

readings mean *Verily of what is said is the propounding of one's narration, &c.*] so says Ṣaṣṣa'ah. (O.)

عَالَة: see the next paragraph. [= And see عَائِل, of which it is a pl.] = See also art. عول.

عَيْلَة [mentioned above as an inf. n., and also said in the K to be a subst.,] *Poverty*, (S, O, K,) and *want*; thus in the Kur ix. 28; as also عَالَة; (S, O;) and عَائِلَة, and thus accord. to one reading in the Kur ix. 28; and accord. to IḤar, عَيْل, with kesr, is syn. with عَيْلَة. (TA.) = It is also a pl. [or rather a quasi-pl. n.] of عَائِل q. v. (S, TA.) = طَالَ عَيْلَتِي إِيَّاكَ means *Long has continued my feeding, nourishing, or sustaining, thee.* (O, K. [But this app. belongs to art. عول: see the first sentence in that art.])

عَيْلِي A woman that weeps [or wails] for the dead. (AA, O. [But this also app. belongs to art. عول.]) = Also a pl. of عَائِل [q. v.]. (S, O, K.)

عَيْلَان The male hyena. (S, O, K.)

عَيْلٍ a pl. of which the sing is عَيْل and of which the pl. is عَيْالٌ, this last being a pl. pl.: see art. عول. = See also عَيْل, above.

عَيْالَة The fodder, or provender, of a بَرْدُون [or hackney]; as also مَعَالَة. (Fr, O, K.)

عَيْال That inclines from side to side in gait, and is proud, haughty, or self-conceited, therein: (S, O, TA;) as also عَائِل, of which عَيْلَة is a pl. [or rather a quasi-pl. n.]: (IḤar, TA:) the former applied to a horse, (S, TA,) and to a lion: (S, O, TA:) and so with ة applied to a woman. (K, TA.) Respecting the saying of Ḥokeym Ibn-Mo'ciyeh Er-Raba'ee, cited by Sb,

فِيهَا عَيَايِلٌ أَسُودَ وَنَمْرَ

Ibn-Es-Seeráfée says, it is as though he said فِيهَا مَبْتَغِرَاتٌ &c. [i. e. *In it are such as walk with a proud gait and an inclining from side to side, of lions and of leopards*]; making عَيَايِل to be pl. of عَيْال; not of عَيْل; (O, TA;*) of which latter, as signifying *seeking* [prey, like مُعِيل], it is also [said to be] an anomalous pl.: (TA:) but Abou-Moḥammad Ibn-El-Aḥarabee says that Ibn-Es-Seeráfée has miswritten عَيَايِل, and that it is correctly عَيَايِل, with the pointed غ, an anomalous pl. of عَيْل [signifying "a thicket," &c.; so that the meaning is, *in it are thickets the lurking-places of lions and of leopards*]. (O, TA.)

عَائِل Poor, (S, Mgh, O, Mṣb, K,) and *needy*, or *in want*; (S, O;) occurring in the Kur xciii. 8; (TA;) as also عَيْل, (TA,) and مُعِيل: (Ibn-El-Kelbee, TA:) pl. of the first عَانَة, (Mgh, O, Mṣb, K,) [originally] of the measure نَعْلَة, like كَفَرَة pl. of كَافِر, (Mṣb,) and عَيْل (K) and عَيْلِي (S, O, K) and [quasi-pl. ns.] عَيْلَة (S, TA) and عَيْل. (IḤar, TA.) = See also عَيْال.

عَيْلَة: see عَائِلَة.

عَيْل, originally of the measure نَيْل: (ISd, TA in art. عول:) see عَيْال, in two places, in art. عول. = See also عَائِل. = And see مُعِيل: and عَيْال.

مُعِيل: see عَائِل. — Also A man having a family, or household; and so مُعِيل: (TA:) or having a numerous family or household; and in like manner, with ة, applied to a woman. (S, O, TA.) [See also art. عول.] — Also, applied to a wolf, a lion, and a leopard, *Seeking, or seeking after, prey*; (K, TA;) and so عَيْل. (TA.)

مُعِيل: see مُعِيل in this art., and also in art. عول.

مُعِيل: see art. عول.

مَعَالَة: see عَيْالَة.

عيم

1. عَامَر, aor. يَعِيمُ and يَعَامُر, inf. n. عَيْمَة (S, K) and عَيْمَر, (thus in copies of the K,) or عَيْمَر, thus accord. to Lth, (TA,) *He* (a man, S) *desired, or desired eagerly, or longed for, milk*: (S, K:) and *he thirsted*: (K: [like غَامَر:]) [or thirsted vehemently: (see عَيْمَة, below:)] or, accord. to ISk, عَامَر إِلَى اللَّبَن means *he* (a man) *desired, or longed for, milk very immoderately*: (S:) or *he betook himself to milk, or the milk, and desired it eagerly, or longed for it*; like اسْتَشَنَ إِلَيْهِ. (TA in art. شن.) — And عَامَر الْقَوْمَ *The people, or party, became scant in milk; their milk became little in quantity*: or, accord. to Lh, عَامَر signifies *he lacked milk; or became destitute thereof*; (TA;) [and] thus عَامَرُ signifies: (K:) and عَامَرُوا *they became scant in milk, or their milk became little in quantity*, (K, TA,) *their camels having died*. (TA.) مَا لَهُ أَمْرٌ وَعَامَرُ is a form of imprecation, meaning [What aileth him?] *May his wife and his cattle die*, (TA,) [so that he shall have no wife and no milk, or and be eagerly desirous of milk.]

