel is divided into ten portions: therefore he means that she has played for his heart with her two arrows, [alluding to the glances shot from her eyes,] and gained possession of it altogether: (Az, S, O:*) [see also a verse cited voce *رقيب*:] or accord. to some, he means that his heart had been broken, and then repaired like as cooking-pots are repaired: but Az says that the former explanation, which is mentioned by Th, pleases him more. (TA.) Hence the saying, *ضرب في أعشاره ولم يرض بمعشاره* [He played for all the portions of it, and was not content with the fifth of it]; meaning he took the whole of it. (A.) — And *أعشار* alone means *Cooking-pots that boil the ten portions [of a جزور]*. (*Har* p. 579.) — *أعشار* also signifies *The primary feathers of the wing of a bird*; (S, O, TA;) and so *عواشير*. (TA.)

عشر Three nights of the [lunar] month, [the tenth, eleventh, and twelfth,] after the *تسع* [q. v.]. (S, O.) — Also [The *asclepias gigantea* of Linnaeus; or *gigantic swallow-wort*;] a species of tree [or shrub] in which is a substance answering the purpose of tinder, (K,) like cotton, (TA,) than which there is nothing better wherein to strike fire, and with which cushions are stuffed, (K,) on account of its softness: (TA:) [see *رأه*, in art. *روا*:] accord. to *AḤn*, (TA,) a large species of tree [or shrub], of the kind called *عضاه*, having a sweet gum, (AḤn, S, O,*) and milk, (O,) and broad leaves, growing up high, (AḤn, K,) or from the joints of the branches and from the places of the flowers whereof, (O,) there comes forth a well-known kind of sugar, (AḤn, O,* K,) in which is somewhat of bitterness, (O, K,) called *سكر العشر*; (AḤn, TA;) [or this is a kind of red sugar, which falls like dew upon this tree; (Golius, from Ibn-Maʿroof and the Mj);] it produces also bladders, resembling the *شفاشق* [or faucial bags] of camels, in which they bray, [blowing them out from their mouths, with a gurgling sound,] (AḤn, TA,) [and] like the bladder of the smaller *قناد* [q. v.]; (S, O;) and it has a blossom like that of the *دقلى*, tinged, [but with what hue is not said,] and shining, and beautiful in appearance, as well as a fruit: (AḤn, TA:) n. un. with *ḍ*: and pl. [of this