

عُورَانُ a pl. of أُعُورٌ [q. v.]; as also عَيْرَانٌ. — It is also used as a sing.; عَوْرَانٌ رَكِيَّةٌ meaning † *A well in a state of demolition.* (O, K.)

عَارِيَّةٌ (S, Mgh, O, Mṣb, K) and sometimes عَارِيَّةٌ, without teshdeed, (Mṣb, K,) when used in poetry, (Mṣb,) and عَارَةٌ (S, O, K,) *What is taken by persons by turns; expl. by مَا تَدَاوَلُوهُ* مَّا تَدَاوَلُوهُ: (K:) [generally meaning *a loan*; and the act of lending;] the putting one in possession of the use of a thing without anything given in exchange: (KT, and Kull p. 262:) the returning of the thing thus termed is obligatory, when the thing itself remains in existence; and if it has perished, then one must be responsible for its value, accord. to Esh-Sháfi'ee, but not accord. to Aboo-Haneefeh: (TA:) pl. [of the first] عَوَارِيٌّ (S, O, Mṣb, K,) and [of the second] عَوَارٍ. (Mṣb, K.) A poet says,

• إِنَّمَا أَنْفُسُنَا عَارِيَّةٌ • وَالْعَوَارِيُّ قَصَارٌ أَنْ تُرَدُّ •

[Our souls are only a loan: and the end of loans is their being given back: تُرَدُّ being for تُرَدُّ. (S, O.) عَارِيَّةٌ is of the measure فَعْلِيَّةٌ: Az says that it is a re. n. from عَارَةٌ, which is a subst. from إِعَارَةٌ: (Mgh, * Mṣb:) Lth says that what is thus called is so called because it is a disgrace (عار) to him who demands it; and J says the like; and some say that it is from عَارَ الْفَرَسِ, meaning, "the horse went away from his master:" but both these assertions are erroneous; since عَارِيَّةٌ belongs to art. عور, for the Arabs say الْعَوَارِيُّ الْعَوَارِيٌّ meaning they lend [loans], one to another; and عَارٌ and عَارَ الْفَرَسِ belong to art. عير: therefore the correct assertion is that of Az. (Mṣb.)

عَوَارٌ (S, Mgh, Mṣb, K) and عَوَارٌ (AZ, S, Mṣb, K) and عَوَارٌ (K) *A fault; a defect; an imperfection; a blemish; something amiss;* (S, Mgh, Mṣb, K;) in an article of merchandise, (S, Mgh, Mṣb,) and in a garment, or piece of cloth, (TA,) and in a slave, (Mṣb,) and in a beast: (TA:) or in a garment, or piece of cloth, *a hole, and a rent;* (Lth, Mgh, Mṣb, K, TA;) and so in the like, and in a house or tent and the like; (TA;) and in a garment, or piece of cloth, also *a burn; and a rotteness:* (Mgh:) and some say that عَوَارٌ, with fet-ḥ, is only in goods, or commodities, or articles of merchandise. (Mṣb.) You say عَوَارٌ ذَاتُ سَلْعَةٍ, and عَوَارٌ, accord. to AZ, *An article of merchandise having a fault, or the like.* (S.) [See also عَوْر.]

عَوَارٌ: see عَوَارٌ, in two places.

عَوَارٌ: see عَوَارٌ.

عَوِيرٌ: see أُعُورٌ, of which it is the dim.

عَائِرَةٌ: see عَيْرَةٌ.

عَوَارٌ: see عَائِرٌ, in four places.

عَائِرٌ *Anything that causes disease in the eye,* (K, TA,) and *wounds:* so called because the eye becomes closed on account of it, and the person

cannot see, the eye being as it were blinded: (TA:) *ophthalmia;* syn. رَمَدٌ; (S, O, K;) as also عَوَارٌ: (Mṣb:) which latter also signifies *foul, thick, white matter, that collects in the inner corner of the eye; not fluid;* syn. رَمَضٌ: (Mṣb:) or both signify *a fluid matter that makes the eye smart, as though a mote, or the like, had fallen into it:* (Lth:) and both signify *a mote, or the like,* (S, O, K,) *in the eye:* (S:) or (TA, in the K "and") عَائِرٌ signifies *pimples, or small pustules, in the lower eyelid:* (K:) a subst., not an inf. n., nor an act. part. n.: (TA:) the pl. of عَوَارٌ is عَوَاوِيرٌ, and, by poetic license, عَوَاوِرٌ. (TA.) One says بِعَيْنِهِ عَوَارٌ, meaning, *In his eye is a mote, or the like.* (S.) — عَيْنٌ عَائِرَةٌ *An eye in which is the fluid matter called عَوَارٌ:* but when the eye has this, you do not say of it عَارَتْ. (Lth.) — عَائِرُ الْعَيْنِ † *What fills, or satisfies, the eye (مَا يَمْلُؤُهَا),* of مَالٌ [meaning camels or the like], so as almost to put it out; and in like manner عَائِرَةٌ عَيْنَيْنِ. (TA.) One says, عِنْدَهُ عَيْنٌ عَائِرَةٌ عَائِرَةٌ عَيْنِ (S, O,) or عَائِرَةٌ عَيْنَيْنِ and عَيْرَةٌ عَيْنَيْنِ (K, but with عَلَيْهِ in the place of عِنْدَهُ, and in the CK عَيْرَةٌ is put for عَيْرَةٌ,) both of these mentioned by Lh, (TA,) i. e. † [He has, of camels or the like], what fill, or satisfy, (تَمَلَّأَ,) his sight by the multitude thereof; (K;) or that at which the sight is confounded, or perplexed, by reason of the multitude thereof, as though it filled, or satisfied, the eye, and put it out: (S, O:) [and A'Obeyd says the like:] or, accord. to Aṣ, the Arab in the Time of Ignorance used, when his camels amounted to a thousand, to put out an eye of one of them; and hence, by عَائِرَةُ الْعَيْنِ they meant *a thousand camels, whereof one had an eye put out.* (TA.) = عَائِرٌ also signifies *An arrow of which the shooter is not known;* (S, O, K;) and in like manner, a stone: (S, O:) pl. عَوَائِرٌ: (TA:) عَوَائِرُ نَبَلٍ means *arrows in a scattered state, of which one knows not whence they have come.* (IB, TA.) [See also art. عير.] And عَوَائِرٌ (S, O, K) and عَيْرَانٌ (K) signify *Swarms of locusts in a scattered state:* (S, O, K: [or] the first thereof going away in a scattered state, and few in number. (TA.)

