

latter] **عَشْرٌ** [or rather this is a coll. gen. n.] and **عَشْرَاتٌ**. (S, O.) [See also **سَعَى**.]

عَشْرٌ: see **عَشْرٌ**.

عَشْرَةٌ *Social, or familiar, intercourse; fellowship; i. q. مُخَالَطَةٌ*; (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.:

* **بِعَشْرَتِكَ الْكَرَامَ تُعَدُّ مِنْهُمْ**

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

عَشْرَةٌ [Ten;] the first of the **عُقُود**; (A, K;) with **ة**, (Mṣb,) and with fet-ḥ to the **ش**, (TA,) for the masc.; (Mṣb, TA;) and **عَشْرٌ**, without **ة**, (Mṣb, TA,) and with one fet-ḥah, (TA,) for the fem. (Mṣb, TA.) You say, **عَشْرَةُ رِجَالٍ** [Ten men]: and **عَشْرُ نِسَاءٍ** [ten women]. (S, O, Mṣb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put **عَشْرَةٌ**; and for the latter, **عَشْرٌ**: and in Freytag's lexicon we find **عَشْرٌ** instead of **عَشْرَةٌ**.] **عَشْرَاتٌ** [is the pl. of **عَشْرَةٌ**: and also] signifies *Decimal numbers*. (M in art. ست.) The vulgar make **عَشْرٌ** masc., as meaning a number of days, saying **العَشْرُ الْأَوَّلُ**, and **العَشْرُ الْآخِرُ**; 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 **عَشْرَاتٍ**; namely, **العَشْرُ الْأَوَّلُ** [The first ten nights, with their days], pl. of **أَوَّلِي**; and **العَشْرُ الْوَسْطَى** [The middle ten nights, with their days], pl. of **وَسْطَى**; and **العَشْرُ الْآخِرُ** [The last, lit. the other, ten nights, with their days], pl. of **آخِرِي**; or **العَشْرُ الْوَاخِرُ** [The last ten nights, with their days], pl. of **آخِرَةٍ**. (Mṣb.) **العَشْرُ الْوَاخِرُ** is also especially applied to *The last ten nights of Ramaḍān*, with their days: and **عَشْرُ ذِي الْحِجَّةِ** to *The first ten nights of Dhu-l-Hijjah*, with their days: and **العَشْرُ**, 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. [لِبَالٍ] to predominate over the masc. [أَيَّامٍ]; as is the case in the *Kur* ii. 234. (Mṣb.) And **أَيَّامُ الْعَشْرِ** is used for **أَيَّامُ الدَّيَّالَى الْعَشْرِ** [The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of **عَشْرَةٌ** and **عَشْرٌ**, voce **خَمْسَةٌ**. And respecting a peculiar pronunciation of the people of El-Hijāz, and a case in which **عَشْرَةٌ** is imperfectly decl., see **ثَلَاثَةٌ**.] — **عَشْرٌ** 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 break in the tenour of the text: (see **عَاشِرٌ**;) pl. **عَشَارٌ**. 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 **عَشْر**, 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 **عَشْرَةٌ**; 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-ḥ; and you make the two nouns one noun, [and, as such,] indecl., with fet-ḥ for the termination: (TA:) you say, **أَحَدٌ عَشْرٌ** [Eleven], (S, O, Mṣb,) [and **اِثْنَا عَشْرٌ** [Twelve], and **ثَلَاثَةٌ عَشْرٌ** [Thirteen], and so on; (Mṣb, TA;) with fet-ḥ to the **ش**; and in one dial. with sukoon [**عَشْرٌ**, **أَحَدٌ عَشْرٌ**, &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 **أَحَدٌ عَشْرَ**, and so on to **تِسْعَةٌ 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 **عَشْرَةٌ** quiescent: you say **إِحْدَى عَشْرَةٌ**, (TA,) [and **اِثْنَتَا عَشْرَةٌ**,] and so on to **تِسْعَ عَشْرَةٍ** [inclusively]: and if you choose, you say **إِحْدَى 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-ḥ 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 mansoob, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-ḥ,] in the cases of **rafa** and **naṣb** and **khafd**, except that of twelve; for **اِثْنَا** and **اِثْنَتَا** are decl. [i. e. you say, in a case of **naṣb** or **khafd**, **اِثْنَتَى عَشْرَةَ** and **اِثْنَتَى عَشْرَ**.] (TA.) — [In the same manner also **عَشْرٌ** and **عَشْرَةٌ** are used in the ordinal compounds.]

عَشْرَاءُ 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 **مَخَاضٌ**, and she is called **عَشْرَاءُ** 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 **عَائِذٌ**: (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: (IAth:) it is the only sing. word of this measure, which is a pl. measure, except **نَفْسَاءُ**: (MF:) the dual is **عَشْرَاوَانِ** (S, O, TA; in one copy of the S **عَشْرَاوَانِ**;) and pl. **عَشْرَاوَاتٍ**; (S, O, K, TA; in one copy of the S, and in the CK **عَشْرَاوَاتٍ**;) but some disallow

this; (MF;) and **عِشَارٌ**; (S, O, Mṣb, K;) like as **نَفَاسٌ** is pl. of **نَفْسَاءُ**; (Mṣb;) and **عِشَارٌ**: (K in art. **نَفَسٌ**;) 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-Farezdaḡ 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 **عِشَارٌ**. (TA.) **عِشَائِرٌ**, as pl. of **عِشَارٌ**, which is pl. of **عِشْرَاءُ**, signifies *Gazelles that have recently brought forth*. (O.)

لَبَنُ عِشْرِيٍّ Milk of camels that feed upon the **عِشْرُ**, q. v. (TA.)

عِشْرُونَ Twenty; twice ten: (K:) applied alike to a masc. and a fem.: (Mṣb:) you say **عِشْرُونَ رَجُلًا** [Twenty men], and **عِشْرُونَ أَمْرًا** [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 **ن**]; (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 **عِشْرُوكَ** [Thy twenty], (S, O, Mṣb,) and **عِشْرِيَّ** [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 **عَشْرَةٌ**, (so in a copy of the S and in the O and in the TA,) or **عَشْرٌ**, (so in another copy of the S,) [or perhaps the right reading is **عِشْرٌ**, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of **عَشْرَةٌ**, or of **عَشْرٌ**, it would signify at least three times ten:] some hold it to be a pl. of **عَشْرٌ**, saying, (TA,) as **عَشْرٌ** 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 يَقُولُوا**: 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 **عَشْرٌ**; 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 **عَشْرَةٌ** nor of **عَشْرٌ** 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.)

عَشَارٌ Ten and ten; [or ten and ten together; or ten at a time and ten at a time;] (MF;) changed from **عَشْرَةٌ**, (S,) or rather **عَشْرَةٌ**; as also **مَعَشَرٌ**; (MF;) [for which reason, and its