

latter] عُشْر [or rather this is a coll. gen. n.] and عُشْرَات. (S, O.) [See also سَلَع.]

عُشْر: see عُشْر.

عُشْرَة *Social, or familiar, intercourse; fellowship; i. q. مَخَاطَبَة*; (O, *K;) or a subst. from the latter word. (S, Mṣb.) Sometimes it governs as a verb, [like the inf. n.,] accord. to some grammarians, as in the following ex.:

بِعِشْرَتِكَ الْكِرَامَ تَعُدُّ مِنْهُمْ

[By thine associating with the generous thou wilt be reckoned as one of them]. (I'Alq p. 211.)

عُشْرَة [Ten;] the first of the عُقُود; (A, K;) with ة, (Mṣb,) and with fet-h to the ش, (TA,) for the masc.; (Mṣb, TA;) and عُشْر, without ة, (Mṣb, TA,) and with one fet-hah, (TA,) for the fem. (Mṣb, TA.) You say, عُشْرَة رِجَالٍ [Ten men]: and عُشْر نِسْوَة [ten women]. (S, O, Mṣb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put عُشْرَة; and for the latter, عُشْر: and in Freytag's lexicon we find عُشْر instead of عُشْرَات.] عُشْرَات [is the pl. of عُشْرَة: and also] signifies *Decimal numbers*. (M in art. ست.) The vulgar make عُشْر masc., as meaning a number of days, saying العِشْر الْأَوَّل, and العِشْر الْأَخِير; but this is wrong [unless thereby they mean to speak of nights with their days, as will be shown by what follows]: the month consists of three عُشْرَات; namely, العِشْر الْأَوَّل [The first ten nights, with their days], pl. of أَوَّلَى; and العِشْر الْوَسْط [The middle ten nights, with their days], pl. of وَسْطَى; and العِشْر الْأَخِير [The last, lit. the other, ten nights, with their days], pl. of أُخْرَى; or العِشْر الْأَوَّاحِر [The last ten nights, with their days], pl. of أَخْرَة. (Mṣb.) العِشْر الْأَوَّاحِر is also especially applied to *The last ten nights of Ramaḍān, with their days*: and عُشْر ذِي الْحِجَّة to *The first ten nights of Dhul-Hijjah, with their days*: and العِشْر, alone, to *The first ten nights of El-Moharram, with their days*.] The Arabs also said, سَرْنَا عَشْرًا, meaning *We journeyed ten nights, with their days*; making the fem. [لِيَالٍ] to predominate over the masc. [أَيَامٍ]; as is the case in the Kur ii. 234. (Mṣb.) And أَيَامُ الْعَشْرِ is used for أَيَامُ الْعَشْرِ اللَّيَالِي [The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of عُشْرَة and عُشْر, voce خَمْسَة. And respecting a peculiar pronunciation of the people of El-Hijāz, and a case in which عُشْرَة is imperfectly decl., see ثَلَاثَة.] — عُشْر is also applied to *A portion, or paragraph, of the Kur-ān properly consisting of ten verses*; but it is often applied to *somewhat more, or less, than what is considered by some, or by all, as ten verses*, either because there is much disagreement as to the divisions of the verses or for the sake of beginning and ending with a: pl. of عُشْرَات. These divisions have no mark to distinguish them in some MSS.: in others, each is marked by a round ornament at the end;

or by the word عشر, or the letter ع, over, or over against, the commencement.] — When you have passed the number ten, you make the masc. fem., and the fem. masc. [to nineteen inclusively]: in the masc., you reject the ة in عُشْرَة; and from thirteen to nineteen [inclusively], you add ة to the former of the two nouns; and [in every case] you pronounce the ش with fet-h; and you make the two nouns one noun, [and, as such,] indecl., with fet-h for the termination: (TA:) you say, اِثْنَا عَشْرَ [Eleven], (S, O, Mṣb,) [and اِثْنَا عَشْرَ [Twelve],] and ثَلَاثَةَ عَشْرَ [Thirteen], and so on; (Mṣb, TA;) with fet-h to the ش; and in one dial. with sukoon [أَحَدَ عَشْرَ, &c.]; (Mṣb;) or the former only: (S, O:) and, as ISk says, some of the Arabs make the ع quiescent, [as many do in the present day,] saying أَحَدَ عَشْرَ, and so on to تِسْعَةَ عَشْرَ [inclusively] except in the instance of اِثْنَا عَشْرَ and اِثْنَيْ عَشْرَ, because of the quiescence of the ا and ي; and Akh says that they make the ع quiescent because the noun is long and its vowels are many: (S, O:) in the fem., you add ة to the latter of the two nouns, and reject the ة in the former of them, and make the ش in عُشْرَة quiescent: you say اِحْدَى عَشْرَةَ, (TA,) [and اِثْنَتَا عَشْرَةَ,] and so on to تِسْعَ عَشْرَةَ [inclusively]: and if you choose, you say اِحْدَى عَشْرَةَ, [&c.,] with kesr to the ش: the former is of the dial. of the people of El-Hijāz, [and is the more common,] and the latter is of the dial. of the people of Nejd: (S, O, TA:) but fet-h to the ش in this case is unknown to the grammarians and lexicologists, as Az says, though an instance has been adduced in an unusual reading of the Kur ii. 57, and another in vii. 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is manṣūb, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-h,] in the cases of rafā and naṣb and khafī, except that of twelve; for اِثْنَا and اِثْنَتَا are decl. [i. e. you say, in a case of naṣb or khafī, اِثْنَيْ عَشْرَةَ and اِثْنَتَيْ عَشْرَةَ]. (TA.) — [In the same manner also عُشْر and عُشْرَة are used in the ordinal compounds.]