أَعُورٌ *Blind of one eye:* (K:) *one-eyed; wanting one eye: or having one of his eyes sunk in its socket:* (Mṣb:) or *having one of his eyes dried up:* (IKṭt:) applied to a man, (S, Mṣb,) and to a camel, &c.: (TA:) fem. عَوْرَاءٌ: (Mṣb:) pl. عَوُورٌ and عَوْرَانٌ (O, K) and عَيْرَانٌ. (K.) The أُعُورٌ is considered by the Arabs as of evil omen. (TA.) It is said in a prov., أُعُورٌ عَيْنِكَ وَالْحَجَرُ [O one-eyed, preserve thine eye (thine only eye) from the stone]. (Meyd, TA.) — *Squint-eyed;* syn. أَحْوَلٌ: (TA:) and عَوْرَاءٌ the same, applied to a woman. (K, TA.) — *A crow:* (S, O, K:) so called as being deemed inauspicious; (S, O, TA;) or by antiphrasis, (TA,) because of the sharpness of his sight; (S, O, TA;) or because, when he desires

to croak, he closes his eyes; (O, TA;) and عَوِيرٌ is the dim., (S, O,) and signifies the same. (K.) — فَلَاةٌ عَوْرَاءٌ † *A desert in which is no water.* (S, O.) — طَرِيقٌ أُعُورٌ † *A road in which is no sign of the way.* (K, TA.) — عَوْرَاءُ الْقَرِّ † *A night (تَيْلَةٌ),* (O, TA,) and a morning (غَدَاةٌ), and a year (سَنَةٌ), (TA,) *in which is no cold.* (Th, O, TA.) — أُعُورٌ also signifies † *Anything,* (O, K, TA,) and any disposition, temper, or nature, (TA,) *bad, corrupt, abominable, or disapproved:* (O, K, TA:) fem. as above. (TA.) — بَدَلٌ أُعُورٌ † [A bad substitute]: a prov. applied to a man who is dispraised succeeding one who is praised: and sometimes they said خَلْفٌ أُعُورٌ: and Aboo-Dhu-eyb uses the expression عَوْرٌ خِلَافٌ; as though he made خِلَافٌ pl. of خَلْفٌ, like as جِبَالٌ is pl. of جَبَلٌ. (S, O.) — عَوْرَاءٌ † *A bad, an abominable, or a foul, word or saying;* (AHeyth, S, A, O, K;) opposed to عَيْنَاءٌ: (AHeyth, A, TA:) i. q. سَقَطَةٌ; (S, O;) i. e. *a bad word or saying, that swerves from rectitude:* (TA:) or *a word or saying that falls inconsistent with reason and rectitude:* (Lth:) or *a word or saying which the ear rejects;* and in the pl. sense you say عَوْرَانٌ الْكَلَامِ: (AZ:) or *a bad, an abominable, or a foul, action:* (K:) as though the word or saying, or the action, blinded the eye: the attribute which it denotes is transferred to the word or saying, or the action; but properly its author is meant. (TA.) — مَعَانٌ عَوْرٌ, in a trad. of 'Omar, † *Obscure, subtle, meanings.* (TA.) — See also the pl. عَيْرَانٌ voce عَائِرٌ, last sentence.

إِسْتِعَارَةٌ [inf. n. of 10. — And hence, † *A metaphor.*]

مُعُورٌ: see عَوْرٌ, in four places.

مُسْتَعَارٌ [Borrowed; or asked, demanded, or sought, as a loan;] pass. part. n. of 10 as used in the phrase اسْتَعَارَهُ تَوْبًا [q. v.] so in the following verse of Bishr (S, O) Ibn-Abee-Házim, describing a horse: (O:)

• كَأَنَّ حَفِيفَ مَنْخِرِهِ إِذَا مَا •
• كَتَمَنَّ الرَّبْوُ كَبِيرَ مُسْتَعَارٍ •

[As though the sound of the wind of his nostril, when they (i. e. other horses) suppressed loud breathing, were the sound of the wind of a borrowed blacksmith's bellows]: or, as some say, مستعار here means مُتَعَاوِرٌ i. e. مُتَدَاوِلٌ [app. worked by turns]: (S, O:) he means that his nostril was wide, not suppressing the loud breathing, when other beasts suppressed the breath by reason of the narrowness of the place of exit thereof. (S in art. كتمر.) — [And hence, † *A word, or phrase, used metaphorically.*]

عوز

1. عَوِزٌ (S, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. عَوِزٌ (S, O, Mṣb,) *It (a thing) was, or became, wanting; not found; or not existing:* (S, O, K:) or *it (anything) was wanted, and desired, but not*