

quiescent letter], (§), inf. n. [or rather quasi-inf. n.] طيرة, the only instance of the kind except طيرة, which is the same in relation to تَخِير, (IAth,) *He augured evil from it; regarded it as an evil omen.* (§, Mṣb, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Mṣb.) They augured evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles. (TA.) تَفَاعَلٌ signifies the contr. of تَطِير. (TA.)

6. تطاير + *It became scattered, or dispersed;* (§, K, TA;) *flew away or about; went away; became reduced to fragments;* (TA;) as also استطار, (K, TA,) and طَارَ. (TA.) — *It became long, or tall;* (§, K;) as also طَارَ, (Sgh, K,) which is said of hair, (TA,) as is also the former, (§, TA,) and of a camel's hump. (Sgh, TA.) It is said in a trad., *خَذَّ مَا تَطَايَرُ مِنْ شَعْرِكَ* (§, TA) [*Clip thou what has become long and dishevelled [of thy hair].*] (TA.) — *تطاير السحاب* + *The clouds became spread throughout the sky.* (K, TA.) [See also 10.]

7. انطار *It became split, slit, or cracked.* (K, TA.) [See also 10, latter part.]

10. استطار [*He made a thing to fly.* See also 2. — Hence,] + *He drew forth a sword quickly from its scabbard.* (K, TA.) — *أستطير* + *It* (for ex., dust, §) *was made to fly.* (§, K.) You say, *كَادَ يُسْتَطَارُ مِنْ شِدَّةِ عَدُوِّهِ* [*He was almost made to fly by reason of the vehemence of his running.*] (A.) And *الْفَرْعُ مِنَ الْفَرْعِ* : [*His courage (lit. his heart) was made to fly away by reason of fright.*] (A.) — *He was taken away quickly, as though the birds carried him away.* (TA.) — *He hastened, or was quick, in running;* (K;) *he ran quickly;* (O, L;) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] — *He was [flurried, or] frightened.* (O, K.) [As though meaning originally he was made to fly by reason of fright.] — *استطار* : *It* (the dawn) *spread;* (§, A, Mṣb, K;) *its light spread in the horizon:* (TA:) [see مُسْتَطِير:] and the verb is used in the same sense in relation to other things: (§) said of lightning, *it spread in the horizon:* and of dust, *it spread in the air:* and of evil, *it spread.* (TA.) See also 6. — *It* (a crack in a wall) *appeared and spread.* (A. [See also استطال.]) *It* (a slit, or crack, for الشَّقُّ in the K is a mistake for الشَّقُّ, or, accord. to the L, a crack in a wall, TA) *rose, (K,) and appeared.* (TA.) + *It* (a crack in a glass vessel, and wear in a garment,) *became apparent in the parts thereof.* (TA.) — *It* (a wall) *cracked* (K, TA) *from the beginning thereof to the end.* (TA.) + *It* (a glass vessel) *showed a crack in it from beginning to end.* (TA.) [See also 7.] — *استطارت* said of a bitch, *She desired the male.* (O, K.)

طير: see طائر, in seven places: — and see also

طيرة, in two places. — طَيْرٌ طَيْرٌ, (O,) or طَيْرٌ طَيْرٌ, (TA,) is a cry by which a sheep or goat is called. (O, TA.)

طيرة and طيرورة (§, K) and طير (S) † *Levity; inconstancy.* (§, K, TA.) You say, *فِي فَلَانٍ طيرة* and *طيرورة*, † *In such a one is levity, or inconstancy.* (§.) And *أزجر أحناء طيرك* † [alluding to the original signification of طير, namely, "birds,"] means *جوانب حقتك وطيشك* [agreeing with an explanation of the same saying voce حنو, q. v.]. (§.) — Also طيرة † *A slip; a stumble:* hence the trad., *إياك وطيرات الشباب* † *Beware thou of the slips and stumbles of youth.* (TA.)

طيرة and طيرة and طورة; see طائر; the second, in four places.

طيرة: see طيرة, in two places.