عُشْرَاءُ A she-camel that has been ten months pregnant, (S, Mgh, O, Mṣb, K,) from the day of her having been covered by the stallion: she then ceases to be [of those] called مَخَاض, and she is called عُشْرَاءُ until she brings forth, and also after she has brought forth, (S, O,) or when she has brought forth, at the completion of a year: or when she has brought forth she is termed عَائِدَةٌ: (TA:) or that has been eight months pregnant: or, applied to a she-camel, i. q. نَفْسَاءُ applied to a woman: (K:) it is applied also to any female that is pregnant, but mostly to the female of the horse and camel: (I'ath:) it is the only sing. word of this measure, which is a pl. measure, except نَفْسَاءُ: (MF:) the dual is عُشْرَاوَانِ (S, O, TA; in one copy of the S عُشْرَاوَانِ:) and pl. عُشْرَاوَاتِ; (S, O, K, TA; in one copy of the S, and in the CK عُشْرَاوَاتِ;) but some disallow

this; (MF;) and عِشَارٌ; (S, O, Mṣb, K;) like as نَفْسَاءُ is pl. of نَفْسَاءُ; (Mṣb;) and عِشَارٌ: (K in art. نَفْس:) or عِشَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth. (K.) Some say that عِشَارٌ have no milk; though El-Farezdaḳ applies this term to camels that are milked, because of their having recently brought forth; and it is said that camels are most precious to their owners when they are عِشَار. (TA.) عِشَارٌ, as pl. of عِشَارٌ, which is pl. of عُشْرَاءُ, signifies Gazelles that have recently brought forth. (O.)

مِلْكُ بَنِي عَشْرِي Milk of camels that feed upon the عُشْر, q. v. (TA.)

عِشْرُونَ Twenty; twice ten: (K:) applied alike to a masc. and a fem.: (Mṣb:) you say عِشْرُونَ رِجَالًا [Twenty men], and عِشْرُونَ أُمَّرَاءَةً [Twenty women: the noun following it being in the accus. case as a specificative]: (TA:) it is decl. with و and ي [like a pl. formed by the addition of و and ي]; (Mṣb;) and when you prefix it to another noun, making it to govern the latter in the gen. case, you drop the ن, (S, Mṣb,) and say, عِشْرُو زَيْدٍ [The twenty of Zeyd], (Mṣb,) and عِشْرِي [Thy twenty], (S, O, Mṣb,) and عِشْرِي [My twenty], changing the و into ي [in this last case], because of the letter following it, and then incorporating: (S, O:) so says Ks; but most disallow this mode of prefixing in the case of a decimal number [of this kind]. (Mṣb.) [It signifies also Twentieth.] It is not a pl. of عُشْرَة, (so in a copy of the S and in the O and in the TA,) or عُشْر, (so in another copy of the S,) [or perhaps the right reading is عُشْر, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of عُشْرَة, or of عُشْر, it would signify at least three times ten:] some hold it to be a pl. of عُشْر, saying, (TA,) as عُشْر signifies camels' coming to water on the ninth day, they do not say عِشْرَانِ [for twenty], but they say عِشْرُونَ, (in the K, وَقَالُوا) but the correct reading seems to be لَمْ يَقُلْ عِشْرَيْنِ وَقَالُوا: but the correct reading seems to be لَمْ يَقُلْ عِشْرَيْنِ وَقَالُوا: TA: [in the CK it is more incorrect, لَمْ يَقُلْ عِشْرَيْنِ وَقَالُوا] making eighteen days to be عِشْرَانِ, and the nineteenth and twentieth a portion of the third عُشْر; and so, [regarding the portion as a whole,] forming the pl. عِشْرُونَ; (K, *TA;) agreeably with a well-known license, which allows the calling two and a part of the third a pl.: (TA:) this is the opinion of Kh and IDrd and some others: but J and most of the lexicologists hold that عِشْرُونَ is not a pl. of عُشْرَة nor of عُشْر nor of any other word, and their opinion I hold to be correct, applying as it does to the other similar nouns of number. (MF.)

عِشَارٌ Ten and ten; [or ten and ten together; or ten at a time and ten at a time;] (MF;) changed from عُشْرَة, (S,) or rather عُشْرَة عُشْرَة; as also مِعْشَرٌ; (MF;) [for which reason, and its