

Sacy's Chrest. Arabe, sec. ed., i. 315),] † I relied upon the book, and held to it: a metaphorical phrase, from the first above. (Msb.) — [Hence also the phrase, used by grammarians, **يَعْتَمِدُ عَلَى** **مَا قَبْلَهُ** † It is syntactically dependent upon what is before it; as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. — **اعتمد المطر على الأرض**, a phrase occurring in the K in art. **نَحَسَّ**, app. means *The rain rested upon the ground so as to soak into it*: see **عَمِدَ**.] — **اعتمد على السير** He went, or journeyed, gently; went a gentle pace. (L in art. **هُود**.) And **اعتمد ليلته** He rode on journeying during his night. (A, O, K.) — See also 1, former half, in three places. — **اعتمده بكذا** means *He brought to him such a thing*; lit. he directed, or betook, himself to him with such a thing: see two exs. in the first paragraph of art. **بَي**.]

عَمِدَ: see **عَمُودٌ** (of which it is a quasi-pl. n., as it is also of **عِمَادٌ**), in four places: and **عَمْدَةٌ**. — [It is also an inf. n. of **عَمِدَ لَهُ**, q. v.: — and the inf. n. of **عَمِدَ**, q. v.: — and hence it signifies] A swelling, with galls, in the back of a camel. (L.)

عَمِدَ Earth moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture: (S, O, L:) or moistened by rain and compacted, layer upon layer. (L.) — [Hence] one says, **هُوَ عَمِدُ الثَّرَى** *abundant in goodness, beneficence, or bounty*. (AZ, Sh, O, K.) — **عَمِدَ** is also applied to a camel, meaning *Having the inner part of his hump broken [or bruised] by his being [much] ridden, while the outer part remains whole, or sound*: (S, O, L:) or *having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken [or bruised]*: fem. with **ة**: and, with **ة**, a she-camel broken, or subdued, by the weight of her burden. (L.) Lebeed says, describing rain (S, O, L) that caused the valleys to flow, (S,)

- قَبَاتِ السَّيْلِ يَرْكَبُ جَانِبَيْهِ
- مِنَ الْبَقَارِ كَالْعَمِيدِ الثَّقَالِ

[And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed **عَمِدٌ** overlying its two sides, from the valley of *El-Bakkār*: Aṣ says, he means that a collection of clouds resembling the [camel termed] **عَمِدٌ** overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L.) — Also, applied to a pustule, *Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg [or white globule]*. (L.)

عَمْدَةٌ A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also **عِمَادٌ**; of which latter the pl. [or rather quasi-pl. n.] is **عَمْدٌ**; (Msb.) as it is also of **عَمُودٌ**: (S, Msb, &c.) a thing upon which one leans, reclines, or bears; upon which one stays,

or props, or supports, himself: a thing upon which one relies: (S, O, L, K, TA:) and **عِمَادٌ** **أَمْرٌ** **عَمِيدٌ** and **عَمُودٌ** and **عَمِيدٌ** (S and K voce **قَوَامٌ**) and **عَمِيدٌ** (L) signify the stay, or support, of a thing or an affair; that whereon it rests, or whereby it subsists; its efficient cause of subsistence; that without which it would not subsist: (L, and S* and K* ubi suprā:) and **عَمِيدٌ**, applied to a man, is syn. with **سَدَنٌ** [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance; like **عَمْدَةٌ** and **عِمَادٌ**]: (S and K* in art. **سَدَنٌ**:) **عَمْدَةٌ** is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, **أَنْتَ عَمْدَتُنَا** *Thou art he to whom we betake ourselves, or have recourse, in our necessities*; (A;) or **عَمْدَتُنَا فِي** **عَمْدَتُنَا** *our stay, or support, or object of reliance, in difficulties*: (Msb:) and **أَنْتُمْ عَمْدَتُنَا** *Ye are they upon whom we stay ourselves, or rely*: (TA:) and one says also **حَيْهَ عَمُودٌ** *He is the stay, or support, of his tribe*: (A:) and **عَمَادُ الْقَوْمِ** means *the stay, support, or object of reliance, of the people, or party*; syn. **سَدَنُهُمْ**. (Ham p. 457.) See also **عَمُودٌ**, second quarter. — [Hence, as used by grammarians,] † An indispensable member of a proposition; as, for instance, the agent; contr. of **فَضْلَةٌ**. (IAḥ p. 143.) — Also An intention, a purpose, an aim, or a course: so in the phrase **إِذْ تَرْمِي عَمْدَتَكَ** [Keep to thy intention, &c.]. (A.)

عَمْدَةٌ The place that swells, or becomes inflated, in the hump and withers of a camel. (L. [See **عَمِدَ** and **عَمْدٌ**].)

عَمْدَانٌ: see **عَمُودٌ**, second quarter.

