

دُجْرَان [two pieces of wood upon which the share is bound]: (TA:) pl. [of pauc.] أَعْيَنَة and [of mult.] عَيْن, with two dammehs; (K;) or عَيْن, originally of the measure فَعْل [i. e. عَيْن]; (S;) accord. to AA, عَيْن, with kesr only; accord. to IB, عَيْن, with two dammehs, and, when the ي is made quiescent, عَيْن, not عَيْن. (TA.) — اِبْنَا means Two birds, (K, TA,) from the flight, or alighting-places, or cries, &c., of which, the Arabs augur: (TA:) or two lines which are marked upon the ground (S, K) by the عَائِف [or augurer], by means of which one augurs, from the flight, &c., of birds; (S;) or which are made for the purpose of auguring; (TA;) then the augurer says, اِبْنِي عَيْنًا اُسْرِعَا الْبَيَانَ [O two sons of 'Iyān, hasten ye the manifestation]: (K, TA: [see 1 in art. حُط:]) in the copies of the K, اِبْنَا is here erroneously put for اِبْنِي: or, as some say اِبْنَا عَيْن means two well-known divining-arrows: (TA:) and when it is known that the gaming arrow of him who plays therewith wins, one says, جَرَى اِبْنَا عَيْن [app. meaning The two sons of 'Iyān have hastened; i. e. the two arrows so termed; as seems to be indicated by a verse cited in the L (in which it is followed by the words بِالشَّوَاءِ الْمُضَبِّ with the roast meat not thoroughly cooked), and also by what here follows]: (S, L, K, TA:) these [arrows] being called اِبْنَا عَيْن because by means of them the people [playing at the game called الْحَمِير] see the winning and the food [i. e. the hastily-cooked flesh of the slaughtered camel]. (L, TA.)

رَجُلٌ عَيُونُ (K, TA) and عَيَانُ (TA) A man who smites vehemently with the [evil] eye; as also مَعْيَانُ: (K, TA:) pl. [of the first] عَيْن and عَيْن. (K.)

ذُو الْعُيُونَيْنِ and ذُو الْعَيْنَيْنِ: see عَيْن, in the former half of the paragraph.

عَيْن: see the next paragraph, in two places.

رَجُلٌ عَيْنُ A man quick to weep. (TA.) — And عَيْنُ (S, K,) and عَيْنُ (K,) the latter less common, and said to be the only instance of an epithet of the measure فَعْل with an infirm [medial] radical, or it may be of the measure فَعُول, and in either of these two cases not without a parallel, (TA,) and مَعْيَنُ (S, K,) + A skin, for water, or for milk, having thin circles, or rings, or round places, [likened to eyes], rendering it faulty: (S;) or of which the water runs forth: (Lh, K:) or new; (K;) or thus عَيْن and عَيْن, in the dial. of Teiyi; and so عَيْن قُرْبَةً in that dial.: the pl. of عَيْن applied to a skin is عَيَانُ, with hemzeh because the place thereof is near to the end. (TA.)

عَيَانُ: see عَيُونُ.

عَائِنُ Smiting with the [evil] eye. (S, TA.) — And + Flowing water: (S;) or so مَاءٌ عَائِنُ; from

عَيْنُ الْمَاءِ. (TA.) — See also عَيْن, third quarter.

عَائِنُ: see عَيْن, first quarter, in two places: — and again, third quarter, in two places. — One says also, رَأَيْتُ عَائِنَةً مِنْ أَصْحَابِهِ, meaning I saw a party of his companions who saw me. (TA.) — And رَأَيْتُهُ بِعَائِنَةِ الْعَدَا I saw him where the eyes of the enemy were seeing him. (TA.) — And عَائِنَةُ عَائِنُ The herds, or flocks, or herds and flocks, (أَمْوَالُ) and pastors, of the sons of such a one. (S.)