4. أَعَامَهُ اللَّهُ God left him [or made him to be] without milk. (S, K.) And أَعَامَنَا بَنُو فَلَانٍ *The sons of such a one took our milk [or our milch cattle]*. (TA.) And أَصَابَتْنَا سَنَةٌ أَعَامَتْنَا [A year, or year of drought, that deprived us of our milk, or of our milch cattle, befell us]. (TA.) = See also 1, in two places.

8. اِعْتَامَر, (S, K,) aor. يَعْتَامُر, inf. n. اِعْتِيَامَر, (TA,) *He took*, (S, K,) or *chose*, (T, TA,) *the choice, or best, or excellent, of the camels or other property*. (T, S, K, TA.) Tarafah says,

أَرَى الْمَوْتَ يَعْتَامُرُ الْكَرَامَ وَيَصْطَفِي
عَقِيلَةَ مَالِ الْفَاحِشِ الْمُتَشَدِّدِ

[I see that death chooses the generous, and selects the most excellent of the property of the tenacious niggard]. (TA.) [See also اِعْتِيَامَر, in art. عَمى.] — And اِعْتَامَرُ signifies also قَصْدُهُ [i. e. *He tended, betook himself, or directed himself or his*

course or aim, to, or towards, him, or it; &c.]; like اِعْتِيَامَر. (TA.)

عَيْمَة [mentioned above as an inf. n.] *Desire, or eager desire, or longing, for milk*: (S, K:) or *vehemence of desire, or of longing, for milk, so that one cannot endure with patience the want of it*. (TA.) It is said in a trad., كَانَ يَتَعَوَّذُ مِنَ الْعَيْمَةِ وَالْغَيْمَةِ وَالْأَيْمَةِ i. e. [He used to pray for protection from] *vehemence of desire, or of longing, for milk, so as not to be able to endure with patience the want of it; and vehemence of thirst; and the remaining long without a wife*. (TA.) — And Thirst: (K:) or, as some say, *vehemence thereof*; and so عَيْمَة, as mentioned above. (TA.)

عَيْمَة The choice, or best, or excellent, (Az, S, K, TA,) of camels or cattle or other property, (S, K, TA,) like عَيْفَة, (O and K in art. عيف,) and عَيْنَة, (S in art. عَيْن,) or, accord. to Az, of anything: pl. عَيْمَر. (TA.)

عَيْمَانٌ *Desiring, or desiring eagerly, or longing for, milk*: fem. عَيْمِي: (S, K:) the former applied to a man; and the latter, to a woman: (S:) pl. عَيْمَارٌ and عَيْامِي, like عَطَاشٌ and عَطَاشِي. (TA.) And [hence] one says رَجُلٌ عَيْمَانٌ أَيْمَانٌ meaning *A man whose camels have gone [so that he is in want of milk] and whose wife has died*: (S, K:) and AZ mentions, on the authority of Et-Tufeyl Ibn-Yezed, اِمْرَأَةٌ عَيْمِي أَيْمِي a woman who has no camels, or the like, and whose husband has died. (TA.) — And Thirsty: (K:) [or vehemently thirsty. (See عَيْمَة.)]

عِيَامٌ The day; syn. نَهَارٌ: (K:) mentioned by Az, on the authority of El-Muarrrij. (TA.) One says, طَابَ الْعِيَامُ i. e. الشَّهَارُ [The day became pleasant]. (TA.) [See عَامَر, last sentence; in art. عوم.]

عَامٌ مُعِيمٌ A long [or tedious] year: (K:) or, as some say, a year of vehement عَيْمَة [i. e. *desire, or longing, for milk; or thirst*]: mentioned on the authority of Lh. (TA.) [See also art. عوم.]

عين

1. عَيْنٌ [app. as inf. n. of عَانَ, agreeably with analogy, (like as أَذِنَ is of أَذِنَ, and أَنْفَ of أَنْفَ, &c.) aor. يَعِينُ,] signifies *The hitting, or hurting, [another] in the eye*. (K.) — And *The smiting with the [evil] eye*: (K:) which is said in a trad. to be a reality. (TA.) You say, عَنَتُ الرَّجُلَ *I smote the man with my [evil] eye*. (S.) And إِنَّكَ لَجَمِيلٌ وَلَا أَعْيُنُكَ meaning [Verily thou art beautiful,] and may I not smite thee with the [evil] eye; and وَلَا أَعْيُنُكَ, meaning *and I will not smite thee &c.* (Lh, TA.) And تَعَيْنَ الْبَالُ *He* (a man) *smote the مال* [i. e. *cattle, or camels, &c.*] with an [evil] eye: (S:) or الإِبِلُ تَعَيْنَ, and اِعْتَانَهَا, and اِعْتَانَهَا, *he raised his eyes towards the camels, looking at them, and expanded his hand over his eyebrow like as does he who shades his eyes from the sun*, (K, TA,) to smite them