

مَعِيشَ: see مَعِيشَة, in four places: and مَعِيشَ.

مَعِيشَة inf. n. of عَاشَ [q. v.]. (K.) — Also *Victuals, living, sustenance, or food and drink by which one lives*; (Lth, A, O, K;) as also عِيشَ; (A;) whence you say that dates are the عِيشَ of such a family: (TA:) *that whereby life subsists; the means of life or subsistence*; (A, K;) as also عِيشَ: (A, TA:) *that whereby one lives*; as also عِيشَ (A, K, TA) and مَعِيشَ and مَعِيشَ; (TA;) or [the state] *wherein one lives*; (A, K, TA;) as also عِيشَ (A) and مَعِيشَ and مَعِيشَ: (TA:) *the means of obtaining that whereby one lives*: (Aboo-Is-hák, TA:) *the gain, or earnings, by means of which a man lives*; (Mgh, Msh;) as also مَعِيشَ: (Msh;) the pl. is مَعِيشَاتُ, (S, O, Msh,) accord. to general opinion, (Msh,) without ., (S, O, Msh,) when formed from the original of the sing., which is مَعِيشَة, of the measure مَفْعَلَة; (S, O;) or because it is from عَاشَ, so that the measure of the pl. is مَفَاعِلَ: (Msh;) but when it is formed from the secondary form of the sing., it is with ., [مَعِيشَاتُ] being in this case likened to نَعِيشَة, like as مَصَائِبُ is with . because the ي [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect: (S, O:) all the Başree grammarians hold it to be so: (TA:) or, accord. to some, مَعِيشَ and مَعِيشَة are from مَعِشَ; and the pl. in question is therefore of the measure مَفَاعِلَ, with . (Msh.) — مَعِيشَة ضَنْكُ The punishment of the grave: (O, K;) so, accord. to most of the expositors, in the Kur xx. 123: or, as some say, [a strait sustenance] in the fire of hell. (O, TA.)

مُعِيشَ One who constrains himself to obtain the means of life: (TA:) or who has what is barely sufficient, of sustenance, nothing remaining over and above it. (Lth, A, O, K.)

عِيشَ

عِيشَ A dense, or tangled wood; a numerous collection of dense, or tangled, trees: (S, O, K;) or [lote-trees of the species called] سِدْرُ (AHn, O, TA) collected together in one place, (AHn, O,) of which the lower parts are dense, or tangled: (AHn, TA:) or dense, or tangled, trees, some growing in, or among, the lower parts of others: (TA:) pl. [of pauc.] أَعْيَاشُ and [of mult.] عِيشَانُ: (O, K;) also what are collected together (AHn, O, K, TA) in a place, (AHn, O, TA,) and are near together, and dense, or tangled, (AHn, O, K, TA,) of [trees of the kinds called] عِضَاهُ, (O, K,) or of [the trees called] سِدْرُ and عَوْسَجُ and نَبْعُ and سَلَمُ and all kinds of عِضَاهُ: so says 'Omárah, (O, TA,) and AHn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Kilábee, O, TA,) of thick and tough trees, (El-Kilábee, O, K, TA,) such as the سَلَمُ and سِدْرُ and سَيَالُ and طَلْحُ and عِضَاهُ and عَوْسَجُ. (El-Kilábee, O, TA.) — Also A place of growth of the best of trees: (Lth, A,

O, K;) or, as some say, the lower parts of trees. (TA.) — And hence, (A,) A stock, or race. (S,* A, K,*) You say, هُوَ مِنْ عِيشِ بَنِي هَاشِمٍ He is of the stock, or race, of Benoo-Háshim. (A.) And مَا أَكْثَرَ عِيشَهُ How generous, or noble, are his fathers, or ancestors, and paternal and maternal uncles, and the people of his house! (TA.) And it is said in a prov., عِيشُكَ مِنْكَ وَإِنْ كَانَ أَشْبَاهُ, i. e. Thy stock is an appertenance of thine though it be thorny and intricate or confused: (AZ, O, TA:) meaning, accord. to A'Obeid, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life: have patience, therefore, for thou canst not remove them from thee: (Meyd:) [see Freytag's Arab. Prov., ii. 95:] implying dispraise: or, accord. to AHeyth, عِيشُ أَشْبُ denotes praise; force of resistance, or inaccessibility or unapproachableness, and numerousness, being meant thereby. (O, TA.) You say also, هُوَ فِي عِيشِ He is of a good, or an excellent, stock. (Sh, O, TA.) — جِيءَ بِهِ مِنْ عِيشِكَ means Bring thou it from wherever it is. (TA.)

عِيشَا: see عَوِيشَ, (in art. عَوْسَجُ,) last sentence.