طائر † *A sharp, spirited, vigorous, horse,* (K, TA,) *that is almost made to fly by reason of the vehemence of his running;* (TA;) as also *مطار.* (K, TA.) [The latter word in the CK written مطار; but said in the TA to be with damm, and so written in a copy of the A.] [See also طيور.] — See also مُسْتَطِير. — Also *A company of men.* (O.) — As applied to *A balance*, it is not of the language of the Arabs: (O:) [i. e., it is post-classical:] it means *an assay-balance* (مِعْيَارٌ and مِيزَانٌ) for gold; so called because of the form of a bird, or because of its lightness: or the *balance for dirhems [or moneys] that is known among them [who use it] by the appellation of the vehemence of Archimedes* [meaning the χαριστιών of Archimedes, (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har,) i. e. the hydrostatic balance]: or, accord. to El-Fenjedeechee, *the tongue* (لِسَانٌ) of the balance. (Har pp. 549-50.)

هو طيور فيور + *He is sharp, and quick in returning [to a good state], or recovering [from his anger].* (K.) [See also طيار.]

طائر *A flying thing [whether bird or insect]:* (Mṣb, TA:) pl. طيور, (§, Mṣb, K,) like as صَحْبٌ is pl. of صَاحِبٌ: (§, Mṣb:) or طير is originally an inf. n. of طَارَ: or an epithet contracted from طير: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] طائرٌ may also be quasi-pl. n., like جامِلٌ and باقرٌ: (TA:) طيرٌ is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Mṣb, K;) as in the Kur iii. 43 [and v. 110], accord. to one reading: (§) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] طائرٌ, only, is used as a sing., (Th, IAmb, Mṣb,) by general consent; and AO once said so in common with others: (Th:) but طيرٌ has a collective, or pl., signification: (IAmb, Mṣb:) and is fem.: (Mgh:) or is more frequently fem. than masc.:

(IAmb, Mṣb:) the pl. of طير is طيور [a pl. of mult.] and أطيار [a pl. of pauc.]: (§, Mṣb, K:) or طيور may be pl. of طائر, like as سَجُودٌ is pl. of سَاجِدٌ: (TA:) طائرة is seldom applied to the female. (IAmb, Mṣb.) — [الطائر is a name of † *The constellation Cygnus; also called الدجاجة.*] — *هو ساكن الطائر* means † *He is grave, staid, sedate, (K,) or motionless;* so that if a bird alighted upon him, it would be still; for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, *رَزَقَ فَلَانٌ سُكُونَ الطائرِ وَخَفَضَ الجَنَاحِ* † [*Such a one was endowed, or has been endowed, with gravity and gentleness.*] (TA.) And *طورهم* طيورهم † *They are remaining fixed, settled, or at rest:* and *شانت نعامتهم* signifies the contrary. (A, TA.) And *كان على رؤوسهم الطير* † [*As though birds were on their heads*] is said of a people, meaning them to be *motionless by reason of reverence:* (§, K:) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity: and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA:) or that the crow alights upon the head of the camel, and picks from it the ticks, (§, K,) and the young ones thereof, (§) and the camel does not move (§, K) his head, (§) lest the crow should take fright and fly away. (§, K.) In like manner, *وقع طائره* means † *He became grave, or sedate.* (Meyd.) And *طار طائره* † *He became light, or inconstant:* (Meyd:) and *he became angry;* (O, K, TA;) like *ثار ثائره* and *فار فائره*: (TA:) or *he hastened, and was light, or active, or agile.* (Har p. 561.) — And it is said in a trad., *الرؤيا على رجل طائر ما لم تعبر* (O, TA) † *A dream is unsettled as to its result, or final sequel, while it is not interpreted.* (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] — طائرٌ also *عيت طيرة* see expl. in art. *عيت*. — طائرٌ also signifies *A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil:* (K:) and طيرة (§, K) and طيرة (K) and طورة (IDrd, Sgh, K, TA) [in the CK, in this art., erroneously, طورة, but in art. طور it is طورة,] *a thing from which one augurs evil; an evil omen or bodement;* (§, K, &c.;) *contr. of قائل:* (TA:) and طائرٌ signifies *fortune, (A'Obeyd, K, TA,) whether good or evil:* (TA:) and especially *evil fortune; ill luck;* as also طيرٌ and طيرة: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left: [see 5:] (TA:) and طيرة is an inf. n. [or rather a quasi-inf. n.] of تطير, [q. v.,] (IAth,) and signifies *auguration of evil.* (Mṣb.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) *طائر الله لا طائرك*, (ISk,