أَعْيُنُ A man wide in the eye: (S, Mgh:) or large and wide therein: (Lh, TA:) or large in the black of the eye, with width [of the eye itself]: (K:) fem. عَيْنَا; (S;) which is applied to a woman as meaning beautiful and wide in the eyes: (Msb:) pl. عَيْن, (S, Msb,) originally عَيْن. (S.) — Hence, (S,) عَيْن is an appellation of Wild oxen; (S, K, TA;) as an epithet in which the quality of a subst. predominates: (TA:) and عَيْنُ, of the wild bull, (S, ISd, K,) which one should not call تَوْرُ أَعْيُن: (ISd, K:) and عَيْنَا, of the wild cow: (S:) and women are likened to these wild animals. (TA.) — عَيْنَا also signifies, applied to a sheep or goat (شَاة), Of which the eyes are black and the rest white; and some say, or the converse thereof; in this sense used as an epithet. (TA.) — And + A good, or beautiful, word or saying; likened to a woman beautiful and wide in the eyes; (Msb;) opposed to عَوْرَا. (AHeyth, A and TA in art. عَوْر.) — And, applied to a قَائِيَةٌ, i. q. نَافِذَةٌ (K) [i. e., accord. to the TK, which is followed by Freytag, applied to a rhyme as meaning Having what is termed نَفَاز: (see De Sacy's Ar. Gr., sec. ed., ii. 657:) but this explanation may be conjectural; and, if so, the meaning may be + penetrating, or effective, as applied to a verse or an ode]. — And i. q. حُضْرَاءُ (K) [accord. to the TK as an epithet applied to land, and meaning + Black; likened to the eye of the buffalo; for سَوَاد was sometimes termed by the Arabs حُضْرَاء: but this explanation also may be conjectural; and I rather think that it is so, and that by حُضْرَاء is here meant + a bucket with which water has been drawn long, so that it has become green or blackish; (see أَحْضَرُ;) agreeably with the following explanation, which is immediately subjoined in the K]. — And + A water-skin (قُرْبَةٌ) ready to become lacerated, or rent, (K, TA, [see عَيْن,]) and worn out. (TA.)

مَعَانُ [A place in which one is seen]. One says, الْقَوْمُ مِنْكَ مَعَانُ [in which the last word is app. a mistranscription, for مَعَان, as in Har p. 22.] The people, or party, are [in a place] where thou seest them with thine eye. (TA.) — And A place of alighting or abode, (K, TA,) and one in which one is known to be. (TA.) So in the saying, الْكُوْفَةُ مَعَانُ مِنَّا [El-Koofeh is a place of our alighting or abode, &c.]. (TA.)

مَعَيْنُ Smitten with the [evil] eye; as also مَعْيُونُ, the complete form: (S, TA:) or, accord. to Ez-Zejjājee, the former has this meaning, but مَعْيُونُ means عَيْنٌ فِيهِ عَيْبٌ [in which the last word is probably a mistranscription for عَيْب; so that the meaning is, in whom is a fault, or defect]. (L, TA.) A poet says, (S,) namely, 'Abbās, (TA,)

قَدْ كَانَ قَوْمُكَ يَحْسَبُونَكَ سَيِّدًا  
وَإِخَالُ أَنَّكَ سَيِّدٌ مَعْيُونُ

[Thy people, or party, used to reckon thee a chief; but I think that thou art a chief smitten with the evil eye, or, perhaps, in whom is a fault, or defect]. (S, TA.) — مَاءٌ مَعَيْنُ and مَعْيُونُ (S, K) + Water of which one has reached the springs, or sources, by digging: (S;) or water that is apparent (ظَاهِرٌ, for which the CK has ظَاهِرُ), (K, TA,) seen by the eye, (TA,) running upon the surface of the earth: (K, TA:) Bedr Ibn-'Amir El-Hudhalee says,

مَاءٌ يَجْمُرُ لِجَائِرٍ مَعْيُونُ

[meaning Water collecting for a digger, of which the springs have been reached by digging]; the last word, it is said, being put by him in the gen. case because of the proximity [to a word in that case, agreeably with a poetic license of which there are many exs.], for by rule it should be مَعْيُون, as it is an epithet relating to مَاء: but respecting the measure of مَعَيْن, which IB derives from عَيْنُ الْمَاء, and explains as meaning having the source apparent, there are differences of opinion; some say that it is an instance of مَفْعُول, though not having a verb; and some, that it is of the measure فَعِيل, from الْمَعْنُ signifying "the drawing" of water. (TA.) In the saying, إِنْ كَانَتْ الْبُيُوتُ مَعْيِنًا لَا تَنْزُحُ, meaning [If the well be one] having a running spring, [that will not be entirely exhausted,] مَعْيِن is made masc. to accord with the word [بُيُوت, which is masc. in form though fem. by usage]; or it is thus because it is imagined to be of the measure فَعِيل, in the sense of the measure مَفْعُول; or because it is for ذَاتَ مَعْيِن, i. e. [having] water running upon the surface of the earth. (Mgh.) In the Kur xxxvii. 44, [and in like manner in lvi. 18,] مَعْيِن is used as meaning + Wine running upon the surface of the earth, like rivers of water. (Jel.) — عَيْنُ مَعْيُونَةٌ means + A spring, or source, having a continual increase of water. (Abou-Sa'eed, TA.)

مَعْيَنُ + A garment figured with eyes: (S in art. بَرَج:) or a garment in the figuring of which are small تَرَابِيع [app. meaning quadrangular forms (in the CK تَرَبِيع)] like the eyes of wild animals. (K.) — And + A bull having a blackness between his eyes: (K:) or a bull; so called because of the largeness of his eyes: or so called because having spots of black and white, as though there were eyes upon his skin. (Ham p. 293.) —