مَعِيشَ A place of growth [app., as seems to be implied in the S, of trees such as are termed عِيشَ]. (S, O, K.)

مُعِيشَ Any one who is hard, or difficult, with respect to that which another desires of him: (O, K;) app. originally مِعْوِيشَ: mentioned in the L in art. عَوْسَجُ. (TA.)

عِطَ

1. عَاطَتْ, aor. تَعِيطُ and تَعُوْطُ, (K,) inf. n. عِطَ [perhaps a mistake for عِطَ, which see below, like غَلَبَ and طَلَبَ], (TA,) She (a woman, TA) was, or became, long in the neck, (K, TA,) with justness of stature; (TA;) as also تَعِيطَتْ and تَعُوْطَتْ. (K.) = See also art. عَوِيطَ.

5: see above: = and see also عَاطَتْ in art. عَوِيطَ.

8: see عَاطَتْ in art. عَوِيطَ, in three places.

عِطَ Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

عِطَ: see عَوِيطَ and عَانِطُ, in art. عَوِيطَ.

عِطَ: see أَعِيطَ.

عَانِطُ: see art. عَوِيطَ.

أَعِيطَ Long in the neck; (S, O, K;) accord. to some, with justness of stature; (TA;) applied to a camel; (S, O;) as also عِطَ: (TA:) fem. عِطَا; (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh:) pl. عِطَ. (TA.) — Long in the head and neck; (K;) which is ugly. (TA.) — Tall; the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) high; lofty; (S, O, K, TA;) applied to a mountain; (TA;) and the fem. to a [mountain such as is termed] قَارَة, (S, O, TA,) and to a [such as is termed] a هَضْبَة; (TA;) and the masc. also, in this sense, to a palace, or the like; (S, O, K, TA;) and to عَزَا [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the حَقَّة and the رَبَاعِيَة. (O, TA.) — + Refusing; resisting; withstanding: (K, TA:) applied to a man, and to a wild ass. (TA.)

and to : [such as is termed] a هَضْبَة; (TA;) and the masc. also, in this sense, to a palace, or the like; (S, O, K, TA;) and to عَزَا [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the حَقَّة and the رَبَاعِيَة. (O, TA.) — + Refusing; resisting; withstanding: (K, TA:) applied to a man, and to a wild ass. (TA.)

مُعِيطَ, and with ع: see عَانِطُ in art. عَوِيطَ, in four places.

عِيفَ

1. عَافَهُ, aor. يَعاْفُهُ, (S, Mgh, O, Msh, K,) and يَعيْفُهُ, (Fr, O, K,) inf. n. عِيفَ, (S, Mgh, O,) or عِيفَة, (Msh, [but probably a mistranscription for the former,]) or both, or the latter is a simple subst., and the former is an inf. n., also عِيفَ and عِيفَانُ, (ISd, K,) He (a man, S, O, Msh, [and any animal,]) disliked it, or loathed it, (S, Mgh, O, Msh, K,) namely, food, (S, O, Msh, K,) or water, (Mgh,) or beverage, (S, O, Msh, K,) and would not drink it, (S, O, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food: (ISd, TA:) and عِيفَانُهُ signifies the same as عَافَهُ. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,)

• إِبْنِي وَقَتْلِي سَلَيْكًا ثُمَّ أَعْقَلُهُ •
• كَاتُورٍ يَضْرِبُ لَبَا عَافَتِ الْبَقَرُ •

[Verily I, in the case of my slaying Suleyk and then giving the bloodwit for slaying him, am like the bull that is beaten when the cows loathe the water]: for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA. [See also the Ham, p. 416; where the former hemistich is somewhat differently related.]) And hence the saying, هَذَا مِمَّا يَعاْفُهُ الطَّبْعُ [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) = عِيفَ, aor. أَعِيفَ, inf. n. عِيفَة, I augured from the birds, (S, O, K, TA,) good or evil, (O, K, TA,) taking warning, or the like, by considering their names, and their places of alighting (S, O, K, TA) and of passage, (TA,) and their cries: thus, correctly, as in the T and S and M and L, i. e. وَأَصْوَاتِهَا; for which the authors of the O and K have substituted وَأَنْوَاتِهَا, deceived by the word مَسَاقِطُ in what goes before: and the verb is used in like manner in relation to gazelles or other animals passing with the right side, or the left side, turned towards the spectator: (TA:) عِيفَ primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil: (Har p. 308:) or, accord. to Az, it signifies the seeing a bird, (TA,) or a raven, or crow, (Msh, TA,) or the like, (Msh,) and auguring evil [or good] therefrom: (Msh, TA:) and also the saying [a thing] conjecturally, or surmising; without