

عَيَابَة : see the next preceding paragraph.

عَاب part. n. of the intrans. v. عَابَ ; [i. e. *Being, or becoming, faulty, &c.*] applied to an article of merchandise [&c.]. (Msb.) — And also act. part. n. of عَابَهُ. (Msb.) = Also, applied to milk, *Thick, or becoming thick.* (O, K.)

مَعَاب : see عَيْب, in five places.

مَعِيب : see عَيْب, in four places. — Also, (S, A, O, Msb, K) and مَعْيُوب, (S, O, K,) agreeably with the original form, (S, O,) and مَعْيِب, [or this has an intensive signification, (see its verb,)] and مَتْعِيب, (TA,) *Made, or caused, to be faulty, unsound, or defective; or to have a fault, &c.* (S, A, O, Msb, K, TA. [See the verbs.]) — And [Found fault with, &c.; or] charged with, or accused of, a vice, fault, &c. (TA. [See, again, the verbs.])

مَعَابَة : see عَيْب, in five places.

مَعْيِبَة : see عَيْب.

مَعْيِب : }
مَعْيُوب : } see مَعِيب.
مَتْعِيب : }

عيت

1. عَات, aor. يَعِثُ, inf. n. عَيْثُ (S, O, K) and عَيْثُ and عَيْثَان, (TA,) *He acted corruptly; or made, or did, mischief; syn. أَفْسَدَ* (S, O, K:) or, accord. to Az, *he hastened, or was hasty or quick, in so acting*: (TA:) accord. to Er-Rāghib, عَيْثُ and عَيْثِي, or عَيْثِي, and عَيْثُ are nearly alike; but عَيْثُ is mostly used in relation to that which is perceived by sense; and عَيْثُ and عَيْثِي, in relation to that which is perceived by the [mind or] judgment: some say that عَيْثُ is the “acting corruptly in the utmost degree:” and some, that it is the “acting wrongfully, injuriously, or unjustly;” and sometimes does not involve the acting corruptly: (MF, TA:) Lh says that عَيْثِي is of the dial. of El-Hijāz, and is the [more] approved form; and عَات is of the dial. of the Benoo-Temeem, who say, لَا تَعِثُوا فِي الْأَرْضِ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عَاتِ الدُّبَّ فِي الْغَنَمِ *The wolf made, or did, mischief among the sheep or goats; syn. أَفْسَدَ*. (S, A, O.) And عَيْثِي جَعَارٍ [Do mischief, O she-hyena]: a prov. used in declaring a thing to be vain, or false. (K in art. جَعَر.) And عَات فِي مَالِهِ *He dissipated his property; or squandered, and wasted, or ruined, it: and he expended it quickly.* (TA.) — عَات, aor. and inf. ns. as above, also signifies *He took without gentleness.* (L.) — And عَات, inf. n. عَيْثُ, *He ventured upon an affair not caring what he fell upon.* (AA.)

2. عَيْثُ (S, O, K,) inf. n. تَعِيبُ (S, O,) *He searched [or groped] for a thing with the hand, without his seeing it*: (S, O, K:) or, said of a blind man, *he searched [or groped] for a thing*:

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and, said of a man possessing sight, *he searched [or groped] for a thing in the dark*: written by Kr with غ. (L.) [It is said in the TA, in art. غَيْث, that ISd thought عَيْثُ, with the unpointed ع, to be a mistranscription; but that it is correct.] — And hence, عَيْثُ فِي الْكِنَانَةِ *He put his hand into the quiver to search for an arrow*: (TA:) or *he turned about his hand in the quiver to search for the arrow.* (A.) — عَيْثُ يَفْعُلُ كَذَا *He set about, began, or commenced, doing such a thing.* (O, K.) — عَيْثُ طَيْرُهُ [lit.] *His birds [from which he augured] became confused to him; [meaning + his affairs, or case, became confused and perplexing to him]; syn. اخْتَلَطَتْ عَلَيْهِ*. (O, K.) [See also غَيْرَ.] — عَيْثُ فِي السَّامِرِ *He made a mark, or an impression, upon the camel's hump with a knife.* (TA.)

5. تَعِيبَتِ الْإِبِلُ *The camels drank less than what would satisfy their thirst.* (O, K.)

عَيْثَة A plain, or soft, tract of land, (O, K,) not consisting of sand nor of dust nor of clay. (O.)

عَيْثِي is like عَجَبًا: (K, TA: [in the O, like عَجَبِي:]) a word expressive of wonder: one says [أَعْجَبُ عَجَبًا لَهُ, meaning لَهُ عَجَبًا, for لَهُ عَيْثِي, meaning *I wonder greatly, lit. with wondering, at him, or it*]: (TK: [but a verse cited in the O indicates that one says بِهِ عَيْثِي:]) in one copy of the K, عَيْثًا. (TA.)