عَمْدَانٌ and **عَمْدَانِيٌّ** (O, L, K) and **عَمْدَانٌ** and **عَمْدَانِيٌّ** (L) or **عَمْدَانٌ** (TA) A youth, or young man, full of the sap, or vigour, of youth: (O, L, K:) or bulky, or corpulent, and tall: (L:) the fem. (of every one of these, L) is with **ة**: (L, K:) and the pl. of the second is **عَمْدَانِيُونَ**: and **عَمْدَانِيَّةٌ** signifies a corpulent, bulky, woman; (O, L:) as also **عَمْدَانَةٌ**. (O.)

عَمْدَانٌ (O, K, TA, in the CK **عَمْدَانٌ**) Tall; (O, K:) applied to a man; fem. with **ة**, applied to a woman: (O:) and **عَمْدَانِيٌّ**, (A, K,) like **مُكْرَمٌ** [in measure], (K,) or **عَمْدَانِيٌّ**, (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so **طَوِيلُ الْعِمَادِ**. (Mbr, L.) — See also **عَمْدٌ**, in two places.

عَمْدَانِيٌّ, and its pl.; and fem.: see **عَمْدٌ**.

عِمَادٌ: see **عَمْدَةٌ**, in four places: — and **عَمُودٌ** also, former half, in four places. — Also *Lofty buildings*: (S, O, L, Msb, K:) masc. and fem.: (S, O, L, K:) [being a coll. gen. n.:] one thereof is called **عِمَادَةٌ**. (S, O, L, Msb, K.) — **إِرْمَ ذَاتِ الْعِمَادِ** [mentioned in the Kur lxxxix. 6] means *Irem possessing lofty buildings supported by*

columns: or possessing tallness: (L:) or possessing tallness and lofty buildings: (O:) or, accord. to Fr, the possessors of tents; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) — **طَوِيلُ الْعِمَادِ**: see **عَمْدَانٌ**. — Also (i. e. **طَوِيلُ الْعِمَادِ**) † A man whose abode is a place known for its visitors. (S, O, L, K.) — And **فُلَانٌ رَفِيعُ الْعِمَادِ** means † [Such a one is a person of exalted nobility; lit.] such a one has a high pole of the tent of nobility. (A.)

عَمُودٌ a word of well-known meaning, (Msb, K,) The **عَمُودُ** of a **بَيْتٍ**, (S, O,) or of a **خَيْمَةٍ**; (Mgh;) [i. e.] a pole of a tent; as also **عِمَادٌ**: and a column, or pillar, of a house or the like: (L:) pl. (of pauc., S, O) **أَعْمِدَةٌ**, and (of mult., S, O) **عَمْدٌ**, and (quasi-pl. n., L) **عَمْدٌ**. (S, O, L, Msb, K.) [The former is the primary, and more common, meaning: and hence the phrase] **أَهْلُ عَمُودٍ** (Lth, A, Msb) and **عَمِدٌ** or **عَمْدٌ**, (Msb,) or this last is not said, (L,) and **أَهْلُ عِمَادٍ**, (Lth, A, Msb, K,) [The people of the tent-pole or of the tent-poles;] meaning the people of, or who dwell in, tents: (Lth, A, Msb, K:) or the last means the people of lofty tents, (K,) or of lofty structures. (TA.)

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمِدٍ **تَرَوْنَهَا** in the Kur [xxxi. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-Arafah, (O,) or Fr, (L,) means either *He created the heavens without عَمِد [or pillars] as ye see them*; and with the sight ye need not information: or *He created the heavens with pillars (عَمِد) that ye see not*; [i. e., with invisible pillars;] (O, L:) the pillars that are not seen being his power; or, accord. to Lth, Mount Káf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And **عَمِدٌ** and **عَمْدٌ** in the Kur [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasi-pl. n.] of **عَمُودٌ**; (Fr, L;) or of **عِمَادٌ**; and mean [pillars] of fire. (Zj, L.) — Also Any tent (**خَيْمَةٌ**) supported on poles: or any tent extending to a considerable length along the ground, supported on many poles. (L.) — See also **عَمْدَةٌ**, in two places. — [Hence,] A lord, master, or chief, (S, O, K,) of a people, or party; (S, O;) as also **عَمِيدٌ**; (S, A, O, K;) both signify a lord, master, or chief, upon whom persons stay themselves, or rely, in their affairs, or to whom they betake themselves, or have recourse; and the pl. of the latter is **عَمْدَانٌ**. (TA.) And (accord. to IAḥ, O, L, TA) The **رَئِيسُ** [or chief, or commander], (so in the L, and in the copy of the K followed in the TA,) or **رَسِيلٌ** [app. meaning, if correct, the scout, or emissary, or perhaps the advanced guard], (so in the O, and in the CK, and in my MS. copy of the K,) of an army; (O, L, K;) also called the **زَوِيرُ** [which corroborates the former explanation, being syn. with **رَئِيسُ**]; (L, TA; [in the O written **زَوِير**];) as also **عِمَادٌ** and **عَمْدَةٌ** and