رَجُلٌ عَيْثَانٌ A man who acts corruptly; or who makes, or does, mischief: [or rather, who does so much, or often:] fem., applied to a woman, عَيْثِي. (Seer, TA.)

العَيْوُث : see what next follows.

العَيْثُ The lion; (A, O, K;) as also الْعَيْوُثُ and الْعَاثُ. (O, K.)

العَاثُ : see what next precedes.

أَعَيْثُ مِنْ جَعَارٍ [More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جَعَر.)

عيج

1. مَا أَعِيجُ بِهِ (Lth, O, K, TA,) inf. n. عَيْجُ (Lth, O, TA*) and عَيْوُجُ (Lth, O, TA) and عَوُجُ [app. عَوُجُ], (TA,) *I do not regard it; do not care for it.* (Lth, O, TA.) One says, مَا عَاجَ بِقَوْلِهِ, inf. n. عَيْجُ and عَيْوُجَةُ, *He did not regard his saying: or he did not believe it.* (ISd, TA.) And مَا أَعِيجُ مِنْ كَلَامِهِ بِشَيْءٍ *I care not for anything of his speech, or of what he says*: (Fr, ISk, S, O:) and the Benoo-Asad say, مَا أَعُوجُ بِكَلَامِهِ [expl. in art. عَوُج]; taking it from النَّاقَةِ. (ISk, S.) — مَا عِجْتُ بِهِ *I was not pleased, well pleased, content, or satisfied, with it; or did not approve it.* (IAar, S, O, K.) — مَا عِجْتُ بِخَبَرِ فُلَانٍ *I was not satisfied in my mind by the information*

of such a one, and did not deem it certain. (L.) — مَا عِجْتُ بِالْمَاءِ *I did not satisfy my thirst with the water*: (S, O, K, TA:) said by one who has drunk salt water: (S, O, TA:) or *I did not profit by it*: and sometimes the verb is used in this sense in an affirmative phrase. (TA.) And مَا عِجْتُ بِالدَّوَاءِ *I did not profit by the medicine.* (S, O, K.) And عَاجَ, aor. يَعِجُ, [thus used affirmatively,] *He profited by speech, &c.* (TA.) — مَا يَعْجِجُ بِقُلُوبِي شَيْءٌ [app. meaning *Nothing of thy speech remains in my heart, or mind, (compare بِالْمَكَانِ, in art. عَوُج,)]* is a saying mentioned by IAar. (TA.) — [And it seems that عَاجَ عَلَى الشَّيْءِ signifies *He took to, set about, or commenced, the thing*: for Sgh says that] الْإِقْبَالُ عَلَى الشَّيْءِ signifies *the thing*. (O.)

عَيْجُ an inf. n. of 1. (Lth, O, &c.) — Also Profit, advantage, or utility. (TA.) — And [its pl.] أَعْيَاجُ signifies *Any means of satisfying a man's thirst*: [and عَيْجُ seems to have a similar signification, for it is immediately added,] and one says, اللَّبَنُ عَيْجٌ [app. meaning *Milk is a thing that satisfies thirst*]. (O.)

عَيْجُ : see what next precedes.

عيد

2. عِيد : see 2 in art. عود.

عِيدُ and عِيدِيَّةُ and عِيدَانُ and عَيْدُ : see art. عود.

عير

1. عَارَ, aor. يَعِيرُ, *He went, or journeyed.* (TA.) — عَارَ فِي الْأَرْضِ, aor. as above, *He went away in, or into, the land, or country.* (S.) — And عَارَ (S, O, &c.,) aor. as above, (Msb, K,) inf. n. عَيَارَ (Msb, TA,) or this is a simple subst., (K,) *He (a horse, S, Mgh, O, Msb, K, and a dog, K) went away (O, K, TA) hither and thither, (O, TA,) which action is also termed مُعَايَرَةٌ [inf. n. of عَايَرَ], (O,) as though he had made his escape (K, TA) from his master, going to and fro: (TA:) and the same is said of news: (IKtt, TA:) or escaped, or got loose, and went away hither and thither, by reason of his exceeding sprightliness: (S:) or escaped, or got loose, and went away at random: (Msb:) or went away hither and thither, by reason of his sprightliness: or strayed at random, nothing turning him: (Mgh:) or went away at random, far from his master. (TA.) — And عَارَ, (aor. as above, TA,) *He (a man) came and went, (K,) moving to and fro.* (TA.) — عَارَ فِي الْقَوْمِ يَضْرِبُهُمُ بِالسَّيْفِ (S, TA,) inf. n. عَيْرَانُ (TA,) *He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword.* (S, TA.) — عَارَتِ الْقَصِيدَةُ + *The ode became current.* (K.) — عَارَ, (K,) aor. as above, inf. n. عَيَارَ and عَيْرَانُ (TA,) *He (a camel) left his females**